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THE FROZEN BROOK

Photograph by John Kabel

OUR MAIL-BAG

Questions and Answers

T. D., Asheville, N. C. How can the height of a tall building be ascertained without actual measurement?

Very easily if you understand a little trigonometry. Measure a certain distance from the wall of the building. This will serve as a base which, taken in connection with the subtending angles, by a little figuring will give the perpendicular of the triangle, which is the height of the building. If, however, you don't know enough mathematics to do this, measure the shadow of any object of known height and at the same time measure the shadow of the building whose height you desire to find, and then work out the answer by the proportion of ratios. Thus, if a pole six feet high throws a shadow of two feet at noonday, and a building at the same time throws a shadow of fifty feet, the building must be three times as high as the shadow is long, that is, 150 feet.

A. N., Berne, Ind. Please explain 1. John 3: 9. Does it mean that we cannot sin after we are thoroughly converted?

This is a much discussed passage. Christ came to take away sin, and whoso abideth in him, while he does so abide, is free from the dominion of sin. Believers, however, have lapses and fall into sin (I. John 1: 8, 10; I. John 2: 1). Thus it is made clear that while the ideal of the Christian is constant union with Christ, and consequently freedom from sin, he may be betrayed into sin; but with Christ as his propitiation, such lapses are forgiven and sin is not imputed.

R. G. M., Braintree, Mass. Please explain divination.

Divination is an attempt to foretell future events or discover what is secret by other than human means. As the derivation of the word implies, it indicates a belief that omens are sent by divine interposition. Divination has been practiced from the earliest time. The Egyptians and the Greeks had their oracles, the ancient nations of Asia were given to the art, and our own American Indians were strong believers in it. Even in this enlightened day the credulous and gullible are being deceived by fakirs and charlatans and impostors who resort to fraud for gain. There are hundreds of branches of divination being practiced at present, as aeromancy, foretelling by air; arithmomancy, by numbers; bibliomancy, by the Bible; cheiromancy, by the hand; geomancy, by the earth; oneiromancy, by dreams, and all the other "mancys" put forward to deceive the foolish and unwary. Moses expressly prohibited divination (Deut. 18: 11). Saul expelled "those that had familiar spirits," yet he himself was weak enough to consult the famous witch of Endor shortly before the battle in which he fell.

W. L. P., Goldsboro, N. C. What was the first sermon Jesus ever preached?

Luke tells us (Luke 3: 23) that Jesus was about thirty years of age when he began his ministry. During his sojourn in Galilee (ch. 4: v. 14) he had already spoken in the synagogues. Mark 1: 14, 15 mentions these instances, though very briefly, and so also does John 2: 11. His first recorded sermon is mentioned in Luke 4: 16-28. It was on the Sabbath day, and he took his text from the prophet Esaias. He had passed through his forty days' preparatory vigil in the wilderness and was filled with the Spirit, and ready for his work.

W. M. C., Crawford, Ill. 1. What is regarded as the most decisive battle in history? 2. Had Greece and Turkey a war in 1820?

1. The battle of Marathon, 490 B.C., is generally regarded as the most decisive. Eleven thousand Greeks under the great general Miltiades defeated ten times as many Persians, and set an example for bravery unparalleled in the world's history. 2. You probably are thinking of the great Greek war of independence when the Hellenes threw off the hateful yoke. It lasted from 1821 to 1829, and was the culmination of four centuries of Turkish bondage. Almost one-half of the Greeks perished, and their cause seemed hopeless, as the Turks had called the Egyptians to their aid, when England, Russia and France formed a league to help the brave Hellenes. As a result the fleets of the combined forces defeated the Turks and the Egyptians in the Bay of Navarino; the French troops drove the Egyptians from the Peloponnesus, and independence for Greece was won. The poet Byron took a sympathetic part in the war and by his fiery odes helped to sing the Greeks to freedom.

B. W., Brown's Summit, N. C. 1. Did the Lord blot the day on which Job was born from the month of February because the latter cursed his birthday? 2. If not, why has February less days than any other month?

1. There was no February in the time of Job, 1520 B.C. The months, or divisions of time, were not as we have them now. The year of the Jews consisted of twelve lunar months of twenty-nine and thirty days alternately, a thirteenth being from time to time introduced to accommodate it to the sun and seasons. Let it be noted that while Job cursed his birthday,

Continued on last column

A BOOK FOR EVERY MEMBER OF THE FAMILY

The Pictorial Life of Christ

Dr. Sandison told you last week: "While THE CHRISTIAN HERALD produces many books, most of them of good quality of workmanship, this is easily the superior of them all. When we secured the right of publication and set about the work of production, several months ago, we brought to the task all the loving care and forethought that we could expend on a book that dealt with the greatest theme in the world—the Life of our Saviour on earth. In the reproduction of Mastroianni's sculptures, we spared no expense. The engravings are the finest that can be produced; the paper of the best quality for work of this class; even the inks were chosen with a care such as we have bestowed on no other work in my recollection, and this applies to both letterpress and illustrations. Its covers are a triumph of the binder's art, beautiful in design, chaste and appropriate in finish."

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THE CHRISTIAN HERALD, Bible House, New York City

OUR MAIL-BAG

Continued from first column

he did not curse his Maker, so why should the Lord drop a day on account of a little weakness in his servant, who, despite his great suffering, never uttered any reproach against the Author of his being? 2. Our months as at present, we have from the Romans. With those people February had originally twenty-nine days in an ordinary year, but when the Roman Senate decreed that the eighth month should bear the name of Augustus, a day was taken from February and given to August, which had then only thirty, that it might not be inferior to July, named in honor of Julius Cæsar.

R. R. T., Preston, Kan. 1. In the 119th Psalm what do the different headings, Aleph, Beth, etc., signify? 2. Why is it that quotation marks were never used in the Bible as well as question marks?

1. The words Aleph, Beth, Gimel, etc., are the names of the Hebrew letters. The 119th Psalm is an acrostic. It has twenty-two divisions of eight verses each. The first word of each verse of each division begins with the same letter of the Hebrew alphabet, the verses of the first division with Aleph, those of the second division with Beth, and so on. 2. The quotation mark is a more recent sign in writing and printing than the interrogation point. It was introduced into English typography from France about 1680, nearly seventy years after the King James Version was printed. Up to that time a quotation was marked by the use of a capital letter, following a comma. This usage, followed in the King James Version, has not been changed in the later revisions, probably, in part, because there is in many cases a doubt as to where the quotation begins and ends.

C. R., Duluth, Minn. What is meant by Anglophobia?

Anglophobia is intense hatred of England and all things English. It is a disease which has attacked many countries, and some with great virulence. The United States had an experience of it. Germany had it severely at the time of the Boer War, 1899-1901, but Russia had it worst of all during the Russo-Japanese War, because nearly all Russians then believed that Japan was but a mere catspaw of England.

Miscellaneous

M. H., Greenwich, N. Y. All of Christ's disciples were Jews.

Mrs. D. W. P., Covington, Ga. There is no such passage in the Bible.

Constant Reader, Millerstown, Pa. One who assists another to desecrate the Lord's Day is responsible, as though he himself were the desecrator. There is to be considered the question whether the work you mention was not one of necessity, in which case it cannot be regarded as desecration. We should be careful of judging others.

E. P., Summerville, Mass. 1. There is no mention of women in Acts 2: 16-18, but this does not necessarily imply their exclusion. There are many passages in the New Testament which show that godly women had a good share in the activities of the early church, but it was not customary for them to teach or preach (see Acts 16: 40; 17: 12; 17: 34, etc.). 2. See I. Peter 3: 5, 6; Acts 2: 5.

S. R. R., Edgar, Ill. Paul's suggestion in I. Tim. 5: 11 was with relation to the choice of suitable women for membership on the prehytery rolls. He drew the line at light-headed, worldly-minded persons whose fondness for pleasure and society was pronounced and who were more likely to seek marriage again than to devote themselves wholly to the service of the church. Second marriages he regarded with disfavor. Moreover, widowed prebyteresses, when taking their vows, engaged to remain single because the interests of the church made this desirable.

Mrs. R. C. H., Edna, Ark. 1. The passage in Rev. 20 describes the binding of Satan. The antichristian kingdom, Satan's last effort, is utterly destroyed, and his power on earth is ended for a thousand years. Verses 5, 6, 7, of the same chapter have already been discussed in THE MAIL-BAG. Many eminent authorities have written on this chapter and there is a wide variety of interpretations. 2. The "gift of tongues" belonged to the apostolic age. There are sects, however, who claim that it is given in our own times. The divine power is not shortened, but it is well to beware of fanaticism and of emotional hysteria. God's messages to man are never unintelligible to those for whom they are intended, and any so-called message, which is utterly incomprehensible, should be seriously doubted.

The Best of All Almanacs

To-day I received the 1913 copy of your *Almanac*. I want to say that it is the best bundle of information I have ever had a chance to handle. And there is not any thing that I know of that affords me more pleasure to read, outside of the Book itself, than THE CHRISTIAN HERALD. With best wishes, and may God speed you in your efforts, I am,

Bonham, Texas. WILL H. EVANS.

NEW YORK, JANUARY 1, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

TAMING THE MOROS OF MINDANAO

THE MORO AS A FACTOR FOR CONSIDERATION IN CONNECTION WITH THE PHILIPPINE SELF-GOVERNMENT BILL NOW BEFORE CONGRESS

BY FREDERICK SIMPICH, *United States Consular Service*

HERE'S a naked wild man down in tropic Sulu land, a fanatic with a wavy-bladed "kris" and a big shield, on whom Uncle Sam is trying the Golden Rule. The Moro this fierce person is called, and he roams the jungle isle of Mindanao—way down under the Southern Cross, hard by Borneo. We got him with the Filipinos, in 1898. And with him we got a Moslem problem, a problem like Italy has found in Tripoli, and England in India and Egypt. Now this conflict of Cross and Crescent is an old story in the East—as old as the Crusades of course; but when Uncle Sam got the Moro he met it for the first time. He knew the Indian and negro; he had excluded Chinese and assimilated hordes from the south of Europe. But a real dyed-in-the-beard disciple of Islam, a pilgrim to Mecca who spurns pork and counts it glory to slay a Christian—well, this indeed was a new problem to Uncle Sam. Just how well his firm, fair policy in Mindanao is solving it is what I want to tell you. Be it known first of all that this notorious Moro is no ordinary Oriental, weak, servile and fawning. Unlike the Hindus, the Malays and Filipinos, he bowed not readily to conquerors from the Western world. Fourteen years ago, when we took the Moro to our national bosom as an adopted child, we quickly saw that he was the bad boy of the whole Philippine family. We found him just as savage, warlike and unconquered as when Magellan discovered him—and perished for the achievement—nearly four centuries before. Proud, cruel and cunning, despising cowardice, robust and agile, sober, audacious and vindictive, small wonder adjacent tribes feared him, and that his fame as a pirate, a butcher and slaver had spread throughout the East. Shortly before Admiral Dewey took Manila, a Spanish lieutenant was sent by his government under a flag of truce with a message to the sultan at Jolo. The sultan's warriors waylaid the young Spaniard, caught him, cut off his right hand, and sent him back maimed for life to show their contempt for the theoretical rule of Spain. From Luzon to Thursday Island the word "Moro" stood for cruelty and bloodshed. For two hundred and fifty years these fanatics held undisputed sway, robbing, killing and taking slaves at will. Not a coast town in the Philippine group had escaped their ravages, and a Spanish priest was looked on as a prize captive. Thousands of boys and girls were stolen and forced into slavery.

The Home of the Sultan of Jolo and His Numerous Wives

It was not till about the time of our Civil War that the Spaniards, by bringing out some twenty small steam gunboats from Europe, were able even to confine the Moros to their own island. To this day northern island natives speak with dread of the Moros, and in many coast towns one may see old stone forts, built long ago to repel Moro raids. Every successive governor general from Madrid took his outdoor sport campaigning against the Moros, but until the island was occupied by United States troops in 1898 they had not been really subdued.

Such were the Moros when Uncle Sam took the contract for their pacification and uplift. And derisive enough were the comments of many British and German papers. Sad, sudden and sickening failure was freely predicted; "for," said these journals, "what do the Yankees know of the Oriental, or of ruling him?" Hark now, for the answer. To-day in Mindanao vast farms of hemp and cocoanuts flourish in the fertile valleys; scores of contented Moros are on Yankee payrolls, and even our most captious critics, the British cousins, admit that Yankee rule in Mindanao has been a glad surprise to the civilized world. First under General Wood, then under Bliss, Hoyt and Pershing, the taming of the Moros and the trial of the Golden Rule has gone on. In the beginning blood flowed, and many a good American sacrificed his life to the cause of civilization in the jungles of this historic isle. There was ill-timed criticism, too, of "wanton slaughter" from stay-at-homes who knew nothing of Mindanao's dark ways, and who did not realize that only Uncle Sam's fair, firm policy could bring peace and progress quickly. If woman daubed on man's warpaint, took man's weapon, and fought beside man against the Americans, who was to be blamed if she was hurt? Should not a lone sentry shoot to save himself from the "juramentado," the fanatic who vows to die shedding Christian blood that he may go at once to the paradise of Allah? The hardest job was to make the Moro trust us. To his warped mind, drilled through generations to look on all Christians as his born enemies, the Golden Rule was not easy to grasp. Why should the "Americanos" keep faith, pay real cash for work done, and treat their late enemies with kindness? Here truly was an odd race, unlike the combative Spaniards! Slowly the change came. The greatest ordeal came when we asked the Moro to give up his arms. On their village anvils they hammer out these graceful weapons—krises, daggers and spears—inlaying the blades with silver and shaping beautiful handles of ivory. Every boy over sixteen wore a weapon; it was a part of his dress, the sign of manhood. But gradually, by precept, kindness, and non-interference with their Moslem rites, our army officers won the confidence of the Moros. One officer at least, Major Finley, won their affection. When he left they bestowed on him the title of Sultan, and urged upon him to petition Uncle Sam not to forsake his Moro wards—not to turn them over to the rule of the north island Tagalogs and Visayans.

A Typical Moro Fishing Village on the Coast of Mindanao

To-day these quondam pirates prefer labor to loot; they dive for pearls, weave cloth, manufacture cane furniture, grow tree cotton, hemp and cocoanuts. Under American direction they have learned to build bridges, docks and wharves. Trade is growing fast, and the Moro has caught the commercial spirit of the Americans, Europeans, Chinese, and the more advanced island pagans, who ply their vocations about him. Schools and courts are established, reasonable taxes taken, and justice is quick, direct and effective. In short, Yankee uplift is making a man of the Moro.

Now comes the reason for this description of the nation's Moro wards. Congressman Jones, who says the Filipinos should be free, has presented a bill

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TAMING THE MOROS OF MINDANAO

A "Datto" or Petty Moro Village Chief

A Moro Built Road and Bridge in Mindanao

in our national legislature providing that after eight years the Filipinos may slip off the Yankee *yoke*. This means free Moros, too. You know what the Moro was—for ages. You can easily imagine what he might again quickly become, were the restraining influence of Uncle Sam's gloved fist removed. The old régime of piracy and bloodshed would return. The Filipino was never born—nor ever will be—who can rule the Moro. It would undo all our good work in Mindanao—it would be a singularly cruel act towards the Filipinos themselves—were we to grant them freedom and force on them the responsibility of Moro control. So when the Jones Bill is discussed, the Moro must be taken into consideration.

I write this as one who knows the Filipinos—who has enjoyed their friendship and who hopes for their ultimate independence. But no American can know the Moro well. Child of the Dyaks of Borneo, converted by some wandering Arab long ago, mysterious and superstitious as the desert Bedouin, the Moro is and must long remain the unknown Moslem quantity in our Philippine problem. Our plan was different from any the world had ever seen tried on a savage race, modeled largely after that of the British; but guided by their years of experience and the mistakes they have made and learned to correct, we have gone far in reclaiming the Moro. Ours is not a government that enters in any way into the religious life of its people either at home or abroad. But it has taught to these wild men of yesterday the Golden Rule—the foundation of peace, progress and human happiness.

Uncle Sam's application of this rule has done more for these savages—these wild men—in fourteen years than Spain's relentless campaigns accomplished in four centuries. If we abandon the islands to Tagalog rule—and to-day it seems to many that it would be abandonment—the Moros, with an awakening of the spirit of the past, will fall upon the other islanders as in the old days, and all our years of work, our lives and money spent will have been in vain. Even when that day shall come when the islands are fitted by development for self-rule we shall have to keep Mindanao under control unless that time is still in the far distant future.

AMBASSADOR REID SUCCUMBS AT HIS POST IN LONDON

WHITELAW REID, American Ambassador to Great Britain since 1905, died at his London residence, Dorchester House, on December 15. For about a year previous to his death Mr. Reid had not enjoyed the best of health, but his final illness was of only two weeks' duration and his death was a great blow to both England and America. Sir William Osler, Sir Thomas Barlow, physician to the king, and Dr. William Hale White were in attendance at the time of the ambassador's death. Mr. Reid's only son, the present managing editor of the New York *Tribune*, was hastening to England when he was notified by wireless of his father's death.

The press of the two great English-speaking nations joined in the highest tributes of praise of Mr. Reid's personal character and attainments and public services. A precedent was established when King George himself sent the cablegram which announced to President Taft the death of the ambassador. He expressed his sincere grief for the loss of a warm personal friend and tendered his condolences to Mrs. Reid and to the American people.

An impressive memorial service was held in Westminster Abbey on the Friday following Ambassador Reid's death. At this service, which was officially attended by the representatives of all the governments who have ambassadors at the Court of St. James, the highest tributes were paid to the memory of the deceased American diplomat. Premier Asquith, in the House of Commons, spoke in the highest terms of the late ambassador and proposed to the House that it approve the detachment of a battleship to bring his remains to America.

Whitelaw Reid was born in Xenia, Ohio, on October 27, 1837. He received his early education in the academy of the town, and his collegiate course at Miami University. Immediately after his graduation he became a schoolmaster, but within a year the profession which was to be his for life—journalism—called him. He took charge of a newspaper in his home town and made it a success. He became active in the affairs of the newly formed Republican party, and the years of his life up to the beginning of the Civil War were filled by successful newspaper work and political activities. Just after Lincoln's election to the Presidency, Mr. Reid went to Columbus, the Ohio State capital, and took up the work of a political correspondent. He so distinguished himself that, at the outbreak of the Civil War, he was enabled to go forward with the command of George B. McClellan, then a captain in the regular army, as a war correspondent. Then began over his pen name of "Agate" a series of the most brilliant letters in the history of American war correspondence. Straight on through the fateful struggle to the climax at Appomattox, Mr. Reid followed the movements of the troops in that great war.

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The Late Whitelaw Reid

Who died at his post in London, England

Immediately at its close he became a political correspondent at Washington. There he met Horace Greeley, the editor of the New York *Tribune*, whom he had admired for many years. Shortly after this Mr. Greeley invited the young journalist to join the staff of the great New York daily, but as he felt other duties to be more pressing Mr. Reid reluctantly refused.

A few years later the impeachment of President Johnson once more took Mr. Reid to Washington. There he again came in contact with Mr. Greeley, and this time the offer of a position, second only to that of the editor himself, on the *Tribune* brought the young journalist to New York. His career there was one of continued success up to the time of Mr. Greeley's death. Then Mr. Reid assumed chief command and there followed more years of success and hard work as publisher and editor. His activities during these years would almost include an epitome of the political history of the United States.

In 1877 he was offered the post of ambassador to Germany to succeed his friend Bayard Taylor, but this he refused. A few years later, in 1881, he accepted the appointment of ambassador to France and there did splendid service through rather trying years of his country's commercial development. In 1897 he was America's special ambassador at the Diamond Jubilee of Queen Victoria, and a year later he was one of the five American commissioners appointed by President McKinley to make peace with Spain. After several years of the life of a leading newspaper editor and publicist he was appointed special ambassador at the coronation of King Edward VII.

The success and popularity which had attended all his diplomatic missions was such as to mark him for appointment to the post which is, by common consent, regarded as the highest in the foreign service of the United States. So to this place as ambassador at the Court of St. James he was appointed in 1905 by President Roosevelt.

Socially, politically, and as a scholar Mr. Reid has reflected credit upon the country which sent him as its representative to the world's greatest capital. Universities all over the world have recognized his scholarship and ability by giving him honorary degrees. A list of his books and shorter literary efforts would fill almost a column of THE CHRISTIAN HERALD.

FOR CO-OPERATION IN CHRIST'S WORK

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST OF AMERICA, IN SESSION AT CHICAGO

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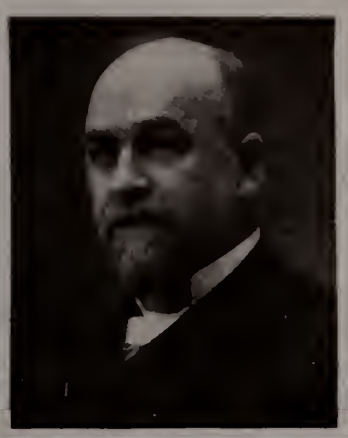

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Rev. C. S. Macfarland, D. D.
Secretary of the Council

I SHALL be very glad in similar circumstances to organize a thousand Congregational churches."

Bishop Samuel Fallows, of the Reformed Episcopal Church, had gone to a small town in North Dakota to look after the organization of a church which he had supposed would become a part of his own denomination. Arriving on the field, however, he found that the preference of the majority of those who were to be members was for a Congregational Church, and the good bishop took the first steps towards bringing the new church into affiliation with that denomination. From the platform of the second quadrennial council of the Federal Council of the Churches of Christ in America, meeting at Chicago December 3-9, he made the assertion quoted above: "I shall be glad in similar circumstances to organize a thousand Congregational churches."

That remark and the volume of the applause which greeted it indicated the spirit of the gathering of the 350 delegates who represented eighteen million Christians, nearly the whole of American Protestantism, and who during these seven days heard reports and laid plans looking to a still closer kind of co-operation in the work of the kingdom of the Saviour. Incidentally that occurrence also illustrates a growing conviction on the part of Federation workers that it is usually not expedient to ignore denominational connection and supervision. It seems to have been demonstrated that the so-called "union church" is not so apt to prosper as a church organized in connection with an established denomination. In many ways, by its literature, its supervision, its "momentum," the denomination safeguards and strengthens the individual church. The plan followed when possible by the Federation experts is that adopted in the Dakota community referred to, where the denomination having the greatest number of representatives was given the oversight of the new congregation. Many cases are on record where this plan for preventing the "overlapping" of denominational activities has worked most happily.

The whole convention at Chicago was marked with delightful unity and fraternity. The delegates emphasized the fact that the leaders of Christ's armies are insisting less and less upon points of creed which separate them from one another and are uniting in active service for the salvation of the world. Special stress was laid upon social service, the Council reiterating its belief that the church is called upon to right the wrongs of society and seek the welfare not only of men's souls but of their minds and bodies. But the Federation stands solidly for the spiritual realities and the old Gospel notion of salvation. In its quadrennial report the executive committee states that "the Federation witnesses to the truth that the only enduring hope for the salvation, progress and perfection of mankind, in this and in all lands, is to be found in faith in, and obedience to, Jesus Christ as the divine Saviour. He is the Head of the Church Universal which is his body; and to it, in all its members, he has entrusted the Gospel of the redeeming grace of God." The evangelistic committee, of which Dr. William H. Roberts is chairman, also offered a comprehensive and clear-cut statement of principles which was adopted by the council.

By previous arrangement it was determined that the president of the council elected to succeed Bishop E. R. Hendrix should be a member of the Baptist Church. The representatives of that denomination nominated Dr. Shailer Mathews, dean of the Chicago University Divinity School, to the office, and he was chosen president by acclamation. The addresses of both the retiring and incoming presidents were most happy. Dr. Charles S. Macfarland was reappointed secretary of the council.

Among the important decisions of the Chicago session were the following: A commission on religious education was provided for with the understanding that it should become a definitely organized department. The report of the committee on week-day instruction was adopted, including the recommendations that wherever public sentiment warrants such a course, the public schools should be closed for half a day for the purpose of allowing the children to attend instruction in religion in their own churches, and that where this is not feasible, the churches should provide at least one hour of religious instruction each week after school time on a week day. The committee on foreign missions was, upon its own recommendation, directed to co-operate with the Foreign Missions Conference of North America. Urgent recommendations were made concerning the safeguarding of the family, the observance of the Lord's Day, the provision of one day's rest in seven for industrial workers. Advanced stand was also taken on the whole labor situation; an office of the council was directed to be established at Washington; steps were taken to organize a World League of Peace.

Among the striking addresses delivered during the council were those of Dr. James A. MacDonald, editor of the Toronto *Globe;* Bishop Francis J. McConnell; Dr. Walter Laidlaw; Dr. W. F. Sheridan, Professor Walter Rauschenbusch; Professor Edward A. Steiner, and Governor Thomas R. Marshall, Vice-President elect of the United States.

WOMAN SUFFRAGE PILGRIMAGE TO ALBANY

NEW YORK has witnessed many strange sights and has become so accustomed to the extraordinary that the most remarkable happenings are taken rather as a matter of course. Nevertheless, blasé and apathetic as the big city has become, it was compelled to sit up and take notice on the morning of December 16 when thirty-four woman suffrage crusaders started on a fifteen days' march to Albany, carrying a message for the Hon. William Sulzer, the new governor of New York State, to remind that official of some pre-election promises he made on the subject of votes for women.

The little band of pilgrims presented a brave appearance as they took up the march in the direction of the State capitol. There was elasticity in their steps and determination in their eyes, as they set out with their long staves and scrips and marching paraphernalia.

These women were in deadly earnest; they were really making sacrifices for the cause in which they believe; they were undergoing inconvenience and fatigue and other physical deprivations; for a march of over one hundred and forty miles lay before them under a wintry sky, and moreover, they had to bear the taunts and jeers, the contumely and ridicule of the crowds.

Banners, transparencies, streamers, sashes were in evidence everywhere, all bearing mottoes appropriate to the occasion, as "Votes for Women," "Men, Vote for Women in 1915," "First Aid Is All Right for Bruises, but Nothing Will Save Us but Votes for All," "Equal Rights for All," etc. An advance guard or official scout was chosen, who rode in an automobile and dashed ahead now and again to announce the approach of the marchers as well as to reconnoiter the road. The forces were marshaled by General Rosalie Gardner Jones, and the other officers in charge were Colonel Ida Craft, Surgeon General Lavinia Dock, Captain Jessie Hardy Stubbs and Lieutenant Sybil Wilbur. With flying colors and a blare of trumpets, tin horns, drums and automobile sirens, they set off upon their way through the towns and valleys which Washington Irving made immortal. Indeed, had old Rip Van Winkle himself once more appeared, he would not have caused more surprise among some of the residents of these districts than did the valiant suffragists as they proudly plodded on their way.

But alas! they had reached far short of Albany when many deserted the ranks, not through desire but by compulsion. The spirit was willing but the flesh was weak, and so the weak ones "fell by the wayside," that is to say, they abandoned the march even before it was well begun. At the end of the first day's tramp, which brought the remnant to Irvington-on-the-Hudson, some twenty-one miles from the metropolis, only seven were left to still cry "On to Albany!" These remaining enthusiasts, undaunted and undismayed, gripped their staves afresh in the bracing morning air of the following day and registered a silent vow to persevere on the journey until their eyes beheld the dome of the capitol flashing in the sunlight of a new year, which they hope will be a presage of much success for their cause.

THE BIBLE IN ROYAL HOMES

—KING GEORGE OF ENGLAND, according to a trustworthy correspondent, reads a chapter of the Bible every day and has done so for thirty-two years, in performance of a promise made to his mother. Emperor William of Germany, as we stated not long ago, is a regular reader of the Word. These Bible-loving rulers set a good example to their people.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The New Year and Its Duties

AT THE beginning of a new year, many of the letters we receive from our readers are filled with expressions of hearty appreciation and with the kindest of wishes. This is in accordance with the pleasing annual custom of the members of the great CHRISTIAN HERALD Family Circle. We cordially reciprocate these good wishes and friendly salutations. Doubtless there are thousands of those good friends who, in their petitions, remember this journal and its work for Christianity and humanity. We value such spiritual co-operation far more than we can express, for to us it is both reinforcement and inspiration.

Knowing that a Divine Hand guides the helm, we can begin with courage and confidence the New Year, assured that to those who trust in God and do his will, all good things will come to pass. This does not mean, however, that we should seek no personal share in such development. On the contrary, knowing that "God loves to be helped," we should strive with all our energies to bring about such results in the coming months as will be pleasing to Him. We see before us duties which He is calling us to perform and to which we ought to address ourselves with energy and zeal. Our cities need a moral cleansing; corruptionists must be brought to book; social evils must be grappled with and overcome; childhood must be protected from cruel exploitation, which robs it of its birthright and makes slaves of hundreds of thousands of helpless little ones. Purely denominational affairs should not so engross our churches as to prevent them from uniting in a great crusade against such crying evils as we have indicated. If the Christian churches of America, the various associations of Christian workers and the body of evangelists, stood shoulder to shoulder in the fight against sin, social vice, social corruption and child slavery, they could do much toward making the new year a memorable one for civic, State and national righteousness. The nation's eyes must be opened to these evils, and the national consciousness roused for their redress.

So there is plenty of work for all—some of it at long range and more of it near at hand; and if we would help to make the year happy and successful, we must each of us do our share. It is the duty that lies nearest to us that is the most important to the majority, and according as we do that duty faithfully, so shall be our satisfaction and our reward.

We invite every one of our readers to co-operate with us in making 1913 a year of signal service, of progress and of spiritual and material usefulness. With God's help, it may be made a year in which the triumphs will outweigh the trials, the joys the sorrows. And we are hoping that it may be a notable year in the reinforcement of the great army of good people who work in conjunction with THE CHRISTIAN HERALD. With this end in view, many of our friends are bringing in new additions to our Family Circle, and many more will doubtless follow. We look forward to that Circle becoming in 1913 a greater spiritual aggregation than it has ever been in the past, and we confidently believe that its efforts, under divine direction, will be productive of great blessing.

A Great Journalist Gone

IN THE death of Whitelaw Reid there has passed away the last of that brilliant group whose genius for nearly half a century made American journalism one of the greatest influences in our nation's progress. Whitelaw Reid had a remarkable and varied career. Teacher, soldier, war correspondent, author, editor, diplomatist—in each and all he showed himself possessed of unusual qualities. His rare powers of observation and description were marked by a sane common sense which served him well throughout a long and active life. Mr. Greeley proved his appreciation of Whitelaw Reid's many-sided genius when he chose him as his successor on the *Tribune*—a selection the wisdom of which his later career abundantly justified. In many ways he did valuable service to the nation, and his appointments as minister to France, and afterwards as ambassador to Great Britain, were the logical recognition of this fact. Active in many national campaigns, he never allowed himself to descend to mere partizanship. His whole public career was marked by a dignity that is almost unique in politics nowadays. He was more of the scholarly author and careful, conservative editor than the politician, and the encomiums he won abroad were more largely due to his brilliant intellectuality, to his broad grasp of international problems, and to the distinguished and genial type of Americanism he personally represented, than to any other cause. At home he will always be remembered as a sincere worker for the nation's welfare, and one who was an honor to the great profession to which he especially belonged.

The Coal Trust Decision

BY a decision of the United States Supreme Court in the case of the coal-carrying railroads, just handed down, the so-called 65 per cent. contracts with independent dealers are annulled and the dissolution is ordered of railroad control of the Temple Iron Company, a concern which the principal railroads and the coal companies utilized to strangle competition in the anthracite fields in 1898. The court, however, did not sustain the government's general charge, made against all the railroads concerned, of conspiracy and violation of the Anti-Trust Law, and it dismissed the charges against minor companies among the coal-carrying roads. In other words, it drew a sharp distinction between agreements made by the same parties and for the same purpose at different times, and under different conditions, basing its decision on the character and object of the agreements themselves. It estahlished the principle that one coal combine may be for legitimate purposes and therefore lawful, and another combine for doubtful or illegitimate ends and hence unlawful, thus practically giving to the law a "reasonable interpretation." While the government's charge of a general combination has not been established, still a certain measure of relief from oppressive and abnormal practices is afforded. It was shown that the particular combination ruled against was made, not for extending trade legitimately, but to prevent competitors from enlarging their coal business. This was the interpretation put upon the combination preventing the construction of the New York, Wyoming and Western Railroad, which was to carry competing coal. As to the 65 per cent. contracts which have been voided by the court, they were agreements under which 32 "independents" bound themselves to sell their product to the dependents in the combination, who were to pay them 65 per cent. of the average market prices at tide-water. As this combination controlled 87 per cent. and marketed 70 per cent. of all the anthracite, its influence on prices was practically unlimited. There are still other local combinations with which the government may deal later, but meanwhile the situation has not seriously disturbed the equanimity of the coal trade, since it leaves it free to make normal contracts in the usual way when competition gets too severe. There is another investigation to begin shortly which, it is hoped, will strike at the root of the matter, in an effort to provide some relief for the public from excessive prices in future.

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The Unchanging Christ

LIFE in this world presents a vast panorama of change. Generations of men are coming and going, like waves that roll in upon the shore, are broken up into spray, and receding leave scarcely a trace on the sands of the beach. No product of man's head or heart or hand is able to withstand the ravages of time. Change and decay in all around we see. One solitary figure stands towering o'er the wreck of time: the Lord, Christ Jesus the Crucified. It is thousands of years ago—a long yesterday—since men heard of him. Abraham rejoiced to see his day; and before Abraham was, he is. He is the eternal God, and men have been directed to him as their Saviour, foreordained for that purpose before the foundation of the world. He is the same to-day: the omnipotent God and the kind Friend. His Word is the same to-day as in the days of his flesh, when Pharisees and Sadducees quailed before the majesty of his utterance, and publicans and sinners solaced their hearts from his comforting teaching. His redeeming work is to-day the one blessed hope of our race. We need this never-changing Jesus to-day, just as our fathers needed him. Our advances in culture, learning, art, our great discoveries, have not changed our relations to God, because they have not made us different beings. We are still sinners, and our salvation from sin and its curse must come from God. We could afford to lose much of what we have to-day, yea, we could do without all, if we only have Jesus. All else is dross and dung without him. Blessed fact this, that Jesus is to-day! He will be to-morrow. Suns will rise and set, and while time lasts each day will bring us its burden of labor and sorrow. The future is full of uncertainty; for all our worldly securities may fail us in the hour of need. Jesus, however, will abide. With every morning that will dawn on our perplexities his mercies to us will be renewed. Would we forsake Jesus?

Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. We pray thee, surround us with thy protecting grace amid the vicissitudes of this transient life. Let all endeavors during this year be begun in thee, subject to thy approval. Then bless our feeble efforts for our increase in faith and every Christian virtue, and whether we live or die, preserve our souls in every danger, O thou who changest not, Jesus Christ, the same yesterday, and to-day, and forever. Amen.

A Request to Our Readers

WE LOVE to keep in touch with our readers and to know what part of THE CHRISTIAN HERALD they value the most. This is a material help to us in our work. We would therefore ask every subscriber to kindly drop us a postal, stating which of the following departments he esteems most highly as being of the greatest practical value in the paper:

Dr. Clark's Letters of Travel,	The Sermonic Page,
The Nation's Voice on Rome,	The Mail-Bag,
The Missionary Department,	The Serial Story,
The "Bible Question Class."	The Short Story.
The Sunday School Page,	The Editorial Forum,
Bible and Newspaper,	The Children's Page.

—IN HIS BOOK on *South America*, Mr. Bryce, the British ambassador, concludes that the Roman Catholic Communion in that country has lost its hold on the conscience and thought of the best class of people. There are large masses of the native Indian population who require religious ministration. The religious abandonment of the country, the *Churchman* observes, is "intolerable."

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Fatal Battle of Strikers

TWO HUNDRED strikers and sympathizers on the coal piers of the Erie and New York and Susquehanna Railroads at Edgewater, N. J., over the river from upper New York City, assembled on the heights above the dock with guns concealed. When the ferryboat *Edgewater* landed with 150 strike-breakers aboard, the strikers, most of them foreigners, ran down the hill like savages with guns in their hands and shot into the crowd of railroad detectives and strike-breakers, killing two and seriously wounding more than a score. Captain A. J. Craw, commanding the police squad, faced the charge of the strikers, and his body was riddled with bullets. As he lay dying a frenzied rioter emptied a double-barreled shotgun into his body. Clarence Mallory, his assistant, who fought bravely, was also killed. Six other policemen fell badly wounded. The strikers then fired into the strike-breakers on the ferryboat, and wounded many of them. Mayor Clahan called on Sheriff Conklin for help, and the latter swore in special deputies, who took possession of the bluffs and railroad yards, and not only dispersed the mob, but arrested and put in jail the ringleaders of the murderous assault. The sheriff posted notices in many languages forbidding the assembling of strikers on the streets, ordering all saloons closed, and immediately restored law and order. The men may or may not have had grievances against the railroad companies; they may or may not have had a cause for striking, which was their privilege in this free land. This is certain: they had no right to undertake forcibly to prevent other men from taking their places, which had been voluntarily surrendered; and when they used their guns against the strike-breakers and killed them, they were murderers before the law of God and men, and their leaders should have long terms in prison, and all engaged in the murderous riot should be punished in some way or other. We welcome foreigners to our shores from every land who want to obey our laws and become good citizens, and with our system of popular education and the influence of our Christian churches we are doing wonderfully well in Americanizing our immigrants, but the barbarism of the strikers at Edgewater cannot be apologized for nor tolerated. The prompt action of the mayor and sheriff had much to do in preventing further bloodshed, and it will save much trouble in the future if the grand jury and prosecuting attorneys push to speedy trial and punishment the guilty murderers. Meanwhile it will be proper for the companies to inquire calmly into the question as to whether any responsibility for the industrial difficulties rests upon them. The prophet said of the slayers:

Your hands are defiled with blood, and your fingers with iniquity. (Isa. 59: 3.)

Armed Deputy Sheriffs on the Bluff at Edgewater Guarding the Railway Yards

Seeks Pearl Forty Years

THERE is a little old man in a faded gray suit and a battered brown derby hat in South Street, New York City, who is the champion oyster-opener. He has been at his job through the seasons of forty years. From the time he began this business he has had the idea that he was to find in a shell a pearl so valuable as to furnish him provision for a rainy day. For forty years he has carefully watched every shell he has opened, and has told his intimate friends of his expectation of discovering his prize. He has had a delusion, almost that of a crank, but a pleasant one. The instinct of hope is so strong in the human heart that almost everybody expects to find a pearl in his oystershell. This man in his humble occupation found a pearl in his oyster every day in the wages he earned or the profit he made, and if he be a man of character, or if he has supported a family, he has done much better for himself and the world than if he had found the valuable pearl. The steady occupations of life, however humble, have a better provision in them for a rainy day than the accidents of fortune, which are as scarce as jewels in the oysters of a restaurant. It would be well if the singleness of purpose manifested by this oyster-opener in searching for the jewel for forty years might be copied in the search of the soul for the pearl of great price, as illustrated in the parable:

When he had found one pearl of great price, went and sold all that he had and bought it. (Matt. 13: 46.)

Dickinson College Hazers Punished

THE Bible and Newspaper last week, in its account of the "Disgraceful College Hazing," mentioned the fact that the college authorities were busy hunting for the students guilty of the act. That they have been successful in discovering and punishing the hazers is learned by a letter sent to this paper by Rev. B. B. Loomis, of Carlisle, Pa., containing a note addressed to the papers by Dr. J. H. Morgan, dean of Dickinson College, from which we take the following quotation: "Hazing is never countenanced by the college authorities—in fact, is severely condemned and uniformly punished when discovered. It is generally difficult, however, to discover those guilty of hazing, as shown by the fact that for years the United States Government, with all its authority at West Point and Annapolis, was unable to stamp out serious hazing. In this case, however, partly because of the general condemnation of the student body, the facts have been discovered, and six students who took part in the hazing have been suspended from the college, some of whom will probably never be reinstated. We cannot hope as a college to escape the natural consequences of the unfortunate act of some of our students, even though they be a small minority, and we do not complain when a great newspaper publishes the facts. In justice to the college, however, we now feel that we may fairly ask that equal publicity be given the fact that the guilty parties have been ferreted out and punished." Such prompt action on the part of the authorities maintains the reputation of the college, and is likely to make such occurrences less frequent in the future. It also verifies the statement that

Though hand join in hand, the wicked shall not be unpunished. (Prov. 11:21.)

Rug Five Hundred Years Old

ONE thousand stitches to the square inch; size, six feet two inches by five feet two inches; age, 504 years; value, $25,000; are some of the facts about a Hebrew prayer-rug, which is part of a $1,200,000 collection in New York. This rug was used in the synagogue at Cordova, Spain. Four brothers spent twenty-five years perfecting this article. On this rug the high priest knelt twice daily for forty years, and here he met his death when the temple was sacked in 1548. In preparing the furnishings for the tabernacle, Moses speaks of the artists endowed for the work:

Of the weaver, and of those that devise cunning work. (Ex. 35:35.)

Judge Imposes Odd Sentence

MUNICIPAL JUDGE HOPKINS of Chicago said to his bailiff the other day, as a man charged with intoxication was brought before him: "Get a mirror and make this man take a good look at himself." The officer obeyed, and when the poor fellow, with bloated face and bloodshot eyes, looked into the glass an expression of greater horror came over him, and he asked the privilege of taking a Turkish bath. "Hang that mirror back of the rail and let it stay there," ordered the judge. "I want every man like this to be compelled to look at himself when he is brought to the bar of this court. I should like to have a big mirror put just outside of each cell also. If these men could see themselves as they are it would cure half of them." There was a deep philosophy in the sentence of Judge Hopkins. There is also a theological truth suggested by it: the necessity of seeing oneself; rigid self-examination for the discovery of sin. The first step in the reformation of a life or the regeneration of a soul is to see the spirit's face made ugly by the fingerprints of sin. If people are not made to see and abhor their sins there is no likelihood that there will be any desire or determination to reform. Other persons than the poor drunken prisoner could look into the mirror at themselves to advantage. Some men and women who have beautiful, healthy faces and occupy position in most respectable society, if they were to look into the Gospel mirror closely enough, might discover in some habit an ugly wound, or in some cherished sin a disfiguring blemish, causing the beholder anything but self-congratulation. A true vision of God in the mirror is likely to induce a vision of sin in self, as ugly as the bloated face of the prisoner at the bar. The prophet refers to this vision of self after a look at God when he says:

Woe is me! for I am undone, because I am a man of unclean lips, and dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. (Isa. 6: 5).

Aged Criminal Gives Advice

NEARLY a score of young men, all under twenty years of age, were awaiting sentence in a New York court the other day, and with them stood an old man, hardened with crime, to receive his punishment. The young criminals laughed and jeered at the old man in his predicament. He turned seriously toward them and said: "I have spent thirty years of my life in prison, and now that I am down and out, you young fools taunt me with my age. I am no preacher, but I want to tell you that crime does not pay. You should thank God that you are not as old as I am, and that there is still some hope for you." There was shame in the faces of the young men, and silence except the bitter sobbing of one of their number, a lad of sixteen. What an eloquent sermon out of such a sad experience! It is to be hoped it did some good. If the old man had in the beginning of life followed the advice he gave the young men, his gray hairs would have been a crown of glory instead of shame.

The hoary head is a crown of glory, if it be found in the way of righteousness. (Prov. 16: 31.)

New Forces in an Old World

A New Year Sermon

by Pastor Charles M. Sheldon

TEXT: "Therefore if any man is in Christ, he is a new creature: old things are passed away; behold, all things are become new." II. Cor. 5: 17

LET us take a brief survey of the world at the beginning of the new year. As we look out upon it we are able to say truthfully that it is a better world each year. Christianity has been tested by the ages. Jesus said that if he were lifted up he would draw all men unto himself, and history is proving the truth of his prophecy.

It is worth while to consider some of the new things which are in the world now, due to the force of Christianity, which were not here when Jesus was born. The list is too large to be given entirely, but in part it is as follows: The abolition of slavery; the emancipation of women; the organization of Christianity into practical forms like churches, young people's societies, Christian associations, etc.; the rise of temperance societies, missionary societies, and all philanthropical societies organized therefor; the care of the helpless and the dependent; the establishment of Christian hospitals; the awakening of civic conscience; the study of motherhood and childhood; the enactment of laws safeguarding the health of all the people; the beginnings of a new brotherhood; the organized and successful battle against crime, vice and drink.

These are a few of the great things which have come into the world on waves of power since Paul lived. The world is immensely better than it used to be because of all these influences, every one of which has sprung from the teaching of Jesus Christ.

The beginning of a new year ought to stimulate Christendom with the thought of even newer and greater things in practical Christianity than have yet been done. Let us number a few of these, not as dreams or fancies but as actual reality; things which may be accomplished, not beyond the reach of the church to attempt, but within the reach of its possibilities.

Union of Christendom.

First, more and more people are believing every day that the time has come for a real union of Christendom. Denominational forces have done their work. There cannot be quarrel with denominationalism, but the signs of the times unmistakably prove that it has finished what it had to do, and now the Spirit of God is calling upon all the different disciples of the different churches to get together in a great band or federation; in fact, we are already living in the first chapter of its history. There are towns in the United States to-day where actual federation has been accomplished among six or eight distinct denominations. These are the first steps which will finally culminate in a united Protestantism. One of the greatest reasons for the strength and influence of Catholicism is the union of the Catholic Church; it has not been split up into a number of sects. If Catholicism is a menace to our Protestant life the best answer to it will be a united Protestantism. The only real safety for communities lies in the union of its Christian strength.

Practical Reforms.

If Christendom once becomes united it can do some great things which at present are impossible. Among these may be mentioned the abolition of the saloon; the practical survey of city life; the strength of Christianity turned in a united stream against vice; and, perhaps most important of all, the practical establishment of a Christian press.

A Christian Daily; a Missionary Magazine.

There is no reason why the churches of America should not own and publish a Christian daily paper. There is money enough and brains enough to conduct such an enterprise. This paper could be published in great centers of population like New York, Philadelphia, Boston, Cincinnati, Cleveland, Chicago, Denver, Portland, Seattle, San Francisco, and other cities, and be a tremendous help to Christian activities. The possibility of such a tremendous organ for truth and righteousness is apparent to every one. In addition to this daily paper which the new Christianity could have if it were united would also be a missionary magazine, published by all the missionary boards, going into the homes of all the people, and giving them some real knowledge of the great work of missions now being carried on by all the denominations. These new forces lie easily within the power of the united church; under the inspiration of a united Christendom they are plainly practical.

Young Life.

Among the new forces which Christianity may well consider as it opens up a new year of life is the large use of the young life in the church. If the ministers of this country would spend half their time with their Sunday schools, instead of spending so much time in preaching sermons to grown-up people, the result would be, in a short time, twice what it is at present. The hope of the world is always with the young generation; young life is responsive. Every minister ought to be his own evangelist. There is, in many parts of this country, a growing feeling on the part of the ministry

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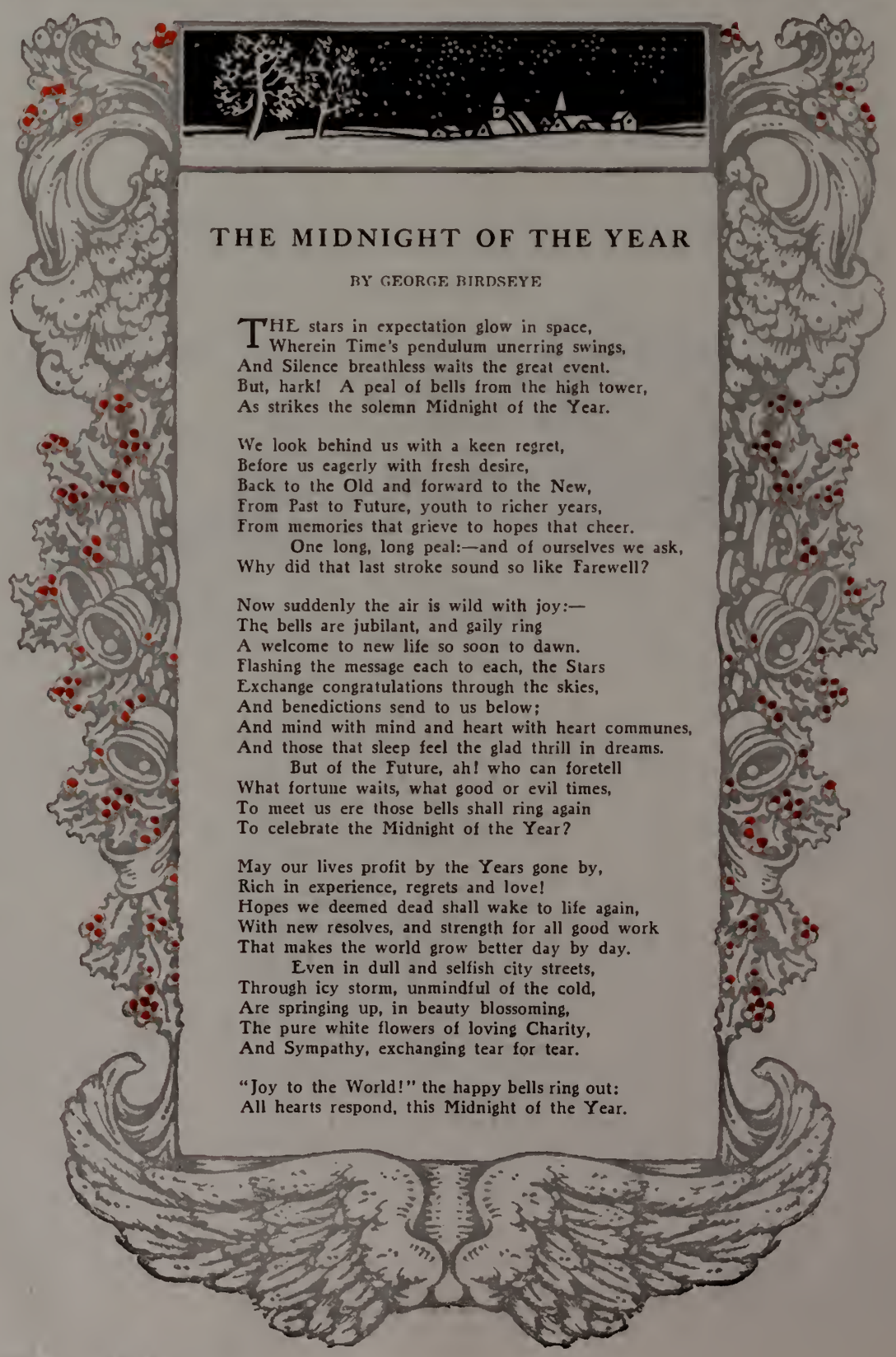


THE MIDNIGHT OF THE YEAR

BY GEORGE BIRDSEYE

THE stars in expectation glow in space,
Wherein Time's pendulum unerring swings,
And Silence breathless waits the great event.
But, hark! A peal of bells from the high tower,
As strikes the solemn Midnight of the Year.

We look behind us with a keen regret,
Before us eagerly with fresh desire,
Back to the Old and forward to the New,
From Past to Future, youth to richer years,
From memories that grieve to hopes that cheer.
One long, long peal:—and of ourselves we ask,
Why did that last stroke sound so like Farewell?

Now suddenly the air is wild with joy:—
The bells are jubilant, and gaily ring
A welcome to new life so soon to dawn.
Flashing the message each to each, the Stars
Exchange congratulations through the skies,
And benedictions send to us below;
And mind with mind and heart with heart communes,
And those that sleep feel the glad thrill in dreams.
But of the Future, ah! who can foretell
What fortune waits, what good or evil times,
To meet us ere those bells shall ring again
To celebrate the Midnight of the Year?

May our lives profit by the Years gone by,
Rich in experience, regrets and love!
Hopes we deemed dead shall wake to life again,
With new resolves, and strength for all good work
That makes the world grow better day by day.
Even in dull and selfish city streets,
Through icy storm, unmindful of the cold,
Are springing up, in beauty blossoming,
The pure white flowers of loving Charity,
And Sympathy, exchanging tear for tear.

"Joy to the World!" the happy bells ring out:
All hearts respond, this Midnight of the Year.

THE NEW COPYBOOK

IT WAS not long ago, but we wonder
To sit and count over the years,
Since we sat in the shabby old schoolhouse,
A part of its laughter and tears!
We can see our old desks and the blackboards,
And the stove and the hooks on the wall,
And the multiplication tables,
And the teacher that ruled over all!

There were lessons to learn and remember,
And sums to work out on the slate,
And a little bit more and some extra
For the sinners who stumbled in late;
There were pieces to speak on a Friday,
And essays to write now and then,
But the worst was the ink and the writing,
And the battle to conquer the pen!

And the copybooks! Oh! they were blotty!
For the pen seemed to wobble about;
The mistakes were aplenty and awful!
And alas! there was no rubbing out!
For the ink was too much of a sticker,
And the pen seemed to dig pretty deep,
And the pages were not very pretty,
And the most of us wanted to weep!

But there came a good day for the weary,
And a red-letter day of delight,
When the old copybook was all finished,
And a new one, all spotlessly white,
Was laid on the desk by the teacher,
And a chance to do better—and say!
Don't you think, you old scholars, it happens
Just so—on each New Year's Day?

CHARLES IRVIN JUNKIN.

New Forces in an Old World

Continued from preceding page

that it can well use its own powers in the shaping and directing of its own parish life, in the reaping of results for its own membership.

Religious Drama.

There is also a new power which the church may well consider, and that is the use of religious drama. The dramatic instinct is born in human beings, and the church has a right to give expression to these feelings in its young people. I think the church need not be afraid in using religious stories in the dramatic form; in fact, they are being used to-day in a large number of churches and results prove the wisdom of this use of new power.

Eugenics.

There is also a new force for righteousness in the study of eugenics. Teachers are being employed in the schools of different States to teach this great subject. Ministers all over the country are beginning to demand health certificates from those who have applied for marriage. There is a great wave of intelligence passing over the world to-day on this subject, and Christianity, through the church, must and will take account of this new teaching on an old subject.

The Brotherhood.

There is also a new chapter beginning for Christianity in the practice of the brotherhood of mankind. Over five thousand students from foreign countries are attending universities in this country, and many of these students are meeting like brothers and discussing great questions. No one can tell what will grow out of them, but it is safe to say that a splendid new impetus will be given to that which underlies the entire teaching of Christ. Brotherhood is at the heart of all the Master's teaching.

All these forces in the world to-day should make the opening of a new year tremendously significant for the Church of Christ. Ministers and church members to-day face the greatest of all times to live. There are forces at work which have never been apparent in the history of mankind. It is for the church, therefore, to rise to its great privilege and remember with eternal hope that Christ is the Hope of the world. Wherever Christ has gone he has created new impulses, he has changed old things over into new, and he is the Transformer because he is the great Redeemer. May this New Year bring to all the world a new vision of the possibilities of the kingdom of God among men; and a vision of the time, soon to come, when there shall be a new heaven and a new earth wherein dwelleth righteousness.

THE HEART OF LIFE

MORNING dawned and a song of hope greeted the rosy skies as Young Pilgrim set out upon his search for the Heart of Life. It was at the beginning of a new year. He knew not where his goal lay, nor how he was to find it, but the road ahead seemed broad and free, and no doubt nor fear disturbed him. The one who had sent him on his search had told him he would know of a certainty when he came to the Heart of Life.

"How shall I know it?" asked Young Pilgrim.

"It is close to the throne of Love," was the reply.

So Young Pilgrim sought the place where Love sat enthroned, and as he journeyed on he found many attractive stopping-places which enticed him to enter and there to end his search. At the gates of a stone palace near the beginning of his road a man of dignity and pleasant voice called to him.

"You cannot go until you have stayed a while with us," he said.

Within the walls, Young Pilgrim saw youths like himself. They looked eager and happy. "What place is this, and why must I stay?" he asked the man at the gate.

"This is a school and here you may learn. Life without knowledge is as nothing," the pedagogue replied.

Young Pilgrim entered and mingled with the fellows whose enthusiasm over a game attracted him. "This seems like a good place; would you advise me to stay?" he asked. "If you can get on the team," answered one of the fellows, and then rushed away into the thick of the game.

Young Pilgrim stayed. He studied hard, and played hard, and grew older and stronger. Then he remembered his search. He had not found the Heart of Life. He had acquired tastes and ambitions, and he felt that achievement was the thing most worth while. His mind was full of plans and his own heart was eager as he went on his way.

. . .

MUSIC and art opened the doors of their temples to him and he entered gladly. He longed to add his name to the list of those who had ravished the world with beauty of sound or color. And now he might achieve fame and also gain the object of his search, for surely music or art would lead him straight to the Heart of Life.

Yet his toil brought him small reward. His creations did not satisfy even himself, and the passing throng paid little heed. Disappointed, he cast aside his work and turned away from his ideals. He followed the throng and found that it led him off from his road and into the marketplace. There he saw Fortune on a high throne. So intense and eager were the faces about him, so large were the rewards some of the throng snatched from Fortune, that before he knew it he had joined the mad scramble. Again and again he was thrown down and almost trampled upon, but he fought on—and won.

"Now I am strong, and I can do as I please," he thought. "If I want to find the Heart of Life, I can search for it in my leisure, or I can hire others to find it for me." So the matter passed out of his mind until discontent stole upon him, and in the night watches a voice spoke, saying, "Only when you have found the Heart of Life will you find contentment."

Then, one day, Pleasure beckoned, and said, gaily, "I will take away all your weariness and discontent and give you happiness; follow me." So he followed her eagerly. But after a few days of forgetfulness, he saw Discontent lurking in the shadow, and, as though the look were a permission, the ugly shape sprang upon him and would not be shaken off. A cry came from him in the darkness, "Oh, where is that Heart of Life? Where is the place near the throne of Love?"

. . .

CHURCH bells called him to the house of prayer and praise. He went there and found men and women who seemed to be at peace. "Is there room for me here?" he asked. The church was in debt, and he was known as a wealthy man. He was welcomed, and the money he gave helped the church, though to him it was so little that if it had been stolen from him he never would have known it. He joined in the social activities of the parish and was made president of the men's club and a trustee of the church. "Now, in this holy place, surely I shall find the Heart of Life," he told himself; but although he worked with zest, and helped the finance committee, and strove as president of the men's club to keep up and improve the social "tone" of the church, he failed to find the satisfaction he expected. Now and then he remembered the promise at the beginning that he would know to a certainty when he found the Heart of Life. Evidently, because he felt no such certainty, his search was yet unfinished.

Then another door opened to him, and as he entered he found a place of comfort and gladness beyond any that he had known. The place was Home—a home of his own making. With pride and joy he greeted his young wife and watched her as she transformed the furnished house into the home. With pride and satisfaction he led her out into society and noted the admiration of his friends. With exulting spirit he brought her back to their home and called her "Mine!" And the pride grew with the years as he saw his children grow strong and handsome and learned of their achievements among their fellows.

"Now at last my search is ended. Here in my home is the very Heart of Life. Here on her throne of love my wife is queen and I and my children form her court."

And a voice spoke to him in the silence. "There is one here who has indeed found the Heart of Life, but it is not thou. Search yet again. Thou shalt not find the precious treasure in the abundance of what thou hast, nor yet in anything thou canst buy. It is not cheap, and the price of it is not as the price of gifts or comfort or feasting. It cannot be gained by looking upon the things of self but rather upon the things of others. It is found near the throne of love, yet all the love in the world would be worth little without it. No Christmas would ever have been known if the love of him who was born on that day had lacked it. No wife, no husband, no daughter, no son, no friend can find the real Heart of Life anywhere until something cherished is yielded, until some pain is gladly suffered, until the needs and joys of others are more to be desired than the precious possessions of self. One thing lackest thou. Go and sell all that thou hast of self-love and come and find the Heart of Life on the altar of SACRIFICE."

TOWN AND COUNTRY

OH, the ways in town are merry,
Where the marts of fashion are,
While along the level asphalt
Whirls my lady in her car;
But the country roads are fairer—
Silver ribbons, winding down,
Edged with pink and white of clover,
From the woodland's grassy crown.

Oh, the lights in town are flashing;
Jewels they of burning glare,
Searing tired eyes to blindness,
Blanching all the upper air.
But the country lights are hearthsome—
Leaping fire and candle-spark,
Or serenity of star-shine,
Smiling through the friendly dark.

There's a splendid flush of color
On the crowded ways of town,
Blush of chiffon, sheen of satin,
Fruity bloom of velvet gown;
But the daisy's alabaster,
And the flash of bluebird's wing,
And the rose's tender tinting,
More content and joyance bring.

All the city's ways of fashion
Throng with idlers, pleasure-bent,
Avid, eager, wasting daylight,
Fluttering till the night is spent;
But my little rustic ribbon,
Softly colored, summer-drest,
Leads me home before the sunset,
Leaves me with my heart at rest.

NORA ARCHIBALD SMITH.

A New Call to Prayer

IT IS especially fitting at the beginning of the Week of Prayer that the attention of CHRISTIAN HERALD readers should be called to the earnest efforts of the Rev. W. A. Therrill to revive the "concert of prayer" established at Nottingham, England, in 1784. Mr. Therrill's plan has already been endorsed by a number of ecclesiastical and ministerial bodies, among them the North Philadelphia Baptist Association, the South Carolina Baptist Convention, the ministers' meetings of the Methodist, the Presbyterian and the Reformed denominations at New York, the Presbyterian and Methodist ministers' meetings of Philadelphia.

Following is the resolution prepared by Mr. Therrill and adopted by the bodies mentioned and indorsed by other influential religious leaders:

"Resolved, first, that we most respectfully recommend to all the churches of this body faithful observance of the second regular midweek prayer-meeting hour every month, or as near to it as convenient, in special, united, fervent prayer to Almighty God for the unreserved consecration of every saved member, for personal, hand-to-hand and heart-to-heart exertions to win to the Saviour of lost sinners the lost ones about him or her, as God may provide suitable opportunity; for the Holy Spirit, in very great measure, on all the churches, ministers and people; for full development of all their unused forces and resources, and for the speedy and thorough evangelization of America and all the world.

"Resolved, second, that we most respectfully recommend this plan for a monthly prayer and consecration service, at the regular time and place, to all of our denomination, both in cities and elsewhere, and both to old and young, rich and poor, white and colored.

"Resolved, third, that we most cordially invite all of all other denominations who love our Lord Jesus Christ supremely to unite in fervent prayer and supplication with us for a most gracious revival of genuine religion, and to them, also, we most respectfully recommend this plan."

All who are interested in spreading the circulation and adoption of this simple plan for putting the infinite power of prayer behind the church's hope for a world-wide revival may address Mr. Therrill at the Broadway Central Hotel, New York City.

EXCEEDS HIGHEST EXPECTATIONS

An old woman of nearly 88 years sends you her thanks for the Bible and the *Almanac* just received. I am highly pleased with both. They exceed in every way my highest expectations. As for THE CHRISTIAN HERALD itself, I cannot do without it. MRS. E. H. STODDARD.
Toledo, O.

IN THE FOOTSTEPS OF ST. PAUL

FROM LYSTRA THE FICKLE TO DERBE THE PEACEFUL

BY REV. FRANCIS E. CLARK, D.D., LL.D.

Founder and President of the Christian Endeavor Society

IT WAS in the famous temple of Lystra, called the temple of "Zeus-before-the-City," that Paul and Barnabas were hailed as gods. They had the greatest difficulty in restraining the people from worshiping them as Zeus and Hermes (or Jupiter and Mercury, as they would be called in the Latin language). Both Latin and Greek were used in Lystra at this time, though probably only the Roman officials spoke the former language, while even the "barbarians" understood the Greek language in which Paul spoke to them, so that doubtless the exact words in which Paul and Barnabas were proclaimed as gods were "Zeus and Hermes."

Reluctantly the people dispersed when they heard the emphatic and almost indignant remonstrance of the apostles. They led away the oxen which they were about to sacrifice in their honor before the temple. They put by the garlands which the apostles did not allow the Lystrians to place on their brows, and the city resumed its normally quiet aspect.

But soon all this was changed. The Jews, who were always following hard after Paul, to root up the good seed he had sowed, came from Antioch and Iconium, and persuaded the people that it was through some alliance with the powers of darkness that the miracle on the lame man had been wrought. It seems almost incredible that the people who would worship Paul one day should stone him the next; but such revulsions of feeling among an excitable and fickle mob have often been paralleled in human history.

Luke wastes no words in telling the thrilling story. In a single verse he sums up the facts that nearly resulted in the martyrdom of the great apostle, and almost cut short his life at the very beginning of his mission to the Gentiles. Here is Luke's tellingly succinct account: "And there came thither certain Jews from Antioch and Iconium, and persuaded the people, and having stoned Paul drew him out of the city, supposing he had been dead." However, his work was not yet finished, and the disciples stood round about him, though bruised and battered by the cruel stones, he rose up and came into the city.

All that we saw in the early days of 1912 on the site of ancient Lystra was a hillside covered with fragments of broken marble and a few larger stones, scarcely one of them in the position where it was originally placed. Lystra, like most of these ancient cities, has served as a quarry for the neighboring villages, and for a thousand years past when any of the inhabitants wished to build a house or a mosque, a retaining wall or a buffalo shed, they have hastened to the almost inexhaustible treasures of marble and granite, which were erected with so much pains and expense into the beautiful cities of old. Magnificent marble columns, ornate capitals, memorial stones covered with inscriptions, the tombs of the dead even, have served the vandals of later generations and provided for them abundant building materials.

So it has come about in Lystra, as in other cities of antiquity, that scarcely a trace of its ancient glories remains. Indeed, it takes a skilled and learned archeologist to determine even the site of many of these ancient cities. Lystra was passed by Sir William Ramsay, who journeyed within a few yards of the ruins of the city without ever realizing that he was practically on the site of the town for which he was searching, and it was only the discovery of a Lystrian coin and a single monumental inscription by Professor Sterrett of Cornell University a few years later, that settled forever the position of the ancient city for which explorers and archeologists had so long been searching.

On the great sloping hillside, where the chief buildings of Lystra stood, and the level plain at its foot, the only semblance of buildings we saw were some rough stone sheepfolds where the shepherds shelter their timid flocks by night or in stormy weather. Built into one of these rude sheepfolds we found a beautifully sculptured stone with inscriptions that would rejoice the heart of an archeologist. In another part of the plain we saw the scanty ruins of a small Christian church. Near it a fountain gushes forth. This fountain is called Ayasma, and its very name shows that it was considered sacred by the Christians.

A MODERN REAPER IN MACEDONIA

The most interesting site in all Lystra is that of the temple where Paul and Barnabas were hailed as gods. At least there is every probability that its location has been discovered, for on the level plain, just before the land begins to rise to the hill on which the chief buildings were situated, on its southeast side stands a pedestal on which is an inscription showing that it was dedicated to the Emperor Augustus, whose worship was connected with the chief temple. Here undoubtedly was the temple of "Zeus-before-the-City," and wonderful discoveries and confirmation of Scripture doubtless await the excavator's spade.

Before we finally bid adieu to Lystra, I must remind my readers of a young man who has forever made the city famous, for this was the birthplace of Timothy, the son of the godly Eunice and grandson of the pious Lois. It is extremely likely that this young man was one of the disciples who "encircled" Paul when, bruised and fainting, he was dragged out of the city as one dead. We do not know whether or not he made himself known to Paul on this visit, but on Paul's second missionary journey he found the young Timothy already a Christian, "well reported of" by his fellow Christians and by all the people in the neighborhood. On this second journey he joined himself to St. Paul, and ever after was his "beloved son" and often his faithful companion in the perils and hardships which still awaited him.

THE GOOD FORTUNE OF DERBE. COIN OF EMPRESS FAUSTINA THE YOUNGER

We do not know that there were any other Jews in Lystra besides the mother and the grandmother of Timothy. The former had married a Greek, who was evidently a man of importance in the city, and Timothy, in addition to the advantage of a noble and affectionate disposition, had the double advantage of a godly training by those women of "unfeigned faith" whom Paul in his second leter to Timothy made immortal for all time.

The day after the stoning, the apostle started for Derbe, and it is interesting to note that in the catalogue of his many sufferings and persecutions he was stoned but once, and that at Lystra. "Once was I stoned," he says, and how vivid must have been his memory of that day in Lystra as he wrote! Derbe is some eleven hours' journey by modern conveyance to the southwest of Lystra. If the Christians went on foot, it probably took two days, and perhaps longer, by reason of the weakened condition of St. Paul. The rough road skirts the mountain region of the Isaurian country, and throughout its whole length, Kara Dagh, the great black mountain, the mountain of the "thousand and one churches," is in plain sight, for "it rises like an island in the Lycaonian plain." There was one outstanding feature of the landscape which must have impressed Paul as it does every modern traveler. This is the great mountain, Hadji Baba, which rises 8,000 feet above the ruins of the ancient city. The name means "Pilgrim Father," and some have supposed that it has reference to Paul, the great missionary "pilgrim father," who journeyed around its base to the Roman garrison city of Derbe.

We know less about Derbe than any other of the Pauline cities, and the ruins above ground are very meager and unsatisfactory. We know that this was the native town of Gaius, who was Paul's companion in travel, and who, with Aristarchus, was seized by the angry people of Ephesus, when they thought the shrine of Diana was in danger. Gaius was one of the few men in all the Bible who was honored with an epistle, which is now a part of our sacred canon, written specially to him, for the first verse of the Third Epistle of John reads: "The elder unto Gaius the beloved, whom I love in truth."

In Derbe and among its inhabitants, we may well believe that Paul found a peaceful haven of rest. We read of no persecutions, of no envious Jews, of no stonings or beatings. Here he stayed until he was healed of the cruel wounds he had received at Lystra. Here, Luke tells us, he "preached the Gospel" and "taught many," but only a fraction of a verse records his uneventful life in this the last Roman outpost of the Lycaonian country.

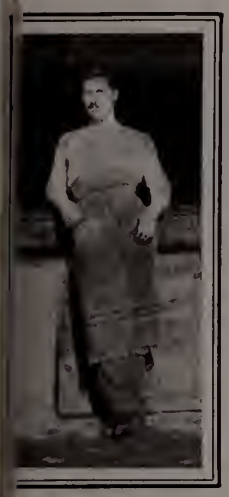
Then the apostles retraced their steps and went back over the same route to Lystra and to Iconium and to Antioch, "confirming the souls of the disciples and exhorting them to continue in the faith, and that we must, through much tribulation, enter into the kingdom of God." What a chance was here for the display of heroics! But not a word is said of the undaunted courage of the apostle in returning to the very cities where he had been stoned and maltreated and from which he had just been banished.

More than once on future jorneys did he return to these same Galatian cities. Lystra, Iconium and Antioch were probably visited four times by Paul. The epistle that bears the name of the Galatians tells us the most that we know of the future story of these cities. They were soon visited by Judaizers, who tried to persuade the Christians that a Jewish type of Christianity was the most worthy one. Many were evidently persuaded by these false teachers, so that we do not wonder that Paul wrote in fiery indignation, "O foolish Galatians, who hath bewitched you that ye should not obey the truth?" . . . "Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed." The whole epistle is a plea for freedom in opposition to the bondage into which the Judaizers would again bring the Galatian Christians. We cannot better close than with the noble motto which St. Paul gave to them and to all succeeding Christians: "Stand fast, therefore, in the liberty with which Christ has made us free."

A PASTORAL SCENE IN THE ORIENT

DARK DAYS IN THE BALKANS

INCREASING NEED AMONG THE WOMEN AND CHILDREN IS FOUND EVERYWHERE BY THE RELIEF WORKERS. PASTOR FURNAJIEFF OF THE CHRISTIAN HERALD RELIEF COMMITTEE TELLS OF THE WORK AND ITS NEEDS. ENGLISH "FRIENDS" LEND A HAND. $1,000 MORE FORWARDED FOR THE SUFFERERS



UNIVERSITY STUDENT SERVING AS A BAKER

IT IS gone from the front pages of the great daily newspapers. The mighty guns are silent for a time, and the exhausted armies in Thrace and Macedonia rest upon the trodden battlefields. The world's interest has gone from the theater of war to London. There the representatives of the Balkan allies, of Turkey, of Austria and the other deeply interested Powers have gathered and taken up the prodigious task of solving the complicated problems and unraveling the tangled situations to which the Balkan war has given birth.

The pawns are still upon the chessboard of war, but the great moves and deeds of daring and endurance ave stopped. There is nothing spectacular about now—just the poverty and suffering, the cold, e hunger and the pain—and with its usual oughtlessness the public has gone back to its in- rest in the daily round of reported investigations id disasters, births and deaths, fires and floods, mances and crimes. Yet all the letters from the ithful workers in the Balkans bring heartend- g stories of the suffering in those lands upon hich that grim specter war has laid its searing and.

The members of THE CHRISTIAN HERALD Relief ommittee are deeply grateful to all who have ded in making possible the remittances which ave already reached them and which they are now sing in their work. Pastor Furnajieff, in one of his ecent letters, tells of the progress of the work, iving both the needs and the encouraging fea- ures. He writes:

"Last Sunday I was introduced to two English entlemen who had just arrived, carrying with hem a large check for relief work. It proved hat I could be of assistance to them in studying he situation. Individual cases, families, whole uarters of the city, other cities and villages in the ountry I could point out to them, where they ould find need for all they could bring. These entlemen are Friends. Their first business was o interview our queen, who is untiring in her ef- orts on behalf of the wounded soldiers, and the iserable condition of scores of thousands of non- ombatants, who are in distress and almost at the oint of starvation. The queen is a noble woman, nd her sympathetic heart goes out to all sufferers; herefore her suggestion to these good English peo- le was to procure flour and beans and take up re- ef work in the city of Adrianople as soon as it urrenders. In Adrianople there are thousands of urks that will come out of the present siege in tter destitution. It is believed that there must be bout ten thousand Christians who have died of tarvation in that city thus far; besides, there are everal thousands of Jews there who must be fed or the winter, as well as the Christians (Greeks, rmenians, Bulgarians, etc.). According to pres- nt calculations the four thousand pounds sterling hich these good Friends have brought will be suf- icient to feed the hungry in Adrianople just four ays! Then what?

"We went to the prime minister, Mr. Geshoff, to he minister of the interior, Mr. Ludskanoff, and he minister of the railways, Mr. Franga, to seek heir advice. The first two speak splendid Eng- ish, while the third is perfectly at home with rench. The first word of the three ministers was n expression of gratitude to the donors of this sum or their greatness of heart in coming to our aid. One of the ministers said to them: 'In the city of drianople alone there may be forty thousand to ifty thousand people of the various creeds and na- ionalities who must be fed after the capitulation f the city. This enormous work will fall on the houlders of the Bulgarians, as we are duty bound o provide as far as possible for all who are in need f food throughout the country that we have liber- ted from the Turkish rule. So, gentlemen, we are rateful to you that you have come to help, and we will give you every facility and co-operation pos- ible.'

"There are hundreds of cases like the following, which I cite merely as an illustration: An old cou- ple here in the city have sent their five sons to the war, leaving in the house daughters-in-law and quite a number of grandchildren, but no provision for the winter. The limited funds appropriated by the City Council assist the small children of soldiers, but nothing for the whiteheaded old couple, who depended absolutely on the wages of their sons for their 'bread and salt.' (That is the phrase we use in place of your phrase, 'bread and butter.') The other day that couple said: 'It is twenty-four hours since we have had anything to eat.' In the name of such helpless humanity that has already tasted the bitter fruits of the war, I appeal to all of you favored brethren and sisters to do for them as you would like to be done by in an exchange of circumstances.

"In one of the hospitals the other day, some of the wounded soldiers requested me to write postals

MR. ATANASOFF, OF THE CHRISTIAN HERALD RELIEF COMMITTEE, WITH SOME BULGARIAN AND GIPSY CHILDREN AT YAMBOL

to their homes and families, stating where and how their loved ones are. But there was one thing I could not do. These wounded and temporarily disabled soldiers have families with small children at home, and I could not answer the request to send a few francs for flour to these poor non-combatants. In such cases I ask myself: is it fair that I take to these brave but wounded soldiers only the spiritual comfort of the Gospel, while their families are in need of their daily bread? I am, therefore, glad that the CHRISTIAN HERALD readers and friends are helping the Relief Committee to bring joy and life to innocent children and helpless mothers.

"One question has weighed heavily on my mind, and I would like to make mention of it right here. There are hundreds and thousands who are exactly in the position to those of whom the Master spoke just before his crucifixion. (See Matt. 24: 19.) None outside of themselves can realize the helplessness and dejection of spirit that is theirs. If this cannot move our hearts to generous help, what else can?

"Pastor Tsakoff of Philippopolis writes me that suffering and hunger are daily increasing at a frightful rate. Many whose breadearners have gone to the war are getting desperate, and while hitherto they have been reluctant to ask assistance, now they do not conceal their need. Actual hunger has driven them to it.

"Friends, pray for our wounded soldiers, for the troops and for the needy ones; and send us help. THE CHRISTIAN HERALD is the medium of communication between God's people in distress and those in plenty."

THE CHRISTIAN HERALD has been enabled this week to forward another remittance of $1,000 to the Relief Committee. This now makes a total of $5,250 for the relief work. The following additional contributions have been received for the fund:

From Old Soldiers, Soldiers & Sailors' Home, Quincy, Ill.	$10.35
From Congregation of Bass Lake Ch., Bass Lake, Minn.	19.20
In His Name, Montrose, N. J.	10.00
Mrs. W. E. Prior	1.00
E. E. Boyce	2.00
Mrs. Adelbert Isbell	1.00
Martha Smith	5.00
Mrs. Charlotte C. Smith	10.00
Katharine C. Ferris	5.00
Stewart C. Hall	1.00
——, Jersey City, N. J.	10.00
Mr. Chas. L. & Mrs. Julia L. Hulbert	2.00
H. Fuessner	5.00
M. A. Howard and daughter	2.00
Rev. Thos. Campbell	5.00
Miss J. M. Newland	2.00
Mrs. W. H. Turner	4.00
Mrs. M. D. Smith	1.00
Lizzie Couch	2.00
Miss M. C. McLean	1.00
T. L. Dickerson	5.00
——, Johnson, Wash.	10.00
W. L. Stone	1.00
Mr. F. F. Speicher	1.00
Mrs. V. Brooksier	1.00
A Friend, Belfast, Me.	2.00
Mrs. Fanny Shannon	5.00
A Friend, Shiremanstown, Pa.	3.00
Readers, Portsmouth, O.	2.00
Mrs. E. Eschner and little grandchildren	5.00
——, Norwich, Conn.	4.00
Rev. Gottfried Grob	1.00
A Friend, Reading, Pa.	5.00
Mrs. P. D. Ames	1.00
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WOMEN AND CHILDREN AWAITING THE DISTRIBUTION OF BREAD

POLLYANNA

BY ELEANOR H. PORTER

Author of "The Story of Marco," "Into Still Waters," "The Transformation of Margaret," etc.

A SERIAL STORY. ILLUSTRATED BY M. STOCKTON MULFORD

SYNOPSIS OF PRECEDING CHAPTERS

Pollyanna, eleven years old, comes East to live with her aunt, Miss Polly Harrington, of Beldingsville, Vt. Miss Harrington is a lady of most unlovely and ungenerous character, though she believes herself to be a very good woman, and tries vigorously to do in every case what she believes to be her duty. She has consented to receive Pollyanna at the request of the Ladies' Aid Society of the small Western town where the child's father had been pastor of a poor mission church. Her mother had died some years earlier, her father but recently. The young wife had never received her family's forgiveness for marrying the poor minister. But now Miss Harrington consents to receive the little girl and directs her servant Nancy to prepare a small attic room for her. She wishes to put her at a distance from her own apartments and avoid the risk of her marring the valuable furnishings of any other room. Nancy is sent to the station to meet Pollyanna. From every fresh disappointment she rallies amazingly, always finding something to be glad about. She explains that this is a game which her father had taught her and played with her. Nancy agrees to try to play the game, too. Pollyanna takes jelly to Mrs. Snow, a fault-finding invalid, and wheedles her into having her hair dressed and her curtains raised. After a number of visits Mrs. Snow herself begins to play the game. Pollyanna also meets a mysterious silent Man, who is, she learns later, Mr. John Pendleton, a rich and rather sour recluse, and after a number of one-sided salutations makes him talk to her. Aunt Polly at last has Pollyanna moved to a larger and more beautiful room. After she has surprised her aunt into adopting a stray dog and cat, she finds a homeless boy, and brings him in, confident that Miss Polly will keep him. She is disappointed in this, however, her aunt resolutely resisting the strange influence the little girl has already begun to have upon her. Nothing daunted, Pollyanna takes the boy's case to the Ladies' Aid Society of the Beldingsville Church, but here, too, meets with disappointment. Returning through the woods she finds Mr. John Pendleton, who has fallen and broken his leg. He sends Pollyanna to his house, a big, silent and terrifying edifice, to telephone for Dr. Chilton to come with men and a stretcher. Pollyanna performs her errand with amazing alacrity, returning to hold his head on her lap till the doctor comes.

CHAPTER XI—*Continued*

IT WAS about a week after the accident in Pendleton Woods that Pollyanna said to her aunt, who had returned the night before from a brief visit with relatives in Boston:

"Aunt Polly, please would you mind very much if I took Mrs. Snow's calf's-foot jelly this week to some one else? I'm sure Mrs. Snow wouldn't—this once."

"Dear me, Pollyanna, what *are* you up to now?" sighed her aunt. "You *are* the most extraordinary child!"

"Nothing, Aunt Polly, truly, that you would mind, I'm sure. You let me take jelly to *her*, so I thought you would to *him*—this once. You see, broken legs aren't like—like lifelong invalids, so his won't last forever as Mrs. Snow's does, and *she* can have all the rest of the things after just once or twice."

"'Him'? 'He'? 'Broken leg'? What are you talking about, Pollyanna?"

Pollyanna stared; then her face relaxed.

"Oh, I forgot. You see, it happened while you were gone. It was the very day you went that I found him in the woods, you know; and I had to unlock his house and telephone for the men and the doctor, and hold his head, and everything. Then I came away and haven't seen him since. But when Nancy made the jelly for Mrs. Snow this week I thought how nice it would be if I could take it to him instead of her, just this once. Aunt Polly, may I?"

"Yes, yes, I suppose so," acquiesced Miss Polly, a little wearily. "Who did you say he was?"

"The Man. I mean Mr. John Pendleton."

Miss Polly almost sprang from her chair. "*John Pendleton!*"

"Yes. Nancy told me his name. Maybe you know him." Miss Polly did not answer this. Instead, she asked: "Do *you* know him?"

"Oh, yes. He always speaks and smiles—now. He's only cross outside, you know. I'll go and get the jelly. Nancy had it 'most fixed when I came in," finished Pollyanna, already halfway across the room.

"Pollyanna, wait!" Miss Polly's voice was suddenly very stern. "I've changed my mind. I would prefer that Mrs. Snow had that jelly to-day—as usual. That is all. You may go now."

Pollyanna's face fell.

"Oh, but Aunt Polly, hers will last. She can always be sick and have things, you know; but his is just a broken leg, and legs don't last—I mean broken ones. He's had it a whole week now."

"Yes, I remember. I heard Mr. Pendleton had met with an accident," said Miss Polly, a little stiffly; "but—I do not care to be sending jelly to John Pendleton, Pollyanna."

"I suppose you don't like him," admitted Pollyanna. "But I wouldn't say 'twas you sent it. I'd say 'twas me. I like him. I'd be glad to send him jelly."

Miss Polly began to shake her head again. Then, suddenly, she stopped, and asked in a curiously quiet voice:

"Does he know who you—are, Pollyanna?"

The little girl sighed.

"I reckon not. I told him my name once, but he never calls me it—never."

"Does he know where you—live?"

"Oh, no. I never told him that."

"Then he doesn't know you're my—niece?"

"I don't think so."

"Oh my! what pretty hair you've got!" prattled Pollyanna

There was silence. Miss Polly was looking at Pollyanna with eyes that did not seem to see her at all. The little girl, shifting impatiently from one small foot to the other, sighed audibly. Then Miss Polly roused herself with a start.

"Very well, Pollyanna," she said at last, still in that queer voice, so unlike her own; "you may—you may take the jelly to Mr. Pendleton as your own gift. But understand—I do not send it. Be very sure that he does not think I do."

"Yes'm—no'm—thank you, Aunt Polly," exulted Pollyanna, as she flew through the door.

CHAPTER XII

DR. CHILTON

THE great gray pile of masonry looked very different to Pollyanna when she made her second visit to the house of Mr. John Pendleton. Wi dows were open, an elderly woman was hangi out clothes in the back yard, and the doctor's g stood under the porte-cochère.

The woman who had been hanging out t clothes opened the door.

"If you please, I've brought some calf's-foot jel for Mr. Pendleton," smiled Pollyanna.

"Thank you," said the woman, reaching for t bowl in the little girl's hand. "Who shall I s sent it?"

The doctor, coming into the hall at that m ment, heard the woman's words and saw the di appointed look on Pollyanna's face. He steppe quickly forward.

"Ah! some calf's-foot jelly?" he ask genially. "That will be fine! Maybe you like to see our patient; eh?"

"Oh, yes, sir," beamed Pollyanna; and t woman, in obedience to a nod from the docto led the way down the hall at once, thoug plainly with vast surprise on her face.

Behind the doctor, a young man (a traine nurse from the nearest city) gave a protes ing exclamation.

"But, doctor, didn't Mr. Pendleton gi orders not to admit—any one?"

"Oh, yes," nodded the doctor, imperturl ably. "But I'm giving orders now. I'll tak the risk." Then he added whimsically: "Yo don't know it, of course; but that little gi is better than a six-quart bottle of tonic an day. That's why I sent her in."

"Who is she?"

For one brief moment the doctor hesitate "She's the niece of one of our best-know residents. Her name is Pollyanna Whittie I—I don't happen to enjoy a very extensiv personal acquaintance with the little lady a yet; but lots of my patients do—I'm thankfu to say!"

The nurse smiled.

"Indeed! And what are the special ingre dients of this wonder-working tonic of hers?

The doctor shook his head.

"I don't know. As near as I can find ou it is an overwhelming, unquenchable glad ness for everything that has happened, or i going to happen. I wish I could prescrib her—and buy her, as I would a box of pill —though if there gets to be many of her i the world, you and I might as well go to rib bon-selling and ditch-digging, for all th money we'd get out of nursing and doctor ing," he laughed, picking up the reins an stepping into the gig.

Pollyanna, meanwhile, in accordance wit the doctor's orders, was being escorted t John Pendleton's room.

Her way led through the great library a the end of the hall, and very soon she foun herself in a sumptuously furnished bedroom while the maid was saying in a frightene voice:

"If you please, sir, here—here's a little gir with some jelly. The doctor said I was t —to bring her in."

The next moment Pollyanna found hersel alone with a very cross-looking man flat o his back in bed.

"See here, didn't I say—" began an angr voice; "oh, it's you!" it broke off not ver graciously, as the visitor advanced towar the bed.

"Yes, sir," smiled Pollyanna. "Oh, I'm s glad they let me in! You see, at first th lady 'most took my jelly, and I was so afrai I wasn't going to see you at all. Then th doctor came, and he said I might. Wasn't h lovely to let me see you?"

In spite of himself the man's lips twitched int a smile; but all he said was "Humph!"

"And I've brought you some jelly," resume Pollyanna; "calf's-foot. I hope you like it." There was a rising intonation to her voice.

"Never ate it." The fleeting smile had gone an the scowl had come back to the man's face.

For a brief instant Pollyanna's countenance showed disappointment; but it cleared as she se her bowl of jelly down.

"Didn't you? Well, if you didn't, then you can' know you don't like it, anyhow; can you? So I reckon I'm glad you haven't, after all. Now if you knew—"

Continued on page 16

MAN, THE CROWN OF CREATION*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

WHEN God made man he set a crown upon his creation. This he did by creating man in his own image, and by giving him rule over all things. How is man like d? "He has the same sense of justice, the same nerosity, the same compassion, the same mental d moral characteristics, but in smaller measure." —*Lyman Abbott.* "Thou hast made him but little wer than God and crownest him with glory and nor" (Ps. 8: 5, V.). In the King mes Version, this rse reads, "Thou st made him a lit- lower than the gels." And now an takes his right- l place, next to d, not below even e angels.

In the year 1780, Easter Day, a an by the name of avriel Romanvitch erzhavin, a Rus- an, wrote a mar- lous "Ode to God." has been said, Outside of the Bi- e there is nothing compare with it sublimity and im- ressiveness." We ve parts:

VI

"Like a drop owned in the sea -Is all that shining rmament before hee—But what is e Universe that I e? And what am I efore Thee? In yon erial ocean exist— illions of worlds— undreds of mil- ons of other worlds nd yet—When I enture to compare iem with Thee— hey are but a sin- le dot—And I in hy presence am aught.

VII

"Naught! But in ie Thou shinest— n the majesty of hy goodness — In ie Thou reflectest hyself — As the un in a tiny drop f water—Naught! ut life I feel,—Un- atisfied with aught, soar—Ever aloft nto the heights;— ly soul yearns to be Thine,—Penetrates, medi- ates, thinks: I am, therefore Thou art also."

There are in all eleven parts to this wonderful de. It has been published in German, English, Bohemian, Italian, Spanish and Latin. It has been ranslated into Japanese, and by order of the late mperor it was embroidered in gold and hung in he temple of Jeddo. Translated into Chinese, it as written on silk and suspended in the imperial alace in Peking.

There is another Ode to God, written by Israel's most famous king—David; wonderfully does it set forth the coronation of man—it is Psalm 8—let us read it, and learn it ' heart; yes, by heart.

O Jehovah, our Lord!
How excellent is thy name in all the earth!

God made for the soul of man to live in the most wonderful workshop the world has ever seen. Although made in remote ages, it contains so many up-to-date "modern appliances" that it is difficult to count them all. We will name some of them: the dome of the head; the telescope in the eyes, self-adjusting; the whispering gallery in the ear, the pulleys and hammers and gauges and scales in the hand and other parts of the body, the system of drains and canals in the veins and arteries, the telegraph and telephone systems in the nerves, the furnace in the stomach, and the laboratory as well. Never was so much crowded together in so small a plant as the human body, and never did machinery after being once set in motion move so automatically and almost without the care of an overseer, and no workmen at all.

Architecture was centuries learning to build a dome as the skull is built. Music has been ages inventing the harp, the flute, and other instruments that are in the human throat. Chemistry can not yet use all the laws of chemical action that are daily employed in our bodies. Mechanics cannot arrange pulleys and levers more successfully than are fixed about the human eye and foot. And yet the soul is greatest, for the soul is immortal, while the body is only mortal, and at best will not last long—three score years and ten, perhaps, and then it will return to dust. But our souls! God breathed them into us, and let us breathe after him and commit ourselves to him while we have breath.

THE LAST THREE OF THE BURNE-JONES PANELS

The first three pictures of this series, entitled "Creation," which were painted by Sir E. Burne-Jones, Bart., in 1877, were presented in last week's issue. The final panels, here reproduced, symbolize "The Creation of the Heavenly Bodies," "The Creation of Living Things," and "The Creation of Man."

A Beautiful Poem

For the children to learn

Where did you come from, baby dear?
Out of the Everywhere into the Here.
Where did you get your eyes so blue?
Out of the sky as I came through.
Where did you get that little tear?
I found it waiting when I got here.
What makes your cheeks like the warm white rose?
Something better than any one knows.
Where did you get your little ear?
God spoke, and it came out to hear.
Where did you get your little hands?
Love made itself into hooks and bands.
Feet, whence did you come, you darling things?
From the same box as the cherub's wings.
But how did they all just come to be you?
God thought about me, and so I grew.
But why did you come to us, you dear?
God thought about you, and so I am here.

GEORGE MACDONALD.

Where did Adam get his name? From the Hebrew word *adamah*, meaning "earth-born."

Where did Eve get her name? It was given to her by Adam (Gen. 3: 20), and it means "motherhood."

What was Eden? It was the beautiful home which God had prepared for Adam and Eve. It was not a stately mansion, not a mansion at all, but a paradise of trees and flowers and running waters.

Where was Eden? That is what people in all ages of the world have been trying to discover. The best scholarship has settled on the tableland in lower Mesopotamia, which lies between four rivers, Euphrates and Tigris (called "Hiddekel" in Gen. 2: 14), Pison and Gihon, arms of the Red Sea, for ancient usage called the side of a sea by the name "river." The whole of Mesopotamia may have been Eden (see map of Armenia and Assyria in the Red

Continued on page 18

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for January 12, 913. The Creation of Man. Gen. 1: 26, 27, 2: 4-25. Ps. 8. OLDEN TEXT: "God created man in his own image." Gen. 1: 27.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—SUNDAY SCHOOL SUPERINTENDENTS ought to eize the opportunity while the Men and Reli- ion Movement is making men feel they must ake a larger share of church work to show nem that one of the most manly things to do to take a class of adolescent boys, and become "big brother" in a bigger, broader sense even han those who take that responsibility in connec- ion with the juvenile courts of our larger cities. man who has been aroused to "do something," aving decided that one of the best things a hristian man can do is to guide the develop- nent of a class of boys, may need a year of Bible study before he can effectively teach a lass of boys full of questionings and do them ood and not harm. He is on the right road if he is in a Bible or training class, and about all who are not already teaching boys should be in such a training class, and they should have some pocket editions of helpful books to utilize every spare hour in preparation for such a work. It is appropriate to repeat here that the largest growth in Sunday school attendance for two years past has been in men's classes, whose leaders ought to make it their chief aim to graduate good teachers for boys. All students of boys are agreed that they should have men teachers, if capable men can be found. The church officers would go a long way to supply teachers for such classes if public sentiment in the churches were aroused to the point that it was regarded as a dishonor for a deacon or elder or trustee to do nothing in the church beyond ushering and taking collections and like functions, while a class of boys with destinies in the balance are needing his strong leadership. The spiritual offices of a church should first and most of all share the preacher's teaching work, counting their occasional business meetings as but secondary to real work for individual character and a better social life. Pastors and superintendents should not wait for deacons to volunteer their services. That might seem egotistic, for teaching is only second to preaching, and teachers should therefore be called, and called in the most impressible way by a joint call of pastor, superintendent and class. Why not also by vote of the "official board" or "session" to give the great work its due emphasis? We should like to hear from any school where more than half the classes of boys are taught by men; also from schools that put dignity and honor and emphasis on the teachers' work by making invitations to teach something more than the verbal request of the superintendent. As preachers are impressively ordained, and elders also, why not Sunday school teachers? It would help to hold them to about the hardest task any class of people do without pay, the teaching of other people's children, if quarterly, or at least annually, the parents thus aided in their greatest work should compare notes with teachers on co-operation of home and school.

DAILY MEDITATIONS

A SCRIPTURAL THOUGHT FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

WEDNESDAY, January 1. Psalm 33: 1-9—"*Let all the inhabitants of the world stand in awe of him.*" The awe that expresses itself in dread would paralyze us: the awe that expresses itself in reverence would fill us with life. Mere dread would stiffen us into stone: reverence makes us sensitive as an aspen leaf. The reverent spirit thrills to the divine presence as the silver birch on the mountain slope thrills to the touch of the morning breeze. Reverence is sensitiveness, perceptiveness; it bows before the August, it responds to all the delicate movements of love.

And so it is true that reverence is the basis of all noble character. "The fear of the Lord is the beginning of wisdom." It is the raw material of all wise and noble achievement. Given reverence, perfection is a radiant possibility. We can "perfect holiness in the fear of the Lord." The man who is devoid of reverence may be very busy, but no temple does he build: at the end of the day he will have a rubbish-heap. "The nations that will not fear thee shall utterly perish."

THURSDAY, January 2. Job 38: 1-15—"*I will demand of thee, and answer thou me.*" When our God begins to ask questions our pride is soon humbled, for the limits of our knowledge and power are speedily reached. The mist is very close to our doors, and in a very few steps we are lost on a trackless moor. Who can trace the real springs of a tear and lay his hand on the emotion that gave it birth? Who can lead us into the bright realm where smiles are born? Who knoweth the way of a frown, or who can uncover the secrets of fear? No living man can explain his own breathing, or can unravel the mysterious decree which moves his own finger!

And as there is so much mystery it must be surely true that mystery is a very gracious thing. Uncertainty is a divine ministry of blessedness. If it were not so he would have told us! "I have many things to say unto you, but ye cannot bear them now." If it were best for us that the mist should be removed he would roll it up like a garment and give us the light of unclouded day. But the mist remains, the home of blessing. "He cometh in a thick cloud." "The clouds drop fatness."

FRIDAY, January 3. Jeremiah 10: 10-17—"*He hath made the earth by his power.*" And he is making it still. Even in the material world "his mercies are new every morning." James Smeatham used to speak of going into his garden "to see what the Lord is doing." He would stand on the top of Highgate Hill on a blustering night "to watch the goings of the Lord in the storm." And all this means that to James Smeatham creation was not merely a single event but a *process* whose countless events are still going on. He watched his Lord at work! Every sunset was a new creation from the Almighty Maker's hands.

To many of us the Creator is remote from his works. He is not immediately near. And so he no longer "walks in the garden in the cool of the day." The garden is no longer a holy place. Let us recover the sacredness of things. Let us "practice the presence of God." Let us link his love and power to every flower that blows. And so shall we be able to say, as we move amid the glories of the natural world, "The Lord is in his holy temple."

SATURDAY, January 4. Isaiah 40: 9-28—Let me mark the range of this teaching. "*Who hath measured the waters in the hollow of his hand . . . . He shall feed his flock like a shepherd.*" And let me mark it again. "*The Creator of the ends of the earth . . . . giveth power unto the faint.*" Almightiness offers itself to carry my burden! The Creator offers himself to recreate me! I can engage the forces of the universe to help me on my journey. Emerson counseled us to hitch our wagon to a star. We can do better than that. We can hitch it to the Maker of the star! We have something better than an ideal: we have the Light of the world. We are not left to a radiant abstraction; we have a gracious God.

The water flows from the Welsh hills to every house in Birmingha Rich and poor alike share the bounty of the mountains. The wealth of t mountains comes to the common thirst. And everybody, too, may ha water from the everlasting hills. "The water that I shall give him sh be in him." The river of life will flow to every soul of man.

SUNDAY, January 5. Psalm 148—"*Praise ye the Lord.*" And t Psalmist calls upon the creation to join in the anthem. And that the gracious purpose of our God, that the world should be filled wi harmonious praise. It is his will that the character of man shou harmonize with the flowers of the field, that the beauty of h habits should blend with the glories of the sunrise, and that his spee and laughter should mingle with the songs of birds and with the melo of flowing streams. But man is too often a discord in creation. Tl flowers put him to shame. The birds make him sound harsh and jarrin He is "out of tune."

What then? "Tune my heart to sing Thy praise." We must bring th broken strings, the rusted strings, the jarring strings to the Repairer an Tuner of the soul. It is the glad ministry of his grace to reawaken sile chords, to restore broken harps, to "put new songs" in our mouths. H will make us the kinsfolk of all things bright and beautiful. We sha "go forth with joy," and "all the trees of the field shall clap their hands.

MONDAY, January 6. Genesis 2: 4-17—"*And the Lord God too the man and put him into the garden to dress it and to keep it.*" And that is always the condition on which God gives his gardens we are to keep them by vigilant and diligent toil. Neglecte gardens run to waste. If we put nothing into them we shall find then become a diminishing treasury. A garden responds to our labor: ou strength is a partnership in its growth. Our toil is as requisite as sun shine and shower. "What more could I have done to my vineyard?" Sunshine and shower had been bountifully given, but men had been indo lent, and the vineyard became degenerate.

And so gardens are given by God to draw out the man. While we culti vate the garden we are educating ourselves. When we invest our talent we are enriching our characters. Thus we are making gardens of our selves. We are putting on our "beautiful garments." While we work we are being worked upon, and the loyalty of our labor adds kingliness to ou souls. Thank God for the gift that demands toil! It is a minister of health and salvation.

TUESDAY, January 7. Genesis 2: 18-24—"*I will make him an helpmeet for him.*" And so from the very beginning has it been recorded that the soul needs fellowship. The good Lord has made us for one another. The solitary life is prone to turn inward and become dwarfed. The solitary bird loses the variety of its song: it needs a mate to call forth all its melodious fulness. And so it is that joys that are unshared lose their ecstasies: a joy is enhanced when another tastes it. Our very faith is confirmed by another's convictions. A fellow is a "help-meet," and a life of holy communion puts on strength and beauty.

And all this is true of the new-created life in Christ Jesus. It needs fellowship. The saint requires "the communion of saints." The solitary pilgrim needs the church. John Wesley used to say that no Christian went to heaven unaccompanied and alone! He meant that the heavenly life is one of comradeship, pilgrim being helpmeet to pilgrim along the varying way. "No man liveth to himself." "Forsake not the assembling of yourselves together." "The eye cannot say to the hand, I have no need of thee." "We are members one of another."

These daily meditations will appear in each issue throughout 1913.

J. H. Jowett

THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPI

Become a Christian—Why Not?*

WHY not become a Christian?" Surely that is the most unanswerable question ever propounded to a human mind. Somebody has died and left you a bequest of a great fortune. Why not accept it? Somebody hears that you would like to take a college course and offers to give you a scholarship with all incidental expenses paid? Why not take it?

Why not accept Christ? His gladness, his salvation, his grace? Is there any reason in the world why you should not? We are constantly getting the wrong point of view in thinking about God and his plans for us. We keep thinking that he wants something from us, like that old lady Spurgeon tells us about in his fine book, *All of Grace*, and who was referred to a few weeks ago in a CHRISTIAN HERALD editorial. Her landlord stopped at her cottage door to give her a sovereign, you remember, and she thought he was after the rent and hid away because she had nothing to pay. So God comes to us holding out all sorts of pleasures and opportunities and assurances of safety, and we are afraid and run away. Why not take his gifts?

The business of becoming and being Christians and getting others to become Christians and helping them to be good Christians is the most important business in the world. Of course the great majority of the young people who will gather in the meetings have settled the question for themselves. The reason for choosing this topic is to persuade all the rest to make the great decision and to equip the members of the societies for the work of winning others to the Saviour. This "decision meeting" follows closely upon the Week of Prayer. There should be much prayer in preparation for it.

The Scripture lesson (Matt. 4: 17-25) tells the story of Jesus' first days at Capernaum. Some words are of special importance. "Repent" (v. 17); that is what every soul is asked to do. Christ asks us to give up nothing but our sins, and there can surely be no sane reason for refusing to do that. Sin is hideous; it is perilous. Turn from it to the Saviour. "Follow" (v. 19). We are to set ourselves in motion upon a clearly defined path. "F low *me*" (v. 19). Being a Christian merely mea going along with Jesus; that is truly delightf "Straightway" and "immediately" (verses 20 a 22). The reason many people do not accept Chr is simply that they have formed the habit hesitating about it. The thing to do is to rise i stantly and follow him. Don't consider the que tion any more; don't debate with yourself wheth you shan't wait till next time. You hear his ca There is only one thing to do—follow him. The is only one time to do it—*now*. The last verses t how Jesus brought health and joy to the torment and afflicted folks of Galilee.

* CHRISTIAN ENDEAVOR AND B. Y. P. U. LESSON for January 12, 1913. "Become a Christian—why not?" Matt. 4: 17-25. (A decision meeting, led by the Lookout Committee.)

The Delights of Obedience*

IN TALKING about disobedience we usual emphasize the fact of its terrific wickednes It is wicked, truly, but did you ever stop als

Continued on page 18

* EPWORTH LEAGUE LESSON for January 12, 1913. "Obedien the Open Door to Spiritual Certainty." John 7: 17; Acts 5: 3 Matt. 12: 46-50; John 4: 34.

HE VOICE OF THE NATION ON ROME

Weapons Must Be Spiritual Weapons

HAVE read with interest the articles on the pretensions of the Romish Church to dominate our country. As a Presbyterian missary for fifteen years in Ro- Catholic countries, I feel a interest in this matter. It been rightly said that the con- that Rome proposes and hopes ain over our country is not spiri- . Of course it is not, because the an Church is a very worldly rch. But, all the same, our an- r to their claim and our efforts to at it *must be spiritual*. "The pons of our warfare are not car- but mighty—"

e may use the Emerald Isle for a ing-glass. For centuries North and has had a strong Protestant rch. It should have won all Ire- l to pure Bible Christianity. Has one it? Irish Catholics used the of secret oathbound Jesuitism, alas! the Protestants too often this with secret oathbound socie- . Had they, instead, disdaining ean on the arm of flesh, or to use idden methods, in gentleness, kness and self-denying helpful- s of the Master, sought to *live the of Christ before their neighbors*, would long ere this have won all and to Protestantism.

he danger to our country is not n the strength of the Roman holics, for they are not strong, but n the weakness of a worldly Prot- nt Church.

f my experience as a missionary is th anything to the Christians of country, I would say this: I be- e that 75 per cent. of intelligent holics in our country to-day are ply dissatisfied with many things he Roman Catholic Church and are nly watchful for something better. ey should be won and saved. "The pel is the power of God to salva- ." But it must be the Spirit of us Christ incarnate in the Chris- n who, turning away from all sin- ways and all forbidden methods, is on the breast of Christ, and is him clothed with power that is ir- stible. MAXWELL PHILLIPS.

. 4, Norman, Okla.

. . .

Still Another Cardinal's Throne

N SUNDAY, November 24, Cardi- nal Farley presided "in cappa gna" (the golden mitre) at the sol- n high mass of the diamond jubilee ebration of St. Peter's Church, ughkeepsie, N. Y. From the *Cath- News* of November 30, we learn t the Pope's temporal power was nonstrated before the people in the rch by decorations of flags and eamers with the Papal colors [yel- and white] in the center. "At Gospel side of the altar was the dinal's throne, with his coat-of- is on the back. The cardinal was ted here during the service." An ort of 150 members of Florentine ncil, Knights of Columbus, es- ted him from Cataract Square to church, at which building he was eted by "five hundred children of parochial school, who waved small al flags."

. . .

"The First Catholic Nation"

READER of THE CHRISTIAN . HERALD has written calling our ention to an article which ap- red in our issue of October 23, 2 (not on the editorial page), the ter of which mistakenly attrib- d to Pope Pius X a statement ich should have been credited to ther Catholic source. It was to effect that every Catholic owed it the church as a duty to bend every rgy, "public, social and political," ard making this country the first tholic nation in the world." The iter evidently had in mind a pas- e from the *Encyclical Letters of pe Leo XIII*, in which it is declared be the duty of all Catholics "to make use of popular institutions . . . to bring back all civil society to the pattern and form of Christianity which We [the Pope] have described," and also the famous passage in Abbé Felix Klein's book, *America of To-morrow* (1911), describing the progress of the Church of Rome, which reads: "It may in a quarter of a century prevail over all the other confessions combined; it may make of the United States, according to a dream that is no longer merely visionary, the first Catholic nation of the world." Evidences are not wanting to show that the present Pope is as keenly appreciative as was his predecessor of the growth of Catholic influence in America. In an interview in Rome printed in the New York *Times*, December 30, 1911, he expressed his belief that one of the greatest achievements of that year was the "entrance of America into the comity of the great Catholic powers, through the creation of the three new American cardinals," an event which, from the Vatican's point of view (according to another cablegram in the same journal), gives America a place among "the first Catholic powers in the world." However, in justice to the record, we deem it a duty to give the facts in the case, crediting the expression in question to the exact source to which it belongs.

. . .

Protestantism Must Unite

ONE writer in THE CHRISTIAN HERALD exclaims "Oh for another Luther!" but I do not say that. I say "Oh for a united Protestantism!" That's where we are weak. We are divided. Some are Paul, some are Apollos. Some Methodists, some Presbyterians, some Baptists. Just so long as we are separated, so long will the Roman power advance with its blighting influences. When will Protestantism wake up and unite? T. H.

Gibson, Canada.

. . .

Notes from Roman Catholic Papers

—BECAUSE THE Cresco, Mich., township school trustees have ordered that school be opened with prayer, Charles Conroy, a Catholic, has refused to send his children to school. He was arrested by the truant officer, and says he will carry the case to the supreme court.—*Cleveland Universe, November 15, 1912.*

—MR. SPELLISSY made a report for the board of directors [United Irish-American Societies] which was accepted. The report for the committee on education was also made by Mr. Spellissy, who said they were working for the revision of the texts on English history. They had a promise that such revision would be made. However, as Superintendent Maxwell, though Irish himself, was not friendly to his people, they would have to continue their fight for the revision.—*Irish-American, November 16, 1912.*

Pastor Sheldon's New Book

MANY readers of this journal will welcome the appearance in book form of Dr. Charles M. Sheldon's latest story, *A Builder of Ships*. Under the title of *Brander Cushing's Ambition*, it appeared as a serial in THE CHRISTIAN HERALD a year ago, and afforded many delightful hours to the thousands who eagerly read every new story that comes from the gifted pen of the author of *In His Steps*. Pastor Sheldon has added to the strongly dramatic story of Brander Cushing an epilogue entitled, "Twenty-five Years After," which appears in the new book, adding greatly to its interest and completeness. *A Builder of Ships* is published by the George H. Doran Company, New York ($1.20).

The Death of a Popular Poet

On the afternoon of December 18, Will Carleton, the poet and philosopher, who has endeared himself by his quaint and homely poems to the hearts of the American people, died at his home in Greene Avenue, Brooklyn, N. Y. The late Mr. Carleton was born at Hudson, Lenawee County, Mich., on October 21, 1845. The log cabin in which he was born is the original of that described in "Out of the Old House, Nancy," and "When Kitchen and Parlor and Bedroom, they had 'em all in one." A more extended notice of Mr. Carleton's work and place in the hearts of the American public will appear in a forthcoming issue.

Cows Thrive and Owners Prosper in the San Joaquin Valley California

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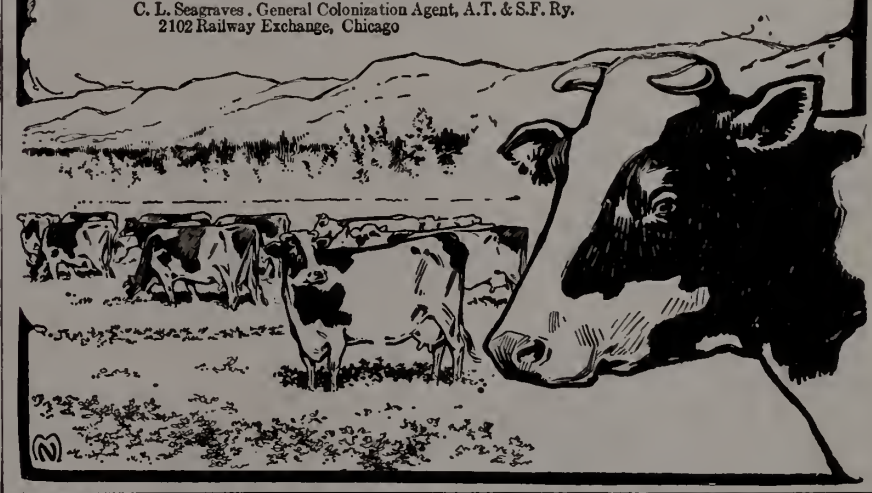

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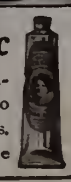

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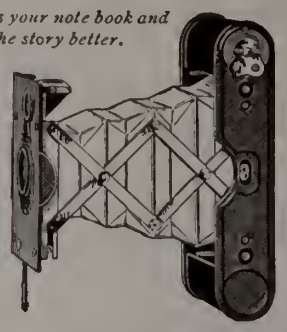

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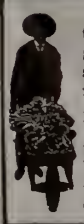

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POLLYANNA

Continued from page 12

"Yes, yes; well, there's one thing I know all right, and that is that I'm flat on my back right here this minute, and that I'm liable to stay here—till doomsday, I guess."

Pollyanna looked shocked.

"Oh, no! It couldn't be till doomsday, you know, when the angel Gabriel blows his trumpet, unless it should come quicker than we think it will—oh, of course, I know the Bible says it may come quicker than we think, but I don't think it will—that is, of course I believe the Bible; but I mean I don't think it will come as much quicker as it would if it should come now, and—"

John Pendleton laughed suddenly.

"Aren't you getting a little mixed?" he asked.

The little girl smiled.

"Maybe. But what I mean is that legs don't last—broken ones, you know—like lifelong invalids, same as Mrs. Snow has got. I should think you could be glad of that."

"Oh, I am," retorted the man, grimly.

"And you didn't break but one. You can be glad 'twasn't two." Pollyanna was warming to her task.

"Of course! So fortunate," sniffed the man, with uplifted eyebrow. "Looking at it from that standpoint, I suppose I might be glad I wasn't a centipede and didn't break fifty!"

Pollyanna chuckled.

"Oh, that's the best yet," she crowed. "I know what a centipede is! They've got lots of legs. And you can be glad about your money, you know—denying yourself, and saving it for the heathen. You see, I found out about it. Why, Mr. Pendleton, that's one of the ways I knew you weren't cross inside. Nancy told me."

The man's jaw dropped.

"Nancy told you I was saving money for the—well, may I inquire who Nancy is?"

"Our Nancy. She works for Aunt Polly."

"Aunt Polly! Well, who's Aunt Polly?"

"She's Miss Polly Harrington. I live with her."

The man made a sudden movement.

"Miss — Polly — Harrington!" he breathed. "You live with—her!"

"Yes; I'm her niece. She's taken me to bring up—on account of my mother, you know," faltered Pollyanna, in a low voice. "She was her sister. And after father—went to be with her and the rest of us in heaven, there wasn't any one left for me down here but the Ladies' Aid; so she took me."

The man's dark eyes lingered on her face. His lips curved in an odd smile. He hesitated, then went on: "But—you don't mean—you can't mean that it was Miss Polly Harrington who sent that jelly—to me?" he said slowly.

Pollyanna looked distressed.

"No, no, sir; she didn't. She said I must be very sure not to let you think she did send it. But I—"

"I thought as much," vouchsafed the man, shortly, turning away his head. And Pollyanna, still more distressed, tiptoed from the room.

Under the porte-cochère she found the doctor waiting in his gig. The nurse stood on the steps.

"Well, Miss Pollyanna, may I have the pleasure of seeing you home?" asked the doctor, smilingly. "I started to drive on a few minutes ago; then it occurred to me that I'd wait for you."

"Thank you, sir. I'm glad you did. I just love to ride," beamed Pollyanna, as he reached out his hand to help her in.

"Do you?" smiled the doctor. "Well, as near as I can judge, there are a good many things you 'love' to do, eh?" he added.

"Why, I don't know," Pollyanna laughed. "I reckon perhaps there are. I like to do 'most everything that's living. Of course I don't like the other things very well. But they aren't *living*."

"No? What are they, then?"

"Aunt Polly says they're 'learning to live,' sighed Pollyanna.

The doctor smiled now—a little queerly.

"Does she? Well, I should think she might say—just that."

"Yes," responded Pollyanna. "But I don't see it that way at all. I don't think you have to *learn* how to live. I didn't, anyhow."

The doctor drew a long sigh.

"After all, I'm afraid some of us—do have to, little girl," he said. Then for a time he was silent. Pollyanna, stealing a glance at his face, felt vaguely sorry for him. He looked so sad. She wished, uneasily, that she could "do something." It was this, perhaps, that caused her to say in a timid voice:

"Dr. Chilton, I should think being a doctor would be the very gladdest kind of a business there was."

The doctor turned in surprise.

"'Gladdest!' when I see so much suffering always, everywhere I go?" he cried.

She nodded.

"I know; but you're helping it—don't you see?—and of course you're glad to help it! And so that makes you the gladdest of any of us, all the time."

The doctor's eyes filled with sudden hot tears. The doctor's life was a singularly lonely one. He had no wife and no home save his two-room office in a boarding-house. His profession was very dear to him. Looking now into Pollyanna's shining eyes, he felt as if a loving hand had been suddenly laid on his head in blessing. He knew, too, that never again would a long day's work or a long night's weariness be quite without that newfound exaltation that had come to him through Pollyanna's eyes.

"God bless you, little girl," he said unsteadily. Then, with the bright smile his patients knew and loved so well, he added: "And I'm thinking, after all, that it was the doctor, quite as much as his patients, that needed a draught of that tonic!" All of which puzzled Pollyanna very much.

Pollyanna found her aunt in the sitting-room.

"Who was that man—the one who drove you into the yard, Pollyanna?" questioned the lady, a little sharply.

"Why, Aunt Polly, that was Dr. Chilton! Don't you know him?"

"Dr. Chilton! What was he doing—here?"

"He drove me home. Oh, and I gave the jelly to Mr. Pendleton, and—"

Miss Polly lifted her head quickly.

"Pollyanna, he did not think I sent it?"

"Oh, no, Aunt Polly. I told him you didn't."

Miss Polly grew a sudden vivid pink.

"You told him I didn't!"

Pollyanna opened wide her eyes at the remonstrative dismay in her aunt's voice.

"Why, Aunt Polly, you said to!"

Aunt Polly sighed.

"I said, Pollyanna, that I did not send it, and for you to be very sure that he did not think I did!—which is a very different matter from telling him outright that I did not send it." And she turned vexedly away.

"Dear me! Well, I don't see where the difference is," sighed Pollyanna, as she went to hang her hat on the one particular hook in the house upon which her aunt said that it must be hung.

CHAPTER XIII

A Red Rose and a Lace Shawl

IT WAS on a rainy day about a week after Pollyanna's visit to John Pendleton, that Miss Polly was driven by Timothy to an early afternoon committee meeting of the Ladies' Aid

Continued on next page

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POLLYANNA

Continued from preceding page

ety. When she returned at three ck her cheeks were a bright, pretty and her hair, blown by the damp had fluffed into kinks and curls ever the loosened pins had given

llyanna had never seen her aunt like this before.

h, oh, oh! Why, Aunt Polly, e got 'em, too!" she cried rapturr, dancing round and round her as that lady entered the sitting-

ot what, you impossible child?"

llyanna was still revolving round round her aunt.

nd I never knew you had 'em! folks have 'em when you don't they've got 'em? Do you sup- I could?—'fore I get to heaven, I ," she cried, pulling out with r fingers the straight locks above ears.

Pollyanna, what does all this ?" demanded Aunt Polly, hurly removing her hat, and trying to th back her disordered hair.

No, no—please, Aunt Polly!" Polna's ecstatic voice turned to one of ressed appeal. "Don't smooth 'em It's those that I'm talking about ose darling little black curls. "You t know how pretty you look with hair like that! Oh, Aunt Polly, se, mayn't I do your hair like I did Snow's, and put in a flower? I'd ve to see how you'd look that way! Pollyanna!" Aunt Polly spoke very ply—all the more sharply because yanna's words had given her an throb of joy; when before had body cared how she or her hair ed? When before had anybody ed" to see her "pretty"? She put hand to her throat—the old helpfeeling was upon her, she knew.

llyanna began to dance up and n lightly on her toes.

You didn't!—you didn't say I dn't do your hair," she crowed triphantly; "and so I'm sure it means the other way round, sort of—it did the other day about Mr. dleton's jelly, you know. Now wait re you are—I'll get a comb."

But, Pollyanna, Pollyanna!" restrated Aunt Polly, following the e girl from the room, and panting airs after her.

Oh, did you come up here?" Pollya greeted her at the door of Miss y's own room. "Goody! That'll be r yet. I've got the comb. Now sit n, please, right here. Oh, I'm so l you let me do it!"

But, Pollyanna, I—I—"

Miss Polly did not finish her sene. To her helpless amazement she nd herself in the low chair before dressing-table, with her hair aldy tumbling about her ears under eager, but very gentle, fingers.

Oh, my! what pretty hair you've " prattled Pollyanna. Why, Aunt y, I'll make you so pretty everyy'll just love to look at you!"

Pollyanna!" gasped a stifled but cked voice from behind a veil of r. "I—I'm sure I don't know why letting you do this silly thing."

Why, Aunt Polly, I should think 'd be glad to have folks like to look you! Don't you like to look at tty things? I'm ever so much happ when I look at pretty folks, 'cause en I look at the other kind I'm so ry for them."

But—but—"

And I just love to do folks' hair," red Pollyanna, contentedly. Oh, nt Polly, I've just happened to think something! But it's a secret, and I n't tell. Now your hair is almost ie, and pretty quick I'm going to ve you just a minute; and you must mise, promise, promise! not to stir peek, even, till I come back. Now nember!" she finished, as she ran m the room.

Aloud Miss Polly said nothing. To rself she said that of course she uld at once undo the absurd work of her niece's fingers, and put her hair up properly again. At that moment—unaccountably—Miss Polly caught a glimpse of herself in the mirror of the dressing-table. And what she saw sent such a flush of rosy color to her cheeks that she only flushed the more at the sight.

She saw a face—not young, it is true—but just now alight with excitement and surprise. The cheeks were a pretty pink, and the eyes sparkled. The hair, dark, and still damp from the outdoor air, lay in loose waves about the forehead and curved back over the ears in wonderfully becoming lines, with softening little curls here and there.

So amazed and so absorbed was Miss Polly with what she saw in the glass that she quite forgot her determination to do over her hair, until she heard Pollyanna enter the room again. Before she could move, then, she felt a folded something slipped across her eyes and tied in the back.

"Pollyanna, Pollyanna! What are you doing?" she cried.

Pollyanna chuckled.

"That's just what I don't want you to know, Aunt Polly, and I was afraid you would peek, so I tied on the handkerchief. Now sit still. It won't take but just a minute, then I'll let you see."

"But, Pollyanna," began Miss Polly, struggling blindly to her feet, "you must take this off! You— Child, child! what are you doing?" she gasped, as she felt a soft something slipped about her shoulders.

Pollyanna only chuckled the more gleefully. With trembling fingers she was draping about her aunt's shoulders the fleecy folds of a beautiful lace shawl that she had found the week before when she and Nancy had been "regulating" the attic.

Her task completed, Pollyanna surveyed her work with eyes that approved, but that saw yet one touch wanting. Promptly, therefore, she pulled her aunt toward the sun parlor where she could see a belated red rose blooming on the trellis within reach of her hand.

"Pollyanna, what are you doing? Where are you taking me to?" recoiled Aunt Polly, vainly trying to hold herself back. "Pollyanna, I shall not—"

"It's just to the sun parlor—only a minute! I'll have you ready now quicker'n no time," panted Pollyanna, reaching for the rose and thrusting it into the soft hair above Miss Polly's left ear. "There!" she exulted, untying the knot of the handkerchief and flinging the bit of linen far from her.

"Oh, Aunt Polly, now I reckon you'll be glad I dressed you up!"

For one dazed moment Miss Polly looked at her bedecked self, and at her surroundings; then she gave a low cry and fled to her room. Pollyanna, following the direction of her aunt's last dismayed gaze, saw, through the open windows of the sun parlor, the horse and gig turning into the driveway, and the man who held the reins.

Delightedly she leaned forward.

"Dr. Chilton! Dr. Chilton! Did you want to see me? I'm up here."

"Yes," smiled the doctor, a little gravely. "Will you come down, please?"

Pollyanna found the doctor waiting in his gig.

"I've prescribed you for a patient, and he's sent me to get the prescription filled," announced the doctor. "Will you go?"

"You mean—an errand—to the drug store?" asked Pollyanna, a little uncertainly.

The doctor shook his head with a smile.

"Not exactly. It's Mr. John Pendleton. He would like to see you to-day, if you'll be so good as to come. It's stopped raining, so I drove down after you. Will you come? I'll call for you and bring you back before six o'clock."

"I'd love to!" exclaimed Pollyanna. "Let me ask Aunt Polly."

In a few minutes she returned, hat in hand, but with rather a sober face.

"Didn't—your aunt want you to go?" asked the doctor, a little diffidently, as they drove away.

"Y-yes," sighed Pollyanna. "She—she wanted me to go too much, I'm afraid. You see, she said: 'Yes, yes, run along, run along—do! I wish you'd gone before.' "

The doctor smiled—but with his lips only. His eyes were very grave. For some time he said nothing; then, a little hesitatingly, he asked:

"Wasn't it—your aunt I saw with you a few minutes ago—in the window of the sun parlor?"

Pollyanna drew a long breath.

"Yes; that's what's the whole trouble, I suppose. You see, I'd dressed her up in a beautiful lace shawl I found upstairs, and I'd fixed her hair and put on a rose, and she looked so pretty. Didn't you think she looked just lovely?"

For a moment the doctor did not answer. When he did speak his voice was so low Pollyanna could but just hear the words:

"Yes, Pollyanna, I—I thought she did look—just lovely."

To be continued

AMONG THE WORKERS

—Rev. Dr. Arthur J. Smith has been re-elected superintendent of the Evangelistic Committee of New York City for another year.

—W. B. Mary, the traveling evangelist, is now on a long journey afoot across the continent. He preaches at every available point on the road where he can find an audience. He hopes to reach New York on his pedestrian tour in three years.

—Nmaa Blii, a young native Liberian, a student at the University of West Tennessee, would be glad to hear of some American patron interested in missions, who would be willing to assist him in procuring a medical education to equip him for work in Liberia. Any interested reader can obtain particulars on writing to The Christian Herald.

—A small donation was recently received by the Bowery Mission which is of peculiar interest. It was from a man in Westwood, N. J., about sixty years of age, who during the severe weather last winter was on the Bread Line, hungry, homeless and wretched. The Mission procured work for him at $12 per month. His salary has since been increased to $14. He gave a dollar to the Mission as an offering of gratitude, and to help other poor fellows who are less fortunate than himself.

—Dr. J. H. Romig, of Pioneer Hospital, Seward, Alaska, writes thanking The Christian Herald contributors to the fund for the relief of the Alaska sufferers by the eruption of Mount Katmai. He says: "We were aware that the government was providing for the food and clothing of the sufferers, but the care of the sick was more difficult and was the most urgent to which The Christian Herald contributions could be applied. You have helped to keep a boy from becoming blind and another from becoming a helpless cripple, as well as sending aid to those who could not be brought to the hospital for lack of funds. I thank you in behalf of the sufferers."

—Mrs. Elvira S. Steele has lately received wonderful letters of commendation from 152 of the most prominent and influential citizens of Chattanooga, Tenn., where she has resided for thirty years and labored as founder and manager of the Steele Home for Needy Children. One was from the mayor of the city, and others were from every member of the State Board of Commissioners, from five judges, from the State Senator and a Representative in Congress, from the editors of both local papers, from six lawyers, six clergymen, five teachers, five physicians, five railroad officials, real estate agents, merchants, insurance men, the county court officials, chief of police, chief of State detectives, etc. The county continues to appropriate funds to aid her in her running expenses. During twenty-nine years she has received and cared for 1,236 inmates, whom she has trained for a longer or shorter time and has sent the older ones off to sixty-eight different industrial schools, where she has paid their board, clothed them and borne their expenses. She has done this in order that they might become self-supporting.

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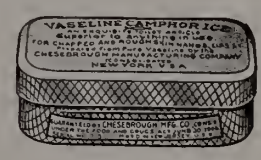

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THE YOUNG PEOPLE'S MEETINGS

Continued from page 14

to consider how absurd it is? To disobey God! What an utterly preposterous and insane proposition that is!

Whoever thinks of trying to disobey the law of gravity? The universe is held together by it; all the achievements even in aviation have been made by reckoning with it and by finding the relation of other laws to it. But to defy it; to walk out of a window and expect to tread the air; to let go of a book or a knife and expect it to go up instead of down—who is foolish enough to think of that? Who dares defy the laws of electricity, of momentum, of hydraulics? All these are laws of God and we bow to them. Yet by some woful blight of intellect man has gotten the idea that God's spiritual law he may accept or reject as he likes.

The Bible takes men as it finds them, foolishly ignoring these laws of the soul; it undertakes to lure them away from their folly by pointing out the delight of obeying God. The passages announced for our study this week give a most attractive program for those who set out to do God's will.

One of the rewards, the one to be particularly emphasized in our lesson, is the blessing of certainty. People complain that they cannot be sure about divine things. In a sadly large number of cases, it is because they are not willing to obey. "If any man willeth to do his will" [see Revised Version] "he shall know of the teaching." (John 7: 17). We must not lose sight of the fact that spiritual life and progress come by faith; but so long as we are unwilling to obey we cannot believe. A yielded will is the first step to salvation and blessing.

Acts 5: 32 announces that the Holy Spirit is given to those who obey God. That is his very choicest gift, his own Spirit to live, with all his strengthening and delightful comforts, in our souls. The interesting narrative of Matt. 12: 46-50 closes with the assurance that Christ will accept into most intimate fellowship every one who does his Father's will. "The same," he declared, "is my brother, and sister, and mother." John 4: 34 records the statement of Jesus that it was his "meat" to do God's will. Real nourishment for the life comes from obeying God. Make a study of the word *delight*, noting particularly Ps. 40: 8.

SUNDAY SCHOOL LESSON

Continued from page 13

Letter Bible), while the "garden eastward in Eden" was a small portion of this region at the head of the Persian Gulf. Missionaries who have labored many years in that region testify of the perfection of climate and the beauty of the scenery. It has been said, "Here center ethnology, geography, philology and tradition. Here are the primitive forms of the domestic animals. Here and hereabouts other religions, as well as the worship of the true God, can properly be considered as arising."

"Dress it and keep it," were the words which God spoke to Adam concerning his first home, the most beautiful spot on earth. It would take the head of a man beclouded with laziness to imagine that God thus laid a hard and bitter bondage about Adam. When Jesus was in this world, he said: "My Father worketh even until now, and I work" (John 5: 17). We can not conceive that this great universe in all its parts keeps on moving without the oversight and handiwork of God. And surely when Jesus was in this world, he taught men and healed them to the limit of his strength, so that he was often obliged to go aside and rest awhile. Then it follows that after the pattern he has set, work must be divine.

The two greatest human characters in the Bible are Moses and Paul; the first was a shepherd, and the second was a tent-maker. Neither of them murmured because he had to work, but they enjoyed the fellowship into which they were brought, particularly Paul, who wrought with Aquila and Priscilla in sweet companionship. Hon. Carroll D. Wright, former United States Commissioner of Labor, wrote in a letter to me: "The more I examine and study the various phases of the labor question, the more thoroughly I am convinced that it is only by the adoption in business life of the body of principles known as the Christian religion that there can be any satisfactory solution, or even progress." Labor is a blessing, not a curse, only as a man or a woman ill-naturedly makes it so. Mr. Powderly, when chief of the Knights of Labor, said: "Adam was divinely appointed to the duties of a gardener, not as a curse, but before the fall."

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35	Lippincott's
17	Little Folks
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23	McClure's Magazine
23	McClure's and Ladies' World
23	Metropolitan Magazine
17	Modern Priscilla
17	Mother's Magazine
23	National Magazine
70	North American Review
50	Outing Magazine
60	Outlook
20	Pearson's Magazine
8	People's Home Journal
23	Physical Culture
17	Pictorial Review
35	Review of Reviews
60	Scribner's Magazine
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DEAR BOYS AND GIRLS: I love to think that the "Happy New Year," which we are all saying at this time, really means that a New Year has begun. Hidden away in the stinging cold and beneath the frost and the snow, the life-spark of a brand new year is kindling. The trees, the flowers, the grasses and the fruits, all are feeling its magic touch. Birds and fishes, animals, insects, and every living thing respond to the New Year, and before long we shall be seeing manifestations of it in the earliest peep of the spring.

Good luck and joyful days to you, my dears. Do not bother your brains with trying to keep *too many* New Year resolutions. Make one good one—to keep your room in order, for instance—and stick to it with all your might. One small resolve firmly kept day after day is worth a dozen pledges half kept, and in the end neglected entirely.

To Learn by Heart

Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, "'Tis sweet to live";
Somebody said, "I am glad to give";
Somebody fought a brave good fight;
Somebody helped to do what's right.

Was one of those somebodys you?

SOME NICE WORK BY OUR BOYS AND GIRLS

A Twelfth-Night Party

OUR club, the Happy Hearts, is giving a Twelfth-Night Party on January 6, and this is the last merry-making before we shall all be going back to boarding-school. We will be doing many nice things together on that evening, but best of all are the tableaux we have gotten up. We start off with the Three Wise Men, and then there will be four tableaux out of the Old Testament—The Visit of the Queen of Sheba to King Solomon, David the Shepherd Boy, Esther Made Queen, and the Shunammite's Son—and father says he will tell the stories of the pictures for us. The other tableaux are all funny ones, for our mothers agree that our party must be a merry one. We are going to play old-fashioned games, and have a Twelfth-Night cake. The outside of the cake is going to be a large bonnet-box, the top covered with frosting, and candles will lift off, and in it there will be as many scalloped cup cakes as there are guests at the party. In each cake there will be a thimble or a coin, a penny, a ring, a button, or a bean. Those who find rings will be wedded first; the thimbles portend late marriages; the pennies stand for riches; the buttons for bachelors, and the beans fortell a long journey.

Thank you for suggesting a Twelfth-Night Party to the Happy Heart Club. We all wish the Cozy Corner boys and girls a happy New Year.

MARY KENNEDY, *President.*
California.

I Made It Myself

OUT of a piece of sole-leather about 5½ inches square, which I cut into a circle and soaked until it was soft, I made a dandy sucker. I beveled the edge very thin, and without cutting through the leather I bored a horizontal hole in the top of it just large enough to force a strong string through. I can stick that leather disk onto a brick or a flat stone, and walk off with it. This is a pretty experiment.

JOSEPH BROWN.
Connecticut.

Every boy ought to make a sucker, remembering it is the air pressure, fifteen or sixteen pounds to the square inch, that holds the leather to the stone.

Marine Telescope

MAKE an oblong narrow box out of four pieces of quarter-inch board about two feet long by sixteen inches wide, and fit a piece of clear, clean glass across one end, held in place by brass-headed tacks driven into the wood and overlapping the glass. Fill all the cracks with sealing wax to keep out the light. Then plunge the glass end two or three inches into the water and look through the open end. This simple marine telescope is made on the principle of the more elaborate glasses through which to look at the famous gardens under the sea near the Catalina Islands.

JAMES MARTIN, *age 14.*
Los Angeles.

"Where Is Little People's Corner?"

In Wintertime

The sky is gray and all is still;
The trees are bare; hushed is the rill
In wintertime.

The ground is bare, brown is the mead;
The flowers sleep; the leaves are dead
In wintertime.

But I think, after adding all things together,
The good God sends the cheeriest weather
In wintertime.

Ohio. MARY C. BROADY, *age 11.*

A Single-Runner Sled

SCHOOL boys and girls in the hills of Maine and Vermont have great sport with single-runner sleds which have some advantage, in the simplicity of their construction, over the jumper coaster, which carries two runners near together and is built somewhat higher. The "single-runner" is a piece of hard wood two and a half or three inches thick by fifty or sixty inches long, and three and a half inches high, on the under side of which is fastened tire-iron or strap iron, which soon becomes smooth as glass. Upon this runner they fit an upright eight or ten inches high by ten or twelve inches wide with a small seat on the top. On this very stoutly-built but somewhat precarious "flyer" they cleverly balance themselves with arms and feet, and the rapidity and dexterity with which they coast down long hillsides without losing their balance is almost incredible.

To Remember

DO NOT forget the guaranteed gold-faced gunmetal watch, the first-class kodak and the fifty supplementary prizes in order of merit to be awarded for articles in less than 400 words describing some simple toy or useful article, and how to make it. See the prize offer in Young People's Department of December 25. This offer is open to boys and girls alike.

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"AT GRANDMA'S"

From the original painting by D. A. C. Artz

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THE next time you are brightening up things about the house, consider the piano. Is the woodwork dull and lusterless? Are the keys soiled and discolored? You can wash the piano just as safely and satisfactorily as you can wash the furniture if you use Ivory Soap and follow these directions:

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NEW YORK, JANUARY 8, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

On the Summit of Mount Ararat

Kurdish Nomad Tents on the Lower Mountain Side

Two of the Guides at the Topmost Peak

HOW I CLIMBED MOUNT ARARAT

THE STORY OF AN ASCENT TO THE HIGHEST PEAK AND WHAT WE FOUND THERE

BY PROFESSOR EDGAR J. BANKS

IF YOU would look on the map at the place where the three great empires of Turkey, Persia and Russia meet, there you would find Mount Ararat. It is in an out-of-the-way part of the world, where the traveler seldom goes. From Babylon, or from Jerusalem, or from Constantinople, it is a journey of more than a month away. But the traveler who does visit Ararat is well repaid, for not only may he see the place where the Biblical story of the flood tells us the ark of Noah rested, and where life began anew after the deluge, but he sees as beautiful mountainous scenery as may be found in any part of the world. Ararat rises like a great pyramid directly from the low valley of the Araxes, or from about two thousand feet above sea level, to the enormous height of 17,260 feet. The upper several thousand feet of its summit are capped with snow even in the hottest of summers, while the people about its base seem to be sweltering in the heat of a furnace. The air is so clear, and distances seem so short, that one might fancy he could climb to the snow-capped peak in an hour or two, yet the mountain lifts that peak into the air more than three miles.

The history of Ararat is somewhat obscure. One Biblical passage merely says the ark of Noah rested there; another tells us that the sons of Sennacherib, after murdering their father, fled to Ararat for safety. The Assyrian inscriptions mention Ararat frequently, but instead of referring to a single peak, they apply that name to the entire mountain range. Some early Christian writers speak of Ararat as the valley of the Araxes, but at least as long ago as the Middle Ages the name was given to a definite peak. It seems likely that from ancient times the peak has been called Ararat, and so prominent was the mountain that it gave its name to the surrounding country. The Armenians living about its base call it Massis; the Turks call it Egri Dagh, or crooked mountain, because of its double summit; but the Russians, in whose territory it stands, know it by its ancient name.

Ararat, for the name applies to a small range of mountains, may be said to have three peaks, each standing at the corner of an equilateral triangle, the sides of which are about seven miles long. The peak to the west, Big Ararat, completely overshadows the others, yet it is only when seen from twenty miles or more away that its great height is evident. Its entire summit is always covered with snow, and great snow fields extend for miles down its slope, but so steep are they that to climb them would be nearly impossible. In the hollows, far down the sides, the snow lies deep, and streams of ice-cold water go rushing down among the rocks. On the eastern side a glacier a mile long slowly makes its way down to the precipice below,

One of the Camping-Places, Showing "Little Ararat" in the Distance

and still farther down are black lava beds formed when Ararat was an active volcano. Several small extinct craters appear on the sloping sides.

Many have sought to climb Ararat, but few have succeeded. To the people about its base, Christians and Moslems alike, Ararat is sacred; they believe that none should even attempt to climb it, nor do they believe that any may ever reach the summit. The Armenians say that centuries ago a priest named Jacob sought to ascend the mountain, but whenever he would reach a certain height he would always fall asleep, and when he awoke he would find himself back at the base. Finally, so earnestly did he pray that he might reach the summit, his prayer was granted. On the top of Ararat, so tradition says, he found the ark. From the ark he took down a plank and some of the pitch with which the ark was smeared. The plank is said to have been shown in a little monastery at Aghurri on the northern slope until 1840, when the village was destroyed by an earthquake. The pitch was sought for medicinal purposes. It is still believed that since the days of Jacob none have ascended the mountain, and that none ever can.

The first authentic ascent of Ararat was made in 1829 by a Frenchman named Parrot. He succeeded in reaching the summit, and though he wrote a book describing his ascent, his story was doubted. In 1834, Aftonamof, a Russian astronomer, climbed to the summit, for he believed that from there the stars were visible at noon, and he would prove his theory. The Shah of Persia offered a reward to any who would climb the mountain, but none ever claimed it. A Turk once attempted to climb it on horseback, but he went scarcely beyond the foothills. However, in recent years several ascents have been made; that of Mr. James Bryce, the British ambassador, in 1876, has been the best described. The last ascent, the only one during 1912, was made on August 20 by the present writer.

With one companion, Dr. Gibson of Chicago, I had been traveling in the old kingdom of Georgia, and early in August we had come to Erivan, the nearest large town to the north of Ararat. It is only in August or early in September that the mountain may be climbed. Ice axes were made by the local blacksmiths; shoes were fitted with sharp nails, and provisions were purchased. Then the Russian officials refused us permission to climb the mountain, for at the time it was under military supervision. However, we started for the mountain, and from the little village of Alikizil, at the northern base, we drove in an ox team up the foothills. The road, in places filled with great boulders thrown from the mountain by the earthquakes, was nearly

Continued on next page

CHRISTMAS AT THE BOWERY MISSION

CHRISTMAS festivities at the Mission were inaugurated this year in a somewhat unusual manner on Sunday, December 22.

Dr. G. B. Richards, the celebrated optometrist of Elizabeth, N. J., who has for many years been one of the most ardent workers, came this year, bringing a novel Christmas present. He appeared at the Sunday morning meeting, delivering a stirring address, and then devoted the hours of the afternoon to examining the eyes of those men who needed professional advice. It is impossible to imagine a greater boon or blessing than this to the many sufferers who availed themselves of his kindness. The promise of restored good sight brought to many the happiest kind of Christmas.

At the Sunday evening meeting the principal feature was a talk by Mr. Arthur J. Statham, the Bowery Mission agent for the Christmas distribution of dinners to poor families. The aim of the Mission in giving the dinners is not only to bestow them upon poor people, but the absolutely poorest and most needy that can be found. Very touching, even harrowing, were some of the stories told by Mr. Statham. The most surprising feature of the scenes of poverty that he had witnessed was the heroic optimism of some of the sufferers. A widow supporting herself and five children on $2 a week, and describing herself as "a lucky woman," because she had a landlady who only demanded as much rent as she was able to pay; a young woman with a nine-months-old baby, an aged mother, and three children, and a husband in the hospital, and supporting the whole family by washing, living in one room, which was full of wet clothes at the time of Mr. Statham's visit; a couple over seventy years of age, the old man in bed suffering with rheumatism, and his wife making a dollar a week selling newspapers, and in the midst of such galling need maintaining a cheerful spirit—these were some of the many illustrations of serenity amid suffering given by Mr. Statham in his remarkable address. Bright and early there came to the Mission on Christmas morning the 120 selected to receive the baskets, each of which contained dinner for about eight people.

In the early hours of the Christmas morning, immediately after the Bread Line Breakfast, a meeting was held especially for homeless men. This was an agreeable and welcome surprise. The poor fellows had come trooping in, shivering and downhearted, expecting to receive the roll and coffee and then spend the rest of the Christmas morning in the streets. Instead of that, cheery-voiced men grasped them by the hand, gave them a hearty Christmas greeting, and invited them to stay an hour or two. The little hand organ was brought out, hymn books distributed, and soon the room rang with the hymns. Then one after another told how the Christ had come into their hearts and lives just as surely as that the Babe came into the Bethlehem manger nearly two thousand years ago.

The annual Christmas dinner and meeting were of the usually enthusiastic kind. Hours before the doors opened a long line of men, four deep, was formed. Before seven o'clock they had filled the hall. Seven or eight hundred of the men still left in line in the street were then admitted to the breakfast room below, where they were greeted by the warm smell of coffee, and the huge pile of boxes, in each of which was a Christmas dinner. This consisted of turkey, pie, crullers and fruit. How we wish sometimes that our generous CHRISTIAN HERALD readers who furnish these Bowery Mission repasts could see these men eat! They are hungry, and no mistake. After these feasts there are no "fragments." There is never anything "left over," and in many of these poor, discordant lives the "chords that were broken vibrate once more" as they realize they have not been altogether forgotten at the Christmas time. The meeting in the Auditorium was a genuine Christian family affair. Enthusiastic singing, homely talks, Christmas stories, thrilling testimonials, formed the program of one of the happiest and best of Bowery Mission Christmases.

J. G. HALLIMOND, *Supt.*

The Wage-Earning Father Was in the Hospital, but Dinner Came Just the Same, Thanks to the Bowery Mission

HOW I CLIMBED MOUNT ARARAT

impassable. The first night we slept at Aghurri, a modern town of mud huts built near the site of the place which was destroyed by the earthquake of 1840. The chief of the village, an aged Kurd, told us of that day, when Ararat was shaken to its foundations. Suddenly, without any warning, the northern side of the mountain fell upon the village. Every one of its two hundred houses was buried deep by the rocks, and, save for two men who happened to be away from home for the day, not a soul escaped. Rocks weighing thousands of tons were hurled for miles down the mountainside. The vineyards were ruined. The willow trees, which were said to have sprung from the planks of the ark, the grapevine which Noah himself planted, and the shrine of St. Jacob, were all destroyed. Now, in the depths of the gorge thus formed, reaching almost to the very heart of the mountain, is a fountain to which pilgrims resort, and its sacred waters are carried far and wide to heal diseases, and to destroy the locusts which devour the crops of the peasants.

The second day's journey brought us to Sadar Bulak, near the ridge connecting the two Ararats. There, about 8,800 feet high, the Kurds pasture their flocks in the summer time, for then the mountain slopes are green with grass. There the more prosperous Kurds come to escape the heat of the valley; there too is the military post which has the control of Ararat. Again of the local authorities we sought permission to climb the mountain, and after some delay it was granted, but only with the condition that we be accompanied by a guide and men appointed by the commander of the post.

On the morning of August 18, with the guide and seven men to carry our blankets and provisions, we started up the peak. For the first two hours horses bore us over the rough slope, until they could go no farther, and they were returned to the post. Even there we found shepherds with their flocks of sheep and goats, and they brought us bowls of milk to drink. Great heaps of rough blocks of hard, black diorite, which cover the mountainside, made progress slow. Down deep among the rocks we could hear the trickling streams of melted snow. Here and there mountain flowers found enough soil to take root, and though many of the varieties were strange to me, the most beautiful of all were the little clusters of forget-me-nots. Once we saw the footprints of a bear which had come to a spring to drink; frequently we heard the call of a mountain bird, but these were the only signs of life. That night we slept at the height of 11,000 feet, among the stones close by a snow bank.

Continued from preceding page

The climb of the next day was fatiguing. Though their burdens were very light, the men complained, and once they threatened to return. The rocks grew rougher, and the grade steeper. At the height of twelve thousand feet the air became so rare that it was difficult to breathe, and more than half of the time was spent in resting. Finally the peak of Little Ararat appeared on the level with us, and then below us, while the lower mountains and hills seemed as if they were a level plain. That night, surrounded by stones which were piled up to break the wind, among the snow fields and the clouds, about fourteen thousand feet high, we slept. The air was bitterly cold; the wind blew a gale, and the men, even in their long, thick Russian coats, were too cold to sleep.

At daylight August 20, the clouds were about and below us. Occasionally for an instant the wind would blow them away, revealing the peak of Little Ararat two thousand feet below, and above us the head of Big Ararat towered three thousand feet, apparently as distant as from the valley below. There were great snow fields and almost perpendicular rocks over which we must climb. The men, shivering with cold, refused to go farther; the guide despaired of reaching the summit. We broke the ice from a dish of tea to drink for our breakfast, and started on the upward climb. The clouds surrounded us the most of the way. In places the rocks were so steep that we climbed on our hands and knees. To breathe became more and more difficult, yet we dared not stop long to rest. We followed along a ridge of rocks by the edge of a steep snow field for two thousand feet, and then the slope became less steep, but the small, loose porphyry stones, mixed with ashes, made progress difficult. The strong odor of sulphur filled the air, causing the guide to complain of a headache. One of the pack men, braver than the rest, overtook us, but he was sick from the great height. We climbed up still another thousand feet, and then finally, after six hours, we stepped upon the snowfield of the summit. The very peak of Ararat, a quarter of a mile away, was scarcely two hundred feet above us.

Quickly we hurried over the snowfield up to the peak, but there we did not remain long, for the strong wind chilled us through. There are two summits to Ararat. On the highest we were standing when suddenly the wind blew the clouds away, revealing the other summit before us. We hurried down into the valley between them, for there tradition says the ark rested and used to be visible on clear days, even from the valley below, but we found only deep hard snow.

Several years ago Russian officials climbed the mountain to place upon poles on its summit a wooden box containing a book, that all who reached it might write their names. The wind had broken the poles and hurled the box down; we found it half buried in the snow. The Russian flag, which once waved above the box, was in tatters. Near by was a stone heap. Search among its stones revealed a bottle and a rusty tin box, in which were scraps of paper bearing the names of those who had climbed the mountain before us. Of the half dozen names I saw, all were in Russian.

The view from so high a mountain is seldom the best. The horizon on all sides seemed to tip up, as if the world were a great deep dish, and we were standing on a knob in the center. The villages below were hardly visible. On the clearest of days the Black Sea to the west, and the Caspian to the east, might have been seen, but we were surrounded only by a distant haze.

Three days had been required for the ascent from Sadar Bulak; only one was needed for the descent. An hour on the summit chilled us through, and so we slid down over the loose stones and ashes near the summit. In two hours we rejoined our companions, but so weary were we that we fell exhausted to the ground.

A few days later, at the base of the mountain, in the little Russian village of Igdir, we were sipping tea in the public garden, when an aged Armenian approached.

"Whence did you come?" he asked.

"From America."

"Why did you come?" he continued.

"To see Ararat and to climb to its summit," was our reply.

"That may never be, for no man may see the summit of the sacred mountain."

"But, effendi, we have already seen the very summit of the mountain."

The old man's mouth fell open, and he stared at us strangely.

"God keep your tongue from such falsehood!" he said.

Then from my pocket I took a large paper, written in Russian, with the government seal and the signature of the commander of the army post of Sadar Bulak at the bottom, and I explained to him that it was evidence that I had reached the summit of the mountain. He merely shook his head, and mumbling his unbelief, went away.

THE AFTERMATH OF WAR IN THE BALKANS

$4,000 SPEEDS TO AID THE SUFFERERS. RELIEF WORKERS TELL OF CONDITIONS IN THE DEVASTATED VILLAGES

THE conference of delegates from the various Balkan States, which is now in session in London, spent the first few days in that preliminary skirmishing which the Turkish plenipotentiaries forced upon the gathering in accordance with the cherished traditions of Oriental diplomacy. It was not until the day before Christmas that the allies laid their formal territorial demands and conditions upon the table. These demands are in brief as follows:

First, The cession by Turkey of all the territory west of a line starting from a point east of Rodosto, on the Sea of Marmora, to a point in the Bay of Malatra, on the Blaek Sea, and excluding the peninsula of Gallipoli; Albania's status to be deeided by the powers.

Second, The cession of the Ægean Islands occupied by the Greek forees in the present war, including Rhodes, and of the eleven islands oceupied by the Italians in the recent war.

Third, The cession to Greeee of all Turkish rights in the Island of Crete.

Up to the beginning of the New Year the Turks had made no official counter-proposals, though they stated unofficially that they wished to retain that section of Thrace in which Adrianople is situated, and to convert the remainder of their former empire into autonomous states under the suzerainty of the Sublime Porte.

Some of the Plenipotentiaries of the Balkan States at the Peace Conference

(From a drawing by Douglas Macpherson)

From left to right: M. Stoyan Novakovitch (Servia); General Danglis (Greece); Osman Nizami Pasha (Turkey); M. Skoulidis (Greece); Dr. Daneff (Bulgaria); M. André Nikolitch (Servia); General Boyovitch (Servia); M. Popovitch (Montenegro); General Paprikoff (Bulgaria); M. Madjaroff (Bulgaria); Reschid Pasha (Turkey); M. Venezelos (Greece); M. Gennadius (Greece); M. Mijuskovitch (Montenegro).

The members of THE CHRISTIAN HERALD Relief Committee at Sofia are putting forth their best efforts in aid of the destitute, who, as the winter advances, are becoming more and more numerous. Pastor Furnajieff writes from Sofia as follows:

"Last week we conferred with Mr. Noel Buxton of the Balkan Committee of London about the growing need and how best to co-operate to meet it. Mr. Ludskanoff, the Minister of the Interior, met us twice to lend all the aid he could to our efforts. He stated his gratification and appreciation of the relief work. The statistical facts show the greatest need just inside the border line of Macedonia, where the first engagements took place. The minister's office informed us that there are scores of thousands in that district who need food, shelter and clothing. In the section north of Gumurdjina the villages have been burned in large numbers and the country devastated, and there are now 50,000 people that must be fed lest they die.

"In the district of Pashmakla most of the villages are in ashes. The inhabitants fled to the mountains but are now returning, many of them almost naked and all desperately hungry. Their houses are torn down or burned and their store of provisions are all gone. As the refugees return they are quartered in what houses are left, but when the actual owners appear the new occupants have to leave; so many are now housed in the schools and deserted Turkish barracks. In Tsarevo Selo, of which I have written before, there are at present seventeen hundred people living as one big family in the large rooms of the barracks. This would have proved a splendid temporary arrangement, but an epidemic of a malignant form of measles has appeared and is spreading rapidly. There have been several deaths already.

"Around Devlen there are several villages entirely burned out. The returning inhabitants, Christian and Mohammedan together, finding their houses gone, crowd into the larger towns. It is making a splendid impression on the Turkish inhabitants that relief is being distributed to them the same as to the Christians. A vast number of these Mohammedans are Pomaks, that is, the descendants of a once Christian mountain tribe who, at the time they were conquered by the Turks, were forced to accept Islam. We are trying to make the best of the opportunity we have at this time to show them the vast difference between the spiritual and economic development under the religion of their forefathers and under the creed of Mohammed.

"THE CHRISTIAN HERALD readers have already gladdened the hearts of many hungry folk. Now Mr. Atanasoff, the treasurer of the committee, and I are on our way to the town of Djumaya. There we expect to find about five thousand refugees living in the barracks and barns. This town, once well known for its abundant grain supply, is left almost entirely without provision of any kind. The retreating Turkish army, here as in many other places, burned the food stores and devastated all they could as a means of checking the progress of the Bulgarians.

"The orphans of the war are increasing in numbers at an appalling rate. The picture which I enclose of the four Macedonian orphans of one family has a sadder tale connected with it than appears. The mother of these children died just before the war as a result of sufferings endured under the inhuman rule of Turkey in Macedonia. The father of these children left as a volunteer to join the army that is besieging Adrianople, and no one knows whether he is still living or not. The children have been existing for the last few weeks motherless, fatherless, barefooted, bareheaded, without wood, bedding or sufficient clothing for the biting cold of this winter weather." (The picture to which Mr. Furnajieff refers was too indistinct to reproduce satisfactorily on this page.)

Queen Eleanor (in Gray Suit), with Medical Officers and a Group of Volunteer Nurses

As rapidly as the gifts of our readers reach THE CHRISTIAN HERALD office they are being forwarded to Sofia for the use of the committee. This week another remittance has gone forward to relieve the growing distress. This last splendid contribution that we have been enabled to send will be used specially for the relief of women and children. A total of $9,250 has now been forwarded.

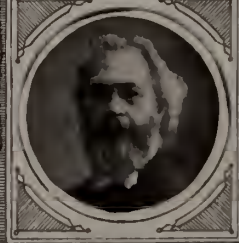
Many of the letters which bring the contributions of our readers give the sincere hopes and prayers of the senders for the speedy relief of the suffering. M. C., writing from Iowa City, says: "Please use the enclosed to help the women and poor little children to tide over this winter. I am deeply thankful that so many are interested and are willing to help them in their need. May God bless THE CHRISTIAN HERALD for its share in the work and for all it has done in the past for suffering humanity." A quotation from just one more letter; it gives the spirit of so many that come into the office that it might be taken as a type of all of them. The letter is written from Farnham, P. Q., Can., and reads as follows: "Please accept this mite to aid in the relief of the poor and suffering in the Balkans. I wish I were able to send more, but in the name of the Master this may at least give a cup of cold water unto one of his little ones."

The following additional contributions toward the relief fund have been received:

H. R. Howes	$1.00	S. P. Kimble	$1.00
F. M. Haefele	1.00	S. M. Young	2.00
C. W. Stengel	1.50	E. H. Nicholas	1.00
Elizabeth Hirt	5.00	A Sympathizer	1.00
Mrs. Geo. S. Reid and daughter	6.00	A. B. C.	3.00
Friend, Elyria, Ohio	5.00	Charles Harrison	1.00
C. W. Hepburn	1.00	William Clark	5.00
F. B. Sherburne	2.00	Mrs. Clark	5.00
——, Pasadena, Calif	1.00	Mrs. A. J. Evans	1.00
Mrs Elizabeth R Hackett	2.50	F. Walch	1.00
Nat. Ryan	10.00	Annie L. Brubaker	1.03
Mrs. Sarah M. Boothby	5.00	Wm. Chisholm	5.00
Miss J. T. Stewart	1.00	Mrs. J. E. Stephenson	1.00
Mrs. Nancy Yemans	1.00	——, Broncho, N. D.	2.00
——, Los Angeles	4.00	Mrs. A. H. D.	2.00
Mrs. Anna Lewis	1.00	S. D. Stone	5.00
Sarah J. Youse	2.00	Margaret Little	1.00
Mrs. A. B. Conser	1.00	M. R. M. & Daughter	5.00
Mrs. W. F. Griffith	1.00	C. C. Ellis	10.00
Mrs. J. H. Finch	1.00	Miss Waller and Miss Alice M. Wakeman	3.00
L. M. J.	3.00	Martha Earle	10.00
E. Z. Collings	5.00	Mr & Mrs J H Kizer	1.00
Ralph H. Cain	10.00	C. Hill, ——, Pa.	5.00
L. H. Andrews	1.00	——, Grove Beach, Ct.	1.00
M. A. J.	1.00	Jonathan Jenkins	1.00
Mrs. Mattie Bailey	1.00	Miss K. Erb	1.50
Gertrude Cranar	1.00	Mrs. Ada L. Havely	2.00
Mr. & Mrs. Amos C. Requa	5.00	E. Stebbins	2.00
Mary T. Clemons	3.00	Mrs. Ed. Edwards	1.00
C. J. Jacobsen	2.00	Mrs. J. M. Aldrich	2.00
John Griffith	2.00	Mrs. C. M. Thompson	1.00
Mr & Mrs W J Smith	1.00	E. L. Granger	1.00
C. F. Ballon	5.00	M. W. W.	2.00
Mrs. M. A. Dawes	1.50	M. L. Reed	1.00
J. H. Reid	1.00	George Richert	1.00
T. S., Latah, Wash.	1.00	W. H. Mattick	1.00
George Keeler	5.00	Kings Daughters of Christ Ch., London, Ont.	7.00
S. E. Haskell	1.00	H. P. Perry	1.00
Maxwell Philips	2.00	J. G. C.	5.00
Albert Gunn	2.00	Two Friends, Tiffin, O	2.00
Mrs. Leach	1.00	Mrs. Mary Lane	1.00
Mrs. L. S. Kuhn	2.00	Mr & Mrs W D Ward, Mr & Mrs C Hewitt	3.00
P. A. Veilex	2.00	J. Beckley	1.00
Mrs. V. G. McFadden	2.00	L. L. Brown	1.00
Elizabeth Ladd	2.00	——, Springfield, Mass	1.00
J. M. W.	1.00	Three Friends, Bristol, Vt.	15.00
Sarah L. Snyder	1.00	A Friend	2.00
C C C, Massachusetts	1.00	O. A. H.	5.00
Friend, Uniontown, Wash.	4.00	Mrs. Warren J. May	5.00
Mrs A M MacDonald	5.00	M. Covington	1.00
Reader	1.00	B. H. Kinsley	2.00
"I. H. N.," Colerain, Mass.	1.00	Louise H. Rippel	2.00
Mrs. A. S. Kahl	1.00	E. N., Hallowell, Me.	1.00
Bertha H Van Tassell	5.00	Mrs. E. G. W.	1.00
Friend, Welister, N Y	2.00	——, Perry, Kan.	20.00
A Friend, DesMoines, Iowa	2.00	Geo. Bornschlegal	1.50
Mr. & Mrs. C. G. Prouty	2.00	Emma J. Wheaton	1.00
Mrs. Samuel Birdsall	2.00	Mrs. M. Gedney	5.00
Mrs. H. L. Williams	1.00	T. D. Vickery	10.00
		Mrs. A. G. Clark	1.00

All contributions in aid of the wounded and destitute in the Near East should be sent as promptly as possible to the Balkan Relief Fund, THE CHRISTIAN HERALD, Bible House, New York. All contributions will be acknowledged.

CHRIST OUR MASTER



A SERMON

BY

Rev. C. H. Parkhurst, D.D.*

TEXT: "Ye call me Master; and ye say well; for so I am." John 13: 13

IN OUR estimate of Christian truth we naturally place the emphasis upon those points that are most congenial to our intellectual tendencies and that are most considerate of our moral infirmities. If, therefore, you are acquainted with the mental caliber or mental eccentricities of a person, you will be able to judge pretty accurately in advance what will be the intellectual complexion of his religious convictions; and if you are informed as to the moral tone of a person, you will not probably be widely astray in your opinion as to what one of the moral aspects of Christian truth will be especially cherished by him. We find in the Bible what we look for and we look for the thing that we want.

What Ye Seek, Ye Shall Find

So that although the Scriptures that are given for our guidance are somewhat exacting, there is nevertheless a way of getting along with them that saves us inconvenience, and that at the same time leaves us feeling that we are rather faithfully squaring ourselves to the obligations that the Scriptures impose; something as a boy, who attends one of those colleges where the optional system prevails, feels, upon graduation, that he has squared himself to the college curriculum even though there be nothing in which he has shown himself so studious as in his selection of those studies that least require him to be studious, and that are curved to the bent of his undisciplined mentality.

Now there are two aspects under which the character and mission of Jesus Christ can be contemplated—aspects which although not mutually contradictory of course, are nevertheless so dissimilar that one and the same person rarely adopts both of the two, in their completeness, into his conception of Christ's import and office-work. And which of the two one will adopt depends largely, as already intimated, upon one's intellectual equipment and moral bias.

But that is scarcely the worst part of the difficulty. It is not so much brain as it is disposition that has trouble in coming to such a conception of Christ as takes in his entire character, and as thus can render one's Christianity an all-the-way-round Christianity. A fractional Christ will not yield a whole Christian. And it is the rather common habit of using such part of him as we can understand most easily and as we like best, that explains why it is that so many of us Christians are so imperfectly Christian, and why it is that the Christianities of different Christians get along so uncomfortably with each other and contrast so awkwardly with each other.

Christ as Lover and as Master

The complementary aspects under which Christ is contemplated are those of Christ as a Lover and Christ as a Master—the revealed affection of God and the revealed kingship of God. It is nature to love to be loved and it is not nature to love to be governed. So that the double aspect becomes difficult for us to adopt not simply because of the strain to the mind, but because one of the aspects frets the disposition. And while the kingliness of Christ *frets* the disposition, because the imposition of another's will is always irksome, the affection of Christ *humors* the disposition because it offers an apparent escape from our deserts and operates as a sedative salve upon our bruised conscience.

The doctrine of God's love is the popular doctrine that it is, not simply because love is a quality that stimulates in the heart a sense of moral beauty, but because love, when divinely exercised, is thought of as a kind of insurance policy taken out against possible calamity. So that there is produced this singular and incompatible situation, that while love and selfishness are diametrically opposed to each other we are caught admiring God's love for selfish reasons. So that while a preacher can always count upon being contemplated with lenient consideration when he expatiates upon God's tenderness he knows that he will have to take things just as they come when he lays the emphasis of his exposition upon the doctrine of God's kingliness and Christ's mastership.

And yet I am bound to believe that there is in us all a certain quality that is not quite satisfied with any conception of God that lays itself out entirely upon his attribute of loving kindness. If we consult what are our truest thoughts in the matter, I am sure that a religion which contents itself with being only a celebration of the love of God leaves in us an unsatisfied spot, an unfilled niche, a consciousness more or less distinct that however beautiful a thing the love is, there is something missing that is needed in order that the love itself may be as fine a thing as it is capable of being.

The appearance is—let me say furthermore—that the virile side of current Christianity is to a considerable extent a rather missing quantity. It is feminine rather than masculine, and is suffering because it is not both. Christ as the Lover, rather than Christ as the Master, is the uppermost thought—the blossom without the twig that it is supported upon. And men with any robustness of character would take offense at any such conception of the one-sided sweetness of God's thought toward us were it not—as already indicated—that it is in God's love that our hope of safety lies, just as it is the moral dignity of God and his holy masterfulness that constitutes our danger. If God were nothing but love there would be no danger; and if there were in him only will and holy mastery there would be no hope.

Religious Invertebracy

So even at the expense of believing in a God that has not holy dignity sufficient to make his affection creditable, men will skip the virility of God and attach themselves only to his plastic femininеness; very much as a boy who has been doing wrong will try and arrange things with his mother and carefully keep out of the way of his father, and yet is never quite a complete boy unless he stands loyally beneath the combined pressure of the joint parentage.

The prevalence of that easy fractional way of conceiving of God's character, together with the results of religious invertebracy flowing therefrom, has come about in part as a reaction against the exclusively hard way in which God used to be contemplated. And the trouble with this reaction, as with reactions generally, is that they never know when they have gone far enough. Old school theology was given to photographing God under the pose of a despot who was consumed with a sense of his own glory, and who was so poor in the affectional qualities of his nature as to have only sufficient love wherewith to effect the salvation of here and there one of what might have been supposed to be his children. Old-schoolism naturally engendered a reactionary new-schoolism; and if old-schoolism was hard, its reaction in the shape of new-schoolism has shown a good deal of disposition to be soft. And he only is a safe or complete believer who saturates conservative solidity with an infusion of tender benignity.

Now in all our pulpit deliverances theoretical interest in such matters as this does not count. Our objective point ought to be, and is, to discover that nucleus in the man, that constituent center, which is determinative of the man, and which denotes what he is fundamentally. You may be thoroughly apprised of the volume of a man's affection and yet not know the man. Those affections are not a reliable index of his moral latitude and longitude. They do not fix for you his exact position in the moral universe. They do not safely indicate the man's actual worth.

At a spot deeper in the man than his affections is his will, and while his love may be tender his will may be hard, which means that he may be affectionate but unrighteous, full of June in his feelings but full of January in the obstinacy with which he stands by the laws of his own enactment and transgresses the statutes imposed upon him by God and nature, and therefore reveling in the testimonies of God's loving kindness but without ever having allowed that kindness so to permeate to his innermost, so to extend to the will-center of his being as to subdue that will into acquiescence with the perfect mind of God; in that way sorting over the features of the divine character, taking so much of God as he likes and ignoring the rest; eulogizing so much of the Bible as says: "For God so loved the world"; but grinding the same Bible under his heel when it says, "The soul that sinneth, it shall die."

The Warp and the Woof of Christianity

Now character is not to be produced by any such compromise; character is like gingham—it has to have a warp and a woof both, threads of sweet beauty crossed by threads of established righteousness. And even God's love has not done its work in the world till it has become such a permeating summer in the soul, till it has so reached the throne-room of the human will as to cause the deep undertones of the soul to blend harmoniously with the perfect music that sings itself forth in the thoughts and ordinances of God.

One mistake—and quite a serious one—that we sometimes make in reading our Bible is, that in turning over into its newer portions, we forget to carry with us still certain features of God's character that have come to their portraiture in the Bible's earlier parts. To use the phraseology of the photographer, we might say that in the two Testaments we have two pictures of God taken in rather distinct attitudes or poses. And it is important for us to notice that the first picture taken of him and shown to the world exhibits him in his kingliness, or what we might call his masterliness, his attitude toward us in the relation of moral authority, as one who imposes commands and requires them to be obeyed; as one who sets the key in which the music of humanity is to sing itself out and that key the note of righteousness, life that is holy, conduct and purpose that ring out in unison with God's own eternal impulse.

The Old Testament, far more distinctly and emphatically than the New, celebrates God in all those features of power, magnificence and colossal infinity, that fall in so naturally with his position in the universe as its original Author and sovereign Ruler.

And the New Testament, when it comes, does not settle off from that foundation, but while revealing God to us under another one of his aspects, paints even the more winning features of his character upon that old background of royalty, and lets that background come sufficiently into view to convince any sincere student of the portrait that the background is there in all its old and original seriousness, and in a way too to indicate that the gentler lines that are put upon the picture are not drawn simply for the purpose of eliciting the affectionate admiration of the beholder, but in order also to draw him in a sweet reconciling way to that deep settled basis of God's character lying in his purity and holiness.

Stability and Mastery

We must remember that even the Cross of Christ, with all its bewildering fulness of Divine affection, is not set up in the world merely to be reveled in as a luxury, but also to serve as a utility, as a mellowing atmosphere in whose gentle warmth the hearts of men may be touched into love, and not only touched into love but lovingly subdued into obedience, that so men may not only become sweet in their relations to one another, but sound, solid in all that interiorness that makes out a man's personal righteousness, profoundly knit into the moral framework of God and his universe.

Now I suggest to you whether, in this presentation of the matter, there has not been brought into view one of the defects of some, at least, of our current Christianity: whether there is not in that Christianity a certain lack of virility—very pretty, but not exactly robust—a Christianity that softens very agreeably the surface of life, that makes people carry themselves with somewhat more consideration toward each other, disposing people to be more mutually forgiving—all of which certainly is delightful and to be cordially and gratefully

Continued on next page

* Pastor Madison Square Presbyterian Church, New York.

THE KING AND THE BEGGAR

By Margaret E. Sangster, Jr.

He sat upon his golden throne
In all his robes of state, alone:
  And as he sat, he sighed.
And though he drank from silver cup,
And at his word a host rose up,
  His heart within him cried.
And though his face was bright and fair,
A specter touched his shining hair;
  And at the touch he died.

And yet he was a reigning king,
  With all that gold could buy;
And he was kind, and good, and young;
  O God, why did he die?

He sat upon the snowy ground,
And drew his ragged coat around,
  To fight the bitter cold.
His feet and hands were cracked and bare;
No hat was on his grizzled hair;
  That, even, had been sold.
He had no friend to press his hand;
He was a stranger in the land;
  And he was wan and old.

For he was just a beggar gray,
  And oft his heart would sigh;
And oft his lips would murmuringly
  Plead God to let him die.

. . .

O God! we question not thy will;
And yet the query, never still,
  Echoes from sea to sky;
And we shall always want to know
Why beggars live mid want and woe,
  While kings grow sick and die!

Christ Our Master

Continued from preceding page

recognized, but at the same time a Christianity that has not penetrated to the spot where men keep their will, where they decide whether they will adopt God's law or manufacture a law of their own, and make personal convenience, natural desire and popular usage, rather than what is felt to be absolutely right in God's sight, the arbiter of conduct. Can we interpret a good deal of what we discover in current life in any other way than this—I mean in the current life of those who allow themselves to be reckoned as among Christ's followers? Can we put any other construction upon the fact that there is greater willingness to listen to the doctrine of Christ as a Lover than to listen to the doctrine of Christ as a Master? People object to rigidity, but moral rigidity is the very nucleus of character, that anchorage into grounds of eternal righteousness so tense that no strain at the cables will drive the ship upon the rocks—what I would call holy vertebracy.

And that comes by being mastered. Beautiful stability always means standing under the pressure of some splendid mastery. That is why the planets do not break from their orbits, rush out into measureless space and meaninglessly roam forever and ever in the eternal distances. They are held under the dominion of their superb sovereign, the sun. It takes two things to compose the complete beauty of this beautiful world of ours; it takes warm sunshine, what we might call the sun's love of the world, the sun's heart-throb, making its beat felt among all objects lying under the fervid sky, among all creatures moving through genial atmosphere; and it takes also the very strictest kind of submission—submission absolute and unvarying on the part of everything in nature, all the way from star to atom; submission absolute and unvarying, to the particular statute to which it is individually amenable. That is the finishing charm of the material world, sunny loyalty, sweet obedience.

"Ye call me Master; and ye say well, for so I am." Is our Christianity simply a surface tenderness of heart toward Christ as our Lover, or has his love so permeated our being that we have acquired the holy art of loving him with an affection that is not only tender but that is also worshipful and submissive? clinging to him as our Friend, but kneeling before him and obeying him as our Master?

THE LITTLE CHILDREN IN GOD'S PARK

BY REV. J. M. FARRAR, D.D.*

THIS beautiful world is God's Park. Adam, God's first man, was put in charge of the garden part of the park. "God took the man and put him into the Garden of Eden to dress it and to keep it." The garden was planted eastward in Eden, just the right place to get the morning sun and the cooling evening shadows. This garden park was very large. How do we know it was very large? Because a very great river flowed through it. The river was so large that as it flowed through the garden it divided into four rivers, named Pison, Gihon, Hiddekel and Euphrates. The Eden River must have been larger than our Hudson River, and I am sure the garden park was larger and more beautiful than the country through which the Hudson flows. Oh, oh—go slow! Why? How could one gardener and his assistant take care of such a large garden park? But you forget that there were neither thorns nor thistles and no seeds that grow weeds. As yet they did not have to work hard enough to sweat. They could float down the river and watch the flowers grow.

. . .

I AM so sorry Adam was never a little boy and Eve a little girl playing together in this wonderful park. No little child in God's park! Why did I call Eden one of God's public parks? I fear you did not read the beautiful park story carefully. It tells us that God walked in the garden "in the cool of the day." God just loved to come down from heaven and walk through this beautiful garden park. How proud Adam was, after a day's work well done, to know that God walked among the flowers and fruit! But once God came in the cool of the day and found nothing but shadows. No bright light spreading the tree shadows like lace carpet along the paths.

. . .

SOMETHING was wrong! When Adam and his companion heard the voice of God, they ran and hid themselves among the trees. Why did they hide? Wonder if you can find the answer in your own heart? You hear father coming home and then you run. Sometimes as you run your toes are toward father and other times your heels are all father sees among the trees. Why? You know, father knows, God knows. Adam had disobeyed, sinned against God, ruined the garden park. Out into a land where thorns and thistles grow they had to go. With the plow they earned their bread by the sweat of the brow.

To every boy and girl God says, "Plant a garden park where I can walk. Every time you pull up a weed and plant a seed you are helping to make God's world beautiful. As a little child in the garden park you are working for God. Who was it that said something like this? The one who makes two blades of grass grow where one grew before is a philanthropist. When Christ rose from the dead he found himself in a garden. A garden park for the living Christ is our work. A world beautiful for Christ's sake. A river in the first park garden. Where the river flows fruit grows. Certainly I will tell you a story. It is the story of a little child in God's park.

. . .

IN THE early fifties a party of emigrants on their way to the gold fields of California struck out on the desert for the land of promise. The trail was well defined by abandoned wagons and the bones of horses, mules and human beings. Struggling through the yielding sand, the thermometer at 120 degrees, wheels falling apart, animals dying from heat and thirst, they on the second night out halted some ten miles from "Cook's Well," with water in their kegs exhausted.

Tradition states that a little ten-year-old girl was heard praying in one of the wagons for water. It states that in her childlike faith she said: "O good heavenly Father, I know that I have been a very naughty, naughty girl, but oh dear, I am so very thirsty, and mamma, papa and the baby all want to drink so much. Do, good God, give us water, and I will never, never be naughty again."

The gaunt, half-starved, desperate men gathered around the wagons and listened to the humble petition. One voiced the rest and said, "May God grant it!" Soon the voice of the little child, in cheerful accents, sounded clear in the silent night:

"Oh, mother, mother, get me water; oh, I can hear it running; oh, do get some water for baby and me."

. . .

THEY thought her delirious from her sufferings, when suddenly a babel of sounds broke forth from the oxen and mules, all frantic and endeavoring to break loose from the wagon poles. A rustling noise called their attention to a slight depression near the wagons, and on investigating the cause they found water, clear and sparkling, gushing up out of the sand.

This spring continued to flow, running due north for twenty miles, then was lost in the sand. In places it was two miles wide and from four to twenty feet deep. Along this new river life arose, and there the desert blossomed like the rose. It changed the desert into God's park. Who shall say it was not an answer to the faith of a child?

* Pastor First Reformed Church, Brooklyn, N. Y.

Letters from Home

IT WAS Mother Alton who started it. The idea came to her one day along the first of the year when she found in her mail a letter from each of her four scattered children. She took grandmother into her confidence at once and each of them sat down and wrote the most newsy, homey letter she could to "My dear children."

This double missive was mailed to Clara, newly married and going through her first experience of living in a city. It came in the morning when Clara, after watching her young husband disappear in a crowd of down-town workers in the foggy street, was wondering how she could possibly get through another long, lonely day; and the brightness and enthusiasm of it was so catching that before she knew it she was singing about the flat in such a way that it was barely a happy chance that she heard the greetings of the aristocratic old lady next door, who for the first time seemed aware of her neighbor's existence, and nodded and smiled across her window plants.

About a week later a young doctor in a large town several States away gladly went back from the eminent position to which he had climbed and became again for a time little Billy Alton, playing about the street of an Eastern village and going fishing and swimming in a pebbly brook. Then, having so lost himself over the triple letter he had received, and which Clara had very aptly named "the *Altonian*," the doctor sat down, and in his own hand added a dozen closely filled pages to the already bulky missive and sent it on its way.

In due time this packet came to a not over-prosperous little western home where John, oldest of the Alton "children," and the least successful from a worldly standpoint, struggled to provide for a brood that nearly overflowed its nest. The contents of the legal-looking envelope was a tonic. John held his head higher and felt that his cordial attention to customers of the store where he clerked was of greater worth to the business. And, as if in keeping with this feeling, his employer that very evening called him aside to tell him that he had decided that he deserved a rise.

So when the *Altonian* again went on its journey, although it bore an added amount of postage it carried a message so buoyant that it might almost of itself have flown across land and sea to where Ensign Harold Alton, in one of Uncle Sam's ships, had stopped for nautical survey work on a lonesome Cuban coast. The budget came on the ensign's birthday, although only Harold himself of the whole ship's company knew of that anniversary, for the ensign was much too well acquainted with the sailor boy's love of pranks to disclose the possession of a birthday. But thoughts, under the broiling sun and around the not over-tempting mess-board, of the nipping air of New England and the huge spicecake and crusty chicken pie which always graced the home table on this day, almost brought tears to his eyes. It isn't everything at twenty-five to be a naval officer.

Then the letters came. Spicecake and chicken pie were as nothing beside that packet of home news and home love! Harold spent three solid hours over it that evening, and then sat up beginning his own contribution to its fatness until a glance at his watch startled him.

It would be quite useless to go on and tell of the return of the budget to Mother Alton and grandmother. Every one can imagine that. It is enough to add that the *Altonian* has never since its beginning been allowed to drop out of circulation, but has continued through long years and many changes to bind together a family that might without its messages of love and cheer have drifted widely apart.

Mrs. Fred Dysart.

Beaumont, Calif.

THE WORLD'S BIGGEST SUNDAY SCHOOL

THE FIRST METHODIST SUNDAY SCHOOL OF BRAZIL, INDIANA

BETWEEN Indianapolis and Terre Haute is a town called Brazil. It is a town of 9,300 inhabitants. Now, if one were going to find a spot to locate the biggest Sunday school in the world, one would hardly be likely to settle upon that particular Indiana town, or any other town of similar or nearly similar size in any other State. It would seem that London, or New York, or Chicago, or San Francisco, or some other city of the first, second, or third magnitude, would be the place to attempt to create the biggest Sunday school in the world.

But again and again it has been demonstrated that it isn't the number of inhabitants in a town, nor is it its location, which will fix its importance and value to society. Put a big man in a small town and he will make the town big, if not in numbers, then in influence and power. So W. E. Carpenter, a man of big ideas, and, above all, of big faith, has made Brazil famous as the home of the largest Sunday school in the world. Yet if any one should try to give the credit of this remarkable achievement to Mr. Carpenter he would immediately insist that the credit belongs elsewhere.

One of the mottoes of the school is: "What kind of a school ye desire when ye pray, believe, and ye shall have it." Year by year a definite program is laid out for the school, usually coming to the superintendent's heart from the Holy Spirit. About twelve years ago, after the completion and dedication of the new church which made a fitting home for the mammoth Sunday school, the goal set for one year was "A thousand dollars for missions." Easter Sunday, the date set for reports and returns, found $1,115 on the altar "to carry the Gospel to the uttermost parts of the earth." The next year the program was: "A thousand dollars for missions; a thousand souls for Jesus." Faith for the giving was easy; it had been done the year before. But could one thousand souls be won for Christ in the twelve months? Let the superintendent tell the story: "Nothing is impossible when a band of workers are linked up in partnership with Christ. The officers and teachers went to prayer, the altars were enkindled, the teachers became burdened for their scholars, the scholars became interested, teachers began holding meetings with their classes. The fires began to burn, the baptism came, the revival was on, and finally one afternoon one teacher came to the superintendent and said: 'Brother Carpenter, I have been praying all night for my class of thirteen boys, and they are all here and want to decide for Christ to-day. Will you give us a chance?' Of course we would give them a chance; that is what we were looking for and expecting. The opportunity was given, the teacher came with her thirteen boys, and with them sixty-eight others, and within the next three weeks the number increased to more than three hundred. The revival fire was spreading. Calls came from the country; our workers, always ready, answered the call and a new Sunday school was organized, out of which grew a revival with forty-four conversions and accessions to the church. Another Sunday school was reorganized, out of which grew another revival with seventy-five conversions and accessions. And when the year had closed and the records were made, we found that more than a thousand souls had been touched by the power of Jesus Christ."

But the most amazing record was made during the year which closed on Easter Sunday, 1911. That year the mark had been set at 2,500 silver dollars for the benevolences of the church, including missions, and the doubling of the enrolment of every class and department. Mr. Carpenter promised to double every offering made up to $1,250, half of the sum to be raised.

As Easter drew near classes began to report that they had doubled their enrolment and had provided for their Easter offering. The honor roll was begun, announcing to the school Sunday by Sunday the classes that had reached their mark. The chorus of "A Great Day Coming" was varied to suit achievements and circumstances:

Oh, get ready! Oh, get ready!
Oh, get ready for the Easter Day.

Classes who could rose and sang:

We are ready, we are ready,
We are ready for the Easter Day.

"The greatest revival in the history of the church was now on; people were being attracted from every part of the city. The enrolment was being increased by leaps and bounds, and classes in numbers going on the Honor Roll, until three weeks before Easter every class in the school had met its apportionments, was placed on the Honor Roll, and still the school was growing." Bishop Hughes, Secretary Downey and other officials were present on the great occasion. Silver dollars to the number of 2,808 were laid upon the table inside the altar rail, and the enrolment of the school reached the mark of 4,897. One of the striking features of the campaign was the creation and growth of a men's Bible class, which by Easter time reached an enrolment of nearly six hundred. Rev. Ernest C. Wareing is the present pastor of the happy church of whose work this big Sunday school is but one department. A. H. H.

The Mothers' Cradle Roll Class

DAILY MEDITATION

A SCRIPTURAL THOUGHT FOR EACH DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

WEDNESDAY, January 8. Psalm 8. "*What is man that thou art mindful of him?*" But this is not a disparagement of man. The emphasis of the sentence is surely not upon "man" but upon "is." "What *is* man?" What must he be that the great God calls at his door and enters to be his guest? What must God think about him to do him such high honors? "Thou hast made him a little lower than the angels!" What must he be? "Thou hast crowned him with glory and honor." What must be his standing before thee? Vast possibilities must surely stretch before him that the King pays him such signal regard. Can it possibly be that "man" is the King's son?

And so I think we are taught to think greatly of ourselves in order that we may live in a great way. Not with self-conceit, for that always belittles man: but with healthy self-respect, for that always ennobles him. We must think of ourselves so royally that we can never do anything mean. Self-reverence is, under God, a strong defense.

THURSDAY, January 9. Psalm 103: 13-22. "*He knoweth our frame.*" The Bible abounds in such gracious and tender words. "He remembereth us in our low estate." "I have many things to say unto you, but ye cannot bear them now." "He will not permit you to be tempted above that ye are able." The burden is suited to our counsel. The revelation is determined by our experience. The pace is regulated by our years. "He carrieth the lambs in his arms." He "leads on softly." Nothing is done in ignorance. "The Lord is mindful of his own. He remembereth his children."

And so must I practice the belief in God's compassionate nearness. In my childhood I used to sing: "There's a Friend for little children, above the bright blue sky." I know better now. He is nearer to me than I can dream. I used to sing: "There is a happy land, far, far away." Now I sing: "There is a happy land, *not* far away." The good Father and his home are not in some remote realm. They are very, very near to me: and he knows all about me. "He knoweth our frame."

FRIDAY, January 10. Acts 17: 22-31. "*As though he needed anything.*" "He may not need us; but does he *want* us?" Such is the question I heard Dr. Parker ask as he preached upon these words. And he took up a handful of flowers which he had upon the pulpit and said: "These flowers were gathered for me by little hands in a Devonshire land! Did I need them? No. Did I want them? . . . Your little girl kissed you before you left for business this morning. Did you need it? . . . Did you want it?"

And so Almightiness may not need our weakness, but the loving Father wants his children. "We are his offspring." Our Father delights in the love of his children. The Saviour said to a Samaritan woman, "Give me to drink." And perhaps it is within the scope of our holy privilege to refresh the heart of our Lord. Perhaps we can give him to drink of the well of our affections, and he will see of "the travail of his soul and be satisfied."

Continued on page 33

POLLYANNA

BY ELEANOR H. PORTER

Author of "The Story of Marco," "Into Still Waters," "The Transformation of Margaret," etc.

A SERIAL STORY. ILLUSTRATED BY M. STOCKTON MULFORD

SYNOPSIS OF PRECEDING CHAPTERS

Pollyanna, eleven years old, comes East to live with her aunt, Miss Polly Harrington, of Beldingsville, Vt. Miss Harrington is a lady of most unlovely and ungenerous character, though she believes herself to be a very good woman, and tries vigorously to do in every case what she believes to be her duty. She has consented to receive Pollyanna at the request of the Ladies' Aid Society of the mission church in the West of which the child's father had been pastor. Her mother, Miss Polly's sister, had died some years earlier, her father but recently. The young wife had never received her family's forgiveness for marrying the poor minister. But now Miss Harrington consents to receive the little girl and directs her servant Nancy to prepare a small attic room for her. She wishes to put her at a distance from her own apartments and avoid the risk of her marring the valuable furnishings of any other room. Nancy is sent to the station to meet Pollyanna. From every fresh disappointment she rallies amazingly, always finding something to be glad about. She explains that this is a game which her father had taught her and played with her. Nancy agrees to try to play the game, too. Pollyanna takes jelly to Mrs. Snow, a fault-finding invalid, and wheedles her into having her hair dressed and her curtains raised. After a number of visits Mrs. Snow herself begins to play the game. Pollyanna also meets a mysterious silent Man, who is, she learns later, Mr. John Pendleton, a rich and rather sour recluse, and after a number of one-sided salutations makes him talk to her. Aunt Polly at last has Pollyanna moved to a larger and more beautiful room. After she has surprised her aunt into adopting a stray dog and cat, she finds a homeless boy, and brings him in, confident that Miss Polly will keep him. She is disappointed in this, however, her aunt resolutely resisting the strange influence the little girl has already begun to have upon her. Nothing daunted, Pollyanna takes the boy's case to the Ladies' Aid Society of the Beldingsville church, but here, too, meets with disappointment. Returning through the woods she finds Mr. John Pendleton, who has fallen and broken his leg. He sends Pollyanna to his house, a big, silent and terrifying edifice, to telephone for Dr. Chilton to come with men and a stretcher. Pollyanna performs her errand with amazing alacrity, returning to hold his head on her lap till the doctor comes. Pollyanna takes jelly also to Mr. Pendleton, and begins to sense mysteries. Both Dr. Chilton and Mr. Pendleton appear to have had a special interest in Miss Polly, the thought of which seems somewhat to irritate that lady. She is particularly vexed that the doctor caught a glimpse of her at the window of the sun parlor after Pollyanna had inveigled her into having her hair dressed gracefully and decorated with a red rose.

CHAPTER XIV

JUST LIKE A BOOK

JOHN PENDLETON greeted Pollyanna today with a smile.

"Well, Miss Pollyanna, I'm thinking you must be a very forgiving little person, else you wouldn't have come to see me again to-day."

"Why, Mr. Pendleton, I was real glad to come, and I'm sure I don't see why I shouldn't be, either."

"Oh, well, you know I was pretty cross with you, I'm afraid, both the other day when you so kindly brought me the jelly, and that time when you found me with the broken leg at first. By the way, too, I don't think I've ever even thanked you for that. Now I'm sure that even you would agree that you were very forgiving to come and see me, after such ungrateful treatment as that!"

Pollyanna stirred uneasily.

"But I was glad to find you—that is, I don't mean I was glad your leg was broken, of course," she corrected hurriedly.

John Pendleton smiled.

"I understand. Your tongue does get away with you once in a while; doesn't it, Miss Pollyanna? I do thank you, however; and I consider you a very brave little girl to do what you did that day. I thank you for the jelly, too," he added in a lighter voice.

"Did you like it?" asked Pollyanna with interest.

"Very much. I suppose—there isn't any more to-day that—that Aunt Polly *didn't* send, is there?" he asked with an odd smile.

His visitor looked distressed.

"N-no, sir." She hesitated, then went on with heightened color: "Please, Mr. Pendleton, I didn't mean to be rude the other day when I said Aunt Polly did not send the jelly."

There was no answer. John Pendleton was not smiling now. He was looking straight ahead of him with eyes that seemed to be gazing through and beyond the object before them. After a time he drew a long sigh and turned to Pollyanna. When he spoke his voice carried the old nervous fretfulness.

"Well, well, this will never do at all! I didn't send for you to see me moping this time. Listen! Out in the library, the big room where the telephone is, you know, you will find a carved box on the lower shelf on the big case with glass doors in the corner not far from the fireplace. That is, it'll be there if that confounded woman hasn't 'regulated' it to somewhere else! You may bring it to me. It is heavy, but not too heavy for you to carry, I think."

"Oh, I'm awfully strong," declared Pollyanna cheerfully as she sprang to her feet. In a minute she had returned with the box.

It was a wonderful half-hour that Pollyanna spent then. The box was full of treasures, curios that John Pendleton had picked up in years of travel, and concerning each there was some entertaining story, whether it were a set of exquisitely carved chessmen from China, or a little jade idol from India.

The visit, certainly, was a delightful one, but before it was over, Pollyanna was realizing that they were talking about something besides the wonderful things in the beautiful carved box. They talked of herself, of Nancy, of Aunt Polly, and of her daily life in Beldingsville. They talked, too, even of the life and home long ago in the far Western town. Not until it was nearly time for her to go did the man say, in a voice Pollyanna had never heard John Pendleton use before:

"Little girl, I want you to come to see me often; will you? I'm lonesome, and I need you. There's another reason—and I'm going to tell you that, too. I thought, at first, after I found out who you were the other day, that I didn't want you to come any more. You reminded me of—of something I have tried for long years to forget. So I said to myself that I never wanted to see you again; and every day, when the doctor asked if I wouldn't let him bring you to me, I said no.

"But after a time I found I was wanting to see you so much that—that the fact that I *wasn't* seeing you was making me remember all the more vividly the thing I was so wanting to forget. So now I want you to come. Will you, little girl?"

"Why, yes, Mr. Pendleton," breathed Pollyanna, her eyes luminous with sympathy for the sad-faced man lying back on the pillow before her. "I'd love to come!"

"Thank you," said John Pendleton gently.

After supper that evening, Pollyanna, sitting on the back porch, told Nancy all about Mr. John Pendleton's wonderful carved box, and the still more wonderful things it contained.

"And to think," sighed Nancy, "that he showed you all of them things, and told you about 'em like that, him that's so cross he never talks ter no one—no one!"

"Oh, but he isn't cross, Nancy, only outside," demurred Pollyanna, with quick loyalty. "I don't see why everybody thinks he's so bad, either. They wouldn't, if they knew him. But even Aunt Polly doesn't like him very well. She wouldn't send the jelly to him, you know, and she was so afraid he'd think she did send it!"

"Probably she didn't call him no duty," shrugged Nancy. "But what beats me is how he happened ter take ter you so, Miss Pollyanna—meanin' no offense ter you, of course—but he ain't the sort o' man what generally takes ter kids; he ain't, he ain't."

Pollyanna smiled happily.

"But he did, Nancy," she nodded, "only I reckon even he didn't want to—all the time. Why, only today he owned up that one time he just felt he never wanted to see me again, because I reminded him of something he wanted to forget. But afterwards—"

"What was it?" interrupted Nancy, excitedly.

"He didn't tell me. He just said it was something."

"The mystery!" breathed Nancy, in an awe-struck voice. "That's why he took to you in the first place. Oh, Miss Pollyanna! Why, that's just like a book. Now tell me everything—everything he said, Miss Pollyanna, there's a dear!" And Pollyanna told her.

When she had finished, Nancy drew a long sigh.

"I've got it—sure! Now listen. *Mr. John Pendleton was Miss Polly Harrington's lover!*" she announced impressively, but with a furtive glance over her shoulder.

"Why, Nancy, he couldn't be! She doesn't like him," objected Pollyanna.

Nancy gave her a scornful glance.

"Of course she don't! *That's* the quarrel!"

Pollyanna still looked incredulous, and with another long breath Nancy happily settled herself to tell the story.

"It's like this. Jest before you came, Mr. Tom told me Miss Polly had had a lover once. I didn't believe it. But Mr. Tom said she had and that he was livin' now right in this town. And now I know, of course. It's John Pendleton. Hain't he got a mystery in his life? Don't he shut himself up in that grand house alone, and never speak ter no one? Didn't he act queer when he found out you was Miss Polly's niece? And now hain't he owned up that you remind him of somethin' he wants ter forget? Jest as if anybody couldn't see 'twas Miss Polly!—an' her sayin' she wouldn't send him no jelly, too! Why, Miss Pollyanna, it's as plain as the nose on your face; it is, it is!"

"Oh-h!" breathed Pollyanna, in wide-eyed amazement. "But, Nancy, I should think if they loved each other they'd make up some time. I should think they'd be glad to make up!"

Nancy sniffed disdainfully.

"I guess maybe you don't know much about lovers, Miss Pollyanna. You hain't big enough yet, anyhow. But if there is a set o' folks in the world that wouldn't have much use for that 'ere 'glad game o' yourn, it'd be a pair o' quarrelin' lovers; and that's what they be. Ain't he cross as sticks, most generally?—and ain't she—"

Nancy stopped abruptly, remembering just in time to whom, and about whom, she was speaking. Suddenly, however, she chuckled.

"I ain't sayin', though, Miss Pollyanna, but what it would be a pretty slick piece o' business if you could get 'em ter playin' it—so they would be glad ter make up. I guess, though, there ain't much chance, much chance!"

Pollyanna said nothing, but when she went into the house a little later, her face was very thoughtful.

CHAPTER XV

PRISMS

AS THE warm August days passed, Pollyanna went very frequently to the great house on Pendleton Hill. She did not feel, however, that her visits were really a success. John Pendleton talked to her, it is true, and he showed her many strange and beautiful things. He seemed to like to hear Pollyanna talk, too, and Pollyanna talked. Pollyanna liked to talk; but she was never sure that she would not look up and find him lying back on his pillow with that white, hurt look that always pained her; and she was never sure which—if any—of her words had brought it there. As for telling him "the glad game," and trying to get him to play it—Pollyanna had never seen the time yet when she thought he would care to hear about it.

Pollyanna never doubted now that John Pendleton was her Aunt Polly's one-time lover; and with all the strength of her loving, loyal heart, she wished she could in some way bring happiness into their lives, which seemed to her to be so miserably lonely. Just how she was to do this, however, she could not see. She talked to Mr. Pendleton about her aunt—and he listened, sometimes politely, sometimes irritably, frequently with a quizzical smile on his usually stern lips. She talked to her aunt about Mr. Pendleton—or rather, she tried to talk to her about him. As a general thing, however, Miss Polly would not listen—long. She always found something else to talk about. She frequently did that, however, when Pollyanna was talking of others—of Dr. Chilton, for instance. Aunt Polly, indeed, seemed particularly bitter against Dr. Chilton, as Pollyanna found out one day when a hard cold shut her up in the house.

"If you are not better by night, I shall send for the doctor," Aunt Polly said.

"Will you? Then I'm going to be worse," gurgled Pollyanna. "I'd love to have Dr. Chilton come to see me!"

She wondered, then, at the look that came to her aunt's face.

"It will not be Dr. Chilton, Pollyanna," said Miss Polly sternly. "Dr. Chilton is not our family physician. I shall send for Dr. Warren—if you are worse."

Pollyanna did not grow worse, however, and Dr. Warren was not sent for.

It was toward the end of August that Pollyanna, making an early morning call on John Pendleton, found a flaming band of blue and gold and green edged with red and violet lying across his pillow. She stopped short in awed delight.

"Why, Mr. Pendleton, it's a baby rainbow—a real rainbow come in to pay you a visit!" she exclaimed, clapping her hands together softly. "But how did it get in?"

The man laughed a little grimly. John Pendleton was particularly out of sorts with the world this morning.

"Well, I suppose it 'got in' through the beveled edge of that glass thermometer in the window," he said wearily. "The sun shouldn't strike it at all—but it does in the morning."

"Oh, but it's so pretty, Mr. Pendleton! And does just the sun do that? My! if it was mine I'd have it hang in the sun all day long!"

Continued on page 37

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Conquest of the Underworld

THERE seems to be strong reason for hope that the present vigorous efforts being made to purge the nation's metropolis of its ugly alliance of vice with municipal authority will be more successful and permanent than similar upheavals and reforms in the past. It is impossible to observe the transactions of the recent months without recognizing that the district attorney, Charles S. Whitman, and his first assistant, Frank Moss, have gone at the situation with amazing skill, knowledge and force, and with utter fearlessness. The city was almost startled by the rapidity with which Becker was convicted and sentenced; similar prompt action in the case of the gunmen added another item to the conquest of the underworld; and now the district attorney's office, in connection with the Curran Aldermanic Committee, is hard on the trail of the unspeakable "system," which grows rich from the shame of womanhood.

It is an issue upon which all the forces standing for civic righteousness should unite, and the time is now. The community has been bewildered by the revelation of the completeness with which the forces of the underworld are united. The forces of righteousness must unite with the same thoroughness and vigor. There is coming to be a new kind of conscience about the social evil. Good people are realizing that the sad sisterhood of vice is made up of women with souls and brains, with hearts and hopes and sorrows like those of other humans. The way to save them is to care that they are lost, to recognize that they are indeed sisters and daughters to whom society and the church and all movements for social welfare owe a debt of sympathy and salvation. It is bad enough that in New York City alone thirty-five thousand women live this kind of a life; but that the officials of the city should make their shame a business upon which they themselves grow rich is altogether intolerable.

The church has an especially definite task to perform in the matter. And from lending practical and positive aid in cleaning up the municipal halls, it should cry out with new earnestness against the horrors of sin. Its ministers should probe down into the mysteries of the wickedness of the human heart and sound a thrilling warning for the souls that are entangled in the labyrinth of crime. The love of money, the love of self-indulgence, unconcern for the interests and the fate of others—these are the things that are spoiling American life, especially in its great cities. Some men high in social and commercial life, sometimes, it must be acknowledged with abject shame, high in the circles of church life, are really in league with vice. They leave the details of the management of their property to others and try to make themselves believe that God does not know that they know what goes on in the properties they own and from which they reap gain. Our cities need again to hear prophetic voices proclaiming the wrath of the Almighty against sin.

The nation and the nation-wide church will watch eagerly the final outcome of New York's battle with the underworld. If a definite victory is won every city throughout the union will feel the thrill of hope and something of determination to make righteousness triumphant.

Peace Amid Strife

THE ninety-eighth anniversary of continuous peace between the United States and the British Empire was celebrated a few days ago in a unique manner. Public men in both countries and also in Canada took occasion in messages through the leading journals to express their appreciation of this long-lasting peace. They were united in favor of a celebration of the rounding of the peace century two years hence on a scale commensurate with its importance to both countries. Secretary of State Knox wrote that the long, unbroken friendship had been a benefit to both nations, and that neighborly intercourse and trade had developed and grown to colossal proportions. Attorney General Wickersham wrote that peace has now become a habit and a condition "which it is unthinkable should ever be altered." While it is surely a fine thing to have the Anglo-Saxon world at peace, it is, after all, only a section of the whole globe. If, for the next two years, that influence could be successfully employed in promoting peace in those lands where war is now raging, it would greatly add to the glory of the occasion. It is hard to reconcile the belief that the world has grown tired of war, with conditions in Europe to-day, where militarism is everywhere dominant, where almost every country is a huge armed camp, and where one war has followed another with startling rapidity, notwithstanding the pledges of arbitration given at The Hague. Austria is finding to its cost what a war panic means, its ruined trade and its multitudes of unemployed showing the effect upon the country's industries of a "state of war," even without striking a blow. While monarchs and ministers may plan campaigns of conquest, the love of peace has taken deep root in the hearts of the common people, and the sense of the folly and wickedness of war as a means of settling international disputes has been steadily growing. However, the lamentable fact remains that our "civilization" is still a long way off from that blessed time when the weapons of war are to be transformed into implements of husbandry. The change may come after some overwhelming upheaval, which will uproot militarism and convince the world that peace and prosperity go hand in hand, and that the very worst use to which human beings can be put is to train them for slaughter in battle.

The Parcel Post at Work

THE Parcel Post system went into operation on January 1, the Post Office Department having first shipped to 60,000 postmasters and 45,000 rural carriers the necessary printed supplies and equipment. These include 70,000 scales, 110,000 rubber stamps, 10,000,000 insurance tags, 153,292,455 Parcel Post stamps, and 12,058,435 postage due stamps. Putting the whole gigantic system into general operation in one day was a tremendous undertaking. It will require some time for the postmasters, clerks and carriers to familiarize themselves with the regulations, but it is confidently expected that the new system will work smoothly from the beginning. Zone maps and guides are supplied by the department to business firms, manufacturers and others intending to ship goods by the new method. The rates have already appeared in THE CHRISTIAN HERALD of December 4, 1912.

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An Unwise Prophet

ACCORDING to a statement which recently appeared in the New York *Times*, one of the cardinal "princes" of the Roman Catholic Church has ventured to predict that that church will in the future be the church of the American people. He did not claim that it would be so to the exclusion of all other creeds; but, in his opinion, it is destined to be the dominant religion in this republic.

Now, if this attempt to gauge the future of a nation of one hundred million souls were made by any other than one of the leaders of the Roman hierarchy, it might well be set down as a mere empty boast, in line with similar vaunts that have lately been made by irresponsible persons; but coming from so high a personage, it is entitled to serious consideration. It is doubtless intended to encourage the rank and file in the great campaign "to make America Catholic." It is a safe and logical proposition that "the future can best be judged by the past," and if we apply this rule in the present case, we are confronted by some very remarkable facts. It is not so long ago since all Europe was Catholic. What is the situation to-day? As Dr. Mangasarian has pointed out, more than half of the ancient Catholic territory has been lost to the Roman Church. Here is the roll call:

Lost by Rome	
Germany	Portugal
Holland	Italy
England	*Still Held by Rome*
Scotland	Austria
Switzerland	Spain
Sweden	Ireland (partially)
Norway	Mexico
Denmark	South American States
France	Central American States

If we seek the cause of this phenomenal decline of a once great religious cult, it is easy to find. The Church of Rome has ever been the foe of popular education and the ally of oppressive monarchies. Wherever its power has prevailed, illiteracy has flourished. It has been the practical expositor of the doctrine that the people of any nation are unfit for self-government. What was the condition of the Philippines after three centuries of Rome rule? And what of Central and South America? Portugal, though nominally Catholic, repudiated the authority of the church when it stepped into the ranks of the progressive nations. Spain is almost ready to follow its example and to make a complete cleavage between church and state. And so it has been with the whole long line of European countries that won back the liberties of which Rome had despoiled them. In no single case was the question one of spiritual doctrine; they simply compelled Rome to relax its grasp on the welfare of the nation, to cease forever from troubling its politics and interfering with its highest material interests.

With these historical examples before us, there would seem to be little to justify the confident prediction of the cardinal "prince" that the Roman Church will ultimately be the church of the American people. Hopes of the rehabilitation here of Rome's lost splendor are a fool's dream. Three years ago Bishop McFaul of Trenton, N. J., reckoned that the Roman Church has lost 25,000,000 American adherents in a single generation, and should have had 40,000,000 instead of 15,000,000. She may count as loyal followers those multitudes who have left the Rome-ridden countries of Europe to seek political and religious liberty and better general conditions here It is certain their experience has not inspired them all with a desire to come again under the domination of a power that seeks absolute control of their liberty, their conscience and their political allegiance. Europe long ago learned that "Rome" is not a religion, but, as Lecky the historian says, "a vast and highly organized kingdom, recognizing no geographical frontiers, governed by a foreign sovereign, pervading temporal politics with its manifold influence," and this fact has been forced upon our own nation by recent events, for the whole attitude of the hierarchy, cardinal "princes" and prelates together, in the crusade to "make America Catholic" has been repugnant to the patriotism, the intelligence and the sound common sense of our people. It will probably not be long before some representative of Rome here will attempt to disavow the absurd pretensions set up by cardinals and papal organs, and such action is likely to be accelerated by the influence of Roman Catholic laymen, who in this matter seem to have more sense than their ecclesiastical superiors.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Miss Helen Gould's Engagement

THE engagement of Miss Helen Gould, known and loved by the nation, to Mr. Finley J. Shepard, of St. Louis, has been announced. Mr. Shepard is assistant to B. F. Brush, president of the Missouri Pacific and other railroads in which Miss Gould is interested. He is a bachelor of forty-five, and Miss Gould is forty-four. At the death of her father, Jay Gould, in 1892, Miss Gould came into a fortune of $10,000,000, which increased to $30,000,000. It was on the tours of inspection of her railroad and other properties that she and Mr. Shepard formed the acquaintance which led to their engagement. Miss Gould's national reputation has grown out of her incessant and free-handed benevolence. Her charities were probably on a larger scale than those of any other American woman up to the time of the Sage Foundation. Some of her larger benefactions have been a Navy Y. M. C. A. building costing $500,000; the New York University, $310,000; to the United States Government for the prosecution of the Spanish-American War, $100,000; the Hall of Fame, New York University, $100,000; scholarships at New York University, $40,000; an engineering department to the New York University; Navy Y. M. C. A. at Norfolk, $25,000; Rutgers College, $25,000; and Woman's Relief Association, $25,000. Besides these there are to be recorded hundreds and even thousands of benevolences reaching out into every department of suffering among the poor, the disabled, the little children and the aged, and to help worthy struggling young men and women to an education and usefulness. The whole nation, through Congress, honored her in ordering a gold medal to be awarded her. The States of New York, Pennsylvania, and Illinois thanked her in resolutions. More than three thousand soldiers and sailors wrote her personal letters of thanks for favors shown, and these she has now in an album which she counts one of her most precious treasures. From the veterans of the Civil War she received an official badge of honor. The firemen of New York gave her a solid gold medal in gratitude for the help she rendered them. The fact that Miss Gould inherited a fortune would entitle her to no especial credit. The thing that has made her by all odds the most popular woman of America is her recognition of the ministry of wealth, of the fact that her fortune was given to her by the Divine Hand for the benefit of men and the honor of God. There is a law of human benevolence by which we become the property of the people we befriend and serve, and by which those to whom we give and for whom we toil become a part of our possessions. Mr. Shepard paid a visit to Miss Gould at her home in New York, and attended divine worship with her Sunday, December 22. Miss Gould has shown her good sense in selecting as her husband a healthy, intelligent, industrious, virtuous, and pious American, who has worked his way up from the poverty and honor of a parsonage into a career of success and usefulness. So many daughters of the rich look for a husband among the titles and names of the Old World, with much gilt and pomp and little manhood, and have had a long time to regret their folly. Miss Gould is a devout follower of Christ, and every penny and moment she has given has been out of intimate personal love for her Lord. Few philanthropists of any time or nation have ever been impelled to service more completely by the spiritual instinct. Of her it can be said what the Master said of another woman who manifested the intensity of her love for him:

Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her. (Matt. 26: 13.)

Mr. Finlay J. Shepard and Miss Helen Gould

Crippled Boy Befriended

A BOY had both of his legs taken off in an accident on a northern railroad controlled by Mr. J. J. Hill. The boy wrote the magnate of his condition, disclaiming any responsibility but his own for his injury, and asking if he could not give him some employment in his railroad system out of which he could make a living. Mr. Hill ordered artificial limbs for the lad, and invited him to spend Christmas with him in his own home. He was told that arrangements had been made for his liberal education, and a promise was given of a place in the railroad office for the rest of his life. Christ counts all such services as rendered to him personally.

Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matt. 25: 40.)

India's Viceroy Seriously Wounded

AT THE close of the exercise observed in the transfer of the imperial capital to Delhi, India, there was a tragedy. As the line of royally decorated elephants bearing the princes and rulers of the realm passed down a long narrow street in Delhi, a native anarchist, standing on the roof of one of the low houses, which placed him about on the same level and within a few feet of the immense elephant on which the viceroy and his wife rode, threw a bomb, which struck the howdah in which they were seated, instantly killing the attendant, who was holding a large parasol over them, and seriously wounding Lord Hardinge, the viceroy, and the driver in front. The procession was halted for a few moments. The Baron undertook to rise, but was white and faint and bleeding, and in great haste they took him down from the elephant and to the hospital. Another officer of rank immediately took his place, and the procession went out to the Durbar camp, where the celebration closed with fitting exercises. The throwing of the bomb by the crazy anarchist is not necessarily an indication of national unrest, for such crimes are committed often in a country as free as our own. There is no denying the fact, however, that there is some discontent on the part of some of the natives of India under British rule. The people of India have seen Japan make rapid strides in self-government, and have witnessed its marvelous victory as an independent nation over so great a country as Russia, and have wondered why they should be a dependent empire. They do not realize that their immense populations are not homogeneous like the Japanese, that many of them lack the stamina of the Jap, and that their always clashing religious creeds make it a certainty that they will have to move to an ideal autonomy by a much slower process. None regret the bomb-throwing more than the real reformers among the natives, who are asking for a larger liberty in an orderly manner. Despite this tragedy the relations between the English Government and the Indian natives has never been more cordial or hopeful. England does well by her colonies; she inspires in them the most fervent loyalty; she gives them the best civilization and a glorious Christianity. The good ruler having the welfare and happiness of the people in view should not be the target of assassination, but respected and upheld by the friends of law and order. The apostle Paul considers that such are appointed by the Divine Ruler to administer his authority.

For rulers are not a terror to good works, but to the evil. For he is the minister of God to thee for good. (Rom. 13: 3, 4.)

A Billion Dollar Cotton Crop

THE record-breaking cotton crop of this country was 15,692,701 bales, exclusive of "linters." For the past five years the average crop has been 11,847,270. Government experts estimate the yield for 1912 at 13,820,000, exclusive of "linters," which will give more than 14,000,000. As each bale is supposed to weigh 500 pounds, the American crop will be nearly seven billion pounds when linters are reckoned. At 12½ cents a pound the staple will bring between $850,000,000 and $875,000,000. Cotton seed, once thrown away as useless, is now valuable for its oil, the seed cake fed to cows and sheep, and used for fertilizer. This seed is worth $135,000,000 a year, so the total value of the crop will reach $1,000,000,000. Egypt and India raise some cotton, but the United States produces more than the whole world combined. Europe and Asia will have to come to the South for their cotton. Corn is still king. Its over three billion bushels will yield more money than the cotton, but after corn comes cotton, a close second for the primacy of the harvest. Cotton will keep our balance of trade on the right side; it will be the magnet that will draw the gold from other countries to our shores. The new South deserves the prosperity it enjoys this year. In our bountiful harvests we are enjoying the blessings to the fields promised by the prophet to Israel of old:

Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. (Joel 2: 23, 24.)

Risked Life for Doll

MAYBELLA FRANCESCA, aged six years, was standing at a bonfire near her home in Brooklyn when a mischievous boy snatched the doll she was carrying on her arm and threw it into the flames. Without hesitating the little girl leaped into the fire and groped blindly for the lost doll. The children standing by screamed for help. Samuel Calapana, who was passing at the time, pulled the girl out of the fire. She was burned so badly that the surgeons at the hospital gave very little hope for her life. In the midst of her excruciating suffering she kept calling the name of her doll, Carlotta, and asking if it had been taken out of the fire. The little boy did not mean any such harm; he only thought he was smart; but there is often a streak of the savage in the urchin of the street in his rudeness and injustice to his playmates, male and female. The maternal instinct was beautifully illustrated in the love of the girl for her doll, and the heroic instinct of motherhood manifested in the sacrifice of the dear little one in rescuing it. If the girl of six could take such risk to save a material thing that seemed human to her, how much more should we manifest genuine self-sacrifice for the rescue of men, women and children from the flames of moral evil! The prophet asks:

Is not this a brand plucked out of the fire? (Zech. 3: 2.)

BEGINNING OF SIN AND REDEMPTION

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

THERE was a poisonous growth in the Garden of Eden that did not spring from God's planting. It grew in the heart-gardens of Adam and Eve because Satan planted it there. We call it by the name of "sin," and its fruit was "disobedience." People do not always have a clear idea about the origin of sin. For example, in a backwoods Sunday school down in Florida, about thirty scholars were present, among them were both children and grown people. They had been called together from their cabins by the ringing of a large hand-bell. After the school had been opened with song and prayer, the teacher said: "Now I will hear your verses." The first to respond was a woman who said: "The Lord giveth and taketh away the sin of the world." "Where did you learn that verse?" the teacher asked. The woman recognized that she was challenged, and she replied quite stiffly: "Out of my Bible!" "No," said the teacher, "the Bible does not say that; but it tells us that Satan gave sin and God takes it away." But all the rest of the session the woman sat in sullen mood. She might have been convinced against her will, and so was of the same opinion still. What we do learn in the Bible is that Satan planted sin in the heart of the first woman, and then made her his accomplice to plant sin in the heart of the first man. We also read: "Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour" (I. Peter 5: 8). And from the incident of the fall of Adam and Eve, we must know that he began his perambulations very early, even with Creation. It will be quite useless for us to discuss how the devil came into being, only we may know that he was the leader of the fallen angels. "How art thou fallen from heaven, O Lucifer, son of the morning! . . . Thou saidst in thy heart, I will ascend into heaven. . . . I will make myself like the Most High" (Isa. 14: 12-14). "God spared not angels when they sinned, but cast them down to hell" (II. Peter 2: 4). Having tried his wiles upon angels, Satan next essayed to make victims of men, and strangely enough he used the same argument with men as with angels: "that they should become as wise as God himself" (Gen. 3: 5). We are told the very spot in the garden where Satan planted his vile seed—it was beside a beautiful tree, on which hung luscious fruit—nowhere in the Bible are we told what kind of a fruit-tree it was. We hear it spoken of as the "apple," but there is no warrant for it—the kind of fruit has nothing at all to do with it—only that it was "forbidden fruit," forbidden simply as a test of the obedience of the human creatures to the God who had made them. There might have been other trees in the garden bearing the same kind of fruit, but they were told only that they must not eat of the fruit of the tree in the midst of the garden. (Gen. 3: 3.) When Satan came and urged them to eat of the fruit of the tree, he could not say: "Ye have need of it," for on all sides there was plenty of fruit and grain for food, and God had given it all to Adam and Eve, so Satan had need to appeal to something beside hunger in Adam and Eve. They were not hungry. He directed the attention of Eve to the beauty of the fruit, and its suitability for food. Thus her appetite was tempted. The second temptation set forth by Satan was to Eve's ambition: "Ye shall be as gods!" The third temptation was spoken to break down her trust in God, for said he, "Ye shall not surely die when ye have eaten it," as God has said; and then the woman took of the fruit of the tree and ate it, and she gave some to Adam, and he ate of it. So was sin given to the world by Satan.

PARADISE LOST

After a painting by Abbey Alston

And he placed at the east of the Garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.—*Gen. 3: 24*

Have we wondered how a woman could have held parley with a serpent? for in that form Satan appeared in the Garden of Eden. The serpent form was not then disgraced, and there may even have been something grand in its appearance. Satan afterward entered into swine. Why should he not have entered into a splendid serpent to deceive the first woman, and to accomplish through her the fall of man?

The Evil Charm

It is certain that Satan could have influenced Adam and Eve solely through mental suggestion. Serpents of to-day have a faculty of "charming" not only people, but birds and animals. A traveler in the woods saw a pigeon on the bough of a tree motionless, and just in front was a snake with gleaming eyes fastened upon it. The traveler killed the snake, and the bird almost lifeless crept in among the leaves, but where it could still be seen by the traveler, who watched it for some time until it began to recover consciousness. Do we wonder at Satan's audacity in trying to corrupt man, whom God had made only a little lower than himself? Let us not forget that Satan tried to tempt God himself in the person of the Lord Jesus. "He was in all points tempted like as we are, yet without sin" (Heb. 4: 15.)

"Well, doctor, why was evil introduced into the world?" asked a young student in Princeton College of Dr. McCosh. The doctor replied in his broad Scotch way, holding up both hands: "You have asked the hardest question in all philosophy. Socrates tried to answer it, and failed; Plato tried it, and he failed; Kant attempted it, and made bad work of it! Leibnitz tried it, and he begged the whole question as I've been telling you. I confess" (gnawing at his thumb knuckle), "I confess I don't know what to make of it myself."

Temptation — Why?

We dare to say that God permitted temptation because otherwise the devil would have greater power than God. Read Job 1: 6-12, and see how God permitted Satan to try Job: "And Jehovah said unto Satan: Behold, all that he hath is in thy power, only upon himself put not forth thy hand" (to slay him). (Job 1: 12.) Then followed the afflictions of Job; his flocks and herds were stolen or killed; his servants were killed; his children were killed by a great wind—tornado; his home was destroyed by the same wind; a dire sickness came upon his body; friends proved false; even his wife said: "Renounce God and die." But Job stood the test, and in the end Jehovah gave Job twice as much as he had before (Job 42: 10). "Evil then is not a mystery, but a means selected to make the most of me," a philosopher has said.

> The fountain of joy is fed by tears,
> And love is lit by the bread of sighs;
> The deepest griefs and the wildest fears
> Have holiest ministries.
>
> —*From the Song of Faith.*

And what shall we say of Satan himself?

> It is Lucifer,
> The son of mystery,
> And since God suffers him to be,
> He, too, is God's minister,
> And labors for some good
> By us not understood.
>
> LONGFELLOW.

Let us believe then that the tree of knowledge of good and evil was placed in the Garden of Eden to train to virtue by resisting evil. Without it man

Continued on next page

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for January 13, 1913. Man's First Sin. Gen., chapter 3. GOLDEN TEXT: "Every one that committeth sin is the bondservant of sin." John 8: 34.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—ONE SUPERINTENDENT asks: "How can I improve the quality of my teachers?" We reply: "This can be done in three ways: First, have a teachers' meeting where not only the portion of Scripture to be taught is carefully explained, but suggestions about teaching it to the different grades of scholars are also given. It would be well for the pastor to explain the lesson since he is the authoritative leader in the teaching of the Bible. If possible secure an expert teacher to give the teaching hints; such a person may sometimes be secured from a training school connected with the public schools. Second, Establish a teachers' library, and then see that it is used. The following is a list of good books to put in such a library: For teachers of younger scholars—*Practical Primary Plans*, Black; *A Study of Child Nature*, Harrison; *Love and Law in Child Training*, Todd; *Head Work in the Sunday School*, Littlefield; *The Point of Contact in Teaching*, Dalton; *Our Boys and Girls*, Kennedy; *The Unfolding Life*, Lamoreaux; *The Teacher that Teaches*, Wells; *Stories and Story Telling*, St. John. For teachers of older scholars—*Ways of Working*, Schnuffler; *The Intermediate Worker*, Lewis; *The Girl in Her Teens*, Slattery; *After the Primary—What?* McKinney; *Boy Life and Self-Government*, Flake. We would be glad to receive names of other books that have been found helpful by teachers. Third, Let superintendents ask the teachers to make quarterly reports in writing of the following: Number of scholars enrolled. Average attendance. Number of visits made by teachers in homes of scholars. General conduct of scholars in the class. Number of conversions."

FROM *Live Wires* we quote the following: "Things the superintendent should know: You should know that the scholars in your school have learned some definite truths or facts from the Bible this year. If they have not done so, it is not their fault. You should know exactly how many members there are in your school, and who have been absent four Sundays in succession, and the reason for so long an absence. You should know how your average attendance this month compares with the same month last year. You should know what others are doing, and wherein others succeed while you fail, and why. You should know what your teachers are teaching. This is of very great importance. You should know your lesson, your teachers, your scholars, yourself and your God. You should know what you are aiming at. Too many have no ideal in their work."

—"WILL YOU please tell how many schools and colleges could be built and equipped at the cost of one big battleship?"—*Mrs. M. W. C., Wilmington, N. C.* The battleship *Dakota* cost $12,000,000; add to this $28,000,000 for twenty years' upkeep; then the junk-heap. Twenty-eight million dollars would build 1,400 churches at $20,000 each to last one hundred years, more or less, and as far as influence goes forever. It would provide education for 14,000 men or women for four years at $500 a year. The Lucretia Mott School in Washington cost $96,182. The cost of a battleship would build one hundred and twenty-four such buildings. The McKinley Manual Training School in Washington cost $292,154. The cost of a single battleship would build forty-one such training schools. The Congressional Library in Washington, the finest library building in the world, was built for but little over half the cost of a battleship, and is maintained for three-fourths the cost of keeping a battleship afloat. The most complete Sunday school building in the world was erected in Washington at a cost of $100,000. How many such buildings could be erected in other cities at the cost of a single battleship?

[CHRISTIAN HERALD readers are beginning to send suggestions for this Round Table. More are invited, especially from superintendents who have seen good results accomplished in their own schools or others. Send them to Wilbur F. Crafts, 206 Pennsylvania Avenue, S. E., Washington, D. C.]

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DAILY MEDITATION

Continued from page 28

SATURDAY, January 11. Isaiah 43: 1-7. That is surely a superlative honor. "*I have created him for my glory.*" I stood before one of Turner's paintings, and a man of fine judgment said to me, "That is Turner's glory!" He meant that in that picture the genius, and the power, and the grace of Turner were most abundantly expressed. And it is the will of God that man should express his glory, and by his righteousness and goodness witness to the great Creator's power and love. Amid all the wonders and sublimities of earth, and sky, and sea, man is to be the Almighty's "glory."

The contrast is pathetic when we turn from the Creator's purpose to our immediate life. There is so much that is shameful, crooked and perverse. There is little or nothing of "glory." But, blessed be God! the purpose abides, and the Creator's work goes on! In his redemptive grace he has made provision for marred work, for spoilt and perverted life. "The crooked shall be made straight." "I will bring again that which is out of the way." "Where sin abounds grace doth much more abound."

SUNDAY, January 12. I. Thessalonians 4: 13-18. Death is not an end; it is only a new beginning. Death is not the master of the house: he is only the porter at the King's lodge, appointed to open the gate and let in the King's guests into the realm of eternal day. "*And so shall we ever be with the Lord.*"

And thus the range of three score years and ten is not the limit of our life. Our life is not a land-locked lake enclosed within the shore-lines of seventy years. It is an arm of the sea, and where the shore-lines seem to meet in old age they open out into the infinite. And so we must build for those larger waters. We must lay our life-plans on the scale of the infinite: not as though we were only pilgrims of time, but as children of eternity! We are immortal! How, then, shall we live to-day in prospect of the eternal morrow?

MONDAY, January 13. Genesis 3: 1-12. Liberty without limits would be a deadly license. Liberty without conditions would deprive life of its discipline and therefore of its growth. In all holy life there must be a forbidden tree. "*Ye shall not eat of every tree.*" But all limitations ordained of God are appointed to be the ministers of our strength. If we observe them they do not belittle us; they exalt us. "Thy statutes have become my songs." "The statutes of the Lord are right, rejoicing the heart."

The devil would make us believe that the restriction of our freedom enslaves us, and that the bursting of our barriers is the enlargement of our life. "In the day ye eat thereof ye shall be as gods!" It is a fatal delusion. A broken moral law always means a broken and shriveled life. "The wages of sin is death," and the wages begin to be paid at once. Every time we sin death is at work. The finest powers of the soul become more and more benumbed. We die downwards, beginning with those exquisite feelings and perceptions which held delighted communion with God.

TUESDAY, January 14. Genesis 3: 17-24. "*Cursed is the ground for thy sake.*" And yet I think that in the very curse began the restorative means of God's grace. Adam was compelled to grapple with "thorns and thistles," and in the very severity we may see the tokens of God's goodness. If Adam had been driven out of Eden into idleness, into a world that demanded no effort, no sweat of body or of mind, then in his very indulgence he would have sunk into laxity and moral hopelessness. But God's first gift of grace was the gift of hard work. God "cursed the ground" and thereby blessed the man.

And so let us thank God for his gift of labor. "The earth helped the woman," says the book of Revelation. And earth is ever intended by our God to be our helpmeet to heaven. While we are digging for her treasures we may find other treasures of priceless kind. While we work we are worked upon, and thus our common labor may help us to recover the lost likeness of our God.

These Daily Meditations will appear in each issue throughout 1913.

L. H. Jowett

SUNDAY SCHOOL LESSON

Continued from preceding page

would probably have remained innocent, but later he learned the higher meaning of virtue.

Here is an illustration from Nature about the seductiveness of sin. A man lying upon the grass noticed a little plant of sundew; presently a tiny fly alighted upon it, and tasted one of the tempting glands which grow upon the sundew. Suddenly three crimson-tipped fingerlike hairs bent over and touched its wings with a sticky touch which held it fast. The fly struggled in vain to get free, but the more it struggled, the more hopelessly it became besmeared. It still, however, protruded its tongue, feasting as it was, being more and more firmly held by other hairs or tentacles, as they are called. When the captive was entirely at the mercy of the plant, the edges of the leaf folded inwards, and looked like a closed fist. Two hours later, the fly was an empty sucked skin, and the leaf was opening for another unwary visitor.

Adam and Eve tried to hide their sin from God, who from the beginning knows the hearts of all men. But God did not abandon them; he did not give them over to the devil. He met them face to face and provided a way for them out of the pit into which they had fallen. They were still his children, but they were his rebellious children. First, God gave Adam and Eve an understanding of Satan by pronouncing judgment upon him, and ever since the fall in Eden, men have had a wholesome fear of the devil, just as God intended.

We open the Red Letter Bible to Gen. 3: 15, and there we see the first red star which "marks a prophetic reference to Christ as the coming Messiah," for in the words of that verse, Christ as a Redeemer from sin was promised to Adam and Eve. They were bidden to look forward to him as their Saviour, as we are bidden to look back to his death on Calvary. Truly he was slain from the foundation of the world (Rev. 13: 8).

But earth was no longer to be a blissful Eden to Adam and Eve; they needed to go out into the world and be made strong to do the right by overcoming difficulties, and so God closed the door of Eden by setting an angel guard against it, and a warning, even a flaming sword, was set up to guard the entrance and prevent their return.

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We are now offering a First Mortgage Bond meeting all the above requirements, which yields 5.30%. In addition, this bond has always a ready market.

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You know, of course, what conservative investment stands for—how essential it is to progress—to the upbuilding of confidence—to the continuance of prosperity—all factors of the utmost importance to every man, woman and child. It is but natural, therefore, that you should resolve to begin the New Year by becoming an investment bond owner—by passing investment bonds around, if your financial resources permit, among the members of your family. Then, with the cashing of each of the semi-annual interest coupons, direct evidence would be had of the wisdom of always investing your money conservatively, thus providing not only for your own future but for the welfare and comfort of those dependent upon you.

We shall be pleased to submit to you diversified offerings of sound investment bonds to yield a return averaging from 5 to 5½ per cent., and suggest that you send for

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DEPARTMENT OF INVESTMENT COUNSEL

This department is maintained for the benefit of our *regular* readers; the service is offered *entirely free* of cost to them, and all correspondence is *strictly personal* and *confidential*, in so far as the identity of the inquirer is concerned. Always enclose letter postage and write name and address plainly, addressing your inquiry to Financial Editor, CHRISTIAN HERALD, Bible House, New York City.

THE CHRISTIAN HERALD does not in any way guarantee investment advertisements. It is impossible to do so, because our subscribers have far more money to invest than our total capital would permit us to refund. We do all we can, however, to make sure of the integrity of our advertisers before admitting them to our columns. Also, any advice given is an expression of our conclusions, based upon information we believe to be reliable; but we must not be held responsible, should any loss arise from its acceptance.

ANSWERS TO FINANCIAL QUERIES

Mrs. H. W., Montana.

I do not recommend investment in the concern you have under consideration and mention in your letter.

D. S. B., New York.

I have never recommended the stock of the company mentioned in your letter, but inasmuch as you have already made an investment in this company, my advice will be of little use to you, and about the only thing left for you to do is to hold your stock and accept the dividends every three months as long as the company is willing to make these payments.

J. M. L., Utah.

I do not consider the profit-sharing bonds you mention as a "safe investment," and do not recommend them. The market is so liberally supplied with sound investment securities that return from 4 per cent. to 6 per cent. that no CHRISTIAN HERALD reader need risk money in such real estate schemes, which are at best decidedly speculative, however honest the promoters may be.

Miss S. P. J., Michigan.

The company mentioned in your letter has been engaged in a banking and investment business for a good many years and I have never heard the slightest adverse criticism of their methods of doing business, their financial responsibility, or their willingness to carry out all contracts with their customers; and, of course, this includes the readers of THE CHRISTIAN HERALD who have become clients of the concern during the years in which their advertising has appeared in our magazine.

C. M. C., West Virginia.

While I have no definite knowledge of the particular lots at $62 each that have been offered to you by the realty company of 200 Fifth Avenue, I am very positive in my advice against this kind of speculation, especially when you live so far from the locality in which the lots are supposed to be. Put your money into a good security. Why not investigate the $100 bonds listed on the New York Stock Exchange, which may be bought at prices which yield a return of from 4 to 5 per cent.?

P. B. F., Pennsylvania.

A. L. Wisner and John J. Myers, who comprised the firm of A. L. Wisner & Co., are on trial before Judge Mack in the Federal District Court of New York City, charged with misuse of the mails to further a scheme to defraud. The stocks are probably worth nothing, and the former customers of the firm have lost all their money. I hope that in the future you will confine your investment operations to real securities. This department always stands ready to offer constructive criticism and advice in regard to investment matters, and I trust that you will command its service whenever you are so inclined.

J. D., Ohio.

I can offer no definite solution for the problem before you. It is my advice, though, to first apply to a local bank for the money you need to repay the $10,000 mortgage on your property. As a usual thing, banks do not charge an excessive commission for furnishing money on first mortgage loans. Quite often they do not charge any commission at all, but of course I do not know the custom in Akron. It would be extremely difficult, I believe, for you to secure the money you desire to borrow outside of your immediate vicinity, and if you were successful, you would probably be put to a considerable expense. I wish I might be of more assistance to you in this matter.

E. M. B., New York.

You state that you have held U. S. Steel common for a number of years, and cannot understand why it should continue to drop when the trade conditions are so good. The entire stock market has undergone a recession of from 10 to 20 points in the last six months, and it is not at all strange that Steel common should go down with the rest of the stocks. The price of Steel common in no way reflects the condition of the company's general prosperity, which was never better. I think you have no need to worry. The statement of unfilled orders for the Steel Corporation at the end of November amounts to 7,852,882 tons—the largest on record in the history of the Steel Corporation. I think, however, it might be well for you to take your money out of Steel common and invest it in a sound, preferred industrial stock. The three railroad stocks you have on your list are regarded as good investment security, but I would not invest in American Can common.

G. S. B., Connecticut.

In your letter you do not state the price you paid for National Enameling and Stamping common. I do not regard this stock in any sense an investment. It has not paid a dividend since 1905, and I see no immediate prospects of one. The company earned an equivalent of but a little over 1 per cent. on the common during 1911, and I do not believe that much more can be accredited to the common stock for the present year. I do not look for tariff revision that would be likely to affect this company seriously, although, of course, that is purely problematical. If you can sell your stock without too much loss, I advise you to do so and invest the proceeds in a non-speculative, dividend-paying security.

Rev. C. S., Illinois.

(1) The affairs of the Industrial Savings & Loan Company are now in the hands of Mr. Benjamin D. Haight, special deputy superintendent of the New York State Banking Department, Times Building, New York City, who tells me that his department assumed trusteeship of the company January 1, taking it over from the Windsor Trust Company, and that his department will then proceed as quickly as possible to effect a complete liquidation of the assets. I am told also at the office that it will probably be a year before all the assets are turned into cash and final dividend payments made to the creditors. Of course, there will be some loss, how much, Mr. Haight cannot tell at present. Your interests are being safeguarded by the State authorities. (2) I do not regard the Autopress Company shares as "sound investment." Leave them alone. (3) The Combination Orchard Company of Boston is engaged in a co-operative land scheme in either southern Georgia or northern Florida. I see nothing especially attractive in these co-operative agricultural schemes, and I would not advise our correspondents to go into them.

J. E. W., New York.

You state that you have a Wabash First Refunding 4 per cent. bond which cost 78, and a Missouri First Refunding Convertible 5 per cent. bond which cost 94¾. You ask if you shall hold for higher prices. One of the most unpleasant tasks for this department is to advise a correspondent to "take a loss"; but I am going to suggest just such a course with the first-mentioned bond. It is a highly speculative issue which has undergone many ups and downs. Since the Wabash went into the receiver's hands on December 18, 1911, when the refunding bonds, of which about $42,000,000 are outstanding, dropped to 55½, these bonds had advanced from 62 to 70. Last June they sold at 72½. The latest quotation I have is 64½. It may take a number of years before a reorganization of the railroad can be made effective, and in the meantime these bonds furnish excellent opportunities for speculators to put them up or down as they are inclined. (2) I do not advise you to sell your Missouri Pacific First Refunding Convertible 5 per cent. bond, which cost you 94¾. This bond in the last month sold at 88, and while no one is wise enough to accurately predict future prices for it at this time, the earnings of the road, being at present extremely satisfactory, should reflect on the prices of the securities of the road, including the bonds. In this connection I will state that, for the first four months of the new fiscal year Missouri Pacific showed a net income of $5,925,920 against $3,787,133 in the same time of 1911—an increase of $2,138,787. (3) New York Air Brake 6 per cent. bonds may be considered as a good speculative investment. There are $3,000,000 of these bonds outstanding, and up to July 1, 1913, they are convertible into stock of the company at par—a privilege, of course, not to be considered favorably at the present prices of the stock, which is now selling considerably under par.

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Purchasable by instalments of $25 and upward and maturing $1000 or more in 10, 15 or 20 years. Interest compounded at 6%.

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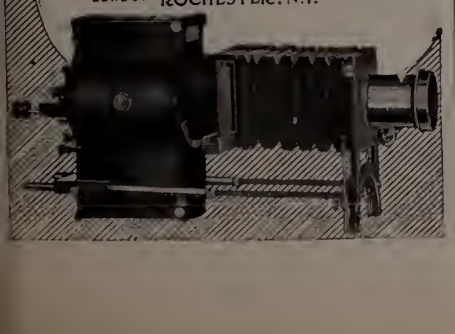
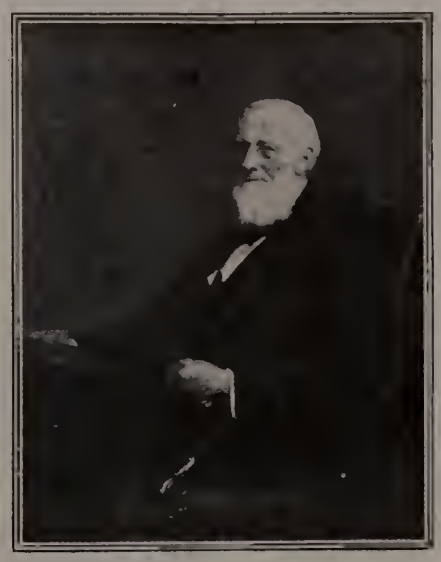


SIR ISAAC PITMAN CENTENARY

ON LAST Saturday, January 4, was celebrated the centenary of Sir Isaac Pitman, inventor of phonography, the best-known and most perfect system of shorthand writing. Stenographers the world over assembled to do homage to the memory of the man for the great work he accomplished and the boon he conferred upon the world of business and letters by his winged art. Many others, too, joined in the celebration to pay tribute to the worth of the distinguished schoolmaster, for Pitman is known and honored in all lands where the English language is spoken. His system is recognized everywhere as one of the most facile and adaptable as well as the most popular.



Sir Isaac Pitman

From the Memorial Portrait by A. S. Cope, A.R.A.

Like many more who conferred lasting benefits on the race, Sir Isaac Pitman came up from very humble surroundings. He was born at Trowbridge, a small village in Wiltshire, England, the son of Samuel Pitman, an operator in a cloth factory. The boy was one of a family of ten brothers and sisters. He received but an elementary education at the village grammar school, leaving off at thirteen to go into the factory where his father was employed. At the age of eighteen he made up his mind to become a teacher, and with this end in view entered upon a course of study at the British and Foreign School Society's College, London. In the course of a year or so he was qualified to take charge of a school at Barton-on-Humber, Lincolnshire. He remained four years in this place and then established a successful school at Wotton-under-Edge. A book of Taylor's shorthand had come to his hand and he set himself to improve it, but was told he had better invent a system of his own. He took the hint and after much thought and labor he succeeded in arranging the alphabet phonetically and later developed the plan of pairing the light and heavy consonants. On the 15th of November, 1837, was issued the first book of his now celebrated system under the title of *Stenographic Sound-Hand*. This was but a little twelve-page pamphlet, yet it contained the elements of shorthand as Pitman evolved them, and constituted the nucleus of the great system of sound-writing which to-day bears his name.

In 1887 the jubilee of phonography was celebrated by the students of Pitman in all lands, and the illustrious inventor was the recipient of many honors and testimonials. In 1894, in recognition of his great services, Queen Victoria bestowed upon Mr. Pitman the honor of knighthood. Three years later, on January 22, 1897, Sir Isaac passed peacefully away, full of years and honors, sincerely mourned by the nation on which his genius shed an unfading luster.

In 1844 phonography was first introduced into the United States. At present it is used by hundreds of thousands in public and official capacities.

THE VOICE OF THE NATION ON ROME

The Bible the One Great Charter of American Liberty and Independence

I AM glad to avail myself of the opportunity to thank you for the great service you are doing the citizens of this country in opening the columns of your widely read journal to the discussion of the question of the purpose and animus of the Roman Catholic Church, the Papacy, toward the United States. The writer of this letter is only an everyday citizen, but he is a native-born American of at least the third generation. To the minds of such persons certain propositions are evident: that all human governments rest upon two foundations, or, at most, three; first, might, the power of the strongest, however obtained and however retained; second, the necessary combination of the weaker to protect themselves against the despotism of the stronger elements and against the evils of anarchy; and third, the government that is built on the foundation of the Bible, the Word of God, declared to be so, and proved to be so in the experience of every candid inquirer, whether of a low or high degree of intelligence.

Monarchies and despotisms seem to have an element of durability in the concentration and retention of the governing power in the hands of a definite and hereditary class that democratic republics do not possess. And however it may be with systems of despotic form, it seems evident that the only hope of lasting durability to the government of a free republic is in the knowledge of and adherence to the laws of the Bible, and especially of the rules of the New Testament. The English colonists in America were, with very few exceptions, believers in an open Bible, and a great many of them had suffered much because they so believed. The men who adopted the Constitution of this country so believed. And now, for the preservation of that Constitution, the Bible should be placed alongside of it and above it. And when a stranger aspires to share in the ruling and privileges and unlimited treasures of this broad land, he should be required to show that he is familiar with the English language; that he has read and understands both the Bible and the Constitution, and to swear to support and uphold both before being allowed to become a voter. The reading of the Bible does not make a "State church" at all, but it does make first-rate citizens.

If the facts regarding the Papal Church and its history are as represented, and I believe they are, including its claim to control the faith and conscience and destiny of all men—then it seems evident that a devout adherent of that church cannot be a truly loyal subject of any other government on earth. The Bible is the one great anchor of the liberties and independence of our country, and its citizens of every name, race, or complexion. And we need to hold on to it in these latter days with even a stronger faith and grip than did our ancestors of Pilgrim days. No church, sect, or belief has a right to call itself Christian that takes away from its members the Word of God and bids them accept the dictum of any human being in its stead. SUBSCRIBER.

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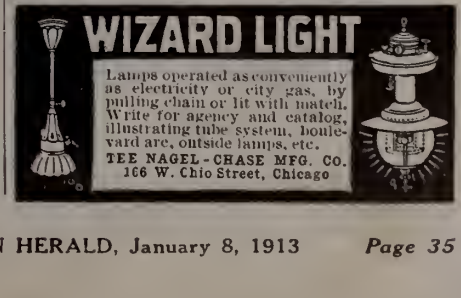
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I have helped 60,000 of the most refined, intellectual women of America to regain health and good figures and have taught them how to **keep** well. Why not you? You are busy, but you can devote a few minutes a day in the privacy of your room to following scientific, hygienic principles of health, prescribed to suit your particular needs. I have

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of 30,000 women and have

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of as many more.

My work has grown in favor because results are quick, natural and permanent, and because they are scientific and appeal to *common sense*.

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You can—

Be well so that everyone with whom you come in contact is permeated with your strong spirit, your wholesome personality—feels better in mind and body for your very presence.

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Improve Your Figure—in other words be at *your best*.

I want to help you to realize that your health lies almost entirely in your own hands, and that you can reach your ideal in figure and poise.

Judge what **I can do** for you by what **I have done** for others. I have relieved such Chronic Ailments as

Indigestion	**Torpid Liver**
Constipation	**Catarrh**
Anaemia	**Headache**
Sleeplessness	**Weaknesses**
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The best physicians are my friends—their wives and daughters are **my pupils**—the medical magazines advertise my work.

I have published a **free** booklet showing how to stand and walk correctly and giving other information of vital interest to women. Write for it and I will also tell you about my work. If you are perfectly well and your figure is just what you wish, you may be able to help a dear friend—at least you will help me by your interest in this great movement for greater culture, refinement and beauty in woman.

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OUR MAIL-BAG

Questions and Answers

E. C. P., West Somerville, Mass. Please explain Rev. 21: 13, 14.

The gates, twelve in number, stand for the twelve tribes (according to the usual interpretations) and are inscribed, as architects usually have their names inscribed on their works, with the names of the twelve apostles. Paul, too, was an apostle; but the mystical number is retained, twelve representing the church. There are many varying interpretations of Revelation, but in the present case there seems to be a unanimous opinion concerning this passage, as the Vulgate, Syriac and Coptic manuscripts all agree in inserting "twelve."

S. B., Xenia, Ohio. What is the origin of "dago" as applied to Italians?

"Dago" is a corruption of the Spanish name Diego (Jaek or James), and was primarily a sailor's term for any one of Spanish, Portuguese, or Italian deseent.

M. L. S., Binghamton, N. Y. Suppose a person who was ignorant of astronomy and the method of taking observations should set out to find the North Pole, how would he know when he reached it?

By setting up a vertieal rod and measuring its shadows at frequent intervals as the sun passed around the sky. If these shadows all remained of the same length during the sun's course through the heavens, the "ignorant" explorer would then know he was at the pole. If the lengths of the rod's shadows varied during the twenty-four hours, he could not be at the pole, and the direetion in which the shadows fell shortest would indieate the way in which the boreal point lay. Of eourse, such observations could only be made during the "arctic day," that is, when the sun is above the horizon in the northern latitudes.

J. N. A., Buekeye, W. Va. 1. Pleasc explain Josh. 11: 9. 2. How large was Pompeii?

1. "Houghing" the horses is eutting the sinews of their hind legs, so that they are rendered useless. This was evidently done in order that the Israelites should not trust in military resources and to diseourage them from traveling beyond the borders of their newly acquired territory. 2. Pompeii had an estimated population of 20,000. Its dimensions cannot be positively stated, beeause it has not all been exeavated; but its walls are believed to have been about two miles in eireumferenee.

S. P., Torrington, Conn. Do all nations reekon time and longitude from the meridian passing through Greenwieh, England?

Heretofore they have not done so, England and the United States being the only leading countries reekoning from Greenwich. Germany adopted the meridian of Berlin, Franee that of Paris, and so on. However, in 1911 a eongress of the makers of nautieal almanaes of the different nations was held in Paris at whieh it was deeided that the plaees of sun, moon and planets will in future be published in terms of Greenwich time by all the prominent national ephemerides. It is probable that this action will have the effect of causing all chart, map and atlas makers to also adopt the Greenwich meridian.

A. C. C., Johnetta, Pa. Where can referenee be found to prove that only married men were entitled to a vote in the Jewish Sanhedrin?

Aeeording to the *Mishna* (a part of the *Talmud*) no candidate could be eleeted to the Sanhedrin unless he was the father of children. This was for the reason that only married eandidates could sympathize with domestic affairs. This implies that candidates must be married and men of family.

Earnest Reader, Strang, Neb. Your figure of speech that "death is only a veil" and "transparent to those on the other side," is a beautiful thought to me. A near and dear one has lately crossed over. What grounds have we for such a belief?

There are many things beyond our earthly experienee which can only be expressed by the language of imagery. In two distinct passages (I. Cor. 13: 12 and II. Cor. 3: 18) Paul employs a figure of speeeh to convey the idea that our mortality is an obstacle to spiritual vision—a veil. Death is the shedding of the garment of mortal flesh. As the believer nears the close of life, his hold on material things becomes feebler and his spiritual perception grows clearer. The soul is preparing to loosen its material environment; it is ripening for release—the putting off of the tabernacle of this flesh (II. Peter 1: 13; II. Cor. 5: 1). As the end of the journey comes into view, the spiritual vision is enabled to perceive and understand many things it could not do before. With regard to the knowledge of those on the "other side" of what is going on here, we have Scriptural evidence in support of it. Heb. 12: 1 tells us that we are encompassed with "a cloud of witnesses." All heaven is looking on and watching our struggles here, although our own eyes are still holden. There are other texts in Scripture which go to show that those who have

Continued on next page

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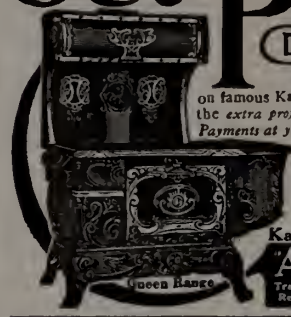

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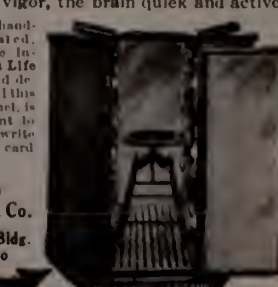

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POLLYANNA

Continued from page 29

"Lots of good you'd get out of the thermometer, then," laughed the man. "How do you suppose you could tell how hot it was, or how cold it was, if the thermometer hung in the sun all day?"

"I shouldn't care," breathed Pollyanna. "Just as if anybody'd care—when they were living all the time in a rainbow!"

The man laughed. He was watching Pollyanna's rapt face a little curiously. Suddenly a new thought seemed to come to him. He touched the bell at his side.

"Nora," he said, when the elderly maid appeared at the door, "bring me one of the big brass candlesticks from the mantel in the front drawing-room."

"Yes, sir," murmured the woman, looking slightly dazed. In a minute she had returned. A musical tinkling entered the room with her as she advanced wonderingly toward the bed. It came from the prism pendants encircling the old-fashioned candelabra in her hand.

"Thank you. You may set it here on the stand," directed the man. "Now get a string and fasten it to the sash-curtain fixtures of that window there. Take down the sash-curtain, and let the string reach straight across the window from side to side.

"That will be all. Thank you," he said, when she had carried out his directions. As she left the room he turned smiling eyes toward the wondering Pollyanna.

"Bring me the candlestick now, please, Pollyanna."

With both hands she brought it; and in a moment he was slipping on the pendants one by one, until they lay, a round dozen of them, side by side on the bed.

"Now, my dear, suppose you take them and hook them to that little string Nora fixed across the window. If you really want to live in a rainbow I don't see but we'll have to have a rainbow for you to live in!"

Pollyanna had not hung up three of the pendants in the sunlit window before she saw a little of what was going to happen. She was so excited then she could scarcely control her shaking fingers enough to hang up the rest. But at last her task was finished, and she stepped back with a low cry of delight. It had become a fairyland—that sumptuous, but dreary bedroom. Everywhere were bits of dancing red and green, violet and orange, gold and blue.

"Oh, oh, oh, how lovely!" exulted Pollyanna; then she laughed suddenly. "I just reckon the sun himself is trying to play the game now, don't you?"

Mr. Pendleton frowned.

"What do you mean?"

Pollyanna stared slightly; then she drew a long breath.

"Oh, I forgot. You don't know about the game. I remember now."

"Suppose you tell me, then."

And this time Pollyanna told him. She told him the whole thing from the very first—from the crutches that should have been a doll.

"And that's all," she sighed, when she had finished. "And now you know why I said the sun was trying to play it—the game."

For a moment there was silence. Then a low voice from the bed said unsteadily:

"Perhaps; but I'm thinking that the very finest prism of them all is yourself, Pollyanna."

"Oh, but I don't show beautiful red and green and purple when the sun shines through me, Mr. Pendleton! The sun doesn't make anything but freckles—out of me," she added mournfully. "Aunt Polly says it does make them!"

The man laughed a little; and Pollyanna looked at him wonderingly; the laugh had sounded almost like a sob.

To be continued

OUR MAIL-BAG

Continued from preceding page

passed "beyond the veil" are not indifferent to us who are left behind. See Luke 16: 19-25.

Mrs. E. W. S., Finlay, N. D. 1. Luther's *Short Catechism* was first published in 1520; his *Larger* and *Smaller Catechisms* in 1527. 2. A will, properly drawn and executed, would be valid even if made long before the death of the testator, provided there was no later will in existence. 3. The Holy Ghost is the Third Person in the Trinity and equal with the Father and Son in power and glory. He is the divine helper, assistant, counselor and instructor, and his office is to carry forward the great work of teaching and saving men which Christ began. He is to the disciples of Christ what Christ himself was to them while on earth (see John 15: 26; I. Cor. 12: 4-11). He is the divine Spirit commissioned to guide, inspire and energize believers for doing the work of God on earth, interceding, directing, bearing witness and giving "gifts" (special spiritual qualifications). It is by the power of the Holy Ghost working through consecrated men and women that souls are won and the Gospel is made effective.

B. P., Bloomington, Ill. Please explain horse-power, and tell how the horse-power of a steam engine is determined.

Horse-power is a unit of the rate of work equal to 33,000 pounds lifted one foot high in one minute. For example, if a man weighing 165 pounds climbs a ladder 20 feet high, he does 165x20, *i. e.*, 3,300, foot-pounds of work; and if he does it in a minute he is working at the rate of 3,300 divided by 33,000, or one-tenth, H.P. If he does it in 20 seconds, one-third of a minute, the H.P. he exerts is 3x3,300 divided by 33,000, or three-tenths, H.P. By a similar analogy the indicated H.P. of a steam-engine is found by measuring the mean effective pressure per square inch of piston throughout the stroke by means of the indicator diagram, and multiplying it by the area of piston to get the total force. The product of this quantity into the length of stroke gives the work done, and this, if multiplied by the number of strokes per minute, and divided by 33,000, gives the H.P.

Mrs. M. R., Bryant, Ind. 1. Luke 23: 24 is the fitting conclusion to the passage that precedes it. Jesus was drawing a comparison between those who set their hearts here and now on perishable things, and his followers, who would suffer persecution and privation. Their consolation was in his assurance that their reward in heaven would be great, and that the joy and abundance of the future life would more than compensate for their suffering here. 2. Matt. 5: 20 is also a passage from the Sermon on the Mount. The righteousness of the Pharisees was outward and formal; that of His followers must be inward, vital, spiritual. He spoke here not of individual Pharisees, but of the character of the system they represented and taught.

Miscellaneous

Subscriber, Md. Platonic affection usually leads to free love. Such a case as you describe cannot be approved from any point of view.

J. R., Creswell, Ohio. There can be no marriage performed secretly or without the voluntary consent of the principals. Such a marriage as you describe is no marriage at all.

M. E. K., Randall, Kan. The passage to which you probably refer is found in Rom. 11: 25, 28. The final ingathering of the Jews is taught both in the Old and New Testaments.

Reader, Merlin, Ont. We cannot advise in such matters. Your own heart and conscience must be your guide. If you yourself feel that your requirements are satisfied, no one else has a right to question your choice.

W. L. K., Lola, Ky., writes: "Instead of Mr. Carnegie pensioning ex-Presidents (who do not need this money), why not pension poor widow women (who have little children entirely dependent upon their daily labor) for life? There are hundreds of thousands of them in our country to whom a pension of $100 a year would make it possible for them to live and educate their children in the public schools. One year's pension for an ex-President would give food and raiment to 250 poor widows."

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Reiterating my best thanks, I sincerely hope that the coming year will be a happy one, as well as a successful one, for the management of my beloved paper, THE CHRISTIAN HERALD.

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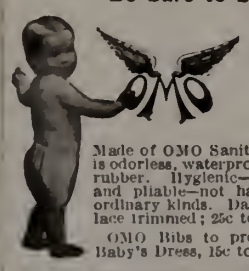

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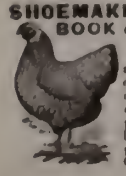

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BETTER PRAYER MEETINGS*

The Christian Endeavor and Baptist Young People's Union Subjects

IT WOULD be impossible to find a more important question than that which forms the topic for the Christian Endeavor and B. Y. P. U. devotional meetings for January 19: "How Can We Better Our Prayer Meetings?" But, strange as it may seem, the question is as easy as it is important.

What is a prayer meeting? Surely that is an easy question. It is a meeting where people gather to *pray*. And the real root reason why prayer-meetings, either of church or young people's societies, are not more interesting and successful is that there is so little praying done.

The way to have a prayer meeting is to pray. The way to have a better prayer meeting is to pray more earnestly, more sincerely, more definitely, more believingly.

Is there a still deeper reason why the modern prayer-meeting is not more effective? Is it not probably true that the reason we do not pray more triumphantly is that we do not seriously and definitely care about the things for which we are expected to pray? You remember that time when mother was so desperately ill, or that day when there came a dreadful disappointment, crushing your heart all to pieces? You prayed then. Why? Because you cared. Things were happening that hurt, and you cried out to be relieved of the pain. It ought to hurt us more that people are living in sin; that men and women and little children are hungry and cold and broken-hearted; that many, many young people are lost in the paths of wrong. If we cared we would pray. Shall we not ask the Saviour to make us care and then to teach us to pray?

This meeting is in charge of the Prayer-meeting Committee. The chairman of that committee should get his members together for a special hour of prayer some time before the meeting, either on Sunday afternoon or the evening of some week day. That preliminary service should be a time of consecration. The members of the committee should talk over the needs of the society, should study the Scripture passage assigned, should try to begin to realize something of the tremendous, the limitless power of prayer which has been put into their hands, and then, consecrating themselves afresh to the Master's cause and with real faith, pray for the meeting to be held later, expecting that the Holy Spirit will be present to help all who gather.

The second verse of our Scripture reference is startling but positive. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Emphasize both in the committee meeting and the larger service that it is not numbers that make a successful prayer meeting, but earnestness, definiteness and unity. Look up the story of the "haystack meeting" and tell it to the rest. The last verse is amazingly comforting: "Where two or three are gathered together in my name, there am I in the midst of them."

If the young people will recognize that Christ is really present when they meet; if they will talk to him frankly and simply and with childlike trust; if they will tell one another modestly and truthfully about their experiences in trying to serve him; if they will sing worshipfully and heartily, they will have better prayer meetings. And the whole church and town will notice the difference and be helped.

* TOPIC FOR CHRISTIAN ENDEAVOR AND B. Y. P. U. Lesson for January 19, 1913. "How Can We Better Our Prayer Meetings?" Matt. 18: 18-20. (Led by the Prayer Meeting Committee.)

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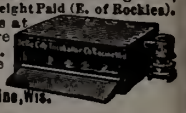

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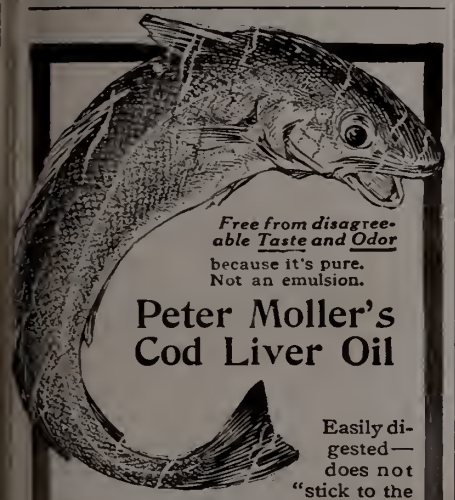

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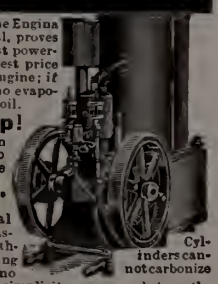

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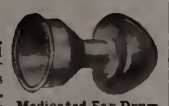

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HOW CAN WE HELP?*

The Epworth League Lesson

THE three references given for the study of the Epworth League Lesson on January 19 form an unusually beautiful and practical chain of Scripture passages. The subject for the week's study is "The Social Goal: 'On Earth as it is in Heaven.'" It is inspiring to think what this world would really be like if God's will were actually done here as it is done in heaven. The problem of evil is a most baffling one, but we know that a lot of things that are done on earth are not at all in accordance with the will of God. We see all sorts of injustices and cruelties, privation that could be relieved, suffering that is needless, and wrong that should and could be stopped. Christ is getting together under his leadership a group of people who love the will of God and who are willing to try to work that will out at the cost, if need be, of suffering and sacrifice. Matt. 6: 10 is a part of the Lord's Prayer, and the words it contains have been uttered thousands upon thousands of times by every one who reads these words: "Thy kingdom come. Thy will be done in earth as it is in heaven."

Sometimes we get bewildered by the bigness of the task at hand; the wrong seems so very deep and so very widespread and our own resources of time, money and strength so very limited. There are so many people to be helped that sometimes we get discouraged and think it is hardly worth while trying to help those whom we might reach. But it is worth while. The kingdom comes that way. When your own will is yielded completely to Christ, when you can persuade another to yield his will to the will of God, when you can relieve even to some slight degree the sorrow and want of another, you have brought the kingdom nearer.

The second reference, Matt. 20: 25-27, gives another detail of the difference between the kingdom of heaven and the kingdom of earth. In the world outside a man may seek to be great by trying to get others to serve him. According to the plan of Jesus they are the greatest who can do most for others, and the highest rank to be won in the heavenly kingdom is that of the most useful and faithful servant to all the rest. Even those sociologists who make their observations and deductions without giving the Bible the place in their thought which we give it in ours are coming to recognize that the only sane social plan is one in which each one helps the rest.

Gal. 6: 2 brings the matter down to a still more practical and definite basis and gives us the real motive which should actuate us in our daily endeavors. "Bear ye one another's burdens, and so fulfil the law of Christ." Could there possibly be a finer call to a finer service? How heavy are the burdens men are bearing, burdens of sin, of want, of grief, of loneliness, of shame! Women and even little children are being crushed under life's hard tasks and strange perplexities and bitter trials. Jesus asks us to go out and help these burden-bearers, to lift part of their load and to help him get his cheer into their souls. And we are to do all this because we love him and in order that we may *fulfil* his law.

If the thousands of the young men and women of the Epworth League would make a positive and final determination to surrender their wills absolutely to the will of God, would pray not only with lip but with heart that his will might be done in the world, would take the thought of service as the keynote of their lives and the pathway to the highest nobility, and then would go about every day practically and lovingly trying to help bear the burdens of others the world would take long and rapid strides toward "The Social Goal."

* EPWORTH LEAGUE TOPIC for January 19, 1913. "The Social Goal: 'On Earth as it is in Heaven.'" Matt. 6; 10; 20: 25-27; Gal. 6: 2.

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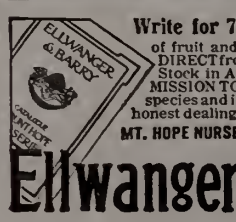

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CHRIST IN THE GARDEN OF GETHSEMANE

From the original painting by J. M. H. Hofmann

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Questions and Answers

F. M., Mays Landing, N. J. Please state the three best Transatlantic speed records, vessels, and time consumed.

The *Mauretania* in 1910 made the voyage in four days, ten hours and forty-one minutes, which has not yet been surpassed; the *Lusitania* in 1908 came across in four days and fifteen hours, and the *Lucania* in 1894 lowered all previous records by making the passage in five days, seven hours and twenty-three minutes. These are the fastest runs made across the Atlantic, all by ships of the Cunard Line.

Mrs. H. C., East Lake. Please explain through THE CHRISTIAN HERALD Matt. 5: 5.

Meekness is a comprehensive virtue. It includes gentleness, readiness to do good to all men, to walk humbly before God and man, and not to overrate ourselves; to be loving as well as lowly-minded, not given to worldly ambition, but zealous to yield willing obedience to God's will; quiet, self-possessed, never quarrelsome nor disputatious. See Matt. 11: 29; II. Cor. 10. 1; I. Peter 3: 4; I. Cor. 6: 7; Rom. 12: 19; I. Peter 2: 19-22; Rev. 21: 7. Thus the meek, though the "only rightful occupants of a foot of ground or a crust of bread here," are the heirs of all things hereafter.

A. S., Owensdale, Pa. What does the word "spiritual" mean as applied to Christians? We frequently hear the expression that a certain Christian is very spiritual, or not spiritual.

The word "spiritual" is one which Christians ought to guard zealously in religious phraseology. There is a recent tendency to use the word in a loose sense, giving it merely its philosophical or scientific meaning rather than its real Bible and theological significance. In secular phraseology the word means: relating to spirit, rather than to matter. Many varying shades of meaning grow out of this basic idea: one poet may be more spiritual than another; one artist than another; one musician than another. In this sense the word implies a relation to thoughts, emotions, impulses, connected with the soul of a man rather than his body. But the Christinn use of the word is distinctive. It is given as the third definition of the word in the Standard Dictionnry: "Of or relating to the soul as acted on by the Holy Spirit." An apt quotation from Henry Drummond is given: "The *spiritual* life is the gift of the living Spirit. The *spiritual* man is no mere development of the natural man. He is a new creation, born from above." In Christian phraseology, then, a man is spiritual as he is possessed, filled and dominated by the Holy Spirit.

R. G., Gambier, Ohio. 1. Why does the moon remain low in the heavens in summer and rise high in winter? 2. What causes eclipses of the sun and moon.

1. The moon is full when opposite to the sun, in other words, when the earth is between it and the sun. Now, at full moon in the summer time in northern latitudes the North Pole of the earth is inclined towards the sun and consequently inclined away from the moon, which gives the latter a large southern declination. In winter the opposite prevails, and as a result the moon rides higher in the heavens in winter and stays longer above the horizon than in summer. 2. When the full moon comes within the plane of the earth's orbit with the earth between it and the sun there is an eclipse of the moon. When the moon happens to be in the plane of the earth's orbit between the earth and sun there is an eclipse of the sun. The plane of the moon's orbit, however, is generally inclined to that of the earth's orbit at an angle of 5 degrees, 8 minutes, otherwise there would be two eclipses every month, one of the moon at full moon and one of the sun at new moon.

I. B., Brainerd, Minn. 1. Where is the coldest locality in the United States? 2. Where is the hottest?

1. Northern Montana is popularly supposed to be the coldest section, though the eastern part of your own State holds the record, a temperature of 65 degrees below zero having been registered at Fort Keogh some years ago. 2. The arid regions of the Southwest, as Arizona, are the hottest, though in this case also the record is held by a different section, the highest temperature ever recorded in the United States being that of 122 degrees at Death Valley, Calif., in the summer of 1891.

A. D. J., Richmond, Va. 1. See the question whether Jesus himself baptized discussed recently in THE MAIL-BAG. 2. Heb. 6: 4-6 is interpreted to refer to those who having begun the spiritual life, instead of persevering toward perfection, allowed themselves to fall away or backslide. Such having already had knowledge of the word of truth and having experienced a measure of peace in the pardoning love of Christ and the bestowal of the gift of the Holy Spirit (though not in all fulness) were doubly to blame for falling away. Paul did not assert that the Hebrews themselves had yet so fallen, but he warned them that if they did not persevere in going on to perfection, they would retrograde and would need to be "renewed" over again. It is the deliberate apostate, however, who sins in the light of knowledge and crucifies Christ anew whom he holds up as an object of execration. The elect abide in Christ and do not fall away, and he who abides not is "cast forth as a withered branch." The marginal reading of verse 6 in the Revised Versions makes this passage harmonize with the whole spirit of the Bible. It is impossible to renew them to repentance *"the while"* they crucify the Son of God afresh," etc. 3. No data available on the subject.

M. B. R., Shoshone, Idaho. When should the American flag be displayed, and what are the rules in regard to saluting it?

Your question is somewhat vague, but we shall answer it by saying it should be displayed always. Doubtless you are thinking of special occasions, such as patriotic observances and other celebrations when the flag should be more in evidence than at other times. As regards the rules of display and salutation, the flag should never be hoisted before sunrise nor allowed to remain up after sunset. When displayed the military stand at attention and salute, while the civilians should uncover. When the national colors are passing on parade spectators should, if walking, halt, and if seated, rise and uncover. On Memorial Day the flag should fly at half-mast from sunrise to noon and full staff from noon to sunset.

E. C., Indiana. Do you think an individual has salvation who, although his desires and thoughts seem to be of God, is extremely uncharitable toward everything and everybody, and is so cross that no one can bear to be near him for more than a few minutes?

Neither THE CHRISTIAN HERALD nor any other institution or person should go into the business of judging others. But a Christian who is unkind and cross is certainly an anomalous creature. If the New Testament teaches anything it teaches that the fruit of the religion of Jesus is kindness, charity, friendliness, neighborliness, love. Love is not incompatible with sternness and an earnest opposition to everything that is wrong. But the real Christian ought to convince every one who knows him that his heart is tender and kind. We ought, however, to recognize the fact that often persons with thoroughly kind hearts have a gruff and rugged exterior and manner. Also intense pain, long continued sickness, overstrained or disordered nerves will sometimes make an individual appear impatient who might otherwise be most patient. We ought to recognize these differences of temperament and the unusual strain put by circumstances upon certain souls. We should believe and experience and teach that the grace of God is great enough to remove all petulance and unkindness from the soul, but while advocating and urging this belief we should ourselves be most patient with those whose faith has not yet grasped the truth that complete deliverance from unpleasant tempers is possible.

S. M. A., Nova Scotia. Please explain John 14: 14. Does it mean that he will give anything we ask?

This passage, like all others in Scripture, should be read in connection with its surroundings. Jesus was speaking (in the discourse at table after the Supper) of the way, the truth, and the life, and of how his disciples might render acceptable service for the advancement of God's kingdom on earth. He was about to leave them and he gave them the assurance that they would be endowed with power, after his departure, to do the works that he had done. Verse 14 gave them the assurance of his continuous intercession and that their prayers would be heard and answered. He had already told them that they should seek first the kingdom and all things would be added unto them. This verse also shows his divine equality, in the words "I will do it." Our own prayers should be, as far as we are able to make them so, in line with God's will. There are many of us who may ask for things that would be for our own harm; but if we "seek first the kingdom," we have then the assurance that he will care for all our other needs, supply our wants, comfort our sorrows, relieve our hardships and take us safely through the difficult places of life. We have a right to ask for these, if we have acquired this right by belief on the Son of God and by acting in accordance with the divine will. See John 14: 12.

Miscellaneous

J. C. G., Westgrove, Pa. All of the twelve disciples were Jews. Their number was doubtless fixed upon after the analogy of the twelve tribes. They were mostly Galileans, taken from the common people, and some at least had been disciples of John the Baptist. See Matt. 12: 25; John 1: 35; Matt. 19: 28.

B. E. A., Sciota, Ill. The passage in Luke 7: 28 is interpreted to mean that although John was inferior to no prophet in respect to spiritual privileges, he was behind the least of those who were to be born of the Spirit, and admitted into fellowship with Christ. See parallel passage in Matt. 11: 11.

D. C., Fort Morgan, Colo. John's message, asking through his disciples whom he sent to Jesus, "Art thou he that should come, or look we for another?" was the result of impatience, almost of desperation. It must have seemed hard to him that his Master should let him lie so long in prison, after having been honored to announce and introduce Him at the beginning of his mission. He tried to get Jesus to speak out his mind, or at least to set his own mind at rest. See answer to another reader on this page concerning Matt. 11: 11.

G. S. I., Milford, Va. Adam means "red" and so also does the word Edom, both having relation to the ruddiness of flesh and the color of the clayey soil. See Gen. 1: 26 and 2: 7. Some commentators hold that Adam, the first man, was probably of the complexion of the Arabs or Edomites, ruddy though dark, while others take a different view. No definite theory can be formed on this subject.

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NEW YORK, JANUARY 15, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE PULSE OF A SKYSCRAPER

BY DAY or night a modern city is never wholly at rest. A hundred disturbing factors are constantly setting up various vibrations which travel in every direction. The tracing out of these vibrations and their accurate measurement is a new problem among builders which has a peculiar interest for the layman as well. This problem of feeling the pulse of buildings is not limited to great cities, but often arises in comparatively small towns throughout the country. Let a train rush past the foundations of a high building, or even a low one, or a powerful wind storm beat against its walls, and the entire structure may vibrate like a giant tuning fork. Incidentally, the problem is so well understood that accidents from excessive vibration are practically unheard of. The cradle may rock but it never falls.

The World's Greatest Skyscrapers, Lower New York, as Seen From Governor's Island

The measurement of the pulselike vibrations is made much the same as that of an earthquake and almost as accurately. The marvelously delicate instruments which are depended upon for these records trace curious pulsing lines, which show at a glance just how wide an arc the building swings through, and how regular is the recurrence of the movement. These readings are accepted in court as absolutely conclusive, and it is not uncommon for damage suits involving immense sums of money to be decided by these delicate tracings.

Public opinion is all wrong, or nearly so, as to the amplitude of the vibrations of buildings both large and small. Every one has felt such vibrations, but one's sensations are apt to be very misleading. It is a surprise to many that the most violent vibrations are not felt in the extremely high buildings, as is commonly supposed, but in the comparatively low office buildings, and as a rule those of solid construction. A vibration of three sixteenths of an inch is extremely violent, for a movement of one hundredth of an inch is readily noticeable. As the records show, there is a peculiar method or rhythm in these movements, the building swaying back and forth through a given arc with the regularity of a pendulum.

Place a watch crystal upturned on your office desk or living-room table; fill it with quicksilver, and watch it for a minute. If a train passes near by, you will see the surface of the mercury violently agitated, much as a pond is rippled by a breeze. This is the simplest of all tests, and at the same time a surprisingly sensitive one. Again, place a pencil on end on your desk or table and await developments. If your building has any appreciable vibration, and the pencil is free to move on a smooth, hard surface, it will slowly but surely move in the direction of the greatest oscillation.

The Trepidometer for Measuring Vertical Vibrations

The first thing to be done in such tests is to provide some immovable object with which to compare the movement of the building itself. The base of the seismograph, or generally used recording instrument, consists of a heavy plate of glass, the sides of which are ground to be absolutely parallel. This plate rests upon four steel balls about one inch in diameter, which are perfectly spherical. The vibration of the floor beneath is taken up by the steel balls, which roll very slightly to and fro, leaving the glass bed plate at rest. The plate thus supported is assumed to be stationary.

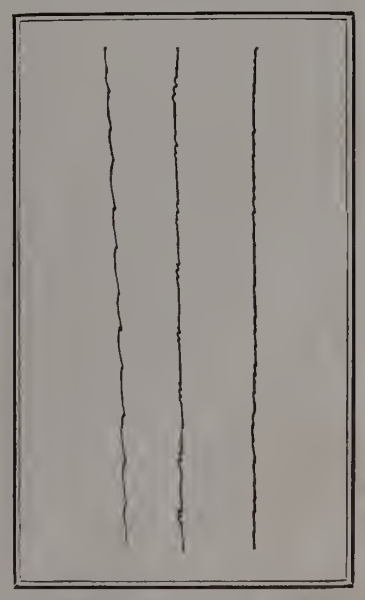
One Type of Seismograph for Measuring Lateral Vibrations

The waving line which indicated the vibration is traced by a fine pen at the end of a mechanical finger, which transmits, through a delicate mechanism, the movement of the building. An instrument, operated by clockwork, revolves under this pen the cylindrical drum of the recorder at a definite rate, usually one inch every minute. The record thus made appears upon a specially ruled sheet of paper, which is securely fastened to the drum. Records made in this way are permanent without further treatment. Another method of recording the vibration is to have the mechanical finger, which is, in this case, tipped with a fine steel stylus, moved across a plate of carefully smoked glass. In this case the stylus naturally scrapes away the soot and leaves a sharply defined white line, which accurately records the vibrations of the building. Plates of this nature are afterward varnished; then prints may be made from them as from an ordinary photographic negative. An instrument known as the trepidometer records vertical vibrations in much the same way. The mechanical finger in this case is suspended by a fine wire spring from the ceiling. The spring takes up any motion which there may be and thus leaves the pointer stationary. This pointer rests against a drum similar to that just described for one type of the seismograph, but which, in this case, vibrates with the building. The drum makes a revolution once in twenty-four hours.

The readings obtained in this way prove that one's nerves exaggerate the vibration and lead one to believe them greater than they are. One who sits in a chair, for instance, on the upper floor of a high building on a windy day readily imagines that the structure is swinging through an arc of several inches. If the chair be tilted back on two legs, the sensation will be still further exaggerated. There are many buildings where the vibration causes ink to jump from the wells, yet the seismograph shows that a vibration of three sixteenths of an inch will give this alarming result.

It has long been believed that each of the mammoth buildings of the world will vibrate in response to some special musical tone. Architects believe they have found the tones for such famous structures as the Cathedral at Cologne, Notre Dame in Paris, and St. Paul's in London. Certainly it is true that each of these buildings returns to the ear of the listener that one tone intensified and augmented to a surprising extent. The corollary statement that this keynote, if sounded long enough and with sufficient force, would bring disaster, has never been proved.

When the conversation turns to the skyscraper, one often hears timorous folks say, "Well, it's all very fine for those who like it, but I'd rather stay nearer the ground." Yet the steel and stone giants where the elevators whirl up twenty, thirty, forty, fifty stories, have stood all the tests their histories have made possible, and there, far above the dust and the turmoil of the streets, thousands pursue their business in absolute safety.



Three Different Types of Vibration Records Made by the Seismograph

FAITH AND WORKS

A SERMON

TEXT: "We conclude that a man is justified by faith without the deeds of the law." Rom. 3: 28

By Rev. John H. C. Fritz*

THUS writes Paul in his Epistle to the Romans. James says, "Ye see then how that by works a man is justified, and not by faith only." These statements taken by themselves seem to contradict each other; Paul and James appear to be at variance. The apparent contradiction, though, will entirely vanish as soon as we examine these statements in the light of their context, and Paul and James will be found to be in perfect harmony. Both apostles in making these statements are drawing a conclusion from a previous argument or presentation of facts, as the very words which introduce the statements show. Paul had taught that all men are sinners; that by the law is the knowledge of sin; that the sinner is justified before God, not by works, but by the grace of God through the redemption that is in Christ, which grace in Christ is accepted by faith. This being the case, Paul says, "We conclude that a man is justified *by faith* without the deeds of the law." James, in leading up to his rather pointed statement, had shown that this very faith, by which the sinner accepts his salvation in Christ, is a living faith, a productive faith, a working faith; that, though the sinner is saved by faith alone, because faith alone can lay hold of the salvation in Christ, this faith is never *found alone*, but is always associated with good works as the *fruit* and *evidence* of such faith. "Ye see then"—that is, this being the case, as I have shown—says James, "how that by works a man is justified, and not by faith only." James, in making his point, uses very bold language; the truth which he emphasizes has so filled his mind that he almost becomes indiscreet in his choice of words in presenting it. But we would do the apostle injustice and make him say what he did not say, if we did not carefully take in consideration all that he says and understand him in the light of his own presentation of his subject. Paul is addressing people who make everything of works and nothing of faith. James is addressing people who boast of their faith, but who fail to give the *evidence* of it by their works. Paul is speaking of *justification*, and shows that in the sinner's justification before God the works of man have no part. James is speaking of *sanctification*, and shows that faith always calls for the *life of faith*. It is the relation of works to faith that James speaks of. Two statements of fact he makes stand out very boldly: first, "faith without works is dead"; secondly, "by works faith is made perfect."

"Faith Without Works is Dead"

Faith is the simple, childlike reliance upon and confidence in God's sure and never-failing promises, especially the promise that "the blood of Jesus Christ, the Son of God, cleanses us from all sin." By such faith alone the sinner is saved. This fact needs to be emphasized—and Paul does this in a masterly manner—for self-righteousness is deeply rooted in the heart of natural man. Man by nature does not think himself to be in need of the Saviour. Though dead in his sins, natural man believes that he can do what is right and thus satisfy God. In our practical church work we meet these self-righteous people at all times and in all places; yes, the fact is that self-righteousness is found in the Christian's own sinful bosom and is ever trying to assert itself over against the grace of God in Christ. We can therefore not too often preach and emphasize the fact that our salvation is not by our works, but alone by the grace of God, given in Jesus and accepted by faith. The works of man have no part at all in the justification of the sinner before God. To the question, What must I do to be saved? there is only the one answer: "*Believe* on the Lord Jesus Christ, and thou shalt be saved."

This very faith, though, James tells us is a living faith, and, being a living faith, it has the symptoms of life. James states this fact negatively when he says that "faith without works is dead." Listen: "What doth it profit, my brethren, though a man *say* he hath faith, and have not works?" James is not speaking of the man who actually has faith, but who only *says* that he has faith, though he has no good works. "Can faith"—that is, such a faith—"save him?" No, certainly not; for such a faith is no faith at all; it is no more than a mere empty word.

Such a faith, a faith without works, a mere empty faith, no faith at all, is but mere sham and mere mockery. An example, says James, will prove it to be so. "If a brother or a sister be naked and destitute of daily food and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone." To say to a naked man, "I am exceedingly sorry for you, poor fellow," but then to send him away without giving him any clothes wherewith to cover his nakedness and protect his body against the heat of summer or the cold of winter; or to say to a hungry woman, "I sympathize with you greatly, poor creature," but then to send her away without a piece of bread, though one should have to share his last piece with her—all this is mere mockery, and is certainly not evidence of that "faith which worketh by love." Such a faith is a dead faith; no faith at all; a faith which exists only in the imagination of him who *says* that he has faith but who lacks the works of faith. "Can faith"—such faith—"save him"? Never.

The fact that a Christian must lead a Christian life needs to be emphasized; for

> By grace none find in heaven a place
> Who live in sin in hope of grace.

There are not a few who are in special need of being reminded that "faith without works is dead"; and none of us can say that he no longer needs such reminder. There is yet among us the man who prides himself on his orthodoxy, who is, perhaps, active in church work, whose conversation is made up of pious phrases, and who goes about with the stamp of piety upon his face, but who, when he has been offended, or even when he only imagines that he has been offended, will not be persuaded that as a Christian he must have and show a forgiving spirit; who will instead carry hatred about in his heart, and who, even then, will, perhaps, daily and conscientiously pray, "Forgive us our trespasses, *as we forgive those who trespass against us.*" There is yet the man among us who calls himself a Christian, but who goes about slandering his neighbor, who lies and cheats in his business, who follows and delights in the sinful pleasures of this world, who loves his money and worships it as his god, who secretly leads an adulterous life; whose life, in short, gives the lie to his profession. These are the very people whom James has in mind when he says that "faith without works is dead."

"Head-Faith" is Valueless

The "faith" of such, James tells us, is no more than mere head-knowledge and head-faith, the like of which is found with the devil himself. "Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works"—if this be possible—"and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble." The mere faith that there is a God and the mere historical faith in Christ's death and resurrection make no man a Christian. Such "faith" the very devils have; they also know these facts, but that very knowledge makes them tremble; it is these things which now seal their eternal doom in hell. The mere knowledge of these facts makes the unregenerate man shudder, for the very God whose existence he acknowledges, but whom he does not worship, is a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate him; and the very Saviour who shed his blood for the remission of the sins of all, but whom the unbeliever despises and rejects, will and must then appear against him as his Judge. "O vain man," who imaginest and sayest that thou hast faith, but whose faith is unproductive, "wilt thou know that faith without works is dead?"

What James has stated negatively he also stat positively by saying that "by works faith is ma perfect." He shows that faith which really d serves being so called, saving faith, is always a li ing, a productive, a *working* faith; a faith whic as Paul says, "worketh by love."

Paul, in making his point that man is saved n by works but alone by the grace of God in Chris which grace is accepted by faith, quotes the exar ple of Abraham, who "against hope believed hope," relying with a simple, childlike trust upo the promise of God, and whose *faith*—not his work *—was reckoned unto him for righteousnes* James, in urging the necessity of good works—t the fruit and evidence of faith—also refers Abraham. "Was not Abraham our father justifie by works," he asks, "when he had offered Isaac h son upon the altar?" James, indeed, uses bold la guage, and seems to contradict Paul. But to sa that he does so would be doing the apostle a gre injustice. We must give the apostle an opport nity to explain his words. "Seest thou," he co tinues, "how *faith* wrought with his works, and *b works* was faith made perfect?" Clearly, Jam does not teach that Abraham was justified b works to the exclusion of faith, nor that he wa justified by works at all; but he says that Abra ham's faith wrought with his works; that Abra ham's faith brought forth Abraham's works; tha Abraham's faith prompted him to offer up his so Isaac; for Abraham "staggered not at the promi of God through unbelief, but was strong in fait giving glory to God, and being fully persuaded tha what he had promised, he was able also to pe form." When James therefore tersely and bold says that Abraham was justified by works, he ha in mind a *working* faith, a faith which was mad perfect by works, as he expressly says. Still mo evident does it become that James is in full acco with Paul and the Scriptures as such when he add "And the Scripture was fulfilled, which sait Abraham *believed* God, and it"—Abraham's fait not his works—"was imputed unto him for righ eousness; and he was called the friend of God

Abraham, the Friend of God

By faith Abraham was justified, but by his work Abraham showed his faith; showed that he love God, that he was a friend of God, willing to d whatsoever God would ask of him. Our Saviou says, "If ye keep my commandments, ye shall abi in my love; even as I have kept my Father's com mandments and abide in his love. . . . *Ye are m friends, if ye do whatsoever I command you.*" An what is our Saviour's commandment which w should keep? John tells us when he says, "Wha soever we ask, we receive of him, because we kee his commandments, and do those things that ar pleasing in his sight. And *this is his command ment*, that we should believe on the name of his So Jesus Christ and love one another, as he gave u commandment. And he that keepeth his comman ments dwelleth in him, and he in him. And herel we know that he abideth in us, by the Spirit whi he hath given us." Like Abraham we should al by our works show ourselves to be the friends o God; by our works our faith should be made pe fect. Not by our works is our faith vivified, bu by our works our faith is developed, is shown to b a real, a living, a *working* faith. This is exact what James means when, again having that subje in mind which he desires to impress upon th minds of his readers, he says very boldly, "Ye se then"—from what I have said—"how that b works"—that is, by a *working* faith—"a man justified, and not by faith only"; as though fait could exist without at the same time bringing fort the fruit of good works.

Introducing another example of faith made pe fect by works, James says, "Likewise also was n Rahab justified by works, when she had receive the messengers, and had sent them out anothe way?" Surely Rahab, who was a wicked woman, wa not justified *because* of her works, for her kind a toward the messengers of Joshua could not hav made good for her past sinful life, and cou not have rendered her acceptable in the sight of th

Continued on next page

* Pastor of the English Lutheran Church of Our Saviour, Brooklyn, N. Y.

COMFORT

COMFORT take, thou child of sorrow,
All is ordered well for thee;
Look not for the anxious morrow—
"As thy days, thy strength shall be."

Child of grief, does this world move thee?
Transient scenes of transient pain?
Think, oh, think of worlds above thee,
Countless worlds—a glorious train!

There are mansions now preparing
For the chosen heirs of God—
Here a pilgrim and wayfaring,
There shall be thy long abode!

There shalt thou abide forever
With thy best and greatest Friend;
Naught from him thy soul shall sever,
In a world that knows no end.

There, amidst assembled nations,
Eye to eye and face to face,
Thou shalt see thy tribulations,
Sent as messengers of grace.

Comfort take, then, child of sorrow,
All is ordered well for thee:
Look not to the anxious morrow—
"As thy days thy strength shall be."

Author unknown.

Faith and Works

Continued from preceding page

ly and just God. Neither does mes say this; but, according to his n explanation of the whole matter, refers to the faith of Rahab as be-g, even as Abraham's faith, an op-ative faith as opposed to a mere rbal faith; as being a faith which ntained the germ of obedience. or as the body without the spirit is ad, so faith without works is dead so." A body in which no breath is t is pronounced to be dead, and htly so. As the breath, though, es not give life to the body, but is e result of life and the evidence of e, so good works do not make faith, precede it, but are the result of ith and the evidence of faith.

Do You Believe?

The relation of works to faith hav-g been brought so clearly and forci-y to our attention, it now remains r each to answer the question, Do u believe, or do you not believe? you merely *say* that you have ith, or have you faith? If that ith of which you boast is a dead ith, a faith which is alone, without rks, then take it from James that is no faith at all. If you have a ith which trusts the promises of d, especially the promise that Jesus mers does receive, then it is a liv-g faith, and, being a living faith, it ll necessarily be a *working faith;* faith which seeks to do those things ich are pleasing in the sight of d; a faith which loves God and the ighbor; a faith "which worketh by ve." To such a faith God has given e promise of great and glorious op-rtunities and possibilities. Let us to the Lord who has by his Gospel t such faith within our hearts, and plore him with his apostles, saying, ord, increase our faith."

Blest be thy love, dear Lord,
That taught us this sweet way,
Only to love thee for thyself,
And for that love *obey.*

Anvil Sparks

..."SAINTS' REST" is not a loafing-ace.

..THERE are mountain-tops even ong the foothills.

..LAZINESS is not so much in the ne as in the spirit.

..SOME men's love for work ends watching others do it.

..SOME folks can tolerate dirt no-here but in their hearts.

..PERSONAL holiness dissolves when is worn as a proud dress.

..WE CAN not realize on the prom-s of God if our own are worthless.

..SIMPLE things are hard to see be-use we have trained our eyes to be-ld the complex.

..A SIMPLE taste for beauty is apt be a greater source of pure joy than ltivated technique.

THE HEART'S KEY

BY MARGARET E. SANGSTER, JR.

A BIRD sang outside in the sunlight, as if defying pain, and unhappiness, and death; but in the consulting-room of the big, grim hospital the Old Doctor sat, head in hands, silent, immovable as fate. For it was charity day at the hospital. So the Old Doctor sat and waited for the interesting cases to come in. All patients, rich or poor, old or young, were "cases" to the Doctor. An operation—one of those terrible operations where a family pray for the hundredth chance—was to him only a pleasure. For it meant a time to match his skill and his wits with death, and when he won, why, the patient lived, and he had shown his power over the apparently impossible. And when he came out of the sick-room with no emotion visible on his cold, gray face, men looked at him, and looking said: "This man has no heart!"

The Old Doctor had had a heart once; when he was a young man with great promise before him. He had been engaged to a sweet young girl, and men thought the kindest things of her and spoke of him with love and respect. A few days before the wedding a little note, written in violet ink, came to him ending the romance. And the Doctor had thrown away the key of his soul and buried his empty heart.

Then the war broke out! Everywhere were enlisting stations, and men marched out of town singing; strong-armed, handsome boys, who never returned; and the Doctor with a hope for death in his heart went to the front. He was brave, fearless, and fortunate, this doctor; and when men saw his courage of battle, he was given command of a company of reckless souls who, like their captain, played with death. And often when he returned to a camp with only a handful of followers, and stepped over the maimed and dying on the way to his tent, while the air rang with the cries of men who prayed for relief in death, he smiled the grim smile that covered his broken heart. No wonder operating rooms and lifeless bodies held no horror for him.

. . .

ONLY once had the Doctor's heart shown itself during the war; and then . . . It was during a great battle, and there had been a fierce assault. The captain was well toward the front, raining blow for blow. Smoke hung heavily about him, so heavily, in fact, that he could not see a tall foeman threatening him with uplifted saber. Then he was conscious of a quick flash of blue steel. He felt rather than saw a large, bony hand push him back, while a homely head was thrust in front, and received full in the face the stinging saber cut that was meant for himself. The captain, all physician now, bent over the wounded man and recognized the most unattractive, profane man in his company. Taking him up in his arms, he bore his bleeding comrade from the field.

The Doctor had seen his savior only once since that far-off day. The wounded soldier had been sent home. His head was bandaged, and his form was thin, but there was real feeling in his voice as he said: "God keep you Cap, till we meet again!" and the Doctor had choked down a sob as he wrung the emaciated hand. Though he had never been able to understand the man's devotion, he had appreciated it, and he kept it in the storehouse of his memory with other treasures.

He had come out of the war unscathed, unafraid. And when he had attached himself to one of the largest hospitals, and acquired great skill and fame as a surgeon, men respected him, even while they spoke of his "lack of heart."

. . .

OTHERS were coming into the consulting room: four doctors, an interne, and a nurse. The Old Doctor answered their greeting with a nod of his gray head and a flash of the steely eyes. And the youngest doctor whispered to the nurse: "I'd hate the Old Doc, if I didn't admire him so much."

The specimens were beginning to come in now, hollow-eyed men and women; dirty, friendless, hopeless. And the doctors examined them carefully but without interest, while the interne took notes, and the nurse repressed a shudder. Ever the Old Doctor's emotionless voice went on in the same questions: "How did it start? Why didn't you come sooner? Afraid? Well, you've got something to be afraid of now!" And in answer to their piteous questions: "What? Going to die? Shouldn't be a bit surprised. You're too old to talk that way; keep still. For heaven's sake, don't cry, man—you're no baby. Come sooner next time, that's all!" And the doctors, who could not disguise their feelings, shuddered at the older physician's harsh words.

Then an old man, bent, white-haired, and feeble, came slowly in. . . . His face was covered with a thick bandage; his pale eyes wandered restlessly among the doctors. When the Old Doctor thundered out, "Hurry up there!" he started, then relapsed again into patient hopelessness, while the nurse and interne removed the heavy covering from around his head. For the cancer was on his cheek. The doctors leaned forward in their chairs, and the color flew from the nurse's face as the Old Doctor made the examination. It was going to be an interesting case. "How long since it began?" the Old Doctor asked crossly, but his hard face showed an interest that he could not hide. "Two years ago," said the man carelessly. "Cause?" the Old Doctor shot the word out like a bullet, and again the man started. "Sabre wound," he said shortly. The Old Doctor dropped his professional manner, and the other surgeons sat forward in their chairs, more interested than they had been in some time. "The Civil War?" asked the Old Doctor very softly, and the bent old man straightened instinctively as he nodded his head. But the Old Doctor grasped the thin, badly-shaped hand, much to the surprise of his audience. "Why, man," he cried, "in what battle were you hurt? Tell me, what battle?" The colorless eyes brightened, and the outcast man had grasped the Doctor's hand with two trembling fists: "Lord love us," he gasped, "if it isn't the old Cap!" With a wave of his hand the Old Doctor motioned the others from the room.

. . .

WHEN they reached the hall the youngest doctor turned to the nurse.

"What do you know about that?" he gasped; but the nurse had her handkerchief to her eyes.

"Go 'way!" she whispered; "didn't you see? The Old Doctor was crying!"

MY CHILDREN

CHILDREN twain has the good Lord given
To cheer my lot in the world below.
(One is on earth and another in heaven,
But neither is lost to me, I know.)

For one beside my bed is sleeping
Secure, though tempests rack and chafe,
And one in kindly angel-keeping
Within my Father's house is safe.

Swiftly as speeds the fleeing arrow,
The younger passed from our brief control;
But God, who numbers the falling sparrow,
Counted, I know, the little soul.

And so I walk not broken-hearted,
As one who grieves to hope no more;
For though the cruel Past has parted,
The heavenly Future shall restore.

One living child beside me lingers,
To cheer and brighten my dwelling place.
There is joy in the clasp of his little fingers;
There is bliss in the look in his little face.

So one shall walk in the world to love me
And cheer my soul when I drop and sigh;
And one shall shine like a star above me
And light me heavenward when I die!

ARTHUR GOODENOUGH.

Great Temperance Congress

ON DECEMBER 16, 325 delegates from thirty-three States attended a congress of the various temperance organizations of the country in Washington City. The exercises were held in the First Congregational Church. Dr. Howard H. Russell, the founder of the Anti-Saloon League, called the congress to order, and Rev. Dr. A. J. Barton, of Texas, was made chairman, and Rev. S. E. Nicholson was made secretary. The meeting was in the interest of the Kenyon-Sheppard amendment to the Inter-State Commerce Bill, forbidding the transfer of liquors from "wet" into "dry" territory.

Major Merwin, General Daggett, Dr. Wilbur F. Crafts, and others made addresses. At night Colonel Woolley made an address. On the 17th and 18th, the Anti-Saloon League held a National Conference with two hundred representatives. Bishop Luther Wilson presided at the meeting on December 18, and addresses were made by P. A. Baker, Howard H. Russell, E. C. Dinwiddie, Ernest Cherrington, A. J. Barton and others. The conference listened to a proposal to raise $500,000 for the prosecution of the work, $250,000 of this amount to be used in establishing branch printing plants for the Anti-Saloon League. Mr. Corcoran, a wealthy layman of Baltimore, started the enterprise with a subscription of $10,000. On the 18th there was a memorable banquet to three hundred guests in the assembly hall. Bishop Luther Wilson, the presiding officer, announced Congressman Morris Sheppard of Texas as the toastmaster, and speeches were made by Senators Kenyon of Iowa and Saunders of Tennessee, by Colonél Maus, Mr. Corcoran, Filmore Condit, F. C. Iglehart, Ex-Congressman Miller, General Daggett and others. Senator Kenyon and Senator-elect Sheppard said in their speeches that they believed that the Kenyon-Sheppard Bill would pass. Senator Saunders of Tennessee told how he and a friend had urged the administration to prevent the use of the parcel post in the carrying of liquors. The statement had been published that the passage of the Kenyon-Sheppard Bill would destroy at a stroke at least one-third of all the drinking places in the country.

THE CHRISTIAN HERALD IN SWEDEN

Please accept my heartiest thanks for THE CHRISTIAN HERALD. It is a gift to me from an American lady. It comes safe every week. It has been a great blessing to me during all this time. If I could pay for it myself, I would never be without it as long as I live. It is the best religious paper I have ever read. I count it as next to my dear Bible. Thanks also for *The Christian Herald Almanac,* which contains so much valuable information. God bless THE CHRISTIAN HERALD and its work, is the wish of your more than pleased reader.

Lau, Gotland, Sweden. MINNIE LYANDER.

THE "SCHOOL" THAT WAS FARTHEST WEST

AN ISLAND of volcanic origin, made up of bleak hills and frozen salt marshes; a short summer, the temperature averaging less than forty degrees, when the tundra grass and lichens grow, and quickly-maturing wild flowers, but most of the year a waste of snow and ice set in an icy sea, whose currents carry the ice-floes down and pack them in great hummocks twenty or thirty feet high along the shore, until the currents themselves are frozen; emphasizing this desolation an Eskimo settlement of three hundred souls; and in the midst, like a protecting angel (which in truth it is), a schoolhouse floating the Stars and Stripes.

Less than ten degrees west is the 180th parallel, where East begins again; and it has always been known as "The Schoolhouse Farthest West," until recently a school has been established at Atka, on one of the Aleutian Islands, three degrees still farther west. St. Lawrence Island is the most isolated of Alaska's United States Government school and reindeer stations. The natives, until the introduction of reindeer, subsisted wholly by hunting and fishing. In summer myriads of migratory sea birds go to the island to nest. There are some wild animals. such as the white bear and white fox, but the chief dependence is the walrus, seal and whale. The "staff of life" is chunks of fat, raw walrus flesh, which even little children eat with relish.

The nearest land is Indian Point, Siberia, forty miles away. Since nobody knows when, the natives traded ivory, walrus skins, and skin canoes to the Indian Point natives for reindeer skins and bear skins. They were often compelled to trade against their will, and many battles were fought, sometimes almost to the extermination of the St. Lawrence people.

The plain, one-story schoolhouse, with living rooms in the rear, to which the wing has since been added, was built more than twenty years ago by the Episcopalians for a mission, at a cost of $3,000. About that time, the missionary at Cape Prince of Wales was murdered by three of his schoolboys, and it was decided St. Lawrence was too remote and dangerous, and the idea was abandoned. Later, the Presbyterians purchased the building for $2,000. In 1894 the United States cutter *Bear* landed a missionary and his wife, Mr. and Mrs. Gambell, at the schoolhouse, together with a year's supply of provisions, coal and other necessaries.

"My wife cried a little from loneliness as the *Bear* steamed away," said Mr. Gambell, and no wonder. What might not happen before the cutter came next year, with news of the outside world? After three years of thrilling and dangerous experiences, with a large measure of success, the missionaries returned to Seattle for a vacation, taking with them a little daughter, born in their exile. On their way back to the island the schooner was lost at sea with all on board. To this day the natives believe the Gambells lost their lives because he removed one of their sacred stones that was in the way of a building. The settlement was given the name of Gambell.

The United States Government found the mission stations the only effective centers for any efforts toward the elevation of the natives, and it was at this point that the Government assumed charge of the Gambell school, and has since supplied the teachers.

Since 1901, with the exception of a year's vacation, Dr. and Mrs. Edgar O. Campbell of Santa Barbara, California, have cast their lot with the Eskimos of Gambell, until last year, when it was necessary for them to return to civilization.

The story of *Robinson Crusoe* is not more interesting than the experiences of these missionary teachers, with cold, famine, pestilence, Indian Point natives, liquor and other conditions that would try the stoutest hearts. When Captain Jack, a noted character from Indian Point, source of much drunkenness, rioting and untold trouble, attempted the life of one of the former teachers, the revenue cutter fortunately was near, and Jack was put in irons and deported to Indian Point.

In addition to the duties of teacher, preacher, physician, surgeon general and general caretaker, Dr. Campbell was also superintendent of a government reindeer herd.

A marked characteristic of the natives is love for their children, whom they govern by moral suasion. So exalted is their idea of obedience that formerly when a parent was old or sick and about to die, an asked his son to take his life, he did not think refusing—a practice not yet wholly obsolet In mental ability the school children compare unfavorably with children of other races. The are fond of sports, shared in by their elders. Running and jumping are paramount, for in huntin walruses on the ice it is often necessary to run f their lives and make incredible leaps when the i opens up. They coast on the do sleds, jump the rope, play tag, an hop-skip-and-jump. Before the i troduction of American gam they had a ball game of their ow A soft leather-covered ball, pe haps six inches across, is toss from boy to boy, the girls endea oring to intercept it. When t girls succeed they do the tossin until the boys secure it again.

Teachers and Natives at Gambell, at Lawrence Island
The figure marked 1 is Nepakia, who was fined because his dogs killed deer

The natives who are very clea (some of them have learned to l as clean as white people) are a mitted to the cozy rag-carpete sitting-room of the schoolhou mission, which also serves as a l brary, medical dispensary, wor room, nursery for Eskimo childre and, not infrequently, hospita The kitchen is made as sanitary possible, and is open to all come at all reasonable times.

In addition to the reindeer bus ness, which is their coming indu try and means of livelihood, t natives are being taught to ru their own power-boats, carpente ing, blacksmithing and the lik and they are taught better metho of preserving and marketing the fish, tanning skins and marketin products of native industry, such a baskets and ivory work.

There is a good workbench, a blacksmithing ou fit, a grindstone, stocks and dies, a polishing lath for ivory, a fur-sewing machine, a laundry and a organ, always ready for any who wish to use then

In the evening the schoolroom is warmed an lighted and converted into a club or reading-roo the whalers, as well as natives, availing themselve of its advantages, though new literature arriv only with the annual mail.

On the departure of the Campbells, Miss Ande son, of Lincoln, Neb., who for several years ha been an assistant teacher on a considerably le salary than she could command elsewhere, took fu charge, with Miss Ingwaldson as assistant. Th were the only white people. While there we those who would have done them harm, there we others who would defend them with their lives, a the outcome was watched with much interest a no little anxiety by those who knew of their unde taking; but the revenue cutter next year fou them in good health and with reports of a succes ful year.

Last summer, a Dr. and Mrs. Reed of Idaho, w have three small children, were sent to the fa away school.

They, like nearly all the teachers of northwes ern Alaska, have taken the appointments as means of reaching the natives with the Gosp though their missionary work is entirely indepen ent of the school. It requires all the courage, fo titude and trust in the Divine power of whic human beings are capable, and men and wom could not be induced to stay in the arctic region i such complete isolation were they not imbued wi the exalted purpose that is the missionary spir everywhere.

M. C. FREDERICK.

The Schoolhouse That Was Farthest West

TOPICS OF INTEREST AT HOME AND ABROAD

—IT IS EASY to criticize the religious methods of the preacher. *Zion's Herald* relates the following: "A clerical critic of Dr. Torrey said to Mr. Alexander: 'I don't like the way Dr. Torrey does it.' 'Well,' replied Mr. Alexander, 'I don't think that he altogether likes the way he does things, but he can't seem to find any better way.' Then, turning to the critic, Mr. Alexander asked: 'And how do *you* do it?' 'Oh, I don't do it at all!' was the response. 'Well, then,' said the patient Alexander, returning to the charge, 'I like the way Dr. Torrey does it much better than the way in which you don't do it!'"

—ACCORDING TO THE view of Mr. Benjamin De Casseres, expressed in an article in the St. Louis *Mirror*, education is the Pandora box from which the morbidity of our moral affliction spring to torment us. His attitude may be gauged from his blunt assertion that Catholicism is right in its antagonistic stand against secular education. "All learning," he writes, "as such, leads to atheism, materialism, cynicism, crime, suicide." Credulity and ignorance are the real bases of civilization, progress and happiness. Ignorance is beneficial. Our veils make us happy; our souls live on the winds of doubt." He could hardly have written a more conclusive argument against his own text than he has done. One need only look at the condition of those countries where Roman Catholic influence has prevailed for centuries and kept the people in ignorance to find evidence of the results of such rule. Spain, Italy, Portugal, Mexico, South America, and until recently the Philippines, furnish examples of the kind of "happiness" that results from the masses being kept in a state of illiteracy. Against Mr. Casseres's wonderful discovery, we may place the opinion of the distinguished Baroness von Suttner, now visiting this country, who pronounces America "a hundred years ahead" of the older lands in all that tends toward civilized progress, social uplift and general enlightenment.

—THE WOMAN SUFFRAGE movement is traveling fast and far. A correspondent of the Boston *Transcript*, writing in Persia, describes a recent scene in the National Assembly of that country while the electoral bill was under discussion. One member, Vakil El Rooy, arose and referred to the clause in the bill declaring that no woman could vote. He announced, for the first time in all the thousands of years that the Persian Empire has existed, that women "had souls and should have the right to vote." The Assembly was thunderstruck! Members sprang to their feet in horrified protest. Some predicted terrible things as the result of this blasphemous utterance, one even going so far as to declare that it meant the downfall of Islam. Another, looking daggers at Vakil El Rooy, moved that no record be made in the journal of the Assembly of this dreadful proposition. Then it was excluded by a unanimous vote of the members, who applauded. It is evident that Persia has a long way to travel before it does justice to its women, as so many other countries are now doing.

—IN HIS EVIDENCE given before the Congressional Committee in Washington, J. Pierpont Morgan declared that a money trust was impossible in this country, or anywhere else. He said: "There is no way in which any one man can get a monopoly of control of money. Even assuming such a thing to be possible, he would immediately lose that control, were he to abuse it. In his opinion, he could never succeed in carrying through a proposition in a board of directors against the wishes of the stockholders. He favored competition to a reasonable extent, but preferred combination. He approved of legitimate speculation, and regarded legislation preventing speculation as inadvisable. Nobody could prevent the public from buying low and selling high. He was four hours on the stand, and answered very frankly all questions put to him by the committee. The special object of the investigation being the alleged existence of a Money Trust, the statement having been made that there was such a trust composed of "interlocking directorates," which controlled $25,000,000,000.

THE ROYAL MESSAGE FROM BULGARIA

QUEEN ELEANOR COMMENDS THE PHILANTHROPY OF THE CHRISTIAN HERALD READERS AND EXPRESSES HER HOPE FOR THE CARE OF THE ORPHANS OF THE WAR. THE PROGRESS OF THE RELIEF WORK. STEPS TOWARD PEACE AT ST. JAMES

AT THE audience which Her Majesty Queen Eleanor granted to the representatives of THE CHRISTIAN HERALD Relief Committee, we were most cordially received by the Queen herself. She commended very highly and very sincerely the Christian philanthropy of THE CHRISTIAN HERALD and its readers and friends. She said in substance: 'I hope for abundant generosity on the part of the larger and more favored nations, especially on behalf of the thousands of orphans created by this war. I have the care and welfare of these children for whom everything remains to be done, very much at heart, and my prayer is that we may be able to save them from the depths of poverty and the consequent retarded development.'"

The Greek Fleet in Phaleron Bay Just Before it Started Out to Take Possession of the Turkish Islands in the Ægean Sea

This message is a part of a recent cablegram in which Pastor Furnajieff acknowledges the receipt of the remittances which THE CHRISTIAN HERALD has forwarded from the Balkan Relief Fund. Mr. Furnajieff and Mr. Atanasoff, the treasurer of THE CHRISTIAN HERALD Relief Committee, are now in the field making investigations and distributing relief. Pastor Furnajieff's last letter comes from the village of Simitli in Macedonia. It reads in part as follows:

"Thanks to the generosity of THE CHRISTIAN HERALD readers scores and hundreds of present-day Macedonians are lifting grateful eyes to heaven for the sympathy of your people. As we work through these regions that have become destitute and cursed by the war, we wish you could realize the situation as we do. We have taken pictures to tell the story in part, but one must see the situation if he is to realize its gravity. We passed through several villages yesterday where we found appalling misery. One-third of the houses in two of them are in ashes. The houses that remain have been robbed of all clothing and food, and can serve for the present only as shelter to the returning fugitives. I say shelter, for rarely the windows or even the doors are left standing. Two other villages we visited remain with not a house burnt (they are both Turkish), but all their provisions are gone. Now the houses, some with doors torn off and all without a window left, serve as shelters to the homeless, cold, and hungry families of the whole village regions near by. The grain of these villages was fed out to the thousands of teams of horses and oxen and the cavalry horses on their hasty pursuit of the enemy.

"We are witnesses that war is a time when men lose their reason. War is brutal; war is heartless; war is savagery. But what can we do for the innocent thousands of non-combatants, now at a time when only liberal food supplies can save the lives of the people? The military authorities have saved a part of the food and have been distributing grain to some families, but this is far from sufficient even for the present need, and what will they have on hand to sow the fields as spring approaches? Hundreds of these people have only bread to eat, while still other hungry crowds around them have practically nothing. We pity these people and appeal to you, dear reader, to ask yourself what would the Golden Rule of the Master ask of you? We appeal to you on behalf of these destitute, homeless and starving people.

"Last evening we stayed till very late in a Turkish house, where we discussed Christianity and Mohammedanism. The five members of the household fully approved all we presented to them about Christ, only at the end, as we told them they ought to accept him, they were silent. They were very, very grateful for our visit and attention, and their hodja (pastor) and chief villager told us very pathetically: 'If it were not for the sympathy of Christian people and the government, we'd all die.'"

The need in other sections of Macedonia is growing daily more acute, and steps will be taken as rapidly as possible for its relief. From Bitoljia, near Monastir, THE CHRISTIAN HERALD received this cablegram a few days ago: "Thousands destitute; help needed."

Rev. W. C. Cooper, writing from Salonica a few weeks ago, said:

"The sudden and swift campaign of the Balkan allies has driven the Turkish population into our city like hares fleeing before a hunting party. They came by hundreds and by thousands; on foot, on pack animals, on carts piled high with their few earthly possessions, and in trains filled to overflowing, and with even women and children on top of passenger coaches. The city government placed them in the numerous mosques, and, for a time, fed them with bread; but, as the fall of the city drew near, these bread rations were discontinued.

"The Moslem population is everywhere cowed and helpless. The strange fear which caused the armies in this part of Macedonia to run helter-skelter, throwing away arms, blankets, knapsacks, canteens, and clothing, seems to have acted upon the entire population, and they are helpless as a flock of sheep. The Turks living in the city have taken a great many into their own homes, and there are still thousands at the mosques to be fed by charity. The American missionaries, seeing men, women and children starving at their doors, could do nothing else but take what little funds they have and invest in bread and feed the hungry so long as money held out. They are co-operating with a committee, the honorary head of which is Queen Olga of Greece, who is now here with the king. The Greek pastor, Mr. Aristides Mehitsopolous; the German pastor, Mr. Bruneau; and the wife of the newly appointed Greek governor of the provinces take part in the work.

"With the help of the Mohammedan priests officiating in these mosques, we have obtained complete lists of the responsible heads of the various families, and have granted to every head of a family a ticket showing the number of members in his household, babies in arms not being counted. The lists thus collected aggregate about ten thousand people to-day, and is constantly growing. For every four persons one loaf is given; thus, each person has one fourth of a loaf of dry bread as his food supply for twenty-four hours."

• • •

"Why then did we fight?" "What is the return for our victories?" "It is a mockery and not a serious conference!" Such were the shouted exclamations of the envoys of the Balkan Allies when they had listened to Turkey's counter proposals for peace in the Near East. Dr. Daneff, chief of the Bulgarian delegates, was much excited. Shaking his arms in the air, he exclaimed: "For whom then have we fought?" Mr. Lazar Miyuskovitch, a Montenegrin representative, shouted with a firm voice: "I am going to pack and return to resume my place at the front!" while Stojan Novakevitch, who is called "the Servian Bismarck," said dryly: "The Turks have not yet learned that honesty is the best policy." All the delegations left St. James's Palace in a highly excited state, the Greeks leading the way.

The Turkish document that precipitated all this disturbance was read by Rechad Pasha, and demanded that the province of Adrianople remain under the direct administration of Turkey; that Macedonia be converted into a principality with Salonica as its capital, the principality to be under the suzerainty of the Sultan of Turkey, but governed by a prince chosen by the Balkan allies and nominated by the Sultan of Turkey, this prince to be a Protestant and from a neutral State; that Albania be autonomous under the sovereignty of the Sultan and governed by a prince of the imperial Ottoman family, who is to be chosen for a term of five years, with the possibility of renewal of his appointment; that all the islands in the Ægean Sea remain Turkish, and that discussion of the Cretan question be left for settlement between Turkey and the great Powers.

On January 2 the first definite progress was made in the Peace Conference. The Turks on that date abandoned their dilatory tactics, and their leader submitted to the following definite proposals:

The cession to the Allies of the Turkish provinces in Europe to the west of the vilayet of Adrianople.

The autonomy of Albania, within boundaries to be determined by the great Powers.

The future of Crete to be reserved for decision by the Powers that act as guarantors under the suzerainty of the Sultan.

Turkey refuses to surrender the Ægean Islands, which are claimed as possessions of Asiatic, not European Turkey.

After an hour of private consideration, the Allies informally discussed the proposals with the Turks, assenting to the plan outlined for Albania, and agreeing that a rectification of the national boundaries in Thrace must be made. The Bulgarians refused, however, to give up their claim on Adrianople, and the conference adjourned to allow the Turks to communicate with Constantinople.

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The receipt of the following contributions from THE CHRISTIAN HERALD'S readers for the Balkan Relief Fund are hereby acknowledged:

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All contributions for the relief of the victims of the war and for the care of the sick should be forwarded to The Balkan Relief Fund, THE CHRISTIAN HERALD, Bible House, New York City.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Unseen Witnesses

WE HAVE before us a letter from a reader of THE CHRISTIAN HERALD who has lately suffered a great bereavement. The writer says: "Your figure of speech that 'death is only a veil' and 'transparent to those on the other side' is a beautiful thought to me. A near and dear one has lately passed over. What grounds have we for such a belief?"

This is a type of many other letters of a similar character that reach us from time to time. Yet a little reflection, a little searching of God's own word as revealed to us in the Scriptures, would suffice to bring to those troubled souls the sweet assurance they are longing for. In the twelfth chapter of Hebrews, the writer says that we are encompassed by a great "cloud of witnesses." He borrowed this figure from the amphitheatre, where a vast assemblage "witnessed" the contests with eager attention, and he applied it to the spiritual struggle going on here on earth, which is watched by the multitude of unseen heavenly witnesses. It was of these that Milton wrote:

> Millions of spiritual creatures walk the earth
> Unseen, both when we wake and when we sleep.

At the Transfiguration on the "Mount of Vision," the three disciples saw the faces of Moses and Elias as they talked with Jesus. In the parable of Dives and Lazarus, Jesus himself pictured the same thought of the personal interest of those who had passed from earth in the welfare of those who remain. But there are other watchers who bring reinforcement to troubled souls here—heavenly hosts, like those that filled the mountains around Dothan when Elijah, knowing them to be present and seeing them with the eye of faith, prayed that the eyes of his servant might be opened to the same glorious vision, and they were opened accordingly. We, too, if we have the faith to look, may become aware of the presence of the divine battalions in the heavens, watching our acts, sympathizing with our hopes and our prayers, joining with us in our triumphs, and helping us up after our failures. "The whole camp of God," says a spiritual writer of our own day, "is glittering with lights, while sentinels such as ourselves are standing in the darkness invisible." Who can estimate the strength, the impulse, the courage which such a thought and so sublime a conviction should give to the soul of the sojourner on earth?

Then there are within this spiritual sphere countless numbers of our living friends, though we may never know or meet them, who by their prayers and their sympathy assist in giving force and direction to our lives.

To these multitudes of "witnesses" in the natural and spiritual worlds we must add the greatest Witness of all—God himself, whose beneficent Omniscience and protecting care and guidance are over all his works. If it were not enough to know that he understands our needs, hears and answers our prayers; that he has numbered the very hairs of our head; then let us remember that he has done more than all this, for he so loved the world that he sent his own Son to save it. And we, who trust in him, have a Comforter, also his messenger, as our guide and teacher while we are here. Thus not only are we surrounded by God's love and kindness, but all heaven and earth are full of witnesses, although we only see them with the eyes of faith; but when we have passed over, then we shall see with unveiled face and know more of the goodness and care that have surrounded us here.

Turkey-In-Asia!

THE first definite hopes of peace during the session of the plenipotentiaries at London appeared on January 2, when Rechad Pasha, the representative of Turkey, declared that his government was willing to relinquish all its European territory except the vilayet of Adrianople and the small strip of land lying between that city and Constantinople. Bulgaria made a vigorous stand to gain Adrianople as her own possession, and Greece was eager to secure the Ægean Islands. But with the fate of Albania and Crete left to the Powers and the great objective gained of driving Turkey practically out of Europe, the final settlement of details was not supremely difficult.

It is interesting to forecast the influence the Balkan States will have henceforth in the politics of Europe. It is to be hoped that the Allies, having stood together throughout the rigors of war and the subtleties of diplomacy, will stand together as they settle down to the pursuits of peace. More compactly united than ever in their history, with a new spirit of hope and vigor born of their splendid martial triumphs, they will stand as a barrier against Turkish aggression and as a bulwark for the Christian faith in Europe. While Servia may not be allowed the fulfilment of her hope for a port on the Adriatic, she will have practically the same advantage by being allowed free passage to an Albanian port. The Montenegrins, probably the most habitual warriors of the Allies, will, it is hoped, use their fine prowess in splendid developments of the agricultural and industrial resources of their mountain homeland. Bulgaria, which has made quick history for herself during the past few decades, becomes a still greater power, and Greece is given a further opportunity to regain more of her ancient glories.

Most interesting is the question: "What will Turkey do now?" It would be ungracious at this time to emphasize her errors of the past. With the faith of the people based upon a false religion, her ideals of the rights of human life so often wrong, she has been out of place in Europe. She becomes now in fact what she has been so long in spirit, an Asiatic State. Her face is toward the past; her hopes for national health and greatness and achievement are growing dim. But the path toward national purity, toward a policy of protection and justice for all her inhabitants and dependencies, lies clear before her. Let Christendom pray and hope that, chastened as she has been by the cruel war now ending, she may take that path.

The Convicted Dynamiters

AFTER a full and fair trial in the Federal Court in Indianapolis, thirty-eight of the forty accused members of the International Association of Structural Ironworkers have been convicted of participation in the dynamite conspiracy cases. Five of the accused are under suspension of sentence, and the remainder have been sentenced to various terms of imprisonment of from one to six years. Frank M. Ryan, president of the Union, received the severest sentence—seven years—while Vice-President Butler, Secretary Hockin, Secretary Tveitmoe and three other prominent officials got six years apiece. This remarkable trial and its result will establish in the minds of unions throughout the country the principle that, in disputes between labor and capital, the resort to violence can never be justified and is certain to bri about its own punishment. These men were sho by conclusive evidence to have instigated a financed over ninety dynamite outrages in differe States during the last seven years. The crim of which they were guilty, directly and inc rectly, were so startling as to be almo incredible. They were conspirators against economic order as beneficent to the work here as in any country on the globe. It w this same union of which John J. McNama was secretary-treasurer when he planned and ca ried out the explosion at Los Angeles, out of whi the present trial and its convictions grew. Tl disclosures that followed were of such a charact and so far-reaching that it became the duty of t Federal authorities to make the investigation tho ough and the punishment exemplary. That the a cused did not get the full penalty of the law w wholly due to the leniency of the court. Mea while, the universal conviction is that the guilt chiefs and their allies have got their just due, an that their conviction and sentence should det other wrong-headed persons from applying phys cal violence in labor disputes. Will it have th salutary effect? If ever the skirts of labor are t be cleared of contamination, it must be by the ado tion of a policy of instant repudiation of ever measure of lawlessness and violence. Orchard, th McNamaras, and later the Structural Ironworke dynamite criminals were all in turn objects c union sympathy and support, which was as mis placed as it was undeserved. Our laws are equall just to labor and capital, and protect the worker a fully as the employer. The Indianapolis sentence meet the approval of the whole country and shoul stand as a wholesome warning for the future.

The Zionists and Jerusalem

DR. MAX NORDAU, president of the Tent Zionist Congress, foresees in the impendin partition of Turkey an opportunity for carryin out the Zionists' policy of Jewish restoration i Palestine. Four hundred thousand Jews, he write will be prepared loyally to carry out any plan an to bear their share of any burden which looks t Jewish restoration. There are one hundred thou sand Jews in Palestine to-day, and he believes tha if conditions were favorable, there would be an im mediate influx of his race to the old land, ready t buy the soil at a higher price than any other pur chaser. His idea is to make of Jerusalem an Ot toman national city. Another scheme has als been suggested, viz.: that the allied forces of Chris tendom should purchase outright from Turkey th Holy City and possibly all Palestine. Turkey after the war, will need money. Would it sell Pal estine and thus repair its shattered finances From Sinai to Damascus and from the land o Moab to the Mediterranean is a territory in whic the Ottoman Empire has no specifically "sacred' places of its own, while to the Christian people every foot of the soil is hallowed. Such a purchas would be a bloodless conquest. Europe and Amer ica alone would contribute more than sufficien funds. Jerusalem could be made a "free city" an the Jews themselves, it is believed, would gladl co-operate in such a movement, which would giv promise of the reclamation of their ancient seat Many will regard the scheme as visionary, but w are living in strange and wonderful times. Such a plan would necessarily involve the official co-opera tion of all the Christian powers, East and West, a its stability could not otherwise be guaranteed.

Dr. Jowett's Meditations

IF WE could only walk every morning along th borders of Beulah Land, and breathe the refresh ing airs of that delightful country, how much bette equipped we would be for the every-day cares an trials of life! Such delightful morning rejuvenatio is found in the *Daily Meditations*, which Rev. Dr Jowett is contributing to every issue of THE CHRIS TIAN HERALD, and which are proving a source o spiritual health and invigoration to a multitude o renders. Several have written to us in the expecta tion that the *Meditations* would have been in book form. We should have made it quite clear in our announcement that not a book, but a series of arti cles was contemplated by the good doctor. It was his thought that the daily help should be ready for the daily task, the "morning song" to cheer, the draught of "living water" to sweeten the day's trials. Seven of these meditations will appear in every issue of THE CHRISTIAN HERALD during 1913.

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Storm Drives Ship Aground

AT FOUR o'clock in the morning before Christmas, the wireless station at Atlantic City, N.J., caught this message: "*Turrialba* ashore off Barnegat. Heavy snowsquall. Ship afloat ft. Fast forward. Assistance necessary. Signed by Captain Lindsey." The operator gave the alarm mmediately, and to the life-saving stations at Atntic City, at Little Egg Harbor, at North and outh Brigantine, at Barnegat, and at Abescon the ord was flashed that the 5,000-ton fruit steamhip *Turrialba*, the largest one of the line, on her naiden trip had gone ashore on the sandbars which tretch out into the water for miles along the coast etween Cape May and Asbury Park. The ship had crew of eighty, a list of fifty-seven passengers, nd a heavy cargo of fruit and other articles. Before daylight the United States revenue cutter *Seneca* started from Tompkinsville, Staten Island, nder the command of Captain Charles E. Johnson ith a crew of eight officers and sixty-five men. he snowstorm was blowng so savagely that the *Seneca* and the wrecking essels had to halt at Sandy Hook for a while, nd then the *Seneca* hasened to the ship's side nd brought hope and joy o all on board the illated vessel. Meanwhile he men of the life-saving ervice on the coast were naking the heroic atempts at rescue that alvays characterize them. Captain Lambert Parker nd the crew of the Abeson Life-Saving Station vere among the first to ttempt to put out to the *Turrialba*. They launched heir self-baling, noninkable craft, a powerboat, and got beyond the breakers, but in the atempt to make the two niles to the ship through he bad wind and water he engine broke down nd the boat was thrown bout as a cork and onto he shore, the men barely scaping with their lives. The power-boat of the Asbury Park station started on its twenty-fivenile journey for rescue, when the engine stopped nd they had to go back o port. From Little Egg Harbor, North and South Brigantine and Barnegat the life-saving crews succeeded in launching their crafts. Many hours elapsed before the storm subsided sufficiently o transfer the passengers to the *Seneca*, which was lone without the loss of a man, woman or child or piece of baggage. A large quantity of bananas was thrown into the sea, and the rest of the freight was taken away in barges. The ship, rudderless nd otherwise disabled, was pulled off the shoals nd towed into port for repairs. The place where he ship ran aground is one of the most dangerous on the Atlantic coast, and ships require especial precautions in approaching it. The promptness nd heroism manifested by the rescuers is a just cause of pride to every American. There are fearful spiritual storms that throw souls upon the rocks nd sands. There are many faithful ones who rush to the rescue of those thus shipwrecked. The fortunate saving of those on the *Turrialba* suggests he escape of those with Paul in his shipwreck.

And so it came to pass, that they escaped all safe to land. Acts 27: 44.)

Subway Passenger Record Broken

ALL records on subway traffic were broken the other Monday, when 1,208,626 passengers were carried in the New York subways on that day. The previous high record was on October 14 last, during the review of the American warships in the North River. On that day 1,199,747 passengers were carried. The next highest number conveyed was 1,179,512 during the Hudson-Fulton celebration in September, 1909. With this vast facility for handling the public, New York City has just closed contracts for scores of miles of new subways, at a cost of hundreds of millions of dollars. Migration is one of the factors of enlightenment, of civilization. So the prophet says:

Many shall run to and fro, and knowledge shall be increased. (Dan. 12: 4.)

Wanted to Be Beautiful

A YOUNG lady in Brooklyn, of good character and name, noticed some wrinkles in her face which somewhat marred a comely countenance. A friend told her that bichloride of mercury taken in small doses would remove the wrinkles and made her features and complexion more beautiful. She followed the advice, and the poison killed her. The coroner is investigating the case, and is in search of the friend who recommended the alleged beautifier. We have no idea that the person recommended the chemical, anticipating any danger, or that the victim looked for anything but a beneficial result from its use. There are young ladies of good families and right intention, whose vanity leads them to arts for the improvement of the beauty of the features and dress, which are dangerous to health and to morals. Real beauty lies in behind the physical features. This beauty of spiritual feature Stephen had before the council:

And they saw his face as it had been the face of an angel. (Acts 6: 15.)

The Fruit and Passenger Laden Steamer "Turrialba" on the Sands Just off the Atlantic Coast at Barnegat, N. J.

Saved Others, Lost Himself

THE ice broke on Crotona Park Lake, New York City, and four persons were drowning. An excavalryman of the United States service named Berger went to them; the ice broke, letting him into the water. He brought one to safety, then another, and in trying to save the third, the boy caught him around the neck and held him under till both were drowned. Berger's name is not on the calling list of fashionable society, nor in the pages of newspapers, but he was a real hero, and a martyr, imitating his Master, of whom it was said:

He saved others; himself he cannot save. (Matt. 27: 42.)

Seals Protected by Law

IN 1911 the United States, Great Britain, Russia and Japan made a treaty to stop the wanton slaughter of seals in the North Pacific. The treaty was supplemented last August by an act of Congress. No more seals are to be killed for five years, except the young males on land for food. The United States owns most of the seals and has since 1867, when the Pribiloff Islands were ceded to it by Russia, but neither sense or humanity has marked the killing. When the mother seal has been out for a swim, getting food for her young left in safety on an island, she has been killed recklessly, and her offspring have perished with starvation. The average woman of the country is deeply interested in the reduction of the cost of living, in groceries, produce, dry goods, clothing, etc. Only a few comparatively will be concerned in the price of sealskin sacks. Those who are will be likely to have to pay more for this kind of furs than heretofore, as the supply will be virtually cut off for five years, unless it should be that fashion would in the meantime relegate the sealskin garment to the cedar chest and designate something else to take its place. Wearing the skins of animals as clothing was a primitive custom thus referred to:

Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. (Gen. 3: 21.)

Young Rockefeller's Prayers Answered

JOHN D. ROCKEFELLER, Jr., made a New Year's address the afternoon of the last Sunday of the year at the beautiful Y. M. C. A. building in Tarrytown, N. Y., which voiced the strongest faith in prayer, and inspired the highest and holiest ambitions in young men for the new year. The speaker gave this significant personal experience: "There came a time in my life when I met with a grave crisis. My happiness and usefulness in this world depended on the decision. I prayed every night for four years. One morning before the sun arose—before dawn had broken—I awoke and felt just as sure of which road to take as if there had been a big sign to guide me. I was so sure that I got up from bed, lighted a lamp and wrote a letter committing myself to that course. No man can prove to me that there is nothing in prayer after my experience. God answered me. And there is not a man present whom he will not answer if that man asks sincerely. I say to you young men that there is nothing you cannot achieve if you pray to God for help. But if you pray, you must be willing to abide by the answer." Mr. Rockefeller continued his remarks to the boys, based on Paul's question: "Lord, what wilt thou have me to do?" and closed with this touching tribute to his mother and the Bible: "This worn-out Bible I hold in my hand was given to me by my mother thirty years ago. I cherish this Bible as I do nothing else in the world. I prize it because it tells me that my mother is praying night and morning for her boy. I think I have the best mother that ever lived. Doubtless each of you thinks that your mother is the best. I hope you do. Always think of your mother, and she will keep you from doing anything wrong and she will inspire you to do things that are great and noble. The new year is upon us. The book is made up of clean sheets only. There is not a mark on any of its pages. See to it that your books contain nothing but good marks this year. Find out what is right to do, and then pray; pray to God for the courage to make you do what is right. Your prayers will be answered." Sons of rich men are often lazy, trifling, intemperate and dissolute wrecks and mockeries, made so by the indolence and social temptations incident to the luxury of wealth. Very many sons of the rich, however, overcome the handicaps of their environment and become our leading professional and business men, and true specimens of a Christian manhood. The beautiful tribute of this son to his Christian mother and to God's Word and his implicit faith in the answer to prayer takes us into the presence of our Elder Brother, who knows no difference between the rich and the poor, the high and the low, the learned and the unlearned, who bids all to come in sweet fellowship to the foot of his cross, and to a life consecrated to his service of love, and gives this commandment to them with a blessed promise.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. (Matt. 7: 7.)

THE SPIRIT OF CAIN*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

WHENEVER we have a Bible lesson to study, it will help very much the interest of it if we know whether Jesus ever said anything about it. This we can always discover by turning to the lesson in the Red Letter Bible. If referred to by Jesus, we shall find it printed in red, and in the margins we shall find indicated where in the Gospels we can read what Jesus said about it. Take, for example, this lesson about Cain and Abel. The sad story is printed in red, showing that Jesus did refer to it, and in the margins we see noted Matt. 23: 35 and Luke 11: 51. We turn to the Gospels and read the verses indicated. We read in Matthew that Jesus was uttering a denunciation of the Scribes and Pharisees, and he rebuked the Cainlike spirit which was in them, and pronounced them guilty of all righteous blood shed upon the earth from the time of Abel. And in Luke's Gospel we read very much the same: "From the blood of Abel," etc. Cain was a brother, but he lacked the brotherly spirit; ay, worse, he had instead the spirit of a murderer. Cain was envious of his brother Abel. Abel had found favor with God, and Cain had not. This was shown when God accepted the sacrifice of a lamb by Abel, and would not receive the grain and fruits offered by Cain. Abel's sacrifice typified Jesus, the Lamb of God, slain from the foundation of the world, and we must believe that he had received instructions from his father Adam about the Redeemer promised on the occasion of his sin in the Garden of Eden. Certainly Cain had received similar instruction, but he ignored it, and made only an offering which in effect said: "I thank thee," when he should also have offered a sacrifice of a lamb, which would have been the same as saying: "I have sinned." Cain envied his brother Abel the favor of God, and envy quickly led to hatred, and hatred to murder. So Cain became the first murderer, a distinction that made him not only famous but infamous. Then God himself asked the question: "Where is Abel thy brother?" Cain answered the question by the impudent query: "Am I my brother's keeper?" Then God showed himself to be the Avenger of the innocent, and he pronounced sentence upon Cain: that he should be a fugitive and a wanderer upon the earth; he was to be henceforth a brother to no man, and to be identified with those whose hand is against every man. "My punishment is greater than I can bear" was the response of Cain. Then God gave him assurance that his own life should not be taken, and God sealed this promise with a sign upon Cain.

We can not unfold our newspapers without seeing that the spirit of Cain is abroad in the land. On every page and in almost every column we find accounts of murders, thefts, suicides, bribe-takings, divorces, kidnappings, etc., that can but make us feel that Cain has many descendants even in this twentieth century, and their tribe is ever increasing! The Cainlike spirit exists among nations as well as among individuals, but if this spirit was not in individuals, it would not be in the nations.

Brotherhood was a failure in the family of Adam, and it has been a failure in many families since then. Men did not learn the true meaning of brotherhood until the coming of Jesus Christ, "of whom the whole family in heaven and earth is named" (Eph. 3: 15)—the Christian family. What did the first brothers do in that family? John and Andrew were the first disciples of Jesus, and when they had been sitting one day at the feet of Jesus, learning of him, they left Jesus for a time to go and find their brothers that they might bring them into the same sweet communion. Andrew found his own brother Simon, and John found James. So it has been ever since—the Christly man is unselfish, and thinks first what he can do for his own brothers; and then all men become his brothers—those in the town where he lives; in the same nation; in all nations.

THE FIRST DEATH

From the painting by W. A. Bougereau

The whole world is thus brought into kinship through Christ. Not only does the Christ spirit make brothers of all men, but it has truly been said: "Every relation sustained by one human being to another feels the inspiring touch of the love of Christ. It strengthens the bond between husband and wife; it sweetens the tie between parent and child till the earthly home savors of heaven; it welds the hearts of kindred till all family burdens and sorrows are kindly adjusted to the strength of each; it kindles the flame of neighborly regard, and beautifies the community and creates sympathies and activities which relieve the asperities of a world of sin." By nature we all belong to the family of Adam, and we are quite prone to be Cainlike. Let us seek for a speedy adoption into the Christian family where we may live under the sway of loving-kindness.

Social welfare is a new phrase formed to describe all sorts of enterprises that are being set forth to make the conditions of life more conducive to the moral and physical well-being of all classes of people. This indicates a quickened conscience about being our "brother's keeper." It is just the oppos of the Cain-spirit. The social welfare movem finds expression in such things as safety applian in machine shops and factories; safeguards mines; child labor organizations for the protect of children; out-door sanitariums for the cure tuberculous patients; roof-top schools for childi of the poor afflicted with tuberculosis; plans better housing of the poor; "swat-the-fly" crusad that reduce greatly the ravages of typhoid fe and infantile paralysis; the destruction of m quitoes, that has largely done away with yell fever and malarial diseases; hygienic and den graphic congresses, which present in a popular w plans for sanitation and healthy living conditio publication of hints as to diet and values of foo so that all people may know how to eat sanely a safely—getting the most go out of their food; the constr tion of better roads and t introduction of the telepho system and postal facilities rural districts, which bring farmers and other country re dents many of the advantag of the town or city. These mu all be counted as belonging social welfare. They are t appreciation of the Christ-spir not found in heathen lands u less adopted from Christi lands. Dr. Graham Taylor the *Survey* says: "That religi and society, the church and t community have values to e change becomes clearer in t consciousness of those worki for each. Indeed, it becom more and more evident that wo truly done for one serves t other. Though not identical aim, the church and the comm nity can not be separated. the community fails, the chur can not succeed. If the chur fails, the community is not su cessful."

. . .

"Have you any seeds of kin ness for sale?" a little bo asked at a seed store.

"Seeds of kindness? Wha are they?" asked the seedsma

"I have a little garden, and want to plant some kindnes seeds," replied the boy.

"Oh, they come in a mixe package," said the seedsman, a he took a big book from the shelf.

"That looks like a Bible," the boy thought, an sure enough it was.

"Let me see; I think I shall find that passage i the first chapter of II. Peter," said the man. "Ye there it is. See if you can read it for me, beginnin with the fifth verse." So the boy read: "And beside this, giving all diligence, add to your faith, virtue and to virtue, knowledge; and to knowledge, tem perance; and to temperance, patience; and to pa tience, godliness; and to godliness, brotherly kind ness; and to brotherly kindness, charity."

"Eight kinds of seeds in this package, you see, said the man. "But aren't there any real seeds? asked the boy. "Does it mean that you are just t be kind to folks?" "Yes, that is what it means, replied the man, "but charity and kindness an faith are real things; and if you plant them in you heart, they will live and grow just as seeds grov in the garden." "I shall find that package o mixed seeds in my Bible when I get home," said th boy, "and it may help me to be kind all of th time."

* THE SUNDAY SCHOOL LESSON for January 26, 1913. Cain and Abel, Gen. 4: 1-15. GOLDEN TEXT. "Whosoever hateth his brother is a murderer." I. John 3: 15.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

"I AM A READER of THE CHRISTIAN HERALD and have been greatly interested and helped by questions and suggestions offered in THE CHRISTIAN HERALD concerning Sunday school superintendents and their work. I am superintendent of a Sunday school where we have a membership of about 155 with an attendance averaging 110. I wish that I could get suggestions as to keeping up the interest in Sunday school work and the conducting of the hour, or that part of the hour, allotted to me. I am new at the work, having been in active church work only about ten months, but am ambitious to do the work with credit and profit to God. I find the most of my trouble is, or at least I seem to feel, that my part of the service has the sameness that becomes stale to the not over-interested scholar." Yes, "sameness" monotony will kill a Sunday school or any other enterprise. It is dry rot; in such a case rut and rot become synonymous. This does not signify that there should be a complete change in the program every Sunday. Let the superintendent be a close observer, and at the first symptom of a loss of interest, which is usually inattention or restlessness, let a change be made in the program. Suggestions as to how this may be done are as follows: Instead of the usual "opening hymn," have a song service of ten or fifteen minutes, in which selections made by scholars are sung. Improve the singing by having different sections sing two or three lines of the same verse, the whole school joining in the chorus. Endeavor to organize a Sunday school orchestra, which shall play occasionally. Instead of always reading the lesson himself, let the superintendent call on a teacher to do it, or ask a whole class to stand and read it in concert. Let the superintendent sometimes have a preview instead of a review of the lesson. By so doing he will open up the lesson for study, rather than give closing thoughts. Do not weary scholars with many "announcements." Sometimes have these written on the blackboard to be read aloud by the school in concert. Appoint special days as Parents' Sunday, Home Department Sunday, Rally Day, Decision Day, with exercises appropriate to each. It is plain to be seen that a superintendent should arrange his program before coming to the school, and have it written out, by typewriter if possible. And he should come early, at least fifteen minutes before the opening of the session; half an hour would be better. The time can well be spent in looking after details, seeing that everything is in running order. One superintendent of a school of three hundred took his place near the entrance door, and had the scholars file by him as they came in, each one speaking his or her name. The superintendent turned to each name in an indexed class book (indexed along the edges, such a book as one may purchase for twenty-five cents), and as he marked the attendance he had a moment for the consideration of each scholar, when a kind word was spoken, or an inquiry made. As a consequence, he became personally acquainted with all of his scholars. The attendance of late comers was marked by an assistant who took the superintendent's place. *Sunday School Problems*, by Amos R. Wells, is a book that will arouse and help all Sunday school superintendents. Who will be the next superintendent to ask questions, or send some practical plans for the help of other superintendents? *Help and be helped.*

POLLYANNA

BY ELEANOR H. PORTER

Author of "The Story of Marco," "Into Still Waters," "The Transformation of Margaret," etc.

A SERIAL STORY. ILLUSTRATED BY M. STOCKTON MULFORD

SYNOPSIS OF PRECEDING CHAPTERS

Pollyanna, eleven years old, comes East to live with her aunt, Miss Polly Harrington, of Beldingsville, Vt. Miss Harrington is a lady of most unlovely and ungenerous character, though she believes herself to be a very good woman, and tries vigorously to do in every case what she believes to be her duty. She has consented to receive Pollyanna at the request of the Ladies' Aid Society of the mission church in the West of which the child's father had been pastor. Her mother, Miss Polly's sister, had died some years earlier, her father but recently. The young wife had never received her family's forgiveness for marrying the poor minister. But now Miss Harrington consents to receive the little girl and directs her servant Nancy to prepare a small attic room for her. She wishes to put her at a distance from her own apartments and avoid the risk of her marring the valuable furnishings of any other room. Nancy is sent to the station to meet Pollyanna. From every fresh disappointment she rallies amazingly, always finding something to be glad about. She explains that this is a game which her father had taught her and played with her. Nancy agrees to try to play the game, too. Pollyanna takes jelly to Mrs. Snow, a fault-finding invalid, and wheedles her into having her hair dressed and her curtains raised. After a number of visits Mrs. Snow herself begins to play the game. Pollyanna also meets a mysterious silent Man, who is, she learns later, Mr. John Pendleton, a rich and rather sour recluse, and after a number of one-sided salutations makes him talk to her. Aunt Polly at last has Pollyanna moved to a larger and more beautiful room. After she has surprised her aunt into adopting a stray dog and cat, she finds a homeless boy, and brings him in, confident that Miss Polly will keep him. She is disappointed in this, however, her aunt resolutely resisting the strange influence the little girl has already begun to have upon her. Nothing daunted, Pollyanna takes the boy's case to the Ladies' Aid Society of the Beldingsville church, but here, too, meets with disappointment. Returning through the woods she finds Mr. John Pendleton, who has fallen and broken his leg. He sends Pollyanna to his house, a big, silent and terrifying edifice, to telephone for Dr. Chilton to come with men and a stretcher. Pollyanna performs her errand with amazing alacrity, returning to hold his head on her lap till the doctor comes. Pollyanna takes jelly also to Mr. Pendleton, and begins to sense mysteries. Both Dr. Chilton and Mr. Pendleton appear to have had a special interest in Miss Polly, the thought of this seems to irritate her. Pollyanna continues to pay occasional visits to John Pendleton, and they become fast friends. Pollyanna and romantically-inclined Nancy conclude that Miss Polly and Mr. Pendleton had once been lovers, and Pollyanna decides to try to bring them together again. During a late August call at Mr. Pendleton's, Pollyanna's attention is attracted by a reflected rainbow. To her great delight Mr. Pendleton has a maid bring an old-fashioned candlestick, the prisms from which, when hung in the window, fill the room with dancing color. This suggests to Pollyanna that the sun himself is trying to play her game. Mr. Pendleton hears the story of the game from the first—"from the crutches that should have been a doll." Mr. Pendleton tells Pollyanna that she herself is a living prism.

CHAPTER XVI

SOMEWHAT SURPRISING

POLLYANNA entered school in September. School, in some ways, was a surprise to her, but she enjoyed it. In spite of her delight in her new work, Pollyanna did not forget her old friends, though she could not give them much time now. Perhaps John Pendleton was the most dissatisfied.

One Saturday afternoon he spoke to her about it.

"See here, Pollyanna, how would you like to come and live with me?" he asked, a little impatiently. "I don't see anything of you nowadays."

Pollyanna laughed—Mr. Pendleton was such a funny man!

"I thought you didn't like to have folks round," she said.

He made a wry face.

"Oh, but that was before you taught me to play that wonderful game of yours. Now I'm glad to be waited on, hand and foot!"

"Oh, but you aren't really glad at all for things. You just say so," pouted Pollyanna. "You know you don't play the game right ever, Mr. Pendleton—you know you don't!"

The man's face grew suddenly very grave.

"That's why I want you, little girl, to help me play it. Will you come?"

Pollyanna turned in surprise.

"Mr. Pendleton, you don't really mean—that?"

"But I do. I want you. Will you come?"

Pollyanna looked distressed.

"Why, Mr. Pendleton, I can't—you know I can't. Why, I'm—Aunt Polly's!"

A quick something crossed the man's face that Pollyanna could not quite understand. His head came up almost fiercely.

"You're no more hers than—perhaps she would let you come to me," he finished more gently. "Would you come—if she did?"

Pollyanna frowned in deep thought.

"But Aunt Polly has been so good to me," she began slowly; "and she took me when I didn't have anybody left but the Ladies' Aid, and—"

"But I do. I want you. Will you come?"

Again that spasm of something crossed the man's face; but this time, when he spoke, his voice was low and very sad.

"Pollyanna, long years ago I loved somebody very much. I hoped to bring her, some day, to this house. But—well, I didn't bring her here. Never mind why. I just didn't—that's all. And ever since then this great gray pile of stone has been a house—never a home. It takes a woman's hand and heart, or a child's presence, to make a home, Pollyanna; and I have not had either. Now will you come, my dear?"

Pollyanna sprang to her feet. Her face was fairly illumined.

"Mr. Pendleton—you—you mean that you wish you—you had had that woman's hand and heart all this time?"

"Why, y-yes, Pollyanna."

"Oh, I'm so glad! Then it's all right," sighed the little girl. "Now you can take us both—and everything will be lovely."

"Take—you—both?" repeated the man, dazedly.

A faint doubt crossed Pollyanna's countenance.

"Well, of course, Aunt Polly isn't won over, yet; but I'm sure she will be if you tell it to her just as you did to me, and then we'd both come, of course."

A look of actual terror leaped to the man's eyes.

"Aunt Polly come—*here!*" he cried.

Pollyanna's eyes widened a little.

"Would you rather go *there?*" she asked. "Of course the house isn't quite so pretty, but it's nearer—"

"Pollyanna, what *are* you talking about?" asked the man, very gently now.

"Why, about where we're going to live, of course," rejoined Pollyanna, in obvious surprise. "I thought you meant here, at first. You said it was here that you had wanted Aunt Polly's hand and heart all these years to make a home, and—"

An inarticulate cry came from the man's throat. He raised his hand and began to speak; but the next moment he dropped it nervelessly at his side.

"The doctor, sir," said the maid in the doorway.

Pollyanna rose at once.

John Pendleton turned to her feverishly.

"Pollyanna, for heaven's sake, say nothing of what I asked you—yet," he begged in a low voice.

Pollyanna dimpled into a sunny smile.

"Of course not! Just as if I didn't know you'd rather tell her yourself!" she called back merrily over her shoulder.

John Pendleton fell limply back in his chair.

"Why, what's up?" demanded the doctor, a minute later, his fingers on his patient's galloping pulse.

A whimsical smile curved John Pendleton's lips.

"Overdose of your—tonic, I guess," he laughed, as he noted the doctor's eyes following Pollyanna's little figure down the driveway.

CHAPTER XVII

WHICH IS MORE SURPRISING

ON THE way home from Sunday school the next morning Dr. Chilton overtook Pollyanna, and brought his horse to a stop.

"Suppose you let me drive you home, Pollyanna," he suggested. "I was just driving out to your place to tell you," he went on as Pollyanna settled herself at his side. "Mr. Pendleton sent a special request for you to go to see him this afternoon, *sure*. He says it's very important."

Pollyanna nodded happily.

"Yes it is, I know. I'll go."

The doctor eyed her with some surprise. "I'm not sure I shall let you go, after all," he declared, his eyes twinkling. "You seemed more upsetting than soothing yesterday, young lady."

Pollyanna laughed.

"Oh, it wasn't me, truly—not so much as it was Aunt Polly."

The doctor turned with a start.

"Your *aunt!*" he ejaculated.

Pollyanna gave a happy little bounce in her seat.

"Yes. And it's so exciting and lovely, just like a story, you know. I—I'm going to tell you," she burst out, with sudden decision. "He said not to mention it; but he wouldn't mind your knowing, of course. He meant not to mention it to her."

"Her?"

"Yes; Aunt Polly. And, of course, he would

Continued on next page

THE FATE OF THE DYNAMITERS

ON OCTOBER 1, 1910, the Los Angeles *Times* building in that city was blown up by means of a dynamite bomb, the lives of twenty-one persons being sacrificed.

On December 1, 1911, James B. McNamara pleaded guilty at Los Angeles to having placed the bomb where it accomplished its deadly work, and John J. McNamara, secretary of the International Association of Bridge and Structural Iron Workers, pleaded guilty to having dynamited the Llewellyn Iron Works in the same city on Christmas Day, 1910. Four days later the first named was sentenced to life imprisonment, and the second to imprisonment for fifteen years.

On December 28, 1912, at Indianapolis, after a trial lasting more than three months, and on which the government alone is said to have spent over $750,000, the jury returned a verdict of "guilty" against all but two of the labor union officials who had been charged in an indictment of fifty-two counts with conspiracy to violate Federal laws and aiding in the illegal transportation of dynamite and nitroglycerine on passenger trains.

Many of those convicted were charged with knowing of local explosions on the construction operations by contractors who refused to recognize the union. Ryan, Butler, Clancy, Webb, Young, Cooley, Legleitner and Beum were, however, convicted as having appropriated $1,000 a month out of the funds of the union, the amount being expended by John J. McNamara for explosions. One of the most prominent of the defendants was Herbert S. Hockin, who only resigned as secretary of the union a few weeks ago, and was called "the Iago of the conspiracy," because he helped to instigate the plots, employed Ortie McManigal to carry them out, and afterwards betrayed his fellow conspirators to promote his own interests.

On Monday, December 30, Judge Albert B. Anderson announced the sentences of the convicted men.

Judge Anderson's efforts to give them every possible chance under the law, and his attitude of mercy in the passing of sentences, made one of the most notable features of the final session in the case, when thirty-three were sentenced to terms in the Federal prison at Leavenworth, Kan., and six received suspension of sentence.

The tense and almost tragic aspect of the court proceedings, which were punctuated at intervals by the sobs of women and children, were relieved by the judge's exhibition of clemency and by his grim epigram that "government by injunction is infinitely to be preferred to government by dynamite."

United States Marshal Schmidt and the Superintendent of Police of Indianapolis Leading the Long Line of Condemned Dynamiters to Jail

As the head of the union whose strike was given as the motive for promoting the dynamite plots, Frank M. Ryan was sentenced to seven years' imprisonment, the heaviest sentence of all. He is the president of the Ironworkers' International Union. Sentences of six years were awarded to John T. Butler, Buffalo, vice-president; Eugene A. Clancy, San Francisco; Herbert S. Hockin, ex-secretary, formerly of Detroit; Michael J. Young, Boston; John E. Munsey, Salt Lake City; Olaf A. Tveitmoe, San Francisco, secretary of the California Building Trades Council; Philip A. Cooley, New Orleans; and Frank C. Webb, New York; Jo H. Barry, St. Louis, and Peter J. Smith, Cle land, were sentenced to four-year terms; a Charles N. Beum, Minneapolis; Edward Smyt Peoria, Ill.; Murray L. Pennell, Springfield, I Henry W. Legleitner, Denver; Ernest G. Basey, Indianapolis; George Anderson, Clevela William E. Reddin, Milwaukee; Paul J. Morrin, Louis; Michael J. Hannon, Scranton, Pa.; Willi J. McCain, Kansas City; Wilford Bert Brown, Ka sas City, Mo., and Michael Cunnane, Philadelphia, ceived three-year sentence

Two-year sentences we awarded to Richard H. Ho lihan, Chicago; Frank Higgins, Boston; Frank Painter, Omaha; and Fr Sherman, Indianapolis; a one year and one day James E. Ray, Peoria, Il William Shupe, Chicag William C. Bernhardt, Ci cinnati; Edward E. Phillip Syracuse; Charles Wach meister, Detroit; and Fr Mooney, Duluth, Minn.

The following convicte men were released under su pended sentences: Patrick Farrell, New York; Jam Cooney, Chicago; Hiram Kline, Muncie, Ind.; Frank Murphy, Detroit; Edwar Clark, Cincinnati; Jam Coughlin, Chicago.

Sentences of a year and day were imposed so that th prisoners might be taken to Federal prison instead of be ing confined in county jails.

. . .

These sentences close wha may be termed a seve years' conflict between trade unions and employers wh stood for "the open shop," for although th explosion of the Los Angeles *Times* building wa the most disastrous of the violent deeds per formed by those now suffering for their participation in them, it was by no means the first. In 1905 four of these outrages took place; in 1906, 12; in 1907, 6; in 1908, 29; in 1909, 22; and in 1910, 29 In 1911 there were eleven more.

Two days after the pronouncement of the sentences, Judge Anderson granted a writ of error to the condemned men, for whom a request for a writ of supersedeas will be addressed to the United States Circuit Court of Appeals.

POLLYANNA

Continued from preceding page

want to tell her himself instead of having me do it—lovers, so!"

"Lovers!" As the doctor said the word, the horse started violently, as if the hand that held the reins had given them a sharp jerk.

"Yes," nodded Pollyanna, happily. "That's the story part, you see. I didn't know it till Nancy told me. She said Aunt Polly had a lover years ago, and they quarreled. She didn't know who it was at first. But we've found out now. It's Mr. Pendleton, you know."

The doctor relaxed suddenly. The hand holding the reins fell limply to his lap.

"Oh! No; I—didn't know," he said quietly.

Pollyanna hurried on; they were nearing the Harrington homestead.

"Yes; and I'm so glad now. It's come out lovely. Mr. Pendleton told me all about the woman's hand and heart that he used to want, and I found out that he wanted it now; and I was so glad! For, of course, if he *wants* to make up the quarrel, everything will be all right now, and Aunt Polly and I will both go to live there, or else he'll come to live with us. Of course Aunt Polly doesn't know yet, and we haven't got everything settled; so I suppose that is why he wanted to see me this afternoon, sure."

The doctor sat suddenly erect. There was an odd smile on his lips.

"Yes; I can well imagine that Mr. John Pendleton does want to see you, Pollyanna," he nodded, as he pulled his horse to a stop before the door.

Pollyanna found a very nervous John Pendleton waiting for her that afternoon.

"Pollyanna," he began at once, "I've been trying all night to puzzle out what you meant by all that, yesterday—about my wanting your Aunt Polly's h-hand and heart all these years. What did you mean?"

"Why, because you were lovers, you know—once; and I was so glad you still felt that way now."

"Lovers! your Aunt Polly and I?"

"Why, Mr. Pendleton, Nancy said you were!"

The man gave a short little laugh.

"Indeed! Well, I'm afraid—that Nancy—didn't know."

"Then you—weren't lovers?" Pollyanna's voice was tragic with dismay.

"Never!"

"And it *isn't* all coming out like a book?"

There was no answer.

"Oh, dear! And it was all going so splendidly!" almost sobbed Pollyanna. "I'd been so glad to come—with Aunt Polly."

"And you won't—now?" The man asked the question without turning his head.

"Of course not! I'm Aunt Polly's."

The man turned now, almost fiercely.

"Before you were hers, Pollyanna, you were—your mother's. And—it was your mother's hand and heart that I wanted long years ago."

"My mother's!"

"Yes. I had not meant to tell you, but perhaps it's better, after all, that I do—now." John Pendleton's face had grown very white. He was speaking with evident difficulty. "I loved your mother; but she—didn't love me. And after a time she went away with—your father. I did not know until then how much I did—care. The whole world seemed suddenly to turn black under my fingers, and— But never mind that. For long years I have been a cross, crabbed, unlovable, unloved old man—though I'm not nearly fifty yet, Pollyanna. Then, one day, like one of the prisms that you love so well, little girl, you danced into my life, and flecked my dreary old world with dashes of the purple and gold and scarlet of your own bright cheeriness. I found out, after a time, who you were; and—and I thought then I never wanted to see you again. I didn't want to be reminded. But—you know how that came out. And now I want you always. Pollyanna, won't you come—*now?*"

"But, Mr. Pendleton, I—there's Aunt Polly!" Pollyanna's eyes were blurred with tears.

He made an impatient gesture.

"What about me? How do you suppose I'm going to be 'glad' about anything—without you? Why, Pollyanna, it's only since you came that I've been even half glad to live! But if I had you for my little girl, I'd be glad for—everything. And, as for you—I'd try to make you 'glad,' too, my dear. You shouldn't have a wish ungratified. All my money, to the last cent, should go to make you happy. I need you, little girl," he added, his voice softening into tender pleading once more. "If ever, ever I am to play the 'glad game', Pollyanna, you'll have to come and play it with me."

The little girl's forehead puckered into a wistful frown.

"Aunt Polly has been so good to me—" she began; but the man interrupted her sharply.

"Of course she's been good to you! But she doesn't want you, I'll warrant, half so much as I do," he contested.

"Why, Mr. Pendleton, she's glad, I know, to have—"

"Glad!" interrupted the man, thoroughly losing his patience now. "I'll wager Miss Polly doesn't know how to be glad—for anything! Oh, she does her duty, I know. She's a very dutiful woman. I've had experience with her 'duty' before. I'll acknowledge we haven't been the best of friends for the last fifteen years or so. But I know her; and she isn't the 'glad' kind, Pollyanna. She doesn't know how to be. As for your coming to me—you just ask her and see if she

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DAILY MEDITATION
FOR EVERY DAY IN THE YEAR
BY REV. J. H. JOWETT, D. D.

WEDNESDAY, January 15. James 1: 12-20. Evil enticements always come to us in borrowed attire. In the Boer War ammunition was carried in piano cases, and military advices were transmitted in the skins of melons. And that is the way of the enemy of our souls. He makes us think we are receiving music when he is sending explosives: he promises life but his gift is laden with the seeds of death. He offers us liberty, and he hides his chains in dazzling flowers. "Things are not what they seem."

And so our enemy uses mirages and will-o'-the-wisps and tinseled crowns. He lights beacon-fires on perilous coasts to snare us to our ruin. And therefore we need clear, sure eyes. We need a refined moral sense which can discriminate between the true and the false, and which can discern the enemy even when he comes as "an angel of light." And we may have this wisdom from "the God of all wisdom." By his grace we may be kept morally sensitive, and we shall know our foe even when he is a long way off.

THURSDAY, January 16. Psalm 139: 1-12—*"Thou knowest my thought afar off."* That fills me with awe. I cannot find a hiding-place where I can sin in secrecy. I cannot build an apparent sanctuary and conceal evil within its walls. I cannot with a sheep's skin hide the wolf. I cannot wrap my jealousy up in flattery and keep it unknown. "Thou God seest me." He knows the bottom thought that creeps in the basement of my being. Nothing surprises God! He sees all my sin. So am I filled with awe.

"Thou knowest my thought afar off." This fills me also with hope and joy. He sees the faintest, weakest desire aspiring after goodness. He sees the smallest fire of affection burning uncertainly in my soul. He sees every movement of penitence which looks toward home. He sees every little triumph, and every altar I build along life's way. Nothing is overlooked. My God is not like a policeman, only looking for crimes; he is the God of grace, looking for graces, searching for jewels to adorn his crown. So am I filled with hope and joy.

FRIDAY, January 17. I. John 3: 4-10. Sin is transgression. It is the deliberate climbing of the fence. We see the trespassboard, and in spite of the warning we stride into the forbidden field. Sin is not ignorance, it is intention. We sin when we are wide-awake! There are teachers abroad who would soften words like these. They offer us terms which appear to lessen the harshness of our actions; they give our sin an aspect of innocence. But to alter the label on the bottle does not change the character of the contents. Poison is poison, give it what name we please. *"Sin is the transgression of the law."*

Let us be on our guard against the men whose pockets are filled with deceptive labels. Let us vigilantly resist all teachings which would chloroform the conscience. Let us prefer true terms to merely nice ones. Let us call sin by its right name, and let us tolerate no moral conjuring either with ourselves or with others. The first essential in all moral reformation is to call sin "sin." "If we confess our sin He is faithful and just to forgive us our sin."

SATURDAY, January 18. Romans 5: 12-21. When old Mr. Honest came to the river, and he entered the cold waters of death, the last words he was heard to utter by those who stood on the shore were these: "Grace reigns!" All through his pilgrimage old Mr. Honest had been in Emmanuel's Land, where grace reigned night and day. It was "through grace" that he had found the way of life. It was through grace that he had been delivered from the beasts and pitfalls of the road. It was grace that had given him lilies of peace, and springs of refreshment, and the fine air that inspired him in difficult tasks. And in death he still found "grace abounding," and the Lord of the changing road was also Lord of the dark waters through which he passed into the radiant glories of the cloudless day.

In every yard of a faithful pilgrimage we shall find the decrees of sovereign love. We are never in alien country. "Grace reigns" in every hill and valley, through every green pasture and every rugged road, in every moment of "the day of life," and in the last sharp passage through the transient night of death.

SUNDAY, January 19. Revelation 22: 1-14. The Bible opens with a garden. The first is the Paradise that was lost. The last is Paradise regained. And between the two there is a third garden, the garden of Gethsemane.

And it is through the unspeakable bitterness and desolation of Gethsemane that we find again the glorious garden through which flows "the river of water of life." Without Gethsemane no New Jerusalem! Without its mysterious and unfathomable night no blessed sunrise of eternal hope! "We were reconciled to God by the death of his Son."

We are always in dire peril of regarding our redemption lightly. We hold it cheaply. Privileges come to be easily esteemed as rights. And even grace itself can lose the strength of heavenly favor and can be received and used as our due. "Gethsemane can I forget?" Yes, I can; and in the forgetfulness I lose the sacred awe of my redemption, and I miss the real glory of "Paradise regained." "Ye are not your own: ye are bought with a price." That is the remembrance that keeps the spirit lowly, and that fills the heart with love for him "whose I am, and whom I ought to serve."

MONDAY, January 20. Genesis 4: 3-15. Cain and Abel each brought an offering unto the Lord, but one was accepted and the other rejected. It is the giver who determines the worth or the worthlessness of the gift. God looks not at the gift, but at the hand that brings it. "Your hands are full of blood!" "Your hands are unclean!" The Lord demands "clean hands." He will not have our compliments if there is defilement behind them. Our courtesies are rejected if iniquity attends them. The shining gloss on the linen is an offense if the dirt looks through! Who cares for food if

Continued on next page

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A POET OF THE PEOPLE

WILL CARLETON, the genial poet of home life, passed away in Brooklyn on the evening of December 18, in his sixty-eighth year. Perhaps no literary man of his time was so beloved by the common people as was Carleton. He touched responsive chords in their souls and played upon their emotions with a homely genius that was all his own. His words, simple, forceful, appealing, thrilled their hearts, went straight to the fountain-springs of their nature, aroused their finest sympathies, evoked their tenderest sentiments and made their whole feelings tingle and vibrate with the mastery of his charm.

This man understood the common people because he was of them. He was born at Hudson, Mich., October 21, 1845, and worked on a farm much of the time while he was getting his early schooling. While working hard he studied hard and was able to teach the district school at sixteen. Like Burns, the Ayrshire plowman, the mantle of the gods fell upon him in the fields, the Muses whispered in his ears, and his soul burst forth in song—not the song of the mystics and dreamers, but simple words of simple ballads which expressed the joys and sorrows, the hopes and fears, in short, the everyday existence of those by whom he was surrounded and to whom his heart went out in the fulness of natural sympathy. From first to last he strung his lute to homey themes and never got away nor tried to get away from the first affections which gave inspiration to his verse.

Though he had written much previously, his first great success was made in 1871 when "Betsy and I Are Out" was published in the Toledo *Blade.* This heralded his name from one end of the country to the other, as nearly all the papers of the time copied it. The poem commemorates the domestic disputes of a simple old farmer and his wife, who have agreed to disagree on most subjects. While the humor is infectious, unconsciously appealing to the risibilities of the reader, there is, at the same time, an undercurrent of genuine pathos which causes the well-springs of the feelings to surge up, and we find ourselves sympathizing as much with Betsy as does the old man himself. A difference in creed, as is too often the case, seems to be the first cause of dissension:

First thing I remember whereon we disagreed
Was something concerning heaven—a difference in our creed;
We arg'ed the thing at breakfast, we arg'ed the thing at tea,
And the more we arg'ed the question, the more we didn't agree.

It is somewhat consoling to learn from another poem, "How Betsy and I Made Up," that all differences are adjusted, the old feeling for each other returns and harmony, except for an odd "word or two," prevails once more in the household:

Since then I don't deny but we've had a word or two;
But we've got our eyes wide open now, and know just what to do:
When one speaks cross the other just meets it with a laugh,
And the first one's ready to give up considerable more than half.

The conclusion of the old man should certainly assuage Betsy for the little disagreements of the past and make the venerable lady feel elated at the high valuation of her spouse:

I'm richer than a National Bank with all its treasures told;
For I've got a wife at home now that's worth her weight in gold.

Indeed, it may be said that a tender, artless pathos is a distinguishing characteristic in nearly all Carleton's writings. Some of his pieces are intensely pathetic, exhibiting those deep feelings of human nature which elevate the peasant as well as the peer and make the whole world kin.

Another cause of the popularity of Carleton's poems with the people is the fact of most of them being written in colloquial phraseology, which so readily accommodates itself to the understanding of all, and, moreover, they are admirably adapted to general recitation. They are exceedingly popular at entertainments, and it is no exaggeration to say that they are being constantly declaimed not alone in America but all over the English-speaking world.

But Carleton was more than a nature-poet, he was a poet of the heart, of the affections, of the feelings, of the finest emotions and softest sentiments, which bind families and friends together in indissoluble bonds. He lived in the love of the people, and his memory will be enshrined for long in their keeping.

May the earth lie light upon his breast
And green be the grass thereover.

DAILY MEDITATION

Continued from preceding page

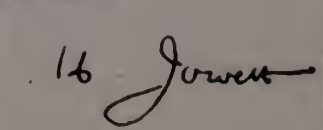
presented by unclean hands? "Be ye clean, ye that bear the vessels of the Lord!"

Every gift is welcome to the Lord if offered with clean hands. A mite, or a cup of cold water, or our daily labor, or the first-fruits of garden or field—all receive the blessing of our God if the hands that bring them are free from defilement. So is it with everything we offer to the Lord. A song of praise makes sweet music in the hearing of our God if it come from pure lips! Purity, as Thomas à Kempis says, gives the wings which carry everything into the Father's presence.

TUESDAY, January 21. Hebrews 11: 1-6. With what voice shall we speak when we are dead? What will men hear when they turn their thoughts toward us? What part of us will remain alive, singing or jarring in men's remembrance? It is the biggest part of us that retains its voice. In some it is wealth, in others it is goodness: some go on speaking in their cruelty, others in their gentleness. Cain still speaks in his jealous passion. Abel speaks in his faith. Dorcas speaks in her "good works and almsdeeds which she did"; Judas Iscariot speaks in his betrayal. Yes, something goes on speaking. What shall it be?

But these biggest things not only continue to speak in the ears of memory, they persist as actual forces in the common life of men. Our faith is not buried with our bones; nor is our avarice or pride. Our characters do not die when our hearts cease to beat. "The evil that men do lives after them," and so does the good. But deeper than our deeds, our dominant dispositions persist and mingle as friends or enemies in the lives of others. We cannot recall the river of our desires, nor does its influence dry up when our physical strength is spent. By it we, being dead, still speak, and we speak in subtle forces which aid or hinder other pilgrims who are fighting their way to God and heaven.

These Daily Meditations will appear in each issue through 1913



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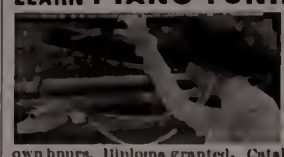

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POLLYANNA

Continued from page 52

'on't let you come. And, oh, little irl, little girl, I want you so!" he nished brokenly.

Pollyanna rose to her feet with a ng sigh.

"All right. I'll ask her," she said istfully. "Of course I don't mean at I wouldn't like to live here with ou, Mr. Pendleton, but—" She did ot complete her sentence. There as a moment's silence, then she dded: "Well, anyhow, I'm glad I idn't tell her yesterday; 'cause then supposed she was wanted, too."

John Pendleton smiled grimly.

"Well, yes, Pollyanna; I guess it is ust as well you didn't mention it—"

"I didn't—only to the doctor; and f course he doesn't count."

"The doctor!" cried John Pendleton, turning sharply. "Not—Dr. Chilon?"

"Yes; when he came to tell me you vanted me to-day, you know."

"Well, of all the—" muttered the nan, falling back in his chair. Then e sat up with sudden interest. "And vhat did Dr. Chilton say?" he asked.

Pollyanna frowned thoughtfully.

"Why, I don't remember. Not nuch, I reckon. Oh, he did say he ould well imagine you did want to see me."

"Oh, did he, indeed?" answered John Pendleton. And Pollyanna wondered why he gave that sudden, queer ittle laugh.

CHAPTER XVIII

A Question Answered

THE sky was darkening fast with what appeared to be an approaching thunder shower when Pollyanna hurried down the hill from John Pendleton's house. Half way home she met Nancy with an umbrella. By that time, however, the clouds had shifted their position and the shower was not so imminent.

"Guess it's goin' round ter the north," announced Nancy, eyeing the sky critically. "I thought 'twas, all the time, but Miss Polly worried about ye!"

"Did she?" murmured Pollyanna abstractedly, eyeing the clouds in her turn.

Nancy sniffed a little.

"You don't seem ter sense what it means ter have Miss Polly worried about ye, child!"

"Why, it means worried. What else can it mean?"

Nancy tossed her head.

"Well, I'll tell ye what it means. It means she's at last gettin' down somewheres near human—like folks; an' that she ain't jest doin' her duty by ye all the time."

"Why, Nancy," demurred the scandalized Pollyanna. "Aunt Polly always does her duty. She—she's a very dutiful woman!"

Nancy chuckled.

"You're right she is—and she always was, I guess! But she's somethin' more, now, since you came."

Pollyanna's face changed. Her brows drew into a troubled frown.

"There, that's what I was going to ask you, Nancy," she sighed. "Do you think Aunt Polly likes to have me here? Would she mind—if—if I wasn't here any more?"

"Likes ter have ye here? Would she miss ye if ye wan't here?" cried Nancy, indignantly. "As if that wan't jest what I was tellin' of ye! Didn't she send me posthaste with an umbrella 'cause she see a little cloud in the sky? Didn't she make me tote your things all downstairs, so you could have the pretty room you wanted? Why, Miss Pollyanna—when ye remember how at first she hated ter have—"

With a choking cough Nancy pulled herself up just in time.

"And it ain't jest things I can put my finger on, neither," plunged on Nancy, breathlessly. "It's little ways she has that shows how you've been softenin' her up an' mellerin' her down—the cat and the dog, and the way she speaks ter me, and—oh, lots of things. Why, Miss Pollyanna, there ain't no tellin' how she'd miss ye—if ye wan't here," finished Nancy.

"Oh, Nancy, I'm so glad—glad—glad! You don't know how glad I am that Aunt Polly—wants me!"

"As if I'd leave her now!" thought Pollyanna, as she climbed the stairs to her room a little later. "I always knew I wanted to live with Aunt Polly—but I reckon maybe I didn't know quite how much I wanted Aunt Polly—to want to live with *me!*"

To be continued

ANSWERED PRAYERS

I WISH to publish through your Answered Prayer column that God has wonderfully brought us out of the darkness of Judaism into the marvelous light of the Gospel of Jesus Christ, through the prayers of a dear Christian friend. There are six of us, husband, wife and four children." Mrs. D. S. N., Brooklyn, N. Y.

That is the very best kind of good news. All Gentile Christians ought to pray and labor earnestly that the families of God's chosen people should be led to the light and joy of the Gospel of his Son. They have everything to gain and nothing to lose. All the splendor of their traditions and their history come to their richest fulfilment in the salvation which Jesus brings. It is sad indeed to contemplate that the Jews, after contributing so much toward bringing salvation and a knowledge of God's Word to the world, should stay outside the glory which they helped to make possible. Keep praying for the Jews. Try, with prayerful patience and tact, to get them acquainted with Jesus.

"A son who has passed through very trying experiences in Mexico has come out safe; another, who has been ill, is restored to health; and a daughter is growing better after a long period of illness." Mrs. E. C. J., of Quitman, Ga., sends this good news in thanksgiving for which The Christian Herald Family joins her. Another grateful mother, Mrs. G. B. P., writes from Grinnell, Ia.: "I wish to acknowledge in our dear Christian Herald that my prayers have been answered in the salvation of my dear son."

Here are testimonies from still other happy homes: "In my great sorrow and trouble God answered my prayer in a lovely and unexpected way. All praise be his. I hope I may ever prove worthy of his love." Mrs. L. P., Seattle, Wash. Mrs. S., Lynneville, Tenn., writes: "I want to acknowledge to the world that God has wonderfully answered my prayers in behalf of loved ones, especially an absent brother. I prayed for his return and healing from fever. The Lord is blessedly merciful and hears my many prayers and answers them."

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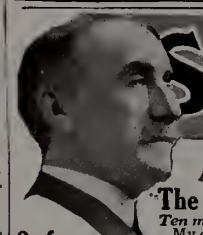

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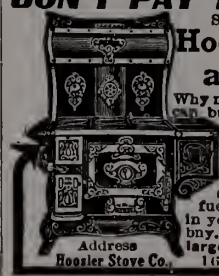

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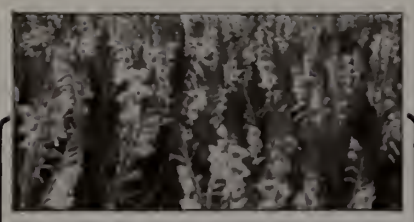

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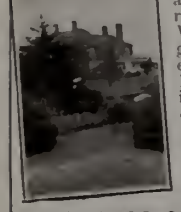

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STARTING SEEDS IN THE HOUSE

WHERE there is no convenient hotbed for the early starting of seeds, or in the case of such tender greenhouse plants as require more careful handling than a hotbed affords, recourse may be had to boxes of earth in the house; these boxes, known to the florists as flats, should be shallow and of a size easily handled and not too large to sit on a window ledge or shelf without danger of tipping. The half-size cigar boxes, or the large size cut in half and the lid utilized as the bottom of the upper half, make excellent flats for seeds of such plants as calceolarias, cinnerarias, begonias and the like, while somewhat larger flats will be found useful for asters, balsams, salvias and the like. A very convenient box is made by taking or making one of the length of a window sill, and as wide as convenient, and making the back six inches or more high, the front being cut down to three or four inches, and the ends to correspond. This, when fitted with a glass lid on hinges, makes a miniature indoor hotbed, and by placing thin pieces of wood across the box at intervals, a number of varieties of seed may be sown in the same box.

Whatever boxes or flats are used should be fitted with a number of small holes in the bottom for drainage, and these should be covered with bits of glass before placing the soil in them. The best soil to use is a good compost, consisting of leaf mold, good garden loam, and a little sharp, white sand. This should be free from all rough matter, especially where it is to be used for very fine seed, and should be placed in the boxes to within an inch or less of the top, according to the size of the box. Jar the earth down evenly before sewing the seed, and press the soil firmly above the seed after sowing. Seed of such plants as begonias, cinnerarias, calceolarias and the like is so fine as to be scarcely perceptible, and should not be covered with soil, but merely sifted lightly and as evenly as possible over the surface of the earth, and the earth pressed down with a bit of smooth board or a glass paperweight. Larger seed may be strewn over the surface and covered lightly with fine earth or fine, white sand sifted evenly over, and the whole pressed down. Still coarser seeds may be sown in drills of a quarter of an inch in depth, and the earth drawn over them and pressed down.

After the seed is sown and the boxes labeled with name of seed and date of sowing, the flats should be watered by standing them for a few moments in a pan of lukewarm water. The water should be allowed to rise to the surface but not overflow it, and all surplus water should be allowed to drain away by tipping the box up on one corner.

A place where the temperature varies as little as possible should be selected for the germination of the seeds. A shelf above a radiator or register, or one back of a coal stove, or even the top of the warming oven on the kitchen range, providing a fire is maintained throughout the twenty-four hours, will answer every requirement, but it will be fatal to seeds of tender plants to allow the temperature to fall below sixty-five.

After the flats are placed in position cover each with a sheet of white paper and a piece of glass. Inspect the flats two or three times a day in order to guard against too much moisture or drying out. When drops of water gather on the under side of the glass or paper, the soil is too wet, and the glass should be raised a little until the surplus moisture has evaporated. If too dry, moisture may be restored by setting the flat in a shallow pan of water for a few moments.

Seeds of various plants are very uneven in their period of germination, some requiring but a few days to appear above ground, while others require as many weeks, so that one should, if possible, inform oneself as to just the length of time required and add this to the label; then one will know just about when to expect the appearance of the tiny plants above ground and much anxiety and disappointment will be avoided.

As soon as the plants appear the paper should be discarded and considerable light allowed. If the place is too dark it will be necessary to remove the flats to a lighter but not less warm position. A warm sunny window answers well during the day, returning the flats to their former position at night.

AMONG THE WORKERS

—A FIVE WEEKS' evangelistic campaign conducted by Dr. W. E. Biederwolf and associates has closed in Hamilton, Ohio. A large tabernacle, seating five thousand people, was erected, and it is estimated that fully 160,000 persons heard the Gospel message. The local churches had a strong spiritual uplift, and hundreds were received into membership.

—REV. WILLIAM DURBAN, a well known English pastor and writer and for many years a valued correspondent of this journal, died at his residence, 121 Wellmeadow Road, Catford, S. E., London, on December 7 last. Dr. Durban was a great traveler, a graceful and versatile writer and an earnest Christian. His culture and geniality won him many friends here during his frequent visits to America.

—IN A LETTER to Chaplain Teter, of the Florida State prison at Minneola, Fla., Z. P. Freeman, of Terrell, Fla., requests the chaplain to convey the thanks of the prisoners to THE CHRISTIAN HERALD, which has been going to them weekly, and expresses the wish that it might be furnished to prisoners all through the State. They greatly appreciate the influence of this paper among the prisoners.

—THROUGH THE generosity of Mrs. John Hay, widow of the late Secretary of State, who presented the Gospel Mission of Washington, D. C., with a check for $5,000, the mission was enabled to purchase a fine property on 4½ Street, near Pennsylvania Avenue, where for nearly a year past a successful rescue work has been conducted. The price of the property was $22,000, on which a payment of $5,000 was made. During the past ten months the building has been thoroughly renovated, new fire escapes erected, sanitary plumbing installed, a steam heating plant and an electric fire alarm established. A number of special lines of work are conducted by the Gospel Mission, including the "Washington bread line," "penny lunch," and "penny wood" industry, free dispensary and night shelter for women, also dormitories for men with privilege of free baths, an employment agency, etc. Gospel services are held every night of the year. Mr. Geo. W. Wheeler, chairman, 216 4½ Street, N. W., Washington, D. C., will answer all inquiries.

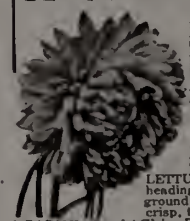
—THE "PAPER MISSION," conducted by the Women's American Baptist Home Missionary Society, under the management of Rev. B. A. Loving, at Woodward, Okla., continues to do splendid work. Not long ago a missionary at Camp Creek was asked to send the name of a family needing good literature. He had recently found a home where the only reading matter available for the children was of a trashy or vicious type. He forwarded the name of this family, and the home was kept supplied with such papers as the *Youth's Companion*, THE CHRISTIAN HERALD, *Union Signal*, *Christian Endeavor World*, etc. Other names were sent in, more good literature forwarded, and as a result the whole community was awakened and uplifted. One young man became a preacher and successful evangelist; a church and Sunday school have been established. The "Paper Mission" will be glad to furnish friends with the names of families to which periodicals may be forwarded.

HIGH PRAISE FOR OUR PREMIUMS:

The Christian Herald Almanac for 1913 and the book, *The Strange Adventures of Captain Quinton*, have been received. The *Almanac* is an admirable compilation of useful information. *The Strange Adventures of Captain Quinton* is a most remarkable book, and charmingly written. It is thrilling, entertaining and instructive. In fact, it is a thesaurus of historical and geographical facts, with a description of the lands visited, the nations who inhabit them, their peculiar characteristics, appearance, methods of living and customs, the names of birds, animals, trees and flowers and the seemingly impossible performances of priests and jugglers witnessed by the author. The book is worth many times the cost of it and THE CHRISTIAN HERALD, and should be owned by every public library and every family.

J. H. MARTIN,
Judge of Superior Court, Hawkinsville, Ga.

STOKES' STANDARD ASTERS SEVEN KINDS, FIFTY CENTS



Superb branching Asters of white rose, pink, purple, lavender, crimson dark violet or mixed, each color the best that can be had. Masses of immense flowers, borne on strong branches, make brilliant display throughout the summer. Any color or mixed, 10c a packet; *one packet of each of 7 colors, 50c postpaid.*

Plant Stokes' Seeds at My Expense

I will send you 50c worth of seeds credit slip good for 25c on your next order, and my 1913 catalog—all for 25c. The seeds are one packet each of:

LETTUCE—*Big Boston.* Best heading variety for open ground or frames. Big, solid crisp, tender.
RADISH—*Scarlet Globe.* Ready in twenty days.
TOMATO—*Bonny Best Early.* Earliest; biggest bearer.
ASTERS—*Stokes' Standard.* Large flowers.
PANSIES—*Stokes' Standard.* Blend of finest French.

Mail 25c today and get seeds, credit slip and catalog. Catalog alone sent FREE on request.

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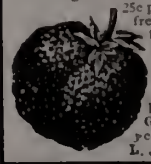
Fruit in fall of first year and in spring and fall of second year. Big money-maker! 500 plants set in May yielded from Aug. 23 to Nov. 11 nearly 400 quarts which sold for 25c per qt. The past season (1912) we had fresh strawberries every day from June 15 to Nov. 15! We are *headquarters* for **Strawberries and Small Fruit Plants of all kinds**



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HIS WILL

FOUND a lily near my door
Which bloomed an hour, then bloomed no more;
nd her pure-hearted perfectness
My heart did bless.

saw high up the mountain cold
pine a hundred winters old;
'or his strong-hearted paticnce there
I breathed a prayer.

) hour of sweetly breathing life!
) century of strength and strife!
only know that in each one
God's will was done.
—*British Weekly.*

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LAYS FLAT
THE HOOK WILL NOT CATCH

The hook and eye that is easiest to sew on.
The hook and eye that will pass through a wringer without crushing.
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Cannot come unhooked—and will never rust
Sold in packages containing 24 hooks and 24 eyes for **10c**
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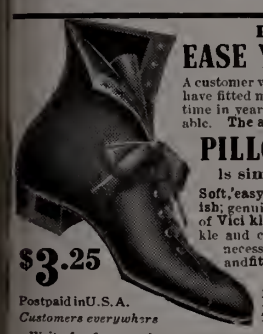

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Soft, easy, durable, neat, stylish; genuine hand-turned shoes of Vici kid. No lining to wrinkle and chafe; no breaking in necessary. Absolute comfort and fit guaranteed or money refunded. Price includes O'SULLIVAN RUBBER HEELS.
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Beautiful silk finish Poplins in White, Pink or Blue, with floss for embroidering; Children's dress lengths, 3 yds. 80c postpaid. State color wanted. Satisfaction guaranteed. Send 2c stamp for the latest samples summer 1913 Wash dress fabrics, poplins, voiles, piques, grosgrains, galateas and linen suitings. Direct from Mills.
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OUR YOUNGER READERS

All boys and girls and young people everywhere are invited to the Cozy Corner. Thousands of you know now that the Younger Readers' Department in THE CHRISTIAN HERALD *is a place where you may come and be sure not only of a pretty good time but of a warm welcome and our interest and our love as well.*

This is the greeting we want to give you whether you are an older reader, who already knows the Younger People's Department, or the friend or schoolmate of one of our younger readers who, for the first time, has come amongst us. Write and receive a set of Cozy Corner Souvenir Cards and so become a member of our flourishing army, and you shall have for the coming year and always our love and interest. The Cozy Corner Aunt knows hundreds of boys and girls over all the world. She wants to know you too.

A Message to Christian Herald Boys and Girls from Mr. Gifford Pinchot, the Famous Naturalist

MOST of the great mistakes and great faults which happen in the world begin as little faults or little mistakes. The wisest saying of one of the wisest men I ever knew was this: "Beware of beginnings."

The boy or the man who wants to go through life able to look any one and every one in the eye, will find few things help him so much as to stand squarely for what he stands for, and squarely against what he is opposed to. It is not the boy or the man who has stopped smoking altogether who finds it hardest to keep from smoking too much. It is the boy or the man who proposes to limit himself to a very little smoking. And the man or the boy who has the most trouble to do right is never the one who takes the square and manly stand. Wholehearted manliness is what makes strong boys grow into strong men. The waverer has never amounted to much since the world began.

Gifford Pinchot

Here and There Together

MY DEAR BOYS AND GIRLS: The enchantment of going into new countries never loses its charm, does it? The old caliph with his wishing-carpet, the princess with her enchanted trunk, the little lame prince with his magic cloak, and a dozen more of the dear "familiars" are only fairy tales, to be sure, but they tell of a very real longing that almost everybody feels to go about the world and see its endless varieties of peoples and places and interesting things. This is why we have planned to go here and there together in our Young People's Corner of THE CHRISTIAN HERALD. We shall not be going on a continuous journey, nor shall we have much to say about the ocean voyages or the train trips. We shall just find ourselves quite casually in some interesting place, usually one which is being much talked about, and we shall find things there which will be of special interest and delight to us. For example:

The Ottoman Empire

THE whole of the civilized world today has its mind's eye turned upon Turkey, and we younger folk realize that Turkish rule in Egypt is practically ended forever, and that in our own day and youth a great heathen nation has been forced out of Christian Europe back into the Orient, where it belongs.

But more than all of this, there is something which is so intensely interesting about Turkey and which most people seem to overlook that I want to talk about it here in the Cozy Corner; so next week or the week after we shall just step down to the Ottoman Empire and look about a bit for ourselves.

Prize Contest

For answers to the questions:

1. What makes an echo?
2. Why does the kettle sing?
3. Why is snow white?
4. Why does salt melt snow?
5. How did men first tell time?

A first prize of a gunmetal watch and five prizes of one dollar each, besides twenty supplementary prizes in order of merit, will be awarded on January 29.

For Boys and Girls Under 11 Years

Myvrymrnngsmtsythr'ssmthnghppynthwyndGdsndslvty.

Add twenty-six vowels and a capital O, and make a good morning song.

Ten prizes of nice paper dolls for girls, ten prizes of battalions of paper soldiers for boys for the best solution of this simple little puzzle.

Prize Winners in the Christmaa Letter Contest

Class 1.—Raymond F. Higgins, Fawn Addway, Harly C. Raitt, Frances Mosley, Bernice McKelleys, Blanche Grigsby, Winfred Holbest.

Class 2.—Lacy Broyles, Wallace E. Russell, Emory F. Baker, Clifford M. Buck, Ernest R. W. Root, Evadna Blood, Elizabeth Jordan, Zelma Owen, Ruth Humphrey, Ruth Palmer, Pearl Proudfit, Sally King, Ruby Burg, Katharine Keller, Fannie Collins, Lulu Kirkwood, Ida Lapiere, Mabel Brandon, Margaret Matthewson, Alice May Dodd, Mary Cring, LaBelle Hanford.

LITTLE PEOPLE'S CORNER

Ten Little Duties

TEN little duties; 'twill do no good to whine;
Skip about and do one; now there are nine.

Nine little duties; it never pays to wait;
Do one quick, and, presto! there are only eight.

Eight little duties; there might have been eleven;
One done in no time; now there are seven.

Seven little duties; you aren't in such a fix;
Do one more, and, bless me! there are only six.

Six little duties, sure as you're alive!
Never mind, one's over; there are only five.

Five little duties knocking at your door;
Take one off to Doneland, and that leaves only four.

Four little duties, plain as plain can be!
Can't be shirked—it's over, leaving only three.

Three little duties! like a soldier true,
Meet them and vanquish one, and there will be but two.

Two little duties between you and fun;
In just a minute more there will be only one.

One little duty; think—only one!
Do it? Why, yes, surely; and now they all are done.

Little Boy Blue, Come Blow Your Horn

DREADED TO EAT
A Quaker Couple's Experience

How many persons dread to eat their meals, although actually hungry nearly all the time!

Nature never intended this should be so, for we are given a thing called appetite that should guide us as to what the system needs at any time and can digest.

But we get in a hurry, swallow our food very much as we shovel coal into the furnace, and our sense of appetite becomes unnatural and perverted. Then we eat the wrong kind of food or eat too much, and there you are—indigestion and its accompanying miseries.

A Phila. lady said:

"My husband and I have been sick and nervous for 15 or 20 years from drinking coffee—feverish, indigestion, totally unfit, a good part of the time, for work or pleasure. We actually dreaded to eat our meals. (Tea is just as injurious, because it contains caffeine, the same drug found in coffee.)

"We tried doctors and patent medicines that counted up into hundreds of dollars, with little if any benefit.

"Accidentally, a small package of Postum came into my hands. I made some according to directions, with surprising results. We both liked it and have not used any coffee since.

"The dull feeling after meals has left us and we feel better every way. We are so well satisfied with Postum that we recommend it to our friends who have been made sick and nervous and miserable by coffee." Name given upon request. Read the little book, "The Road to Wellville," in pkgs.

Postum now comes in concentrated, powder form, called Instant Postum. It is prepared by stirring a level teaspoonful in a cup of hot water, adding sugar to taste, and enough cream to bring the color to golden brown.

Instant Postum is convenient; there's no waste; and the flavor is always uniform. Sold by grocers—50-cup tin 30 cts., 100-cup tin 50 cts.

A 5-cup trial tin mailed for grocer's name and 2-cent stamp for postage. Postum Cereal Co., Ltd., Battle Creek, Mich.

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For Churches, Sunday Schools, Young People's Societies, Ladies' Aids or any department of the Church.
OUR LADIES' AID is a humorous account of how the Aid Society secured a new piano for the church. The novel plan adopted and their comical success in spite of some ridiculous opposition will entertain any audience. Highly recommended by Ministers as extremely well adapted for church performance.
Easy Choruses—Comical Dialog—Easy to Get Up
Single copy, 35c. $3.50 per dozen.
Examination copy loaned if three cents postage is sent with your request. To be returned promptly if not purchased.
BINGHAM-RADCLIFFE CO., Originators of Church Entertainments
Mark hurry orders for Desk No. 3 Millville, New Jersey

I Trust You Ten Days. Send No Money
$2 Hair Switch on Approval Choice natural wavy or straight hair. Send lock of hair and I will mail a 22-inch, short stem, fine human hair switch to match. A big bargain. Remit $2 in ten days or sell 3 and GET YOUR SWITCH FREE. Extra shades a little more. Enclose 5c postage. Write today for free beauty book of latest styles hair dressing, high grade switches, puffs, wigs, pompadours, and special bargains in Ostrich Feathers. WOMEN AGENTS WANTED.
ANNA AYERS, Dept. B7, 22 Quincy St., CHICAGO

Janssen's "LAZY SUSAN"
A useful and ornamental turntable placed in the center of the dining-room table. Saves confusion and passing. By a gentle turn it will swing around so as to offer to each person the things most needed—such as sugar, cream, butter, toast, marmalade, etc. Beautifully finished in oak or mahogany.
Sold direct at Factory prices. Write for circular.
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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

THE VOICE OF THE NATION ON ROME

A Washington View of "Ne Temere"

THE article in THE CHRISTIAN HERALD of August 14, 1912, entitled "The Pope and the Ne Temere Decree," seemed almost incredible in this country, and it should be, yet it is true in every particular, I verily believe.

We have no contention with the individual adherents of the Catholic Church in this country, for they are usually good people, doing much good work, and as loyal to our flag, which is their flag as well, as is possible for them to be while under the power of a foreign potentate. Many would, I believe, stand by our flag and country, regardless of what the Pope might say to the contrary; but we are sorry that so many of our American-born citizens are connected therewith, and permit themselves to be governed by a foreigner, who is opposed to our free institutions.

In the article referred to, you intimate that possibly Joannes Homa is without the requisite means to prosecute that slanderer of his character. This may be correct, or he may be so completely under the control of the Pope that he has not the courage to prosecute Radoczy. I am sorry that money seems to be necessary in such a case to bring such an offender to court for the punishment he deserves, for it is plainly the duty of our officials to take notice of all infractions and disregard of the laws of the land.

A question affecting that church is now up to the Administration for a solution, but the evidence may not all be in, so that a decision may not be announced before the election. This action of the Catholic Church is simply nullification, which is a near relative of treason, and should be dealt with as such, and if we had officials more like President Jackson, there would be something done in the matter of the disrespect for law by the Pope.

The Emperor of Germany protects his subjects, and does not allow the Pope to interfere with laws in his dominion. All honor to him!

The United States, through the officials, should not do less for her citizens; but they will do nothing in this case.

In 1845, the General Assembly of the Presbyterian Church held that baptism in the Romish Church was not valid, for the reason that the priest was an agent of and represented the Pope, and not a church of Christ. In 1875 it voted to leave the question of baptism in the Catholic Church to be settled by the session of the individual church. I am of the opinion that this was a mistake. But if a priest cannot baptize, what right has he to celebrate marriage? I believe that of all people who have been married, none are as illegally married as those who were married by a Catholic priest. ALFRED SHAW.

Washington, D. C.

. . .

Catholic School Teachers on the Isthmus

A READER of this journal in Cristobal, Canal Zone, Panama, writes: "The statement that no Protestant could open a school, public or private, without the agreement to allow a Roman Catholic teacher to teach Spanish, is true. Several who teach private schools here in the Isthmus are British, and some parents do not want their children to go to the public schools of Panama because of Rome's influences; and while no letters have been sent, police officers have notified schools that they must close until they could employ a Spanish teacher. This has been done all over the Isthmus. One teacher has a private school in Christian Mission Hall, and has over one hundred children, mostly born in the British West Indies. He has the services of a Spanish teacher two hours each week. His wife teaches a few in her own home and she also must have the Spanish teacher two hours weekly. I do not know how many private schools there are in Colon—at least six—and they combine together in paying this same teacher. These and others are private schools, their pupils being mostly the children of British laborers who work for the Isthmus Canal Company (English Protestants, all of them)."

. . .

How His Eyes Were Opened

A CORRESPONDENT, writing from Virginia, says, after referring to Professor Dau's articles: "The alarming feature is that people, as a whole, do not know and understand what the political activities of Rome mean, and, judging from my own experience, I believe that the masses are not aware of conditions as they really exist. I was not, and I actually sent my child, a Protestant, to a convent, but as soon as I realized that this was wrong, I put her in a Protestant seminary. I liked the convent, and sent her there when I believed that the Roman Church was only a religious body; but after I had read about her political activities, studied her ancient history, and understood that she means to take away liberty here as she has done in other countries (and she will destroy it if she can), I saw what it meant. I feel sure, however, that there are millions of my countrymen who do not see or understand this menace any more than I did when I patronized a convent for my daughter."

. . .

Temporal Power Now Only "a Dream"

A RECENT cablegram from Rome to the New York *Tribune* says: "It is again stated on high authority that the king of Italy is about to assume the title of Emperor of Rome. If this be true, it will be symbolical of the last step in the union of the kingdom of Italy, for the Papal States, or the 'Holy Roman Empire,' were the last part of the present kingdom to accept the new régime. The Popes have always been opposed to the kingdom, and even up to 1905 forbade Roman Catholics to take any part in the political life of the country. Temporal power is now, however, little more than a dream, as the present king's popularity has done much to consolidate the position of the House of Savoy."

HOUSEHOLD HINTS

Sandpaper will be of assistance when unscrewing can-tops, and if a strip of sandpaper is tacked underneath all mantle shelves where there are fireplaces, the woodwork will be saved many an injurious scratch.

Rice-water prepared in the following way is excellent for removing iron-rust, and will not injure the most delicate material. In two quarts of water, boil one cupful of rice for thirty minutes. Let cool and then strain through cheesecloth.

To prolong the usefulness of rubber gloves, change them occasionally from one hand to the other. This may be done by turning the gloves inside out. You will get more than double the wear from them, because the right glove, by constant use on the right hand, wears out much sooner than the left glove.

An ordinary corn-popper may be used for toasting bread, washing small fruits or berries, such as currants, raisins, cranberries, huckleberries, etc. Fill the corn-popper with the article to be washed, close down the cover, hold under the faucet, or shake gently in a large pan of water, then allow to drain.

A reliable fire-extinguisher, which throws chemicals instead of water, should hang in every home, in the barn and in the stable. Seconds are precious when fire breaks out, and the small, inexpensive extinguishers are so simple of use and quick of action that they at once arrest the progress of a small blaze. Motorists have found the little extinguishers invaluable.

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The Pictorial Life of Christ

Dr. Sandison told you last week: "While THE CHRISTIAN HERALD produces many books, most of them of good quality of workmanship, this is easily the superior of them all. When we secured the right of publication and set about the work of production, several months ago, we brought to the task all the loving care and forethought that we could expend on a book that dealt with the greatest theme in the world—the Life of our Saviour on earth. In the reproduction of Mastroianni's sculptures, we spared no expense. The engravings are the finest that can be produced; the paper of the best quality for work of this class; even the inks were chosen with a care such as we have bestowed on no other work in my recollection, and this applies to both letterpress and illustrations. Its covers are a triumph of the binder's art, beautiful in design, chaste and appropriate in finish."

We will send you, postpaid, *The Pictorial Life of Christ*, The Christian Herald Almanac for 1913, and The Christian Herald for One Year—all for $3

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Twilight Tales. *By Margaret E. Sangster*

Twilight Tales comes almost as a parting message from one who has been greatly beloved by countless multitudes, and whose contributions for many years in the pages of THE CHRISTIAN HERALD have made her name a household word.

There is a thread of pure gold running through the *Twilight Tales* from which the reader may divine the author's purpose in writing the book. It is the line of God's protecting love and care which encircles all who trust in him, and the knowledge of which gives to even the smallest detail of everyday life a purpose and significance. She spreads before us the little daily dramas, the heartaches, the disappointments, the sweet surprises and unexpected joys, the separations and the reunions, the cares and consolations of the household, the "journeys that end in lovers' meetings"—all are unrolled like a moving picture, with the vivid action of life itself. Mrs. Sangster has crowded the best heart and soul stories of her whole career into this book. Love, romance, self-denial, ambition and the success that true character commands are here pictured with a fragrant setting of American home-life in town and country. It is a book which will exert a strong spell on the mind of the reader and which creates its own atmosphere of woodlands and old-fashioned gardens and charming American homes, and her men and women are such as we love to meet.

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

The Prospect in Africa*

DIFFERENT people think of different things when they think of Africa. To some it means diamonds. There are acres and acres of diamond fields from which come bright jewels for the fair fingers and throats of the ladies of Christendom and the East. To some it means the jungles where thrive the rubber plants from which automobile tires and other rubber goods are made. To some it means chocolate trees for the making of favorite cocoa or your favorite candies.

Africa suggests all these things and many more. But to an Epworth Leaguer or a Young Baptist, Africa ought to mean souls to be saved. Perhaps Africa suggests to you the dear face of some friend who is giving his life to bring the light of the Gospel to that dark land. Perhaps it suggests to you, as it does to me, the face of a friend who laid down his life there in service for the Master.

John Ludwig Krapf, the pioneer of the East Coast Mission, dreamed of an "Apostle Street" of missions to run through the continent from north to south, forming a junction with another line running from east to west, the two making a gigantic cross, the signal of Africa's hope. Now the Nile Missions almost touch the line coming up from the south and the Congo Missions reach almost to the line coming in from the east, thus almost fulfilling Krapf's great dream, and beside these missions there is the Gospel line extending around the coast.

It is a critical time in Africa. Mohammedanism is making great strides. The native must choose between Mohammed and Jesus. The church should be more than ever alert to present the claims of our matchless Christ. The African mind can apprehend him; the African soul can let him in. Many happy reports are coming of converts won to the Saviour. In his most remarkable book, *Thinking Black*, Mr. D. Crawford tells the story of his twenty-two years in the heart of Africa. He describes, for instance, the work of a converted elephant-hunter, who while off on the trail preaches Christ to the other natives. Sometimes he finds villages of whose existence no one has known—lost villages. "What do I do?" he asks; "I let my herd of elephants escape, and stay with these scared-of-eye Africans. Did not God lead me to them? And if God's way is our way, will not his joy be our joy?"

Mr. Crawford continues:

"He has lost his elephants owing to this intercepting town—

"But all through the mountains, thunder-riven,
And up from the rocky steep,
There arose a cry to the gates of heaven:
'Rejoice! I have found my sheep!'
And the angels echoed around the throne,
'Rejoice! For the Lord brings back his own!'

"Thus he tells his tale. His profession is elephants, but his confession is Christ. And who would compare profession with confession—what are literal elephants to spiritual sheep? Not once but several times has he broken in on such old-world folks—a true mission to the lost."

Of the passages assigned for Bible study note especially Isa. 9: 2-7, the bright picture of a land awakening to redemption. "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." A curious error which crept into the Authorized Version of the third verse has been corrected in the Revised Version, the American Revision, and the new Baptist Edition. The word "not" should, of course, be omitted. These wonderful verses are of equal comfort and glory for the individual and for the nation. Christ is indeed Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. He breaks the oppressing yokes, and when the "government" is placed "upon his shoulder" there is peace for the soul and justice and stability for the nation.

* EPWORTH LEAGUE LESSON for January 26, 1913. "The Prospect in Africa." Isa. 18: 1-7. BAPTIST YOUNG PEOPLE'S UNION TOPIC: "Africa of Yesterday, To-day and To-morrow." Isa. 9: 18-21; 9: 2-7.

"To the Work!"*

WHO could ever have had the thought that it was dull, uninteresting, prosaic business to be a Christian? Of all the fascinating, romantic, brave, alluring calls the call to follow Christ stands first. Think of it! With eleven men he undertook to capture the world. Now that first eleven has grown to many millions. And still his clear challenge sounds to every new follower that enters his ranks: "Go ye into all the world and preach the Gospel unto every creature."

Of all the chapters of this story of Christ's conquest of the world, few are more thrilling than the chapter which will tell of the place that young people have had in the accelerated missionary movement of the closing years of the nineteenth century and the first years of the twentieth. The Student Volunteer Movement, the Young People's Missionary Movement and the organized missionary activities of the young people of various denominations have been full of stories of heroism and splendor, many of which equal the martyr tales of the earliest centuries of the Christian church. Many, many tears have been shed at the bitterness of leaving home and parents and friends; blood, too, has been shed. But through it all has been the touch of glory, the splendor of holy living and working, the grandeur of real victories.

One of the wonderful things about this new movement is that every single individual can have a definite and helpful part in it. Go to the foreign field if you can. That is the very highest and noblest life a young American man or woman can be called to live. If not to the foreign field then to some place in our own land where people are in special need of the Gospel and its message. Or if you are clear in your own mind that you should not give up your life specifically to Gospel work, yet make it the real business of your life to tell people about Christ and his salvation, even while you are engaged with your other tasks. Read the story of the converted elephant-hunter found near the close of the B. Y. P. U. and Epworth League lesson. Recall the old saying of the cobbler who declared that his business was winning souls and that he made shoes to pay expenses.

The reason so many Christians get so little joy out of their religious life is that they put so little energy and enthusiasm into it. How much pleasure would you get out of playing football if you played it as many of you play the great game of following Christ? It is not sacrilegious to speak of that as a game, for Paul did so, more than once. What he really said in that famous saying in which he summed up his life work was not literally: "I have fought a good fight," but "I have played a good game."

Are you playing the game hard? It is a contest worthy the best of America's young blood. If you can't go, give—give all you can and get others to give. And learn how to pray for missions and missionaries. But every one of us, whether or not we may be on a distinct mission field here or abroad, can be a *soul-winner*. How many people are you going to bring to Christ in 1913?

* CHRISTIAN ENDEAVOR LESSON for January 26, 1913. "Mission Work at Home and Abroad." Evangelism. Acts 13: 14-44.

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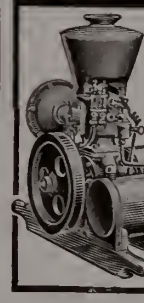

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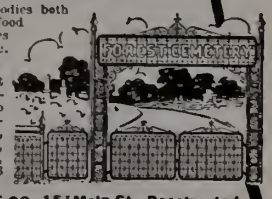

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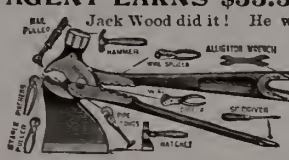

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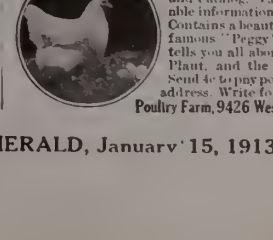

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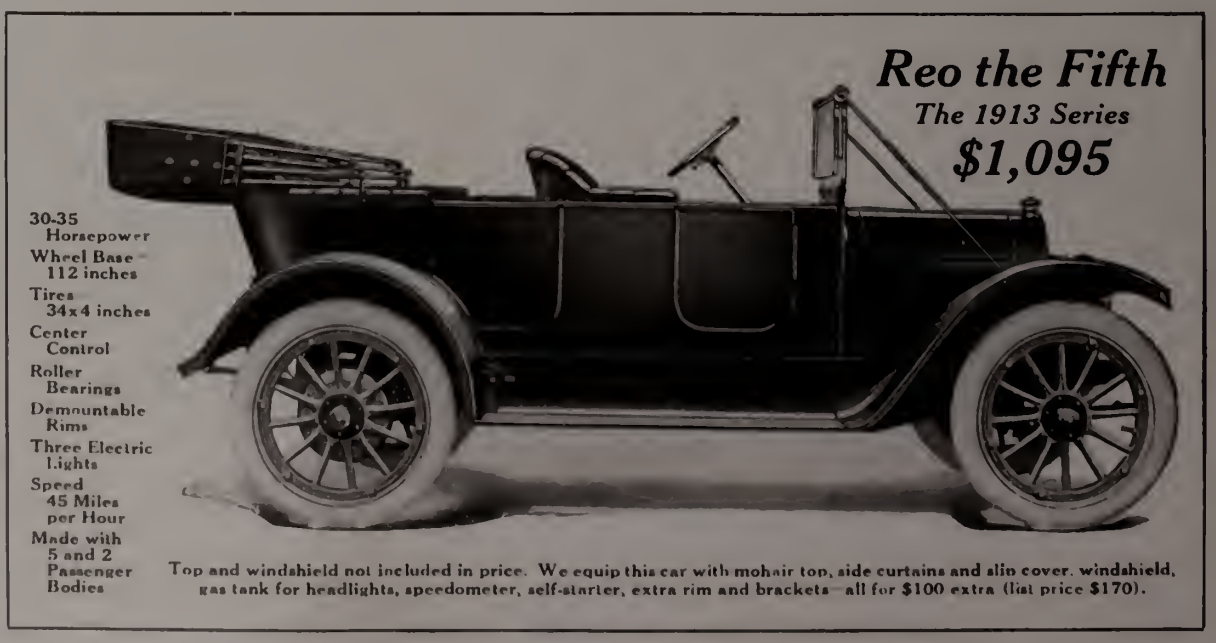

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Questions and Answers

A. G. B., Van Wert, Ia. Why did the Lord have respect to Abel and his offering and not to Cain and his? (Gen. 4: 3-7.)

There must have been a wrong spirit in Cain. Verse 7 states: "If thou doest well, shalt thou not be accepted? And if thou doest not well sin lieth at the door." There have been many interpretations suggested for the last part of this verse; but whatever translation may be given the specific words the whole narrative implies that the trouble with Cain was with his motive. He did not come humbly, worshipfully, as Abel did, and probably his offering was less costly, less of a real sacrifice. Again it has been thought that in the acceptance of the animal sacrifice and the rejection of the fruit sacrifice there was a suggestion of the fact that sin requires death for an atonement. Abel's was the first of the long line of offerings for sin in which blood was shed, culminating in the sacrifice of Christ's body on the cross.

H. M. S., Nowata, Okla. How much does the maintenance of the United States Army cost annually?

The appropriation for this year amounts to $93,088,664. This sum does not include the expenditures by the several States on their National Guard, nor the enormous sums paid for pensions; neither does it include the cost of fortifications, military academy, etc.

M. B., Buffalo, N. Y. Can a straight line be scientifically defined as the shortest distance between two points?

The old mathematicians and geometers so defined it, including Euclid himself, but the advance of modern science has compelled us to question some of the postulates and axioms laid down by the early experimenters, which seemed self-evident to them and still appear self-evident to us without close investigation. What is known as non-Euclidian geometry has established the fact that certain properties of space long regarded as fundamental are but the result of experience and not necessarily essential. As to the straight line, suppose that instead of three dimensions one looked upon the universe from a two-dimensional standpoint. To such an inhabitant of spherical space the shortest line between two points, which to him would be a straight line, would in reality be part of a great circle, since the earth is a sphere, and being such how could it be regarded as straight? We have no space to fully or satisfactorily enter into this matter, which at any rate belongs to the domain of higher mathematics. Consult a text-book.

C. L., Frankford, W. Va. Can a man saved by grace resist a call to the ministry and continue to receive the full benefits of the atonement?

No one can disobey God about anything and keep his salvation. If the call to the ministry is clear and unmistakable, a man must obey it. If he refuses and gets into spiritual darkness he may be forgiven, and circumstances might be such that the same demand would not be repeated. It is probable, though [illegible], as in Jonah's case, the call would come [illegible]. It is extremely foolish and fearfully [illegible] ous to trifle with God's commands. The way of peace and power lies in simple obedience.

S. R. K., Eureka, Nev. At what time between 10 o'clock and 11 o'clock should the hands of a watch be exactly together?

Fifty-four and six-elevenths minutes past 10 o'clock or five and five-elevenths minutes before 11 o'clock.

Mrs. C. H. O'C., Brooklyn, N. Y. Please explain Ps. 37: 25.

1. David here was expressing his own experience. He himself had felt temporary destitution, as, for instance, when he had begged sustenance from the wealthy Nabal. But he is testifying now that, though passing evils may afflict those who trust in God, they will not be permanent or continuous evils. The object of the Psalm is to counteract the temptation to fretfulness at the temporary wants of the godly, and to show that they are exempt from permanent abandonment if they trust in Him. He does not raise hopes only to disappoint them. We have many instances of this within our own experience, where need arises and the hands of God's people reach out, full of help and succor. Thus we may come under the harrow for a time; but if we trust in him, the help will come. 2. The gossip, the slanderer, the "teller of tales" who confesses her wrongdoing should ask for strength to be kept from similar temptation in the future. First, however, she should right the wrong, if this be possible. This, unfortunately, is a too common failing. 3. We cannot advise us to the other question in your letter. Consult a physician.

P. W., Wichita, Kan. Is the yellow race of mankind exclusively made up of Chinese and Japanese?

The yellow race includes quite a variety of the human species. There are three principal branches, several families, and many subdivisions. The Sinaan branch includes the Chi-

Continued on last column

Three Great Books

The Pictorial Life of Christ

While THE CHRISTIAN HERALD produces many books of good quality of workmanship, this is easily the superior of them all. When we secured the right of publication and set about the work of production of *The Pictorial Life of Christ* several months ago, we brought to the task all the loving care and forethought that we could expend on a book that dealt with the greatest theme in the world—the Life of our Saviour on earth. In the reproduction of Mastroianni's sculptures, we spared no expense. The engravings are the finest that can be produced; the paper of the best quality for work of this class; even the inks were chosen with a care such as we have bestowed on no other work, and this applies to both letterpress and illustrations. Its covers are a triumph of the binder's art, beautiful in design, chaste and appropriate in finish.

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OUR MAIL-BAG

Continued from first column

nese, Japanese and Indo-Chinese families, t last-mentioned consisting of the Burmese a Siamese. The Mongolian branch takes in t Mongol, Tunguse, Turk and Yakut famili these covering the Mongols, Kalmucks, Buria Tunguses, Manchus, Turcomans, Kirghis, N gays and Osmanlis. The last, the Hyperbore branch, consists of the Lapp family, which represented by Samoiede, Kamtschadale, E kimo, Tenissian, Jukaghirite and Koriak.

Inquirer, Redlands, Calif. Please explain Ac 13: 48.

This is a passage that is much discusse Those Gentiles did not all become believers, b only those in whom the preaching of the apo tles had awakened faith and who, being take into the congregation, had striven earnestly t "make their calling and election sure." I forcibly reminds us that salvation is the gift o God and not in any sense something we ca obtain by our own merit or acts; but at th same time, in order to attain this gift (which i divinely ordained to all those who comply wit certain conditions), we must put ourselves i the attitude of faith and belief. Further throughout the whole Scriptures, there is a per vading sense of the fact that many are specially called to be saints, who are obedient to the sum mons and yet who before were not in such attitude. The case of Paul is an illustration in point. He was called right out of the midst of his sinful life of persecution. Some commentators hold that in the case of these Gentiles, God had chosen for himself certain men to become witness-bearers and to be set apart for a special work. Still other interpreters make the passage read: "As many as disposed themselves to eternal life believed," referring to I. Cor. 16: 15. We may add, by way of further explanation, that while the call to salvation is a universal one, the call to special service is one that comes only to the few.

V. C., Douglas, S. D. 1. How many immigrants came into this country last year? 2. What nationalities sent most? 3. How many came from Canada?

1. During the fiscal year 1912 the total number of immigrants was 838,172. 2. Austria-Hungary sent 178,882; Russian Empire, 162,395, and Italy, 157,134. 3. 55,990.

Miscellaneous

R. M., Holyoke, Mass. Mercury will be an evening star from early in February to the end of March.

C. M. J., Farmer City, Ill., and Mrs. G. D. V., Cardwell, Va. See explanation of Luke 7: 28 in a recent issue of THE MAIL-BAG.

Mrs. L. L. G., Petoskey, Mich. There is no special rule or form laid down in Scripture concerning the ordinance. The Lord regards the spirit rather than the form of worship.

R. F. C., Gautier, Miss. The discussion of predestination and free will would be an endless controversy. They have been the subjects of numerous treatises. God has given man the power to distinguish between good and evil, and his volition, therefore, is free in its essential nature. Any other reasoning would be fatalism.

C. L., Meta, Mo. You raise a constitutional question which can only be answered by a constitutional authority. For your other questions we must refer you to the sole source of reliable information, the Census Bureau in Washington. We have no idea that any special public value would attach to a Catholic census taken under Catholic auspices.

Father Russell Explains

REV. WILLIAM T. RUSSELL of St. Patrick's Rectory, Washington, D. C., writes to THE CHRISTIAN HERALD regarding the article on the Pan-American Thanksgiving Mass, which appeared in a recent issue:

The Pan-American Thanksgiving Day celebration was inaugurated by myself. Its purpose, as I first outlined it to Mr. Barrett, the director of the Pan-American Bureau at Washington, and to the President, was to effect a closer union in an *unofficial way* among the representative men of the American republics. Such a meeting, when the distinguished men of the various republics could meet together amicably, free from the diplomatic restraints of official life, is calculated, I believe, to further friendly relations among the republics. It further occurred to me that the day most appropriate for such a peace gathering would be our own national Thanksgiving Day. At the first meeting, the Honorable Secretary of State, seeing the good fellowship that prevailed, and realizing that this would make for the better understanding of one another by the representatives of the republics, suggested that I have the celebration annually. This has been the purpose of this celebration.

In pursuance of our policy of giving both sides a hearing we take pleasure in printing Father Russell's letter, which gives the interpretation from his point of view.

NEW YORK, JANUARY 22, 1913

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

Sunset Over China's Great Highway, the Yangtse

Some of China's Future Womanhood in a Christian School at Nanking

Typifying China, Looking from Darkness into Light

THE NEW AND OLD IN CHINA

BY Z. CHARLES BEALS

MOST of you are familiar with what God has been doing through the high schools and colleges in China toward preparing young men for advanced positions in every walk of life. These lives were telling greatly in China. Their influence has spread so to the government schools that the students there are going forth preaching against idols and superstition as earnestly as some of our church evangelists and teachers, and the idols are being cleared out of homes and temples.

The revolution came as the culmination of years of development toward the light of Christianity and the standards of Western civilization. Then in itself it swung the pendulum of progress forward with a mighty impetus. To the minds of the younger generation, it may fairly be said, old things are passed away and all things are made new. Ideas and ideals loaded with the dust of ages have been tumbled from their pedestals to give place to the ideas of progress and the ideals of Christianity. It will never be an easy task to estimate the influence of Christianity in the establishment of the new régime, but even that were easier than to overestimate it. Many of the leaders of the revolution —conspicuous among them the provisional president, Dr. Sun Yat Sen—as well as thousands in the ranks, were Christians. This mighty change in China has left its mark on all the people. They hold their heads higher and speak about their new republic with great pride.

Years ago we selected our native workers from our congregations; those who had been wondrously saved from opium, and those who had a good, bright testimony to give. In fact, it was the best we had. Very often they were very unlearned, and their sermons had more fire than enlightenment. One of these old preachers was Mr. Chang. He came to our mission door one day a miserable opium sot, all rags and dirt. He had sold his property, his wife and daughter, and lastly his son, for the drug. Now he was an outcast whom none would allow inside their homes.

As he sat on the mission doorstep one day he heard the evangelist preaching inside about a Saviour who could save all men and keep them saved. He wanted to know more, so he stepped inside and sat on a back bench. After a while he asked if the preacher thought God could save him. When he was assured that he could, he began to pray and believe from that time. Inside of three weeks he found victory and was wondrously converted. He was cleaned up, and, being a good scholar, he soon became an exhorter. This was eighteen years ago. All these years since his conversion he has continually preached about a Christ who can save to the uttermost. He has worked in the very same district that he used to live in as the opium sot, where all knew him. Yes, we have our Bowery Missions in China.

Evangelist Shee first saw the light at Forty Li Bridge, a village in Anhui Province, Central China. His remote ancestry was more than respectable. His great-grandfather was of the literary class and enjoyed distinction in the dignity of official position. But his parents were **very** poor and humble, although some of his relatives were village elders, or "headmen." as they are called. At the age of eleven he was initiated into a country schoolhouse, where the pedagogue was an old opium-eater. At the end of six months the bright, good-natured and sturdy lad had to quit school for farming. He was then about twelve years of age. He says of those days that he was a good joker, a bright story-teller, and an indifferent student. His mother died when he was twenty-two years of age. It was about the time of the close of the great Taiping rebellion in China.

His oratorical temperament manifested itself at an early age. From village teachers and others he learned native sonnets, history, proverbs, dramas and songs. So great was the spell, indeed, that at last he determined to become a story-teller himself. Shee first heard the Gospel about 1873. At first, however, he had very crude conceptions of the message. He went to the priests but got no peace of mind; and then to the scholars, but they only talked philosophy. The new story was taking hold of his inner life. The faithful evangelist Chen never lost sight of him, in prayer or in life. At last love conquered.

But what of the terrible opium habit? He felt that he must break with that or be lost forever. It was tightening its death-grip on him every day. He knew that all his previous struggles had been in vain. This was to be the first final ordeal. For seven days and nights, in burning hunger, thirst, weariness and excruciating pain, he was pleading with God in prayer. At last the Lord gave deliverance, and the captive of years was free. From that time his intense zeal has never lagged. With extraordinary faithfulness and constancy he has performed all the manifold duties of an earnest evangelist.

During the riots of 1891 he showed most commendable tact in dealing with hostile mobs. On long journeys to inland cities he has exhibited both experience and caution, in many instances preserving the workers from open violence. Most glorious fruit followed years of patient sowing. It was in 1899 that the audiences began notably to increase. Very soon every Lord's Day witnessed additions to the church. In some districts the idols were cast down and destroyed, and heathen customs abolished, little field temples abandoned, and whole communities became deeply interested in the Christian faith, while scores were gathered into the visible church.

Evangelist Shee is a charming co-worker. He has wit, good nature and common sense. And no trait is more marked than his humility. He is often chosen as chairman of Chinese conventions, and presides with grace, tact and dignity.

In later years we have taken young men from our day schools and are giving them a high school education, with two or three years after in a Bible school, before they go out to preach. This preparation is very necessary now, for Young China is demanding education in every walk of life. We had last year in our Academy and Bible Institute eighty-eight young men who were preparing themselves for Christian work. The revolution broke up the school somewhat, but this year they are rapidly coming back. Many of them are from poor families, who have suffered from the great flood last year and again this year. A number of THE CHRISTIAN HERALD readers in the past have taken some of these students as protégés, and they have found that the English letters written by the students have been a blessing to them. We teach all our students English, as we feel they can understand their Bibles better, and also correspond with their patrons in America or England. These young men are to be the preachers of to-morrow.

God has mightily used some of these young men in the salvation of hundreds. One of them, Ting Li Mei, is called the Apostle to the Chinese. His life and labors have been printed in tract form. He is being especially used now in stirring up the young men in the colleges and universities in Central China.

The Students' Volunteer Movement and the Layman's Missionary Movement have for their motto, "The Evangelization of the World in This Generation." This would be a task that could not be completed if they had no native young men on every mission field who are being prepared to go forth to their own countrymen.

These evangelists go forth to the field, and in almost all cases God honors and blesses their messages in the salvation of very many. Shall we, ourselves, be true in our day and generation, so that when he comes to make up his jewels, we can hear him say, "Well done, good and faithful servant, enter thou into the joy of thy Lord"?

IS THE YOUNG MAN SAFE?

A SERMON

BY

Rev. C. L. Goodell, D.D.*

TEXT: "Is the young man Absalom safe?" II. Sam. 18: 32

BEFORE one can answer that question about any young man a very important question to ask is—what has been his training? From what kind of a home does he come? It is sad to say that though this particular young man came from the home of a king and of a psalmist, he found little enough there that would help him in his life. Some one has said that "polygamy" is just Greek for "pollution"; and that has proved to be true both in Absalom's time and in ours. The palace of his father David was a perfect pandemonium of scheming and jealousy, and these coming to their climax in the vilest of crimes. It was in such surroundings that Absalom, David's third son by his third living wife, was born and brought up.

The Home of Absalom

When David was in the purity of his youth and kept his father's flock, he could sing, "The Lord is my Shepherd." And we are quite inclined to think of David, the "man after God's own heart," as wearing a royal crown and diverting himself from the cares of state by writing hymns for the ages, or, with rapt and uplifted face, playing the harp as an accompaniment to his devotions. But, alas! this was not always David's occupation! With prosperity, like many a man in our time, he forgot his God, and in the hour of his temptation fell so terribly that the calamity of it weighted him to his death. It is true of king, or president, or prophet or priest —"whatsoever a man soweth, that shall he also reap." For, be he rich or poor, wise man or fool, "who soweth to the flesh shall of the flesh reap corruption."

Absalom's mother was the daughter of a heathen king, and this may have given him prestige among his brethren. He had his father's beauty of face and form. We often say of young men, but especially of young women, "their face is their fortune"; but it has often turned out to be their misfortune. It is from such a home and so circumstanced that Absalom steps forth to the gaze of men. Ambition asserts itself There are two others who stand between him and the throne. These must be gotten rid of.

We may pass over other crimes of Absalom to give our attention to the one which most concerns us. David was too indulgent a father. He cared for his children, but not with that devotion which led them to walk in the paths of virtue. Absalom, with his good looks and his pride and his jealousies, has great and almost overwhelming obstacles to face, and he shows no disposition to face them. He surrenders himself to the tides that sweep him on to his destruction. When his father the king went forth, he walked upon his way with few, or none, for his attendants; but when Absalom went forth, fifty outriders proclaimed his coming.

The Wayward Son

At last he will overthrow his own father, if only he may climb to his throne. In every community and city there are the dissatisfied and unhappy; those who feel that justice is not done them; and Absalom set his cap for the disaffected. At the gate of the city, where affairs were adjudicated, Absalom sat. When the poor *fellah* came in from the desert, instead of turning coldly from him, he ran toward him and greeted him as if he had been a long-lost brother. When any man thought himself aggrieved by any decision, Absalom said to him, "You have a fine case. If I were in the king's place, things would go your way." So he sought to make men his friends for his own purpose.

At last his scheme is perfected and the blow falls. Is there a sadder sight in history than the flight of David the king down over the brook Kedron and on into the Jordan Valley, fleeing from his son? We need take but a moment to remind you of that rebellion and its outcome. A few faithful men rallied to the old king's support. Joab leads the king's troops, and, fleeing before his victorious forces, Absalom the usurper is caught by the head in an oak tree, and Joab thrusts him through with his javelin. Afar off the king sits; anxious, not so much for his own army, nor for his own cause, as for the fate of his wayward son. His parting exhortation to his warriors had been, "Deal gently with the young man, even with Absalom." And now the fleet messenger is come to bring news of the battle to the king as he sits there waiting by the gate. The thought which is in his heart springs to the lips of the old king, and he says, "Is the young man Absalom safe?" With Oriental evasion the messenger answers: "All that rise up against thee be as that young man is!" At last the king knows the truth. His son, the rebel, is not safe. His life has gone out in defeat and shame. A great heap of stones is cast upon his body, and to this day every Jew who passes through the Valley of Jehosaphat stops to throw a stone at the monument, which is called "Absalom's Tomb." The principles of safety he had never followed, and how could he be safe? His father moans over him, "O Absalom, my son, my son! Would God I had died for thee!"

This is a story out of the long ago. But Longfellow sings with truth:

> There is no far nor near,
> There is no there nor here,
> There is neither soon nor late,
> In that chamber o'er the gate,
> Nor any long ago
> To that cry of human woe,
> O Absalom, my son!
>
> . . .
>
> Somewhere at every hour
> The watchman on the tower
> Looks forth, and sees the fleet
> Approach of the hurrying feet
> Of messengers that bear
> The tidings of despair,
> O Absalom, my son!

And so I cry, in the name of every father and every mother who has a wayward or careless boy, "Is the young man safe?"

Seeking the Husks

It requires no great prophet to tell a young man's future. Tell me the direction he is sailing and I will tell you where he will land. The story of Absalom is not the only story of young manhood which brings its lesson to us out of the old Book. There are two records, one in the Old Testament, and one in the New, that we may well consider. Here goes a young man down to Egypt. He goes as a slave. The unprincipled wife of his master tries in vain her wicked arts. Rather than yield, he goes to jail on a false accusation and lives there seven years. He will not compromise his soul. You remember how he mounts to the high places in Egypt, how that same Joseph becomes the prime minister of Pharaoh and the salvation of his family.

Eighteen hundred years after, the evangelists tell of a young man who leaves home under different circumstances. He is tired of his father's restraint. Perhaps some one has told him of the magnificence of Egypt, and he must see it. "This daily life on the hills of Judea is fit only for goatherders. Let me go to the culture and the joyous life of society." So the father gives him his money and he goes. The opening of the ball is magnificent. You have seen the artist's conception of it. The young man in the center, lifting high the glass, with the gayest youth of the capital around him; the smiles of dazzling beauties entrance him; the queen of the revelry makes him her own. The days and the nights go by in carousal. Occasionally a white face he left in Judea seems looking at him in the mazes of the dance, and he thinks of his broken promises, but he drowns them in the winecup. You do not fail to notice how the artist puts in the panel at the side the picture of that same youth with money gone and friends gone, the swineherd of a foreigner, eating the husks which the swine have left.

But this was in the olden time, and in other nations. We may change it to our time and to America. There is a youth running a humble pedler's cart. He is too large for his surroundings; his opportunities are limited. He goes to the city He is clerk and then partner in one of its great establishments. Little by little he goes on to violate the laws of common honesty, to laugh at the sanctity of marriage and to yield himself to the blandishments of evil, until at last in our own city he pays the price in blood and lies dead by the hand of an assassin at the age of thirty-seven. Let men who want to live a fast life on the White Way see the footprints of the men who walked that path before them.

There is another young man who ran something of the same round, who came from a different State, and after he had mastered still another business there, he came to put his hand upon the supply of a great city, and if what the financiers are telling us be true, he crushed out many a fortune. At last, prematurely old, he escapes the just punishment of his sins, through pity for his years and his infirmities.

A Good Start

There was another young man born on Cape Cod, coming at last to the metropolis of New England. You could see him in the daytime, running his wheelbarrow, and at night you would find him with a little company of those who loved and feared God, telling of the peace and blessedness of a Christian life. This young man mounts by the steps of virtue and thrift until he stands at the top, and founds a university, which is sending out thousands of men to profit by his life and by his example.

How are you starting, my young man? And, parents, are you sending out your children so that they will be safe amid the temptations of a great city? What ideals are you holding up before them and is your example an example for good, or for evil? Many of you came into the city from the quiet paths of country life. How has it been with you? Have you kept true to your ideals? Have you feared God and wrought righteousness? Or has your very abundance turned you away from God?

You are asking about what your children shall do; what their business shall be. You need to ask a different question. You are saying, Is the young man smart? There is a more important question: Is he *safe?* What constitutes the model young man? Not to play the part of a Chesterfield. Not to lie and swear and steal and drink, but to be virtuous and prayerful and true; to fear God and walk humbly before him. You walk in a slippery path, and unless you are careful your feet will take hold on death. "Rejoice, O young man, in thy youth, and let thy heart cheer thee in thy youth and walk in the ways of thy heart and in the sight of thy eyes; but know that for all these things God will bring thee into judgment." You see a deserted old man, and you say, Spare me from a life like that! But unless you are true, you are laying the foundations for it. He said, "I can get along without the Church of Christ and the Christian religion," but he could not do it and be safe.

The Responsibility

"Is the young man safe?" How can he be unless he walks in the paths of safety? Against him are the saloon and temptations to falsehood and impurity and bad associates. Within are evil desires, weaknesses, inherited tendencies, the tiger and the lion of his animal nature. He must have help from somewhere. There is only one source. It is "He who is able to save unto the uttermost all who come unto God by him." So the question is not, Are you smart? but, Are you safe? Not, Are you rich? but, Is it well with *you?* The smarter the man, the greater risk he runs; the richer the man, the more susceptible he is to temptation.

You are looking after the education of your son, after business for him. You choose your occupation or dwelling-place with deliberation and care, but the greatest question is, Where will you and the children be safe, and how will you be safe? Settle that first. Others as strong as you have been wrecked. Take on board the Pilot. He has sounded all the depths, and he has the only chart for the waters over which you are sailing.

* Pastor Calvary M. E. Church, New York.

AFTER THE STORM

By MARGARET E. SANGSTER, JR.

HE earth may be dark and gloomy,
And the clouds may hang bleak and gray:
d the lightning may tear the sky apart
While the storm gods have their day.
d earth's creatures frightened, panting,
Torn with their sorrow and pain,
rget that there is to-morrow—
That the sun comes after the rain.

e night may be black and heartless,
And sorrow may be around;
d the prayers may seem all unanswered,
As we kneel on the friendless ground.
d we sob and sigh in our anguish,
For we fail to see the light;
! God, if we could remember,
That the dawn comes after the night!

Skim-Milk Character

KIM-MILK ain't a wholesome dish
for anybody," declared Mrs. Brown
s she glanced scornfully at a pan of
ilk whose golden cream she had just
emoved. "And each day," she con-
nued, "I pray: O Lord, keep me
om being a skim-milk character."

Wise Mrs. Brown, for she realized
e truth of the old saying that char-
cter is power. It is not only power,
ut is also unlimited energy, and as a
agnet attracts, so also does charac-
r. Noble thoughts and deeds always
all up the sleeping nobleness in oth-
rs. So the soul possessed of a vision
f its immortal destiny inspires all
hose with whom it comes in contact.
he person who veers like a weather-
ock to every point of the compass,
lown by his caprices, accomplishes
othing, and is indeed a skim-milk
haracter. Charles Sumner gave the
hree essentials to success as follows:
First, backbone; second, backbone;
hird, backbone."

A portrait of the antithesis of a
kim-milk character is beautifully
llustrated in a story of Ziethen, one
f the leading generals in the army of
rederick the Great. He had grown
ray in the king's service, and because
f faithfulness stood high in his
ajesty's favor. At a court dinner the
ing, an infidel, turned to his favorite
eneral and in a sneering tone re-
erred to his absence from a court
unction a few days previous in order
o attend a communion service, saying:
Well, my good Ziethen, how did the
acrament digest?"

The veteran general arose and with
courage finer than that displayed
pon battlefields replied with simple
ignity: "Your majesty knows that
often have I risked my life to save
ours, and I stand ready to do it
gain, but your majesty does wrong to
reat the Christian religion with dis-
espect. You owe to it the safety of
our throne. You must pardon an old
ervant who cannot bear in silence any
light to his Lord and Saviour."

The king with cheeks flushed with
hame responded: "My brave Ziethen,
ou shall be disturbed no more." Thus
"regal consciousness" always calls
ut the hidden nobility in another.

Anvil Sparks

..A SOUR churchgoer is an anomaly.

..THE sayers of good hear the most good.

..NOT TO be right with God is to be wrong with everything.

..A DUTY that is not beyond our strength is no inspiration to faith.

..THE right sort of a ready tongue is as ready for silence as for speech.

..IF WE got everything we prayed for, even God himself couldn't satisfy us.

..IT IS when we think we are strong that the little weaknesses take the opportunity to grow.

..THE Sabbath was made for man, but he doesn't get it by just sleeping the morning through.

..TITHES of mint and cummin, which are smiles and pleasant words, will not take the place of that weightier matter, hard cash, when it is sorely needed.

IN THE COLLEGE HALLS OF ENGLAND

BY CLAYTON SEDGWICK COOPER

IT IS not easy for an American to state his impressions of three months among institutions where, instead of education *à la carte*, it is most decidedly *table d' hôte*, and one is bathed in memories

Of windows and chapels and halls,
And scholars in surplice and gown,
Of time-eaten towns, and moldering walls,
And legends as old as the town.

To find colleges of two hundred students or less taking the place of "fraternities," public schoolmasters following Dr. Arnold's example of living with their boys; the classics taking the precedence of "bread and butter studies," English reserve in the place of American expressiveness; to see Oxford and Cambridge men fined for being outside the college gates after ten o'clock, and to find virtually every English schoolboy engaging in some form of athletic exercise, contrast decidedly with American student life and work.

. . .

IN MY work with English schools, I began with elementary education, which enrolls 900,000 children in London alone; proceeding to the central schools, where trades and technical education is given; to the preparatory schools, resembling our American high schools—then passing to the big public schools like Eton, Harrow and Rugby, finishing with the old universities of Oxford and Cambridge, and the new universities like Manchester, Leeds and Birmingham.

Among the trade schools under the supervision of the London County Council, I was impressed with the individual independence afforded to the teachers, quite in contrast with that which I found in Germany, where, if one knows the subject being taught and how it is taught in one school, he knows the subject and method of teaching in every like school in the empire.

My chief time was spent in the public schools and universities. "Is it a public school?" I asked of a certain business man in England. "Oh, yes," he replied; "it is a real public school, for the students don't learn anything there." This answer was made possible because the public schools, where the flower of the English youth are educated for seven or more years, stress *life* and *character* more than books. "To train boys to learn to live with other men," said one schoolmaster, "is our object." It is here that English statesmen and colonizers have been made; it is on the playing fields of these schools that Wellington said the battle of Waterloo was fought and won. The institutions have partial counterparts in our country in such schools as Lawrenceville and Groton. They are distinctive throughout the world in their training of students in self-government, self-reliance, and resourcefulness. Even the fagging system, still a great leveler in English schools, is a feature of this self-governing responsibility given to students. "To play the game" is the watchword. The only schoolmaster whom I remember seeing in anger was one who was told by one of his boys that he was unfair. "You may say that I do not know my subject," said the master hotly, "or that I cannot teach it, but you must not call me unfair. It is the worst insult you can offer me." This spirit of fairness taught in the public schools of England has been carried to every British colony, until to-day England is a synonym for justice to the fellaheen of Egypt as to the Hindu coolie of India.

. . .

IN RELIGIOUS training American student-led religion is clearly ahead of England. In short, as one master at Harrow said to me, "There is no such thing as religious training in the English public schools." To be sure there are "prayers," also the Anglican Church services, for these are prescribed by Parliament. The Bible is also in the curriculum, and is read without comment in virtually all of the grade schools. There is, however, little voluntary student religious activity. Missions for the poor are carried on largely by proxy, salaried officers conducting the work, which is reported to the student body which supports it. There are no thousands of students studying the Bible in their rooms as in America. I found nothing that even faintly resembled the St. Luke Society at Hotchkiss or the Dwight Hall work at Yale, or the Christian Association activity at the University of Michigan.

The English student refuses to be organized religiously and is loath to give any informal expression to his religious convictions. Ecclesiastically, he is more religious than the Continental student, but the drift here, as on the Continent, is distinctly away from church religion in its traditional forms.

. . .

WHATEVER criticism I may have to present against the English school system, I am leaving England with somewhat the same conviction as was expressed by a certain publicist, who said of the British Constitution, "The most wonderful thing about it is that it works."

After a brief time among the schools and students of France, I am now facing eastward, sailing for India December 1. I expect to arrive in America next September, and soon after to begin a lecture tour among educational institutions in which I shall try to present in illustrated form some of the results of two years' investigation and work among students of many lands.

THE QUEST

AMID the giddy throng
I sought for Christ the Lord
To fill my soul's vast need;
Alas! I found him not.
Sadly I turned away.
And then, where crowned heads
And sceptered hands held sway,
I sought. He was not there!
In haste I bent my steps
Toward vaults where glittered gems
And precious things of gold,
Dug out from deepest dark
Of grim old mountainside,
And pure, translucent pearls
From ocean caves deep down,
Where mermaids sing, and flash
Their amber combs in glee
Through waves of shining hair.
Methought such setting bright
Would best become the Christ,
High Heaven's majestic Son.
From out the viewless air,
A voice: "Not there! not there!
I'll guide you to the Lord."

With listening ear, intent,
I followed with swift feet
My guide invisible
Through long, dark ways, unknown,
Where sickness, want and care
Held sway. Behold my Lord,
Holding with loving hand
A draught of water pure
To fevered lips; while words
Of peace and comfort flowed
To bless the struggling soul
About to take its flight.
Then turned himself about,
Where little children cried
For mother-love and bread;
Lifted them tenderly
And kissed away their tears;
Drew forth his scanty store
Of crusts, and gave them all!
Then, silent, went away.
Mid sobs and tears I cried:
"I've found my blessed Lord!"
Yea, thou art he of whom
The prophets wrote and spake;
Jesus, the Christ of God!"

Rockland, Mass. ELIZA A. WHEELER.

Famine in Africa

FAMINE is being experienced at Inhambane, Africa. A territory 350 miles by 250 miles, with a population of at least two millions, is involved. Parents are driving their children from their homes because they do not wish to see them die, and also because they hope that in some way they may get food for one or two when it would be impossible to obtain food for more. Children, old men and women, and mothers with their babies, are coming in scores to the mission each day, pleading for something to eat. Already many are so weak that they fall by the roadside and die; some die at the mission door and the missionaries have to bury them. The sufferers have sold all that they possess in order to have money to buy food, which can scarcely be had in any part of the district. Where peanuts can be bought the traders are charging $5 for five gallons of unshelled peanuts, and $8 for three and one half bushels of corn, and ten times the usual price for rice.

The Montenegrin

THE Montenegrin is a survival of the Middle Ages. When he fights the infidel he is animated by the fanatic zeal that emulates the Crusaders—to him it is a "holy war" of righteous vengeance. Curious anomaly, he calls himself a Christian, glories in his religion, but practically he knows nothing of the Christian dispensation. His religion is that of the Old Testament. He would never dream of a brotherhood of man that included the Turk.

Second only to their religion is their love for king and country. I have seen men stoop and kiss the ground when they crossed the border after long absence from their fatherland. Nor can you wonder at their passionate pride of race when you recall history and remember that at the disruption of the old Servian kingdom a mere handful of Servians found safety among the eagles and beasts of prey in the dreary solitudes of the Black Mountains, and from these fastnesses have ever kept the Turk at bay, fighting against overwhelming odds.—*London Daily Mail.*

WHAT BECAME OF THE CLIFF DWELLERS

BY JOHN L. COWAN

AT LAST it appears that two of the most puzzling riddles of the Southwest have been solved. The first is, What became of the Cliff Dwellers? The second is, Whence came the Pueblo Indians?

Some ethnologists have insisted that the Pueblos are the direct descendants of the Cliff Dwellers, inheriting their language, religion, culture and industries, and differing from their ancestors only in the location of their homes. Others have been just as confident that the Cliff Dwellers are an extinct people; that they have vanished utterly from the face of the earth, leaving not a human trace behind, with the exception of their deserted homes, a few bones and desiccated mummies, some pottery and trinkets. Neither of these extreme views, it now appears, is correct. The truth is found in a middle ground. The Cliff Dwellers, as a racial type, are extinct, and their language forgotten; but a strain of their blood remains in the modern Pueblos. And the Pueblos, it is reasonably certain, are a composite race formed by the amalgamation of the ancient Cliff Dwellers with stronger nomadic tribes which conquered them, intermarried with them, and then, to a large extent, assimilated their culture.

Spruce Tree House, Showing the Overhanging Cliff

This opinion was advanced and strongly supported with indirect evidence by Dr. Edgar L. Hewett several years ago. It has lately received confirmation that appears to remove it from the domain of conjecture into the realm of fact.

For years past Dr. Hewett has from time to time conducted excavations among the numberless prehistoric ruins west of Santa Fe. By measurement of the skulls found in the course of these excavations he has proven that the Cliff Dwellers were a dolicocephalic (long-headed) race. The Pueblo Indians are predominantly brachycephalic (short-headed) with a noticeable percentage (from 15 to 25 per cent.) of the other type. The difference between the two types is fundamental and proves conclusively that the Pueblos differ widely from the ancient people of the cliffs. Nevertheless the similarity of their architecture, their industries, their culture and their religion unmistakably indicates that the Pueblos are the inheritors of the institutions of the vanished race. Some of the existing communities even possess traditions to the effect that their ancestors dwelt in the cliff homes. All these circumstances led to the conjecture that at some remote period in the past the people of the cliffs have been conquered by a more warlike people; and that the modern Pueblos represented the amalgamation of the victors and the vanquished.

This view has recently received strong confirmation by the discovery that what is known as the Tewa or Tanoan dialect of the Pueblos (spoken by the inhabitants of twelve of the existing villages, including Taos, Santa Clara, San Juan and Isleta) is strikingly similar to the language spoken by the Kiowas of the Great Plains. Throughout historic times the two tribes have been separated by a thousand miles of trackless desert. The evidence of a common origin is beyond question. The conclusion is irresistible that long before Coronado made his historic journey of exploration through the Southwest, a mighty war party of the Kiowas crossed the Great Plains and entered the wonderful region of cliffs and cañons and flat-topped mesas just west of the Rio Grande, which we call Pajarito Park. Here they found the people whom we call the "Cliff Dwellers," although it is probable that the cliff dwellings had been deserted for centuries, and that the entire population lived in the great communal houses on the mesas. A fight was inevitable—doubtless many fights; but in the end the nomads of the plains vanquished the peaceful agricultural tribe whose territories they had invaded.

But this was a goodly land in which the conquerors found themselves—a land in which commodious and easily defended homes were ready for occupancy, thanks to the industry of the conquered people; a land that yielded abundant crops of corn, beans and squash—else so great a population could not have subsisted. So the conquerors decided to stay. Just what happened we can only guess. Being savages, it is likely that the victors killed all the men and the old and ugly women, and married the comely squaws. Possibly the men who ceased to fight were spared, but that intermarriage took place the Pueblos of to-day are living witnesses. That the ancient cliff-dwelling stock narrowly escaped annihilation is proven by the predominance of the Kiowan skull in the modern Pueblo communities. Nowhere does the percentage of long-headed people (the Cliff-Dweller type) rise higher than 25 per cent.

This, in brief, is what the latest scientific research teaches us in regard to the Cliff Dwellers of the Pajarito Park region, and the Pueblos of what has been called the Tanoan stock. The newly established Museum of New Mexico, under the direction of Dr. Hewett, is carrying on extensive excavations in that interesting region and will no doubt add greatly to existing knowledge. The field for research is a vast one, the abandoned homes in the cliffs being numbered literally by the tens of thousands. Here is territory more than five hundred square miles in extent, covered with hundreds of feet of volcanic tufa, ejected from the cones of the Jemez Mountains. Through this the intermittent streams and torrents, making their way from the mountains to the Rio Grande, cut deep cañons with almost vertical walls. By the action of the winds and waters recesses were worn in the cliffs. The earliest type of cliff dwelling found in the region (and structurally the most primitive homes of men yet discovered in America) were made by simply enlarging these natural cavities. Next came the homes formed by excavating wholly artificial caves; the building of front walls of masonry; the building of front and side walls of masonry, with the rear wall formed by the cliff; and finally the climax of aboriginal architecture in great communal houses on the mesa tops, in the terraced pyramidal form seen in its perfection in the existing Pueblo communal dwellings at Taos.

Part of the Cliff Palace, Showing Round and Square Towers

It is evident that the evolution of culture represented by the growth of architecture from rude holes in the rocks to the great communal dwellings on the mesas must have required many centuries—perhaps thousands of years. Archeologically, then, the Pajarito Park region is unsurpassed in interest in the world, on account of the light that scientific investigation of the numberless ruins may shed upon the numerous vexed questions connected with the beginning and growth of culture.

The Pajarito Park cliff and mesa ruins are the most numerous and extensive found in the Southwest; but other prehistoric remains known as cliff ruins are scattered widely throughout that region. It is probable that the numerous primitive tribes that occupied these met with a fate similar to that of the ancient Pajaritans—conquest by and amalgamation with more warlike nomadic tribes.

The most spectacular prehistoric ruins in the Southwest, and the most remarkable cliff ruins in the world, are located in the newly created Mesa Verde National Park in southwestern Colorado. The two largest ruins, known as the "Cliff Palace" and the "Spruce Tree House," have been excavated and repaired by Dr. J. W. Fewkes, of the Smithsonian Institution. His investigations seem to indicate that the ancient inhabitants of the Mesa Verde too were conquered and assimilated.

Dr. Fewkes has labored off and on for years among the Hopis of northern Arizona. From the beginning of his investigations of the Cliff Palace and the Spruce Tree House, he was struck by the similarity of the architecture, the arrangement of the "kivas" (or places of worship and council), the household utensils and articles of adornment and of ceremonial use, to those employed at the present day among the Hopis. Even the most superficial investigation indicates unmistakably a close relationship between the Hopis and the vanished tribe.

The Hopis speak a Shoshonean dialect; but mingled with it are numerous archaic terms and forms found in no other Indian tongue. This, no doubt, represents all that remains of the otherwise forgotten language of the people of the Mesa Verde. The Hopis are the smallest in stature of existing tribes found within the borders of the United States—another heritage from the Cliff Dwellers—for skeletons that have been exhumed prove that these were a diminutive people.

It seems plain, then, that the prehistoric tribe of the Mesa Verde was conquered by a people of the Shoshonean stock; and that by subsequent intermarriage the identity of both tribes was lost. It is possible, or rather probable, that the Hopis more nearly approximate the conquered Cliff Dwellers than the conquering nomads. It is certain that they are the nearest approximation to an ancient cliff-dwelling tribe that now survives.

Packing Supplies for a Survey Camp

A Busy Hour at the Drydock Station at Cristobal

The Toro Point Breakwater

THE BUILDERS OF THE PANAMA CANAL

The government has planted settlements and provided for their population, and while it has not exactly put a premium on marriage, it has so furthered the comfort of the married man and his family that many a bachelor has turned into a benedict and brought his young bride to the Canal Zone to learn housekeeping under unique circumstances. There are schools, churches, clubhouses, recreation halls, tennis courts and baseball diamonds; doctors and medicine, hospitals, and rest camps. With the co-operation of Uncle Sam, women's clubs flourish, fraternal orders and their auxiliaries thrive, Boy Scouts and Campfire Girls work for honors, church societies, guilds, auxiliaries, and active missionary societies all go to emphasize the fact that this great work is being accomplished by a Christian people.

CRASH, bang — bang — bang — bang bang!" The sound went crashing down the reverberating hills. I sprang from my chair in alarm. The woman next me laid her hand on my arm and whispered:

"It's all right. Only a dobey shot in the Cut. It must be five o'clock."

Her tone was so reassuring that I settled back in my seat, although I had not the least idea what a "dobey shot" was, nor when it would go off again.

There was a perceptible movement among the women in the room; a gentle flutter as of birds preparing for flight. Anxious glances were cast toward the open door. The speaker seemed suddenly to have come to the end of her address and brought it to an abrupt close. The presiding officer arose, and, in shorter order than I had ever seen it done before, declared the meeting adjourned. No sooner were the last words uttered than fifty women arose and left the building.

"They are going home," explained my monitor, "to get supper, most of them. You see, the work stops at five o'clock, and nearly all of these women are their own housekeepers. Half past five is the usual supper hour, and they like to get through early so as to have a long evening. They go to bed early, too. We all keep early hours here."

We stood at the door and watched the crowds of women in the fresh, crisp, white dresses moving along the sunlit street. Other women were out too; some were pushing baby carriages; others carried large bundles and hurried out of the long, low building, which I was told was the commissary, or general store. The women walked up the broad board walk toward the shady *sabanas* where their homes were, scattered over the grass and shaded with palms and cocoanut trees.

As we watched, the street suddenly became alive with men; they came up out of the cut, from the shops, and from the offices on the hill just beyond. Some of these men wore the laborer's blue working shirt and were covered with a generous sprinkling of oil; others were in khaki, their broad-brimmed felt hats pulled low down to shade their tanned faces; others appeared in conventional office suits—these men were paler than those in the "field service." Many of the men joined the women and walked with them, taking a hand with the baby carriage or the bundles. They were seemingly unaware of the discrepancies in their toil-stained appearance and that of their carefully dressed partners. Some entered the commissary and emerged later with bundles and packages. They have the exclusive privilege of the commissary stores after working hours, and families must see to it that their marketing is done at another time.

From the point of view of an American, and excepting the scattering element of foreign laborers who straggled along with the others—blacks, Italians, Spanish, low-statured native Panamans and swart Hindus in their graceful native headdress—this village might have been a suburb of almost any city in the United States in the summer. Nor was there evidence of the temporary character of the life of the community. There was nothing to indicate that the village looked back upon an existence of less than six years and forward to an existence of not more than two years.

One must be struck with the magnitude of the work; the ease with which every difficulty, large or trifling, is met and overcome; the subjugation, as it seems, of the grim destroyer itself, in the sanitation of the tropics; but all this is as nothing compared to the realization of the human power behind the work, the personal equation and the plant that has made it possible for five thousand American men and their families to live in comfort and happiness two thousand miles by sea from—the butter for their tables. This is the part that haunts the memory long after the scenes in Culebra Cut have become a blur to the lay mind.

It is well to remember that three qualities have made possible the digging of the Panama Canal; first, the sanitation by United States army officers under Colonel Gorgas and his staff of skilled sanitary engineers; second, the skill of the engineers who have applied every part of their knowledge in working out problems on a greater scale than has ever been done before; and thirdly, the humanizing force of a government that could conceive and carry out the high ideal of planting a life for the canal-builders where they could work under liberal conditions, losing neither part nor lot in their heritage of freedom and happiness. Of these three factors there is no first nor last; they are co-equal.

The canal force as it stands to-day, and has stood for the past five years, is a body of picked men; a force the like of which has never before been gathered for any similar work. As men, they are loyal, contented, and happy. And certainly they are healthy. The first requisite for appointment on the canal work is a clean bill of health. This having been assured and the appointment given, from that moment the health of the man or woman in the service is a matter of the greatest concern to the government. Every employee is entitled to thirty days' sick leave, in addition to his forty-two days' vacation leave. He is cared for while ill by a district physician, medicines being provided; or he is sent to one of the hospitals until he recovers. This care is not "free"; it is a part of the employee's pay just as much as his monthly money wage. It is one of the government's ways of maintaining the highest health conditions in the force.

The second quality for obtaining efficiency of the canal force has been whimsically expressed in two words: "Colonel Goethals"; and it must not be mistaken for hero-worship when I say that this is approximately true. The chairman and chief engineer of the Isthmian Canal Commission adds to his recognized ability as engineer of the highest rank a most noteworthy quality as an organizer and leader of men. In appearance, Colonel Goethals is a tall straight figure, every inch a soldier, although he is never seen in uniform. He is the most autocratic ruler in the world. A Czar of Russia might well envy his estate, and an Emperor of Germany wish that within his glove he held a hand so truly iron. He is the soul of honor, straightforward, true, and just. And the canal workers trust him.

"Why don't you take the matter into court? You have a clear case," a man was heard to say.

"Court be hanged!" was the reply; "I'll take it to the Colonel; he's court enough for me."

With such a leader it is easy to imagine what the morale of the force under him must be. Investigate as you will, you will find that the standard in the Canal Zone is high. Members of the judiciary affirm that the average amount of crime in the Canal Zone is surprisingly low. Five years ago Bishop Knight, missionary bishop of the Episcopal Church in Cuba, said that he was impressed with the character of the men engaged in the canal work. Picked men he found them, of unusual strength and physical development. "It is generally found," he said, "that in a rush of people to a new territory the predominating element is a rough one, and the fact that the better class of Americans is attracted to the Isthmus gives assurance that the work undertaken will be carried on to a successful issue."

It is this high conception of transplanted American community life that called forth both the admiration and criticism of a British writer some time ago. He said that, while the ideal of the American Government was to transplant community life to the isthmus, it had only partially succeeded, as that community life is a matter of slow development, and while the canal-builders' villages have all the outward appearance of American settlements, they lacked the inward spirit that comes only of slow growth and long-treasured traditions. There is a lack of cliques; there are not enough of any one industrial, religious or social class to form such. "But," he goes on to say, "they have better than that; there has arisen a society whose standards are high and whose members, unaccustomed to many of its ideas, are caught in the whirlwind of new ideals and standards that threatens to take them off their feet."

The spiritual wants of the builders are supplied by the maintenance of chaplains of the various denominations; the family life, by the establishment of a public school system which is modeled after the most approved system in the United States; the social requirements are met by encouraging and forwarding the work of clubs and societies. Healthful athletic exercise is encouraged in the clubhouses, at each one of which is employed a physical director. These clubhouses are the great recreation centers of the men and women alike. They provide legitimate entertainment, such as reading in a room liberally supplied with newspapers and periodicals, entertainments of various kinds, music, singing clubs, besides the athletic department. They are the scenes of the community Christmas celebrations, school entertainments, and carnivals, of lively debates and serious addresses.

One of the effects of the life of the American people on the isthmus has been the development of a new type—the "Zone-American." First, this type will be identified by its sterling moral character; then, by its independence, greater even than the independence of the average American. The melting together of different standards of life has taught many of the Zone-American families that the fine art of living is to be found in the home and in the family circle, rather than in the false life that seems so attractive in the great American cities "back home."

J. MACKLIN BEATTIE.

Ancon, Canal Zone, Isthmus of Panama.

OUR EDITORIAL FORUM

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The "Light of the World"

ONE of the most distinguished of living scientists is Dr. Alfred Russel Wallace of London, who lately celebrated his ninetieth birthday. On that occasion he gave an interview to the London *Daily News* in which he is represented as taking a decidedly gloomy view of the present condition of human society. He says man to day is master of a great accumulation of human knowledge, yet he is no whit cleverer than the ancients. The pyramid-builders were quite as good mathematicians as Newton. In morals and intellect, the race has been stationary these thousands of years. He condemns our social environment, our dishonest business methods and our child-labor system, the widespread prevalence of vice, the wholesale adulteration of the commodities of life, and the failure to find remedies for horrors and diseases unknown before. Still, he finds hope at the bottom of the cup, and he believes the improvement will come through natural selection.

If this morbid picture were true, ours would be a sad old world indeed. But it is, fortunately, only one side of the picture over which the aged scientist has expended his criticism. We have a better world than the ancients ever had morally, socially, physically and spiritually. Paganism has almost disappeared from the face of the earth. In the last two thousand years the "world's hope" has illuminated every land, and Christianity, from a little group of people in Syria, has grown to 480,000,000. Despotisms have well nigh gone, slavery is a thing of the past, human kindness has built tens of thousands of hospitals, and very nearly one half the world is helping the other half to better living. Even the worst of our cities are purer and better governed than those of the ancients. We have better sanitation and better skill in fighting disease; death-rates are being reduced, human suffering alleviated, and human life lengthened. Commercially and industrially we are making reforms which in the end will tell for man's welfare.

Dr. Wallace seems to have missed the keynote. It is Christianity and the love of humanity which it inculcates that is lifting the whole human race. Before the star shone over Bethlehem, civilizations rose and fell and the race as a whole seemed to move in vast aimless cycles. Wherever Christ is preached, civilization no longer droops and dies but goes forward. He gave to the world the motif of life, and wherever his Gospel has penetrated it has fulfilled his promise, "I, if I be lifted up, will draw all men unto myself."

The Catholic Press Revolt

IN THESE days, when the Church of Rome is passing through purgatorial fires of popular condemnation as the result of its campaign to "make America Catholic," it is interesting to note that not all Catholic journals yield approval to the political aims and aspirations of the Vatican. There are to be found here and there publications which, while giving loyal adherence to the tenets of that church, look askance at the dangerous enterprise upon which it has lately entered for temporal rehabilitation. Others are discreetly silent. Strangely enough, a revolt in the Catholic press of Italy has occurred recently, in which five newspapers, the *Corriere d' Italia*, the *Corriere di Sicilia*, the *Momento*, the *Italia* and the *Avenire*, have shown their disapproval of the efforts being made to restore the temporal power of the Pope in that country. We learn from the *Catholic Bulletin* of St. Paul, Minn., that those journals have shown "indifference toward the temporal power of the Pope and have refused, up to the present time, to advocate vigorously the cause of the independence of the Holy Father, and to carry out his instructions in regard to the public actions of Italian Catholics." Here we would ask our readers to remember that we are quoting the language of a Catholic journal. The five newspapers in question, having been "condemned" by the Holy See for their disloyal attitude toward the temporal power policy, have issued a statement expressing unlimited respect for and unconditional obedience to ecclesiastical authority, "but not explicitly promising a formal acceptance of the papal policy." This is extremely interesting in view of the eagerness of certain American Catholic journals to disclaim any desire on the part of the Vatican for recognition here of the temporal power; indeed, coming from Catholic sources, as we have said, it is a complete refutation of their denials. Commenting on the case of the Italian papers, the London *Tablet*, one of the leading Catholic journals in Europe, observes:

> All these papers profess and claim the title of Catholic—but, on the other hand, they reserve to themselves the right of freedom from ecclesiastical control, and they do not give all that attention to the official Catholic movement in Italy and that enthusiastic adhesion to the directions (not merely religious directions) of the Holy See, which the Holy See expects from thoroughly Catholic newspapers. Thus the Holy Father himself has declared that such lukewarm papers are in reality worse than the more or less Anticlerical organs.

It is evident that no Catholic journal in Europe, however loyal in purely ecclesiastical matters, can hope to preserve a shred of its independence in politics unless it breaks with the Vatican.

As the great question now before the American people hinges on the efforts that are being openly made in this republic to secure political ascendancy for the Roman Church, this Italian episode is especially instructive. Back of and underneath all its spiritual professions, the Roman Church cherishes the dream of temporal power. This has been so apparent here that all of the great Protestant denominations have sounded a clear note of warning. Occasionally we find in Catholic journals a faint disclaimer of such a purpose, inspired doubtless by the fear that the pace cut out by the American hierarchy has been recklessly fast and unwisely aggressive. But the denial loses its force when set side by side with the evidence. We have seen Catholic prelates seated on thrones, Catholic cardinals demanding recognition due to "princes of the blood"; Catholics revising our national history for their own purposes; Catholics attacking our public schools as godless and nurseries of crime; a cardinal receiving the military escort and attentions due to high government officials or visiting potentates; Catholics scheming for political power and place; and Catholics boasting that the United States was destined to become the "first Catholic nation of the world." Now we read in the *Western Watchman* of January 2, 1913, Father Phelan's characteristically frank declaration that "all states in Christendom must, if necessary, give up and surrender their material interests, when the superior claims of religion are involved [meaning, of course, the Roman religion], and that the Church [of Rome] is a divine monarchy and its absolutism is second only to the absolutism of God." This is precisely in line with the famous passage in the bull *Unam Sanctam*, which declares that "it is altogether necessary to salvation for every human creature to be subject to the Roman Pontiff."

In an age of freedom and enlightenment, such things are strangely out of place. While Rome has stood still, the whole world has been going forward. The revolt of the Catholic press in Italy is a significant sign of the times—an indication of the great change that is coming over many adherents of that faith, who are wearied of the reiterated claims of the Vatican to be the sole judge, arbiter and ruler in the affairs of the universe.

Prophet Joseph Smith's Inspiration

SEVENTY years have passed since Joseph Smith, "prophet, seer and revelator," founded the Mormon religion and announced to the world the "divine gift" of the Mormon Scriptures. One of the prophet's books, *The Pearl of Great Price* which contains a number of hieroglyphic illustrations, held in great reverence by his followers, has recently come under the special scrutiny of several eminent Egyptologists in England, Germany and the United States, with the surprising result that, according to an article in the New York *Times* of December 29, 1912, they agree in the main that the hieroglyphics in the Mormon prophet's book are neither more nor less than copies from Egyptian originals, and that the translations he has given are largely a work of the imagination. All the facts developed during this remarkable inquiry are now being arranged. While it is true that ours is a land where many vagaries of so-called religious belief are tolerated, it will be strange indeed, in the event of the promised evidence being conclusive, if all of Joseph Smith's revelations, including the golden plates, should not be repudiated. Of course, the Mormon leaders pronounce the so-called "discoveries" inconclusive, and ask their people to withhold judgment. One of the surprising things about the case is that, in view of the great progress in Egyptian research during the last twenty-five years, the origin of the mysterious Mormon hieroglyphs was not discovered earlier.

The Growth of Missions

IF THE adverse critics of foreign missions will take the time to study the very instructive series of statistical tables compiled by the *Missionary Review of the World*, we do not see how they can escape the conviction that missionary work is constantly growing, is progressive, and is, besides, one of the very greatest agencies for the world's enlightenment. Far from languishing, the missionary army marches steadily ahead, occupying new fields and bringing in new converts every year. That 1912 gave a decided impetus to mission work throughout the world these figures show:

	1911	1912
Home income of foreign missionary societies	$25,297,074	$30,404,401
Income from the foreign fields	5,519,174	7,902,256
Protestant missionaries in the field	22,058	24,092
Native workers	88,309	111,982
Communicants	2,304,318	2,644,170
Total adherents, including communicants	4,875,454	6,055,425
Added last year, adults and children (Incomplete)	152,216	212,635

We have reason for thankfulness that in missionary enterprise our own land leads all others, both in gifts and in the number of workers. Here are the figures:

Home income in U. S. for foreign missions	$14,942,523
Income from the field	3,641,585
Foreign missionaries	8,037
Native helpers	37,951
Total American missionary forces	45,988
Communicants	781,454
Added last year	74,568

General Notes

—REV. L. G. LAUDENBERGER, St. Louis, Mo., writes to THE CHRISTIAN HERALD, relative to the widely circulated report that Strindberg, the great Swedish author, had returned at the close of his life to the faith of his parents. Pastor Laudenberger quotes Dr. Axel Lindeberg of Minneapolis as authority for the statement that "Strindberg was led back to Christ and Christianity through Swedenborg," and was an earnest Swedenborgian at the time of his death.

—ON JANUARY 5 PRESIDENT TAFT expressed his willingness to submit the question at issue between the United States and Great Britain in the matter of Panama Canal tolls to a special court of arbitration. He is unwilling that the controversy be taken to The Hague, because other European countries are interested in the subject of the canal tolls, and would be inclined to take sides with England. General satisfaction was expressed in Great Britain at the President's declaration.

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THE BIBLE AND NEWSPAPER

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Ambassador Reid's Funeral

THE British cruiser *Natal* brought the body of Whitelaw Reid, American ambassador to Great Britain, to his native land, and the funeral was held at the Cathedral of St. John the Divine in New York City on the morning of January 5. The cathedral was full of those admitted by ticket, and thousands stood on the grounds outside. It was one of the most memorable funerals in the city's history. Sailors and marines from the dreadnoughts *Florida* and *North Dakota* formed a line of blue from the Amsterdam Avenue gates to the door of the cathedral. Near the One Hundred and Tenth Street gate an artillery caisson, drawn by six bay horses, waited to carry the coffin to the Grand Central Station on its way to the Sleepy Hollow Cemetery at Tarrytown for burial. Among the many beautiful floral pieces were those from President Taft, President Taft's cabinet, the staff of the New York *Tribune*, the officers of the *Natal*, the Delta Kappa Epsilon Fraternity, J. Pierpont Morgan, and Colonel and Mrs. Roosevelt. President Taft, accompanied by Secretary Hilles and Major Thomas L. Rhoads, his military aid, arrived at the cathedral a few minutes before eleven o'clock. He sat in the chancel, facing the chairs occupied by Mrs. Reid, Ogden Mills Reid and other members of the ambassador's family. In the chancel and on the same side as Mrs. Reid and her family were Colonel and Mrs. Roosevelt, and behind Mrs. Reid sat Mr. and Mrs. Henry Taft. Near President Taft was Colonel Lowther, in a brilliant artillery uniform. He represented the Duke of Connaught, brother of King George and Governor General of Canada. Near President Taft sat the honorary pallbearers. The pallbearers in the order in which they preceded the coffin into and out of the cathedral were: Secretary of State Knox, who walked with James Bryce, the British ambassador; Senator Elihu Root and Senator Henry Cabot Lodge, Judge George Gray of Delaware and Rear Admiral William Sheffield Cowles, U. S. N.; Hart Lyman and Donald Nicholson, Joseph H. Choate and J. Pierpont Morgan, Robert Bacon and ex-Senator Chauncey M. Depew, William Douglas Sloane and Robert Tod Lincoln, John Cadwalader and Henry White. The lesson of the day was read by Dean Grosvenor of the cathedral. The creed and prayers were read by Bishop Leonard of Cleveland and Bishop Greer, and Right Rev. William Boyd Carpenter, formerly Bishop of Ripon, now canon of Westminster, represented the Church of England at the service. The musical program consisted of Mendelssohn's Funeral March, and Sullivan's anthem, "The Light of the World." And thus was buried with the love and honor of two continents the American who was brilliant of intellect, deep in his affection, incorruptible in his integrity, firm in his religious faith, indomitable in his industry, who had worked his way up to the top of the ladder in his profession and nation, and had so wisely and loyally served his country as an ambassador to the Court of St. James, and has passed into the palace of the King. An old worthy died in a foreign land, and made his son promise to take him back to his homeland for burial.

My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shall thou bury me. . . . And Pharaoh said, Go up, and bury thy father. (Gen. 50: 5, 6.)

British Sailors from the "Natal" Bringing the Late Ambassador Reid's Body Ashore

The Funeral Procession Passing Down Morningside West

Slaughter of Workmen

ACCORDING to the latest Review of the American Association for Labor Legislation, there are 43,000 working people killed in industrial accidents in the United States, and 23,000,000 more persons are injured. The first step in the program for 1913 is to have laws enacted requiring prompt reports of all such accidents and diseases. Eight States have already passed such laws. The next step will be in the direction of limiting the hours of service. Sixteen States have no limitation of hours. In eighteen States the limits are only from sixty to seventy hours. The courts of Washington and California have upheld the eight-hour law. Colorado has established an eight-hour day. The prevention of lead poisoning is determined upon by the recommendation of methods effective in England, Germany, and Illinois. The chief determination of the association is to enact and enforce a "one-day rest in seven" law. The fifty-two days of rest in Switzerland is agreed to have reduced accidents due to the fault of railroad employees by 58 per cent., and prevented bodily injuries by 72 per cent. Thus the industrial world is emphasizing the temporal advantage of obedience to God's command:

Remember the Sabbath day to keep it holy. (Ex. 20: 8.)

Right Was Wrong Side

IN NEW YORK CITY the other day, Michael Manning, a laborer thirty-two years of age, was taken to the Bellevue Hospital with pneumonia, from which he died. The autopsy revealed the fact that his heart was on the right side, his spleen also on the right side, his appendix on the left side, and that the lungs had two lobes each. Strange to say, Manning, though malformed, was able to do his full share of hard work without any apparent disability. While it is expected that the physical heart will be on the left side, it is all important that the spiritual heart should be on the right side; on the side of righteousness and love for God and men. The heart, figuratively as well as actually, is the fountain sending out the currents of life. The wise man recognizes the relation of the affections to the character and destiny of the soul in this command:

Keep thy heart with all diligence, for out of it are the issues of life. (Prov. 4: 23.)

Treasures on Seashore

THE recent high winds made the tide so low that several hundred persons went along the sea beaches of New York City to seach for gold and jewels that might be uncovered. The search was rewarded with the finding of three gold watches, fifty bracelets, rings, three sets of diamond earrings, a set with pearls, a ruby ring surrounded by fifteen diamonds, and many other valuables. Midas the king got a gift of the gods by which everything he touched turned to gold, and this became such a curse that he was commanded to bathe in the river of Pactolus to become free from it. He did bathe in it, and ever after its sands were full of gold. The sea bathers of the last season, as in others, caused the beaches to shine with gold and sparkle with jewels as the low tide revealed them. The revelation of things hidden by the forces of nature is thus referred to:

He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light. (Job 28: 11.)

Kindness Wins Fortune

TWENTY years ago there was a little crippled girl six years old named Marion L. Covert, who went to Marlborough, Mass., to visit relatives. There was a farmhouse near by where General Thurston, a Chicago piano manufacturer, was accustomed to board during the summer. The old gentleman took a fancy to the little girl, as she did to him. She picked wild flowers for him, and hunted through the orchards for the most luscious fruit, which she brought to him. Each season they met, and the friendship between them intensified. When he was in Chicago they exchanged letters with each other. Three years ago General Thurston died, and remembered the crippled girl in his will. The estate was settled the other day, and Miss Covert received from it the handsome fortune of $150,000. The little crippled child was lovely to the old gentleman because her heart was sweet and pure and full of joy, and she could not help it; yet the earthly fortune followed the service of unselfish love as it sometimes does. Love for Christ and loving service for him and obedience to his commandments will result in the greatest reward here and hereafter.

In keeping of them there is great reward. (Ps. 19: 11.)

Spat Upon a Bible

JUDGE N. B. NEELEN of Milwaukee the other day fined a man $25 because he spat in contempt upon a neighbor's Bible. "Did you do that?" the judge asked. The man shrugged his shoulders. "Oh, yes," he said, "I did do that, but it harmed no one, and you can see that it was wiped dry again." "You are fined $25 and costs," Judge Neelen told him. "I wish that I could send you to jail for ninety days; it would serve you right." The man was under the influence of liquor and probably did not realize what he was doing, only taking this method of insulting the man he hated. There are many persons that through bad habit or wicked impulse pour out their contempt for the divine authority. In their cold ingratitude, or moral insolence, or spiritual hatred, they resemble the enemies of Christ in olden times who spat upon him with contempt. They are of those who are threatened with severe penalty:

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, . . . and hath done despite unto the Spirit of grace? (Heb. 10: 29.)

SPEEDING OUR AID TO THE BALKANS

$3,000 MORE GOES FORWARD TO BE USED BY THE SORELY PRESSED RELIEF WORKERS. NUMBERS OF THE NEEDY STILL INCREASING. GREATER INTEREST BEING AROUSED IN AMERICA

Flying in Needless Fear Before the Advancing Bulgarians

THE struggles of the missionaries and relief workers throughout Bulgaria, Macedonia and Thrace, against the stalking specter of famine and the ravages of swift disease are being brought more fully to the world's attention by the daily press. The awful scenes in the cholera camps have been the subjects of heart-rending photographs. The crowded hospitals have been pictured and described and the hardships of those more slightly wounded who have gone back to their impoverished homes have been told in vivid language. The news despatches talk in numbers that are appalling. A recent London despatch cites its authority for "reports from Adrianople to the effect that the rations in the invested town have been reduced to one-fourth. Eighty thousand persons are sick and without medical aid or the means of obtaining warmth."

Pastor Paul L. Mishkoff in a letter mailed from Sistova, Bulgaria, shortly before Christmas says:

"You know the sufferings of the missionaries, and how, oftentimes, they fall in a miserable condition. But the sufferings are greater during war time. Such is the condition now in this country of Bulgaria. I am left almost without a cent, because I have given what I had to naked and hungry women and children. Hundreds of wounded soldiers are coming every day to this city, and they are in great need of garments, food and medicine. My home is crowded with them, pleading for help. What can I do? My means are so limited! I gave all I had, and now I am left practically without money or provisions.

"Just now there are in my home seven women crying for bread and clothes. What shall I say to them? The Bulgarian Government is not able to supply all. Christmas is at hand! But what about the crowds of people crying for bread and clothes? What about wounded soldiers? Help us in some way and God will bless you."

The sympathy of the American people is flowing in a splendidly practical way toward the unfortunate victims of this struggle in the Near East. THE CHRISTIAN HERALD has been enabled, through the generous contributions of its readers, to send the following remittances to THE CHRISTIAN HERALD Relief Committee in Sofia:

On November 18, 1912, $250, by postal money order through Italy.

On November 22, 1912, $1,000, by postal money order through Italy.

On November 27, 1912, $1,000; on December 5, 1912, $1,000; on December 12, 1912, $1,000; on January 3, 1913, $4,000; and on January 11, 1913, $3,000; telegraphed through the London office of Thomas Cook & Son, to the Banque National de Bulgarie at Sofia for the account of Pastor D. N. Furnajieff, president of THE CHRISTIAN HERALD Relief Committee.

That these efforts on the part of this more favored nation are truly and deeply appreciated not only by those who are helped but by those who are devoting their entire energy to the relief work is shown by the reiterated thanks of the members of our Committee in Sofia, and by the appreciation and thanks which have been sent through THE CHRISTIAN HERALD to the American public by Queen Eleanor of Bulgaria.

Dozens and hundreds of letters continue to pour into THE CHRISTIAN HERALD office with contributions large and small for this Balkan Relief work. Many of the letters have the deep wish and prayer of the senders that the suffering may speedily be relieved and that peace may be fully restored. Some of them recall past chapters of the history of our own country. For instance, this one: "As I read of the terrible struggle in the Balkans my mind is carried back to fifty years ago. I was made a widow by the Civil War, and know how to sympathize with the widows and orphans of the soldiers." Another letter encloses a remittance and says: "It goes with my earnest prayers that it may relieve some poor suffering ones, and that it may be the means of causing them to stop and think why people are helping them." Numbers of letters contain heartfelt prayers for the salvation of Turkey, for instance this one: "Enclosed please find one dollar for the widows and orphans of the Balkan war. It is sent with prayer for the end of the war and that a wave of salvation may sweep through the ranks of the Turks."

Macedonian Refugees Awaiting the Distribution of Relief

The following additional contributions to the Balkan Relief Fund have been received:

Mrs. Susan Parks..	$2.00
Josephine Van Dyke	1.00
Virginia Selleck ..	1.00
Howell & Langston	2.00
J. L. Harper.....	1.00
"In His Name"...	2.00
James Clayton ...	2.50
——, Rafford, N C	1.50
——, Mansfield, Pa.	1.00
Mrs. J. H. Simon.	1.00
Mrs. Alice Legge..	1.50
A. F. Caldwell....	1.00
Samuel Ricker	2.00
Mary S. Ricker...	2.00
Annie R. Ricker..	2.00
Thomas W. Griffith	5.00
Joseph Bowditch ..	10.00
John Walter, Sr. ..	2.00
E. P. Perkins.....	1.00
M. A. Longsworth.	1.00
Libbie Keplinger ..	1.00
O. J. Rathbun	1.00
S. S. Pherson	5.00
D. C. G. Field.....	2.00
O. Harlon	1.00
Mrs. J. W. Salisbury....	2.00
E. E. Kirkland.....	1.00
Wm. M. Langdon.....	3.00
"In Jesus Name".....	1.00
Mr. & Mrs. E. P. Gates	2.00
Mrs. James Hammond..	3.00
Mary Holshue	2.00
C. M. D., Browne	3.00
Mrs. Jay Shultes.....	1.00
Mrs. E. Arnold Street..	1.00
H. W. Stearns.....	2.00
Kansas Friend	50.00
M. L. F.	1.00
John D. Demcatt.....	1.00
Mrs. A. H. B.....	2.00
L. D. T.	5.00
Frank I. Johnson	5.00
Mr. & Mrs. John Marty	1.00
Mrs. L. H. Gietzen.....	2.00
George Ravn	10.00
Mrs. H. I. Hoyt	1.00
Hattie C. Manger	1.00
A Friend	10.00
A Reader	1.00
Mrs Henrietta McWilson	$1.00
M. F. Evans	2.00
Mrs. W. F. Carr.....	1.00
L. J. Clark	4.00
Mrs. E. B. Leek.....	2.00
C. B. Johnson	5.00
R. M. Wimmell.....	3.00
A. L. Ingeson.....	3.00
N. B. B.	1.00
Libbie Hucker	1.00
Prairie Vale Friends C. E. S.	6.50
David Smith	20.00
S. S. Class of Ebenezer Evang. Ch., Tiffin, O.	2.50
C. P. DeLaittre.....	2.50
Mr. & Mrs. Harry Miller	5.00
R. A. Spaugh.....	10.00
A. Nussbaum	2.00
J. W. Noyce	5.00
Mrs. Margaret R. Cowan	3.00
A. A. Stewart.....	2.00
Mary W. Patterson....	1.00
Mrs. H. W. Weise.....	5.00
Mr. & Mrs. J. F. Camper.....	2.50
Miss Celia A. Skinner.....	1.00
A Friend, Brooklyn, N. Y.	1.00
Mr. & Mrs. R. Leslie	2.50
Mrs. G. W. Brinton.....	5.00
M. A. Fleming	2.00
Rev. H. Rupley	1.50
Suvina Rupley	1.50
Robert Alexander	1.00
"Weed," Ariel, Pa.	1.00
Mrs. M. A. Martin.....	2.00
A Friend, E. Olean, N. Y.	5.00
Miss Ada A. Belknap	1.00
T. J. Toliver	5.00
John D. Rose	1.00
George M. Knott	2.00
E. H. P.	5.00
Mr. & Mrs. M. W. George	3.00
Mrs. P. B. Bridgman.....	1.00
M. E. Miller	5.00
J. R. M.	1.00
Mrs. S. C. Carpenter.....	2.00
Mrs. B. D. Reynolds.....	2.50
E. C. Bloomfield, N. J.....	2.00
A. T. Lange	1.00
Addie McLeod	1.00
M. E. Johnson	2.00
Mrs. E. M. Heckman	5.00
Mrs. S. Fairchild	2.00
——, Kalamazoo, Mich.	5.00
Wm. Hedrick	1.00
Clyde Salisbury	10.00
A Friend	1.00
Mrs. Charles H. Kibbe.....	1.00
Mrs. S. B. Garver	1.00
E. H. & F. M.	1.00

Turkish Woman Tramping Through the Mud Toward Constantinople

All contributions for the relief of the victims of the war and for the care of the sick should be forwarded to The Balkan Relief Fund, THE CHRISTIAN HERALD, Bible House, New York City.

TOPICS OF INTEREST AT HOME AND ABROAD

—WITHIN THREE years the foreign trade of the country has increased 20 per cent., the increase being estimated at $1,000,000,000. The wave of prosperity continues to advance, and the prospects for 1913 give confidence to every branch of business.

—MISS MARY BAYLIES, of West Union, Ohio, has been engaged by Mrs. Woodrow Wilson, wife of the President-elect, as private secretary, and has already entered on her duties. The new secretary is of the Catholic faith.

—MR. DANIEL SMILEY of Lake Mohonk, N. Y., announces that in accordance with the often expressed wish of his brother, the late Albert K. Smiley, the Lake Mohonk Conferences will be continued. The nineteenth annual conference on international arbitration at Lake Mohonk will be held on May 14, 15, and 16, 1913.

—THE BRITISH AND FOREIGN BIBLE SOCIETY has published a translation of the New Testament in Esperanto. Several translations of separate books have been published before, but this is the first of the entire New Testament, and also one of the best specimens of Esperanto, as it unites a conscientious faithfulness to the original text with something of the charm of style which is found in the English version. It is sold for one shilling six pence. A few years ago Dr. Zamenhof, the inventor of Esperanto, translated the Psalms, and he is now at work on the remainder of the Old Testament, which is being published as a serial in the *Revue* of Paris, so that we shall soon see the whole Bible in Esperanto.

—BY JANUARY 9 it was estimated that about one hundred and ten thousand operators were out on strike in the great struggle of the garment workers of New York to better their condition. At that time the workers in the white goods and kimono trades were voting on the question of going out and there seemed no doubt that at least sixty thousand of these operators would strike. The workers on men's garments are demanding: the abolition of foot-power; abolition of tenement house work; overtime to be paid for at the rate of time and a half, double time for holiday; a forty-eight hour week; general wage increase of 20 per cent. The workers on women's garments demand a minimum weekly wage of $10, a maximum of 54 hours per week, sanitary conditions, and the abolition of child labor.

—PLANS ARE BEING made by the woman suffragists of Washington, D. C., for a great national parade during the time when our capital city will be filled by the inauguration crowds. At first it was proposed to march in the evening, but the district police feared there might be difficulty in keeping order. The latest announcement is that they will march on the afternoon of March 3. Formal application for a permit to use Pennsylvania Avenue has already been made. Major Sylvester, superintendent of police, has stated that he will raise no objection to this plan. The organizers intend to have about 20,000 women in line to demonstrate that the women of the land are a power to be reckoned with in future political contests.

—THE SUPREME COURT of the United States, in a decision handed down on January 6, established a new principle, which will have far-reaching results, namely, that a "corner" in interstate commodities such as articles of clothing or food is in violation of the Sherman Anti-Trust Law. Justice Van Devanter, in announcing the decision, said: "It well may be that running a corner tends for a time to stimulate competition; but this does not prevent it from being a forbidden restraint, for it also operates to thwart the commodity from the normal current of trade, to enhance the price artificially, to hamper users and consumers in satisfying their needs and to produce practically the same evils as does the suppression of competition." The decision was rendered in connection with the case against James Patten, Eugene G. Scales, Frank H. Hayne and William P. Brown for "conspiring to run an alleged cotton corner."

POLLYANNA

BY ELEANOR H. PORTER

Author of "The Story of Marco," "Into Still Waters," "The Transformation of Margaret," etc.

A SERIAL STORY. ILLUSTRATED BY M. STOCKTON MULFORD

SYNOPSIS OF PRECEDING CHAPTERS

ollyanna, eleven years old, comes East to live with her aunt, s Polly Harrington, of Beldingsville, Vt. Miss Harrington lady of most unlovely and ungenerous character, though she eves herself to be a very good woman, and tries vigorously lo in every case what she believes to be her duty. She has sented to receive Pollyanna at the request of the Ladies' Aid iety of the mission church in the West of which the child's ner had been pastor. Her mother, Miss Polly's sister, who never received her family's forgiveness for marrying the r minister, had died some years earlier, her father but retly. Miss Harrington consents to receive the little girl and ds her servant Nancy to the station to meet Pollyanna. From ry fresh disappointment Pollyanna rallies amazingly, always ling something to be glad about. She explains that this is a ne which her father had taught her and played with her. ncy agrees to try to play the game, too. Pollyanna takes y to Mrs. Snow, a fault-finding invalid, and after a number visits Mrs. Snow herself begins to play the game. Pollyanna meets a mysterious silent Man, who is, she learns later, . John Pendleton, a rich and rather sour rese. Aunt Polly at last has Pollyanna moved a larger and more beautiful room. After she surprised her aunt into adopting a stray dog l cat, she finds a homeless boy, and brings him confident that Miss Polly will keep him. She disappointed in this, however, her aunt resolely resisting the strange influence the little l has already begun to have upon her. Rening home one day through the woods she ds Mr. John Pendleton, who has fallen and oken his leg. He sends Pollyanna to his house, big, silent and terrifying edifice, to telephone Dr. Chilton to come with men and a stretcher. llyanna performs her errand with amazing crity, returning to hold his head on her lap the doctor comes. Pollyanna takes jelly also Mr. Pendleton, and begins to sense mysteries. llyanna continues to pay occasional visits to hn Pendleton, and they become fast friends. llyanna and romantically-inclined Nancy conde that Miss Polly and Mr. Pendleton had once en lovers, and Pollyanna decides to try to bring em together again. Mr. Pendleton later hears e story of the game from the first—"from the utches that should have been a doll"—and is duced to begin playing it in his own life. llyanna tells Mr. Pendleton of her plan when begs her to come and live with him. She is lighted, for now she believes her purpose acmplished. Though her aunt knows nothing of this, Pollyanna tells Dr. Chilton, who to her tense surprise is greatly perturbed by it. Mr. ndleton makes it all plain by telling Pollyanna at it was her mother he had once loved, and w, with the pent-up affection of years, he ges the little girl to come to him. As Pollyna is returning home she meets Nancy, who s been sent by Miss Polly with an umbrella, d decides that now her aunt really wants her d she must say "No" to Mr. Pendleton's offer.

CHAPTER XVIII—*Continued*

THE task of telling John Pendleton of her decision would not be an easy one, Pollyanna knew, and she dreaded it. She was ery fond of John Pendleton, and she as very sorry for him—because he eemed to be so sorry for himself. She as sorry, too, for the long, lonely life hat had made him so unhappy, and she rieved that it had been because of her nother that he had spent those dreary ears. Her heart ached for its loneliess. She wished that somewhere some ne might be found who— And it was t this point that she sprang to her feet vith a little cry of joy at the thought hat had come to her.

As soon as she could, after that, she urried up the hill to John Pendleton's ouse; and in due time she found herelf in the great dim library, with John endleton himself sitting near her.

"Well, Pollyanna, is it to be the 'glad ame' with me, all the rest of my life?" asked the an, gently.

"Oh, yes," cried Pollyanna. "I've thought of the ery gladdest kind of a thing for you to do, and—"

"With—*you?*" asked John Pendleton, his mouth rowing a little stern at the corners.

"N—no; but—"

"Pollyanna, you aren't going to say no!" interupted a voice deep with emotion.

"I've got to, Mr. Pendleton; truly I have. Aunt olly—"

"Did she *refuse*—to let you—come?"

"I—I didn't ask her," stammered the little girl, niserably.

"Pollyanna!"

Pollyanna turned away her eyes. She could not neet the hurt, grieved gaze of her friend.

"So you didn't even ask her!"

"I couldn't, sir—truly," faltered Pollyanna. You see, I found out—without asking. Aunt Polly *vants* me with her, and—and I want to stay, too," he confessed bravely. "You don't know how good he's been to me; and—and I think, really, sometimes she's beginning to be glad about things—lots of things. And you know she never used to be. You said it yourself. Oh, Mr. Pendleton, I *couldn't* leave Aunt Polly—now!"

There was a long pause. At last, however, the man spoke.

"No, Pollyanna; I see. You couldn't leave her—now," he said. "I won't ask you—again." The last word was so low it was almost inaudible; but Pollyanna heard.

"Oh, but you don't know about the rest of it," she reminded him eagerly. "There's the very gladdest thing you *can* do—truly there is!"

"Not for me, Pollyanna."

"Yes, sir, for you. You *said* it. You said only a —a woman's hand and heart, or a child's presence could make a home. And I can get it for you—a child's presence—not me, you know, but another one."

"God helping me, I'll do it!" he cried softly

"As if I would have any but you!" resented an indignant voice.

"But you will—when you know; you're so kind and good! I know you'll take him."

"Take—*who?*"

"Jimmy Bean. He's the 'child's presence,' you know; and he'll be so glad to be it. I had to tell him last week that even my Ladies' Aiders out West wouldn't take him, and he was so disappointed. But now—when he hears of this—he'll be so glad!"

"Will he? Well, I *won't*," ejaculated the man, decisively. "Pollyanna, this is sheer nonsense!"

"You don't mean—you won't take him?"

"I certainly do mean just that."

"But he'd be a lovely child's presence," faltered Pollyanna. She was almost crying now. "And you *couldn't* be lonesome—with Jimmy around."

"I don't doubt it," rejoined the man; "but—I think I prefer the lonesomeness."

It was then that Pollyanna, for the first time in weeks, suddenly remembered something Nancy had once told her. She raised her chin aggrievedly and said:

"Maybe you think a nice live little boy wouldn't be better than that old skeleton you keep somewhere, but I think it would!"

"*Skeleton!*"

"Yes. Nancy said you had one in your closet."

"Why—what—" Suddenly the man threw back his head and laughed. He laughed very heartily indeed—so heartily that Pollyanna began to cry, from pure nervousness. When he saw that, John Pendleton sat very erect very promptly. His face grew grave at once.

"Pollyanna, I suspect you are right—more right than you know," he said gently. "In fact, I *know* that a nice live little boy would be far better than that—my skeleton in the closet; only—we aren't always willing to make the exchange. We are apt to still cling to—our skeletons, Pollyanna. However, suppose you tell me a little more about this nice little boy." And Pollyanna told him.

Perhaps the laugh cleared the air, or perhaps the pathos of Jimmy Bean's story as told by Pollyanna's eager little lips touched a heart already strangely softened. At all events, when Pollyanna went home that night she carried with her an invitation for Jimmy Bean himself to call at the great house with Pollyanna the next Saturday afternoon.

"And I'm so glad, and I'm sure you'll like him," sighed Pollyanna, as she said good-by. "I do só want somebody to take Jimmy Bean and give him a home—with a little h, you know —and folks."

CHAPTER XIX

SERMONS AND WOODBOXES

ON THE afternoon that Pollyanna told John Pendleton of Jimmy Bean, the Rev. Paul Ford climbed the hill and entered the Pendleton Woods, hoping that the hushed beauty of God's out-of-doors would still the tumult that his children of men had wrought.

The Rev. Paul Ford was sick at heart. Month by month, for a year past, conditions in the parish under him had been growing worse; until it seemed that now, turn which way he would, he encountered only wrangling, backbiting, scandal, and jealousy.

Two of his deacons were at swords' points over a silly something that only endless brooding had made of any account. Three of his most energetic women workers had withdrawn from the Ladies' Aid Society because a tiny spark of gossip had been fanned by wagging tongues into a devouring flame of scandal. The choir had split over the preponderance of solo work given to a fanciedly preferred singer. Even the Christian Endeavor Society was in a ferment of unrest owing to open criticism of two of its officers. As to the Sunday school—it had been the resignation of its superintendent and two of its teachers that had been the last straw, and that had sent the harassed minister to the quiet woods for prayer and meditation.

Under the green arch of the trees the Rev. Paul Ford faced the thing squarely. Something must be done. The entire work of the church was at a standstill.

And because of all this, the Rev. Paul Ford understood very well that he (God's minister), the church, the town, and even Christianity itself was suffering; and must suffer still more unless—

Clearly something must be done at once. But what?

Slowly the minister took from his pocket the notes he had made for his next Sunday's sermon. His mouth settled into stern lines, as aloud, very impressively, he read the verses on which he had determined to speak:

"But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither

Continued on page 75

THE FIRST JUDGMENT DA

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

THE child is father to the man." That is just another way of expressing the fact that the kind of a boy determines the kind of a man he will be.

What kind of a boy was Noah? His father Lamech certainly expected that he would be a good boy, for the name "Noah," which he gave him, means "rest," and he said, "he shall comfort us concerning our work and toil of our hands." (Gen. 5: 29.)

Noah grew up an intelligent, well informed boy, because he had a wonderful grandfather, a man who had known Adam, and to whom Adam had told the story of Eden. The grandfather was Methusaleh. How often, over and over again, he must have told the boy Noah what Adam had told him of how God talked with him! And the boy Noah was led to wish that some day God might talk with him. As the grandfather Methuselah told him that part of Adam's story of the way he disobeyed God and was shut out of Eden, the boy Noah must have determined that he would never disobey God. Methuselah had wonderful and beautiful stories to tell the boy Noah about his own father Enoch, who was so good that he walked and talked with God; and one day walked so far away—to the heavenly land—that he never came back again. All of this was very inspiring to the boy, and helped him to become God's man.

"Noah found grace in the eyes of the Lord" (Gen. 6: 8) because he had grown up as a servant of the Lord. We read still further about him: "Noah was a just man and perfect, . . . and Noah walked with God" as his grandfather Enoch had done, but not to the heavenly land, for God had a great work for him to do on earth. God greatly honored Noah by taking him into hi counsels, and revealed to him the great sorrow he felt in that Adam's son, and their sons, and all men disobeyed him. And God said to Noah: "I will destroy man whom I have created from the face of the earth" (Gen. 6: 7). But God did not propose to destroy Noah, for he said: "Make thee an ark of gopher wood" (probably cypress, as being the most durable) . . . "With thee will I establish my covenant, and thou shalt come into the ark, thou and thy sons, and thy sons' wives with thee." The whole family of Noah was to be saved in the ark. And God told Noah to take all land animals, also birds, into the ark, two of each kind, for the preservation of the species, and besides these an added number of those that would serve as food, "by sevens." Even the plan of the ark which Noah was to build was given by God himself. It was to be three hundred cubits long (four hundred and fifty feet); fifty cubits (seventy-five feet) wide; thirty cubits (forty-five feet) high. It was to have three stories, to be compared with what we call main deck (the lowest), shelter deck, and bridge deck. There was to be "one window" in the ark, not a small opening as we know a window to be, but rather an open space probably eighteen inches wide, extending all around the ark, just under the roof, in order that there might be ventilation as well as light. The ark had but one door for entrance, and that was to be closed when men and animals had entered. Quite naturally, comparisons have been made between ocean liners of our day and the ark. They are longer in proportion to their width than the ark was, because they are built for swift sailing. The ark is more to be compared with freight boats. Some of these have been built upon the specifications of the ark, and have been found to contain more room for storage than any other model.

No doubt men stood around, and did all they could to hinder the work by their jeers. We can imagine they called the ark "Noah's folly." We have not enough appreciated the determined, straightforward way in which Noah persisted in executing the plans God had given him. Noah was six hundred years old when the ark was finished, and he lived for three hundred and fifty years after, lacking only nineteen years of attaining the great age of his grandfather Methusaleh.

Noah and his wife and his three sons and their wives were ancient "shut-ins." After they had passed into the ark, "the Lord shut them in" (Gen. 7: 16). Thus was the one door to the ark closed.

THE BUILDING OF THE ARK
From the painting by G. F. Watts, O.M., R.A.

Then it rained for forty days and forty nights: first, the valleys were covered; then the waters rose on the hillsides; then the mountain tops were covered, and everything had disappeared, men, animals, trees. Again the world must have looked as it did on the second day of the creation: a firmament of waters above, and a waste of waters below, the only difference being that a vessel filled with animal life and human life lay floating upon the waters—all there was left of what God had created on the fifth and sixth days. There has been much discussion whether or not the flood covered the whole earth. Geologists have produced such conclusive evidence that it did not extend beyond the regions of the Tigris and Euphrates Rivers that Biblical scholars agreed that the deluge probably centered about Babylonia. Dr. Schaff, one of the most learned of Bible scholars, has said: "Such expressions as 'all the high hills were covered' (7: 19) do not oblige us to go beyond those port of the earth which were then inhabited by men.

We may rest with the assurance that flood is an historical fact, attested not alone by record in Genesis, but by a Babylonian record in the British Museum, and by the appearanc the flood story in modified forms in the folklor many of the primitive races of man.

The supreme significance of the flood is that the first "day of judgment." Noah during f years preached "righteousness, temperance an judgment to come," declaring "the soul that neth, it shall die"—a "most horrible doctrine." men, no doubt, insisted as they do to-day that was too kind to destroy his wayward child even though for forty years they mocked warning of his "preacher of rig eousness," who cried out daily, "T ye, oh, turn ye, for why will ye di Men say "God cannot punish." answer is, God has punished in ma other ways for six thousand ye In Noah's day polygamy had alre begun its deadly attack on the p family life that God established Eden. The sweet grapes God h given for man's enjoyment and sus nance he had already learned to f ment into alcohol for intoxicati Gluttony had been added to drunk ness. Murder had begun its bloo work. And envy had also opened the earth the "way of Cain," in whi many had followed him. Because G did not pay by the day in punishme men said, "The Lord did not se But in fact, then as now, "*God s the wickedness of man*, that it w great in the earth." And sin is ways hateful to holiness. "The grea est good of the greatest numbe constrained a just God to punish s lest it should increase beyond a bounds. The flood was the first se sion of the supreme court of the un verse.

Many who reject the doctrine hell while accepting that of heave which rests on precisely the same au thority, find their difficulties sudden dispelled or at least diminished whe they begin to think of hell as but a other name for God's supreme cou of appeals, where every unjust jud ment of our unsatisfactory courts an of public and private opinion is re versed or revised. We have said thi before, but it needs to be said ove and over again, for examinations o even the best Sunday schools sho that while many children can quot verses about heaven, few can quot even one about hell. Even in evan gelical churches there are teacher and even preachers who assume to b kinder than Christ, and reject, or a least neglect, the warnings Jesus gave so numerously of the wrath to come "the wrath of the Lamb," the wrath of gentleness and purity at wilful wickedness. The final triumph of justice is essential to a God-made and God-ruled world.

The warnings of judgment that Jesus uttered for three years, as Noah for forty, are found most numerously in Matthew, who, being a converted tax-collector, naturally remembered more than others what Jesus said as one who reckoned with men in rewards and punishments. It will be a good exercise for teacher and class alike to take the Gospel of Matthew and follow it through looking for warnings, and recalling that Jonathan, the king's son, warned his friend David of Saul's deadly plot by arrows, the well-known Oriental symbols of danger, mark these warnings with arrows in the margin of the Bible as the loving warnings of our best Friend, the King's Son, who would save us from the plots with which Satan seeks to destroy us, body and soul.

"THE INTERNATIONAL SUNDAY SCHOOL LESSONS for February 2, 1913. The Flood. Gen. 6: 5-22; 7: 11-24. GOLDEN TEXT: "The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." Rom. 6: 23.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

Questionnaire for Sunday school superintendents, pastors and teachers:

1. Have you seen a Sunday school opened in some more churchly way than by a school bell?

2. Have you discovered any way to make about everybody sing and sing heartily and properly in Sunday school?

3. Has the Men and Religion Movement materially increased the number of male teachers in any of the Sunday schools you know about?

4. Do a majority of your church trustees and other church officers teach in Sunday school?

5. Do you know of any school that gets parents to do their share of religious teaching at home, and if so how was it done?

6. What is the best plan you have seen or heard of for bringing young folk to a religious decision?

7. What is the best method you have seen for training young Christians in useful service?

8. What objection is there to the proposal that all work for the young—Sunday school, Young People's Society, church athletics and recreations—should be united in a Young People's Department of the church?

9. What is the worst fault you have seen in any Sunday school?

10. What is the best thing you have seen in a Sunday school?

All superintendents and teachers, indeed all Sunday school workers, are requested to answer by number any or all of these questions, and mail the results of their careful consideration to the conductor of this department, Wilbur F. Crafts, 206 Pennsylvania Avenue, S. E., Washington, D. C.

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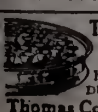

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DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

[*To assure the Meditations reaching our readers on time, for use on the stated dates, we are this week printing eleven days' Meditations, and will print weekly regularly hereafter seven days' Meditations, from Sunday to Saturday, inclusive.*]

WEDNESDAY, January 22. Matthew 5: 17-24. *"First be reconciled to thy brother."* We are to put first things first. When we bring a gift unto the Lord he looks at the hand that brings it. If the hand is defiled the gift is rejected. Who likes to be served with unclean hands? And God, I say, looks at the hands which bring the offering. "Wash you, make you clean." "First be reconciled to thy brother, and then come and offer thy gift."

All this tells us why some resplendent gifts are rejected, and why some commonplace gifts are received amid heavenly song. This is why the widow's mite goes shining through the years. The hand that offered it was hallowed and purified with sacrifice. Shall we say that in that palm there was something akin to the pierced hands of the Lord? The mite had intimate associations with the Cross.

THURSDAY, January 23. James 3: 13-18. In Milton's *Comus* we read of a certain potion which has the power to pervert all the senses of every one who drinks it. Nothing is apprehended truly. Sight and hearing and taste are disordered, and the victim is all unconscious of the confusion. The deadly draught is the minister of deceptive chaos.

And envy is like that potion when it is drunk by the spirit. It perverts every moral and spiritual sense. The envious is more fatally stricken than the blind. He gazes upon untruth and thinks it true. He looks upon confusion and thinks it order. Envy is color-blind. It is like jealousy, of which it is a blood-relation. It never sees anything in its natural hues. It misinterprets everything.

No one can quench the unholy fire of envy but the mighty God himself. It is like a prairie fire: once kindled it is beyond our power to stamp it out. But God's coolness is more than a match for all our feverish heat. His quenchings are transformations. He converts the perverted and changes envy into good will. The bitter pool is made sweet. For confusion he gives order, for ashes he gives beauty, and in the face of an old enemy we see the countenance of a friend.

FRIDAY, January 24. Psalm 51: 1-12. Sin that is unconfessed shuts out the energies of grace. Confession makes the soul receptive of the bountiful waters of life. We open the door to God as soon as we name our sin.

Guilt that is penitently confessed is already in the "consuming fire" of God's love. When I "acknowledge my sin" I begin to enter into the knowledge of "pardon, joy, and peace." But if I hide my sin I also hide myself from "the unsearchable riches of Christ." "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

I must then make confession one of my daily exercises in the presence of the Lord. I am forcing the way to recovered victory when I tell the Lord the story of my defeat. Satan strengthens his awful chains when he can induce me to keep silence concerning my sin. All his plans are thrown into confusion as soon as I "pour out my soul before the Lord." When I fall let me not add to my guilt the further sin of secrecy. Unconfessed sin breeds in its lurking-place and multiplies its hateful offspring.

SATURDAY, January 25. Ephesians 4: 25-32. *"Let all anger be put away from you."* And yet only a moment ago the apostle had written the words: *"Be ye angry and sin not."* My power of anger is not to be destroyed, it is to be transformed and purified. Anger can be like an unclean bonfire: it can also be like "a sea of glass mingled with fire." There can be more smoke than light in it, more selfish passion than holy purpose. The fuel that feeds it may be envy and jealousy and spite, and not a big desire for the good of men and the glory of God. Worldly anger "is set on fire of hell"; holy anger borrows flame from the altar-fires of God.

Our anger reveals our character. What is the quality of our anger? What kindles it? Is it incited by our own wrongs or by the wrongs of another? Is it set on fire by self-indulgence or by a noble sympathy? Here is a sentence which describes the anger of the apostle Paul: "Who is made to stumble and I burn not?" Paul's holy anger was made to burn by oppression, by the cruelty inflicted upon his fellow men. His fire had nothing unclean in it: it was pure as the flame of oxygen.

This is the anger we must cherish. We cannot "work ourselves up" into it. We must resort to God, and humbly ask for a "live coal" from off the altar. We must seek to be "baptized with the Holy Ghost *and with fire.*"

SUNDAY, January 26. I. John 3: 11-18. *"Hereby perceive we the love of God, because he lay down his life for us."* And the real test of any love is what it is prepared to "lay down." How much is it ready to spend? How much will it bleed? There is much spurious love about. It lays nothing down: it only takes things up! It is self-seeking, using the speech and accents of love. It is a "work of the flesh" which has stolen the label of a "fruit of the Spirit." Love may always be known by its expenditures, its self-crucifixion, its Calvaries. Love is always laying down its life for others. Its pathway is always a red road. You may track its goings by the red "marks of the Lord Jesus."

And this is the life, the love-life, which the Lord Jesus came to create among the children of men. It is his gracious purpose to form a spiritual fellowship in which every member will be lovingly concerned for his fellows' good. A real family of God would be one in which all the members bleed for each, and each for all. In a very vital sense we are to drink one another's blood. We are to find our health in one another's strength. We are to "love one another."

How can we gain this disposition of love? "God is love." "We love because he first loved us." At the fountain of eternal love we too may become lovers, "partakers of the divine nature," filled with all "the fulness of God."

MONDAY, January 27. Genesis 6: 9-22. "And the earth was corrupt." That could be seen by anybody. "And God looked!" "And God said!" "And God commanded!" All this was forgotten by everybody. "God was not in all their thoughts." Corruption abounded, but there was no recognition of the active sovereignty of God. Sinful men wrought evil in a seemingly throneless universe. But God does not sleep because men have

Continued on next page

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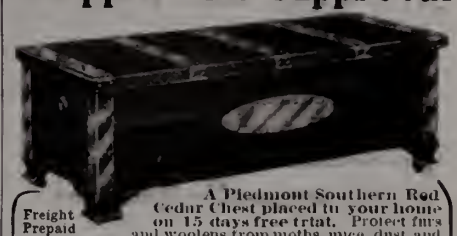

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DAILY MEDITATION

Continued from preceding page

become benumbed. He is not powerless because men have become senseless. The law of righteousness is never abrogated. In our sin we must inevitably encounter God. We cannot escape! God reigneth!

The "practice of the presence of God" is a mighty defense in the hour of sinful allurement. To feel that the road is not deserted, that the shop is not empty, that we are not alone in the office, to feel that the place of temptation is also our Father's house, and that he is unspeakably near—all this would give life a sanctity which would smother evil enticement at its birth. When we lose the "sense" of God we do as we like; when we retain the "sense" of God our inclinations are subdued to his will. "Oh let me feel thee near me!"

TUESDAY, January 28. Genesis 7: 11-24. *"The fountains of the great deep were broken up." "And the waters prevailed exceedingly . . . and all the high hills were covered."* And the Lord who made these waters also created the dew! The Lord of the dewdrop is also "King at the flood!" The Lord whose stern law stamps the drunkard's face with loathsomeness also beautifies the face of the saint. The good Lord has his songsters, as he has also his hornets with their fierce stings. And would we have it otherwise? Would we have it all dewdrops and song? Would we choose a world in which God has no goads, no floods, no angels with flaming swords? If God's grace were not holy, and allowed us to do as we pleased, how then?

And so I think we ought solemnly to thank God for his floods. We should offer him praise "that thorns abound." We should be daily grateful that he is not morally indifferent, and we should "give thanks at the remembrance of his holiness." It is a merciful thing that the sinner's delicacies inevitably lose their taste. It is a merciful thing that the hornet stings us in the ways of disobedience. It is a token of grace that in the way of revolt we "run up against God!" The holy Lord has "threshing instruments with teeth" for those who oppose his will; but in the very severity we may find the way to purity and peace.

WEDNESDAY, January 29. Psalm 33: 13-22. Some of the old artists, when they wished to suggest the presence of God, used to place an eye in the firmament, which was intended to signify the sleepless observation of the Lord. I never liked it. When I saw it as a boy it made me think of the schoolmaster's eye, or a policeman's eye: it was the eye of some one watching keenly for people's faults and failings, with the intent to punish them. An eye does not tell us much. We need a face! A face can do wonders. A smile from his mother made Benjamin West a painter. The Lord "looked upon" Simon Peter and "he went out and wept bitterly."

Our God shows more than an eye. He has shown his face "in the face of Jesus." And now we know who it is that watches us in all our ways. We know the Face at the window! It is the face of a Lover. It is love-eyes which follow us down the road, and over the hill, and across the moor. It is love-eyes which are upon us even in our days of shameful sin. And then they are weeping eyes. "Jesus wept." "When he saw the city" he wept over it! The holy Lord sees me, and his eyes are full of tender, passionate yearning for my good.

THURSDAY, January 30. II. Peter 2: 1-9. *"An ensample to those that after should live ungodly."* And this for our warnings! But there is need for deliberate listening or the warning will cease to be heard. A sound may become like silence because we have become accustomed to it. The swinging buoy may ring its warning bell every moment, and in the cottage by the shore its clang may never be heard. And God's great warning bell is always ringing in the ways of time, and it may come to be that we never hear it. It rings from Sodom and Gomorrah, it rings from the fields of trespass in our own yesterdays. It rings and is unheard!

So do I say that we need deliberate listening. We want ears with wills behind them. "Ears have they but they hear not." "He that hath ears to hear let him hear." Let him direct his ears and listen with eagerness. It is amazing what sounds break upon the ear from the natural world when we listen with deliberation. Our surroundings become loud and vocal.

Let us turn our ears to Sodom. What is God saying to us? Let us turn our ears to the sinful feast we enjoyed a year ago. What is God saying? The Lord is giving solemn and awful warning. "Take heed how ye hear."

FRIDAY, January 31. Matthew 24: 32-44. Here are two sentences from two letters of the apostle Paul, which seem to me to have very vital relations. "As much as in me is, I am ready to preach": "I am now ready to be offered." The apostle was ready for death because he was always ready for obedience. He practiced readiness in present duty, and therefore he was always ready for "the great appearing." And, indeed, this is the only fitness in which our Lord delights. "Blessed is that servant who when his Lord comes shall be found so doing."

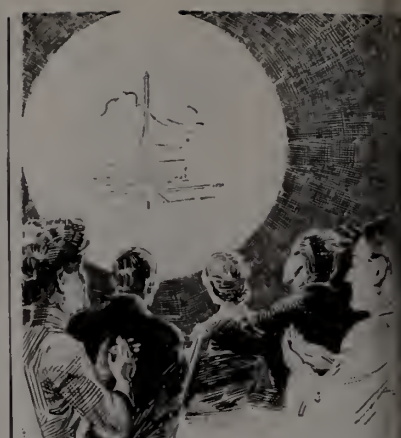
And therefore readiness is not a somber, melancholy spirit of waiting, a fearful expectancy that any moment our dread Lord may come speedily over the hill! What if the best readiness is to take a towel and gird ourselves and go about washing weary pilgrims' feet? One thing we may be sure about: we never prepare ourselves for the Lord by neglecting our fellow men. Whatever readiness means we must acquire it in the ways of immediate and willing service. The slave's apron is fine attire for the king's wedding. If we refuse to be servants we can never "sit with him on his throne."

SATURDAY, February 1. Psalm 46. *"God is our refuge and strength."* And in the varied conflicts and perils of life we need both these resources. We need the "refuge." There are times when our mightiest warfare is to lie passive, to shelter quietly in the strong defenses of our God. Our finest strategy is sometimes to "rest in the Lord and wait." We can slay some of our enemies by leaving them alone. We can "starve them out." They can be weakened and beaten by sheer neglect. We feed their strength, and give them favored chances, if we go out and face them actively, "marching as to war." The best way is to hide, and keep quiet: and "God is our refuge."

But we also need the "strength." This is positive equipment for active service. The defensive is changed to the offensive, and in the "strength" of the Lord we advance against the foe. We "ride abroad, redressing human wrongs." We "tread upon the lion, the young lion and the dragon we trample under foot." We meet our enemy on the open field, and we slay him in his pride!

And so our God is our resource in the double warfare of active and passive crusade. In him we can take refuge, and the enemy withers. In him we can find fighting strength, and the enemy is overthrown.

These Daily Meditations will appear in each issue through 1913.



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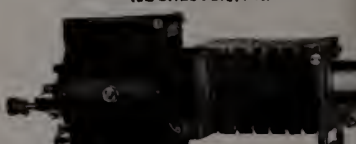

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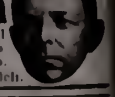

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POLLYANNA

Continued from page 71

...r ye them that are entering to ...n.

...Woe unto you, Scribes and Phari..., hypocrites! for ye devour widows' ...es, and for a pretense make long ...er: therefore ye shall receive the ...ter damnation. . . .

...Woe unto you, Scribes and Phari..., hypocrites! for ye pay tithe of ...t and anise and cummin, and have ...tted the weightier matters of the ... judgment, mercy, and faith: these ...t ye to have done, and not to leave ... other undone."

... was a bitter denunciation. Could ...o it? Dare he do it? Dare he not ...t? It was a fearful denunciation, ... without the words that would fol... —his own words. He had prayed ... prayed. He had pleaded earnestly ... help, for guidance. He longed— ... how earnestly he longed!—to take ..., in this crisis, the right step. But ... this—the right step?

... slowly the minister folded the pa... and thrust them back into his ...ket. Then, with a sigh that was ...ost a moan, he flung himself down ... the foot of a tree, and covered his ... with his hands.

... was there that Pollyanna found ... on her way home. With a little ... she ran forward.

Oh, oh, Mr. Ford! You—you haven't broken your leg or—or anything, have you?" she cried.

The minister looked up quickly. He tried to smile.

"No, dear—no, indeed! I'm just—resting. I haven't broken anything—that doctors can mend."

The last words were very low, but Pollyanna heard. A swift change crossed her face. Her eyes glowed with tender sympathy.

"I know what you mean—something plagues you. Father used to feel like that lots of times. I reckon ministers do—most generally. You see there's such a lot depends on 'em, somehow."

The Rev. Paul Ford turned a little wonderingly.

"Was your father a minister, Pollyanna?"

"Yes, sir," smiled Pollyanna.

There was a long pause. The minister appeared to have forgotten Pollyanna's presence. Pollyanna, looking at him, felt vaguely sorry for him.

"It—it's a nice day," she began hopefully.

For a moment there was no answer; then the minister looked up with a start.

"What? Oh!—yes, it is a very nice day."

"And 'tisn't cold at all, either, even if 'tis October," observed Pollyanna, still more hopefully.

There was no reply this time, though Pollyanna waited patiently before she tried again—by a new route.

"Do you like being a minister?"

The Rev. Paul Ford looked up now, very quickly.

"Do I like—Why, what an odd question! Why do you ask that, my dear?"

"Nothing—only the way you looked. It made me think of father. He used to look like that—sometimes."

"Did he?" The minister's voice was polite, but his eyes had gone back to a dried leaf on the ground.

"Yes, and I used to ask him just as I did you if he was glad he was a minister."

The man under the tree smiled a little sadly.

"Well—what did he say?"

"Oh, he always said he was, of course; but 'most always he said, too, that he wouldn't *stay* a minister a minute if 'twasn't for the rejoicing texts."

"The—*what?*" The Rev. Paul Ford's eyes left the leaf and gazed wonderingly into Pollyanna's merry little face.

"Well, that's what father used to call 'em," she laughed. "Of course the Bible didn't name 'em that. But it's all those that begin 'Be glad in the Lord,' or 'Rejoice greatly,' or 'Shout for joy,' and all that, you know—such a lot of 'em. Once, when father felt specially bad, he counted 'em. There were eight hundred of 'em."

"Eight hundred!"

"Yes—that told you to 'rejoice and be glad,' you know; that's why father named 'em the 'rejoicing texts.'"

"Oh!" There was an odd look on the minister's face. "And so your father—liked those rejoicing texts?" he murmured.

"Oh, yes," nodded Pollyanna, emphatically. "He said he felt better right away, that first day he thought to count 'em. He said if God took the trouble to tell us eight hundred times to be glad and rejoice, he must want us to do it—*some*. And father felt ashamed that he hadn't done it, more. After that, they got to be such a comfort to him, you know, when things went wrong; when the Ladies' Aiders got to fight—I mean, when they *didn't agree* about something," corrected Pollyanna, hastily. "Why, it was those texts, too, father said, that made *him* think of the game—he began with *me* on the crutches—but he said 'twas the rejoicing texts that started *him* on it."

"And what game might that be?"

"About finding something in everything to be glad about, you know. As I said, he began with me on the crutches." And once more Pollyanna told her story—this time to a man who listened with tender eyes and understanding ears.

. . .

In the Rev. Paul Ford's study that evening the minister sat thinking. Near him on the desk lay a few loose sheets of paper—his sermon notes. Under the suspended pencil in his fingers lay other sheets of paper—blank; his sermon to be. But the minister was not thinking either of what he had written, or of what he intended to write. In his mind's eye he was far away in a little Western town with a missionary minister who was poor, sick, worried, and almost alone in the world—but who was poring over his Bible to find how many times his Lord and Master had told him to "rejoice and be glad."

After a time, with a long sigh, the Rev. Paul Ford roused himself, came back from the far Western town, and adjusted the sheets of paper under his hand.

"Matthew twenty-third; 13, 14 and 23," he wrote; then with a gesture of impatience he dropped his pencil and pulled toward him a magazine left on the desk by his wife a few minutes before. Listlessly his tired eyes turned from paragraph to paragraph until these words arrested them:

"A teacher in a country school said to one of the boys who had agreed with the other boys not to bring wood to the schoolroom: 'I know that John will be glad to go and bring in some wood for the fire.' And John went. Why? Because his teacher showed so plainly that she depended on him and that she knew he would do the right thing. Suppose she had said, 'John, I am ashamed of you. Go at once and bring in some wood!' I'm thinking that teacher would still be cold—if she depended on John for heat!"

On and on read the minister—a word here, a line there, a paragraph somewhere else:

"What people need is encouragement, uplift, hope. Their natural resisting powers should be strengthened and developed. . . . Instead of telling a man always of his faults, tell him of his virtues. Try to pull him out of his slough of despond. Picture to him his God-image, his better self, his *real* self that can do and dare and —win!- . . . The suggestion which comes from a beautiful, helpful, hopeful character is contagious, and sometimes revolutionizes an entire neighborhood. . . . We radiate our mental attitude, our feelings. . . . When you look at the bad, and expect it—you will get it. When you know you will get the good—you will get that! . . . Tell John you *know* he'll be glad to bring in some wood—and see how quick he'll run!"

The minister dropped the paper and lifted his chin alertly. "God helping me, I'll do it!" he cried softly. "I'll tell all my Johns I *know* they'll be glad to bring in the wood! I'll give them work to do, and I'll fill them so full of the very joy of doing it that they won't have *time* to look in their neighbors' wood-boxes!" And he picked up his sermon notes, tore straight through the sheets, and cast them from him, so that on one side of his chair lay "But woe unto you," and on the other, "scribes and Pharisees, hypocrites!" while across the smooth white paper before him his pencil fairly flew.

Thus it happened that the Rev. Paul Ford's sermon the next Sunday was a veritable bugle-call to the best in every man and woman and child that heard it; and its text was one of Pollyanna's shining eight hundred:

"Be glad in the Lord and rejoice, ye righteous; and shout for joy, all ye that are upright in heart."

To be continued

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Upholding Christian Endeavor Principles*

THE whole Society of Christian Endeavor, each individual society and each individual member of each society, is under obligation to stand by certain great principles of faith, motive and conduct. In spite of much that is said to the contrary, it does make a vast deal of difference what people believe. The welfare of persons, churches, nations, depends primarily upon the purity of their faith. Christian Endeavor stands for belief in the fact of sin, in the need of redemption, in the absolute deity of Jesus Christ, in the power of his death on the cross to save men from the doom of sin, in the personal presence of the risen Christ in the world and with every believer, in the power of the Holy Spirit to renew and energize the heart.

The faith that Christian Endeavor stands for is not merely the recognition that these things are true, but the personal acceptance of these facts for the individual life. To uphold Christian Endeavor principles, so far as faith goes, is to accept Christ as Saviour, to receive the power of the Holy Spirit for our work, to learn to trust God and accept his bounty and his help in all the tasks and experiences of life.

In the matter of motive, Christian Endeavor stands for a vigorous determination to please Christ, an earnest, affectionate longing to do his will, a tremendous desire to win others to him and to extend his kingdom. In the matter of conduct, Christian Endeavor stands for Christlikeness. We must be like him. We must think his thoughts and speak his words and do his deeds. We must care for other people as he cared for them and still cares for them; we must help them because he loves them, because he has told us that by doing kind things for them we are really performing that very service to him.

The Bible passage assigned for our study is one of the wonderful and singularly beautiful spots in the garden of Scripture, John 14: 6-15. Notice again, and ponder prayerfully, how everything centers about Christ. He is the way, the truth, the life. To know and see him is to know and see God. He will do for us what we ask. If we believe in him he will give us the very fulness of his strength for the work we have to do. If we love him we will keep his commandments, his principles.

Remember that the strength and victory of the great Society of Christian Endeavor depends upon the purity, the earnestness, the faith, the fidelity of its members. How strong would Christian Endeavor be if every member were just like you?

* * *

The Temptation of Jesus †

ALL the world loves a good fighter—if the fight is worth while. Of all the great fights recorded in history, the fight of Jesus against the devil is the most splendid. There was very much at stake—the salvation of a world. There was probably vastly more than that at stake. But he stood steady, fought skillfully and hard, and won a sublime victory.

In the New Testament the word for "trial" and "temptation" is the same. Our second reference, Luke 22: 28, gives the words of Jesus to his disciples: "Ye are they who have continued with me in my temptations" (the American Revision has "in my trials"). He never promised to save his followers from trouble; in fact, he often declared specifically that if they followed him they would have trouble. But he did promise and he does promise to save them *in* their trouble. They will get victory over it; they will not be overwhelmed by it; they will go through it undaunted and come out of it strong and glad and safe at the end.

The victory of Jesus over his temptations and over his troubles has a very definite value to every one of us. It teaches us that there is no fault in being tempted, that it is no sign of God's disfavor to have trouble. But it does teach us that in our spirits we can always be triumphant. We can say with Paul, whose very call to follow Jesus was a call to suffer: "Now thanks be unto God, who always causeth us to triumph in Christ" (II. Cor. 2: 14). Read also with especial care John 16: 33; II. Cor. 12: 7-10; Rom. 8: 28-39.

So far as direct temptations go, remember that the devil is always a coward. We have only to face him down vigorously as Jesus did, quoting the promises of God and defying him. "Resist the devil and he will flee from you" (James 4: 7). Remember that all the strength Jesus had when he fought his great battle he promised to give to us for our battles if we trust him. We fight a foe who is already conquered. The great victory of Jesus long ago makes possible our victory to-day and every day.

* * *

The Ideal Christian*

THIS topic, assigned to the Baptist Young People's Union for this Sunday, is the subject of the Christian Endeavor meeting for next Sunday, February 9. It will be treated more fully then, and practically all of you will get next week's paper in time to prepare for the meeting on February 2. But there is space for a preparatory word. This is the second lesson in the series, "The Ideal Christian." On January 5 we considered "his consecration"; to-day we consider "his zeal."

How did you ever get the idea in your head that you were excused from the obligation of being an "ideal Christian"? You really did have that idea, didn't you? You thought others, a few others, certain chosen ones, were expected to be ideal Christians, but you would be doing well enough if you lived a second- or third-rate Christian life. Have you really allowed some such concession to yourself? It is a very dangerous and very foolish business, is it not? We are, all of us, called to be saints.

If our consecration is complete, then our zeal must be intense. The measure of our obligation is our opportunity. The work is incomparably important—souls to save, society to regenerate, the world to redeem. The motive is the love of Christ. Does that *constrain* us? Are we throwing our lives away, jubilantly, passionately for him, and for the souls he died to save? He can so change us, and cleanse us, and bless us, and inspire us, that we shall delight in doing his will, even in bearing tribulations, such as Paul describes in our Scripture reference, for his sake.

* CHRISTIAN ENDEAVOR Topic for Sunday, February 2, 1913. Christian Endeavor Principles and How to Uphold Them. John 14: 6-15. (Christian Endeavor Day.)

† EPWORTH LEAGUE Topic for Sunday, February 2, 1913. The Temptation of Jesus. (Matt. 1: 1; Luke 22: 28; Heb. 4: 15.)

* B. Y. P. U. Topic for Sunday, February 2, 1913. The Ideal Christian. II. His Zeal. (II. Cor. 6: 1-10.) (Consecration Meeting.)

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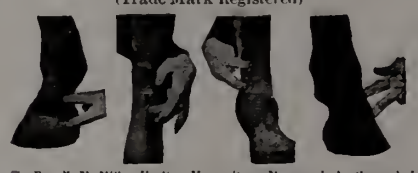

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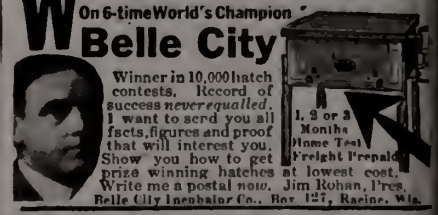

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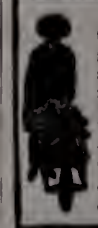

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UR YOUNGER READERS

THE CORRECT THING IN LETTER-WRITING

THERE were fifty-nine prize-winners in our recent letter-writing contest, which speaks well for the talent and taste of "Younger Readers." So many delightful, newsy and complimentary letters were spoiled, however, in their general make-up that in order to be prepared for the next letter-writing contests, we are giving here a few fundamental rules which, in polite letter-writing, should always be observed.

In writing your letter be sure to use good black ink, and, where it is possible, on white, unruled paper.

Write in straight lines and spell correctly.

Leave out flourishes and never abbreviate words or omit the articles "the" and "a" before nouns.

Never cross your letter.

Write numbers and dates with special care and correctness.

Leave a margin on the left-hand side of your letter paper.

Fold the letter neatly right side up and put it into the envelope so that the person who opens it, *with the back of the envelope toward her*, will not have to turn your letter over to read it.

Address the envelope clearly and stick the stamp evenly in the upper right-hand corner.

Give your whole address in the upper right hand corner of the initial page, or in the lower left hand corner of the page if you have written only a short note.

Sign your letter with your name in full.

Always use figures for giving dates or the number of house or street.

Write no anonymous letters; it is not a polite thing to do.

OUR SUNSHINE CALENDAR

MANY a heart is hungry, starving,
For a little word of love:
Speak it, then, and as the sunshine
Gilds the lofty peaks above,

So the joy of those who hear it
Sends its radiance down life's way,
And the world is brighter, better,
For the loving words we say.

This Will Amuse You

IMPOSSIBLE as it at first may seem, you can get an egg inside of a bottle without breaking either the bottle or the egg. First put the egg into a cup of strong vinegar, when the shell will soon soften, and it can be introduced into the bottle. Then fill the bottle with clear, cold water, which will make the shell hard and restore the egg to its normal shape.

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. . .

Little people under thirteen may send verses, not more than sixteen lines. Subject: *The Weathercock*. Twenty delightful prizes of dolls, books and a Brownie Kodak will be awarded in order of merit. Contest closes February 1.

The Aunt in the Cozy Corner

DO YOU KNOW YOUR BIBLE?

Answers to List No. 11

What chapter in one of the historical s is repeated with very slight changes in of the prophets? II. Kings 19, repeated in 37.

Find three Bible passages in which ers are mentioned. Job 8: 14; Isa. 59: 5; . 30: 28.

Where is happiness declared to be like medicine? Prov. 17: 22.

Where is friendship declared to be like ume? Prov. 27: 9.

What king, by following the advice of his ger counselors, lost the greater part of kingdom, and who became ruler of the lting States? Rehoboam; Jeroboam, I. gs 12: 8-20.

Where is spiritual joy symbolized by the ing of hills and mountains and the handping of trees, and transformation of charer by a change in the nature of tree and ? Isa. 55: 12, 13.

What prophet visited a craftsman at his k? Jeremiah visited a potter. Jer. 18:).

In what Psalm does David emphasize the lity of trying to get away from God? Ps.

What chapter in the Old Testament debes the preparation of the ashes of a er for making purifying water, and what sage in Hebrews declares that Christ's od has greater cleansing power than this? m. 19; Heb. 9: 13, 14.

). Find Old Testament passages alluding to Holy Spirit in which he is referred to as er, as fire, as wind, as oil (look for word noint" or "anointed"), as rain or dew (or owers"), as a voice. Water, Isa. 44: 3; Isa. 4: 4; wind, Ezek. 37: 9, 10; oil, Isa. 1; rain or dew, Ps. 72: 6; Isa. 18: 4; ek. 34: 26; Hos. 6: 3; 10: 12; 14: 5; voice, 30: 21. A number of other passages were counted correct.

1. What chapter tells of a busy day in the of Jesus, in which he healed a paralytic, led an apostle, went to a feast, delivered an dress, healed a sick woman, raised a dead ld, and cast a devil out of a dumb man? tt. 9.

2. What did Paul tell the people at Rome would be sure to have in his soul when he ne to visit them? The fulness of the blessof the Gospel of Christ. Rom. 15: 29.

Honor Roll

Seventy-six answered 12 questions:

Mrs. J. A. Andrea, Mrs. Kittie Baldwin, s. D. M. E. Biggar, Margaret Becler, Mrs. Barney, Mrs. O. C. Barnes, Mrs. Ralph S. idgman, Mrs. S. B. Barnes, John Bissett, . and Mrs. Wm. E. Camp, Jennie Cunningham, Mrs. Isaac T. Coppock, Mrs. Harriet P. Calkins, Mrs. M. E. Coupland, Una Corner, Mrs. E. E. Cammack and daughters, Ora M. Curry and parents, Mrs. B. I. DuBois, Sadie L. Dawson, J. Harry Deems, W. K. Desh, Mrs. M. E. Diamont and daughter, Mrs. John B. Doolittle, Mrs. J. K. Davis, George M. Elliott, Mrs. A. P. Fassett, Mrs. J. W. Floyd, Mrs. Annie M. Grover, Mrs. James A. Gale, George A. Gilderson, Mrs. F. M. Gainfort, M. A. Goings, M.D., Mrs. B. Hughes, J. F. Hannay, Mrs. J. C. Hooper, Mrs. M. W. Hunter, Wm. W. Hammond, David Haisley, Mrs. W. C. Henderson, Rosa Hirschy, Mrs. Emily H. Harrington, Esther D. Jones, Mrs. Kate A. Jackson, Mrs. George Lohr, Mrs. Aliee Lee, Mrs. Elizabeth N. Low, Mrs. Emily O. Lewis, W. E. Light, Michael Murray, A. W. Merker, C. T. McCoy, Mrs. G. W. Metzger, George McLachlan, M. E. Miller, J. N. Ogle, Bennet Pike, H. Maud Plaisted, Mrs. Addie Perrine, Mrs. Emma W. Reynolds, Leanore L. Reese, Rosina Rausch, Mrs. D. H. Shumway, Mrs. Ida L. Sharp, Hallie M. See, Mrs. Alonzo Sedgwiek, Ellen Simkin, Mrs. A. E. Stoekmon, Mrs. Elpha W. Seoville, Rosa Stevenson, C. H. Sultner, Mrs. A. W. Trueblood, Mabel L. Tanner, Mrs. J. A. Tuthill, Mrs. Thomas Vilven, Mrs. John F. Wilhite, Edward Yoder.

Five answered 11½ questions:

Joseph W. Blosser, Lawrenee A. Brooks, Inis H. Miller, M. Roberts, Mrs. A. S. Ross.

Sixty-nine answered 11 questions:

M. J. Archibald, Susan T. Adams, Eleanor Arnold, J. H. Arehbald, Mrs. O. G. Beard, Mrs. John Burgoyne, S. R. Buckwalter, Lillie Bartells, Mrs. Louis A. Black, Anna Brackin, Fannie L. Bell, Sarah F. Bartlett, Mrs. A. L. Braekett, Rev. A. E. Bloom, Mrs. A. H. Culver, Mrs. H. B. C. Cope, Stella Crosby, Edith M. Chandler, Mrs. Aliee Cutler, Mrs. B. DeYoung, Mrs. George E. Dooley, W. H. Downs, I. Dalgleish, Mrs. Nettie Dymond, Sadie Davis, Mrs. Eliza J. Fuller, M. F. Freneh, Mrs. Martha Fletcher, Mrs. A. L. Freeman, Wm. H. Griffing, Marion F. Grinnell, James B. Gilehrist, H. D. Gordon, Lois L. Hoyt, Mary Harris, Mrs. Annie Howell, Bertha Hutchings, Jennie E. Holmes, Mrs. Percy W. Holmes, Dr. C. S. Haynes, Mrs. G. R. Havens, Edward Hieks, Mrs. Ella Jameson, Mrs. Wm. L. Jones, Mary M. Jenkins, Mrs. D. W. Jackson, Mrs. W. B. Lawrence, Mrs. M. N. Lee, Charles Miller, Mrs. E. M. Matthews, Mary Means, Mrs. S. D. Osborn, Sam O'Hara, Samuel Peter, H. M. Proud, Mrs. Wm. J. Pitt, Mrs. M. Perry, Mr. and Mrs. J. P. Rodgers, Mrs. C. A. Shurtleff, Anna M. Smith, Mrs. Ruth E. Speare, Leta and Emma Sapp, Mrs. C. R. Stone, Mrs. Clara M. Spencer, Julia Thomas, Mrs. S. Tyers, Mrs. C. A. Williamson, Mrs. C. E. Wells, Julia E. Wilson.

Sixteen answered 10½ questions:

Mrs. J. A. Ainslie, Emma Bothseall, Mrs. Mary W. Brown, C. W. Beam, Mrs. D. L. Grove, Mrs. Grace Hamre, Wm. Jacobs, George A. McCall, Mrs. A. C. Rhodes, Mrs. Alexander Smith, Ida Shields, Mabel G. Smith, Mrs. Elizabeth Stout, Mrs. M. H. Schryver, L. M. West.

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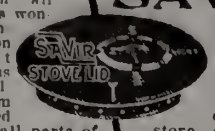

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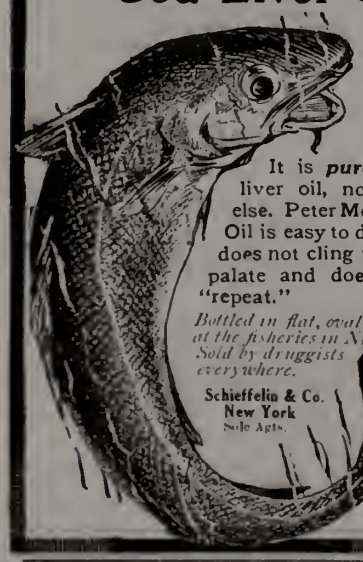

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THE "CATHOLIC CENTER" IN GERMANY

BY MARTIN ILSEN

WHEN the cable recently reported that the Catholic and the Socialist parties of the German Parliament opposed the government's oil monopoly bill, many wondered why a Catholic party should antagonize a measure which in no way seemed to touch church interests.

The so-called "Center" is, and has always been, an avowedly political party. In 1871, in announcing its organization, the leaders boldly described it as not a confessional, but essentially a political party. In the preceding year, after the fall of the Pope's temporal power, those leaders of the Prussian Catholics who resented this "fall" and were called Ultramontanes united and formed a party in the Prussian Diet. Then, during the elections for the first German Reichstag in 1871, they only supported such candidates for the Federal Diet as pledged themselves to join a Catholic Party. With a strength of sixty-three they entered the Reichstag and took seats in the center of the hall, between the Right and the Left parties.

In its first platform it proclaimed as "its special aim, to stand for maintaining and developing constitutional rights in general and for the liberty and independence of the church and its institutions in particular." The party tried to put into the constitution of the new German Empire a provision that the Roman Catholic Church should have the right to administer its affairs "independently"—free from any State supervision. It was a political party from the start. For centuries religious and political affairs had been closely connected in Germany, and, indeed, Bishop Ketteler went so far as to call the provision for the "independence" of the church which they demanded, the "Magna Charta of religious peace"! In 1879 the party supported Bismarck's protectionist policy.

This support of the government was contrary to the general practice of the Centrists. They had organized their party as one in opposition; but they were and always have been willing to support any measure of any party or of the government, in order to attain their own ends.

The party showed its warlike spirit when Prussia and, a little later, the German Empire asserted the supremacy of the state over all churches, congregations and ecclesiastical institutions within their territories. Prussia began the fight against the claims of the Catholic Church renewed by the Vatican Council (1869) and reiterated by the Centrists. Among the doctrines thus asserted by that council were those which insisted upon the subordination of all governments to the authority of the church.

By a German federal law of 1872 the Jesuits were expelled from the empire, and in May, 1873, four Prussian laws followed providing for control by the State of educational and ecclesiastical appointments. In the enforcement of these enactments many priests were deprived of their stipends, religious orders were abolished, and institutions were closed. Bismarck's hope to subdue the party, however, was not realized. The "Kulturkampf" laws were repealed one after another until only certain features remained. One of these was the Anti-Jesuit law. Not until 1904 were the Centrists strong enough to induce the Federal Council and the Reichstag to repeal this one also, except one excluding the Jesuits and such bodies from the Empire.

The Centrists came into prominence again when, in 1906, the German Government wished to establish a separate Colonial Office. Then it was found out that the administration of the colonies had been for years conducted at practically the dictation of the Centrists, and that this was why they opposed the setting up of the Colonial Department as a separate office. Dernburg's stand against them in the Reichstag and the refusal of the Centrists to consent to the establishment of a separate Colonial Office caused the dissolution of the Reichstag.

Now the Centrists are in arms again, because the German Federal Council on November 28, 1912, authoritatively interpreted that provision of the Anti-Jesuit law still in force. Since 1872 the Ultramontanes have unceasingly demanded its repeal, and now feel aggrieved by the recent confirmation. This feeling is especially strong in Bavaria, where the law had been worked leniently, and the decision had been asked for by Bavaria. Following the 1872 interpretation the Jesuits in Germany were forbidden to hold religious meetings or display any pastoral or spiritual activity, besides being forbidden to act as teachers.

In Bavaria, however, where the Centrists, by reason of their strength in the Diet, had much influence over the government, Minister von Wehner tacitly tolerated certain pastoral activities of the Jesuits. It was only in details that his decree of 1911 differed from that of 1872; but this action displeased the Center, and in the next election campaign they attacked his decree and denounced him. When they won out at the polls, Minister von Wehner resigned. Last February Dr. von Knilling took his place, and Baron George von Hertling became prime minister. He at once issued "a decree on the enforcement of that law. He ruled that neither the so-called "conferences" (lectures) nor such pastoral actions as had the purpose of temporary relief or assistance in spiritual work, and were done under the authority of the proper pastorate, were forbidden. Furthermore, it should not matter whether these "conferences" were held in or outside of a church. The decree very soon became widely known and caused a sensation all over Germany. Chancellor von Bethmann-Hollweg requested a transcript of it, and after negotiations the Bavarian Government asked the Federal Council for an interpretation of the law. The Federal Council declared that the Jesuits were forbidden any and all pastoral or religious activity as well as education and instruction; that they, however, were allowed, unless provisions of State laws order differently, to celebrate low masses; to assist at the first mass of a newly appointed priest, if it were conducted as a family affair; and to administer the last sacraments.

This was so complete a reversal of Minister von Hertling that one of the leading Bavarian papers advised him to resign. But all the Centrists in the Reichstag (as well as Bavaria) are aroused. Mr. Erzberger, in an "interview' in one of the party papers, said: "Our entire inner-political situation has changed. The Center will place this decision in the foreground of all politics until the Federal Council makes way for liberty and right."

. . .

An illuminating commentary on the foregoing is found in an editorial in the *Western Watchman*, St. Louis, of December 12, 1912, because it affirms the direct control of the German Center by the Vatican by such statements as these: "Leo XIII interposed his authority to save the Iron Chancellor from certain defeat," . . . "Leo again held the Center in check and bade them rally to the support of the government."

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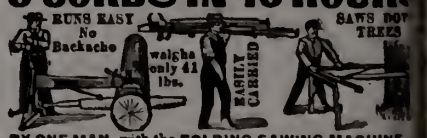

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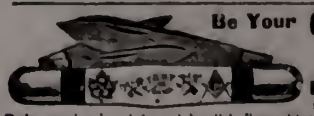

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ANSWERS TO FINANCIAL QUERIES

B., Connecticut.

I believe Pennsylvania stock, paying 6 per nt., is to be preferred to New Haven stock ying 8 per cent. The former earns its divind; the latter does not.

B., M.D., New York.

(1) The par value of American Gas & Elec- c stock either preferred or common is $50. ie common pays 7 per cent.; the preferred ys 6 per cent. (2) Not on the New York ock Exchange. It is an "outside" or unlisted curity. (3) For a business man's specula- e investment, yes.

rs. D., Iowa.

Your savings are doubtless permanently "in- sted" in the wireless telephone stock. It has value. Cameron Speare and some of his leged associates in the promotion of the wire- is scheme were put on trial November 13, in e Federal District Court, New York, charged the government with using the mails with tent to defraud. At the time this issue went press, the trial had not been concluded.

. P. S., Missouri.

(1) You have made an exceedingly good lection. When a wage-earner invests his savgs in high-class Public Utility Bonds, he is t likely to have many sleepless nights. (2) ie Pacific Gas and Electric Gen. & Ref. 5s id the Preferred Stock are quoted at about e same prices, 19½-92. I favor the bonds, though they pay one per cent. less than the eferred stock.

ev. H. H. S., Alabama.

Your spare time may be much more profitably nployed than the way you propose. Selling ining stock to your friends is pretty sure to id in many personal estrangements, for the ances are only about one in several thousand an average mining enterprise succeeding. A tter plan would be to represent a reputable vestment firm and effect sales of high-class curities. The profits at first will be smaller, it there will be no "come-backs" and you will uild up eventually a desirable clientage.

. J. B. M. D., Missouri.

(1) I certainly do favor public utility securies, under certain conditions. It is estimated at more than two billion dollars is now insted in public utilities, and a goodly portion this sum has been invested in the last half zen years by the American investors who ave been taught by experience that the busiess of public service corporations is conserva- ve and profitable. (2) American Light & raction, pfd. at $108. Cities Service, common $118. Denver Gas & Electric, gen., 5s at $97. acific Gas & El., pfd., at $91. Wisconsin Gas El., first 5s at $98½.

. S. D., District of Columbia.

The price of Ontario & Western shares well eflects the decreasing earnings of the road for ie year 1911, which, when the last dividend as paid, amounted to a total of $2,880,626; at is, for the fiscal year ending June 30 and or a corresponding period for 1912 the total ncome was but $2,126,983. The dividend due August, 1912, was passed. There is still 4,000 preferred stock outstanding, the balance aving been exchanged for first mortgage onds. There is a total funded indebtedness of 28,595,000. After meeting all fixed charges, which included $210 on the outstanding preerred stock, the equivalent for the fiscal year or dividend purposes on the common stock is ut 0.82 per cent., so you see there is very ttle prospect of dividend payments. I should ake my money out of the stock and invest the roceeds in one of the standard railroads.

'. D., Florida.

If you can save but $10 a month, save it. hat sum regularly paid in to a good building nd loan association every month for a period f twelve years amounts to $2,000. The scope f building and loan associations is usually imited and purely local, and I do not generally avor a plan which entails sending money to a distant association. Some of the New York real estate companies base successful operations on much the same methods as employed by the building and loan associations, and money regularly deposited with them shows a fine increment at the end of a cumulative period of ten, fifteen or twenty years.

W. W. L., New York.

The Daniels & Fisher Stores Company's 7 per cent. Guaranteed First Preferred Cumulative stock is all outstanding, but dealers in unlisted securities have been making the trading market for this issue and the shares are now about 10 points above the price which was obtained originally. The Daniels & Fisher Stores Company is one of the oldest dry goods firms in the West—the oldest, I believe, in Denver; and its reputation is high with the local shopping public. Still, I do not see in this stock any great attraction. Dry goods stores are beset by all manner of competition, and no matter how old or successful, or how well thought of a concern may be, it is subject to hazards of trade that do not surround a public service corporation; and for this reason I should favor either a public utility preferred stock, or some of the 7 per cent. preferred industrials that are listed on the New York Stock Exchange.

J. W. H., West Virginia.

You ask me to name an "absolutely safe" investment that will draw 6 per cent. interest, and state that you can spare your money for three or four years. I do not know of any "absolutely safe" investment that will draw 6 per cent. interest. In the larger towns and cities approved first mortgages on improved real estate may be considered safe, bring 6 per cent. interest and are generally made for three to five year periods of time. Upon inquiring I find that it would be difficult to make such a loan in your village. In your case I favor municipal bonds. New York City 4 per cent. or 4½ per cent. bonds may be bought around par; City of Chicago Municipal 4s; City of Baltimore Corporate 4s; City of Duluth Gold 4½s; Houston (Texas) 5s are also desirahle investment securities. I can also suggest the following public service bonds: Watertown (N. Y.) Light & Power Co. 1st 5s, netting 5 per cent.; Maryland Electric Railway, 1st S. F. 5s, netting 5.05; Seattle Lighting Co. Refunding 5s, netting 5.22. Also the following railroad bonds may be considered desirable for you: Michigan Central, Grand River Valley Div. 1st 4s, netting 4.15; Lehigh Valley Railroad, 1st 4½s, netting 4.20; Duluth Short Line Railway, 1st 5s, netting 4.30; New York Central, 4½s, netting 4.90.

Mrs. J. P. A., New York.

(1) The railway stocks you have under consideration are purely speculative issues, and do not come under the investment class. Discussed purely for its speculative merits, Southern Pacific is the most uncertain railroad stock on the list at the present time, and I would not commit myself to direct advice regarding its future. Wall Street has changed its mind many times since the Supreme Court decision affecting the Harriman combination. I would not buy the stock at present. (2) U. S. Steel preferred I regard as safer, although this stock too is shadowed by a possible command from the Supreme Court that the company shall dissolve itself into its former component parts and also by possible drastic tariff reduction, which might affect unfavorably the prices of the shares of the Steel Corporation. I should certainly keep out of U. S. Steel common, which you also have under consideration. (3) Southern Pacific Collateral Trust 4s are looked upon as an excellent investment security, but the segregation of the Southern and Central Pacifics approaching, must be regarded as furnishing a certain degree of speculative element to a formerly considered non-speculative security. (4) I do not believe any woman should invest money in stocks or bonds that are the slightest speculative. I shall be glad, if requested, to furnish you a list of securities applicable to a woman, and shall confine suggestions to securities that meet the following requirements: (a) Safety of principal. (b) Marketability. (c) Income.

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The inquiry was made thorough because it was the first examination since the Postal absorbed another, and a larger company, and also because the State Superintendent recognized that his official report would be a practical certification of the Company to other State Superintendents: the latter, mindful of the rigid New York requirements and of the strict supervision of its Insurance Department, have agreed that *a company measuring up to New York State standards would be accepted and accredited in other States.*

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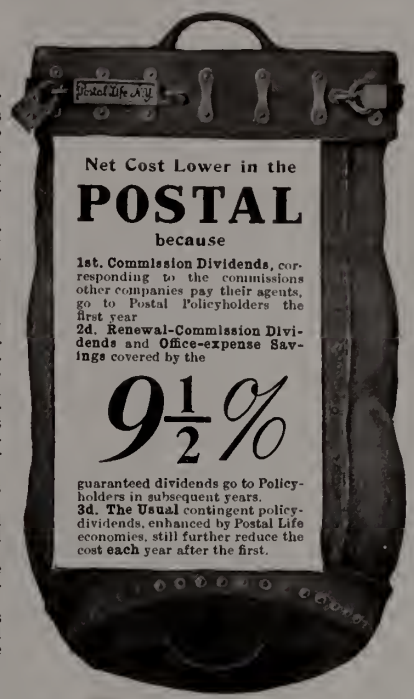
He adds that the cost of securing business by advertising and correspondence *has not increased* pro rata, with the new business written. The business-getting expense will therefore, as contended by the Company, decrease from year to year.

He also adds that part of the cost of advertising should be charged to old business, as continued publicity has a tendency to keep up the confidence of policyholders and retain them.

The examination covers many pages of a printed document on file at the State Department.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guaranteed dividends go to Policyholders in subsequent years.
3d. The Usual contingent policy-dividends, enhanced by Postal Life economies, still further reduce the cost each year after the first.

Superintendent Emmet, in a memorandum filed with the Examiners' Report December 16th, 1912, calls special attention to the writing of insurance by mail as bringing the policyholders into communication with the home office. He states that the report shows a *general improvement in the condition of the Company.*

There is merit, he furthermore states, in the health-work of the Medical Department, not only to the Company and its policyholders but *to the general public as well.*

Particular reference is made to the absence of litigation arising from questions with POSTAL policyholders.

He speaks of the number of improvements made in the handling of its business, and points out that *gains have been made notwithstanding the considerable expenditure in 1912 for betterment of of the Company's properties.*

Thus is the Company commended by the highest authorities to the public. The official endorsements, the conduct of its business through publicity channels, and its operations subject to the United States postal authorities, carry confidence to intending insurers, as well as to its own body of policyholders.

Total Assets and Liabilities

At the close of the examination the Company had over **$50,000,000** insurance in force; the policy and other liabilities were fully covered by statutory and departmental reserves amounting to **$10,029,510.10** with an excess or surplus to policyholders of **$226,874.55**

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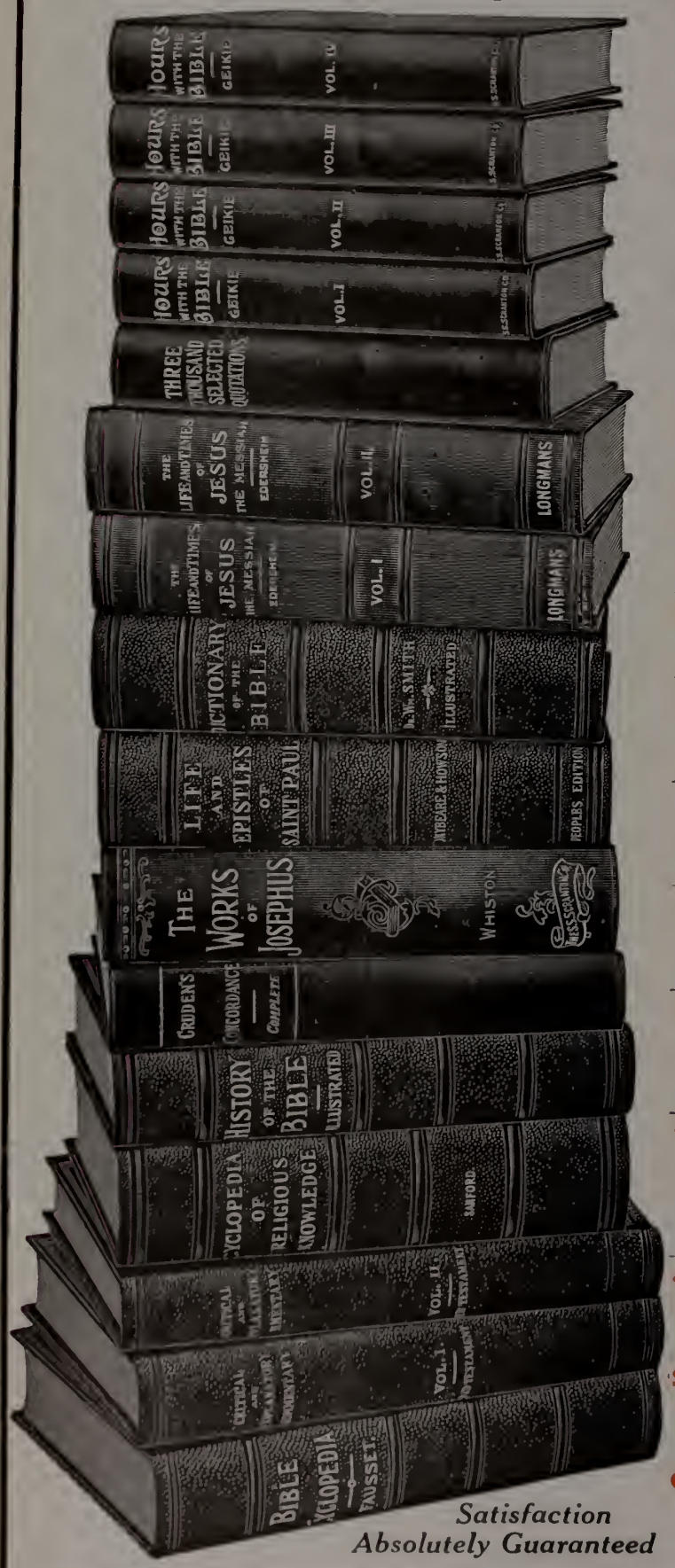

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MOUNT ASSINIBOINE, ALBERTA, CANADA

OUR MAIL-BAG

Questions and Answers

Friend, Winter Haven, Fla. 1. Please explain Matt. 26: 29. 2. Also Isa. 65: 21, 22.

1. This passage is more clearly rendered in Luke 22: 17 and Mark 14: 25. Its primary application is obviously to the new Gospel kingdom to be fully established when the old Jewish economy with its Passover and temple rites should disappear. Its farther application is to that spiritual banquet in the celestial kingdom of which he speaks in Luke 22: 30. 2. The prophet was here describing the better age to come on earth (see verse 17), which, though much superior to the present, still would not be perfect. The tree is the longest-lived object in nature, and the inhabitants would enjoy a life as long as the trees they plant and their children with them. Commentators agree that from chapters 40 to the end, Isaiah gives a series of spiritual disclosures concerning the future history of the Jewish race under the Messiah.

L. M., Bradley, Tenn. What are the seven wonders of the world at present?

The modern wonders are the Spectrum Analysis, X-Rays, Wireless Telegraph, the Aeroplane, the Telephone, Radium and Antiseptics with Antitoxins.

O. W. N., Troy, Idaho. Your question as to Paul's probable choice of a denomination, if he were alive to-day, is purely speculative. No one can assume to state where his preference would lie, or even whether he would not rather be a free apostle, a worker at the front, a planter of Christian churches and a strong advocate of church union. In his own day, he had trouble enough with the divisions that marked the early church and we generally find him in the rôle of peacemaker and healer of breaches. Paul's view would probably be that no one branch has a monopoly of the truth. He certainly would be intensely evangelical and broad-minded, yet averse to the modern ideas and interpretations which mark some of our churches to-day. The whole subject is conjectural, however.

S. R., Fayette, Iowa. According to Biblical chronology what date is set for the creation of the world?

Many dates have been put forward based upon the genealogical tables of the Old Testament, but as yet there is no universal agreement of authority. The best known chronology is that of James Ussher, Archbishop of Armagh, who about 1640 arranged a system which was printed in marginal notes to the English Bible. According to Ussher's notation the earliest date is 4004 B.C. He reckoned backward from 1 A.D. as far as recorded history, sacred and secular, gave any basis, and there his chronology stopped. The Bible itself gives no clue to the date of creation. It simply says: "In the beginning."

Reader, Columbus, Ind. There are, unfortunately, bad plays as well as good plays—some that are degrading while others are uplifting. If the drama could be purified of all the evil in it, no exception could be taken to it as a means of instruction and entertainment. In the present condition of affairs, however, patronage of the theater is not consistent with the Christian profession for the reasons we have stated. It is our duty to avoid even "the appearance of evil." With regard to church entertainments, cantatas, readings, recitals, concerts, etc., these may be unexceptionable, if the selection be judiciously made. We do not believe in turning the Lord's house into a place for the drama. Chautauqua programs are usually such as might be given anywhere without exciting adverse criticism. The whole question thus becomes one of individual judgment. The line should be drawn conscientiously, to exclude entertainments that are not suitable. What would be unobjectionable in a public hall may sometimes be quite out of place in a church.

"Anxious Wife." 1. It would be better to have a frank talk with the person you mention, telling her what happened, and stating that you regret it. The Scripture teaching about confession is very clear, and when an act of ours is a wrong to some one else we should acknowledge our fault. This is not so hard to do as one is apt to think, and the relief to one's soul is very great. 2. If you know the name of the company send the money there. Although the amount was very small and the act committed in a spirit of mischief, yet if there was even a slight value to the property taken you should make restitution. 3. If you cannot win his consent let the matter rest for the present. By your patience, faithfulness, kindness, and your own earnest prayers, you will be able, doubtless, to persuade him sooner or later.

S. J. P., North Clymer, N. Y. 1. Please explain Dan. 11: 45. 2. Why are there thirty-one days in January and only twenty-eight in February? 3. State the length and cost of the Panama Canal. 4. Is the human body renewed every seventh year? If so, are the mental processes affected?

1. Dan. 11: 45 should be read in conjunction with the preceding five verses. According to the best interpreters, the prophet is describing Antiochus as the type of Antichrist. He

Continued on last column

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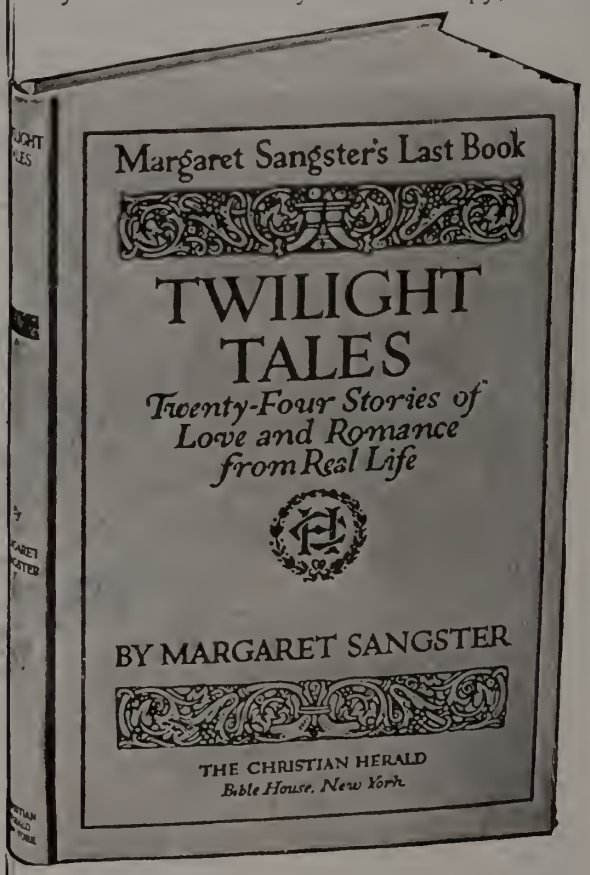
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Continued from first column

invaded Egypt and took Palestine on his w and died at Tabæ in Persia (165 B.C.) chagrin on hearing of the defeat of one of l armies and the failure of a military expediti Other commentators take it to mean the Tur or Saracens, who overran the Holy Lar "Planting the tabernacles of his palace" is terpreted as meaning the palatial milita tents such as warlike Oriental princes travel with. 2. Julius Cæsar adjusted the number days in each month to the solar year by ma ing some months long and others short. T month Quintilis he named July in honor himself and made it *long*. His successor A gustus appropriated Sextilis and called August, but as it was *short* he stole a da from February to make it even with Jul 3. Fifty miles; estimated, $875,000,000 con pleted. 4. The body is a mass of chemic substances, and at every moment is undergoin combustion; some part of its substance is su fering decay; each strain of a muscle, eac throb of the heart, every internal movemen means an escape of energy in the form heat or as work done by the muscles. It ha been estimated that all cellular and nervou tissues are renewed in seven years, but the physical phenomena are distinct from th psychological processes or workings of th mind; mental impressions are transferre hence old age can remember the period o youth.

V. T., Chelan, Wash. In Matt. 5: 32, Jesu was giving a new and deeper spiritual inter pretation to the law of Moses, and showin that it was not only in the letter, but in th spirit that it should be understood. Ou thoughts, no less than our acts, may constitut a sin before God (see verse 28). Among th Jews, a woman unmarried was not though well of and a husband who divorced his wif for insufficient cause drove her into sin if sh married another. This applied only to an un just divorce. Your second question is on which reverses the foregoing situation, an can only be answered in the same way, i. e., a unjust divorce and remarriage are accounte as a sin against God.

Miscellaneous

H. M. L., Los Angeles, Calif. See answer to Friend, Winter Haven, Fla., in this issue.

F. A. W., Wilsonville, Ore. See answer to E. V. E. in issue of December 25.

S. A. W., Dover, N. J. Baptism is a rite of initiation, one of the sacraments of the visible church, and announces to the world our admission to the service of God and the knowledge of Christ. It was obligatory in the early Christian Church and is so to-day in a majority of the denominations. It is one of the ordinances which should not be neglected.

V. P., Bessemer, Ala. The language of Luke 24: 39 is clear and explicit. The resurrection body proved that Jesus was "the Son of God with power" in taking to himself the same identical body which had been crucified and laid in the grave, and yet which had been glorified "by some such inscrutable change as took place at the transfiguration." The very fact attests him as the Master of life and death and as divine. He continued forty days on earth after the resurrection, taking again to himself that life which he had laid down, in order that his followers and the whole world might be convinced of the completeness of his triumph over the grave and that he had not "seen corruption." He ascended to heaven a spiritual body. (Phil. 3: 21; Col. 3: 4.)

The Highest Ideal

I have been a member of THE CHRISTIAN HERALD Family for thirty years, and I believe that its editors and managers have run it as nearly as it was possible for any human agency to carry out the divine idea of "walking in His steps." W. T. T.

Encore, S. C.

NEW YORK, JANUARY 29, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

The Three Disputed Hieroglyphs from the Mormon Book "The Pearl of Great Price." See Explanation on Next Page

THE "SACRED BOOKS" OF THE MORMONS

BY PROF. EDGAR J. BANKS*

T HAS been estimated that something like twenty millions of Egyptian mummies have been discovered. Thousands of those best preserved are now in the showcases of the various museums of the world. In the tombs with the mummies were countless other ects. There were paintings on the walls, chairs and tables, jars taining the parts of the body which were removed when the mummy s prepared, mummy cases gaudily colored with funeral scenes and roglyphic inscriptions, and in the cases along with the mummies were pyri. Beneath each mummy's head, like a cushion, was a little disk of clay papyrus, covered with mythological pictures and with a stereotyped hymn. e disks, found in great numbers, are nearly alike, varying only slightly with e period from which they come. "Hypocephali," they are called, because ey were placed beneath the head. Like the mummies, the objects found with em have been scattered abroad, and in the museum at Cairo any tourist may rchase as many of them as he will.

The inscriptions on the disks and the mummy cases, of course, could not at st be read, nor could the mythological pictures accompanying them be under- od until the inscriptions could be read. However, in 1799 the famous Ro- ta Stone was discovered, and Champollion, a French scholar, began the slow ocess of deciphering its hieroglyphic inscription with the aid of the accom- nying Greek translation. The process was so slow that it was not till 1841 at a grammar of the Egyptian language appeared. Then the progress in e study of the language was rapid; the strange hiero- yphics became as intelligible as an Englisn newspaper, d the mythological scenes were clearly understood.

About seventy years ago, before the ancient Egyptian lan- iage could be read, Mormonism appeared. Its founder, seph Smith, presented his followers with two books, hich he claimed were of divine origin. *The Book of Mor- on*, so he claimed, he copied from plates of gold which an gel brought to him in New York State. The book pre- nds to be a history of the American Indians and of a race white people who lived in America before its discovery Columbus. The testimony of eleven men, who claimed at they had seen the plates of gold or the angel, was suffi- ent to convince Smith's followers that the book was truly divine origin. Such testimony is always a purchasable mmodity. However improbable or impossible it may em that an angel brought down from heaven inscribed ates of gold to Smith, the final test of the truth of Smith's aims must come from the history of the American Indians d from the alleged white race. As yet scholars know tle of the early history of the Indians, and the white race ems to have been imaginary. Therefore it is impossible present to prove or disprove the veracity of the claims of nith and of the eleven witnesses.

Prof. Banks in Egyptian Costume

The second book, *The Doctrine and Covenants*, contains the divine laws, hich, so Smith claims, God delivered to him orally. It is the laws of this ok which sanction plural marriages. There were no witnesses to hear the ice of God delivering the laws to Smith. We have only Smith's own word, d to his followers that seems to have been sufficient. Therefore at present would be difficult to prove the truth or falseness of Smith's claims.

However, there is a third Mormon book, *The Book of Abraham*, published der the title of *The Pearl of Great Price*. It is a new history of the formation of the world, from Abraham, given to Smith through the aid of an Egyptian mummy. It contains Smith's alleged translations of some Egyptian documents relating to Abraham in Egypt, and some illustrations representing God and Abraham and various deities, which are called Egyptian. *The Book of Abraham* was Smith's weak point. He did not foresee that in time the Egyptian hieroglyphs on the millions of objects in Egypt would become as clear as English characters; that the Egyptian drawings would be perfectly intelligible, and that the deception would become like an open book.

Some time about 1835, Smith, so he writes in his diary, received from Michael H. Chandler some mummies and two or three pieces of papyri. They were ordinary mummies, just like the millions of others found in Egypt, and the papyri contained the stock inscriptions and drawings which were placed in the tombs of all mummies. Remember, that at that time the first Egyptian grammar had not appeared; the only Egyptian scholars were Champollion and two or three others who were trying to guess at the meaning of the Egyptian characters, with the aid of the Greek translation on the Rosetta Stone. Though the Egyptian language could not yet be read, Smith, an American. without the aid of the Rosetta Stone, but by means of a special "revelation," or by the help of a mummy, translated the disks, and thus *The Book of Abraham* was given to his followers. There were none to challenge his translation, for then none could read the Egyptian, and so the matter was dropped. Since then the Egyptian language has become perfectly intelligible, and recently Bishop Spalding of Utah asked the leading Egyptian scholars to verify or disprove Smith's translation.

If it were not for the prominence that Mormonism has attained; if it were not for the debauching polygamous practices which it sanctions, Smith's translations of the Egyptian documents, and his explanation of the drawings, would be simply ludicrous and unworthy of serious notice. The most elementary student of Egyptian may see at a glance from the translation that Smith had not the slightest knowledge of the Egyptian language, or history, or burial customs, and that the source of his inspiration was equally ignorant of these things. Yet it was all taken seriously by his followers.

One of the drawings in *The Pearl of Great Price* represents, so Smith says, Abraham lying on an altar about to be sacrificed by a priest. Near by is the angel of the Lord and four gods whom Smith calls by peculiar names, in the form of jars with covers shaped like the heads of animals. There is no inscription accompanying the drawing, but Smith is inspired to interpret the picture. Go to any Egyptian museum and look at the papyri or the mummy cases, and you will find practically the duplicate of this drawing over and over again. It was one of the stock pictures used at most Egyptian burials. Smith, however, slightly altered his copy of it to suit his purpose. From the Egyptian *Book of the Dead* and other Egyptian writings,

Continued on next page

* Professor Edgar James Banks is one of America's most distinguished archeologists. He conducted excavations at Bismya (1903), making discoveries dating back to 2800 B.C.; was field director of Babylonian expeditions, and has explored extensively in Arabia, Turkey, Egypt, etc. Is professor of languages and archeology in Toledo University, Ohio.

A STORMY MONTH AT SEA

THOUGH this season of the year is apt to bring many tales of bad weather on the high seas, the last few weeks have been phenomenal in the number of such accidents. A few wrecks and many mishaps have been reported. Even some of the stoutest ships have run into the maelstrom of bad weather in the North Atlantic, and come out considerably battered. One of the most unfortunate victims among the ocean liners is the steamship *Uranium* of the Uranium Steamship Company, bound from Rotterdam to New York with Halifax, Nova Scotia, as a port of call. On the morning of January 12 in a dense fog the *Uranium* struck a reef in Shoal Cove near the lighthouse at Chebucto Head about nine miles out from Halifax. As there were 839 passengers on board, most of them bound for New York, much excitement prevailed. To many of these came visions of the ill-starred *Titanic*, which threw them into a state of terror, and for a time there was something of a panic. In a short while, however, Captain Eustace and his officers succeeded in allaying the fears of the frightened ones, assuring them there was no possibility of danger until help arrived. Fortunately the lighthouse-keeper at Chebucto had telephonic connection with Halifax, and as soon as the news of the mishap was announced the port authorities despatched the government tender, *Lady Laurier*, to the assistance of the disabled vessel. The steamer *Bridgewater*, accompanied by several tugs, also rushed to the spot. In the meantime most of the passengers had scrambled into the lifeboats of the *Uranium* and three surf-boats from the life-saving station which had reached the scene of the accident before the tender. From these boats, amid considerable excitement, they were transferred to the *Lady Laurier* and the *Bridgewater*, and conveyed to Halifax, to which port twenty in the cabin and two hundred and eighteen in the steerage were destined. The remainder were booked chiefly to New York, where they arrived a couple of days later by train. Not a life was lost.

When the *Uranium* ran ashore a heavy southwest wind was blowing, but the projection of Chebucto Head protected the steamer from the full force of the gale. Had the wind been from the opposite direction the vessel would have been exposed to the open sweep of the Atlantic and must have broken up at once. As it was she struck bow on when the tide was half high and as a result the plates at the bow were ripped open, and No. 1 hold immediately filled with water. The accident took place on the same ledge and near the spot where the White Star liner *Atlantic* was lost in April, 1873, and six hundred lives sacrificed. Captain Eustace and his crew stuck to the stranded vessel, which was floated off the reef a few days afterwards.

The *Uranium* left Rotterdam December 28, and from the first had encountered heavy seas and weather. When she struck she was far out course, attributable to the fact that she had t act the good Samaritan of the sea by heark to the call of a sister ship in distress. Dur thick fog on the preceding Sunday the *Ur* received a wireless message from the *Carthag* of the Dominion Line, saying the latter was on fire and asking help. tain Eustace immediately altere course in the direction of the st ship, but an hour later another less came stating the fire was control. The incident, however Captain Eustace out of his cours in trying to gain it he became what confused. The *Uranium* ters 3,319 tons, and is 420 fe length. She was built at Dumb twenty-one years ago for the B East India Steamship and Na tion Company at a cost of $250,0

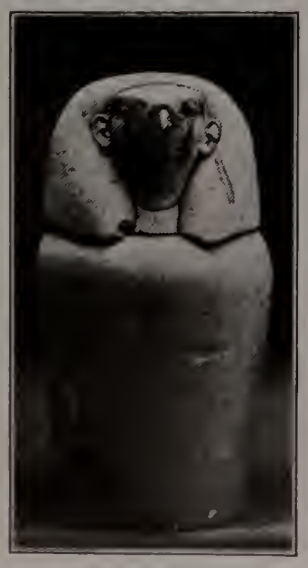
Many other vessels coming port within the past few weeks pounded by heavy seas and tosse strong winds. The North Ge Lloyd liner, *Grosser Kurfürst*, li into New York Harbor on Jan 17 under the sole power of her board propeller, the crank shaf her port engine having been br in the heavy seas when she was three days out.

The giant *Caronia* of the Cu Line was also hard hit by the wea She came in on the 13th, a day plainly showing the marks of n tempests. Her commander is Ca Rostron, who gained fame and the thanks of manity when as captain of the *Carpathi* reached the survivors of the *Titanic* wreck.

The freighter *Abessinia* of the Hamburg-An can Line came in contact with terrific seas. propeller shaft was broken and her rudder ca away. The German steamer *Claus Horn* Jacksonville to Bremen lost all her deck cargo two propeller blades. The Danish steamer *Gl* wrecked off Girdleness, Scotland, lost seven me

The Steamship "Uranium" on the Reef in Shoal Cove, Nova Scotia

THE "SACRED BOOKS" OF THE MORMONS



An Egyptian Funeral Urn

it is absolutely known just what the picture meant to the Egyptians who made it. Smith's Abraham on the altar is but a common mummy upon its bier. The figure at his side to whom Smith has given a knife and whom he calls a priest of Elkenah is the Egyptian god Anubis, the protecting god of mummies. The four deities which Smith says are standing by the sacrificial altar, and for whom he has originated the names Elkenah, Mahmackrah, Korash and Pharaoh, are pictures of four jars which contained the soft part of the body when it was prepared for burial by the mummy-maker, and like all such jars, their covers were made in the forms of the heads of a man, a hawk, a jackal and a baboon, the four sons of the Egyptian god Horus. Such jars are found in abundance, and are to be seen in most collections of Egyptian antiquities. Pictures of them are frequently drawn on the papyri. The object which Smith calls Abraham in Egypt is simply a table covered with lotus flowers. The hawk which he describes as "the Angel of the Lord" is the Egyptian Horus, representing the soul of the dead man hovering over the body. Thus a mere glance at Smith's drawing, crude as it is, convinces the student of Egyptian burial customs that the Mormon prophet understood absolutely nothing of what he attempted to copy and to explain.

Another drawing in *The Pearl of Great Price* shows, so Smith says, Abraham seated on Pharaoh's throne. Behind him stands the king; before him is a prince of Pharaoh, the servant Shulem and a slave. Here Abraham, on the throne of Egypt, is said to be discoursing on the principles of astronomy. Above and below the picture are hieroglyphic characters. The original of Smith's crude drawing is a common stock picture from the tombs; its meaning is thoroughly understood. The seated figure is not Abraham, but the Egyptian god Osiris, before whom the dead were brought for judgment. Behind him stands his wife Isis, and before him, conducted by two figures, is the soul of the dead man. Again Smith mistakes a table covered with lotus blossoms for Abraham in Egypt.

Continued from preceding page

The third drawing in Smith's *Pearl of Great Price* is a poor copy of the most common hypocephali, the little disks which were placed beneath the heads of the mummies as cushions, and which are therefore found in the greatest abundance. They are covered with stock pictures and with hieroglyphs containing selections of a hymn to the sun-god. Some of the hieroglyphs of Smith's copy are so crudely drawn that they are scarcely recognizable. Upon the disk, says Smith, is a picture of "God upon his throne, clothed with power and authority, with a crown of eternal light upon his head." Any student of Egyptology can see at a glance that it is but the Egyptian sun-god in his boat. The Mormon prophet's explanations of the other pictures on the disk are equally absurd, and his translation has not a vestige of truth in it. To call it self-delusion would be charitable indeed.

The Pearl of Great Price, unfortunately for the fame of the Mormon prophet, thus contains in itself tangible evidence, showing where it came from and how it came. It proclaims itself a fraud clearly and unmistakably, in terms which cannot be denied. What value, then, shall we place upon the word of the Mormon prophet when he tells us of other sacred Mormon books, that God dictated one of them to him orally, and that he copied another from plates of gold which an angel brought down to him from heaven? There is but one answer.

Another Hieroglyph from "The Pearl of Great Price"

An Egyptian Funeral Urn

The Mormon Hieroglyphs

The three hieroglyphs on page 83 of this issue are referred to by Professor Banks in the foregoing article. Dr. Flinders-Petrie discredits Smith's interpretation of the central diagram, and says it is a well-known Egyptian hieroglyph, showing Anubis preparing the body of the dead; the bird is the hawk of Horus, the four gods (as Smith presumed them to be) are four funeral jars for use in embalming. The diagram to the right on page 83 was interpreted by Joseph Smith as follows: Fig. 1, the First Creation, nearest to the divine abode; Fig. 2, Olihah holding the key of power, as revealed to Abraham; Fig. 3, Kolob on his throne with the crown of eternal light upon his head, also the grand key-words of the priesthood as revealed to Adam in Eden; Fig. 4, the firmament; Fig. 5, Enish-go-on-dosh, the governing planet, said by Egyptians to be the sun. A number of the characters in this diagram were noted by Smith as mysteries yet to be revealed. The diagram on the left (page 83) is from the Berlin Museum collection. It is one of the common circular disks, thousands of which have been found under the heads of mummies in Egypt. They are stock hieroglyphs, used by embalmers for almost all entombments. The illustration on this page, showing five figures, is from the Book of Abraham and was interpreted by Joseph Smith as follows: Fig. 1, Abraham sitting on Pharaoh's throne, wearing a crown representing the priesthood; Fig. 2, Pharaoh; Fig. 3, emblem signifying Abraham in Egypt; Fig. 4, one of Pharaoh's princes; Fig. 5, Shulem a servant of Pharaoh; Fig. 6, Olimlah, a slave. Abraham discussing astronomy in the king's court. Of this remarkable interpretation, we need say nothing further than that Flinders-Petrie declares it is a very common scene, typifying the dead before the judgment seat of Osiris. The figures are: 1, Osiris; 2, Isis; 3, the stand of offerings; 4, the goddess Nebhat; 5, the dead person; 6, the god Anubis, the conductor of the souls of the dead.

THE CHURCH IN NEW CHINA

REV. WILLIAM P. CHALFONT, of the American Presbyterian Mission at Tsingchowfu, sends the accompanying photograph and the following interesting letter to THE CHRISTIAN HERALD:

"The photograph, taken by a local Chinese photographer, illustrates the change of sentiment toward the Christian Church that has taken place in China. It is taken in front of the fine new church edifice erected by the English Baptist Missionary Society as a fitting crown to the many years of service rendered at Tsingchowfu to the cause of Christ. It seats about one thousand people and, as this is the seat of the Union Theological College constituting part of Shantung University, the church is always nearly full.

"But the interest of the accompanying picture lies in the fact that the crowd there portrayed is largely made up of scholars and teachers from the public schools established by the republican government. The occasion was the presence in our midst of the Rev. Timothy Richard, D.D., LL.D., one of the pioneer missionaries of the English Baptist Society in this province, but now, for a number of years, the general secretary of the Christian Literature Society at Shanghai. Dr. Richard by his breadth of mind and consecrated energy has won a high place in the regard of the Chinese people, particularly the higher classes, with whom he has exceptional success.

"Hearing that Dr. Richard was revisiting the scene of former labors, the gentry of the city sent a delegation to ask for the use of the church in order to make some public expression of appreciation of what he has done. The local prefect occupied the chair. The main body of the church was occupied by students from the public schools. Even the newly organized Girls' School marched in and occupied a place beside the girls of the Baptist Mission. Two immense republican flags were crossed in front of the church and a detachment of soldiers guarded the gate. In the rear part of the church was placed a 'military band' from the garrison, consisting of ten bugles and three drums. When this band opened the meeting with 'military music' it sounded like the crack of doom. One missionary lady was observed to spring completely out of her seat!

The Picture Taken After Dr. Richard's Reception at Tsingchowfu

"The prefect then made a little speech of welcome followed by a statement of what Dr. Richard has accomplished toward breaking down the barriers between Chinese and foreigners. This statement was made by Mr. Sung, a warm-hearted Christian who has been made the head of the Educational Bureau of this prefecture. Dr. Richard then arose and made an earnest and eloquent appeal for a foundation of true religion to be laid under the new government. When Dr. Richard sat down, an ex-official read a poem composed by himself in honor of Dr. Richard. He read it in a high, sing-song voice, with the effect of utterly destroying the gravity of the younger school children. The teacher of the primary school of the city had to lay his hand upon his new sword and look very fierce indeed before the unseemly levity was checked. The girls adopted the effective expedient of stuffing their sleeves into their mouths!

"Greetings were then in order from 'other nations.' The Rev. Mr. Nickalls was pitched upon to say a few words in behalf of England, and the writer was asked to perform a similar function for America. It is a strange fact that the remaining speech by a 'foreigner' was made by a representative of the Manchu garrison which for many decades had been quartered here.

"He spoke very well, indeed, making no reference to international matters, but paying a high tribute to Christianity. He said: 'I believe that faith in Christ furnishes the only hope for a successful solution of the problems that now confront us as a people.' The band then broke forth once more, after which we all went out and had our picture taken. It is that picture which I send you. You will observe Dr. Richard seated exactly in the middle of the lower rank, conspicuous by his white hair. To his right is the prefect, and at his left is the Manchu who made the last speech. We all feel that we have witnessed the triumph of the Gospel in Tsingchowfu, so far as the attitude of the ruling classes is concerned."

THE PROGRESS OF RELIEF IN MACEDONIA

IN THE course of the relief work which has kept the representatives of THE CHRISTIAN HERALD Relief Committee at work through Macedonia and Thrace, Pastor Furnajieff has reached Salonica, and his last letter reaches us dated from that city. He outlines the conditions he has found in his trip through the Seres district. He says the destitution and suffering resulting from the war are almost indescribable. He continues:

"The Mohammedans have suffered a great deal, but the Christians have sustained considerably heavier losses both of life and property. It was in this connection that a prominent Greek lady of this city, Salonica, who is actively interested in the distribution of relief under the auspices of the Macedonian Relief Fund of London, England, said to me yesterday: 'I do not at all like to distribute to the Turks, because we have suffered so much at their hands, and their last act among us was to burn scores of villages and kill hundreds of Christians; but they are in such dire need that we *must* help them.' My reply to this was that we have our Master's golden rule, while they have never heard of it, and this is our opportunity to 'heap coals of fire.'

"The Relief Fund which we are dispensing for THE CHRISTIAN HERALD'S readers is distributed where the need is greatest without any consideration of the nationality or religious conviction of those helped. Last week we visited a large number of the devastated villages. Here we found in many instances that the inhabitants have no shelter, and so have flocked together wherever there is a village or a group of buildings left standing. For the most part the villages that were in part or entirely of Christians have been in part or wholly burnt, while most of the Turkish villages in the Seres district have been preserved, but even of these many have been pillaged. The population as a whole is reduced to the most abject poverty, and unless fed by charity and housed by the government, thousands of them must die before spring. They present a terrible appearance and are suffering intensely from the cold. Most of them fled with only such clothes as they could wear, and now they have nothing else. Their blankets and bedclothes have all been burned. When one appears among them as a stranger, who may possibly be able to give aid, their very appearance implores assistance.

"Let me underscore the following as a tribute to the hardiness and also the self-sacrifice of the Bulgarians and Christian Macedonians: When you ask them how they are planning to get along this winter they almost invariably answer, 'The Lord is good. he will provide for us some way, but if it is necessary that we should die from starvation that Macedonia may be free, let it be so.' Is not this a clear 'call from Macedonia' to *send* over and help us?

"Last week in the village of Simitli we distributed relief to the most destitute; to thirty-four widows, the poorest of the poor, who were without means to secure even one day's food, we distributed a dollar's worth of local coins and told them of the warm-hearted friends of theirs across the water who had been moved to send this help in the name of the Master, Jesus Christ. As they rose to their feet to go away, their 'Allah bin berekiat versun' (a thousand thanks to God) filled the air and would have done good to any heart to hear it. Others in the village received less, according to the need in each case."

In view of the urgent appeals by cable from Salonica, THE CHRISTIAN HERALD has cabled the Relief Committee at Sofia, strongly recommending that $1,000 be devoted to relief work in and about the Greek city.

The following additional contributions to the Balkan Relief Fund have been received:

Mrs. Mary A. White	$2.00	L. F.	$1.00
Mrs. Henry Tucker	5.00	Mrs. M. L. Godsmark	1.00
Class No. 4 M. E. S. S. Rossville, Ga.	1.85	Mrs. Marcella Potts	1.00
Michael Laesel	1.00	Mrs. J. W. Mass	1.00
"Mail Contractor"	10.00	J. H. Templeton	1.00
——, Chicago, Ill.	3.00	Wolter Kruemeyer	1.00
A Friend, Minneapolis, Minn.	10.00	Wm. Atkinson	2.00
J. E. Norris and Friends	2.50	Irving Coon	5.00
Mrs. Fred Conradt	1.50	Wm. A. Wolfe	5.00
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Mrs. J. B. Tadlock	1.00	J. E. R.	1.00
Charles Kleinert	1.00	Madison Edwards	2.00
		R. M. W.	1.00
		Caroline Essert	6.00

Joseph Bishop	$4.50	J. O. Franklin	$.25
Miss Bessie Shepard	5.00	J. M. J.	1.00
J. P. McNay	5.00	——, Pavilion, N. Y.	1.00
Miss A. H. Berry	5.00	Mr. and Mrs. A. Turner	4.00
Dora's Bible Class, First Presby. Ch., Warren, Pa.	1.00	John H. Suitor	5.00
S. L. Spangler	5.00	Wm. H. Paint	50.00
Miss K. H. Lowrie	2.00	Cyrus Bucher	5.00
Mrs. E. A. Hull	1.00	Miss Frances C. Staples	1.00
Mr. & Mrs. T. E. Hoffman	6.00	H. A. & J. P. Walbran	5.00
Mrs. C. F. M.	1.00	Miss Jessie F. White	2.00
Ellen T. Butler	5.00	Mrs. Geo. Stenerwald	1.00
E. P. Skelton & Family	2.50	A. B. C. (Mr. and Mrs.)	2.00
J. E. Burgoyne	5.00	——, Almond, Ind.	5.00
A. G. Klein	2.00	James Baynes	1.00
Mrs. S. B. Morris	1.00	Susan Pew	1.00
Mr. & Mrs. I. M. Allen	2.00	W. S. Pew	2.50
Miss Elsie Allen	1.00	M. Lizzie Herr	3.00
Two Friends	5.00	W. S. Peterson	5.50
Woodstock Bapt. S. S.	2.58	O. L. C.	25.00
Arthur H. Weeks	1.00	A. T. & E. L. B.	4.00
H. Gordon	1.00	Charles M. Marton	10.00
Miss B. Sieber	2.00	Miss D., Claremont, N H	2.00
G. J. Swickhimer & wife	10.00	John Shomber	5.00
Miss Frances A. Roberts	2.00	Joseph Higgins	2.00
A Reader, N. Y. City	1.00	Mt. Airy Holiness Sabbath School	20.00
W. M. Pryor	9.75	Mr. Mrs. C. C., Knoxville, Tenn.	2.00
J. P. Pratt	1.00	W. E. Ormsby	.50
M. W.	2.00	Mahwah, N. J., Ref. Ch. S. S.	4.00
F. D. Wheelwright	2.00	Mahwah, N. J., Ref. Ch. Chapel	2.50
Michael Shipe	1.00	Mrs. A. L. Jackson	1.00
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Joseph Anderson	4.00	Mrs. H. Goodrich	1.00
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P. J.	1.00	Frederick C. Frese	1.00
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A Subscriber, Lafayette, Ind.	1.00	J. B. B.	1.00
——, Leonidas, Mich.	5.00	R. L. B.	1.00
A true friend, Palmetto, Fla.	5.00	Mr. & Mrs. C. R. Prine	6.00
		Thomas Guthrie	2.00

All contributions for this work should be addressed to The Balkan Relief Fund, CHRISTIAN HERALD, Bible House, New York.

THE MEASURE OF A MAN

A SERMON

BY

Rev. David J. Burrell, D.D., LL.D.*

TEXT: "As a man thinketh in his heart, so is he." Prov. 23: 7

I DO not know you, and you do not know me. We are like unacquainted neighbors looking at each other through windows on opposite sides of the street. Nay, worse than that; we do not even see each other; we only see the respective houses that we live in. The tenant who is looking through these eyes and speaking with these lips is quite beyond your ken. How, then, shall you find him out?

How to measure a man; that is the question. It cannot be done with a foot-rule; because stature has little or nothing to do with it. If you use steelyards you will find so many pounds of bone and sinew and blood and adipose; but that is obviously not the substance of a man. Or suppose you analyze him chemically and put his component parts into bottles on a shelf; so much carbon in one, so much phosphorus in another, and so on; will that row of bottles hold your man? Well, then, let us measure him by his wealth. If you turn a boy's pocket inside out you will find a ball of string, a cork set with fish-hooks, a Barlow knife, *et cetera;* and when he grows up into a millionaire his pockets will hold only larger playthings, such as bonds, mortgages and yellow dust; millions it may be; but millions cannot make a man. We turn then to his genealogy. If you find an idler asleep under an oak, can you measure him by the oak? No more can you measure your man by his family tree. Well, there is nothing left but his crowns and his purple and tinsel gewgaws.

"The Hidden Man of the Heart"

These methods will not answer. In order to form a just estimate of man we must somehow get at himself and not the outer shell of circumstance that envelops him. The true mode of measurement is given by Solomon in our text: "As a man thinketh in his heart, so is he. The same idea is expressed by Isaac Watts when he says:

> Were I so tall to reach the pole
> Or grasp the ocean with my span,
> I must be measured by my soul;
> The mind's the standard of the man.

This is the way we measure God. "No man hath seen him at any time;" but his thoughts are all about us. "Thus saith the Lord; my thoughts are not your thoughts, neither are your ways my ways; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." David sings, "O Lord, how great are thy works! and thy thoughts are very deep. How precious are thy thoughts unto me!" In like manner Paul pays tribute to the thoughts of the infinite mind, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" The stars of heaven, the rolling seas and the mountains are among his great thoughts. But oh, the riches of the infinite mind as revealed in his loving thoughts! His Word written for our guidance; his Word incarnated for our salvation; the Cross and the redeeming work that was wrought upon it; these are among his loving thoughts. Put all those thoughts together and you will have a just conception of God, who is otherwise past finding out.

As we are God's children we must needs be measured in the same way. To know a man you must do more than pass your hands over his face. You must get down into "the hidden man of the heart" and rummage among his thoughts; so shall you measure him, for "so is he."

> We live in deeds, not years; in thoughts, not breaths;
> In feelings, not in figures on a dial:
> We should count time by heart-throbs; he most lives
> Who thinks most, feels the noblest, acts the best.

Let it be understood, however, that the thoughts which thus define and reveal a man are not the dreams and reveries which merely skim his surface like zephyrs on a summer sea, but "the thoughts of his heart." The word "heart" is here used in its most comprehensive sense; it refers not merely to the emotional functions but to the brain and conscience and will. The whole man is doing this thinking; and the result is a code or series of deep convictions and principles which, on the one hand, define character and, on the other, furnish a working theory of life.

In the Revised Version our text is rendered, "As a man reckoneth within himself, so is he." In other words, his thinking is such a pondering on great problems that his whole life and character are influenced and dominated by it. This is no surface plowing for the raising of meadow grass, but a driving of the plowshare deep into the reality of things for a harvest of wheat. When the process is over the man does not say "I guess" but "I know; I believe; I am persuaded thus and so." His thoughts have become principles by being sealed with a Yea and Amen; and these constitute the man. If we were thoroughly familiar with these thoughts we should know the man. In order to do that, however, we must be in constant company with him. In that case we should perceive his thoughts in two different ways.

The Revelation of Words

To begin with, they express themselves in words; as it is written, "Out of the abundance of the heart the mouth speaketh."

It is not, however, by what a man says at any particular time that he uncovers himself. A merchant's stock-in-trade must not be judged by the display in his show window. I hear you repeat the Apostles' Creed: *"I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, his only Son, our Lord. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sin, the resurrection of the body, and the life everlasting. Amen."* That sounds orthodox; but are you sure you mean it? The betrayal of the inner man is not by any single utterance but by one's entire vocabulary. If I could follow you about and listen at your home, in the market-place and wherever you have dealings with your fellow men; if I could hear what you are saying to yourself when your lips move as you pass along the street, I might thus be able to make a diagnosis of your character; for in the long run the tongue gives the heart away. It was with this in mind that the apostle James said, "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

The Revelation of Action

The thoughts of the heart are also revealed by the deeds of a man. It is a true saying, "Actions speak louder than words."

But here again we are not to pass judgment on character by any particular act. A while ago a millionaire with a stroke of his pen endowed a college, and thereby set forces in motion which are destined to do good along the ages. Will you say, therefore, that he was thoroughly a good man? On the same day a husband, crazed by a "brainstorm" of jealousy, slew his familiar friend; for which he was sentenced to spend the remainder of his life behind prison bars. Will you say, therefore, that he was thoroughly a bad man? In either case your judgment would be superficial and wholly at fault. In order to determine with respect to the character of either of those or of any other man, you must get the sum total of his acts. You must follow him into the company of his wife and children, of his intimate friends and business associates, into all the relations of his life. Would you undertake to sell a house by furnishing a single brick as a sample of it? Look at your man. Follow him. Get his *tout ensemble.* Test him by the Decalogue. Then test him by the Sermon on the Mount. Then by the Beatitudes. Then by the Lord's Prayer. And before you are through with it, if you can only keep in his company long enough, you will find that "the hidden man of the heart" has come out into the open. It is unfortunate, however, that we are never long enough with any one to pass a clear judgment upon his character from the sum total of either his words or his deeds. But God is; he sees him and hears him every moment of the day and the night; and, therefore, he "knoweth him altogether." He makes no mistakes in judgment, because he is "acquainted with the secret imaginations of the heart of man." The thoughts of a man as thus reflected in speech and conduct make up his character.

The prevailing fault of our time is the estimating of manhood by the accidentals of life rather than by its essentials. Not what a man has or what happens to him; not wealth nor noble blood nor crowns nor titles; but the things that are in him and shining through him; his thoughts, motives, springs of action; these constitute the man.

And he is always consistent. It is said that "Consistency is a jewel"; but it is a pinchbeck jewel at best. In the last analysis there is no such thing as inconsistency. A man may, indeed, be out of gear with his profession. For that matter we all are. As Christians we never live up to our profession; if we did, what manner of persons we would be!

But how about non-Christians? I hear some one saying, "I cannot be inconsistent, because I make no profession." Oh, yes, you do, my friend. You make a very loud profession; and it behooves you to live up to it. You profess to believe that a man is wise enough to get along without asking light of God. You profess to believe that a man needs no Bible because his way is clear enough without it. You profess to believe that a man is strong enough to live uprightly without the church or Christian fellowship to lean on. You profess to believe that a man is good enough for heaven without relying on the Saviour to pardon his sins. And I charge you here and now with inconsistency. You have a creed and are not living up to it. You are neither wise enough nor strong enough nor good enough to point your finger at others who are, indeed, no better than they ought to be. "First pluck out the beam that is in thine own eye, and then shalt thou see clearly to pluck out the mote that is in thy brother's eye."

"Create in Me a Clean Heart"

The fact is, we are none of us any better than we ought to be. Christians profess not to be good, but to be trying to be good; and even with divine help they have a hard time of it. Non-Christians profess to be good enough without Christ; and they fall a long way short of it. "We are all John Thompson's bairns." We all alike "keep the word of promise to the ear but break it to the hope." That, however, is not the point. We are all inconsistent with our professions; but by the same token we are consistent with our principles and convictions; that is, with "the thoughts of our hearts." Wherefore, it behooves us to pray not so much that we may be consistent with our profession as that we may have clean hearts in the sight of God.

And just here we fall down; for "there is no difference; all have sinned and come short of the glory of God." This is conviction of sin, as it is written, "If our heart condemn us, God is greater than our heart and knoweth all things. If our heart condemn us not, then have we confidence toward God." It matters not by what criterion we judge ourselves, we find that we are not what we ought to be. If we look within, our hearts condemn us; if we look without, our friends and neighbors condemn us; in any case we have no recourse but to throw ourselves upon the mercy of God.

At this point the apostle Paul comes to the help of Solomon with this suggestion: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any heart and mercy; *let this mind be in you, which was also in Christ Jesus.*" This is the conclusion of the whole matter. We need Christ; we need him for the pardon of past sins; we need him for present duty; we need him for the hope of the future life. We need the mind that was in Christ Jesus so that we may be thinking his thoughts after him. As the only-begotten Son of God and the Firstborn among many brethren, he was, by reason of "the thoughts of his heart," well pleasing in the sight of God.

In our text Solomon lays down general principles

Continued on next page

* Pastor Marble Collegiate Church, New York City.

THE EGYPTIAN LACE-WOMAN

By MARGARET E. SANGSTER, JR.

HEAR the call of the sun-kissed sand,
And I hear the wail of the sea,
I walk the streets in a foreign land,
Where never a friend can be.
ie buildings loom high above me,
And I shut my eyes from the glare;
, is there a God to love me,
And is there a soul to care?

old my wares in my hand to show,
But every one passes by;
id I see as I look that they do not know,
And will not heed my cry.
I shut my eyes from the bustling throng,
And I feel the soft breeze blow,
I look o'er the stretch of the desert long,
Where the vultures circle low.

, sweet is the smell of the spices,
And soft is the feel of the sand;
it a voice is asking for prices
In the tongue of this stranger land.
Vilt buy, my lady? God bless thee!
Now, Allah, look down from on high;
ay the favor of heaven caress thee,
And be near until thou die."

r every coin shall be laid away
That I earn on this little stand,
ll at last shall come the happy day
When I sail for my native land,
here the only gold worth keeping
Is the gleam of the sand I love;
here coldness is ever sleeping,
And God is enthroned above.

The Measure of a Man

Continued from preceding page

or the measurement of a man; but aul goes further; he makes a specic application of those principles hen he points to Christ, saying, "Be ou like him." Here, then, is the ecret of right living: to bring ourelves into harmony with the thinking f Christ.

So let us examine ourselves. Do e think of God as Christ thought of im? Do we think of life as Christ id—not as an handbreadth of time ut an interminable series of infinite ons for which we are preparing ere and now? Do we think of the ible as Christ thought of it, who new and loved it, preached and pracced it, and never uttered a word or yllable against it? Do we think of he Cross as he thought of it; not as n accident befalling a martyr but as necessity laid upon the sinless Son f God for the deliverance of sinners rom the awful grip of sin? Are hese our heart thoughts? If in this anner the mind that was in Christ esus be also in us, so that we regard he great verities of the spiritual life s he did, and so that our thoughts re framed into great principles and onvictions as his were, then our peech will "betray us," and our light ill "so shine that men, seeing our ood works, shall glorify God."

It is a great thing to be brought hus into vital touch with Christ. It s life and immortality. For, so living, we lose, as it were, our identity n him; and our lives are "hid with Christ in God." Here, then, is our rayer:

Lord, make me like thyself;
Lord, make me be myself;
Seeming as one who lives to thee,
And being what I seem to be!

Anvil Sparks

..JEALOUSY never sings any song; t has no music.

..A SMALL man thinks there is nly greatness in a great job.

..WISE men are known by their ympathy even for the foolish.

..A GOOD memory is not one that is enacious of the faults of neighbors.

..LONG-WINDED preachers make favorable gales for some folks to launch away from church.

..THAT gait is too fast which nakes it impossible to see the blosoms by the roadside.

..BETTER give a man pancakes while he's hungry than panegyrics when he's dead.

..BETTER be great in all the little things you undertake than little in all your great ones.

LIFE IN THE SMALL TOWN

IT IS an odd habit people have of poking fun at small towns. Why there should be any humor in the fact of a town's being small is a question that puzzles people who live in it and any one outside who really sets himself to think it out.

Newspaper reporters from big cities always have a merry time when some great tragedy or mystery or crime centers about a little town and they are sent out to "cover" the news. They jest over the fact that the unheard-of town has now been "put on the map"; they describe the cut, or the uncut, of the sheriff's whiskers; they ridicule the doctor's buggy; they caricature the parson; they fasten a bit of nonsense on the postmaster. They seem to consider it their duty to make fun of everybody who happens to live in a small town. Why?

. . .

WELL, of course, there are some things in some small towns that strike some city people humorously. It does happen in some small towns that some people do not wear precisely the same kind and cut of clothes seen in the big cities, and some forms of speech are strange, and some forms of thought surprising. But from the beginning of civilization until now it has always been true that the little towns contain people of the same rank of intelligence, the same standard of culture, the same breadth of interest as the people of the cities. Read *Old Town Folks*, and catch the charm of the dwellers in that delightful spot. There were funny characters there, to be sure, but so there are funny characters on every city block. Where, in all literature, can one find greater and more noble souls than that little group of Drumtochty friends—Marget Howe and Dr. McClure, Domsie, Geordie, and sad, patient, faithful Drumsheugh?

. . .

I AM thinking now of one of the loveliest places in the world, a tiny village in western New Jersey, where I spent three delicious boyhood years. When I go back now, instead of thinking that those dear old friends are behind the times or off the road of progress, I am amazed at their alertness and genuine culture. Two men I think of especially—one of them will give you the best ideas about the fundamentals of music, while he will discuss theology and social progress in a way to make your city man sit up and think hard; the other will charm you with literature and philosophy and the most irresistible laughter till you wonder if, after all, there is any such place as New York; or, if there is, why any one should go there. You have heard of the Adirondack guide who asked the stranger where he lived and said, when he heard the reply, "New York," "How can you stand it to live so far away?"

I should like to stop to tell you of our schoolmaster of those early days—dead only recently, and leaving a big gap in many a heart. I should like to describe how, around the organ in the old schoolhouse, we used to sing of a little village, which seemed to every one of us to be the very one in which, or near which, we dwelt:

Little vale with fairy meadows,
Trees that spread their leafy hands,
Flowers clothed in softest beauty,
Lovelier than Eastern lands!

I cannot refrain from mentioning two other wonderful friends whom I found dwelling in a little cottage in the fields outside a diminutive village on the west coast of the Isle of Bute in Scotland. Sir Daniel—though neither queen nor king has thought of knighting him—will talk to you of books and travel till you begin to wonder if you yourself have ever read anything or gone anywhere. And as for the tea and toast, Mistress Flora will make you over the coals in her sitting-room—well, you must find your way across that meadow to Kulevin to find out.

. . .

DID you ever stop to think that when the great Master of men began his work of capturing the world he chose among his twelve helpers three fishermen and a tax collector who lived at the little town of Capernaum; two others men who lived in the village of Bethsaida across the lake; another who lived at Cana. The dwelling places of the others are not known, but only two are thought to have come from cities—Luke and Thomas, who are said to have been born at Antioch. The Master himself came from the village of Nazareth; and as to the place in which he was born, shall we ever tire of singing:

O little town of Bethlehem!
How still we see thee lie!

. . .

THE charm and glory of living in a small town or in the country is a lesson the American people need to re-learn. It has been said that one of the striking differences between England and America is that when an American gets rich he hurries to move into the city and when an Englishman gets rich he hurries to move into the country. The size of the town you live in has nothing whatever to do with the fact of your being or not being "provincial." Think of the books and poems that have been written, the sermons that have been preached, the prayers that have been made in country places that have influenced the world! Most of the great colleges and universities are in small towns. It is good to go to the city now and then; it does no harm to live in it for a while. But there is no serious disadvantage in living in the country and there are a thousand advantages. The daily paper makes you a citizen of the world; magazines and books make you a student in the school of life; the Sabbath service and the weekly prayer-meeting make you a part of the church universal; the post office will send to the most distant mission station the money order by which you can help hasten the coming of Christ's kingdom. At work in your kitchen or in your store or field, or strolling under the trees, or kneeling by your bedside, you may link yourself by prayer to the forces which are transforming the world and controlling the universe and thus create part of those golden chains by which this little world is bound "about the feet of God."

ARTHUR H. HOWLAND.

UNQUESTIONING

I WILL not falter: thou dost know
The way in which my feet must go;
With thee all faith and all desire
Must pass that sea of glass and fire.

I will not falter; in thy hand
I lay my own; at thy command
To tread the wilderness were sweet,
O'er burning stones with bleeding feet.

I will not falter, but fulfil
The purposes thy heavenly will
Reveals to me, as day by day
This marvelous life unfolds its way.

I will not falter; thought is free,
And all my faith looks up to thee;
The mount of vision gleams afar,
And o'er it shines the Bethlehem star!

LILIAN WHITING.

Is Sinlessness Possible?

PROFESSOR DAVID SMITH, in the *British Weekly*, discusses the much-vexed question of possible perfection in this life, basing his comments on I. John 1: 8; 3: 6 and related passages. He writes:

Observe at the outset that the statement in 1: 8 must be accepted in its simplicity and entirety. It is an emphatic condemnation of Perfectionism—a heresy which evinces ignorance at once of the plague of one's heart and of the remedy which God has furnished in our Lord Jesus Christ. No saint was ever a Perfectionist. Thomas à Kempis mourned that he found it impossible to live even a single day without sin. When St. John declares that "if we say that we have no sin, we deceive ourselves," he is stating a truth to which the Christian heart contritely consents. Nor is it contradicted by his subsequent statements that "whosoever abideth in him sinneth not: whosoever sinneth, hath not seen him, neither known him"; and "whosoever is born of God sinneth not." And I think you will perceive this if you observe his language. (1) Distinguish "to have sin" and "to sin." In the former it is the sinful principle that is denoted, and in the latter its manifestation in specific acts. The apostle's doctrine is that the sinful principle is in our nature; its taint is in our blood. The grace of the Lord Jesus Christ is the medicine; but the process of cleansing and healing is gradual, and we frequently "sin." "If we say that we have not sinned, we make him a liar, and his Word is not in us." (2) The "sins" of the regenerate man are the outbreaks of his lingering corruption. They are occasional acts, not settled habits. The sinful principle remains, and it manifests its presence by lapses from holiness, definite, isolated acts of sin. This is expressed in 2: 1, where the apostle uses the Greek aorist, denoting a definite act—"that ye sin not," "if any man sin." In 3: 6 and 5: 18 he uses the present tense, denoting continuance in sin (Rom. 6: 1). It is precisely synonymous with "doeth sin" in 3: 4 (R.V); and its force, as distinguished from that of the aorist, is brought out by the somewhat awkward rendering: "Whosoever abideth in him doth not *keep on sinning:* whosoever *keepeth on sinning* hath not seen him, neither knoweth him"; "whosoever is born of God doth not *keep on sinning*." It is a pregnant saying that "a prisoner of war is not a deserter." It may happen to a Christian to be wounded and taken prisoner; and it may even be that the disaster is due to his own negligence; nevertheless, he is no traitor if his heart remains true to its allegiance, if he mourns his captivity and is fain to escape and retrieve his disgrace. It would be quite otherwise if he voluntarily went over to the enemy and were content to remain in the enemy's camp. That would be "keeping on sinning"; and "whosoever keepeth on sinning hath not seen him, neither knoweth him." There is fresh mercy in Christ for each new sin that springs out of our indwelling corruption (2: 1). And we are still his, despite our worst failure, so long as our hearts keep desiring him and hating the sin which is too strong for us.

A GREAT CITY'S NEW GATEWA

NOW, think big!

Think in hundreds of tons of steel and iron, marble and granite, thousands of railway cars, millions of people and many millions of dollars. Think of the mighty tide of commerce that ebbs and flows through New York's northern gateway—the gateway to her Westchester suburbs, through which pours all her railway traffic with New England and a large part of that with Canada and the West. In the first of these things are the raw materials for the world's greatest railway terminal. In the last is the reason for its being. Add now the highest engineering skill this land of engineers has produced, the soul of an artist and the acumen of a master business man, and beneath the magic flame of progress there grows up in the midst of America's metropolis the new Grand Central Station.

About five years ago the first tremors of demolition ran through the old station, and it became known that the splendid terminal which Commodore Vanderbilt opened to the public in 1871 had been outgrown and must give place to a still vaster building. Before this decision reached the public two staggering problems had been met and solved. The first was "How shall we get more room for tracks here in the heart of the city, where each square foot of land must be almost covered with gold coins as its purchase price?" The second was "How shall we tear down this station, put the new one in its place and still keep trains going in and out at the rate of one every five minutes during the day?"

The first problem was answered by electricity. The installation of electric engines marked the passing of the old-fashioned puffing, smoking railway yard and made possible the plan of building tracks on two levels, one above the other and still both below the street level. The answer to the second problem stretched its tortuous length over the entire five years of building.

When additional property had been acquired, bringing the total area up to forty-six and one-half acres, the stupendous task of excavation began. First, at the eastern side, next Lexington Avenue, the new levels were reached and some of the trains began to run in there. So, gradually working westward, one section after another of the old yard disappeared beneath the diamond drills of the contractors. Gradually the two new levels, upon which the trains now run and which bring the total area of the station up to seventy-nine acres, and give room for the thirty-three miles of track which it contains, were completed. The digging out of that great gash in the earth sounds very simple until one stops to consider that the earth and stone taken from it comprised three million two hundred thousand cubic yards—that this amount of material would build an island with perpendicular sides as high as the Statue of Liberty and six acres in extent, and still there would be enough granite left to build a good-sized castle on the top.

From the point of view of New York as a city one of the most important phases of this new development has been the restoration to the use of the general public of many blocks which were formerly used as railway yards. Thousands of tons of steel and concrete now support the streets which cross above the wonderful underground system of tracks, and fronting upon these restored thoroughfares there is growing a series of beautiful white marble buildings, uniform in architecture and height. In these magnificent structures there are housed the principal offices of the railway company, a wonderful new hotel—the Biltmore—the New York Furniture Exchange, the New Grand Central Palace, a theater, a splendid Y. M. C. A. and many other business and social enterprises. When this civic center is completed thirty-two blocks in all will have been covered by these impressive white buildings. To realize what this change means one has only to contrast a twenty-three-acre railway yard where dozens of engines fill the air with steam and smoke with quiet blocks of white marble buildings where luxuriant motor cars stand before hotels, apartment houses and clubs.

Two well-known firms of architects collaborated on the designs for the station building of the new terminal. At their direction there has risen an edifice that is both dignified and beautiful. High arches and straight classic lines give the impression of stability and repose, and the decorative figures are worked in so as to please and relieve rather than obtrude themselves upon the eye. The combination of granite and Indiana limestone, of which the exterior is composed, gives a tint of warm gray and softens what might have been repelling in its austerity into a well-toned, reposeful and inviting picture. The classic idea of a gateway to the city seems to have dominated the architect's plans and designs. Our cities no longer have walls whose portals may be made into triumphal arches or commemorative objects of beauty. The railway station has become our chief gate, and it seems almost an inspiration that prompted the designing of the central portion of the façade in the form of a triumphal arch. High over the front of this arch there stands a wonderful white marble group which is a monument to the glory of commerce as typified by Mercury, supported by physical and mental energy—Hercules and Minerva. One of the architects said in this connection: "All to attest that this great enterprise has grown and exists not merely from the wealth expended nor by the revenue derived but by the brain and brawn constantly centered upon its development for nearly a century."

The New Grand Central Terminal Group of Buildings in New York

From Forty-first Street and Park Avenue a new viaduct is planned to carry the traffic from down town over Forty-second Street to the new elevated streets that are being built as a part of the terminal. These elevated roadways are calculated to be of infinite benefit to the city as well as to the operation of the great terminal. They form a connecting link between Park Avenue above the station and the same street below, opening this thoroughfare to the public. From the railway officials' viewpoint, they add greatly to the terminal by allowing the unceasing stream of carriages and automobiles to reach a point where they may deposit passengers and luggage within the station itself.

The interior of the new station presents not only a scene of remarkable beauty for a commercial building, but has every possible convenience and facility to aid the traveler on his goings and comings. The new building has four different levels. The lowest of these will be devoted entirely to the handling of baggage, and here the public will not be allowed. Next above that will come the suburban level, where a splendid white marble room gives entrance to the thirty-three tracks which carry the suburban traffic. Here are to be found all the facilities for the purchase of tickets, the checking of baggage and the securing of necessary information. Here too are all the usual newsdealers and confectionery and flower stands. This suburban section of the station has its own rest room for ladies and smoking-room for men. Every possible need of the rushing commuter has been carefully provided for; through this his own half of the terminal he may make his hurried way to business in the morning and home again at night without coming in contact with the usually slower moving long-distance express passengers. From this complete station, which is in itself as large as those of many cities of the first rank, gently inclined passageways called "ramps" lead to the main station on the level above.

Here is the great concourse and main waiting-room of the terminal, with the gates that give upon the forty-one tracks over which the express train service is carried on. Then on the level of Forty-second Street, and looking down upon the main floor of the concourse, is the long white gallery to which the name, "The Kissing Gallery," has already been given, for this is the place of departure, and here those coming to the station to see friends start upon a journey must say good-by. The great concourse, where thirty thousand people may stand at one time without in the least crowding one another, is one of the most beautiful apartments of its kind in the world. At each end three high arched windows let in a flood of light. Its ceiling is so high and its floor space so vast that New York's old City Hall, one of the best known pieces of classic colonial architecture in America, could be put down comfortably inside and still there would be a few feet left between the top of its cupola and the roof. A few days ago some men were climbing about the staging way up there, putting the finishing touches to the decorative designs. At one end the staging was already coming down and a friendly guide said: "There comes $14,000 worth of junk, for that is what the staging cost, and very little of its material can ever be used again."

Repeated here are all those conveniences for the traveler that appear in the suburban section. Tickets and luggage may be attended to as one passes along, for the convenience of the public has not been overlooked in the desire for beauty. From the waiting rooms there open beautiful rest rooms for both men and women. Here, too, there are barber shops—a private one if you wish!—manicure parlors, baths, and private dressing-rooms. Here milady will find a maid to do her hair in the latest mode, and another to polish her shoes. Here "me lord" may have a valet to clean and press his clothes, to help him to dress and sally forth, the stains of travel left behind.

On the subway level there has been completed an attractive restaurant with ceiling of low-vaulted arches in beautiful tiles. As the workmen were putting the finishing touches on this room a little party of sight-seers climbed over boards and stagings to look down at the real marvel of this new station. This final key to the handling of the vast traffic for which the station is planned is a loop of tracks on each of the levels whereby the trains as they come into one side of the station and discharge their human freight may be pulled, without switching, round to the other side, where, when they have been cleaned, they are ready to go out again. The advantage of this arrangement becomes apparent when it is remembered that before the new station was completed all the trains which came down through the long tunnel that connects the Grand Central with the outskirts of the city had to be taken back over the same tracks to a yard out in the suburbs to be cleaned, then hauled once more down to the station for their next trip. This meant that the tracks in the tunnel were used many hours of the day for the hauling of empty cars. Now this is done away with, and over the loops which connect the incoming and the outgoing tracks three thousand three hundred trains per day could be moved. Allowing each one of these to be of the average length and each car fully occupied, it would take about six weeks for the entire population of the United States to pass through this, the world's greatest railway station.

THEODORE RAND-MCNALLY.

POLLYANNA

BY ELEANOR H. PORTER

Author of "The Story of Marco," "Into Still Waters," "The Transformation of Margaret," etc.

A SERIAL STORY. ILLUSTRATED BY M. STOCKTON MULFORD

CHAPTER XX

An Accident

AT MRS. SNOW'S request, Pollyanna went one day to Dr. Chilton's office to get the name of a medicine which Mrs. Snow had forgotten. As it chanced, Pollyanna had never before seen the inside of Dr. Chilton's office.

"Oh, I've never been to your home before! This is your home; isn't it?" she cried.

The doctor smiled a little sadly.

"Yes—such as 'tis," he answered; "but they're just *rooms*, that's all—not a home."

Pollyanna nodded her head wisely. "I know. It takes a woman's hand and heart, or a child's presence to make a home," she said.

"Eh?" The doctor wheeled about abruptly.

"Mr. Pendleton told me," nodded Pollyanna again, "about the woman's hand and heart, or the child's presence, you know. Why don't you get a woman's hand and heart, Dr. Chilton?"

Dr. Chilton laughed a little constrainedly, and turned to his desk.

"Oh—and I forgot," said Pollyanna. "I suppose I ought to tell you. It wasn't Aunt Polly that Mr. Pendleton loved long ago; and so we—we aren't going there to live. You see, I told you it was—but I made a mistake. I hope you didn't tell any one," she finished anxiously.

"No—I didn't tell any one, Pollyanna," replied the doctor, a little queerly.

"But why don't you get a woman's hand and heart, Dr. Chilton?"

There was a moment's silence; then very gravely the doctor said:

"They're not always to be had—for the asking, little girl."

Pollyanna frowned thoughtfully.

"But I should think *you* could get 'em," she argued. The flattering emphasis was unmistakable.

"Thank you," laughed the doctor, with uplifted eyebrows. Then, gravely again: "I'm afraid some of your older sisters would not be quite so—confident. At least, they—they haven't shown themselves to be so—obliging," he observed.

Pollyanna frowned again. Then her eyes widened in surprise.

"Why, Dr. Chilton, you don't mean—you didn't try to get somebody's hand and heart once, like Mr. Pendleton, and—couldn't; did you?"

The doctor got to his feet a little abruptly.

"There, there, Pollyanna, never mind about that now. Suppose you run back to Mrs. Snow. I've written down the name of the medicine, and the directions how she is to take it."

. . .

It was on the last day of October that the accident occurred. Pollyanna, hurrying home from school, crossed the road at an apparently safe distance in front of a swiftly approaching motor car.

Just what happened, no one could seem to tell afterward. Pollyanna, however, at five o'clock, was borne, limp and unconscious, into the little room that was so dear to her. There, by a white-faced Aunt Polly and a weeping Nancy she was undressed tenderly and put to bed, while from the village, hastily summoned by telephone, Dr. Warren was hurrying as fast as another motor car could bring him.

"And ye didn't need ter more'n look at her aunt's face," Nancy was sobbing to Old Tom in the garden, "ter see that 'twan't no duty that was eatin' her. Yer hands don't shake, and yer eyes don't look as if ye was tryin' ter hold back the angel o' Death himself, when you're jest doin' yer *duty*, Mr. Tom—they don't, they don't!"

"Is she hurt—bad?" The old man's voice shook.

"There ain't no tellin'," sobbed Nancy. "She lay back that white an' still she might easy be dead; but Miss Polly said she wan't dead."

"But where is she hurt?"

"I don't know," moaned Nancy. "There's a little cut on her blessed head, but 'tain't bad—that ain't—Miss Polly says. She says she's afraid it's infernally she's hurt."

A faint flicker came into Old Tom's eyes.

"I guess you mean internally, Nancy," he said dryly. "She's hurt infernally, all right—plague take that autymobile!—but I don't guess Miss Polly'd be usin' that word, all the same."

"Eh? Well, I don't know, I don't know," moaned Nancy with a shake of her head as he turned away.

Even after the doctor was gone, however, there seemed to be little that Nancy could tell Mr. Tom. There appeared to be no bones broken, and the cut was of slight consequence; but the doctor had looked very grave, had shaken his head slowly, and had said that time alone could tell. A trained nurse had been sent for, and would come that night. That was all. And Nancy turned sobbingly, and went back to her kitchen.

Just what happened no one could seem to tell afterward

It was some time during the next forenoon that Pollyanna opened conscious eyes and realized where she was.

"Why, Aunt Polly, what's the matter? Isn't it daytime? Why don't I get up?" she cried. "Why, Aunt Polly, I can't get up," she moaned, falling back on the pillow, after an ineffectual attempt to lift herself.

"No, dear, I wouldn't try—just yet," soothed her aunt quickly, but very quietly.

"But what is the matter? Why can't I get up?"

"You were hurt, dear, by the automobile last night. But never mind that now. Auntie wants you to rest and go to sleep again."

"Hurt? Oh, yes; I—I ran." Pollyanna's eyes were dazed. She lifted her hand to her forehead. "Why, it's—done up, and it—hurts!"

"Yes, dear; but never mind. Just—just rest."

"But, Aunt Polly, I feel so funny, and so bad! My legs feel so—so queer—only they don't *feel*—at all!"

With an imploring look into the nurse's face, Miss Polly struggled to her feet, and turned away. The nurse came forward quickly.

"Suppose you let me talk to you now," she began cheerily. "I'm sure I think it's high time we were getting acquainted, and I'm going to introduce myself. I am Miss Hunt, and I've come to help your aunt take care of you. And the very first thing I'm going to do is to ask you to swallow these little white pills for me."

Pollyanna's eyes grew a bit wild.

"But I don't want to be taken care of—that is, not for long! I want to get up. You know I go to school. Can't I go to school to-morrow?"

From the window where Aunt Polly stood now there came a half stifled cry.

"To-morrow?" smiled the nurse, brightly. "Well, I may not let you out quite so soon as that, Miss Pollyanna. But just swallow these little pills for me, please, and we shall see what they'll do!"

"All right," agreed Pollyanna, somewhat doubtfully; "but I *must* go to school day after to-morrow—there are examinations then, you know."

She spoke again, a minute later. She spoke of school, and of the automobile, and of how her head ached; but very soon her voice trailed into silence under the blessed influence of the little white pills she had swallowed.

CHAPTER XXI

John Pendleton

POLLYANNA did not go to school "to-morrow" nor the "day after to-morrow." Pollyanna, however, did not realize this, except momentarily when a brief period of full consciousness sent insistent questions to her lips. Pollyanna did not realize anything, in fact, very clearly, until a week had passed; then the fever subsided, the pain lessened somewhat, and her mind awoke to full consciousness. She had then to be told all over again what had occurred.

"And so it's hurt that I am, and not sick," she sighed at last. "Well, I'm glad of that."

"G—glad, Pollyanna?" asked her aunt, who was sitting by the bed.

"Yes. I'd so much rather have broken legs like Mr. Pendleton's than lifelong invalids like Mrs. Snow, you know. Broken legs get well, and lifelong invalids don't."

Miss Polly—who had said nothing whatever about broken legs—did not answer. Her face was white and drawn.

On the bed Pollyanna lay blinking at the dancing band of colors on the ceiling, which came from one of the prisms in the window.

"I'm glad 'tisn't smallpox that ails me, too," she murmured contentedly. "That would be worse than freckles. And I'm glad 'tisn't whooping cough—I've had that, and it's horrid—and I'm glad 'tisn't appendicitis nor measles, 'cause they're catching—measles are, I mean—and they wouldn't let you stay here."

"You seem to—to be glad for a good many things, my dear," faltered Aunt Polly, putting her hand to her throat as if her collar bound.

Pollyanna laughed softly.

"I am. I've been thinking of 'em—lots of 'em—all the time I've been looking up at that rainbow. I'm so glad Mr. Pendleton gave me those prisms!

Continued on page 94

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H SANDISON | SECRETARY THEODORE WATERS

Arbitration and the Canal

THERE are crises in the life of a nation, as of an individual, when choice has to be made between material interest and high principle. We have reached such a point in our dispute with England over the Panama Canal tolls. Stated briefly, the situation on both sides is this: Britain contends that the new American law giving our coastwise vessels the right to pass through the Canal free, while all other shipping pays toll, is violative of the treaty between that government and ourselves, which pledged that there should be no discrimination between our own and foreign shipping in the new waterway across the Isthmus. The American contention is that all the conditions have materially changed since the Clayton-Bulwer and Hay-Pauncefote treaties were signed; we had not then obtained sovereign rights over the Isthmus, which has since become a portion of the territory of this nation. It is also pointed out that our sovereignty in the Isthmus operates under international law to make any treaty framed before that sovereignty was acquired, "voidable," although it does not actually make it void, and this on the ground of changes in the fundamental conditions existing at the time of the treaty.

This may be good law and good logic; but is it the wisest course for us to follow? Does it conform to the American ideal of national honor and the sacredness of a treaty pledge? No government is disposed to question our sovereignty, or our right to protect and defend a canal within our own territory. But while conditions have changed, the moral responsibility remains, and it is one that cannot be altered, modified, or effaced, save by mutual consent of the parties interested. Ex-Senator George F. Edmunds, our foremost Constitutional authority, writes that the equality of tolls pledged in the Hay-Pauncefote Treaty was, as everybody knows, the consideration made to Great Britain for releasing us from the supposed obligations of the Clayton-Bulwer Treaty. He adds, "If we have made a bad bargain, we are bound by every consideration, as well of expediency as of justice, to stand by it."

There is still another treaty, which should not be overlooked, by which we stand pledged to submit any differences that may arise between Great Britain and ourselves over treaty interpretation to the adjudication of the Hague Tribunal. If the present differences can be settled by negotiation without arbitration—well and good; if not, the only honorable path that remains is the path to The Hague. Far better to lose an advantage for the sake of right than to gain one by doing wrong. The Panama Canal is ours; we have built it with our own money; now let us administer it with a large and high-principled generosity, keeping our honor clean and our pledges inviolate. Nothing but evil can come of the adoption of a course which would bring disrepute to this country among the governments of the world. We have been the foremost advocate of arbitration and have helped to settle the disputes of others by that means; now let us show our belief in our own doctrine by applying it to the Panama Canal dispute.

Judicial Corruption Rebuked

FEW recent acts of the United States Senate have given more general satisfaction than the conviction and removal from the bench of the Commerce Court of Judge Robert W. Archbald. Sitting as a court of impeachment, the Senate found the accused guilty on five out of the thirteen charges against him. After hearing all the evidence, it unanimously sentenced him to removal from office, and declared him utterly disqualified forever from holding any post of honor, trust or profit under our government. He was shown to have made a corrupt use of his influence as a judge in railroad cases brought before the court over which he presided; he conducted an improper correspondence with counsel for railroads without the knowledge of his associates on the bench; he used his official position to promote certain corrupt coal deals and to influence the railroads. His has been the ninth impeachment trial in the nation's history and the briefest. The awakened sentiment of the people demanded that the Senate purge the judicial bench from the presence of an official who, while he may not have profited personally by his own misconduct, made corruption easy, and having no standard of official conduct himself, dragged down the dignity of his high office to the lowest level. His swift degradation is a wholesome warning to other judges who may be disposed to loose methods and improper practices. It was, in effect, a practical illustration of the value of the recall, and shows what may take place in the case of any judge who prostitutes his office and imagines himself beyond the reach of punishment because he has been cunning enough to avoid breaking the statutory law.

Concerning the "Money Trust"

TWENTY-TWO and one-quarter billions of dollars under the practical control of three men! The startling fact stated recently by Mr. George F. Baker before the Pujo committee at Washington may be sifted down to that almost incredible proposition.

Mr. Baker, toward the close of his testimony, declared frankly: "I think it has gone far enough. It might not be dangerous, but still it has gone about far enough. In good hands, I do not see that it would do any harm. If it got into bad hands it would be very bad."

There are altogether one hundred and twelve corporations, administered by three hundred and forty-one directors, in the group at whose head stand the three financiers paramount, J. P. Morgan, James Stillman and George F. Baker. Mr. Stillman is sixty-three years old, Mr. Baker seventy, Mr. Morgan seventy-three. The American people must face with the most intense seriousness the question: "Who will control this almost incomprehensibly great sum of money when these men are gone?"

It appears perfectly self-evident that some plan must be devised for preventing further concentration of the nation's wealth. So long as competition remains the basis of our commercial system, legislation should prevent the possibility of the same men controlling the policy and detail management of competing banks, trust companies, and, to an ever-increasing extent, the various enterprises of manufacture, transportation, and barter. There should be full publicity of the methods, control and conditions of banks and trust companies.

Other reforms will suggest themselves. Meanwhile the nation must be finding its way to a saner and more righteous economic system. All thoughtful people realize that we are in a period of transition. This startling concentration has been, perhaps, an almost necessary outcome of the conditi under which we have been working. But th conditions are not final; the social evolution is le ing us beyond them. There need be no revolutic there need be no disastrous unsettling of busin conditions. But there must be change, and t change must be the result of brave, patient, sa just, philanthropic thinking and doing.

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The Balkan Relief Work

IT HAS fallen to the lot of THE CHRISTIAN HERALD readers to bring solace and comfort to Christians, Mohammedans, and even skeptics here in the Balkans, after the most complete loss of all they had through the war." This passage is from a letter just received from Pastor Furnajieff, the chairman of THE CHRISTIAN HERALD Balkan Relief Committee at Sofia, Bulgaria. That committee, to which we have been sending regular weekly remittances by cable, is doing an excellent work, which as the chairman's letter indicates, is not confined to any religion, but takes in Turk and Bulgar, Greek and Servian. Many a home in the Balkans where starvation and suffering reigned, has cause to bless the generous-hearted Americans who have sent them help through this means. Should the war be resumed, as now seems probable, the suffering may be greatly increased. Let us not relax our effort to be of service to those innocent victims, who are non-combatants. We shall continue to help them and to assist the widows, the orphans, and the destitute as long as the urgent need exists and the way is open.

A Mormon "Sacred Book" on Trial

LESS than two years ago, Elder Brigham Roberts, one of the ablest defenders of Mormonism, made a statement that the Mormon Books "must submit to every test, literary criticism with the rest. . . . The book is flung down into the world's mass of literature and here it is; we proclaim it true, and the world has the right to test it to the uttermost in every possible way." Now, the world has taken him at his word and has tested the validity of the Book of Abraham. A group of eminent Orientalists, including Dr. A. H. Sayce of Oxford, England, Dr. Flinders-Petrie of London University, Professor James H. Breasted of Chicago University, Dr. Arthur C. Mace of the Metropolitan Museum of New York, Dr. John Peters of the University of Pennsylvania, Professor C. A. B. Mercer of Western Theological Seminary, Dr. Edward Meyer of the University of Berlin, and Professor Von Bessing of the University of Munich, have examined the hieroglyphic illustrations in the Book of Abraham. These distinguished men, each of whom has large experience in Egyptian research and Oriental literature, united in pronouncing Joseph Smith's translations absurd and inaccurate throughout. Dr. Mace calls the Book of Abraham "a pure fabrication" and Professor Mercer says the translations of Joseph Smith are "undoubtedly the work of pure imagination." These expert opinions from the highest sources are now supplemented by a remarkable article from the pen of Professor Edgar J. Banks, whose contributions on archeology (many of which have appeared in this journal) have been the product of a lifetime of exploration and study.

Right Rev. F. S. Spalding, Bishop of the Diocese of Utah, through whose instrumentality the whole question of the validity of Joseph Smith's translations has been publicly raised, writes to THE CHRISTIAN HERALD:

> My object in writing the pamphlet was not to inform the world that Joseph Smith's translations were inaccurate, and that therefore his claim to be a prophet of God was invalid, but to try to convince the Mormons themselves of those facts. The rest of the world has long ago made up its mind. Writing and action, which can be described as "attack," no more affects the Mormon in his belief than they affected the early Christians in theirs. The value of the pamphlet and the literature which may grow out of it is to be measured entirely by its effect upon the Latter Day Saints.

This is a very generous attitude. Bishop Spalding is simply taking Elder Roberts at his word and submitting the Mormon literature to the highest test. To an unbiased mind, the result is conclusive. But, while the world may have a passing interest in the discussion, to the Mormons themselves it should be a vital issue. Will their faith stand the shock of such revelations?

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Garment Workers' Strike Parade

IT IS estimated that fifty thousand garment makers on strike marched in the parade in New York City January 13. It was one of the most remarkable demonstrations of the kind ever witnessed in the city, partly on account of the number of men and women in it, and partly on account of the splendid order maintained. Though sentiment was burning at white heat in the hearts of those marching in the parade, there was perfect self-possession and peace in the outward demeanor. In Union Square a number of speeches were made, the most notable one being that of Mrs. Rose Pastor Stokes. These are some of the mottoes on the banners: "We are striving for a better life." "We want better sanitary conditions." "Eight hours for work, eight for sleep, and eight for play." "We are striking for the abolition of child labor." "In union there is strength." "We want justice in the courts." "We have only our chains to lose and the world to gain." One bore a loaf of bread stuck on the end of a pole, bearing these words: "We want to eat, but we can't get food." By a vote of 11,873 to 542 the members of the Ladies' Waistmakers' Union determined to join the strike. It is expected that this will bring the number of the strikers in the woman's garment industry up to 65,000. Added to the 110,000 workers said to be out in the men's garment strike, these would make 175,000 out on the strike. While the great parade was going on, the manufacturers allied with the New York Clothing Trade Association were holding a meeting and resolving that they would not yield to the demands of the strikers and that they would not talk of any proposition of settlement that did not involve an open shop. In our enormously prosperous times we are confronted with new, with tragical problems. Employees have a right to quit work, to quit at the same time, and where there are no lawless demonstrations the questions at issue should be settled by arbitration or by mutual concessions or agreements in the interest of all parties concerned. It is to be hoped that this and similar strikes will be settled by wisdom and justice. In these days of cold selfishness and material economy, it is expecting too much to look for the Christly spirit in the adjustment of industrial and other difficulties. But it would be salutary. And eventually the world will come to it. The apostle refers to it:

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. (Col. 3: 12, 13.)

Great Crowds Watching the Marching Strikers as They Paraded on January 13

A Family's Phenomenal Longevity

IT IS said that the Benedict family holds the record for longevity in modern times. Three hundred years ago Thomas Benedict came to this country, and the average of each of his 170 descendants has been 83 years. One died at the age of 100 years. Nine died between the ages of 95 and 100 years. Fifteen died between the ages of 90 and 95. Twenty-six were between 85 and 90 when they died. Forty-two lived to be between 80 and 85 years old. Seventy-seven died between the ages of 75 and 80 years. Sixty-two years ago the present head of the family, Commodore Elias Cornelius Benedict, the poor son of a poor New England minister, came down to New York City and became a banker. Commodore Benedict, who is soon to celebrate his seventy-ninth birthday, says that contentment and freedom from strife and cares that are a tax on vitality are the secret of the phenomenal longevity of his family. He says: "I have worked hard, but have played whenever I could find opportunity. If it had not been for those periods of play I would have been dead long ago. I attend to business now because I cannot get away from it. I get every bit of enjoyment out of life that is possible, and I realize now that I could have got a great deal more had I not been bent on making money. Now that I have it, what good is it to me? I have done my children a great injustice to bring them up in luxury. The parent who accumulates a fortune and dangles it before his children commits a crime. Extreme poverty is truly a priceless inheritance. I suppose there are exceptions, but all the men I recall who have become great in the fields of literature, art or statecraft have been born in poverty. The only great man is the one who helps his fellow man by adding to the general store of the world's happiness." That play is as necessary as work in the divine economy for the health of the body and mind and soul as well is a lesson that Americans should seriously consider. The swift pace of American life kills; kills many of the women at forty and the men at forty-five, whose clock of life is wound up by nature to run for threescore years and ten. Commodore Benedict has on his yacht alone made rest and pleasure trips amounting to 225,000 miles, a distance almost ten times the circumference of the globe. It was on that yacht that Grover Cleveland had some of his happiest hours of recreation in fishing. There was hereditary longevity in the Benedict family. There was long life in the brain cells, the blood current, and the muscular tissues. Many beautiful families with contentment and a playful spirit have faded early with diseases from hereditary tendencies. Many families naturally strong have died prematurely for want of systematic rest and recreation and a contented spirit. The moral element as a factor in longevity is not to be overlooked. It was a good start for a long life to be born in a parsonage with virtue and poverty as friendly instrumentalities. This relation between a contented and playful spirit and physical health is thus described by the wise man:

A merry heart doeth good like a medicine; but a broken spirit drieth the bones. (Prov. 17: 22.)

Chinese Law Revolutionizes Dress

THE style of clothing worn for centuries by men and women in China has been changed by the authority of the new republic. Women will have to abandon their trousers for the Occidental skirt, and men their comfortable loose clothes for the business and conventional evening clothes of the European. The derby and silk hat are required for the men. They are allowed high calf-skin and low tan shoes, while the women are limited to high shoes. Besides shoes, only three articles of dress are prescribed for women. One, a loose-fitting garment on the lines of a kimono, is for house wear, and a conventional plaited skirt and shirtwaist for other occasions. The people of China copied our constitution for their republic; they are now adopting our dress as their model. If the Christian nations will act becomingly, China will adopt their Christ and his religion as her own, and be clothed in the garment of salvation of which the prophet speaks:

For he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. (Isa. 61: 10.)

Preventive Medicine World's Hope

PRESIDENT EMERITUS ELIOT in a public lecture to the Harvard Medical School the other day claimed that preventive medicine would eventually do away with poverty and misery, remedy industrial disputes and contribute to the cause of international peace. The ablest physicians of today magnify the preventive agencies, and the successful ones of the future will do the same. There is some relation between health and earthly success and happiness. But we do not share Dr. Eliot's idea that material medicine will cure poverty, or industrial differences, or national contests. A moral and spiritual remedy is necessary for maladies seated so deeply within. Justice and Christ's love are the preventive medicines that will cure the great ills under which the race groans and weeps. The prophet recognizes this truth in his question:

Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered? (Jer. 8: 22.)

A Loyal Church

LAST summer Rev. Dr. Ross McClements, pastor of the First Presbyterian Church of Asbury Park, New Jersey, was drawn under a moving train and suffered the amputation of both legs and one arm. The other Sunday he occupied his pulpit the first time since the accident. He sat during the service though he has artificial limbs. His subject in the morning was "Marvelous confidence in God," and at night his theme was "God best served by serving man." Dr. McClements at the time of his injury tendered his resignation but his people would not accept it. This beautiful treatment of him is an example worthy of imitation. As an illustration of the mastery of mind over body, of the triumph of grace over misfortune, he said in his sermon: "This is the happiest day of my life." The text for his sermon might have been:

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. (II. Cor. 4: 17.)

Rare Flower, Great Price

A SINGLE plant raised in America brought $10,000 in England. The plant is an orchid and bears a pure white flower instead of the variegated colors like the rest of the family to which it belongs. It was by an accident that it was not sold for a dollar. It was left over from a stock of plants as not desirable by purchasers, and the next spring the pure white blossoms surprised the florist and put the extremely high price upon the plant. God has unity in his handiwork. He makes the membes of families alike, and yet he has also variety and sometimes seeming contradictions that surprise and puzzle the naturalist. Flowers are the most beautiful expressions of the divine mind; they are the most exquisite materialization of his love. A white flower is the symbol of purity. Ten thousand dollars seems much for one flower, but it does not measure the value of the beauty and love of the pure white flower, or the mind and heart that made them for us. Christ thus expresses his estimate of the value of a flower:

Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. (Matt. 6:28,29.)

GOD'S COVENANT IN COLORS

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

THE flag of truce, which is pure white, is the sign of a cessation of hostilities for a longer or shorter time when a war is in progress. Under such a flag, combatants may send their representatives into each other's camps, and be sure that no harm will be done them. Frequently a permanent peace is thus arranged. The rainbow is the flag of truce which God has placed in the sky overhead, a token of everlasting peace. God himself said of it to Noah after the days of the flood were past, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. . . . I will remember my covenant, which is between me and you and every living creature of all flesh, and the waters shall no more become a flood to destroy all flesh" (Gen. 9: 13, 15). God's flag of truce was made of the light, and light is white. But light is composed of seven beautiful colors. The alchemy of the rainbow reveals this. In giving this lesson to our Sunday school classes, we should in some fashion reproduce a rainbow. It can be done by holding a prism in the sunshine. Immediately a patch of color will be seen upon the wall, arranged as in the rainbow—red, orange, yellow, green, blue, indigo and violet. In every Sunday school a rainbow should be drawn in color on the blackboard or on the teacher's slate or pad. It will be more impressive if it is drawn while the scholars are looking on. There should be printed on it the word Covenant.

It is not to be supposed that Noah for the first time in his life saw the rainbow, when God said to him, "This is the token of the covenant," etc. From the beginning sun and rain had produced rainbows, but from the time of Noah the rainbow had a new significance. It was made the visible sign that man had been given a new chance to prove his birthright as one created in the image of God. Those who had perished in the flood had sold their birthright for the wages of sin. Noah and his family by their sacrifice to God after coming out of the ark expressed their desire to be known as the children of God, and God took them at their word and entered with them into an everlasting covenant of fellowship.

We are reminded of another covenant sign, which God gave in after years to his chosen people through Moses: the ribband of blue, which they were to put upon the fringes of the *tallith*, the prayer robe, "that ye may look upon it, and remember all the commandments of the Lord, and do them" (Num. 15: 38, 39). How wonderful was the significance of color in the religious life of those days long ago! The tabernacle had its hangings of blue, purple and scarlet as well as its vessels of yellow gold to teach the beauty and the glory of serving God. The high priest was arrayed in garments of white, embroidered with blue, purple and scarlet. He thus epitomized sin and redemption, and the breastplate of twelve precious stones which was fastened to his shoulders by chains of gold and two precious stones was to be a constant reminder of the great host of Israel for whom he pleaded with God daily for mercy and forgiveness. The white turban-like cap with its engraving of gold, "Holiness to the Lord," which he wore upon his forehead, was to be to him a reminder that he must himself be pure. As we look up to the tabernacle of God, the heavens, and see the red in the rainbow, we should be reminded of our scarlet sins, and the blood which Jesus Christ shed for us that we might be forgiven. As we look at the orange and yellow gold in the rainbow, let us think of the heavenly city, whose streets are paved with gold, and the glorious mansions that Jesus is preparing for us. Let us look at the green in the rainbow and think of the emerald hue that surrounds the throne of God (Rev. 4: 3). Let us, as we look at the deep, dark blue, think of the sapphire glory of the atmosphere of heaven, as we see it in the sky overhead. Let us look at the tender purple in the rainbow and think how great is our privilege that we are made "joint heirs with Christ" (Rom. 8: 17). What a leap from being a lost sinner to be placed among the joint heirs of Christ!

After God had shown Noah the rainbow as a sign of his covenant, we should naturally believe that he went forth, and to the end of his life, of which about three hundred years remained, did what he could to help his descendants to live as the chosen people of God. But, alas! he did not live a perf life, for we are told that "Noah began to be an h bandman and he planted a vineyard, and he dra of the wine and was drunken" (Gen. 9: 20). W man going to fail God a second time? Did God pent again that he had made man? No, C spared the drunkard and kept the bow as a token the cloud. Two of the sons of Noah, Shem a Japheth, had enough goodness in their hearts to ashamed of their father, so they covered him wi a garment while he lay in stupor. And ever sir then, good men have been trying to help drunkar out of the pit into which they have fallen.

The next time we see a rainbow, let us look up it and imagine that we s stamped upon it, coverii its entire length and breadt the letters spelling COVI NANT. But before rai bow time comes again, l us learn seven verses connect with the seven co ors.

1. "Trust in the Lor and do good; so shalt tho dwell in the land, and ver ily thou shalt be fed." P. 37: 3. It is the promise o God's care over us.

2. "He will not suffer th foot to be moved; he tha keepeth thee will not slum ber." Ps. 121: 3. It is th protection of God by day and by night.

3. "In all thy ways ac knowledge him, and h shall direct thy paths." Prov. 3: 6. It is the promise of guidance.

4. "Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18. It is the promise of redemption from sin of which we cannot rid ourselves.

5. "God is faithful, who will not suffer you to be tempted above that ye are able." I. Cor. 10: 13. It is the promise of help when pursued by Satan.

6. "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you." Matt. 7: 7. It is the promise that he will give us the desires of our hearts.

7. "In my Father's house are many mansions. . . . I go to prepare a place for you." John 14: 2. It is the promise of eternal joy and comfort.

Some teachers may think well of calling these "rainbow verses," and giving to the children strips of different colored paper with the name of the book, chapter and verse upon each, leaving it for them to find the passages, copy them, and return the slips on the following Sunday.

Mythology is largely made up by idealizing nature. The Hindus speak of the rainbow as the war bow hung up in the heavens after victory over the demons. Was it not at the time of the flood a sign of victory over evil? In Grecian mythology it is the arch which Zeus stretches from one end of heaven to the other as a warning of war. In the mythology of Iceland, the rainbow was spoken of as a bridge which the gods built to join heaven and earth. At the time of the flood God reunited himself with mankind by taking the rainbow as a seal.

NOAH'S SACRIFICE

From the painting by Daniel Maclise, R.A., now in the City Art Gallery of Leeds, England

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for February 9, 1913. God's Covenant With Noah. Gen. 8: 1—9: 17. GOLDEN TEXT: "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Gen. 9: 13.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—ONE OF THE LATEST contributors to the Round Table is Mr. C. L. Noble, of Fallon, Nev., who is superintendent of the Methodist Sunday school of that town. He reports that he finds it very hard to get teachers, especially hard to get *men* to teach boys, or anybody else. The majority of the church officers, as well as other men, turn this duty over to the women and young folks, and do not even attend the Bible classes, saying by action if not in words, that the Sunday school is no place for men. Another obstacle to his work is "lack of interest on the part of parents."

NOW THERE TWO difficulties are the two greatest difficulties of superintendents generally, and we know no way to cure them except by persistent and patient educational work by the pastor, who in his sermons and in his calls alike should show that the religious training of the young is the very first duty and highest privilege of parents and church officers. Many pastors and superintendents seem to think that they must accept as fixed and final the new situation, only one generation old, that the entire religious training of the young—formerly shared by Sunday school teachers as junior partners with parents and pastors and public school teachers—shall all be crowded into thirty minutes a week of Sunday school teaching, without any help from fathers even in those thirty minutes, and no help even from the preaching service, which children in these days are not expected to attend.

—AS TO GETTING new teachers, one of the most successful superintendents says that the way to do it is to ask one and another to teach two or three Sundays, and then make the work so interesting they will not be willing to give it up. If the person proves unfitted for the work this plan gives easy deliverance. Many would consent to teach for a brief term who would not accept an indefinite appointment. That church officers, even spiritual officers, so seldom teach in Sunday school, the very best opportunity that is open to them, is probably not wholly their fault. When such men are ordained, and at times of revival, the supreme duty and privilege of teaching should be pressed on their attention. An elder or a deacon who does nothing but take the collection or usher people to seats on the Lord's Day does not truly keep the Sabbath, and certainly does not "magnify his office"—he *minifies it*.

—AS TO ENLISTING parents in the religious instruction of their own children, let the pastor arrange for at least one reception a year to be given by grateful parents to the teachers, who, without earthly reward, are helping to train their children to honor God and serve their fellows. Most people lack initiative, and the pastor must think out ways and means not only for the success of his church and parish work, but he must give to the parents the benefit and inspiration of his special training so that they may both realize and conscientiously meet their obligation to their children.

—WE NOTE that more of the Sunday school superintendents and pastors and teachers will bring their victories and defeats to this council table, which affords an opportunity to help and be helped in the greatest of all work, the molding of the character of childhood and youth—of manhood, too, for men are joining Sunday schools in these days in greater numbers than anybody else. Address, Wilbur F. Crafts, 206 Pennsylvania Avenue, S. E., Washington, D. C.

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DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D. D.

SUNDAY, February 2. II. Peter 3: 1-13. Amid all the dissolutions of time nothing can destroy the promise of our God. The treasury of grace is a bank that never breaks. It is exposed to no ill chances. Moth and rust cannot corrupt, neither can any thief break through and steal. And we have access into this treasury every hour of day and night. And the wonder is this, that with our changing need the treasury reveals a corresponding wealth. It can meet every demand of youth and age. We are never confronted with blank incompetency. We have a "sure promise" for "every time of need."

And yet, with a world full of gracious promises, we crawl about in spiritual poverty and complaint. There stands the treasury, and our heart's need is just across the counter, and we will not ask for it! "Ask, and it shall be given you." End the doubt in the handled gift. Gain assurance in the received bounty. "O taste and see how gracious the Lord is." The blessing is waiting which will change the sigh of the spirit into song! Thou shalt put off the rags of the beggar, and thou shalt become clothed in "the garments of salvation."

MONDAY, February 3. Genesis 8: 6-16. It is beautiful that the tokens of the abating waters were given in the dove and the olive leaf. And our God is always waiting to give us the same gracious signs in our own life. Whatever our life has been, however passionate and destructive, however disloyal and rebellious, we may receive from a pardoning God the holy tokens of the olive leaf and the dove. What is the significance of the work of the Lord Jesus, his life and his death, but the dove and the olive leaf—"peace on earth, good will toward men"? And the olive leaf is offered to everybody. The merciful God would be at peace with all. "Whosoever will!"

But the olive leaf must not be taken by the hand which grasps a traitor's sword. The sword must be laid aside. The purpose of our heart must be for peace. That is to say, the white dove must find a nest in our souls. There must be sincere penitence, and pure aspiration, and the humility which gives power to both. And so may every treacherous knight be received again at the Lord's table, and welcomed into intimate communion with the King. Simon Peter denied his Lord with curse and swearing. Afterward he received the olive leaf, and there came to him the white dove of the Holy Spirit.

TUESDAY, February 4. Genesis 8: 20 to 9: 7. When the floods of waters had abated Noah built an altar, and offered burnt offerings unto the Lord. And I read in a marginal rendering, "And the Lord smelled a savor of rest." It is a word of beautiful suggestiveness. Behind the smoke of the material altar the good Lord saw the altar of the soul, and he perceived the savor of a restful and thankful spirit. The material cloud counted for nothing, but the savor of restful praise was a delight unto the Lord. The incense that fills the material temple may never rise beyond its roof; but the incense of contented gratitude fills heaven with its fragrance.

I am therefore not surprised to read, "And God blessed Noah." Praise always makes room for bounty. There is nothing more expansive than thankfulness: it enlarges the heart and multiplies its capacity for the things of God. And therefore praise should always be the pioneer of prayer. Praise prepares the soul to receive the things for which we pray. Without praise the prayerful spirit cannot entertain the Lord. There is "no room for him in the inn."

WEDNESDAY, February 5. Genesis 9: 8-17. The bow in the cloud! And that bow is the token that every dark visitation is accompanied by his mercy and grace. God's clouds are never vagrant, wandering lawlessly here and there, ladened with misfortunes for the children of men. The apparently drifting clouds are steered by the hand of grace, and they are the vehicles of eternal love. God's clouds are "big with mercy, and shall break with blessings on our head." Every cloud is an agent of the covenant which shall never be broken. Even with the severest discipline of God's sovereign will there is "a rainbow round about the throne."

I must therefore pray that I may remember the covenant "in the dark and cloudy day." The eye of faith can see the rainbow in the midst of the fiercest storm. God's love runs through all his decrees like the red strand that runs through the authorized Alpine rope. Cut the rope anywhere and we shall find the scarlet thread. Cut God's severity anywhere and we shall find the red line of eternal and sacrificial love. "Love never faileth." "I have loved thee with an everlasting love." "Having loved his own he loved them unto the end."

THURSDAY, February 6. Psalm 40: 1-8. There is no work so exacting as that of waiting. Waiting for work is more wearying than the work itself. Waiting for battle is more trying to the nerves than actual fighting. There is inspiration in "doing," but we need a finer inspiration to remain nobly passive and still. It is comparatively easy to be "on the move," but to wait until "our hour is come" is often a tremendous task.

And therefore it is that the Scriptures so commend the strong virtue of noble waiting. They always associate it with rare and delicate rewards. In this very Psalm the waiting soul finds "a new song." The good Lord refined the chords of the waiting soul, and it discovered new powers of joy, and therefore new heights and depths of song. And this is pre-eminently the inheritance of the waiting soul. It is disciplined and chastened in its patience, and in its apparent inaction it is growing in the likeness of the Lord. In patient waiting we may not make a noise, but we make regal character. We may miss fame, but we become truly great. We may never have to take the sword, but we shall win the day by quiet waiting. "Rest in the Lord and wait patiently for him."

FRIDAY, February 7. Leviticus 26: 40-45. *"When they be in the land of their enemies I will not cast them away."* The divine love will not give up its quest. Our Lord follows us into our evil servitude and loves us in the very midst of our rebellion. It is one of the infinite mercies of God that it is so difficult to drive him away from our souls! When we turn him out of our

Continued on next page

Packer's Tar Soap

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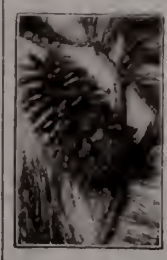

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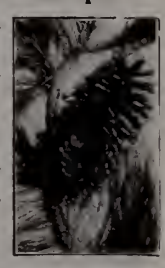

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POLLYANNA

Continued from page 89

I'm glad of some things I haven't said yet. I don't know but I'm 'most glad I was hurt."

"Pollyanna!"

Pollyanna laughed again softly. She turned luminous eyes on her aunt.

"Well, you see, since I have been hurt, you've called me 'dear' lots of times—and you didn't before. I love to be called 'dear'—by folks that belong to you, I mean. Some of the Ladies' Aiders *did* call me that; and of course that was pretty nice, but not so nice as if they had belonged to me, like you do. Oh, Aunt Polly, I'm so glad you belong to me!"

Aunt Polly did not answer. Her hand was at her throat again. Her eyes were full of tears. She had turned and was hurrying from the room through the door by which the nurse had just entered.

It was that afternoon that Nancy ran out to Old Tom, who was cleaning harnesses in the barn. Her eyes were wild.

"Mr. Tom, Mr. Tom, guess what's happened," she panted. "Who do you s'pose is in the parlor now with the mistress? Who, I say?"

Old Tom shook his head.

"There's no tellin'," he declared.

"Yes, there is. I'm tellin'. It's—John Pendleton!"

"Sho, now! You're jokin', girl!"

"Not much I am—an' me lettin' him in myself—crutches an' all!

"Well, why not?" demanded the old man, a little aggressively.

Nancy gave him a scornful glance.

"As if you didn't know better'n me!" she derided.

"Eh?"

"Oh, you needn't be so innercent," she retorted with mock indignation. "'Twas you that was tellin' me Miss Polly had a lover in the first place; wan't it? Well, one day I heard somethin' that made me think him an' Miss Polly was lovers."

"*Mr. Pendleton!*" Old Tom straightened up.

"Yes. Oh, I know now he wan't. It was that blessed child's mother he was in love with—but never mind that part," she added hastily. "I've found out that him an' Miss Polly hain't been friends for years, an' that she's been hatin' him like pizen owin' ter the silly gossip that coupled their names tergether when she was eighteen or twenty."

"Yes, I remember," nodded Old Tom. "It was three or four years after Miss Jennie give him the mitten and went off with the other chap. Miss Polly knew about it, of course, and was sorry for him. So she tried ter be nice to him. Maybe she overdid it a little—she hated that minister chap so, who had took off her sister. At any rate, somebody begun ter make trouble. They said she was 'runnin after him'; and of course no gal of spirit could stand that. Then about that time come her own lover an' the trouble with him. After that she shut up like an oyster an' wouldn't have nothin' ter do with nobody fur a spell. Her heart jest seemed ter turn bitter at the core."

"Yes, I know. I've heard about that now," replied Nancy; "an' that's why you could 'a' knocked me down with a feather when I see him at the door—him, what she hain't spoke to for years! But I let him in an' went an' told her."

"What did she say?" Old Tom held his breath suspended.

"Nothin'—at first; then she speaks up quiet like: 'Tell Mr. Pendleton I will be down at once.' An' I come an' told him. Then I come out here an' told you," finished Nancy, casting another backward glance toward the house.

"Humph!" grunted Old Tom; and fell to work again.

In the ceremonious "parlor" of the Harrington homestead, Mr. John Pendleton did not have to wait long before a swift step warned him of Miss Polly's coming. As he attempted to rise, she made a gesture of remonstrance. She did not offer her hand, however, and her face was coldly reserved.

"I called to ask for—Pollyanna," he began at once, a little brusquely.

"Thank you. She is about the same," said Miss Polly.

"And that is—won't you tell me *how* she is?" His voice was not quite steady this time.

A quick spasm of pain crossed the woman's face.

"I can't. I wish I could."

"You mean—you do not know?"

"Yes."

"But—the doctor?"

"Dr. Warren himself seems—at sea. He is in correspondence now with a New York specialist. They

Continued on next page

DAILY MEDITATION

Continued from preceding page

intimacy he stands at the door and knocks. Sometimes he continues knocking for a whole lifetime and never gains admission. We hear him, and we pay no heed, but he goes on knocking. "Love hopeth all things," and therefore "endureth all things."

Let us give ourselves time to think. It is our thoughtlessness that keeps the holy Lord at the door. If we would only think our better feelings would awake from their deep sleep, and our affections would respond and sing to the Lover's call. And with affections truly awake every room in our soul will be filled with light and song. For affection will lift the latch, and the waiting Lover will come in, and with his incoming shall come new mornings and the sense of infinite freedom.

SATURDAY, February 8. Jeremiah 31: 31-34. The progress of the spiritual life is always in the direction of the "inward parts." The thinnest of all religions is a skin religion, a mere cosmetic, a sort of rouge decorating sickliness and death. True religion has its throne in the secret place. It uses no cosmetics, it purifies and enriches the blood. It is always deepening and strengthening its sovereignty, claiming all the springs and fountains of the soul.

It is in "the inward parts" that our God would write his law. Nay, the Gospel tells us more than this. Our God would not merely make the "secret place" a throne-chamber whence he issues his decrees. He would make it a festive chamber, and break bread with us in intimate communion. "I will come in and sup with him and he with me." That is the real grace of the new covenant. It is a sacrament: it is the sacred intercourse of the common meal. Our Lord seeks our "living room," the innermost privacy of the soul, and there, amid all our secret things, he would stamp his image and likeness in friendly and loving communion.

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POLLYANNA

Continued from preceding page

arranged for a consultation—at
."
ut—but what *were* her injuries,
you do know?"
slight cut on the head, one or
bruises, and—and an injury to
spine which has seemed to cause—
lysis from the hips down."
low cry came from the man.
re was a brief silence; then husk-
ie asked:
And Pollyanna—how does she—
it?"
She doesn't understand—at all—
things really are. And I can't
her."
But she must know—something!"
iss Polly lifted her hand to her
at in the gesture that had become
ommon to her of late.
Oh, yes. She knows she can't—
e; but she thinks her legs are—
cen. She says she's glad it's
cen legs like yours rather than
long invalids' like Mrs. Snow's;
use broken legs get well, and the
r—doesn't. She talks like that
the time, until it—it seems as if I
uld—die!"
hrough the blur of tears in his
eyes, the man saw the drawn
opposite, twisted with emotion.
oluntarily his thoughts went back
what Pollyanna had said when he
made his final plea for her pres-
e: "Oh, I couldn't leave Aunt Polly
ow!"
t was this thought that made him
very gently, as soon as he could
trol his voice:
I wonder if you know, Miss Har-
gton, how hard I tried to get Polly-
a to come and live with me."
With *you!*—Pollyanna!"
he man winced a little at the tone
her voice; but his own voice was
l impersonally cool when he spoke
in.
'Yes. I wanted to adopt her—le-
ly, you understand; making her
heir, of course."
The woman in the opposite chair
axed a little. It came to her sud-
nly what a brilliant future it would
ve meant for Pollyanna—this adop-
n; and she wondered if Pollyanna
re old enough—and mercenary
ough—to be tempted by this man's
ney and position.
'I am very fond of Pollyanna," the
n was continuing. "I am fond of
r both for her own sake, and for—
r mother's. I stood ready to give
llyanna the love that had been—
enty-five years in storage."
Love! Miss Polly remembered sud-
nly why she had taken this child in
e first place—and with the recollec-
n came the remembrance of Polly-
na's own words uttered that very
rning: "I love to be called 'dear' by
lks that belong to you!" And it
as this love-hungry little girl that
d been offered the stored-up affec-
n of twenty-five years—and she
as old enough to be tempted by love!
ith a sinking heart Miss Polly real-
ed that. With a sinking heart, too,
e realized something else: the
eariness of her own future now—
ithout Pollyanna.
"Well?" she said. And the man,
cognizing the self-control that vi-
rated through the harshness of the
ne, smiled sadly.
"She would not come," he answered.
"Why?"
"She would not leave you. She
id you had been so good to her.
he wanted to stay with you—and she
aid she thought you wanted her to
tay," he finished, as he pulled him-
elf to his feet.
He did not look toward Miss Polly.
e turned his face resolutely toward
he door. But instantly he heard a
wift step at his side, and found a
haking hand thrust toward him.
"When the specialist comes, and I
now anything—definite about Polly-
nna, I will let you hear from me,"
said a trembling voice. "Good-by—
and thank you for coming. Polly-
anna will be—pleased."

CHAPTER XXII

A Waiting Game

ON THE day after John Pendleton's call at the Harrington homestead, Miss Polly set herself to the task of preparing Pollyanna for the visit of the specialist.

"Pollyanna, my dear," she began gently, "we have decided that we want another doctor besides Dr. Warren to see you. Another one might tell us something new to do to—to help you get well faster, you know."

A joyous light came to Pollyanna's face.

"Dr. Chilton! Oh, Aunt Polly, I'd so love to have Dr. Chilton!"

Aunt Polly's face turned white, then red, then back to white again.

"Oh, no, dear! It wasn't Dr. Chilton at all that I meant. It is a new doctor—a very famous doctor from New York, who—who knows a great deal about—about hurts like yours."

Pollyanna's face fell.

"But it was Dr. Chilton who doctored Mr. Pendleton's broken leg, Aunt Polly. If—if you don't mind very much, I would like to have Dr. Chilton—truly I would!"

A distressed red swept across Miss Polly's face. For a moment she did not speak at all; then she said gently—though yet with a touch of her old stern decisiveness:

"But I do mind, Pollyanna. I would do anything—almost anything for you, my dear; but I— For reasons which I do not care to speak of now, I don't wish Dr. Chilton called in on—on this case. And believe me, dear, he can *not* know so much about—about your trouble, as this great doctor does, who will come from New York to-morrow."

Pollyanna still looked unconvinced.

"But, Aunt Polly, if you *loved* Dr. Chilton—"

"*What,* Pollyanna?" Aunt Polly's voice was very sharp now. Her cheeks were very red, too.

"I say, if you *loved* Dr. Chilton, and *didn't* love the other one," sighed Pollyanna, "seems to me *that* would make some difference in the good he would do; and I *love* Dr. Chilton."

The nurse entered the room at that moment, and Miss Polly rose to her feet abruptly.

"I am very sorry, Pollyanna," she said, a little stiffly; "but I'm afraid you'll have to let me be the judge—this time. Besides, it's already arranged. The New York doctor is coming to-morrow."

As it happened, however, the New York doctor did not come "to-morrow." At the last moment a telegram told of an unavoidable delay owing to the sudden illness of the specialist himself. This led Pollyanna into a renewed pleading for the substitution of Dr. Chilton.

But as before, Aunt Polly shook her head and said, "No, dear—anything but that."

To be continued

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Three members of the class won a place in the second rank, each one sending seven perfect lists of answers. They are Miss Mary J. Elmore of Burnside, Conn., who receives a set of five inspirational books published by the Funk & Wagnalls Company, and including volumes by Dr. Hillis, Dr. Griffis, Mr. Roosevelt, Mr. Bryan, and Dr. Brown; Mrs. Emily H. Harrington of Bridgeport, Conn., who receives a copy of Mr. Dan Crawford's remarkable and elaborate book of African missionary tasks and travels, *Thinking Black;* Mrs. Addie Perrine, of Mason, Ohio, who receives three volumes: Dr. Denney's *The Way Everlasting*, Dr. Miller's *The Book of Comfort*, and Dr. Thompson's *Life and Times of the Patriarchs.*

While no awards were promised to any students not reaching a place in the first two grades, we have been so pleased with the good work done by our best students that awards are also being made to the five readers who sent in six perfect lists of answers. They are: Mrs. Annie M. Grover of Lynn, Mass., who receives a copy of *The Good of Life*, by W. C. Wilkinson; Mr. J. F. Hannay of Grinnell, Iowa, who receives a copy of *The Chinese Revolution*, by Arthur J. Brown; Miss Esther D. Jones of Warner, N. H., who receives a copy of *A Goodly Fellowship;* Mrs. Alice Lee of Ossining, N. Y., who receives a copy of *Religions Education in the Home*, by John D. Folsom; Miss Ellen Simkin of Poplar Ridge, N. Y., who receives *The Life of Frances E. Willard*, by Anna A. Gordon.

Honorable mention is won by ten students, who sent five perfect lists: Mrs. S. B. Barnes, Miss Una Corner, Mrs. E. E. Cammack and daughter, Master Ora M. Curry and parents, Mrs. Eliza J. Fuller, Mrs. Annie Howell, Mr. Wm. W. Hammond, Mr. George McLachlan, Mrs. A. W. Trueblood, Mrs. J. A. Tuthill.

The report for December is particularly fine. One hundred and ten students answered all twelve questions correctly. They are:

Mrs. J. A. Ainslie, J. H. Archibald, M. J. Archibald, Mrs. L. W. Allen, Mrs. M. E. Biggar, Maud F. Brackett, Fannie L. Bell, Mrs. R. S. Bridgman, Mrs. O. S. Beard, John Bissett, Goldy E. Beam, Mrs. S. B. Barnes, Mrs. B. F. Bohner, Emma Bothwell, Mrs. L. T. Coppock, Ora M. Curry and parents, Josephine A. Corlett, Una Corner, Jennie Cunningham, Nancy W. Chaffee, Mrs. A. H. Culver, Mrs. Jennie A. Clapp, J. D. Clapp, Harriet Crocker, Mr. and Mrs. Wm. E. Camp, W. K. Desh, Mrs. Mary E. Diament, L. Dalgleish, Myron H Dean, A. C. Drumm, Mrs. B. L. Dallols, Mrs. J. K. Davis, Mrs. A. A. Decker, Annie S. Dyer, Mary J. Elmore, Mrs. J. W. Floyd, Mrs. Eliza J. Fuller, Anon Fitts, Mrs. Wm. Findlay, Mrs. B. Grimshaw, Richard Galley, H. D. Gordon, Mrs. A. M Grover, J. H. Gilchrist, Mrs. F. M. Gainfort, Marion F. Grinnell, Isabel Gartland, May Harris, Wm. W. Hammond, J. F. Hannay, Mr. and Mrs. E. E. Hubbard, Lola L. Hoyt, Mrs. W. C. Hable, Geo. F. Hills, Mrs. E. H. Harrington, Rosa Hirschy, Mrs. M. R. Henry, Mrs. Annie Howell, Mrs. W. C. Henderson, Jennie E. Holmes, Dr. C. S. Haynes, Bertha Hutchings, Esther Jacquith, Mrs. Kate A. Jackson, Mrs. D. W. Jackson, E. Greyson Jamesin, William Jackobs, Delinda A. Jackson, Mrs. E. L. King, W. R. King, Mrs. W. H. Lawrence, W. E. Light, Mrs. E. O. Lewis, Mrs. Alice Lee, Charles Miller, Lizzie McLean, Mrs. J. A. Martin, Mrs. E. M. Matthews, Mrs. F. M. Moseley, Mrs. Geo. F. Miller, Caroline E. Moyer, C. T. McCoy, J. N. Ogle, R. Peirce, Mrs. Addie Perrine, Mrs. Gertrude Potter, I. Rowe, Mr and Mrs. J. P. Rodgers, Leanore L. Reese, Mary H. Reynolds, Mabel G. Smith, Mrs. S. A. Strong, A. and L. Seegar, Mrs. A. Sedgwick, Ellen Simkin, Mrs. C. A. Shurtleff, Hallie M. Sea, Mrs. R. E. Speare, Mrs. A. W. Stockwell, Mrs. A. R. Starks, Mrs. G. W. Tuttle, Mrs. Addie W. Trueblood, S. L. Tyers, Mrs. J. A. Tuthill, Mrs. C. E. Wells, Julia E. Wilson, Mrs. Andrew Wilson, Edward Yoder, Mrs. A. E. Londe, No Signature (from Pennsylvania).

Six answered 11½ questions:

Mrs. Nettie Dymond, Mrs. F. Hurd, I. R. Magee, Mrs. Wm. Peabody, Mrs. C. R. Stone, Mrs. Alex. Smith.

Sixty-four answered 11 questions:

Mrs. J. A. Andrea, Wm. Artley, Georgianna Alexander, Eleanor Arnold, S. J. Black, E. B. Burrill, M. P. Berry, Mrs. L. A. Black, Mrs. A. L. Brackett, Lillie Bartells, Rev. A. E. Bloom, C. J. Barton, Mrs. Julia Brown, Mrs. O. C. Barnes, Viola Collins, Ella J. Clark, Mrs. A. D. Clinton, Irena S. Corfman, J. B. Davidson, J. H. Deems, Mrs. J. B. Doolittle, John Erickson, Mrs. G. C. Forwood, Mrs. A. P. Fassett, Mrs. A. L. Freeman, Mrs. P. W. Holmes, A. E. Halbert, Estelle Hoff, Mrs. M. L. Harkness, David Haisley, Jennie Isaac, Mrs. M. B. Irwin, Esther D. Jones, Mrs. E. Jameson, Mrs. E. Kuntzen, A. M. McLellan, M. Murchison, Mrs. H. P. Main, Geo. McLachlan, Mrs. S. D. Osborn, Samuel Peter, Mrs. H. Perkins, Mrs. A. S. Ross, Mrs. A. C. Rhodes, Annie E. Roberts, Mrs. W. Reynolds, Rosina Rausch, Mrs. H. Russell, Mrs. D. H. Shumway, J. M. Stewart, Mrs. I. L. Sharp, Viola M. Tennant, Mrs. F. K. Tucker, Julia Thomas, Elizabeth Umberfield, Mrs. C. A. Valley, Mrs. S. Vandermeer, Annie E. Wolf, Mrs. C. B. Wood, W. A. Wilson, Mrs. J. F. Wilhite, Alice Wood, Mrs. C. A. Williamson, No Signature (from Philadelphia, Pa.).

Twenty answered 10½ questions:

Margaret Coulson, Mrs. A. S. Darling, Sallie Davidson, C. W. Dickinson, Mrs. D. L. Grove, Mrs. G. R. Havens, Mrs. E. P. Hall, M. S. Hamblett, L. A. Lyon, C. A. Martin, Michael Murray, Mrs. G. W. Metzger, Mrs. J. H. McDonald, Mrs. S. E. Paul, H. M. Proud, Mrs. E. J. Shiland, J. P. Street, H. W. Urian, S. S. Williams, Mrs. J. W. Widdifield.

Thirty answered 10 questions:

Mrs. J. W. Burkett, L. A. Brooks, Melven Booth, Mrs. M. K. Burges, Mrs. H. N. Cheney, Mrs. M. E. Coupland, Ruth Cooper, Agnes Cowan, Mrs. R. Cance, H. P. Calkins, Stella Croshy, Mrs. B. DeYoung, Mrs. M. E. Eyer, Mrs. R. F. French, Mrs. F. Francis, Mrs. S. S. Gehman, Martha Hammond, Edward Hicks, Mrs. Wm. L. Jones, Katie Kennel, Julia E. Kemp, Mrs. Geo. Lohr, Mrs. H. E. Lininger, Mrs. A. N. Lee, C. G. Nelson, Carrie L. Ray, Anna M. Smith, C. H. Sultner, E. H. and C. Ferguson, Mrs. J. F. Woodruff.

Answers to December Questions

List No. 12 for 1912

1. What man was tempted five times to leave the great work he was doing, but stood firm at his post? Nehemiah. Neh. 6: 1-9.

2. Where is a kind of copper mentioned which was said to be as precious as gold? Ezra 8: 27.

3. On what occasion were people helped to understand the word of God by its being read "distinctly"? When Ezra and his assistants read the law at the "water gate." Neh. 8: 1-8.

4. What verse contains four exhortations to sing praises? Ps. 47: 6.

5. Each of two verses in the same part of the same chapter contains the words "beams," "doors," "locks" and "bars." Find the verses. Neh. 3: 3, 6.

6. On what occasion did priests and Levites of Israel weep with a loud voice while many shouted aloud for joy? When the foundation of Zerubbabel's temple was laid. Ezra. 3: 8-13.

7. The five verses of the seventieth Psalm are a practical repetition of a part of what other Psalm? Ps. 40: 13-17.

8. What king of Judah earnestly sought God when he was but sixteen years of age and began to accomplish a great work at the age of twenty? Josiah. II. Chron. 34: 1-3.

9. Of what king is it said that he and his people were "guided on every side"? Hezekiah. II. Chron. 32: 22.

10. What king was mighty because he "prepared his ways before the Lord"? Jotham. II. Chron. 27: 6.

11. Which one of the miracles of Christ is related in all four Gospels? Feeding the five thousand. Matt. 14: 19-21; Mark 6: 35-44; Luke 9: 12-17; John 6: 5-13.

12. In what two chapters, in different epistles, does Paul show that faith brings us into the family of Abraham and thus makes us heirs of the promise given to him and his descendants? Rom. 4 and Gal. 3.

New Questions, List No. 1, 1913

1. What prophet complains, and where, that the people seek to "do evil with both hands earnestly"?

2. What kind of people are said, in the book of Job, to "heap up wrath"?

3. Where is the condition of the fields of a lazy farmer described?

4. What two men escaped from their enemies by hiding in a well which a woman later covered with grain?

5. The word "synagogue" [singular or plural] occurs but once in the Old Testament. Find the passage.

6. On what occasion did the people of Judah assemble in the street of the house of God, trembling because of their transgression and because of the great rain?

7. Where is the statement made that those who wait shall be able to walk, run and fly?

8. To what one of the persons whom he healed did Jesus declare himself plainly and positively to be the Son of God?

9. In what passage in one of his epistles does Peter refer to his presence with Christ at the transfiguration?

10. What verse, telling of salvation through Christ's blood, in the first chapter of one of Paul's epistles, is quoted almost in full in the first chapter of another of his epistles?

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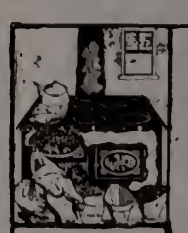

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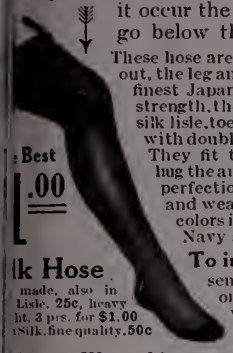

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THE VOICE OF THE NATION ON ROME

Iowa Presbyterians on Roman Aggression

THE Presbytery of Des Moines, Synod of Iowa, of the Presbyterian Church of the United States of America, in session at Hartford, Iowa, on September 11, 1912, adopted resolutions as follows: "We hereby record our earnest devotion to the principles upon which our government is founded, viz.: the separation of church and state, the right of private judgment in matters of purely religious faith and practice, the freedom of the press, free public schools and free churches, and we earnestly protest against the diversion of public funds to schools or other institutions under ecclesiastical control, the wearing by teachers in government and public schools of uniforms as insignia of their ecclesiastical affiliations, and the celebration of papal military mass on the White House grounds in Washington, D. C.

"We call upon our people and all loyal Americans to note the aggressions in recent years of the Roman Catholic hierarchy to gain control of the national government, and the announced determination of men of high rank in that church to gain that end at any cost. We urge all to study this question in the light of Rome's claim of supreme control over individuals and nations, and in the light of the history of Europe during the Middle Ages, and the record of St. Bartholomew's Day, the night between August 24 and 25, 1572."

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A Plea for Protestant Unity

I HAVE been reading with considerable interest "The Nation's Voice on Rome," and am surprised that the solution of the danger is not stated, namely: Let the competition between the various denominations cease; in other words, get together. A writer in a late issue of *Munsey's Magazine*, speaking on the weakness of Protestantism, gave the result of his investigations in a number of States. Suffice to mention a representative case. In a community of twelve hundred there were fourteen churches for Protestants and one for Catholics. The Protestants averaged twenty-eight members; the Catholic Church had three hundred. This is a fair sample of what we find in many sections of the country. Is it any wonder that there are so many ministers who have never been properly trained or educated, or that so many receive starvation wages? Not that their congregations do not contribute liberally, but they simply cannot meet expenses because of their number. Last summer, here in Brooklyn, seven churches united for Sunday services, yet the attendance rarely exceeded 175, oftener less. Of ten churches within a short distance of each other, four are large enough to accommodate all who would attend at any time of the year. Again, when a new suburb is opened, every denomination at once enters, the result being that instead of calling a man of experience, who would have a fair chance of securing a large congregation, incapable men are hired, only to be dismissed in a few months or years, while the people are hounded to death to meet current expenses. Why not let the church that is the pioneer get the benefit, and another come in only when increased population warrants? This explains why so many churches have fairs and entertainments of every kind, often of a questionable character, to raise money.

Again, many churches are started as the result of a quarrel. We find congregations splitting up and erecting churches not to the glory of God but for spite. It is a well-known fact that one large church or congregation does more really aggressive work than a dozen weak ones, unless one considers the paying of a dozen ministers, sextons, organists and choirs more important; not to mention the expense of heating, lighting, repairing, etc., of a dozen buildings, where one would be sufficient. Compare these loose methods with the perfect system in the Catholic Church regarding the establishment, division and sustaining of its parishes, and one sees why under such conditions it is only a question of time when the Catholics will predominate in the United States. Business men get together to lessen competition and get better results; but the children of the world are wiser than the children of light. Why do not the big men of our various denominations who recognize these weaknesses, agitate persistently the question of correcting them? Is it because they love the liberty of their petty sects better than unity in furthering Christ's kingdom? U. S.

Brooklyn, N. Y.

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The Roman Church in Politics

POLITICAL Romanism, by Chattin Bradway, 52 Bliss Building, Washington, D. C., is a book of 350 pages with an appendix and a good index. It is a carefully prepared outline of the relations between the aggressive agents of the Roman Curia and American politicians and parties from the country's earliest days to the present time. The value of the book is greatly increased by the continuous supply of references for the numerous citations that reinforce the statements of the writer. Perhaps the last hundred pages will be regarded by many as the most interesting, but the whole book is of value to those who desire to know the facts bearing on the important subject treated. The price is 50 cents, paper; cloth, 75 cents.

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THE Concordia Publishing House, St. Louis, Mo., has brought out several pamphlets dealing with the Roman question. Among them are *Romanism and the Presidency*, price, 25 cents for ten copies. *The Logical and Historical Inaccuracies of the Hon. Bourke Cockran*, price, 10 cents; *Trial and Self-Conviction of Pope Leo XIII*, price, 10 cents with, and five cents without, Latin quotations; and *The Pope in Politics* (price not stated). These booklets are written by Professors E. H. T. Dau and William Dallmann, men of acknowledged scholarship, well qualified for the work they have undertaken.

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A Political and Educational Menace

Many forces are at work in our national life with which the church must contend. The Roman Catholic Church has adherents numbering fifteen millions. That church is a menace to our educational and political as well as our religious life.—*From the Inter-Church, December 28, 1912.*

HOUSEHOLD HINTS

Muffin tins are excellent molds for individual tarts and pies.

If eggs are cracked, they may nevertheless be boiled without fear of further cracking if a teaspoonful of salt is added to the water in which they are to be boiled.

Cut samples of all that goes into the piece-bag. Hold these together with a very large safety-pin, and fasten on the outside of the bag. This suggestion, if tried, will save both time and patience.

Before cleaning any garment, baste a circle around every soiled spot. When dipped into the cleaning fluid there will then be no difficulty in locating the very soiled places, which require more scrubbing than the rest of the garment.

Measure the top of your gas range, buy a piece of asbestos of the same size, then cut holes in the asbestos the size and shape of each stove burner. Use this shield when preparing a meal. Afterward, when it is removed, the stove will be free from the usual grease spots and spatterings, which necessitate frequent hard scourings.

Women who are using one of the "new cooking products" in order to escape the high price of butter say that they are not merely saving money but are delighted with their results. Their folks made no comment when they substituted the low-priced product for the higher, and the most critical have had nothing to say against the foods cooked with the manufactured article.

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CHOOSING THE BOARDING-SCHOOL

THE selection of a boarding-school for a boy or girl involves a number of considerations. The age, temperament, characteristics, and aims are of the first importance, while the equipment and facilities of the school are of hardly less consequence. The change from the home atmosphere to that of a school may be beneficial, effective and often necessary, and yet there are times when possibly the choice of a school is made too soon.

Nevertheless, there are often excellent reasons why a boy or girl should be educated in a boarding-school, and when such is the case, great wisdom should be shown in selecting the right school. It is a common mistake for parents to leave this matter until vacation time. It is not only an injustice to a school to judge of its ability to fit a boy or girl for college life or for a manly or womanly career simply by a careful scrutiny of its buildings and equipment, but it is a lack of wisdom sometimes bordering on calamity to the student, for the influences surrounding a boy or girl while in close companionship with students and teachers living together for a larger part of the year, under the same roof, associated both day and night, have far more to do with the development of character and the molding of ambitions and habits than the very finest possible paraphernalia.

To visit a school during the summer months when no recitations are in progress, while no teachers or pupils are visible and while only buildings and surroundings can be seen, is much like purchasing an automobile simply from seeing the framework, without any knowledge as to the construction of its engine. Yet, this is the way schools are often selected. An exception might be made where a school is chosen because of the recommendation of some pupil who has formerly attended it, or where the prestige of past history fully warrants such a choice without a personal visit.

To make a wise choice, which shall mean for the boy or girl the exact fulfilment of requirements in scholarship that are now standard in America, and in order that each individual may develop along the lines of special peculiarities, too much pains cannot be taken to find out where these may be attained to the best advantage.

On a memorable occasion Rufus Choate and Daniel Webster were pitted against each other in a lawsuit involving the question of the construction of certain car wheels. For many hours Mr. Choate argued exhaustively on the technicalities and comparisons of materials used, until the jury were so mystified that it would have been impossible for them to render a fair verdict. When Mr. Webster took up his argument he requested that the car wheels be brought into the court-room and laid in front of the jury, and his only comment was "There they are, gentlemen, look at them."

There are in this country to-day a vast number of very finely conducted and well established private and boarding schools, and when the problem faces parents or guardians with necessity of selecting one of these schools, the making of a choice is perplexing. There are in most cases such a slight difference in the general management of the schools of the accepted standard and in the quality and high standing of the faculty, that a student would do well and be benefited by an attendance at almost any one of them.

In each case the pupil himself must be considered and it is because of this fact that the importance of a personal visit to boarding-schools, before making an enrolment, is emphasized.

There may be reasons why a boy or girl might make splendid advancement under the conditions and environments of one school, while in another this would be impossible. For instance, it is possible that a boy who is passionately fond of athletics, expert and popular, in a large school where the spirit of athletics is most prominent, would be tempted to give so much of his thought—even if he were not permitted to give the time—to this one department, that an otherwise brilliant mentality would be overshadowed and our country would perhaps be the loser as the result. Under different circumstances in a smaller school this same boy would find a taste for literature or mathematics awakened and stimulated, and instead of the athlete would appear the editor or engineer.

Many a girl whose mind is entirely given up to the fashions and frivolities of the day, who in a large and fashionable boarding-school would only continue the stimulation of such tendencies, in some smaller or simpler boarding-school would receive the inspiration necessary to awaken a sense of true womanhood and send her back to her home an active and influential member of society.

Or, on the other hand, the reverse might often be true, and a boy or girl whose natural or apparent tendency was one of reticence and inactivity would be greatly stimulated and inspired by the association with large numbers who are already conversant with the ways of the world.

Often it is wise for a parent to take the son or daughter direct to the school which seems most appropriate, and there in consultation with the principal determine whether or not that school is the one to select. The honest principal will invariably tell the parent or guardian whether the school can accomplish what is most desirable under the conditions.

Very frequently the parent is the last person in the world to be able to judge of the qualities and natural tendency of his own child; while on the other hand principals of boarding-schools intuitively recognize latent talents and ability, and under the inspiring influence of a boarding-school life, away from indulgent influences in the home, bring to the surface those inherent qualities which really are to be found in almost every normal boy or girl.

There is no question as to the moral aims of all good boarding-schools. All schools of a desirable character are carried on under wholesome religious influences. In fact, many a boy or young man has been won to a robust Christian life by the example of a stalwart teacher who could make a daring tackle on the football field or give him a fast ten minutes with the boxing gloves, and an hour later lead the Y. M. C. A. service with deep spirituality.

WALTER LINCOLN COLBY.

AMONG THE WORKERS

EVANGELIST H. D. SHELTON, of Auburn, N. Y., reports a successful meeting at Dalton, Mass., in which he was assisted by his co-workers, Mr. and Mrs. Harry M. Rose, of Connersville, Ind. The services were largely attended, and many were converted.

THE THIRTY-EIGHTH INTERNATIONAL Convention of the Young Men's Christian Associations of the United States and Canada, which was announced to take place at Los Angeles, Calif., May 8-12, has been changed to Cincinnati, Ohio, May 15-18.

A REMARKABLE SCENE occurred recently in Lamar, Mich., when, during a revival campaign conducted by Evangelist Dan A. Shannon, the proprietor of a pool-room was converted and consented to have the outfit of his resort broken to pieces. Many others were converted during the meetings.

THE UNITED CHRISTIAN WORKERS of America (Incorporated), with headquarters at 728 East Two Hundred and Twenty-second Street, New York, reports that the society has conducted open-air conventions, supplied speakers and music for evangelistic work, conducted meetings in missions, churches and from Gospel cars, carried on rescue work in Chinatown, visited residences, hospitals, and other institutions, distributed clothing, food, etc., to the poor, and promoted other religious and charitable activities. The Rev. and Mrs. W. H. Collinson are the leaders of the movement.

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A Society Jingle Up to Date

BY EUGENE THWING

'TWAS the night of the wedding, and all through the house every creature was stirring, yes, even the mouse; for Dorothy Willing and Edward Gladness were expecting the preacher their union to bless. The last preparations were hurrying on, for time was a-flying and soon would be gone; the lights, and the flowers, and fixings complete, the awning and carpet clear down to the street. Six tables of presents—a gorgeous array—gold, silver, and jewels, made a splendid display. Detectives stood watching the glittering wealth, to stop all intruders approaching by stealth.

The bride in her boudoir was fixing her hair; the groom in impatience was waiting somewhere; the liveried butlers stood pompously by, and a crowd on the sidewalk peeked in on the sly, when down from Fifth Avenue rattled and clattered a rickety wagon with mud all bespattered. 'Twas drawn by a scrawny old bundle of bones that threatened to tumble apart on the stones. An old negro mammy then rose to her feet and handed the reins to the boy on the seat. She smoothed out the wrinkles that rumpled her gown, and patted, and straightened, and pinned a bow down.

Then up sprang the burly and blustering cop, and cried, "Move on, Granny! Here's no place to stop." He grabbed at her horse just to lead it away; but granny was ready with something to say.

"Yo' jes' quit dat, mister, an' leave dat hawse 'lone! Can't stop hyah? Shucks, chile, doan' yo' talk in dat tone! Doan' yo' reckon I knows what I wants ter do, sah? Now, Tommy, till granny come back, yo' stay da." She sprang to the sidewalk and marched up the stoop, where liveried butlers stood round in a group. Their hostile attacks she indignantly parried. "I'se gwine ter see missy afore she gits married!"

Just then Mr. Willing (the father, I mean), who heard the commotion, appeared on the scene. "I declare, it's Aunt Celia! You're welcome!" he cried; and the old colored mammy expanded with pride. She'd lived with the family thirty long years, as faithful a servant as ever appears, till the Willings their family affection had shown, and built her a home on a farm all her own. From this little farm she had driven to town in best Sunday bonnet and gorgeous new gown. "I'se des came to de weddin'—yo's sure awful busy—an' I'se brung in de wagon a present for missy." Policemen, detectives, and butlers gave way; for the old colored mammy had carried the day. She was ushered upstairs to her own "missy's" room, and watched her get ready to welcome the groom.

When guests were assembled and bride was arrayed, Aunt Celia caught sight of the presents displayed; and then she remembered "de wagin" outside. In a tone of excitement, "De punkin!" she cried. A couple of servants were sent to the street, and found little Tommy still perched on his seat, with a barrel of apples, most beautiful red, and a pumpkin as big as a baby hogshead. They tussled and struggled and lugged them inside, where Celia presented them all to the bride. "Bigges' punkin in Jersey!" Aunt Celia exclaimed. "An' de apples de bes' on ma fahm," she explained.

The bride's costly presents of silver and gold, and cut glass, and jewels, and treasures untold made room for the gifts from the small Jersey farm, and detectives stood guarding them safe from all harm. A big golden punchbowl, with lordliest grace, to the barrel of apples surrendered its place; while diamonds, and silver, and ornaments made a frame for the great yellow pumpkin displayed. And none of the guests left the wedding that night without a last look at the curious sight of picturesque presents, the oddest array that a fashionable wedding has seen to this day.

ANSWERED PRAYERS

E THAT cometh to God must believe that he is, and that he is a rarder of them that diligently c him." A mother writes from risburg, Pa.: "Yes, I do believe in wered prayers. God has answered prayers for me. I prayed that he ld restore my daughter to health he did, and many other prayers e been answered for me, for which ish to publicly thank him." A Conent Reader from Griffin, Ga., tes: "I beg to acknowledge God's eeding goodness in what I believe e an answer to prayer in sparing life of one very dear to me; also ny other answers to prayer."

The life of our little boy was red in answer to earnest prayer n he was not expected to live. God heard and answered many other yers for me," writes a reader from itz, Pa. Mrs. L. A. D., of Ceres, , writes, closing with a couplet from ymn every Christian should know:

"I wish to acknowledge an answered prayer that God has so graciously granted in the last few days:

" 'Tis so sweet to trust in Jesus,
Just to take him at his word."

Acknowledgments of answered prayer have also been received from: A. J. M., Spring Valley, N. Y.; Mrs. A. L. O.; Greenville, Mich.; M. S., Oak Hill, Ohio; Mrs. R. B. D., Smith's Ferry, Pa.; N. T., Lucerne, Mo.; E. B. F., Columbus, Ohio; Mrs. McQ., Rowland, N. C.; A. L. C., Beliot, Kan.; A Subscriber, Aledo, Ill.; Mrs. A. J. S., New Jersey; A Subscriber, Millersburg, Ohio; Z. J. G., Owego, N. Y.; F. L. B., South Framingham, Mass.; Two Sisters, Washington County, N. Y.; L. C. N., Roanoke, Va.; Mrs. M. M. A., Pontiac, Ill.; Mrs. J. E. S., Maywood, Mo.; Mrs. R. E. W., Filmore, Neb.; Mrs. C. A. B., Montverde, Fla.; Mrs. L. C., Scott, Kan.; Mrs. R. S. K., Guilderland Center, N. Y.; C. E. M., Saginaw, Mich.; Mrs. A. W. G., Leechburg, Pa.; M. L. G., Winfield, Iowa; Mrs. T. L. B., Topeka, Kan.; M. S., Topeka, Kan.; A Reader, Morenci, Mich.; Mrs. F. M. N., Enloe, Texas; B. L. A., New York; A Reader, Casey, Iowa; Mrs. M. C., West Liberty, Ohio; E. H. S., South Norwalk, Conn.; Mrs. F. W. R., Humboldt, Iowa; Mrs. H. E. P., Canada; M. E. G., Ridgefield, Conn.

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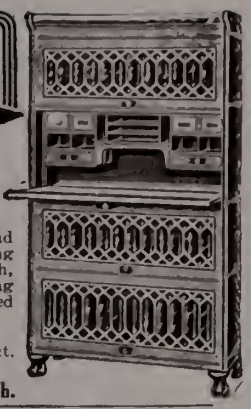

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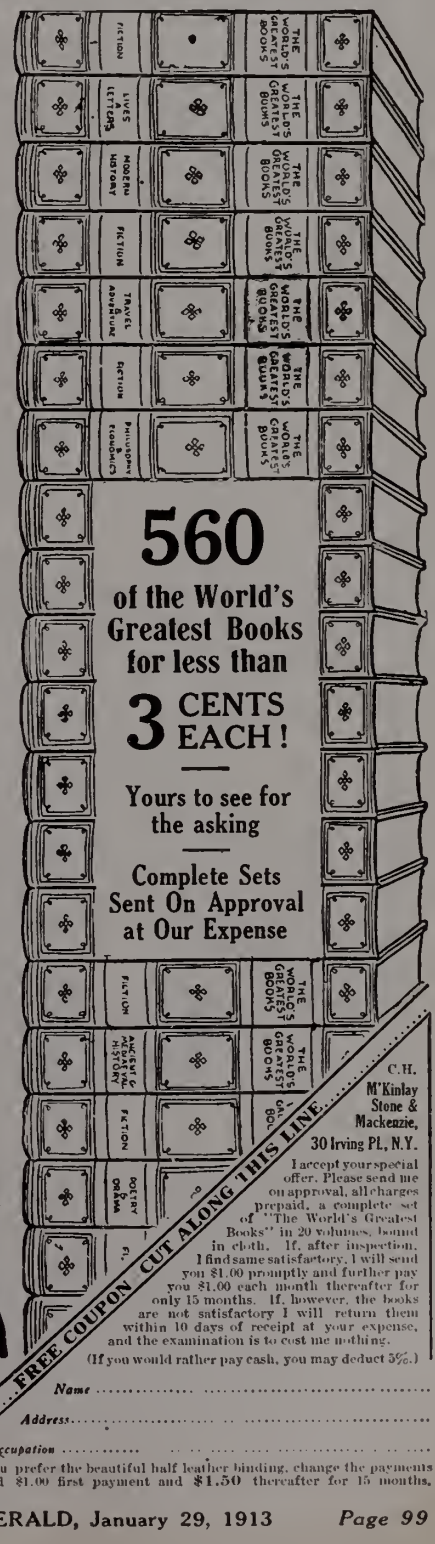

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

The Zeal of the Christian*

WHAT is zeal? It is an intense feeling that works itself out in action; it is an irresistible desire to get something done. There are two kinds of zeal. There is in the first place the zeal that is full of extravagant joy, the zeal felt in doing precisely the thing you want to do at precisely the time you want to do it. People are sometimes apt to think that life is hard because so little of it is spent in doing the things that we really want to do. We hear much about drudgery. Drudgery is doing what you don't want to do. When hour after hour goes by, spent in doing certain things, when all the time you would rather be doing something else, that makes a day of drudgery.

Then there are the minutes, or hours, or days, spent in doing things in which we delight. There are minutes when we take a deep, contented breath and think: "Oh, I would rather be doing this than anything else in the world!" You can remember such moments, moments on the clear, hard ice on a bright, sharp winter day; minutes at the piano, or under the summer trees with a favorite book; minutes on the tennis court, or the cinder path, or the football field; minutes, maybe, in the laboratory, or in the classroom of a favorite teacher, or in the old college library, or perhaps in the kitchen, trying a new recipe, or in the machine shop, or bending over a drawing-board.

But there is another kind of zeal, not the zeal of delight in work or play, but the zeal of dreadful earnestness. Soldiers in battle, neighbors scouring the thickets for a lost child, a physician fighting for the life of some one whom he loves—there is actual zeal in the hearts of such toilers.

Now, one or the other of these two kinds of zeal ought to be in the heart of the ideal Christian all the time. In fact, it is probably true that both kinds can be in the heart at the same time. The soldier, fighting furiously, may feel the thrills of joy which come from love of country and from abandonment to a great motive. Jesus, just before the horrors of the darkness of his last hours, could talk to his disciples about his *joy*.

Have we either or both of these kinds of zeal in our work for Christ? Do we love him so deeply and so ardently that our really greatest delight is in doing his will, in trying to please him? Then do we care so tremendously for the sins and the dangers and sorrows of others that we are almost frantic in our efforts to help them? We must have "knowledge" with our zeal; we must have serenity with our passion. But we ought to care intensely, profoundly, desperately about the tasks the Master has put into our hands.

Do you say that zeal is chiefly for older Christians? Not at all. Think of the zeal of the children who strewed the palm branches before Him and shouted "Hosanna!" Think of the sweet pathos of the "Children's Crusade." Think of the young lives giving themselves to-day for Jesus and the unenlightened souls he loves in foreign lands. What are we doing for him?

Christian Principles†

THIS is practically the same subject as that studied by the Christian Endeavorers last week, and they are considering to-day the subject assigned for the B. Y. P. U. lesson last Sunday.

Notice the Christian principles emphasized in the Scripture lesson, John 14: 6-15. The first is the recognition of Jesus as the way, the truth and the life (verse 6). Are we upholding this principle by really accepting it and getting the joy and power there is in it for ourselves, and telling others about it? The way to holiness and happiness, the way to success and heaven, is—Jesus. The truth we crave, truth about the big spiritual problems and truth about the little or the big perplexities of daily life, is to be found in personal talks with Jesus; the divine, powerful, eternal life we long for is in Jesus.

Here is another Christian principle: "He that believeth on me, the works that I do shall he do also" (verse 12). The power of faith to enable us to live Christlike lives and to have Christlike victories. Are we upholding that principle? We cannot enter here into the mystery of the last part of that verse. "Greater works," perhaps because there are so many more of us. Only one Christ; millions of Christians—and every one promised the same power that he had! Is he not saying again sadly: "O ye of little faith!"

Verse 13 states the principle of prayer; verse 15 the principle of obedience. Are we fervent and victorious in prayer? Are we loyal in obedience?

It is a high call which is sounding in our ears, is it not—to *uphold* the principles of faith and life that the Son of God set forth!

Give the Black Man a Chance*

AMERICA owes a great deal to Africa—to Africa, the dark continent, and to Africa as represented in our home population. African brawn helped largely in the foundation of our national civilization and prosperity. America was the last Christian nation to remove the black man's chains. We have recently been celebrating the half-century anniversary of the great Lincoln's Emancipation Proclamation. But freeing the slave was only the beginning of our duty to him. The fulfilling of that duty has gone forward nobly since the war, but much remains to be done.

The Scripture passages are most appropriate. "Ye ought to support the weak"; "it is more blessed to give than to receive." (Acts 20: 35). We must find a way of sharing our mental strength, as we try to share our spiritual strength, with those who have less. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15: 1). Not to please ourselves! A great secret there—to find our real pleasure in planning for others, and trying to help them. "Let us love one another" (I. John 4: 7). Love will solve this problem as it will every other. If the Epworth League will bring itself really to care about the backward citizens of this other race, will pray and plan and give and work, it can help the Freedman's Aid Society to carry on with new haste and vigor and success its splendid task.

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* THE IDEAL CHRISTIAN. II. His Zeal. Christian Endeavor Topic for Sunday, February 9, 1913. II. Cor. 6: 1-10 (Consecration Meeting).

† CHRISTIAN PRINCIPLES AND HOW TO UPHOLD THEM. B. Y. P. U. Topic for Sunday, February 9, 1913. John 14: 6-15.

* GIVE THE BLACK MAN A CHANCE. Freedmen's Aid Society. Epworth League Topic for Sunday, February 9, 1913. Acts 20: 35; Rom. 15: 1; I. John 4: 7.

Save Christian Herald Covers

In a late issue of your paper a subscriber expressed regret that there was not some way to preserve the beautiful HERALD covers. Let me tell her how I am planning to save them from destruction, and enjoy them, for a few years at least. I cut the front covers from the magazine, and as they are not creased, lay them flat in a pile on a closet shelf, with a light weight on them—a book or a box. When enough have accumulated, they are to be arranged for a border to a chamber, the sides of the room to be papered with a plain paper of some harmonizing color. After I am through reading THE CHRISTIAN HERALD it is passed on to my friends to enjoy. M. B.

Hebron, Ill.

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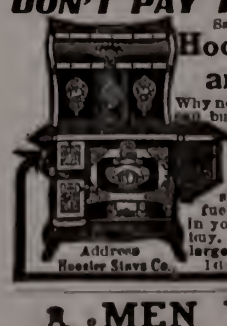

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OUR YOUNGER READERS

A VALENTINE PARTY OUT OF OLD LOVE-SONGS

AN EVENING of old love-songs and ballads acted out either in charades, dumb crambo, old-fashioned tableaux or pantomime pictures is one of the most delightful, time-honored and much neglected ways of spending St. Valentine's evening.

In a pretty parlor setting some one could sing the old songs sweetly, or read the familiar ballad slowly and impressively while the younger members of the family play out readily and charmingly the pictures suggested by the words of the poem or song. Ingenuity and ready wit are the most desired attributes in such an entertainment, and if the posing, the singing, the acting and the costumes are all done in the right spirit, the party is very sure to be a glad success.

Love's Old Sweet Song (Tableau)

A nice variation on to a St. Valentine's Eve of Love-Songs, which might possibly develop into something over-sentimental, is to burlesque here and there a song and ballad. "The Owl and the Pussy-Cat," "Auf Wiedersehen," "Forsaken Am I," "Robin Adair," "O Susanna," "Last Rose of Summer," "How Can I Leave Thee?" are delightfully funny in burlesque. "The Banks o' Doone," "John Anderson," "Annie Laurie," "Highland Mary," "Darby and Joan," "'Twas April," "Love's Old Sweet Song," "Believe Me, If All Those Endearing Young Charms," "Oh, Had We Some Bright Little Isle of Our Own," "Sweethearts," "My Love Is Like a Red, Red Rose," are especially adapted to effective tableaux. "The Ballad of the Oysterman," "Lord Ullen's Daughter," "The Lord of Burleigh," "Lochinvar," "The Three Fishers," "The Lady of Shallott," are proariously funny in burlesque pantomime. And the old negro love-songs and lullabys are beautifully adapted to old-fashioned moving tableaux.

A Little People's Prayer

O LORD, who lovest us little children, grant that our lifetime may be spent in the sweet, brave light of thy presence. Cleanse our hearts and scatter mists from our minds. Teach us clearly the lessons thou wouldst have us learn. Dry our tears when we are troubled and selfish and sweeten them for thy sake, so that we may never know the bitter taste of childhood's day without thee. Teach us clearly thy lovely ways, that, in growing up, we may not wander far. For ever forget that thou hast said of little children, "Of such is the kingdom of heaven."

A Good Game—Deer-Stalking

THIS is a game in which only two players take part, but it is exciting to watch. Both *Deer* and *Stalker* are blindfolded. They are then placed at opposite ends of a large table, and at a given moment they begin to move around it. The stalker's business is, of course, to catch the deer, and the deer's to avoid it; but neither must run out into the room. Absolute silence should be kept by the audience and players, and if felt slippers can be worn by the deer and its stalker so much the better.

Delicious Turkish Almond Balls

POUR boiling water on a half pound of shelled almonds, dry them on a soft towel, pound half of them into a paste and mix thoroughly with one-half a pound of confectioner's sugar, a quarter spoonful of orange flower extract, one egg (beaten), and two tablespoonfuls of white cornmeal. Rub the mixture smooth and roll into balls the size of hickory nuts. Roll the balls into the remainder of the almonds broken into small pieces, place on waxed paper, and bake in a moderate oven twenty minutes.

I Made It Myself

A Prize-Winner

WITH a solution of twelve ounces of water, seven ounces of glycerine, three ounces of Castile soap and a little vinegar, I blow soap bubbles that will keep for two days. I have suspended them from hatpins and small parlor ornaments, where they look very pretty.

JOHN R. KNAPP, *age 14.*

LITTLE PIECES BY TWO LITTLE PEOPLE

In Wintertime

Green moss shining, ice-encased;
The tall grass bends in frosty state,
And lovely is the silvery scene
When faint the sunbeams smile.

GLADYS CUTTINO, *age 13.*

Jenny's Errand

Now high, now low, now fast, now slow,
Come down the flakes of pure white snow;
Over the trees and fields they go,
While the frosty winds are blowing;
And there goes Mary Jane,
Her big umbrella I see quite plain,
Toddling along the old farm lane.
Where can she be going?
You cannot guess? Well, I'll tell you where.
There lives a woman bent with care,
Dim are her eyes, and gray is her hair,
And to her home is wee Jenny going
With a welcome this cold bleak day,
For she loves the old woman whose hair is so gray,
And there she goes with her good dog Tray,
Although it is blowing and snowing.

GLADYS HOFFMAN, *age 11.*

FIRST PRIZE-WINNERS

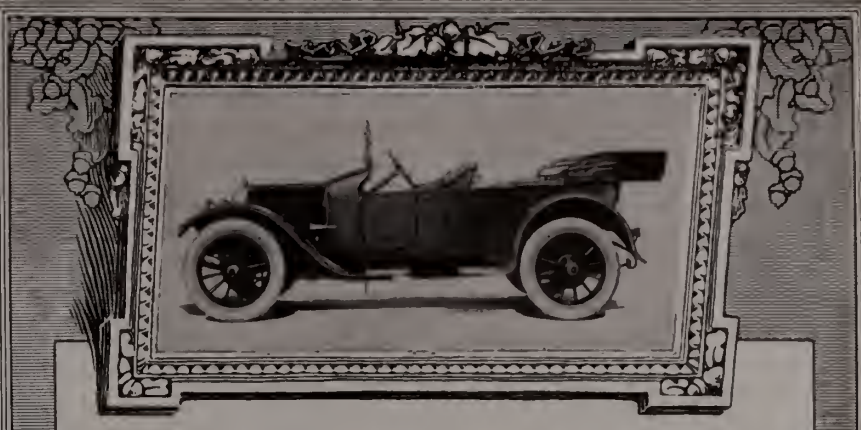
IN THE "I Made It Myself" Contest of December 25 and January 1, Allen B. Burritt (14) for article and drawing entitled "A Home-made Drawing Camera," won the guaranteed gold-faced gunmetal watch. Robert Langille (11), for an original device for blowing skaters along the ice, won the Premo Junior Camera.

Other prize-winners in this contest were Leaman Dye (11), John R. Knapp (14), Clarence W. Wood (12), Harold King (9), Helen Dufendach (14), Dorcas Ahline (13), Katherin Turnbull (13), Jessie Canterberry (12). The names of other prize-winners will be published later. There were fifty-nine in this contest.

There will be ten supplementary prizes in order of merit awarded on February 11 for the best running caption of not more than seven words for the picture at the bottom of this page.

Lovingly and faithfully yours,

Aunt Ruth



A Wonderful Picture

THE OAKLAND reminds you of a wonderful picture—the work of a great artist. Beautiful to the eye, complete in every detail, the car appeals to you at once as the creation of a master.

There are hundreds of five-passenger, four-cylinder cars—all similar in appearance—and there is the Oakland model of the same description, but a car so different, so beautiful, so individual, that if you saw every five-passenger, four-cylinder car made, you would pick the Oakland as *the car* of the group.

There are a score or more of six-cylinder models, but none of them has the fine characteristics of the Oakland Greyhound—6-60—a car of such striking lines that you gaze at it in sheer admiration and marvel at its wonderful symmetry and graceful appearance.

But we do not stop there. We are not satisfied in producing the most beautiful car in the world.

We give you beauty you cannot see—beauty you cannot feel—we give you beauty of construction, for the Oakland is as true inside mechanically as it is true outside artistically.

We give you a car that is mechanically right, for Oakland construction stands for maximum mechanical efficiency.

We give you unit power construction—the motor, clutch, and transmission on one line, because this method gives you increased power the minimum of friction and straight line drive.

We give you maximum accessibility which you must have in order to give the car proper attention after you own it and drive it.

In the matter of detail, comfort and convenience, the Oakland is modern, for there is incorporated the best of scientific progress made to date in automobile construction.

Models 42 and 6-60 are equipped with the Delco improved electric lighting, ignition and starting system. Gasoline tank is carried at the rear, making it very convenient for filling. There is a gasoline gauge on the tank.

There is an oil sight on the dash. The starter is on the dash. Everything is in a convenient position for use.

THE OAKLAND LINE FOR 1913

The Greyhound 6-60, four, five and seven passenger touring cars and a runabout for two. Price for all models, $2550.

Model 42, four and five passenger touring cars (five passenger touring car illustrated). Three passenger roadster. Price of all models, $1750.

Four passenger coupe, $2500.

Model 35. Five passenger touring car, $1075. Three passenger roadster, $1000.

Send for the Oakland Books: "What the Car with a Conscience Stands For" and "The Oakland,—Your Car for 1913."

Oakland Motor Car Company

132 Oakland Boulevard - - - - Pontiac, Michigan

A Duster that Kills Germs A clean-smelling medicated cloth that holds all dirt and destroys germs. Harmless. Polishes furniture splendidly. 25c. postpaid. Good agent's proposition.

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You can open a store or department or a parlor millinery, with our complete stock of Trimmed Hats—all ready to sell. You don't need a trimmer. We are one of the largest and best known millinery manufacturing and importing houses in the world. We ship to all parts of the country thousands of trimmed hats daily. Our big illustrated catalogues, weekly bulletins and booklets keep you posted and tell you how to order all the latest styles and how to sell at a profit.

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We start only one person in a town, but will not start any one in any city where we already have a customer.

Write us at once if you are interested in making money in millinery. Right now is the time to start. Write Dept. 401.

Chicago Mercantile Co., 159-161-163-165-167-169-171-173-175 N. Michigan Ave., **Chicago**

We Want You to Have this Dainty Doll's Hat

to prove that *no water can hurt*

MALINETTE
THE MOIST PROOF MALINE

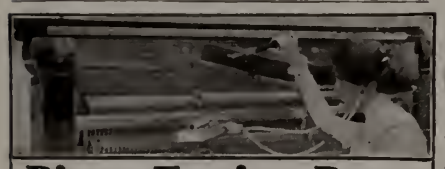
This fluffy, chic doll's hat is made entirely of pink and Nell Rose Malinette. Nell Rose is the new color named for President-to-be Wilson's daughter. Send 6 two-cent stamps to cover partial expense, and we will mail it. *Dip this hat in water. Shake it, then let it dry. The Malinette will be as crisp fluffy and lustrous as before.*

Malinette is the *lustrous maline* that is *guaranteed waterproof*. You can even boil it and iron it with a tepid iron and it will look like new.

Send also for our new Spring Paris fashions *free* showing hats, bows, aigrettes, scarves, boas, dress trimmings—all of Malinette. 1913 is a Malinette year. This doll's hat is so dainty, it will delight any child, and such good style, you can have your milliner copy it—full size—for yourself—it isn't really a doll's hat but a fashionable lady's hat made to fit a doll. If it could be bought in the stores it would cost 50 cents.

Send only six 2-cent stamps for the hat today

THEO. TIEDEMANN & SONS
80 Mercer Street, New York



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Learn the most independent of all professions. You can learn quickly and easily by devoting your spare time for a few weeks, to our correspondence system Our wonderful invention the TUNE-A-PHONE eliminates all guess work and assures success with or without a knowledge of music. We furnish full size action model and necessary tools. You can earn $5 to $15 per day, travel in any civilized country, see the world and regulate your own hours for business. School chartered by State. Diploma granted. Guaranteed as represented or tuition refunded. Write to-day for free illustrated book and valuable information.

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Ward Fence

is made in the most beautiful and graceful patterns, built to last. Over 100 patterns to select from, for cemetaries, churches, parks, etc. Send for 1913 catalog to-day.

WARD FENCE CO., 151 Main St., Decatur, Ind.

Buy the Original

ZIMMERMANN "AUTOHARP"

"The Nation's Favorite"

None genuine without our trade mark "Autoharp"

A musical instrument adapted to all classes At all music stores or direct from us.

"Easy to Play, Easy to Buy."

Send for Free catalog Up-to-date music folios, price 10c. postpaid

THE PHONO-HARP CO.
East Boston, Mass.

QUICK SALES FOR AGENTS

The New Improved "Easy" Iron. Quick, easy sales—big profits. New invention—women wild—agents getting rich. Brant, Mo., sold 3 doz. first week; Fitter, Ia., sold 24 in 3 days. Does idg Ironing for two cents. Saves cost in short time. Guaranteed. Saves time—labor—strength—health. Write quick for special terms.

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KAUMAGRAPH DESIGNS WON'T BREAK OFF

CHANGES IN NEW YORK PULPITS

WHEN Dr. Cleland B. McAfee accepted the call to the chair of Dogmatic Theology in McCormick Theological Seminary at Chicago, the officials of the Lafayette Avenue Presbyterian Church in Brooklyn faced the difficult task of finding a pastor to succeed this man, who had been so noble a successor to his great predecessors, David Gregg and Theodore L. Cuyler. They have solved the problem by calling Dr. Charles C. Albertson, pastor of the Central Presbyterian Church at Rochester, N. Y.

The church to which Dr. Albertson goes was founded by Dr. Theodore L. Cuyler fifty-six years ago, and served by him for thirty years. Its membership is now nearly 2,400. There is a Sunday school of 1,500. Three semi-independent churches are aided financially and one Italian church wholly supported; also a whole mission station in Canton, China, with hospitals, schools and church. The congregation also spends $19,000 annually on a like plant in the Kentucky mountains, which has a technical and agricultural school in addition to the usual mission equipment.

Another accession to New York church life is the coming of Dr. Cyrus Townsend Brady, the famous author, from St. George's Episcopal Church, Kansas City, to the Church of the Ascension, Mount Vernon, N. Y.

While it is never safe to count on changes in Methodist pulpits before the bishop has read the appointments at the close of the annual conference, there seems to be good reason for believing that Dr. Charles L. Goodell, the splendidly successful pastor of Calvary M. E. Church, New York, will be appointed to St. Paul's Church to succeed Dr. George P. Eckman, recently elected editor of *The Christian Advocate*. The district superintendent and resident bishop are said to have already given their approval to this appointment.

Plans for Cape Verde Mission

REV. J. N. TOURINHO, of the Christian Portuguese Mission on San Antao, Cape Verde Islands, has been spending some months in this country in the interest of his work, and is soon to return to the field. Plans are being considered to unite Mr. Tourinho's mission with that of the Pentecostal Church of the Nazarene already established on the islands. Mr. Tourinho has made a successful record in his Cape Verde Mission. He is a converted Catholic and is full of zeal to deliver the message of a free and full salvation to the people of these islands so long under Catholic domination. Since the establishment of the Portuguese Republic there has been greater religious toleration on the Cape Verde Islands, and the door for the spread of the evangelical message is wider open than ever before.

Called Higher

Thomas Jefferson Smith, of Manassas, Va., passed away December 9, 1912, at the age of 68 years.

Mrs. J. Y. Seehler, of Elysburg, Pa., passed away December 6, 1912, at the age of 68 years. She was a devoted Christian wife and mother.

Mrs. E. C. Gill, of Fishkill-on-Hudson, passed away November 28, 1912. She was greatly interested in the Children's Home at Mont-Lawn.

Rev. Thomas H. Poole (78) passed away at Bacons Castle, Va., October 20, 1912. He was a faithful follower of his Master for forty years.

Dr. James E. Westervelt, of Tacoma, Wash., passed to his heavenly home December 4, 1912, at the age of 79 years. He was faithful in all the work of the church.

R. L. Barfield, of Unadilla, Ga., passed to his reward November 28, 1912, at the age of 77 years, as a kind and helpful friend, an honest, progressive citizen and a sincere, liberal Christian.

George W. Chasmer, aged 84 years, died at his home near Cannastota, N. Y., November 21, 1912 He was a man of great vigor and wide influence, being highly respected in the community. He was a faithful church member and held many public offices of trust.

Best Magazine Clubs

LOWEST PRICES — QUICK SERVICE

Class		
23	American Magazine ($1.50 a Year)	$2.30
23	Christian Herald ($1.50 a Year)	Saving 70c
23	Cosmopolitan ($1.50 a Year)	$2.30
23	Christian Herald ($1.50 a Year)	Saving 70c
23	Everybody's ($1.50 a Year)	$2.30
23	Christian Herald ($1.50 a Year)	Saving 70c
23	Etude ($1.50 a Year)	$2.30
23	Christian Herald ($1.50 a Year)	Saving 70c
23	McClure's Magazine ($1.50 a Year) / Ladies' World (50c a Year)	$2.30
23	Christian Herald ($1.50 a Year)	Saving $1.20
35	Review of Reviews ($3.00 a Year)	$3.00
23	Christian Herald ($1.50 a Year)	Saving $1.50
37	World's Work ($3.00 a Year)	$3.00
23	Christian Herald ($1.50 a Year)	Saving $1.50
17	Pictorial Review ($1.00 a Year)	$2.00
23	Christian Herald ($1.50 a Year)	Saving 50c
23	Good Housekeeping ($1.50 a Year)	$2.30
23	Christian Herald ($1.50 a Year)	Saving 70c

Class		
23	Delineator ($1.50 a Year)	$2.30
23	Christian Herald ($1.50 a Year)	Saving 70c
25	Woman's Home Comp. ($1.50 a Year)	$2.40
23	Christian Herald ($1.50 a Year)	Saving 60c
8	People's Home Journal (50c a Year) / or Housewife (50c a Year)	$1.55
23	Christian Herald ($1.50 a Year)	Saving 45c
9	McCall's (50c a Year)	$1.60
23	Christian Herald ($1.50 a Year)	Saving 40c
12	Woman's Magazine (75c a Year) / or Designer (75c a Year)	$1.75
23	Christian Herald ($1.50 a Year)	Saving 50c
17	Modern Priscilla ($1.00 a Year)	$2.00
23	Christian Herald ($1.50 a Year)	Saving 50c
17	American Boy ($1.00 a Year)	$2.00
23	Christian Herald ($1.50 a Year)	Saving 50c
17	Little Folks ($1.00 a Year)	$2.00
23	Christian Herald ($1.50 a Year)	Saving 50c
40	Youth's Companion ($2.00 a Year)	$3.15
23	Christian Herald ($1.50 a Year)	Saving 35c
10	American Messenger (50c a Year)	$1.65
23	Christian Herald ($1.50 a Year)	Saving 35c
27	Christian Endeavor Wld ($1.50 a Year)	$2.50
23	Christian Herald ($1.50 a Year)	Saving 50c
17	Rec. of Christian Work ($1.00 a Year)	$2.00
23	Christian Herald ($1.50 a Year)	Saving 50c

Make Up Your Own Magazine Clubs

Set down the class numbers of the magazines you want. Add up the class numbers and multiply by 5. The result is the right clubbing price. The class numbers are given preceding each magazine.

Class Number	EXAMPLE
23	Christian Herald
23	American Magazine
17	Pictorial Review
63x5	
$3.15	Total Clubbing Price

Canadian and Foreign Postage Extra

Address: THE CHRISTIAN HERALD, Bible House, New York

Deaf People Now

HEAR

Distinctly!
Clearly!
Perfectly!
with the

In the Hollow of Your Hand!

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The great, new electrical marvel for the deaf. Perfect hearing at last! This remarkable invention has four different sound strengths, four different adjustments, instantly changed by a touch of the finger. You regulate the instrument by a tiny switch to meet any condition of your ear or to hear any sound—low pitched conversation near you or sounds from any distance. The whole range of hearing of the healthy, natural ear is covered by this new 4-Tone Special Model Mears Ear Phone.

Special Limited Offer!

Write at once for our Sensational Introductory Offer on this new wonder. To advertise and quickly introduce this greatest of all inventions for the deaf, we are going to sell the first lot of these new **four-tone** phones **DIRECT** from our laboratory to users at the *confidential* jobber's price. This offer applies only to the first lot finished—a limited number. Write today—send the coupon—and you can save more than one-half the retail price. A few dollars, payable on easy terms, if desired, secures you complete relief from your affliction. But the **jobber's price** is confidential. You must write for it. Do it now and save both Wholesaler's and Retailer's profits.

Try This Wonderful New Invention for Ten Days FREE

Ask about our great free trial offer. Test this amazing instrument on your own ears, under any conditions of service for ten days. Nothing to pay for the trial. The Mears Ear Phone is the only scientific and perfect hearing device for the deaf. Already 14,000 Single Tone Mears Ear Phones have been sold.

Send Coupon for FREE BOOK

The Mears Ear Phone book explains all the causes of deafness; tells how to stop the progress of the malady and how to treat it. Send the coupon at once for Free Book and our great Confidential Introductory Offer. Send coupon NOW.

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THIS OFFER IS NO CATCH. It is a solid proposition to send, on trial, fully guaranteed, a new, well made, easy running separator for $15.95. Skims hot or cold milk; making heavy or light cream. Designed, especially for small dairies, hotels and private families, different from this picture which illustrates our large capacity machines. The bowl is a sanitary marvel, easily cleaned. Gears thoroughly protected. Western Orders filled from Western points. Whether your dairy is large or small write us and obtain our handsome free catalog. Address:

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EVERY WOMAN NEEDS ONE AT 50 CENTS A WEEK

IT IS wonderful how much satisfaction there is in a good Dress Form. When you fit a dress to this form, it is just like fitting a dress to your Own Figure. If you do your own sewing you must have one.

THE VENUS Automatic Adjustable DRESS FORM

is the latest, most improved Dress Form on the market. It can be adjusted to more than one hundred different sizes and shapes. The Neck, Bust, Waist, Hips and Skirt are each adjustable.

We are offering you an exceptional opportunity to obtain this form on convenient terms. Remit to us $3.00 and we will ship to you at once our regular, guaranteed $15.00 VENUS DRESS FORM, allowing you six months to pay for it. If you are not entirely satisfied after ten days, return it and we will gladly refund your money.

If you cannot decide, send to-day for our illustrated booklet. It is interesting to every woman who sews.

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Celosia Castle Gould, most brilliant of flowers.
Crego Aster, monster white, enormous in size.
Carnation Everblooming, finest white, large double.
Giant Portulaca, a glorious new sort of marvelous brilliancy.
Orchid-flowered Pansies, wonderful colors and forms.

These 5 most superb Novelties sold last year for one dollar. Nothing better in cultivaton. We mail all 5 with cultural directions and big Catalogue *FOR ONLY TEN CENTS.*

Our big **Catalogue** of Flower and Veg. Seeds, Bulbs, Plants and new Fruits *free* to all who apply. We are the largest growers in the world of Gladiolus, Cannas, Dahlias, Lilies, etc, and our stocks are the best and cheapest.

JOHN LEWIS CHILDS, Floral Park, N. Y.

The Secret of Success

is no secret at all to the man who reads the wonderful "MAGIC STORY" (already printed more than a million times). *Have YOU read it?*

Bishop, of Grand Rapids, says: "It's the whole philosophy of life in a nutshell." Werheim, of Buffalo, says: "It's worth $25.00 to any man." Leitch, of Cleveland, says he is "getting more than $10,000 a year as a result of reading this remarkable story." Low, of Portland, says $100.00 would not buy his copy if he could not obtain another.

Yet this unusual book costs only $1.00. The first part will be sent you absolutely FREE if you write at once to Frank E. Morrison, Publisher, 1133 Broadway, New York

Beacon Burner FREE

FITS YOUR OLD LAMP.

100 Candle Power Incandescent pure white light from (kerosene) coal oil. Beats either gas or electricity. COSTS ONLY 1 CENT FOR 6 HOURS We want one person in each locality to whom we can refer new customers. Take advantage of our Special Offer to secure a Beacon Burner FREE. Write today. AGENTS WANTED.

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Are You Interested In

pleasant, permanent and profitable agency work? We offer a position as exclusive distributing salesman either all or spare time for the Automatic Combination Tool, a Fence Builders Device, Post Puller, Lifting and Pulling Jack, Wire Stretcher, Wrench, etc. Used by Contractors, Teamsters, Farmers, Factories and others. Weighs 24 lbs., lifts or pulls 3 tons. Write for offer and county desired.

AUTOMATIC JACK CO., Box 54, Bloomfield, Ind.

GAP BRAND Cotton Handkerchiefs Soft as Linen

16½x16½ in. For the Whole Family

50 cents a dozen—5 cents each
Buy direct from the manufacturer

George A. Powell, 47 Leonard St., New York

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL, No. 1 or 2 (No. 2 just out). Round or Shape notes. $3 per hundred; samples, 5c. each 83 songs, words and music. E. A. K. HACKETT, Fort Wayne, Ind.

A Novel of the Simple Life*

BY THE AUTHOR OF "MOTHER"

IF Kathleen Norris doesn't look out, some one will be saying that she is to be the long-expected "American Dickens." If she can master New York and its environs as she has mastered San Francisco and California, she will give any writer who chooses to enter the race for that distinction a smart chase. Yet perhaps, after all, this is a doubtful compliment nowadays, for many of our young folks don't like Dickens. But they will like Mrs. Norris, for she does for them what Dickens did for the young people of a half century ago. That is, she makes them have actual thrills of deep and noble emotion. Did not somebody define genius as the gift that makes one able to cause curious thrills to run up and down the spines of others? If that is the test, Mrs. Norris has it. And the thrills are not the doubtful sort that mean mere sensationalism. They are the thrills that have to do with the deep, tender, enduring things of life.

The Rich Mrs. Burgoyne might almost be called an amazing book. It is amazing in its simplicity. It seems the sort of book that any one could write; but the fact stands that no one else does write just such books as this and the always-to-be-loved *Mother*. *The Rich Mrs. Burgoyne* is not a preachment. But it would be hard to find in all of fiction, except perhaps in David Grayson's *Adventures in Contentment*, an equally strong appeal for the Simple Life. Miss Pratt sums up Mrs. Burgoyne—and Mrs. Norris: "She's simply found out what pays in life and what doesn't pay." She also sums up the trouble with most of the rest of us: "I think a good many of us were living too hard and fast ever to stop and think whether it was really worth while or not."

As to the story itself, it is hardly fair to folks who are going to read the book to give them hints of it. It is full of laughter and tenderness and beauty, of the smiles and the wiles of healthy children, of the distress and danger and of the possible pleasures of the poor, of the queer, shallow, fantastic notions of thoughtless and busy people, of the struggle and storm, the falls and victories of manhood, the gentle, simple, hearty life of an earnest, friendly and beautiful woman. The book is deftly illustrated by Mr. Hitchcock. But even without the illustrations it would be full of pictures—pictures with line and color, and even fragrance, intensely real. There is, of course, a love-story, unfolding itself with the deep and beautiful inevitableness with which love is linked to life. Above all, though it will delight the fancy of men and women, young or old, the book is one that every American mother ought to read.

Some people may find room for regret that, in emphasizing the need of personal loving in righting the world's wrongs, Mrs. Burgoyne was quite so positive that "nothing will ever be done by legislation." Some might wish there were more theology in the book; none can say there is too much. But the soundness of what theology there is may be estimated from this passage, which will give a taste of the story's style and spirit. Mrs. Brown, the doctor's wife, is inclined to think "dabbling" an inefficient method of bettering social conditions.

"Mrs. Burgoyne smiled: 'Well, and there was one more, the greatest of all, who didn't found any asylums, or lead any crusade—' She paused. 'Surely,' said the doctor quietly. 'Surely. I suppose that curing the lame here, and the blind there, and giving the people their fill of wine one day and of bread and fishes the next, might be called "dabbling" in these days. But the love that went with those things is warming the world yet.'"

**The Rich Mrs. Burgoyne*, by Kathleen Norris. New York: The Macmillan Company. $1.25.

Just Pour on Cream and Sugar

Or Fill the Bowl with Milk

These are Puffed Grains, steam exploded—eight times normal size. They float, for every grain is an airy wafer, filled with a myriad cells. They melt in the mouth, for the walls are thin. And every morsel tastes like toasted nut meats.

Fascinating Foods

Think how nut meats might taste, were they thin and crisp and porous.

These curious grains—Puffed Wheat and Rice—suggest that winning flavor.

That's why countless people mix these grains with fruit. They get a nut-like blend.

They use them in candy making—use them to garnish ice cream.

And a million dishes daily are consumed by people who like thin, almond-flavored, whole-grain wafers, served with cream or milk.

Millions Miss Them

Despite all this, there are other millions who never found them out.

They serve for breakfast cereal foods without this wondrous flavor.

In milk they serve bread or crackers, where these puffed and toasted wafers are ten times as good.

We urge those millions, for their own sakes, to find out what they miss.

Puffed Wheat, 10c
Puffed Rice, 15c
Except in Extreme West

Prof. Anderson's Invention

These are the grains that are shot from guns. Every granule in them has been steam exploded.

Thus come the myriad cells. Thus comes the nut-like flavor. And thus digestion is made quick and easy and complete.

These are scientific foods, endorsed by every expert, every doctor. Whole grains are here made wholly digestible, and no other process does that.

But the foods, in addition, are immensely enticing. Millions of breakfasts, millions of suppers, are made inviting by them.

Tomorrow morning let them greet the folks around your table. Then judge by what they say.

The Quaker Oats Company

Sole Makers—Chicago

(365)

This educational advertising has helped, and is helping, old and young to Good Teeth–Good Health
COLGATE'S RIBBON DENTAL CREAM
ENLIST
THE GREAT TUBES
Made Over and Under the Hudson
TAKE THE TUBE HOME
If you are one of those who are looking for an efficient dentifrice without "druggy" taste, try
CONSERVATION
COLGATE'S RIBBON DENTAL CREAM
COMES OUT A RIBBON LIES FLAT ON THE BRUSH
CANNOT ROLL OFF THE BRUSH
DELICIOUS ANTISEPTIC ECONOMICAL

Our Teeth are Better Than Our Parents' Teeth

Fifty years ago there was little known about the care of the teeth. The manufacturers of the few dentifrices then on the market did as best they could—and their preparations, in spite of grit and "druggy" taste, did some good. The grit served to clean teeth which never had known cleanliness, even though it scratched them too. The medicine taste appealed to those who thought nothing that *tasted good* could *do* good.

Within the past few years people have come to a realization that proper care of the teeth demands a dentifrice *without grit*—and that the teaching of children to care for their teeth demands a pleasant tasting dentifrice.

And so we have come to

Here then is a real dentifrice:

It cleans thoroughly, safely. There is no druggy taste—it is not over-medicated. Over-medication is frowned upon by dentists and their patients. A pleasant taste is recognized as an advantage in starting young people on the road to Good Teeth—Good Health. Ribbon Dental Cream is an easy riding vehicle on that road.

To Mothers, Dentists and Other Teachers

Regular care of the teeth by young people now will avoid years of regret later on. We do not go so far as the New York Times, which said in a recent editorial:

> "A boy whose teeth are bad, whose mouth and throat are swollen and germ-laden, whose nasal, oral and ocular passages are stopped up, blinks when he looks at the blackboard, fails to hear his name when called upon, is bowed by defective breathing, and is pained in digestion. He becomes a truant, rebellious and a liar. Give him an oral cleansing and complete masticatory repairs, and you begin to make of him a gentleman and a scholar." [The underlining is ours]

We quote this, although we do not agree that neglected teeth necessarily make a child untruthful. But we do say that good teeth are necessary for good digestion, and good digestion is necessary for good health.

So that more may know Ribbon Dental Cream, a trial tube (formerly 4c) will now be sent for a 2c stamp. If you wish our instructive "Oral Hygiene" merely say "Send the Book." It is free.

COLGATE & COMPANY

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Christian Herald

BSCRIPTION, $1.50 PER ANNUM
BLISHED 52 TIMES A YEAR

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NEW YORK, FEBRUARY 5, 1913

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See description in this issue

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NEW YORK, FEBRUARY 5, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

Gipsy Smith | W. E. Biederwolf | Charles M. Alexander | W. A. (Billy) Sunday | Fred B. Smith

EVANGELISM UNDER FIRE

DR. CHAPMAN UTTERS A WARNING AGAINST SENSATIONALISM, COMMERCIALISM AND VULGARITY, WHICH MUST BE DISCARDED IF EVANGELISTIC INFLUENCE IS TO BE PRESERVED

BY J. WILBUR CHAPMAN, D.D.

N THIS far-away land of Australia I have read in the American papers an account of the Conference on Evangelism held during the month of September in the Moody Bible Institute. Two sentences in the reports which have reached us have arrested my attention. The one was read m a letter to Dr. Gray, the Dean of the Institute, in which the writer is ported saying that "evangelism in the United States has developed into mmercialism and professionalism." The other is attributed to my friend . F. E. Taylor, pastor of the First Baptist Church, Indianapolis, in which is reported to have said: "When I began my evangelistic work, a well-own evangelist asked me to come to his cottage that he might teach me the icks of the trade and tell me how to secure an offering, 'for,' said he, 'I have t the other evangelists skinned a mile in this part of my work.'" I uld wish that this portion of the conference had been held behind sed doors. It does not make Christian work any easier to ve the world and those opposed to evangelism an opportu-ty to rejoice over criticism made of the work and rkers, however just and necessary these criticisms ay be, and it would seem only fair that Dr. Taylor ould have given the name of the evangelist who id he had "them skinned a mile" in taking an ering. It hardly seems fair that evangelists in neral should rest under such a charge. I am ping, however severe the arraignment of evan-lists and evangelistic workers may have been, e conference may do good. It is, however, a tle bit unfair to censure all evangelists because me have failed, just as it would be unjust to raign all ministers because some of them have rfeited their right to stand behind the sacred sk. I have not been much in the United States r the past three years; but I have no hesitation saying that the evangelists whom I know inti-ately, and with whom I was for so long a time sociated in work, were neither "professional" nor ommercial": they were men of God without excep-on. They made great sacrifices to do their work, and t one of them received an adequate income, and yet never heard them complain. That there has been a drift ward extreme sensational evangelism in the United States, one knows better than I, and no one deplores it more. Sensa-onalism, commercialism, vulgarity, the greed for money wherever these things exist—have no rightful place in angelism, and the church has a right to cry out in no uncertain nes against such things, and to withhold her approval of the en who continue to work along such lines. All Christian work more difficult to-day than even three years ago. Pastors every-here are bemoaning this fact, as well as evangelists. We have found all over e world that men are laboring, in many instances, with almost breaking arts because of the sparse results to be seen as the result of their labors. evangelists are extreme and unwise in method; if they make wild and ndignified statements; if they descend to vulgar expressions, I am wonder-g if the church has not some responsibility for such a condition of affairs. he does not train her evangelists, nor does she control them. They are, as a ule, a law to themselves, and sometimes they abuse their liberty. I am of the opinion that, in some of the present-day evangelism, the church is simply reaping her harvest because evangelists have not been properly trained, and have not labored under denominational control. It is true, many are being added to the membership of the church by the use of methods now under fire; but I think the need of to-day is, not for a bigger church, but a better one.

There are some severe criticisms which have justly been made against some present-day evangelism. (1) The fact that enormous sums of money are being paid some evangelists for their work. (2) The vulgar expressions used and the high pressure methods adopted to lead people to a professed confession of Christ. (3) Commercialism, which has in some instances crept into the work and not been rebuked. (4) The disposition shown by some to attack pastors and assail the church. I think there are some things which evangelists will need to do, and do quickly, if our position of influence is to be maintained. (1) Revise some of the methods which are so justly condemned. (2) Cease attacking other Christian workers, simply because they do not agree with us. (3) Avoid the subject of criticisms, high or low; not one evangelist in one hundred knows about either. (4) Preach a positive message of salvation by the death of Christ. (5) Be absolutely true and faithful in the presentation of God's Word as the final authority. (6) Be satisfied with a reasonable income, and cease at once questionable methods of securing that. (7) Be absolutely right in heart and life, and thus fitly represent the Master we present to others. I think that no evangelism is worth while, save that which makes the pastor's work easier, and the church more to be respected and loved. I am sure that no evangelistic method is to be approved save that which can be used by the pastor himself in his regular church work. The ideal for the church after all is pastoral evangelism. The work that we evangelists do is an emergency work. There is a place for the evangelist. He is the pastor's helper, not his critic. If he is called of God to do His work, and does it well, he will be the pastor's friend. Mr. Alexander and I have found that where fields have been well prepared for our coming, and where the work has been well followed up, the results have been highly satisfactory; where preparation has not been made, the results have been disappointing. We have emphasized the immediate acceptance and public confession of Christ as a Saviour, personal work, the adoption of family worship, the proper support and sympathy given to the ministry, and in our second journey round the world we have found, after a lapse of three years, that the results of such services are abiding. Three years ago in Sydney, Australia, about 150 street-car men gave themselves to Christ: they formed themselves into two bands of Christian workers, and these men state publicly that, during the three years of their Christian work, they have led between 2,500 and 3,000 others to Christ.

J. Wilbur Chapman, D.D.

The World-Famous Evangelist
Now Touring Australia

I believe in evangelism, and I believe in evangelists. These are critical days, but they will pass. While they are on, let us be patient and kind, and above all Christlike; and when a new day breaks, as break it must, let us be glad!

Melbourne, Australia.

Mr. Finley J. Shepard

A View of the Residence at Lyndhurst

Copyright, International News Co.

Mrs. Shepard, nee Helen Gould

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THE SIMPLE WEDDING AT LYNDHURST

IF THAT old adage, "Happy is the bride that the sun shines on," still holds good, Miss Helen Miller Gould had a prophecy of happiness when, on January 22, she was married to Mr. Finley Johnson Shepard. Brilliant sunshine flooded Lyndhurst, the beautiful and simple old country home of the bride, where Rev. Daniel Russell, LL.D., the pastor of the local Presbyterian church, performed the short but impressive ceremony. Though no wedding of recent years has attracted more attention or called forth more universal good wishes, there were only about one hundred and forty guests present, and they were almost all relatives of the bride and groom. There were present, too, all the servants of Miss Gould's different homes and all the old retainers of the Lyndhurst estate. It was that kind of a wedding at which the gardener and the silver-haired dairyman, in corduroys and hobnailed boots, formed part of the group in the hall.

The south drawing-room had been transformed into a garden of palms and lilies of the valley. The hall was hung with wild Alabama smilax and decorated with great vases of American Beauty roses. In a music room just off the hall, an orchestra of forty pieces played as the guests arrived, and the final flutter of preparation subsided.

At twelve-thirty the bridal procession entered the south drawing-room and passed up the aisle of white satin ribbon and bride roses in time to the wedding music from Lohengrin. Dr. Russell, who led the procession, was followed by the bride's nieces, Helen and Dorothy Gould, aged ten and eight years respectively. The little girls wore frocks of pale pink satin veiled with lace, pink satin French caps, and white silk stockings and slippers. Each carried a basket of pink roses. The bride, accompanied by her brother, George J. Gould, appeared next. She wore a robe of ivory satin with long sleeves, V-shaped neck, and a long train. Duchess and rose point lace, with seed pearl embroidery, draped the gown, and were caught up at both sides with sprays of orange blossoms. A veil of wonderful rose point lace, the gift of the bride's sister, the Duchess of Talleyrand, swept from the head, where it was secured with a coronet of orange blossoms to the end of the train. The bride wore a string of pearls which had belonged to her mother, and which, it is believed, were once the property of Empress Josephine of France, and a diamond pendant, the gift of the groom. She carried a shower bouquet of lilies of the valley and a point lace handkerchief, the gift of Mrs. Russell Sage.

Mr. Shepard and his brother, who acted as groomsman, awaited the bridal party under the bower of palms, ascension lilies, and white roses. The wedding music changed to the solemn chords of Handel's Largo as Dr. Russell performed the simple Scotch Presbyterian ring ceremony. Then, as the last words were said, came Mendelssohn's Wedding March, which rang through the rooms till it merged gradually into the Star-Spangled Banner, which was played in honor of Mrs. Shepard, as a benefactor of the United States Army and Navy.

After a few minutes of merry congratulations, the guests went to the rose- and smilax-trimmed dining-room, where a buffet breakfast was served by Delmonico's. As the bride and groom sat in one of the big bay windows they looked out for the first time at the newspaper men and photographers and villagers who were keeping watch outside. The bride caught sight of some acquaintances among the reporters and bowed and smiled merrily. The salutation was returned by the entire group of pleased though disappointed reporters.

As the guests departed, many camera clicked, but no one succeeded in snapping the bridal couple. About five o'clock Mr. and Mrs Shepard went for an hour's motor ride and returned to Lyndhurst to dine. A little after dinner one of the steamers passing up the Hudson played her searchlight on Lyndhurst till the bride and groom stepped out upon the west veranda to be saluted by three resounding blasts of the whistle.

Thousands of cable and telegraph messages arrived during the afternoon and evening, and two men stood guard over the wonderful array of jeweled and precious gifts, which Mrs. Shepard received from her relatives and intimate friends. From many who have cheered and blessed the name of Helen Gould for her philanthropy came remembrances whose sentimental value was much greater than their intrinsic worth. Some of these gifts were as follows:

Enlisted men of the United States Atlantic Fleet—A gold loving-cup, appropriately inscribed.

Lyndhurst Sewing School teachers—A writing tablet with a gold fountain pen.

Enlisted men and officers of the Atlantic Reserve Fleet, Philadelphia Navy Yard—A silver loving-cup.

Commander in chief and officers of the United States Atlantic Fleet—A loving-cup of silver.

Soldiers of Fortress Monroe, Va.—A tall silver loving-cup.

Enlisted men of the Twenty-ninth Infantry, Governor's Island—A standard supporting a three-handled silver loving-cup.

Women's Auxiliary, Young Men's Christian Association of the New York University—A silver vase.

Railroad Young Men's Christian Association of the Western lines, in which the bride and her family are directly interested—A jewel box and clock, the former being a replica of the private car Atalanta, used by Jay Gould, and the latter a model of the Railroad Y. M. C. A. Building in St. Louis.

Officers and enlisted men of the United States Atlantic Submarine Flotilla—A silver bowl with submarine etched on it.

School of Applied Science, New York University—Leather-bound and engraved testimonial.

New York University—A sterling silver plaque, appropriately inscribed, with relief of Gould Memorial Library and the Hall of Fame, both buildings gifts of the bride to the university.

Bible Teachers' Training School—A beautiful illuminated book.

WEDDING JOYS AT THE BOWERY MISSION

THE cheer and beauty of the marriage ceremonies and festivities reached all the way from Lyndhurst to the Bowery. Announcement had been made at the Bowery Mission on Monday night that a thousand men would be feasted there on Wednesday evening as the wedding guests of Miss Gould. It would probably be impossible to find anywhere the record of such a celebration. There is one description in literature that parallels it. It is found in one of those master stories called "parables," told by the Master himself—the Wedding of the King's Son. The story, as it is told in Luke, follows immediately the exhortation to do this very thing: "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed."

One of the Five Groups at the Wedding Dinner at the Bowery Mission

Elaborate and gigantic preparations had been made in the Mission kitchen, and when the happy hour of six-thirty arrived on Wednesday, "all things were ready." As early as two o'clock that mysterious "line" had begun to form, which always comes into being on the Bowery at any hour of the day or night when it is announced that free food is to be given these always hungry unfortunates.

It required considerable tact and strength on the part of the policemen and Mission officers to separate the first two hundred men from the clamoring thousand, though there had been practically perfect order among the waiting men. Inside the Mission auditorium were light and welcome and good cheer. After a brief service, word came that the dining preparations were complete and the men filed down to take their places at table and eat a royal wedding supper. Meanwhile the auditorium was filled again. The meetings and the feasting continued till twelve-thirty, almost up to the time for opening the "bread line." Speakers and singers came in relays. Governor Sulzer could not be present but sent a hearty telegram. Mr. Frederick W. Schleder, organist of St. Nicholas' Reformed Church, New York, which Mrs. Shepard attends, played the wedding marches on the Mission's great

Continued on page 129

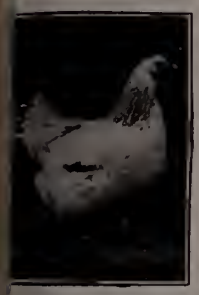
A Typical Village Scene in Bengal, India

Bishop Warne

A Native Christian Home in Calcutta

THE BISHOP'S "CHICKEN BRIGADE"

BY FRANK W. WARNE, *M. E. Bishop of Southern Asia*



AFTER completing twenty-five years of missionary service in India, I came home to the General Conference held in Minneapolis during May, 1912. On Sunday morning, May 5, I took the service in the Joyce Memorial Church. I told some of my experiences in the Orient, of five visits to the Philippine Islands and about the millions of the poor in India. I also told of the marvelous outpourings of the Holy Spirit that have come to our Christians in India. I told the story of their marvelous prayer life, their study of the Bible, and the sacrifices they have made and the persecution they have endured in order to become Christians, so that many hearts in the audience were greatly moved.

At the close of the service the pastor, Dr. W. E. J. Gratz, asked his people to come to the front and shake my hand, adding: "Any one wishing to help the cause may do so by giving the bishop a contribution." I shook hands with several hundred people, but no one gave me any money except one lovely little girl, who gave me fifty cents. After the service I went home with the pastor and soon learned that the giver was his little daughter. In a few minutes two other children in the home each gave me fifty cents. The children's names are Doris, Wesley and Gretchen Gratz.

Then I learned what I think is a most interesting story, and I am going to tell it to you. An uncle the autumn before had given each of the children a chicken, which they tenderly cared for in the basement of the house through the long winter months until the chickens had become playmates and pets and learned to do all sorts of curious and interesting things.

When spring came, there was no provision in the household arrangements to further take care of the chickens, so it was decided that the chickens were to be killed and eaten.

Doris, Wesley and Gretchen, the Pet Chickens and the Fifty Cents

First, the family bought Wesley's chicken for fifty cents. But when it was killed and cooked and put upon the table, and the children realized that it was Wesley's pet, with which they had all played, that they were sitting down to eat, they began to cry and there was such weeping and lamenting that there was no dinner eaten in that house that day. Neither father nor mother could eat, and I was told that Wesley did not sleep until the small hours of the morning, weeping for his dead chicken. The outcome of all this was that no one would kill the other chickens, so the family decided to sell them to the children of a neighbor, who continued to pet them, and Doris and Gretchen could go to see their former pets.

During the sermon I have mentioned, Doris was sitting beside her mother in the church and became greatly interested, and at the close asked her mother, "May I give my pet chicken money to that bishop?" The mother answered, "It is yours, you can do as you please." Then Doris said, "May I run home and get it now?" and when permission was given, she asked, "May I give it all?" "Talk to Jesus about it as you go," the mother answered. Then Doris jumped up and ran home so fast that she was all out of breath, and she took every cent of the chicken money and brought it back and joined the handshaking procession before the altar and gave her all to me.

After I returned to my hotel, I was greatly impressed by the fact that I had the "all" of three charming Christian children. I felt that somehow I ought to make such giving live in the memory of the Christian Church, but the question was, "What can I do with only $1.50?" After thinking it over for some time, I came down to supper and told my "pet chicken" story, and my friends around the table said, "You must have some more pet chickens," so they began to throw fifty-cent pieces at me from every part of the table. I went back to the church, and the story spread, and people began to give me the price of still more pet chickens, so that by bedtime I had quite a little sum. But still there was the problem, "What can I do with it?" I prayed about it and thought about it, and the next morning, while having devotions, I began to see as in a vision a great brigade of American children collecting "chickens" from their friends and giving their own pocket money to help evangelize the millions of heathen children in India, who know little about Jesus, and many of whom have never even heard his name.

The chief goddess of these forty-five millions of people of Bengal is Kali. "Kali" means "black," and she is black and very large. She is the Goddess of Cruelty, and the people do not love her, but fear her. Her tongue is as red as blood, suggesting that she loves human blood, and it hangs almost to her girdle. Around her neck and down to her girdle hangs a necklace of the skulls of people she has slaughtered. From her girdle, all around her, hang the arms of little children which she has cut off just above the elbow. The people know nothing of worshiping a good God who loves them; only an angry, blood-thirsty goddess, of whom they are afraid! Goats are sacrificed to her every day to satisfy her thirst for blood. I have seen her when the blood of the goats sacrificed that day near the temple stood in pools ankle deep.

The Calcutta Press prints literature in Bengali, a language that is spoken by forty-five million people.

These people have lived for centuries in that intensely hot climate of Central India, and are brown, but are of the same branch of the human family as Americans and Europeans, and are like us in features. I think the children are the chubbiest, loveliest little brown-skinned, black-eyed, black-haired babies in the world. I love to play with them. They are "real children," but most have never heard of Jesus.

I was riding in the train one day, and when it stopped I asked the people standing near by, "What do you know about Jesus?" and the leader replied, "*W'uh hamara gaun men nahi rahta hai*," which means, "He does not live in our village." They have never heard the name of Jesus; they thought I was simply asking for some Indian man who lived in some other village. Among these millions of people now there are many who are learning to read, and our purpose is to give them something to read about our Saviour.

The price of a chicken will print one hundred tracts that will enable several hundred people to read about Jesus. Don't you want to tell hundreds of people about Jesus?

For a number of years, while in India, among these people, I kept in mind a millionaire friend in America, and hoped and prayed that some time he would give me money enough to do this great work. Since I have been in America I have spent two days and two nights with that millionaire, trying to get him interested in India's children. But, after all, I am not so specially interested in what wealthy people may do as in the little folks themselves. Now I have organized a "pet chicken brigade," and I commend it not to my millionaire friend, but to the children of America, that the millions in India, through them, may learn about Jesus. The price of one chicken will make you a member. I hope some children will have rich friends who will give them a number of chickens. Then you will become a real little missionary, helping to let the heathen know about Jesus.

[Since writing this article for THE CHRISTIAN HERALD, Bishop Warne has returned to India, but any reader who is interested in the progress of the bishop's crusade, and wants to know more about it or to send a contribution, can address "Chicken Brigade," THE CHRISTIAN HERALD, Bible House, New York City.]

TOPICS OF INTEREST AT HOME AND ABROAD

—THE PHENOMENALLY OPEN winter is having a serious effect on the ice business. So little has yet been harvested that there are strong probabilities of an ice famine during the hot weather of the coming summer.

—ON JANUARY 16, the Home Rule Bill passed the British House of Commons by a majority of 110 votes. The long and determined opposition of Ulster availed nothing. It was even proposed, in the last stages of the debate, that Ulster be excluded; but this was not seriously considered. There was talk, too, of Ulster using force within its own territory in the event of the bill passing. The leaders on both sides are now represented as favoring conciliation.

—OUR FRENCH FRIENDS do not take their political duties so seriously as we do. In the late French presidential election, this was made evident when the Assembly met to vote. The proceedings were interrupted by a newspaper editor who pressed into the Chamber announcing that one of the leading candidates had expressed a desire to perforate another leading candidate with a rapier, and that the duel would take place within a few hours. This episode was scarcely over when again came an interruption. Some excited citizen was outside waving a large pistol and threatening to annihilate the Assembly if it dared to proceed to a vote before he got "his rights." Nevertheless, the vote went on, and M. Poincaré was duly elected. Then, after the Assembly adjourned and when one of the defeated candidates appeared and entered his carriage to go home, he was surrounded by a chain of members who, being in the mood for still further diversion, celebrated his defeat by circling about the carriage and serenading him with a patriotic air having a somewhat derisive refrain, which intimated that the candidate in the carriage should be driven to the Charenton Lunatic Asylum. Thus it will be seen that the French are a characteristically gay people, and take even the more serious business of life in a light and happy vein. Of course, there was no duel and nobody was hurt, not even in their feelings. Such things are expected in Paris.

THE GREAT SACRIFICE

A SERMON

BY

Rev. R. A. Torrey, D.D.*

TEXT: "It is finished." John 19: 30

THESE words are deeply significant. According to John's record, they are the last words of our Lord before his death. In all probability the words recorded by Luke, "Father, into thy hands I commend my spirit," followed. What did this dying utterance of our Lord and Saviour mean? What was finished?

I. First of all, his own sufferings were finished. Long before this Jesus had said, "I have a baptism to be baptized with, and how am I straitened until it be accomplished [or finished]!" From the beginning of his ministry, the shadow of the cross darkened the Saviour's life. He knew he must die (John 2: 19-21). He knew he was "the Lamb of God, which taketh away the sin of the world," and "the Lamb of God" could only take away sin by bearing it in his own body, by dying for it. He recoiled from death; he was a man, and had the horror of death that is natural to a real man; he knew what death meant as the extreme of Satan's power as no other man ever knew it. As he was more full of life than any other man, the very Prince of Life, he recoiled from death as no other man ever did. Furthermore, his death was to be a sin-offering, and, as the Holy One of God, he recoiled from everything that had to do with sin. Time and again did he recur to his coming suffering and death, and always with pain and agony. Indeed, it seems to me that in the ages before his incarnation he must have looked forward with pain to the suffering and shame and rejection and death and curse of God that He knew he must suffer to redeem man.

The Hour of Sacrifice

At last the closing hours have come. There had been the awful struggle of Gethsemane; the mockery and scourging; the crown of thorns and the judgment hall; the weary journey beneath the crushing cross to Golgotha; the nails had gone crashing through the flesh and nerves and muscles of hands and feet; the hours of distended and torturing members and staring bones and exposure to shame had passed; the maddened priests and rebel mob had mocked the loving Saviour, and reproach had broken his heart; there had been that mysterious and appalling cloud that hid even his Father's face, and wrung from him the cry, "My God! My God! Why hast thou forsaken me?" There had been the swollen tongue, the consuming fever and the agonizing cry, "I thirst"; but the last moment had finally come, and with a triumphant cry, "It is finished: Father, into thy hands I commend my spirit," he gave up his spirit. The dread and horror of all those years, yes, of the ages, was over. Oh, I do thank God for those words, "It is finished." Yes, it is finished. The suffering and agony and shame, the atoning death of Jesus Christ, were all necessary, and they were awful beyond what any man has ever fathomed or dreamed; but it is finished, all finished. To me there are scarcely sweeter words in the whole Gospel than those.

We too must bear the cross with Christ. If we are to reign with him, we must also suffer with him, and none of us can tell how much we may be called upon to suffer—of course, it will be little in comparison with his suffering—but however fierce the trial may be, the day will come when we can look back upon it all and say with our Master, "It is finished."

The Accomplished Mission

II. In the second place, the mission upon which God had sent him into this world was finished. It was not finished until he had died, but death was only an instant ahead, and in anticipation of it he cries, "It is finished!" The divinely given and difficult work is done. Jesus came into the world upon a divinely given mission; the Father had given him certain works to finish (John 5: 36); it was his very meat to finish this work of the Father (John 4: 34); the night before, in prayer in anticipation of this hour, he had joyfully said to the Father, "I have glorified thee on the earth; I have finished the work which thou gavest me to do." Now at last it was indeed done. There was nothing more to add to the work; death had come as the climax; he had simply to give up his spirit unto the Father, and this he was now doing. Oh, with what joyous triumph he contemplated that glorious and arduous work committed to him by the Father, completed, perfected, finished, at last! Have you ever had a work laid upon you by God to do; a work that took years; a work that cost arduous toil and bitter pain, and has it at last stood before you perfected, the last touch added to it? If you have, that may give you some idea, some very faint idea, of what that cry meant that rang out from the cross, that most awful but greatest and most glorious day of the world's history. Jesus looked at the perfected work as he laid it at his Father's feet and cried, "It is finished."

The Prophecies Fulfilled

III. In the third place, the prophecies concerning the sufferings and death of the Messiah which angels and the prophets themselves had desired to look into (I Peter 1: 11-13), were finished. This is the immediate thought of the context. The Old Testament prophets, centuries before, had set forth step by step the sufferings the coming Messiah would meet in redeeming his people. One by one Jesus had fulfilled these details of Old Testament prophecy. He had been pierced through hands and feet; his bones, drawn out of joint by the tension of crucifixion; the mob about the cross had stared at him; had hurled the very words of derision that had been predicted centuries before; the soldiers had divided his garments among them and cast lots upon his vesture just as predicted. One prophecy had remained unfulfilled: "In my thirst they gave me vinegar to drink" (Ps. 69: 21). Jesus therefore, consumed with torturing thirst, says, "I thirst"; a sponge is filled with the prophesied vinegar and put to his mouth; the last prediction of the long list of sufferings and dishonor that should be heaped upon the Son of Man (which Jesus had doubtless conned again and again until they were indelibly printed upon his mind) is fulfilled; and with a cry of relief and victory he exclaims, "It is finished!" (Luke 18: 31; 22: 37; Acts 13: 29).

The Curse of the Broken Law

IV. But there was something else that was finished. The work of atonement was finished. God is holy and we are sinners. Where there is sin there must be wrath and penalty from a holy God; there must be agony and shame and separation from God and death; the curse of the broken law must be borne. Jesus had borne it. "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him" (II Cor. 5: 21, R. V.). He had borne our sins in his own body on the cross (I. Peter 2: 24); he had "redeemed us from the curse of the law, being made a curse for us" (Gal. 3: 13); our sin had been made to strike on him (Isa. 53: 6); and now it was about over; the work was fast drawing to a completion; in a moment it would be completed; perfect atonement would be made, an atonement so satisfying to God, so all-sufficient that it would cover all the sins of the vilest sinner that would accept it; and Jesus cried, "It is finished!" Thank God, it is finished. There is absolutely nothing left for you or me to do to atone for sin; it is all done.

> Jesus paid it all,
> All the debt I owe;
> Sin had left a crimson stain,
> He washed it white as snow.

The Only Atonement

"It is finished." Oh, that men would believe this! How many are trying to add something to the finished work of Christ to secure the favor of God! Men say, "I have sinned so grievously, I must surely do something to atone for sin." No, nothing—nothing whatever. Jesus did it all. He finished the work. All we have to do is to accept the pardon and justification purchased; and then serve God not in the faint hope of adding anything to the finished work of Christ, not to atone for sin, but in glad gratitude that sin is atoned for, that Jesus did it all; that the work is finished. When we gather to-day at that table upon which appear the emblems of the finished work, as we put the bread and wine to our lips, let us do it knowing "it is finished," that there is absolutely nothing left for us to do as far as atoning for sin is concerned (Heb. 10: 14).

V. Another thing was finished; that is, the Mosaic law, as far as its claims on the believer are concerned. Paul says in Rom. 10: 4, "Christ is the end of the law unto righteousness to every one that believeth" (R. V.), and again in Col. 2: 14, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross"; every claim of the Mosaic law was settled and the law itself done away by the death of Christ upon the cross. There are many who forget this—the Galatians of Paul's day did, and tried to bring Christians under the Jewish law of circumcision. Legalists in our day forget it, and try to bring us under the Jewish seventh-day Sabbath law. This was all finished in the cross (cf. Gal. 2: 14-17). This does not mean that we are now at liberty to lead lawless lives. Paul explains our true position in Rom. 7: 4, where he tells us that we are now not under the Mosaic law, but joined to a new husband, that is Christ, to live out the Christ life, to walk even as he walked, to live a life of love and sacrifice of self.

The Death-Knell of Satan's Power

VI. There was one thing more that was finished at the cross: that is, Satan's power. "Through death," we are told in Heb. 2: 14 (R. V.), Jesus "brought to naught him that had the power of death; that is, the devil." In Col. 2: 15 (R. V.) Paul says, "Having put off from himself the principalities and the powers, he made a show of them openly, triumphing over them in it" (that is, in the cross). And Jesus himself says as the coming death on the cross looms up before him, "Now is the judgment of this world; now shall the prince of this world be cast out" (John 12: 31). The death of Christ on the cross was the death-knell to Satan's power. It seemed the moment of his mightiest triumph; it was the moment of his utter defeat. It is true that he is not yet chained and cast into the bottomless pit; but the death-knell has sounded; his power is broken and the glorious end hastens on—"it is finished."

Oh, how full of meaning are the three words of Christ's triumphant cry from the cross, "It is finished." The awful agony and shame of the Son of God are finished; the mission upon which the Father sent him to the earth is finished; the prophecies of the Old Testament regarding his death and accompanying sorrows are finished; the atoning work is finished; the law of condemnation, death and bondage is finished; Satan's power is finished.

"*It is finished!*" Hallelujah!

*Dean of the Bible Institute of Los Angeles.

MENDER OF MEN

.WAYS he was the dullard, always he
Failed of the quick grasp and the flaming word
t still he longed for. Always other men
ran him for the prize, till in him stirred
k presage of defeat, and blacker doubts
love and wisdom regnant; and he styled
iself disciple of the obvious,
destined failure, blundering fool, and smiled.

with the smile went heartbreak. Then one day
ittle lad crept wailing to his knee,
sping a broken toy. "I slipped and fell
I broke it. Make another one for me."
ereat the answer: "I am but a fool.
n make nothing." "You can *mend* it then."
least I'll try." And patiently and slow
wrought until the toy was whole again.

I so he learned his lesson. In the world,
bustling world that has no time to spare
its hurt children, all compassionate
sought, and seeking found them everywhere.
I here he wove again a shattered dream,
I there bound up a bruised and broken soul;
I, comrade to the fallen and the faint,
steadied wavering feet to reach their goal.

gotten were his dreams of self and fame;
ever gone the bitterness of loss;
counted he his futile struggles vain,
ce they had taught him how to share the cross
weaker brothers wisely; and henceforth
knew no word but "service." In it lay
bition, work, and guerdon, and he poured
whole soul in the striving of the day.

d when at last he rested, as Love led,
now it crowned him. And they came with tears—
se sorrowing hearts that he had comforted—
ring the garnered triumphs of their years.
ot ours, but *his*, the glory. Dreams come true,
nptations conquered, lives made clean again,
these and we ourselves are work of him
om God had set the task of mending men."

ELEANOR DUNCAN WOOD.

Following the Multitude

OD warned his chosen people in
early history not to go with the
ultitude to do evil. This implies
at the example of many of the pro-
ssed people of God was often wrong.
hen Christ was here, the multitude
ied, "Crucify him!"

Our popular motto, "Vox populi,
x Dei," on great moral questions is
ually false, as the saloons attest.
ne conscience may approve the right
hile the heart chooses the wrong, so
at vice and evil prevail more than
rtue and good. See how worldliness
rpasses godliness in the fashions
the day, and even in the merchan-
sing and amusements of the pro-
ssing church.

Liberality is popular with the
orld, as it leads to fellowship and
e proper Christian abhorrence of
il wears away. We should not be
fluenced by the throng of the broad
ay to make any compromise with
ie world, the flesh, or the devil. We
ould overcome the world by faith
nd grace and walk with the people
God in the narrow way. We must
come out from among them and be
parate," walking in fellowship with
ie "little flock"—a peculiar people
ith a special commission. We may
me in contact with the world
the personal evangelism of our
ission, but not into fellowship. Be-
are of the evil example of the mul-
tude around us! If you cannot be
ingular, you cannot be saved.

Lockport, N. Y. E. P. MARVIN.

Anvil Sparks

..A BABY'S SMILE is as sweet as the ong of an angel.

..A RICH experience makes one ich in love and charity.

..THERE IS absolutely no way to heat the devil in a bargain.

..WHEN ONE gets to be too liberal, he narrow way doesn't suit him.

..A BABY'S laughter is the sweetest f all music, because it is innocent.

..WHO never does anything worth remembering lays up a very dull time or old age.

..PRAYER is more than a request; t is enlarging the heart to adequate capacity to receive the answer.

Giving God His Opportunity in You

BY DR. O. S. MARDEN

TO GIVE God his opportunity in me." These words—a line in a little poem—not long ago caught my attention, and have haunted me ever since. There are volumes in them for every human being, for our success or failure in life depends wholly on whether we give God his opportunity in us or not. Most of us give the Creator a very meager opportunity in our lives because we shut him out by ignorance, by vicious living, by failure to develop our possibilities. Most of our powers are merely potential. They are not living, practical forces; they are still asleep. They have never been aroused. We must keep ourselves up to standard, always in trim, with all our reserve force drilled, trained, ready. The greatest thing a human being can do is to put himself in a position, by preparation and training, where God can get the most out of him, can make the greatest possible man of him.

. . .

ARE you giving God the opportunity to call out of your thought and energies the great purpose and plan which he implanted in you at birth, the purpose which runs in your blood, the plan that is indicated by the very structure of your brain? Are you doing the thing you can do most perfectly—your strongest, best thing, cleanest thing—or are you doing the weak thing, that which appeals only to the smaller part of you? Does your career bring into play your weakness instead of your strength? Does it show you up to an infinite disadvantage, or does it call into play the greatest number of your strongest faculties? Is your vocation your self-expression in its entirety, or does it bring to light only the small, weak man in you, the pygmy instead of the giant?

The men and women who stand out like giants, colossal milestones on the path of civilization, who have done great things for their own and all succeeding ages, have been those who let God's purpose work in them. They are those who let no privation, no suffering, no obstacles, hinder them from co-operating with God in working out the best that was in them, from obeying the sealed command which the Creator had given them at their birth. There are a great many people who are not giving God his opportunity in them, because their work is a mere mockery of their possibilities. It is an insult to the Creator to so distort the message which he has written in every fiber of their being. It is a sin against self and against heaven to botch one's whole life by refusing to work to the program which is outlined in one's very constitution, and through laziness, indifference, or greed, to substitute an inferior one. The Creator never intended you or me for work which would call into play merely our brute qualities, and develop the lower side of our nature. The animal propensities in man were intended to be suppressed. It is the good in us, not the brute, the man, not the trickster or schemer, that the Infinite wishes to call out in us.

. . .

I RECENTLY saw a splendid specimen of manhood working as a section hand on a railroad. Nature had marked him with superiority. His form was perfect, and his strong face was lighted up with intelligence. He looked as though he really should have been president of the railroad instead of a section hand. But there he was; held down, because he had no education, and evidently no idea of what it was possible for him to do for himself. Here, in truth, was a giant doing a pygmy's work, a mark for wonderment to all who saw him.

We see the same thing every day. In fact, the great majority of people are using but a very small part of themselves; their greatest power is often wholly unutilized. They could double their efficiency if they only thought they could, if they only could discover themselves. They have resources locked within them from which they have never drawn, because they never found the key to them.

Thousands of young people are longing to get on, and wondering at the "luck" which enables others to advance faster than they do, who little imagine that the same "luck" resides in themselves, that the power to advance is in their grasp, that the opportunity lies in the slumbering power which they must awaken, or remain forever nobodies. One of the greatest services we can render to people who are using only a small part of their power is to show them their possibilities and help them to free themselves from their fetters.

. . .

I HAVE seen gleams in the face and eyes of a man that have let you look into a higher country," says Carlyle. There is that in every man if he only knows how to draw it out which will lead him to the "higher country."

The greatest forces are not in the thunder, or the fire of volcanoes, or the storms and tempests which wreck and ruin, but in the silent, unseen motions of nature. Scientists tell us that there is enough chemical force in a few acres of growing grass to run all the machinery in the United States. Yet if we go into the meadows and listen, we will hear only the song of the birds, the murmur of the water in the brook, as it rushes over the pebbles, or the rustling of the wind in the grass. All else is silent, but we feel that we are in the midst of a mighty power, that tremendous operations are going on under our very feet—operations which would astonish the greatest scientist, which would make the most learned philosopher painfully conscious of the limitations of his knowledge. If we could only see and handle the forces which are calling the coloring out of the sunlight, forcing the sap and nourishment up from the black soil, mixing the paints for the thousand hues in the tinting of flower and leaf, we should be lost in wonder and admiration. Here is power, indeed! Here are the mechanical forces working in silence, sufficient to crush the Alps or to hurl the ocean from its bed!

We are all reservoirs of power, and what we make of ourselves, what we achieve in life, what we do for the world, is dependent on the extent to which we draw on our hidden forces, to the extent that we give God his opportunity in us.

SUCH A LITTLE WHILE

WE'VE such a little while together,
So short a way
To keep through storm and sunny weather—
Then, day by day,
Let's strive the journey brief to gladden,
And watch that we
No fellow traveler's heart may sadden—
Let's patient be
And forward march, with love sustaining
The weak that fall;
New strength for our own burdens gaining
By sharing all.

Let's guide the faltering feet, upholding
When courage fails;
With pity sweet sad lives enfolding
Through life's dark gales.
Let's strive to make the march less dreary
With light and song,
And loving deeds, till hearts aweary
With hope grow strong.
So let us keep the way together,
And faithful be,
Through all life's fitful, changeful weather,
Till, fair and free,
Behind us lies the path love-lighted
For other feet,
Through heart-wounds healed, through dark wrongs righted
Through kindness sweet.
So short the journey is to heaven—
Let's make it bright
For every fellow traveler ever
Spread joy's clear light.

Philippi, W. Va. IDA L. REED.

Convict No. 66

BY MARGARET E. SANGSTER, JR.

THE day was drawing to a close, but no crimson rays from the setting sun came into the cell of Convict No. 66. For the cell was under ground, and the light was the same all day; that gloomy twilight which makes the sentimental weep and think of home.

Convict No. 66 did not weep and he did not think of home—he had none. Moreover, he was not sentimental. He had had all that knocked out of him long ago. Still, he occasionally allowed himself to think. He did now.

Here he was in the prison; he had been there for many years, and would stay there until death should cut his chains. It would not be long now, for his eyes were growing dim and his hair was white.

He remembered the happy childhood when he had played with his little brother and the Girl. She had been a mighty pretty little girl, with long curls and big blue eyes. He had gone to the inevitable little red schoolhouse, also with the Girl, and had said his lesson, and failed, and been whipped. And then in the evening when he told mother all about it, she had rocked him and had sung his song to him:

Backward, turn backward, O Time, in your flight.

And then the night when he had told the Girl how much he loved her, and she . . .

Then his mother had died, and he, in the confidence of his youth, had gone to the city to win a fortune.

He had done well, very well, until he met a man who seemed to be his friend. He had a drink with this friend, then another, and another. A tough had swaggered into the saloon and called him "country." Urged on by the friend that he trusted, and being mad with the fire in his brain, he seized a knife from the bar and lunged at the man again and again with all his strength.

Convict No. 66 sighed. How clearly he remembered it all! Oh, so clearly! The trial in which he had given an assumed name, for the Girl must never know; the sentence for life; the long, long years.

A voice in the next cell began to sing. Convict No. 66 listened. It was the new boy, homesick. He sang:

Backward, turn backward, O Time, in your flight;
Make me a child again just for to-night.
Mother, come back—

The boyish voice stopped in mid-air with a sob, but Convict No. 66 did not hear. His head had fallen upon his breast, and the cell was very still.

Dr. Doggett Receiving the Key of Pratt Field From Mr. H. L. Pratt

A Commencement Procession Leaving the Administration Building

THE NEW IDEA IN Y. M. C. A. WORK

BY LAWRENCE L. DOGGETT, Ph.D.

IN THIS twentieth century we expect to read in every morning paper of new inventions and new methods of meeting the wants of society. Among these new professions one has become pretty clearly outlined, although it still lacks a comprehensive name. It is the profession of "friend of young men and boys." To this profession belong the officers of Young Men's Christian Associations, physical directors of high schools and colleges, managers of playgrounds and boys' clubs, and a variety of workers for social, physical, and moral betterment. This is a specialization of the ministry, just as surgery is a specialization of the art of healing. This ministry is also practical and in vital touch with modern life. Here is a life career of the highest usefulness for able men of Christian devotion and aptness for leadership, if only they have the requisite social and religious training.

In order to supply such training a unique institution has sprung up during the last twenty-five years at Springfield, Mass., under the name of the International Young Men's Christian Association College. This school already has 450 trained alumni in fifteen different countries in all parts of the world. More than two hundred and fifty of these alumni are officers in the Young Men's Christian Association, while nearly two hundred are in other lines of social, physical and religious service. Its graduates are in Paris, St. Petersburg, and Constantinople, in Calcutta, Hong Kong, Seoul, and Tokyo, in Australia, South America, and South Africa. Four are on the Canal Zone administering Young Men's Christian Associations among the workmen who are building the Panama Canal.

One of the largest services of this school is in Christian physical education. Here a thorough, scientific, and practical training is being given to an increasing corps of men who will practically serve as medical missionaries to the youth of our land, standing for preventive medicine and the maintenance of normal physical life and power. There is danger of actual degeneracy of the race under the strain of modern city life, and the Christian physical director in our schools and colleges, with his scientific knowledge of hygiene, his love for young men and his appreciation of manly character, is one of the great discoveries in modern Christian work.

The school at Springfield has created a new type of physical director, not the professional trainer who seeks to turn out a winning team, but a physical educator who realizes the physical basis of character and that the physical is the best approach to the boy and young man. Physical training, especially with the higher uses of athletics, is about the only means at our command in the modern city to serve as a substitute for the military training which young men receive abroad, and it is far better for the purpose of developing initiative and the rugged elements of character.

There are now 380,000 students in our high schools, 120,000 boys in private schools, and over 200,000 young men in colleges. There are also 600,000 members in Young Men's Christian Associations. The furnishing of physical directors for this vast body of young men who will soon be the leaders on this continent is a most important Christian service. The teacher of hygiene and all forms of Christian physical education comes nearer to the students under his direction than any other member of a school faculty. He has an opportunity for molding personality and directing the lives of young men hardly equaled by that of a pastor or a missionary.

The modern city has become the dominant type of life in this century. This is true not only here but in all the industrial countries of the world. It is in the city that we find the largest number of young men. They are the controlling element in our city life. Already Young Men's Christian Associations have been organized in most of the important cities throughout the world. The secretaries and other officers of an Association have an unusual opportunity for Christian work.

The college at Springfield makes the study of the

Lawrence L. Doggett, Ph.D.
President International Y. M. C. A. College

Bible, church history, and religious education the fundamental elements in its course of study. It is also important that an officer in the Young Men's Christian Association should understand the community problems of the present day. In sociology, social ethics, municipal sociology and community hygiene the most careful attention is given toward preparing men to deal with these perplexing problems. There are some four thousand officers in the Young Men's Christian Association alone. They are the chief agents in administering a property valued at over seventy million dollars.

Nearly four hundred experienced men are now giving their entire time to this form of effort. There are about one hundred and thirty boys' clubs, either independent or connected with churches, which employ directors of Christian work—social, religious, or physical. From twelve to seventeen years is an age of the greatest importance. It is plain that this is the period for moral and spiritual awakening. If the men of this country are to be saved for the kingdom of God, it must be during the teens. Workers for adults may lead Christians into service, but it is the director for work among boys who molds character.

The International Young Men's Christian Association College at Springfield has 220 students who are taking a three years' course of study, preparing themselves for these varied forms of specialized service. The basis for admission to this school is analogous to the requirements for the Rhodes scholarships. All students must pass a physical examination. They must have sterling Christian character. They must have leadership and must already have shown ability in the lines of service for which they wish to prepare. They must also have fulfilled the ordinary scholarly requirements for entering college. This gives a picked body of students, above the average in vitality, character and leadership.

The faculty receive calls for between four and five times as many graduates as the college is able to produce. There are forty-three young men in this year's graduating class. Just as the medical schools have clinics and hospitals for practical work, so the college at Springfield has a large system of normal work carried on by its students under the supervision of members of the faculty. The Sunday School Athletic League of Springfield, embracing over twenty different Sunday schools and enrolling six hundred boys, is under the direction of the students. The Bible study work on Sunday and the athletic games on week days are conducted by young men from the college. A large meeting for boys each Sunday afternoon is also carried on by the students during the winter months. More than a thousand boys and young men from Springfield come to the college for athletic exercise, instruction in hygiene and other purposes.

While great endowments and large sums for buildings and laboratories have been given in recent years for general education, the needs of institutions for religious education have not been met so liberally.

The college at Springfield is now seeking to secure a fund for endowment and expansion.

This institution is a real school for manhood. Its curriculum is based on the study of man—spiritually, socially, economically, intellectually and physically. The courses in methods seek to train its students to win men to a Christian life of devotion and service.

PANAMA'S FUTURE GARRISON

IT IS STATED in a recent despatch from Washington, D. C., to one of the great New York daily newspapers that Colonel Goethals, the chief builder of the Panama Canal, told the House Committee on Naval Affairs on January 19 that a garrison of 25,000 men will be necessary to guard the completed canal. Under present arrangements Congress would provide for a garrison of only 8,000 men. "Once we lost control of the sea in a war," Colonel Goethals said, "we would have to depend upon the garrison in the Zone. We could not expect to get reinforcements there from the United States. The locks, the vital portion of the canal, should be guarded by a large force, and the Atlantic and Pacific ends of the canal should be garrisoned. At least twenty-five thousand men would be needed to properly guard the canal." Colonel Goethals lauded the work done by the marines in the Canal Zone and urged the retention of a considerable force of them there.

One of the Young Widows of the War

Some of the Women and Children Awaiting Relief

A Turkish Beneficiary of the Fund

RUSHING THE RELIEF WORK IN MACEDONIA

PEACE between the Balkan Allies and Turkey is at last assured. On January 22 the Turkish National Assembly accepted the advice of the government ministers and yielded to the pressure exerted by the combined Powers. Turkey will surrender Adrianople and the Islands of the Ægean Sea, though it is still believed she will contest the Allies' claim to a $200,000,000 war indemnity.

WITH the prospect of lasting peace daily growing brighter, the relief work in Macedonia is assuming more and more the form of assistance to the homeless thousands to get resettled. The need of actual food is still intense, and is being met as adequately as possible by the relief workers. Pastor Furnajieff, the chairman of THE CHRISTIAN HERALD Relief Committee, writes of the distribution of the funds and the work among the Mohammedans. His last letter says:

"Our journey of eighteen days among the burnt and sacked villages revealed to us a more appalling need of relief than even we had imagined. Statistics often speak volumes, but personal investigation brings the situation much more closely to one's view. We saw parents in heartbreaking despair over an only child which had been killed or lost, or was known to have been carried away. One woman, who is unusually well provided for, came to us with such a story of her only daughter, a girl ten years old, saying, 'If you can find her and return her to me, take and divide between yourselves or use as you will the fifty pounds I have here with me. I will die unless I have her safely back again with me.'

"We saw families and groups of families that never expect the father back again, so they are deprived of all care and support. Villages where eighty-five out of every hundred houses have been reduced to ashes and where every vestige of food has been swept away were of everyday occurrence. Everywhere we found abject poverty where just before the war the people lived in plenty. We found whole villages where the population had nothing but the scant clothing they were wearing.

"Yesterday we were received at a rather lengthy audience by Her Majesty Queen Eleanor. Her attitude is that of the deepest sympathy for all the unfortunate victims of the war and especially for the orphans. In spite of her high position she shuns notoriety, and is allowing all the credit of her labors to go to others. In the course of the audience she spoke in the very highest terms of commendation of the philanthropy of THE CHRISTIAN HERALD'S readers and subscribers. She concluded the interview by saying: 'I am very deeply interested in the orphan work that is before us. We shall need the kindly co-operation of all good friends of the unfortunate on behalf of the thousands of orphaned children. The work will be an immense one, but a blessed one, as the Master himself has said.'

"The distribution of relief so far has been mainly in the form of food. The entire committee was agreed that this was the wisest plan for the present. Towards spring we may attempt to distribute some seed to the farming village population. In fact, some of the villagers have already begged us to promise seed for planting as soon as the ground is fit. Should this plan be followed, the committee will purchase seed wheat, maize, and beans for this purpose.

"I want to pass to all the good friends of this noble cause the assurance that their wishes are being carried out as exactly and as faithfully as it is within our power to do so. I know it would rejoice the hearts of many if they could realize the effect that this work is having among the Mohammedans. A short time ago, when distributing to Mohammedan poor, especially to women and children, I explained who it is that sends these provisions and what is the motive that actuates them. This opened the door for the story of the Master and his words, 'As ye have done it unto one of the least of these.'

"Many of the Pomaks, whose forefathers were Christians and were turned to Islam at the point of the sword, are now coming back to Christianity. They have been zealous, though utterly ignorant, followers of Mohammed, and it is more than likely that they are allying themselves with Christianity mainly for convenience' sake. They see no hope for Mohammedanism under the conditions of modern civilization and have taken this step without realizing its meaning. The only feature which recommends it is that now we shall have the chance to really place Christianity before them in a way that has never been possible before."

Pastor Furnajieff Distributing Christian Herald Relief to Needy Turkish Women

Besides such letters as the above, there is little news from the theater of war. Unconfirmed and unsubstantiated daily press reports have recently accused the Greeks and Servians of unworthy conduct in their newly occupied territories. Reports similar to this were rife early in the struggle about the Bulgarians. On another page of this issue conclusive evidence is given that these reports were fabrications circulated to discredit Bulgaria, and there seems every reason to believe that these later calumnies will be equally effectively disproved.

The following are some of the contributions which have been received:

G. W. Justice	$5.00	Miss M. E. Jacobs	3.00
C. T. Dondore	5.00	"One of the Lord's Sheep"	5.00
E. P. Fellows	1.00	Mary A. Seidler	5.00
I. H. N., Beaver, Pa.	3.00	Tony Grebitt	5.00
Cyrus Schumacher	1.00	John Carr	.50
S. C. B.	1.00	A Subscriber	1.00
G. D. Mercereau	1.00	Mrs. Ada S. Dailey	2.00
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A. E. H.	2.00	T. G. Ellis	2.00
Delmar Union S. S.	5.00	——, Los Angeles, Calif.	1.00
Mrs. N. M. Duncan	2.00		
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Mrs. F. M. Smith	1.00		
Gertrude E. Hazen	3.00		
C. S. H.	1.00		
M. P. Smith	2.00		
——, Pattersonville, N Y	2.00		
Box 173, Ronceverte, W. Va.	4.00		
W. B. S.	2.00		
Misses M. & E. J.	6.00		
Henry Seidler	5.00		

Address all contributions to the Balkan Relief Fund, CHRISTIAN HERALD, Bible House, New York.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

What's the Matter With Evangelism?

IT WOULD seem that the fusillade recently begun against some questionable methods of modern evangelism has been heard pretty nearly around the world. Dr. J. Wilbur Chapman, who has heard its echoes in Australia, writes a timely letter which we publish in another part of this issue. As he is admittedly the leading evangelist since Moody's day, his views deserve more than passing attention. Dr. Chapman makes three very strong points in his arraignment of modern evangelism. They can be stated concisely in a few words: commercialism, which unfortunately has become all too common with many evangelists; sensationalism, which is even more frequent than commercialism; and vulgarity, which, fortunately, is chargeable against only a few. He gives some excellent advice to the evangelists that is the fruit of wide experience and long service in the work of soul-winning.

Some of the recent criticisms of evangelists have been not only unjust but ill-founded. As a class, they are sincere and efficient, men of high spirituality and with a special call to itinerant Gospel work. There are many churches which would continue in a state of spiritual stagnation were it not for the deep-plowing and up-stirring work of the evangelists. But it is useless to deny that there are workers whose methods are censurable and who are not in intelligent accord with the spiritual needs of the times. Evangelism of the belligerent sort, that expends itself in vituperation or in attacks on church methods, does little good and frequently much harm. Faithful presentation of the Gospel and firm, earnest, gracious persuasiveness that excludes all sensationalism and rancor, are characteristics of the true evangelist. Such workers strengthen the churches, arouse the communities, and are always welcome. Their converts abide and become workers in their turn. The time has come when the evangelists, if they mean to retain their high position and the confidence of the churches everywhere, must modify their methods and focus all energies on the presentation of the Gospel message. We would be glad to hear from the evangelists themselves, after they have read carefully Dr. Chapman's letter.

The Defense of the Canal

WHILE the country was prepared for the announcement that it might become a part of our duty to assume the responsibility for protecting and, if necessary, defending the Panama Canal, the proposition now made by the canal authorities for a force of 25,000 troops for the purpose is a surprising one. This figure represents almost one-half of what was the total strength, a few years ago, of our entire army. It would seem that a very much smaller force should be adequate for the new need. To make the canal bristle with armaments and to entail upon the nation the cost of maintaining such a force there in times of peace is a proposition which will hardly meet with popular approval. Geographically, the situation of the canal is such that a reasonable military force stationed there could be very speedily reinforced in an emergency. Our near neighbors are friendly, and the long ocean distances render an armed surprise from other lands practically impossible. Besides, we are at peace with all the world, and the proposition to station a large army along the canal would seem to be preposterous. From the present outlook, an "army" is not needed there, and such a proceeding would simply be to invite the hostile attitude of those who now entertain the friendliest relations toward this government.

Rome Again in Politics

IT HAS been repeatedly urged by the Roman Catholic press and from Catholic pulpits that there is no foundation for the assertion that the Roman Church is actively interested in politics. We have seen, in the late election, enough evidence to the contrary to convince any sane person that the Papacy is by no means a quiescent factor in public affairs. Now it is again raising the issue by its urgent demands that there should be a Roman Catholic member in President Wilson's cabinet. It is the same old claim in the same familiar form, viz.: that the appointee should be chosen with a view to giving representation to Catholic interests. Nothing could be more directly antagonistic to the spirit of our American government. According to all precedents, the President-elect's cabinet is chosen wholly irrespective of the religious views of its members, and having regard exclusively to their availability as sound, able, competent citizens, qualified to render efficient service to the country. Nobody is urging the President-elect to draw the line at any religion; why then should he be importuned to appoint any man because of his religion, or in order to give any religious body, Catholic or Protestant or Jewish, undue preference irrespective of the essential requirements? We believe President Wilson is too sagacious, broad-minded and conservative to make even a single appointment solely to win favor with any body of religionists. Let his choice rest where it may, it will doubtless be made on proper grounds and not to appease the clamor of those Catholic journals that are foolishly holding out the bait of religious support in return for religious recognition. Governor Wilson is a Presbyterian, but he will not be a Presbyterian President, making capital for his own church, but an Executive representing the whole people. He will do well to ignore such foolish demands; to yield would be a serious blunder at the outset of his administration.

Miss Gould's Wedding Guests

PROBABLY no woman of our day has ever held a warmer place in the respect and affections of the American people than Miss Helen Gould, whose marriage to Mr. Finley J. Shepard was celebrated on January 22. She has dignified womanhood by her noble philanthropy and by the manner in which she has ordered her busy life. Some years ago, Miss Gould, in a letter to this journal, expressed the conviction that individual wealth was a trusteeship to be wisely used. She has done well with her talent, neither squandering it on self-indulgence, as many do, nor keeping it in idleness. To multitudes she has been a living evangel of love and mercy. Our soldiers, sailors, working-girls, Christian associations, many benevolent institutions and thousands of the children of the poor rise up and call her blessed. And now the good wishes of the whole American people go out to her spontaneously, with their earnest prayers that she may be happy in her new state. Her wedding gift of a supper to a thousand of the poor fellows of the Bowery Mission and the Bread Line was a gracious and beautiful benefaction, and one which will not soon be forgotten. It is a reminder of that feast to which the Master himself directed that the poor and th unable to make recompense should be gathered where they might sit down as welcome guests, v hearts full of love and lips running over with and blessing.

An Instructive Column

OURS has been called the richest nation in world. It is not the possession of vast we but the use we make of it that is of the highest portance. Wealth is a trust, and the larger means the greater our responsibilities. How so of our national wealth is spent may be gathe from these figures, which are compiled from rec statistics:

Foreign Missions	$12,000,000
Chewing Gums	13,000,000
Patent Medicines	80,000,000
Millinery	90,000,000
Tea and Coffee	100,000,000
Confectionery	200,000,000
Religion (Churches, etc.)	250,000,000
Automobiles	500,000,000
Jewelry and Ornaments	800,000,000
Intoxicating Liquors	2,500,000,000

These are mainly outside of ordinary expen tures in home or business, which, of course, cann even be approximated. There are countless forr of pleasure, too—some innocent and others the r verse—which cannot be computed in figures. B the showing as it stands is one that may well gi rise to the question whether, as a nation, we a making the best uses of our opportunities. "If w command our wealth," wrote one of the old philos phers, "we are rich and free; if our wealth con mands us, we are poor indeed."

Love for Christ

KISS the Son," says the Psalmist, "lest he be ar gry, and ye perish from the way." There wa a kiss of hospitality, with which a Jewish hos would welcome his guests. Jesus made complain that Simon the Pharisee had not offered him thi kiss (Luke 7: 45). There was a kiss of friendship and Jesus was shocked when he received the kis from the hypocrite Judas, his traitor (Luke 22 48). There was a kiss of homage and worship The people of Ephraim kissed the calves which they had set up for adoration (Hosea 13: 2); and in the days of Ahab, the Israelites, with the exception of seven thousand, had kissed the idol Baal (I Kings 19: 18). God wants men to kiss the Son, that is, to worship him as the true God; to acknowledge him as their Lord and King; to attach themselves with sincerest affection to him, because he is their best and greatest friend. God wants men to kiss the Son, as the woman in the Gospel kissed his feet, with deep sorrow over their waywardness, and pleading to be restored to his favor. God wants men to kiss the Son, because he is to be at all times a welcome guest to them; his unseen presence is to subdue their vain thoughts and desires in days of prosperity, and raise their drooping spirits in days of adversity. We find the Son in the promises of the Gospel and in every Gospel ordinance, such as baptism and holy communion. He says to us: "I have loved thee with an everlasting love. Thou art mine. Behold, I have graven thee upon the palms of my hands. Greater love hath no man than this, that a man lay down his life for his friends." We kiss the Son when our heart confidently embraces these gracious assurances, and when we raise the loyal shout of faithful allegiance to Jesus: "Thou art mine, O Christ, my Saviour. I am thine. Nothing shall sever me from thee." It is necessary to kiss the Son now, before he comes to judge the world. Those who have treated him with cold indifference here will not share his friendship hereafter. Those who have simulated friendship to him while casting him aside in their hearts, will not receive his greeting of welcome at the entrance to the bridal hall in glory. Remember Judas. Those who disdain his grace to sinners will hear his terrible reproof at the end. Remember Simon. But those who are crushed by the consciousness of their manifold guilt need not shrink from him.

O Lord, I worship thy boundless mercy which insures even to the vilest sinner not only penitent access to thee but also the embrace and kiss which the prodigal received at his return to his father's home. Thy grace has wooed and won my wayward heart. I cling to thee, my heavenly Liege. Keep my heart well-affectioned toward thee, despite all temptations to truancy and treachery. I ask it for the sake of thy blessed name. Amen.

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Poincaré Elected French President

ON THE 17th of January, Nicholas Landry Raymond Poincaré was elected to succeed Armand Fallières as president of France for a term of seven years. The election as held in the palace at Versailles in what is aimed to be the most beautiful hall in Europe. It as decorated exquisitely with vases, tapestries, c., by the Minister of Fine Arts. Amidst the ildest excitement the members of the National ssembly, composed of the Senate and Chamber of eputies, cast their ballots for candidates for the residency Raymond Poincaré received 483 votes; ules Pams, a millionaire cigarette paper manufacrer, who resigned as Minister of Agriculture the ay of the election, got 296 votes, and Marie douard Vaillant received 69 votes. Poincaré is a ecoming figure in the line of uncrowned kings of rance, which includes Thiers, MacMahon, Grévy, arnot, Casimir-Périer, Faure, Loubet, and Falères. The new president has been an able and uccessful premier since January 14, 1912. Poincaré s physically a small man, bout five feet high, with ray eyes sometimes cold, enerally keen and very brilliant. He is modest, unasuming, quick in judgment, eady to face difficulty with n open mind. Behind this imple exterior there is seen nd felt the presence of a naster mind. He is a man of ncorruptible integrity. His olitical enemies do not asail his personal honesty. He s a literary man of rank. His pen is one of the most otential agents in French olitics. He is counted one f the most brilliant orators n Europe. When he took the primacy of the realm a year go he made a great financial sacrifice, giving up a law practice said to be worth $80,000 for $8,000 as a cabinet minister. His salary as president will be $240,000, but his expenses will be very heavy, and he will be debarred from going back to his law practice. Poincaré has been called to the head of the nation in an important period, and one fortunate for the country and for him. There is at this time in France a revival of intelligence, patriotism and religion. The strong, great, new leader has by his ability and loyal service been a factor in arousing and promoting this awakening, and there is a general expectation at home and abroad that his administration will help the nation up to the highest standard of individual and public morality and prosperity. The prophet and the tribes gathered together to select the head of the nation when God had chosen.

The Retiring President of France, M. Fallières (lifting his hat), and the New President, M. Poincaré (seated beside him)

And Samuel said to all the people, See ye him whom the Lord hath ehosen, that there is none like him among all the people? And all the people shouted, and said, God save the king. (I Sam. 10: 24.)

Ten-Ton Meteor Falls

A METEOR weighing about ten tons fell to the earth in the Alleghany Valley near Etna, Pa., the other night. The falling body came hissing hot, lighting up the territory for three miles about, and with an explosive sound striking the earth. It seemed largely of metallic formation, with a little lava connected with it. There was an odor of gas in the neighborhood. Those who saw it fall said it had a comet-like appearance. The curiosity was visited by people from many miles around. Many meteors have been found after they have fallen, but very few have ever been seen in the act of falling, as the one at Etna was. The largest known meteor now is at the Museum of Natural History in New York. It was brought to this country by Commander Robert E. Peary from the Far North. The meteor in the park weighs ninety tons. There has been wide difference of opinion as to the origin of meteors; but scientists now regard them as mere fragments of the innumerable interplanetary bodies which, thrown from their orbits, enter the earth's sphere of attraction and are drawn to its surface, becoming white hot and luminous as they pass through the atmosphere. A meteor is a symbol of one in the secular or religious world who, from a lofty altitude, suddenly becomes dislodged, moves out of his orbit, and falls like lead to the earth. The prophet saw those who by wisdom and spiritual service for others should stay secure in their exalted and luminous positions as fixed stars, even beyond the lifetime of the stars:

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. (Dan. 12: 3.)

A Bible University

MRS. EMMA S. KENNEDY, widow of John S. Kennedy, the banker, gave $100,000 recently to the Bible Teachers' Training School in New York City. The Rev. Dr. Wibert W. White, president of the institution, has plans for its expansion into a Bible university, and says that Mrs. Kennedy's generous gift will greatly promote those plans. The proposed Bible university contemplates schools of theology, religious pedagogy, missions, and Bible history; a Young Men's Christian Association, evangelists, sacred music, Sunday school superintendents, and deaconesses. At present there are 177 students, representing twenty countries. The splendid building in which the school is housed was the gift of Miss Helen Gould. The rich men of America have given with great generosity to the cause of education and philanthropy, but have not been so liberal with purely religious institutions, such as missions, home and foreign, the care of disabled and aged ministers, etc. Mr. Kennedy, who left $35,000,000 to charity, gave most of it for the church and purely religious purposes, and did it, as he indicated in his will, in gratitude to God, who had prospered him. This money of his widow, given to aid in the establishment of a Bible university, is in keeping with the personal loyalty to Christ and his church which her husband manifested in his benefactions. The new Bible university would be a perpetual obedience to Christ's commands:

Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me. (John 5: 39.)

Flies Cause Infantile Paralysis

THE stable fly is charged with carrying infantile paralysis. The special indictment is brought by the Massachusetts Board of Health and by the Harvard University. The Harvard Alumni Bulletin gives the steps that lead the scientific investigators to the door of the stable fly. In the first place they took separated cases of paralysis among children and tried to find what insect would be likely to carry the disease to others. They found the strongest likelihood that it was this fly. The next step taken was to find whether this insect could carry the disease. They discovered that it could. The article says: "Monkeys were first infected with the disease by injection, and then allowed to be bitten by stable flies. After the necessary intervals these flies were allowed to bite other monkeys, and in six cases out of twelve the symptoms of the disease were exhibited. With these facts obtained at the Harvard Medical College, the surgeons of the Public Health and Marine Hospital Service at Washington repeated the experiment and proved that the disease which developed in monkeys bitten by infected stable flies was infantile paralysis by injecting another set of monkeys with a culture from the monkeys bitten by the flies. Thus the proof that the fly carries the virus of the disease is complete." This discovery is of untold interest, as the slaughter of the innocents is so appalling, and as a knowledge of the new danger will enable the physicians and the families to guard against it. The modern dangers of the fly remind us of the damage of these pests in olden time.

He sent divers sorts of flies among them, which devoured them. (Ps. 78: 45.)

Expensive Blunder

ON ACCOUNT of an error in the printing, the Post Office Department at Washington destroyed more than twenty million two-cent stamps of the Panama Exposition series. All the stamps bore the inscription, "Gatun Locks," but the beautiful view set forth represented San Pedro Miguel. The department, not wishing to subject itself to criticism, ordered the entire issue destroyed. The error on the die will be corrected, new plates made, and a fresh supply printed. The new issue will bear the inscription, "Panama Canal." Never in the history of the government has so vast a quantity of unused stamps of a single type been destroyed. Besides the expense of the error, it occasioned great inconvenience. The one-, five-, and ten-cent stamps commemorating the exposition in San Francisco were placed on sale on January 1, but the set is yet incomplete because of the mistake in printing the two-cent ones. What incalculable damage a single blunder sometimes causes in its effect on fortune or fame, on the standing or influence of a person in the secular or spiritual world! Fortunately the ordinary faults and unintentional errors of life can be easily corrected without too great damage. Circumspection and watchfulness are necessary to avoid the faults that would work injury to self and others. Singular freedom from error was found in the one thus described:

But they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. (Dan. 6: 4.)

Bachelors Prey of Swindler

A MARRIED woman of Iowa, professing to be single, handsome, and wealthy, put an offer of marriage in the paper as an advertisement. The unmarried men from Maine to San Francisco by hundreds answered her advertisement, desiring to accept her hand, and she engaged herself to them by the scores. By a clever fraud she got money from many of the suitors, and she has been cited to the Federal Grand Jury for trial for using the mails for swindling. So many in forming matrimonial alliances risk the chance of disappointment by looking for ease in fortune and fame, instead of love and respect as the basis of true marriage.

But they that will be rich fall into temptation and a snare. (I Tim. 6: 9.)

THE CALL OF ABRAM*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

ADAM, Noah, Abram—these three men are the representatives of eras in the history of the world, particularly in the history of mankind. Abram was the tenth generation from Noah (taking the Bible genealogical lists as complete). He was of the line of Shem, the eldest son of Noah. Noah had three sons, Shem, Ham and Japheth, and from them the various races are descended. Abram was in the direct line from Shem. Abram was born in no mean city, but in "Ur, a great maritime emporium on the Persian Gulf, a walled city with a high civilization and a large commerce, situated in a marvelously rich country, said to be the original home of the wheat plant, and famous for its dates and other fruits." Ur was the capital city of the Chaldeans. It was entirely given over to idolatry, there being twelve or fifteen gods of equal dignity and authority, and a cloud of lesser deities.

The pick and the shovel in the hands of excavators have done much to make Abraham real to those who live in this age. In 1853 Mr. Taylor was the British consul at Busrah. He was interested to explore southern Babylonia, and came upon extensive ruins called Mugheir, or pitch, by the Arabs. While searching among these ruins, Mr. Taylor found numerous bricks stamped with inscriptions in the wedge-shaped characters of ancient Babylonia, bearing the name of Urgur, who called himself the king of Ur. Mr. Taylor had discovered Ur of the Chaldees, the birthplace of Abraham. Professor Edgar J. Banks, the noted archeologist, said, when excavating the same ruins: "One may now walk in the same streets in which Abraham used to play, and may climb the steps of the great temple which, when a boy, he mounted to gaze far out upon the horizon beyond which he later led his people. As one digs into the ruins, every bit of pottery, every brick, and the inscriptions help us to understand his age better."

Why should God say to Abram, "Get thee out of thy country and from thy kindred"? Was Abram free from the sin of idolatry? The Bible does not tell us so, but we must infer that he was not an idolater, or God would not have chosen him to become the father of his chosen people. The *Book of Jubilees*, which contains traditions concerning Abram, tells how when he was a boy Abram was filled with loathing for the vices which he saw in the people around him, and that he refused to worship idols. One day he entered a temple and destroyed seventy-two costly idols; for this he was thrown into a fire, and the flames were extinguished by a fountain which sprang up from beneath. Whatever may have been the quality of resistance which Abram showed toward idolatry in his native city, God knew his man when he chose that he should go forth into the land of Canaan.

The great Arabian Desert lay between Ur and Canaan, and so Abram must needs take a longer way around, through the Valley of the Euphrates, and along the northern border of the desert to Haran, and from Haran to Canaan his way was through the beautiful land of Syria. This route added at least three hundred miles to Abram's journey. He made a long halt of five years at Haran. We are not told why he did this, only it is said he was there until the death of his father Terah. Then Abram did not leave Ur alone? No, he was accompanied by his father Terah, who was two hundred years of age, Abram, at that time, being seventy-five years old. His nephew Lot also accompanied him, and Abram's wife Sarai and all their cattle, the substance that they had gathered, and all of the servants born in his house, probably three hundred and more, so that there was a great caravan. Evidently Terah was too feeble to journey beyond Haran, and when his death occurred Abram continued his journey to Canaan. And when he arrived, God gave him his title deed in the words: "Unto thy seed will I give this land." This was received by Abram as he stood beside the altar of stones which he had set up, and upon which he had laid a lamb as a sacrifice to God. The whole land was his, and he had only to choose in which part he would dwell. We are not therefore to suppose that Canaan was a vast uninhabited wilderness, for already some people were there, but they were not

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THE CARAVAN OF ABRAM

From the painting by J. J. Tissot

godly people, and they must be dispossessed of their squatter sovereignty. But the time had not come for this, and Abram journeyed on toward the southeast, when he came to Bethel, and there he halted his caravan, and again built an altar and offered a sacrifice to God, and afterward he still journeyed farther south. It was with him a question of grass for his flocks and herds and those of Lot. But everywhere he went he felt the presence of God.

There came a time when another syllable was added to Abram's name, added by God himself, and he was henceforth called "Abraham," which mea "father of a multitude" (Gen. 15, 5, 6, also Gen. 1 1-8.) How wondrously this has been fulfilled, sin among those who call themselves the children Abraham are 480,000,000 Christians, 180,000,0 Mohammedans, and 8,000,000 Jews, and their nu ber is constantly increasing. Pilgrims belongi to these people of different faiths journey to H bron that they may visit the tomb of Abraham as sacred shrine. The Mohammedans have, howev erected a massive mosque over it, which Christia may not enter.

When the Jews claimed to be the only childr of Abraham, the apostle Paul said to them: "Th are not all Israel, which are of Israel" (Rom. 9: 6 Also he said: "Abraham believed God, and it w counted to him for righteousness. Know therefo that they that are of faith, the same are the so of Abraham" (Gal. 3: 6, 7). Abraham is "the fath of all them that believe." "The promise was not Abraham or to his seed through the law, but throug the righteousness of faith." (Rom. 4: 11, 14).

What an inspiration was in those words as Go spoke them to Abram! "Get thee out of thy countr and from thy kindred." His noble soul was kindle by them. He was lifted out of the filthy miasma o idolatry and a clear horizon of great opportunit opened out before him. He was all the more read to enter upon the larger life because he had no neglected his duty to warn and rebuke the evil doers among whom he had grown up. It probably had never entered into the thought of Abram tha he was to be the pilgrim father of his people befor that day when God called him to "come out." Bu he was prepared to go forward because he had beer true to God. And so Columbus, on his little ship was sent by God to open up a new continent for the development of a Christian civilization. We seem to see him straining his eyes to catch the gleam of that small light moving along the shore, which indicated to him that land had been discovered. And since that day Columbus has been a blessing not only to the New World, but to the millions of people in the Old World who have come to these shores to find life, liberty and happiness, and who, finding these things, have found God.

There is a chance for each and all of us to "come out" and to be a blessing, you in your small corner, and I in mine. The difficulty is, we look far beyond our surroundings, and wish there was a great mission or a larger opportunity for us to show how useful and helpful we might be. We are too apt to look for a call that means a great uprooting of our lives and a transplanting to new fields, such as came to Abram, and disregard the call to the service near at hand. Let us begin with little deeds of kindness and little words of love to those we meet every day, and our horizon will soon enlarge. Let boys determine that they are going to make noble and useful men out of themselves. A boy fifteen years old was taken to view the Supreme Court in session on the occasion of his first visit to Washington. Coming out, his friend said, "Do you think you will ever be such a great man as those you have just seen?" He looked up hopefully and said in a cheery voice: "Well, they were all boys once, weren't they?"

Let girls take a noble woman like Frances E. Willard as their ideal, and God will surely call them to a life work which will give them their chance to serve him best and do best for humanity. Ever since the time of Abraham, nearly four thousand years ago, God has been seeking men and women to fill just such places, and he has found many, and even now there are many young lives that are being shaped to serve God's purpose. Sauls are being trained in the bosom of the Sanhedrin (Jews); Luthers in the cloisters of the Papal Church. God knows where to find them. "And when the times are darkest, there shall be led forth a host of pilgrim spirits, numberless as the sand on the seashore, and as the star dust lying thick through the illimitable expanse of space."—*Dr. F. B. Meyer.*

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for February 16, 1913. The Call of Abram, Gen. 12: 1-9. GOLDEN TEXT: "I will bless thee, and make thy name great; and be thou a blessing." Gen. 12: 2, R. V.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—MR. R. L. ALLEN, of Owensboro, Ky., writes the conductor of the Round Table Department as follows: "I found in my experience that the vital spot in Sunday school work is the teacher, and much depends upon the alertness of the superintendent as to the efficiency of the teaching force. He must make the plans for the school as a unit and see that they are carried out. I came to this conclusion that no school can work as a unit without a teacher's meeting. There the plans are laid and instruction given. Moreover, there should be in that teacher's meeting a number of supply teachers, who may be called upon the following Sunday to take the place of absent teachers. They are thus in touch with all that is going on and can prevent a break in the unity of the school's work. Of course there ought to be a teacher's training class, but they ought not to be called upon to teach until they have taken the course prescribed. This is not theory, but experience I am giving you. I am glad to give my answers to the questions which appeared in THE CHRISTIAN HERALD of January 22.

"1. Yes, when I was superintendent of the Third Baptist Sunday school at Queensboro, Ky., I practiced the device of simply holding up my right hand with forefinger extended, for order, then announced a song, then prayer, etc.

"2. An active enthusiastic leader, who let it be known that he *expects* every one to stay, can usually succeed. Plenty of books is essential, but a quiet, determined insistence that all sing is very essential.

"3. I cannot say it has.

"4. No.

"5. No.

"6. The best way I know is to prepare them for such by careful teaching by a devoted Christian teacher.

"7. Give them something to do—we learn to do by doing. Don't preach at them about what they 'ought' to do.

"8. The Sunday school ought not to be a 'Young People's Department'; it (the Sunday school) ought to be an *all people's* department of co-ordinate importance with the church service; whereas a 'Young People's Department' ought to be organized, officered and manned by young people. If the old folks are made too prominent in the latter, the young folks will drop out.

"9. The most universal and fatal fault is the lack of devoted, trained teachers. No trouble to 'get' the pupils, but the teacher must hold and instruct and inspire them, else the 'getting' is temporary and valueless.

"10. An alert superintendent with a trained body of devoted teachers, organized into a compact working unit, making one complete Sunday school—not as many schools as teachers all happening to meet under the same roof at the same hour."

POLLYANNA

BY ELEANOR H. PORTER

Author of "The Story of Marco," "Into Still Waters," "The Transformation of Margaret," etc.

CHAPTER XXII—*Continued*

AS THE days of waiting passed, one by one, it seemed, indeed, that Aunt Polly was doing everything (but that) that ıe could do to please her niece.

"I wouldn't ha' believed it; you ›uldn't ha' made me believe it!" ancy said to Old Tom one morning. There don't seem ter be a minute in ıe day that Miss Polly ain't jest ıngin' round waitin' ter do somethin' ›r that blessed lamb. An' the other ıy, if I didn't find her sittin' 'fore ıe bed with the nurse actually doin' ›r hair, an' Miss Pollyanna lookin' ı an' bossin' from the bed, her eyes l shinin' an' happy. An' I declare ›r goodness, if Miss Polly hain't wore ›r hair like that every day now—jest ›r please that blessed child!"

Old Tom chuckled.

"Well, it strikes me Miss Polly her-lf ain't lookin' none the worse for earin' them 'ere curls round her ›rehead," he observed dryly. Then bruptly the light died from his eyes. How is she ter-day—the little gal!"

Nancy shook her head. Her face, ›o, had sobered.

"Jest the same, Mr. Tom. There in't no special difference, as I can see -or anybody, I guess. She jest lays ıere an' sleeps an' talks some, an' ›ies ter smile an' be 'glad' 'cause the ın sets or the moon rises, or some ther such thing, till it's enough ter ıake yer heart break with achin'."

"I know; it's the 'game'—bless her weet heart!" nodded Old Tom.

"She told you, then, too, about that ›re game?"

"Oh, yes. She told me long ago." The old man hesitated, then went on, is lips twitching a little. "I was rowlin' one day 'cause I was so bent p and crooked; an' what do you sup-ose the little thing said? She said I ›uld be glad, anyhow, that I didn't ave ter stoop so far ter do my eedin', 'cause I was already bent art way over."

Nancy gave a wistful laugh.

"Well, I ain't surprised, after all. ou might know she'd find somethin'. We've been playin' it—that game—ince almost the first, 'cause there ›an't no one else she could play it ›ith," sighed Nancy, as she went back o her kitchen.

For no one were those days of wait-ng easy. The nurse tried to look heerful, but her eyes were troubled. The doctor was plainly nervous and mpatient. Miss Polly said little; but ven the softening waves of hair bout her face and the becoming laces t her throat could not hide the fact hat she was growing thin and pale.

As to Pollyanna: Pollyanna petted he dog, smoothed the cat's sleek head, dmired the flowers and ate the fruits nd jellies that were sent in to her, nd returned innumerable cheery an-swers to the many messages of love nd inquiry that were brought to her edside. But she, too, grew pale and hin; and the nervous activity of the ittle hands and arms only emphasized he pitiful motionlessness of the once ctive little feet and legs now so woe-fully quiet under the blankets.

As to the game: Pollyanna told Nancy these days how glad she was going to be when she could go to school again; go to see Mrs. Snow; go o call on Mr. Pendleton, and go to ride with Dr. Chilton; nor did she seem to realize that all this "glad-ness" was in the future, not the pres-ent. Nancy, however, did realize it—nd cry about it, when sh- was alone.

CHAPTER XXIII

A Door Ajar

JUST a week from the time Dr. Mead, the specialist, was first expected, h- came. He was a tall, broad-shouldered man with kind, gray eyes and a cheerful smile. Pollyanna liked him at once, and told him so.

"You look quite a lot like my doctor, you see," she added engagingly.

"Your doctor?" Dr. Mead glanced in evident surprise at Dr. Warren, talking with the nurse a few feet away. Dr. Warren was a small, brown-eyed man with a pointed brown beard.

"Oh, that isn't my doctor," smiled Pollyanna, divining his thought. "Dr. Warren is Aunt Polly's doctor. My doctor is Dr. Chilton."

"Oh!" said Dr. Mead, a little oddly, his eyes resting on Miss Polly, who, with a vivid blush, had walked hastily away. Then he turned a grave face toward Dr. Warren, who had just come to the bedside.

* * *

Every one said afterward that it was the cat that did it. Certainly, if Fluffy had not poked an insistent paw and nose against Pollyanna's unlatched door, the door would not have swung noiselessly open on its hinges until it stood perhaps a foot ajar; and if the door had not been open, Pollyanna would not have heard her aunt's words.

In the hall the two doctors, the nurse, and Miss Polly stood talking. In Pollyanna's room Fluffy had just jumped to the bed, when through the open door sounded clearly and sharply Aunt Polly's agonized exclamation.

"Not that! Doctor, not that! You don't mean the child will never walk again?"

It was all confusion then. First, from the bedroom came Pollyanna's terrified "Aunt Polly! Aunt Polly!" Then Miss Polly, seeing the open door and realizing that her words had been heard, gave a low little moan, and—for the first time in her life—fainted dead away.

The nurse, with a choking "She heard!" stumbled toward the open door.

In Pollyanna's room the nurse found a purring cat on the bed vainly trying to attract the attention of a white-faced, wild-eyed little girl.

"Miss Hunt, please, I want Aunt Polly. I want her right away; quick, please!"

The nurse closed the door and came forward hurriedly.

"She—she can't come just this minute, dear. She will—a little later. What is it? Can't I get it?"

Pollyanna shook her head.

"But I want to know what she said just now. Did you hear her? I want her to tell me 'tisn't true—'tisn't true!"

The nurse tried to speak, but no words came. Something in her face sent an added terror to Pollyanna's eyes.

"Miss Hunt, you *did* hear her. It *is* true! Oh, it *isn't* true! You don't mean I can't ever walk again?"

"There, there, dear! don't, don't!" choked the nurse. "Perhaps he didn't know. Perhaps he was mistaken. There's lots of things that could happen, you know."

"But Aunt Polly said he did know! She said he knew more than anybody else about—about broken legs like mine!"

"Yes, yes, I know, dear; but all doctors make mistakes sometimes. Just—just don't think any more about it now—please don't, dear!"

Pollyanna flung out her arms wildly.

"But I can't help thinking about it!" she sobbed. "It's all there is now to think about. Why, Miss Hunt, how am I going to school or to see Mr. Pendleton, or Mrs. Snow, or—or anybody?" She caught her breath and sobbed wildly for a moment. Suddenly she stopped and looked up, a new terror in her eyes. "Why, Miss Hunt, if I can't walk, how am I ever going to be glad for—anything?"

Miss Hunt did not know "the game"; but she did know that her patient must be quieted at once. In spite of her perturbation and of her heartache, her hands had not been idle, and she stood now at the bedside with the quieting powder ready.

"There, there, dear; just take this," she soothed; "and by and by we'll be more rested, and we'll see what can be done then. Things aren't half as bad as they seem, dear, lots of times, you know."

Obediently Pollyanna took the medicine and sipped the water from the glass in Miss Hunt's hand.

"I know; that sounds like things father used to say," faltered Pollyanna, blinking off the tears. "He said there was always something about everything that might be worse; but I reckon he'd never just heard he couldn't ever walk again. I don't see how there can be anything about that that could be worse, do you?"

Miss Hunt did not reply. She could not trust herself to speak just then.

CHAPTER XXIV

Two Visits

IT WAS Nancy who was sent to tell Mr. John Pendleton of Dr. Mead's verdict.

There had been a time when Nancy would have rejoiced greatly at this extraordinary opportunity to see something of the House of Mystery and its master. But to-day her heart was too heavy to rejoice at anything during the few minutes she waited for Mr. John Pendleton to appear.

"I'm Nancy, sir," she said respectfully, in response to the surprised questioning of his eyes when he came into the room. "Miss Harrington sent me to tell you about—Miss Pollyanna."

"Well?"

In spite of the curt terseness of the word, Nancy quite understood the anxiety that lay behind that short "well?"

"It ain't well, Mr. Pendleton," she choked.

"You don't mean—" He paused, and she bowed her head miserably.

"Yes, sir. He says she can't walk again—never."

For a moment there was absolute silence in the room; then the man spoke, in a voice shaken with emotion.

"Poor—little—girl! Poor—little—girl!"

Nancy glanced at him, but dropped her eyes at once. She had not supposed that sour, cross, stern John Pendleton could look like that. In a moment he spoke again, still in the low, unsteady voice.

"It seems cruel—never to dance in the sunshine again! My little prism girl!"

There was another silence; then, abruptly, the man asked:

"She herself doesn't know yet, of course?"

"But she does, sir," sobbed Nancy. "She found out—drat that cat! I begs yer pardon," apologized the girl, hurriedly. "It's only that the cat pushed open the door an' Miss Pollyanna overheard 'em talkin'. She found out—that way."

"Poor — little — girl!" sighed the man again.

"Yes, sir. You'd say so, sir, if you could see her," choked Nancy. "You see, it's all so fresh an' new to her, an' she keeps thinkin' all the time of new things she can't do now. It worries her, too, 'cause she can't seem ter be glad—maybe you don't know about her game, though," broke off Nancy, apologetically.

"The 'glad game'?" asked the man. "Oh, yes; she told me of that."

"Oh, she did? Well, I guess she

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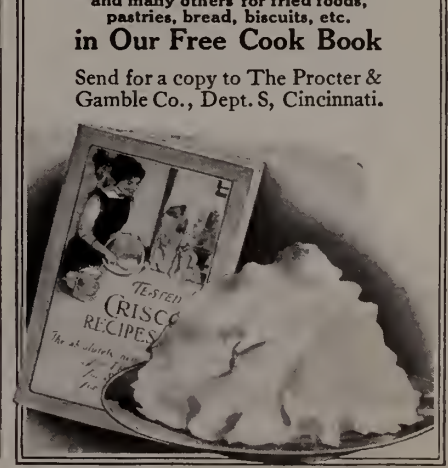

POLLYANNA

Continued from preceding page

has told it generally, ter most folks. But you see, now she—she can't play it herself, an' it worries her. She says she can't think of a thing—not a thing—ter be glad about."

"Well, why should she?" retorted the man, almost savagely.

Nancy shifted her position uneasily.

"That's the way I felt, too—till I happened ter think—it would be easier if she could find somethin', ye know. So I tried to—to remind her."

"To remind her! Of what?" John Pendleton's voice was still angrily impatient.

"Of—of how she told others ter play it—Mrs. Snow and the rest, ye know; and what she said for 'em ter do. But the poor lamb jest cries, an' says it don't seem the same, somehow. She says it's easy ter tell lifelong invalids how ter be glad, but 'tain't the same thing when you're the lifelong invalid yerself, an' have ter try ter do it. She says she's told herself over an' over again how glad she is that other folks ain't like her; but that all the time she's sayin' it, she ain't really thinkin' of anythin' only how she can't ever walk again."

Nancy paused, but the man did not speak. He sat with his hands over his eyes.

"Then I tried ter remind her how she used ter say the game was all the nicer ter play when—when it was hard," resumed Nancy, in a dull voice. "But she says that, too, is different—when it really *is* hard. An' I must be goin' now, sir," she broke off abruptly.

At the door she hesitated, turned and asked timidly:

'I couldn't be tellin' Miss Pollyanna that—that you'd seen Jimmy Bean again, I s'pose, sir, could I?"

"I don't see how you could—as I haven't seen him," observed the man a little shortly. "Why?"

"Nothin', sir, only—well, ye see, that's one of the things that she was feelin' bad about, that she couldn't take him ter see you, now. She said she'd taken him once, but she didn't think he showed off very well that day, and she was afraid you didn't think he would make a very nice child's presence, after all. Maybe you know what she means by that; but I didn't, sir."

"Yes, I know—what she means."

"All right, sir. It was only that she was wantin' ter take him again, she said, so's ter show you he really was a lovely child's presence. And now she can't—drat that autymobile! I begs yer pardon, sir. Good day!" And Nancy fled precipitately.

. . .

It did not take long for the entire town of Beldingsville to learn that the great New York doctor had said Pollyanna Whittier would never walk again; and certainly never before had the town been so stirred. Everybody knew by sight now the piquant little freckled face that had always a smile of greeting; and almost everybody knew of the "game" that Pollyanna was playing. To think that now never again would that smiling face be seen on their streets! It seemed unbelievable, impossible, cruel.

In kitchens and sitting-rooms and over backyard fences women talked of it, and wept openly. On street corners and in store lounging-places the men talked too, and wept—though not so openly. And neither the talking nor the weeping grew less when, fast on the heels of the news itself, came Nancy's pitiful story that Pollyanna, face to face with what was before her, was bemoaning most of all the fact that she could not play the game; that she could not now be glad over—anything.

It was then that the same thought must have, in some way, come to Pollyanna's friends. At all events, almost at once, the mistress of the Harrington homestead, greatly to her surprise, began to receive calls—calls from people she knew, and people she did not know; calls from men, women and children.

Some came in and sat down for a stiff five or ten minutes. Some stood awkwardly on the porch steps, fumbling with hats or handbags, according to their sex. Some brought a book, a bunch of flowers, or a dainty to tempt the palate. Some cried frankly. Some turned their backs and blew their noses furiously. But all inquired very anxiously for the little injured girl, and all sent to her some message. And it was these messages which, after a time, stirred Miss Polly to action.

First came Mr. John Pendleton. He was without his crutches to-day.

"I don't need to tell you how shocked I am," he began abruptly. "But can nothing be done?"

Miss Polly gave a gesture of despair.

"Oh, Dr. Mead prescribed certain treatments and medicines that might help, and Dr. Warren is carrying them out to the letter, of course. But Dr. Mead held out almost no hope."

John Pendleton rose abruptly—though he had but just come. His face was white, and his mouth was set into stern lines. At the door he turned.

"I have a message for Pollyanna," he said. "Will you tell her, please, that I have seen Jimmy Bean, and—and that he's going to be my boy hereafter. Tell her I thought she would be glad to know. I shall adopt him, probably."

For a brief instant Miss Polly lost her usual well-bred self-control.

"You will adopt Jimmy Bean?" she gasped.

The man lifted his chin a little.

"Yes. I think Pollyanna will understand. You will tell her I thought she would be—glad?"

"Why, of—of course," faltered Miss Polly.

"Thank you," bowed John Pendleton, as he turned to go.

In the middle of the floor Miss Polly stood, silent and amazed, still looking after the man who had just left her. Even yet she could scarcely believe what her ears had heard. John Pendleton adopt Jimmy Bean? John Pendleton, wealthy, independent, morose, reputed to be miserly and supremely selfish, to adopt a little boy! and such a little boy!

With a somewhat dazed face Miss Polly went upstairs to Pollyanna's room.

"Pollyanna, I have a message for you from Mr. John Pendleton. He has just been here. He says to tell you he has taken Jimmy Bean for his little boy. He said he thought you'd be glad to know it."

Pollyanna's wistful little face flamed into sudden joy.

"Glad? Glad? Well, I reckon I am glad! Oh, Aunt Polly, I've so wanted to find a place for Jimmy! And that's such a perfectly lovely place! Besides, I am so glad for Mr. Pendleton, too. You see, now he'll have the child's presence.'

"The—what?"

Pollyanna colored painfully. She had forgotten that she had never told her aunt of Mr. Pendleton's desire to adopt her; and certainly she would not wish to tell her now that she had ever thought for a minute of leaving her—this dear Aunt Polly!"

"The child's presence,' stammered Pollyanna, hastily. "Mr. Pendleton told me once, you see, that only a woman's hand and heart, or a child's presence, could make a—a home. And now he's got it—the child's presence."

"Oh, I—see," said Miss Polly very gently; and she did see—more than Pollyanna realized. She saw something of the pressure that was probably brought to bear on Pollyanna herself at the time John Pendleton was asking her to be the "child's presence" which was to transform his great pile

Continued on next page

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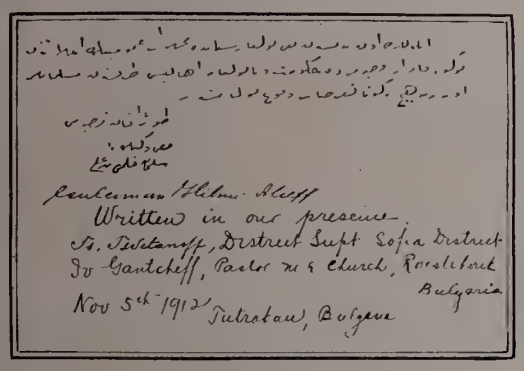
PASTOR IVAN GANTCHEFF, one of THE CHRISTIAN HERALD'S good friends in Bulgaria, has taken the trouble to make a trip t Tutrakan, where it was said a mas- re had been perpetrated by the garians. The quotation of a news- per despatch which contained this nouncement has brought many let- s of protest both from Bulgaria and rces nearer ne. We are d to give stor Gant- ff's author- tive contra- ction. His tter is in rt as fol- s:

Rustchuk, place where ive, is about rty miles om Tutra- n, and if re had been y such ughter, or lage, surely should have known something out it. Wishing, however, to find t whether there was any truth in s despatch, one of our district perintendents and I started for very spot where the massacre said to have occurred. A few urs later we were talking with Turkish religious representative— *hodja*. The official letter which he gave us, and which I enclose, speaks for itself that there is not a particle of truth in the despatch quoted. This official paper states that from the day of the mobilization of the Bulgarian army, September 30, till the day we were there, the Turkish inhabitants of Tutrakan have suffered no harm whatever, neither from the Bulgarians of that town, nor from troops of the government of Bulgaria.


Written in our presence.
St. Tsvetanoff, District Supt Sofia District
Jv Gantcheff, Pastor M E Church, Roustchuk
Bulgaria
Nov 5th 1912 Tutrakan, Bulgaria

The Turkish Hodja's Letter

"Upon our entering in the largest Turkish coffee-house in the town, we found Turks and Bulgarians drinking their coffee and talking together. When we asked several of the prominent Turkish merchants and school-teachers whether there was any truth in the despatch, they laughed at us, and said that they have a great deal more freedom in Tutrakan than they would have had in Constantinople at the presnt time. The despatch sent to the London *Daily Mail* and quoted in your paper is from Roumania—a country which at the present time is in sympathy with the Turks."

POLLYANNA

Continued from preceding page

stone into a home. "I see," she ished, her eyes dim with sudden ars.

Pollyanna, fearful that her aunt ght ask further embarrassing ques- ns, hastened to lead the conversa- n away from the Pendleton house d its master.

"Dr. Chilton says so, too—that it kes a woman's hand and heart, or a ild's presence, to make a home, you ow," she remarked.

Miss Polly turned with a start.

"Dr. Chilton! How do you know—at?"

"He told me so. 'Twas when he id he lived in just rooms, you know not a home."

Miss Polly did not answer. Her es were out the window.

"So I asked him why he didn't get m—a woman's hand and heart, and ve a home."

"Pollyanna!" Miss Polly had turned harply. Her cheeks were a vivid nk.

"Well, I did. He looked so—sorrowful."

"What did he—say?" Miss Polly asked the question as if in spite of some force within her that was urging her not to ask it.

"He didn't say anything for a minute; then he said very low that you couldn't always get 'em for the asking. He wants one, anyhow, I know, and I wish he could have one."

"Why, Pollyanna, how do you know?"

"Because, afterwards, on another day, he said something else. He said that low, too; but I heard him. He said that he'd give all the world if he did have one woman's hand and heart. Why, Aunt Polly, what's the matter?" Aunt Polly had risen hurriedly and gone to the window.

"Nothing, dear. I was changing the position of this prism," said Aunt Polly, whose whole face was now aflame.

To be continued

AMONG THE WORKERS

—IN RESPONSE TO THE appeal which appeared THE CHRISTIAN HERALD some time ago, angelist Eastman of the Y. M. C. A. at San ancisco, Calif., writes that he has received ree dozen New Testaments, for which he artily desires to thank the donors.

—A UNIQUE FEATURE of the work carried on Evangelist Biederwolf is the emphasis aced in each of his campaigns on the social rvice side of the Gospel message. Out of Mr. iederwolf's experience in the Men and Reli- on Forward Movement came the idea of in- oducing into a regular evangelistic campaign me of the phases of religious work so rongly emphasized by this movement. Mr. iederwolf believes if there are any two hases of Christian work that ought to go and in hand they are evangelism and social rvice. In carrying out this idea, Dr. Lan- ng, the noted social service specialist from ew York City, worked with Dr. Biederwolf in he campaign of evangelism which closed in Hamilton, Ohio, December 16.

—DURING AN UNUSUALLY successful evan- elistic campaign in Williamsburg, Iowa, con- ucted by Dr. John H. Elliott and Mr. A. S. eitz, the most outstanding feature was the ay given to the pastors for their own work nd designated by the slogan "the whole hurch at work." Each pastor met his own eople that day in his own church, the entire ime being devoted to planning a practical method of work. The members present were given the names of irregular church attendants, of those interested through the special evangelistic meetings and others whom they hoped to interest. They purpose to extend and follow up this work until the entire membership is engaged in it and the whole community and countryside has been evangelized.

—THE PRISON ASSOCIATION of New York is doing a noble work for the younger and older delinquents of the State and for the families of men in prison. Its work includes care for first offenders who are discharged from court "on probation"; prison visiting, sending sympathetic agents to talk with prisoners, trying to win them to a better life and conferring with them about their problems and hopes; looking after prisoners discharged "on parole"; caring for the families of prisoners, trying to undo the disgrace and discouragement which accompanies the sentencing of husbands and fathers to prison terms; helping the discharged prisoner, who finds it so difficult to make a new start in the world and so easy to drift back to a life of crime; inspection of prisons; advice in construction of new prisons, an oversight of prison legislation, and many other practical phases of work connected with the prison system. The society is broadening its work and could protect and encourage many more unfortunates than at present if adequnte funds were in hand.

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DAILY MEDITATION
FOR EVERY DAY IN THE YEAR
BY REV. J. H. JOWETT, D. D.

SUNDAY, February 9. Isaiah 54: 4-10. Where can we lay the foundations of our lives? "Change and decay in all around I see." We cannot build upon human strength, for this dwindles away like water in a leaking vessel.

We cannot rely upon friends, for calamity may render them impotent, or death may snatch them away from our eyes. But there is one thing that remains changeless amid all the changes of time, and that is the loving-kindness of our God. *"The mountains shall depart, and the hills be removed; but my kindness shall not depart,"* saith the Lord Almighty.

But there are some things we cannot build upon the loving-kindness of the Lord. We cannot build unkindness upon it. That would be like building stubble upon a foundation of purest gold. It would be like seeking to fashion harmonies out of Christ and Belial. It would be a marriage of discords, and all the forces of creation are leagued against it. God's kindness is essentially holy, and only the "things that are pure" can be built upon it. Holy kindnesses can be raised upon that foundation as fittingly as radiant diamonds can be married to rarest gold. We can build upon the Lord everything that is congenial to his own nature, and so building the temple of our life will share the eternity of God. "Because I live ye shall live also."

MONDAY, February 10. Genesis 12: 1-9. *"Get thee out . . . and I will show thee." "So Abram departed, . . . and the Lord appeared."* We must bring these separated passages together if we would appreciate the graciousness of the Lord's call. They are like the two sides of the same shield. They answer each other as voice and echo. When I move in obedience the Lord moves in inspiration. He never lets me go on my own charges. "All things are now ready." Before he makes me to hunger the bread is prepared. Before I thirst the water is at hand. Before he calls me he has opened springs in difficult places and arbors of rest along the road. When Abram set out from his own country the Lord went before him.

And so I need not fear the arduous call. The very measure of its difficulty is also the measure of the riches of the divine provisions. "As thy day so shall thy strength be." At every turning of the winding way the Lord will appear unto us. At every new demand we shall discover new bounty, and everywhere in the unfamiliar road we shall gaze upon the familiar and friendly face of the Lord.

TUESDAY, February 11. Hebrews 11: 6-10. Abram began his journey without any knowledge of his ultimate destination. He obeyed a noble impulse without any discernment of its consequences. He took "one step," and he did not "ask to see the distant scene." And that is faith, to do God's will here and now, quietly leaving the results to him. Faith is not concerned with the entire chain; its devoted attention is fixed upon the immediate link. Faith is not knowledge of a moral process; it is fidelity in a moral act. Faith leaves something to the Lord: it obeys his immediate commandment and leaves to him direction and destiny.

And so faith is accompanied by serenity. "He that believeth shall not make haste," or more literally, "shall not get into a fuss." He shall not get into a panic. He shall not fetch fears either from his yesterdays or his to-morrows. Concerning his yesterdays, faith says, "Thou hast beset me behind." Concerning his to-morrows, faith says, "Thou hast beset me before." Concerning the immediate day, faith says, "Thou hast laid thine hand upon me." That is enough: just to feel the presence of the guiding hand.

WEDNESDAY, February 12. Acts 7: 1-7. *"Unto a land that I will show thee."* But what mysterious windings there often are before that land is reached! But God's windings are never wasteful and purposeless. The apparent deviations are always gracious preparations. We are taken "out of the way" in order that we may the more richly reach our end. George Pilkington yearned to go to the foreign field, and God sent him to a dairy-farm in Ireland. But the Irish dairy-farm proved to be on the way to Uganda; and all the experience and knowledge which Pilkington picked up in this strange business proved invaluable when he reached his appointed field. "He bringeth the blind by a way that they know not."

So I will remember that the "short cut" is not always the finest road. God's round-about ways are filled with heavenly treasure. Every winding is purposed for the discovery of new wealth. What riches we gather on the way to God's goal!

The hill of Zion yields
A thousand sacred sweets
Before we reach the heavenly fields,
Or walk the golden streets.

THURSDAY, February 13. Galatians 3: 6-14. Emerson says somewhere that he has noticed that men whose duties are performed beneath great domes acquire a stately and appropriate manner. The vergers in our great cathedrals have a dignified stride. It is not otherwise with men who consciously live under the power of vast relationships. Princes of royal blood have a certain great "air" about them. The consciousness of noble kinships has an expansive influence upon the soul. The Jews felt its influence when they called to mind "our Father Abraham."

So is it with men and women of glorious kinships in the realm of faith. Their souls expand in the vast and exalted relations. "The children of faith" have vital communion with all the spiritual princes and princesses of countless years. They have blood-relationship with the patriarchs, and psalmists, and prophets, and they dwell "in heavenly places" with Paul, and Augustine, and Luther, and Wesley.

Surely, such exalted kinship should influence our very stride, and set its mark upon our "daily walk and conversation." It ought to make us so big that we can never speak a mean word, or do a petty and peevish thing.

Continued on next page

Light brown suit dyed black — *White Sweater dyed gray white serge skirt dyed bla*

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"I knew you will be interested in my experience with Diamon Dyes.

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"When I told her how unsuccessful I had been she said she knew what the difficulty was and told me to ask for Diamond Dyes fo Wool. I went at once to another drug store and this time I got a package of Black Diamond Dyes for Wool. To be absolutely sure though, I again tried a small sample first. The results reassured me, and I found that the suit could be dyed perfectly, with the proper dyes. My suit looks as new and fresh now as when I bought it, and the color is far more becoming."

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UR YOUNGER READERS

A kindly deed is a little seed, that groweth all unseen;
And lo, when none do look thereon, anew it springeth green.

SSAGES FROM PROMINENT AMERICANS INTERESTED IN OUR YOUNGER READERS

I WOULD like to remind the boy and girl readers of THE CHRISTIAN HERALD that the cornerstone in the educational foundation r are now constructing is *char-r;* and one of the essentals of l character is common sense, ch is the knack of seeing things they are and doing things as ought to be done. Two other ntials are cheerfulness and cour-. The small courtesies sweeten the greater ones ennoble it. To courteous to all with whom you e in contact will help increase the piness of the world and enor-sly contribute to your own self-ect. Remember that neither good nes, wealth, nor inherited position es a man or a woman.

should like to leave with you an-r thought. There are those who ear to believe it is a sign of weak-s to own up to an error once it has committed. This is a dull policy reat injury to those who pursue it. omes partly from vanity, but prin-lly from a lack of moral courage. ou agree with me, boys and girls, make it a fixed principle to fol-the opposite course, and through did fairness and squareness with rself, frankly admit when you are he wrong, and forthwith change r point of view.

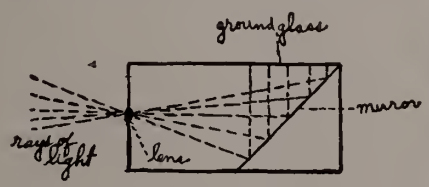
With best wishes for your success ll that you have to do, and trust-that you will find happiness in do-it all well, I deem it an honor to scribe myself

Your sincere friend,

Governor of Porto Rico.

I Made It Myself

YOU can have lots of fun with a home-made drawing camera. Rig a box 6x6 inches by 12 inches long the inside. Then get a piece of ground glass six inches square, a mirror 6x8½ inches, and a convex lens from an old camera, opera glass, microscope or bicycle lantern. Place the box in the lengthwise position and remove exactly half the top. Fit a mirror in a diagonal position in the opening, so that looking downward into the box the opposite end of it is reflected in the mirror. Cut out a circle in the surface opposite the mirror



and fit your lens neatly into it. Now put the ground glass over the opening on the top and glue it in place. The rays of light pass through the lens and are reflected on the ground glass by the mirror. A paper may be placed over the ground glass and the object reflected, which will be reduced in correct proportion, can be easily traced. You don't know how much fun there is in a home-made drawing camera until you try it out for yourself.

ALAN B. BURRITT, (*14*), *New York. Winner of gold-faced gunmetal watch.*

Prize Winners in Question Contest of January 15

MABEL BRANDON (13), Texas, beautiful gold-faced gunmetal watch; Jerome Mattison (14), Vermont, $1; Ernest F. McReady (12), Pennsylvania, $1; Russell Brodrick (12), Nebraska, $1; Otis L. Judson (13), Indiana, $1; Charles Robinault (11), Iowa, $1. Other prize-winners in the contest are: Homer L. Barton, Hilton Butler, Fred Sharer, Gladys L. Williams, Theron E. Horseman, E. M. Follensby and others.

DAILY MEDITATION

Continued from preceding page

RIDAY, February 14. John 1: 35-47. Our Lord delights to glorify the commonplace. He loves to fill the common water-pots with his mysterious wine. He chooses the earthen vessels into which to put his treasure. He calls obscure fishermen to be the ambassadors of his grace. He pro-ims his great Gospel through provincial dialects, and he fills uncultured uths with mighty arguments. He turns common meals into sacraments, and ile he breaks ordinary bread he relates it to the blessing of heaven.

And "this same Jesus" is among us to-day, with the same choices and delights. will make a humdrum duty shine like the wayside bush that burned with e and was not consumed. He will make our daily business the channel of his ce. He will take our disappointments, and, just as we sometimes put bank-es into black-edged envelopes, he will fill them with treasures of unspeakable solation. He will use our poor, broken, stammering speech to convey the nders of his grace to the weary, sinful souls of men.

Yes, the good Lord loves the commonplaces. He will take a mere worm, and vert it into "a threshing instrument with teeth," enabling it to leave its mark the life of its day and generation.

ATURDAY, February 15. Luke 5: 27-32. Matthew was very weary, and the all-seeing Lord read the signs of his spiritual dissatisfaction and unrest. As Jesus "passed by" nothing escaped his watchful eye. He saw a look in Matthew's eye as of some caged creature longing for freedom. tthew's office, the contempt of his fellows, and perhaps his own self-contempt d him in imprisoning disquietude. The Lord knew it all, and one word from n and the iron gate was open, and the prisoner was free! *"Follow me! And left all, rose up, and followed him."* With the Lord's command was conveyed e ability to obey, and Matthew stepped into "the glorious liberty of the chil-en of God."

And this is the Master's way. His calls are always equipments. Every ceived commandment is also the vehicle of requisite grace. God's decrees are o promises, nay, they are immediate endowments. If we reverently open one his callings we shall find it a store-house of needed strength.

And therefore we need not fear the calls of the Lord. They are not the harsh mmandments of a tyrant, they are the loving invitations of a friend. If we ey them we shall taste the grace of them, and "His statutes will become our ngs."

ese Daily Meditations l appear in each issue ough 1913.

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We carefully select our seed a year in advance. The tomatoes are grown by farmers who are taught, under our supervision, how to cultivate and the proper time to pick them.

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A Great Astronomer

A STROKE of apoplexy on New Year's Day, from which he did not recover consciousness, terminated the life of the noted astronomer, Dr. Lewis Swift, on Sunday morning, January 5, at the home of his daughter, Mrs. Mary L. Brink, at Marathon, N. Y. He was born February 29, 1820, in Clarkson, N. Y., reaching the ripe age of ninety-three years.

His ancestry in this country dates back to William Swift, who emigrated to America from England about 1630. His grandfather, Rowland Swift, was a soldier in the American Revolutionary War, and his father was General Lewis Swift. Dr. Swift, the subject of this sketch, descended from sturdy stock. His grandfather, Rowland Swift, reached the age of ninety-six years.

Dr. Swift married in 1850, and soon after decided to make the science of astronomy his life study. His education, except for three years at the Clarkson Academy, was gained at a primitive country school.

In 1872 he became a resident of the city of Rochester. For five years his observation place was the roof of a cider mill, where he discovered six comets, which won for him the appellation of "the comet finder." For three of these comets he was awarded the gold medals of the Imperial Academy of Science of Vienna. In 1881 the Lalande prize medal was bestowed on him by the Institute of France. Afterward he received three bronze medals from the Astronomical Society of the Pacific, and the Mrs. Jackson Gilt Prize from the Royal Astronomical Society of England. In 1879 the degree of Ph.D. was conferred on him by the Rochester University. In 1882 he became the director of the Warner Observatory in Rochester. In 1894, after the financial failure of Mr. Warner, he moved with his family and instruments to California and became director of the Lowe Observatory on Echo Mountain, where he remained until physical infirmities caused him to resign.

It was the writer's privilege to pass a night with Dr. Swift in the Warner Observatory; this was the beginning of our acquaintance. He was one of the devout astronomers, and believed in the divine authority of the Bible. Many readers of THE CHRISTIAN HERALD will recall his series of articles on the astronomy of the Bible, published in this paper in 1904.

Those who knew him personally can easily bear witness to his genial and heroic nature. At the age of twelve he had the misfortune to dislocate a hip by a fall. It was never set, and he was lamed for life. For many years his hearing was seriously impaired, and for a number of years before his death he was entirely deaf and nearly blind, but his keenness of intellect and jovial disposition were retained to the end.

The following paragraph, which closes one of his articles in THE CHRISTIAN HERALD, is a window opening into his inner self. He has passed from his lifework on earth to some realization of these yearnings. "When I ask myself where are we going, there steal over me feelings of sadness as to how little we know about the countless millions of suns like our own, that bear us company in our endless flight. We are just passing through the threshold of heaven's wide-open door; but by and by, when we pass over the threshold of that house not made with hands, we may be able to see light where all is now bathed in darkness unfathomable."

(REV.) C. H. KILMER.

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15 Long Years

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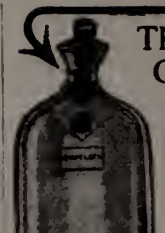
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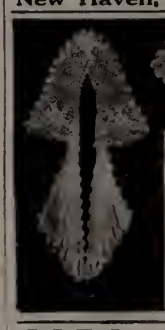
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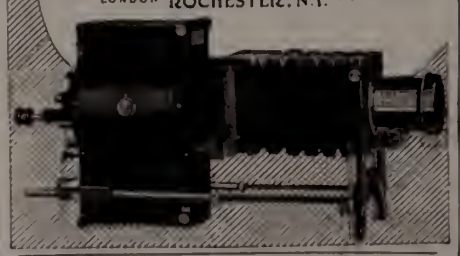

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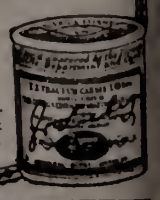

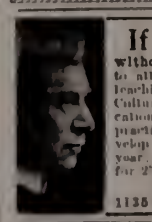
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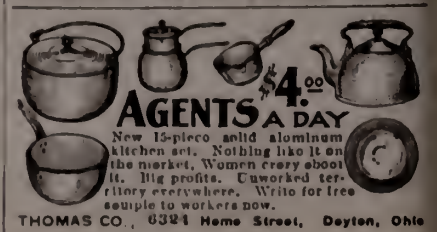
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THE PAPACY IN POLITICS

BY REV. WILLIAM DALLMANN

WHEN Daniel O'Connell was urged to some political move on religious grounds he answered: "We take our religion, not our politics, from Rome." When Bismarck strove to get the vote of the Center for his army bill and urged religious reasons, Windthorst replied: "This is not a religious measure but a political; and though letters from Rome urge us to vote for the bill, we refuse to do so."

The above was said the Paulist Father Burke in a sermon in St. Patrick's Cathedral, New York, on December 20, 1908, in the presence of Archbishop Farley. These instances show that sometimes some Catholics are better citizens than papists, but they also show that the Pope does dictate in purely political matters; Father Burke himself furnishes historical proofs for this accusation. He says:

No matter how much the Church may advocate the union of Church and State where such conditions prevail, no matter how much she has insisted upon such a union in other lands and in other times, she has never advocated a union of Church and State in America. On the contrary, in her principles and in the writings of her Supreme Pontiffs, she has ever told the Catholics of America that they should give their entire allegiance to the constitution of the country, and if necessary lay down their lives in her defense. With conscientious rectitude, therefore, every Catholic must unequivocally subscribe to the constitution.

Father Burke is contradicted by Vicar General Preston. In a sermon preached in New York January 9, 1913, the vicar general said:

Every word Leo speaks from his high chair is the voice of the Holy Ghost, and must be heard. To every Catholic heart comes no thought but obedience. You must not think as you choose; you must think as Catholics. Any man who says, I will take my faith from Rome, but I will not take my politics from Rome, is not a true Catholic. The Church teaches that the Supreme Pontiff must be obeyed, because he is the vicar of the Lord: "Christ speaks through him."

Who is right, Burke or Preston? "*Roma locuta, res finita.*" Let the infallible Pope decide whether the Pope is in American politics or not. We quote from *The Encyclical Letters of Pope Leo XIII*, published by Benziger Brothers, New York, 1903:

Pope Leo XIII., in his encyclical, *Immortale Dei*, of November 1, 1885, says: It is "a sin for the state not to favor religion. . . . the religion which God enjoins . . . the one true religion." (p. 111.)

A sin in the state not to *favor* the Roman Catholic religion! That is a sad beginning.

The "orderly connection" between Church and State "may be compared to the union of soul and body of man." (p. 115.)

As the soul rules the body, so the Pope is to rule the United States. That seems to be plain enough.

"There was once a time when Church and State were happily united. (pp. 119, 120.)

He condemns the State for thinking "is bound to grant equal rights to every creed, so that public order may not be disturbed by any particular form of religious belief."

It is an "unrightful position" that

the Catholic religion is allowed a standing in civil society equal only . . . to societies alien from it. (p. 121.)

He condemns men for beginning to say out "that matters affecting the Church must be separated from those of the State." (p. 122.)

To exclude the Church . . . from the power of making laws . . . is a grave and fatal error. (p. 124.) Gregory XVI, in his encyclical letter *Mirari vos*, of date August 15, 1832, inveighed with weighty words against the Catholicisms . . . that no preference should be shown for any particular form of worship; that it is right for individuals to form their own personal judgments about religion; that each man's conscience is his sole and all-sufficient guide . . . the desire that the Church be separated from the State. (p. 125.)

To the like effect . . . did Pius IX pronounce and publicly many false opinions. . . . It will suffice to indicate a few: Prop. 55. The Church must be separated from the State and the State from the Church. (p. 125, 126.) (This is condemned.)

The Church, indeed, deems it unlawful to admit the various forms of divine worship on the same footing as the true religion (Roman Catholic). (p. 127.)

Catholics should . . . give their attention to national politics. If not, "this would tend also to the injury of the Christian religion, forasmuch as those would come into power who are badly disposed towards the Church, and those who are willing to befriend her would be deprived of all influence." (p. 131.)

In politics, too, all are to "follow the guidance of the Apostolic See as their rule of life and obey the bishops whom the Holy Ghost has placed to rule the Church of God." (p. 132.)

Pope Leo XIII in his encyclical, *Libertas Praestantissimum*, of June 20, 1888, speaks of "the fatal theory of the need of separation between Church and State. The absurdity of such a position is manifest." He condemns liberty of speech and liberty of the press (p. 151).

He condemns "liberty of conscience . . . that every one may, as he chooses, worship God or not" (p. 155).

These evils may be tolerated as long as necessary by the Church.

And although in the extraordinary condition of these times the Church usually acquiesces in certain modern liberties, not because she prefers them in themselves, but because she judges it expedient to permit them, she would in happier times exercise her own liberty; and by persuasion, exhortation, and entreaty, would endeavor, as she is bound, to fulfil the duty assigned to her by God of providing for the eternal salvation of mankind. (p. 158.)

That fatal principle of the separation of Church and State. (p. 159.)

He condemns those who "maintain that it does not belong to her (the Church) to . . . punish" (p. 160).

Does this mean that if the Church has the power it will restore the Inquisition and "punish" non-Catholics?

Pope Leo XIII in his encyclical *Sapientiae Christianae* of January 10, 1890, says: "It is not enough to obey the Pope in dogmas and doctrines."

The Church cannot give countenance or favor to those . . . who make it their aim and purpose to tear asunder the alliance that should, by the very nature of things, connect the interests of religion (Roman Catholic) with those of the State. Where the Church does not forbid taking part in public affairs, it is fit and proper to give support to men of acknowledged worth, and who pledge themselves to deserve well in the Catholic cause. (p. 198.)

We invite the reader to examine again the last sentence.

The political prudence of private individuals would seem to consist wholly in carrying out faithfully the orders issued by lawful authority. (p. 201.)

If this does not mean that Catholics must vote as the Pope directs, what does it mean?

It is the Pope's

charge not only to rule the Church, but generally . . . to regulate the actions of Christian citizens. . . . Whence it is clear that in addition to the complete accordance of thought and deed, the faithful should imitate the practical political wisdom of the ecclesiastical authority. (p. 202.)

Here surely is an illustration of "practical" political wisdom!

Pope Leo XIII in his encyclical letter, *Longinque Oceani*, of January 6, 1895, admits that in the United States the Roman Catholic Church enjoys full liberty, but he would like that

in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority. (p. 324.)

This is to be brought about "by yielding a hearty submission and obedience to the Church." (p. 330.)

In other words, the Catholic citizen is to vote as directed by the Pope.

In his encyclical letter, *Testem Benevolentiae*, of January 22, 1899, to Cardinal Gibbons, Leo XIII is not willing that the Roman Catholic Church, "relaxing her ancient vigor, show some indulgence to modern popular theories and methods" (p. 442).

Rome cannot change, because whatever she teaches, even "by the ordinary universal *magisterium* of the Pope, is "to be believed as having been divinely revealed," according to the Vatican decrees. (p. 443.)

"Roma semper eadem"—Rome is ever the same. What the Papacy has been in the past it is now, and it will be in the future. As the soul rules the body, so the Pope would rule the United States. The Papacy is in politics.

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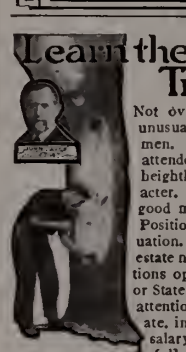

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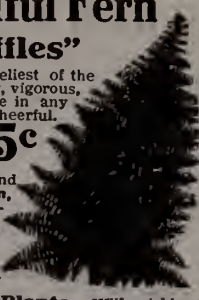

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World-Wide Christianity

ON JANUARY 4 seven men left New York on a tour around the world in the interest of the Men and Religion Forward Movement. They were Mr. Fred B. Smith, the evangelist, who directed the recent American campaign; Mr. Raymond Robins, business man and social service expert; Mr. J. H. Lathrop, secretary, and Messrs. Paul J. Gilbert, P. H. Metcalf, C. M. Keeler and Edward W. Peck, members of the International Y. M. C. A. Quartet. Mr. H. N. Holmes, of New Zealand, is acting as advance agent, and is already in the Orient arranging the details for the meetings and conferences to be visited by these American workers.

The object of the pilgrimage is to inspire and train the men of other lands to conduct campaigns like that which so stirred the men of America a few months ago.

Announcement should also be made of the appearance of the seven bound volumes containing the reports of the various commissions of the American Men and Religion Forward Movement and some of the addresses made at the Conservation Congress held at New York last April. The volumes form a library of immense value not only to professional Christian workers, but to church members, Sunday school workers, and all who are interested in the progress of Christ's kingdom. The set includes: Congress Addresses, Social Service, Bible Study and Evangelism, Christian Unity and Missions, Boy's Work, the Rural Church, the Church and the Press. The first volume contains addresses by William J. Bryan, Editor Macdonald, Booker T. Washington, Richmond P. Hobson, John H. Jowett and others; the volume on Social Service, in addition to the strong report of the commission on this subject, brings messages from Professor Rauschenbusch, Washington Gladden, Jane Addams, Professor Steiner, and John Mitchell; the volume on Bible Study and Evangelism is full of magnificent material; the report of the commission on missions, including such men as Robert E. Speer and John R. Mott, is a frank statement of the missionary situation and full of practical suggestions for meeting it; the volume about Boys' Work is fresh, vigorous, scientific, practical and spiritual.

In addition to these items of far-reaching religious activity and the great preparations for the Livingstone centennial, which occurs on March 19, two important recent events relate to the world-wide movement of Christ's army. The Foreign Missions Conference of North America, representing about forty denominational boards and a number of interdenominational agencies, met at Garden City, N. Y., January 15-17. Addresses were made by Robert E. Speer, S. Earl Taylor and other missionary experts. Preceding this gathering there was a special conference of missionary leaders in New York on January 14 to consider the Mohammedan situation. Just now the Moslems are making especially aggressive campaigns, particularly in Africa, but, on the other hand, there is a new spirit of tolerance and receptivity for the Christian message.

* *Men and Religion Messages.* Seven volumes. New York. The Association Press. $4.

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¶$100 in gold offered by the Northern Pacific Railway for the best ten boxes of apples was won by F. F. Gray, North Yakima, Yakima Valley, Washington. His exhibit of Spitzenbergs scored 962 1/2 points out of a possible 1000.

¶Trophy cup offered by the Exposition Management for second best ten boxes of apples was won by J. D. Laughlin, Zillah, Yakima Valley, Washington. His Winesaps scoring 951 out of a possible 1000.

¶$50 in gold for the best bushel of flax offered by the Midland Linseed Products Company, Minneapolis was won by E. C. Leonard, Glendive, Montana. Grown on non-irrigated, dry-farmed land.

¶Trophy cup offered by the Northern Pacific Railway for best collection of forage crops was won by Crook County, Oregon, exhibit made by Prineville, Oregon, Commercial Club.

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AUNT HANNAH ON THE RELIEF FUND

BY MARY B. WINGATE

I'VE ben readin' about the dreadful war, and how THE CHRISTIAN HERALD has started a relief fund for the widows and orphans. I do hate to hear of a war an' it does seem's if arbitration ought to have stopped it before it begun; but I can't blame them poor people one mite. Turkey's ben pizen ugly to them Christians long enough. Nothin' has been too bad for them to do, and perhaps the only way to have a lastin' peace with the Turks was to fight till they've got enough of it. I do hope there wont be no disposition to retaliate, an' that the prisoners of war'll be took good care of an' fed, even when food's scarce, an' famine prices at that.

Ever since I was a little girl an' studied 'bout Turkey and Mahomet in my geography I've heard it said, "As cruel as a Turk." Some of the sufferin' they've caused others has come back to them "full measure, pressed and running over"—not that all of them are to blame, but the innocent allers has to suffer with the guilty, at least in this world. I'm tryin' to pray for the Turks too, but my! it's hard work tryin' to love them; but still they're human bein's, and of course they've got souls, so it's our duty to pray for them.

Now, I know folks round here—specially the "charity begins ter home" kind—will say it's all nonsense sendin' money out to them Balkan States when the people are all strangers and furriners to us; but don't the Bible teach us to be kind to that very class, specially to disciples? an' that's what they be, as fur as they know how, an' they've died for their faith, thousands of them.

Even with the cost of "high livin'" at home, we don't let people starve here, not when we know it. I dried all the apples I could last fall to give to the poor, an' I got a lot of second-hand clo'es to make over and I've got some things on hand all ready to give away; an' when I make soup, I carry a bowl full to some poor neighbors, an' they do say as ought to know, that my soup's real good and nourishin'. How I just wish I could make a biler full every week for them and send money to them too! I laid awake nights wonderin' how I could get any, for it took all I could get out of my cow and hens to buy wood and pervisions for winter; besides I must do somethin' more on church expenses. Well, I told the Lord all about it, and just before Christmas I had a letter from my nephew, George Henry, up in New York, and he sez, sez he, "Aunt Hannah, you used to do for me; now my time has come to do for you an' I'm sendin' you fifty dollars to help out." My! Wan't I some tickled? George Henry never spiles a gift by telling me what to do with it; he knows 'tain't no use neither. Besides, he likes to give himself; you see I bro't him up to do for others. Now I'll have jest five dollars for the Relief Fund. I know the Lord sent that money in answer to prayer, an' I mean to use it all for him.

I had a real good Christmas an' I had some of the Lord's poor to help me eat it too, an' I never felt more Christmasy in all my life. I'm readin' about the sufferin' an' the relief to my young folks who come here for their candy pulls and oyster stews.

You see, I have a bright open fire, and I make it jolly for them an' feel that it's the Lord's own work. One boy said to me t'other day, "I'd a lot ruther come here an' play games than go down street evenin's, an' oh, Aunt Hannah, I know a lot of boys that'll go to the bad if they keep on as they are. Can't I invite them up here? I'll keep them civil." I told him yes and welcome. I'm going to try and interest them all in that Relief Fund. 'Tain't much use to talk to older folks after their hearts git cold an' selfish; but I allers succeed with my young folks, so you may expect another five dollars by and by for that Relief Fund.

Pittsfield, Me.

HIGH PRAISE FOR THE ALMANAC

I received *The Christian Herald Almanac* to-day. It certainly is a *vade mecum*. It is invaluable because of the information contained in its pages. It will become a recognized authority on points of controversy. Its facts are indisputable. They could not be obtained elsewhere for many times the subscription price of THE CHRISTIAN HERALD. Thank you for sending it. MRS. G. H. WHEELER.
Brooklyn, N. Y.

TO OUR READERS

WE HAVE received a letter from one of our subscribers asking whether it is really necessary for us to publish advertisements in THE CHRISTIAN HERALD. For answer we might ask, Does the subscriber ever stop to think of the enormous amount of labor and expense involved in supplying THE CHRISTIAN HERALD for a year's subscription? For instance, 52 times a year we send you a well-printed and well-edited paper containing the week's news of the world from the Christian standpoint; 52 times a year we must pay for the printing; 52 times a year we must pay the salaries of the office force that looks after the details of the various departments. The paper for an average issue costs $4,000; the ink used in one week costs more than $400. Then there is rent, wrapping, postage, editorial work, light, power, and composition to be paid for. Presses are expensive and wear out. A few weeks ago a new press costing $22,000 was installed. All this is required to make THE CHRISTIAN HERALD, for which the subscriber pays three cents per copy.

Now, this is far from being sufficient to pay for the labor and expense of producing and mailing such a paper as THE CHRISTIAN HERALD. The difference between what we receive for subscriptions and what it costs us to produce the paper must be made up from the income from advertisements. And as long as these advertisements are of the highest quality, there can be no objection to them.

Advertising has changed greatly since the first issue of THE CHRISTIAN HERALD was printed. Through the persistent efforts of men in the advertising profession, the greater part of present-day advertising has become news. No responsible editor of a newspaper deliberately plans to print inaccurate news, and no sensible merchant attempts to deceive the people whom he wants to interest in his business. Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within two months of the date of the appearance of the advertisement. This guarantee does not apply to investment advertisements.

Advertising has become not only an unobjectionable but a necessary adjunct even to religious papers, which, with its help, are able to produce bigger, brighter and better editions than they could possibly produce without it. And the reader who sends an order to an advertiser mentioning that he had seen the ad in THE CHRISTIAN HERALD not only benefits himself, but helps the publication as well.

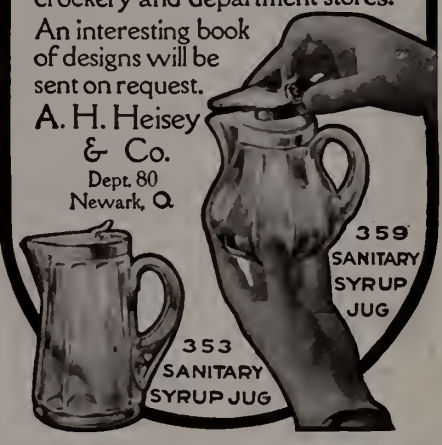
The Heisey patented sanitary Syrup Jug is Easy to fill—Easy to clean—always inviting and refreshingly appetizing in appearance. The patented cover snaps off or on instantly.

Heisey's (H) Glassware

allows you the choice of many ornamental as well as useful pieces. It is for sale by the best crockery and department stores.

An interesting book of designs will be sent on request.

A. H. Heisey & Co.
Dept. 80
Newark, O.



Every Woman Can Afford This Fine Stationery

This liberal assortment of latest society correspondence cards and writing paper for $1.00 by Parcel Post, prepaid.

24 sheets and 24 envelopes—letter size, of exclusive linen fabric finish.

24 sheets and 24 envelopes—note size, of same exclusive quality and finish.

24 correspondence cards and envelopes, linen finish, with your initial die-stamped in gold on each card (newest style, very swell).

24 gold edge correspondence cards and 24 envelopes, linen finish. Packed in three attractive boxes, 96 sheets and cards in all, with envelopes to match, postpaid for $1.00.

Remit in most convenient way. Your money will be refunded unless you are perfectly satisfied.

"The use of fine stationery reflects good taste"

Crowell Stationery Co., Dept. B-1
Springfield, Mass.

COMFORT and EASE FOR TENDER FEET

For every woman who will wear
WHITCOMB'S "FLEXSOLE" SHOES.
The most comfortable shoe for **women** ever made. Soft, flexible, perfect-fitting and **handsome.** Very durable. **No tacks. No Lining** to wrinkle and hold moisture. **No seams.** An Iowa woman writes: *"First leather shoe I have been able to wear in twenty years."*
A Pennsylvania woman writes: *"Enclosed find order for a friend. My feet are cured entirely."*

Perfect fit guaranteed or money refunded

Can be bent double

PRICES:
LACE, $3.00
BUTTON, $3.25
OXFORDS, $2.50
} Prepaid.
Send outline of foot and give size usually worn.
We refer to any bank anywhere.
Eastern Shoe Co., 55 Broadway, Beverly, Mass.
Agents Wanted Everywhere. Special Inducement

Compo-Board

Makes the Most Practical Walls

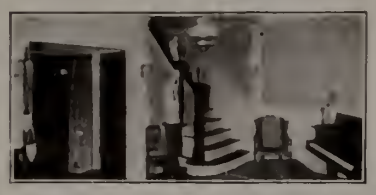
COMPO-BOARD walls and ceilings are ideal from every standpoint.

Strength. They have actually held buildings together in California earthquakes.

Durability. In houses lined with Compo-Board twelve to thirteen years ago, they are still in good condition.

Fire Resisting. They will hold a fire in check long after a plaster wall would crumble.

Cold and Heat Resisting. They are absolutely air-tight; Compo-Board walls as far North as Alaska are known to keep homes comfortable.



Damp Proof. Thousands of homes are always dry and sanitary. Moisture cannot penetrate Compo-Board.

Beauty. Their smooth surface is easily and artistically decorated by any method; you don't have to panel Compo-Board walls, unless you desire.

Economy. Cheaper than lath and plaster, "Wall Boards," or substitutes in the long run.

Free Sample and Booklets Tell the Whole Story—tell the unique construction of Compo-Board that gives it all these advantages, give letters from hundreds of users in evidence of these claims, tell of the many other uses of Compo-Board besides a wall lining. Write for this interesting matter. It's worth while.

Compo-Board is sold in strips four feet wide and one to eighteen feet long by dealers in most every town.

Furniture, incubator, novelty and other manufacturers have found Compo-Board the ideal material for many purposes.

Northwestern Compo-Board Company

4305 Lyndale Avenue No., Minneapolis, Minn.

The border of this advertisement is a slightly reduced cross section illustration of Compo-Board.

GOLD DUST
makes dazzling bright dishes

If you could see your dishes and household utensils through a microscope you would realize that mere soap and water are insufficient to do more than wash off the surface.

Gold Dust not only cuts dirt and grease with scarcely any rubbing, but is an antiseptic that goes deep after every hidden impurity and germ.

Gold Dust sterilizes your kitchen things, and makes them wholesome and sanitary.

Gold Dust is the greatest labor-saver known.

Gold Dust is sold in 5c size and large packages. The large package means greater economy

"Let the GOLD DUST TWINS do your work"

The Temperance War*

C. E. and B. Y. P. U. Topic

THE most important single issue in the temperance war just now is the vote on the Kenyon-Sheppard bill in Congress. This vote was to have been taken on January 20, but by some adroit manipulation the opponents of the bill succeeded in having it set aside until February 10. The young people's societies will be able to get the news of the vote in time for this meeting. As THE CHRISTIAN HERALD of this issue goes to press the prospects for its passing are very good. The bill prohibits the carrying of liquor from wet States into dry for purposes of sale. The question of restoring the canteen to the United States army is pending in Congress, and temperance people should be industrious in sending letters and petitions against the proposition which would undo one of the finest temperance victories of recent years.

If the leaders of the meeting would obtain from the office of *The American Issue*, the official organ of the Anti-Saloon League, published at Westerville, Ohio, copies of two small maps of the United States published by that organization, they would have a demonstration more forcible than any words of the sweeping victories of temperance during the last twenty years.

The map of 1893 shows 29 States entirely or almost entirely wet, 13 partly dry and 6 dry. It is a decidedly black looking diagram. The latest map shows the situation almost completely reversed. It looks almost entirely white in comparison with the first. Only six States are positively black, and most of these have some white spots. The center and lower sections of the picture are delightfully free from black spots. In the center North Dakota, Kansas, and Oklahoma are entirely dry; South Dakota, Wyoming, New Mexico, Iowa and Arkansas are nearly dry; Colorado, Utah, Texas and Louisiana show broad fields of white. Eastward, Maine, Tennessee, North Carolina and Mississippi are all white. Georgia has allowed some black spots to creep back. Many of the other States make a fine showing of dry territory.

The greatest victory of recent months is that in West Virginia, where, in the November elections, the State went dry by the splendid majority of 91,806 in a vote of about 237,000. Reports from other quarters are also encouraging. Two-thirds of the townships of Ontario have gone dry. This is the more remarkable when it is remembered that the Canadian law requires a two-thirds vote in any township or parish to oust the saloon. Temperance leaders in that province are confident that with this magnificent record it will not be long before the public bar will be abolished entirely from Ontario. There are no saloons in Prince Edward Island. In New Brunswick and Newfoundland there are almost no saloons except in one or two of the larger cities. New Zealand has registered a majority of 54.3 per cent. against the saloon. The law requires a 60 per cent. majority, and it is expected that in two years New Zealand will be added to the dry territories of the world. Iceland has no saloons. Finland abolished the liquor traffic, but Russia vetoed the action and forced the continuance of the saloon.

While the United States has reason to feel encouraged that the liquor business has been ruled out of so much of its territory, there is room for unspeakable humiliation in the fact that last year two and one-half billions of dollars were spent for intoxicating drinks. When all the misery and sin are added to the mere waste of this shameful expenditure, the vastness of the task remaining to be done may be

* CHRISTIAN ENDEAVOR AND B. Y. P. U. Topic for Sunday, February 16, 1913. "Bulletins from the Temperance War." Rev. 13: 1-8; 19: 11, 12, 19, 20.

Continued on next page

NOT FICTION, BUT THE TRUTH

Strange Adventures of Captain Quinton

As Thrilling As Robinson Crusoe

Captain Robert Quinton

As Compelli As David Livingsto

The Strange Adventures of Captain Quinton is one of the most remarkable book of its kind yet published. It reveals a new world of adventure that is amazing to con template. More than all, it is true. It is not a mere figment of the imagination. Th things described really happened. Yet Stanley, Livingstone, and Peary, all together had not so many escapes from death as had this unassuming sailor-man, whose simpl and convincing story is as the essence of truth.

Open the book at any place, and you will find him encountering one or more o innumerable perils—canoeing on a boiling lake; escaping under a shower of poisone arrows; battling with cannibals; racing through the tropical night in a launch, pursue by crocodiles; imprisoned in a ship's cabin by a horde of monster devilfish; spending the night in a tree with a leopard; battling hand to hand with head-hunters; being pursued by angry monkeys; running a gantlet of war canoes.

WILL INTEREST WOMEN AND MEN ALIKE

These are sanguinary experiences which must be read with bated breath, yet they are not more thrilling in their way than are the exquisite descriptions of treasure-chambers in caves lurid and beautiful as a dream of the Arabian Nights; of a wave dance in which tribes of cannibals with an uncanny sense of beauty and rhythm represent with their bodies the ocean dashing high on imaginary coral reefs; of a silvery night spent in tropical tree-tops in order to witness the stately dawn-dance of birds of paradise. The very multiplicity of incident is overpowering, but it must be remembered that the experiences of over thirty years are crowded into this book.

Assuredly Captain Quinton's truth is stranger than any fiction possibly could be, and the spirit of the South Seas is in it.

It is a big book, too, 496 pages and 175,000 words, enclosed in illustrated binding, and with a frontispiece portrait of the author, this man whose life has hung in the balance so many times, and who yet has lived to tell the tale.

We will send you, postpaid, *The Strange Adventures of Captain Quinton* (handsomely bound in cloth), The Christian Herald Almanac for 1913, and The Christian Herald for One full Year—all three for only $2

Or, we will send to old subscribers, Free, as a premium, *The Strange Adventures of Captain Quinton* for sending us one *new* yearly subscription to The Christian Herald with $1.50.

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LOWEST PRICES—QUICK SERVICE

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23	McClure's Magazine ($1.50) + Ladies' World (50c)	$2.30 Saving $1.20
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23	Christian Herald ($1.50)	
17	American Boy ($1.00)	$2.00 Saving 50c
23	Christian Herald ($1.50)	
17	Pictorial Review ($1.00)	$2.00 Saving 50c
23	Christian Herald ($1.50)	

Class		
25	Woman's Home Comp. ($1.50)	$2.40 Saving 60c
23	Christian Herald ($1.50)	
35	Review of Reviews ($3.00)	$3.00 Saving $1.50
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23	Christian Herald ($1.50)	

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Set down the class numbers of the magazines you want. Add to the class numbers and multiply by 5. The result is the right clubbing price. The class numbers are given preceding each magazine.

We can supply you with any magazine in combination at lowest possible prices.

Address: THE CHRISTIAN HERALD, Bible House, New York

You Are as Old as You Look

"Why is not the skin of your face as fair and m as that of your body? If you look older than u are, it is because you are not doing what u should to help nature. My exercises in

Physical Culture for the Face

for the face what my exercises for the body ve done for the health and figures of 60,000 omen. Results are *quick* and *marvelous*. In or ten minutes a day you can do more with ese exercises at home than massage will ac- mplish in an hour a day in a beauty parlor."
— Susanna Cocroft.

Miss Cocroft, after years of experience, has prepared the structions for this course, including also the care of the air, Eyes, Hands and Feet.

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uble Chins	Crow's Feet	Dandruff
red Eyes	Pimples	Thin, Oily Hair
Ponches Under Eyes	Sagging Facial Muscles	
Tender, Inflamed Feet		

d many other blemishes are relieved and overcome The pression is invigorated, the skin cleared, the hair made ssy, more abundant, the eyes stronger and brighter, the t comfortable, hands smooth. Our pupils look **10 years** nger after our course. Write for **FREE** booklet today.

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24 S. Michigan Ave., Dept. 9. CHICAGO

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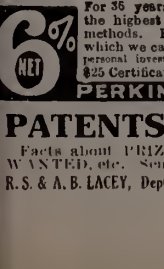

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Hoosier Ranges and Heaters
Why not buy the Best when you buy them at such low unheard-of Factory prices. Our new improvements absolutely surpass any thing ever produced. Save enough on a single stove to buy your winter's fuel. Thirty days free trial in your own home before you buy. **Send postal today for large free catalog and prices.**
Address Hoosier Stove Co., 164 State St., Marion, Ind.

50 FRUIT TREES
Worth $1.50 for 95 cents

Seckel Pear	1 Bing Cherry	1 McIntosh Apple
Bartlett Pear	1 Montmorency	1 Delicious Apple
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All trees first class, 2 yr., 4 to 5 ft. high, for 95 cents. Write for free illustrated catalogue and send list of your wants for special prices, *freight paid*.
F. W. Wells' Wholesale Nurseries, Box 29, Dansville, N. Y.

The "BEST" LIGHT
Makes and burns its own gas. No grease, odor nor dirt. Brighter than acetylene Over 200 styles. Every lamp warranted. Write for catalog.
Agents Wanted.
THE BEST LIGHT CO.
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and Almanac for 1913 has 224 pages with many colored plates of fowls true to life. It tells all about chickens, their prices, their care, diseases and remedies. All about Incubators, their prices and their operation. All about poultry houses and how to build them. It's an encyclopedia of chickendom. You need it. **Only 15c.**
C. C. SHOEMAKER, Box 905 Freeport, Ill.

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Many designs. Cheap as wood. 32 page Catalogue free. **Special Prices** to Churches and Cemeteries
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Greider's Fine Catalogue
and calendar of pure-bred poultry for 1913, large, many pages of poultry facts, different breeds in natural colors. 70 varieties illustrated and described. Incubators and brooders, low price of stock and eggs for hatching. A perfect guide to all poultry raisers. Send 10c for this noted book.
B. H. GREIDER, Box 96 Rheems, Pa.

Latest Book "Profitable Poultry," 128 pages practical facts, 180 beautiful pictures. Latest improved methods to raise poultry. All about world's famous Runner Ducks, 52 other varieties pure-bred poultry. This Book, lowest prices, fowls, eggs, incubators, etc., only 5 cents.
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55 BREEDS Pure-Bred Chickens, Ducks, Geese, Turkeys, also Incubators, Supplies, and Collie Dogs. Send 4c for large Poultry book Incubator Catalog and Price List.
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The Temperance War

Continued from preceding page

in some faint degree estimated.

In studying the Scripture lesson make the picture of the triumphant Christ (Rev. 19: 11-20) particularly vivid. Here is Christ, the warrior! It is he who leads in this magnificent crusade. Sing martial hymns for the meeting: "The Son of God Goes Forth to War"; "The Crusaders' Hymn"; and others of like spirit.

Faith and Works*

Epworth League Topic

I WILL show thee my faith by my works." That is the answer of James to those who question his philosophy. We are saved by faith, but a faith that is real will work. A passage which might well have been added to the fine list of references assigned for our study is Gal. 5: 6: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."

Again attention should be called to the fact that many religious problems are easily settled by going back to first principles and remembering what religion is. Religion is a life; religion is love; religion is fruit-bearing. Now none of these things can be produced in the human soul by anything that it can do. Religion must *come down;* it is something that God, by a miracle, puts into the soul. We cannot earn it; we cannot buy it; we cannot get it in exchange for work. It is God's gift, purchased by the blood of Christ, and received by faith.

But when the faith has gone up and the religion has come down, then real action begins. The "faith worketh." There are others to be told about this gracious and uttermost salvation; there are the crying needs of the men and women and little children who live in want and misery and sin; there is the patient Christ who redeemed us calling us to go out and finish the work he had to leave undone—nations unenlightened, wrongs unrighted, hearts and homes full of darkness and despair. "If ye love me," he said, "keep my commandments." How can we help keeping them when he loves us so mightily, when he has saved us so gloriously, when he loves so tenderly those who need the help that we can bring them in his name?

* EPWORTH LEAGUE TOPIC for Sunday, February 16, 1913. "Genuine Faith Shows Itself by Acts." Matt. 7:24; James 1: 22-24; 4: 17. I Sam. 15:22; James 2:18.

Work of the "Gospel Yacht"

—CAPTAIN BENN, of the Gospel yacht *Messenger*, reports 1912 a most successful year. Altogether one thousand barrels, or about one hundred tons, of good literature were distributed among sailors on incoming vessels in the port of New York. Many Gospel services have been held on the various vessels, often on board the foreign vessels by means of interpreters. At Christmas 20,000 presents were given out to sailors. At Thanksgiving time a number of dinners were provided for the poor families forming part of the curious colony of canal-boat people spending the winter on their boats which lie at anchor in the bay. A dinner was offered to the captain of a Nova Scotian sailing vessel; he wished to pay for it, but was assured that money could not secure the dinner; it was provided by people who loved the souls of the sailors. He was so impressed by the gift and the spirit of it that he consented to kneel in prayer with Captain Benn, and then and there gave his heart to God. All who are interested in the work of the *Messenger* and her captain may address the Mission Yacht Association (Incorporated), in care the Maritime Exchange, 80 Broad Street, New York. Literature for distribution should be sent to Captain Benn at the Baltic Terminal, Brooklyn, N. Y.

WE INVITE
Every Thin Man and Woman

This is an invitation that no thin man or woman can afford to ignore. We invite you to try a new treatment called "Sargol" that helps digest the food you eat—putting good solid flesh on people that are thin and under weight.

How can "Sargol" do this? We will tell you. This new treatment is a scientific, assimilative agent for increasing cell growth, the very substance of which our bodies are made—putting the red corpuscles in the blood, which every thin person so sadly needs, strengthening the nerves and putting the digestive tract in such shape that every ounce of food gives out its full amount of nourishment to the blood instead of passing through the system undigested and unassimilated.

Women who never appear stylish in anything they wore because of their thinness, men under weight or lacking in nerve force or energy, tell how they have been made to enjoy the pleasures of life—been fitted to fight life's battles, as never for year's through the use of "Sargol."

If you want a beautiful and well rounded figure of which you can justly be proud—a body full of throbbing life and energy, write the Sargol Co., 9-B Herald Building, Binghamton, N. Y., to-day, for 50c box "Sargol," absolutely free, and use with every meal.

But you say that you want proof! Well, here you are. Here is the statement of those who have tried, been convinced, and will swear to the virtues of this preparation:

REV. GEORGE W. DAVIS says:

"I have made a faithful trial of the Sargol treatment and must say it has brought to me new life and vigor. I have gained 20 pounds and now weigh 170 pounds and, what is better, I have gained the days of my boyhood. It has been the turning point of my life."

MRS. A. I. RODENHEISER writes:

"I have gained immensely since I took Sargol, for I only weighed about 106 pounds when I began using it and now I weigh 130 pounds, so this makes 24 pounds. I feel stronger and am looking better than ever before, and now I carry rosy cheeks, which is something I could never say before."

CLAY JOHNSON says:

"Please send me another ten day treatment. I am well pleased with Sargol. It has been the light of my life. I am getting back to my proper weight again. When I began to take Sargol I only weighed 138 pounds, and now four weeks later, I am weighing 153 pounds and feeling fine."

F. GAGNON writes:

"Here is my report since taking the Sargol treatment. I am a man 67 years of age, and was all run down to the very bottom. I had to quit work, as I was so weak. Now, thanks to Sargol, I look like a new man. I gained 22 pounds with 23 days' treatment. I cannot tell you how happy I feel."

MRS. VERNIE ROUSE says:

"Sargol is certainly the grandest treatment I ever used. I took only two boxes of Sargol. My weight was 120 pounds and now I weigh 140 and feel better than I have for five years. I am now as fleshy as I want to be, and shall certainly recommend Sargol, for it does just exactly what you say it will do."

Full address of any of these people if you wish.

Probably you are now thinking whether all this can be true. Stop it! We say Sargol does make thin people add flesh. But we don't ask you to take our word for it. Write us today and we will send you absolutely free a 50c package for trial. ***Cut off coupon below and pin to your letter.***

THIS COUPON GOOD FOR 50c PACKAGE "SARGOL"

This coupon entitles any thin person to one 50c package "Sargol" (provided you have never tried it and that 10c is enclosed to help pay distribution expenses). The Sargol Company, 9-B Herald Building, Binghamton, New York.

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DAY OLD CHICKS

IT has been proven that from the standpoint of assured profits—and economy in raising—the interests of Poultrymen—professional or amateur—are best served by

Day Old Chicks

Make certain of your success with Brookside Farms Day Old White Leghorn Chicks. Shipments 6 to 8 hours after hatching to any point within 72 hours express delivery. Sanitary, comfortable compartment cases insure arrival in sound, healthy condition.

	Per 100
White Leghorn Day Old Chicks	$15
Barred Rock Day Old Chicks	$20
White Orpington Day Old Chicks	$30

We also ship Hatching Eggs from our best pens. Prices upon request.

Write for our beautiful new booklet—"One Day Old." Pictures and particulars of the famous Brookside Farms.

BROOKSIDE FARMS
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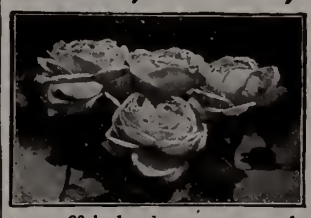
Roses, Plants, Seeds,



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This book of 128 pages, beautifully illustrated, mailed on application. Write today. It is full of just the information you are looking for to make your garden, farm and home profitable and attractive.

FREE SEEDS If you mention this paper we will send you either of the following varieties free, to convince you of the quality of our Northern Grown Stock.
May's Selection of Colossal Pansies; May King Lettuce, the new early Head Variety.

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$92.50—Our Price for Next 30 Days!

We now offer the Edwards "Steelcote" Garage (1913 Model), direct-from-factory, for $92.50. But to protect ourselves from advancing prices of steel, we set a time limit upon the offer. We guarantee this record price for 30 days only. Just now we can save you $35 or more.

Edwards Fireproof GARAGE
Quickly Set Up Any Place

An artistic, fireproof steel structure for private use. Gives absolute protection from sneak thieves, joy riders, fire, lightning, accidents, carelessness, etc. Saves $20 to $30 monthly in garage rent. Saves *time, work, worry and trouble.* Comes ready to set up. All parts cut and fitted. Simple, complete directions furnished. Absolutely rustproof. Joints and seams permanently tight. Practically indestructible. Locks securely. Ample room for largest car and all equipment. Made by one of the largest makers of *portable* fireproof buildings. Prompt, safe delivery and satisfaction guaranteed. Postal sent today brings new 56-page illustrated Garage Book *by return mail.*

THE EDWARDS MANUFACTURING CO.
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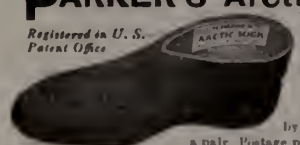

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BOWERY MISSION TESTIMONIES

1. Mr. Theodore Moje

I WAS born in the city of Hamburg, Germany, and brought up as the oldest of five children. I was educated in the public school until my fourteenth year. Then I learned the trade of cabinet-maker and carpenter and was ambitious to learn the higher branches of the trade and architectural drawing. I lost my mother when I was seventeen years of age. This was the turning point in my life. I became indifferent to the church and to God, and although I became an expert in my trade, there was no real blessing in my life.

At the age of twenty-nine I married, but the relatives of my wife were against me, and I became a drinking man. My daughter was born a year after my marriage, and for the child's sake I tried to keep straight but failed. I loved my child dearly, but my drinking habits grew upon me and I was obliged to leave the city. Eight years afterward I returned and saw my child, but she did not know me and told me her father was dead. This troubled me so that I drank harder than ever. I even attempted suicide. On each occasion God wonderfully delivered me. I wanted to die. I even went so far as to charge myself with having killed a woman, and was nearly lynched, but my innocence was proved and I escaped. I was in prison for over sixteen months, and during that time my wife died. My brothers promising to look after my child until I could make a home for her, I came to America. I soon obtained employment but the drink curse followed, and at last I became a Bowery outcast.

In July, 1904, God led me to the Bowery Mission, where I found Christ as my personal Saviour. Not knowing much of the English language I was in the meetings for three months before I ventured to give a testimony. Mr. C. D. Usinger was at that time appointed superintendent of the Faith Mission, in West Sixtieth Street, and I went with him as one of his workers, and during the last eight years have done the best work I could in that corner of the vineyard.

All my prayers were answered but one, the prayer that I might be reunited with my daughter whom I had not seen since she was a little child, and from whom I had not heard for twelve years. I did not know even that she was alive. I had given up all hope of seeing her again.

I did what people do when they want to speak to some one on the telephone. They call up "Central" and are put in connection. I cried to God and he at last brought the reunion around. My daughter had been brought up strictly by her grandmother until she was nineteen years of age, and up to that time she had been given to understand that her father was dead. Learning, however, from my brother that I was in America, and seeing a little picture of me which I had sent, she decided to come and seek me. She came expecting to see an old drunkard, but really hoping for a life of freedom from restraint and worldly pleasure in this great country. To her surprise, however, she found me a fully established Christian man. On one of the first Sunday mornings after her arrival I took her to the Bowery Mission, and there she heard the story of my conversion. I told it first in English and then, at the request of the superintendent, in German. At its close I found my dear child in tears. The truth of the Gospel had found its way into her own heart. She commenced to pray, and this time it was not a poor, despised, drunken outcast who realized salvation in the Bowery Mission, but a well-to-do young lady. In her last letter to her grandmother she sent the joyful news that she had found Christ, as her father did eight years ago, in the Bowery Mission.

I will tell you how to become a prosperous Fruit Rancher in the San Joaquin Valley, California

I will show you how to go to work to get a home for yours and those dependent upon you.

California is no lotus land, where men gain wealth and ease without effo But its great central valley is blessed with a soil of wonderful fertility. T high Sierras furnish an abundance of water for irrigation. The climate ideally arranged for the perfect ripening of a wide range of fruits, vegetabl grain crops, and live stock. The social organization effected by those n there makes it a splendid country in which to build a home and rear a fami It is a land blessed with tremendous natural advantages, and every ambitio earnest, industrious man who goes, will find there the conditions necessary insure a permanent success.

Fruit ranching is the way to the greatest ultimate profit. But the develo ment of a good grove, orchard or vineyard takes time. So we say, go slo even to those who are financially able to enter the business and carry it un the trees and vines have had time to come into bearing. Plant only a part your land to trees, use the rest for quick-money crops. Plant to alfalfa a buy a few dairy cows. These, with a flock of chickens and turkeys, a few ho and a garden, will meet the running expense until the fruit begins to come i Then orchard or vineyard gradually may be enlarged until all the land planted. The resulting profit is your absolute insurance against the future.

You will not have to undergo pioneer privations. The San Joaquin Valle is a finished country. The varieties of fruit best adapted to the several section are known. Irrigation water is ready or economically may be developed. Th fruit growers' exchanges and other marketing organizations have perfected system of getting greatest returns for the grower. The state is spending mil lions of money on country roads. California's school system is superior t any in the country, and the state-wide library organization gives to all access t the great collection of books in the state library.

In a word, you will find here a splendid country for business, even a finer country for home-making, and the greatest country in the world for children.

I believe that every man who buys land in California to-day will find his place an asset of increasing value every year hereafter.

I am anxious to get into touch with men and women who are considering the West as a place to make a home. I know that the organization of which I am the head is in a position to be of great service to all, and I want you t feel at liberty to call upon me for any information about California that you may require. This service is free.

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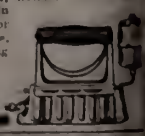

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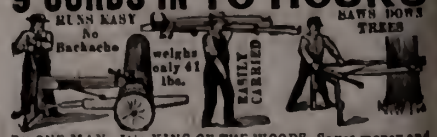

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ANSWERED PRAYERS

I DESIRE to thank God for the life of my little son, who was very sick recently, and who we thought could not live. God was good to us in that as well as r things, and I feel I can never ik him enough." This letter comes n Mrs. R. S., of Bedford, Pa. K. writes from Indianapolis: "I in great trouble and perplexity I prayed to God to help me. He and in just the way I had asked to. I want to acknowledge his lness and guiding power."

any homes know the dreariness anxiety that threaten to triumph n a member of the household is g in a hospital, just before or after an operation, or while the dful ordeal is taking place. The owing letters show how tenderly can comfort and bless in such a l and how he answers prayer for oration to health.

. C. O., of Summerdale, Ala., es: "As our wife and mother was g at the hospital undergoing a dangerous operation, my two little girls and I prayed daily for her speedy recovery, and I want to acknowledge through the columns of THE CHRISTIAN HERALD the prompt answer to our prayers that God saw fit to bless. In ten days she was home again, and speedily recovered. The impression made upon my two little girls' minds in trusting God will not soon be forgotten."

Acknowledgments of answers to prayer have also been received from:

J. G., Durham, Mo.; A Reader, Portland, Ore.; Mrs. C. W., Lodi, Calif.; Mrs. M. E. H., South Bethlehem, Pa.; L. E. Bennett, Roanoke, Va.; Mrs. E. C. C., Westfield, N. J.; A Subscriber, Ohio; C. N. F. and Wife, North Ferrisburg, Vt.; Mrs. F. R. A., Royalston, Mass.; N. G. I., Bloomington, Ill.; I. J. I. T., Paterson, N. J.; Mrs. R. A. McC., Chico, Cal.; Mrs. C. S., California; Mrs. J. M. O., Minneapolis; Montana Reader; M. L. F., Topeka, Kan.; C. K., Drytown, Cal.; Mrs. M. M. H., Altoona, Pa.; Mrs. R. F. C., DuBois, Neb.; A Reader from Delta, Iowa; S Y. E., Morgantown, Ky.; E. D., California; Reader from Colorado; D. G., Saybrook, Ill.; Mrs. J. F. J., Trevilians, Va.; L. S., Weston, Ohio; L. M., Swissvale, Pa.; Mrs. E. A., Kimbolton, Ohio.

Our Youngest Subscriber

CLARENCE LESLIE FINLAYSON, seven months old, is entered on the lists of THE CHRISTIAN HERALD as a new subscriber. He is the youngest subscriber on record. He lives with his parents and grandparents at Park River, N. D., and is a bright, chubby little fellow, with every promise of growing up to a good useful Christian manhood. His grandparents have sent his photograph, which we print with pleasure.

Clarence Leslie Finlayson

A mother in Bolivar, Tenn., writes of another little friend this pretty anecdote: "Our baby, little Polly (aged four last December), was saying her prayers. Her mother said: 'Make me a little Christian.' Instantly the little one said: 'Our Father, make me a little CHRISTIAN HERALD.' Those who heard it were surprised that she ever knew the different periodicals; but she does and can pick her CHRISTIAN HERALD every time."

Wedding Joy at the Bowery Mission

Continued from page 108

organ. Miss Eva Emmett Wycoff, soprano, charmed the men with her exquisite soprano songs; Mrs. Boynton, mezzo-soprano; Dr. Ion Jackson, tenor soloist at St. Nicholas'; and Dr. Samuel Evans, baritone, delighted the waiting guests. Addresses were made by General Horatio C. King; Dr. David James Burrell; Dr. C. H. Mead, Superintendent J. G. Hallimond, Dr. Ferdinand C. Iglehart, Dr. Anthony H. Evans, Dr. H. P. Lyman-Wheaton, Dr. G. A. Gayer and Rev. A. H. Howland.

Feasting, singing, or listening, the men were thrilled with almost reverent gratitude for the noble woman who had remembered them and their needs at this hour of her happiness.

Each group of men, gathered in the auditorium to wait the call to dinner joined in rousing cheers in honor of their gentle hostess, and enthusiastically endorsed the following resolution, which was duly forwarded to Mrs. Shepard:

"The men of the Bowery Mission desire to thank Miss Helen Gould for her beautiful act in remembering them in this, the most auspicious moment of her earthly career; and they unite in praying that the richest blessings of Almighty God may continually rest upon the married life of Mr. and Mrs. Finley J. Shepard."

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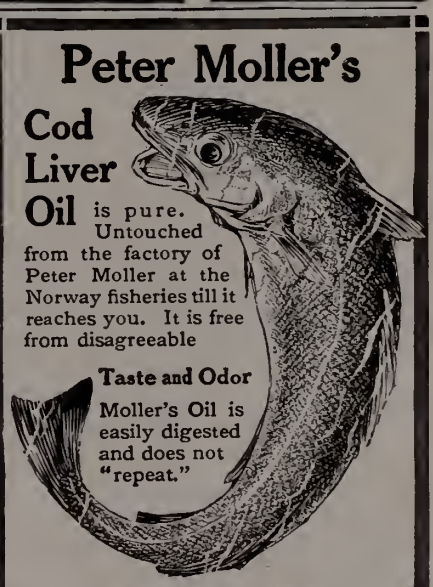

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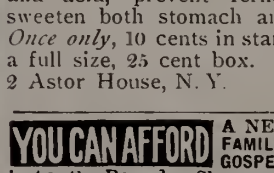

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Questions and Answers

S. D. G., Ovid, N. Y. What do you understand by "The sun shall not smite thee by day nor the moon by night"? Can the moon in Oriental countries bring an ill to a person?

The passage in Ps. 121: 6 means that they will not be afflicted either with intense heat or severe cold. Further, it has often been asserted that the moon produced a hurtful effect on those who slept under its beams. The whole passage means that by day and night God's people will be under his protecting care, and no real and lasting hurt shall befall them.

R. S., Albuquerque, N. M. 1. How many Indians in the United States? 2. What State has the largest Indian population?

1. There are 327,348. 2. Oklahoma, 117,444.

Reader, Hoboken, N. J. There is nowhere in Scripture foundation for the statement that God puts away (or forgives) the sin in question only once—that he will not forgive a second offense. He says: "Though your sins be as scarlet, they shall be white as snow." Jesus himself assures us that the sinner who comes to him truly repentant, seeking forgiveness, he will not "cast out." This, however, does not encourage or justify continuance in sin, but the reverse, for the soul that abides in sin, and who, knowing the light, wilfully rejects the offer of mercy and pardon, is in a truly perilous state. "The soul that sinneth, it shall die." Thinking continually of one's sin and abhorring it, proves that the Spirit is striving to win us to true repentance and forgiveness.

B. F. M., Topeka, Kan. What is the most northerly port in the world?

Hammerfest in Norway. It is situated a little over 70 degrees north latitude. It has a very good harbor. Many visit this place to observe the midnight sun, which can be seen there from the middle of May to the last of July.

R. B. C., Jefferson, Ky. What causes the moon to disappear altogether at times and then reappear, as it were, in sections until the full moon, when she gradually disappears again until new moon?

The phases of the moon are owing to her relation to the earth and sun. She is only an opaque body giving no light, but simply reflecting the light of the sun, therefore we can only see that hemisphere of her surface which happens to be illuminated and of this hemisphere only that portion which happens to be turned towards the earth. When the moon is between the earth and sun (at new moon) the dark side is then presented directly towards us and the moon is entirely invisible. A week later, at the end of the first quarter, half of the illuminated hemisphere is visible, just as it is a week after the full. Between the new moon and the half-moon, during the first and last quarters of the lunation, we see *less* than half of the illuminated portion and then have the "crescent" phase. Between half-moon and the full moon, during the second and third quarters of the lunation, we see *more* than half of the moon's illuminated side and have what is called the "gibbous" phase.

S. M. K., Kalamazoo, Mich. Do any mammals come from eggs?

Yes; two strange animals of Australia, the ant-eater (*echidna*) and the platypus or duck-bill (*ornithorhynchus*).

S. A., Westpoint, Ind. Melchizedek was the king of Salem, the name meaning "righteous king." He was high priest as well as monarch, and is cited in the Gospels as a type of regal-priesthood which was higher than that of Aaron, and to which the Messiah would belong. Early Christian writers, as well as Jewish authors, have discussed this mysterious personage and formed different conclusions concerning him; some holding that he was no other than Shem, one of the sons of Noah; another that he was an angel, and still others that he was an incarnation of Christ. None of these opinions is authorized in Scripture. Heb. 7: 3 says that he was *like* unto the Son of God; in other words, a type of Christ. The account in Heb. 7 is interpreted as meaning either that his origin was obscure, or at all events had not been divulged; yet for his eminent virtues and righteousness and the holiness of his life, he had been honored as no other man.

J. W. H., Quincy, Mich. 1 Please explain John 17: 17. Does not I. Cor. 7: 14 come in connection with the former verse? 2. Is Paul's teaching as essential as that of Jesus? 3. Please explain the "witness of the Spirit."

1. "Sanctify" here means to consecrate. It is more than mere protection from the element of sin surrounding them that is asked, it is positive, and asks the advancement and completion of their sanctification already begun through the medium of God's revealed truth—his Word. The passage in John has no direct connection with or bearing on that in I Cor., which deals with the spiritual relationship in marriage. 2. Though esteemed the greatest of

Continued on next page

For Winter chapping of FACE and HANDS

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Asthma, Sore Th
Coughs, Bronc
Colds, Catarrh.

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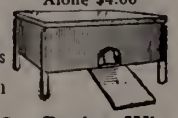

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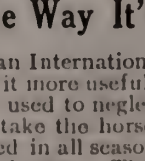

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RIDER AGENTS everywhere are making big money exhibiting and selling our bicycles.

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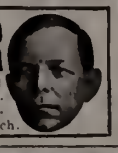

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These are a few examples of the rock-bottom prices quoted my new 1913 Catalog. Lists all kinds of nursery stock such a Vegetable, Flower, Grass and Farm Seed. Alfalfa, Clover, Fod Grass Seed. Seed Potatoes, Corn and Grain, Fruit and F Trees, Small Fruits and Flowering Shrubs. Freight prepaid $10 tree orders. We have no agents. Send for Catalog today

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MODERN farmers have ceased to measure distances by miles. Minutes serve instead. "We are just half an hour from town," says a farmer who lives eight miles out but owns an International Commercial Car. "Loaded or unloaded, the time is about the same. I went to town last spring, starting half an hour after my next neighbor went by my gate with his team, and I passed him just where the main street paving begins. His wagon was empty. I took in nearly a thousand pounds of garden truck. No more road horses for me. Why we visit every friend within thirty miles, attend demonstrations, hear lectures, see entertainments, have a better time in every way since I bought an

International Commercial Car

The Car That Has Made Its Way by the Way It's Made

Every day you run an International Commercial Car you will find it more useful to you. You make the trips you used to neglect, because you did not want to take the horses from their work. It can be used in all seasons when the road is passable to horses. The wheels are high enough to give ample road clearance. Solid tires give good traction and eliminate many tire troubles. The engine is simple and powerful. Fuel and oil cost less than the feed for a horse, while the car will do from two to four times as much work.

It will pay you in many ways to know all about the International Commercial Car. A letter brings full particulars with many interesting facts and figures.

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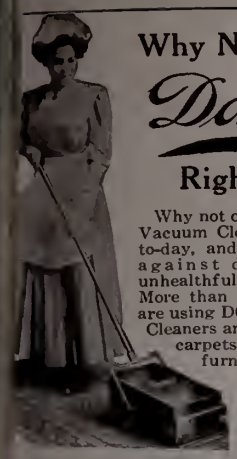

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Domestic

Right Now?

Why not order a DOMESTIC Vacuum Cleaner right now—to-day, and join the crusade against dusty, unsanitary, unhealthful carpets and rugs. More than 100,000 housewives are using DOMESTIC Vacuum Cleaners and are keeping their carpets, rugs, upholstered furniture, etc., as dustless, sanitary and germ-free as their table linen, and as bright and fresh as new.

No more taking up of carpets, no more Spring and Fall housecleaning days, because your carpets, your rugs, your upholstered furniture—your entire house, including your floors under your carpets, are thoroughly clean 365 days in the year.

The DOMESTIC is different from other vacuum cleaners. It has a wonderfully strong suction, removing every particle of dust, dirt and microbes from the texture of your carpets. Full ball bearings make it very easy running. The exclusive DOMESTIC ball-bearing roller which supports the nozzle does not permit it to drag and wear the carpets as others do.

See that ball-bearing roller. It is an exclusive DOMESTIC feature. It rolls over the carpet and does not permit the nozzle to drag and wear the nap of the carpet as others do.

The DOMESTIC is built of thoroughly seasoned three-ply wood, by skilled artisans, in the largest and best equipped vacuum cleaner factory in the world. You will have a genuine DOMESTIC eventually. Why not now? Don't accept imitations. The original and only perfect sweeper-type cleaner is the DOMESTIC. Made in three models. **Write for free booklet.**

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good income as our representative, in their own neighborhood, devoting whole or part of time introducing to families of refinement our beautiful imported Embroidered Robes and Waist patterns on all fashionable materials. Sell from samples—no stock to buy or carry—not sold in stores. Good profit on each sale. Prices range from **$2.50 to $150.**

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OUR MAIL-BAG

Continued from preceding page

the apostles, Paul had a very humble opinion of the value of his own labors. See 1 Cor. 9. He himself would have shuddered at any attempt to compare his teachings with those of the Master, and however much we may appreciate his magnificent talents and his intense zeal, it cannot be said that there is any basis on which to establish such a comparison as you suggest. 3. The "witness of the Spirit" is the inward assurance which the believer enjoys of his filial relation to God, namely, that the Holy Spirit witnesses to and with his spirit that he is a child of God, and that his sins are forgiven. The immediate results of this witness of the Spirit are set forth in Gal. 5: 22, 23.

A. L., Gregory, S. D. Please give name and dimensions of largest battleship in German navy.

The *Moltke;* displacement, 22,600 tons; length, 600 feet; beam, 88 feet; draught, 27 feet; H.-P., 86,900; armament, 10 11-inch, 12 5.9-inch and 12 3.4-inch guns; speed, 28 knots.

M. A. O., Boone's Path, Va. Please explain Phil. 2: 12, 13.

There is no contradiction in these verses. It is very true that we must work out our own salvation; and it is equally true that it is God who worketh in us. A certain part is ours to do, which God cannot do for us; another part is God's to do, which we cannot do for him. In the first place we must do the believing. Mr. Moody used to tell how he prayed for faith until he noticed the passage: "Faith cometh by hearing, and hearing by the Word of God." Rom. 10: 17. God has given the Word; we must do the believing. Again, God gives us the power, but we must use it. God may give his Spirit to enable a Christian to testify or to preach, but, the Christian must use his lips and tongue and voice. God dwells in us and works in us and we have his power; but by using his power and accepting his help we increase our capacity for more, we gain mental, spiritual and physical strength and skill for our work. Our bodily life bears a perfect analogy to the spiritual life in this respect; God starts our hearts beating and keeps bestowing the gift of life. In this sense he dwells and works in us. But we must work and exercise that we may grow stronger and more efficient and accomplish the work we find to do.

L. M., Ellsworth, Kan. When and where was the Civil War terminated?

When Lee surrendered to Grant at Appomattox, April 9, 1865.

Miscellaneous

M. S. B. M., Weehawken, N. J. Noah's lapse from sobriety had nothing to do with the fate of the Cities of the Plain.

If "Two Friends from Ontario," who write concerning a contribution to the Balkan Relief Fund, will send full name and address we will try to answer by mail.

Subscriber, Newton, N. J. There is no such passage in the Bible, the nearest approach to it being James 4: 4, "The friendship of the world is enmity with God." We do not know where they can be found.

J. W. D., Nantic, Conn. We do not regard the books you mention as authoritative. True Christians can look to the future, and even to death itself, without fear. Living or dying, they are the Lord's and safe in his keeping, here and hereafter.

New England Subscriber. The passage in Isa. 45: 7 relates to physical and not moral evil, as may be seen from the preceding and subsequent verses. Physical evil is any discord or disturbance in the order of matter, whereas moral evil is the negation of good. See James 1: 13.

Subscriber, Albia, Iowa. Scripture tells us that there is none perfect save God. Even the angels are not perfect. Human perfection is impossible in this life, although it is our duty to strive toward perfection. While one may be said to be "a perfect man," the term can only be used in a comparative sense.

Old Subscriber, New York. The case described in your letter is a very difficult one, and must be handled with great tact and discretion. It would be well to send for Mrs. X and assure her first of your friendliest intention. Then point out to her the danger of such a course as you have discovered. Strive to awaken her conscience to the necessity of doing right. In doing this you will have fulfilled your duty as a Christian. You have given the warning, and if you do it earnestly, and impress her with your sincerity, it will very likely be effective.

W. A. H., Sophia, Okla. The passage to which you refer can be found in Rev. 14: 20. The prophet is describing the fate which overtakes the apostate world and its punishment by the avenging "armies of heaven." Some commentators hold that the scene is laid in the Valley of Kedron between Jerusalem and the Mount of Olives and that the torrent of the stream would be discolored with blood for sixteen hundred furlongs. This accords with Joel's prophecy that the valley of Jehosaphat is to be the scene of the overthrow of the Anti-Christian foe.

Five Million Children

Go to School, Each School-Day Morning, on a Dish of Quaker Oats.

And other millions don't.

Side by side they work and play, learn, develop and compete.

Side by side, in later years, they face the world's big problems.

One gets the utmost in energy-food. The next one something less.

One gets an abundance of protein, phosphorus and lecithin. Another, less or none.

One is fed on a food that develops the thyroid, the gland which controls brain development. Another lacks that food.

Which of those children, in your estimation, has the better chance?

Quaker Oats

The World's Delicious Breakfast—And Its Supper, Too

The Quaker Oats children get, in addition, the world's favorite cereal dish.

So superior, so widely known, that hosts of people send ten thousand miles to get it.

So matchless in flavor that a thousand million dishes are now needed to supply one winter's wants.

Even ordinary oats, prepared without skill, form a dish which no other grain can rival.

The insidious flavor, the smoothness and richness, belong to no other grain foods.

And scientists and layman, workers and thinkers, all agree on the help which one gets from oatmeal.

But Quaker Oats gives you these things at their maximum.

These are selected oats, picked out by 62 siftings.

From a bushel of oats we get, on the average, only 10 pounds of Quaker.

Those are the choice oats—the rich, plump grains—just the cream of the crops in quality and flavor.

We bring them to you in the form of flakes—big, luscious, clean and sterilized by heat.

We bring them in cleanly packages—just these choice, selected grains.

And the cost, despite all this selection, is but one-half cent per dish. That's because the grains discarded are used in other ways.

That's why millions and millions, all the world over, demand Quaker Oats for their tables.

Regular Size package, 10c

Family size package, for smaller cities and country trade, 25c.

Except in Far West and South.

The Quaker Oats Company

CHICAGO

Look for the Quaker trade-mark on every package

Our Modest Output

By R. E. Olds, Designer

After 26 years, and perhaps a record success, I am building but 50 cars daily.

Men ask, Why this modest output?

Why aren't you today in the 40,000 class, with all this fame, all this experience, and with such a car as Reo the Fifth?

Not for Lack of Orders

It isn't due to any lack of demand. There were times last year when orders from users ran five times our factory output.

For months at a time we were thousands of cars behind on immediate shipments.

And the same condition will repeat itself. We know that now. In April and May there will be five buyers for every car, no doubt.

But here's the other side:

The Other Side

Our present output, with this model factory, brings the cost of production down to the minimum.

If I built two or three models the cost would increase by some 20 per cent, I figure.

A larger output would make impossible such supervision as this car gets. I can't find the men to give it.

And hurrying men, or working nights, would lead to oversights

Here's What We Do

Each lot of steel is analyzed twice, before and after treating.

Gears are tested in a crushing machine, to prove that each tooth will stand 75,000 pounds.

We use special springs, made from the center one-third of the finest steel ingots. And those springs are tested for 100,000 vibrations.

We use a $75 magneto to stand the tests which we require of that.

Everything is discarded—materials or parts—which shows the least shortcoming.

Parts are ground over and over to get utter exactness. Tests and inspections are carried here to the very last extreme.

Each engine, for instance, is tested 48 hours—20 hours on blocks, 28 hours in the chassis. There are five long tests, covering every requirement.

Where Savings Go

We have, as I say, ideal factory efficiency. Engineers from everywhere come here to inspect it.

I have spent years and years in perfecting it, and I cannot apply it to a larger production.

We build only one model. We build all our own parts. We make no material changes, for our car is right. So our tools and machinery last year after year.

We save in these ways some $200 per car. It is that saving which pays for all this care and inspection. And it pays for things like these:

Costly Extremes

We give to each part a big margin of safety. In fact, each part is built to stand the tests for a 45 h.p. car.

We use 15 roller bearings—11 of them Timkens—where the usual ball bearings would cost one-fifth as much.

We use in each car 190 drop forgings, at twice the average cost of steel castings. We do this to make flaws impossible.

We equip the car with oversize tires—34 x 4. The cost is about $60 per car over tires which some call sufficient on a car of this weight. But the cost comes back to you over and over in the lower tire upkeep.

We use a centrifugal pump.
We use 14-inch brake drums.
We use 2-inch, 7-leaf springs.

Then note the costly finish. Each body gets 17 coats.

The deep upholstering is of genuine leather, filled with the best curled hair.

Every detail shows the final touch. The electric side lights are set in the dash. And even the engine is nickel-trimmed.

All for $1,095

To build a car like this, inside and outside, for $1,095, is an amazing achievement.

It would be to me an impossibility on a much larger production. And a lesser car would not be wanted when men found it out.

That's why I limit my output.

It is also the reason why men want more cars than I can build.

The $100 Control

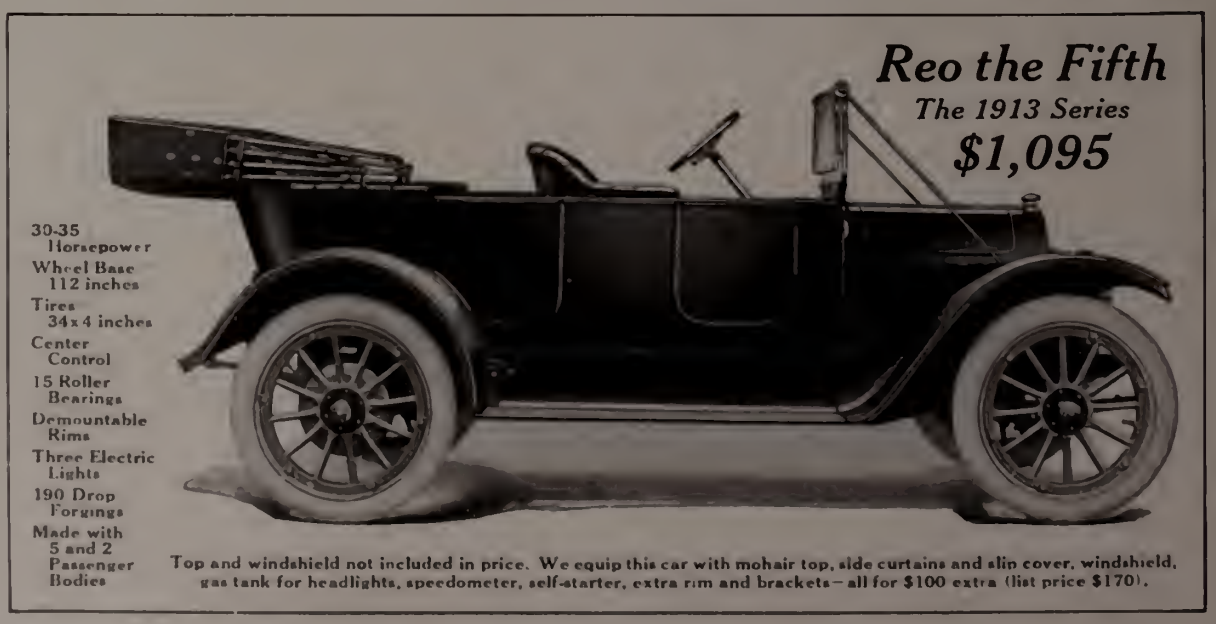
I believe men would pay $100 extra for the center control in this Reo the Fifth. Yet it adds not one cent to the cost.

All the gear shifting is done by one light handle, entirely out of the way. It is done by moving this handle only three inches in each of four directions. It's as simple as moving the spark lever.

No reaching—no levers in the way. Both brakes are operated by foot pedals. Both the front doors are clear.

This arrangement permits of right-hand control, combined with left-side drive. And that is regarded as an essential in a car that's up to date.

A thousand dealers handle Reo the Fifth. Write for our 1913 catalog, and the nearest dealer's address. Then see him, please, before the April rush.



Top and windshield not included in price. We equip this car with mohair top, side curtains and slip cover, windshield, gas tank for headlights, speedometer, self-starter, extra rim and brackets—all for $100 extra (list price $170).

R. M. Owen & Co. General Sales Agents for **Reo Motor Car Co., Lansing, Mich.**

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Christian Herald

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NEW YORK, FEBRUARY 12, 1913

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ABRAHAM LINCOLN
From the Original Painting by Douglas Volk

The Social Motive: Love*

Epworth League Topic

LOVE is the strongest, strangest, most precious thing in the world. A few years ago a scientist wrote a book called *The Greatest Thing in the Word.* But the greatest thing was not science but love. He argued his case from a brief submitted nineteen centuries earlier by another scholar, named Paul, who declared that there were three abiding things, and of the three the greatest was love. The man who has gone unchallenged as the world's wisest man, with the exception of the Teacher who was more than man. wrote centuries before that: "Love is strong as death. Many waters cannot quench love, neither can the floods drown it." And one has read only a few pages in the first book of the Bible before one finds this delicate epitome of a real love story: "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her." Poets, historians, tellers of tales, philosophers and scientists gather at last about the feet of the Galilean Teacher and reply when he announces that the greatest commandment is to love God, and the second greatest to love one's neighbor: "Well, Master, thou hast said the truth."

The problem for our daily living is to apply this motive of love to the actual work we have to do, and make it reach the people we have to help and serve. A telephone girl, for instance, how she can annoy and hinder multitudes of busy men who have important work to do, if she really does not care to be helpful! How she can facilitate their work if she really has the spirit of cheerful helpfulness! A railway conductor or guard—if he is sullen and careless, he may fail to give people the direction they need, or may even mislead them! All work is illuminated and made easier, more delightful, more efficient, if the element of brotherly love can be introduced.

The plan of Jesus is very wonderful, very perfect. He insists, first of all, that we love him, that we actually care for him, definitely, personally, warmly. In loving him like that we are fulfilling the first and greatest commandment, to love God, for he is God. Then he distinctly says that we are to regard our neighbor as representing himself, and treat our neighbor as we would treat him if he were here.

That makes life very rich and very strong. The emotion of love is limited by nature to a few; we love the home circle and the close circle of friends. Too often we fail to get beyond the position of that fictitious farmer, who is said to have used this grace at meals:

> Lord, bless me and my wife,
> My son John and his wife;
> Us four—and no more.

Of course no farmer ever did say that; but if we are not careful we shall find ourselves living something like that. Jesus cares for everybody. He died for everybody. And he asks us to care for people as he cares for them; to serve them as he served them when he was here; to bear their burdens and right their wrongs, and try to meet their needs, and bring them salvation and cheer and hope—because we love them.

Livingstone and His Work†

B. Y. P. U. Topic

ON THE 19th of March one hundred years ago, in the home of a Scotch weaver at Blantyre on the banks of the Clyde, a boy was born whom to-day the Christians of two continents are uniting to honor. He

* Epworth League Topic for Sunday, February 23, 1913. "The Social Motive: Love." Mark 12: 28-34; Luke 6: 27; John 13: 34; Rom. 13: 10; I John 2: 10.

† B. Y. P. U. Topic for Sunday, February 23, 1913. "Livingstone and His Abiding Work." Acts 20: 19-24; John 15: 16.

Continued on last column

THIRTY YEARS IN AFRICA

By the Great Missionary Explorer

DAVID LIVINGSTONE

We celebrate this year, on March 19, the one hundredth anniversary of the birth of David Livingstone, "The Pathfinder," who not only opened up the Dark Continent to the gaze of the world, but who carried the light of Christianity into the Dark Continent.

"Anywher provided it be Forward"

"Fear God and Work Hard"

"Do you carry out the work I have begun. I leave it to you"

THERE has just been published a new *David Livingstone,* by C. Silvester Horne, M.D. He says in his preface to the book: "It is only forty years since his body was carried by faithful hands from the center of Africa to the coast that he might be buried among his peers in Westminster Abbey. Through every decade his fame greatens. Livingstone is greatest not as a scientist nor as an explorer, but as a man and a missionary." Few of us realize to-day the tremendous effect on the African Slave Trade made by the disclosures which Livingstone gave to the world. During his thirty years' missionary work in Africa he crossed and recrossed Africa three different times and penetrated regions never before visited by a white man. The story of his struggles and achievements reads more like fiction than fact. We believe this new *David Livingstone* by C. Silvester Horne to be the most popular and the most properly appreciative life of Livingstone ever written.

Easter Missionary Program

Missionary societies and churches of every denomination should co-operate in having a Livingstone Centenary Program, one either in combination with the regular Easter services on Sunday, March 23, or especially on the anniversary date, March 19. For those not already supplied we have prepared and printed an eight-page concert program containing the words and music of songs and hymns appropriate to the occasion. Interspersed with the music are Responsive Readings, Bible Lessons, Livingstone's Consecration Hymn, a short address on the life of David Livingstone, and indicated readings from the most thrilling passages of Horne's *David Livingstone.* First program to be had only in connection with special offers described below. Additional programs in lots of ten or more, postpaid, at one cent each.

Easter Post Cards

We have been fortunate in being able to secure a special lot of very fine Easter Post Cards, so that we are able to make up packages each containing ten cards of distinct and separate designs in full color and with silver and gold decorations. There are some of them with Easter Scripture verses, some of them with Easter greetings. All of them are in soft pastel color, dainty, and in entire keeping with the spirit of the season. These post cards are to be given away.

Our Special Easter Missionary Offer

We will send a bound copy of "David Livingstone," by Horne, one copy of the Easter Program, 10 Easter Post Cards, postpaid, together with a year's subscription to The Christian Herald and The Christian Herald Almanac for 1913, all for only $2.00

Or, to any old subscriber who will send us one *NEW* eight months' subscription to The Christian Herald and Almanac (remitting $1.00 with order), we will send a bound copy of "David Livingstone," one Easter Missionary Program, and 10 Easter Post Cards . . . . FREE

THE CHRISTIAN HERALD, Bible House, New York City

Livingstone and His Work

Continued from first column

was put to work in a factory at the age of ten, where he labored fourteen hours a day, though he still found time for study after working hours. He entered Glasgow University, earning enough at his work in summer to pay for his winter schooling. At about this time he was converted, and soon after determined to become a missionary. Hearing, from Dr. Robert Moffat, home on furlough from Africa, of the great need of the Gospel in the Dark Continent, he chose that land for his field. In 1840, having received a medical license and been ordained a missionary, he sailed, on December 8, for South Africa.

The story of David Livingstone's life in Africa is one of courage, hardship, patience, skill, prayer, faith, honor, and unfailing kindness. His journeys were so prodigious, his discoveries so important, that when he first returned to England in 1856, he was greeted with extraordinary acclaim. Statesmen and scholars, as well as leaders of the church, joined with the populace in praising and honoring him. He returned to Africa and only once more visited England before his great work in the Dark Continent was done, and the natives who were with him at the end buried his heart under the trees of Chitambo's village before they started forth on their love task of bearing his worn body one thousand miles to the coast to be carried thence to England. He was buried among Great Britain's statesmen, soldiers, saints, poets and scholars in Westminster Abbey, as "Missionary, Traveler, Philanthropist."

For further details of Livingstone and his work see the first general article in this issue of THE CHRISTIAN HERALD and one of the articles on the editorial page.

The Medical Missionary*

Christian Endeavor Topic

EVER since the Healer of Galilee "went about doing good," healing the diseases of the people, opening the eyes of the blind and unstopping deaf ears, the ministry of healing has been a definite part of the work of the church he founded. In innumerable instances the way to the hearts of unevangelized people has been through the skill of the consecrated missionary doctor.

The work of the medical missionary has been a particularly promising and fruitful field for consecrated young women. The Western woman doctor has had privileges of entering palaces and other homes and carrying the Gospel to the isolated women of those strange countries, who would never receive the Gospel unless the heart and tongue of a woman carry it.

In our Scripture lesson the healing power given was evidently miraculous. The gift of healing as the Master healed, without the aid of natural means, was given to the Apostes. The New Testament teaches clearly that the power of healing by faith was to remain in the church, and many undoubtedly possess it, even yet. Tennyson is surely right:

> More things are wrought by prayer
> Than this world dreams of.

There seems no reason whatever for thinking that the two forms of healing need to be always separated. We are asked to pray and believe after we have used all our human power and means. Many a spiritually minded doctor prays earnestly as he labors, and his labors help, not hinder, the answer to his prayers.

Just now the world is making preparations to celebrate the hundredth anniversary of the birth of the world's greatest medical missionary. Read the sketch of Livingstone in the Baptist Young People's Lesson for this week, and also in the article and editorial appearing on other pages of this issue of THE CHRISTIAN HERALD.

* CHRISTIAN ENDEAVOR TOPIC for Sunday, February 23, 1913. "Missionary Work at Home and Abroad. II. Medical Missions." Matt. 10: 7-11.

NEW YORK, FEBRUARY 12, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

)AVID LIVINGSTONE—SAINT AND PIONEER

HERO, EXPLORER, AND MISSIONARY WHOSE CENTENARY IS BEING CELEBRATED

TO SOME kinds of people David Livingstone would be incomprehensible. So many of the things they consider valueless he strove for unto the death. So many of the things ey care for greatly he seemed utterly to despise. ime, for instance. It almost annoyed him.

C. Silvester Horne, in his admirabe book, *David vingstone*, relates the story of the missionary aveler's conduct at a town in England where an dience had gathered to hear him speak: "Two al orators introduced the proceedings with eeches magnifying Livingstone's achievements. hen he rose to his feet he had an overwhelming ception, but, turning straight to a large map, he id in a singularly cold, hard voice: 'If you want know the truth about the river system of Cen- al Africa, be good enough to look at this map.'" This map! That was what he cared about, for e map was Africa, and for Africa he lived id died.

As for money, after making a tedious and fficult voyage from Africa to Bombay to dis- se of a steamer he owned, which had cost 3,000, selling her for £2,600, and depositing ie money in an Indian bank which failed com- etely a few weeks later, he said: "The whole the money she cost was dedicated to the reat cause for which she was built. We are ot responsible for results." Dr. Horne says him, in what is perhaps a bit of justifiable yperbole: "He cared for money less than any ian."

But some of the things he forsook he really id care for. He loved his father and mother, ut he left them to go to Africa with the Gos- el. In the little cottage at Blantyre the amily read together on the morning he went way the 121st Psalm, whose words held prom- ses strangely full of comfort for the son who as going forth and the friends to be left be- ind: "He that keepeth Israel shall neither lumber nor sleep. The Lord is thy keeper; the ord is thy shade upon thy right hand. The un shall not smite thee by day, nor the moon y night. The Lord shall preserve thee from ll evil; he shall preserve thy soul. The Lord hall preserve thy going out and thy coming n from this time forth and even forevermore."

Later when in Africa he had married Miss Mary Moffat, daughter of the Robert Moffat whose words had led him to the Dark Conti- ent, he had to be separated from her and from he children long years at a time. He sent hem back to England, promising to follow in wo years. But when the two years were nore than up, he stood on the western shore of Africa, after he had made his amazing journey rom coast to coast, and watched the *Forerun- ner* steam off to England without him, because e believed a deeper duty called him to lead afely home again the natives who had accompa- ied him across the wild continent. In this in- stance his fidelity to the deepest duty saved him rom a greater danger than the danger of the jun- gle and from almost certain death, for the *Fore- runner* went down on that voyage and all hands but one were lost. Later, when his wife and their youngest son had returned with him to Africa but had to turn back because of ill health while he went on, he wrote: "It was bitter parting with my wife; like tearing the heart out of one."

He missed, also, the comforts of civilization while he was isolating himself in the African wil- dernesses. He liked clean, fresh clothes and the countless trifles that go to make life smooth and tolerable for gentle natures like his. But as the years passed he knew less and less of these things. Every fresh loss and deprivation were taken with his unfailing patience and courage. Quite early in his African experiences a meager house he had built and equipped for himself and his young wife was sacked and pillaged by the Boers. He wrote in his diary when he heard of the loss: "We shall move more easily now that we are lightened of our furniture. They have taken away our sofa. I never had a good rest on it. We had only got it ready when we left. Well, they can't have taken away all the stones. We shall have a seat in spite of them, and that, too, with a merry heart which doeth good like a medicine."

To the last he endured privation and distress like a true soldier and a true saint. Floundering through the Chambezé bogs, fever-stricken, with ulcered feet, aged, pain-racked, in the drenching rain, he sticks to his great motto, "Forward!" Unable to walk at last, his men put his feeble body in a rude litter, and carry him, but it is still "'Forward!" though the rain is ceaseless and the hand of death is on him. They reach Chitambo's village. While he lies in the rain his men build him a hut in which to die. But he will not die in his bed. They know he cannot move; but he does

move. And alone in the night he struggles out of bed and kneels upon the ground. And so they find him—dead.

Who is this man and why are nations vying with one another to celebrate the one hundredth anniversary of his birth? In what regards is the world different than if he had remained at home, a comfortable Scotch minister or doctor, instead of stumbling all his life through the high grasses and the deep mud of Africa with wild beasts and deadly fevers and uncertain savages and cunning slave-dealers threatening him as he went? The difference is that Africa is a known rather than an unknown land, that hundreds of faithful missionaries have followed in his steps, and that the abominations of the slave trade are at an end. Of course, in none of these magnificent achievements does he stand alone. But his part in all three of them may be said to be greater than that of any other, with the exception, in the case of slavery's end, of Abraham Lincoln. Livingstone himself said that it was Mrs. Stowe who put an end to slavery in America. One expects an encyclopedia to be conservative, and of all the encyclopedias none is more conservative than the great *Britannica*. And this is its estimate of the achievements of David Livingstone: "No single African explorer has ever done so much for African geography as Livingstone during his thirty years' work. His travels covered one-third of the continent, extending from the Cape to near the equator, and from the Atlantic to the Indian Ocean. But the direct gains to geography and science are perhaps not the greatest results of Livingstone's journeys. He conceived, developed and carried out to success a noble and many-sided purpose, with an unflinching and self-sacrificing energy and courage that entitle him to take rank among the great and strong who, single-handed, have been able materially to influence human progress and the advancement of knowledge. His example and his death have acted like an inspiration, filling Africa with an army of explorers and missionaries, and raising in Europe so powerful a feeling against the slave trade that it may be considered as having received its death blow." The London Missionary Society, in sending out its invitation to its friends and supporters to join in celebrating the hundredth anniversary of Livingstone's birth, declares: "In the history of modern missions there is no greater name than that of David Livingstone. The memory of his life and character will ever be a precious heritage of the Christian Church. His life's work in opening up Africa led directly to the suppression of the slave trade, and to the entrance of Western civilization and the Christian religion into the remotest recesses of the Dark Continent."

In the United States the celebration of the Livingstone Centenary has been chiefly under the direction of the Missionary Education Movement. The Foreign Missions Council of North America, on January 12, 1912, passed a resolution recommending that each missionary board take steps to celebrate the Centenary and requesting the Missionary Education Movement to facilitate the celebration. A campaign of reading and preparation has been for some time under way, biographies of Livingstone have been widely circulated, studies of Africa have been assigned to the various young people's societies, and programs issued for the actual celebration of the centenary. Religious newspapers are planning to issue special Livingstone numbers. THE CHRISTIAN HERALD is combining its Lincoln and Livingstone numbers and is also providing a special program for churches, Sunday schools or young people's societies who plan to celebrate the hundredth birthday of this saint and pioneer. For the most part the celebration will take place on Easter, March 23, the Sunday following the great explorer's birthday, March 19.

Probably the two most dramatic incidents in the thrilling life of Livingstone were his escape from the teeth of a lion during the early years of his work in Africa, and his "discovery" by Stanley after he had been for several years lost to the world. The former event took place on one of his first tours into the interior. Serious depredations had been committed by lions in the neighborhood and he joined a lion hunt. Livingstone shot at one of the beasts from a distance of about thirty yards. While re-loading, the lion ran toward him, seized his shoulder and, in his own words, "growling horribly close to my ear, he shook me as a terrier dog does a rat." One of the natives rushed in and diverted the lion's attack. The animal bit his thigh, then turned upon another man, taking him also by the shoulder. At this instant the shots that had reached him previously took effect, and he fell dead. Livingstone's arm was "crushed into splinters" and his flesh bore the marks of eleven of the lion's teeth. His arm never fully regained its powers, and it was by the misshapen bone that his body was positively identified in England after the

Continued on next page

The Castle Monastery, Simopetra

The Monastery of St. Paul on Mount Athos

A FORTRESS OF EASTERN CHRISTIANITY

ON THE southern side of Macedonia is an irregular peninsula called Chalcidice, from which jut out into the Ægean Sea three bold promontories known as Cassandra, Longos and Athos. The last named is famous as being the seat of the most remarkable monastic community in the world, that of the monks of Mount Athos or the Holy Mountain, which may be styled the very center of the Eastern Church, the indomitable Christian fortress which has never bowed to the infidel, never yielded the slightest of its religious convictions, never feared the force of earthly might, but quietly, peacefully, yet grimly and determinedly has upheld its every right in the face of powerful influences, and has preserved its proud independence during more than three hundred years of Moslem sway.

At the present time an added interest attaches to this stronghold of Eastern Christianity in view of the rumor that it will soon be declared an independent church republic, free from domination by any of the powers, though under the protectorate of the Orthodox Balkan States. While this rumor is not yet officially confirmed, there is reason to believe that it rests on good foundation and that such a republic may shortly be proclaimed, the head of which shall be the Ecumenical Patriarch, who has so long been the head of the government of the Orthodox Church in the Near East, and that a military force shall be raised to protect the interests and safeguard the rights of the monkish commonwealth.

When it is taken into consideration that more than one hundred millions of Christians belong to the Holy Orthodox Eastern Church, and that this vast number look to Athos in much the same way as the Catholics look to Rome, it can readily be inferred that it is a place of the utmost importance to this great branch of the Christian world.

Mount Athos, or the Holy Mountain, is but a designative term. A large area is dotted with churches, chapels, cloisters, niches, and cenobitical apartments. In all there are about twenty monasteries, forming the monastic republic of the Holy Mountain. These establishments commence some twenty miles from where the promontory juts into the Ægean.

The origin of this ecclesiastical state is lost in the obscurity of the centuries. When the hermits first gathered themselves into monasteries and chose this place for their purposes is a matter of uncertainty. Some authorities will have it that the first religious houses of Athos were established by the great Constantine. There is little to substantiate this, yet there are evidences enough to show that the hermits have been in the place for more than a thousand years.

Strange vicissitudes have befallen this wonderful community from time to time. The Latin conquerors of Constantinople pillaged the monasteries in the thirteenth century, but succeeding Greek emperors more than made up for the spoliations and established more firmly in its citadel the brotherhood. Passing from the jurisdiction of the Christian emperors to that of the Ottomans, Athos alone preserved its self-government and its ancient privileges when all the rest of the Byzantine Empire was crushed beneath the tread of conquering infidels.

The War of Independence at the beginning of the last century thrust a very heavy burden on the monasteries, and much of their territory was confiscated by Greece after the latter had gained independence, and also by the Roumanian provinces, with the result that the hermits became almost bankrupt beneath their misfortunes; but they held themselves together with a grim tenacity, and finally succeeded in overcoming their difficulties. At the present time the community seems to have recovered all the losses of the past and is not only gaining in numbers but adding to its establishments and increasing its material property as well.

The first, and perhaps the foremost, of the monasteries of these secluded hermits, who, by the way, never have allowed womankind to enter the precincts of their grounds, much less the sacred enclosures of their conventicles, is on Vatopedi, a hill rising from the sea and commanding a splendid view of the historic surroundings, including the far-famed islands of the Ægean. Here is a vast assemblage of monastic buildings surrounded by great walls. These buildings cover an area of four acres and include no less than sixteen churches. Of course many of them are mere chapels, but still they exhibit church characteristics in the way of interior divisions, domes and roofs. They differ very materially from our edifices. Each is divided into three principal parts, exterior and interior vestibule, nave, and *bema* or sanctuary. On each side of this sanctuary is a small chapel. Both the exterior and interior vestibules are often merged in what is called the *narthex*. Each of the divisions has a symbolical significance, the *bema* representing the Holy of Holies, the nave the court of the Jews, and the narthex the court of the Gentiles. The interiors are often covered with valuable fres-

coes of Scriptural and historical subjects. Mou
Athos is famous, too, for its many relics, not
bly those of the True Cross, or the wood
which the Saviour is said to have been crucifi
It is claimed that by far the greater part of t
wood now extant is deposited in the monasteries
Athos. Vatopedi is supposed to occupy the si
of the ancient Charadriæ, one of the six cities me
tioned by Herodotus as existing on Acte. At pre
ent there are about three hundred monks there, b
sides which there are some two hundred layme
servants, carpenters, muleteers, blacksmiths, etc.

Among others of the world-famous monasteri
may be mentioned Pantocratoros, Stavroniketa
the Monastery of the Conquering Cross, Ivero
Philotheon, Kerasia, Monastery of St. Paul, Mo
astery of St. Dionysius, Russico, Xeropotamo
Coulloumossi, Simopetra, and Zographon. A
these are peopled by many monks and laymen a
tendants of the brotherhood.

The Monastery of St. Paul, with over one hu
dred monks, is rich in its own right, having lan
on the mainland near Salonica and also on Thas
and Cassandra. Here, too, are relics of the Cro
and many treasures of ecclesiastical history.

Simopetra, the Monastery of St. Simon the A
chorite, an illustration of which is here given, is
pile to which it is hard to do justice. It is perche
on a point of isolated rock in the midst of a ravin
at a height of about a thousand feet above sea-leve
With great labor a terraced garden has bee
scooped out of the rock and covered by earth car
ried up by the monks, on which they grow fruit
and vegetables. All commodities for the use o
the monks are hauled up by a basket and pulley
This monastery has some splendid frescoes and
few rare specimens of carved wood.

The good monks of these monasteries are men o
exemplary lives, simple, unaffected, moral. They
are of austere habits, practice self-denial, and per
form many acts of mortification to make the body
subject to the spirit. They are anchorites an
celibates of the sternest type. As has been said, n
woman is ever allowed to enter their monasteries
not even their grounds, so Athos may be styled a
Eveless Eden in this respect.

Whatever may be the aftermath of the present
war, whether Athos becomes a monastic republic
or still has to bow to the rule of the infidel, th
monks of the Holy Mountain will pursue their way
as they have done for centuries, holding aloft the
lamp of their faith as a beacon star to guide their
people amid the darkness of the Moslem world.

DAVID LIVINGSTONE—SAINT AND PIONEER

faithful natives had carried it a thousand miles to the coast so that it might be sent by ship to England.

The Stanley episode is so well known that it need be mentioned but briefly. Livingstone, weary, lonely and ill, returned to Ujiji after one of his most perilous and arduous tours, during which the slave traders had again and again tried to kill him. He records that when he reached Ujiji he was "a mere ruckle of bones." A few days later his servant Susi came running toward him with the news that an Englishman was approaching. It was Stanley with his caravan, flying the American flag. James Gordon Bennett had sent him to Africa to find Livingstone, and after great privations and perils his search was rewarded and his long jour-

Continued from preceding page

ney at an end. Stanley bore for the fatigued and desolate missionary supplies and comforts, but he could not induce him to return. Parents and wife were dead. Africa still held some secrets that he yearned to solve. He would not leave till his work was done. The two explorers spent some months journeying together, then Stanley returned to civilization while Livingstone turned his face again toward the heart of the Dark Continent to labor for another year—and to die.

Of all the tributes to Livingstone none is more beautiful than these lines from *Punch:*

He knew not that the trumpet he had blown
Out of the darkness of that dismal land
Had reached and roused an army of its own
To strike the chains from the slave's fettered hand.

Now, we believe, he knows, sees all is well;
How God had stayed his will and shaped his way,
To bring the light to those that darkling dwell
With gains that life's devotion will repay.

Open the Abbey doors and bear him in
To sleep with king and statesman, chief and sage,
The missionary come of weaver-kin,
But great by work that brooks no lower wage

He needs no epitaph to guard a name
Which men shall prize while worthy work is known;
He lived and died for good—be that his fame:
Let marble crumble! This is LIVINGSTONE

"MOTHERS' BOYS" WHO GO WRONG

BY MARGARET E. SANGSTER, JR.

COLD and damp the night wind blew along the Bowery, so that men and women drew their ragged garments closer, and hurried as if to escape its icy breath. Little children with pinched faces and wise eyes flattened their noses against the windows of the brightly lighted, tawdry stores. A man in a clown suit proclaimed the wonders of a marvelous side-show to a group of open-mouthed, curious people. And all about was hunger and cold and helplessness.

A bright light sent out its cheery glow from a building near by, and as we looked at the sign over the entrance we realized that we had reached our destination, for "Bowery Mission" stood out boldly to the sight of all passersby. As we opened the door and entered, we realized that the Mission was much larger than it seemed from the outside. It was positively bursting with good feeling. There was a sense of genial hospitality in the piles of rolls and the enormous coffee-boiler (to be used for the Bread Line) in the basement, no less than in the comfortable seats and warm air of the chapel. The meeting rooms on the floors overhead were filled with men of all kinds, whose voices could be heard like the drowsy hum of many bees.

Suddenly there was a stillness, and from the direction of the chapel a deep, clear voice began to read in an old familiar prayer. And the words were taken up by many rough, cracked voices, so we knew that the meeting had opened. Then the piano began the soft prelude to a hymn, and under cover of the music we slipped quietly into our seats.

Men were everywhere. Only once before had I seen so many men alone, without any women, and that was at a college entertainment. As I compared the two scenes, a great sorrow rose up in my heart; for in the one, they had all been strong, young men with promise of success before them—happy, smiling, and boyish—while here before me sat men, some, of course, young yet not boyish, but men mostly with gray hair and threadbare coats; men with hopeless eyes and sad mouths. For they were outcasts and failures! Yet one and all they rose and thundered out the sweet hymn of praise, perhaps more sincerely than the rich folks in their big uptown churches.

Now the heads were bowed again and the words of "Our Father" were repeated softly from the platform. And I wondered how many years ago those same outcast men had lisped these words at a mother's knee. The "Amen" sounded presently, and as I raised my head and looked over the sea of faces, a strange thought came to me. Every man there had once been a baby! A tiny red-faced baby in a white dress and woolen shoes; and at one time —long, long ago in some cases, only a short time ago in others—a mother's arms had enfolded the little form, while a mother's voice had whispered soft, tender phrases or crooned a queer little lullaby, maybe in a strange and foreign tongue.

An old man with a white beard and bleary, half-closed eyes nodded in a rear seat. His mother could not have been alive, for he was very old and dilapidated. And yet, when he was little and when he had cried for her, she had loved him more than her life.

A tall dark boy with reckless eyes was staring past the speaker to a sign whose legend read: "When did you last write home?" As he read, his eyes filled and he lowered his handsome head; for he saw her again, perhaps in a small country farmhouse, perhaps somewhere in a large city, but always waiting, always hoping that some day her boy would come back to her.

A man with a pugilistic face thrust out his under lip in scorn as the speaker talked of the country. He had probably been born and brought up on the Bowery; and his mother was probably now only a faint and comforting memory. He was the kind of man that thinks of his home occasionally and wants to reform; yet at one time a mother had wept over his baby shortcomings, and had kissed the black-and-blue spots to make them well.

Men slept quietly in their chairs, a score or more of them. They were not at all bored; they were only desperately, nauseatingly tired. For none of them had a home or a bed to sleep in, and perhaps in their dreams they were tiny bare-footed children again, pillowed in soft, comforting arms on a breezy vine-clad porch. Many of them slept with peaceful faces and happy smiles.

Earnest Faces at a Gospel Service in the Mission

A very young boy with the mark of suffering stamped indelibly on his fair, beardless face looked up at me with an unwinking stare. Any mother would have loved that boy, and would have taken pleasure in smoothing back the rumpled yellow hair from the troubled brow, and hearing a confession, no matter how bad. I hoped, yes, and prayed that he would go home to her. For sometimes the boys go home too late!

Once there was a boy, a good-looking, happy boy, who lived on a farm. He was perfectly contented until one day at the general store a flashily dressed drummer began to tell stories about the life and lights of the great White Way. The boy had listened amazed and astounded, and the drummer, noting his rapt listener, had said, not unkindly: "You, son, why don't you go to the city? Plenty of room for smart boys like you." The boy had not spoken to his parents about it at once, but in the next week he announced his intention of "making his fortune" in New York. His mother had cried and pleaded, but he had remained obdurate. Then one day he had packed up his grip, and, with his small savings in his pocket, had left for the large town.

I will not dwell on his life in the city. The inevitable happened. While his money lasted he had friends, kind words, happiness. When his money was gone, his friends melted away and he found himself penniless and homeless. He was ashamed to write to the country for funds. He made a little money at odd jobs, and then at last he took to drink. The careless farm boy vanished in the passing of the years, and in his place now stood a bowed, shifty-eyed man. One day this man wandered into a meeting. It was a revival meeting, and in a flash the man seemed to see his mother waiting for a word from her only son. With a sob in his voice he prayed for the first time in years; and he promised to go home.

It was not as easy to go home as it had seemed at the meeting. Railway tickets were hard to buy, and clothing cost money. But after many an inward struggle, the man put the city behind him and found himself again in the scenes of his childhood. The whole town seemed changed. The stores were larger, the church was freshly painted, and there were new stones in the old graveyard. But the man went blindly on. At last he reached the place where his home had been; but on the spot where the cheery little farmhouse had stood, only a few old bricks and a timber or two lay, while a sign on a nearby tree proclaimed, "This property for sale." And the man knew he had come too late.

But the pity of it is that there are hundreds, ay, thousands just like him!

Every State in the Union, and very nearly every country on the globe, is represented in the Bowery Mission. Many have sad memories of home which they cherish with a certain amount of pride. For they have gone away with high hopes and now will not return, broken and old. Many a sweet-faced mother waits for the postman's whistle every morning, with a hope that is half a fear in her heart. And many are the tears shed for the boy, her own baby, adrift in the big city.

The meeting was closing, and the piano struck up a melody as haunting and sweet as it is emotional. There were few dry eyes in the room, as the men, with faltering voices and flushed cheeks, joined in the refrain of "Where Is My Wandering Boy To-night?" Each man saw a picture—maybe a dim, blurred one—of a young mother kissing a sleepy little boy as she bent over his crib; or it may have been a more vivid one of an older woman weeping as a train steamed out of a station. And there were others who saw a picture of a gray-haired, bent little lady, dreaming before the fire, thinking of the boy who went away and of the letter that never came.

Somehow we got out into the street. There were two men standing before an iron gate: they were poor specimens of humanity, much more roughly clad, much more hopeless-looking than their brothers inside. As I looked over their heads, I saw a sign on the gate. It said: "Bread Line begins at one o'clock."

And it was only ten o'clock then!

Three more hours to wait for the steaming coffee and the huge roll. Those men were the most helpless class of all and the most wretched; yet they too had been little once, and maybe their mothers were still waiting for their knock at the door.

Ah! many an eye is dim with tears,
And many a head is gray;
And many there are who count the years
Since their boys went far away.

And many a prayer is breathed at night
To the Father up above,
For they ask him to guide the boys aright,
Who have gone from their sheltered love.

For a mother's heart is a mother's heart,
Wherever the child may roam:
And a mother's love will never part
From the boy who has left his home.

TOPICS OF INTEREST AT HOME AND ABROAD

—ACCORDING to the report of the Commissioner of Internal Revenue, the nation's liquor bill for 1912 amounts to a total of $1,645,000,000. The total in gallons is 135,826,789, being an increase of 1,226,596 over 1911. Beer consumption, however, fell off 34,500,000 gallons.

—IN 1888, WILLIAM TAYLOR, Methodist Bishop of Africa, brought from Liberia "Little Diana," an African child, whom he called his "po' lil black lamb." The writer frequently met the bishop, and the latter invariably had something interesting to say about Diana. He carried her with him during a tour of lectures, and it was his custom to set her on the platform or bring her in on his shoulder (he was a man of giant stature and massive proportions, and she a mere ebony pigmy), and to say that there were "two million more little lambs in Africa just like her who needed shepherding." William Taylor has long ago passed to his reward. "Little Diana" is now a well-educated young woman, with an American college training, and she lately sailed from New York to be a missionary in Liberia, her native land. What a wonderful story Diana will have to tell her black brothers and sisters of God's goodness! She should be a successful missionary.

—CHARLES S. MELLEN, president of the New York, New Haven and Hartford Railroad Company; Edson J. Chamberlain, president of the Grand Trunk Railway of Canada, and Alfred W. Smithers, chairman of the Board of Directors of the Grand Trunk, have been indicted by the Federal Grand Jury in New York, which is investigating the deal between the New Haven and the Grand Trunk roads. It has been charged that in return for traffic concessions, the latter road has abandoned its purpose of extending its lines to Providence, R. I., and Boston, and establishing steamship service between Providence and New York. This action was regarded by the Grand Jury as an agreement "in restraint of trade," and a violation of the Sherman Anti-Trust Law. President Mellen appeared before Judge Hough in the United States District Court in New York late in December, together with President Chamberlain. Each furnished bail to the amount of $10,000 to appear for trial.

—PRESIDENT-ELECT WILSON has expressed his desire to dispense with the customary inaugural ball. He has also intimated that during his administration the Marine Band will not be permitted to play questionable dance music, including the "turkey trot" and others of that class, at social functions. He does not believe in encouraging these dances, and holds that the national capital should set a good example for the rest of the country in this respect.

Unexpected Visitations of God

A Sermon

BY

Rev. Newell Dwight Hillis, D.D.*

TEXT: And when Jesus beheld the city he wept over it, and said, If thou hadst known, even thou, the day of thy visitation! Paraphrased from Luke 19: 41, 42 and 44

FROM the Mount of Olives Jesus looked out upon Jerusalem, with its temple and palaces, in the zenith of their splendor and the perfection of their beauty. He saw the people thronging the streets buying and selling, marrying and giving in marriage, all unconscious of the cloud, big with calamity, hanging above their heads. King Herod in his palace, the chief priest in his temple, saw no outer sign of the approaching retribution, and yet the time of visitation had fully come. There was a rotten palace, where a king lived like a pig in a sty; there was a rotten temple, where the "temple ring" rioted rather than feasted; there was a rotten court, a rotten camp, and a rotten people. Every crowded city during the fiery summer sends up foul gases and exhalations, that hold latent lightnings. And Jerusalem, with its sensuality and cruelty, its greed and oppression, carried within itself the beginning and the end of penalty and retribution. Every nation holds at least one epoch that illustrates this principle of self-retribution. Witness France in 1789. Never had Louis been so firmly established upon his throne. The French language was universal, the French court was most brilliant, the foreign guards most faithful. And yet to the king and queen the stroke of the revolution was a thunderbolt out of a blue sky, while for others the storm had been long overdue.

Witness China to-day. For centuries a handful of corrupt and cruel Manchus had imposed their rule upon nearly four hundred millions of peaceable Chinese. For fifty years the government had been a system of organized graft. One-half of all the taxes raised for roads, bridges, mails, railways, city government, had been diverted in the form of pensions to every Manchu family. In vain the diplomat, Sir Robert Hart, warned the Chinese throne. In vain the authors and educators lifted up their voices. Always the warnings have fallen on deaf ears. And now that judgment has come, there has been no wanton or arbitrary judgment pronounced; the retribution moved with the certainty of gravity as well as with the swiftness of the lightning. He who obeys the law of God finds the divine law resting upon his shoulders with the lightness of a gossamer thread. But he who disobeys God's law finds that law an iron fetter that weighs him down. Jesus saw revelry and frivolity in the streets below, and calamity impending from the heavens above. And he wept for the temple that would soon be a waste and the city to become a desolation.

The Sin of Dives

Consider how the unexpected visitation of God changes men who have set their heart on things material. One of the richest trees that ripen fruit in the Garden of Eden is the tree of property. God planted that tree and feeds its roots, and ripens the clusters of abundance for the children that look to him for daily bread. The love of property is as lawful and praiseworthy in the individual as it is necessary for the State. Society does well to honor him whose industry, prudence and economy keep his family from beggary, vice and shame. The love of property is one of the forces that hurl the chariot of the soul forward on life's highway. But what if a man who plants the tree of wealth should finally come to love the tree for its own sake? That is why the word for the miserable man is the word "miser." Having reared the tree in God's garden, when God has sent his rain and sun to ripen the clusters, finally the man who tends the tree drops his spade and seizes a club, and shouts to the hungry children about him, "Stand off. Let no one touch these clusters of purple and gold! They are too precious to be eaten. I planted this tree of property! I ripened this fruit and food! What is mine is mine."

Meanwhile children weep and the clusters rot! Strange this perversion. Passing strange this turning of the husbandman against himself. The eye was made for light, but he who misuses the eye until the optic nerve is inflamed finds the light become a torture. Conversation is pleasant to the ears, for the ear was made for hearing; but he who misuses his nerve force can reach a point where every sound is torture to the outraged nerves. God made property to ripen fruit—not for the next generation, but for the people of to-day. Strange that men can be so perverted, so misuse themselves, that they lose all the power to pluck the clusters for feeding the poor and weak. Such a man was Dives. God gave him rich harvests because there were orphans and poor people. The children's arms and laps were spread to receive the corn, but Dives turned his back on the little children and built huge barns instead of harvesting this treasure into the children's hearts. And then he said, "Soul, thou hast much treasure laid up for many years." But what word is this: "Soul, thou hast corn!"? Can a soul eat corn? Can the intellect and the memory consume wheat? Can the taste and the imagination drink oil and wine? Corn was made for the body. If Dives' body had enough corn, plainly the surplus was for the poor and the weak who had no bread. The children pleaded and the poor sobbed, and the beggar died in his rags and poverty. Meanwhile heaven was silent. But all the time approaching from heaven might have been seen a figure—the angel of Justice. Suddenly the sword, red with insufferable wrath against selfishness, leaps from its scabbard.

The Day of Visitation

Dives is dead. On earth they carry him to his tomb under velvet plumes. But Dives' soul stands at the gate of the city of God. And lo, the angel with the flaming sword stands in the way, forbidding his passage. Dives' soul had no place in heaven. Retribution had come. The separation is here. There is a chasm digged between selfishness and love, between iniquity and integrity. There is a great gulf and abyss that stands between Dives' barns and God's palace of amethyst and silver, into which He has swept the orphans that Dives despised. Oh that this generation had eyes to see and ears to hear! Look at the half-billion fortune, while the hundred thousand families that piled it up live in hovels, while the modern Dives has done no stroke of work for twenty years. Meanwhile, the children sob, and heaven is silent. But be not deceived. Heaven is not mocked. Silence does not mean forgetfulness. There is a God in the sky. Human judgments will be reversed. What if the last poor workman in yonder rude hut, who has toiled on faithfully without bitterness or hate or weapon, shall be first before God, while Dives falls a thousand leagues, and becomes last? Until it is Dives that takes up Jesus' words and sobs, "If I had but known! Oh, if I had but known the day of God's visitation!"

Divine visitations come also to the type of man who represents lawless ambition. Let us take as the representative of this type, Saul, the most gifted and best-equipped man of his day. In his youth his father's wealth gave him leisure to study in the school of Gamaliel and to travel in foreign lands. Ambitious, he set his heart on promotion, and determined to get on. The pathway to glory was through the Sanhedrin. That group of men included in themselves control of the lands, the offices, the gold, and the power of the country. Unfortunately for young Saul, no man could belong to the Sanhedrin who was not old and mature. That law was inflexible and never varied. Desperate, young Saul determined to break in. Fortunately for his lawless ambition, the Sanhedrin fronted a crisis. This new faith of Christ was spreading among the people. An old member of the Sanhedrin, Gamaliel, stood up and argued, "If it be of God we cannot fight it, and if it be not of God, it will come to naught. Let us do nothing." Other members had the spirit of Torquemada and the Inquisition. But because they were old they were timid, and dared not fling themselves against the new faith. Their inquisition needed youth, dash, and lawless ambition, so they made overtures to young Saul. A shrewd man, Saul planned the persecution, but himself stood in the background. Just as to-day the men who have organized combinations to destroy the poor and prepared cunning schemes to evade the laws, have themselves stood in the background and put bookkeepers, clerks and puppets forward upon whom the State will now execute its judicial penalties; so then Saul stood afar off and kept the garments of his puppets who stoned Stephen to death.

And now that Saul has won the approval of tl leaders of the Sanhedrin, and the prize is withi his reach, he looks for more cities to conquer an more disciples to persecute, and starts toward Da mascus. It was a long journey, and the way wa solitary. But solitude is terrible for a sinne Nothing can be more awful than for a man who i planning a crime to be off on a journey alone a night, while God's stars blaze at him, and kee blazing. Oh, those stars that would not let Sau sleep! The whole sky at night becomes a divin forehead, out of which blaze these two stars always two and two! And there was a God o justice behind the stars. This sun, too, at high noon, with light insufferable, scorched his soul Conscience became unendurable. Saul saw tha light, saw Stephen's face shining as he lay dying and the splendor of heaven dazzled his own eyes In an agony of remorse he cried aloud. By th way of sin he had gone toward the throne of jus tice, only to find it was a throne of mercy. The divine visitation had come. Reason that had whis pered warnings began to thunder. The praise of men in the Sanhedrin seemed as nothing in the face of the condemnation of God. In an agony of remorse he cried out unto God, and fled into the sands of Arabia, where he remained for three years. He put distance between that Sanhedrin, with its temptations to lawless ambition, and himself. He pursued his vision. He obeyed the divine visitation. He followed the warnings from the battlements of heaven. What changed Saul the Inquisitor to Paul the hero and the martyr? Why, that visitation of God that came to a youth of unbridled ambition, melting him into obedience, self-surrender and loyalty to God. If Saul had not known the day of God's visitation, then the disaster would have been one of the greatest moral disasters in the annals of time.

The Divine Overture

To all men come these overtures divine. Wonderful these moments when truth glows in the soul like coal in the flame. In hours when the reason is struck through and through with light, men are not far from the kingdom of God. These luminous hours are the hours of destiny. They are sometimes as brief as the strategic moment that comes to the astronomer watching an eclipse. For a mo ment the shadow comes and goes, so the scientist must be ready for the moment, and if all things are ready, he carries away the record of the movement of sun and planet, and life and civilization are enriched by the new knowledge. But if the astronomer is careless and sleeps during that precious moment, then the great opportunity is lost, and once lost is lost forever. For when these moods come the one duty is instant action, immediate decision, and irrevocable pledges. The old man, grown callous and hard, may be tempted to reject these moods, counting them mere sentimentalism, and despising them as emotional. A dead soul is like yonder dead moon. What if you could sit down and talk with the spirit of that dead world as you talk with a familiar friend? Suppose the moon would say, "Once I believed in the procession of the seasons. Once I waited for the blowing of the south wind, the arbutus blossom, the tender grass and the flaming orchards. Once I spread my boughs for the birds and sheltered the beasts against the storm. But that is all gone. Now I am practical. I have gotten down to hard pan. I believe in solid rock. No more perfumed sentiments for me. No more ideals and aspirations." And alas for the dead soul that has lost its ideals, given up its dreams and reveries, its secret prayers and hidden hopes! But the wise man will cherish these noble moods. He will nurture these intimations of immortality. The children of time need to be wise toward years that are eternal. Transmuting impulse into action, feeling into thought and habit and conduct, turn in this hour to the friend that is nearest to you, and under the impulse of an overture from God give pledges to yourself and to society. For now is the accepted time, and he who turns his face toward right, duty and God shall hear the sweetest words that ever fell over heaven's battlements, as a divine voice whispers, "Him who cometh unto me I will in no wise cast out."

* Rev. Dr. Newell Dwight Hillis, Pastor Plymouth Congregational Church, Brooklyn, N. Y.

TO A MOTHER

ERE came one day to join the angel throng
. woman, bowed through serving oft in pain;
as she meekly stood, her form grew strong,
d long-lost youthful beauty dawned again.
more was given; for all, with wonder fraught,
nt low before the sweetness of her face,
ng: "What marvel hath this woman wrought,
he thus clothed by such sweet, mighty grace?"
one of seraph tongue made answer low:
ne talent only hers—a faithful heart,
she abroad but little could bestow;
much was needed for her mother's heart;
this with love she always made so fair
she became an angel unaware!"

shville, N. Y. E. W. GAGE.

Inspiration—What Is It?

N THE diary of the late Count Tolstoy, which his son has just published in Paris, is a remarkable passage that shows the great ssian in a new light. It was written 1895. Referring to his literary rk he wrote:

have had moments when I felt myself to be medium for the expression of the Divine . I have sometimes been so impure and so ject to personal passions that the light of truth has been obscured by my own obity; but, despite all, I have served at times the intermediary for this truth and those e been the happiest moments of my life. God will that, passing through me, these hs have not been sullied, and may mankind in them its pasture. It is only in that that writings have importance.

nspiration has many degrees. In highest sense, it is the operation of Divine Spirit upon the minds of n, who have been chosen as chanls for the interpretation of truth to man minds. It is inspiration, in rying degrees of enthusiasm and tensity, which gives the preacher his ssage, the prophet his vision. The spiration of the "holy men of old," o were chosen instruments through om God's message to man was realed in the Scriptures, is the fullest ample of this great principle. They oke and wrote as they were commisned; they were filled with the spirit wisdom, and the Christian world hesitatingly accepts their work as divine origin—the result of inspiran. Tolstoy was both philosopher d visionary. There were times when seemed to reach ideal heights, to vel in the pure atmosphere of truth, stice, humanity and brotherly love. such moments he was free from all osser limitations; but they were ansitory—like shafts of sunshine ercing through shifting clouds. Still, his own admission, he valued these tervals of spiritual illumination ore than all of his brilliant stories, s emotional work and his philosophic says. As he neared the end of life saw that the only imperishable ing is divine truth, and prayed that nly those passages in his writings hich contained that truth should be membered by the world. All the rest e reckoned as worthless. Such a conssion is the finest of all testimonies Tolstoy's greatness.

Anvil Sparks

..A WELL-STORED mind should carry o dead stock.

..SIN bottled up always springs a eak somewhere.

..TO BE near-religious is to lack all he joy of religion.

..THE right use of our small rains is great wisdom.

..FINE DREAMS are worthless if we ust keep sleepy-headed.

..THE light soon comes to those vho get on the right side.

..ONE of the great rewards of serice is further opportunity.

..GOING ON the knees before God s not losing dignity, but finding it.

..MANY people work harder to get nto society than they work to get into leaven.

..THE Christian who tries to live as the world expects him to is apt to get out of the Bible way.

THE VOLK PORTRAIT OF LINCOLN

(See first cover of this issue)

BY ARTHUR H. HOWLAND

WHEN the body of Abraham Lincoln lay in state at Chicago, on its journey from Washington to Springfield, among the thousands who thronged to the courthouse to peer mournfully into the sad, still face was a little boy nine years old. He had been in the street nearly all day, standing in line with a regiment of school children waiting to take their places in the funeral procession, and he remembers still the furious headache that kept him company during the long hours. At length, however, the children swung into the line of march; the courthouse was reached, and the boy stood looking down into the dead President's face.

It was not the first time he had seen Lincoln. Indeed, when he was four years old the big man had taken him on his lap, asked his name, and smiled upon him with his grave, tender eyes. But between that first look and the last, much had happened to Lincoln—and to America. He had been nominated for the Presidency of the United States, elected and inaugurated; he had suffered in his great soul the thrust of every bayonet, the shock of every charge, the dull pain of every bullet wound, the agony of every wife and mother's broken heart during the Civil War. He had been re-elected to the Presidency; he had seen the war brought to a righteous and glorious end; he had seen the Union saved and known in the depths of his soul that he had been God Almighty's instrument in saving it; he had freed three million slaves; he had been misunderstood and trusted, criticized and praised, condemned and honored, hailed as hero, savior, emancipator—and slain.

* * *

INTO the face of the man who in five short years had gone through this eternity of travail, the nine-year-old boy looked down on that April day nearly fifty years ago. The little boy is a great artist now, and if you will turn back to the first page of this number of THE CHRISTIAN HERALD, you will there see the portrait his hand has made of our first martyred President. The Douglas Volk portrait of Lincoln is one of the best, if not the best, ever made. It may seem strange that so great and perfect a portrait could be made years after the death of the subject and by a man who had not seen his model since boyhood. But there is more than has yet been told in the story of how Douglas Volk came to paint this portrait of Abraham Lincoln.

The question of heredity and parental influence are impossible of full solution, but the real painting of the great portrait began when Douglas Volk's father, the sculptor, Leonard W. Volk, formed the desire to make a portrait bust of the Illinois lawyer who received in 1860 the nomination for the Presidency. When Lincoln took little Douglas Volk upon his knee, he had just come from the elder Volk's studio (where he had given the sculptor a sitting for the bust) to the sculptor's apartment in the same building. During the time spent in making this bust Mr. Volk made also a life mask of Lincoln, and it was he who later made the famous casts of Lincoln's hands. The very name "Douglas" is reminiscent. The boy was so named by Stephen A. Douglas, who was a cousin of his mother, and it was while Lincoln was a Presidential candidate against Douglas that the bust was finished. It was, indeed, the fact that Mr. Volk had made a bust of Mr. Douglas, and was a connection of his, that got him his introduction to Mr. Lincoln. This is one of the delightfully nice balances of history, is it not?—that two men, one related by blood and the other by marriage to Lincoln's great opponent, should be the men who produced for the world what are perhaps the most affectionately appreciative and trustworthy reminders of his grave face and his mighty hands.

* * *

THE portrait was made at Mr. Volk's home at Central Lowell, Me. In his winter studio in New York, I sat for an hour and talked with him about his own and his father's work. It was inevitable that he should long to do on canvas what his father had done in clay. At last he was ready to undertake the task. "I made three portraits and destroyed them," he told me, "before I felt I had anything approaching my ideal. I had a very vivid and definite standard to which to work, established by my very early environment, by Lincoln's history, name and memory, and my father's description of him on the many occasions of their meeting. It was really a severe mental strain, my desire was so intense to reproduce that face. I became almost obsessed with the craving to *see* the man."

At last the artist triumphed. The real Lincoln looked forth from the canvas upon which he toiled. He laid the portrait aside for a year, took it up with fresh eyes and a rested brain, made a few last touches with his skilful hands—and the world now has this true, sad vision of the soul of Lincoln as it was revealed in that face of his, which careless people have called unlovely, but which these two great artists agree was most truly beautiful.

Side by side with this portrait of Lincoln, made by one who understood his sorrow and had looked upon his face in death, should stand this word-picture from the pen of Newell Dwight Hillis. His words interpret the portrait as the portrait illuminates his words:

"Seeking a deliverer and a savior, the great God, in his own purpose, passed by the palace with its silken delights. He took a little babe in his arms, and called to his side his favorite angel, the angel of Sorrow. Stooping, he whispered, 'O Sorrow, thou well-beloved teacher, take thou this little child of mine and make him great. Take him to yonder cabin in the wilderness; make his home a poor man's house; plant his narrow path thick with thorns; cut his little feet with sharp and cruel rocks as he climbs the hills of difficulty; make each footprint red with his own life-blood; load his little back with burdens; give to him days of toil and nights of study and sleeplessness; wrest from his arms whatever he loves; make his heart, through sorrow, as sensitive to the sigh of a slave as a thread of silk in a window is sensitive to the lightest wind that blows; and when you have digged lines of pain in his cheeks, and made his face more marred than the face of any man of his time, bring him back to me, and with him I will free three million slaves.' That is how God made Abraham Lincoln great."

REWARD

A CHARGE I have to show the way, to lift
From Fate's dark thrall,
And lead unto the Light—God's sacred gift.
Have I done all
That He who gives the strength of will and heart
Would have me do,
And make for better lives and deeds their part,
Though there be few?
Patience and Love will work, we surely know.
A world of good;
This gift of sacred seed, ah, do I sow
Just as I should?
I pray for light to see the urgent need,
And do my part
To stimulate the lagging thought and feed
The hungry heart.
Have I instilled into the dreaming brain
Some thought of cheer?
Have I entuned a hymn or glad refrain
To drive out fear?
Have I shown up the folly or the sin
That they should shun
Or given praise to Christ, weak souls to win
By deeds well done?
If these I have not done to light the gloom
For our dear Lord,
Let "failure" chiseled deep upon my tomb
Be my reward.

T. G. ARDEN.

A Generous Gift

MONEY invested in the Lord's work is never idle, and multiplies itself in blessing. An illustration of this fact is found in the experience of many of our readers who have made it a rule to systematically devote a certain part of their incomes to the Lord's work at home or abroad. There are many members of our Family Circle who find a joy and satisfaction in this sort of investment which can be realized in no other way. Some support missionaries and are in constant touch with the work of the Gospel army at the front in heathen lands; others are training children at missionary schools, that they may become teachers and preachers in turn; still others are doing the Lord's work at home, in helping rescue missions, unendowed schools, Gospel settlements and enterprises of various kinds—all properly coming within the category of Christian work.

One of our readers who has already experienced the "joy of service," and whose large-hearted donations have a godsend to many, on January 11, 1913, sent us from Pine Grove, Pa., his check for $400 with the instructions that it be used in Gospel charities. With his approval, an apportionment of his gift was made as follows:

FOREIGN	
Balkan War Relief Fund	$50.00
China Famine Orphans	16.66
Gospel Mission at Wuhu, China	16.66
Door of Hope Mission, Shanghai	16.66
Mission at Cebu, Philippines	16.66
India Orphan Fund	16.66
Mission at Callao, Peru	16.66
Mission at Maracaibo, Venezuela	16.66
Mission at Bahrein, Persian Gulf	16.66
Japan Orphan Fund	16.66
East Africa Famine	16.66
DOMESTIC	
Soul Winners' League	16.80
Navajo Indian Mission	16.66
City Garden Mission, Chicago	16.66
Sunday Breakfast Association, Philadelphia	16.66
Tennesseetown Mission, Topeka	16.66
White Door Gospel Settlement, New York	16.66
Bowery Mission	16.66
Mayesville Industrial Institute, Mayesville, S. C.	16.66
Williamsburg Mission to the Jews	16.66
Florence Crittenton Missions, New York	16.66
CHRISTIAN HERALD Children's Home	16.66
	$400.00

Here is an investment whose ramifications touch three continents, and whose spiritual dividends will increase as the years go by, bringing blessing to all concerned.

TO THE CHRISTIAN HERALD

MAY the roses bloom forever
On your way!
May the arm of God Almighty
Be your stay!
May your mission never cease,
And your good works still increase,
And your richly laden pages
Go for ages and for ages,
I do pray!

Eureka Springs, Ark. RACHEL B. RAY.

NEW YORK'S WAITER STRIKE

A LONG threatened strike of the waiters of the New York hotels and big restaurants marked the closing days of last month. There was much excitement during the period, and in the beginning it looked as if serious consequences were about to ensue from the attitude of the strikers. Almost ten thousand waiters, cooks, bus-boys and kitchen help threw up their jobs and walked out, leaving their employers in a state of panic, practically helpless to carry on their business and serve their patrons. The large hotels suffered most. Several of these employ three hundred waiters each, and when the strike was declared it was feared that some of them would have to close their doors for the time being, which would have meant the loss of many thousands of dollars. All kinds of help were pressed into service to take the places of those who had stepped out. Chambermaids, telephone girls, bell-boys, hall-boys, porters, and others of a nondescript class were summoned to the kitchens and the tables, and as most of these were inexperienced in the work, many ridiculous blunders and exciting incidents took place. In fact, the whole hotel district of the city was turned topsy-turvy and confusion prevailed almost everywhere throughout the crowded section. Supper parties had to be abandoned, wedding feasts and public dinners postponed, and late evening crowds, for the first time in many years, were compelled to go home hungry.

In the meantime wild scenes were being enacted on the streets and in public halls by the disgruntled strikers. They held many indignation meetings here and there throughout the city, rousing speeches of encouragement were made by the leaders, and the men were strongly exhorted to keep up the fight until the inn-keepers and restaurateurs would acquiesce and comply with their demands. When they turned out of the halls after listening to those addresses, they paraded the streets in large bodies and some very disgraceful scenes marked their march, which soon turned into a demonstration of hostility against the hotels. Jeers, hoots, yells, party cries and expressions of defiance were followed by open attacks on some of the leading hotels, and at times so violent did the mob become that the police were totally inadequate to cope with them. Stones, brickbats, and other missiles hurtled through the air, and the glass was shivered in scores of windows, besides which many chairs and tables were broken and doors and casements wrecked. At the Waldorf-Astoria the crowd engaged in a furious battle with policemen until dispersed by a reinforcement of the mounted squad. At the Astor, McAlpin, St. Regis and Plaza, special detachments of the police were required to maintain order, but even the large forces of uniformed men at these places were at times unable to keep the excited strikers within bounds. The hooting and howling in almost a dozen of languages created a very Babel of a din, and the quiet citizens were glad to get away from the streets to escape the ear-splitting, nerve-jangling racket. At some places the police had to draw their revolvers to keep the infuriated men at bay. The famous Delmonico restaurant at Fifth Avenue and Forty-fourth Street was the scene of much of the excitement.

A View of the Mass Meeting of Striking Waiters in Union Square, New York

A large plate glass window on the Avenue side the place was smashed and a flying brick bare missed the heads of two ladies dining in the roo There was no need to make a demonstration Sherry's equally famous restaurant on the opposi corner, as that establishment was in complete dar ness, there being no waiters to serve patrons customers, consequently the management had close for the time being. At the McAlpin in He ald Square, the latest addition the hostelries of New York and or of the largest purely commercial h tels on this continent, there wer fifteen hundred persons at dinne when the strike was called. Thre hundred waiters immediately qui work, but it may be said that the did so unwillingly, for this is one o the great hotels who treat the me well. However, orders from th union had to be obeyed, so the man agement was left to take care of th guests as best it could. Strike breakers could not be obtained t take the places vacated, because th strikers had adopted a new move that of picketing the employment agencies and persuading or frightening away non-union men who were desirous of getting employment.

Union Square was the scene of one of the largest meetings of the strikers. Thousands gathered in this place to hear addresses from their leaders, among the latter being a young Irish-American Joan of Arc, Miss Elizabeth Gurley Flynn, who is known throughout the country as a labor leader and Socialist propagandist. The speech-making over, the crowds turned into Broadway and Fifth Avenue, parading these thoroughfares for many hours.

After keeping up a hostile attitude for a few days, causing much confusion and crippling the hotels, the strikers came to the conclusion that their struggle was hopeless, inasmuch as the proprietors and managers remained adamantine to all demands. Moreover, they became convinced that the hotels somehow could get along without them, and resolved to reseek their old positions. As the management of many of the hotels felt bitterly toward the strikers for their course, numbers of them were turned away, but the great majority were allowed to take up their duties again, perhaps sadder, but at the same time wiser for their experiences.

THE AIM OF THE EQUAL SUFFRAGISTS

BY CANDUS MACE MARTZOLFF

IN THE CHRISTIAN HERALD for November 13 appeared an article entitled "The Rule of American Women," by Evelyn Baker Dodd. I should like to discuss that article briefly.

Mrs. Dodd starts out by saying: "History teaches us that when this country was first settled, and for generations following, the women were in the background. We have little mention of them. They kept silent in the churches and out of public life, remaining strictly in their own homes, where they undoubtedly wielded a powerful and lasting influence." The history which I have been fortunate enough to read contains much mention of women in pioneer days. They not only did the usual woman's work, but most of them worked shoulder to shoulder with the men, assisting even in the clearing of the land and tilling of the soil afterward. And women helping to gather the harvest was a common sight. The homes they built were little governments in themselves. They were sufficient unto themselves. Nearly every article of food, drink and clothing was produced at home by the labor of the family, much of it by the women of the family. The pioneer home was little affected by outside law. The people of seventy-five or a hundred years ago scarcely realized the existence of a government if they were law-abiding. On the Fourth of July, when they heard the Declaration of Independence and the Constitution of the United States read, at tax-paying time, on election day, and when "court sat," they were reminded of the "powers that be."

To-day all that is changed. Growth of population and advance in civilization have, in a sense, made community living a necessity. The old home was a law unto itself. The modern home is a creature of the law, and upon the wisdom of the law the happiness of the inmates depends. The women of former times did the work of the home, *in* the home. Because of inventions and a desire to make money by manufacturing, the work formerly done in the home has been removed to factories. The women of to-day, several millions of them, have followed their work into the factories and are working there under exactly the same conditions as men, except that they have no voice in determining the sanitary conditions under which they shall labor, the number of hours that shall constitute a legal day's work for them, the wages they shall be paid, nor any rules or regulations in regard to inspection, protection from fire and the like. It is conceded by the anti-suffragists that the ballot is a good thing for the laboring man; then why not for the laboring woman? History very clearly shows that a disfranchised class is always at a disadvantage.

The early home very largely made its own environment. The environment of the modern home is made by law, which is made by the voter. That that environment can, in most cases, be improved, no one will question. And if woman's influence is such a blessed and uplifting thing when exerted indirectly, it surely should lose none of its purity and potency when exercised directly. The woman in the old home never had put up to her questions of taxation—unless she were a spinster, as no married woman could own property—water rates, gas rates, street car fares, meat, milk, and other food inspection, medical inspection of school children, street railway and other franchises, issuing of bonds for any purpose, the saloon problem, the gambling evil, the white slave traffic, child labor and scores of other matters that pertain just as much to women and children as to men, or even more. If Mrs. Dodd will turn back the wheels of time seventy-five years and put all the industries back into the home and do away with all the perplexing problems developed by civilization, I make little doubt the women would follow their work, which is what they have always done. And as it is a most obvious law of nature that all things change, and develop and grow by change in this universe, why should woman alone be supposed to stand still? Isn't it strange that while half of the world has progressed the other half has retrograded? Does any thinking person believe the women of to-day are inferior to their great-grandmothers, class for class? The woman of to-day is the superior of her great-grandmother, and she ought to be. The great-grandmother filled her niche admirably, and we should imitate her in that we should fill our niche as effectively, always remembering it is an entirely different niche.

As to the "women keeping silent in the churches and staying strictly in their own homes"—one wonders? If our women kept silent in our churches to-day, where would the churches be? Even the churches that give them no voice in their administration suffer them to teach and explain their doctrines outside the pulpit, and the women are always permitted to do the "general drudgery" pertaining to the upkeep of the church. The great body of missionary work, Sunday school work, and most of the charitable and benevolent work of the churches is done by women, to say nothing of the financial support they give the church and all its activities. Can any one estimate the loss to the world had such women as Frances E. Willard and Dr. Anna Shaw "kept silence in the churches"?

The churches that stand to-day for the highest moral and spiritual ideals are the churches that have gone farthest in emancipating women from the silly conventions and foolish prejudices of a by-gone time.

Mrs. Dodd gives as one reason for denying the ballot to women that "they lack strong mental fiber and full muscular development." Speaking of the last first, does Mrs. Dodd mean to put John L. Sullivan and Jack Johnson above William J. Bryan and Booker T. Washington? Comparisons are odious but are sometimes necessary. Mrs. Dodd has neglected to give her definition of "mental fiber," so all we can do is to point to the "fiber" that enters into

Continued on page 154

A Seminole Brave in Full Dress

The Little Church at Immokalee That Marks the Spot Where the Cross Was First Planted in the Everglades

Seminole Visitors to the Mission

THE CROSS IN THE EVERGLADES

TO PLANT the Cross in the Florida Everglades has been a unique missionary work, in some respects more like carrying the Gospel to the heart of Africa than merely to a swampy and unpopulous region in one of the oldest and most richly favored Southern States in our Union. When the Bishop of Southern Florida goes to visit the Seminole Indians of his diocese, he reaches, at Fort Myers, the terminal point of a long and fatiguing railroad trip, and from there must proceed fully seventy miles through somber cypress swamps and those strange tropical prairies known to the earlier geographers as savannas. Let it be dry weather, his beasts of burden must plow through heavy sands, following often but a dim and wavering trail. If the rainy season is on, the vague trail is frequently lost in miles of water, averaging from six inches to three feet in depth. Night falls, and the prelate and driver alike roll themselves in blankets and go to sleep by a campfire, sometimes having first to pile up palm fronds to get out of reach of water.

Bishop Gray, upon whom this duty devolves, is now a man of venerable age, yet he continues with absolute regularity his visits to the two remote stations which, after years of struggle and self-sacrifice, he has succeeded in establishing for the long-neglected people of the Glades.

At Glade Cross, as the second mission has now come to be generally known, they built a small lodge for use as a missionary residence and as a hospital if need should be.

At an early stage Bishop Gray and his coadjutor realized that, owing to certain serious obstacles, as for instance, the nomadic tribal habit and the utter distrust in which the Seminole, by reason of past disaster, holds the white man, they must find and use some power of attraction and means of winning confidence more direct and telling than any up to this time in force. No school could be established, no ordinary missionary work done, until Indian and missionary could get closer, in every sense. From zealous and protracted study of the situation, the bishop and the pastor at Glade Cross, Rev. Mr. Gibbs, arrived at the conviction that the best magnet for their immediate use was medicine, and they set themselves to carry a new purpose into fulfilment.

Because of the lack of resources, however, it was some time before any real hospital work could be inaugurated in that remote and inaccessible place. But they achieved it at last. In the year 1906 Dr. W. J. Godden, an Englishman by birth but Floridian by several years' adoption, was installed at Glade Cross as medical missionary. Before the doctor had been here many months, he had his endurance and zeal in the cause put to severe test. An epidemic of measles with attendant pneumonia sent a great number of the Indians to the mission at one time, a number far in excess of hospital capacity, equipment or service. The Rev. Mr. Gibbs and wife, who had devoted years to the self-sacrificing work, had gone to another field. Dr. Godden stood alone except for one white lad and whatever Indian helper he might be able to draw to him.

In this epidemic the doctor treated twenty-seven of the pneumonia cases, and out of all there were but two deaths, both directly attributable to the carelessness of the patients themselves. Through the long and severe ordeal the doctor was cook, nurse and chambermaid, sometimes also washerwoman and seamstress, as well as attentive physician and devout missionary. But it marked a crisis, even an epoch, this little period of peculiar developments. One pair of stout hands, one alert, intelligent and trained mind, and backing all one heroic soul, saved the day, and the issue may yet prove that they saved an historic racial remnant from impending extinction.

Since that time of peril, sickness and death and unremitting devotion, the Seminoles have given their absolute confidence to this medical missionary. In witness of the great moral conquest, note this peculiar tribal enactment of June, 1908. At that time, the Seminole Shot-ca-taw, or Green Corn Dance, was held the most important of their yearly festivals, marked also by the annual council of the tribe. Here the chiefs, assembled around the council-fire in solemn conclave, passed a remarkable decree, lifting the immemorial inhibition which forbade their people to receive instruction in the white man's way or religion. One of the leading braves was ordered to proceed as a messenger of state to Glade Cross, conveying the tidings that this ban was formally removed, and the Seminoles might henceforth hear the Gospel and receive baptism if they so desired.

Since that time a few converts have been baptized, notable men of the tribe in each case, and numbers have come in from the Glade coverts to gather about the Wilderness Cross and listen with earnest attention to the psalm, prayer, litany and sermon. They are singularly devoted to music and have learned to join in many of the hymns, which Dr. Godden accompanies on the little melodeon.

Four years ago, the bishop and his missionaries secured sufficient funds to enable them to purchase "Bill Brown's Store," three miles beyond the original site of Glade Cross, and they removed the mission and hospital to this more favorable location. Bill Brown had long held local renown as a trader with the Indians, having occupied, for more than a quarter of a century, a strategic position at what is known as "The Landing," a well elevated knoll or "island" at the head of canoe navigation in the Glades. He had also established and kept an enviable reputation for square dealing with his red customers. He was now ready to retire from the business, his good wife urging that they should take their sturdy band of wilderness-bred boys and girls to Immokalee, the first mission station established, or some other "town," to be educated.

To own this commissary and landing, a long-accepted resting-place for the Indians when out on the big hunt, the undisputed base of supplies where they come to sell their hides, furs, plumes, and coontie, buying in exchange guns, ammunition, provisions and calico, to add the inheritance of Bill Brown's repute for squareness to the confidence already won by the mission workers, was a practical move of considerable import. Now, in very truth, the Seminole and the missionary were brought close enough to establish an adequate working basis.

In July, 1909, a new building was erected as a store-room and dwelling, and the old store was fitted up as chapel and rest-rooms, the chancel, altar, and organ at one end being veiled when not in use by a heavy duck curtain, which also serves as a screen for stereopticon pictures in connection with lectures and talks to the Indians. The carpenter work and painting of the chapel were done entirely by Dr. Godden, with the occasional assistance of an Indian and Rev. Mr. Trout, who comes at intervals from Fort Myers to hold services at the remote station.

We can no longer follow the undertaking in detail, deeply significant though the details undoubtedly are. Here at Glade Cross is the center, the very heart of any relief work, actual or at present possible, for the wronged race, of whom the noble Bishop Whipple said: "The Seminoles have been treated worse, more unjustly, than any other tribe in the whole United States."

It is difficult to realize that this homeless fragment of a people still retain, after nearly two centuries of disaster, the traditional pride which distinguished the caciques of the early Floridas. They ask nothing from the United States Government, would accept nothing, indeed, unless tactfully offered as their righteous due, and through the men who have won their confidence, or through others aligning with these. The gauntest straggler who drops in at the mission store in times of bad hunting and deluged crops will hardly admit that the Indians are needy. "Injun no hungry now," he will answer to your hospitable question, throwing back his proud, melancholy head as if gazing into that remote past with which—who knows?—he may be mentally contrasting the present moment.

They ask for nothing except by way of purchase, and it would be unprecedented for a Seminole to "jump his account." It is not difficult to see why the mission needed the store. Besides the advantage of location and the closer contact with the Indians in general, the mission can also, through this agency, help the Indians in general, without seeming to dispense charity. Dr. Godden has steadily kept the prices of skins and furs up and of provisions down. The store is thus run at some loss in dollars and cents, but of great gain in the efficiency and scope of the mission's relief work.

The doctor and his assistants at the Landing, moreover, kept open house for the Seminoles at all times, dispensing a simple, cordial hospitality frankly accepted by the Glade people, whose appreciation, as well as sense of reciprocity, is shown by their custom of bringing "gift offerings" of their best to these good neighbors who, with kindness and truth, are gradually wiping the stains from the white man's name.

MRS. R. A. ELLIS.

The Bureau of Social Hygiene

A STRONG effort is to be made to grapple with the social evil in New York City, not, however, by means of reform boards or aldermanic investigations, but by a body of earnest men and women who have instituted a permanent organization to wage warfare against the forces of evil. This new departure in behalf of the city's purity and for the moral uplift of the underworld has been termed the Bureau of Social Hygiene. Although the scope and object of this bureau and how it intends to deal with the problem of New York City has been announced but a few days, it may be said to have had its inception a couple of years ago when the then grand jury, of which a leading young millionaire was foreman, began to investigate the cancerous growth which threatened the vitality of the city. To make a real and lasting improvement in conditions a permanent organization was created, the continuation of which is not dependent on any temporary reform wave or outburst of popular indignation. The bureau has already established a laboratory of social hygiene at Bedford Hills, where it is proposed to study from the physical, mental, social and moral side each person committed to the reformatory. It is expected that much will be accomplished by this novel method.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H SANDISON | SECRETARY THEODORE WATERS

Lincoln and Livingstone

NOT many great names of history belong so well together as the names of Abraham Lincoln and David Livingstone. Lincoln ended American slavery. Livingstone, by his observations, his disclosures and his denunciations, was the most potent factor in bringing to an utter end the slave trade in Africa. He finished his great book about the slave trade on the day Lincoln was assassinated; his son Robert fought in the Federal ranks during the American Civil War and was killed at Gettysburg; one of the lakes he discovered in Africa he named after Lincoln. Lincoln said of the curse of slavery: "If I ever get a chance to hit this thing I will hit it hard." Livingstone said: "All I can add in my loneliness is, may heaven's rich blessing come down on every one —American, English, or Turk—who will help to heal the open sore of the world," and "Oh! when shall the time come in which every man that feels the heat of the sun shall be freed from all other fetters but bonds of love to our Saviour!"

It is a happy coincidence that while the churches are laying careful plans to celebrate the hundredth anniversary of Livingstone's birth, both houses of the United States Congress have agreed upon erecting a two-million-dollar memorial at the nation's capital to the memory of Abraham Lincoln. Proof of how well the old enmities between the North and South have healed is seen in the fact that the House vote for the memorial was practically unanimous, representatives from both sections vying with one another in eulogizing the first martyred President.

But all the enthusiasm over these fair heroes will come to naught unless it is turned into earnest action. Richard Watson Gilder in his fine sonnet, "At Luther's Grave," makes the great reformer cry:

> Onward lies truth! My work were never done
> If souls by me awakened climbed not higher.

The soul of Lincoln sends its challenge to the men and women of America to-day to right the wrong remaining, to strike off the shackles that still oppress. The soul of Livingstone still cries: "Anywhere, provided it be forward!" and calls to the church to finish speedily the task he made possible, the task of flooding the Dark Continent with the light that streams from the heart of the radiant Christ whom he loved and trusted, served and followed even unto death.

A Campaign for Morality

AFTER a two years' investigation of the causes, operation and possibilities of the suppression of the "white slave" traffic, a representative committee of New York citizens has at last made its report. This is the organization of which John D. Rockefeller, Jr., is chairman. It has examined or conferred with more than one hundred witnesses, including lawyers, physicians, business men, bank presidents, clergymen, settlement workers, labor leaders and reformers, and has investigated the "forces of evil" from every practical viewpoint and made a comprehensive survey of the conditions of vice in New York City. As the work proceeded, the conviction grew that a permanent private organization, free from political control, was desirable, and the outcome was the establishment of a Bureau of Social Hygiene, which has now been at work for some time. The sphere of investigation will be extended to other American cities, and it is hoped that out of all this labor some practical plan may be devised for dealing with the social evil in our American cities. The investigators in their report add that the work is not undertaken in any spirit of criticism of public officials. In view of the recent police disclosures in New York, which showed the existence of a league with the lowest class of criminals, and that the white slave traffic flourished under the fostering wing of the "system," it is difficult to understand how such an investigation could now be conducted without involving those public officers who are in a large degree responsible for aggravated criminal conditions. Samuel H. London, an expert connected with the Department of Justice at Washington, on January 30 testified before an aldermanic committee in New York that $57,000,000 annually is spent on vice in that city in connection with the "white slave" system alone. Let us hope that substantial good may result from these investigations and that they may become a means of improving the moral atmosphere, not only of the metropolis, but of other cities that suffer from similar conditions.

The Little Old Lady

SHE was a quiet-looking, middle-aged lady, with every evidence of refinement. One day last week she stepped into the counting-room of THE CHRISTIAN HERALD, and in a low voice spoke to one of the clerks, telling her she wished to make a contribution to the Bread-Line. Opening her handbag she took from it two bills, and folding and handing them over, said: "Here is something that will help, I hope." She would give no name, explaining with a smile that she did not wish publicity, and the initials "C. S." would suffice. Then she nodded, and withdrew as quietly as she came. It was not an unusual occurrence. There are many dear souls who, in pure goodness of heart, love to do kind things secretly and not to give alms before men for vainglory and notoriety. When the clerk unfolded the gift, she found two $50 bills. These have been put to use in feeding the Bread Line unfortunates on these cold winter mornings at their one o'clock meal. Our little elderly lady builded better than she knew. Her gift provided for 4,000 poor, homeless, unemployed men and lads, giving each a substantial meal of roll sandwiches and coffee. Just think of it—4,000 fed by one good-hearted woman, whose generous soul shrank from even giving her name. The Master fed 5,000 once by a miracle. This humble follower simply devoted a part of her own means to the work, which was multiplied beyond all expectation. The sympathetic and gentle little woman, who would probably have regarded a crowd with horror, thus for several nights gave a bigger dinner-party than any other host in America, although she could hardly have dreamed of such a thing.

This is the season of dinners and banquets. When you, dear reader, next open your well-filled pocketbook and take out a ten-dollar bill, just remember that that sum, small as it may seem to you, would suffice to feed four hundred hungry men in the Bread Line. Remember, too, that for $25 you could have a thousand famished men as your own exclusive guests for one night. It's worth thinking about, and puts a new value on money, which some scatter so lightly. Our little old lady probably never saw the Bread Line nor marked the pinched faces or the poor, pitiful garments of the unfortunates. But you may assuredly depend upon that men who gather at midnight for a meal are not likely to forget, in their thoughts or their prayers, those who remember the poor fellows of the Bread Line.

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Startling Divorce Statistics

NO MORE convincing argument has ever been presented in favor of a uniform divorce law than that found in the evidence laid before the New York State Marriage and Divorce Commission at a recent meeting held in that city. Divorce statistics of the year just closed showed that throughout the whole country 100,000 decrees had been issued and 70,000 children, mostly under ten years of age, have been deprived by law of one or both parents. In the last forty years 1,350,000 divorces had been granted, over 5,000,000 persons, adults and children, being affected by these decrees. One-half of all the divorces occur in the Middle Western States. Illinois shows a record of 120,000, Pennsylvania 55,700, California 50,000, and New York 44,450. Migratory divorces, in which the parties were sent from one State to another, formed a large percentage of the cases originating in the East. From 25 to 50 per cent. of the children in our reform schools are the offspring of divorced parents. Figures such as these knock all the bottom out of fine sentiment and show us to be a divorce-loving nation. It seems to be a hopeless task to expect individual States to reform their divorce laws. It must be done, if at all, through Federal legislation. In Reno, Nev., it was learned that divorces are frequently granted on the unsupported testimony of one party in a suit.

Margaret E. Sangster, Jr.

IN NEXT week's CHRISTIAN HERALD Margaret E. Sangster, Jr., the talented daughter of the son of the late Margaret E. Sangster, whose name was for many years a familiar one to our readers, will take her place on the regular staff of this journal. She will conduct a department especially devoted to the interests of young girls just budding into womanhood. Her articles, which have already appeared in these pages, show that she has inherited much of the talent of her brilliant predecessor, and we bespeak for her work a cordial welcome. The girls of to-day, who are to be the wives and mothers of the future, will be personally interested in the topics which Miss Sangster will discuss and concerning which she will invite a free interchange of ideas from her readers. Her page will be an open forum for the sisters and daughters of the household and for the mothers as well. "In the multitude of councils there is wisdom," says the Good Book, and in her discussion of feminine topics the writer should find encouraging co-operation from those of her own sex in every home in which THE CHRISTIAN HERALD is now a weekly visitor.

General Notes

KING ALFONSO of Spain has expressed a desire to visit the United States in the near future. Liberal tendencies are becoming very marked in his administration. Lately he told Professor Azcarté, leader of the Republican-Socialists, that in future crises even Anti-Monarchists would be consulted. He has held out the hope that cabinet posts may yet be given to Republicans and Socialists.

THE BRITISH SUFFRAGETTES, untaught by recent experience, have begun a new militant campaign which, according to a declaration credited to Mrs. Pankhurst, may be expected to do almost everything except jeopardize human life. They have smashed a number of windows in Dublin Castle and Lambeth Palace, set fire to the contents of mail pillar boxes, catapulted shop windows from omnibus tops with leaden pellets marked "Votes for Women," and done various other absurd things for which a number of the more aggressive are now in jail. Now they threaten to transfer their attentions to the British museum and the National Gallery and to "make London unbearable to the average citizen."

—ON JANUARY 30 Charles Nagel, Secretary of Commerce and Labor, definitely denied permission to Cipriano Castro, the former president of Venezuela, to enter the United States even as a visitor. Venezuela's former president positively refused to answer the question whether or not he was a party to the killing of General Paredes. The immigration authorities' report on their examination of Castro stated his refusal to answer the question, and held that this course might in itself constitute an admission of the act. Under the existing laws, this admission bars him. "It is officially charged," said Mr. Nagel in his report, "that Castro, while president of Venezuela and in full possession of the authority of that State, directed the killing of Paredes without trial or hearing of any kind, Paredes at that time having been made a prisoner while engaged in a revolt against Castro." Mr. Nagel further stated that the information upon which this decision is based was specific, and was confirmed by authentic copies of the original telegrams.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Ohio and Mississippi Floods

THE heavy rains that cause the Ohio and Mississippi Rivers to overflow to a greater or less extent every season have occasioned singularly severe floods recently. The valeys of the two rivers looked like lakes; the farms vere submerged, and some of the villages and cities vere put to great inconvenience. The beautiful city f Louisville, Ky., has suffered peculiarly. The water ose twelve feet in one day in that city. Some ouses floated away, others had their roofs barely ut of the water, and groups of houses were nchored to each other. For ten days the police fed he people living in the upper stories of the houses t the foot of Fourth Street, and a boat patrol took are of the lives and property of the unfortunate nes. Bad as has been the loss in farm property, n horses, cattle, hogs, etc., along both rivers, there has fortunately been little, if any, loss of life in the floods, and the gratitude of a nation goes out to a divine Providence who has spared life; and sympathy for those who have lost their homes and fortunes has been felt by the people of the country. Those who build their cities and homes at the base of volcanoes, or in the earthquake zone, or on the low banks of rivers, take a great risk, and calamities often follow. There are compensations in the floods from swollen rivers. A deposit is left that is a fertilizer, and which adds incalculably to the value of farm property in such localities. These floods of the Ohio and Mississippi Rivers have added great money value to the bottom farms, which produce such fabulous crops of corn that one of these regions in Illinois is called "Egypt." This compensation of nature suggests the divine authority over the floods as expressed by the psalmist:

The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters. (Ps. 93: 3, 4)

A View on the Outskirts of Louisville, Where the Waters Caused Great Inconvenience

Discoverers of the Poles

THE discoverer of the North Pole, Rear Admiral Robert E. Peary (retired), Captain Roald Amundsen, who found the South Pole, and Sir Ernest Shackleton, who has been farther south than any one except Amundsen, have been visiting cities of the United States, including New York and Philadelphia, lecturing and enjoying a round of receptions forever to be remembered by those who have had the good fortune to attend them. The descriptions given of the territory traversed, the difficulties overcome, the victories achieved, were listened to with deepest attention and will make one of the most remarkable chapters in the history of geographical discovery on the earth. Through all the ages the explorer has opened the way, and the tribes of men with business and religion have followed in it. Peary set up the Stars and Stripes in occupancy of the North Pole, Amundsen claimed the South Pole in the name of Norway. The followers of the Cross, the missionaries, are claiming the whole earth, its territory and peoples, as the possession of the divine King in answer to the prophecy:

He shall have dominion also from sea to sea, and from the river to the ends of the earth. (Ps. 72: 8.)

Athletic Champion Won Unfairly

THE country was not more thrilled with joy and pride when James Thorpe, the Indian student at the government school at Carlisle, Pa., won the Olympic championship in Sweden last summer than it was shocked and humiliated by the discovery that the championship was secured by unfair means. The contests at Stockholm were limited to amateurs. It has just been proven that Thorpe in 1909 had played baseball for money on a team in the South, and was hence disqualified from entering the contests in Sweden. He never told any of his friends at the college or elsewhere of the fact, but by degrees it leaked out and Thorpe made a confession. He asked the athletic societies and the public not to be too hard in their criticism of him, as he was a crude Indian boy and not accustomed to the standards of the white people, but admitted that he had made a great mistake, for which he was sorry. All his prizes are to be sent back, all his records are to be effaced, and the men next to him in the contests are to take his prizes and fame. This effacement will cause a change in the points won by the various nations as follows: The original point standing in the track and field events, the distinctive Olympic games in Stockholm, was: United States, 85; Finland, 29; Sweden, 27; Great Britain, 15; Canada, 7; South Africa, 5; Germany, 4; France, 4; Greece, 4; Norway, 2; Italy, 1; and Hungary, 1. The corrected standing will be: United States, 80½; Sweden, 30; Finland, 29; Great Britain, 15; Canada, 8½; South Africa, 5; Germany, 4; France, 4; Greece, 4; Norway, 3; Italy, 1; Hungary, 1. The depth of humiliation can be measured from the height of the honors conferred. The king of Sweden in making the awards said to Thorpe: "You, sir, are the most wonderful athlete in the world," and for his victory in the pentathlon presented him with the ruler's own challenge trophy, a handsome bronze of himself, and for his triumph in the decathlon, the costly replica of a Viking ship, which was donated by the Czar of Russia. These two events made him the hero of the Stockholm Olympiad. Explanations, excuses, and apologies have been made all the way from the faculty of the school at Carlisle up through the American Association to the highest athletic authority responsible for the Olympic games in Sweden. How much better to have been the big, strong, intelligent, manly Indian in his ordinary sphere than to have won championships by unfair means! Many white people undertake to secure the prizes of fame and money by unfair means. Some of them are exposed, and others go undiscovered until the final reckoning, when they are reduced to the ranks. However great the genius or success in life's contests, there is failure, and all comes to naught in the eternal adjustment of things, where truth, sincere and unequivocal, is wanting. The prophet thus refers to such:

They will deceive every one his neighbor, and will not speak the truth. (Jer. 9: 5.)

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Sir Ernest Shackleton Rear Admiral Peary Capt Raould Amundsen

Three of the Greatest Explorers of the Frozen North and South

Chased Butterfly a Year

A TELEGRAM from Chicago revealed the interesting story of a 25,000-mile chase for a butterfly, told by Mrs. William Carleton Yange, wife of an English entomologist connected with the French Institute of Entomology, who is on her way to join her husband in New York. Mrs. Yange said her husband had made the journey of 25,000 miles for the sole purpose of catching one butterfly, one insignificant, long, red-spotted bug belonging to the Bombyx family, which is about as numerous as the population of China. Mrs. Yange said: "We have had the most extraordinary good fortune. The actual classification of the butterfly I do not know, but I know he has two spots in each upper wing, which render him exceedingly desirable. Moreover, he is snugly done up in a tin box hermetically sealed and would bring joy to entomologists whose collections lack this particular specimen. We have been butterfly-chasing from Paris to Kioto, and we got our little Bombyx in the garden of a Japanese gentleman's residence at Kioto after pursuing him twelve months." Some of the butterflies of this continent are the blue, sulphur, cabbage, anglewing, painted lady, zebra swallowtail, silverspot, peacock, wood swallowtail, wood nymph, milkweed, tiger swallowtail, mourning cloak, and red-spotted purple. The naturalist could not at first find the bombyx or the kind of a butterfly he sought; but he did not cease his search nor his journey around the world, till he had found his specimen. It is that kind of singleness of purpose that achieves the greatest success in the realm of science, literature and art, in business and religion. This singleness of Christian purpose Paul describes in his own experience:

This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. (Phil. 3: 13, 14.)

Dog's Love for Master

MR. LUCIAN GRAY went aboard a Boston express train at South Norwalk, Conn., a few days ago. Meteor, his full-blooded greyhound, followed him to the station. He was anxious to get on the train, but the brakeman prevented it. The dog ran along the train first on one side and then on the other till he saw through the window the car and seat occupied by his master. When the train started so did Meteor. For a mile the dog kept the speed of the train, running along by the side of the coach containing his master, and as near to his window as possible. Then he dropped behind the train, and when he had run six miles he sank down exhausted and died of the over-exertion. His master got off the train at Stamford, secured an automobile, and went back, and to his great sorrow found his pet Meteor dead. This dog's love for his master, stronger than his life, puts to shame the coldness and inhumanity of many people, and the faint love that we reasoning creatures so often have for our divine Master. It seems to us that the dogs of olden time cannot have been so beautiful and loyal in their affection as in our time, or they would not have been held in such poor esteem, would not have been used as the type of a low or mean person, as expressed in these words:

Beware of dogs, beware of evil workers. (Phil. 3: 2.)

CIVIL STRIFE AND REVOLT IN TURKEY

THE OUTLOOK FOR SETTLED CONDITIONS IN MACEDONIA AND THRACE GROWS LESS HOPEFUL

THE long interrupted peace negotiations between the representatives of the Balkan League and of the Turkish Government were terminated on the afternoon of January 29, when the Servian chargé d'affaires paid a visit to the chief of the Turkish delegates and delivered the following formal statement:

The plenipotentiaries of the Allied States, having since the suspension of the work of the Peace Conference awaited in vain for three weeks the reply of the Ottoman plenipotentiaries to their last demands, and the events occurring in Constantinople appearing to them to have destroyed the hope of arriving at the conclusion of peace, they, to their great regret, are obliged to declare the negotiations commenced in London on December 16 last broken off.

This document bore the signatures of all the representatives of the Balkan Allies. The British Government was thanked for its hospitality, and word was forwarded to the various Balkan capitals so that the officers might prepare for a renewal of the war. In spite of this rupture in the peace negotiations the opinion was expressed by some diplomats in London that further fighting might still be averted. The decision of the Allies was reached because of the remarkable and startling events which have taken place in the Turkish capital during the last few days. The Young Turks' Party, under the leadership of Enver Bey, succeeded by a startling coup d'état in forcing the resignation of the cabinet of which Kiamil Pasha was the grand vizier. This revolution, as it has been called, came as a protest of the younger and more militant element in Turkey against the decision of the ministry and the National Council to conclude peace with the Balkan League on terms which would include the surrender of Adrianople. A correspondent of one of the great London daily newspapers had wired an account of the events of that day as they came to his attention. He reports in part as follows:

"The first warning of danger was the appearance of Djemal Bey, vali of Adana, on horseback, accompanied by five mounted officers. As they rode into the Porte, a group, composed of about a dozen persons, started out of a café, unfurled a red and white flag, embroidered with texts from the Koran, and rushed up the steps. Parties of men, armed with revolvers, appeared from around every corner. A few were officers; others belonged to the Fedai element of the Committee of Union; others were roughs of the class employed by the committee for demonstrations against the Balkan legations. Their number did not exceed fifty, all told. They rushed up the steps with cries of 'Down with the government!' 'We will hold Adrianople!' and demanded to enter the Porte.

"At this moment Enver Bey and his uncle, Halil Bey, rode up and, entering the Porte, asked to see the grand vizier. I myself arrived at the Porte about an hour later, and had a good view of what

Enver Bey

The New Leader of the Young Turks' Party

was taking place. A group of about one hundred persons with a banner were standing on the steps. Among them were a number of well-known committeemen and several lemdjas, who were intoning their prayers. Whenever a pause took place in these pious exercises, the orators denounced the government and made patriotic speeches. The guard at the Porte stood at ease, watching the proceedings with vacant smiles or complete indifference.

"About one hundred more sympathizers were outside the gates cheering and handing around copies of a manifesto. The rest of the crowd assembled there appeared to be spectators. There were many officers among them. Some appeared pleased and some angry. The majority were indifferent. Within two streets of the disturbance no one seemed to know or care what was happening at the Porte. The fall of Kiamil Pasha and the installation of a new grand vizier were greeted with enthusiasm save by a few partisans."

Just as Enver Bey and his uncle entered the gates of the Sublime Porte an officer leaned from one of the windows of the office of War Minister General Nazim Pasha and fired at the intruders. They returned the fire and it is believed three officers were killed. One of these is known to have been the war minister himself. The representatives of the Young Turk Party insisted upon the resignation of the old cabinet, and proceeded with these documents in their pockets to the palace, where they were received by the Sultan. Many of the European despatches state that the Sultan was in favor of the more aggressive party, as he himself is anxious to save Adrianople for Turkey.

The new cabinet, which was appointed immediately, had hardly entered upon its duties before it commenced to experience difficulties. The large support which it was reported to have had seems to have disappeared. When the news of the change reached the Turkish army at Chatalja, there was an outbreak of mutiny. The latest reports which are at hand as this issue is prepared for the press state that forty-two officers were killed or wounded and that about one hundred and seventy wounded officers and men were removed from the camp. The same correspondent cables that on the following day numerous fights took place all along the Chatalja lines. He also reports that the Circassian battalion has resolved to avenge the death of Nazim Pasha. It is further stated that not more than twenty per cent. of the Turkish people are in favor of the new government or of a renewal of the war. One of the latest cablegrams says "Civil war seems imminent."

With the prospect of a renewal of the war at an early date and of further complications due to internal strife in Turkey, it is altogether impossible to foretell what will take place. The internal strife may in the end be a blessing for the depleted country and for Europe in general.

$3,000 ADDED TO THE RELIEF FUND IN THE HANDS OF THE BALKAN RELIEF COMMITTEE

THIS week another remittance of $3,000 is being forwarded to THE CHRISTIAN HERALD Relief Committee in Sofia for use among the homeless and destitute in Bulgaria, Thrace, and Macedonia. Pastor Furnajieff and his helpers are pushing the relief work as energetically as possible. He has forwarded us more new photographs and these will be reproduced as rapidly as our space permits.

These additional contributions have been received:

S. W. Mayer	$1.00
Miss Nellie Chapman	5.00
R. C. Haddridge	$3.00
Mrs. Mary C. Hughes	1.50
Wm. D. Hughes	1.00
J. A. Robb	5.00
A Friend, Benson, N. Y.	1.00
Martha L. Bedell	1.00
Upsala Union Sunday School	3.25
J. H. B.	1.00
Mrs. S.	1.00
Mr. Jos. Clark, Mrs. Leavitt and friends	1.00
W. Y. D.	10.00
S. P. Queen	5.00
Miss L. Stone	2.00
Mrs. N. M. Anthony	1.00
Ellen Sunkin.	1.00
Alfred Judd	1.00
Mrs. W. H. Bliss	2.00
Clarence Prior	3.00
A. Anderson	2.00
B. K. , Guelph, Ont., Can.	2.00
Mrs. T. A.	1.00
Benjamin Evans	2.00
Mrs. J. Blackmore	1.00
Mrs. Granger	1.00
Miss M. Ramsden	1.00
Henry Knoch	1.00
A Friend, Burlington, Wis.	1.00
A Friend, Jefferson, O.	3.00
Mrs. M. T. Mitchell	3.00
Mrs. M. Guinn	1.00
Mrs. K. V. Torbert	3.00
B. B. Andrews	$2.00
Edith Scott	1.00
Subscriber, Canon City, Colo.	1.00
Hans Hansen	2.00
A Friend, Waverly, Ill.	3.00
Elizabeth Hunter.	2.00
Fannie Jenson	1.00
C. H. Kendall	4.00
P. E. M.	1.00
, Cypress, Ill.	1.00
Friend, Mansfield, Mass.	2.00
Mrs. J. Miller & Daughter	2.00
Margaret E. Gray	1.00
, Stamford, Conn.	2.00
T. G. Henderson	1.50
Adam Stump	2.00
E. L. Dickenson.	2.00
Chas. Holt	1.00
A. R.	1.00
A Subscriber, Hanoverton, O.	1.00
Mrs. H. A. Jones	1.00
O. K.	1.00
P. S.	1.00
A. S. & E. S.	1.50
Pentecostal Institute Missionary Society	15.03
Mrs. S. B. Whiteford	5.00
A Friend, Harrisville, Pa.	20.00
John Boston	1.00
, New Haven, Conn.	1.00
Ell Lawyer	1.00
Mrs. Geo. F. L. Bishop	1.00
Lucy D. Foxwell.	5.00
Mrs. H. F. Leaman	1.00
Mrs. F. M. E.	$1.00
Mr. & Mrs. C. R. Hartman	2.00
W. S. Lowry	2.00
Harry Clowes	3.00
A Sunday School of Mt. Pleasant, N. S., Can.	5.00
Miss L. A. Reese.	2.00
J. F. D.	3.00
C. C. Wilmore	5.00
M. A. D.	5.00
Mrs. Jane R. Williams. , Clarksburg, W. Va.	3.00
Mrs. N. H. Vanhoy	1.00
Mrs. Alex. Townsend.	1.00
S. A. J.	$1.50
Dr. & Mrs. T. G. Thompson.	5.00
J. A. McDermott.	2.00
A. McLachlan	1.50
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A Friend	2.00
Mrs. S. Ballard.	2.00
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Rev. B. Van Vnlkenburgh	2.00
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Mrs. J. E. Sloan	2.00
Joseph Surdo	2.00
M. E. Rickett	$1.00
Christina Bleeker	1.00
A. G. Murray	3.62
—, Ventura, Calif.	1.00
Edgar Cox	1.25
Mrs. I. R. Vandewater.	3.67
Mrs. C. Close	2.00
Catherine Fairweather.	1.00
Mrs. C. L. Carver	1.00
A. R. Houston & Mrs. A. D. Floyd	5.00
W. H. O.	3.00
H. Freese	1.00
M. R. Sinks	5.00
Mrs. Christ. Mohns.	1.00
Miss S. K. Torbert	2.00
Mrs E. B. Ireland	1.00
M. M. O., South Portland, Me.	5.00
Emma Woodruff	1.00
G. L. Harrington	2.00
A Friend, Newark, N. J.	5.00
Mr. & Mrs. Geo. Carlile	5.00
, Jamestown, N. Y.	1.00
F. B. Davis	5.00
K. , Follansbee, W. Va.	5.00
Adeline L. Brush	20.00
Mrs. C. L. Hogg	10.00
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J. T. Purris.	5.00
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Mrs. A. M. A., Ferndale, Wash.	5.00
Mrs. H. Tucker	5.00
Mrs. N. Van Hyning	2.00
A Friend, Mt. Horeb, Wis.	1.00
Mother and daughter	2.00
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A. B. Hurtin	1.00
W. J. Hamilton	1.00
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A. C.	1.00
W. K.	1.00
Mrs. M. C. Carter	1.00
Mrs. H. M. P.	2.00
A Civil War Veteran, Augusta, Wis.	2.00
Mrs. C. Walton	2.00
Hiram Griffith	$2.00
Mrs. J. W. Watson & Estelle Sinclair	2.00
Frederick Fisher	2.00
Mr. & Mrs. C. L. C. Reeve	2.00
John Traylor	1.00
Mr. H. Jerome	1.00
Mrs. S. Skinner	1.00
G. G. B. and others.	7.50
N. D. M.	3.00
M. W.	2.00
Mrs. Esther Harrison.	1.00
Charlotte E. Craig.	1.00
Martha L. Craig	3.00
Mrs. George Winter.	2.00
Mrs. A. H. Cobb.	2.00
Mary A. Belden.	1.00
Mrs. M. E. Jeffrey	1.00
Mrs. S. S. Webber	1.00
Mrs. E. P. Wallis	2.00
Mrs. E. M. Hanson	1.00
F.	1.00
Mr. & Mrs. J. W. H.	1.00
A. C. L.	1.00
Civil War Veteran, Oshkosh, Wis.	2.00
X, Wis.	1.00
Wm. T. Sheadle.	2.00
Mr. J. G. Hermann	5.00
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S. R. Monson, Wis.	1.00
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A Reader of C. H.	1.00
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Macedonian Farmers in Front of the Hut Built for Shelter After the Retreating Turks Had Burned Their Homestead

ABRAM AND LOT*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

WHAT was the matter with Abram? We learn in our study to-day that Abram was not a perfect man, though he was the friend of God, and though God had prom- d that he should be the father of God's chosen ple (Gen. 17: 5). The Bible tells of only one n who was "without sin" (Heb. 4: 15). The s of all others are named for two reasons: to p us from being hero-worshipers, and as warn- s to us not to go and do likewise. Let us then condone sin because it is mentioned in the Bible t Abram, or Moses, or David did evil.

Abram did not trust God wholly or he would not ve left the land God had given to him and gone vn to Egypt when he found a dearth of food for family and his flocks. And it cannot be denied t Abram was guilty of lying en he was in Egypt (Gen. 12: 12). What he said was a half th, for Sarai was indeed his ter as well as his wife, the ughter of Abram's father, but t the daughter of his mother en. 20: 12). But this does not use Abram; he told a lie to ve his life, and thereby entan- d himself and Sarai with the g of Egypt—the Pharaoh—ich, but for peculiar leniency, uld have cost his life; instead, was deported, and his wife and that he had (Gen. 12: 18-20). ram returned to the south, in e region of Bethel.

He who lies to save life takes s case out of God's hands and ts it in the hands of the father lies instead. "All that a man th will he give for his life," ten quoted as God's truth, is the vil's lie—a lie that the whole ok of Job was written to re- te, and which every martyrdom d every battlefield of liberty oves to be a monstrous false- od. "Necessity knows no law," y the enemies of truth. But at is necessity? Luther could t be dissuaded from the jour- y to Worms, for he felt that it as his duty to go, even though expected the sentence of death be passed upon him. He said: t is necessary for me to go, it is not neces- ry for me to live." Said a thief, apologeti- lly, to the judge before whom he had been ought, "A man must live." "I do not see any cessity for it," replied the judge. Necessity is t against the truth, but for the truth. Let us t a watch against ourselves in this matter. Let l statements we make be within the truth. Every ild should be early educated to habits of accuracy statement, to leave a margin, a liberal margin, stead of outrageous exaggeration. Teach the ildren that a half truth is no better than a lie.

Here is a story for the children and grown-ups s well. "But, Tessie, you must know where you t it." "Deed, miss, I dunno no more'n de dade. nebber tuk it none, it jes comed." "Tessie," I id solemnly, "what will you do when God asks ou about this?" "I jes say, I dunno nuffin 'tall out it." "But you can't tell a lie to God, for he aw you take it." "Recken ye're out dar, 'cause it as as dark as Egyp." "But, Tessie," I said, "that akes no difference; God sees you all the time and nows what you do in the dark just as well as what ou do when it is light." The girl's expression changed, and she looked about her stealthily, as though in some dark corner she expected to see some one looking at her, and then she said, "Reckon ef I puts it back again in de dark, he'll see it?" "Yes, Tessie, God will see you whether you put it back at night or in the day." "Den it be all right?" "If you make up your mind never to take again what does not belong to you." "Sposen his head's turned round the wrong way, an' he don't see me?" "God's head is never turned round, Tessie; it is always toward us." Soon after dark I discovered Tessie on her way to my room with the little thermometer she had taken from it the night before. After that, there seemed to be a decided change in her, which pleased me much. One day I found her with a bottle of cologne in her hand; her back was turned and she did not see me, but I heard her say: "I reckon it smells kind o' good, and I reckon I'd like ter hab it, but de good God's a lookin' on, an' he might 'quire 'bout it some day."

THE SEPARATION OF ABRAM AND LOT

From an old Biblical illustration painted by Zuccarelli, and engraved on steel by J. Oatrim

What was the matter with Lot?

We seem to see Abram and Lot standing together in a field where the grass is not only parched, but has been cropped to the very roots by grazing animals. In the near distance is a spot slightly green and shepherds are quarreling with each other about whose sheep shall be allowed to be pastured upon it. Abram and Lot see that the quarrel is between their shepherds, and Abram is the first to say: "Let there be no strife, Lot, between thy herdsmen and my herdsmen. Is not the whole land before thee? Separate thyself from me; if thou wilt, take the left hand, then I will go to the right; or, if thou take the right hand, I will go to the left." It was noble for the older man to talk that way to the younger man. It was generous for the proprietor to make such a proposition to one who had no rights. If Lot had been equally noble and generous, he would have said: "You should have the first choice." But he did not do it. He looked to the north, to the south, to the west, and saw desolation; he looked to the east and saw the rich plains of Jordan and knew that there he should find abundant grass for his flocks and herds. And he said to Abram: "I will choose to go there." Then he and Abram separated. Abram remained a wanderer in Canaan, while Lot moved his tents to a place of plenty and set up his home among the vilest people of the world, those dwelling in Sodom. Selfishness and greed had taken deep root in Lot's heart; that is what was the matter with him.

> The man who lives for self alone
> Lives for the meanest mortal known.
> JOAQUIN MILLER.

In two weeks from now we shall have a lesson about how Lot fared in his chosen land. It was indeed a sorrowful experience for him. Selfishness and greed are twin brothers that were born many hundreds of years before Lot lived, in the time of Adam and Eve, Cain and Abel. They were not drowned in the flood, for they appear again in Noah and his descendants. When the grandson of Abram, Esau, was living, the twin brothers, Selfishness and Greed, were still upon the earth. They are in the world to-day, stronger and more powerful than ever. We shall need to be on constant watch to keep them from coming our way and taking up their abode with us. We shall not be able to escape them if we are intent on getting rich. But if riches come to us as a result of our success in business, or by legacy, we can keep these brothers from forming an intimate acquaintance with us by using freely of our wealth for the comfort and betterment of all mankind. Let us not be persuaded by greed and selfishness that we will enjoy our wealth by hoarding it, or by trying to spend it all on ourselves. A man worth fifty millions of dollars wrote to a friend: "I believe I am no better off, certainly no happier, than I was when I did not have a dollar to my name, and had to work from daylight until dark. I wore a good suit of clothes then, and I can only wear one suit now. I relished three good meals a day more than I do three meals a day now. I had fewer cases; I slept better, and I may add generally that I believe I was far happier in those days than I have been many times since I became a millionaire. And yet it is a comfortable feeling to be rich."

Another rich man said: "When we were poor, we looked forward to the time when we could have a summer home. But when we got rich enough to have one, we did not like going to the same place every summer because it was monotonous, and we looked forward to the time when we could have another for variety. Well, we got another, and then we began to look for a winter place, so that we would not have to be so much in the big house in the city. We've got them all now." "And are you happy?" "I suppose so, but we keep them all shut up most of the time, as we travel much in Europe." Is it not strange how greed and selfishness can deceive some people sometimes?

Many stories might be added to prove that not in the possession of much of this world's wealth alone lies happiness and contentment. Abram was very rich, but his wealth led only to strife till it was consecrated by his self-sacrifice and his willingness to overcome evil with good. In his unselfish generosity, Abram proved his love and service of God. He renounced his own rights, and, apparently, the divine promise on faith that thus all would be well.

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for February 3, 1913. Abram and Lot. Gen. 13: 1-18. GOLDEN TEXT: "The blessing of Jehovah it maketh rich; and he addeth no sorrow therewith." Prov. 10: 22.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—HERE IS A LETTER from an earnest lady teacher of boys in West Virginia: "I read your suggestions concerning the work of a boy's Sunday school class in THE CHRISTIAN HERALD, and as I have a class of boys of fifteen, sixteen and seventeen years of age, I was greatly interested. We have recently organized our class, and have a social and business meeting at my home each month. The boys seem to take quite an interest in the work, and unless sickness prevents they come to Sunday school and church every Sunday. I find it quite a task to find something to entertain them at the monthly meeting, and if you could offer some suggestions I would be very thankful. I have had the class for nearly eight years, and am very much attached to them; but I feel the responsibility and am so anxious to see them go into the church and become Christian young men. Trusting I may receive some information and thanking you most sincerely. . . . "

To make the monthly business meeting of a class of rapidly developing boys not only pleasant socially but profitable spiritually and mentally one must put at least as much study into it, though of a different kind, as into a Sunday school lesson. The time ought not to be all used in mere business, though it is worth while to make it an occasion for teaching boys how to preside and move and second motions and make reports as committees. Let them feel that in doing this right they are learning to be useful citizens. The teacher should have some little book on parliamentary usage. The usual order for business meetings of religious bodies is: 1. Prayer; 2. Reading of minutes of last meeting; 3. Unfinished business (from last meeting, if any); 4. Reports of officers and committees and other new business (including elections, filling vacancies, etc.).

Following this I suggest that each boy in order be asked to contribute something under the head of "Entertainment"—a short story (read or recited), a song, a recitation, a joke, a picture (to pass around), or—best of all—some information gleaned from magazines or papers or by hikes as to "boys' work" or "work for boys," about which so much is being published to-day.

There should always be something that will kindle the altruism of the boys into an increased desire to be useful. One of the best means to this end is the reading of biographical sketches of boys who began even in youth a truly successful life. A good program could be made by assigning different boys to report on the best things found in the month in the papers taken in their homes—for example, one to report what he liked best in THE CHRISTIAN HERALD in the month since the last meeting, reading or repeating from memory or in his own words whatever of the article could be put into two or three minutes. Others would report on *Youth's Companion*, *Scientific American*, *World's Work*, the *World To-day*, or the *Literary Digest*.

Teachers of boys should by all means write to Mr. C. C. Robinson, the International Secretary for Boys at Y. M. C. A. Headquarters, 124 East Twenty-eighth Street, New York City, and see any local boy secretary that is near enough to be interviewed.

Send questions and letters for "The Round Table" to Wilbur F. Crafts, 206 Pennsylvania Avenue, S. E., Washington, D. C.

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CHAPTER XXV

THE GAME AND ITS PLAYERS

IT WAS not long after John Pendleton's second visit that Milly Snow called one afternoon. Milly Snow looked very embarrassed when Miss Polly entered the room.

"I—I came to inquire for the little girl," she stammered.

"You are very kind. She is about the same. How is your mother?" rejoined Miss Polly, wearily.

"That is what I came to tell you—that is, to ask you to tell Miss Pollyanna," hurried on the girl, breathlessly and incoherently. "We think it's so awful—so perfectly awful that the little thing can't ever walk again; and after all she's done for us, too—for mother, you know; teaching her to play the game, and all that. And when we heard how she couldn't play it herself, poor little dear! I'm sure I don't see how she can, either, in her condition! But when we remembered all the things she'd said to us, (we thought if she could only know what she had done for us, that it would help, you know, in her own case, about the game, because she could be glad—that is, a little glad—" Milly stopped helplessly, and seemed to be waiting for Miss Polly to speak.

Miss Polly had sat politely listening, but with a puzzled questioning in her eyes. Only about half of what had been said had she understood. When the pause came she filled it with a quiet,

"I don't think I quite understand, Milly. Just what is it that you want me to tell my niece?"

"Yes, that's it; I want you to tell her," answered the girl, feverishly. "Make her see what she's done for us. I want her to know how different mother is—and me, too. I'm different. I've been trying to play it—the game—a little."

Miss Polly frowned. She would have asked what Milly meant by this "game," but there was no opportunity. Milly was plunging on again with nervous haste.

"You know nothing was ever right before — for mother. She always wanted 'em different. But now she lets me keep the shades up, and she takes interest in things—how she looks, and her nightdress, and all that. And she's actually begun to knit little things—reins and baby blankets for fairs and hospitals. And she's so interested, and so glad to think she can do it! And that was all Miss Pollyanna's doings, you know, 'cause she told mother she could be glad she'd got her hands and arms, anyway. And then mother began to—to knit, you know. And you can't think what a different room it is now, what with the red and blue and yellow worsteds, and the prisms in the window that she gave her! Why, it actually makes you feel better just to go in there now; and before I used to dread it awfully, it was so dark and gloomy, and mother was so—so unhappy, you know.

"And so we want you to please tell Miss Pollyanna that we understand it's all because of her. And please say that we're so glad we know her, that we thought, maybe, if she knew it, it would make her a little glad that she knew us. And—and that's all," sighed Milly, rising hurriedly to her feet. "You'll tell her?"

"Why, of course," murmured Miss Polly, wondering just how much of this remarkable discourse she could remember to tell.

. . .

These visits of John Pendleton and Milly Snow were only the first of many; and always there were the curious messages—more and more a puzzle to Miss Polly.

One day there was the little Widow Benton, by reputation the saddest little woman in town—one who was always in black. To-day, however, Mrs. Benton wore a knot of pale blue at the throat, though there were tears in her eyes. She spoke of her grief and horror at the accident; then she asked diffidently if she might see Pollyanna.

Miss Polly shook her head.

"I am sorry, but she sees no one yet. A little later—perhaps."

Mrs. Benton wiped her eyes, rose, and turned to go. But after she had almost reached the hall door she came back hurriedly.

"Miss Harrington, perhaps you'd give her a—a message," she stammered.

"Certainly, Mrs. Benton; I shall be very glad to."

Still the little woman hesitated; then she spoke.

"Will you tell her, please, that—that I've put on this," she said, just touching the blue bow at her throat. Then, at Miss Polly's obvious look of surprise, she added: "The little girl has been trying for so long to make me wear—some color, that I thought she'd be glad to know I'd begun. She said that Freddy would be glad to see it if I would. You know Freddy's all I have now. The others are all—" Mrs. Benton shook her head and turned away. "If you'll just tell Pollyanna, she'll understand." And the door closed after her.

A little later, that same day, there was the other widow; at least she wore widow's garments. Miss Polly did not know her at all. She wondered vaguely how Pollyanna could have known her. The lady gave her name as "Mrs. Tarbell."

"I'm a stranger to you, of course," she began at once. "But I'm not a stranger to your little niece, Pollyanna. I've been at the hotel all summer, and every day I've had to take long walks for my health. It was on these walks that I've met your niece—she's such a dear little girl! I wish I could make you understand what she's been to me. I was very sad when I came up here; and her bright face and cheery ways reminded me of—my own little girl that I lost years ago. I've been so shocked, ever since I knew of the accident; and then when I learned that the poor child would never walk again, and that she was so unhappy because she couldn't be 'glad' any longer—the dear child!—I just had to come to you."

"You are very kind," murmured Miss Polly.

"But it is you who are to be kind," demurred the other. "I—I want you to give her a message from me. Will you?"

"Certainly."

"Will you just tell her, then, that Mrs. Tarbell is glad now. Yes, I know it sounds odd, and you don't understand. But—if you'll pardon me, I'd rather not explain." Sad lines came to the lady's mouth, and the smile left her eyes. "Your niece will know just what I mean; and I felt that I must tell her. Thank you; and pardon me, please, for any seeming rudeness in my call," she begged, as she took her leave.

Thoroughly mystified now, Miss Polly hurried upstairs to Pollyanna's room.

"Pollyanna, do you know a Mrs. Tarbell?"

"Why, yes, I love Mrs. Tarbell. She's sick, and awfully sad, and she's at the hotel, and takes long walks. We go together. I mean—we used to." Pollyanna's voice broke, and two big tears rolled down her cheeks.

Miss Polly cleared her throat hurriedly.

"Well, she's just been here, dear. She left a message for you; but she wouldn't tell me what it meant. She

Continued on next page

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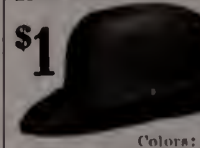

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POLLYANNA

Continued from preceding page

a to tell you that Mrs. Tarbell is l now."

llyanna clapped her hands softly. Did she say that, really? Oh, I'm o lad!"

But, Pollyanna, what did she n?"

Vhy, it's the game, and—" Pol- y na stopped short, her finger to e lips.

What game?"

N-nothing much, Aunt Polly, that s I can't tell it unless I tell other h gs that—that I'm not to—to k of."

was on Miss Polly's tongue to tion her niece further; but the ous distress on the little girl's a stayed the words before they w e uttered.

. . .

ot long after Mrs. Tarbell's visit th climax came. It came in the shape f call from a certain young woman w unnaturally pink cheeks and ab- n nally yellow hair; a young woman w wore very high heels and cheap e elry; a young woman whom Miss y knew very well by reputation, whom she was angrily amazed to t beneath the roof of the Harring- homestead.

liss Polly did not offer her hand. drew back, indeed, as she entered room.

he woman rose at once. Her eyes e very red, as if she had been cry- . Half defiantly she asked if she ht, for a moment, see the little . Pollyanna.

liss Polly said no. She began to it very sternly; but something in woman's pleading eyes made her the civil explanation that no one s allowed yet to see Pollyanna.

he woman hesitated; then, a little squely, she spoke. Her chin was l at a slightly defiant tilt.

My name is Mrs. Payson—Mrs. n Payson. I presume you've heard me—most of the good people in the n have—and maybe some of the ngs you've heard ain't true. But er mind that. It's about the little l I came. I heard about the acci- it, and—and it broke me all up."

he paused and cleared her throat, when she resumed, her voice was ll husky.

'Maybe you don't know it, but I've n a good deal of that little girl of rs. We live on the Pendleton Hill ad, and she used to come in and y with the kids and talk to me— d my man, when he was home. She med to like it, and to like me. She ln't know, I suspect, that her kind folks don't generally call on my d. Maybe if they did call more, ss Harrington, there wouldn't be so ny—of my kind," she added, with dden bitterness.

"Be that as it may, she came; and e didn't do herself no harm, and she l us good—a lot o' good. How much e won't know—nor can't know, I pe; 'cause if she did, she'd know her things—that I don't want her to ow.

"But it's just this. It's been hard nes with us this year, in more ways an one. We've been blue and dis- uraged, my man and me, and ready r—'most anything. We was reckon- g on getting a divorce about now, nd letting the kids—well, we didn't ow what we would do with the kids. hen came the accident, and what we ard about the little girl's never alking again. And we got to think- g how she used to come and sit on r doorstep and train with the kids, nd laugh, and—and just be glad. She as always being glad about some- ing; and then, one day, she told us hy, and about the game, you know; nd tried to coax us to play it.

"Well, we've heard now that she's retting her poor little life out of her, ecause she can't play it no more— hat there's nothing to be glad about. nd that's what I came to tell her to- ay—that maybe she can be a little glad for us, 'cause we've decided to stick to each other, and play the game ourselves. I knew she would be glad of that, because she used to feel kind of bad—at things we said, sometimes. Just how the game is going to help us, I can't say that I exactly see, yet; but maybe 'twill. Anyhow, we're going to try—'cause she wanted us to. Will you tell her?"

"Yes, I will tell her," said Miss Polly, a little faintly. Then, with sudden impulse, she stepped forward and held out her hand. "And thank you for coming, Mrs. Payson," she said simply.

The defiant chin fell. The lips above it trembled visibly. With an incoherently mumbled something, Mrs. Payson blindly clutched at the outstretched hand, turned, and fled.

The door had scarcely closed behind her before Miss Polly was confronting Nancy in the kitchen.

"Nancy!"

Miss Polly spoke sharply. The series of puzzling, disconcerting visits of the last few days, culminating as they had in the extraordinary experience of the afternoon, had strained her nerves to the snapping point. Not since Pollyanna's accident had Nancy heard her mistress speak so sternly.

"Nancy, will you tell me what this absurd 'game' is that the whole town seems to be babbling about? And what, please, has my niece to do with it? Why does everybody from Milly Snow to Mrs. Tom Payson send word to her that they're playing it? As near as I can judge, half the town are putting on blue ribbons, or stopping family quarrels, or learning to like something they never liked before, and all because of Pollyanna. I tried to ask the child herself about it, but I don't like to worry her—now. But from something I heard her say to you last night, I should judge that you were one of them, too. Now will you tell me what it all means?"

To Miss Polly's surprise and dismay, Nancy burst into tears.

"It means that ever since last June that blessed child has jest been makin' the whole town glad, an' now they're turnin' round an' tryin' ter make her a little glad, too."

"Glad of what?"

"Jest glad. That's the game."

Miss Polly actually stamped her foot.

"There you go like all the rest, Nancy. What game?"

Nancy lifted her chin. She faced her mistress and looked her squarely in the eye.

"I'll tell ye, ma'am. It's a game Miss Pollyanna's father learned her ter play. She got a pair of crutches once in a missionary barrel when she was wantin' a doll, an' she cried, of course, like any child would. It seems 'twas then her father told her that there wasn't anythin' but what there was somethin' about it that you could be glad about; an' that she could be glad about them crutches."

"Glad for—*crutches!*" Miss Polly choked back a sob—she was thinking of the helpless little legs on the bed upstairs.

"Yes'm. That's what I said, an' Miss Pollyanna said that's what she said, too. But he told her she could be glad—'cause she didn't need 'em."

"Oh-h!" cried Miss Polly.

"And after that she said he made a regular game of it—findin' somethin' in everythin' ter be glad about. An' she said you could do it, too; an' that you didn't seem ter mind not havin' the doll, 'cause you was so glad you didn't need the crutches. An' they called it the 'just bein' glad game.' That's the game, ma'am. She's played it ever since."

"Why, how—how—"

Miss Polly came to a helpless pause.

"An' you'd be surprised ter find how cute it works, ma'am, too," maintained Nancy, with almost the eagerness of Pollyanna herself. "I wish I could

Continued on next page

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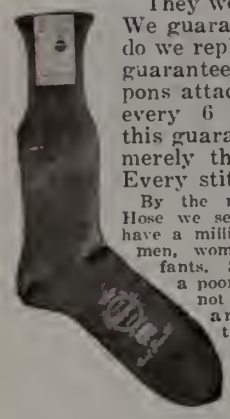

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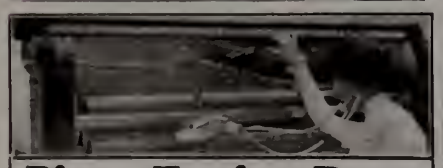

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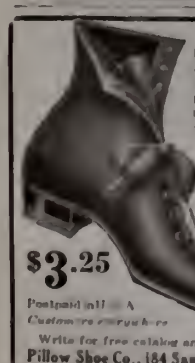

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POLLYANNA

Continued from preceding page

tell ye what a lot she's done for mother an' the folks out home. She's been ter see 'em, you know, twice, with me. An' she's made me glad, too, on such a lot o' things—little things an' big things; an' it's made 'em so much easier. There's Monday mornin's, that I used ter hate, so. She's actually made me glad for Monday mornin's."

"Glad—for Monday mornings!"

Nancy laughed.

"I know it does sound nutty, ma'am. But let me tell ye. That blessed lamb found out I hated Monday mornin's somethin' awful; an' what does she up an' tell me one day but this: 'Well, anyhow, Nancy, I should think you could be gladder on Monday mornin' than on any other day in the week, because 'twould be a whole week before you'd have another one!' An' I'm blessed if I hain't thought of it every Monday mornin' since—an' it has helped, ma'am. It made me laugh, every time I thought of it; an' laughin' helps, you know; it does, it does!"

"But why hasn't she told me the game," faltered Miss Polly, "instead of making such a mystery of it, when I asked her?"

Nancy hesitated.

"Beggin' yer pardon, ma'am, you told her not ter speak of—her father, so she couldn't tell ye. 'Twas her father's game, ye see."

Miss Polly bit her lip.

"She wanted ter tell ye first off," continued Nancy, a little unsteadily. "She wanted somebody ter play it with, ye know. That's why I begun it—so she could have some one."

"And—and—these others?" Miss Polly's voice shook now.

"Oh, everybody, 'most, knows it now, I guess. Anyhow, I should think they did from the way I'm hearin' of it everywhere I go. An' she was always so smilin' an' pleasant ter every one, an' so—so jest glad herself all the time, that they couldn't help knowin' it, anyhow. Now, since she's hurt, everybody feels so bad—specially when they heard how bad she feels 'cause she can't find anythin' ter be glad about. An' so they've been comin' every day ter tell her how glad she's made them, hopin' that'll help some. You see, she's always wanted everybody ter play the game with her."

"Well, I know somebody who'll play it—now," choked Miss Polly, as she sped through the kitchen doorway.

Behind her, Nancy stood staring amazedly.

"Well, I'll believe anythin'—anythin' now," she muttered to herself. "Ye can't stump me with anythin' I wouldn't believe now—o' Miss Polly!"

A little later, in Pollyanna's room, the nurse left Miss Polly and Pollyanna alone together.

"And you've had still another caller to-day, my dear," announced Miss Polly, in a voice that she vainly tried to steady. "Do you remember Mrs. Payson?"

"Mrs. Payson? Why, I reckon I do! She lives on the way to Mr. Pendleton's, and she's got the prettiest little girl baby three years old, and a boy 'most five. She's awfully nice, and so's her husband—only they don't seem to know how nice each other is. Sometimes they fight—I mean, they don't quite agree. They're poor, too, they say. But she wears real pretty clothes, sometimes. And she's got perfectly beautiful rings with diamonds and rubies and emeralds in them, but she says she's got one ring too many, and that she's going to throw it away sometime, and get a divorce, instead. What is a divorce, Aunt Polly? I'm afraid it isn't very nice, because she didn't look happy when she talked about it. And she said if she did get it, they wouldn't live there any more, and that Mr. Payson would go 'way off, and maybe the children, too. But I should think she'd rather keep the ring, even if she did have so many; shouldn't you? Auntie, what is a divorce?"

"But they aren't going 'way off, dear," interposed Aunt Polly, hurriedly. "They're going to stay right there together."

"Oh, I'm so glad! Then they'll be there when I go up to see—Oh dear!" broke off the little girl, miserably. "Aunt Polly, why can't I remember that my legs don't go any more, and that I won't ever, ever go up to see Mr. Pendleton again?"

"There, there, don't!" choked her aunt. "Perhaps you'll drive up some time. But listen! I haven't told you, yet, all that Mrs. Payson said. She wanted me to tell you that they—they were going to stay together and play the game, just as you wanted them to."

Pollyanna smiled through tear-wet eyes.

"Did they, really? Oh, I am glad of that!"

"Yes, she said she hoped you'd be. That's why she told you, to make you glad, Pollyanna."

Pollyanna looked up quickly.

"Why, Aunt Polly, you—you spoke just as if you knew—Do you know about the game, Aunt Polly?"

"Yes, dear." Miss Polly sternly forced her voice to be cheerfully matter-of-fact. "Nancy told me. I think it's a beautiful game. I'm going to play it now—with you."

"Oh, Aunt Polly—you? I'm so glad! You see, I've really wanted you most of anybody, all the time."

Aunt Polly caught her breath a little sharply. It was even harder this time to keep her voice steady; but she did it.

"Yes, dear, and there are all those others, too. Why, Pollyanna, I think all the town is playing that game now with you—even to the minister! I haven't had a chance to tell you, yet, but this morning I met Mr. Ford when I was down to the village, and he told me to say to you that just as soon as you could see him, he was coming to tell you that he hadn't stopped being glad yet over those eight hundred rejoicing texts that you told him about. So you see, dear, it's just you that have done it. The whole town is playing the game, and the whole town is wonderfully happier—and all because of one little girl who taught the people a new game, and how to play it."

Pollyanna clapped her hands.

"Oh, I'm so glad!" she cried. Then, suddenly, a wonderful light illumined her face. "Why, Aunt Polly, there is something I can be glad about, after all. I can be glad I've had my legs, anyway—else I couldn't have done—that!"

To be continued

Called Higher

Mr. Jacob Trautmnn, of Greencastle, Ind., a reader of THE CHRISTIAN HERALD, died recently at the age of ninety years.

Mrs. A. F. Jackson (81), of Monson, Me., passed to her reward November 28, 1912. She was a faithful Christian for over sixty years, and was beloved by all who knew her.

Mrs. Esther M. Groff, of Lnncnster, Pa. (76), was called to her henvenly home November 23, 1912. She wns an earnest Christian and a devoted mother.

Mr. R. L. Bnrfield, of Mndilin, Ga., passed away November 28, 1912, nt the age of 78 years. He wns a devout Christian, a member of the Baptist Church.

Minard R. Biee (64) died recently nt College Point, N. Y. He hnd been a faithful Methodist since boyhood, nnd an nrdent church worker. Interment took plnce nt Oneonta, N. Y.

Adrian Stryk, mayor of Prospect Park, N. J., passed nway Decemher 14, 1912. He was nn enrnest, netive Christian, and during his administration of twelve years did much to improve conditions at Prospect Park.

Mrs. Lucy J. Marston (82) passed nway nt her home near Leona, Tenn., December 8, 1912. She was a faithful follower of her Muster for nearly seventy years. She was a self-sacrificing mother, n good neighbor and a true friend.

Mrs. George Somers (70) passed nway at her home in Bnrrie, Ontario, October 18, 1912. She was n good Christian, a loyal Methodist, nnd an netive member of the Women's Christian Temperance Union. She was deeply interested in all matters concerning the church nnd the community. Her friends nnd family will miss her Christian influence and untiring love and devotion.

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Questions and Answers

I., Georgia. Did our Saviour inherit the len nature of his ancestry; that is, from ıry, David and Noah?

T Christian Church has always held that r was absolutely free from sin. This is in ance with the explicit teachings of Scrip- hich states that he was in all things "as , yet without sin" (Heb. 4: 15). He is scribed as the Holy One, the Just and ous (Acts 3: 14; 22: 14; I Peter 3: 18; 2: 29; 3: 7). See also I Peter 11: 21, Peter 1: 19; II Cor. 5: 21 and other pas- One of the earliest of church councils 451) formulated the doctrine of His sin- s thus: "Truly man, with a rational soul ody, with like essence with us as to his od, and in all things like us, with sin ed," and this has remained unchanged as ccepted Christological doctrine of the ian Church.

M., Gwinnett, Ga. 1. How many of the gro population are engaged in agricul- re? 2. How many own their own farms?

here are about 2,500,000 negroes engaged icultural pursuits in the Southern States. ne 220,000 own their own farms, varying from 100 to 1,000 acres.

W., Greenville, Miss. 1. Were any of the sciples married? 2. What was "original n"?

Very little is known regarding the domestic ons of the apostles beyond what is dis- in the Gospels. Matt. 8: 15 clearly im- that Peter was married. Bartholomew is by tradition to have been the bridegroom e wedding at Cana, and Philip is men- by Clement of Alexandria as having had e and children. Nothing definite can be ssed concerning the others, although they enerally assumed to have been unmarried. riginal sin" is a term used in a two-fold to denote (1) the imputation of Adam's in of disobedience to his posterity, and (2) atural depravity which we derive by in- nce from our first parents. This doctrine des the whole of the sacred writings. en. 8: 21.

K. R., Saugerties, N. Y. Can you tell me here to get an old poem about Bill and oe, only one line of which I remember at nd of each verse, "When you were Joe and was Bill." Who was the author?

ll and Joe" is a famous poem by Oliver ell Holmes, by far too long to be given See any collection of Holmes's poetical s.

E. H., Allentown, Pa. 1 and 2. Denomina- nknown. 3. The sacrament is understood not merely a holy act, but a means of , wherein the Word of God is connected certain visible elements divinely pre- d. The Lutheran Church holds that what- is to be accepted as a sacrament must both an explicit divine command and ise, as well as some visible element, di- y prescribed and connected with the Word d. Penance or absolution, having no visi- lement, it finds as mere application to the idual of the Gospel. As regards the other ments believed in by the Roman Catholic ch, it finds no promise in Scripture that ese graces any spiritual gift is to be im- d.

F. J. G., Pawtucket, R. I. Please explain Cor. 15: 23, and I Thess. 4: 16.

ach in his own order" might be more ac- ely rendered "in his own rank"; this is, his own kind. Though all shall rise again, es not follow that all shall be saved. Each have his proper place, Christ first (Col.); after him the godly who died in Christ hess. 4: 16), but in a separate company the ungodly, and then the resurrection of rest of the dead. This order is borne out e passage in I Thess 4: 16, 17.

P., Springfield, Mass. "The Shrine of Juggernaut," a very interesting article in a recent issue of THE CHRISTIAN HERALD, leads me to ask, is it not possible that this hideous and horrible idol means to its wor- shipers the image only of a supposed god existing in their heaven, so to speak? Do the heathen worship the actual idol, or the ideal it represents, as we, in our true light, love to look upon a beautiful statue or picture of Christ, directing and leading our thoughts to him? Does not the idol for the heathen mind have the same influences?

he idol Juggernaut or Jaggernaut (a cor- tion of the Sanskrit word *Jagannatha*, d of the world"), is simply a carved block wood with a frightful visage, painted black, with an open mouth of a bloody color. It robably the most typical heathen figure in tence. The origin of this idolatrous wor- is said to have been due to the dream of jah, who in his vision was told that on the hore he would find a piece of wood which the "true form of deity," and he was or- d to place it in a temple and worship it, ch he did. The heathen priests pronounced an incarnation of Vishnu, fashioned by wakarman, the architect of the gods, and inaugurated by the god Brahma. The worship of Juggernaut became notorious through the mad fanaticism of ignorant devotees who threw away their lives under the wheels of the chariot, in the hope of attaining eternal bliss. Some writers, however, maintain that such deaths were largely due to accident. Missionaries write that the actual idol itself and nothing else is the object of worship; it apparently represents no idea beyond that of blind heathenism and bloody sacrifice—a Moloch on wheels.

C. G., Amity, La. 1. Of the early history of Judas, before his name appears in the list of the apostles, nothing is known. The name "Iscariot" is variously explained, some writers holding that he was so called because he belonged to Kerioth in the tribe of Judah. He was drawn like others presumably by the preaching of the Baptist, and he responded to the call when Jesus organized his band of twelve apostles. He was made their treasurer, a position he may have coveted through the greed of gain. His disloyalty was evidently perceived by Jesus long before the consummation of his crime. That he had a love of money is shown in John 12: 4-6 and other passages. He was probably ambitious and, like several other apostles, believed that Jesus would set up an earthly kingdom in which he himself might have an influential post. Before the Last Supper he had made his treacherous bargain of betrayal, and Jesus knew his evil heart (John 13: 26, 27). 2. Hypnotism is not accepted as a science. At the present time it is largely in the hands of charlatans.

W. A., Owasso, Okla. 1. Why are the ten commandments read in different order in America than they are read in the European countries? 2. The first commandment is "Thou shalt have no other gods before me"; second, "Thou shalt not take the name of the Lord thy God in vain"; three, "Remember the Sabbath day to keep it holy," and these belong to the first table, to honor our God. Why can they say that to keep the Sabbath holy is the fourth or included in the second table?

The difference in the order of the ten commandments is not as between America and any European country, but between the Lutheran and Reformed churches, the Reformed churches making of the words "Thou shalt not make unto thyself any image" a second commandment, whilst the Lutheran catechism makes two commandments, the ninth and tenth, of the words "Thou shalt not covet thy neighbor's house, or thy neighbor's wife," etc. The reason Luther did not enumerate as a second commandment the injunction against images is that he declared this merely as an example of transgression of the first commandment, and his reason for the ninth and tenth commandments, as given in the Lutheran catechism, is that the all-important thing is to understand that the law of God goes down to the heart.

J. C., Manvel, Tex. 1. It was the custom for the feet of guests to be washed by servants of the household, or even by members of the host's family on occasions where it was desired to specially honor the visitor. Foot-washing was a token of humble and affectionate attention. In Gen. 24: 32 we note that Abraham's servant was provided with water to wash his master's feet and the feet of those who were with him. Slaves were commonly employed at this duty. 2. As between a backslider and one who has never been converted, the case of the former would seem to be harder to reach. Having once known the joy of union with Christ and afterwards having fallen away, first through temptation, and then through deliberate yielding to sin, he has crucified his Lord afresh. There are many warnings in Scripture against apostasy, showing its awful consequences to one who, having once received spiritual enlightenment, has now fallen into sin and indifference.

L. M., Hyde Park, Vt. What is chinchilla?

The chinchilla itself is a little South American rodent which lives high up on the Andes Mountains. It has a bushy tail, very big ears and is covered with a soft gray fur which is much prized. This fur, and sometimes imitations of it, are made into coats which are called chinchilla. As the little Andean animals are becoming quite scarce, real chinchilla fur is much dearer than formerly.

F. H., Parkston, S. D. Please state how many Catholics there are under the American flag.

If all are reckoned who are counted by the hierarchy as belonging to that church (including baptized infants) the figures would show about fifteen millions for the United States, seven millions for the Philippines and one million for Porto Rico. The census authorities, we believe, deduct 15 per cent. for children under nine, as all other religious bodies only send returns of communicants. In the *Presbyterian Standard*, Charlotte, N. C., November 30, 1910, Dr. Ortz y Gonzales says: "Here as everywhere the Roman Catholic Church loses more than one-third of her membership in every generation," and Bishop McFaul, of Trenton, speaking at the St. Francis Xavier School commencement exercises on June 21, 1909, said: "We have had great losses in our faith. We should now number

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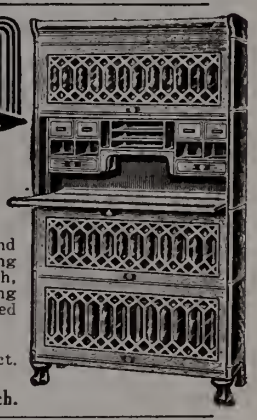

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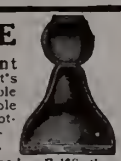

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OUR MAIL-BAG

Continued from preceding page

half the population of the United States, or forty millions." In the *Catholic Mind*, November, 1912, the Rev. James Monaghan, S.J., throws a side light on Catholicity in the Philippines in these words (page 310): "There are six hundred thousand Catholic children in the public schools of the Philippines studying from English text-books and reciting their lessons in English, and scarce one of them has heard a word of Catholic instruction during the last fourteen years." As to Porto Rico, in an address in New York City, July 1, 1900, Rev. A. Lambert (formerly a Redemptorist priest) said: "When Dr. Carroll visited Porto Rico he saw the priest at Guayama, a town of 15,000 inhabitants. He had been there five years and his congregations had risen from 12 or 14 to 35. The doctor asked if all the population were Catholics. "Well," he said, "the mayor is a freethinker, but they all return to the Church when they come to die."

S. B., Smedley, Ind. Please explain what is meant by "the kingdom of God" and the "kingdom of heaven."

In the New Testament, these phrases, which frequently occur, are synonymous and signify the divine, spiritual kingdom, the glorious reign of the Messiah. In many passages in the Old Testament, it is frequently described as a coming golden age, when the true religion should be re-established in its pristine purity and universal peace and happiness should prevail. This was doubtless intended to be understood in a spiritual sense; but there were many who gave to the prophecy a wholly temporal meaning. Occasionally it is used in the personal sense, as in the passage, "the kingdom of God is within you," which means that where Christ reigns in the heart, the eternal life of the kingdom has already begun. Jesus distinctly stated that his kingdom was "not of this world," meaning that it had nothing in common with earthly powers and principalities, and took no account of gradations of rank. His kingdom on earth is composed of those who turn to God and whose faith and life remain true to him.

P. N., Steele, N. D. I have read in THE MAIL-BAG that the electron is the basal ingredient of matter. Please explain. Is the atom not the smallest particle?

The "electron hypothesis" is still in its infancy, and little can be said as yet; physicists are divided in opinion and a long time will probably elapse before there is a definite conclusion; that is, before the truth or falsity of the electron theory will be established. This theory teaches that the atoms which were formerly supposed to be simple bodies, incapable of subdivision, or bodies which at all events do not undergo division in the ordinary processes of nature, are really systems of considerable complexity, built up of thousands of still tinier "electrons," each of which is endowed with a permanent electric charge.

Miscellaneous

Mrs. M. B., Detroit, Mich. He has always been a Unitarian, nominally, at least. We have no data as to your other question.

F. H. E., Stoneham, Mass. The change in the Lord's Prayer from "debts" to "trespasses" is merely a variant, and has no definite authority. When the change was first used is uncertain.

Mrs. C. V., Center, N. D. You will find in the January 29 issue, page 87, the subject of living without sin discussed by a very able authority, who emphasizes the view frequently expressed in THE CHRISTIAN HERALD on this subject.

G. D., Philadelphia, Pa. Any contributions intended for the relief of the Bulgarians may be addressed to the Balkan Relief Fund, 92 Bible House, New York City. When transmitting money through the mails it is always better to register the letter, as it insures safe delivery.

W. S. H., Toms River, N. J. If the printed reports concerning the president of a theological seminary who denied the divinity of Christ are reliable, he is clearly out of place as a teacher of Christianity and should resign. That is the only honorable way left open for one who discards the basis of the religion he professes to represent. On the lecture platform, he would have the standing due to a free thinker; but in a Christian seminary, he is altogether out of place.

H. M. M., Sussex, N. J. Costa Rica is a charming country, and is the most flourishing of the Central American republics. The climate is mild and salubrious and the soil remarkably fertile. The inhabitants are chiefly descendants of Spaniards from Galicia. Some negroes (1,200) and half-breeds dwell on the coast-lands and there are about 5,000 civilized and 3,000 uncivilized Indians. There are many industries, chief of which are cocoa, coffee and banana plantations. There are also several factories turning out cotton and silk, and besides there are a lot of sugar refineries. A few gold mines are operated by American companies. The established religion is Roman Catholic; there are many Protestant churches.

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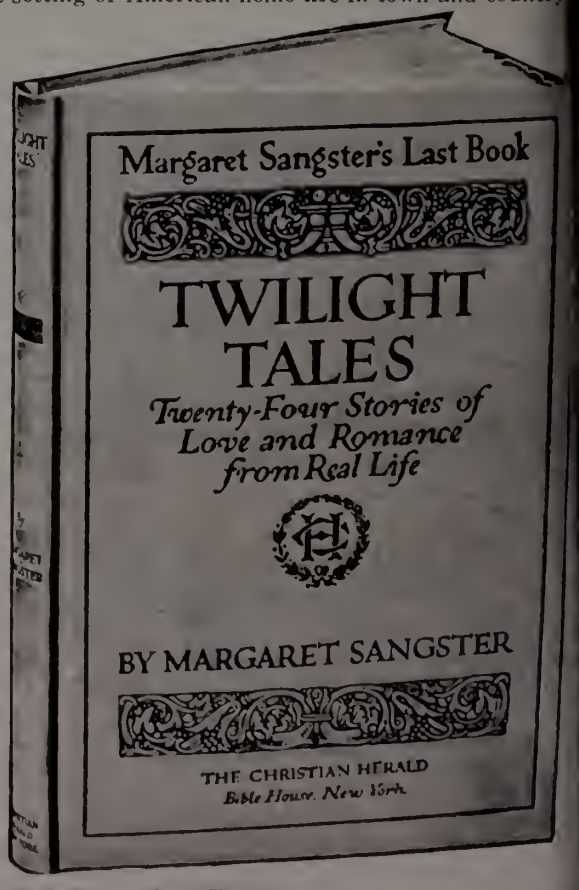
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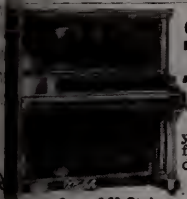

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THE VOICE OF THE NATION ON ROME

Catholic Interference in Politics

HAVING been a careful reader of THE CHRISTIAN HERALD for a number of years and being especially interested in all that relates to the spread of the Gospel of Christ—according to his own word, essentially love of God and fellow man—I have noted with approval your fearless exposure of the political aspirations and propaganda of the Church of Rome in America. Every one in this country ought to have and legally has a right to worship God according to the dictates of his or her own conscience. Consequently I do not believe in attacking any church, or the membership of any church on account of doctrinal disagreement. But during more than fifty years of thoughtful observation and mingling among men, in newspaper offices and where I had large access to the news of the world, I long since came to the conclusion that the church which had profited most largely by this spirit of toleration and religious liberty, having become strong through the exercise of that freedom, is now seeking to take from others that liberty by which alone it has been enabled to obtain even a foothold in this country. It is the viper stinging the bosom that warmed and gave it new life, after other nations had repudiated it and cast it out as a factor in government affairs.

Of late years they have become bold enough at election times to claim, with a considerable degree of frankness, that town and city offices should come to them in full proportion to their numbers in the community; and while securing their nomination and openly seeking election as Democrats or members of whatever party might give them the most encouragement, have worked for votes on the ground that they were Catholics, and would strengthen their church if elected. Such a case may have occurred, but it has not come within my knowledge, where a Methodist, Baptist, or Presbyterian sought election to political office on the ground of sectarian affiliations. Doubtless, personal friendships and the confidence gained in his church relations may gain him some votes; but it is on personal and not sectarian grounds. It is on public measures and party policies that our political contests must be waged, and not on sectarian church relationships, if we are to maintain the integrity of our free institutions; and I believe the majority of Catholic laymen will agree with us on this point, and if the matter were presented to them in a clear light would resent the efforts of the hierarchy to abridge the liberty of conscience and "make America Catholic" by interference in our political affairs. I therefore hope you will continue to enlighten the people, and that other publications will take up the good work in the spirit of charity and fairness which you have manifested in the discussion thus far. May this government never become an ecclesiasticism of any kind, but ever remain a land where "all nations and kindreds and tongues" shall be at liberty to praise God in any way which appeals to their conscience and understanding. God speed you in your work. A. W. B.

Holbrook, Mass.

Romanism Versus the Law of the Land

THE writer, together with many thousands of your readers, has been greatly interested and much encouraged by the attitude you have taken in relation to the Roman Catholic Church and her law-defying practices. Only very recently two cases have come under our notice, and we presume there are tens of thousands almost identical.

A young man, not a Catholic and not identified with any denomination, was married to a young woman, a nominal Catholic. She does not claim to live up to the teachings of her church. She was married by a Protestant minister. The husband stoutly refused to submit to any such thing as a priest. Less than four weeks after the marriage that young woman, who had until now received no attention from the priest (who never apparently had given her a thought, for she had not been in his church for eight months for the purpose of worship), received a call from the priest, who in no uncertain terms let her know that she had not been "married at all," that she was living "in sin"; that if any children came they would be "born out of wedlock"; that she must be married again in order that the blessing of the church might rest upon her and her offspring. The young bride was frightened and in agony. She began a persistent appeal to her husband to go with her and have their marriage "blessed." He has, we understand, yielded reluctantly, and will, some day in the near future, submit to the humiliation of re-marriage by a priest for whom he has no feeling but the most profound disgust.

The laws of Michigan, like the laws of all our States, recognize the legality of the marriage of these two young people. Now, what sort of an institution is this that comes in and sets aside the laws of the State, makes two young people wretched, and insists that it alone has the power to perform the marriage ceremony legally?

In the other case, after three children had come to the home, the young mother was driven to the verge of insanity by the hounding priest, and the husband was fairly forced to yield to save the happiness of his home and the mental balance of his wife, and so this marriage had to be "blessed" by the priest. Is it not time that so hot and so vigorous a protest arise against the assumption of power that Rome will tremble as she did when Luther's hammer was heard against the church door, startling the world to thoughts of liberty and life?

C. W. STEPHENSON,
Pastor First Methodist Protestant Church, Detroit.

Sample Copies Free on Application

HERE is an interesting suggestion for those who are interested in the Romanist campaign to make America Catholic. It comes from one of our subscribers.

I note that you state in THE CHRISTIAN HERALD that you are going to have discussions on the Roman Catholic problem in your paper throughout the year.

I wanted to inquire if you do not have some arrangement by which those desiring to help in this work could have you mail sample copies of your paper to names and addresses of friends who would be greatly interested in this feature. I made this inquiry because I know of other papers doing this kind of work and find the plan a good one. For, as you say in your paper, the whole nation needs enlightenment on this subject. Yours very truly,

H. S. G.

For the benefit of subscribers and others who may be interested, we desire to say that it would give us pleasure to mail free sample copies of THE CHRISTIAN HERALD to any names which are furnished us by a subscriber. The issue, as presented in THE CHRISTIAN HERALD from week to week, has attracted a great deal of attention. All persons who are in sympathy are invited to send us a list of names of friends or acquaintances who should be enlightened concerning the political activities of the Roman hierarchy.

"Saved from the Protestants"

DURING the year ladies and gentlemen engaged in this good work [attending Liverpool police courts] have helped in various ways some twelve thousand Catholics of both sexes who were on the downward grade from poverty or crime, and have saved many such from the clutches of the various Protestant missionaries who infest these courts, and are ever on the watch to proselytize among the unfortunate.—*London Correspondent New Orleans Morning Star, January 18, 1913.*

The Evening Beverage

Welch's brings back the autumn days and makes the long winter evenings cheerful when you gather about the fireside or the reading table. It holds the perfect October richness and ripeness of the finest Concord grapes. It fits right in with popping corn, cracking nuts, making candy and all the other fun of the old and young folks.

Welch's
"The National Drink"

For the luncheon, dinner or reception in your home, or for the entertaining days of your club Welch's is a zestful and distinguishing feature.

Do more than ask for "Grape Juice" —Say Welch's and GET IT

Order a case and keep your home supplied. If unable to get Welch's of your dealer we will ship a trial dozen pints, express prepaid east of Omaha, for $3. Sample bottle, mailed, 10c. Write for our free booklet of recipes.

The Welch Grape Juice Co.
Westfield, N. Y.

DUST WITH 3-IN-ONE OIL

Try this on your buffet, dining table, parlor table, chair, piano—any varnished surface:

Moisten a soft woolen cloth or cheese cloth with a few drops of 3-in-One. Then wipe furniture just as if you were dusting.

You'll be astonished and delighted at the result! Every bit of dust and soil, greasy finger marks, etc., will vanish. A little more oil and a little rubbing, and mars, scars and stains will disappear. All the original beauty and lustre of the finish will be restored.

3-in-One contains no grease or acid to soil or injure. Has no disagreeable varnish odor.

Household size, 8-oz. bottle, 50 cts; 3-oz., 25 cts; trial size, 10 cts. All stores.

FREE.—Write for generous free sample and valuable booklet—both free.

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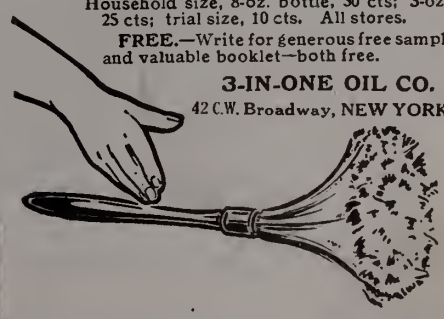

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Six "Superb Spencers" For 25 Cts.

we will mail one fifteen-cent packet each of **Elfrida Pearson,** the unique new light pink of huge size shown on colored plate; **Thomas Stevenson,** the intense flaming orange; **Irish Belle,** rich lilac flushed with pink; also one regular ten-cent packet each of **King Edward Spencer,** intense, glossy, carmine scarlet; **Mrs. Hugh Dickson,** rich pinkish apricot on cream; also one large packet (80 to 90 seeds) of **The New Burpee-Blend of Surpassingly Superb Spencers** of 1913, which is *absolutely unequaled.* With each collection we enclose our Leaflet on culture.

☞ Purchased separately these would cost 75c, but all six packets will be mailed **for only 25 cts.**

Burpee's Annual for 1913

A bright new book of 180 pages, it pictures by pen and pencil all that is Best in seeds, and tells the plain truth. While embellished with colored covers and plates painted from nature, it is A SAFE GUIDE, entirely free from exaggeration. Shall we send you a copy? If so, **write TODAY.** A postal card will do.

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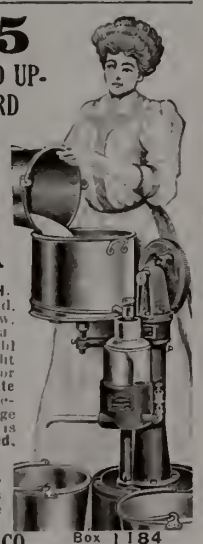

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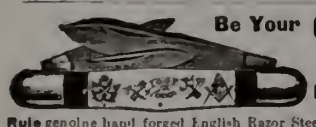

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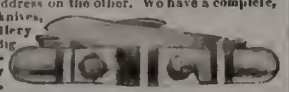

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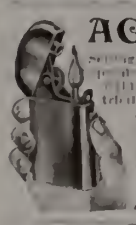

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City Missionary Work Write at once for free Bible tract and [illegible] missionary work. Christian Literature Crusade, P.O. Box 166, Penbrook, Dauphin Co., Pa.

A CONSECRATED THANK-OFFERING

A READER of this paper in Alberta, Canada, writes: "A year and a half ago, some unknown friend subscribed to THE CHRISTIAN HERALD for me. I have derived so much pleasure and uplift from your paper that I want to help you along. For the last ten years I have struggled for a bare existence; but at last things are brightening up, and I send you the first fruits to be used as a thank-offering. Hence the draft for $100 enclosed. I leave the disposal of it in your hands. I should like some of it to go to the Bread Line, Mont-Lawn, and the Balkan Relief Fund. If you know of other objects, individual or otherwise, of pressing need, you can apply some of it to them."

(Signed)
"ONE OF THE CHRISTIAN HERALD FAMILY."

This beautiful gift, an acknowledgment of God's goodness and blessing, has been applied in accordance with the wishes of the donor in the following proportions:

Balkan Relief Fund (as the most immediately urgent cause)	$50.00
Bowery Mission Bread Line	25.00
Mont-Lawn Children's Home	25.00

The letter itself is a convincing testimony to the results of spiritual influence on the heart and life of the writer, who, in his prosperity, has not forgotten the call of those who are not equally fortunate, nor the Gospel admonition to "remember the poor."

. . .

MR. ABRAHAM MESEROLE of New York City, who passed away on October 18, 1912, was a friend and supporter of the Bowery Mission, and during his lifetime was a valued patron of its philanthropic work. At his death he left a check for $2,000 with instructions that it should be sent to the Mission as a memorial. Mrs. Meserole, his executrix, on January 17, 1913, forwarded her husband's gift, which will be applied to the work of the Mission. The trustees and superintendent have forwarded their grateful acknowledgments for this timely and generous offering.

Why He Made Good

THE new minister in a Georgia church was delivering his first sermon. The darkey janitor was a critical listener from a back corner of the church. The minister's sermon was eloquent, and his prayers seemed to cover the whole category of human wants.

After the services one of the deacons asked the old darkey what he thought of the new minister. "Don't you think he offers up a good prayer, Joe?"

"Ah mos' suhtainly does, boss. Why, dat man axed de Lord fo' things dat de odder preacher didn't even know he had!"

AT SIXTY-TWO

JUST sixty-two? Then trim thy light,
And get thy jewels all reset;
'Tis past meridian, but still bright,
And lacks some hours of sunset yet.
At sixty-two
Be strong and true,
Scour off the rust and shine anew.

'Tis yet high day; thy stuff resume,
And fight fresh battles for the truth;
For what is age but youth's full bloom,
A riper, more transcendent youth?
A wedge of gold
Is ever old;
Streams broader grow as downward rolled.

At sixty-two life is begun;
At seventy-three begin once more;
Fly swiftly as you near the sun,
And brighter shine at eighty-one.
At ninety-five,
Should you arrive,
Still wait on God, and work and thrive.

New Haven Journal-Courier.

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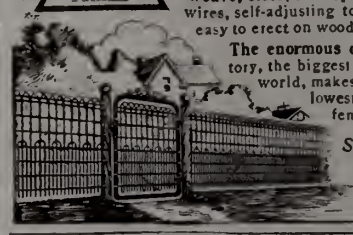

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The enormous output of our factory, the biggest of its kind in the world, makes **Cyclone** the lowest priced high-grade fence you can buy.

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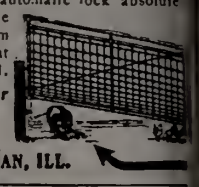

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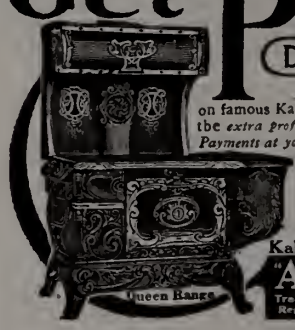

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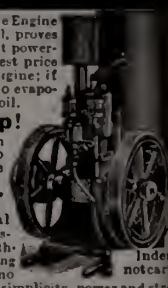
Write to Mr. A. L. Rice, Manuf'r, 85 North St., Adams, N. Y., and he will send you a free trial package, also color card and full information showing you how you can save a good many dollars. Write to-day.

Use KEROSENE Engine Free

Amazing "DETROIT" Kerosene Engine shipped on 15 days' FREE Trial, proves **kerosene** cheapest, safest, most powerful fuel. If **satisfied,** pay lowest price ever given on reliable farm engine; if **not,** pay nothing. No waste, no evaporation, no explosion from coal oil.



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Two Shredded Wheat Biscuit (heated in oven to restore crispness), eaten with hot milk, will supply all the nutriment needed for a half-day's work. With stewed fruit, baked apple or sliced bananas, Shredded Wheat makes a wholesome meal for any time of day, in any season.

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FOR EVERY DAY IN THE YEAR
BY REV. J. H. JOWETT, D. D.

SUNDAY, February 16. Isaiah 51: 1-6. Here is a sentence from Lord Morley: "If a man is despondent about his work the best remedy I can prescribe for him is to turn to a good biography." He counsels him to go into the yesterdays to find inspiration for the life of to-day. Other men's attainments are bugle calls to me. "*Look unto Abraham your father.*" Look unto the blessings which waited upon his obedience! See how springs of refreshment broke out in the troubled way! God "called him and blessed him." Rekindle your hope at his radiant triumph. Strengthen your will in his glorious persistence.

Here do I see God's mercy in the gift of memory and in the witness of history. I can turn to the yesterdays for light and quickening. "Do ye not remember the miracle of the loaves?" Yes, I can recall the grace that met me in my need, the power that made the crooked straight and the rough places plain. And I am privileged to turn the pages of other men's testimonies and read the record of the Lord's dealings with them. And so do memory and history come as helpful angel-presences to my soul.

His love in the past
Forbids me to think
He'll leave me at last
In trouble to sink.

MONDAY, February 17. Genesis 13: 1-9. There is nothing more divisive than wealth. As families grow rich their members frequently become alienated. It is rarely indeed that love increases with the increase of riches. Luxurious possessions appear to be a forcing-bed in which the seeds of sleeping vices waken into strength. For one thing, selfishness is often quickened with success. Plenty, as well as penury, can "freeze the genial currents of the soul." And with selfishness comes a whole brood of mean and petty dispositions. Envy comes with it, and jealousy, and a morbid sensitiveness which readily leaps into strife.

So do our possessions multiply our temptations. So does the bright day "bring forth the adder." So do we need extra defenses when "fortune smiles upon us." But our God can make us proof against "the fiery darts" of success. Abram remained unscathed in "the garish day." The Lord delivered him from "the destruction that wasteth at noonday." His wealth increased, but it was not allowed to force itself between his soul and God. In the midst of all his prosperity he dwelt in "the secret place of the Most High," and he abode in "the shadow of the Almighty."

TUESDAY, February 18. Genesis 13: 10-18. Look at Lot. He was a man of the world, sharp as a needle, having an eye to the main chance. He boasted to himself that he always "took in the whole situation." He said that what he did not know was not worth knowing. But such "knowing" men have always a very imperfect sight. Lot saw "all the well-watered plain of Jordan," but he overlooked the city of Sodom and its exceedingly wicked and sinful people. And the thing he overlooked was the biggest thing in the outlook! It was to prove his undoing, and to bring his presumptuous selfishness to the ground.

Look at Abram. His spirit was cool and thoughtful, unheated by the feverish yearning after increased possessions. He had a "quiet eye," the fruit of his faithful communion with God. He was more intent on peace than plenty. He preferred fraternal fellowship to selfish increase. And so he chose the unselfish way, and along that way he discovered the blessing of God. "The Lord is mindful of his own. He remembereth his children." In the unselfish way we always enjoy the divine companionship, and in that companionship we are endowed with inconceivable wealth.

WEDNESDAY, February 19. Matthew 6: 26-33. Think of Lot and then think of a lily of the field! Think of the feverishness of the one and of the serenity of the other, or think of the ugly selfishness of the one and of the graceful beauty of the other! Look upon avarice at its worst, upon a Shylock, and then gaze upon a lily of the field! How alarming is the contrast! The one is self-made, guided by vicious impulses: the other is the handiwork of God. The one is rooted in self-will: the other is rooted in the power of the divine grace. God has nothing to do with the one; he has everything to do with the other. So one becomes "big" and ugly, the other grows in strength and beauty.

Now the wonder is this: that we too may be rooted in the power from which the lily draws its grace. We may draw into our souls the wealth of the Eternal, even the unsearchable riches of Christ. We may put on "the beauty of holiness." We may become clothed in the graces of the Spirit. When we are in the field of the lilies we may appear unto the Lord as kindred flowers of his own garden.

"He that abideth in me, and I in him, the same bringeth forth much fruit." "Rooted in him" we shall "grow up in all things unto him."

THURSDAY, February 20. I John 2: 13-17. No man can love two opposites any more than he can walk in contrary directions at the same time. No man can at once be mean and magnanimous, chivalrous and selfish. We cannot at the same moment dress appropriately for the Arctic region and the tropics. And we cannot wear the habits of the world and the garments of salvation. When we try to do it the result is a wretched and miserable compromise. I have seen a shopkeeper on the Sabbath day put up *one shutter*, out of presumed respect for the holy Lord, and behind the shutter continue all the business of the world. That one shutter is typical of all the religion that is left when a man "loves the world" and delights in its prizes and crowns. His religion is a bit of idle ritual which is an offense unto God.

So I must take my choice. Shall I travel north or south? Which of the two opposites shall I love—God or the world? Whichever love I choose I will drive out and quench the other. And thus if I choose the love of God it will destroy every worldly passion; and the river of my affections and desires will be like "the river of water of life, clear as crystal."

Continued on next page

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THE AIM OF THE EQUAL SUFFRAGISTS

Continued from page 140

the make-up of the great body of American women.

Women constitute from two-thirds to three-fourths of the church membership. Therefore, as a class, they are more religious than men. Prison statistics show that our prison population consists of 5½ per cent. women and 94½ per cent. men. Therefore, women as a class are more moral than men.

The population of our infirmaries, free lodging houses, Keeley Institutes and the like, is largely made up of men. Our great army of tramps, loafers and vagrants are men. Therefore, women as a class are more industrious than men.

There are more girls in our schools than boys. The high schools are graduating two and even three times as many girls as boys. The number of girls who attend college is increasing faster than the number of boys. Three times the Nobel prize has gone to a woman. Women as a class are fast becoming better educated than men.

Of the 307 occupations followed by men, women are in all but nine. Women have made good in all the professions. Therefore, women as a class have some business ability.

According to numberless statements of business men and employers, women are more trustworthy than men.

Most of the liquor consumed in this country is drunk by men. If piety, morality, sobriety, business and mental ability, industry, honesty and genius do not constitute mental fiber of the right sort to be used in government we give it up.

I gather from Mrs. Dodd's fulmination that the women expect to take this government over bodily into their own hands and just run it to suit their own dear selves; that the poor men, deprived of their accustomed work, will degenerate and become pitiful, driveling, paralyzed, palsied objects, just too disgusting to have around! And we shall become that awful thing—a "hen-pecked" nation! But in the very next sentence she proceeds unconsciously to demolish the "bogie man" she has conjured up. Listen! "Women are by nature more cautious than men. Therefore, while they are 'making up their minds,' real progress passes and they are left to follow, not to lead." A bad cause makes bad logic.

As to what women have done or have not done where they have the ballot, Mrs. Dodd's case is not strengthened by quoting inaccuracies and misrepresentations that have been discredited again and again, and which have no more weight with people who have informed themselves on the subject than one of Baron Munchausen's tales.

Equal suffragists are not asking for the ballot upon a plea of what they will do with it, but because it is their just right as human beings. They are not asking to control the government; they are asking for a legitimate part in it for the same reasons that such a concession is granted to men. They need the ballot to preserve their homes. Public-spirited women want to vote not because they wish to do the work of men, or to take over men's affairs. They do want an opportunity to do their own work most effectively and to take care of those affairs which naturally and historically belong to women, but which are constantly being overlooked and slighted in our political institutions. Besides, they are tired of being aliens in their own homeland.

I heard a remark made by one of the men in our town after listening to the slurs and sneers and innuendos of an anti-suffragist speaker which I commend to Mrs. Dodd's thoughtful consideration: "It's a poor cause that has to be bolstered by the vilification of your own sex."

TWILIGHT TALES INTERESTING

Twilight Tales came promptly to hand, for which please accept my thanks. Like everything else from the versatile pen of Margaret Sangster, it has been interesting reading from start to finish. THE CHRISTIAN HERALD is carefully read, and always enjoyed by our family, and then "passed on" for others to enjoy.

Newburgh, N. Y. MRS. J. R. THOMPSON, SR.

DAILY MEDITATION

Continued from preceding page

FRIDAY, February 21. Psalm 107: 33-43. *"He turneth . . . the dry ground into watersprings."* This is one of the miracles of grace. The good Lord makes a dry experience the fountain of blessing. I pass into an apparently waste place and I find riches of consolation. Even in "the valley of the shadow" I come upon "green pastures" and "still waters." I find flowers in the ruts of the hardest roads if I am in "the way of God's commandments." God's providence is the pioneer of every faithful pilgrim. "His blessed feet have gone before." What I shall need is already foreseen, and foresight with the Lord means forethought and provision. Every hour gives the loyal disciple surprises of grace.

Let me therefore not fear when the path of duty turns into the wilderness. The wilderness is as habitable with God as the crowded city, and in his fellowship my bread and water are sure. The Lord has strange manna for the children of disappointment, and he makes water to "gush forth from the rock." Duty can lead me nowhere without him, and his provision is abundant either in "the thirsty desert or the dewy mead." There will be a spring at the feet of every hill, and I shall find "lilies of peace" in the lonely valley of humiliation.

SATURDAY, February 22. Deuteronomy 8: 11-20. *"Beware . . . lest when thou hast eaten and art full . . . thine heart be lifted up, and thou forget the Lord thy God."* I was in a little cottage near Warwick. I said to the good man who lived in it, "Can you see the castle?" And he replied, "We can see it best in the winter when the leaves are off the trees. In the summer time it is apt to be hid!" The summer bounty hid the castle: the winter barrenness revealed it! And so it is in life. In the season of fulness we are prone to be blind to "the house of many mansions," and we forget the Master of the house, the Lord our God. Our material wealth hides our eternal treasure.

What shall we do in the days of our prosperity, when all our trees are in full leaf? We must pray that material things may never become opaque, that they may be always transparent, so that through the seen we may behold the unseen. This is a gift of the Spirit, and it may be ours. He will anoint our eyes with the eye-salve of grace, and everything will become to us a symbol of something better, so that even in the midst of material plenty our hearts will be with our treasure in heaven. Everything will be to us "as it were transparent glass."

These Daily Meditations will appear in each issue through 1913.

I. O. Jowett

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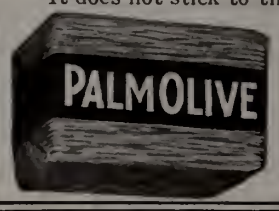

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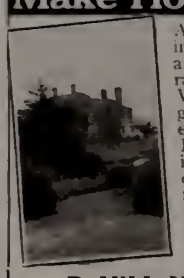

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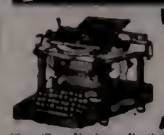

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A Veteran's Misfortunes

MAJOR-GENERAL DANIEL E. SICKLES, battle-scarred veteran and hero of Gettysburg, has fallen on evil days in his old age. For the past year or so troubles have fallen thick and fast upon him, but the plucky old soldier, true to his nature and reputation, has borne up against them and still defiantly, at the age of ninety-three, looks fate in the face. An unlucky fate was near getting the upper hand of him the other day when the attorney-general of New York State obtained an order from an Albany justice for the arrest of the hero charging the conversion of funds entrusted to him as chairman of the monument commission which has charge of the erection of monuments to New York volunteers on battlefields of the Civil War. The legislature appropriated some $500,000 for this commission. It is alleged that $445,641 of this sum was turned over to Sickles and that his vouchers show an expenditure of only $419,122, leaving a deficit of $28,746. The sheriff of New York, an old friend of the general, reluctantly proceeded to carry out the arrest, and bring the aged veteran to the debtor's prison in Ludlow Street from his home on Fifth Avenue. Fortunately at the last moment a bail-bond was secured, and the general was saved the ignominy of being placed behind the bars. Mrs. Longstreet, widow of the famous general who opposed Sickles at Gettysburg, has written to say that if given time she will raise among the veterans of the South, whom Sickles defeated, the amount necessary to extricate him from his difficulties. The immediate troubles of the general were precipitated by the closing in February, 1912, of the Universal Trust Company, of which he was president. The Bowery Savings Bank then held a mortgage for $118,000 on his Fifth Avenue residence, and this would have been foreclosed had not his second wife, from whom he has been long estranged, come to his assistance, together with his son, Stanton Sickles. Both wife and son have refused to act further in the affairs of the general, nor has the old man invited their approaches in his most recent trouble. Major-General Sickles was one of the most illustrious soldiers of the Civil War on the Union side. He lost a leg at Gettysburg. He also distinguished himself in the diplomatic service, and represented this country at Madrid, where he met and married his second wife, from whom he is now separated.

Among the Workers

—AT A RECENT revival in Noblesville, Ind., conducted by Evangelists M. E. Johnson and Merritt A. Stipp, there were many professions of conversion. One of the first converts was the leading editor of a daily paper.

—A NOTABLE REVIVAL has lately occurred in the university town of Baldwin, Kan., under the leadership of Hart and Magann of Fairbury, Ill. The meetings were the union of the churches and Baker University. Almost all of the students made profession of saving belief.

—THE SCANDINAVIAN HOME for Immigrants at 22-24 Greenwich Street, New York City, is this year making an effort to reduce the debt on the building. It has been twenty-seven years in active work, and thousands of immigrants have been its beneficiaries. Any reader interested in aiding this worthy institution may address Director John Westberg at the Home.

—EVANGELIST FRANCIS E. SMILEY, of Denver, has just closed a week of special services at Timnath, Colo. Thirty-eight professed conversion, and thirteen were baptized, several being heads of families. Among them were a grandfather and grandmother, with their daughter and son-in-law, who brought their three children for baptism. Another entire family of five united.

—READERS WHO ARE interested in the cause of nation-wide temperance, can procure enlightening literature on the subject by sending a postal to John W. Cummings, National Temperance Society, 373 Fourth Avenue, New York City. This society is planning a "Forward Movement" for an energetic and country-wide educative temperance campaign, and will welcome co-operation from every source. THE CHRISTIAN HERALD commends it cordially to its readers as worthy of their support. Rev. C. H. Mead, president of the Bowery Mission, is one of the society's most active and effective managers.

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THE WEDDING

From the original painting by Gari Melchers

The Christian's Work*

THE year's lessons began with the study of the "Ideal Christian's" consecration; the next we studied his zeal; to-day we consider "his practical service."

What is the actual thing that a Christian is supposed to be doing? About other lines of activity there is usually little or no doubt. The soldiers of the Balkan allies have had no doubt at all as to what they were expected to do. They were to defeat the Turks. The student is to master the lessons assigned; the blacksmith is to shoe horses and do various forms of iron work; the doctor is to make people well; the grocer is to sell groceries. But the Christian—what is he to do? What is his business?

His first and most important duty is to persuade others to accept Christ. If we are not careful we are apt to get our ideas of service rather blurred. We put things of distinctly minor importance into or near first place. The business of a Christian is to get others to become Christians. "Now then," Paul declares, "we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." "Christ in you, the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. Whereunto I also labor, striving according to his working, which worketh in me mightily." (II Cor. 5: 20; Col. 1: 28, 29.)

I am a stranger here,
Within a foreign land;
My home is far away,
Upon a golden strand.
Ambassador to be,
Of realms beyond the sea.

I'm here on business for the King,
This is the message that I bring;
A message angels fain would sing:
O be ye reconciled! Thus saith my
Lord, the King,
O be ye reconciled to God.

That is "The King's Business," and however many other things we may be doing, if we are not really persuading others to yield to his appeals we are failing of our real mission.

A most important part of the work of soul-winning is the act of testimony. The surest way to get people to adopt a proposed plan of action is to tell them that it worked well in your case. If a medicine cures you, some one who suffers as you suffered will be led to try it when you tell him what it did for you. One of the striking signs of a certain popular remedy was a card displayed in cars and elsewhere: "—— cured one million headaches last year." Without entering at all into the question of the advisability of going after a headache in this particular fashion, it must be acknowledged that that is a very strong advertisement. If a man suffering from headache were looking at one of those signs, and a friend or stranger, also looking at it, should say, "Yes. One of those million headaches was mine; I had a furious one last month and that medicine took it away," the appeal of the advertisement would be strengthened immeasurably. Can you add to the claim of the Christian Church: "The Gospel of Christ has healed millions of broken and sinful hearts," the testimonial, "One of them was mine"?

That is how Christianity spread from the beginning. The early Christians went everywhere telling what Jesus of Nazareth had actually done for them. Whom are you telling about it to-day?

But the value of testimony for the work of soul-winning is only a part of its real purpose. Testimony helps other Christians; it strengthens their faith; it makes them open their hearts to new spiritual joys; it gives them new power for their work; it helps the one who gives the testimony; it brings glory to the name of Christ and honors him.

Then there are the other forms of

* CHRISTIAN ENDEAVOR AND B. Y. P. U. Topic for March 2, 1913. The Ideal Christian. III. His Practical Service. Matt. 5: 13-16. (Consecration Meeting.)

Continued on last column

EASTER GIFT BOOKS

This is a double opportunity. These splendid books make most appropriate Easter Gifts. You may greatly please a friend and yourself at the same time by accepting any one of the following offers:

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The Pictorial Life of Christ While THE CHRISTIAN HERALD produces many books, most of them of good quality of workmanship, this is easily the superior of them all. When we secured the right of publication and set about the work of production, several months ago, we brought to the task all the loving care and forethought that we could expend on a book that dealt with the greatest theme in the world—the Life of our Saviour on earth. In the reproduction of Mastroianni's sculptures, we spared no expense. The engravings are the finest that can be produced; the paper of the best quality for work of this class; even the inks were chosen with a care such as we have bestowed on no other work, and this applies to both letterpress and illustrations. Its covers are a triumph of the binder's art, beautiful in design, chaste and appropriate in finish.

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EASTER POST CARDS FREE

We have been fortunate in being able to secure a special lot of very fine Easter Post Cards, so that we are able to make up packages each containing ten cards of distinct and separate designs in full color and with silver and gold decorations. There are some of them with Easter Scripture verses, some of them with Easter greetings. All of them are in soft pastel color, dainty, and in entire keeping with the spirit of the season. A set of ten of these post cards will be given away as an extra premium to every subscriber accepting any of the above offers.

NOTE.—If you have already renewed your Christian Herald subscription and wish to give some friend a particularly fine Easter gift, why not surprise your friend with a subscription to the Christian Herald, and make yourself a present of one of the books as offered above?

Remember, THE CHRISTIAN HERALD ALMANAC FOR 1913 FREE with both Renewals and New Subscriptions.

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The Christian's Work

Continued from first column

Christian work growing out of t broad, universal application of Chri tianity to all the needs and interes of life. Never did the church of Jes have a finer chance than it has now prove its divine origin and its right the first place in the interests of a people. The church has the answer t the practical problems that are di tressing society now. Every Christia should be busy helping to heal th hurts, to right the wrongs, to suppl the needs, spiritual, mental and phys cal, of suffering humanity. Nor shoul we forget the simple duties nearest a hand, of being kind, sweet, cheerfu helpful to the members of our ow households and the close circle of ou daily companions.

The Labors of Jesus*

JESUS was a worker. "I must work the works of him that sent me while it is day," he declared. "The night cometh when no man can work." He worked as a carpenter; he worked as a preacher and organizer; he worked as a healer; he labored in the highest task of which humanity is capable—prayer for others. We know that his activities took other forms, but these are especially referred to in our Scripture references.

It is taking the world many centuries to find out what kind of a man Christ was. Earlier artists, so many of whom strove to reproduce his face and figure, were inclined to overemphasize his gentleness, his tenderness. He was tender and gentle, but he was magnificently strong and energetic. There is a peculiar fitness in studying with special earnestness just now the subject of Christ as a laborer. Never was labor so honorable; never before has so much thought been put forth on the problems of labor nor such serious effort made to give it its true place in life and laborers their due rights.

Jesus is the Prince of Laborers, as he is the Prince of every pure and just sphere of human life. To keep step with him means to be a hard worker. He will assign our task; he will show us how to do it; he will give us the strength we need. "Whatsoever thy hand findeth to do, do it with thy might."

* EPWORTH LEAGUE TOPIC for Sunday, March 2, 1913, "The Labors of Jesus." Mark 1: 14: Luke 10: 1; Matt. 12: 15; Mark 14: 32-34.

. . .

Have You a Question?

We invite the members of the young people's societies to send us questions regarding their work. The problems of keeping up the activity and efficiency of the young people's society, particularly its spiritual work, are often perplexing, and local leaders would like to have practical advice from trained and experienced workers. We shall endeavor to have such questions answered carefully and wisely, and will hereafter devote a part of the space assigned to the young people's devotional topics to a consideration of the questions asked.

Questions upon the devotional topics themselves cannot be considered, because, after the lesson has appeared, any inquiry that reached us about it could not be answered before the lesson date had been passed. But questions as to how to do the various things that a young people's society is supposed to do, even questions of local or personal interest, will be welcomed. How can we make our young people more successful as soul-winners, of more real spiritual value to the church, and of real practical service to the church and community? You and your local society form part of a tremendous organization, with untold power for good. May we try to help you fill your place more efficiently? Address all letters to THE YOUNG PEOPLE'S MEETING, THE CHRISTIAN HERALD, Bible House, New York.

NEW YORK, FEBRUARY 19, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

The Harbor of Patmos, from the Monastery of St. John

The Grain Terraces on the Hills of Patmos, as Seen from the Monastery

From photos by Wm. Horace Day, D.D.

THE SEVEN CHURCHES OF ASIA

AS A MODERN TRAVELER VIEWS THEIR SITES TO-DAY

BY REV. FRANCIS E. CLARK, D.D., LL.D.

Founder and President of the Christian Endeavor Society

I T HAD long been my dream and hope that some time I might visit the sites of the Seven Churches of Asia, to which were addressed the letters by the Master through St. John the evelator, which, throughout all the centuries of e Christian Church, have held for its members so uch of rebuke and warning, and at the same time much of commendation and comfort.

It was not until the spring of 1912 that I was le to carry out my long-cherished design of visitg the sites of these seven historic cities. Even ıen it was considered a ɔmewhat foolhardy attempt y many of my friends, since urkey was at war with Itly, her harbors were mined nd in danger of bombardıent, and an outbreak of ıolera was threatened. Howver, the lions disappeared s they were faced, and we ɔund no serious difficulty, ıough some hardships and ıany inconveniences, in visːing Ephesus and Smyrna, 'ergamos and Thyatira, Sarːis and Philadelphia and ːaodicea. It is surprising ow few people attempt a isit to these cities of the ıpocalypse. Jerusalem numers its pilgrims by tens of housands. Bethlehem, Nazaeth, Damascus, have fewer, ut still a great company ach year. But the seven ities of Asia Minor, to vhich the Alpha and the)mega wrote wonderful mesages which were not for hem alone but for the hurches of all time, are selom visited, and still more eldom described. Libraries ɔf volumes have been writen about the holy places of Palestine, but the litːrature of the holy places of Asia Minor is scanty ndeed.

Ephesus, being but a short distance from the great port of Smyrna, is visited by many tourists, or at least many get as far as Ayasolouk, the railroad station two miles from the chief ruins of ancient Ephesus. Many of these tourists are satisfied with a hasty glimpse of the ruins of the Church of St. John, so called, the few scattered marbles that mark the site of the ancient temple of Diana, and a good dinner at the Ephesus Hotel, after which they return on a fast train to Smyrna and the steamer which brought them there, having accomplished their hasty mission to one of the Seven Churches in the space of some three hours. Even the missionaries and Christian workers who live in the country have seldom been permitted by their arduous duties to visit these sites of such intense interest to the Christian.

The Monastery Over the Grotto of St. John, where Tradition Says He Saw the Revelations

Such a journey now is altogether practicable, for the restrictions and annoyances that formerly attended travel in Turkey have been largely removed. The Turkish custom house has no longer any terror for the honest traveler. The officials are polite and are willing to give what information they possess. The meager railway service of Turkey has been extended of late years so that the traveler can go by rail to six of the Seven Cities, and he can travel with as much safety to life and limb, if not with as much comfort, as he can in America. On one line of railway, which is controlled by a British company, he can, by starting from Smyrna, visit Ephesus and Laodicea, and the no less interesting Hierapolis, which all lie to the south and east of Smyrna. By another line he can reach in a few hours Sardis and Philadelphia, which are almost directly east of Smyrna. Going north from Sardis, on a branch line, he comes to Thyatira. Northeast of Thyatira is Soma, the present terminus of this French line of railway. A six hours' journey from Soma, by araba or on horseback, brings him to Pergamos, where was "Satan's seat," the only one of the Seven Cities which is not directly on a railway line.

There are many by-products of such a journey which should not be forgotten, though not of chief interest to the Christian traveler. The scenery in which one finds himself in visiting the Seven Churches is grand and picturesque, almost beyond the power of expression. The traveler is never out of sight of lofty mountains. At some seasons of the year they are snow-capped, at other times cloud-capped, but always magnificently impressive. The curious serrated walls and battlements of the hills in the vicinity of Sardis and Philadelphia, worn by the gnawing tooth of

* This is the first of a new series of articles which Dr. Clark has prepared for THE CHRISTIAN HERALD. The second article will appear in a forthcoming issue.

THE SEVEN CHURCHES OF ASIA

time into a thousand fantastic shapes, are worth going far to see. At other times the traveler finds himself journeying up the peaceful valley of the serpentine Meander; or crossing, by stepping-stones, the waters of the fabulously rich Pactolus, where Crœsus found his gold; or looking down from the acropolis of Pergamos upon the beautiful green valley of the Caicus. He will see much that will interest him in the Turkish villages and larger towns, in the cosmopolitan population of the region with its many types of humanity and a vast variety of costume and custom. If he is not too squeamish he will enjoy, or at least be able to endure, the nights in a Turkish khan, or a Greek hotel, or the restaurant where no one has the fear of microbes before his eyes, and where the edict against the pestiferous fly has not gone forth.

How magnificently the message to the Seven Churches is prefaced! "Grace be unto you, and peace," says the Revelator, "from Him which is and which was and which is to come, and from the seven spirits which are before his throne, and from Jesus Christ, who is a faithful witness, and the first begotten of the dead, and Prince of the kings of the earth." Was ever a series of letters begun in such an exalted strain? The Alpha and the Omega, the Beginning and the End, the Lord who is and was and is to come, the Almighty One, told the Revelator what to write, what special messages to send to Ephesus and Smyrna, and Pergamos and Thyatira and Sardis and Philadelphia and Laodicea!

A pathetic interest is added to the preface to these letters in the personal and intimate word of greeting from John, the Master's scribe. "Your brother and companion in tribulation," as he calls himself, "and in the kingdom and patience of Christ." He had need of patience indeed, for in his old age he had come to a period of the severest Roman persecution, probably in the reign of Domitian, most cruel of persecutors. "His punishment took place," we are told, "at a time when the penalty for Christianity was already fixed at death in the severer form, that is, by fire or crucifixion, or as a public spectacle at games or festivals for persons of humbler profession or provincials, and simple execution for Roman citizens. . . . Banishment combined with hard labor for life was one of the grave penalties. Many Christians were punished in that way. It was a penalty for humbler criminals, provincials and slaves. It was in its worst forms a terrible fate. Like the death penalty, it was preceded by scourging, and was marked by perpetual fetters, scanty clothing, insufficient food, sleep on the bare ground in a dark prison, and work under the lash of military overseers. It is an unavoidable conclusion that this was St. John's punishment."—*Sir William Ramsay.*

As we think of this fate which would be so terrible for any one who was not "in the Spirit,' and who could not see the vision of the new heaven and the new earth, we find a new and tear-compelling pathos in the words "your companion in tribulation and in the kingdom and patience of Jesus Christ, who was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."

Patmos is one of the group of islands called the Sporades. It is now called Patino, and lies twenty four miles distant from the coast of Asia Minor, a little south of Ephesus. It is a tiny little islet, compared with some of its larger neighbors, and has an area of only sixteen square miles, and at present a population of four thousand souls. In John's time there were still fewer inhabitants, yet before the days of recorded time the islands were inhabited, for cyclopean remains are found there, which show its prehistoric antiquity.

There are not many things of great interest in Patmos, except as the memory and the spirit of St. John suffuses every landscape with his gentle spirit of love. There is, however, the Cave of the Apocalypse, in which, tradition tells us, the apostle saw the vision which he has recorded in the last book of the New Testament. There is also the Monastery of St. John, founded eight hundred years ago, which once contained an important and valuable library, now removed to the Bodleian Library at Oxford. In this library was found one of the most valuable of the ancient manuscripts of the Gospels. It is not what St. John saw in Patmos that interests us, but what he saw far away, as he looked out from his island prison. Looking to the north and east he could, from the heights of Patmos, doubtless see the great mountains of Asia Minor to the north, among which lay the Seven Churches.

The scenery and situation of Patmos give us a key to much of the imagery of the Book of Revelation. Patmos was one of the islands of an archipelago. High mountainous headlands could be seen on every side, and around all, shutting him in from country and plain and fellow disciples, was the impassable sea, his real prison wall, mysterious and dangerous. As we think of this situation of the aged seer we can more fully understand his imagery when he tells us that every "mountain and island were moved out of their places," that every "island fled away and the mountains were not found." Everywhere throughout Revelation we read of the sea; the "things that are in the heaven and in the earth and in the sea"; "the mountains which shall be cast into the sea;" "the angel that stood with his right foot upon the sea;" "the sea of many waters," and at last, toward the end, the revelation that must have seemed so joyous to the sea-imprisoned saint—the revelation of the time when there shall be "no more sea."

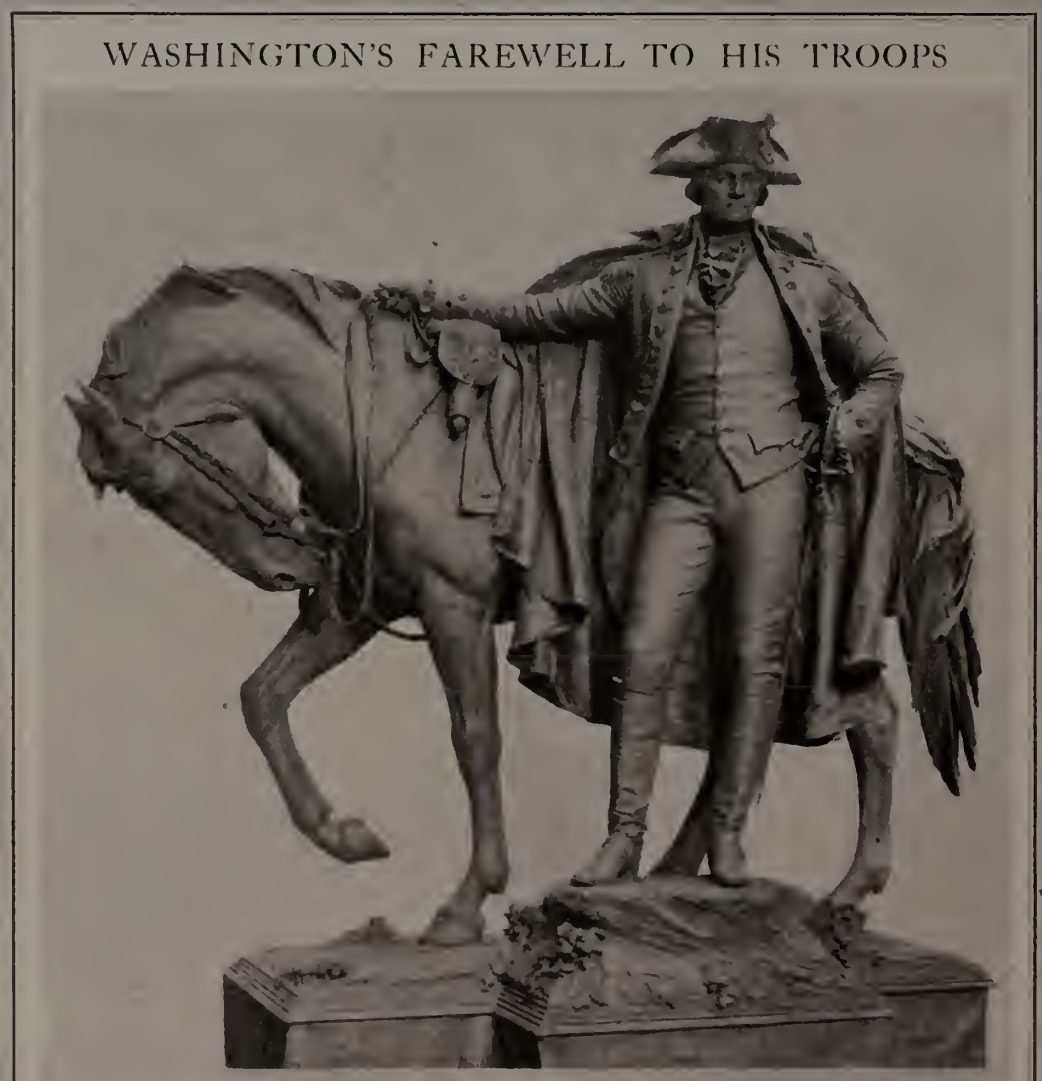
In writing the Apocalypse St. John adopted the common literary style of Jewish writers called the apocalyptic style. It was not exactly prophecy though allied to prophecy, and the letters to the Seven Churches were not epistles intended to be read to the churches, but to be read together with the rest of the Book of Revelation. The Seven Cities to which they were addressed stood as representatives of seven groups of churches, and yet as the Seven Churches were not of equal importance Smyrna, Ephesus and Pergamos were three of the great cities of St. John's time; three of the mighty capitals of the world. Philadelphia and Thyatira were humbler cities, cities of the second class we should call them. Sardis had had a magnificent history and perhaps even then might have been numbered with the three foremost cities already mentioned, though it had lost much of the glory and importance which belonged to it when it was the capital of Crœsus and of Cyrus the Great.

Laodicea lay at some distance from Ephesus, its nearest neighbor among the Seven, and though by no means equal to the great four, was an important center of trade and commerce, not far from two other large centers with which the Bible also makes us familiar, Hierapolis and Colossæ. The Seven Cities were evidently chosen not because they were all among the first cities of the world, but because they were representative cities.

It must not be forgotten also that there were other churches in the province of Asia besides the seven to which these letters were directed. This fact makes them all the more representative. Each church of the seven had its own individuality, but each was also a representative of other churches, and it may be said that the Seven epitomized all churches in all the ages: churches which were ardent and faithful; churches that had lost their early enthusiasm; churches that harbored heresy and unbelief; churches that temporized with the world; churches that did not rebuke sin in its grossest forms; and, on the other hand, churches that maintained the faith, kept their early zeal aglow, reprobated the wrong, stood steadfast unto the end, churches which should receive at last the crown of life. Such were the Seven Churches of Asia, and such are the seventy times seven thousand churches of today. In this universal quality lies the special interest of the churches of the Apocalypse to us of the twentieth century. As the great French preacher Bossuet said of the Book of Revelation, "All the beauties of Scripture are concentrated in this book, all that is most touching, most majestic in the law and in the prophets receives here a new splendor and passes again before our eyes that we may be filled with the consolations and the graces of all past ages."

In succeeding articles we will visit each of the Seven Cities, see them as they look to-day in their ruins, or inhabited with their twentieth century population; see their present characteristics, as we try to recall their ancient glories; look upon the mountains that tower above them, the streams that peacefully wend their way through them, and the unchanging yet ever-changing clouds and sky that bend above them; thus we humbly hope to make more vivid and real to our readers the messages to the "Seven Churches which were in Asia."

WASHINGTON'S FAREWELL TO HIS TROOPS



Copyright, 1910, by J. Massey Rhind, Sculptor

SINCE the anniversary of Washington's birthday was last celebrated there has been unveiled at Newark, New Jersey, a striking bronze of our national hero taking formal leave of his soldiers at Rocky Hill, near Princeton. The unveiling of the statue took place on the one hundred and twenty-ninth anniversary of the event it commemorates. Later, the great Revolutionary leader bade a tearful goodby to his officers at Fraunce's Tavern in New York City, but on the occasion that inspired this noble work of art he gave his last word to the rank and file of the Continental Army, and through them to all the people. The statue is the work of Mr. J. Massey Rhind, a talented New York sculptor, and was unveiled with great ceremony before representatives of all the colonial, Revolutionary and patriotic societies and a vast gathering of the general public. The following verses by Mr. Joseph F. Folsom appeared in the program of the ceremony:

Thus stood he by his charger when at last
He paused his troops to wish a fond farewell:
Then, homeward mounting, rode away to dwell
In peace, with all alarms of battle past.

Thus may he stand forever in our street,
Ready to mount and ride in our defense;
Or win us back with silent eloquence
To nobler tasks, and daily lives more sweet.

WHAT "TRUE CONVERSION" MEANS

A REMARKABLE SYMPOSIUM BY LEADING PASTORS ON A VITAL TOPIC OF THE CHRISTIAN LIFE

IN THE whole range of religious experience there is no question that is capable of such varied interpretation as that which relates to Conversion. To the unconverted and spiritually unawakened, it is a mystery—a transformation which the unenlightened mind does not seem able to grasp, a change in the thoughts, ambitions, purposes, acts and all that relates to the life and character of the individual. In order that our readers may have the benefit of the authoritative definition of "True Conversion" from the ablest ministers in the American pulpit to-day, we recently invited a number of pastors to give their interpretation for publication. The first instalment of these letters appears below, and will be read with general appreciation. They represent the views of pastors who are active in the Christian ministry—men of sound orthodoxy and large spiritual experience. While all agree on the essential facts, there is ample variety of opinion concerning details.

REV. A. H. C. MORSE
Denver, Colo.

"Conversion a Touch at the Regulator," Writes Rev. A. H. C. Morse

Time is one of the great facts of the universe—a heavenly thing; and it is measured by the swing of the stars. My watch "goes wrong." The trouble is not so much with its hands as with its heart. Moreover, it will do no good to "set" its hands; for they will continue their shortcomings. To set the watch right, it must be touched at the heart, and set right with things as they are. After that I can set the hands right, and the little instrument will tick its way through day and night in time with the movements of heaven. And if the watch could think, it would be conscious of a noble fellowship. Which things are a parable. The trouble with man is not with his hands but with his heart; not with his conduct, but with his soul. He is wrong within, and conversion is a touch at the regulator. Moreover, it is a divine touch, whereby the whole bias of the soul is corrected. Conversion sets the heart right; and the contemporary experience of justification sets the conduct right; and behold, the man knows he is in fellowship with God and with his Son Jesus Christ. But how is this effected? Well, how is the watch fixed? I had confidence enough in the watchmaker to refer it to him. And he did the work. And the soul is set right in the same way. It is referred to its Maker by faith, and behold! all things become new.

REV. CHARLES A. EATON
New York City

But men have said to me that the scheme of saivation is arbitrary. It is vain, they say, to shut up the world to faith. But, so far as I can see, the entire universe is arbitrary. There is nothing more arbitrary than the laws of mathematics, or of health, or of gravitation. Is it not strange that every son of Adam is shut up to the multiplication table? If a man wants to compute numbers in China, he must use the identical system of numbers that we use here. Moreover, there is only one law for light, or heat, or electricity, or numbers, or gravitation in all the earth. But I cannot see that this is narrow, if it is always adequate. So there is only one way of salvation in all the earth; nor is this narrow, if it is always sufficient. There is only one way to fix a bad watch, and that is to set it right with a heavenly standard. That must be done at the regulator. There is only one way to fix a bad man, and that is to set him right with God and all heavenly things. This must be done at his heart. It is a wonderful experience. It is Christian conversion.

Denver, Colo. (Baptist). A. H. C. MORSE, PH.D.

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"Conversion the Most Wonderful Thing in the Realm of Life," Writes Rev Charles A. Eaton

True conversion is the most wonderful thing in the realm of life. The unconverted man is a link in the life series whose end is death. "Sin when it hath conceived bringeth forth death." To be a sinner is to be separated from God and centered in self; self is not the source of life. In conversion, the man changes his mind, or in one word repents of his sin. This involves a turning from sin. The next step is a turning to God as revealed in Jesus Christ our Saviour. This act of the will is called faith. Then comes the wonderful part which God reserves for himself. In response to true repentance and faith God plants in the sinful soul a new life. The man becomes at once a new creature in Christ. He is lifted out of the life series centered in self and ending in death and is transplanted into a new life series centered in God and ending in life eternal. Man alone of all living beings can be born twice. This Gospel is the rock foundation of Christianity. It gives to our religion its unique character and is the source of its deathless influence over men.

Madison Avenue Baptist Church, New York. CHARLES A. EATON.

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"Conversion Is Turning from the World to God, and Accepting the New Life," Writes Pastor R. W. Jungfer

Conversion is a change of thought and manner of acting. It is the faithful acceptance of the new life, wrought by God, therefore a turning from the world to God, or from the broad path to the narrow one.

Lutheran Church, Pittsburg, Pa. RICHARD W. JUNGFER.

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"Conversion, Acceptance of Christ's Rule in the Heart," Writes Pastor Sheldon

Conversion is the joyful, enthusiastic, whole-souled acceptance of the rule of Jesus Christ in the heart of the human being. It is not only one experience marking some special turning point and change in habits of thought and conduct, but it is a life-long series of new and daily experiences all along the history of a soul's conflict for righteousness and Christlikeness. Conversion is the putting of Jesus into a daily life so that His standards of life become one's own. It is the clear knowledge on the part of a man that his sins are forgiven, that his temptations can be overcome, and that the eternal life is a clear and undisputed fact. Conversion is the fact of Jesus Christ ruling and loving in the very heart-spring of all the man does, says, or thinks; so that the old things have passed away and all things have become new. The converted man is a new man in Christ Jesus. This conversion may be a gradual growth as well as a sudden experience, but whether it is gradual or sudden it is all due to the true working of the Spirit of God upon the religious part of the life of a man. CHARLES M. SHELDON.

Former Pastor Central (Congregational) Church, Topeka, Kan.

REV. CHARLES M. SHELDON
Topeka, Kan.

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"Conversion Is Turning from Sin to Christ as Saviour," Writes Dr. Torrey

Conversion means "turning around." In its Christian application, a turning from sin and selfishness to Jesus Christ to accept him as Saviour and Lord and King. Regeneration is the impartation of a new nature—God's nature—to the one who is born again. Conversion is the outward thing; regeneration a deep, radical, thorough-going matter. One may be converted a hundred times; he can be regenerated only once. R. A. TORREY.

Los Angeles, Calif. (Evangelical).

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"Conversion Means a New Life, a New Creature, a New Man," Writes Pastor Braunstein

Conversion means just what Jesus said to Nicodemus, when he came to Him pondering the mysteries of the kingdom. We can do no better than this earnest inquirer of old—go to the Master Teacher "come from God," and learn what he has to say about this great theme. He said to Nicodemus: "Ye must be born again." Conversion is a "new birth"; it is being "born again"; it is being "born from above" and "born anew." No matter how you express it, it means a new life, a new creature, a new man. It means beginning all over again. Would we see the kingdom of heaven? Then we must become as a little child, approaching God with a willingness to learn of him and to do. It means that we are to have a teachable spirit and a humble mind, approaching Christ through faith, listening to him, following him and recognizing him as the only approach to God, and be in harmony with his will and his purpose for us. It means that we pray earnestly for Holy Spirit guidance that these things may be so, for through the functions of the Spirit are these things possible.

REV. CHARLES H. PARKHURST
New York City

Conversion means that the back has been turned on sin and the life hereafter devoted to righteousness. It means a complete surrender of self and an attitude of "Thy will, not my will, be done." Conversion means loving God and one's neighbor.

Conversion means overcoming the world and having the love of God in our hearts, which makes people do things differently. The new birth makes the lazy man active, the drunken man sober, the vicious man kind, the weak man strong. It takes a passive faith and makes it throb with new energy and new duties. The new birth means that the will has been surrendered to God. The new life is an obedient, submissive, active, clean, useful life, walking close to Christ, step by step all the way. It is so living this life that the soul, when ready, shall be enabled to go forth out on the great adventure with God and at last enter the life abundant. RICHARD BRAUNSTEIN.

Pastor M. E. Church, Ashland, N. Y.

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"Conversion Means Turning About and Going in the Right Direction," Writes Dr. Parkhurst

I have not a great deal of respect for definitions when applied to matters of religion. I recall only one proposition of the kind occurring in Scripture, and as to the interpretation to be given thereto perhaps no two commentators would be agreed. Conversion, as the word itself suggests, is a turning about and going in the opposite direction. If one has always been going in the right direction, as seems to have been the case with Samuel, no turning about is necessary. If you want a theological seminary definition you must go to a seminary graduate, which I am not. C. H. PARKHURST.

Madison Avenue Presbyterian Church, New York.

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"A Complete Change of Intellect, Heart, Conscience and Will," Writes Dr. John Balcom Shaw

As to what conversion is, I beg to say that I fall back upon the etymological meaning of the word, namely, a change of mind; and I take the word "mind" in its inclusive sense as embracing all of a man's conscious and responsible being—his intellect, heart, conscience and will. So that when a man is converted his views of things, his feeling toward things, his judgments as to right and wrong, and his purposes are all changed. God seems different to him and he himself is a different being. JOHN BALCOM SHAW.

Second Presbyterian Church, Chicago.

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"A Transformation of the Whole Attitude Toward God and Our Fellow Man," Writes Dr. C. P. Butler

Conversion is that "change of mind" in which a man begins to think in the terms of Christ. His whole attitude toward God and toward his brother undergoes transformation. The will of the Father begins to be his joy, and his prayer is "What wilt thou have me to do?" This change of motive is quickly evidenced in a turning about of the manner of his life.

First Presbyterian Church, Lakewood, N. J. COURTLANDT P. BUTLER.

(TO BE CONTINUED)

"CHOOSE YE"

TEXT: "Choose you this day whom ye will serve."
Joshua 24: 15

A SERMON

By

Rev. Russell H. Conwell, D.D.*

IN a chapter in which blessings and cursings were set before the people of Israel, Moses said: "I call heaven and earth to record this day, with you or against you, that I have set before you blessing and cursing. Therefore choose life that thou and thy seed may live."

What a useful lesson this is, and how it applies to every person! Not one of you, young or old, this morning, that hath not a place in this teaching. One of the sublimest utterances of all the world, and so sublime was it in Moses' mouth that Joshua, who heard it, repeated the same idea at Shechem when he said: "Choose you this day whom ye will serve. As for me and my house, I will serve the Lord." Choose ye. Choose life that thou and thy seed may live. This great utterance was repeated in effect again by Elijah, when he went forty days and nights into the wilderness, in consequence of the nervous reaction from its sublimity. He for forty days saw no rain. He for forty days served the Lord with absolute devotion, and he chose to do it; and as Moses chose to be with the children of Israel rather than have all the pleasures of Egypt, so Elijah chose to be with the people of God; and as Jesus, in that touching inside view of the domestic circle that shines with such brilliancy back through the ages from Bethany, said to Martha, "Mary hath *chosen* the better part," so I say in the few minutes that I shall try to teach, "Choose ye." Neither the good nor wise would ever advise others to do what they know they cannot do. Choose ye. It shows that God knew that mankind would choose, and we know, if we know anything, that we have the power to choose. Man can choose to-day this or the other, choose right or wrong, choose to go this way or that. He has it within his power to be very free, and yet, in order to fasten this thought where I would have it begin, we need to consider that we are always limited in our free choice. God puts his limitations around us. Within a certain circle we can do as we choose; beyond that we have no power. I need to remind you of that. I was struck this week by the thought that a man's free will, liberty to choose, to do what he will, is, after all, so much more limited than mankind realizes.

Our Range of Choice

I was talking with one of the assistant station masters at Springfield, Mass., when I went up to my old home two summers ago. It was a very hot day, the thermometer at 104 in Springfield, and he came to me and advised me not to undertake the Fourth of July oration, which he saw I was advertised to deliver, and I said, "I feel that as I made an engagement, I ought to go." "No," he said, "you have free choice to go or come, but you are responsible to God for it, and your choice should be limited by good sense, or God may limit it for you." When I came back three days later to Springfield, I saw his obituary in the paper. He had been stricken down with the heat, and when I talked with him on Monday, he said he was going on a vacation to the White Mountains; he had engaged a place there for himself and friends, and he told me how long he was going to stay. He had intended to go, but God had said, "Thus far shalt thou go and no farther."

Oftentimes we have a wider choice than we think we have. There are a great many theories concerning this question of free will, but often we choose to do something, and are really doing that which is far beyond the reach of our intention. It was only the other day that a dear young lady, an acquaintance from her babyhood, wrote to me that she was going to New York to make a visit, and that she intended to stay about a week or ten days and then was going to return to her home in the West. She chose to go to New York. She met the young man to whom she is now engaged to be married, and writes to me this week she is now going to live in a suburb of New York. All was changed. Her choice was to go to New York; in God's plan it was far wider for life; an entirely new place, new acquaintances, new friends, new home, all changed. So whatever may be our free choice to choose this or to choose that, after all, we must not forget that, beyond a very little sphere, we are in the hands of God.

We are at liberty to tell the truth or to tell a lie, and yet there are limitations about telling the truth. There often are certain persons with truthful hearts, with pure motives, who would not for the world misrepresent anything, who tell something that afterwards proves to be wholly untrue, because they have been moved by false evidence, by some innocent mistake. Therefore, while God sees that they intended to tell the truth, he does for reasons of his own permit them to state what they believe to be the truth, but which on going further proves to be, after all, false. If you intend to tell a lie it is surely limited, always so.

God's Limitations

A man may choose to do good. He may be a man whose purpose is to do good. He may be filled with the hearty intention of blessing mankind, and yet may lack that intellectual power to determine what is wise, and may do far more harm than good by all his efforts to do right. He is given the right to choose, and he may choose like that man in western New York, who, having a mill, had invited a friend. The friend who visited there set about to learn how to put the water on the water wheel and how to guide the mill so as to grind the grist in safety. One day the friend went into the mill, while the owner was at dinner. All the grist was in the hopper, and he thought he would make use of the time. So he lifted the gate and let the water in upon the water wheel of the mill. But as it rushed down through the raceway it drowned three men at work in the raceway, who he did not know were there. His intention was to do good. Instead of that he destroyed the lives of three intimate friends of his own best friend. You cannot tell. He had the choice. He could lift that gate. He chose to do it. The choice to do it, the will to do it and the power to do it, and yet how unwise it was even if his ultimate purpose was to do good! We do not hold him responsible, his intention is recorded before God; and while we know it shows choice, it is limited choice. We should always remember that.

We may choose to do evil, determine to do evil, and yet God limits that choice. There was a company of men, young men, started as robbers from a town in Vermont, resolved that they would rob a house where a man was living alone, who had the reputation of having a great deal of money around the house, hidden in various places, and yet when driving over the mountains in the night, while he was there alone in his house, unprotected, and they had everything to protect themselves, firearms and jimmies and every contrivance for breaking in, a strap broke in the harness, and away went the horse, down the mountain side to the bridge, and threw them all into the rushing river below, and only one of the number was saved to live, and he in a wretched, crippled condition. They had made their plans. They had chosen to do evil, but God's limitations came in.

Our Kingly Birthright

But the choice he leaves to us here as being our kingly birthright is the spiritual choice, and in this choice of spiritual things we have a very much wider range. Poets have sung and orators have said that the mind has no limitation. There is no prison for the mind. "He that is chained and in dungeon dark, whose mind is free, is free indeed." The shackles of slavery cannot change the mind. I need not repeat it. I need not enforce that thought. You recognize it. There is a far wider range to the liberty of choice in the mind. You can think if you choose. You can now think, if you choose, on beauty as it may be illustrated in the light of the morning, or may be shown in the lips of the rose, or may he from this pink on the table here, and you can see beauty if you will. Your choice, free choice. Think on beautiful things now. Think of the beautiful face of a loving friend. Think on the glorious scenery that from mountain or by shore or river may be looked upon now. Think upon the beauty of decoration, the beauty of painting, or sculpture, or architecture; the beauty of motion, the grace and loveliness of life. Think on it. You can. It is within your choice, and though you may be surrounded by everything that is disagreeable, you may be in darkness or may be hard at work, and yet within you is the ability to choose and put your mind on things so at variance with them as even to forget them altogether. You can think of love if you will. You may hate and you may be hated, and you may be surrounded with every evidence of contumely and disgrace and shame, and yet you may think on love, and thinking upon it, may put your heart into it so completely as to defy the enemies who surround you and the hatred that has held you prisoner. Think. You can think on hope in the most hopeless state. The mind has its liberty. Or, on the contrary, you can think on evil and evil deeds. You can think of disease and sorrow. You can think on crime; you can think on passion with all its hateful effects, and you can think on murder, dream you are a murderer yourself, if you guard not your mind under such circumstances. Consequently in that mental range we have a wider range. Yet even there God has placed his limitations.

As Ye Choose, so Shall It Be

But in that text that Moses used, the exhortation he gave is the direction to choose God, as against all other gods, as against all other things, against worldliness, against selfishness, to choose God; and we have the power to choose him. There are so many graces connected with the choosing to give one's heart to God that they will serve as an introductory exposition of it. You can choose to be good-natured, and have the power to be so. You cannot deny that to yourself or you would make yourself out insane. Without that power you would have no mental or moral power over yourself. Now Moses said, "Choose God." That is, choose godly things, the Spirit of God. Give your soul and your heart into his keeping. Now that you can choose to do that is made clear by the homely fact that you can choose this morning to be good-natured. Make up your mind, "I will this day be good-natured for Christ's sake. No matter how perplexing or provoking things may be, I have a free choice. I choose to be good-natured." You have power to choose to be patient. You have an impatient disposition, but you can be patient under all the various provoking things of life to-day. That is within the power to choose. God places no limitations on that. No limitations on your power to be good. No limitation on your power to be patient. No limitations on your power to be forgiving. Some people often say, "Oh, I can forgive but cannot forget." You are coming to the Lord's table where Christ himself is to preside this morning with his spiritual presence, and he says unto you that "as ye forgive others I will forgive you." He does not put the responsibility upon men when they cannot do it. No man has any right to say he cannot do it. It is a confession of weakness, or even wickedness, and he ought to be ashamed to make it. I can forgive, you can forgive. God said so. Your feelings of love say so. Your own common sense teaches you that you can. You should come to the Lord's table choosing to forgive and forever let the account be settled and bear no hatred against your enemy any more.

You can make up your mind to be contented with such things as you have. Oh life, human life! How lovely it would be if we only enjoyed what we had and did not allow the things we don't have and never can have to come in and rob us of the peace which the things we really do have could readily give! Oh, to be content! Christ says it is in our power. Paul said, "I have learned in whatsoever state I am therewith to be content." It was in his power to be content. It is not so much the gift of God as it is our own choice if we are contented. It is the gift of God to make that contentment perfect, to make it permanent. When we give in our hearts and surrender all our souls to him, as we ought this morning to do, he will insure its permanence, but he will not choose for us. There is no limit to that choice. You can believe the Bible is true. You can believe

Continued on next page

* Pastor Baptist Temple, Philadelphia, Pa.

CHRIST OUR SHEPHERD

RIST our Shepherd, good and great,
ares for all his needy sheep:
or young, whate'er their state,
will guard and he will keep;
igh they wander far away,
will follow where they stray.

st our tender Shepherd holds
ttle lambs that need his aid;
n his love he them enfolds,
hat they may not be afraid.
ist our Shepherd cares for all;
r his earnest, loving call.

r his call! Oh, hear his call!
ear his "whosoever will"—
cious words, including all!
Vords like these all hearts should thrill.
hosoever will may come,"
ne and share a heavenly home.

ist our Shepherd, good and great,
ave his life our souls to save.
beyond our estimate
Was the love our Shepherd gave.
y we learn to love him more,
nor, worship and adore.

ist our Shepherd; Oh that we
May be found at his dear feet.
, in Christ, from sin set free,
We in Christ our Lord complete.
rist our Shepherd breaks our chains!
g of kings our Shepherd reigns.

JOHN M. MORSE.

"Choose Ye"

Continued from preceding page

t Christ is Christ and God is God.
Y can. You can choose to do it.
is within your free choice, and if
y choose, that choice is within the
ver of your will, and he who wills
l chooses God and Christ can se-
e its permanence by the incoming,
staining power of the Spirit of God.
, it is only the power to choose that
kes us independent. We are inde-
ident of God, independent of man,
lependent of all things but our-
ves, in this great God-given, divine
wer of choosing what we will.
ere is no limit, no limit in time
roughout all the ages in which the
art will be kept that chooses God.
roughout all the eternity to come
ere will be peace and joy to the
ul that voluntarily chooses to sur-
nder itself to the Lord Jesus Christ.
l things are yours. Ye are Christ's
d Christ is God and all things are
urs. You can choose the world in
ich you live. Choose ye this morn-
g. Don't compare yourself with
hers. Don't say, "Others can go to
e seashore, but I cannot." Don't
y, "Others can have automobiles
d I cannot." Never put your-
lf in that pain, but turn your mind
ward upon your own great domain
the spirit and you can be contented
you will. You can be good-natured
you will. You can be happy if you
ill. You can within yourself find a
ighty unexplored kingdom in which
ou can dwell in peace if you will.
hoose ye God. Choose ye the spiri-
al realms this day. Choose ye to be
aster of yourself and not allow the
orld and the riches you don't have
nd what others do have to interfere
ith your enjoyment of that mighty
ingdom of the mind and the spirit
hich God hath given each one of you.
nd when you consider of how little
mportance are those things around
ou compared with this ability to
nake yourself happy, compared with
his independent castle wall that sur-
ounds and protects you from others,
f how little account are the other
hings of life after all! Go exercise
his God-given, divine royal right to
choose, and to choose right. To
choose Christ, to choose the good. To
choose the cheerful, to choose the
opeful, to choose the happy. Choose
ye then the righteous road. Choose
ye then God's realm. Be independent
of all other things but God. Choose
ye this day. Choose life, not death.
Choose blessing, not cursing. Choose
to be within yourself the kingdom of
Jesus Christ. Let him come in, and
there in communion with him you
shall have all things. All the rest is
dross when one has command of his
own heart and is the ruler of his own
intellectual kingdom.

THE BACKGROUND OF LIGHT

SOME one has said that the beauty of a pine bough is never seen till it has been studied against the luminous background of the sky. Among the trees the pine appears very dark—almost a black mass. But the individual sprays, seen as suggested, are exquisitely light and interfused with air. Thus has the Japanese painter, that student of the soul of the world, interpreted to us the spirit of the tree. He has looked at it from beneath, sitting under its branches with a reverent mind, and discovered that its spirit is not an earth spirit, but is related to the heavens.

We learn, sooner or later, that this is the way in which sorrow should be viewed—against a background of light. The background is God's love. Then things which appear dark to the earthward gaze will become luminous and transformed. Christ does not want us to try to bear life's sorrows without the cheering radiance of heavenly light and love.

. . .

THERE is a beautiful little allegory which further expresses this thought.

Once upon a time, through a strange country there rode some goodly knights, and their path lay by a deep wood where tangled briers grew very thick and strong, and tore the flesh of them that lost their way therein. And the leaves of the trees that grew in the wood were very dark and thick, so that no ray of light came through the branches to lighten the gloom and sadness.

And as they passed by that dark wood, one knight of those that rode, missing his comrades, wandered far away, and returned to them no more; and they, sorely grieving, rode on without him, mourning him as one who was dead.

Now, when they reached the fair castle toward which they had been journeying, they staid there many days; and one night, as they sat around the logs that burned in the great hall, there came the comrade they had lost, and greeted them. His clothes were ragged, like a beggar's, and many sad wounds were on his flesh, but upon his face there shone a great radiance of deep joy.

And they questioned him, asking him what had befallen him; and he told them how in the dark wood he had lost his way, and had wandered many days and nights, till, all torn and bleeding, he had laid him down to die.

. . .

THEN, when he was nigh unto death, lo! through the savage gloom there came to him a stately maiden, and took him by the hand and led him on through devious paths, unknown to any man, until upon the darkness of the wood there dawned a light such as the light of day was unto but as a little lamp unto the sun; and in that wondrous light our wayworn knight saw, as in a dream, a vision, and so glorious, so fair the vision seemed, that of his bleeding wounds he thought no more, but stood as one entranced, whose joy is deep as is the sea, whereof no man living can tell the depth.

And the vision faded, and the knight, kneeling on the ground, thanked the good providence that had led him into that sad wood, that he might see the vision which lay hid there.

And the name of the dark forest was Sorrow; but of the vision that the good knight saw therein we may not speak nor tell.

. . .

IT MIGHT be said that we can not speak nor tell of the vision in the dark forest of Sorrow. For to be understood, it must be experienced. Only those who have seen the wondrous light breaking in upon the darkness and glorifying the place can believe it all. There are many who, while walking through the dark forest of Sorrow, keep their gaze upon the earth. They do not look up for the light. As Whittier wrote:

> Alas for him who never sees
> The stars shine through his cypress-trees!

These are the ones who must truly be pitied. For into the dark wood where they walk they have seen no great light shining, and the trees are as cheerless as are the dark masses of the pine seen without the light of heaven illuminating and transforming them. But to those who look up, and who hold their trials against the light, the path is a blessed one and their sorrows are glorified.

A. M. G.

THE ANSWER

On hearing the assertion that romance is dead

BY MARGARET E. SANGSTER, Jr.

AH, Romance is dead," the maiden said,
As she braided her golden hair;
Yet her eyes were bright and her step was light,
And oh! she was very fair.
Then with hurrying feet she went to meet,
In the light of the sunset red,
A man with a love like heaven above;
Yet she said that Romance was dead.

"For Romance is dead," the mother said,
As she stitched on a tiny gown;
And she seemed to sigh as she wondered why,
And tried to suppress a frown.
Yet her baby's kiss she could not miss,
As she bent o'er a little bed;
And a baby's smile warmed her heart the while,
Yet she thought that Romance was dead.

"Can Romance be dead?" the small girl said,
As she closed her book with a sigh;
And she dreamed away through the summer day,
As the ladies and knights passed by.
Other children played, and most of them strayed
Down a little path that led
To a foaming brook and a fairy nook;
So how could Romance be dead?

A lady strolled through a garden cold,
Where the blossoms were withered dry,
Where the snowy blast came fine and fast
'Neath a sad and leaden sky.
She was bent of limb and her eyes were dim,
Yet she lifted her silver head;
And she cried to her Lord, "I thank thee, God,
That Romance is never dead!"

SONG ETERNAL

GOD of the saints who followed Him
Until his pilgrimage was done;
God of the women, frail and slim,
Who sought within the tomb thy Son;
Father of all who loved and cared;
Lord of the faithful unenticed—
This was the cry of those who dared:
The world for Christ! The world for Christ!

God of the few who voiced the call
From sea to sea and land to land;
Master of those who, giving all,
But asked the guidance of thy hand;
Lord of the converts multiplied;
God of the martyrs sacrificed—
This was the shout of those who died:
The world for Christ! The world for Christ!

God of the years of long ago;
Father of ages yet to be;
King of the millions here below,
Who worship Him of Galilee—
This is the hope of those who pray;
This is the faith that has sufficed;
This is the song of earth to-day:
The world for Christ! The world for Christ!

Savannah, Ga. RALPH M. THOMSON.

Prayer in Great Crises

THERE have been very earnest prayers by participants in great crises in the world's history, which were heard by our heavenly Father, who in due time mercifully answered them, marking important achievements and far-reaching results in the earth's affairs. The prayer of Washington at Valley Forge was such a prayer. He offered it up in snow-bound midwinter, in the dark days of our Revolution, when the Continental Army was in sore straits for the necessaries of clothing and supplies. In the midst of their darkest troubles General Washington was discovered kneeling in the snow, imploring divine aid for victory for his impoverished army, which eventually was realized.

Moody, the evangelist, in the early part of his Gospel campaigns, was "doing well enough," he thought, in spiritual results, and in the numbers that were coming to the Saviour; but two consecrated women believed far greater results would ensue if he were fully sanctified by the Holy Spirit with great spiritual power. Both commenced to pray earnestly, and besought the throne, like the pilgrims of old who would not let go "until he blessed them." Moody was endowed with greater spiritual power, and ever after throngs of thousands in the Moody meetings were brought to Christ. The two women recognized the far-reaching results as an answer to their united prayers.

David Livingstone, the great explorer, during his labors in Africa, was missed one day by his companions and servants. Search was anxiously made for him in the wilderness. He was found kneeling in the attitude of prayer; but his spirit had fled, for God had "taken him," like Enoch. This was Livingstone's last prayer. God heard and answered it. While wild beasts roamed at will, and savage and barbarous tribes were everywhere in that country, yet through the providence of God, the prayerful Livingstone traveled and passed away unharmed by any of them. How careful he is of his own. "Not even a sparrow falls to the ground without his notice."

WILLIAM H. WINTON.

Anvil Sparks

..GROWTH IS the happiest of all sensations, but fools relish deterioration.

..IF WE could win glory by one supreme resolution, we would all be willing to try it.

..IT IS hard to understand how any one can look at the sun coming up and keep a scowl on his face.

..SOME folks always shout "Hallelujah" as though they were finding fault with every one who doesn't.

..TOO many folks seem to think that the commandment to watch means to keep an eye on somebody.

..WHEN the Lord has saved some men they seem to get a notion that he has exhausted his mercy for sinners.

EVERYBODY'S WINDOW GARDEN

BY IDA D. BENNET

WINDOW and veranda boxes have become so established a feature of the modern dwelling that their planting and care is of interest to every one who owns so much as a window under which a box may be placed or a veranda or balcony which may be made homelike and pleasant by the addition of a box of blossoming plants. No one who is building a new home can afford to neglect the possibilities of this form of embellishment, and one is fortunate indeed in being able so to incorporate it into the structure of the house itself as to make it a symmetrical part of the whole. When it is necessary to add boxes to a house already completed, they should, as far as possible, be made to conform to the architecture of the house so as to seem as much as possible a part of it.

Window boxes should not exceed in length the casing of the window under which they are placed, and should not, for ordinary windows, be more than nine inches wide or high. The supports should be of a practical nature, sufficiently strong to support the box securely. The boxes should be as nearly water-tight as practicable, a zinc lining being desirable whenever possible, and the bottom of the box should be fitted with a plug for the escape of surplus water after a storm. The new patent window boxes with reservoirs are to be recommended where expense need not be too closely considered, but where these are impracticable the ordinary wooden boxes employed should be well constructed to hold water, for window and porch boxes dry out at an astonishing rate. Then, too, there is much objection to a window box which leaks water at every pore after watering, especially if placed under an upper window. The boxes should be painted to match the color of house or trimming, and to be as inconspicuous as possible; it is the contents, not the box, which we wish to have in evidence.

It is a good plan, where removable boxes are used, to start these early in the spring, and so have the plants in a flourishing and sightly condition when the boxes are ready to go into position. This, of course, is only possible where there is other available warm space for the work of starting the boxes into growth.

Beautiful effects can be realized by a succession of boxes which shall feature the season's calendar of flowers. Boxes filled with crocuses, tulips, or hyacinths may be placed in the cellar in late winter and be ready for blooming at the earliest date on which they can be transferred to the open air. These may be followed by boxes of spring flowers, such as the hepatica, bloodroot, English daisies, ferns, and the like, and these in turn give place to the cultivated flowers of the greenhouse or garden.

The best soil to use in a window box is a good, fibrous loam, well enriched with old, well rotted manure. This should be filled in to within an inch of the top, and after the plants are placed in position the soil should be left somewhat higher around the ends and sides than in the center in order that the water may more thoroughly penetrate the soil than would be the case were it allowed to run down the side of the box. Plants in the narrow confines of a box make a close mat of roots which water does not easily penetrate.

A Beautiful Veranda Box of Coleus, Candytuft and Trailing Vines

As there is scarcely a situation, unless under a porch, in which a window box cannot be placed without some desirable plant being found suited to it, so there is scarcely a plant of medium growth which will not do well in a box if properly cared for and abundantly supplied with water. If there is any really unfavorable position, it is one exposed to the direct rays of the noonday and afternoon sun. For such positions as these only such sun-loving plants as geraniums, coleus, crotons and the like should be undertaken, but in east and north windows one may undertake almost any combination of plants desired.

In selecting plants for the window boxes, one should avoid tall and rank-growing plants whose growth will obscure the windows, as plants should not extend more than a foot, at the most, above the sill of the window. Coleus, when grown in south windows, for which position it is well adapted, should be kept pinched back to a low, stocky growth. This is easily done by pinching out the tips of each branch, and the process much improves the color and texture of the foliage. Geraniums will bloom far more freely if not allowed to grow tall and straggly, and may be pinched back freely. Heliotropes, which grow rather rank in the open, do not present the same objection, as the growth is rather prostrate, or can be trained so, and the wealth of fragrant bloom makes them very desirable occupants of south and east window boxes. Any vine which has a tendency to trail is apt to prove satisfactory in a window-box; petunias, for instance, do admirably here, and when the l e, ruffled sorts are selected are very effective. y y are little affected by hot sun and drought, once y have become established, and, as frost has e effect on them, they may be depended on to r e the windows bright long after all other flowers e failed.

If one wishes merely to enjoy a mass of br t color at the window or porch edge, without g z to much expense for plants, there are any nun - of bright garden flowers which may be utilized will be every bit as lovely as the more expen plants from the florist. Scarlet white verbenas are especially happy lections for the purpose, or one may the scarlet verbena and the pure wl anterrhinum Queen of the North, a riety growing but a foot high in open ground and somewhat less boxes. There is a new strain of dwa growing anterrhinums which sho win much favor for boxes, as well for the garden; these come in exquis shades of cream and white tinted a suffused with pink, clear yellow and t like, with some strong red shades, a all fluted and ruffled into a beautif whole. The pure white candytuft Em press is another excellent material f the window box and may be used combination with any scarlet, pink lavender flower. Lavender ageratum combine artistically with the pink geraniums, verbenas, or petunias, an may be used to advantage with som scarlets. Blue lobelias are charming i any situation calling for blue flowers.

In north windows almost any variet of ferns, palms, asparagus, begonia and like plants may be successfull grown; indeed the north boxes ar quite sure to be the most attractiv about the house. Trailing begonias during their short season of summe bloom, and the trailing abutilon ar both charming, and give the needed note of color. The ornamental-leaved begonias may be utilized for color, and asparagus sprengeri is really indispensable, making a complete and attractive box of itself. Fancy-leaved caladiums, tuberoses, begonias and gloxinias may all be successfully grown in east window boxes.

Vines are essential to a successful window box, and upon their selection much of the success of the planting will depend. Trailing vines are always to be preferred, as they will droop from the boxes, rather than twine and climb about the plants. Unfortunately this class of vines or trailers is not as large as one might wish, but there are a few good examples, chief of which is the well-known and popular vinca with its ovate, cream and green leaves. If this is used, the tips of the vine should be nipped in at the start to induce branching, as, treated in this way, one vine will give the foliage of half a dozen unpruned vines. This shortening back may be repeated at intervals with advantage. The glechoma is another valuable vine for the window box, and Kenilworth ivy is always available. Ivy-leaved geraniums are one of the best of trailing plants which may be used in place of vines. Where one is willing to give the necessary attention to keep the vines in position below the top of the box, there are any number of desirable vines which may be utilized.

TOPICS OF INTEREST AT HOME AND ABROAD

—JOSEPH P. TUMULTY, of Jersey City, who has been acting as secretary for Governor Wilson from the time he assumed office, is to be secretary to the new President, who made public announcement of his choice on February 3. Mr. Tumulty is thirty-three years of age, and was a member of the New Jersey Legislature. He is a lawyer by profession, and a member of the Roman Catholic Church.

—THE UNITED STATES SENATE has passed the resolution of Senator Works for a single six-year term for future Presidents by a vote of 47 to 23, and it now goes to the House. Under the resolution, no person who has ever held the Presidential office is to be eligible for re-election. The result of the Senate vote was a surprise, as it was not expected that a two-thirds majority could be mustered for the measure. An amendment by Senator Hitchcock, which would have exempted past Presidents and made the new provision take effect March 4, 1917, was voted down by 42 to 27, and an amendment to exempt the President now in office was also defeated by 38 to 29.

—MENELIK, KING OF ABYSSINIA, whose death is announced in the cable despatches, was a remarkable character. Claiming direct descent from the Queen of Sheba, he has ruled as Negus Negusti (King of Kings) since 1899. He was born in 1844, being a son of the king of Shoa, a petty monarch. He was captured in his boyhood by the governor of Kondar, who had usurped the Abyssinian throne under the title of Theodorus III. Menelik became a warrior with a great following, and took the field against Theodorus and his successor Emperor Johannes, and when the latter was slain in battle, Menelik was acclaimed as sovereign. He was a progressive ruler, and made commercial treaties with several countries, the United States included. He did much to introduce Western civilization into his country. He abolished feudal laws, freed the slaves, introduced an educational system and lifted his people out of comparative ignorance and barbarism. His successor, Prince Lidj Yasu, aged 17, is the son of a native prince, and has had a European education. He has been trained by Menelik himself and will carry out the general policies of that ruler.

—A RECENT CABLE despatch from Geneva states that there is a widespread belief in Switzerland that war between France and Germany is inevitable. On her French and German frontiers Switzerland has seen the gradual concentration of large forces of soldiers during the last two months. The frontier forts, especially Belfort, and those opposite from Mulhouse to Istein are on a war footing. Since the beginning of the year the Swiss federal authorities have begun to take precautions. All papers have published officially an article stating that "In the event of war" the Swiss in Europe must return to the army at once; while in the second zone of countries, including America and other continents where the Swiss are liable to military service, they must hold themselves in readiness to return. There will be no mobilization in Switzerland, because 100,000 men can be at their posts in twenty-four hours, 250,000 men in forty-eight hours, and 500,000 within a week. The Swiss army can give its great and powerful neighbors twenty-four hours' start, and still be ready before them. This is the first time since 1870 that the Swiss Government has taken matters so seriously.

—THE MYSTERIES OF THE workings and counter-workings of our government departments and of our courts of justice were well illustrated when a few days ago a writ of habeas corpus was granted for Cipriano Castro, the exiled ex-president of Venezuela, who had been detained at Ellis Island. In return for the insults he had offered our government during his rule as tyrant of Venezuela, the highest authority of the Immigration Department denied him entrance to our country, even as a visitor. This decision was hardly made public before the habeas corpus writ liberated Castro for twelve days. During this time he saw New York and made a visit to Albany. Here he was entertained at luncheon by Governor Sulzer.

OUR RELIEF WORK IN THE BALKANS

Mr. Atanasoff, of the Relief Committee

IN HIS most recent letters from the field of active relief work, Pastor Furnajieff gives the business acknowledgment of the last remittances and tells us of the progress of his work. Among the desolated villages and scattered farms that have been laid waste THE CHRISTIAN HERALD Relief Committee is still pushing its work of mercy as rapidly and as effectively as the funds will permit. As this issue of THE CHRISTIAN HERALD goes to the presses, the artillery is again thundering at Scutari and Adrianople. Before the mails can carry it to our readers it is more than likely that either by capture or surrender Adrianople, with its starving thousands, will be opened for relief. This will mean that immediate relief measures must be undertaken there. Pastor Furnajieff's last letter follows:

"The chairman of THE CHRISTIAN HERALD Relief Committee received the other day a letter from seven women, who have learned that there is a fund from a Christian paper to help non-combatants who are directly affected by the present war. The letter speaks for itself and is as follows:

"'*To the Pastor of the Bulgarian Evangelical Church, Sofia.*

"'MR. PASTOR: We read in the *Zornitza* about the fund from America to help the sufferers from the war, and decided to ask assistance. Please send aid through Rev. Anastas P. Meshkoff, Evangelical pastor of Gabrovo, that we may be able to get a sack of flour and some garb for our children, as each one of us has two or three children. When the general mobilization was declared, our husbands went under the flag with the army; and, being day laborers, they used to earn just enough to support their families. And now there is nobody to care for us. Neither the town nor private individuals nor the orthodox priest can do anything to relieve our condition. So we turn to you, pleading for help. We believe that your noble Christian heart is sympathetic and merciful; that is why we appeal to you for assistance.

"'We remain in expectation of your reply. (Signed) Mrs. Velika M. Yovcheva, Mrs. Stanka V. Deneva, Mrs. Tota I. Yovcheva, Mrs. Tota Dimo Kuneva, Mrs. Neda J. Mermerova, Mrs. Rada K. Laleva, Mrs. Nova Mahla.

"'*Gabrovo.*

"'P. S. In such straitened circumstances as ours, it is easy to discover the true friends and the true Christians.'

Two of the Orphans of the War

"I have written to the pastor referred to, asking him to investigate whether conditions are as described in the letter. Our pastors all over the country are the best helpers for this kind of work, and the English friends who come over to distribute have absolute confidence in their judgment.

"From Philippopolis, the pastor, Mr. Tsakoff, writes, saying: 'The other day the mother of four children died of starvation. That was in the new quarter of the city. Sufferings and hunger are spreading at a frightful rate, and that among people who are not at all inclined to beg. I do hope and pray that you put some more means in our hands to save people from fearful sufferings.'

"THE CHRISTIAN HERALD is doing a noble work. Our Christmas and New Year passed just a week ago, as we are under the old style calendar, and we are glad to say that many poor and destitute people lifted up to God grateful hearts and thanks for the kind help of Christian friends."

THE FOLLOWING ADDITIONAL CONTRIBUTIONS TOWARD THE RELIEF FUND HAVE BEEN RECEIVED:

Mrs. A. Jacobson	$1.00	C. Rieben	$10.00	Deltha A. Johnson	$1.00	John Ervine	$2.00	F. R. Falconer	$10.00	C. V. V.	$2.00
M. L. Trager	1.00	Dorcas Soc'ty of the First Bapt. Ch., Morristown, Minn.	5.00	Mrs. Ann Shinabargar..	1.00	——, Beverly, Mass.	1.00	——, Sidney, Iowa	1.00	Lillian Myers	5.00
"B," Manlius, N. Y.	3.00			A Friend, Columbus, O.	1.00	A Subscriber	5.00	A Friend from Griswold, Iowa	1.00	L. J. Smith	2.00
W. Friend	2.50			Mrs. Chas. H. Landis..	5.00	K. P.	1.00	"I. H. N."	2.00	Eliza. Clewell	1.00
Mrs. A. H. Olney	1.00	J. C. McConnell	2.00	Mr. & Mrs. W. Latimer.	2.00	R. T. D.	1.00	James D. Lytle	1.00	Mrs. R. H. Huston	1.00
Spencerville Soc'ty, Free Methodist Ch.	2.75	George W. Goodge	5.00	Mr. I. H. Misfeldt	1.00	In Sympathy, Pope Mills, N. Y.	1.00	Emanuel Winter	1.00	G. E. F.	3.00
A. M. Clinch	3.00	George H. Foote	10.00	Philip Paul	1.50	E. P.	1.00	A Friend, Vinalhaven, Me	1.00	A Friend, Kerrville, Kan	1.00
A Friend, Lansing, Mich.	1.00	Mary A. Perkins	3.00	Mrs. Mary McCauley...	1.00	Churches of Viola, Kan.	5.75	Mrs. M. A. C. Cassity..	1.00	Sarah E. & N. A. Lewis	2.00
M. L. Earhart	1.00	Mrs. M. E. Miller	2.00	Danish Bapt. Church of Hutchinson, Minn.	21.10	Mrs. J. Peffer	2.50	H. C. Burks, Mgr.	2.50	Mrs. M. J. Ainey	1.00
Mr. & Mrs. J. A. Canon	2.00	Mrs. E. E. Peck	1.00	——, Nyack, N. Y.	1.00	A Subscriber	3.00	W. V. Graves	1.00	——, Deedsville, Ind.	1.00
Mrs. M. J. Clement	5.00	A Friend from Iowa	2.00	Thanksgiving Collect. of United Presby. Ch.	9.00	Sara Pearson	1.00	Lars Olson	1.00	Mrs. C. S. Brown	6.00
"Cash, Palmyra, N. J."	2.00	A. Watt	1.00			G. W. Mann	2.00	Mrs. F. P. Jones	1.00	Mrs. A. P. W.	2.00
		Mrs. John Anderson	1.00							A Friend	1.00

SNOWSLIDES IN THE CASCADES

RAILROAD men have experienced many difficulties this season on the Great Northern Line in the Cascade Mountain region in Washington. Several serious accidents have occurred, attended with loss of life. Owing to heavy rains and snowstorms, slides and avalanches have swept down the sides of the mountains, hurling boulders and masses of débris before them, covering the tracks in some places with great piles of earth and stone, and in others completely tearing them away in the impetuous rush. One of the worst avalanches in years thundered down the steep declivity near Laconia, wrecking a Milwaukee snowplow and instantly killing one of the laborers. A big force of shovelers were riding back of the engine when the great mass came rushing down and these were almost smothered to death by the gas fumes from the locomotive, which were diverted into the cab when the snow filled up the smokestack.

Digging Out the Right of Way and Railway Buildings at Ellensburg, Wash.

A very heavy snow, which gradually turned to rain, was the direct cause of the avalanche. The sodden, heavy, rain-soaked mass started the trouble at the top of the ascent, and down came the mighty bulk, gaining momentum, and bringing with it trees and rocks and gouging out a large section of the track. The roar of the avalanche could be heard at a distance of several miles. The snowplow and the big mallet with cab and box were buried to a depth of over ten feet. After a desperate struggle, the unfortunate men who were caught in the wreck succeeded in digging their way out and getting down the track to a watchman's cabin, but they were in a pitiable state of exhaustion. The body of the man killed was afterward found in the wreckage of the snowplow.

All the Milwaukee trains had to be diverted to the Northern Pacific route, going over the Cascades.

There was another huge slide at Windy Point, not far from Leavenworth, and a little to the west of the big tunnel. An engine and several coaches were completely buried. Fortunately, the dining-coach and two sleeping-cars escaped the slide; they were run under a snowshed for protection. It was a heavy rain that caused this disaster. Between here and the Cascade fully a dozen smaller slides took place, ranging from two hundred to four hundred feet in length and from ten to twenty feet in depth. Those that gave the railroad people most trouble were on the west slope of the mountain between Tye and Scenic, where there were packs of snow fifty to sixty feet deep.

The mountain division of the Northern Pacific was also in much danger, as the exceptionally heavy rains swelled the mountain streams and threatened to dislodge the dirt from the steep declivities. There has been a large precipitation of rain since the first of the year between Seattle and Tacoma and much of the farm lands are lying under water.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

What Is Conversion?

WHAT is conversion?

It would be difficult to find a more important question than that. What is the change by which a man passes from a child of nature to a child of God, from an heir of death to an heir of endless life?

A number of leading clergymen have consented to send their personal answers to this question, and the first group of these answers appears in the present issue of THE CHRISTIAN HERALD. While there are minor divergences of opinion there is agreement on the fundamental facts. All religious leaders agree that in the change by which a soul passes from death to life there is a part for man to do and a part which only God can do. Some teachers confine the word "conversion" to the part that man does, his "turning" toward God. Others make it include the whole work of regeneration, God's part as well as man's. As to the necessity for the change and concerning its essential characteristics all are agreed.

In an orchestra different instruments play different parts, but all are playing the same tune. An untrained onlooker, passing from one music stand to another, would think nothing but confusion could result. Some scores are simple; others difficult. According to the printed marks the violin is playing in one key, the piccolo in another, the trombone in another. Yet, as a matter of fact, each is playing in the same key; the harmony is perfect; and all are united in interpreting the same theme. It is often so of religious opinions; they seem to differ, but in reality all are interpreting the same essential truth. The symposium begun in this week's issue is a symphony on that earnest and eternal word of Christ, "Ye must be born again."

After all, the real question that this discussion should bring to the mind of every one who reads it is the one supreme question: "Have I yet found this priceless gift of eternal life?" We find again that the deepest thoughts and feelings of life have often been expressed in the simple words of the simplest of the old-time songs. And our minds slip back to the old Gospel hymn:

Lord, I care not for riches,
Neither silver nor gold.
I would make sure of heaven;
I would enter the fold.
In the book of thy Kingdom,
On its pages so fair,
Tell me, Jesus, my Saviour,
Is my name written there?

Arson as a Business

RECENT disclosures in New York and Chicago revealing the fact that arson is conducted as a business in these cities, and that there has been a very considerable percentage of fires during the past year, traceable to this criminal system, seem to have produced an impression on the fire insurance companies precisely the reverse of what was to have been expected. Recently, one of the paid firebugs in New York, who made a lucrative vocation of incendiarism, testified that there were other experts in the same nefarious business who worked at so much per "job." Some of these fires caused the loss of human lives. So numerous have been the cases of suspicious fires in certain quarters of the metropolis that it is now well understood that certain insurance companies absolutely refuse to take risks in those particular sections.

How lightly this whole criminal business is regarded by some of the fire insurance companies' officials may be gathered from the testimony given before the Illinois Insurance Commission recently. The president of a Connecticut fire insurance company testified that "reduction of the fire waste would not be a profitable thing." He added that "as a business, fire insurance is conducted with most satisfaction and with larger profits in years when fires are plentiful. A good number of fires means a good premium account." He evidently regarded fires as a capital advertisement to bring in new customers. Similarly, the manager of a foreign insurance company doing business here, testified before the same Commission that "if there were no fires there would be no insurance business," and he laid it down apparently as a sound business axiom that "the greater the fire damage, the greater the turnover out of which insurance companies make a profit." As though this were not sufficiently explicit, he proceeded with amazing deliberation to say: "We cannot make profits for our shareholders without fires; and therefore within certain well-defined limits we welcome fires!" It would be difficult to imagine a more cold-blooded invitation to crime than this. It shows a low state of business morals, to say nothing worse. If the fire insurance business is to be regarded as encouraging arson as a means of intimidating people and thus making new customers, it needs a thorough shaking up.

We believe, however, that cases of the sort we have quoted are exceptional, and that the great body of our insurance officials is made up of men of sound business ideas, who have no sympathy whatever with views of the lawless character indicated above. There are good men and bad in the insurance business, as in every other.

An Income Tax in Sight

THIRTY-SIX States have now ratified the income tax amendment to the constitution, the latest additions to the list being the States of Wyoming and Delaware. It is expected that New Jersey and New Mexico will shortly join the list, and Florida may do so a few months hence, when the legislature convenes. Thus far only four States have definitely rejected the constitutional amendment, viz., Connecticut, Rhode Island, New Hampshire and Utah. It was ratified by New York in 1911. This new tax, which will probably be enacted as a law at the coming extra session of Congress, is expected to raise a revenue of $100,000,000 annually, which will be sufficient to offset the loss of revenue from the reduction of customs duties. Representative Hull of Tennessee has already drafted the measure for presentation in Congress. While any announcement now of the terms of the proposed legislation would be premature, it is probable that the graduated income tax which the Ways and Means Committee has in view will provide for the payment to the Federal Government of one per cent. of all net incomes above $5,000 per annum. The bill has been drafted to conform to the recent decision of the Supreme Court in the corporation tax case, which held that a tax on business was constitutional. Small incomes below the $5,000 mark will be exempt, and there is a likelihood that there may be a ratio of increase in dealing with the larger incomes, thus permitting the burden to rest upon those who are best able to bear it. Whether the enactment of the new law will put an end to the high protective tariff remains to be seen. It will, however, give the government a leverage which will enable it, by a fractional change in the income tax, to meet any financial deficit in the future, and will do away with the necessity of tariff increase for that purpose.

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Dr. Clark's Letters of Travel

DR. FRANCIS E. CLARK, founder and president of the Society of Christian Endeavor and one of the most observant of travelers, delighted our readers last year with his wonderfully vivid and instructive series of letters dealing with his travels "In the Footsteps of St. Paul." Never before were the journeyings of the world's first missionary so clearly and interestingly set forth. These letters, which appeared exclusively in THE CHRISTIAN HERALD, were the next best thing to a personal tour in those ancient lands, and indeed even better, in the sense that they recalled, through the eloquent pen of this distinguished Bible scholar, the scenes and incidents connected with the foundation of the early Christian Church, filling up the gaps in the New Testament narrative with luminous explanations, the result of deep research and authoritative familiarity with the subject.

In this issue we publish the introductory article of an even more remarkable series of letters of travel by the same brilliant author. In those "Seven Cities of Asia," where the early Christian churches were founded, Dr. Clark has chosen a theme that is dear to the heart of every reader of the old Bible. Each of those cities was the subject of a special message, which may be found in the second and third chapters of the Book of Revelation. These deeply spiritual messages of which John was the inspired bearer give the clue to their character and condition in that early date. From those cities the Gospel has radiated in all directions throughout the world. Dr. Clark's articles will appear at short intervals during the next few months, and should be read by all who are interested in the early history of the faith of the "Seven Cities of Asia."

About the Bible Class

SO MANY inquiries have come in about the work of the Bible Question Class that we are taking this opportunity of answering them all at once.

It is not necessary to enroll in any formal way as a member of the class. Just send in your answers with your name and address. It is necessary to have your full name, rather than initials or a name like "Student," or "Reader." We must keep our records accurate; and some one else from your town might have the same initials or use the same pen-name.

There is no objection to two or more students working together, but when this is the case it should be stated clearly, so that no one will get credit for work done by another. We had last year some families working together; sometimes a mother and daughter, etc.

The class is for CHRISTIAN HERALD subscribers and their friends. Any one may enter at any time. Don't hesitate to come in later if you do not send answers to the first one or two lists. The lady who won first prize for 1912 did not begin till March. But start at once if you can.

The chief requirement is promptness. Answers should reach the office within two weeks after the questions appear. This is the only way we can keep abreast of the work, and answers received later than this cannot be counted. An exception to this rule will be made with the January questions for the benefit of those who were uncertain about the class requirements. Answers to List No. 1 will be received up to February 25.

It is perfectly permissible to use concordance and all other Bible helps.

Awards will be made on the same basis as in 1912: First awards to those sending perfect lists of answers the greatest number of times; second, to those sending perfect lists the next greatest number of times; third, to those sending perfect lists the third greatest number of times.

There will be a list of ten questions each month.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Lincoln Memorial at Washington

THE architect L'Enfant was employed by George Washington and Thomas Jefferson to prepare plans for the new national capital to be built. L'Enfant's plans were generally carried out, resulting in one of the most beautiful cities of the world. The Association of Architects and the city and national authorities recently set themselves to finish some of the original plans not completed in the construction of parks, memorial buildings, etc. In accordance with their suggestion and efforts the proposition of a memorial to Lincoln was agreed upon. In 1911 Congress passed an act authorizing an appropriation of $2,000,000 for a Lincoln Memorial to be placed in the District of Columbia, and created a Lincoln Memorial Commission, which was to avail itself of the advice of the Permanent Fine Arts Commission. On December 13, 1912, the Senate passed the bill approving the findings of the Lincoln Memorial Commission, appropriating $2,000,000 for a Lincoln Memorial in Washington. On January 29, 1913, the House approved the Senate bill. The measure was passed without any amendment after the body had debated the question for hours, during which several propositions were submitted as substitutes and were ruled out on points of order. The most serious rival proposition was that of Representative Borland of Missouri to build a national highway between Washington and Gettysburg. The plans of the Fine Arts Commission adopted by Congress call for the erection of a monument on the bank of the Potomac on the line of the axis running from the dome of the Capitol through the Washington Monument, nearly a mile from the Monument, and also in line with the home of Robert E. Lee on the opposite side of the Potomac. The monument is to be housed in an exquisitely beautiful Greek temple. Lincoln needs no memorial. By his greatness of intellect, warmth of affection, incorruptible integrity, heroic service to and sacrifice for his country, he built a monument more durable than any of marble or brass, on every acre of ground South as well as North, and fashioned an image cherished in the inner temple of the hearts of millions of citizens of the republic. It is strange that the nation should have waited a generation before building some such memorial at its capital. It is a tribute to the goodness and greatness of Lincoln as well as to the universal patriotism of our people that the memorial should have been authorized by the action of the party most of whom were opposed to his administration when he lived. The leader of God's chosen people built a stone monument to the nation's liberty secured by divine instrumentality, which is thus referred to:

This shall be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? then ye shall answer them, that the waters of Jordan were cut off before the ark of the covenant of the Lord. (Joshua 4: 6, 7.)

The Design for the Eastern Front of the Lincoln Memorial

Kites in Sea Wrecks

THE use of kites to carry a line to the shore for the transfer of passengers of steamships stranded as was the *Uranium* recently at Halifax was advocated by Thomas A. Edison the other day, and the world-famed inventor insisted that a law should be passed by Congress at once compelling vessels to carry such kites. "When a ship is driven on shore the wind is naturally blowing from the sea toward the land. The line attached to the kite could be played out a certain distance and then a hawser fastened to it which would be carried to land and the transfer of the passengers to safety thereby made possible. In the same way a hawser could be carried by kites from a rescue ship to the stranded ship and efforts to get her off the rocks or sand bar would be thereby facilitated." It is a beautiful thing for a man whose inventions have contributed so much to the convenience, comfort and efficiency of the world, to use his genius in directing attention to and demanding new devices for the saving of precious lives. Civilization has its perils and its awful sacrifice of human life. That sacrifice must be reduced by every device and precaution to the lowest possible degree. How important it is to use every instrumentality, human and divine, to save men from moral evil and ruin to lives of spiritual beauty and health, in imitation of the Master!

For the Son of man is not come to destroy men's lives, but to save them. (Luke 9: 56.)

Tragedy of Defective Rope

VERY many lives have been lost in the Alps and other mountain ranges by the breaking of defective ropes. The tragedy of Abbé Chiffet and his two guides in the Alps set ablaze the fires of indignation. They were climbing the eastern slopes of Les Courtes when the defective rope that should have held them, parted and let them down to an awful death. The Alpine Club took up the subject of the insecure ropes and has effected quite a reform in the quality of the material out of which they are composed and the manner in which they are made. The ropes that pass the inspection of the Alpine Club and are guaranteed to hold are marked by a crimson thread wrought into them. In climbing spiritual altitudes, the rope that is safe for the soul is the one that has the scarlet thread woven into it, the stain of the Spotless Victim. The salvation of the soul is suggested by the cable fastened to the anchor that holds in the storm:

Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. (Heb. 6: 19.)

Money Earned During Vacation

STUDENTS in Columbia University earned nearly $40,000 during the last summer vacation. Fifteen girls from Barnard College reported that they had earned $1,500 by extra tasks during the same time. The facts and figures were given out by the University Committee on Employment for Students. One thousand two hundred jobs were secured, half of them by the committee. Some worked in mills, some were clerks in stores, some ran automobiles, others got more lucrative jobs in banks, in the city departments, and even in filling pulpits as supplies. Ability, perseverance and energy have an ever-increasing market value, and the man who possesses these qualities and has some knowledge of his work, is tidy in his appearance, and especially has a good character, will not have much difficulty in finding some employment, so the Committee at Columbia says. In nearly all the colleges of the country there are a number of students who work their way through, becoming frequently the best scholars, and the most successful persons in after life. In the spiritual world the same law of personal labor obtains, and hence the injunction:

Work out your own salvation with fear and trembling. (Phil. 2: 12.)

Mystic Crystal Sphere

THE Museum of Natural History in New York has acquired a "mystic crystal sphere," a silver-mounted globe of quartz pure in quality and of wonderful beauty. For centuries this sphere has been regarded with veneration and even fear by the people of the Far East. Unknown powers of magic were claimed to lurk within its limpid depths, and this has been employed by wizard and fortune-teller with no little profit in days gone by. Oh, what a world of strange things it could tell! What a succession of wonderful secrets it could reveal if it only had a tongue! Fabulous stories have been told of the size and mystery of these quartz utensils. Mohammed Ben Mansur alludes to a merchant of Mauritania having a basin made of two pieces of crystal so large that four men could sit upon it at once, and says it possessed the gift of prophecy. Probably the most expert crystal fashioners were the Japanese and Chinese of a thousand years ago. They had no labor-saving devices, but skill, patience and hereditary pride made up for their lack of mechanical tools. The masses, at first rounded into globular form by chipping with small hammers, were afterward ground down to an even surface with powdered garnet or emery. The last polish was imparted by rubbing the surface with bamboo and with the hand, which had been dipped in a kind of rouge. The great value of these large spheres arises from the rarity of the quartz masses of a desirable quality for their creation. The islands of Nippon and Hondo yield a very superior grade of material, the fragments being uncovered in the gravel beds of ancient streams. The sphere of mystery which for centuries multitudes of the inhabitants of the Far East claim has told their fortunes, solved their problems and blessed their fields and homes and hearts will be viewed with keen interest by visitors to the Museum of Natural History. The mystic sphere that solves problems and foretells the future is God's revealed Word, whose prophetic book reveals the mysteries of the Eternal, in which the author saw a firmament over the heads of the creatures, a perfect sky in which the divine glory appeared upon the throne likened to a terrible crystal.

And the likeness of the firmament upon the heads of the living creature was as the color of the terrible crystal, stretched forth over their heads above. (Ezek. 1: 22.)

St. Paul's Cathedral Settling

ALARMS in recent years regarding the rumored instability of St. Paul's Cathedral in London have been reawakened by the official report which Sir Francis Fox, consulting engineer in Westminster and the city of London, has just presented after having made careful examinations. His report is that the cathedral is overloaded; that it is actually moving and cracking. The investigation was made when the city council of London planned to construct a new subway near the east end of the structure. The foundations of the cathedral are on wet sand, gravel and peat, and a greater weight was put in the structure than they could safely support. The vibration of the motor busses has done some of the injury. Foundations are everything, especially in character. The Rock of Ages is the only safe foundation for the Christian. As to the foundation and structure the apostle said:

Let every man take heed how he buildeth thereupon. (I Cor. 3: 10.)

THE WAY OF THE COVENANT*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

THE Hebrew word for "covenant" means a cutting, and comes from the custom among the Hebrews of cutting an animal in two, and walking between the parts as the ceremony connected with making a covenant. So when God would make a covenant with Abram, he graciously entered into the way known to men, and said to him: "Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove and a young pigeon" (Gen. 15: 9, 10). Abram procured these, and divided them in the midst, laying the halves in two opposite piles, only he put the whole dove on one side and the whole pigeon on the other, according to the law afterward given to the Israelites that turtle doves or young pigeons offered for sacrifice should not be divided asunder (Lev. 1: 14-17). And as God had come to the Garden in the cool of the day to hold communion with Adam and Eve, so when the sun was gone down God came to Abram, and his glory was as fire that passed between the two sides of the cuttings; then the whole became a smoking furnace, as when God accepted the sacrifice prepared by Elijah on Mount Carmel. The covenant thus sealed was that the whole land should belong to Abram and his children from the River of Egypt, the Nile, to the River Euphrates, and from the Red Sea northward along the border of the Mediterranean Sea. Roughly estimated, it might be said to cover an area of 900x500 miles. Like a vestibule opening into a great cathedral had been God's promise to Abram shortly before the sealing of the covenant that his children should be as numerous as the stars. "Look now toward heaven and number the stars; and if thou be able to number them, so shall thy seed [thy children] be" (Gen. 15: 5). Unless Abram was given supernatural power to count the stars, he saw very few compared with those numbered by astronomers equipped with modern telescopes. The best that even they can say is, "The total number must be counted by hundreds of millions." One astronomer has dared to place the number at 1,650,000,000. Great as it was, Abram took God at his word, and it was counted to him for righteousness (Gen. 15: 6). And again this promise was repeated (Gen. 17: 1-16) and a change was made in his name from Abram, meaning "exalted father," to Abraham, "the father of a multitude."

God's covenant with Abraham included eight promises, and we find them arranged in a table in Peloubet's *Notes*, as follows: first promise, Gen. 12: 1-3; second promise, Gen. 12: 7; third promise, Gen. 13: 14-17; fourth promise, Gen. 15, 1, 5, 6, 18; fifth promise, Gen. 17: 1-10, 19; sixth promise, Gen. 18: 18, 19; seventh promise, Gen. 21: 12; eighth promise, Gen. 22: 16-18.

Abraham was surrounded by powerful peoples, under strong kings or rulers, who were a constant menace to him. He had no warriors to fight for him, only his servants, three hundred and more, who were mostly shepherds and herdsmen. But they were certainly a brave lot of men, judging from the valiant service they rendered when Abraham took them to deliver Lot from the captivity of the four kings who had despoiled Sodom and other cities of the plain (Gen. 14).

How could it be that a "horror of great darkness" should be experienced by Abraham (Gen. 15: 12)? Elijah had a similar experience after his conflict with the priests of Baal on Mount Carmel. God sent an angel to comfort and strengthen Elijah (I Kings 19: 1-8), but God came himself to hearten Abraham; then it was that God entered into the covenant with him by passing between the pieces laid in order by the command of God. It was "the blood covenant," so called by Orientals, and by it was expressed "blood brotherhood," which meant that the two parties entering into it sustained to each other a relation which superseded every other tie. The "blood brother" was pledged to do whatever he was asked to do. This will explain why Abraham was so ready to offer up his only son when God made the demand (Gen. 22: 1-8). God did "prove" Abraham and did not "tempt" him as we read in the King James Version. When Stanley went to Africa to search for the great missionary, David Livingstone, he found that his safety was insured and his plans helped by entering into the blood covenant with kings through whose domains he was obliged to travel. The "cutting" was, however, quite different from that followed in Abraham's time, for Stanley and the kings made slight incisions in their veins, usually in the arm, and one was laid over the other, so that the blood was mingled. A distinguished lady traveler, Mrs. Mary French Sheldon, had a similar experience. She went nine hundred miles into the country of the Zambezi in Western Africa, depending almost wholly for safety upon the fifty-two times she entered into the blood covenant with kings and rulers. All of which is significant and interesting as Oriental light upon the lesson. But a closer comparison is to be made by giving an incident which has been noted by us before in the teaching of this subject. We refer to the experience of General Ulysses S. Grant when he was traveling in Egypt. He was invited by the consul at Assiout to visit his home. The invitation was accepted, and for two weeks before the event the consul had men at work preparing the road over which General Grant would travel. On the day when he was expected to arrive, heralds were sent out to meet him, and when he reached the domain of his host, an ox, garlanded with flowers, was brought out and slain; it was cut in two pieces, which were laid on one side and the other; then General Grant was invited by his host to pass with him between the pieces and enter his home. By that act they became "blood brothers." It was in that part of the world the highest expression of good will.

David and Jonathan were "blood brothers" (I Sam. 18: 1-4). That relationship prevented Jonathan from having any jealousy of David when it was known that David was to be the successor of King Saul. Jonathan said to David, "Thou shalt be king over Israel, and I shall be next unto thee." Not only was there a personal covenant between David and Jonathan, but between their "houses" (families, I Sam. 20: 16). Therefore, when Jonathan had died, David was led to inquire, "Is there yet any left of the house of Saul, that I may show him kindness for Jonathan's sake?" And Mephibosheth, lame in both his feet, son of Jonathan, was brought to King David, who said to him: "I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually" (II Sam. 9: 1-8).

It was a great condescension on the part of God to enter into a covenant with man. Not alone with Abraham did he do this. God covenanted with Abraham, Isaac, Jacob (Ex. 2: 24); God covenanted with nations (Jer. 31: 31-33); God covenanted with Israel in Egypt (Ex. 12: 7-13). So far we have been studying old covenants that passed away with Old Testament times, but they were but the promises of the new blood covenant, "which is poured out for many for the remission of sins" (Matt. 26: 26-28). In this covenant between God and man, Jesus himself was the Victim, his body was torn by the thorns, the nails and the spear. Study especially the first 23 verses of Heb. 10, the chapter from which our Golden Text is taken.

ABRAM RESCUES LOT, THE WOMEN AND THE GOODS. (GEN. 14: 14-16.)

From a steel engraving taken from a Dutch Bible printed in 1720

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for March 2, 1913. God's Covenant With Abraham. Gen. chapter 15 and 17: 1-8. GOLDEN TEXT: "He is faithful that promised." Heb. 10: 23.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—THE WAY I HAVE found to get everybody to sing heartily is to have a good live superintendent or choir-leader lead the singing.

The Men and Religion Movement has increased the number of male scholars in our school, but not teachers.

Parents do not do their share of religious teaching at home.

There is no objection to organizing a Young People's Department, which shall include religious work, athletics and recreations.

The worst fault in the Sunday school is the non-attendance of the church and church-going people. If they attend morning worship, they go home after service, and do not appear interested in the Sunday school after special invitation to remain.—*L. E. J., Maine.*

—SUGGESTIONS: Organize a Sunday school choir of some of the best singers, and have them meet at least once a week for special training. It might be well to have this choir sit together, or stand in front together to lead the school in the singing. Or even a better plan would be to have them scattered through the school, wearing a choir badge, thus making them leaders in groups of scholars. In the Ruggles Street Church of Boston, this plan was tried in the church congregation, and the quality of congregational singing was greatly improved. A cornet, when not played too loudly, helps the singing. A flute or violin adds much to the beauty of the music. All schools should be taught to sing some hymns from memory, as a way of storing the minds and hearts of the scholars with sweet help against times of temptation and sorrow. Occasionally an interesting service might be conducted by having a few strains of several hymns played, and asking the scholars to sing one verse of each without looking at their books. As often as possible have selections of the world's grandest music played as "Influence" upon the scholars, requesting them to sit in reverent stillness—such compositions as "The Creation," "The Messiah," etc. This will be all the more impressive if these selections are made in harmony with the lessons taught and if the scholars are told, "This is what great composers thought and expressed about the subject we are studying to-day."

—PARENTS MIGHT DO MORE religious teaching at home if Sunday school officers and teachers would indicate ways of co-operation. This subject would seem to be a live wire, seeing that at a recent meeting of the Sunday School Superintendents' Union in Boston, the following topics were discussed: "Does the average child receive any religious training at home?" "What are parents doing already to co-operate with the Sunday school teacher?" "Do the present Home Departments make for such co-operation?" "Should the Sunday school provide a class for parents?" These topics were said to have been discussed in a very lively fashion. We could wish that we might have some account of their findings. Possibly some of the superintendents who read THE CHRISTIAN HERALD might give us some accounts of their successes or failures to induce more religious training in homes. In England the children of Christian parents are not much found in the Sunday school, but only those who have not Christian parents. Mrs. Crafts was once being entertained in the home of one of the leaders of Sunday schools in England. There were seven sons and one daughter in the family, and none of them went to Sunday school. Mrs. Crafts remarked to the mother: "It seems very strange to me that none of Mr. C——'s children go to Sunday school." The mother replied: "It would seem very strange to me if they did go, because Mr. C——'s children have a Christian mother." The best way is to have home and Sunday school working together.

Pink crepe de chine dyed green — *Yellow messaline dyed brown*

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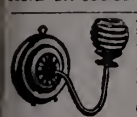

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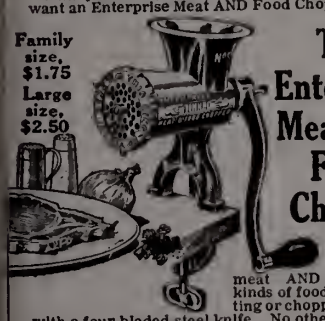

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DAILY MEDITATION
FOR EVERY DAY IN THE YEAR
BY REV. J. H. JOWETT, D. D.

SUNDAY, February 23. Psalm 115. *"The Lord hath been mindful of us: he will bless us."* In that joyful assurance there is both retrospect and prospect. There is the trodden pathway of Providence and there is the star of hope! The eyes are steadied and refreshed in sacred memories, and then they gaze into the future with serene and happy confidence. And so the Ebenezer of the soul becomes both a thanksgiving and a reconsecration.

Now perhaps our hopes are thin because our praises are scanty. Perhaps our expectations are clouded because our memories are dim. There is nothing so quickens hope as a journey among the mercies of our yesterdays. The heart lays aside its fears amid the accumulated blessings of our God. Worries pass away like cloudlets in the warmth of a summer's morning. And the recollections of God's goodness always make summer even in the wintriest day.

Now I see why the New Testament is so urgent in the matter of praise. Without praise many other virtues and graces cannot be born. Without praise they have no breath of life. Praise quickens a radiant company of heavenly presences, and among them is the shining spirit of hope.

MONDAY, February 24. Genesis 15: 5-18. *"And he brought him forth abroad, and said, Look now toward heaven!"* The tent was changed for the sky! Abraham sat moodily in his tent! God brought him forth beneath the stars. And that is always the line of the divine leading. He brings us forth out of our small imprisonments and he sets our feet in a large place. He desires for us height and breadth of view. For "as the heavens are high above the earth," so are his thoughts higher than our thoughts, and his ways than our ways. He wishes us, I say, to exchange the tent for the sky, and to live and move in great, spacious thoughts of his purposes and will.

How is it with our love? Is it a thing of the tent or of the sky? Does it range over mighty spaces seeking benedictions for a multitude? Or does it dwell in selfish seclusion, imprisoned in merely selfish quest? How is it with our prayers? How big are they? Will a tent contain them, or do they move with the scope and greatness of the heavens? Do they just contain our own families, or is China in them, and India, and "the uttermost parts of the earth?" "Look now toward the heavens!" Such must be our outlook if we are the companions of God.

TUESDAY, February 25. Genesis 17: 1-8. *"I will establish my covenant."* The good promises of God are never revoked. They are like springs which know no shrinking in times of drought. Nay, in time of drought they reveal a richer fulness. The promises are confirmed in the hour of my need, and the greater my need the greater is my bounty. And so it was that the apostle Paul came to "rejoice in his infirmities," for through his infirmities he discovered the riches of divine grace. He brought a bigger pitcher to the fountain, and he always carried it away full. "As thy days, so shall thy strength be."

So I need never fear that the promise of yesterday will exhaust itself before to-morrow. God's covenant goes with us like the ever-fresh waters of the wilderness. "They drank of that rock which followed them, and that rock was Christ." Every fulfilment of God's promise is the pledge of one to come.

God has no road without its springs. If his path stretches across the waste wilderness the "fountains shall break out in the desert," and "the wilderness shall rejoice and blossom as the rose."

WEDNESDAY, February 26. Exodus 6: 2-8. *"I appeared unto Abraham. . . . I will be to you a God."* The covenant made with the father was renewed to the children. The father's death did not disannul the promise of the Lord. Death has no power in the realms of grace. His moth and his rust can never destroy the ministries of divine love. Abraham died and was laid to rest, but the river of life flowed on, and the bounties of the Lord never failed. The village well quenches the thirst of many generations. And so is it through the generations with the wells of grace and salvation. The villagers have not to dig a new well when the patriarch dies: "the river of God is full of water."

And thus I am privileged to share the spiritual resources of Abraham, and the still richer resources of the apostle Paul. Nothing was given to him that is withheld from me. He is like a great mountaineer, and he has climbed to lofty heights. But I need not be dismayed. All the strength that was given to him, in which he reached those lofty places, is mine also. I may share his elevation and his triumph. "For the promise is unto you and your children, and to all that are afar off."

THURSDAY, February 27. I Peter 1: 1-9. *"An inheritance incorruptible."* I am writing these words in the island of Arran. To-morrow I shall leave the land behind, but I shall take the landscape with me! It will be with me in the coming winter, and I shall gaze upon Goat Fell in the streets of New York. The land is a temporary possession, the landscape abides!

The praise of men often dies with the shout that proclaims it. Another idol appears and the feverish worship is transferred to him. The world's garland begins to fade as soon as it is laid upon the brow. The morning after the coronation I possess a handful of withering leaves. But the garland of God's praise acquires new grace and beauty with the years. It is never so fresh and flourishing as just when everything else is fading away. It is glorious in the hour of death! The soul goes, wearing her garland, into the presence of the gracious Lord who gave it.

We can begin even now to wear the flowers of paradise. We can begin even now to furnish our minds with lovely thoughts and memories. We can have "the mind of Christ."

FRIDAY, February 28. Psalm 105: 1-15. "Count your blessings!" Yes, but over what area shall I look for them? There is my personal life. Let me search in every corner. I have found forget-me-nots on many a rutty road. I have found wild roses behind a barricade of nettles. Professor Miall has a lecture on "The botany of a railway station." He found something graceful

Continued on next page

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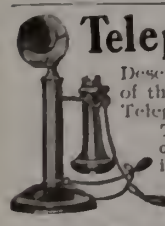

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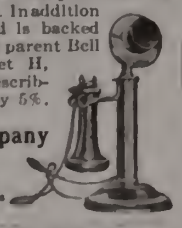

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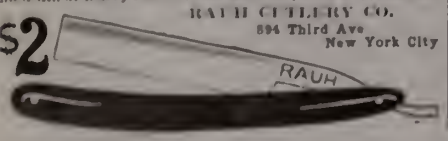

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ANSWERS TO FINANCIAL QUERIES

M. R., NEW YORK. I have failed to find a market for your Delineator stock. So far as I can discover there has not been a public transaction of this stock in two years. The publication is controlled by the Butterick Company. Possibly if you write to the latter, you will receive an offer.

D. S., NEW YORK. (1) I should accept the offer of Brooks & Company, although it is almost impossible to secure definite information upon which to base positive advice, and I make this suggestion through inferences I have drawn from casual remarks heard relative to the company. (2) I cannot tell whether the company itself seeks to buy in your stock, but think this is not the case. If you sell your stock put the proceeds into good $100 or $500 bonds, which have a market on the New York Stock Exchange.

A. E. S., WISCONSIN. I regret that it is beyond the province of this department to give advice about the climate of the Southern States. I can, however, and do advise, and advise most positively, against any of our readers buying land in Florida or any other State which they have not seen. It is my belief that nine persons out of ten that accept these land company propositions are disappointed when they finally move their residence to the State where they have bought the land. It never turns out as they expect it will.

H. S., NEW JERSEY. (1) You ask for an explanation of Western Maryland common stock's low price, and state that you hold some of it at $51. You ask if there is something better to deal in. This stock is a speculative issue, and is not recommended. With the passing of the dividend on the preferred stock the common stock slumped in price with the preferred, but with improving market conditions it is likely to go higher, and you may get out without a loss. Then put your money into a standard, dividend-paying railway, such as Atchison, Pennsylvania, Northern Pacific, Union Pacific, Great Northern, or St. Paul. This advice comprehends the purchase of these stocks on a strictly investment basis, and under no consideration do I advise their purchase from a speculative viewpoint, although this, too, may be attractive at present prices. Approved public utility securities are also recommended. (2) I do not favor Butterick Stock.

W. F., MASSACHUSETTS. The British Columbia Coal Mining Company has been absorbed by the British Columbia Amalgamated Coal Company, which was incoroprated February 17, 1906, under the laws of Arizona. This latter company has acquired by lease control of 17,000 acres of coal lands in Nicola Valley, British Columbia, which were formerly controlled by the British Columbia Coal Company and two other similar companies. These lands are held by Crown leases. From my latest report regarding this enterprise I judge the company is not shipping.

N. I. L., VERMONT. The security company seems to have passed out of existence. The superintendent of the building where they were located at 37 Wall Street tells me they moved out a year ago. I got track of them at an uptown address, 103 Park Avenue, but was told at that building that they had disappeared and nothing was known of their present whereabouts. I do not believe that any of the companies promoted by the concern has made any success or that the stocks have any market value. One of the members of this firm, who was its directing head, promoted at Los Angeles, in former years, a great many oil companies, and I think none of them lived beyond the prospect stage.

W. R., VIRGINIA. The electric railway stock you have under consideration is not recommended. Your money will be much safer invested in a standard railroad stock, such as Atchison, Great Northern preferred, Northern Pacific, Pennsylvania, or St. Paul. All of these stocks are somewhat speculative and perhaps should, after all, not be recommended to a woman. A railroad, public utility, or industrial bond is preferable because non-speculative, and while it will return a smaller income, the safety is sometimes worth paying for. I shall be glad to advise with you further in the matter of investment if you will request me to do so, and state about how much money you have for investment purposes.

DAILY MEDITATION

Continued from preceding page

and exquisite in the midst of its soot and grime. So I must look at the dark patches of life, among my disappointments and defeats, and even there I shall find tokens of the Lord's presence, some flowers of his planting.

And there is my share in the life of the nation. *"Ye seed of Abraham his servant, ye children of Jacob his chosen."* There are hands that stretch out to me from past days, laden with bequests of privilege and freedom. Our feet "stand in a large place," and the place was cleared by the fidelity and the courage of the men of old. I have countless blessings that were bought with blood. The red marks of sacrifice are over all my daily ways. Let me not take the inheritance and overlook the blood-marks, and stride about as though it were nought but common ground. Mercies abound on every hand! "Count your blessings!"

SATURDAY, March 1. Nehemiah 9: 6-11. *"Thou hast performed thy words: for thou art righteous."* Frances Ridley Havergal kept a journal of mercies. She had a record book, and she crowded it with her remembrances of God's goodness. She was always on the lookout for tokens of the Lord's grace and bounty, and she found them everywhere. Everywhere she had communion with a covenant-keeping God. The Bible became to her more and more the history of her own life and experience. Promise after promise told the story of her own triumphs. She appropriated the goodness of God, and she set her own seal to the testimony that God is true.

Many a complaining life would be changed into music and song by a journal of mercies. Many a fear can be dispersed by a ready remembrance. Memory can be made the handmaid of hope. Yesterday's blessing can kindle the courage of to-day. That is the purposed ministry of "the days that have been." We are to harness the strength of their experiences to the tasks and burdens of to-day; and in the remembrance of God's providences we shall march through our difficulties with song.

These Daily Meditations will appear in each issue through 1913.

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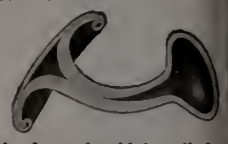

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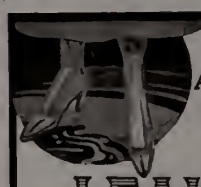

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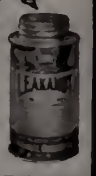

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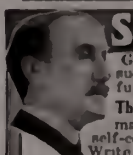

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CONCERNING FRIENDS

BY MARGARET E. SANGSTER, JR.

WHEN I was a very little girl, I remember that my family moved to a new town, and although it was a very pretty little town, with trees and flowers to delight the heart of an im-

Margaret E. Sangster, Jr.

native city child, I remember that I did not enjoy the green lawns, or the bells, or the gay blossoms. Then one day, I remember, I sat down in a corner with my favorite doll in my arms and cried—cried because I wanted a little girl to play with! For I was lonely.

Did you ever feel as if you wanted a friend — some one you could confide in, and tell your silly little dreams to; one who would not listen with the amused superiority of years of experience, or laugh at you? Of course, you probably all have friends, dear chums that you love very much; and yet, don't you sometimes hesitate to tell them things, because—well, because you know them too well? And sometimes when the world looks pretty black and unkind and hopeless, don't you wish you could talk to some one who would sympathize with you? I have a little proposition to make: Suppose you let me be your friend, and tell me some of your troubles; and although, maybe, I cannot help you the least little bit, you will know that all the time I am thinking of you and wondering about you and loving you. Because that is what a friend means. Maybe I shall be able to help you, and then perhaps you will think about me and like me just a little bit, too.

The Lonely Girl

Perhaps you will some time be lonely, away out in a farmhouse, in the midst of a big, white snowstorm; or at boarding-school for the first time, away from all the home people. Or at that time you could sit down and write me a little note, or perhaps a good-sized letter, telling just what is in your mind, it might make you feel a little bit more happy and not quite so alone in the world. Then there are other things, oh, so many of them! that you can write to a friend about. Maybe you want something to read, and don't know just what kind of a story is good as well as thrilling, or just what classic is interesting and colorful. Maybe you will want to know something about dresses or hats, or birthday presents, or any of the things that girls love. If I were your friend, don't you suppose I would like to talk about those things, too?

Some girls have the mistaken idea that they do not need the society and companionship of other girls. Many self-satisfied young ladies have said to me in perfect seriousness: "I don't need any friends, and I am perfectly happy without them!" But some time these same positive young people may want a friend very much indeed. Still other girls have said to me: "Girl friends cannot be trusted, but boys can! With my brother's chums, and my own masculine circle, I have all of the companionship I need or want." But when I hear a girl talk like that, I feel sorry for her; because what girl likes to miss the little teas and parties and sewing-clubs that the rest belong to? And who would willingly give up the cozy bedtime kimono parties, when you tell your best chum all of your ideals, as she braids her hair with meditative fingers while she sympathizes and agrees?

There are different kinds of girl friends in this world, many different kinds, but there are two varieties that every one knows. One is the kind that loves you to death when you are near, and always agrees with you and praises you, even when she knows you are wrong. I mean the kind of a friend that will listen while some one talks about you in your absence, and who, though her ears are burning, will either keep perfectly still or, in a half-hearted way, nod her acquiescence. And yet in her small and rather selfish heart the girl will love you; and you will be conscious of her shortcomings, but you will love her also.

Then there is the other kind—the friend that sits down in front of you and tells you what a foolish girl you are, and just what is wrong with your viewpoints, and just what she thinks of you, but when she has almost made you cry, she kisses you, and comforts you; and you love her with the desperation of a drowning soul. And when you are away, this kind of a friend is fearfully proud of you, and when anybody dares to criticize you—rightfully perhaps—she blazes forth in your defense, or leaves the room. For she loves you as much as one girl can love another.

Now, I do want you to be my friend—the real kind of friend; the kind that loves, and will stand up for one. Because now, in the beginning of this friendship of ours, the criticisms will be keen and the fault-finders will be many; and I shall need you. We may never see each other (although I hope we shall), yet I think that we can put much love in our letters to each other.

For there's never a friend so far from you,
That a message cannot reach;
And there's never a heart so full of woe,
That a love-word cannot teach.
And there's never a soul in this sad old world,
Crushed under a weight of care,
That cannot bend to a loving friend
Who has paper, and ink—and prayer!

FASHION HINTS

—FROWNS are not in vogue.

—FOR the schoolboy, a good fabric for everyday wear is respect to elders.

—A STYLE that has much to recommend it is the fashion of a low, pleasant voice.

—SMILES are worn at all seasons, and are especially appropriate for home wear.

—POUTS and sulks are seen on some children and misses, but are not to be recommended.

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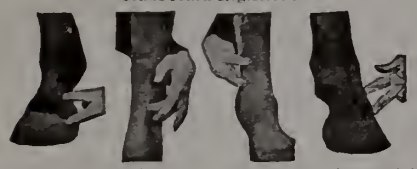

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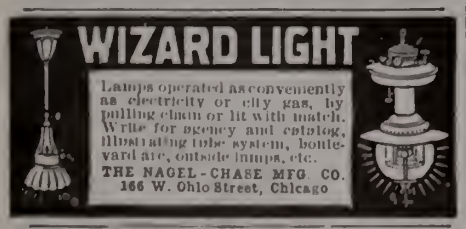

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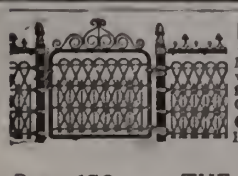

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POLLYANNA

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CHAPTER XXVI

THROUGH AN OPEN WINDOW

ONE by one the short winter days came and went—but they were not short to Pollyanna. They were long, and sometimes full of pain. Very resolutely, these days, however, Pollyanna was turning a cheerful face toward whatever came. Was she not specially bound to play the game, now that Aunt Polly was playing it, too?

Pollyanna, now, like Mrs. Snow, was crocheting wonderful things out of bright-colored worsteds that trailed their cheery lengths across the white spread and made Pollyanna—again like Mrs. Snow—"so glad she had her arms and hands, anyway!"

Pollyanna saw people now, occasionally. Once she had seen John Pendleton, and twice she had seen Jimmy Bean. John Pendleton had told her what a fine boy Jimmy was getting to be, and how well he was doing. Jimmy had told her what a first-rate home he had, and what "bang-up folks" Mr. Pendleton made; and both had said that it was all owing to her.

"Which makes me all the gladder, you know, that I have had my legs," Pollyanna confided to her aunt afterwards.

. . .

The winter passed and spring came. The anxious watchers over Pollyanna's condition could see little change wrought by the prescribed treatment. There seemed every reason to believe, indeed, that Dr. Mead's worst fears would be realized—that Pollyanna would never walk again.

Beldingsville, of course, kept itself informed concerning Pollyanna; and of Beldingsville, one man in particular fumed and fretted himself into a fever of anxiety over the daily bulletins which he managed in some way to procure from the bed of suffering. Then, one Saturday morning, Mr. John Pendleton received a call from Dr. Thomas Chilton.

"Pendleton," he began abruptly, "I've come to you because you, better than any one else in town, know something of my relations with Miss Polly Harrington."

John Pendleton did know something of the affair between Polly Harrington and Thomas Chilton, but the matter had not been mentioned between them for fifteen years or more.

"Yes?" he said, trying to make his voice sound concerned enough for sympathy, and not eager enough for curiosity.

"Pendleton, I want to see that child. I want to make an examination. I must make an examination."

"Well—can't you?"

"Can't! Pendleton, you know very well I haven't been inside that door for more than fifteen years. You don't know—but I will tell you—that the mistress of that house told me that the next time she asked me to enter it I might take it that she was begging my pardon, and that all would be as before—which meant that she'd marry me. (Perhaps you see her summoning me now—but I don't."

"But you couldn't go—without a summons?"

"Well, hardly. I have some pride, you know."

"But couldn't you swallow your pride and forget the quarrel—"

"Forget the quarrel!" interrupted the doctor, savagely. "I'm not talking of that kind of pride. So far as that is concerned, I'd go from here to there on my knees—or on my head—if that would do any good. It's professional pride I'm talking about. It's a case of sickness, and I'm a doctor. I can't butt in and say 'Here, take me!' can I? But, Pendleton, I must see that child. It may mean life or death. It will mean, I honestly believe, nine chances out of ten that Pollyanna Whittier will walk again!"

The words were spoken clearly and impressively. Thus it happened that very distinctly they reached the ears of a small boy kneeling beneath the window on the ground outside.

Jimmy Bean, at his Saturday morning task of pulling up the first little green weeds of the flower-beds, sat up with ears and eyes wide open.

"Walk? Pollyanna!" John Pendleton was saying. "What do you mean?"

"I mean that from what I can hear and learn—a mile from her bedside—that her case is very much like one that a college friend of mine has just helped. For years he's been making this sort of thing a special study. I've kept in touch with him, and studied, too, in a way. And from what I hear—but I want to *see* the girl!"

John Pendleton came erect in his chair.

"You *must* see her, man! Couldn't you—say, through Dr. Warren?"

The other shook his head.

"I'm afraid not. Warren has been very decent, though. He told me himself that he suggested consultation with me at the first, but—Miss Harrington said no so decisively that he didn't dare venture it again, even though he knew of my desire to see the child. Lately, some of his best patients have come over to me, so of course that ties my hands still more effectually. But, Pendleton, I've got to see that child! Think of what it may mean to her if I do!"

"Yes, and think of what it will mean if you don't!" retorted Pendleton.

"But how can I without a direct

Continued on next page

AS TO FLAVOUR

Found Her Favorite Again.

A bright young lady tells how she came to be acutely sensative as to the taste of coffee.

"My health had been very poor for several years," she says. "I loved coffee and drank it for breakfast, but only learned by accident, as it were, that it was the cause of the constant, dreadful headaches from which I suffered every day, and of the nervousness that drove sleep from my pillow and so deranged my stomach that everything I ate gave me acute pain. (Tea is just as injurious, because it contains *caffeine*, the same drug found in coffee.)

"My condition finally got so serious that I was advised by my doctor to go to a hospital. There they gave me what I supposed was coffee, and I thought it was the best I ever drank, but I have since learned it was Postum. I gained rapidly and came home in four weeks.

"Somehow the coffee we used at home didn't taste right when I got back. I tried various kinds, but none tasted as good as that I drank in the hospital, and all brought back the dreadful headaches and the 'sick-all-over' feeling.

"One day I got a package of Postum, and the first taste of it I took, I said 'that's the good coffee we had in the hospital!' I have drank it ever since, and eat Grape-Nuts for my breakfast. I have no more headaches, and feel better than I have for years." Name given upon request. Read the famous little book, "The Road to Wellville," in pkgs. "There's a reason."

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White Leghorn Day Old Chicks	$15
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is often caused by an improperly worki stomach. Gas, fermentation, acids, a neutralized for Murray's Charcoal T lets (absolutely unmedicated), whi regulate digestion and so insure a ro clear complexion and a smooth, fla less skin. For *once only*, a full s 25 cent box will be sent for 10 cents stamps, enough to prove these clai beyond the shadow of a doubt. A. Ditman, 2 Astor House, N. Y.

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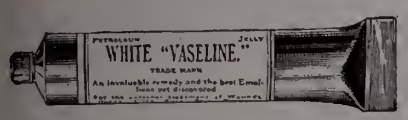

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POLLYANNA

Continued from preceding page

request from her aunt?—which I'll never get!"

"She must be made to ask you!"

"How?"

"I don't know."

"No, I guess you don't. She's too proud and too angry to ask me—after what she said years ago it would mean if she did ask me. But when I think of that child, doomed to lifelong misery, and when I think that maybe in my hands lies a chance of escape, but for that confounded nonsense we call pride and professional etiquette, I—"

He did not finish his sentence, but with his hands thrust deep in his pockets, he turned and began to tramp up and down the room again angrily.

"But if she could be made to see—to understand," urged John Pendleton.

"Yes; and who's going to do it?" demanded the doctor, with a savage turn.

"I don't know," groaned the other, miserably.

Outside the window Jimmy Bean stirred suddenly. Up to now he had scarcely breathed, so intently had he listened to every word.

"Well, by Jinks, I know!" he whispered, exultingly. "I'm goin' ter do it!" And forthwith he rose to his feet, crept stealthily around the corner of the house, and ran with all his might down Pendleton Hill.

CHAPTER XXVII

Jimmy Takes the Helm

"IT'S Jimmy Bean. He wants ter see ye, ma'am," announced Nancy in the doorway.

"Me?" rejoined Miss Polly, plainly surprised. "Are you sure he did not mean Miss Pollyanna?"

"He said it was you he wanted."

"Very well, I'll come down."

In the sitting-room Miss Polly found waiting for her a round-eyed, flush-faced boy, who began to speak at once.

"Ma'am, I s'pose it's dreadful—what I'm doin', an' what I'm sayin'; but I can't help it. It's for Pollyanna, and I'd walk over hot coals for her, or face you, or—or anythin' like that, any time. An' so that's why I come ter tell ye that as long as it's only pride an' et—et-something that's keepin' Pollyanna from walkin', why, I knew you *would* ask Dr. Chilton here if you understood—"

"Wh-at?" interrupted Miss Polly, the look of stupefaction on her face changing to one of angry indignation.

Jimmy sighed despairingly.

"There, I didn't mean ter make ye mad. That's why I begun by tellin' ye about her walkin' again. I thought you'd listen ter that."

"Jimmy, what are you talking about?"

Jimmy wet his lips determinedly.

"Well, ter begin with, Dr. Chilton come ter see Mr. Pendleton, an' they talked in the library. Do you understand that?"

"Yes, Jimmy."

"Well, the window was open, and I was weedin' the flower-bed under it; and I heard 'em talk."

"Oh, Jimmy! Listening?"

"'Twan't about me, an' 'twan't sneak-listenin'," bridled Jimmy. "And I'm glad I listened. Why, it may make Pollyanna—walk!"

"Jimmy, what do you mean?" Miss Polly was leaning forward eagerly.

"There, I told ye so," nodded Jimmy, contentedly. "Well, Dr. Chilton knows some doctor somewhere that can cure Pollyanna, he thinks—make her walk, ye know; but he can't tell sure till he *sees* her. And he wants to see her somethin' awful, but he told Mr. Pendleton that you wouldn't let him."

Miss Polly's face turned a vivid red.

"But, Jimmy, I—I can't—I couldn't! That is, I didn't know!" Miss Polly's hand was at her throat, tugging at her collar.

"Yes, an' that's what I came ter tell ye, so ye would know," asserted Jimmy, eagerly. "They said that for some reason—I didn't rightly catch what—you wouldn't let Dr. Chilton come, an' you told Dr. Warren so; an' Dr. Chilton couldn't come himself, without you asked him, on account of pride an' perfessional et—et—well, et-somethin', anyway. An' they were wishin' somebody could make you understand, only they didn't know who could; an' I was outside the window, an' I says ter myself right away, 'By jinks, I'll do it!' An' I come, an'—have I made ye understand?"

"Yes; but, Jimmy—about that doctor," implored Miss Polly, feverishly. "Who was he? What did he do? Are you sure he could make Pollyanna walk?"

"I don't know who he was. They didn't say. Dr. Chilton knows him, an' he's just cured somebody just like her, Dr. Chilton thinks. Anyhow, they didn't seem ter be doin' no worryin' about him. 'Twas you they was worryin' about, 'cause you wouldn't let Dr. Chilton see her. An' say—you will let him come; won't you? Now you understand."

Miss Polly turned her head away. Jimmy, watching her with anxious eyes, thought she was going to cry. But she did not cry. After a minute she said brokenly:

"Yes—I'll let—Dr. Chilton—see her. Now run home, Jimmy, quick. I've got to speak to Dr. Warren. He's upstairs now."

A little later Dr. Warren was surprised to meet an agitated, flush-faced Miss Polly in the hall. He was still more surprised to hear the lady say, a little breathlessly:

"Dr. Warren, you asked me once to allow Dr. Chilton to be called in consultation and I refused. Since then I have reconsidered. I very much desire that you should call in Dr. Chilton. Will you not ask him at once, please? Thank you."

CHAPTER XXVIII

A New Uncle

THE next time Dr. Warren entered the chamber where Pollyanna lay watching the dancing shimmer of color on the ceiling, a tall, broad-shouldered man followed close behind him.

"Dr. Chilton! Oh, Dr. Chilton! How glad I am to see you!" cried Pollyanna. And at the joyous rapture of the voice, more than one pair of eyes in the room brimmed with sudden tears. "But, of course, if Aunt Polly doesn't want—"

"It is all right, my dear, don't worry," soothed Miss Polly, agitatedly, hurrying forward. "I have told Dr. Chilton that—that I want him to look you over—with Dr. Warren this morning."

"Oh, then you asked him to come here," murmured Pollyanna, contentedly.

"Yes, dear, I asked him. That is—"

But it was too late. The adoring happiness that had leaped to Dr. Chilton's eyes was unmistakable, and Miss Polly had seen it. With very pink cheeks she turned and left the room hurriedly.

Over in the window the nurse and Dr. Warren were talking earnestly. Dr. Chilton held out both his hands to Pollyanna.

"Little girl, I'm thinking that one of the very gladdest jobs you ever did has been done to-day," he said in a voice shaken with emotion.

At twilight a wonderfully tremulous, wonderfully different Aunt Polly crept to Pollyanna's bedside. The nurse was at supper. They had the room to themselves.

"Pollyanna, dear, I'm going to tell you—the first one of all. Some day I'm going to give Dr. Chilton to you for your uncle. And it's you that have done it all. Oh, Pollyanna, I'm so happy! and so glad!"

Pollyanna began to clap her hands;

Continued on next page

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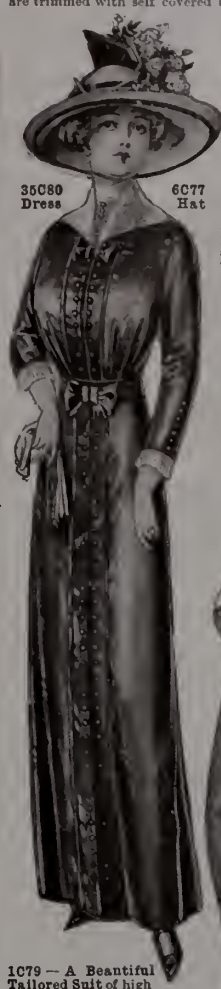
35C80—New Robespierre Mode Dress, made of a fine, rich, lustrous satin Charmeuse. Turn-over Robespierre collar is of white satin and the brussels net chemisette and collar are piped with satin to match, and trimmed with tiny satin covered buttons. The bows at neck and waist are of charmeuse and satin. Three-quarter length sleeves have fluted ruffles of lace net and are trimmed with self covered buttons. Down entire front of dress is a double row of small, self-covered buttons, giving a pretty touch of style. A plaited girdle joins waist and skirt. The skirt has a wide stitched pauel in back. Dress fastens invisibly in front. Comes in black, navy blue, taupe gray or Copenhagen blue, all trimmed with white collar. Sizes: 32 to 44 bust, and skirt length 40 inches—also proportioned to fit misses or small women, sizes 32 to 38 bust, and skirt length 38 inches. Skirt is finished with deep basted hem. **Special Easter Price, Mail or Express Charges Paid by Us..... $12.98**

35C80 Dress

6C77 Hat



6C77—Large Hat of Milan Straw, rolled brim trimmed with velvet, round crown also trimmed with velvet and at left side with huge velvet wing and handsome spray of rose and foliage. Very stunning. Brim is 18 inches in diameter. Comes in white straw with red roses and black velvet, or white with pink roses and black ribbon. **Price, Mail or Express Charges Paid by Us $4.98**

6C78 Hat

1C79—A Beautiful Tailored Suit of high grade, all worsted mannish serge. The semi-fitted coat is designed with single breasted cutaway, front fastening with large pearl button. The collar and lapels are of self material, but there is an extra Robespierre collar and Directoire vest of white Ratine. Ratine collar and vest are attached by means of patent snap fasteners and are easily removed. Sleeves are trimmed with smoked pearl buttons. Coat has slightly fitted back and is 27 inches long. It is lined with Belding's best quality satin. Skirt has a stitched plait effect down left side of front which is trimmed at knee with four pearl buttons. Below this is a side plait and inverted plait. Back of skirt is made with a double box-plait in center which is stitched down as far as the knee, and from there falls in four loose plaits. Colors: black, navy blue or tan. Sizes: 32 to 44 bust measure, 23 to 30 waist measure, 37 to 44 skirt length—also proportioned to fit misses and small women, sizes 32 to 38 bust, 23 to 26 waist, and 37 to 43 skirt length. **Special Easter Price, Mail or Express Charges Paid by Us..... $13.98**

1C79 Suit

6C78—A Smart Hat for Easter, made of fancy Silk and Hair Braid. Graceful turned up brim, which is wider at left side, is held in place by fancy fluted satin ribbon rosette; prettily trimmed around crown with handsome ostrich band and with ostrich stick up on left side. Colors: all black, all Gendarme blue, black with white Ostrich and cerise ribbon trimming, also in burnt with black ostrich and black ribbon trimming. **Price, Mail or Express Charges Paid by Us, $3.98**

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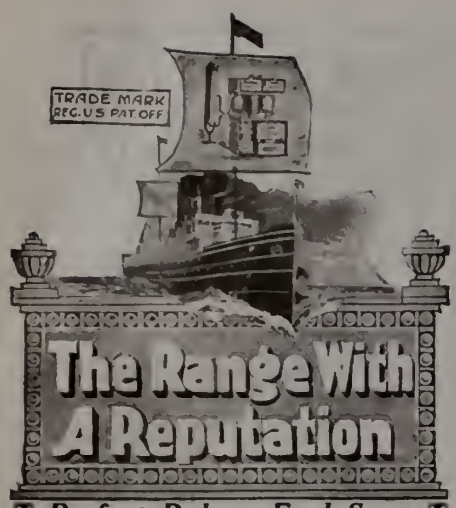

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Questions and Answers

I. M. K., Grace, Idaho. How much coal is consumed daily in driving one of the big steamships across the Atlantic?

The coal consumption depends upon the rate of speed, the make of the engines and the boilers. The amount required increases much faster than the rate of increase of speed. For instance, a vessel of about 10,000 gross tonnage going at a speed of ten knots would burn up about fifty tons of coal daily, while the same vessel pushed at a speed of twenty knots would demand over three hundred tons a day. Some of the big ocean liners consume as much as four hundred tons daily, or about two thousand tons for a single trip across the Atlantic.

A. S., Choctaw, Miss. Will you please quote the poem in which the following lines occur and state the author?

"Blessings on thee, little man,
Barefoot boy with face of tan."

These are the opening lines of the poem by John Greenleaf Whittier, entitled "The Barefoot Boy," much too long to be given here.

M. A. B. K., Chicago, Ill. (1) Please explain II Cor. 12: 2; (2) 1 Cor. 11: 22; (3) Rev. 21: 9.

(1) In this passage (II Cor. 12: 2-4) Paul is doubtless referring to a particular time at which he received a remarkable spiritual uplift and blessing. We cannot tell what his vision was like or describe the experience he had, but the Scriptures relate a number of similar events in the lives of saints; they have occurred all through the Christian era, as well as earlier. The experience of Jacob at Peniel, of Isaiah in the temple, of Ezekiel and other prophets, the experience of the three disciples on the Mount of Transfiguration were, at least in some respects, probably like this. (2) Paul is here finding fault with the Corinthian Christians because some of their number made the Lord's Supper the occasion of overindulgence. In celebrating this event the custom of the early Christians seems to have been the partaking of a full meal, rather than a morsel of food and taste of wine. To make such a function the occasion of overeating or overdrinking was, of course, a sin. (3) John's heavenly companion here invites him to come to see a vision of the final, triumphant church. Throughout the New Testament Epistles and the Revelation the church is referred to as the Bride of Christ.

A. D., Manchester, Mich. Was Judas a devil when he was chosen, or was his sin suggested to him by Satan at or about the time of the Last Supper?

Little is known of the life of Judas before his appearance among the apostles. He was probably drawn by the Baptist's preaching, or by his own ambitious hopes of the coming of a Messianic kingdom, in which he might play an important and lucrative part. He seems to have declared himself a disciple of Jesus, as the others did, and as he was intrusted with the finances of the little company, we may judge that he enjoyed a measure of confidence, although this seems to have been undeserved. (See John 12: 6.) That Jesus himself knew the heart of Judas from the beginning is made clear from the text you quote. See also John 6: 64-71. He knew his inmost thoughts and his criminal confidences with the priests, which culminated in the betrayal. See John 18: 3-5. The act of betrayal was not the outcome of a sudden impulse at the Last Supper, but was the closing scene in a long career of deceit and treachery.

R. P. M., Glasscock, Texas. Please state the greatest battle of modern times, by whom fought, and the number killed.

The battle of Mukden, lasting from February 24 to March 10, 1905, in which 350,000 Russians and 400,000 Japanese took part; 125,000 of the former were killed and 50,000 of the latter.

Virginia H., Berea, Va. Please explain Mark 4: 11, 12. These two verses are something of a stumbling-block to me.

The word "mystery," here as in certain other places in Scripture, is not used in the classical sense of religious secrets or things incomprehensible, but of things of purely divine revelation—matters foreshadowed in the ancient economy and then only partially understood, but now fully published under the Gospel (see I Cor. 2: 6, 10; Eph. 3: 3, 6, 8, 9). The mysteries of the kingdom meant those great Gospel truths which at that time none but the disciples could appreciate and even they only in part, while to those without (whose hearts had not yet been opened to the Gospel) they were like tales and fables, subjects of entertainment rather than divine truths. Such persons saw but recognized not, and heard but understood not, for their spiritual sight and understanding were judicially sealed by sin. From obdurate rejection of the Gospel, and their obstinacy in preferring darkness to light, they had become morally incapable of acceptance and totally indifferent. (See prophecy of Isa. 6: 9, 10, then read contrasting passage in Matt. 13: 16).

T. F. H., Big Spring, Texas. From the information in the Bible, do you suppose heaven is a land with beautiful streams of pure sparkling water and green trees? Do you suppose its inhabitants will eat, drink, work and live in houses, and do you think that the husband and wife and children will be reunited, and will know each other there?

Of heaven itself and the blessedness in the life to come, we know only what is revealed in the Scriptures, and it is not possible, from such limited knowledge, to form any adequate conception. The Bible describes the happiness of heaven in general terms. See Rom. 8: 18,

Continued on next page

POLLYANNA

Continued from preceding page

but even as she brought her small palms together the first time, she stopped, and held them suspended.

"Aunt Polly, Aunt Polly, were you the woman's hand and heart he wanted so long ago? You were—I know you were! And that's what he meant by saying I'd done the gladdest job of all—to-day. I'm so glad! Why, Aunt Polly, I don't know but I'm so glad that I don't mind—even my legs, now!"

Aunt Polly swallowed a sob.

"Perhaps, some day, dear—"

But Aunt Polly did not finish. Aunt Polly did not dare to tell, yet, the great hope that Dr. Chilton had put into her heart. But she did say this:

"Pollyanna, next week you're going to take a journey. On a nice comfortable little bed you're going to be carried in cars and carriages to a great doctor who has a big house many miles from here made on purpose for just such people as you are. He's a dear friend of Dr. Chilton's, and we're going to see what he can do for you!"

CHAPTER XXIX

WHICH IS A LETTER FROM POLLYANNA

DEAR AUNT POLLY AND UNCLE TOM: Oh, I can—I can—I *can* walk! I did to-day all the way from my bed to the window! It was six steps. My, how good it was to be on legs again!

All the doctors stood around and smiled, and all the nurses stood beside of them and cried. A lady in the next ward, who walked last week first, peeked into the door, and another one who hopes she can walk next month, was invited in to the party, and she laid on my nurse's bed and clapped her hands. Even Black Tilly, who washes the floor, looked through the piazza window and called me "honey child" when she wasn't crying too much to call me anything.

I don't see why they cried. I wanted to sing and shout and yell! Oh, oh, oh! Just think, I can walk—walk—walk! Now I don't mind being here almost ten months, and I didn't miss the wedding, anyhow. Wasn't that just like you, Aunt Polly, to come on here and get married right beside my bed, so I could see you! You always do think of the gladdest things!

And pretty soon I shall go home. I wish I could walk all the way there. I do. I don't think I shall ever want to ride anywhere any more. It will be so good just to walk. Oh, I'm so glad! I'm glad for everything. Why, I'm glad now I lost my legs for a while, for you never, never know how perfectly lovely legs are till you haven't got them—that go, I mean. I'm going to walk eight steps to-morrow.

With heaps of love to everybody,
POLLYANNA.

THE END

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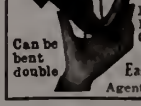

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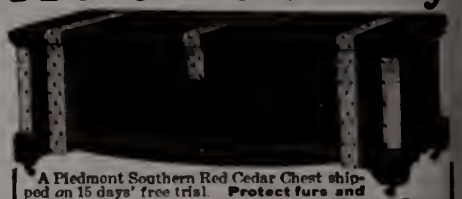

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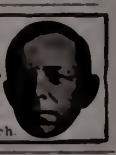

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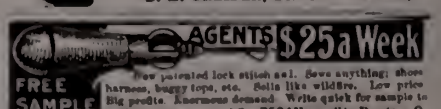

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OUR MAIL-BAG

Continued from preceding page

22; II Cor. 4: 17, 18. It is described as a kingdom (Matt. 25: 1); as a place of rest; as a place where knowledge will go on to perfection, and as a state in which the saints will dwell together. It will be a place of complete felicity, where the enjoyment will be heightened by friendly intercourse. It is further described as having a city with everlasting foundations; a place of innumerable homes (see John 14: 2); a place where we shall meet our loved ones and our children (see II Sam. 12: 23; Luke 16: 25). John in Rev. 22 tells us of the "pure river of water of life" and "the tree of life with its abundance of fruits." Beyond these little is disclosed; but we have enough to assure us that it is a place of great happiness (see I Cor. 2: 9); of blessed reunions where there are eternal youth and strength and where sorrow, sighing, pain and the afflictions that wound us in this life are unknown (see I Cor. 2: 9).

S. M. P., Talbot, Md. Where is the longest bridge in the world? Give its dimensions.

The bridge over the Firth of Forth, Scotland; it is 8,296 feet long, has a span of 1,710 feet, and is of the cantilever type.

M. B. C., San Diego, Calif. How is the distance of a star measured?

Measuring the distance of a star is one of the triumphs of modern astronomy made possible by mathematics. The parallax or apparent change in an object (not too far off) when viewed from two different points enables a calculation to be made, as we have a base line (the distance between the two points) and the angle made by the two lines from the point of observation to the object observed. In this way the distance of the moon, sun and nearer planets is determined by "taking" them from different points on the earth's surface. But with a star it is different. It is so far away that it seems never to change its position, even when viewed from points 8,000 miles or the whole diameter of the earth apart. How, then, do astronomers obtain points far enough separated from which to take measurements? By taking the diameter of the earth's orbit as their base line. This is 186,000,000 miles long or more than 23,000 times that of the earth. The observation of the star to be measured is taken at one point in the earth's orbit, and again six months later, when the earth is at the opposite point, or 186,000,000 miles removed from the other. Even at such great distance the parallax is very slight. No star has yet presented one second (the smallest division of the circle) in change, which would show that it was within nineteen trillion miles of the earth. None is so near to us.

Miscellaneous

M. E. L., Edinburg, Ill. There are no reliable statistics on the subject.

S. W., Listowel, Ont., Can. The doctrine of which you speak is not regarded as orthodox.

Reader, Hummelstown, Pa. Write to the Pension Bureau, Washington, D. C., for information desired.

In THE MAIL-BAG of January 29 (page 82) the total estimated cost of the Panama Canal was given at $875,000,000 through a printer's error. The correct sum, as set down by the writer, was $375,000,000.

Bessie, Elmhurst, L. I. A book of epitaphs by a Mr. Andrews was published in London in 1883. Its title is "Curious Epitaphs." You may be able to procure it through Baker's Bookshop, No. 14 John Bright Street, Birmingham, England.

J. Q. A. D., Moochy, Texas. 1. The passage in Matt. 28: 19 is more correctly read "baptizing them into the name." See I Cor. 10: 2 and Gal. 3: 27 for the proper use of the preposition. 2. THE CHRISTIAN HERALD and the *World To-day* will be supplied for $2.30.

T. A. H., Fergus Falls, Minn. The phrase "Rum, Romanism and Rebellion" was employed by the Rev. Dr. Burchard in the Blaine campaign of 1884. He was speaking at a Republican banquet in New York in honor of Mr. Blaine.

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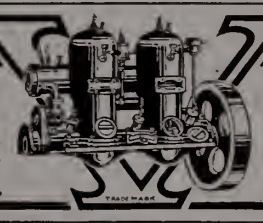

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55 BREEDS Pure-Bred Chickens, Ducks, Geese, Turkeys, also Incubators, Supplies, and Collie Dogs. Send 4c for large Poultry book Incubator Catalog and Price List.

H. H. MINIKER, Box 103 Mankato, Minn.

50 Best Paying Varieties Pure-Bred Chickens, Ducks, Geese, Turkeys, Eggs, Dogs and Incubators. All at Low Prices. Send 4c. for my Book which gives reliable information worth many dollars to you

W. A. WEBER, Box 940, Mankato, Minn.

Compo-Board

Is an Improvement Over Lath and Plaster

DON'T THINK of Compo-Board as a substitute for lath and plaster. It's an improvement—better in every way—stronger, more durable; warmer in winter, cooler in summer; resists fire much longer; smoother; lends itself more readily to any desired scheme of decoration, whether with paint, kalsomine or wall paper. It is cheaper in the long run—much cheaper—because

it lasts longer, never needs repairing, will not mar when furniture is knocked against it, holds wall paper longer. Its many advantages far outweigh its economy.

The cross-section view at the bottom reveals the unique construction that gives Compo-Board its desirable features. The core or "backbone" is a layer of kiln-dried wood slats; on each side of this is a layer of airtight cement, then on the outside layers of specially prepared paper—the whole pressed under intense heat into a straight, stiff sheet ¼ inch thick.

This Free Sample Will Convince You

It will give you a chance to test, compare and prove all we claim. Our interesting books are also well worth while reading. Just send your name and address.

Compo-Board is sold in strips four feet wide and one to eighteen feet long by dealers in nearly every town.

Manufacturers are finding many profitable uses for Compo-Board. It is better than wood for many purposes. Write for the experience letters from some of them.

Northwestern Compo-Board Company

4305 Lyndale Avenue North, Minneapolis, Minn.

The border of this advertisement is a slightly reduced cross-section illustration of Compo-Board.

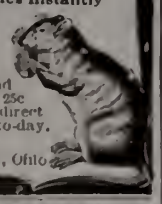
Just press the tube!

The New Poison in the Tube

RAT BIS-KIT PASTE

Kills Rats, Mice and Roaches Instantly

This new formula was produced after years of careful experimenting, and is guaranteed to kill every time or money refunded. No mixing, no spreading—clean, simple and *sure*. Use on any kind of bait. Keeps indefinitely. Price 25c and $1 a tube at all druggists or direct from us, prepaid. Get a tube to-day.



THE RAT BISCUIT CO.
3A. Limestone St., Springfield, Ohio

"RANGER" BICYCLES

Have *imported roller chains, sprockets* and *pedals; New Departure Coaster-Brakes* and *Hubs, Puncture Proof Tires, highest grade equipment* and many advanced features possessed by no other wheels. *Guaranteed 5 yrs.*

FACTORY PRICES direct to you are less than others ask for cheap wheels. Other reliable models from $12 up. **A few good second-hand machines $3 to $8.**

10 DAYS' FREE TRIAL We ship on approval, *freight prepaid*, anywhere in U. S., *without a cent in advance*. DO NOT BUY a bicycle or a pair of tires from *anyone* at *any price* until you get our big new catalog and *special prices* and *a marvelous new offer*. A postal brings everything. *Write it now.*

TIRES Coaster Brake Rear Wheels, lamps, parts, and sundries *half usual prices*. Rider Agents everywhere are coining money selling our bicycles, tires and sundries. Write today.

MEAD CYCLE CO., Dept. H-71 CHICAGO

SHOEMAKER'S BOOK on POULTRY

and Almanac for 1913 has 164 pages with many colored plates of fowls true to life. It tells all about chickens, their prices, the cause, disease and remedies. All about Incubators, their prices and their operation. All about poultry houses and how to build them. It is an encyclopedia of chickendom. You need it. Only 15c. C. C. SHOEMAKER, Box 905 Freeport, Ill.

700,000 Fresh Dug Trees 10c Each

Apple, Pear, Peach, Cherry, Plum, Grape, Concord, Niagara, Catawba, Delaware, Moore's Early, Worden, Norton's Virginia, Red Cedar, Evergreen, Shade trees, Shrubs, Vines, Roses, Bulbs, Plants, Seeds, Asparagus, Rhubarb, Horseradish, Strawberry, Raspberry, Blackberry, Dewberry, Gooseberry, Currant, Privet Hedge, Osage Hedge, Seedlings, Transplants, Ornamentals, Fruits, Vines, Shrubs

$92.50—Our Price for Next 30 Days!

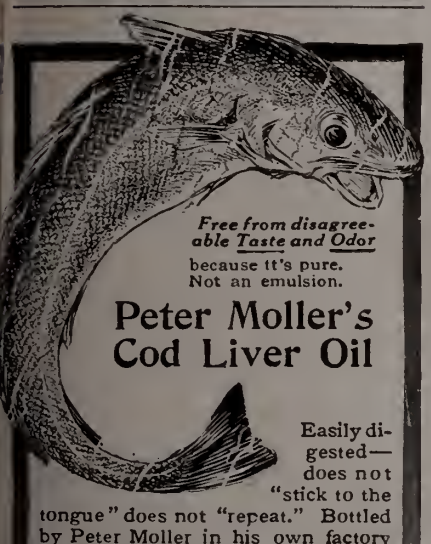
We now offer the Edwards "Steelcote" Garage (1913 Model), direct-from-factory, for $92 50. But to protect ourselves from advancing prices of steel, we set a time limit upon the offer. We guarantee this record price for 30 days only. Just now we can save you $35 or more.

Edwards Fireproof GARAGE
Quickly Set Up Any Place

An artistic, fireproof steel structure for private use. Gives absolute protection from sneak thieves, joy riders, fire, lightning, accidents, carelessness, etc. Saves $20 to $30 monthly in garage rent. Saves *time, work, worry and trouble.* Comes ready to set up. All parts cut and fitted. Simple, complete directions furnished. Absolutely rustproof. Joints and seams permanently tight. Practically indestructible. Locks securely. Ample room for largest car and all equipment. Made by one of the largest makers of *portable* fireproof buildings. Prompt, safe delivery and satisfaction guaranteed. Postal sent today brings new 66-page illustrated Garage Book *by return mail.*

THE EDWARDS MANUFACTURING CO.
632-682 Eggleston Ave. Cincinnati, Ohio

(90)



Free from disagreeable Taste and Odor
because it's pure.
Not an emulsion.

Peter Moller's Cod Liver Oil

Easily digested—does not "stick to the tongue" does not "repeat." Bottled by Peter Moller in his own factory at the Norway fisheries.

Sold by druggists everywhere—never in bulk—sold only in flat oval bottles bearing the name of

Schieffelin & Co., New York Sole Agents

WONDERCLOTH SAVES WORK WORRY and TEMPER

cleans and polishes brass, copper, nickel, tinware, aluminum, etc. Will do as much work as a gallon of liquid polish that sells for $1. A smooth, soft cloth of almost imperishable quality. Will forever do away with mussy liquid polishes.

SILCO—The only cloth polish that absorbs the dust and cleans furniture, pianos, automobiles, carriages, store fixtures, windows and mirrors. Does not scratch, and leaves no liut. Can bo washed out and used over and over again.

SPECIAL OFFER one WONDERCLOTH and one SILCO polishing cloth, regular price 50 cents, prepaid for only 25 cents. Money returned if not as represented.

Agents—Men aud Women—Wanted in every city, and county. Enormous profits.

For free samples, new selling plan and field instructions address Dept 15
BETHLEHEM UTILITIES CO., 65 PINE STREET, NEW YORK

Rugs, Carpets, Curtains, Blankets

FROM THE MILL — Buy at manufacturers' prices. 25,000 satisfied customers. Regal Rugs, 6x9, reversible, all-wool finish, $3.75. Brussello Rugs, 9x12, $3.60. Splendid grade Brussels Rug, 9x12, $8.75. Invincible Velvets, 9x12, $16. Axminsters, 9x12, $16.80. Lace Curtains, 45c per pair and up. Tapestry Curtains, Wilton Rugs, Linoleum and Furniture at mill prices. Write for big New Illustrated Catalog No. 15, showing designs in colors. Sent FREE. — BIG SAVING

UNITED MILLS MFG. CO.
2438-2462 JASPER ST., PHILADELPHIA, PA.
WE PAY FREIGHT

DON'T PAY TWO PRICES
Save $8.00 to $22.00 on
Hoosier Ranges and Heaters

Why not buy the Best when you can buy them at such low unheard-of Factory prices. Our new improvements absolutely surpass anything ever produced. Save enough on a single stove to buy your winter's fuel. Thirty days free trial in your own home before you buy. Send postal today for large free catalog and prices.

Address Hoosier Stove Co., 164 State St., Marion, Ind.

Emperor William's Creed

THE German Emperor William II is, undoubtedly, the most interesting personality among the rulers of Europe. The best way to find out what he believes and what he does not believe is to quote his own words. To the students at Bonn he said:

"Whether we are modern people, or whether we work on this field or that—if we don't place our life on the basis of religion, we are lost. Therefore, I will here publicly confess that I place the whole empire, the whole people, myself and my house [family] under the cross and under the protection of Him of whom the great apostle Peter said, 'There is no other happiness and no other name given to man in which he can be saved,' and who said of himself, 'Heaven and earth shall perish, but my words will never perish.'"

To his sons at their confirmation he said: "In your instructions you have read and heard many sublime and beautiful words of great statesmen and poets which have elevated and inspired you. And what German youth will not feel his soul filled with enthusiasm by the words of our Koerner and of our Arndt! But they are human words. Nothing equals the words of our Saviour. And this I say to you, so that when in the near future, in the whirlpool of life, you hear different opinions about religion, principally about the person of our Saviour, you may be able to defend it. No words of a human being have ever been able to inspire people of all races and of all nations to one and the same aim, namely, to emulate him, and if necessary, to lay down their lives for him. And this miracle can only be explained by the fact that the words he said are words of the living God, which bring life, and will live after thousands of years, when the words of the wise men have been forgotten."

To the president of the Swiss Republic he said: "I hold to the Bible, which I constantly read. In it one finds the solution of every difficulty and every problem, even of a political nature."

In the workroom of the emperor hangs a scroll which gives us an insight to his character. Some years ago it was published in the Chicago *Tribune*. It reads:

"To be strong in pain; not to wish what is unattainable or worthless; to be content with the day as it comes; to seek all that is good, and enjoy mankind and nature as they are, once for all; to be comforted with one single happy hour for a thousand bitter ones, and from our heart and with all our ability to always give our best even if we don't receive thanks. Whosoever learns this and can do it is happy, free, and can be proud; his life will always be beautiful. Whosoever is distrustful commits a wrong towards others and harms himself. It is our duty to consider all men good as long as they do not prove to us the contrary. The world is so great, and we mortals are so small, that certainly everything cannot turn around us alone. If something harms us that pains, who knows whether it is not necessary for the benefit of the whole creation? In everything in the world, whether it is dead or breathes, lives the great wise will of the Almighty and Omniscient Creator; only we small, insignificant mortals have not the sense to comprehend it. As everything is, so it must be in the world, and, however it may be, it always is good in the mind of the Creator." CARL THEODOR WETTSTEIN.

Delighted with Twilight Tales

I have received the book, *Twilight Tales*, and wish to say it is just lovely, so much like the author who has passed into the beautiful life. The influence of her life will linger long to bless. THE CHRISTIAN HERALD I have taken ever so long. I can't say enough in praise of it. It certainly is a treasure. The many readers of the paper could not make a better holiday present than to send a year's subscription to some friend or to some home that has no Christian paper. What little I have done to help has been well repaid. I would advise all your readers to try it. MRS M. L. MORTON.

Rocky Hill, Conn.

No-Rim-Cut Tires 10% Oversize

We're Building This Year for 500,000 Cars

At this writing the output on Goodyear automobile tires exceeds 6,000 daily.

As fast as possible we are bringing the output up to 8,000 tires a day.

For the evidence is that this year's demand will call for 2,000,000 tires.

Half the New Cars

Our contracts with makers insure, at the minimum, that nearly half of this year's new cars will go out with Goodyear tires.

Forty-three per cent of all show cars had them at the New York Show.

And the present demand for these favorite tires is seven times larger than two years ago.

What Did It?

Ask yourself what brought these tires to the topmost place in Tiredom. Remember that men are not buying tires blindly. These are days of odometers. Men are comparing tires.

These hundreds of thousands who have come to the Goodyear must have a reason for it. And that reason, you must own, is based on mileage records.

Men, in these days, insist that tires shall not rim-cut. And that means Goodyear No-Rim-Cut tires.

They know that oversize means extra mileage. And No-Rim-Cut tires are 10 per cent oversize.

Please Find Out

For your own sake, find out this year why Goodyear tires far outsell all others.

Other motorists have tested our almost 2,000,000 Goodyears. Their verdict is shown by our present sales records.

This verdict, agreed with by hundreds of thousands, is sure to be your verdict also. And the average saving to those who know it is almost half one's tire bills.

Write for the Goodyear Tire Book—14th-year edition. It tells all known ways to economize on tires.

GOODYEAR AKRON, OHIO

No-Rim-Cut Tires

With or Without Non-Skid Treads

THE GOODYEAR TIRE & RUBBER COMPANY, AKRON, OHIO

Branches and Agencies in 103 Principal Cities—More Service Stations Than Any Other Tire
We Make All Kinds of Rubber Tires, Tire Accessories and Repair Outfits
Main Canadian Office, Toronto, Ont.—Canadian Factory, Bowmanville, Ont.

(984)

Guaranteed Stoves—Direct from Factory Wholesale Prices—Freight Paid

Buy a Gold Coin Stove direct from factory and save $5 to $20. We pay freight and insure safe delivery of stove—polished, all ready to set up.

After One Year's Trial

we will refund your money if you are not satisfied. Send for Big Catalog of

Gold Coin Stoves and Ranges

You Save from $5 to $20

and details of our PROFIT-SHARING PLAN for our customers. Learn how you can get stoves, standard for 51 years, at a bargain. Write today.

GOLD COIN STOVE CO., 11 Oak Street, TROY, N. Y.

The BEST Light

Cheapest and best light for homes, stores, factories, churches and public halls. Makes and burns its own gas. Brighter than electricity or acetylene. Cheaper than kerosene. Over 200 styles. Agents wanted. Write for catalogue.

THE BEST LIGHT CO.
3-70 E. 5th St., Canton, O.

These trade-mark crisscross lines on every package

CRESCO FLOUR DIET FOR DYSPEPTICS And Mild Cases of KIDNEY AND LIVER TROUBLES AND OBESITY

Makes delicious foods for everybody.
Unlike other goods. Ask your physician.
Leading grocers. For book or sample, write
FARWELL & RHINES, Watertown, N.Y., U.S.A.

MUSIC LESSONS FREE

in your own Home for Piano, Organ, Violin, Guitar, Banjo, Cornet, Sight Singing, Mandolin or Cello. One lesson weekly. Beginners or advanced pupils. Your only expense is for postage and music, which averages about 2 cents a day. Established 1898. Thousands of pupils all over the world write, "Wish I had known of you before." Booklet and free tuition offer sent free. Address: U. S. SCHOOL OF MUSIC, Box 7, 225 Fifth Ave., New York City.

Instruments supplied when needed. Cash or credit.

PATENT YOUR IDEAS

$9,000 offered for certain Inventions. Book "How to Obtain a Patent" and "What to Invent" sent free. Send rough sketch for free report as to patentability. Patents advertised for sale at our expense in Manufacturers' Journals.

CHANDLEE & CHANDLEE, Patent Att'ys
Established 16 Years
916 F. Street, Washington, D. C.

BLACK-BERRIES

Allen's standard varieties are hardy, prolific, true to name. All shipments from fresh, vigorous stock. Buy from Allen, largest grower of berry plants. In business 28 years. Full line strawberry, raspberry and small fruit plants, asparagus and privet. Write for illustrated Berry Book, full of valuable information. Tells how to grow berries at home for profit. FREE on request.

W. F. ALLEN, Box 23 Salisbury, Md.

A Luther Burbank Garden For $1

To have a garden that is not ordinary, you must have some of Luther Burbank's original flowers and plants. No matter how modest your garden is, you can afford the exclusive Burbank features for cottage garden as well as conservatory. The price now within reach of all. We are sole distributers of Luther Burbank's horticultural productions. None original without our seal.

Burbank's Own Selection of his own seeds—10 packages $2

Enough for a garden of extraordinary character and beauty—a genuine Burbank garden. These seeds are of highest quality, prepared under Burbank's personal supervision. The demand is so great that we advise immediate response. The selection includes: Long Season; Sweet Peas; Rainbow Corn; Scabiosa Major, Select double; Gigantic Crimson Morning Glory; Giant Zinnia; Schizanthus Wisetonensis, very newest, extra select largest flowers; Dianthus Imperialis, beautiful mixed very large (Japanese Pink); Verbena, mammoth mixed; New Lavender Trailing Godetia; New Gigantic Evening Primrose; Oenothera "America."

Owing to limited supply and great demand one or two other Burbank flowers of equal merit may be substituted.

Any 5 of *the* above, $1

Not Including Rainbow Corn

With every dollar order we will send you upon request Luther Burbank's Instructions "How to Plant and Raise Flowers"—worth the price of the order.

Luther Burbank wants the people of all countries to enjoy the beauty and splendor of his new flower creations. Now for the first time the original creations are within the reach of all. None genuine without seal.

Send for our 1913 Seed and Nursery Catalogue at once

The Luther Burbank Co.

Sole Distributer of Burbank's Horticultural Productions

809 Exposition Bldg.
SAN FRANCISCO

The Best Gladiolus

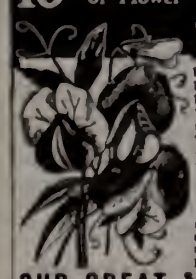
The ones you ought to know about—the ones I have selected as the very choicest of 25,000 varieties which I have grown—are fully described in my new catalog. It is exquisitely illustrated in natural colors. You will enjoy looking at it and reading it. It tells just how I grow the magnificent flowers that have given me the name of the "Gladiolus Specialist" and how you can grow just as fine.

Send for my Catalog It will delight you

I will send it *free* if you write at once. It will tell you about my special collections and why Cowee Gladiolus bulbs are so large, thrifty and such vigorous bloomers. Write today. Be ready for the planting season.

ARTHUR COWEE,
Meadowvale Farms,
Box 138, Berlin, N. Y.

10 Sample Pkts. of Flower SEEDS Given Free



1 Pkt. Sweet Peas, Finest Mixed.
1 Pkt. Asters, McGregor's Mixture.
1 Pkt. Fancy Pansies, Gorgeous.
1 Pkt. Brilliant Petunias, Mixed.
1 Pkt. Peony Poppies, Best Double.
1 Pkt. Clove Pinks, Spicy Fragrance.
1 Pkt. Sweet Alyssum, Always Blooms.
1 Pkt. Mignonette, An Old Favorite.
1 Pkt. Candytuft, Red, Pink, White.
1 Pkt. Forget-Me-Not, Sweet, Dainty.

Send 10c to pay packing, postage, etc., and we will mail these 10 pkts. selected seeds with full instructions, in a 20c rebate envelope which gives you more than the seeds.... FREE

OUR GREAT SPECIAL BARGAIN CATALOGUE

IS DIFFERENT—OVER 200 FLOWERS SHOWN IN COLORS.

The greatest catalogue ever printed. Every flower lover should have it. Send 10c to cover packing, postage, etc., and we will send the 10 packets of Seed, the 20c rebate envelope and our Special Bargain Catalogue.

The McGregor Bros. Co., Box 510 Springfield, Ohio

Sure Growing Trees, Vines and Plants

Green's Roses and flowering plants will beautify your grounds. Sure, thrifty growers, guaranteed true to name. Clean, healthy, free from scale and good bearers. Northern grown. 500,000 fruit trees—apple, peach, pear, plum, quince and cherry—at wholesale prices.

GREEN'S TREES

Pay the small buyer well. No agents—you get the middleman's profit by dealing direct with Green. Established 24 years. Green's 1913 Catalog FREE. A valuable booklet, "Thirty Years with Fruits and Flowers," sent also if requested

GREEN'S NURSERY CO
18 Wall Street Rochester, N. Y.

FLOWERING—Low Prices SHRUBS—Freight Paid

Send postal today for this book of bargain offers. Full of suggestions and directions for planting. Best quality trees, shrubs and plants.

FREE BOOK SAVES MONEY

RICH LAND NURSERIES
Box 202 Rochester, N.Y.

SOME GARDEN NOTES

STARTING THE TOMATOES

PLANT the seed in a hotbed or box in a window from forty to fifty days before the time when the plants are to be set outdoors. Cover a quarter of an inch deep, using only rich, sifted soil. The plants grow best in a temperature of around 80 degrees during the day and 65 degrees at night. When the seedlings are one or two inches high, transplant them to another box or hotbed, four inches apart, or, better, set each in a three-inch flower-pot, so they may be planted outdoors without injury to the roots.

In the garden, after danger of frost is over, set the plants in rows five feet apart, with the plants four feet apart in the row. Drive a heavy four-foot stake next to each hill. When the vines are from twelve to twenty inches high, cut off all but three or four of the strongest shoots, preferably leaving ones that will make a well-balanced head. Tie these to the stake with soft twine or raffia. When the vines have begun to form fruit, remove superfluous lateral branches, so all the tomatoes will have plenty of light and air and ripen thoroughly and evenly. If exhibition fruits are wanted, pick off, when small, all except three or four fruits to a vine.

So many kinds of tomatoes are grown that it often is difficult for the amateur to make a selection. Bonny Best Early is a wonderfully early variety of fine quality. In the East it produces ripe fruit during late June, and continues to bear perfect specimens until late in August. The tomatoes are perfect in shape and ripen all over, even to the stem, and are an intense, glowing scarlet. Earliana is even earlier than Bonny Best. The different strains of this vary greatly in size and smoothness. Earliana's only real virtue is its earliness, as the fruit is tart and acid and the vines lack vigor. Chalk's Early Jewel, Stone, Matchless and Success are good later scarlet-fruited varieties for the home garden. June Pink is the ideal pink-fruited early sort. Globe and Ponderosa are well-known purple varieties. W. P. S.

. . .

NEW CATALOGUES

Peter Henderson & Company, as in other years, put out their large catalogue, *Everything for the Garden*, in most artistic and attractive form. Thousands of subjects pertaining to gardening in its every aspect are discussed and the most valuable hints and suggestions given for successful cultivation. Attention is called to several Henderson specialties. In the vegetable line may be mentioned the Henderson tomatoes, particularly the Ponderosa, which has a reputation from Maine to California; the early market cabbages; the snowball cauliflowers; the self-blanching celery, and the giant Spanish onions. Their flower seeds are justly famous and include every variety from roses of all kinds, lilies, chrysanthemums, dahlias, petunias, hollyhocks, peonies and pansies down to the delicate climbers which breathe their fragrance into our bedroom windows on summer mornings. The plant and bulb departments offer a fine range for selection. Peter Henderson & Co., 35-37 Cortlandt Street, New York. Pp. 200. Cover in color.

. . .

Burpee's Annual for 1913 is an encyclopedia of information about all kinds of seeds that can be sown or grown in farm and garden. Every effort is made to attain a degree as near perfection as possible. Seven thousand field trials are made annually on the Burpee farms, while there are more than fifteen thousand tests taken for soil vitality. The Fordhook farm in Pennsylvania comprises over two hundred acres of trial grounds, about fifteen of which are devoted to experiments in flowers and vegetables. The latest addition to the firm's properties is Florodale, situated in the Lompoc Valley, California. Illustrated, pp. 180. W. Atlee Burpee & Co., Philadelphia.

. . .

Thorburn's High Class Seeds is the title of the annual which comes from probably the oldest house in the business, that of J. M. Thorburn, 33 Barclay Street, New York. Over a century of experience means something in any business. It is a passport to the confidence of the public. Only the highest grades of seed are handled by this firm, and the testimonials from all over the country prove that the results justify all that is claimed. There are full and clear directions for the cultivation of vegetables, and also directions for making hotbeds. Information is given about lawns and the selection of grass seeds for different purposes. The book is fully illustrated. Pp. 160.

. . .

Allen's Catalogue, consisting of a list of the choicest strawberry plants and other small fruits, is issued by W. F. Allen, Salisbury, Md. Every variety of strawberry is listed, and practical suggestions given for their care and culture. The time to plant in different localities and the soil best adapted to the full growth and productive maturity of the plants are explained in a short and simple way. The book should prove very useful to growers in making a wise selection. Pp. 48. Illustrated.

. . .

Great Crops of Strawberries and How to Grow Them is the title of the R. M. Kellogg Company annual, into which is packed a great amount of up-to-date information about the strawberry, its care and cultivation. To growers of this favorite American plant the book is invaluable, as there is nothing omitted and everything included, from the first step in production and treatment of the crop until it reaches the market. Pp. 64. R. M. Kellogg Co., Three Rivers, Mich.

. . .

The Maule Seed Book, a large and handsome catalogue, is issued by William Henry Maule of Filbert Street, Philadelphia. In the 176 pages of this book is a variety of matter to interest not alone the horticulturist but all who have an eye for the beauty of plants and flowers. The first part of the book is devoted to the principal vegetables, all of which are well pictured. A section of the book relates to floriculture, which is also fully illustrated.

AMONG THE WORKERS

THE HAMILTON, OHIO, *Daily News*, writing of the revival work led by evangelists there, says: "People are deserting lives of wickedness by the thousands and turning to our churches. Personal workers by the hundred have pledged themselves to bring others into the kingdom. Dr. Biederwolf is gone, but the work he started in Hamilton goes on."

LOTTIE A. PIERCE, Omaha, Neb., writes thanking the readers of THE CHRISTIAN HERALD who sent cards of greeting on the occasion of her father's eighty-eighth birthday anniversary. Nearly every State responded with greetings and good wishes, numbering nearly 1,700 letters. They came from north, south, east and west, and from many different bodies of Christians. He thanks all and prays that the peace of God may be yours as spoken in John 14: 27 and Phil. 4: 7.

EVANGELISTS HART AND MARANN, of Fairbury, Ill., recently conducted a most successful revival campaign at Sedalia, Mo. The Protestant churches united and erected a large tabernacle opposite the court house; the interest became so great before the close of the first week, it was necessary to extend the building. Great delegations from the high school, Commercial College and shops attended in a body on different nights. On labor night members of the union labor organizations, headed by the Sedalia brass band, marched to the building and filled the entire center section of seats. The meetings for men only brought out the largest audiences ever assembled in that city.

A Rare Flower

The New Hybrid African Daisy, with its petals of many delicate hues and its center of deep black, will make a wondrous appeal to those who take pride in their gardens.

It is a flower of distinct beauty, yet it requires no particular skill or attention to grow. Any climate—any soil, will do.

We have prepared a quantity of trial packets of the seeds—one will be mailed you upon receipt of ten cents in coin or stamps.

Thorburn's Seeds

"The Most Reliable Seeds"

If used by you this Spring will insure *your* success with *your* garden.

Our 1913 Catalog is well worth having; a copy will be sent you with the trial packet of seeds, as well as a beautiful color plate reproduction of a group of Hybrid African Daisies.

J. M. THORBURN & CO.
33-M. Barclay St.,
New York

Are You "Thinking Farm?"

Are you tired of buying everything with money earned in the narrowing channels of industrial work? Do you think that a garden or farm would help the situation? Do you want the health that comes from pure air and proper food?

Grow Some Berries for Profit

The Berry way is your best method of getting in touch with the soil. You can be independent with five acres of berries, or make $100 a year from a 50 by 100 feet garden. I will show you how. Get the Berrydale Berry Book—unique; full of information, really invaluable.

A. Mitting, Berry Specialist
BERRYDALE EXPERIMENT GARDENS
Heraldo Avenue, - - Holland, Mich

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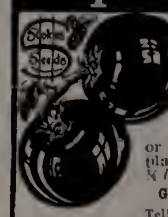

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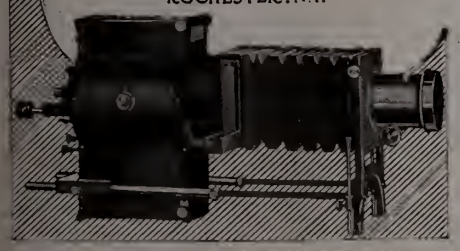

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Have I not known you in history,
Sorrow-bowed head?
Were you the poet-king, worth
Treasures of Ophir unpriced?
Were you the prophet, perchance, whose art
Foretold how the rabble would mock
That Shepherd of spirits, ere long,
Who should carry the lambs on his heart,
And tenderly feed his flock?
Man—lift that sorrow-bowed head.
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* *Old Homes of New Americans*, by Francis E. Clark. Boston: Houghton, Mifflin & Co. $1.50 net.

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Mrs. Harriet S. Brown (81) died at her home in Salem, N. J., on January 2.

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David B. Sebold, of Lambertville, N. J., was called higher February 25, 1911, at the age of 81 years.

Mrs. Louvisa H. Stilwell (72) passed away December 25, 1912. She was a kind, gentle, loving mother, a good neighbor and a true Christian.

William H. Miller (86), of Barton, Md., was called higher, November 18, 1912. He was a life-long member of the Methodist Episcopal Church.

Mrs. L. P. Coit, of Beatrice, Neb., passed away December 30, 1912. Mrs. Coit was known in Columbus as the newsboys' friend. She was an earnest Christian woman.

Mrs. E. A. Harvey passed away at her home in Renwick, Ia., September 19, 1912, at the age of 68 years. She was a member of the Methodist Episcopal Church for a number of years, and a useful worker who took great personal interest in the Owa Children's Home at Council Bluffs.

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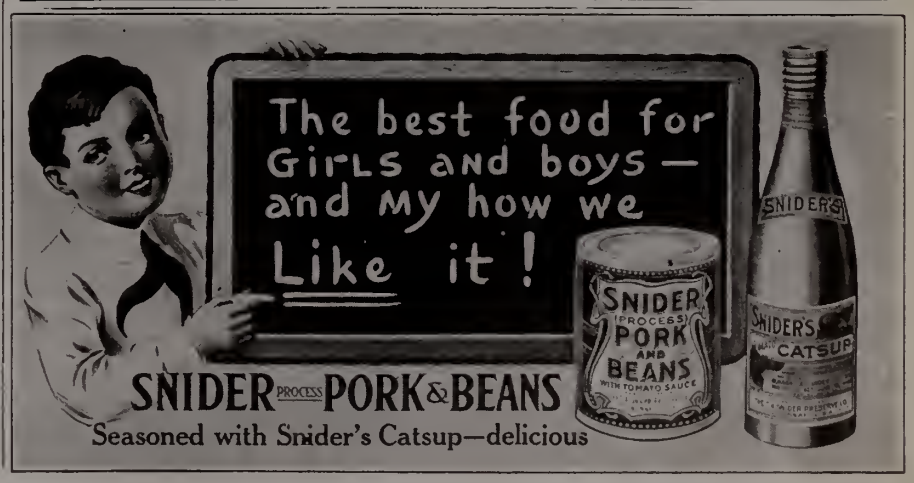
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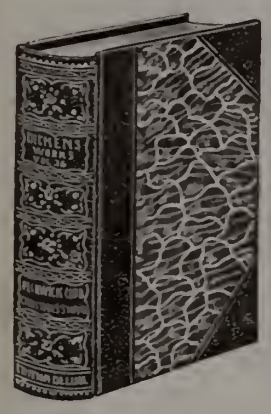

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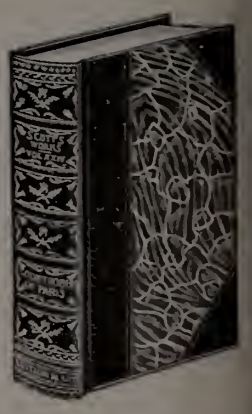

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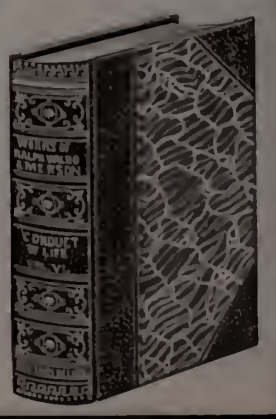

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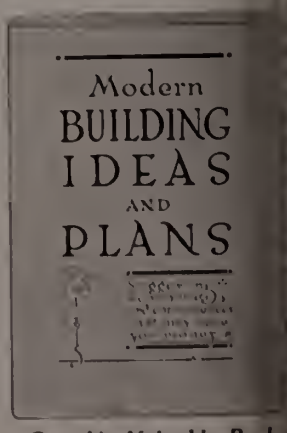

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NEW YORK, FEBRUARY 26, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

General Felix Diaz

The National Palace, Mexico City

The Late General Reyes

MADERO'S RULE IN MEXICO ENDS IN DISASTER

THOUGH Mexico's political sky has been far from clear of revolutionary clouds, it was almost as a bolt from the blue that the announcement came early this month that Mexico City had, over night, become an armed camp. The city had been expecting for a long time that a plot formed by the supporters of the old Diaz regime would come to fruition, and that the Madero administration would have to fight for its existence. Still the actual outbreak came as a surprise to even the best informed.

The leaders of this new revolution had not completed their plans, but were forced into action by the discovery of the plot and the moves made by the government for the arrest of some of the leaders. A hastily called secret meeting was held and immediate action decided upon. General Mondragon, one of the most trusted leaders under Porfirio Diaz, took the lead and despatched trusted men to direct the movements of the forces which were to strike the first blow. The government, being aware of these developments, rallied the remaining loyal troops during the night and placed rapid-fire guns in position to sweep the approaches to the national palace. Before morning the revolt was under way in several parts of the city.

General Felix Diaz and General Reyes were liberated early in the morning by cavalry cadets. They immediately took command and General Reyes led an attack on the national palace at 8:30 A.M. They were met by a fierce resistance and were forced to retire after the attack had been kept up for some time. As a result of this battle more than three hundred people were killed. Most of these are reported to have been non-combatants, for a large crowd, apparently unaware of the seriousness of the situation, gathered to watch the battle. Into this assemblage both sides fired, doing terrible execution. General Reyes was the most notable victim of the engagement. He fell, shot through the head, early in the assault.

Rioting followed during the day and a number of the newspaper offices were attacked. General Diaz did not interfere with the federal mounted police who were keeping order in the streets, but despatched the larger part of his troops to capture the arsenal. At noon the defenders of this building surrendered and all the military stores fell into the hands of the revolutionary leaders. During the afternoon there were a number of small fights in different parts of the city, though the rioting had been practically quelled. One of the first reports from Mexico City drew particular attention to the fact that the populace seemed very little interested in the revolution and were spectators rather than participants.

Late that evening General Diaz sent the following message to the American people through one of the great New York daily papers. "The revolt is in progress and in a few hours will have to be decided. All the chances are in our favor. I will protect all your citizens and properties. (Signed) FELIX DIAZ."

Next morning the federal troops still held their positions and throughout the night had strengthened their defenses at the national palace by the erection of barricades and the addition of large stores of ammunition.

Francisco I. Madero, Ex-President of Mexico

All the despatches of the five following days told the same story of continuous fighting. The engagements started with heavy cannonading each morning and lasted intermittently until late afternoon. By both the government forces and the revolutionists, heavy artillery and machine guns were used with great precision. The fighting practically all took place in the most important parts of the ancient capital. The first rush was toward the Zocalo or open plaza before the national palace, but after that it centered in the western section, where practically all the modern buildings are located and where European and American influence is the strongest. The 10th, 11th and 12th of February were occupied by a long artillery duel in which many of the finest of the buildings of the city were badly damaged. The Mutual Life Insurance Building, in which American capital was largely interested, was wrecked by exploding shells and set on fire. The American consulate was several times under fire and was badly damaged. Shells broke in the American Club, but fortunately no one was killed. The roofs of all the highest buildings were made vantage points for the machine guns and sharpshooters of the opposing forces. This drew upon them a hail of shrapnel which did terrible execution. The roof of the Y. M. C. A. building was reported almost demolished by this fire.

On the last day of the fighting the government proposed to place cannon in the American embassy for the purpose of shelling the arsenal. But as many Americans and other foreigners had gathered there for safety from the bombardment, Ambassador Wilson, our government's representative, absolutely refused to allow this or to accept Madero's suggestion that the American refugees be removed to some other point. When the guns were posted in that vicinity it was only the strong fear of bringing immediate intervention by some outside power that led General Diaz to refrain from replying from the arsenal. Throughout the entire course of this strange battle, the representatives of the foreign powers exerted their utmost influence to secure a cessation of hostilities and to have the opposing political factions arbitrate their differences. President Madero absolutely refused to consider such a proposition and was supported in this decision by a number of his generals and civil advisers. On the morning of February 14, however, it was decided that a continuation of the great artillery duel would only bring down upon Mexico the condemnation of all the world. Both sides seemed to realize this, and when negotiations for peace were undertaken by Señor Francisco de la Barra he was well received by both parties. The British and Spanish representatives worked heartily with Señor de la Barra, calling in company with him on both Madero and Diaz. The latest despatches state that President Madero has been led to see the wisdom of resignation, and that in all probability Señor de la Barra will be appointed provisional president until the real desire and will of the people of Mexico can be ascertained.

ETERNAL LIFE

A SERMON

TEXT: "Fight the good fight of faith, lay hold on eternal life." I Tim. 6: 12

By
Rev. H. P. Lyman-Wheaton, D.D.*

SKIN for skin, all that a man hath will he give for his life." The miser lives only in his gold; yet surely, if it should come to such a pass, he would let his gold go. If we could know all the secret history of the people amongst whom we dwell, or even in our own narrow circle, we should find some burdened to the last extremity of endurance, with a life-long wrestle with the most abject poverty; some weighed with a load of cares of many kinds, diseases, disappointments, trials without number; and yet, what a small percentage of these it is that are driven to suicide, and even of these, how many lose their reason first! Is not our own life, and that of those we love, the most precious thing we have? If it is ever in danger, we do not think of cost. Would we not sell all that we have to buy life? One would think then that the offer of eternal life would be one with which the world would close with the utmost earnestness, and be only too glad to obtain it at any cost; that such things as persuasion, appeal, entreaty, argument, would have no place here! Surely, the herald of such tidings will be everywhere welcome! Men will gather about him in throngs, and press him for the terms on which they may be possessed of the boon. He will be hailed as the prince of benefactors, honored above all other men! The young man, in the glory of his strength and fulness of his ardor; and the young woman in the prime of life's sweet blossoming time, when life is all beauty and fragrance —how eagerly will they hang upon the lips of the preacher, as he tells of the blessedness of eternal life, and points to the divine way! Nor will the busy ones, in the midst of life's pressing duties, and in the thick of its responsibilities, grudge time spent in hearing again and again, though it be in the same words, of this grandest gift of God! Whilst the aged, who are tottering to the grave, and feeling that the brightness of the world is beginning to fade, and the sun to lose its glory and its zest, and the music of life to grow faint and dim—they too will surely welcome the tidings of eternal life, as a great and priceless gift.

Strange Indifference

Is it so? Is not the fact in most melancholy contrast to this pleasing picture? To the young and gay, is not the preacher's voice for the most part an unpleasant one? To the man of business, is it not too often an unmeaning voice, heard, but not perceived, as one hears the ticking of the clock while one reads an absorbing tale? Do not men embrace every excuse for not going to hear it that their conscience will tolerate? As we tell you of this mighty gift, and how it is to be had, and try to enhance its worth, do we never see the sleeper lost in its oblivion, or the careless out on their thought-journey to the ends of the earth, or the ledger lying with the Bible on the shelf?

This is strange if you think about it. Of many thousand preachers who are preaching every week this is the burden of their discourse—Eternal Life! All leads up to this in order that men may "be saved"—saved from missing this glorious end of their being, which God himself has offered and given us at the cost of an unspeakable price. They are telling of a thing that is more precious to every sort of man than any other thing, and the thing for which men will part with everything else. And they are all telling of it in its perfection. Of a life for which there is no death, and no end! Of a life not marred, as this is, by imperfection, and trouble, and sorrow, and pain, and a thousand nameless ills. And they are offering this great gift without money and without price! Not without terms, but upon terms which are consistent with the highest human happiness, and with the truest and noblest human life. And yet thousands do not listen; and of the thousands who do, the hearing is, in many cases, a listless, profitless, resultless thing.

"Lay hold on eternal life." Eternal life must be to be had, then. I wonder how many of us have ever seriously thought of it! "Of course it is." Ah, that "of course"! "There's a mine of diamonds to be had if you will sell what you have and buy the next field!" The world does not meekly say "Of course," and plod on its accustomed way, in such a case. No! It opens eyes, and ears, and brain, and heart, and says, in an eager tone, "What! Do you mean it? Is it true?" and on receiving the necessary proof instantly begins to cast about for the means of so enriching itself. But when one says, in the midst of dying, sorrowing men, "Eternal life is to be had," all the reply their spirit gives us is "Of course." Think of it now. "I may live forever and ever! I may conquer death, may pass through it as a victor; bow down at its thrust, only to rise up again and laugh at its impotence; may bare my breast to its dart, only to bound up to life again, and shout joyously, "O death, where is thy sting? O grave, where is thy victory?"

The Meaning of Life

I may not only possess life a second time, but such a life as shall make this seventy years of song and sunshine, sighs and shade, a mere episode, which by comparison with the surroundings of the new life shall be but as darkness. I may spurn this hindering, cramping, fettering body of sin and death away from me, and in some finer, more ethereal shape rise beyond, upward, to a realm of pure, stronger life, to find all things revealed in new and brightened splendor; to find life, and love, and work, and worship grander and diviner things; to look back upon pain as we now look back on some troublous dream of the night that is passed away; upon all life's tears, as we think in our manhood of the sorrows of our childhood and youth; upon all the struggles and strifes and woes of these fleeting years as we look, from the ripe competency of our manhood, upon the apprenticeship through which we passed to what we are now. Ah, more than all, I may hope to wake up from the lifelong trace, purged of this body of sin and death, with how much of the Christ likeness upon me, and how much more of God in all the universe; to join in songs, compared with which our sweetest harmonies here are but the lisping of babes; in a worship as spontaneous and happy as the song of childhood on the gay morning of spring! Crowd together all that makes life happy now; leave out all that makes it other than bliss to live; then purify it of all grossness; then magnify and multiply it all a myriad times, and you will see as through a glass, darkly, some faint, shadowy image of the thing that may be the portion of all—eternal life! We pay a huge price, some of us, for these seventy years. The lenses through which most of us look at this universe are very dim; our range of vision leaves so much to be seen and so little to see with; such grand work to do, and such incapacity to do that much. What is the sky, to most of us, but a candle to work by? What, to most men, is the earth but a workshop, or a field to plow? Or the past, but a lesson to spell out with much toilsome pains? And if to some of us it be more—a temple, a liturgy, a psalm—what is all our worship in it, even measured by our own inspiration, but as the flapping of the wings of some poor wounded eagle that would, but somehow cannot, soar up to the sun? Those of us who get the most out of this life —what is the worth of what we get, if it be not seed? What will be the end of all our toil, if the discipline and education it brings is to have no after-scope? If it be true that there is eternal life possible to every one of us if we will lay hold on it, then we can understand it all—all these trials, these sorrows, this price we pay for life, and joy, and growth, and competency. If this life of seventy years be the process by which we develop into, and up to, the divine, then it is undeniably beautiful; otherwise, human life is the darkest of problems.

Salvation Through Jesus Christ

But eternal life *is* to be had—if not, what means the grand mystery, the life and death of our Lord who said: "I am come that they might have life"? Here is Jesus Christ seeming to say to us all: "That is the life which is eternal—this life of mine; this life unto God; this constant endeavor to do the Father's will; this complete surrender to that perfect will; this daily, hourly losing of the self-life in other lives; this faithfulness to the highest things in us and about us; this making the flesh subservient to the spirit, and worldly ambition give way to the divine; this meek acceptance of toil and strife, for the sake of what it brings to the soul-life; this zeal for the highest alone; this grand subjugation of the whole secular and sensual, with all endeavors to obtain the mastery over us, that may find in our own spirits something infinite grander than all that it can give."

This, then, is the message of that Saviour w came to earth "to bring life and immortality light"—to teach men how they might begin *now* live the life everlasting, and who set up his kin dom in the hearts of men. He himself showed the way from death to life. He dies and becom a tenant of the tomb that he may rise glo ously, and leave the light of his path evermore vi ble to mortal eyes. Nor is this all. If the voi which preceded and which followed that death, a which seems to refer to it, has been rightly unde stood by us, it gives us assurance of pardon, r demption and ransom through God's love incarnat that it may be a power with us, a reconciling powe a sanctifying power, a saving power. But to wh extent? Is it only that it may save me from m sensual self, my ambitious self, my lower self f these seventy years, and then let me drop into not ing? Is it only that God may have my songs a prayers, for this little instant of his eternity, a then let my tongue and heart rot in the dust? Is only that I may develop the highest and the inwa part of me, and so live the highest and best of liv possible to man; and then, just as I am most pe fectly developed, be snuffed out, as a thing of n more use and no more value than the dust which enrich; the very soil of the earth of more wort than I, by so much as I help to fatten it; the rock older and more permanent than I, and mocking th brevity of my existence?

The Choice Is Ours

But oh, let me tell it you again. You are not t wait for it to *happen* to you: *you* are to begin t possess; the action must be yours, your thought your choice, your resolve!

But oh, as I see some of you, it looks like a hope less task—your hands are full! I see one of yo grasping a golden goblet with both hands; and see by the way in which you hold it that it will b very hard work for you to put it resolutely down away out of reach. It is full of sparkling nectar and for it you will have already parted with n little of your highest self. What would life be t me without this? you say. Ah, my brother, he wh would lay hold on eternal life must have empty hands; must empty them himself; ay, for the tim being, of anything he may hold. You must be will ing to give up every kind of pleasure that you shal find incompatible with eternal life; and you must prove it by putting that cup away—earnestly away

And I see another, with his hands full of bags o gold, and they are not full yet; twice already he ha filled them, and has enlarged their capacity, and h is very busy filling them again. But I want to-day for your sake, my brother, the empty hand! You cannot lay hold on eternal life with those bags of gold in your hands! I do not say the business of this world must be forsworn—Jesus himself did not pray that his followers should be taken out of the world, but that they might be kept from the evils of the world. Eternal life must be the chief thing with you, if you are to possess it; and you will have to put these bags of gold resolutely down for a while, and not think of them till you have laid hold upon it; and then you must take them up again, to use them henceforth only under the control of the interest of the life eternal.

I see yet one more hand, locked so tightly, tenderly, in another's hand, with the sweet grasp of true, right, honest love. I want the empty hand to-day. I do not say you must forswear love if you are to possess eternal love—far from it; but for a while the empty hand. Even that grasp must be relinquished, that passion overpowered, that absorbing interest be itself absorbed and overborne by a stronger interest and passion, and God must have all your heart if you are to lay hold on eternal life. You shall come back again, indeed, and feel that tender grasp again; but it shall be even a more sweet and tender and blessed thing when you know yourself to be the possessor of eternal life.

When we thus meet the conditions and thus accept the efficacy of Christ's blood we may claim the glad "promise that he hath promised us, even eternal life."

* Minister Protestant Episcopal Church, New York City.

TREASURE BEYOND

VE but for others and you'll find,
When life's brief pilgrimage shall end,
iting and watching at the gate,
ngelic escort God will send.

ough lost to view, they ne'er forget
What we have done for them while here—
acts of kindness we have shown,
he words of sympathy and cheer.

we have wrought for Christ's dear sake
wealth laid up and kept secure—
treasures moth and rust ne'er touch,
Which through eternity endure.

ose we have helped will be our guides
o everlasting homes above,
d as reward they'll give to us
he untold largess of their love!

I. H. B. H.

[You Know Your Bible?

XTRA time was allowed on the answers to the first list of Bible questions, and the report is not yet ly. Here is the second list. Be e from now on to mail your answers so they will reach us not later h two weeks after date of issue in ch the questions appear. Also, be e every time to write your name address plainly at the top of each e of your answers.

verybody is invited to join the Ble-searching contest. No preliminies or formal enrolment is necesy. Just send your answers in.

New Questions, List No. 2

On what occasion was a miracle perted in order that a lost article might be ored to its owner?

What heathen king, being sorely pressed attle, offered his eldest son as a burnt ring? [Find his name in the same chapter.]

What king declared, in a public prayer, not one word of God's good promise had d?

What king, after a reign of only seven , set his palace on fire and perished in the s?

Under what king of Judah did the people erience a revival of religion which brought at a state of almost unprecedented joy? tion three chapters narrating the whole ement.

The first fifteen verses of one of the ms occur in another book of the Old Testat. Find the passage. [This does not refer ither of the Psalms which are quoted entire other books.]

What prophet foretells, in the figure of a ntain, the cleansing power of Christ's blood?

. Which one of the disciples asked Jesus t reward they should have for the sacrifices y had made, and received in reply not a uke but a most gracious and abundant mise?

. Where is the promise found that all flesh ll see the salvation of God; and of what two sages in one of the prophets is it an echo, substituting "All the ends of the earth" "all flesh," and the other "the glory of the d" for "salvation"?

0. In how many of his miracles of healing Jesus insist upon faith as a condition of cure? Mention each case with Scripture erence.

Anvil Sparks

..Too many anglers are fishing for ccess with no bait on their hooks.

..THERE is always a better time ming to him who improves the time.

..KNEES that bend not in prayer ow weak in running the race that is t before us.

..NEVER mind what "some people" ; your own conduct is of the most portance to you.

..THE garden of the sluggard is ll of weeds, but so is that of the an who undertakes too much.

..THE MOST of people are willing to nsecrate a little, but an entire conecration is too much for the great ajority.

..SOME folks seem to think they re endowed with judicial faculties of ind for the single purpose of condemning others.

..THE devil doesn't think it worth hile to offer much for mens' souls; ut think what a price the Lord of ife was willing to pay!

..MANY of us have at least one blind spot" in the eye of our conscience, through which the rays of ruth can find no entrance.

"BACHELORS OF TIMIDITY"?

BY ARTHUR H. HOWLAND

A FRIEND whom I see frequently on the train has a very amusing, cheerful and optimistic view of life. He is something of a fault-finder, but he always finds fault with a rare sort of twinkle in his eye and a contagious smile on his lips, so that it is rather hard to scold him for his scolding. But about himself and about life in general, he is delightfully cheerful. Nothing worries him; he is successful; he has made his own success, and feels that he can make just about as much more success as he determines to go after. The things he has set out to do he has done. In his own words:

"Anything I want to push over I push over."

Yet he does not say it boastfully. It is with a good-humored sort of gratitude. He thinks other men could do about the same thing if they would make up their minds to do it.

But something he said the other night surprised me more than ordinarily:

"I never worry," he said. "It's only the educated man that worries. The uneducated man doesn't know enough to worry."

That was startling. I pressed him for explanation.

. . .

WHY, yes," he assured me, "the educated man sees too much. He sees everything that might happen and get scared. He thinks the chances against him are too big, so he gives up. The uneducated man doesn't see those things that might happen, and while the other man is figuring it out he goes in and gets it done."

That reminded me of one of my father's stories, which I forthwith told. It was about a general who wanted a bridge built in a hurry. Before he saw the proper engineering officer he happened upon the regiment's "handy man," who always knew how to do the right thing quick. The general told him the bridge must be built, and built in a hurry.

"I'll see the engineer," he added, "and he will send you the necessary blue prints."

The next day the general met the handy man again.

"How are you getting along with the bridge?" he asked.

"Oh, the bridge is built, sir," the man replied, "but I haven't got the pictures yet."

. . .

NOW, how about all this? Of course, the important thing is to get the bridges built, whether the pictures come along or not. But is it true that the educated man—by that I suppose my friend meant the college-trained man—is too slow or too timid, and so lets the others slip ahead?

"An educated man can't succeed as a contractor," my friend went on. "Take those regulation Irish contractors. They don't sit down and figure things out. They jump at it. They see at a glance about how much the thing will cost. I knew one, for instance, who, when some one wanted him to bid on a building, would get the prospective owner to ride around the streets with him.

"'Does it look like that wan?' he would ask, pointing to a building.

"'Yes, something like that.'

"'How many stories dh'ye say it'll have?'

"'Eight.'

"Pat remembers he built one about that size last month for eighty thousand dollars. This one is to be slightly smaller.

"'I'll do it for sivinty-sivin thousand,' he says.

"'Done,' says the owner. And it's all over but driving the nails."

. . .

BUT is not my friend mistaken, as a matter of fact, as to the way most successful contracting is done? There are doubtless many contractors who succeed in this offhand, haphazard fashion, but it could probably not be demonstrated that the majority of successful contractors win their success by any other process than the ancient, honorable and laborious method of "counting the cost." The successful contractor keeps track of the market prices, knows how many men, working how many hours, can produce a certain amount of work. Inspiration and daring are not enough. He must have *information* as well. One of the most fascinating men in New York is a traffic specialist, who has worked out an amazingly comprehensive and intricate system of finding out how many trains, of how many cars, running at what headway, will be required to serve a certain section of any city. He figures out the population, he figures out what percentage travel, and where they travel, and when they travel. Then he will tell you how many trains you need, of how many cars, and how often they must run; how much it will all cost, and how much it will pay. But he does not guess at it; he does not reach it by intuition. He figures it out, and he is a graduate of Cornell.

. . .

THE whole question of going or not going to college is too big to discuss in the limits of this space. Nor is there space to consider the propositions advanced and the experiments already made for changing the college curriculum. Mr. Johnson's book, *Stover at Yale*, in which he holds that the ordinary American college is "an institution for the prevention of learning," has been vigorously attacked and to a considerable extent discredited, though it will doubtless do some good as a stimulus and a challenge.

. . .

MY GENIAL friend has made, by his objection and accusation, a distinct contribution to the discussion. For the accusation becomes a positive bit of advice. Is it true that the ordinary college education has a tendency to make a man timid and to make him slow? If it does have any such tendency it ought to be changed. And it is being changed. Education should make a man cautious, but it should also make him fearless. The football enthusiast will have a word to say here about the benefits of his specialty. To sum up, a real education should train a man to do his own thinking, to do it bravely, to do it quickly—and, of course (the one thing for which education has always stood), to do it correctly.

HER FATHER

WHERE is the tiny little girl
Who used to sit on my knee?
That cried when she broke her dolly,
And told her secrets to me?
That dug all day in the sandbox,
And, worn out after her play,
Fell asleep with her head on my shoulder?
Can it be she has gone away?

As she grew in her youth and her beauty,
And at last laid the toys aside,
I was sorry, and yet there was something
That seemed to add to my pride.
For the house rang with music and laughter,
And the voices of playmates gay;
And I never thought of the morrow,
Of the time she would go away!

Yes, the wedding at last is over,
And the thrown rice litters the floor;
But I sigh as I think of the kiss she threw
As she turned when she reached the door.
How sweet she looked in her garments white,
As her voice so happy and low
Said good-by to me with the soft-lipped smile
Of the baby of long ago!

MARGARET E. SANGSTER, JR.

Memorizing Bible Verses

FIVE years ago, an American woman spending some months in Birmingham, England, started a movement for learning a verse of Scripture each day. It is called the "Bible Success Band," and is founded on Joshua 1: 8, where "good success" is promised to those who meditate on God's Word and observe its precepts. The movement found such favor among ministers, missionaries and Christian workers that it has now been started in England and America, in China, Japan and Korea, and in Australia, New Zealand and South America.

Scarcely anything helps one more vitally in the Christian life than committing God's Word to memory. John Ruskin said: "Everything that I have written, every greatness that there has been in any thought of mine, whatever I have done in my life, has been simply due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart." Dr. J. Wilbur Chapman says: "A verse of Scripture committed to memory in the morning goes singing its way like a song through the soul all the day long."

From those at home and abroad come glowing testimonies of the blessing received from learning a verse of Scripture daily. Mr. W. J. Tunley of Brisbane, Australia, secretary of the Queensland Evangelization Society, says: "The Bible Success Band is one of the grandest things I know. For three years my wife and I and three children have followed the plan. Our children learn the verses at family prayers in the morning, and review them after tea in the evening. They have learned the verses without mental strain and have greatly enjoyed it. They could stand up and recite Scripture for an hour or two." A handsome little booklet has just been issued by the band containing the list of verses to be memorized during the year 1913.

Pastors Coming Home to Visit

THE Rev. G. Campbell Morgan, D.D., pastor of Westminster Chapel, London, and principal of Chestnut College, Cambridge University, will be heard in New York City during his brief visit to this country next month. In company with Dr. Len G. Broughton, pastor of Christ Church, Westminster Bridge Road, London, and Dr. A. C. Dixon, formerly of Chicago, now pastor of the Metropolitan Tabernacle, London, Dr. Campbell comes to lecture at the Bible Conference in Atlanta. He will address the spring rally of the Evangelistic Committee of New York City in Carnegie Hall on the evening of Tuesday, March 18.

UNCLE SAM'S BABY BUREAU

BY LEWIS MERIAM

Assistant Chief of the United States Children's Bureau

THE United States Children's Bureau is in two senses the Government's Baby Bureau. In the first place it is the youngest of the numerous Bureaus at Washington, having been created by an act of Congress approved April 9, 1912; and, moreover, it did not begin active operations until the passage of the great Legislative, Executive and Judicial Appropriation Bill on August 23, 1912. It is thus almost brand new. In the second place it is charged with the duty of investigating all matters pertaining to the welfare of the children of our country; that is, it is to work for the welfare of the babies and the babies' older brothers and sisters. In this sense it will always be the Babies' Bureau.

The task mapped out for the bureau, with its little force of fifteen persons, and its appropriation of only approximately $30,000, is little short of stupendous—to investigate and report upon all matters pertaining to the welfare of children, when the country has over two million little babies under one year old, and when almost one-third of our population is made up of children less than fifteen years old. The welfare of these children, too, must depend in a large measure on the care and protection extended to them by the remaining two-thirds of our population, and thus the work of the bureau will ultimately bring it close to the whole people.

Fortunately for those who had to determine in what part of the great field the bureau should begin its work, Congress specified certain subjects for especial investigation; namely, infant mortality, the birth rate, orphanage, juvenile courts, desertion, dangerous occupations, accidents and diseases of children, employment, and legislation affecting children in the several States and Territories.

The first task for the new bureau, after perfecting its organization, was, obviously, to begin to bring together the existing material on these subjects, so that it may have, as a guide in its work, the experience of others, and so that it may be in a position to supply to those who turn to it for information the best that is available. The first step, therefore, was to secure a librarian reader and translator, who would know not only the routine of library administration, but also the great streams of current literature, and be able to draw from them the latest word regarding children, and, if necessary, translate it from foreign languages. This work will, of necessity, take much time, and it will never be finished, but it is progressing satisfactorily, and already the bureau is receiving reports regarding the work being done for children in all sections of the country, and, one might even say, in all parts of the world.

In the past, much statistical material relating to children has been published by various government bureaus, especially the Bureau of the Census and the Bureau of Labor, but this material has never been brought together and correlated by any one interested primarily in its relation to the problems of child welfare. This work will be begun at once, and the results of it will be published in a statistical handbook. As it will be necessary to delay certain parts of it until the latest census figures are available, the bureau may decide to issue it in sections, each section being a statistical study of the available official data pertaining to some one of the problems of child welfare.

The bureau will also publish from time to time brief popular monographs on different subjects of current interest. For example, it has just issued a pamphlet setting forth the necessity of adequate birth registration.

But not all the work of the bureau, even in its first year, will be based on material already collected. The law provides for two special agents, and they will, from the outset, be employed in original field investigations.

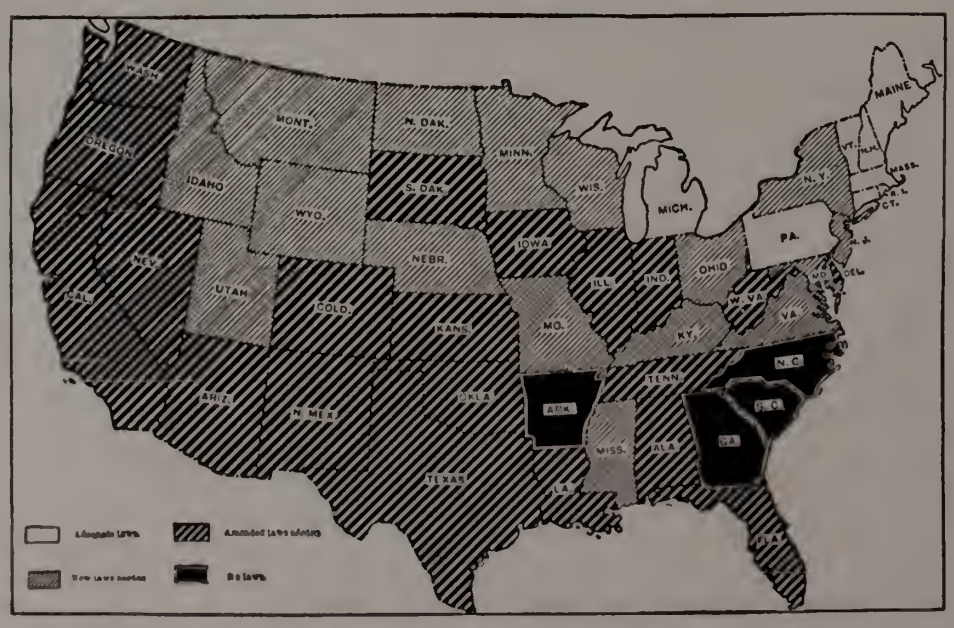
The selection of the first subject for investigation from among the numerous subjects within the scope of the bureau was, of course, a matter for considerable discussion, and the surprising thing was the unanimity with which it was decided to take up the first subject specified by the law, infant mortality, or the death of babies in the first year of life.

Miss Julia C. Lathrop
Chief of the Children's Bureau

In this country our records of deaths are very defective. Only 63.1 per cent. of our population live in places where the law requires deaths to be registered, but estimates based on the returns from the places where deaths are registered show that at the present time we are probably losing each year at least 300,000 babies under one year old. In the ten years from 1901 to 1910 we probably lost over 2,500,000. Two and a half million in ten years is a pretty hard figure to understand. It is as if the entire city of Chicago were wiped out of existence once every ten years, not a soul being saved. Three hundred thousand a year means an average of over eight hundred a day. We can easily imagine the feeling of horror which would sweep over us if we should pick up a morning paper and read of some catastrophe which had wiped out 800 human lives in a single day. We should probably have a feeling of righteous indignation if this article had told us further that at least half of these deaths could have been prevented if simple methods of saving lives, well known to the more intelligent members of the community, had be applied, but were not because of neglect or ignc ance. Yet this is precisely what we are told l experts regarding our infant mortality—that least one-half of the babies who now die could l saved if the methods already known could l brought into general use.

Some people, knowing of this great loss of bi bies, have, in the past, advocated taking no steps t prevent it on the ground that it is a wise dispensa tion of nature, intended to prevent children with weak constitution from becoming too numerou but as the report on the International Congress o the Prevention of Infant Mortality, prepared un der the supervision of Profesor Dietrich of Berli has pointed out: "To-day we know that a grea infant mortality is a great national disaster—o the one hand because numerous economic value are created without purpose and prematurely de stroyed; and on the other because the causes of th high rate of infant mortality affect the power o resistance of the other infants and weaken th strength of the nation in its next generation." Dr J. W. Schereschewsky, of the United States Public Health Service, puts it this way: "A necessary sequence to a high infant mortality rate is the larger number of children who, having weathered the storms of the first year, reach the haven of comparative safety of the other years of life in a battered, weakened and crippled condition, such as forever handicaps them in becoming efficient social units. It is therefore in the nature of an axiom that, in the degree to which the infant mortality rate is lowered, to a far greater degree will we diminish the great army of defective and degenerate children among us." The question of whether a given baby will survive is at present probably determined less by the physical condition of that baby at the time of its birth than by the degree of intelligence and conscientiousness exercised in its care.

As infant mortality affects the very life of children, it seemed to all concerned with the work of the bureau that it was fundamental and ought to be the very first subject taken up by the new bureau. In order to study it intelligently, one must know not only how many babies die under given conditions, but also how many babies survive under those same conditions. Possibly this will be a little plainer if we make up some figures to illustrate the point. Suppose, in our imaginary town, we found that two hundred babies had died in a year, and of this number one-half were breast-fed, and the other half bottle-fed. It might be argued from such figures that either method of feeding was equally safe; but such an argument would be absolutely erroneous, for the number of babies who had been breast-fed and had survived would in all probability be markedly higher than the number of babies who had been bottle-fed and survived. To imagine figures again, possibly 1,000 babies might have been breast-fed, and of these 100 died, giving us a death rate of one in ten for breast-fed babies, whereas possibly 500 babies might have been bottle-fed, and of these 100 died, giving us a death rate of one in five. These figures are, of course, imaginary, and are only used to illustrate the necessity of getting facts for the babies who live as well as those for the babies who die.



A Birth-Registration Map of the United States

With this point in mind, we decided that in our investigation, which is to study the feeding and care of babies, the economic position of their parents, and the hygienic and sanitary conditions under which they live or die, we must get returns for all the babies born in the selected community in a given year and follow them through their first year of life. Our method is to send our agents into the field selected and have them copy from the birth records the names and addresses of all the babies born in the given year. Then they visit the homes in which the babies were born and talk with the mothers, who are, as a little preliminary work done here in Washington showed, more than willing to help, so far as they are able, in a work designed to prevent the unnecessary loss of babies' lives. The

Continued on page 206

DEATH WIPES OUT BRAVE EXPLORERS

CAPTAIN ROBERT F. SCOTT, R.N., REACHES SOUTH POLE ONLY TO PERISH WITH FOUR COMPANIONS IN ANTARCTIC BLIZZARD. HIS LAST MESSAGE TO THE WORLD

he Late Captain Robert Falcon Scott, R.N

HORRIBLE, horrible! I can hardly believe it. There must be some awful mistake." These were the words of Captain Roald Amundsen when he was told that Captain Robert Falcon Scott of the British Navy and all his party had perished in the wilds about the South Pole.

On February 10 a New York morning newspaper printed a little despatch from New Zealand saying Captain Scott's ship, the *Terra Nova*, had been sighted, and adding the hope that it might give its readers the full story in the next day's paper. Then at noon the thrill of a great disaster raced over the cables, bringing the terrible report that the heroic leader and sixty-five men had perished. All London seemed to catch its breath in one mighty sob. Never since the death of England's much loved king, Edward VII, had there been such universal sorrow and gloom. The meager reports that came through the rest of the day were eagerly read. Then on the morning of the eleventh came the accurate news telling of the heroic deaths of five explorers, and giving Captain Scott's last message to his country. Then all Britain's grief was mingled with pride, for the world rose up to call one more Englishman a hero and to join with Rear Admiral Peary in saying, "Splendid in death as in life." By the following morning the details of the disaster had sped round the world and Scott's epic farewell had thrilled the heart of the Anglo-Saxon race.

In the dark and awful cold of a little tent, with two dying companions, the explorer wrote his message:*

"The causes of this disaster are not due to faulty organization, but to misfortune in all the risks which had to be undertaken. One, the loss of pony transport in March, 1911, obliged me to start later than I had intended, and obliged the limits of stuff transported to be narrowed. The weather throughout the outward journey, and especially the long gale in 83 degrees south, stopped us. The soft snow in the lower reaches of the glacier again reduced the pace.

"We fought these untoward events with will and conquered, but it ate into our provision reserve. Every detail of our food supplies, clothing and depots made on the interior ice-sheet and on that long stretch of 700 miles to the pole and back worked out to perfection. The advance party would have returned to the glacier in fine form and with a surplus of food but for the astonishing failure of the man whom we had least expected to fail. Seaman Edgar Evans was thought to be the strongest man of the party, and Beardmore glacier is not difficult in fine weather. But on our return we did not get a single completely fine day. This, with a sick companion, enormously increased our anxieties. I have said elsewhere that we got into frightfully rough ice, and Edgar Evans received a concussion of the brain. He died a natural death, but left us a shaken party, with the season unduly advanced.

"But all the facts above enumerated were as nothing to the surprise which awaited us at the Barrier. I maintain that our arrangements for returning were quite adequate, and that no one in the world would have done better in the weather which we encountered at this time of the year. On the summit, in latitude 85 degrees to 86 degrees, we had minus twenty to minus thirty. On the Barrier, in latitude 82 degrees, 10,000 feet lower, we had minus thirty in the day and minus forty-seven at night pretty regularly, with a continuous headwind during our day marches.

"These circumstances came on very suddenly, and our wreck is certainly due to this sudden advent of severe weather, which does not seem to have any satisfactory cause.

"I do not think human beings ever came through such a month as we have come through, and we should have got through in spite of the weather but for the sickening of a second companion, Captain Oates, and a shortage of fuel in our depots, for which I cannot account, and, finally, but for the storm which has fallen on us within eleven miles of the depot at which we hoped to secure the final supplies. Surely misfortune could scarcely have exceeded this last blow!

"We arrived within eleven miles of our old One Ton Camp with fuel for one hot meal and food for two days. For four days we have been unable to leave the tent, the gale blowing about us. We are weak.

"Writing is difficult, but for my own sake I do not regret this journey, which has shown that Englishmen can endure hardships, help one another, and meet death with as great a fortitude as ever in the past. We took risks. We knew we took them. Things have come out against us, and therefore we have no cause for complaint, but bow to the will of Providence, determined still to do our best to the last.

"But if we have been willing to give our lives to this enterprise, which is for the honor of our country, I appeal to our countrymen to see that those who depend on us are properly cared for. Had we lived, I should have had a tale to tell of the hardihood, endurance, and courage of my companions, which would have stirred the heart of every Englishman.

"These rough notes and our dead bodies must tell the tale, but surely, surely a great, rich country like ours will see that those who are dependent on us are properly provided for.

"March 25, 1912. (Signed) R. SCOTT."

* * *

The dead, besides Captain Scott, are Dr. E. A. Wilson, chief of the scientific staff, zoologist and artist; Lieutenant H. R. Bowers, of the Royal Indian Marines; Captain L. E. G. Oates, of the Inniskillen Dragoons, in charge of ponies and dogs, and Petty Officer E. Evans. Captain Scott, Dr. Wilson and Lieutenant Bowers died together in their tent, eleven miles from One Ton depot, where food and shelter awaited them, could they have but reached it through the blizzard. Their bodies were found in the tent. Petty Officer Evans, injured by a fall in which he suffered concussion of the brain, had died some days before. Captain Oates, his feet and hands frostbitten, struggled on with the party until he realized that he was hindering the others.

The Antarctic Ship Terra Nova

Commander E. R. G. R. Evans, R.N., has given out a detailed account of the tragedy. It is in the main as follows:

Captain Robert F. Scott's antarctic ship, the *Terra Nova*, on January 18, this year, arrived at Cape Evans, the base on McMurdo Sound, where it was to meet the explorers on their return from the expedition in search of the South Pole, and bring them back, if they were ready. It was learned from the shore party found at this base that Captain Scott and the four men with him had reached the pole on January 18, 1912, but all had perished on the return journey, about the end of March. Their bodies were not found until a searching party discovered them on November 12, nearly eight months after the disaster.

Mrs. Scott and Peter, the Explorer's Son

Captain Scott, Dr. Edward A. Wilson, chief of the scientific staff, and Lieutenant H. R. Bowers had made their way back to within 155 miles of Cape Evans, when they were caught in a blizzard and were overcome about March 29. They were then within eleven miles of One Ton depot, where they would have found shelter and supplies. Previously Petty Officer Edgar Evans and Captain L. E. G. Oates of the Inniskillen Dragoons, who had been in charge of the ponies and dogs, had succumbed. Evans was the first to give way, dying from concussion of the brain due to a fall on February 17. Oates died from exposure on March 17.

The records of Captain Scott were recovered by a relief expedition. They showed that he and his party had reached the South Pole on January 18, 1912. There they found the tent and records left by Captain Roald Amundsen when he quit the pole on December 17, 1911.

The search party left Cape Evans after the winter on October 30 last. The party, which was organized by Surgeon Atkinson, consisted of two divisions, Atkinson taking the dog teams with Garrard and Demetri, and Mr. Wright being in charge of a party including Nelson, Gran, Lashley, Crean, Williamson, Keohane, and Hooper, with seven Indian mules. They were provisioned for three months, as they expected an extended search. One Ton Camp was found in order, and all provisioned. Proceeding along the old southern route, Wright's party sighted Captain Scott's tent on November 12. Within it were found the bodies of Captain Scott, Dr. Wilson, and Lieutenant Bowers. They had saved their records, hard pressed as they were.

From these papers the following information was gleaned: The first death was that of Seaman Edgar Evans, petty officer of the Royal Navy, official number 160,225, who died on February 17 at the foot of the Beardmore Glacier. His death was accelerated by a concussion of the brain sustained while traveling over the rough ice some time before.

Captain L. E. G. Oates of the Sixth Inniskillen Dragoons was the next lost. His feet and hands had been badly frostbitten from exposure on the march. Although he struggled on heroically, on March 16 his comrades knew that his end was approaching. He had borne his intense sufferings for weeks without complaint, and he did not give up hope to the very end. Captain Scott wrote in his diary this tribute to Captain Oates: "He was a brave soul. He slept through the night, hoping not to wake, but he awoke in the morning. It was blowing a blizzard. Oates said: 'I am just going outside and may be some time.' He went out into the blizzard and we have not seen him since. We knew that Oates was walking to his death, but, though we tried to dissuade him, we knew it was the act of a brave man and an English gentleman."

On March 16 Oates was really unable to travel, but the others could not leave him and he would not hold them back. After his gallant death, Scott, Wilson and Bowers pushed on northward when the abnormally bad weather would permit them to proceed. They were forced to camp on March 1, eleven miles south of the big depot at One Ton Camp. This refuge they never reached, owing to a blizzard, which is known to have lasted nine days, overtaking them. Their food and fuel gave out and they succumbed to exposure.

* The text of Captain Scott's message and the quotations from Commander Evans are printed here by the courtesy of the New York *Times*, the owners of the copyright.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Antarctic Tragedy

IN THE whole history of polar exploration, filled as it is with the record of suffering and death, there is no sadder story than that of Captain Robert F. Scott and his four companions of the British Antarctic Expedition, who perished after they had reached the goal. Their courage and endurance in the face of the long polar blizzard, the sickening of the heroic adventurers one by one, and the final scene in the tent, where they lay stormbound and dying, all tell of a tragedy whose details can better be imagined than described. Captain Scott's farewell letter reveals a courage on the part of the little group of doomed explorers that thrills the heart. They met death like true heroes. They had played the game, and although they had missed the prize by a single month, they were victors still. Not England alone but the whole world will honor these men who calmly laid down their lives in the cause of science and for the glory of their native land.

But while the results of their efforts and the complete records of their successful march southward have been saved to the world, there are many who will ask whether all such achievements are not won at too dear a price. Both poles have now been reached. Every adventure has been marked by awful suffering and not a few by loss of life. For nearly two centuries the lanes of polar exploration have been dotted by the graves of martyrs to science. There were dead in Bering's crew in 1725, and again on his second voyage in 1741, when he himself perished. Sir John Franklin and twenty-three men with him died among the ice in 1848. Captain Hall found a grave in the Arctic in 1871. Commander DeLong lost twenty men in the floes and hummocks of the Lena Delta in 1881. Five members of Lieutenant Greely's expedition in 1884 added to the growing roll of victims. The Antarctic quest has attracted few adventurous souls until recent years, but the spirit of exploration is one that is not to be quenched even by such disasters. Doubtless there will be other expeditions, carefully planned and equipped with all the safeguards that science and forethought can devise. The old Viking spirit, which braves the unknown and laughs at its terrors, will still draw men over those icy paths, as they drew Scott and Amundsen southward and Peary and Nansen northward. As long as men love adventure, the lure of the poles will remain irresistible.

A Great Gospel Bequest

IN THESE times, when the church of Christ is striving to accelerate the spread of the Gospel, and when thousands of devoted missionaries are giving their lives to the work of carrying out the "Great Commission" in heathen lands, while hundreds of thousands of God's people at home—mostly persons of modest means—are regularly devoting a part of their income to that purpose, it must have occurred to thoughtful minds that here was an interesting field for the possessors of great fortunes in which to use the surplus of their abundance. It is true, not a few have given liberally, and we praise God for such generous contributions; but these are exceptional. Churches have been reared, grand cathedrals have arisen, chapels, libraries, lyceums and museums have sprung up in many places as the result of a noble generosity. These will be lasting memorials to the munificence of the givers. Not until Robert Arthington of Leeds, England, who lately consecrated his fortune of nearly $5,000,000 to the spread of the Gospels of Matthew and Luke and the Acts of the Apostles in every heathen land and in every written language, has there been a gift dedicated to this greatest of causes that could furnish means large enough to carry the Gospel message, in one small compact volume, throughout the world.

Astonishing progress has been made through missionary effort in bringing the heathen up from a condition of illiteracy. Among those who were formerly unlettered savages in the remote parts of Africa and Asia, there are now thousands who can both read and repeat many portions of the sacred Word. Now, with such a splendid gift for Gospel propagation, the missionaries will find a new impulse given to their labors. The millions of India, China, Africa and Polynesia will benefit by this great benefaction. All honor to the man whose heart prompted him to such an act. Robert Arthington may have no temples or great edifices erected to perpetuate his name, but he will be remembered by multitudes in other lands, who will spiritually benefit by his generosity, and who will learn the Way of Life through his noble gift. But while his bequest will accomplish much, it cannot detract from the value of even the smallest contribution that has been laid down by the humblest follower of the Master for the spread of the Gospel. The widow at the treasury gate gave her mite, which was greater in the Master's eyes than all the princely offerings of the rich. Nor will he forget those humble contributors who, during the long years of Gospel struggle at the front, denied themselves that they might keep the work going, while the great ones of earth held aloof. Had it not been for those self-denying souls who gave out of their poverty, the missionary army, splendidly as it is manned and widely as it is extended to-day, would have made little progress through lack of means. The best work in Gospel propagation has been done heretofore by means of the countless number of comparatively small gifts, which in the mass have been a means of untold blessing and spiritual enlightenment.

The Hope of the Jew

IT IS undeniable that the hopes, if not the expectations, of the Zionists have been raised by the possibilities that might result from the present trouble in Turkey. Anything that would relax the Mohammedan grasp on Palestine would be welcomed. If the Turk should be turned out of Europe, might not he be persuaded to sell the ancient Holy Land to the "chosen people"? This is the dream which is now agitating the Zionists. Israel Zangwill, the famous author, and one of the leaders of his race, does not regard the situation with optimistic eyes, as may be gathered from this letter which he sends from England to THE CHRISTIAN HERALD:

"Turkey could not sell Palestine without stirring up the whole Mohammedan world, for Jerusalem is also a holy city of Islam. For the same reason she cannot give it away. Naturally, I desire Palestine to become Jewish; but a statement as to Zionist plans and policies should be left to the recognized leaders of the Zionist movement.

"ISRAEL ZANGWILL."

Far End, East Preston, Sussex, England.

Other leaders may be more hopeful; but the attitude as a whole is a waiting one. It would be a glorious reclamation and restoration. Come when it may, it is something to which they all look forward with longing eyes and hopeful hearts as the ultimate realization of the divine promise. The Jew shall yet go back to Palestine.

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If Thy Brother Hunger

IT WILL be a matter of gratification to the readers of THE CHRISTIAN HERALD to know that the work of the Bowery Mission is being prosecuted with the most marked success. Those who know it best regard it as the most effective home mission institution in the world. Its nightly meetings are crowded to the doors, and often hundreds are turned away for want of room. Its Brotherhood membership is now over 30,000 strong. Its after meetings and converts' meetings; its two weekly Bible classes; its classes for the cultivation of the spiritual life, conducted respectively by the superintendent and Mr. Hunt, the business manager; its occasional concerts and lectures; its Free Labor Bureau, with a record of 18,000 positions found in five and a half years; its Mission Industries and Labor Settlement in the suburbs, providing temporary work for men while permanent positions are being found—all these branches in a state of incessant and enthusiastic activity tell eloquently of the practical and permanently beneficent work that is being done.

The most pathetic, and the most fruitful department, perhaps, is the Bread Line. Every morning at one o'clock, that sad and pitiful procession of unfortunate men waits for the opening of the hospitable doors, and for the hot, comforting coffee and the roll of bread. CHRISTIAN HERALD readers, especially those who for many years have supported what Mr. Crane, a New York magistrate, declared to be "the most worthy charity in the world, the Bowery Mission Bread Line," should, whenever they have the chance, visit and contemplate this scene. Occasionally a meeting is held from 2 to 4 A.M., and probably nowhere, since Jesus Christ talked to the famishing multitudes in Palestine, has the Gospel been so literally and so effectively "preached to the poor" as to those starving men of the Bowery. Some of the most remarkable cases of conversion on the records of the Mission have been effected here. One thousand men are entertained every morning at one o'clock. The breakfast is held at that hour to make certain of the fact that every man is really homeless; for if he possessed the price of a bed he surely would be in possession of it then.

Although the arrangement for feeding this thousand men only extends from Thanksgiving till Easter, *the Bread Line exists all the year round*, for after every meeting held in the Mission, a cup of coffee and a roll are provided for each man. Bowery men are always hungry. The expenses of the Mission are necessarily heavy, heavier now than ever. The regular expenditures for lighting, heating, and cleaning, to say nothing of clothing, provisions, and transportation charges, etc., necessary to keep such a work going, increase with the growth of the work itself.

There are no large contributors to the work. It is to the faithful CHRISTIAN HERALD Family that the management looks for its chief support. We are sure it will not look for such support in vain. Will those who believe in this work, and who wish to see it maintained with undiminished effectiveness, "sit down" as soon as they have read this little reminder and "write quickly" as generous a contribution as they conscientiously can, and send it to this office, made out to "The Bowery Mission"?

Brevity

WHEN the heart opens to a perfect happiness and reaches out through its loneliness to the comforts of an answering love, it knows that the presence is fugitive. Briefly the precious thing is loaned us, and in the vanishing we shall learn of grief. The sensitive being that breathed so close at our side will go, as the color of the sunset passes. Just over the hilltop misfortune is waiting, and some one of the coming days will bear away the light of our eyes. But that brief visitation of peace will leave a memory to overleap the darkness of the days remaining, and the gulf of death. It is good to dwell for the hours, were it only of a single day, with one whom the heart has chosen, and to hear responses to our doubt and loneliness. Such a day would lead us on through the bleakness of our journey, hoping in the hereafter for renewal of the companionship that was so dear and all-sufficing.

THE BIBLE AND NEWSPAPER

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FERDINAND C. IGLEHART D. D.

Seminary in Highlands Dedicated

[N THE far-away Cumberlands, on the upper Kentucky River, is a little village called Heidelberg. It lies in a narrow valley between the mountains, at the junction of rivers and ilroads. It had no church or Sabbath school preaching. Its only claim to notice was a dread-l tragedy in a little saloon where three men were lled in three minutes. Dr. Guerrant of Wilmore, esident of the Soul Winners' Society, went to each there in the little schoolhouse. The recep-on was so uncordial he almost despaired of doing ny good; but as it was "in the world" where the eople lived to whom he was sent, he went again. ome good people helped, and now there is a large vo-story seminary, in a splendid beech forest of n acres, the gift of two generous men; and a hun-red fine highland children, taught by four accom-lished teachers. They have a large abbath school, regular services every unday, with all features of Christian ork found in the lowlands. The gov-rnor of Kentucky honored the institu-on with his presence and made a plendid address at the dedication re-ently, when a thousand highlanders ssembled to hear him and to rejoice ver such a blessing to their country. hey gave of their time and labor and canty means to the seminary, and lled it with as fine a class of children s can be found anywhere. This is ne of the many missions of the Soul Winners' Society among the long-neg-ected highlanders of the South—the mountain whites" of Scotch-Irish and Anglo-Saxon lineage. They are of the urest blood of the original settlers of ur country, and are worthy of their ncestry, though long handicapped by heir environment. All they ask is an pportunity. It is our solemn duty to ive it to them. It must not be forgot-en that Lincoln and others who have endered the most efficient and con-picuous service to state and church came from the oor white class of the South. The religious educa-ion of the young in the Highland Seminary is in bedience to this command given in the early his-ory of the chosen people:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. (Deut. 6: 7.)

Diseases Attacking Plant Life

EVERYTHING that lives has some enemy to attack it, some disease to exterminate it. Epidemics in some form or other have depopulated nations, have taken away whole flocks and herds of animals, and have blighted the fields and killed the forests of the vegetable world. The Department of Agriculture of the United States mentions that the losses caused by cryptogams in 1887 to timber, fruit, and grain amounted to about $200,000,000. The Institute of Agriculture in Rome proposes soon to invite all nations to unite officially in an effort to form a commission that shall study plant diseases and institute a world-wide quarantine against them. It will be well for our government to unite in the movement, as there are many enemies in the wheat, corn and cotton fields, and among the elms, locusts and other trees of the forest. The enemies of plant life have existed from the beginning; among them have been the locusts, whose ravages are thus described:

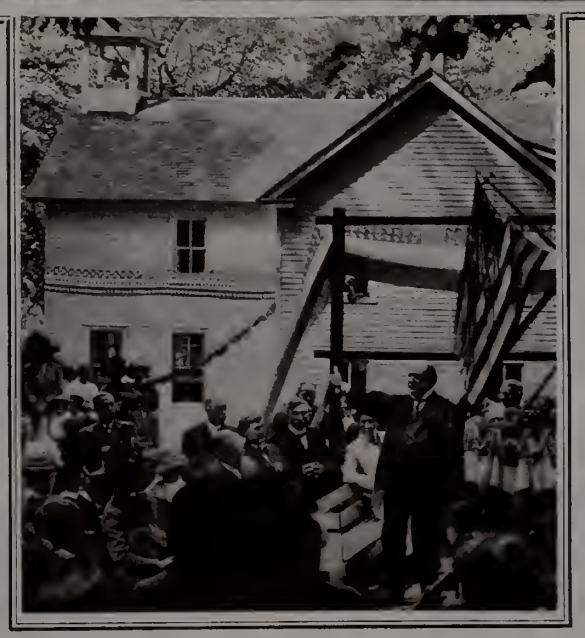
And they did eat every herb of the land, and all the fruit of the trees which the hail had left, and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. (Ex. 10: 15.)

Advises Limiting Birth Rate

A PROFESSOR of an important university said the other day that "no man whose wages amount to less than $600 a year should have children." We would be compelled to dissent from the premises that would lead to such a wrong conclusion—that society should regulate the number of babies born to the size of the purse. Such a rule would take out of society the best that America has had or is likely to have. It would have made impossible a Lincoln, whose father did not have an income of $600 a year, nor as much as $600 worth of property all told. With such a rule there would have been no Garfield, nor Cleveland, nor General nor Senator Sherman, nor perhaps a majority of our greatest statesmen, merchants, inventors, artisans, and professional men of the past and present. The average salary of the ministers of all denominations in the United States is said to be $750 a year, so that a large number must receive less than $600 to make that low average. To take the children born in the humble parsonages of the land would be to take out of the nation's treasury some of its richest jewels. The soft-handed person of affluence and the misty idealist may save their sympathy for the burden children are to the man with a $600 income. These very children are worth their weight in gold to their parents. They give new life and hope to the father as the bread-winner, and bring a joy to the home much more desirable than an income of $100,000 a year without them. These are the very children that are most likely to be found at the head of the class at school and in the positions of greatest usefulness and honor in society. At the present high cost of living $600 a year is not enough, but many of the greatest and best men and women of the land have been the children of poverty. No. Such children are not a burden; they are only such weight as wings are to birds, to bear upward the home, the church and the state. To limit cradles to the homes that have an income of more than $600 would be the worst possible economy, for such children as a rule grow up to be the support of the parents of humble incomes and keep them in comfort and often in luxury in their old age. There are tens of thousands who can say, "Six hundred dollars is above my average income, and yet the best of life was the children God gave to us, and the same children now are our financial endowment, surer than any savings bank, and they are carrying us to the journey's end as we carried them in our arms at the beginning of the road." The humble homes of the average American, even of the poor, can verify the declaration of the Psalmist:

Lo, children are a heritage of the Lord. (Ps. 127: 3.)

The Crowd at the Dedication of Beechwood Seminary, Heidelberg, Ky.



Governor James B. McCreary of Kentucky, Speaking at the Dedication Ceremonies

Christian Faith Nation's Hope

AT a memorial service at the Berlin University on Sunday, February 9, the emperor of Germany declared that the Prussians were an "oppressed and dismembered folk" in 1806, as a consequence of God's judgment because they had lost faith in him. The emperor asserted that the Germans of to-day were inclined to believe only in tangible things and to place difficulties in the way of religion. They should study history, he said, and see how the Prussians regained their old faith and fought the war of liberation, whose glorious result was not man's work, but God's work. "So," continued the emperor, "we have in the history of the past certain proof of God's guidance, and that he was and still is with us. And with this teaching of the past the whole German youth can forge in its fire the tried shield of faith, which must never be lacking in the armory of Germans and Prussians. With such weapons, looking neither to the right nor to the left, we will go our direct way, eyes uplifted and hearts uplifted, with trust in God. Then we can repeat the Great Chancellor's words, 'We Germans fear God, and nothing else in the world.' The emperor was so enthusiastic in the delivery of this impromptu message that he pounded the desk frequently with his fist, and the applause which constantly interrupted the speech burst into a perfect storm at the close. The address will command the added respect and affection of his own people and the notice and commendation of the universal Christian civilized world. President-elect Wilson recently expressed the same sentiments as to the relation of Christian faith to a nation's life. It is voiced in this word of prophecy:

The nation and kingdom that will not serve thee shall perish. (Isa. 60: 12.)

Pure Food Dinner Poisoned

TWO hundred of the girl students of the University of Chicago sat down to a dinner the other night which was prepared under the female head of the university's department of household economics as a model pure food dinner and was advertised as such. The dinner ended at 10:30 o'clock. By eleven o'clock it was found that 194 of the 200 young lady diners were attacked with ptomaine poisoning. The university physicians were so busy attending patients in Foster, Kelley, Greene and Greenwood Halls that outside assistance had to be called. More than sixty of the girls were kept to their beds all of the next day, and one hundred more were unable to go to their classes. The dinner consisted of soup, roast beef, stewed corn, a Russian salad of beans, fruit, lettuce, dressing and condiments, and coffee. If a meal prepared by the culinary department of a great university, with all the precautions taken against dangers of impure food and announced as a model in this regard, has such peril lurking in it, what greater peril there is in the ordinary dinner without such precaution! There is no great subject on which the nation has been so slow to arouse itself as the one of impure food, which has sent hundreds of thousands of children and grown people in our country to untimely graves. Fortunately the nation is beginning to realize this wholesale menace to the public health, and is setting itself earnestly to the task of removing it. The soul, the highest form of created being known, has appetites and must have food. It is all-essential that the food given to it be pure—truth, righteousness, faith, love, the Book. Christ, the center and circumference, the soul and the substance of all truth and love, is the real food of the soul, as he says of himself:

I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. (John 6: 35.)

The Turn in the Toboggan Road

The Tedious Two Hours' Climb Up

Skiing Country in the Tyrolese Uplands

A NOVICE ON SKI

BY O. BAILIE-GROHMAN

THEY took me up to the top of the hill, and they put my ski on for me, and quite forgot to show me how to take them off. Whether this was really a lapse of memory, or an intentional device by means of which I should perforce have to ski down to the valley, I would not like to say. For a while we sat on the ridge, with the sun on our backs, the snowfields at our feet, and a packet of sandwiches distributed. On looking back at the time now, I can see that the luncheon hour was by far the most enjoyable part of the day. At the time, of course, it would have been treason even to have whispered this, for it was said to be merely the beginning of things, a reward, as it were, for the tedious two hours' climb up, and a promise of better moments yet to come.

They talked with bated breath of the glorious downward swish of the ski, of the snow spurting up in the track, of the feel of the wind whistling past as the planks gathered pace beneath you; and they talked of these things in many languages, for the members of the party seemed gathered from the four quarters of Europe. A little dark-haired, dark-eyed woman, whose gestures and complexion told of Italian origin, was deep in a technical discussion with a stolid Englishman of middle age and bulldog type. She could meet him in his own language, and so for them there was no difficulty; but beyond them a Hungarian and a Scotchman had resorted to the neutral ground of French, and there were complications. Two schoolboys in the background bickered over their sandwiches in unmistakable accents of New England. Whilst I sat glaring at my ski, for this was my first day out, and I was still much mystified by the many straps and fastenings that secured a couple of seven-foot planks to the soles of my boots. The snowslopes stretched away beneath me, and I had my misgivings.

"Stand up and see what it feels like," said a cheery voice behind me; and I noticed that it came from one whose own primal experiences dated two winters back, otherwise, I felt sure—afterward—that it would have been less cheery, more sympathetic in tone. The next moment I had stood up, the boards with great promptitude shot from beneath my feet, and I lay wallowing in snow and sandwich papers.

"Stand up and lean forward!" said another voice, mildly sympathetic. This from some one whose apprenticeship to the noble art had but recently begun. I did so, and some moments later, when I was again in a position to admire the view, I was told that it had been a very neat somersault very neat indeed—

"And now you are up," continued Cheery-voice, whose applause at the recent gymnastic feat had been loudest and longest, "perhaps you had better be starting, if you don't want to be late for dinner, you know—"

I looked round. "Isn't your watch a trifle fast?" I asked sweetly.

"I think not," said he, pulling out the object in question, and holding it up for inspection; "twelve-thirty sharp."

"Dinner is at half past seven," I reminded him.

"And you'll just about come in for the ices if you don't hurry up." I looked the indignation I felt.

"We'll be sure to catch you up in time to dig you out of the drift at the bottom," said the Mildly Sympathetic One.

"But the intermediate drifts and pitfalls must be negotiated without our aid. We can only be responsible for the one at the bottom—the very last—"

Crowds on Ski Watching the Experts on a Steep Run in Switzerland

"How am I to know it is the last?" said I, sitting down abruptly, unexpectedly, as I spoke.

"Well, it's pretty deep—and it's five minutes' ordinary walk from the hotel—and there are my marks of the day before yesterday in it, if that's any use," said the Mildly Sympathetic One.

"Not much, I am afraid," chipped in Cheery-voice; "you see, you left your mark pretty well everywhere, didn't you?"

The Mildly Sympathetic One subsided and rubbed her shins reflectively, as if the memory was not the pleasantest of her existence. I rose to my feet, this time without either sitting down again or burying my nose in the snow, for I had taken the precaution of seizing some one else's stick. They had not allowed me to bring one of my own, deeming it better style to learn without.

"Hi! Leave my stick here! Don't go off with my stick!" cried the Cheery person. He made a grab, missed, and fell headlong. We both went down together. It was no use struggling; he was not encumbered with a seven-foot plank on each foot. I was. He shook himself triumphantly and planted the bone of contention well out of my reach.

I might have stayed to try what a little gentle persuasion would do—I might have, possibly, had not my ski decided otherwise. It is a way ski have that of taking the matter entirely out of your hands; they always know exactly where they want to go, and they also mean to get there. You may have your own ideas on the subject, very clear ideas maybe, particularly as to where you do not wish to go—that furze bush down there in the ditch, for instance, with a mass of prickly branches sticking out above the snow. But it is not worth while to cherish any hopes that your wishes will be consulted; they never are, unless they happily coincide with the direction already taken by those determined planks.

"You want to keep clear of that furze bush?" says the ski, though you may only hear the swishing of the snow against its sides. "You think it shouldn't be difficult, as it's the only tree on the horizon? Yes, I don't think!" it ends up spitefully, vulgarly, as with swish and crackle you are landed in the prickles.

But I am digressing, for the furze bush if I remember rightly came later in the day.

From the moment when the stick had been torn so ruthlessly from my grasp the ski had started—on their own account, of course—and I was gliding downwards slowly, very slowly at first. "This is fine!" I thought, leaning forward and beginning to balance. But even as I did so the treacherous boards gathered pace beneath me, and I was shot forward, swaying madly from side to side, still keeping my feet until a kindly snowbank rose up from amongst its fellows, and offered me a temporary resting-place.

Roars of laughter from above.

"Well done! Splendid! You went quite a way. Tracks not further apart than a coach and four. But don't let that worry you."

The next bend of the hill took me out of sight and hearing. I breathed more freely. If I must bury first one end, then the other, ostrich-wise in the snow, and occasionally disappear bodily into a more than usually malignant drift, I would just as soon that the performance should be in private. Besides, in half an hour's tête-à-tête with my

Continued on page 210

THE BALKAN RELIEF WORK

AT ALL the points of contact of the forces of the Balkan Allies and Turkey the fighting in Europe's greatest modern war is raging once more. At Scutari, the Montenegrins have advanced their positions still nearer the coveted stronghold, but only at the expense of a fearful toll of dead and wounded. The Greeks are pressing the Turkish forces closer and closer about Yanina. The new gunboats of the Greek Government have arrived from England and were immediately manned and rushed to the Ægean Sea to assist in the blockading of Turkish activities there.

The Bulgarians, after their long weeks of restless and useless waiting for peace, have fallen upon the Turkish army that was before Bulair, at the neck of the Gallipoli Peninsula, and almost annihilated it in one great battle. The number killed and wounded on each side is yet unknown, but both armies suffered enormous losses. One of the cable despatches confirming the report of this battle read in part as follows: "The battlefield was littered with guns, abandoned field guns, machine guns, and rifles dropped by the panic-stricken Ottoman troops. Turkish dead and wounded were lying thickly everywhere. Twenty officers were among those killed."

One of the despatches of a few days ago from Adrianople was a message of defiance from the Turkish commander, coupled with an appalling threat of what he would do if forced to surrender. In this statement he said that in spite of disease and starvation, his forces would hold out to the very last. Then, if not relieved by reinforcements from Constantinople, he would direct the massacre of the 40,000 Christian inhabitants of the city, blow up the fortifications, and raze the city to the ground, not even excepting the Mohammedan shrines.

All these despatches telling of renewed fighting and of the awful straits to which the entire population is reduced are confirmed by THE CHRISTIAN HERALD'S own advices from the workers of its relief committee. Pastor Furnaff dates his last letter from Philippopolis. He says: "I am making my headquarters here for a few days both to study the needs and to distribute such help as I may. There are great sufferings all around throughout this entire district. A soldier who had come to the city on a special errand tells me that the troops are getting very restless. [This letter was written before the renewal of hostilities.] The uncertainty of the outcome of the London Conference for peace is exhausting their patience. Then on top of that is the care and dread and almost universal fear of the situation at home. The children must have bread, and a large majority of the soldiers now realize that the funds left behind must be exhausted. This soldier with whom I talked said that the only cow he had was sold by his wife when her little stock of cash gave out. He said, 'What they will do for food when they have finished that money God only knows.'

Turkish and Gipsy Children Aided by the Balkan Relief Fund

"Yesterday the mail brought me a letter from a soldier on the frontier. He was formerly a colporteur for the Evangelical Society. When he went forward to the front he had little or nothing to leave his wife for the support of herself and their little family of four. Now he writes, begging that some small help be sent to tide them over till his return. From all sides come the reports of orphans created by the war, who are entirely without means of support. In a neighboring city I learned of one case. The father was killed on the battlefield. The mother is a young woman of very delicate health and there is absolutely no income except what may be had by begging. There are five little children in this family. This is not an isolated case, but a typical one. There are many others like it.

"Please ask the Lord whether he has anything for you to do in these times of the dire distress of your fellow Christians in the Balkans."

The unfailing generosity of THE CHRISTIAN HERALD Family when called upon to aid the weak and the disaster-stricken has made it possible for us to send **$14,250** for the relief work. We hope that every member of our wide circle of readers will pray for God's richest blessing upon these efforts to succor the needy and feed the hungry orphans.

THE FOLLOWING ADDITIONAL RELIEF FUND CONTRIBUTIONS HAVE BEEN RECEIVED:

s C L Bennett	$2.00	A. J. Parmenter	$.500	Cut Bank Presby. Church	$2.50	Chas. J. Hall	$1.00
Drew	1.00	Mrs. R. W. Dillingham	2.00	Miss E. M. Cole	5.00	S. G.	10.00
His Name, Newark, N. J.	5.00	K. R. M.	1.00	Rev. Giles B. Cooke	1.00	A Friend, Shippensburg, Pa.	1.00
Friend, Kinzua, Pa.	2.00	"In His Name"	1.00	E. L., Benson, N. Y.	1.00	C. M. Cotton	1.00
W. Jamison	2.00	——, Stroudsburg, Pa.	1.00	Mrs. James Brown	2.00	Mrs. J. C. Sanders	1.00
McPherson	1.00	In His Name, Bridgeport, Conn.	2.00	Mrs. H. & A. E. Beyland	2.00	Laura L. Eckerson	1.00
iends, Denmark, Kan.	6.50	Thanksgiving Collection of Congreg. Church of Gomer, O.	20.27	A. C. Pfrimmer	2.00	A. D. Stevens	2.00
V. B. Horton	15.00	Mr. & Mrs. M. E. H. Fultz	1.00	A. J. L.	1.00	Readers, White Cottage, Ohio	2.50
S.	4.00	Two Friends, Woburn, Mass.	2.00	Mrs. M. M. Stead	1.00	Mrs. W. W. Wiser	1.00
m. Hay	3.00	S. S. Caughey	5.00	Olivia Jones	2.00	R. Winter, Sr.	10.00
m. Hartje	2.00	W. L. C.	1.00	Reader, Pottstown, Pa.	1.00	A Friend, Key West, Fla.	10.00
W. Baker	1.00	Andrew S. Gaylord	3.00	Louis W. Freund	3.00	Mrs. S. Morris	1.00
hn & Lydia E. Hawkins	2.00	Mary Barton	20.00	Rachel Love	1.00	Levi Bigalow	10.00
Slot	2.00	Mrs. J. O. Johnston	2.00	A. M. M.	2.00	Mrs. Ada M. Miller	1.00
rs. M. J. Dudley	2.50	A Friend	1.00	Miss C. E. Parkhurst	2.00	Mrs. A. P. Hardy	1.00
rs. H. E. Ross.	1.00	Mrs. Ed. Vivan	1.00	——, Maurice, Iowa	1.00	Miss L. Hart	1.00
rs. J. M. Barnes	2.00	Miss Mary G. Anderson	5.00	A Friend, St. Louis, Mo.	2.00	Welsh C. M. Church	10.00
B. Isager	1.00	Union Thanksgiving Meeting, Odessa, Wash	18.75	Friends, Worcester, Mass.	1.00	A Friend, Owatonna, Minn.	1.00
rs E A Kinghorn	1.00	Parker's Prairie Baptist Church, Minnesota	5.75	Mrs. S. W. Coney	2.00	Mrs. J. A. James	1.00
riend, Ilwaco, Mich.	1.00	Jacob C. Wilhelm	2.00	I. S. Day	2.00	Paul Tiller	1.00
rs H H Shriver	1.00	Miss Mary Swinebroad	2.00	Mr. & Mrs. B. E. Mann	3.00	W. Huggins	10.00
rs. L. Sill	1.00	Mrs. Burrow	1.00	A. H. Brown	1.00	——, Claremont, Calif.	4.00
rs. R. Johnson	1.00	Mrs. Jonathan French	2.00	W. F. Goldspohn	1.00	Henry Jaquet	2.00
. C. Smith	1.00	Jacob K. Moyer	5.00	Mrs. S. D. Crothers	1.00	A Sympathizer, Annapolis, Md.	2.00
Friend, Bloomsburg, Pa.	2.00	——, Martinsburg, W Va	1.00	Mrs. Erikka Johnson	1.00	Baby Magdalene	5.00
Friend, Pricetton, Ill.	1.00	Miss I. H. S.	1.00	Mrs. Wm. F. Hall	2.00	Mrs. Henry T. Osborn	1.00
iss H McGeorge	1.00	Mrs. M. M. Baldwin	2.00	P. H. Emery	1.00	H. & H. Homer, N. Y.	1.00
rs. P. Gilfillan		Mrs. Sarah E. Brown	1.00	Mr. & Mrs. F. Seely	5.00	J. H. J., Smith Center, Kan.	5.00
& Mrs A Percival	2.00	"Friend"	20.00	Mrs. J. H. Pratt	1.00	I. H. N., Albion, N. Y.	25.00
Subscriber, Gordon, Neb.	2.00	Cyril Circle of Cyril Congreg. Church	10.00	Mrs. Flewwellin	1.00	Mrs E H C, Milton, Ky.	2.00
O., Beltrima, Minn.	1.00	Tom Knutson	5.00	Mrs. M. S. Ward	5.00	Lena Grathwohl	2.00
arbara Harrison	2.00	R. B. P.	7.00	A Friend, Rectortown, Va.	1.00	S. H., Woodson	2.50
rs. Sarah Darr	2.00	"I. H. N.," Boone, Iowa	10.00	Mrs. St. J. McQuilkin	1.00	A. C. Hearn	1.00
r. & Mrs. E. A. Wright	2.00	"The Lord's Tithe"	5.00	Homedale M. E. Sunday School	10.00	A Reader, Ballston Spa., N. Y.	2.00
S., Delano, Minn.	1.00	Two Friends, Hudsonville, Mich.	6.00	John Bywater	1.00	M. H. G., Baltimore, Md.	2.00
ohn Lloyd	1.00	E. K. Cambridge, Mass.	5.00	Mrs. Reul	2.00	——, Bellville, O.	2.00
iss C. Peterson	1.00	Mrs. C. W. Dunn	5.00	E. S. Hadley	1.00	Mrs. R. C. R., Danville, Ky.	2.00
O Saunders	1.00	C. E. L., Williamstown, Mich.	10.00	L. M.	1.00	E. L., Ellis	5.00
has. J. Hall	1.00	Mrs. A. S. Harper	2.00	E. A. Urquhart	1.00	A Friend, Schenectady, N. Y.	2.00
Irs. J. H. Payne	1.00	Daniel Bixler, Jr.	5.00	Nelson Jordan	1.00	Mrs. Edwin Cooke	2.00
. Stromberg	3.00	Mrs. L. W.	1.00	Mrs. Mary Newth	1.00	Two Baptist Girls, Flint, Mich.	2.50
		G. E. Spangler	5.00	Mrs. A. Candel	2.00	Miss N. S. Taylor	1.00
				F. C. Cardwell	2.05	G. A. Candy	1.00
				Wm. S. Clark	5.00		
				H. M. Emig	3.00		
				Pa.	1.00		
				A Friend, Tunkhannock,			
				C. J. Smith	5.00		
				G. C. Morris	1.00		
				Wm. Ayers	1.00		
				Mrs. F. Dipman	2.00		

S. Darbonnier	$2.00
I. H. N., Fullerton, Md.	5.00
In His Name, Peoria, Ill.	1.40
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In His Name	1.00
L. H. N. Bridgewater, Mass.	3.00
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You Can Dine Better At Home

One of the chefs in charge of our kitchens came from the Ritz in Paris.

One prepared rare dishes for the Carleton's guests in London.

Chefs like these create the tomato sauce that's baked with Van Camp's Pork and Beans.

To them is due its zest and flavor, its insidious blend.

But no hotel prepares this dish as we prepare it here.

We have steam-heated ovens, so the baking is done without bursting or crisping.

Our beans come out nut-like, mealy and whole.

And the sauce in our process is baked with the beans. In hotel methods that is impracticable.

Then chefs in hotels rarely get such materials.

Our tomatoes are all vine-ripened. Thus we get that sparkling zest.

The beans we use are picked out by hand, to get plump, fully-ripened beans, all of equal size.

Millions of bushels are used in bean baking which we would refuse in our kitchens.

Van Camp's BAKED WITH TOMATO SAUCE PORK AND BEANS

"The National Dish"

Thus we bring to your table the utmost in baked beans.

Made of the finest materials—baked in modern ovens—prepared by the rarest skill.

Under our methods, we bring it to you with all the oven freshness.

Nowhere in the world are better beans served than right on your own table — when you serve Van Camp's.

What a pity it is, when such beans are available, to serve something half as good.

Three sizes:
10, 15, and 20 cents per can

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Established 1861

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OUR CHINA FAMINE ORPHANS

DURING the last month we have received from our missionaries in China, representing a number of denominations, most encouraging reports of our Famine Orphan work. With the opening of the new era under the republic, brighter days have dawned for the missionaries and their little charges. They have been wonderfully protected and preserved during these times of trial and danger.

Of the original 2,000 orphans, many have now become self-supporting. Others will soon follow, and thus the problem, which our readers so generously undertook, will gradually reach its own solution. It has been a very precious privilege to many to be engaged in this orphan work and one that has brought much blessing. We are reminded by the letters of the missionaries that there is a considerable number of children unprovided with patrons, and we would cordially invite the co-operation of our readers in their behalf. Any member of THE CHRISTIAN HERALD Family can have an orphan assigned as his or her special protégé, or the reader may send a contribution in aid of the general orphan fund, which, with other similar gifts, will be employed to good advantage in supporting unassigned little ones. Here is an excellent opportunity for churches, Sunday schools, Epworth Leagues, Christian Endeavor Societies, Young People's Unions, Bible classes and other organizations to have a direct personal share in this beautiful work and to come into contact with the missionaries themselves by letter. All contributions should be addressed to THE CHRISTIAN HERALD, Bible House, New York.

Shong Seng Dong — Shong Seng O — Li Ding Sin — Li Ding Sing

Four Little Chinese Orphans Who Are Without Support and for Whom Patrons Are Being Sought in America

At the present time, the following missionaries have under their care at the mission stations mentioned, the China orphans who are supported and trained by the generosity of CHRISTIAN HERALD patrons:

Missionary	*Station*	*No. of Orphans*
E. Abercrombie	Shanghai	86
Rev. J. C. Garritt	Nanking	62
Rev. G. A. Clayton	Hankow	21
A. Cameron	Changsha	15
C. Kupfer	Kiukiang	7
Rev. J. Judson	Hangchow	15
Rev. James Graham	Tsingkiangpu	47
Dr. Fitch	Shanghai	60
G. H. Malone	Nanking	95
Rev. G. Newell	Foochow	17
Rev. E. F. Knickerbocker	Ningpo	50
J. W. Bovyer	Chinkiang	63
Formerly Miss Ellmers	Antung	44
G. D. Schlosser	Tsingkiangpu	35

The missionaries below have also CHRISTIAN HERALD orphans at their various stations, but the reports showing the present numbers have not yet come to hand.

Mrs. Brewster, Hinghwa; Miss E. Butler, Nanking; Rev. H. Caldwell, Ngucheng; Rev. T. Grafton, Hsuchoufu; Rev. R. Wood, Ichang; Miss Jones, Sinchanghsin; Rev. G. Miner, Foochow (Inter.); Rev. G. Miner, Foochow (Meth.); Rev. E. Johnson, Saratsi; Rev. D. Richardson, Chinkiang; Rev. J. Schraa, Tsaohsien; Miss L. White, Nanking; Rev. C. Jensen, Sianfu.

The grand total of CHRISTIAN HERALD China orphans at the present time aggregates 1,200, the sexes being pretty evenly divided.

Some of the letters forwarded by the missionaries are extremely interesting. Allan Cameron, of the Changsha Mission, Hunan Province, one thousand miles in the interior, writes of the success of the work in that distant region. The children in his care are being taught practical things in addition to Gospel training. Missionary Schlosser of Tsingkiangpu has had in his district a sad experience with sickness (his work being in the heart of a famine belt) and with looting by the soldiers. Missionary Van Dyck of Nanling, Anhui Province, writes that his district has been a center for the refugees and destitute during the floods and the revolution. A large relief work was organized by the missionaries and helped thousands. Preaching has been followed by many conversions. Missionary Mary Stone of Kiukiang tells of busy days in hospital work and Sunday schools and Bible classes, and thanks American patrons for the help they have rendered. Miss Dieterle of the Door of Hope Mission, Shanghai, writes of several beautiful cases of child conversion. Her stories of the little Chinese maid, whose name translated means "True Influence," and of Ah Pao (the "Precious One") are charming and show how the love of God works even in the heart of a child. From the Scandinavian Mission in Shansi (where the missionaries faced great perils during the rebellion) comes a cheering letter of progress and restored safety and happiness. Missionary Bartel of Tsaohsien, in Shantung, reports how God's blessing has followed the work among the hundred orphans supported there by CHRISTIAN HERALD readers and expresses his own and his associates' gratitude for that help. Many of the children are being trained in useful trades in addition to school work. A number have gone out to work as messengers of salvation among their own people. This experience has been duplicated at many other missions, showing that the divine blessing is resting on the orphan work and making it a means of bringing many unto the kingdom who could not be reached otherwise.

A typical letter is that of Missionary S. E. Jones of the China Inland Mission at Sinchanghsien, who writes:

"Shong Seng Dong (a boy) is one of a large family which passed through a variety of misfortunes and became very poor. At first this little boy came to our school as a day pupil; but we had soon to take him in as a boarder and no one could be made responsible for the child's support. In 1909, when we heard of THE CHRISTIAN HERALD fund for destitute children, we sent the names of this boy and his brother and sister for help. Seng Dong is a bright, intelligent little fellow, and we believe he loves the Lord Jesus Christ and hope, after his education is completed, he will prove a capable young man at some trade or other. Many are the openings for young men in China these days, especially for those who know how to read and write English, also typing, etc.

"Shong Hyi Cing (a little girl) had lived with her grandmother, who desired the child to be educated and who spared no sacrifice toward that end. However, the old woman died, and little, homeless and friendless Hyi Cing became a protégée of THE CHRISTIAN HERALD fund. Hyi Cing is a good obedient child, and above the average of her age at her lessons. Just now she is at the Union School, Hangchow, and will remain there till her education is finished, and after that may come back to us to help in the school. Will the patron of this one case please accept special thanks through the medium of your paper? The child is thirteen years, and of fair size for that age.

"Shong Seng O is the younger brother and the youngest surviving child of this unfortunate family. He was kidnapped one day on the streets of Shanghai, and was found by a friend who turned up at the right moment, happening to be on business in that neighborhood. We were very glad to place his name on THE CHRISTIAN HERALD list for destitute children, for apart from this opportunity it is difficult to conjecture what would have become of Seng O. He is at school, and is bright at his lessons, and in his simple childlike manner we believe he loves the Saviour. The Chinese children develop much slower than Western children. Mission work needs patience above every other quality. We trust and pray that Seng O may turn out a good Christian.

"Li Ding Sing and Li Ding Sin are two children who were taken to our school when they scarcely knew where to get the next meal of rice. Their mother was on a sick-bed for about a year, and the father's wages not sufficient to cover one-tenth of the daily expenses. The grandfather, a drunkard, was unable to render any assistance. So, after some thought, we decided to have the children and train them, and later, as the children proved themselves to be worthy of help, we applied to THE CHRISTIAN HERALD Orphan Committee and now they have been with us for some years. If funds be forthcoming, we hope to continue to give them education that will fit them for the future. Ding Sin is a very good, obedient boy, and his little sister is usually called "the little saint," being thus styled for her good behavior."

Contributions to the China Orphan Fund should be addressed to the care of THE CHRISTIAN HERALD, Bible House, New York. Every contribution, however small, will be duly acknowledged.

Candles which have been frozen will burn longer than those which have not. If candles are too large for the sockets for which they are intended, hold the ends in hot water for about one-quarter of a minute, then press into the sockets of the candle-holders. If, however, the old method of cutting away the ends is employed, be sure the shavings are kept. They are excellent for cleaning the top of the range. When the stove is warm, sprinkle with candle shavings, and as they melt, rub the stove with a rag. The rag will absorb most of the wax, but enough will remain on the stove to keep it from rusting. Candle ends are good for glue bottles; they will not stick fast, and there will be no trouble in taking them in and out

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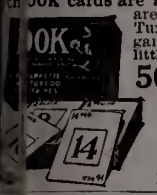

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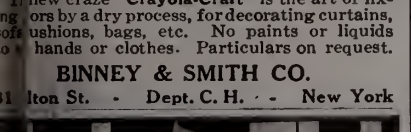

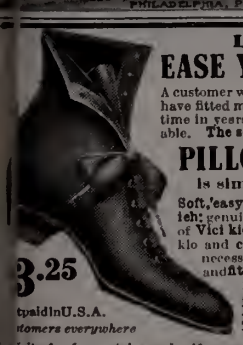

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THE ART OF HOSPITALITY

BY MARGARET E. SANGSTER, JR.

The Successful Hostess

THE party was at its gayest; laughter vied with singing; many brightly hued flowers were in charming masses about the room, and all was happiness, and light, and color; that is, nearly all, for in one corner sat a little girl, a stranger. Nobody knew her, and, well, nobody wanted very much to know her, for she was neither pretty nor very smartly dressed. But the little girl (for she was proud, as every girl is) sat up very straight in her chair and tapped on the floor with her foot in time to the music, as if she were having a good time. But there was a red, red color on her cheeks, and the tears were just back of her eyelids, and there was a big, sore heartache under the simple little dress. And as the stunning, very popular girl who was giving the party walked by with an adoring masculine train, she cast an annoyed look at the little lonely girl, and said in a stage whisper:

"It certainly does worry me to see that girl sitting over there all alone. She should have stayed home if she didn't know any one. Why, the poor child hasn't talked to a soul to-night! You go over and sit down by her, Jimmy."

But the boy addressed laughed.

"Why, Helen, I'm too busy," he exclaimed; "I can't talk with her. She's an awful jay anyhow." And then in the whirl of small talk the little girl was forgotten again.

Now the girl that gave the party was pretty and charming, and, as any of her friends would tell you, "could talk the birds off the trees." And yet she was not a successful hostess, for she should have sacrificed a little bit of her own good time to make the evening just a trifle happier for her guest, even though that same guest was a dowdy, unimportant little stranger in the land. She could have brought her own friends up to the little girl in the beginning of the evening and introduced them; or, better still, she could have seated herself by her shy little friend and shared her own fun with her guest.

. . .

One Girl's Way

I once knew a hostess who gave glorious parties, with wonderful music, refreshments and flowers, that transformed her home into Titania's court. But when this girl entertained there was always a long row of bashful boys who sat alone on a window seat, afraid to speak to any girl. This went on for two evenings, but at the third party a halt was called and the girl tried a new plan. She would go up to some blushing, painfully embarrassed boy, and, showing him a book or a picture, would get him away from his mates. Then, after a little pleasant chat, she would leave him reassured and confident and quite equal to conversing with the young girl whom the thoughtful hostess would leave in her own place. So this girl's parties were always very successful, for every one had a marvelous time, even the girl herself; which sounds almost impossible unless you have tried her way. Her good time came to her because she knew that her guests were enjoying themselves.

. . .

False Pride

It is much easier to manage an afternoon tea, or sewing party, for there is always the chain that binds a group of girls: little, harmless, inconsequential gossip. Yet there is often some girl who sits alone and feels uncomfortable because she is not as well dressed as the rest, or for some other reason. But this situation can be conquered, for if the hostess will tell some little incident in which her friend has a place, or go over and sit near her, it will help to loosen the tension.

Occasionally we find another type: the girl who comes to a party prepared to make everybody uncomfortable. She will usually pick out one or two victims at the beginning of the evening, and will either hurl sarcasm in their direction, or ignore them. There are other girls who can go to a party and refuse to say a word. This kind should be put in a corner and left alone. For such conduct spoils the nicest gathering and ruffles the temper of the most angelic hostess.

A girl once said to me: "It is a thankless job, this giving of parties. I never enjoy myself, and I am sure that nine-tenths of my guests have a pretty uninteresting time!"

"My dear," I said to her, "it is your own fault. You don't expect to have a good time, and that is probably why you and your friends are bored. Why not try the plan of a lady I know who assures me that when she gives a party she is so sure that she will have a good time that she feels happy before it begins, and by the time all of the guests have assembled, everybody feels glad with her, for happiness is the most contagious disease."

Another acquaintance—a quiet and plain-looking girl—has a wonderful faculty for making people enjoy themselves while they are in her home. She will sit down in front of a sad-eyed girl and have her laughing before an ordinary mortal would have had time to say a word. And she can listen to the most sleepy, unexciting narrative with a smile in her eyes and her homely face all lit up. I once heard a friend talking to her in a very serious vein.

"Mary," said the friend, "you must be an awful hypocrite. You act as if you are interested in stories that would bore me to tears; and, best of all, the uninteresting teller of tales thinks that you are enjoying yourself."

But the girl opened her rather nondescript eyes very wide. "I do enjoy myself," she said, "I do have a lovely time! I put myself in the place of the persons talking and try to see things from their point of view. Why, I am never bored to death!"

And there she struck the secret of the whole thing. For the death of popularity is boredom, and the keynote of success is interest in humanity.

HOUSEHOLD HINTS

To avoid the pale, doughy appearance of bakestuffs, either purchase black tins or put new, bright tins in the oven and let them burn until dark. New, bright tins reflect the heat instead of transmitting it, and are therefore the frequent cause of spoiling good bread, cake and pie.

The old method of bleaching mildewed materials by soaking in cold buttermilk has met with some success, but if the articles to be bleached are boiled in the buttermilk for ten minutes, then well rinsed in plain warm water, and hung out to dry in the sun, the result will be far more satisfactory.

It frequently happens that a school teacher wishes a blackboard drawing to remain in good condition for several weeks. This object is made possible by carefully going over the chalk lines with an inexpensive water-color paint, called Chinese white. While the drawing will not then rub away, it can be washed off with plain water whenever desired.

For years and years manufacturers have been trying to perfect a cooking product that would take the place of butter and lard in so satisfactory a way that the most particular cooks would use it. The purpose seems to have been accomplished. Not only housewives, but hotel chefs, teachers and restaurant cooks are reporting entirely satisfactory results with some of the new products.

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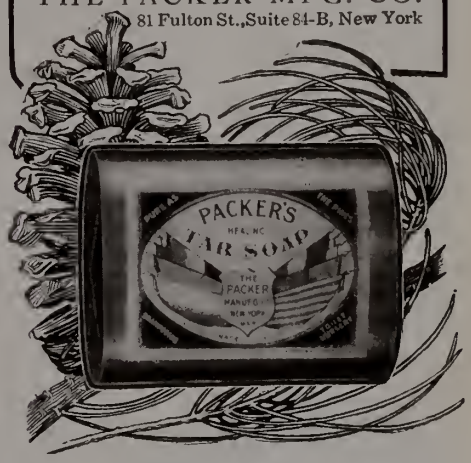

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DAILY MEDITATION
FOR EVERY DAY IN THE YEAR
BY REV. J. H. JOWETT, D. D.

SUNDAY, March 2. 1 Kings 8: 54-61. *"There hath not failed one word of all his good promise."* Supposing one word had failed, how then? If one golden promise had turned out to be counterfeit, how then? If the ground had yielded anywhere we should have been fearful and suspicious at every part of the road. If the bell of God's fidelity had been broken anywhere the music would have been destroyed. But not one word has failed. The road has never given way in time of flood. Every bell of heaven is perfectly sound, and the music is full and glorious. "God is faithful, who also will do it."

"God is love," and "love never faileth." The lamp will not die out at the midnight. The fountain will not fail us in the wilderness. The consolations will not be wanting in the hour of our distresses. Love will have "all things ready." "He has promised, and shall he not do it?" All the powers of heaven are pledged to the fulfilment of the smallest word of grace. We can never be deserted! "God cannot deny himself." Every word of his will unburden its treasure at the appointed hour, and I shall be rich with the strength of my God.

MONDAY, March 3. Genesis 19: 1-3, 12-16. *"And there came two angels to Sodom at even."* And God's angels always come to warn us of the deadliness of sin. Destruction never takes place without warning. There are danger signals all along the way. The angel-presence is never far away. Conscience is one of the Lord's angels. He speaks to us every day. When we turn into the field of trespass he raises his warning voice. When the boat of our life is being steered or is drifting towards perilous rocks, his bell rings out across the deceptive waters. "Thine ears shall hear a voice behind thee saying, This is the way, walk ye in it."

And the angel-presence sometimes uses the lips of wise and experienced friends. He uses their knowledge for our wisdom. Their mistakes become our counselors. Their costly disasters are turned into the guardians of our safety. When experience speaks to us of its findings, and tells us plainly of our perils, and of "the wages of sin," it is the voice of God's angel, and it is our infinite wisdom to heed it.

But, indeed, everything which turns our minds away from carnal and worldly feasts, and points us to "the lily-land of peace" and "the river of his pleasures," is the ambassador and messenger of the most high God. Every sign-post pointing to "heavenly places in Christ Jesus" bears the seal and superscription of God.

TUESDAY, March 4. Genesis 19: 17-29. *"It came to pass, when God destroyed the cities of the plain, that God remembered Abraham."* Our imagination too often blinds us, and plunges our remembrances into darkness. Our fire is unclean and therefore unjust. It destroys valuable treasure. It blazes against the innocent. But God's indignation is clean and clear. When he destroyed the cities he remembered Abraham. "God is mindful of his own, he remembereth his children." The fires of judgment are not erratic, devouring here and there and everywhere like a prairie fire. The fire obeys his word. Every flame is guided by his holy decree. "There's a kindness in his justice."

And in what way did the Lord remember Abraham? By sending Lot "out of the midst of the overthrow." One man's safety was built out of another man's holiness. "No man liveth to himself." Tens of thousands of men are at this moment surrounded by invisible defenses because of their mothers' prayers. We never know through what channels God's grace is brought to us. We never know in what garden the seeds have been born which have brought such beautiful flowers to our door. One man is faithful, and the blessings fall upon many.

WEDNESDAY, March 5. Genesis 18: 16-22. We cannot sin in secret. Every wrong has its own cry and sounds in the ears of our God. "The voice of thy brother's blood crieth to me from the ground." *"The cry of Sodom and Gomorrah is great."* Nothing is silent. Everything makes sweet music or harsh discord. Everything has a voice and God hears it! What does he hear from my life? Is it the awful cry of sin, or the harmony of holiness? Does it jar in the heavenly places, or does it blend with all the gladsome sounds of "the isles of the blest"?

God hears the cry of wrong. And we, too, if we shared his nature, would share his hearing. We are deaf and therefore we are heedless. And we are deaf because our hearts are numb in prayerlessness and ingratitude. There is a cry from the Congo and we do not hear it! There is a cry from Armenia! There is a cry from the children of disadvantage scattered throughout our own land! But the disciples of the Lord are "sickly, and not a few sleep."

O Lord, open thou our ears! O Lord, open thou our hearts!

THURSDAY, March 6. Genesis 18: 23-33. *"I will not destroy it for ten's sake."* Which means that ten righteous men may provide the holy leaven which will eventually save a city. The great Word teaches me the tremendous power of a consecrated life. It teaches me the immeasurable moral energy of a consecrated church. Dr. Arnold of Rugby used to say that if only the Sixth Form were pure and true he had no fears for the school. The school was safe when the Sixth Form was loyal! One fine Christian in a workshop can save it from becoming a Sodom and Gomorrah! One good ventilator can save the atmosphere in a big room from pollution.

It is therefore infinitely wise to have a great confidence in the saving contagion of the individual soul. Let us not "limit the Holy One of Israel." One devoted disciple of Christ in the family may gradually win the entire circle to the life of faith. It is perfectly certain that one soul may be a protective rampart for many souls against the destructive plague of the evil one. A little prayer meeting may send currents of heavenly grace around the world.

FRIDAY, March 7. Psalm 1. *"The way of the ungodly shall perish."* There is nothing breaks up more speedily than a badly made road. Every season is its enemy and works for its destruction. Fierce heat and intensest cold both strive for its undoing. And "the way of the ungodly" is an appallingly bad road. There is rottenness in its foundations, and there is

Continued on next page

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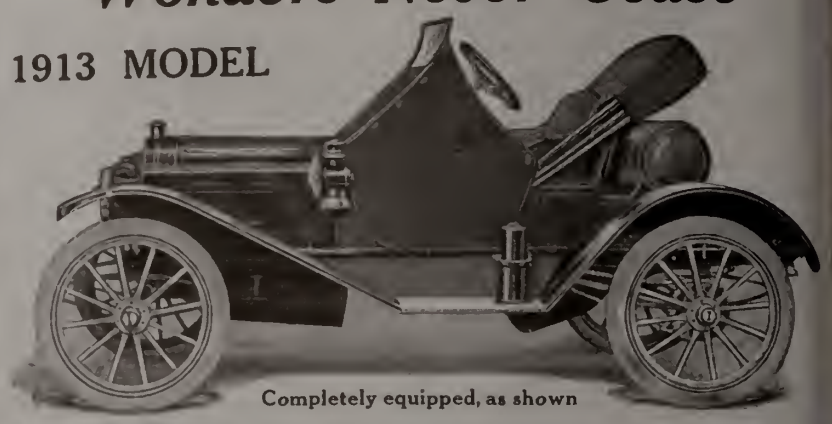

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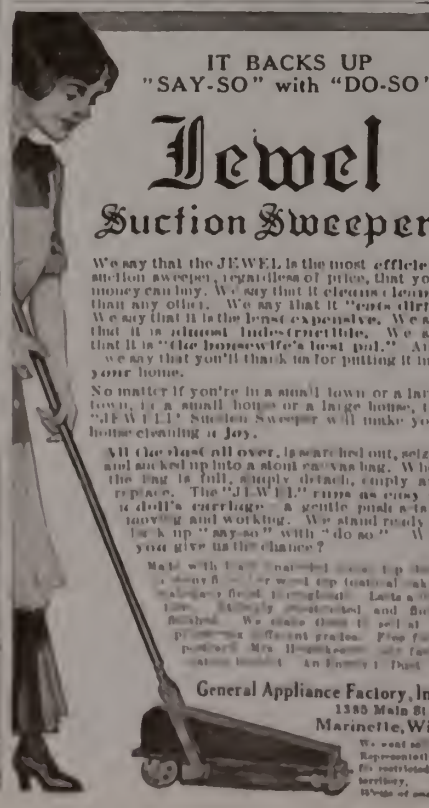

IT BACKS UP
"SAY-SO" with "DO-SO"

Jewel Suction Sweeper

We say that the JEWEL is the most efficient suction sweeper, regardless of price, that your money can buy. We say that it cleans cleaner than any other. We say that it "cuts clirt." We say that it is the least expensive. We say that it is almost indestructible. We say that it is "the housewife's best pal." And, we say that you'll thank us for putting it into your home.

No matter if you're in a small town or a large town, in a small house or a large house, the "JEWEL" Suction Sweeper will make your house cleaning a Joy.

All the dust all over, is scarched out, seized and sucked up into a stout canvas bag. When the bag is full, simply detach, empty and replace. The "JEWEL" runs as easy as a doll's carriage. A gentle push sets it moving and working. We stand ready to back up "say-so" with "do so." Will you give us the chance?

Made with [illegible] Up tasty [illegible] or wood top (natural oak or mahogany finish). Complete. Lasts a lifetime. Highly constructed and finely finished. We make them to sell at all prices, in different grades. Price for a parlor's Mrs. Housekeeper [illegible]

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Everyone Who Rides a Horse Wants It
Simple—Powerful—Humane

Gives Amazing Control Doubles the Delight of Riding

Prof. Jesse Beery's latest triumph is the invention of a Marvelous Double-Action Riding Bit, the only scientific and humane Riding Bit in the World. An ingenious Combination of the Jointed and Curb Bit. Far in advance of all others. Will quickly supplant old-style, clumsy, dangerous and injurious riding bits now in use.

Absolutely does away with "double-check" bridles! Wrong adjustment impossible! Affords perfect Control and Guiding Power without destroying the sensitiveness of horse's mouth. Each bit acts independently of the other! Beery's Double Action Riding Bit has taken the country by storm! Riders everywhere adopting it.

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Tell me all about your horse. (37)

PROF. JESSE BEERY, Box 202, Pleasant Hill, Ohio

MR. ARTHINGTON'S GREAT GIFT

THE greatest individual gift for the propagation of the Gospel which the world has ever known has lately been announced. It comes from the estate of Robert Arthington, of Leeds, Yorkshire, England, who died recently and who by his will bequeathed one million pounds sterling for the spread of the Word of God in those heathen lands where it is not now preached or circulated. This amazing bequest will be administered by two large organizations, the London Missionary Society (Congregationalist) and the Church Mission Society (Evangelical), both of England.

One of the few Americans personally acquainted with Mr. Arthington is the Rev. George F. Herrick, who has spent many years in the foreign mission field. Several years ago Mr. Herrick, while in England visited Mr. Arthington at his home in the outlying residential section of Leeds. The Arthington homestead was an old castle-looking building, and the surroundings bore a general air of neglect. The visitor knocked at the door of the rather dilapidated structure, and a man whom he took to be a servant opened in response.

Mr. Herrick said he wished to see Mr. Arthington, and the man, with a smile, said that he was that gentleman and invited the stranger into a rather gloomy room, which seemed sadly uncared for. Mr. Arthington dusted a chair for his guest, and the two sat down and talked.

Mr. Arthington, who had the air of a recluse, said that he had given much thought to the subject of the world's evangelization. He had felt that the Christian world had still a duty to perform in carrying out the "Great Commission" imposed by the Saviour upon his followers. He had considered very carefully his plans for working out his conception of what God wanted him to do with the means of which He had made him a steward.

"We must proclaim the Gospel to all men, whether they hear or whether they forbear," was the emphatic declaration of Mr. Arthington. He went on to say that, in spite of all that missionary societies were doing, there were many tribes and peoples still outside the boundaries of organized Gospel effort. His plan included much more than the mere education of natives of the tribes he wished to benefit; he desired them to become in reality missionaries of the Cross. First, he would make sure that all the unevangelized were reached with the Gospel, and then the development of these neglected people could proceed on spiritual lines.

"I am interested," he said, "in sending the message of life to all the people who have never yet been reached; that is my aim—to direct all energies so that we may proclaim the message to those people." He spoke of Bokhara and other sections in the heart of central Asia, as greatly in need of such evangelization. Nobody had yet gone to help those unenlightened peoples. He felt keenly the responsibility of his own possessions and wished to employ them wisely for the glory of God.

Now that he has passed away, one cannot help thinking of this strange man, who, in order that he might mature his plans, practically lived like a hermit, serving himself with his own hands, and daily asking for divine guidance in his great project to hasten the evangelization of the world. The conditions on which Mr. Arthington leaves his fortune to the two missionary societies are twofold:

First, that the fund is to be expended exclusively for the benefit of the heathen lands now unevangelized, and no other; and

Second, that the Gospels of Matthew and Luke and the Acts of the Apostles are to be translated and printed in all the languages necessary to reach those unevangelized races who have not yet had the Gospel, either through missionaries or through the printed page. At the present time the unevangelized sections include Tibet, a fringe of whose borders has just been touched by the Gospel; a large section of western China, where there are millions yet unreached; Turkestan, with multitudes unevangelized; central Arabia, with many tribes awaiting enlightenment; Kurdistan, where very little Gospel work has yet been done; Beluchistan; the tribes of the Sahara; the heathen of central Africa and the unevangelized tribes of Central and South America.

There is a great deal of work to be done before this can be accomplished, but the royal gift of Mr. Arthington will make it a practicable possibility, although it will be a labor of years. Meanwhile, the whole missionary world, as well as God's people at home, will rejoice in his generous gift.

DAILY MEDITATION

Continued from preceding page

built into it "wood, and hay, and stubble." How can it stand? "The spirit of the Lord breatheth upon it," and it is surely brought to nought. All the forces of holiness are pledged to its destruction, and they shall pick it to pieces, and shall scatter its elements to the winds.

"I am the way!" That road remains sound "in all generations." Changing circumstances cannot affect its stability. It is proof against every tempest, and against the most violent heat. It is a road in which little children can walk in happiness, and in which old people can walk in peace. It is firm in the day of life, and it is absolutely sure in the hour of death. It never yields! "Thou hast set my feet upon a rock and hast established my goings." "This is the way, walk ye in it."

SATURDAY, March 8. Luke 17: 22-32. In a certain very real way the Lord is coming every moment. And the great art of Christian living is to be able to discern him when he arrives. He may appear as the village carpenter: or we may "suppose him to be one of the gardeners": and we may mistake his appearing! He may meet us in some lowly duty, or in some seemingly unpleasant task. He may shine in the cheeriness of some triumph, or whisper to us in a message of good news. "I come again." And if our eyes are open we shall see him coming continually. It is by this perception that the value of our life is measured and weighed.

But he will also come again "suddenly," when the soul will be translated into unknown climes; he will come again in the sable robes of death. Shall we know him! Will our eyes be so keen and true that we shall be able to pierce the dark veil and say, "It is the Lord!"? This has been the joyful experience of countless multitudes. When the summons came their souls went forth, not as victims to encounter death, but as the bride "to meet the bridegroom!" They had intimacy with him in life: they had glorious fellowship with him in death!

The Daily Meditations will appear in each issue through 1913.

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"Every man should send for the Bell Style Book. It is free, but it is worth many dollars.

"I feel this way, because I figure that I saved at least six and a half dollars on the $13.50 suit you just made for me.

"This was my first order, and it was in the nature of a venture, my regrets are that I did not patronize you long before."

[Signed] J. R. McCORMICK

THIS is a sincere, unsolicited letter from one of our many thousands of customers. We reproduce it here because it expresses so frankly the experience of the majority of men who try our made to measure clothes for the first time.

Style Book and 72 Samples FREE

Let us send you our Style Book absolutely Free of cost. It is illustrated with the newest and smartest New York styles, and contains 72 liberal size samples of the finest woolens, and a lot of valuable information that you should be in possession of before you buy your next suit. If you send for this Style Book you will understand that Mr. McCormick, who wrote the above letter, has not in any way exaggerated our value-giving.

Our catalog is our one salesman. We have no agents or dealers of any kind to share in the profits of your purchase. If we had, we would have to pay them a commission and, charge you more. We deal direct and give you what we'd pay a salesman to take your orders. We sell you a $20 suit for $13.50. We send you a simple outfit with which any member of your family can take your measurements as expertly as a custom tailor can.

$20 Suit to Order $13.50

Our great Special is a beautiful tailored suit, made to your individual order and measure for $13.50. Of course, the garment is a real guaranteed $20 suit in every respect, and it is only due to our system of direct selling that we are able to quote this low price.

We guarantee to fit you perfectly from the measurements you send us. There is no speculation in buying from us. You are protected by the most liberal guarantee that could possibly be given. The guarantee says that the suit must live up to every claim we make, or you are under no obligations to keep it.

No matter in what size town you live, no matter how well you think you are pleased with your present clothier or tailor, send for our Style Book. It is free, but will certainly show you how to save many dollars of your clothes money.

Do not let the fact that you never bought clothes by mail stop you from sending for it. Some of our most enthusiastic customers are men who never thought it possible to get such masterful style and such perfect fit as we guarantee. Send today and get your suit in time for Easter. You have nothing to lose and much to gain.

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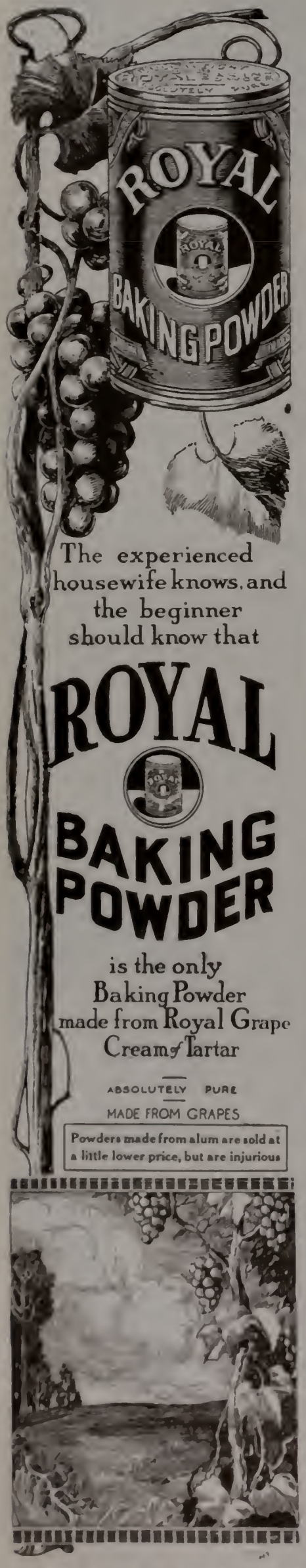
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is the only Baking Powder made from Royal Grape Cream of Tartar
ABSOLUTELY PURE
MADE FROM GRAPES
Powders made from alum are sold at a little lower price, but are injurious

A NEW RAID ON THE NATIONAL FORESTS

HON. GIFFORD PINCHOT, President of the National Conservation Association, sounds the alarm over a dangerous movement which is fully explained in his letter below:

"Again I am impelled to ask your strong help through THE CHRISTIAN HERALD. A movement is afoot to break down the whole national forest system by turning the national forests over to the States. I am enclosing two statements regarding it, and a copy of our last report to the members which touches on it in part, with the hope that these papers may be of help in refreshing your mind on the subject.

"Turning the national forests over to the States means turning them over to the interests, as well as making the administration of a great national resource impossible with benefit to the whole people. Anything you can do to make plain the situation will be helpful in the highest sense. We cannot be fully informed in advance as to just when this movement will come to a head in Congress; but there is abundant evidence that, from this time on, the passage of such legislation will be a constant and pressing danger. Bills have been introduced during the present Congress with this end in view. GIFFORD PINCHOT."

In the documents forwarded by Mr. Pinchot it is shown that the national forests contain nearly one-fifth of the standing timber of the United States, protect the headwaters of every important Western river, and for a part of each year support one-half the sheep and nearly one-tenth of the cattle on the Western range. Upon their wise use and the perpetuation of their timber resource largely depends the welfare of manufacturing, mining, farming, trading, and transportation interests, and of the lumber-using and wood-consuming public. With effective water conservation is bound up the welfare of irrigation farming in the arid and semi-arid States. With national forest range control is bound up the welfare not only of the stockmen whose use of open winter range is conditioned upon summer feed for their sheep and cattle in the mountains, but also the welfare of the farmers whose forage and grain crops can often go to market profitably only in the form of beef and mutton.

Our national forests are administered at a present cost to the government of about $5,000,000 gross or $3,000,000 net. The purpose is the protection of both timber and land, as valuable public property; an increased yield of water, wood, and forage; the permanent improvement of the forests, and the increase of all legitimate uses to which they can be put.

The great fight in the near future will be to hold what conservation has already won. This fight will center around the national forests and all they contain, but it is exceedingly likely that it will also involve the attempt to cede not only the national forests but the whole public domain to the Western States. The movement to accomplish this result is organized, alert and active. Its avowed object is to turn the national forests over to the States.

Such a step would involve waste of money and effort, and would impair the usefulness of the forests to the people. The States, so far as they have performed a similar task in the past, the conservation report asserts, have done it in the main incompetently, or "what is much more serious, not with an eye single to the public interest."

The statement furnished by Mr. Pinchot concludes: "So far, the men who stand behind this movement to turn the national forests over to the States are, with rare exceptions, men who have the welfare of the special interests first in mind."

What and Why is the Internal Bath?

By C. Gilbert Percival, M.D.

THOUGH many articles have been written and much has been said recently about the Internal Bath, the fact remains that a great amount of ignorance and misunderstanding of this new system of Physical Hygiene still exists.

And inasmuch as it seems that Internal Bathing is even more essential to perfect health than External Bathing, I believe that everyone should know its origin, its purpose and its action beyond the possibility of a misunderstanding.

Its great popularity started at about the same time as did what are probably the most encouraging signs of recent times—I refer to the appeal for Optimism, Cheerfulness, Efficiency and those attributes which go with them and which, if steadily practiced, will make our race not only the despair of nations competitive to us in business, but establish us as a shining example to the rest of the world in our mode of living.

These new daily "Gospels," as it were, had as their inspiration the ever present unconquerable American Ambition, for it had been proven to the satisfaction of all real students of business that the most successful man is he who is sure of himself—who is optimistic, cheerful, and impresses the world with the fact that he is supremely confident always—for the world of business has every confidence in the man who has confidence in himself.

If our outlook is optimistic, and our confidence strong, it naturally follows that we inject enthusiasm, "ginger," and clear judgment into our work, and have a tremendous advantage over those who are at times more or less depressed, blue, and nervously fearful that their judgment may be wrong — who lack the confidence that comes with the right condition of mind and which counts so much for success.

Now the practice of Optimism and Confidence has made great strides in improving and advancing the general efficiency of the American, and if the mental attitude necessary to its accomplishment were easy to secure, complete success would be ours.

Unfortunately, however, our physical bodies have an influence on our mental attitude, and in this particular instance, because of a physical condition which is universal, these much-to-be-desired aids to success are impossible to consistently enjoy.

In other words our trouble, to a great degree, is physical first and mental afterwards—this physical trouble is simple and very easily corrected. Yet it seriously affects our strength and energy, and if it is allowed to exist too long becomes chronic and then dangerous.

Nature is constantly demanding one thing of us, which, under our present mode of living and eating, it is impossible for us to give—that is, a constant care of our diet, and enough consistent physical work or exercise to eliminate all waste from the system.

If our work is confining, as it is in almost every instance, our systems cannot throw off the waste except according to our activity, and a clogging process immediately sets in.

This waste accumulates in the colon (lower intestine), and is more serious in its effect than you would think, because it is intensely poisonous, and the blood circulating through the colon absorbs these poisons, circulating them through the system and lowering our vitality generally.

That's the reason that biliousness and its kindred complaints make us ill "all over." It is also the reason that this waste, if permitted to remain a little too long, gives the destructive germs, which are always present in the blood, a chance to gain the upper hand, and we are not alone inefficient, but really ill—seriously sometimes, if there is a local weakness.

This accumulated waste has long b recognized as a menace, and Physici Physical Culturists, Dietitians, Os paths and others have been c stantly laboring to perfect a method removing it, and with partial and tem rary success.

It remained, however, for a new, ratic and perfectly natural process to fin and satisfactorily solve the problem how to thoroughly eliminate this wa from the colon without strain or unnatu forcing—to keep it sweet and clean a healthy and keep us correspondi bright and strong—clearing the blood the poisons which made it and us slugg and dull spirited, and making our en organism work and act as Nature intenc it should.

That process is Internal Bathing w warm water—and it now, by the way, l the endorsements of the most enlighter Physicians, Physical Culturists, Ost paths, etc., who have tried it and seen results.

Heretofore it has been our habit, wh we have found, by disagreeable, a sometimes alarming symptoms, that t waste was getting much the better of to repair to the drugshop and obtain rel through drugging.

This is partly effectual, but there a several vital reasons why it should not our practice as compared with Intern Bathing.

Drugs force nature instead of assisti her—Internal Bathing assists Nature a is just as simple and natural as washi one's hands.

Drugs, being taken through the stomac sap the vitality of other functions befc they reach the colon, which is not call for — Internal Bathing washes out t colon and reaches nothing else.

To keep the colon consistently cle drugs must be persisted in, and to effective the doses must be increase Internal Bathing is a consistent treatme and need never be altered in any way be continuously effective.

No less an authority than Profess Alonzo Clark, M.D., of the New Yo College of Physicians and Surgeons, say All of our curative agents are poisons, ar as a consequence every dose diminish the patient's vitality.

It is rather remarkable to find, at wh would seem so comparatively late a da so great an improvement on the o methods of Internal Bathing, as this ne process, for in a crude way it has, course, been practiced for years.

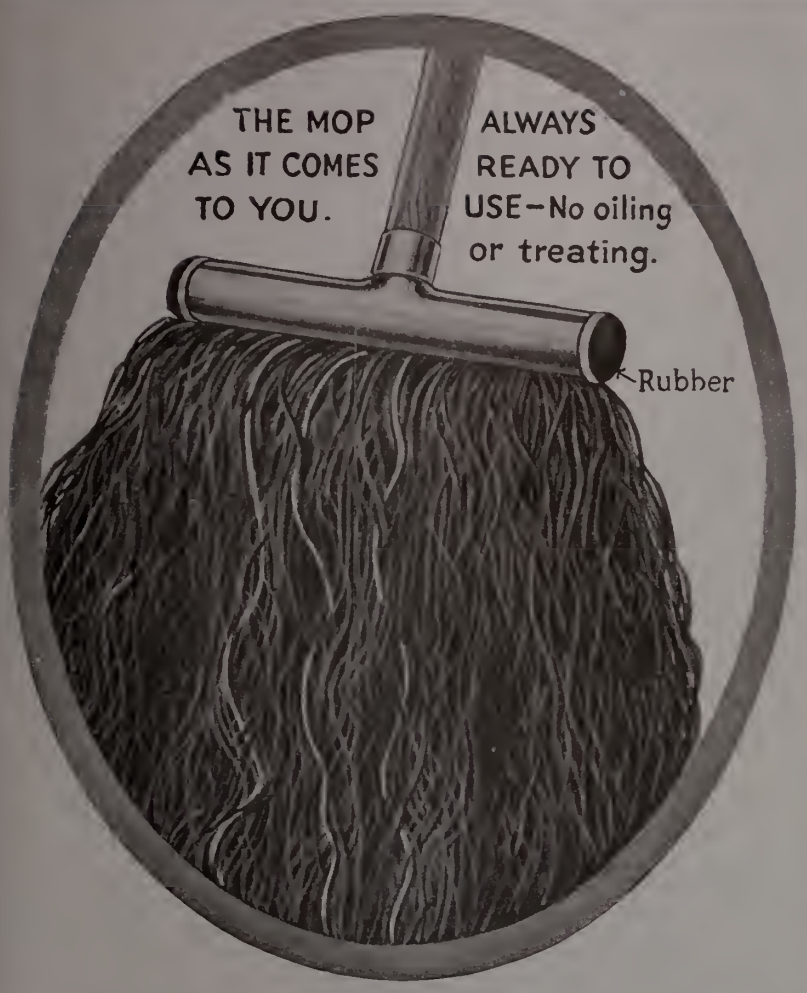
It is probably no more surprising, hov ever, than the tendency on the part of th Medical Profession to depart further an further from the custom of using drug and accomplish the same and better r sults by more natural means: causing le strain on the system and leaving no ev after effects.

Doubtless you, as well as all America men and women, are interested in know ing all that may be learned about keepin up to "concert pitch," and always feelin bright and confident.

This improved system of Internal Bath ing is naturally a rather difficult subjec to cover in detail in the public press, bu there is a Physician who has made thi his life's study and work, who has writte an interesting book on the subject calle "The What, The Why, The Wa of the Internal Bath." This he wi send on request to anyone addressin Charles A. Tyrrell, M.D., at 134 Wes 65th Street, New York, and mention ing that they have read this in TH CHRISTIAN HERALD.

It is surprising how little is known b the average person on this subject, whic has so great an influence on the genera health and spirits.

My personal experience and my ob servation make me very enthusiastic o Internal Bathing, for I have seen its re sults in sickness as in health, and I firml believe that everybody owes it to himself if only for the information available, t read this little book by an authority on the subject.—*Advertisement.*



To the First Thousand Women

who purchase this new B-B Refill Mop through their dealer or through us direct, we will make a most exceptional offer.

The B-B Mop is the only mop manufactured under a United States Patent for a process that precludes all possibility of spontaneous combustion.

A Perfected Dustless Mop and Floor Polisher that never has to be oiled or treated—always ready

The B-B is a dry mop which has been chemically treated so that it absorbs every speck of dust it touches and leaves the floor beautifully polished.

The dust can only be removed by washing the mop in warm water. The mop is perfectly dry and can be used on wall paper or delicate rugs and draperies without injuring them in the least. It will not dull varnish nor injure a wax finish. You do not have to apply oil—the B-B is always ready for instant use and retains its full efficiency until the yarn is actually worn out. Then all you have to do is to unscrew one cap, draw out the old mop and insert a new filler. The holder is made of solid steel and will never wear out nor break. The handle cannot work loose. The ends of holder are rubber, which prevents injury to furniture. This Perfected Mop solves the problem of caring for hardwood floors, whether varnished or waxed. It cleans them perfectly, removing every particle of dust, and leaves a fine polish. Over one million women are daily using B-B Dustless Mops, Dust Cloths, Utility Brushes, Broom Covers and other B-B Dustless Specialties.

TRADE **B-B** MARK **DUSTLESS MOP $1.25**

You can buy the B-B Dustless Mop from most Hardware, Dry Goods and Grocery Stores. It costs $1.25. Separate fillers, 75c. If your dealer does not carry B-B Dustless Specialties send us his name and we will send you, charges prepaid, to your door, all of the following B-B Dustless Specialties: B-B Dustless Mop, $1.25; B-B Dustless Utility Brush, 50c; B-B Dustless Dust Cloth, 25c. Use them 10 days. If you like them send us $2.00, otherwise return them without paying a cent. Clip coupon to-day.

TO THE DEALER

This advertisement is simply the first in an extensive series that will appear in all the leading publications to tell women in every part of the country about the new B-B Refill Mop, which they recognize at once as superior to any other mop on the market. Its advantages are so apparent that it sells itself on sight. We want the most progressive dealer in your town. Write your jobber or communicate with us direct.

MILTON CHEMICAL COMPANY, 177 Binney Street, CAMBRIDGE C, MASS.

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Gentlemen: Send to me—

B-B Dustless Mop B-B Utility Brush
B-B Dustless Dust Cloth

I agree to remit $2.00 or return goods after ten days' trial.

Name .....

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THE FATE OF A BAD CITY

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

THE International Lesson Committee have wisely designated this as the temperance lesson among the Genesis studies because alcohol in modern municipal life is chief among the vices. The most significant thing in the Bible about Sodom is the word of Jesus (Matt. 11: 23) that cities less openly immoral which have rejected his social teachings are more guilty.

Let us consider, first, the story of Lot as an individual warning; and, second, the story of Sodom as a call to cure "the shame of our cities." That Noah and Lot both "erred through wine" when there were as yet no stronger drinks and no adulterations and no barrooms is a loud call to modern church members to "touch not the unclean thing," which made Noah and Lot "unclean" in the sight of their own families and of the whole world.

President Charles W. Eliot of Harvard University at seventy years of age has abandoned his life-long defense of moderate drinking as a gentleman's right, and now proclaims that in the light of modern proof of the disturbing effect on the brain of even a little of the purest wine or beer, it is "inexpedient" for any one to drink at all. It is strange that common sense did not teach that centuries ago to everybody that ever heard or read the story of Noah and Lot. "Wine is a mocker" indeed, or it could never again have fooled great or good men after those early experiments. Wine led righteous men into most unrighteous conduct by its normal and usual effect upon their powers. In the face of such facts, intoxicating liquors are still used by thousands in the United States and by millions in other lands.

The Sunday school army of sixteen millions is the greatest reinforcement in sight for the temperance war, in which the battle of West Virginia has been the only great victory, amid many defeats, for two years past. To our wavering temperance lines it is like Blücher's coming into Waterloo, if all national temperance organizations and church federations will unitedly use this great opportunity to rally churches not alone against saloons but against the drinking usages.

Unquestionably we have depended too much upon mere legislation. Education is the other oar, which, failing to pull strongly, we have been going round and round from "license" to "no license," and from "no license" back to "license," instead of forward to a diminished consumption of liquors. When we get a "no license" or prohibition law we have not done enough educational work in Sunday schools and public schools and out of school to get a good enforcement of the law and an increased number of abstainers, which last is the real goal. The law aims only, as the term "no license" implies, to close barrooms. Moral education should follow to convince every one of the mistake of intemperance. Good generalship should prompt pastors and superintendents to see that this lesson is taught.

* QUARTERLY TEMPERANCE LESSON, March 9, 1913. Destruction of Sodom, Gen. 19: 1-3, 12-29. GOLDEN TEXT: "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing." II Cor. 6: 17.

Let us now consider the lesson story as it relates to city problems. To a parent, the very first "city problem" should be, Shall I take the risk of rearing my children in a wicked city? That is where Lot made the supreme mistake that made his family a failure, and his own life hardly less. No one would have thought he was entitled to be called righteous if a merciful God, who does not quench the "smoking flax," had not found a little light in the black smoke of his selfishness and sin.

The first reference to Lot in the Bible tells us he was the nephew of Abraham; that, with his uncle, he left his idolatrous country to go to "the land of promise" (Gen. 11: 31, 32; 12: 5). Each had great flocks, and when their shepherds quarreled over the best pasture land, Abraham, who had the senior's and leader's right to the best, magnanimously gave Lot the choice, which he, in an opposite spirit, accepted (Gen. 13: 5-13). Lot chose the section nearest Sodom, no doubt knowing the moral risk to his household of living so near a wicked city. He considered only the financial advantages, among which was the prospect of getting a good price for his milk and butter and cheese from his city neighbors. For such reasons he "pitched his tent at Sodom." He was soon in the city and became so much like his bad neighbors that he did not convert even one of them. One earnest man has often awakened a whole city to better things, but Sodom had no such leader.

For Abraham's sake more than Lot's God revealed his plans to Abraham, who prayed not only that Lot might be saved but also that Sodom might be spared (Gen. 18: 20-33). The most significant thing about that prayer is that God consented to save Sodom if there were ten righteous people in it, and there were not so many. This suggests what has often proved true—that ten earnest, fearless people can reform a wicked city. Indeed, one fearless leader, awakening the consciences of others, has often turned a city from a downward to an upward path.

Then came the flight of Lot and his household from the city to which God brought the fire of it judgment day. Lot's wife, disobediently lingering and looking back, suffered the fate of those found in the ruins of Pompeii, encrusted with the salin matter of the eruption—a picture through the age of those who start to "flee from the wrath to come," but fail to escape because their hearts stay behind.

The supreme teaching of the lesson is the powe of social environment. We should select for our families, if possible, a town or city where evils have been reduced to their lowest terms. And if we must go to some other city, let us be of those who shall ceaselessly strive to better it, to be of the "ten" that can save it. Never was there more encouragement to work for a better municipal life. Sodom would have repented if it had had such encouragements as every city has to-day in the victories that Christian citizenship has won elsewhere.

A shy boy of seventeen left home for college. He boarded a crowded train and found no place except in the smoking car. Three other young fellows, occupying two seats turned together, offered him the remaining place. Learning that he was on his way to their own college, they welcomed him, and offered him a drink from their own bottle by way of friendliness. "No, thank you," he said; but he told me afterward it was not so easy to say. A little later and the cigarettes appeared, and were offered. "No, thank you," he said again; harder still to say it this time. "You don't drink?" inquired one young fellow. "No," said the boy. "And you don't smoke?" inquired the acquaintance loud enough to call everybody's attention to the group. "No. I don't care for smoking," said the country lad. "Well, say, now," inquired the acquaintance, "you say you don't smoke and you don't drink. Do you eat hay?" The shy country fellow tried to keep from embarrassment, but replied that he didn't care for hay. "Well, then," announced the other loud enough to be heard all over the car, "here's a chap that don't smoke and don't drink and don't eat hay. I tell you, my friend," he concluded, "you're company for neither man nor beast." And with that he turned his back on the lad and puffed his cigarette.

When he told this he said nobody knew how hard it seemed to him to think he would have to face this sort of thing if he were to stand true to his principles throughout college life. But he did stand true, though standing true meant standing alone many a time and facing those hardest of things—ridicule and loneliness. A hero he was, nothing less.

FOR THE SAKE OF THE CHILDREN.—At the Denver International Christian Endeavor Convention, a tipsy fellow said to a young man wearing the convention badge: "What are you fellows trying to do? You are hot on temperance, I hear. Do you think you could make a temperance man of me?" Looking him over, the delegate replied: "No, we probably couldn't do much with you, but we are after your boy." The toper replied seriously: "Well, I guess you have the right of it. If some one had been after me when I was a boy, I should be a better man to-day."

THE CITIES OF THE PLAIN

From the picture by Edward Armitage, R.A.

"And Abraham gat up early in the morning to the place where he stood before the Lord, and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace."—*Gen. 19: 27, 28.*

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—"BEING A READER of the Sunday school page in THE CHRISTIAN HERALD and superintendent of a country Sunday school, I am very much interested in your work. I would thank you to write me where I can get or have sent to me a catalogue of books for teachers, as I see given in the Superintendents' Round Table in THE CHRISTIAN HERALD of January 8. I would like to get some of these books in our Sunday school library."—*George D. M., Tennessee.*

THIS is a wise superintendent trying to improve the quality of his Sunday school teachers. They should certainly learn as well as public school teachers do. Their methods should be as attractive, as interesting, and as stimulating to thought as are the methods of public school teachers. "They should even better because they have a better book to teach," as says the President of Columbia College, New York City. We recommend this superintendent and all other superintendents to send to the International Sunday School Association, Mallers' Building, Chicago, for a copy of *Teacher Training Leaflet No. 1*, which contains a list of books for teachers, which should all, or in part, be placed in every Sunday school library. These books will open the way for a teachers' training class, which should be a part of every Sunday school.

—"CAN YOU HELP me in some way in my effort to prepare a talk on the quarter's lessons?"—*M. T.*

If you desire to prepare a talk for teachers to help them in giving the Review, divide your talk into two parts: 1, Reasons for a review; 2, Practical plans for conducting a review. As for the reasons: a teacher cannot be sure that anything has been learned until it has been reviewed. Pupils must be able to talk about what they have learned, therefore there should be a review at the close of each lesson every Sunday: that will be the best preparation for a Quarterly Review. The weekly review will keep up the continuous line of Bible study, and also insure intelligent study of the lesson. The Quarterly Review emphasizes and lays upon the scholars the importance of remembering what they are taught. As to methods: A favorite and simple way to review a quarter's lessons is to draw a shelf of books on the blackboard, one for each lesson, with the subject of the lesson written on the back of each book as a title. Let us see what we found in Vol. I. The story of Creation. There were seven chapters in the book. What was each one about? In which chapter did we find pictures of the sun, moon and stars? In which one birds and fishes? In which one, the sky? etc. To draw each book in large size as spread open, making a few sketchy drawings or even pinning on pictures cut from the large picture roll, would add much to the interest. In reviewing older scholars, or adult classes, assignments might be made one or even two weeks ahead, for short sketches to be written of the different lessons, to be read as a part of the Review, or better still, to be given as short talks by the members. When there is a general review for the whole school it will be found a good plan to have each lesson assigned to one class, whose members will be expected to make it interesting to all in the school.

Let the Golden Texts of the quarter be recited by a line of individuals in turn, and repeated by the school in unison.

Let superintendents help to make the Round Table interesting by sending questions to W. F. Crafts, 206 Pennsylvania Avenue, S. E., Washington, D. C.

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GLOBE-CIRCLING WITH MRS. CATT

MRS. CARRIE CHAPMAN CATT is the first round-the-world woman suffrage missionary. She is the first world's evangelist of woman's political equality. During her globe-encircling tour of 1911-12, as president of the World's Woman Suffrage Alliance (in which twenty-eight countries are now represented), Mrs. Catt has visited three continents and has planted the nuclei of Women's Enfranchisement Groups in a dozen nations. One of these new national organizations of suffragists was formed in the Holy Land, where Mrs. Catt saw quaintly garbed farmers in the fields, plowing sometimes with camels, sometimes with donkeys, and always with an archaic, single-handed plow; modern Davids with picturesque coats, tending their flocks; and present-day Rebekahs, graceful and lithe, with water jars on their heads, but with their faces much tattooed, hair unkempt, and garments distressingly dirty. It was in Jerusalem that the National Woman Suffrage Society was organized, which means the seeking of enlarged opportunity and higher standards of living for women throughout the Holy Land.

In Egypt Mrs. Catt found customs prevalent regarding women which could scarcely be more destructive of those qualities that lead to progress or more certain to bring a race to a standstill. As a rule there is no family life among the masses, and superstitions of the grossest kind are entertained. The wives are not permitted to eat at the same table with their husbands, and occupy a pitiful position as chattels bought and paid for, being in constant dread of the disgrace of divorce, which may be arbitrarily imposed. Among the more intelligent women the movement for political equality has been eagerly received, and it is expected that the new Suffrage Association of Egypt will become a strong and influential group.

It was a great surprise to Mrs. Catt on her arrival in Rangoon, the metropolis of Burma, to find that women in Burma have had the municipal vote for years. Parsee, Hindu, Mohammedan, Chinese and Buddhist women are alike on the electors' rolls and actually vote. The Burmese women have been in complete enjoyment of the right to control their own property from time immemorial; men and women are equal under the law; and here, as in many other of Great Britain's overseas dominions, the result is greater domestic happiness.

Mrs. Carrie Chapman Catt

President World's Woman Suffrage Alliance

Mrs. Catt was in South Africa three months, during which the suffrage message was presented to forty different assemblies, closing with a delegated convention of suffragists (the first in South Africa), at which a Union Suffrage Association was formed. In the Transvaal, the Orange Free State, and Cape Colony, women already have municipal suffrage, and Mrs. Catt found many sympathizing American missionaries during her four-thousand mile journey in South Africa, doing their utmost to educate, civilize, and uplift the black people. Five weeks were spent in the Philippines, visiting Cebu, Iloilo, the Island of Luzon, and the city of Manila, which Mrs. Catt declared could teach New York how to be sanitary, the big native markets being faultlessly clean and every bit of food properly protected.

En route to Ceylon and India, suffrage meetings were held on shipboard. In India they found that the question of woman suffrage had developed from a mere theory to a living thought, and that suffrage clubs are constantly increasing in size and importance. In several parts of India, in Bombay and elsewhere, the women vote in municipal elections. The native women of Java share the small amount of political power vested in the men.

In China Mrs. Catt found that the recognition of women under the new republic was not what she had understood it to be. Enfranchisement of women upon the same terms as men has not been granted by the leaders in the Chinese republic, as generally reported. The women revolutionists aided the men to overthrow the Manchu dynasty with the understanding that they were also working for their own political freedom, which was promised them. The promise has not been kept. Seeing that without the vote they will get no appropriation for girls' schools and change of the laws affecting women, which condemn a woman to slavery from birth to death, they have started a new and aggressive campaign for the ballot. The new National Suffrage Association of China also aims to secure equal educational advantages for girls and to establish industrial training schools for girls and women.

J. A. S.

TOPICS OF INTEREST AT HOME AND ABROAD

—Turkey seems to put as much strenuous interest into politics at Vienna, Paris or London, to say nothing of Washington. When Prince Tewfik Kamura, Premier and Minister of Foreign Affairs, and his cabinet resigned, because the Diet refused to withdraw a note of lack of confidence in the government, although requested to do so by the emperor himself, he was placed in the stocks. Several newspaper offices were attacked, and in the rioting that took place in various parts of the city a number of persons were killed and many injured.

—A report reached London from Lisbon that officers have been received from Mozambique, Portuguese East Africa, saying that the Barotse native chief Lagosa recently raided the Rhodesia district, massacring a large number of European settlers. The governor immediately dispatched a punitive expedition of 1,000 men. After a march of nearly 400 miles the expedition came upon the chief and his band, and routed them after five hours' fighting, killing 200 and wounding 300. The Portuguese loss was very slight and twenty-two wounded. The chief is supposed to have committed suicide as it was stated he would be spared his life if he surrendered.

—Miss Grace Hibben, eldest daughter of the former President, who married Dr. Alfred H. Thomas J. Hibben, Jr., professor of philosophy in Wells College, Aurora, N. Y. The ceremony took place in Princeton in the home of Dr. John G. Hibben, president of the university, who officiated at the ceremony. Dr. Hibben is a Presbyterian clergyman. The bride was a very clever and versatile one, combining the versatility of the cosmopolitan. Previous Princeton weddings in the family interest and two sisters, married in Princeton but half as many previous to the ceremony. Mrs. Cleveland, with her daughters Marion and Esther and her youngest son Francis, was in waiting. The bride, a great favorite with all, received a bouquet of white Killarney roses. She presented a fair picture of feminine loveliness as she passed into the drawing-room on the arm of her daughter Esther. Besides the immediate relatives of the contracting parties there were present Mrs. Hibben, wife of Princeton's president, and her daughter, Miss Elizabeth Hibben, and Dean Andrew West of the Princeton Graduate School. After the ceremony a very pretty wedding breakfast was served. In addition to Killarney roses the decorations consisted of bunches of pale yellow narcissus and daffodils and palms. A reception was held which was attended by many of the Princeton professors. Mr. and Mrs. Preston, it is believed, will make a long sojourn in the South, spending the remainder of the winter in Florida. Mrs. Preston was born Frances Folsom at Buffalo, N. Y., July 21, 1864. Her father, a well-known lawyer, was a partner of Grover Cleveland in the law firm of Folsom & Cleveland. Miss Folsom, besides being endowed with rare beauty, also possessed high mental gifts. She graduated from Wells College in 1885 with distinction. She was married to President Cleveland in the White House, June 2, 1886, the wedding being a most brilliant social event.

—Dr. Manuel E. Araujo, president of the republic of Salvador, who was wounded by the bullets of an assassin on February 4, died on February 5. President Araujo was attacked and shot by several men, one of whom, a Guatemalan named Virgilio Mulatillo, was arrested. Mulatillo, in a confession, declared that the plot to assassinate President Araujo had been concocted in Guatemala City. Presidential power in Salvador has been vested in Don Carlos Melendez, the first designate, according to a message to the State Department from the American Minister at San Salvador. Dr. Araujo, who was vice-president of Salvador before he came to the president's chair two years ago, was the unanimous choice of all the political parties. He was a little more than fifty years old, and enjoyed the distinction of never having engaged in a revolution in his country. He was one of the richest men in Central America and essentially a man of peace. He was graduated from the National University of Salvador and finished his medical education in Germany. He had invented several scientific instruments, receiving several honorary degrees from universities in the United States and in Europe in connection therewith.

—For eight years persons of all classes of society in all parts of the world have received letters from Spain inviting them to participate in unearthing a mythical treasure hidden away by a mythical bankrupt prisoner languishing in a mythical cell in Madrid; and the repeated warnings published in the newspapers at the instance of the Spanish police authorities seem to have had little effect in reducing the income of the swindlers who "ran the game." At last, however, the gang has been located, and several of its members captured. Telegrams to a bogus address played an important part in the swindle, and one of the gang was arrested in the act of receiving such messages in an obscure street in Madrid.

—The annual report of the commandant of the Revenue Cutter Service shows up the value of these vessels in a way that will doubtless surprise those unacquainted with their work. The records containing figures show: 260 distressed vessels assisted during the year; 2,212 persons rescued from peril, in many cases apparently imminent death, and 106 persons saved from drowning. The value of vessels, cargoes and derelicts saved was $10,711,748; and 45 derelicts and other obstructions to navigation were removed or destroyed. This work has been done by 25 cruising cutters and 18 harbor vessels and launches. Two mutinies were quelled—one on a Haitian gunboat in the harbor of Charleston, S. C., and the other on a Uruguayan bark in Mobile Bay. The service has also proved an efficient deterrent of smuggling enterprises.

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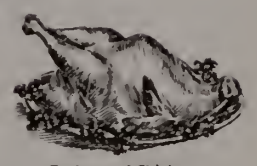

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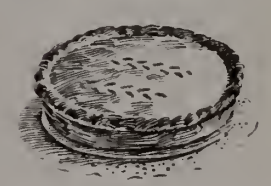

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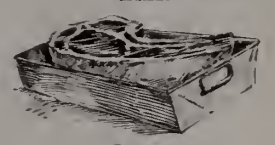

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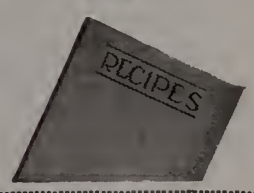

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THE OTHER MAN

BY DAVID DE FOREST BURRELL

THE Man of the House stood before the fireplace. He was about to bank the glowing remnant of the back-log for the night, and he held the fire-shovel in his hand. As he bent over to thrust it into the gray ashes, he heard the clock on the landing strike. He straightened up, listening. One—two—three; he counted up to twelve. Then, silence throughout the house, broken a minute later by the lively chime of a cheery little French clock somewhere upstairs, hurrying as if to make up the lost minute. Silence again. Then, in the street outside, the purring rush of a motor car that seemed to typify the years; then the deep, reverberating strokes of the great clock in the church tower at the corner.

"Another year of my life begun—the thirty-fourth," said the Man of the House to himself, and was about to stoop and cover up the fire, when, as if in answer to his unspoken words, a voice strangely familiar said briskly, "Yes; and another year of your life ended—your thirty-third."

The speaker stood quite near, before the dying fire. The Man of the House, scanning him with startled eyes, found himself puzzled. The Stranger was thin and pale and hungry-looking, yet so like some one he knew—even his voice stirred old memories.

"Who are you?" asked the Man of the House abruptly.

"I?" asked the Stranger, as if surprised at the question. "Don't you know me?"

"Don't know you at all, sir, to be quite frank with you," was the blunt answer of the Man of the House. He put down the fire-shovel and turned to face the Stranger.

"Oh yes, surely—a little!" the latter exclaimed. "Surely you know me a little! We are acquaintances—I won't say friends, although I believe we started out as friends. Surely you must recognize me!"

The Man of the House felt ashamed, detecting the hurt tone in the other's voice. "You do seem familiar, somehow," he confessed, in an apologetic voice. "And yet—I must say—I can't quite—"

"Ah," said the other, relieved. "I knew you could not have forgotten everything about me. This is my birthday, too, you know, and we have lived so near each other all these years—so very near each other—I was quite sure you would not fail me altogether; although, to be honest, I have been for some years greatly pained to receive such scant notice from you. Why, sometimes weeks—sometimes months—have gone by without your giving me a thought, apparently. It has been a great sorrow to me. You and I might have been so much to each other. I have tried and tried and tried again to make you understand that. I have taken every opportunity, but somehow you haven't understood. There was the day when you were graduated at New Haven—you remember? You came out of the chapel with your sheepskin in your hand, and your father met you at the door, and—you surely haven't forgotten? You saw tears on his cheeks, and he squeezed your hand so tight, with a 'God bless you, boy!'—I knew you would recall that! I was with you, very close to you, just then; but that night, when you had seen your father off on the New York train, you stopped in somewhere on your way up to your room, and you left me outside—"

The Man of the House, with flushed face and lowered eyes, said never a word.

"There were other chances that came my way," the Other went on in his quiet, penetrating voice. "There was the day when you were married. Yes, for quite a while there I thought you and I had resumed our childhood's intimacy; but it did not last! And there was the day when the papers were suddenly full of the Messina earthquake, and I saw you reading an appeal for help for the survivors. I spoke to you then, and for the moment you looked at me with something in your eyes quite like the gleam of glad recognition; but then you caught a glimpse of the trade reports on the next page; and again I was forgotten. There were several such occasions. You remember the time when the baby died?"

The Man of the House started as if a coal from the fire before him had burned his flesh. The Other continued:

"I thought you might remember me at that time and fall back on our old friendship. I could have helped you a bit, I think. Indeed, you did seem to have me in mind for a day or two. I saw it in your face. But when that wire came—about the new electric power company?—the day after the funeral, you forgot me at once."

The Man of the House spoke hoarsely. "Who are you, my friend, that you pry into my affairs so impudently?"

"One moment, one moment," said the other easily, with his thin hand raised in deprecation. "And then when your wife was so sick, a little while after the baby's death—that was another opportunity, I thought. I tried again to force myself on your attention—not rudely, of course. When the doctor told you that the medicine she needed was a bit of comforting—'medicine for heartbreak,' he called it, you remember? I spoke to you then. You may recall it now. You answered me quite as if you recognized me clearly after all those busy years. But then the legislature held up your power company's franchise that very day; and the instant the phone rang I knew you had forgotten my very existence."

"Man, man! who are you?" cried the stricken voice of the Man of the House; "and what do you do this for?"

The Other said, "I thought this another opportunity to call myself to your attention. I used to be of help to you, when you were in kilts and in school, and, I have fondly hoped, occasionally in those first years in the old office down on West Street. When I saw you standing here thinking of the ending of the year, I made up my mind to make one last effort to gain your recognition. You and I could do such wonderful things together. And you really do not seem to be hitting it off so very happily without me. I can be the making of you."

He spoke eagerly, with a great longing in his voice. The Man of the House studied him with troubled eyes.

"You are vaguely familiar," he confessed at last. "I seem to have known you—somewhere—some time. I don't just recall it. Tell me—who are you?"

The Other looked him through and through. "I can't help you at all" he said, "unless you know me. Don't you know me at all?"

The Man of the House was strangely moved as he answered, "I seem to—a little. You look something like—like me, and yet— Tell me your name! You haven't told me your name!"

"I am your Soul."

The Man of the House looked dazed, then smiled uncertainly. "Oh, yes," he said; "of course! My soul! You see, it is so long—"

"I know," said the Other. "You need not say a word. It has seemed longer to me than to you. I told you how it pained me to be forgotten. And yet I could have been of so great service to you! Why, my dear man, you have no idea of the great things I could do for you if you and I were better friends!"

Continued on page 204

"Standard" GUARANTEED PLUMBING FIXTURES

THE home builder knows that when "Standard" Plumbing fixtures are installed in his bathroom, they represent the highest sanitary experience and skill—that better equipment could not be bought. They make the bathroom modern and beautiful and assure a *healthful* home. "Standard" fixtures should be specified always in preference to all others because of their unquestioned superiority.

Genuine "Standard" fixtures for the Home and for Schools, Office Buildings, Public Institutions, etc., are identified by the Green and Gold Label, with the exception of one brand of baths bearing the Red and Black Label, which, while of the first quality of manufacture, have a slightly thinner enameling, and thus meet the requirements of those who demand "Standard" quality at less expense. All "Standard" fixtures, with care, will last a lifetime. And no fixture is genuine *unless it bears the guarantee label.* In order to avoid substitution of inferior fixtures, specify "Standard" goods in writing (not verbally) and make sure that you get them

Standard Sanitary Mfg. Co. Dept. 56, PITTSBURGH, PA.

New York..... 35 West 31st St
Chicago....900 S. Michigan Ave.
Philadelphia....1215 Walnut St.
Toronto, Can. 59 Richmond St. E.
Pittsburgh .... 106 Federal St.
St. Louis ..... 100 N. Fourth St.
Cincinnati.....633 Walnut St
Nashville..... 315 Tenth Ave., So.
New Orleans, Baronne & St. Joseph Sts
Montreal, Can.... 215 Coristine Bldg.
Boston .....John Hancock Bldg
Louisville.....319-23 West Main St
Cleveland .....648 Huron Road, S.E.
Hamilton, Can. 20-28 Jackson St. W.
London 57-60 Holborn Viaduct, E.C.
Houston, Tex.. Preston and Smith Sts.
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Toledo, O .....311-321 Erie Street
Fort Worth, Tex. Front and Jones Sts.

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bloom for everybody. They grow well in poorest soil, bloom all season, require little petting. Our new Giant Flowering Sorts never disappoint.

For 10c We will send 5 large packets all different colors.

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are everybody's favorite. We will send 5 Packets, different sorts and colors For 10c

FREE. Our beautiful 120-page catalogue. Contains hundreds of pictures from photographs, colored plate and many helpful cultural directions. Offers quality seeds, bulbs, plants, etc. Write for your free copy today.

LIVINGSTON SEED CO.
402 High St., Columbus, Ohio

IRON WITHOUT A FIRE

Cut out the drudgery. Save time—labor—fuel. No walking back and forth to change irons—always the right heat for the best work. It's an

IMPROVED MONITOR SAD IRON

Self Heating. Satisfaction Guaranteed

Over half a million Monitors in use. Strong, simple, easy to operate. Heat regulated instantly, no dirt, no odor.

Agents, Salesmen Managers Wanted $10 to $20 a Day

No experience required. Every household a prospect. Sells almost on sight. NOT SOLD IN STORES. Martin, Tenn made $3000 in one year. Trimmer, Ill., writes, "Sold 12 in 10 hours." Mrs. Nixon, Vt., made $14 in half a day. You can do it too. Send for big colored circular, shows iron full size explains everything. Exclusive selling rights—no charge for territory.

THE MONITOR SAD IRON CO.
209 Wayne Street Big Prairie, Ohio

BUY FENCE RIGHT

Get a fence that embodies both strength and beauty. Wood and flimsy metal fences are a continual expense.

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is made in the most beautiful and graceful patterns, built to last. Over 100 patterns to select from, for cemeteries, churches, parks, etc. Send for 1913 catalog today.

WARD FENCE CO., 181 Main St., Decatur, Ind.

$7.55 Still Buys World's Champion 140-Egg Incubator

Double cases all over; best copper tank; nursery, self-regulating. Best 140-chick hot-water brooder, $4.85. Ordered together, $11.50. Freight Paid (E. of Rockies). No machines at any price are better. Satisfaction guaranteed. Write for book today or send price now and save time. Address

We ship quick from St. Paul, Buffalo, Kansas City or Racine.

Belle City Incubator Co., Box 127, Racine, Wis.

Greider's Fine Catalogue

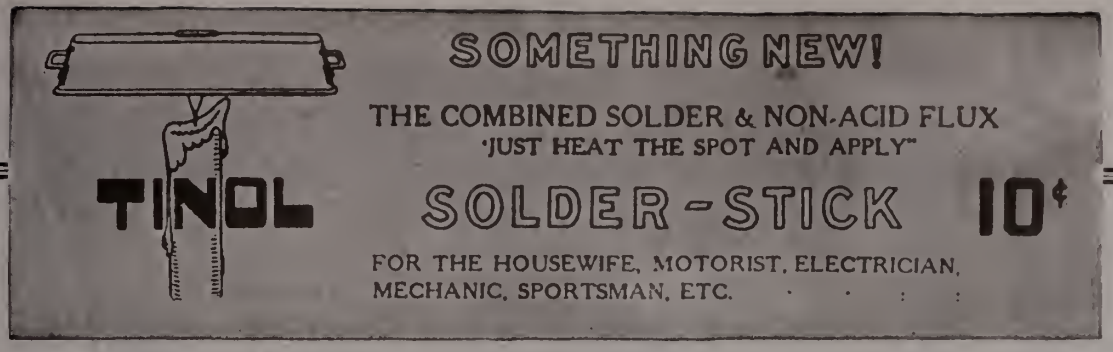
and calendar of pure-bred poultry for 1913, large, many pages of poultry facts, different breeds in natural colors, 10 varieties illustrated and described. Incubators and brooders, low price of stock and eggs for hatching. A perfect guide to all poultry raisers. Send 10c for this noted book.

S. M. GREIDER, Box 96 Rheems, Pa.

CORNS

Send 10 cts. for Pedico, the quick, clean, painless, permanent corn, wart and callous remover. Results sure or your money back. C. EASTON CHEM. CO. Springfield, Mass.

City Missionary Work Wanted a man to distribute tracts and do house-to-house missionary work in unsectarian lines. State age, former occupation and send photo. Address P.O. Box 160, Penbrook, Dauphin Co., Pa.



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We want you to know **TINOL**—the easy Metalware Mender—to know how you can mend everything of metal in your home without trouble or expense.

We want you to see for yourself how easy it is to heat the broken article, apply **TINOL** and ***make*** your punctured pot, pan, boiler or broken articles of metalware, such as Jewelry, Hat Pins, etc., just as good as new.

This full-size package, enough for twelve mendings, without one cent of cost!

HERE'S HOW TO GET IT!

Send Postal to-day for our certificate—we'll send it to you immediately. Take it to your nearest hardware dealer, who will hand you, without charge, a full-size package of **TINOL**, which retails ordinarily at 10c.

You are not asking a favor of the dealer, because we pay him ten cents for every certificate he redeems for readers of The Christian Herald. He may not have **TINOL**, but he'll get it for you if you ask him.

After you have tried it, and found out how easy it is to be your own "repair-smith," you'll find plenty of things around the house that you can repair in a few moments, and make them as good as new.

There is nothing on sale anywhere exactly like **TINOL**—**TINOL** is a solder with the "flux" in the center of the stick, that runs out as the **TINOL** melts. You need no tools, you need no technical knowledge, and you'll save time and expense on the many different metal articles that need mending around your home.

Send for your Certificate to-day—you'll have it just as soon as the mail can bring it to you.

HESS & SON, 1027 Chestnut Street, Philadelphia

Every package of Tinol, the Easy Metalware Mender, contains a Profit-Sharing Hamilton Coupon

6%

Is Your Money Doing Its Best?

THOUSANDS of those who save fail to take advantage of investment openings because they do not realize what may be done with small amounts of money. They imagine that Bonds and other securities are only for the well-to-do.

This is no longer true.

Moreover, persons of limited means are the very ones who should begin to invest their savings safely and profitably. They particularly should demand good security and the largest interest return consistent with safety. In this way only can they materially improve their financial position.

Have you $100, or more, which is not doing its best for you? Is it earning 6%, and is it safe?

You can invest $100, $200, $500, $1000, or more, in A-R-E 6's, the 6% Gold Bonds of the American Real Estate Company, receiving your interest every six months and your principal in ten years.

The Bonds are based on the ownership of millions of dollars' worth of New York real estate. For a quarter of a century they have paid 6% interest and matured principal at par, returning over $10,000,000 to investors.

A-R-E 6's may also be purchased by instalments, earning 6% compound interest, and maturing $1,000 or more in 10, 15 or 20 years, carrying liberal surrender privileges.

Our printed matter and map of New York City showing the location of our properties will be sent at your request.

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Founded 1888 Assets $27,202,824.19
Capital and Surplus $2,188,805.50

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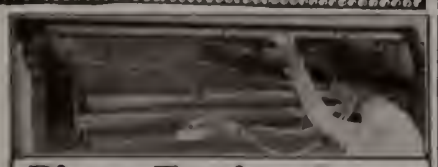

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Learn the most independent of all professions. You can learn quickly and easily by devoting your spare time for a few weeks, to our correspondence system. Our wonderful invention the TUNE-A-PHONE eliminates all guess work and assures success with or without a knowledge of music. We furnish full size action model and necessary tools. You can earn $3 to $5 per day, travel in any civilized country, see the world and regulate your own hours for business. School chartered by State. Diploma granted. Guaranteed as represented or tuition refunded. Write to-day for free illustrated booklet and valuable information.

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Near-Brussels Art-Rugs, $3.50

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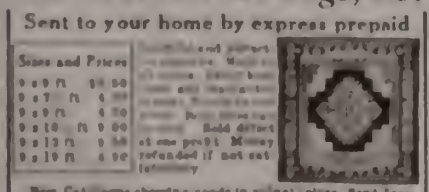

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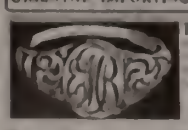

THIS BEAUTIFUL RING 12c

C. H. GROSS ONARD CO.
2147 Arthur Ave. New York

THE OTHER MAN

Continued from page 202

The Man of the House did not seem to be deeply affected by his Soul's enthusiasm, but looked at him with a rather cool, speculative eye. "Could you, now?" he said, in a mildly interested tone. "Why haven't we been better acquainted?"

"It's your fault, I'm sorry to say," replied the Other, regretfully. "I have not missed a chance of bringing myself to your notice; but—you have been a very busy man."

"But why do you—pardon me—bother me now?"

"To see if we can't reach an understanding," returned the Other. "We seem to be at odds all the time; and I am sure that if we got acquainted again things would go more smoothly for both of us. The things I want you don't want. The things I try to do you counteract. Really, we ought to be on better terms."

"Then," said the Man of the House, "I take it I have interfered with your hopes?"

There was a tinge of sarcasm in his voice, as if he reckoned the hopes referred to as of small moment. But the Other nodded vigorously.

"That's just it!" he exclaimed. "That you have! I—I did not disturb you to-night merely to make complaint, you know; and yet, to be frank, I think you have treated me abominably! For one thing, I am lonely. You see, I cannot meet other souls except through your introduction; so I have been alone all these years. I am naturally of a social, genial disposition: I love men! but you have really given me no chance to meet them. I can't tell you how long it is since I exchanged thoughts with another soul! Sometimes I have been drawn to others—just hungry to know them; but you have come between us every time.

"And then, I am almost famished. You see, the only food I get I must get through you; and you have tried to feed me on all sorts of things—Sunday newspapers, and best sellers, and cheap magazines, and conversation without a single food unit, as the doctors would say, in whole days of it; and stock reports, too! Imagine me trying to keep my health and strength on such food! There's your friend Bigton, now: his soul simply revels in the very things I love—good music, beautiful paintings, a whole library full of books—to say nothing of things and intimacies infinitely dearer than all these. And look at me! What chance have I? You think I am anemic, don't you? but, my friend, it is you who have made me so! I have lived on husks all these years!

"I am soft and flabby, too—what there is of me. You see, I get no exercise to speak of. It takes struggle and conflict and ceaseless endeavor to develop sturdiness in a man's soul; and you—well, to put it mildly, you have not been in the habit of calling on me for heroic effort. And then, that sort of spiritual development which can be attained only through the practice of neighborly kindness, of self-sacrifice, you—pardon me if I hurt—you have not given me the opportunity of possessing.

"I am—again, pardon me—not very clean. I cannot help it; it is your fault! So many little details of business, not very savory, you know; so many harsh and bitter judgments passed on others; even the bare determination to get ahead, to get your own way; they have all left their stains on me. You forgot that your thoughts and actions might affect me? Ah, they do, inevitably! And I—I who would be pure, spotless, like God—I who long to dwell with God in his holy heaven—I must be unclean!"

The Man of the House had not uttered a word for some time. Now he said, slowly, "I thought I was doing pretty well in life; but you make me suspect that, somehow, I have not quite made good!"

"Yes," said the Other; I had observed your satisfaction with the way things were going. But you were laboring under a misapprehension. Life is much more than business success. Have you forgotten?—'What shall it profit a man if he shall gain the whole world and forfeit his life?' As a matter of fact your only success in life is to be won by a hearty partnership between you and me. You thought you were in business for yourself; but you were not. You, one of a partnership, were trying to go it alone. That never works out! It is I who must do the greater part of our joint work through time and eternity; but you have been making me unfit for my task!"

"'Eternity' sounds as if you were talking religion at me," remarked the Man of the House, with a bit of his old sneer. "But tell me, for just what purpose were you given me as a partner—as you phrase it?"

"You put it wrong end foremost," answered his Soul. "You are given me as my partner to help me serve our Maker."

The man smiled, not a very pleasant smile. "But I seem to have somehow taken things in my own hands?"

"That is precisely what I have been pointing out to you," said his Soul. "You have hit the mark!"

"And you propose that I turn the control of the firm over to you; is that it?"

The other nodded vigorously. "Yes, yes! exactly! Don't you see? That is the way things were intended by our Maker. I am merely asking for my divine right. Incidentally, as I have pointed out, what I ask is to your profit. You have bungled; but I would not bungle. You have failed, wretchedly failed; but I would not fail."

"How do you know?" the Man of the House broke in, nettled at such frank criticism.

"Simply because I would not go it alone, as you have done, but under the personal direction of God. I could not fail. I propose to have God as—to carry out the figure—the Silent Partner in this concern."

"A triumvirate?" The Man spoke with his old sneer, and yet to the quick ear of the Other it seemed assumed.

"Right again!" he said. "You, and I, and God. That is the only successful partnership I have ever known; and it works to the profit of all concerned."

"But what am I to do?" The Man's voice was troubled. He spoke, for the first time, without any assumption of superiority, with perfect frankness.

"Just tell me I may take charge," his Soul responded. "I am helpless; and I shall be what you see me, or more pitiable still, until you say that."

The fire had fallen low. The coals were turning gray. The Man of the House picked up the fire-shovel again and balanced it in his hand, as if the weight of it were the most important fact to be learned in life. Suddenly he put it down again with a clang, and turned full-face to his Soul. His voice, as he spoke, rang clear.

"I'm not much of a sentimentalist," he said; "but I guess you win. You're in control, now—for good. I'm ready for orders."

S

A Case You Can Help

THE CHRISTIAN HERALD has received within the last few days information concerning an aged and infirm preacher, who is no longer physically fit for service, and who has, besides, the care of an invalid wife. These two are absolutely without income and they are now so far advanced in years and infirmity that neither is capable of working. The husband faithfully served in the Christian ministry for half a century and has laid up nothing! Their great concern, in these closing days of their pilgrimage here, is how to procure food and clothing. We believe there are in the great CHRISTIAN HERALD family some who would be glad to assist these aged Christians in a quiet and unostentatious way. To any who may feel led to do this service "In His Name," we will, on receipt of a postal, send the address of the old couple, with further particulars. Address all inquiries "Old Minister," care of THE CHRISTIAN HERALD, Bible House, New York City.

New York Style for Children

START HIM RIGHT!

Teach your boy to take pride in being well dressed—just a bit better set-up than the other boys.

DISTINCTIVE BOYS' CLOTHES

Our catalogue will show you how to dress your boy well—and for little money. Don't handicap him with commonplace clothes. Get him a suit like the real New York boys wear.

We are manufacturers and sell to you direct by mail at prices from ¼ to ½ less than you are now paying.

SEND FOR OUR CATALOGUE TODAY—IT'S FREE

It illustrates and contains samples of over 150 garments for Men and Boys.

THIS PURE WORSTED BLUE SERGE SUIT—SPECIAL $2.95

No. 1370—Little boy's suit of pure worsted blue serge. ALL WOOL, fine weave, rich dark blue shade. Collar trimmed with three rows of narrow silk braid, edged inside with white pique. Fine stitched edges, fancy ivory buttons, patent-leather belt with pretty brass buckle. Outside breast pocket. Bloomer pants lined throughout, taped inseams and corded outseams. Elastic waistband. Garments cut full and splendidly tailored. Your choice, Military blouse style like illustration, or with sailor collar, or sailor blouse style. Suit $2.95

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The House for Men and Boys
387 Bridge Street New York City

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We ship on approval without a cent deposit, freight prepaid. DON'T PAY A CENT if you are not satisfied after using the bicycle 10 days.

DO NOT BUY a bicycle or a pair of tires from anyone at any price until you receive our latest art catalogs illustrating every kind of bicycle, and have learned our unheard of prices and marvelous new offers.

ONE CENT is all it will cost you to write a postal and everything will be sent you free postpaid by return mail. You will get much valuable information. Do not wait, write it now.

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$2 Hair Switch on Approval. Choice natural wavy or straight hair. Send lock of hair and I will mail a 22-inch, short stem human hair switch to match. A big bargain. Remit in ten days or sell 3 and GET YOUR SWITCH FREE. Extra shades a little more. Enclose 6c postage. Write today for free beauty book of latest styles hair dressing, high grade switches, puffs, wigs, pompadours, and special bargains in Ostrich Feathers. WOMEN AGENTS WANTED.

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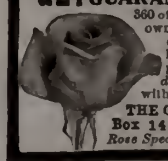

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THE MOSS CO., 540 Central Bldg., ROCHESTER, N. Y.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL, No. 1 or 2 (No. 2 just out). Round or Shape notes. $3 per hundred; samples, 5c. each. 83 songs, words and music. E. A. K. HACKETT Fort Wayne, Ind.

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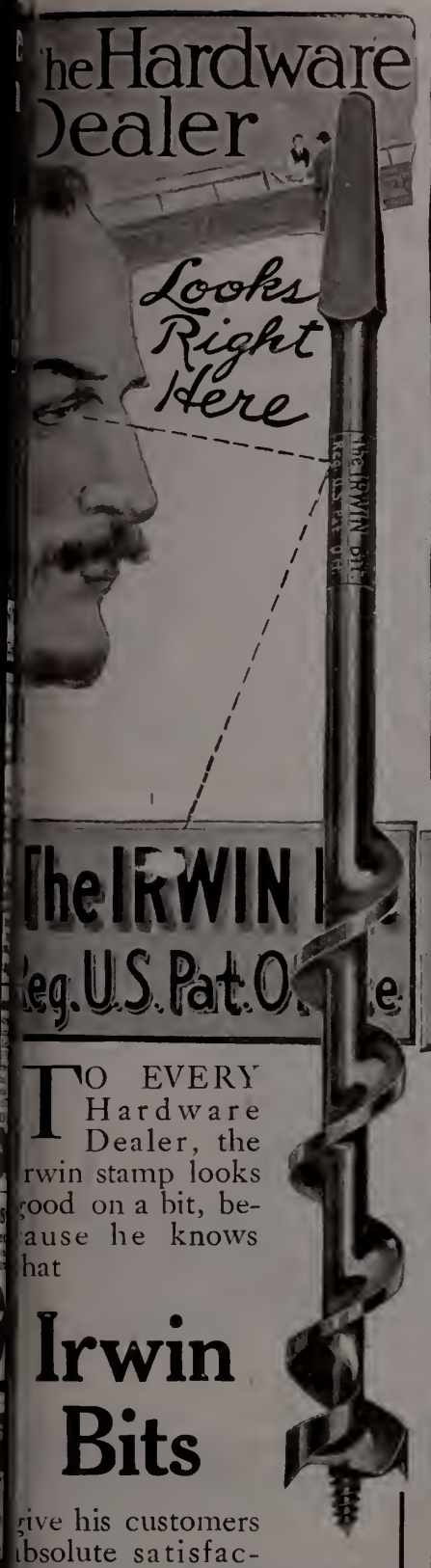


The IRWIN [illegible] Reg. U.S. Pat. O[illegible]e

TO EVERY Hardware Dealer, the Irwin stamp looks good on a bit, because he knows that

Irwin Bits

give his customers absolute satisfaction. He has found his reputation for quality goods has been helped by the Irwin, and that "kicks" are an unknown experience.

The reasons for this universal satisfaction are:

The Irwin is the only solid-centre-stem bit made in all sizes and styles for every purpose---6,500 sizes and styles, so that the bit-buyer is sure to find exactly what is needed.

It is made of one piece of flawless, extra high-grade crucible auger bit steel and tempered by the secret Irwin process. It will not bend or break where twist and shank unite, and will cut clean, fast and true into the hardest wood, even lignum-vitae.

The Irwin Auger Bit Co.
Largest in the World
Station B3. Wilmington, Ohio

The IRWIN [illegible]t Reg. U.S. Pat. Off[illegible]

HE can't afford to take chances. When he sees the Irwin stamp, he's sure.

He knows an Irwin bit is made of one-piece, flawless, extra high-grade, crucible auger-bit steel and tempered by the secret Irwin Process. He knows it will not bend or break where twist and shank unite—the weak spot in common bits.

He knows the Irwin is the only solid-center-stem bit made in all sizes and styles, for every purpose — 6,500 different sizes and styles to cover every requirement.

He appreciates the fact that the Irwin hand-filed, sharp edge will bore true into the hardest wood known, even lignum-vitae.

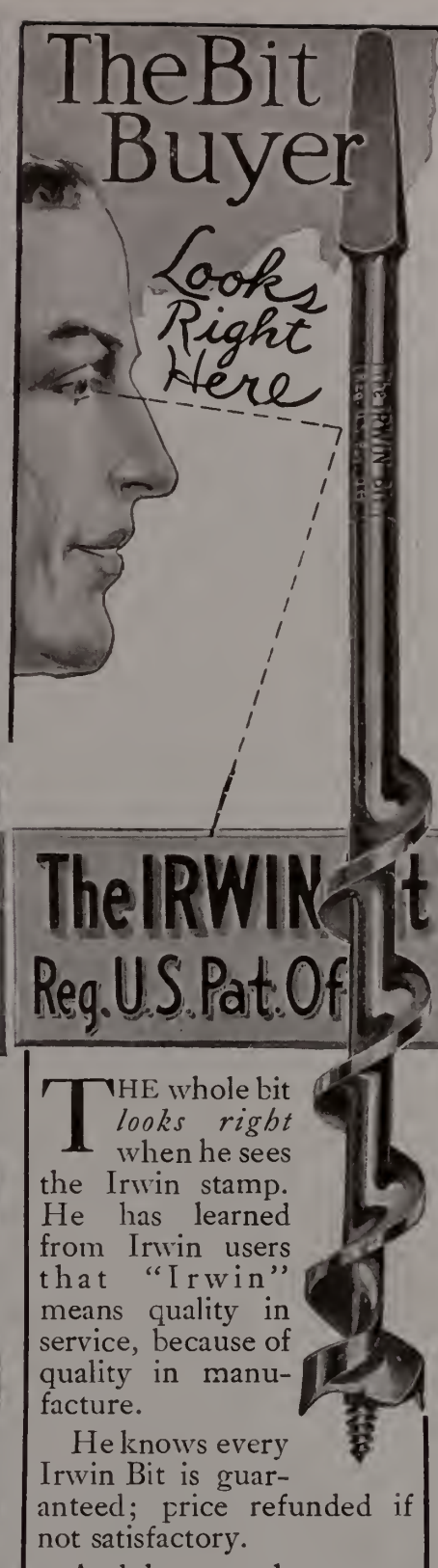
He has learned that his work with an Irwin will be rapid, true and sure.

That his knowledge and workmanship will be backed up to the limit of efficiency when he has Irwins in his kit.

His experience and knowledge is your best bit-buying guide.

Your dealer ought to carry them. If he doesn't, write us about it.

The Irwin Auger Bit Co.
Largest in the World
Station B3, Wilmington, Ohio



The IRWIN [illegible]t Reg. U.S. Pat. Of[illegible]

THE whole bit *looks right* when he sees the Irwin stamp. He has learned from Irwin users that "Irwin" means quality in service, because of quality in manufacture.

He knows every Irwin Bit is guaranteed; price refunded if not satisfactory.

And these are the reasons for universal satisfaction:

The only solid-center-stem augur bit made in all sizes and styles for every purpose—6,500 to choose from so you are sure to find just exactly what is best suited to your purpose in the Irwin line.

A bit that will not break when boring into the side or end of the hardest wood—that will not tear the softest wood.

A bit that will not choke because made with but one crimp.

A bit of uniform strength, made of one piece of flawless, extra high-grade crucible auger-bit steel, and tempered by the secret Irwin Process. The Irwin will not bend, but cuts clean, rapid and true for an indefinite period.

If you can't get an Irwin at your dealer's, write us.

The Irwin Auger Bit Co.
Largest in the World
Station B3, Wilmington, Ohio

The I[illegible]WIN Bit Reg. U.S. [illegible]t. Office

WHEN he sees the Irwin stamp of sure quality, he is satisfied. That is the bit he wants.

He wants the Irwin because he has to have a bit which will cut sure and true into the hardest wood, or knots; which will not clog; which will not tear the softest wood.

He is a mechanic and knows that the hand-filed sharp edges of the Irwin will never fail.

He knows that the

Irwin Bit

being of uniform strength made of one piece of flawless extra high-grade crucible auger-bit steel, and tempered by the secret Irwin Process, will never bend or break where twist and shank unite.

He cannot afford to experiment. Neither can you. If your dealer hasn't Irwin Auger Bits, write us direct.

The Irwin is bound to satisfy you. It is the only solid-centre-stem bit made in all sizes and styles, for every purpose—6,500 styles and sizes so you are sure to find exactly what you need in the Irwin line. If not satisfactory, money is refunded.

The Irwin Auger Bit Co.
Largest in the World
Station B3, Wilmington, Ohio

UNCLE SAM'S BABY BUREAU

Continued from page 186

brotherhood of man is perhaps not so much a human instinct as the sisterhood of mothers. In our purely experimental work in Washington, the mothers gladly told us what we wanted to know, even without the assurance that no names ever appear in our reports, and that as soon as the agent has finished her visits she tears off the little perforated slip containing all the names and addresses which in any way identify the facts presented on the schedule with any particular baby.

Perhaps a natural question arises here as to what will be the first field selected for this work, for we cannot cover a very big area with only two special agents and a fund for all their expenses of not very much more than $2,000. We should, of course, like to feel that as we are a national bureau we could go to any part of the country with equal ease, but unfortunately we cannot. Our method of investigation, the only practicable method, requires birth registration, and in 1910 the New England States and Pennsylvania and Michigan were the only States having good birth registration laws sufficiently well enforced to enable us to base our study on their records. Only two cities outside those States had good records: they were New York City and Washington, D. C. Our investigation will, therefore, have to be conducted in some one small city in one of the States named.

Now this brings us to the greatest work which the Children's Bureau is undertaking. It is joining the Census Bureau, the American Medical Association, the American Public Health Association, the American Society for the Study and Prevention of Infant Mortality and other societies in a campaign to secure adequate registration of births in every State in the Union.

Possibly a campaign for birth registration sounds like a pretty dull, prosaic thing to be spoken of as the greatest work that the bureau is undertaking. It may at first thought suggest little beyond mere public records and mere dry statistics, yet these very public records and these very dry statistics are to serve as the basis for the work in reducing infant mortality.

Through good vital statistics, the sanitarian and the social worker are able to learn how many babies are born in the area in which they are working and how many babies die. By comparing the figures for this area with the figures for other areas, they are able to tell not only whether their conditions are better or worse than in other places, but by studying the detailed figures for causes of death and by a little confirmatory investigation they can tell why this is the case. The figures may reveal a bad milk supply, poor housing conditions, or extreme poverty. Once the case has been correctly diagnosed, the selection of the remedy is fairly simple, though it may take many years to overcome the old condition. Vital statistics show us where to work and how.

The public records do more than enable the sanitarians and social workers to get statistics to correct general conditions; they enable them to help individual babies where it is evident that through poverty or ignorance the child is not going to receive the care which will enable it to come through the first year a strong, healthy, robust infant, an asset to its family and to the community. The births should be recorded as promptly as possible after their occurrence. The health officer can then examine these records, and where the records show that the families have not been able to secure proper assistance or to surround the baby with reasonable safeguards, he can send a doctor, a visiting nurse or a friendly visitor. Not all communities now have visiting nurses or friendly visitors, but this is merely because the need for them has not been made apparent. The movement in favor of them is spreading rapidly. These nurses and visitors show the mother how to do the little things necessary to preserve the baby's health—simple little things, but in too many instances entirely unknown to the mother. Perhaps one of the greatest things that they do is to wash the newly born baby's eyes with a very simple wash, but by doing it they prevent that ophthalmia neonatorum which was responsible for one-fourth of all the blindness among the children in seventeen schools for the blind. The preservation of eyesight alone would probably be a sufficient argument in favor of birth registration even if there were not many other ways in which the child could be helped by it.

It is out of the question to attempt to mention all the ways in which such a record may prove of value, but some deserve special consideration because of their importance. Perhaps no two measures for the welfare of children have met with more general popular support than the laws prohibiting the employment of young children and the laws compelling parents to send their children to school.

Continued on page 208

Pianos and Player-Pianos
SOLD ON
The Chautauqua PLAN

We have absolute faith and reliance in the credit and responsibility of the readers of The Christian Herald and are willing to send a CHAUTAUQUA Piano or Player-Piano

On 30 Days Free Trial

A CHAUTAUQUA Piano must prove as good as represented or you may send it back at our expense. By the Chautauqua Plan we make it possible for you to get the sweetest toned high grade piano sold by mail and we pay the freight.

No Advance Payment

Write to-day for literature and plan. We employ no agents, but sell direct, saving you from $100 to $250 on a Piano or Player-Piano. *Write today—a postal will do.*

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SAVE HALF ON YOUR TOILET NECESSITIES
Buy Where the Druggist Buys Satisfaction Guaranteed
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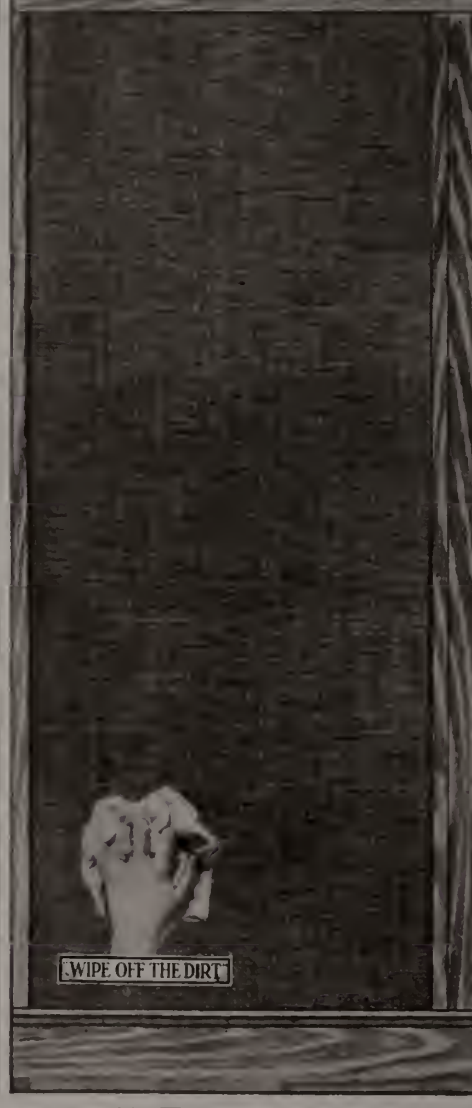
Keep your walls as beautiful as Hand Woven Tapestry—as clean as your crystal and china with
SANITAS
THE MODERN WALL COVERING



Clean it with a damp cloth and it is bright and fresh as new.

Hard floors and rugs have replaced musty carpets—washable curtains hang at our windows—leather has replaced plush. The tin tub has gone with the lambrekin and the parlor album.

And now SANITAS has replaced the old dusty germ-laden wall coverings.

SANITAS has a woven cloth foundation and is finished in oils. Its colors are those that can be used on cloth—not on paper. It never fades.

SANITAS reproduces the most beautiful designs of tapestry, leather, fabric, Japanese grass cloth and imported wall papers. It harmonizes with every room and sets off your pictures and your furniture.

SANITAS wears longer than any wall paper or paint. It costs less than any good tapestry. It saves you money.

There are 112 SANITAS designs—for kitchen and bath-room, living room, dining room, bedroom and halls, in all colors—each beautiful and each impervious to dust, to germs and to wear.

Send for the samples today, with special information. Send today so you can try it in at least one room at once. One room now means your whole house soon.

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STAMPED ON EVERY YARD MERITAS OIL CLOTH *MERITAS is the guaranteed table oil cloth. It is sold by all the leading Dry Goods and House-furnishing stores.*

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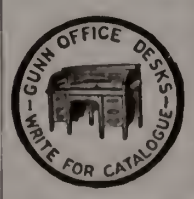


beautifully illustrated in colors (mailed free), showing our Sanitary Clawfoot, Mission, Colonial and Standard bookcases, and how you will save money by placing them in your home. The handsome designs, the rich finish, the removable non-binding doors, the absence of disfiguring iron bands, make them far better than the old-fashioned kind. **Our Prices are Lower than Others** and high quality is guaranteed. Sold by dealers or direct. Address Dept. C. H.

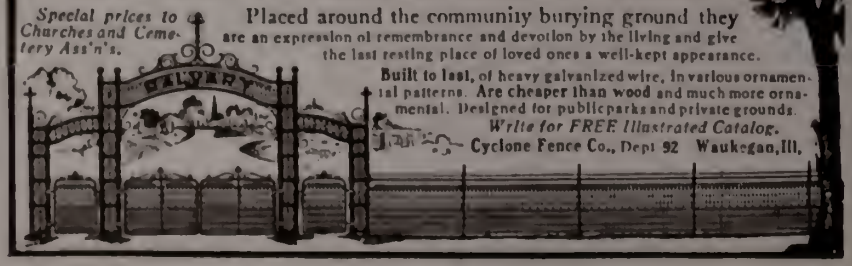
Gunn Furniture Co., 57 Victoria St., Grand Rapids, Mich.

BEAUTIFY AND PROTECT THE MOST SACRED SPOT

Harmonious Beauty and Permanent Protection are Combined in
Cyclone Cemetery Fence and Entrance Arches.

Special prices to Churches and Cemetery Ass'n's.

Placed around the community burying ground they are an expression of remembrance and devotion by the living and give the last resting place of loved ones a well-kept appearance.



Built to last, of heavy galvanized wire, in various ornamental patterns. Are cheaper than wood and much more ornamental. Designed for public parks and private grounds.

Write for FREE Illustrated Catalog.

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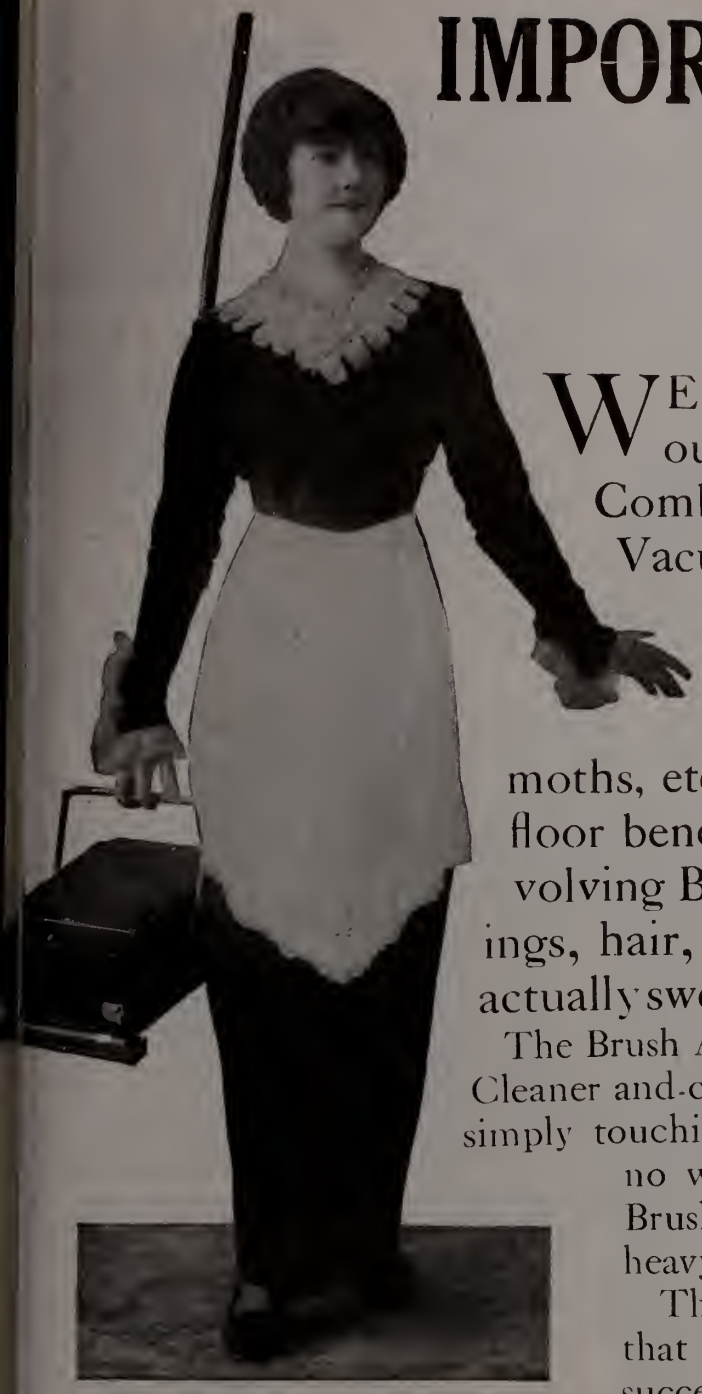
IMPORTANT ANNOUNCEMENT

A NEW *Domestic*



The Combination Domestic Vacuum and Brush Cleaner
Easy to Use—Easy to Carry About

WE have perfected and are now placing on sale through our thousands of dealers and agents, the Domestic Combination Cleaner—which is the famous Domestic Vacuum Cleaner with a Revolving Brush Attachment.

With this cleaner you have the powerful suction of the unrivalled Domestic Vacuum Cleaner, which draws every particle of dust, dirt, microbe, moths, etc., from the texture of your carpet and from the floor beneath—with the same easy operation you have a Revolving Brush attachment which gathers up all threads, ravelings, hair, lint, pins, etc., in fact it is so thorough that it will actually sweep up such articles as nails small pieces of wood, etc.

The Brush Attachment is a part of the Domestic Combination Vacuum Cleaner and can be instantly raised or lowered and put in or out of use by simply touching the foot to a small lever. When the brush is in use it in no way lessens the efficiency of the Vacuum Cleaner, and the Brush Attachment need be used only when threads, ravelings or heavy surface dirt are to be taken up.

The Domestic Combination Cleaner is the only Vacuum Cleaner that permits the brush and vacuum cleaning device to operate successfully at one time.

The Domestic is the original sweeper type vacuum cleaner and the only one with Full Ball Bearings and the Ball Bearing Roller Nozzle Support which prevents the nozzle from dragging and wearing the carpets.

It is absolutely unnecessary to take up carpets for spring or fall housecleaning where the Domestic Vacuum Cleaner is used.

The Domestic is the only Vacuum Cleaner with an attachment for Hose and Nozzle to be used in cleaning upholstered furniture, portieres, mattresses, pillows, etc.

See the Revolving Brush

This bottom view of Cleaner shows revolving brush attachment at upper end—the vacuum opening or nozzle extends across lower end.

The only hand cleaner on which the brush and vacuum cleaning device operate successfully at the same time.

The small device in the center of lower end is the ball bearing roller which supports the nozzle, preventing it from dragging and wearing the carpets as others do.

FREE BOOKLET

Write today for our illustrated booklet, giving prices and full information and we will give you the name of your nearest dealer who sells Domestic Vacuum Cleaners.

LIVE DEALERS AND AGENTS WANTED

We want live dealers and agents everywhere who will sell 5 or more Domestic Vacuum Cleaners. Write for our proposition.

DOMESTIC VACUUM CLEANER CO.

Licensed under Kenney Basic Patent 847,947 and manufactured under the original sweeper patent

LARGEST VACUUM CLEANER MANUFACTURERS IN THE WORLD

228 HERMON ST., WORCESTER, MASS.
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The Right Paint *for* White Houses

WHEN architecture or surroundings dictate a white exterior, it is unwise to seek individuality by any scheme of harmonizing or contrasting colors. The charm of many homes lies in the simplicity and good taste of a white exterior in pleasing contrast with grass and foliage.

When white is your choice you would not allow your painter to tint it with black or blue or yellow, and you should not permit any white paint to be used which already has a tinge of foreign color. Often paint that by itself, seems white, will be found several shades darker when compared side by side with a clear, pure white.

CARTER
The White
White Lead

is guaranteed strictly pure and has all the good qualities that have made white lead the most widely used white pigment. But more than this, it is so white that it has established a new standard of whiteness for white paint, given new beauty to delicate tints and added life and brilliancy to colors mixed with it.

For use as white paint it is thinned with pure linseed oil. To produce any shade or tint desired, tinting colors are added. It is always mixed fresh to your order by the painter, exactly to suit the surface to be painted. For either white or colors, pure Carter White Lead and linseed oil paint gives the maximum of service at the minimum of cost, and never cracks or scales.

If you have any painting that should be done this Spring write for Pure Paint—a brief textbook, a can size painting with harmonious color schemes for modern houses. Free on request.

If white paint is likely to be used, it is well to send for a sample tube of Carter with which you may compare Carter with any other paint you might consider using. A postcard will do.

Carter White Lead Co.
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EASTER COMBINATION

10 BEAUTIFUL 6 Extra Quality **POST CARDS** Mailed for 10c Mailed for 10c
2 Easter Letters Printed on Superior Paper with Envelope to Match. Mailed for 10 Cts.
Three 10-cent Packages Mailed for 25 Cents.
A Special Assortment of 100 Easter Post Cards mailed for 60 Cents
MADISON ART COMPANY, Madison, Conn.

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Consider all that is meant by these words

Leadership means superiority of product, a superiority which produces leadership and is proved by leadership.

It means more than that. It means everything associated with the word FIRST.

The Remington Typewriter is first in history, first in prestige, first in quality, first in recent improvements, first in size and completeness of organization, first in distribution, and first in service to the customer.

The word FIRST in every department of leadership applies only to the

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New York and Everywhere

UNCLE SAM'S BABY BUREAU

Continued from page 206

The public has been anxious to protect the period of childhood from the encroachment of the working years, and, in so far as possible, to make sure that the period shall be devoted to developing a sound mind in a sound body; yet the laws in many States have not provided for the most effective instrument to be used in enforcing those laws; namely, birth registration. Ages below which children shall not work have been established and ages between which children shall attend school have been prescribed; but too frequently the State has provided no way to know what the child's age is, and finds itself dependent in enforcing its own laws on the statement of the very ones who are attempting to deny to the child the protection and training the State would insure. Every State should have a registration law, and, after reasonable time, require the presentation of a certified copy of the birth certificate showing the child to be of a legal working age before that child could be employed. Truant officers could consult the records in doubtful cases, and thereby enforce the law. Thus both of these two great measures would be furthered by birth registration.

Some of the other ways in which such records are useful were summarized by the late Frank W. Reilly, of Chicago, somewhat as follows:

"There is hardly a relation in life from the cradle to the grave in which a record may not prove to be of the greatest value. For example, in the matter of descent; in the relations of guardians and wards; in the disabilities of minors; in the administration of estates; the settlement of insurance and pensions; the requirements of foreign countries in matters of residence, marriage, and legacies; in marriage in our own country; in voting and in jury and militia service; in the right to admission and practice in the professions and many public offices; in the enforcement of laws relating to education and to child labor, as well as to various matters in the criminal code—the irresponsibility of children under ten for crime or misdemeanor, etc. As the country becomes more densely settled and the struggle for existence sharper, many of these matters, which have hitherto been of minor significance, will take on a deeper meaning and acquire greater importance."

Registration laws have to be passed by State governments, for the National Government has not power to go into the States and establish registration offices. The present condition of the birth registration laws in the different States is shown in the accompanying map. It should perhaps be said in connection with it that although some of the States are shown as having adequate laws, no State in the Union has really perfect enforcement, and every little while we hear of very defective work in some of the States which pride themselves on their laws. Frequently some short-sighted official fails to live up to his responsibilities and neglects to require the registration of all births, thereby causing the community to lose those benefits which flow from birth registration, quietly but none the less certainly.

The question will perhaps arise as to how the bureau is to work to secure registration. In the first place it is issuing a pamphlet for wide general distribution setting forth the necessity for registration. Then it is replying to those who ask for suggestions as to ways of co-operating in work for children that they may try to get registration in their States by interesting their churches, clubs and societies in the problem and have them take it up with their local authorities. Often a single individual can do a great deal in stimulating local interest by looking up records of his children and his friends' children, to make sure that their births are recorded. Unfortunately, in too many instances the child's birth will not be recorded and the child will have no official record of the day of his birth and the names of his parents.

The bureau is also co-operating with the various societies and bureaus which have drawn up a model law for establishing birth registration, and it hopes to see the essential features of this law adopted, so that ultimately every child born in this country will have the date of its birth and the names of its parents preserved in the archives of the State. This would be a great achievement for the Children's Bureau, because it would be a great step in behalf of the children of the country.

THE CHRISTIAN HERALD does not in any way guarantee financial advertisements. It is impossible to do so, because our subscribers have far more money to invest than our total capital would permit us to refund. We do all we can, however, to make sure of the integrity of our advertisers before admitting them to our columns.

AMONG THE WORKERS

—MISS HELEN GRAY, of New Orleans, a correspondent of this paper, writes to THE CHRISTIAN HERALD that the Industrial School for Mountain Girls of Mineral Bluff, Ga., is sadly in need of blankets, quilts and cotton material. This school, which has been in operation for three years, takes young girls out of poverty-stricken homes and gives them the benefit of an industrial education.

—THE SOUTH BALTIMORE Business Men's Association, Baltimore, Md., in presenting a flag to public school No. 70 of their city, introduced a novel feature. At a given signal, the flag was unfurled by Miss Lillian F. Ohrecht, one of the former pupils of the school, and as it unfurled it scattered over the crowd two thousand smaller flags. At the same moment, 150 homing pigeons were let loose, with tiny American flags attached to their legs, making a very beautiful and inspiring sight.

—NEWS of a successful evangelistic campaign comes from a correspondent in Kingstree, S. C. The preliminary work was carried on by four business men of Charleston, who, instead of spending their two weeks' vacations in recreation, devoted their time to preaching in this community. Their work so inspired the Christian workers of the town that the movement spread rapidly and many were converted, uniting with the various churches of the locality. The four gentlemen from Charleston were converted not many years ago and are setting a noble example of zeal in soul-winning.

—THE BOARD OF TRUSTEES of the American University at Washington was recently reorganized owing to the death of Dr. D. H. Carroll, long its president. The new officers are: President, Hon. A. B. Browne, of Washington, D. C.; vice-president, Judge B. F. Leighton; secretary, Dr. C. W. Baldwin; treasurer, Charles C. Glover, president of the Riggs National Bank. Two new trustees were elected. Bishop W. F. McDowell was present as adviser to the board. Not only Methodists, but Protestants of all denominations are interested in the creation of this great university at the nation's capital. Already two magnificent and costly marble buildings have been erected; a third is secured by a probated bequest, and a fourth promised by a friend. More than 1,500 students have already applied for admission.

—REV. SAMUEL LEVERMORE, of London, England, was enthusiastically received in Boston a few weeks ago when he began an American lecture tour. After delivering a long series of lectures and short addresses there he went to New York where for two weeks he conducted the noonday services at John Street Methodist Episcopal Church and the Fulton Street Prayer Meeting. Mr. Levermore is one of the Protestant apostles to France and has just returned from a seven-thousand-mile trip by wagon through that country. Only a few months ago, while in the Catholic stronghold of Lourdes, France, he was rescued by the police from a mob that momentarily threatened his life. As his work is almost entirely foreign, he speaks with equal facility in English, French and Italian. Mr. Levermore has not completed his itinerary, and any one interested in his work may address him in care of THE CHRISTIAN HERALD.

The Care of Childre Is a Precious Trus

and their physical strength fundamental to the cultivatio of sturdy frames and ferti brains.

Nature imposes a double burd on growing children; strength live and learn and strength to gro but children who have **SCOTT EMULSION** after meals gather fir flesh, develop sturdy frames ar gain energy with which the studies are easily mastered.

SCOTT'S EMULSION is th essence of body-nourishment, an furnishes nature the nutritive el ments which ordinary foods som times lack and upbuilds the who system—*In Nature's Way.*

No wine, alcohol or drug— just purity and strength.
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Buy direct and get regular 25c grade for 10c

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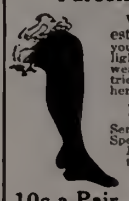

We can now sell the output of our established mill by Parcels Post and you reduce the cost of living. We make med light weight; seamless; black or tan; qual wear *guaranteed equal to any 35c hose.* One tried one pair, since ordered nearly five doz herself and friends. This explains why w

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Send 10c for trial pair and judge for yo Specify color, weight, size. Send your dime No risk. We return your money without tion if not satisfied. Address

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25 Easter Post Cards 1

THE BEST YOU EVER SAW

25 of the most beautiful post cards ever sold, 10 cents. All different, consisting of beautiful and artistic designs of Angels, Crosses, Text, Flowers, Rabbits, Chicks, Eggs; all with appropriate Easter Greetings. S embossed and in gold, litho-etched in many colors on a fine grade of car
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A Five-Pound Box of **Delcara Marshmallow**

By Parcels Post, prepaid, $1.

You do not know what marshmallows are like until have tasted Delca. Delici creamy, rich, wholesome tempting. Fine for toasting a fire, and excellent on e cocoa.

Pound box, if you prefer, for

The Rochester Candy Wo
409 State St., Rochester, N
"If they're Delcara, they're delicious!"

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Over 60,000 in u mostly sold throu recommendation.

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Easter Greetings, etc. Catalog free.
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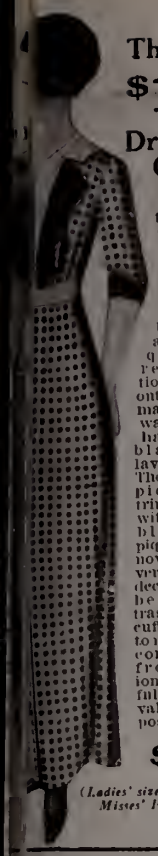
The Best $1.00 Dress Ever Offered



1ND1. Yes, this is undoubtedly the biggest dress value you ever saw. And you'll be equally pleased with its dainty becoming style and serviceable quality. Correctly proportioned throughout and carefully made of good, washable **Gingham** in neat black, blue or lavender checks. The jaunty white pique collar is trimmed in back with fast color black and the pique vest with novel black revers, providing a decidedly smart, becoming contrast. Turned-up cuffs and buttons to match. Hooks conveniently in front and fashioned liberally full. Good $1.75 value. Special, postpaid,

$1.00

(Ladies' sizes, 34 to 44 bust. Misses' 14 to 18 years.

Embroidery Button-Front Waist

59c

NW59. This button-front waist is made of good quality, serviceable **Lawn.** Pleatings across the shoulders provide extra fullness and panels of beautiful Swiss embroidery trim the front. The long sleeves are neatly finished with self cuffs and a detachable collar is also provided. A practical, dressy waist of splendid durability, priced far below value. 89c value.

Postpaid

59c

(Sizes 32 to 44 bust)

Cross-bar Nainsook Waist

49c

NW49. A dainty, practical tailored waist of charming style. Made of serviceable **crossbar nainsook,** a sheer, beautiful material of splendid appearance. A smart Dutch collar of carefully worked embroidery finishes the neck, and the embroidery also forms the pocket and cuffs. Pleated across shoulders and closes with good pearl buttons 79c quality.

Postpaid, **49c**

(Sizes 32 to 44 bust.)

This Coat $4.98

C498

C498. Elaborately designed 54 inch coat of remarkable beauty. A stunning model, cut on stylish, graceful lines and made of the **Silk-Warp Satine** in gray or tan. Tailored very carefully and worked on an inside yoke of self material. The deep sailor collar is also of self material, entirely covered with pretty lace, terminating in a particularly effective, long side lapel of satin. A rich silk braid is smartly applied, and the opposite side employs wide matched silk braid, with soutache and button trimmings. Cuffs to match. Closes with a handsome silk ornament. A distinctive, elegant coat of good quality.

Prepaid **$4.98**

(Sizes 32 to 44 bust)

lendid Quality s of Silk Foulard $5.00

500. A splendid quality **Silk** rd is effectively employed in this Comes in black, navy, copenhagen own, with a neat white figure and a one border. This border is prettily o outline a button-trimmed vest and inty net yoke. It is also employed in ylish collar and sleeves. Red silk pipprovide a becoming color contrast and a tunic effect is produced in the skirt by a ing arrangement of the r. $7.00 value. Prepaid. **$5.00**

s' sizes, 34 to 44 bust. Misses' 14 to 18 years.)

Embroidered Voile Dress, $3.75

ND375. You will really enjoy wearing this dress. It's a stylish new model of charming refinement, dressy and dainty in appearance, yet of splendid, durable quality. The material is good, sheer white **Voile,** richly embroidered with mercerized floss in attractive Madeira patterns. The tasteful application of pretty, white clunny insertions and wide shadow lace at bottom show an effective trimming, and the black scarf provides a smart French finish. A good $5.50 dress. Prepaid. **$3.75**

(Ladies' sizes, 34 to 44 bust. Misses' 14 to 18 years.)

andsomely Tailored t of Fine Serge . . . $4.98

498. A handsomely tailored coat of ltful style. Fashioned in the popular h "Johnny" length and made of good, le **Serge** in cream, black or blue. unty cut-away front is very effective loses with 3 pretty combination but Beautiful white and blue silk appli embroidery richly trims the long l collar and deep cuffs of white serge. an that will be most appropriate for and general wear. A value Prepaid..... **$4.98**

(Sizes 32 to 44 bust.

Diagonal Cloth Suit $8.98

NA898. Here's certainly a most unusual value at $8.98. The suit is made of beautiful **Diagonal Cloth** in black, blue, gray or tan, and the 27-inch jacket is durably lined with satin. The charmingly fashioned collar and cuffs are of ratine, and the single black satin rever is followed by the handsome ornament used for closing. The stylish girdle skirt hooks beneath a panelled back and the button-trimmed side seam is fashioned to admit a section of pleating. Of charming appearance and $10.50 quality Prepaid **$8.98**

Size: Jackets, 32 to 44 bust; skirts, 22 to 30in. waists, and 37 to 43 in lengths, with unturned bottoms.)

NC498 $4.98

ND375 $3.75

3ND500 $5.00

NA898 $8.98

FREE Don't Miss the Bargains in the "STANDARD" Bulletin Write for It To-day. It's FREE

All Wool Serge Coat $8.97

C897. This coat has a particular charm in its graceful, handsome style and excellent quality. It is beautifully tailored of splendid quality **Double Warp, All-Wool Serge** in black, blue, gray, cream or tan. Pretty silk braid is tastefully employed in the smartly fashioned deep collar, lapels and cuffs, and satin bandings provide a dressy, rich finish. Closes with 2 large silk ornaments. Regular $10.00 value. Prepaid

$8.97

Sizes 32 to 44 bust and 54-in. lengths.

Embroidered Linene Dress

89c

R89. A popular and very becoming dress for Summer wear. Daintily fashioned of fine **Linene** in pink, tan or blue. Front is embroidered in effective Madeira needle-work, and smart scalloped embroidery stitching neatly finishes neck and sleeves. Deep pleated skirt. Postpaid,

89c

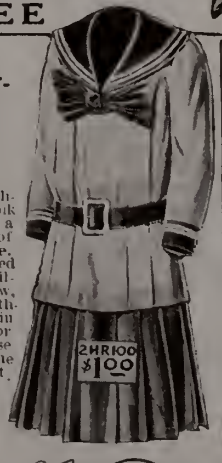
Comes in sizes 6 to 14 years.

2-Piece Norfolk Dress

$1.00

2HR100. This fashionable 2-piece Norfolk dress is designed in a very popular style of good quality **Linene.** The jaunty box-pleated blouse has smart sailor collar, a pretty bow, and black patent leather belt. Comes also in all white, all blue, or all tan, or white blouse with blue skirt, or blue blouse with white skirt. Postpaid, **$1.00**

(Ages 6 to 14 years)



Stylish Whipcord Dress . . $2.98

1ND298. A wonderful dress for $2.98. Made of the popular **Whipcord** in gray, navy, light blue, tan or wine. The bodice shows a set-in vest of Persian crepe and a yoke of fancy all-over lace. Lace jabots finish the black silk collar, and soutache and buttons are prettily applied. Skirt designed to match and with box-pleated back panel. Hooks conveniently in front. An excellent $4.50 value. Prepaid,

$2.98

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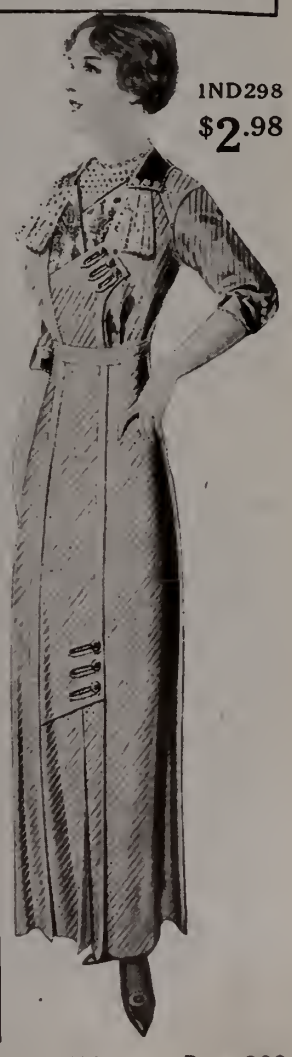

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A NOVICE ON SKI

Continued from page 190

refractory ski, I fancied that I could show them who was master—on the easier slopes at least.

The detailed history of my enlightenment would take too long in the telling; suffice it that my tracks much resembled a Marconi message in their conglomeration of full stops and dashes, that in my embraces I was at least perfectly impartial, and that I introduced myself with much éclat to everybody and everything en route, including a strange party of ski-ers practicing on the lower slopes, trees in such variety and number that I gave up count after the aforesaid furze bush, and last but not least, a frozen dump heap.

Yet late in the afternoon, when the light was waning and the first flakes of a fresh snowfall were floating gently down, I found myself standing at the top of a steep ice-road, whereon was much traffic, tobogganers chiefly, and a few inhabitants of the sleepy little village yonder taking a belated stroll. Twenty minutes' walk below me, with lights already glimmering through the dusk, lay the hotel. So the final drift was still presumably before me, and also, had I only known it, were the worst of the day's adventures.

The others of the party had long ago caught me up and passed me; they were now politely waiting for me at the bottom of the run. Somehow I wished they wouldn't. I said as much to the Cheery-person that evening, in an ice-coffee interval of the entertainment.

"We shouldn't have, I'm sure, if we had had an idea of what a sensation you were going to make. As it was, we nearly cut half way through, when the old fellow in the blue spectacles began to get excited, but the whole flock of us couldn't; and besides, we wanted to see the finish." He smiled grimly. The finish had been the wall at the bottom.

But again I am digressing, and must return to the top of the hill; there I stood for some minutes, shifting nervously from ski to ski, and hoping that the casual knot of onlookers would take it that it was necessary to polish the planks thus before starting, and charitably overlook the fact that it was a preliminary probably suggested by a state of blue funk.

I started before I was ready; on the whole perhaps that was a good thing, for else I have my doubts whether I should ever have started at all. The ski of course went off of their own accord when in an unwary moment I leaned forward, and before I knew where I was we were fast overtaking a tobogganer ahead. Shouting was of no avail; before he could look round I had overtaken him, and was sitting, apologizing profusely, on the tail of his toboggan. He had meanwhile taken up a position in the center of the roadway, was grasping his hat, and looked as if he might be collecting things to say. I thought I had better be moving on. A lamp-post loomed up on the horizon then, to the exclusion of everything else. I clutched at it frantically, and it supported me for a few seconds, before gently letting me slip down into a sitting position. A passer-by giggled audibly, aggressively, I thought.

An old gentleman in blue goggles was the next victim. I was as much surprised and upset as he was himself—but my explanations were cut short in the middle by my ski gliding on again. Already they seemed to have fixed on a portly cow in the distance, which was being driven down to market by a still portlier peasant woman. The planks seemed bent on "annihilation by force of impact." I objected, intimating that I would far prefer the hedge, or even that uncompromising looking milestone a little further down. "You wait," crackled the ski, rubbing against some bits of stick—"everything comes to him who waits."

And it did. First the cow. We took her broadside-on, right enough, myself sitting down breathless from the bump, and being slid, still in a sitting position, under the cow and onwards. This to the accompaniment of a small burst of cheering from the more juvenile part of the population. The hedge on one side of the road and the milestone on the other followed each other in such quick succession that I had hardly time to regain my feet and breath between them, or recover from the jar of both, before I was hurtled full speed ahead on to the wayside chapel of St. Bartholomew. There as I endeavored to set the golden spiky halo straight on the carven head again, I had a blurred vision of a collection of white sweaters somewhere in front of me—blurred because of the falling snowflakes and the rapidity with which the indefatigable ski set off once more.

The next moment I had come into contact with the fencing of the hotel grounds. There was a note of finality about that wall. The Cheery-person himself unstrapped my ski.

"But I have not discovered the last drift yet," I demurred.

"You seem to have discovered pretty well everything else, though," he answered shortly; "let's get in before the crowd collects."

"I think you have done about enough for one day," put in the Mildly Sympathetic One, collecting oddments such as broken ski-points, woolley cap, and strap buckles as she spoke.

"What about tea?" said the Cheery-person.

"Yes, tea would be refreshing," I admitted; "but where did you say you were going to-morrow?"

For in spite of all things the ski microbe had claimed another victim.

CALLED HIGHER

Dr Homer Eaton, general publishing agent of the Methodist Book Concern, passed away suddenly at his home in Madison, N. J., on Sunday evening, February 9. Dr Eaton had been slightly indisposed for about two weeks, but a fatal termination of his illness was entirely unexpected. A special funeral service was held in the chapel of the Methodist Book Concern on February 13.

Mrs. T. R. Blair, of Kilbourne, Ill., passed away November 14, 1912, at the age of 74 years. She was a faithful member of Mt. Zion Baptist Church.

James Knowles, of Shippingport, Pa., passed to his reward October 28, 1912, at the age of 82 years. He was a faithful member of the Presbyterian Church.

Mrs. Margaret Vanasdale Miner, of Girard, Ill., passed away December 21, 1911, at the age of 83 years. She was a faithful Christian, interested in every good work.

Mrs. Frances E. Nichols, of Newport, O., passed to her reward January 3, 1913, in her 69th year. She was a Christian of beautiful life and character, who lived to serve those she loved.

Mrs. Lydia E. Phelps (69) died at her home, Erie, Pa., October 8, 1912. She was a faithful Christian all her life, and greatly beloved by all who knew her.

Mrs. Kezie McAfee, 76 years of age, died at the home of her niece at Topeka, Kan., October 21, 1912. She was a life-long member of the Presbyterian Church.

D. W. C. Dumbauld, one of the best known citizens of Champion, Pa., passed away October 20, 1912. He was a member of the United Evangelical Church for forty years.

Thomas Holcombe, of Pennington, N. J., was called higher December 17, 1912, in his 91st year. Mrs. Thomas Holcombe passed to the latter land May 18, 1908. They were both faithful followers of their Master.

On January 2, 1913, the Rev. Randall Pease went "beyond the touch of hands" and began his work for the new year in "his Father's house." He had been pastor of the Presbyterian Church at Hamden, N. Y., for the last four years, during which time he earned the confidence and highest respect of his parishioners, who considered him a man who lived near to God.

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Questions and Answers

. E. B., Fulton, Ky. How did the twelve ostles die?

rding to tradition, their fates were as : Matthew was murdered in Ethiopia, in Alexandria, Egypt; Luke in Greece, crucified in Rome, James the Great be- at Jerusalem, James the Less beaten to with a fuller's club, Philip murdered in olis in Phrygia, Thomas slain with the n Coromandel, Bartholomew flayed alive, hot to death with arrows, Simon Zelotes d in Persia, Andrew crucified, Matthias and beheaded, Barnabas stoned to death amis, Paul beheaded at Rome by the Nero. We know nothing about the nent" mentioned in your letter, and can o opinion.

. R. S., Seattle, Wash. Please explain Thess. 2: 13. I believe I do partly un- rstand, but not fully, how "God hath om the beginning chosen you to salva- on." Was not Saul a sample of God's own ving power, and not perhaps less wicked an others?

he passage in question, the Greek word is at ordinarily used for "elected," imply- s eternal selection, but might be read for himself," implying adoption. While er of grace and forgiveness is open to all ill accept in faith and true repentance, ist regard salvation as the free gift of d not ours by any merit or service of n. Thus, when we find the evidence that his own will chooses some for special , this act is not inconsistent with the e of free grace, but is rather a mani- on of God's sovereign prerogative.

. D. When God in his wisdom gave man o see, a tongue to speak, a brain to think ason to discriminate and guide him in his ent, he meant these faculties to be of . It would be a strange father who not permit his child to learn the use of nds or feet, or his other faculties, and by y we are justified in concluding that God wisdom endowed us with capacity and that we should do such things as were l for our existence here, even to toiling r daily bread. He gives us the fertile soil, e must do the plowing and the planting. in God does not imply that we should o him to do for us what he has made us e of doing for ourselves. When we do art, then we can reach out the hand of and grasp his leading hand, which will us through in all we cannot do for our-

M., Pueblo, Colo. I have heard that a avy body and a light body fall to the ound at the same rate of speed. Is this , and would a feather fall at the same te as a bullet?

a vacuum, that is, truly empty space, all would fall at the same rate because they not be impeded by other materials nor ted to friction. In such case it would no difference in the time occupied nor in nal velocity obtained whether the body ght or heavy. But when air (oxygen and en combined) fills the space traversed by lling body there is a certain amount of nce to the passage of the body. If the presents a broad surface to the air and is lf thin and light, its fall may be delayed nitely. In a vacuum, however, a feather leaden bullet fall at the same rate of and with the same velocity.

)., Buffalo, Ala. Christianity was planted rth Britain about the beginning of the century, and it is claimed that the early ies, particularly those of the Culdees, were relatical and Presbyterian in form and ter. But it was long afterward, in the nth century, that the Presbyterian Church, sense in which we know it to-day, was ed. What was known as the "First ant" was signed on December 3, 1557, by , estate-holders and others, and from this g modern Presbyterianism. In 1560, a sion of faith was adopted, agreeing with nfession of the Reformed churches on the nent. The new church appointed minis- n various towns and organized congrega- on the Presbyterian model. It should be , however, that the Reformed churches on ontinent (which were the outgrowth of eformation) had the Preshyterian prin- in operation at an earlier date.

st Seeker, Baldwin City, Kan. When a ild, and during a revival, I went into the urch, but in the light of later years I feel at I was not converted. Can a person be nverted and not have the witness of the pirit that he is born again? Is it right r one to go into the church or remain in nder such circumstances? During a recent evival I went to the altar, but did not find hat I am seeking. I am willing to sur- ender everything, but I have not the bless- ng. Perhaps I am one who has been be- eving with the head instead of the heart. s is another case of an earnest soul doing thing hut the one thing that is necessnry. a great day it would be for the church all those who are in any way connected with church life, when the words of that simple hymn were mastered and accepted:

"Trusting Jesus—that is all!"

The fact that you are anxious and troubled shows that you are not trusting. You do not need to go back into the past to see if you made some blunder there. If there is sin in the past that needs to be made right, the Holy Spirit will tell you that plainly. But the time of salvation is *now*. The time to believe is *now*. Revival services are good; the altar is a good place to get help. But anywhere, at any time, you can begin to trust Jesus to forgive your sins and to cleanse your heart. The moment you actually trust him, that moment you will have peace.

P. W., Omaha, Neb. 1. Conditions in Corinth in the time of Paul were such that he thought it proper to warn the women of the Christian congregations against being led away by the froward and unseemly example of a certain class of Corinthian women, who were continually urging themselves to the front of affairs. What was then applicable in Corinth is not necessarily so here and now, and could not be, unless conditions were similar. 2. Cardinal Hugo de Sancto Caro, about the year 1250 A.D., divided the Bible into chapters. Rabbi Mordecai Nathan divided the Hebrew Bible into verses about 1430, and Robert Stephens made verse divisions in the New Testament in 1550. These divisions have been generally followed in subsequent revisions. 3. There are none of the original manuscripts of the New Testament books now in existence, the oldest extant being about the third century. 4. All nature compels the recognition of a Creator, and there is an apprehension of the Supreme Being even in the minds of the most savage tribes. 5. Theological authorities today look with disfavor on the claims of the "gift of tongues." They hold that the gift, which was specially manifested in the apostolic age, has not, as far as authentic records demonstrate, been continued, although some claim otherwise. It is safe to assert that whenever God has a message, he will make it intelligible to those for whom it is intended; and if it be not intelligible then it should be regarded as extremely doubtful.

P. W. L., Emerson, Manitoba. 1. What causes the different seasons? 2. Why is December 21 our shortest day? Why is January cold in Canada and hot in Australia?

Your three questions admit of one answer—the peculiar movement of the earth in its orbit round the sun causes the phenomena of which you inquire. To explain: In going around the sun the axis of the earth is not perpendicular to the plane of the ecliptic, but is slanted at an angle of 66½ degrees on one side and 23½ degrees on the other, with the result that different parts of the earth at times are more exposed to the sun than others. In other words, the sun appears to move to the northward and to the southward during the year. On March 20, the vernal equinox occurs; the sun is then right above the equator and the dividing line between light and shade passes through both poles, causing equal day and night over the earth. He then appears to move northward, rising higher and higher until June 21, the longest day. He then retraces his course, and moves southward, and on September 22 is again directly over the equator, causing the autumnal equinox. He continues southward until December 21, when it is the longest day in the southern hemisphere and the shortest in the northern. Of course the cold and the heat depend upon the coming and going of the sun, hence, while it is cold in Canada it is hot in Australia.

R. P., Kennebec, Me. Please tell me who are the Non-conformists, and why so called.

The Non-conformists are the people of England who refuse to join the established church there. The term particularly was applied to the clergymen who were ejected from their livings by the Act of Uniformity, passed under the Second Charles in 1662. There were about 2,000 of them. This act required that every clergyman should be ordained by a bishop, should assent to everything in the Book of Common Prayer, take the oath of Canonical Obedience, abjure the Solemn League and Covenant, and swear allegiance to the king. The Presbyterians, Independents and others refused, and for so doing were subjected to much persecution. On the accession of William III all was changed by the Toleration Act; there was no more persecution, and finally in the beginning of the eighteenth century every ban was removed. The Non-conformists then became known as "Dissenters." Both terms explain themselves.

T. P., Wheeling, Mo. Is there a way to know that we have obtained salvation? If so, please tell us how.

There are two kinds of "assurance," as taught by the creeds, and both of them are matters of ordinary, everyday experience by many Christians. There are certain clear statements in the Bible as to the kind of person a Christian is. He must bear certain signs and marks and do certain things. He must love God and his neighbor; he must love the church; he must be

Continued on next page

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Continued from preceding page

earnest and patient and bear the various "fruits of the Spirit." Now a person can tell whether he is doing those things, whether his soul has these marks or not. Added to this test, however, is the direct "witness of the Spirit," the Spirit himself bearing witness with our spirit that we are the children of God" (Rom. 8: 16; II Cor. 1: 22; Eph. 1: 13). This is the voice of God, assuring us that we are his. It is important to remember that we should not wait for assurance, but must persistently and with determination believe God's word. Any one who is in doubt whether he is a child of God or not should insist immediately upon beginning to trust him. We become Christians by believing that Christ really does forgive our sins and receive us, remembering that he said: "Him that cometh unto me I will in no wise cast out" (John 6: 37). As we continue to trust him we shall find ourselves manifesting the fruits of the Spirit, and God will whisper to us that we are his.

Miscellaneous

Reader, Rider, Md. The coins you mention have no special value at the present time.

V. R. T., Bridgeport, Conn. Montessori is pronounced mon-tess-o-ri, with the accent on the third syllable.

O. W. N., Troy, Idaho. The world's Roman Catholic population is estimated at 240,000,000: Greek Catholic, 100,000,000. There are no official figures on the subject.

K. H. T., Hopkins, S. C. Many have begun the study of law at an older age than 35, and there is no reason why you should hesitate to take up this study, if you have the opportunity and a strong predilection for that profession.

P. B. B., Gustavus, O. The passage in Isa. 58: 8 (last clause of the verse), might be read "rear guard." It refers to the pillar of cloud and fire, the symbol of God's glory, which went behind Israel when it separated them from their Egyptian pursuers. (Other questions answered by mail.)

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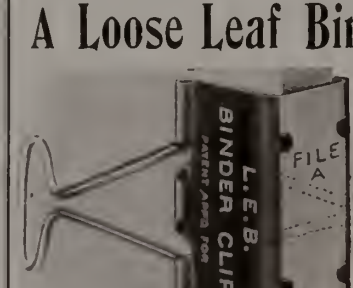

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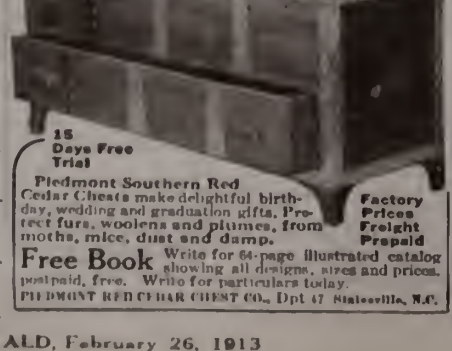

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s blurred and weak, with moving spots
ore my eyes. This was a steady daily
dition. I grew ill-tempered, and event-
ly got so nervous I could not keep my
ks posted, nor handle accounts satis-
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ANSWERED PRAYERS

ONE of the first things I look for in your paper is the Answered Prayer column. Why do you leave out most of the wording of the letters? They influence many people as nothing else would." There is not room to print the letters in full. From the number of names and initials printed you may get some idea how much space would be required if the contents of every letter were published. Then, too, many letters simply state a desire to make acknowledgment of answers to prayer without making a statement as to what the prayers were. Ordinarily, those letters are selected which relate some particular incident that shows in a striking way God's goodness in answering prayer. But, after all, it is the great body of testimony that counts. These hundreds of people declaring solemnly that God has heard and answered their prayers ought to convince doubters that prayer is a practical matter and that it is well worth while from every standpoint to "carry everything to God in prayer."

A Reader from Sullivan, Ill., writes: "I wish to say that the answers to prayer in your paper are the most helpful of any part of the paper to me. I have had prayers answered many times, especially one this winter, and oh, I am praying so hard for something now that would bring happiness to myself and a number of others."

"I wish to acknowledge," writes M. D. from Springfield, Mass., "my devout thankfulness to Almighty God for sending recovery from a recent illness and complete restoration to health." An "Old Subscriber" writes from Santa Monica, Calif.: "I wish to thank God for watching over me in answer to prayer while I was in the hospital undergoing two operations."

Mrs. J. E. B., of Dove, Mo., writes: "Yes, I do believe in answered prayer. God has so graciously answered many prayers for me. I was in great trouble. It seemed as though my sorrow was more than I could bear. I prayed earnestly day and night. God lifted the burden, took away my sorrow. All glory and praise to his holy name!" E. D. B. writes: "I want to express my gratitude to God for sparing my husband's life. He was very sick; we prayed earnestly that God would spare his life, and our prayer was answered."

Miss B. W. B. writes from Conneautville, Pa.: "I asked the Lord to bring back to us that which was our own. My prayers were heard and answered. Surely God's Word is true. He says he will fight our battles for us and he promises to take care of his own; and if we live right and trust in him 'he will give us the desires of our hearts.' I worked along the line of these promises and rested on them, and my prayers were answered. Surely I am thankful."

Acknowledgments of answers to prayer have also been received from:

A Reader, Kewanee, Ill.; L. C. C., Marshallville, Ga.; N. L., Ironton, Ohio; S. E. T., Thompson, Conn.; M. C. C., Arcola, Mo.; H. S. H., Bellefontaine, Ohio; S. E. M., Fama, Neb.; W. G. C., Derry, N. H.; R. C. R., Kensington, Kan.; M. S. B., Bellwood, Pa.; H. F. W., Shamokin, Pa.; H. R. C., Penn Laird, Va.; A Reader, Fannettsburgh, Pa.; W. M., Stamford, Neb.; D. W., Dessie, W. Va.; F. S. H., Pulaski, N. Y.; G. M. E., Hollister, Calif.; E. A. C., Portland, Ore.; M. R., Rippey, Iowa; Reader, Olaina, Miss.; T. M. B., Leroy, Ill.; A. Y. N., Westminster, Mass.; M. E., Blythedale, Mo.; E. R. H., Angelica, N. Y.; Mrs. B. S., Lodi, N. Y.; Mrs. H. J. B., Otego, N. Y.; Subscriber, Hinton, W. Va.; A Reader, West Newton, Pa.; L. J. A., Lynn, Ind.; Mrs. H. Kilday, Canton, N. C.; L. C. McC., Picton, N. S., Canada; Mrs. H. C., Belleville, Wis.; Mrs. C. S. C., Allegheny, Pa.; N. M. C., Amherst, Va.; Mrs. E. M. C.; Sloatsburg, N. Y.; J. F. W., Harlan, Iowa; Mrs. L. M. F., Erie, Pa.; L. M. S., Burbank, Okla.; M. E. D., Barrytown, N. Y.; A Tennessee Woman, Franklin, Tenn.; J. L. H., Lewistown, Mont.; A. J. W., Kiowa, Kans.; A Subscriber, Washingtonville, N. Y.; M. K. J.; Englewood, N. J.; Mrs. G. C. P., San Diego, Calif.; N. M., Jerseytown, Pa.; C. H. S., Elkhart, Ind.; Mrs. E. C. K., Wallawalla, Wash.; Mrs. C. P., Cataract, Wis.; Mrs. A. W. C., Flowella, Texas; Mrs. L. S., Stoneham, Texas; N. M., Woodburn, Ore.; Mrs. M. McC., Leechburg, Pa.; Mrs. L. B. T., Newberry, Pa.; Mrs. E., Tamaqua, Pa.; Mrs. M. R. C., LeRoy, N. Y.; Mrs. L. L., Philadelphia, Pa.; E. F. C., West Cape, P. E. I.; Mrs. H. C. A., Stevenson, Ala.; J. U., Vancouver, B. C.

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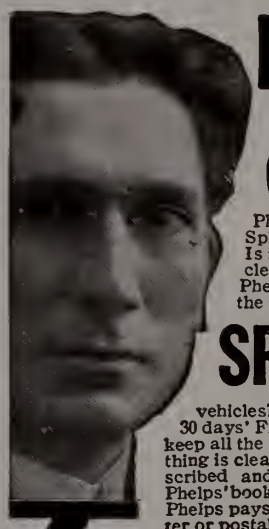

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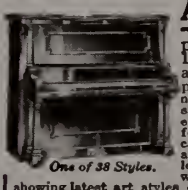

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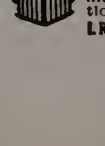

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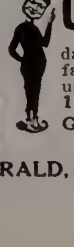

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

The Nature of the Kingdom*

JESUS kept insisting that he had come to establish a real kingdom. He found it very hard to make people understand what his kingdom was like. They thought that a kingdom meant horses and soldiers, state officers, opportunities for ambition, an open treasury and a throne. But Jesus, in his simple and beautiful life, much of the time without even a home, much less a palace, with never any crown except the crown of thorns at the end, with no soldiers and no horses and no treasury, was constantly talking about the *kingdom*, of which he was the Head.

From the parables of Jesus and from the whole spirit of the New Testament we learn that the kingdom of Jesus is a kingdom that relates to the heart rather than to the body. Not money nor birth nor locality can give us the right to belong to this kingdom. Not physical power nor wealth nor ambition can win us high rank in the kingdom.

The rich people in Christ's kingdom are those who love the most and who love so strongly that they are led to do deeds of kindness. The subjects who are closest to the King himself are those who love him most. He once took dinner with a great and rich man, and while he was dining there a sinful woman crept in to kiss and anoint his feet. He told his host that because much had been forgiven to this humble soul she had learned how to love abundantly and he placed the stamp of his kingly approval on her exhibition of affection.

The Scripture references call our attention to certain parables by which Jesus tried to illustrate the nature of his kingdom. One parable, which is not included in the list, gives almost the clearest idea of all; that is the parable of the Goodly Pearl (Matt. 13: 45-46). A place in Christ's kingdom is the one "pearl of great price" for which a man may wisely sacrifice every other thing in life. The kingdom of heaven is also like yeast, which permeates and sweetens the whole loaf (Matt. 13: 33). It is like the mustard seed, very small in its beginnings but mighty in its development (Matt. 13: 31-32). The kingdom of heaven develops gradually, steadily, according to fixed rules, as the blade of wheat grows from the seed in the ground until it produces the ripe head (Mark 4: 26-29). The kingdom of heaven exists side by side with the kingdom of the world, just as wheat and tares may grow in the same field (Matt. 13: 24-30), or as good and bad fishes are found in the same net when it is drawn from the sea (Matt. 13: 47-50). In the parable of the Wheat and Tares (Matt. 13: 24-30) Jesus insists that it is not the plan of his kingdom to exterminate those who will not join it. The method of the inquisition and the stake is not the method of our king. His kingdom wins its way by persuasion, by reason, by love.

The parable of the Sower of the Seed (Luke 8: 4-18) shows how different kinds of souls receive the announcement of the offers of the kingdom. Hearts that have been hardened by contact with the world do not welcome it. Hearts that are shallow welcome it and begin to live according to it, but when the tasks and trials of the kingdom face them they give up. Souls that are tangled up with many interests of this life do not give the truths of the kingdom a fair chance; although they may seem to receive it their lives are fruitless. Souls that are honest and willing hear the word, receive it, obey it, and bring forth fruit.

* THE NATURE OF THE KINGDOM. Epworth League Topic for Sunday, March 9, 1913. (Luke 8: 4-18; Matt. 13: 24-30; Mark 4: 26-29; Matt. 13: 31-33, 34, 47-50.)

Obeying Conscience*

EVERY human being has many interesting and many troublesome as well as many happy experiences with that mysterious thing called conscience. Conscience is a very difficult thing to define. Some teachers have held that it is the direct and personal voice of God in the human soul, but this can hardly be so, because if it were, conscience would lead all sincere people to do the same things. As a matter of fact, the most conscientious people are constantly differing as to what their duty is. There were great Christians among both officers and men during the Civil War, and those in the ranks of the South were just as sure that they were fighting on God's side as the men of the North. In small matters as well as in great this same fact is illustrated: that the best people frequently differ about questions of duty.

Conscience can probably best be defined as that function of the soul which determines and declares whether or not the will has made the best possible decision in matters of right and wrong in the light of all the information at hand. The right or wrong of a man's act is based upon what he knows. If he does the wrong thing, thinking that it is right, his conscience has nothing to say. Enlightenment must come through further observation, through study of the Scriptures, and through the direct and personal counsel of the Holy Spirit. This is how it happens that an act which a Christian might perform at one time without troubling his conscience will bring him condemnation at a later time. He has learned more, and the new standard of knowledge requires a new standard of action.

Our Scripture reference, I John 3: 18-24, urges us in the first place to be sincere and practical in our exercise of Christian love. John declares that a clear conscience gives us the *assurance* that we are in God's favor. He states also the *rights* of a clear conscience: "If our heart condemn us not, then have we confidence toward God. And whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight." He then states what are the *conditions* of a clear conscience. If we believe on the name of God's Son and love one another as he commanded us, our conscience will be clear. He states finally the *rewards* of a clear conscience. The reward is that we dwell in God and he dwells in us.

Nothing in all the world is so important as to keep our consciences clear. St. Paul was a very busy man, doing many difficult things, all of them important and urgent, and yet he implied that he made it his chief concern to keep his conscience void of offense (Acts 24: 16). No possible earthly gain can compensate the loss of a clear conscience. Many a man has found to his unbearable sorrow that the money or position he has won at the cost of a clear conscience is worse than worthless. How many times do young people find that in choosing a certain pleasure against the advice of conscience the thing which they thought would bring them delight brings instead a sharp distress! It is always a poor bargain.

Conscience always must have right of way. It must be kept sensitive and every fresh bit of information we receive, every new power of will we gain, must be thrown whole-heartedly into the task of obeying conscience and following its leadings toward happiness and success.

* OBEYING CONSCIENCE. Christian Endeavor and B. Y. P. U. Topic for Sunday, March 9, 1913. (I John 3: 18-24.)

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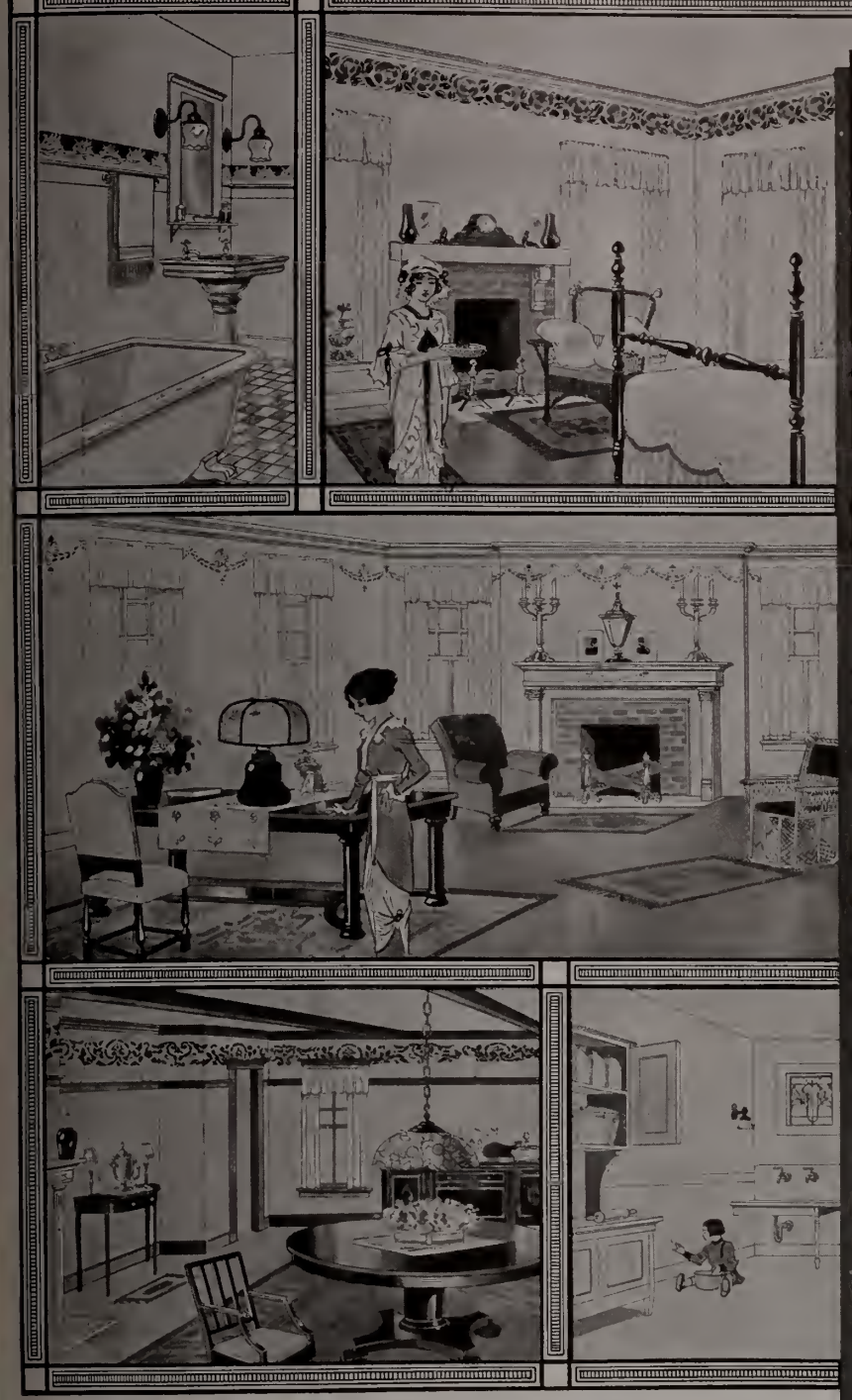

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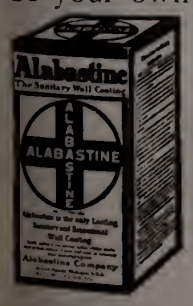

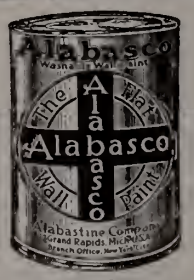

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KATHERINA

From the original painting by Georg Buehner

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"Keep a thing seven years and you will find a use for it."

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NEW YORK, MARCH 5, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

A SCENE AT MOSUL, ONE OF THE ANCIENT CITIES ON THE BANKS OF THE TIGRIS RIVER

AROUND THE WALLS OF OLD NINEVEH

BY PROFESSOR EDGAR J. BANKS

ON HORSEBACK along the summit of the walls of the old city of Nineveh; that has been my work to-day. It is a journey of but three hours or of eight miles, yet there are so many things of interest to see, so many old ruins to examine, that a full day is scarcely long enough to make the complete circuit as one should. The Book of Jonah calls Nineveh a great city of three days' journey. Had Jonah stopped to admire the palaces along the walls, or to study the strange sights which must have met his eyes, he might have found the three days too short.

In its day, Nineveh was the greatest city in the world, and now its ruins are as imposing as the city was great. Sixty-five years ago Layard discovered the palaces of its kings and carried their treasures away to England. Since then visitors to the ruins have been few, and only during the present wave of reform in Turkey have the Arabs begun to use the ruins as a quarry. Now they are searching them for marble, which they may convert to lime, or for other stones for building material. Occasionally they are bringing to light treasures of great value. The old city walls are being torn down that their stones may be used for other purposes. Nineveh and its surroundings of to-day present a new picture to the traveler.

The ruins of Nineveh stand on the left shore of the Tigris about five hundred miles from its mouth. Directly opposite the ruins is Mosul, the second largest city in Mesopotamia. Many of its seventy thousand people are Chaldeans, now Christians, the descendants of the people of old Nineveh. In form and face they resemble the figures sculptured upon the Assyrian bas reliefs of marble; their language, excepting in written form, differs little from that of the Assyrian kings. Their houses, their dress, their customs are similar to those of their ancestors. Only the palaces of the kings were far more imposing than any these modern Assyrians have built. Stand in one of the crowded narrow streets of Mosul, eliminate from the crowd the Turks and half the Arabs, scatter about a few helmeted soldiers with short tunics, and you have a pretty good picture of a street in ancient Nineveh.

Now a large new arched bridge, aided by a short bridge of boats, connects Mosul with Nineveh. Let us stand at its western end. Below is a kelek, or goat-skin raft, laden with freight and passengers, ready for a ten days' trip down the river to Bagdad. Above the bridge, on the rocks projecting from the water, and along the banks, a hundred women are beating the dirt from their clothes and spreading them in the ancient fashion on the shore to dry. Large troops of camels come straggling along and wade knee deep into the water to drink. Farther along are the booths of the venders of watermelons, which are larger even than the prize pumpkin at an American agricultural fair. The grapes and melons of Assyria are unsurpassed.

Beyond the bridge and gardens and irrigating trenches, now fully a mile away, are the old walls of Nineveh. In ancient times the river used to flow along at their base, but the course of the Tigris is always changing. Imagine a ridge of dirt, with steep sides like the roof of a house, from thirty to forty feet high, so sharp along the top that there is scarcely room for a narrow path, and you have a picture of the walls of Nineveh. In company with Dr. Stanley, an English medical missionary of Mosul, I made their complete circuit on horseback. In shape the city was a somewhat irregular quadrangle, with its longer sides running north and south. The northern portion of the city was wide; the southern was very narrow. A river, now called the Khasr, divided it into two parts; it still waters the gardens along its shores. Below the Khasr we mounted the western wall and rode southward. From the summit the entire south wall is visible. In places along its outer base the Arabs were busily digging trenches to the center to find the old foundation stones.

Arabs Destroying a Marble Monument at Nineveh

It has long been supposed that the walls of Nineveh were of mud bricks, but these modern excavators have shown that the foundations were of massive blocks of white limestone. Only the outer and inner courses were of well cut stones, while the stones between were in the rough. The height of the

Continued on next page

NEW YORK'S FAREWELL TO MR. BRYCE

The Guest Table and Some of Those Present at the Luncheon Given by the New York Federal Council of Churches in Honor of Rt. Hon. James Bryce

OF THE many impressive functions held in honor of Ambassador Bryce on the occasion of his leaving the United States, none was of greater interest to CHRISTIAN HERALD readers than the farewell luncheon given him at the Hotel Astor on February 17 by the Clerical Conference of the New York Federation of Churches. The gathering was most remarkable in the wide divergence of the religious faiths represented. Yet the men present were bound together by an earnest moral purpose, by faith in the one true God, and by the desire to honor the noble Christian man who has won so large a place in the affections of the American people.

Bishop Greer, who presided, called the affair a "Love Feast." Seated at the speakers' table were Ambassador Bryce, former Ambassador Choate, Bishop Greer of the Protestant Episcopal Church, Bishop Wilson of the Methodist Episcopal Church, Dr. J. H. Jowett, Rabbi Stephen S. Wise, Dr. Josiah Strong, Monsignor McCarty, Dr. S. Edward Young, president of the conference, and others. In delightfully well-chosen words, Bishop Greer introduced Bishop Wilson, who made a most impressive address to the retiring ambassador.

Ambassador Bryce was deeply moved as he rose to reply. He modestly disclaimed the right to such high praise as had been given him by the two bishops, and throughout his speech gave evidence of that spirit of humility and lack of pretense which are the marks of the truly great. He referred to the progress made in developing the spirit of unity among religious workers and to the growing insistence of the claims of practical duty. He spoke with special earnestness of the particular problems facing a great city like New York, and referred in detail to the problem of the immigrant.

"There is nothing," he declared, "more urgent for all patriotic American citizens in all the great cities of the country than to endeavor to help all the new immigrants and make good citizens out of them, not only by instructing them in the new duties and responsibilities to which they come in this country, but also by extending human sympathy to them and endeavoring to permeate them with American traditions and American ideals. The temptations that beset the children of the new immigrants are more numerous and more severe than they have had in the countries from which they came just because they are taken out of an established society and thrown into a new society which is unfamiliar to them. There is a vast sphere of work open here to those who desire to render service to the generations to come."

Probably the most dramatic moment of the hour was that in which the ambassador, referring to the duty of all ministers of religion "to stimulate, vivify and intensify spiritual life among the people," approached the name of Christ. Out of deference to the Jews present, one of whom was to speak, little or nothing distinctly Christian had been said by the speakers. The gathering was an expression by representatives of the religious forces of the city of their esteem for a great statesman. But Ambassador Bryce became so earnest in his appeal that the naming of the great Name was inevitable. He urged the teaching of the messages of the Hebrew prophets and the New Testament. He repeated the phrase, and said that the spirit of both were the same. He went on, with still greater intensity: "The message which was stated and exemplified in the life and words and deeds of our Lord and Saviour Jesus Christ." It was a beautiful and tremendous tribute by one of the world's greatest men to the world's one Redeemer. And even Rabbi Wise seemed to bow his head in acquiescence.

Mr. Choate, Rabbi Wise and Dr. Jowett followed with brief addresses.

AROUND THE WALLS OF OLD NINEVEH

foundation wall varied, but in places it was fully ten feet. Above the foundations the walls were continued with large sun-dried bricks to a great height. In time, after the city was deserted, the edges of the mud walls crumbled away, and falling, concealed the stone foundations beneath. As they crumbled still more, there was left but a little ridge along the center of the top, and even the ridge has been worn away, becoming lower century by century, so that the original height of the walls may no longer be known, yet in places they still reach forty feet above their base.

Just what the ancient gates were like, none can now say, for the excavator has not yet uncovered them. Only at the gate in the northern wall have the Arabs dug away the fallen dirt, revealing a great marble slab engraved with the figure of a winged bull. The gateways of Nineveh, therefore, were faced with slabs of sculptured marble; probably they were arched above and gorgeously decorated. When we leave the walls to go down into the city, we can hardly believe that we are on the site of the ancient Assyrian capital. There are hundreds of acres of barley growing in its season; hundreds of camels are grazing over the waste places. Here and there are small black tents of the Arabs who have settled within the walls. Along the shores of the Khasr are patches of melons and vineyards, and one prosperous Arab has built an imposing summer home. The greater part of the surface of Nineveh differs not at all from the surrounding plain.

The site of Nineveh is almost perfectly level. Here and there are slight elevations which might be taken for natural hills. Few brick or pottery fragments appear on the surface. But adjoining the western wall are two huge mounds concealing

Continued from preceding page

the palaces of the greatest kings of Assyria. The lower or southern mound is the smaller, and perhaps of greater interest, for it is occupied by a mosque and a village of considerable size. Its name is Nebi Yunus, or the Prophet Jonah, for in the mosque is the tomb in which Jonah is said to have been buried. The age of the tomb is uncertain, yet probably it dates from long after the Hebrew prophet's time. However, the place is now sacred, so sacred that pilgrims visit it from afar.

I rode up the steep, narrow streets of the village to the mosque, and to the amazement of the natives I dismounted and entered the mosque yard. A crowd of excited men quickly surrounded me. To a priest I explained that I had come to see the grave of Jonah, and with a motion of the hand I made it understood that he would be rewarded. Removing my shoes, I followed the priest through a dark passageway. There he pointed to a wall and said that the tomb was just beyond. I wished to enter the prayer-room from which the tomb itself might be seen, but the place was considered far too sacred for my profane feet. However, the few Christians who have been permitted to see the tomb may look only through a small window into a dark chamber in which a cloth-covered mound is scarcely discernible. It is said that no Moslem, even, will enter the inner shrine.

If we follow the wall from Nebi Yunus to the north half a mile, and over the Khasr by a new stone bridge, we come to Kouyunjik, the largest mound of Nineveh. Covering about a hundred acres, it rises in places to the height of one hundred and fifty feet. Its sides are so steep that one may ride to the summit only up the winding paths made by the grazing camels. Here, in 1845, Layard found the palaces of Sennacherib and Esarhaddon, and thousands of clay tablets of the Nineveh library. Here, still later, George Smith discovered parts of the Babylonian story of the Deluge, and since then Rassam and King have excavated with success.

After all this labor, you might suppose that the mound has been thoroughly excavated; but only a part of the surface has been scratched. It would take a thousand men a hundred years to thoroughly excavate the entire city. The surface is of hard clay. If you linger long among the ruins, you will see the head of an Arab peeking cautiously at you from behind some hill. He is an illicit antiquity-digger. If you convince him that you are friendly and will not betray him to the police, he will show you what he has found. One of these illicit diggers led me to a little hollow where two of his companions were working and some donkeys were standing by. Scarcely beneath the surface they had discovered a great marble bull deity, such a monument as those which grace the Assyrian galleries of the British Museum. It bore a long inscription in large cuneiform characters. With hammers and bars and drills the Arabs had broken the monument to pieces. I photographed two of the inscribed fragments, but they were then quickly broken up and loaded onto the donkeys. Should you follow the donkeys to the eastern wall, just where the Khasr enters the city, there you will find a kiln. Into it the marble fragments are thrown and converted to lime.

Nineveh is passing away. Its walls are a quarry; its marble sculptures form the lime. Even the ruins of this once great city are passing away.

Mosul, Arabia.

MADERO SLAIN ON HIS WAY TO PRISON

INAUGURATION OF HUERTA AS THE NEW PRESIDENT OF MEXICO RAPIDLY FOLLOWED BY MYSTERIOUS SLAUGHTER OF MADERO AND SUAREZ, FORMER PRESIDENT AND VICE-PRESIDENT

MEXICO'S revolution has culminated in a frightful tragedy. Ex-President Francisco I. Madero and ex-Vice-President José Pino Suarez were shot to death on Sunday morning, February 23, under circumstances that indicate a deliberate assassination plot. The slim pretext that the shooting occurred during an attempted "rescue" by Madero's partisans has been put forth by the government, but finds few believers.

After being defeated and deposed from the presidency, Madero, it was announced by the new administration, was to be sent out of the country into exile. Provisional President Huerta and some members of the Diaz faction were so bitter against Madero that the latter's friends feared that some pretext would be sought to execute him. It had first been promised that he would be tried and sent into exile, but on various pretexts the new régime changed its program. Fearing treachery, Madero's friends made a strong appeal for his life and his wife pleaded personally with President Huerta. Our government in Washington, through Hon. Henry Lane Wilson, our ambassador in Mexico, on February 21 received assurances that the deposed president would not be put to death. What these assurances were worth can now be estimated in the light of events twenty-four hours later. Soon after midnight Saturday, February 22, Madero and Suarez, under orders from President Huerta, were taken from the palace prison hurriedly, placed in an automobile, and, accompanied by an armed escort, were driven to the military penitentiary, Huerta's explanation being that this was a measure of precaution for the prisoners' safety. On the same day, but many hours afterward, the foreign diplomats in Mexico City were called together by the order of the president and Minister de la Barra. Then, with many expressions of regret, they were told of the death of Madero and Suarez, as the result of an attempted "rescue" while on the way to prison. They were stunned at the news, although they had already forebodings of such a tragedy. Minister de la Barra explained that their "rescue" had been attempted soon after midnight, an attack being made by Maderists on the three automobiles containing Madero, Suarez and the government guards. Soon the assailants were reinforced by a larger party. Shooting lasted twenty minutes, and when the attacking party was finally beaten off, the dead bodies of Madero and Suarez were found. The ex-president had only one wound—a bullet had entered at the back of the head and emerged at the forehead—but Pino Suarez had many wounds. The two had attempted flight, but under the "*ley de fuga*"—which justifies the killing of an escaping prisoner—they had been shot down. Several other persons were wounded and the automobiles badly riddled by bullets.

Although the new administration in Mexico City has issued a statement deploring the tragedy and expressing its purpose of bringing the perpetrators to justice, the foreign diplomatic delegation has little confidence in the government's attitude. There are many circumstances connected with the death of Madero that point to deliberate assassination. That it will render the seat of the present government doubly insecure is almost certain, for a large proportion of the Mexican people themselves regard the deaths of Madero and Suarez as murder, plotted beforehand and now clumsily covered up by official excuses. In the United States the news of the killing of Madero was regarded as a typical outcome of the conditions that have prevailed in the Central American republics for years past. We have now ten thousand troops conveniently near the Mexican border and ready for eventualities.

THE LAST WEEK OF THE REVOLUTION

An armistice between the revolutionary troops under General Diaz and the federal forces commanded by General Huerta for Madero lasted only for a few hours on the morning of February 16. Before noon of that day the artillery duel was resumed in the heart of the City of Mexico. Both sides were confident of their ability to win. Despatches from outside the city told of the movements of the various bodies of troops which had aligned themselves with the two leaders, though a few were still counted as uncertain. General Aureliano Blanquet was reported hurrying to the capital to lend his support to the federal forces. Upon his arrival he was greeted by General Huerta and for a short time it seemed as if the federal side had received in this reinforcement such additional strength that they would finally dislodge General Diaz from his stronghold in the arsenal.

The seventeenth of February was another day of heavy artillery fire. The position of the foreigners in the city is becoming more and more precarious every hour, and the military attachés of the various embassies were called upon to exercise the greatest care and give repeated warning to their fellow countrymen against careless exposure to danger.

The despatches of the 18th were a great surprise even to those who had heard the uncertain and rather mixed reports that some unexpected move was to be made. General Madero was, that morning, no longer president of his country, but a prisoner of his own troops in the national palace. Madero's downfall was directly traceable to the feeling among the federal troops that their lives were being needlessly sacrificed for the aggrandizement of a man whom the country no longer cared to support. The troops, when ordered to advance upon the arsenal, turned in open insurrection, and though it is reported that their officers went to the utmost extremes to make them fight, they refused to do so.

The same attitude was assumed, though not in such belligerent fashion, by the two leading generals, Huerta and Blanquet. They, after consultation, decided that the time had come when Francisco Madero must be compelled to resign for the good of the country. The generals entered the national palace and at the very muzzles of their pistols made Madero a prisoner and compelled his resignation. Gustavo Madero, the brother of the former President, who held the portfolio of minister of finance, was arrested with a group of Madero's cabinet officers and most enthusiastic supporters just as he was finishing dinner at the Central Restaurant. The prisoners were turned over to General Diaz and on the following morning Gustavo Madero was executed in the open square of the arsenal.

Victoriano Huerta, the New President of Mexico

After the sudden blow which put him in command of the situation, General Huerta spoke to a great crowd that gathered before the national palace. He said "The killing of brother by brother is over. The people should embrace one another and live in peace. They need peace so that they may develop their land and industries." He made plain his own position, assuring the crowd that he had taken the presidency with no desire to serve any personal ends and would hand over the direction of the government to the duly elected choice of the people. This assurance that he would make no attempt to retain the presidency against the will of the people was repeated to a deputation from the diplomatic corps. The populace was wildly elated by the termination of the great battle which had kept them in peril for more than nine days. The news spread rapidly, and soon the bells of the cathedral were ringing and the streets were filled with people cheering for Diaz, Huerta, Blanquet and Mondragon.

It was expected that the deposed president would be immediately deported, but he was detained for some time pending investigations which the Mexican congress wished to make.

It is generally believed that the action of Madero's generals was hurried by the accidental discovery among his documents of a memorandum of "those who ought to die." This slip of paper bore twenty-two names of Mexico's most famous and prominent men. Among them were Francisco de la Barra, J. Flores Magen, Manuel Calero, Alberto Garcia Granados and Dr. Vasquez Gomez. So great has been the fear of some of these men that they would be assassinated at the instigation of the Maderos that they had been practically in hiding for several days. Señor de la Barra remained at the British legation making no pretenses to any other reason than that he feared for his life if he ventured out. General Huerta, in an official statement, says that two attempts were made against his life, both of which he attributes to the Maderos.

There was at first great fear lest the personal ambitions of Huerta and Diaz should clash and bring on another civil struggle. This fear was quieted, however, when Diaz stated that his full support was for Huerta as provisional president. In a statement to the editor of one of the big New York dailies, General Diaz said: "I am confident that the situation is the beginning of peace and progress for the republic. . . . The lives and properties of citizens and foreigners will be fully guaranteed. To this end General Huerta, the head of the executive government, will devote himself effectively, and the general-in-chief of the army will co-operate with him."

On February 19 the shutters commenced to come down from business buildings that had not been opened for ten days and the streets were beginning to assume their normal appearance. Hundreds of American residents and other foreigners returned from the zone of safety around the United States embassy to their homes in various parts of the city. Many found that their residences had been wrecked by exploding shells and scarcely a house had escaped being hit by rifle bullets. On account of the havoc wrought by the artillery fire several of the industrial concerns were unable to resume operations until repairs had been made.

Some of the reports from the towns nearer the Texas border have produced considerable uneasiness, as it is believed that the rebellious elements of the northern States would prefer Señor de la Barra as provisional president, and that they will remain in arms in an attempt to have their way in the matter.

One of the latest reports from the interior makes it quite plain that the revolution throughout the republic is still far from ended. It was stated that Emilio Vasquez Gomez would persist in his efforts to secure for himself the post of provisional president, and though it is, in some quarters, taken for granted that Zapata will continue to keep his thousands of semi-brigand troops in the South there is no certainty as to what his next move will be. The officials in most of the State capitals, however, have assured the newly established government of their loyalty, and little difficulty in the continuation of the affairs of the civil government in these quarters is anticipated.

It has been impossible, so far, to gain any accurate information as to the fatalities connected with this nine-day revolution. The Diaz adherents acknowledge about one hundred killed and a hundred and fifty wounded, while in the opposing forces there were upwards of four hundred deaths and five hundred serious wounds acknowledged. These numbers, it is believed, far understate the facts, as the number of non-combatants killed and wounded was very large and accurate details are lacking.

The State Department at Washington has been watching the situation very closely, and, in fear lest further fighting take place and the lives and property of American citizens be imperiled, directed the Secretary of the Navy to order what was termed a practice expeditionary force to embark and sail for Cuba, so that they might be near the scene of trouble if their services were needed.

In the afternoon of February 21 General Felix Diaz was given a remarkable demonstr tion of popular approval. He rode to the palace at the head of his troops and received a great ovation. At the palace he was received by President Huerta and the two leaders exchanged felicitations. At four o'clock of the same day President Huerta and his cabinet took the oath of office in the palace. The ceremony took place in a chamber immediatetly above that in which the deposed president and vice-president were held as prisoners.

DELIVERANCE IN TEMPTATION

A SERMON

By

Rev. C. W. Stephenson, D.D.*

TEXT: "Lead us not into temptation, but deliver us from evil." Matt. 6: 13

THE Lord's Prayer begins with this introduction: "Our Father, which art in heaven." And this is all-embracing, all-comprehending, for those who honestly say it. Then: "Hallowed be thy name," the most sacred name, never to be used lightly, irreverently, profanely. How sadly this is forgotten by tens of thousands, who constantly blaspheme the hallowed name! "Thy kingdom come" means that we are to help in bringing in the kingdom and extending the kingdom. "Thy will be done on earth as it is done in heaven." That means by us who are here, as by those who are there above. They do his will as far as they understand that will. We are bound to do his will as far as we can or do understand it. "Give us this day our needed bread"—the only petition for things temporal in the whole prayer. It is truly significant and very impressive, for we cannot pray for the morrow. That is not ours; we may never see it. It is ours to live well to-day and the morrow will not disappoint us. "Forgive us our debts as we forgive our debtors." That does not permit us to ask that our Father be as good as we are; but it does ask that we be imbued with the forgiving spirit before we can hope to be forgiven.

And now, "Lead us not into temptation, but deliver us from evil." This has been much misunderstood, misinterpreted and wrongly defined. Men have said that such a prayer could never have been taught us by the Master, for it is so opposed to his interpretation of the Father's love. They think there must be some mistake somewhere. Some well-meaning people have openly rebelled against it and refused to repeat it publicly or privately. They have asked: "Why should our Father, who loves us, is so interested in us and cares for us as a tender shepherd, ever be asked not to lead us into temptation? Surely he would not do that! Surely he would lead us into the safest places, free from dangers of any and all kinds, where the voice of temptation is never heard."

God's Leadership

Thus we reason; but unfortunately for our reason, our experiences teach us quite another lesson. Experience often contradicts reason. The words are here; they are a part of this prayer. We must take them as they are; understand them if we can, and if not we must patiently wait for more light or fuller revelation. Our Father is both a leader and a guide. These are quite different. The leader directs us, goes before us, it may be in the way we know quite well. A leader of an army may lead over ways well known, and yet he leads for inspiration, for example, for enthusiasm, or to arouse courage. He does not carry. He leads where the test is made and it is best his soldiers follow, though it may be where they would not choose to go. They might say, "Oh, lead us not this way" and follow still. Every teacher, reformer, pastor, parent is a leader, often in the paths of trial and experience. The word that is here translated "lead us" is one of subtle and wonderful meaning. It is *eisphero*, and means not only to guide and direct, but to carry, to bear in the arms. Then it is not the one who goes before us as a leader, but the one who takes us in his arms and carries us, shields us, protects us, and assumes all the responsibility. This is very well for children; it is not best for older boys and girls or for men and women. We know that responsibility is a good thing. Our heavenly Father knows that it is a good thing that we learn to struggle and to battle and to conquer. We are then taught to pray that we are to meet and take the responsibilities of life; that we are not to be carried as a babe is carried in the arms of a parent, but we are to confidently trust our divine Guide and go bravely forward.

A guide is one who takes us in the way we do not know, or where the way is dark, or dangerous, or intricate—the path up the mountain or down in the valley, or through the windings of the cave. You may be blind and need the guide to go safely, or you may be ignorant and need the guide.

You may become confused and so not know the way. I, one day some years ago, heard the voice of a child, a little girl, on the street. She was calling my name in terror, for she was lost, and running up to me she cried, "Take me home! Take me home!" At first I said: "Little girl, I do not know you. I am afraid I cannot take you home." Oh, yes, you can; yes, you can; you know where I live. My name is Florence Moore." Then she clung tightly to me, saying all the time, "You will take me home, won't you?" With her confidence and hope there was mingled just a little of fear and anxiety. That is the way with all of us. Our faith is often a very weak faith and our confidence is often mixed with feverish anxiety. Now let us remember that the petition is, bring us not, or carry us not into temptation. If we are to face temptation, let us face it, conquer it, and be made stronger by it. This could not be if we were wholly protected from it and its subtle power. It is the negative statement of the petition, "Lead us, lead us where we shall be safe! Lead us where we may through thy grace conquer. Lead us where it is best for us. Lead us toward home."

How Shall We Be Proved?

Now, the word "temptation" must have more than a passing notice. It is a word of much meaning. It means experiment or trial, or an attempt or proving. Surely we are not to pray that we shall never be tried, never have the privilege of making new and exciting attempts, never advance by experiment, never know what the test of manhood is. We must know these things. They are for our good. We must know the trial of our fidelity. How shall we know the worth of fidelity if it is not tested? How shall we know whether or not we are faithful if we are never entrusted with great concerns or with great responsibilities? How shall our integrity be proved, if that integrity is never brought face to face with the one who would lead us from our integrity? How shall virtue be tested if the siren voice of the temptress is never heard and if her blandishments are never known? How shall we know whether we are generous or not, if there be no appeals to our generosity? There are voices that call away. There are false promises of success. There are thousands of influences brought to bear upon the human heart, and the heart would never grow strong to resist them were it not allowed to put forth some mighty effort in the fight against wrong, or were it carried along in the fight passively and quietly.

But temptation means even more, for it may mean a mental state in which we are enticed to sin, a sin of omission or of commission. Temptation may come when you are sorely afflicted and you may question God's love and care, or your own experience. It may come in mystery, in things you cannot understand, and in the hours of ignorance you are tempted and the foundations of your faith are shaken. So it is in the hours of weakness or suffering or adversity. God does not shield us from these things and we may not pray that he do so, that he bear us up and let us not feel them. But we may pray that his grace come to us and that thus we win in the fight!

To Fail at the Testing-Time

In the third place, this petition recognizes the weakness of the human heart and its needs. How weak we are at our best! How prone to neglect duty! How easily led from the straight path! How soon discouraged! How self-will comes up and asserts itself! How easily we yield when we should be firm! How easily we say yes when we should say no! How often the opportunity comes to each of us, and we fail in courage, or tact, or grace, or love, to improve it! How about those with whom we associated the past week? Did we try to help them? How about those who have been in our homes, friends or strangers? How about those we call friends who **are** not Christian men and women? Have they seen our light burning? Have they felt the warmth and inspiration of our lives? Have they read us as living epistles of Jesus Christ? Have they recognized us as ambassadors of the King? Or have they felt after being with us for a while that our Christianity is not a very vital thing after all, not very practical? Very often we are thrown into the society of those who are carelessly drifting. These know that we make a profession of faith in Christ. They have a right to expect us to prove that faith. We fail at the testing-time, and their confidence in our fidelity is shaken, and the power of our influence over them is vitiated. We do not speak the word in season. We do not invite them to the house of worship. Were we to do so they might hear the winning word of life and to their great joy accept it. Why are these things so? Is it because we are timid or half-hearted? Do we not too easily conform to the world? We dread being discourteous. Let us not forget that it is always a mark of courtesy to invite men and women to better things. It is always courtesy to invite your guest to the house of worship. We have not prayed, "Lead us not into temptation"; and so we do not see our opportunities, and they pass unimproved.

If we pray this prayer, we shall feel our weakness and seek the strength that never fails, and with the temptation He will provide a way of escape. Thousands are failing because they do not pray this prayer. They grow ever weaker rather than stronger. Is one in the habit of turning in the ways of temptation through drink? Let him pray this prayer! In the ways of the impure life? Let him pray this prayer! In the ways of dishonesty, doubt or despair? Let him pray this prayer. This would help them grow strong for any and every trying experience. These may prove that He is able to bring them off more than conquerors.

If we will but yield to God so perfectly that all our character and all our conduct is controlled by the divine will, we shall be gladly submissive to whatever may come in the changeful events of life. If we never heard what it means to yield to the divine will, we shall become the hopeless victims of crowding temptations.

We must not be surprised if the same kinds of temptation come again and again. We may think we have conquered; that we are free and the conflict is over for good. Then suddenly, when we are least prepared, in the moment of our weakness, they assail the soul more fiercely than ever. Satan does not give up his efforts after one defeat. He is persistent and tireless.

God's Power to Deliver Us

We are in danger of forgetting the last of this petition: "Deliver us from evil." That word now calls for our attention. What does deliver mean? It means to draw to one's self, protect, free, cause to escape. When we pray: "Lead us not into temptation," we mean, "Deliver us from evil, draw us to thyself, set us free, help us escape." How illuminating this is! Are we not sometimes very much like the children, tired, very tired; weak, very weak; helpless, very helpless, and the cry goes up, Take us in your arms. Press us to your heart. Let us find strength there, rest there. Let us find there all we need. Let us find there a reviving of faith and hope, the coming again of the full sweet life. We want more light; give it to us, O our Father! We must have it. We want more love; must have it. Give it to us, our Father! We must have more life, the life we get from very close association with thee, and this is the reason we pray, "Deliver us from evil." And when we sing the beautiful petition: "Draw me nearer, nearer, nearer, blessed Lord," what are we doing more than putting in poetic langunge the words of this part of the Lord's prayer?

But the word does not mean to draw to one's self alone. It means to protect. Do we need protection? Are there any dangers for us, any perils for us, any pitfalls for us, any allurements for us, any hidden rocks for us in the sea of life? Are we so self-sufficient that we need no protection? Our hearts answer when we lisp the petition, "Deliver us from evil." But what is evil? Some translate this "the evil one." We prefer to say, evil, all evil. But are we sure we know what evil is? *Poneros* is the word, and it means so much, so very much!

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HOW ITALY FOUGHT THE PAPACY

AS A POLITICAL POWER, AND THUS WON THE BATTLE FOR FREE CONSCIENCE

BY REV. ALEXANDER ROBERTSON, D.D., VENICE

TOLERATION in religious matters is of the very essence of Protestantism, because it is of the very essence of that Biblical Christianity to which it was a return at the Reformation, and of which it is the embodiment and expression. The Protestant allows no authority to come between his conscience and his God. He says with Luther, "It is neither safe nor honest to do anything against conscience. Here I stand and cannot do otherwise." But the position he claims for himself he concedes to others. He recognizes the right of every one to believe what he likes and to worship God as he chooses. And what holds true of Protestants as individuals holds true of Protestants gathered together in communities and nations. Hence in the United States of America all forms of religion, all churches, stand on an equal footing in the eyes of the law. For all there is a fair field and no favor.

Now, I live in Italy, and, as the world knows, the Roman Catholic Church is the established and endowed church of the country. The state pays the parish priests, the bishops and archbishops (so long as they behave themselves, for sometimes it withdraws their stipends, when they continue at their posts, but have no existence in the sight of the law), and it undertakes to pay the Pope. The Pope is assigned $645,000 (which was the amount of his civil list in 1870), which payment, however, he refuses to accept, and so it returns to the Italian exchequer. And not only is the Roman Catholic Church the established and endowed church of the land, but in Rome, the capital, that church has its headquarters. In the enormous palace of the Vatican lives the Pope, Pius X, surrounded by the numerous officials of his household, and by the chief dignitaries of the church.

How Italy Shook Off Rome's Power

And yet, notwithstanding all this, here in Italy, as in America, religion is free. Any one can believe what he likes and worship God as he chooses, and make known by all legitimate moral means the tenets of his faith, which is an essential part of true religious liberty. The Bible, the charter of liberty, civil as well as religious, is freely circulated in the land. Rome has got a splendid mayor, Signor Nathan, a Jew (this fact itself is a proof of the religious liberty that obtains). On September 20, 1911, at the anniversary celebration of the taking of Rome by the Italian troops, before the breach in the wall at Porta Pia, which marked the downfall of the temporal power of the Pope, the mayor thus addressed Rome's assembled thousands: "Alongside the Catholic Church rise churches of other forms of worship, of other faiths. In the wide embrace of the city all are welcomed, orthodox and unorthodox, all religions, in order that religion, the revealer of morality, may be perpetuated, may be elevated, and lift man toward his Creator, satisfying his faith, which pants to penetrate into His mysteries. And this was the grand battle, the grand victory of September 20. Territories may be conquered and lost again, but the field of faith, the reign of free conscience, once conquered, is conquered forever." Free conscience then now reigns in Italy, and, please God, will reign forever.

Now, I am perfectly well aware that under this Protestant principle of "free conscience," of absolute "toleration in religious matters," there is one church in the United States, and one church only, that creates trouble—trouble in the family, trouble in the school, trouble in the city, trouble in the nation—and that is the Roman Catholic Church. Its doing so, I need not say, is not peculiar to America, for it creates trouble wherever it has a free hand. In this respect it is a storm-center everywhere, a huge disturber of the peace, a great international nuisance. And why is this? Because it is more than a religion, it is a political organization, it is an ecclesiastical despotism. The Roman Catholic Church has this duplex character; it is partly religious, it is partly political. But the political side of its nature is its chief side. The religious side is secondary, is subordinate. Its political nature is its soul, its religious nature is its body. Religion only serves to cloak, to conceal its true political nature. And the pity is that in the United States, as in England, it succeeds in so doing. It does not succeed in doing it in Italy, as I shall by and by show. Of course, Italy being the headquarters of the church, the movements of its heart and soul are more open to observation. Indeed, we are in possession of the X-rays here, so we can look at the innermost recesses of the church's being! And what we see everywhere is politics.

The Vatican a Political Organization

When William Arthur, the author of *The Tongue of Fire*, was in Rome gathering materials for his other book, *The Pope, the Kings, and the People*, he used to say in company, "I began the study of this subject as a religious question, but—" Here a resident diplomatist broke in, "But you will find it all politics, and the further you get into it the more purely political you will find it." Yes, in essence it is all politics. There is not a newspaper correspondent in Rome who does not know that religion is a subject foreign to the Vatican. Religious considerations never in the slightest degree determine or even modify the policy of the Vatican. In America, although in a more concealed way than

Rev. Alexander Robertson

in Italy, the Roman Catholic Church is a political organization. And as such it is a rival to the state. As such it is in opposition to the state. As such it seeks always and everywhere to override the state. It not only trespasses upon ground which belongs to the civil authority, but it attempts to supplant the civil authority in its own domain. In the coronation service of the Pope occur these words: "Take thou the tiara adorned with the triple crown, and know that thou art the father of princes and of kings, and art the governor of the world." That is the monstrous position claimed for the head of the church, and which his priestly officials everywhere seek to realize in fact. Hence it is not only a political organization but a political conspiracy and an ecclesiastical despotism. Claiming divine sanction, it exercises spiritual terrorism, so as to control a man's life from the cradle to the grave. It interferes with marriages (in America it has become a matrimonial bureau), it interferes in the schools, in the council chamber, at the polls with the electors, in times of sickness, in the drafting of wills, at the deathbed, and even beyond, tormenting and taking money from the living in the interests of the dead. The operations of the Roman Catholic Church render it a despotic political organization, incompatible with the liberty of the individual, with the peace of the family, with the tranquillity and progress of the state, with the majesty of the law, and with the sovereignty of the civil authority.

The True Way to Check Rome's Political Ambitions

The question then is, What is to be done? How is this evil to be met and remedied? There is only one thing to do, or, rather, one course to be pursued, and that is the course pursued by Italy and to a greater or less extent by every Roman Catholic country. And that is (1) to clearly recognize the fact that the Roman Catholic Church is not only a religion but a political organization, an ecclesiastical despotism; (2) whilst allowing it, as a religion, absolute liberty, the same freedom to conduct its worship and to propagate its doctrines and dogmas that is accorded to every other religion, to deal with it as a political organization; (3) to deal with it as a political organization, as you would deal with any other rival, or revolutionary political organization or conspiracy in the state, pass laws to shut it out of every sphere where it seeks to interfere with the civil rights and liberties of the people, and, if necessary, do what is done in Italy: tie it down by penal statutes. I know that the very mention of "penal statutes" is apt to arouse antipathy in the minds of liberty-loving people, and to seem contrary to the principle of universal religious toleration, which we all maintain. But there is no question of religion in the matter.

It is true we are dealing with a church, but we are dealing with it solely as a political conspiracy in the heart of the state, an *imperium in imperio*, and as such it is not only lawful to put it down, to crush it out of existence, but it is the duty of every patriot in every land, in the name of justice and liberty and progress and happiness, in the name of everything that we as men and women hold dear in life, to do so. As I have said, here in Italy we are at the fountain-head of the Roman Catholic Church, here in Italy we have the lion's den in our midst, and yet, as I have said, religious freedom prevails, the sacred rights of conscience are inviolable in the case of every one. And how is this secured? It is secured by the government, backed by public opinion, recognizing the church as a political conspiracy and doing what I have said ought to be done everywhere: shutting it out of all spheres where it encroaches on the civil rights of the people, and tying its officials down by penal statutes. In Italy no false sentimentality exists in regard to religious liberty.

How to Nullify the "Ne Temere" Decree

The Pope, the priest and the church have cried out against these measures of the state; they have appealed to Christendom to help them even. The state and the people say, "They cry; what do they cry? Let them cry." Now let me tell what these measures are: (1) *Marriage*. I have spoken of the interference of this church in the matter of marriage. This is an old story and a new one. It is an old story. Before 1870, when the Pope still ruled in Rome, Count Frenfanelli Cilo, one of his noble guards, married a wealthy American lady, whereupon he was chased out of Rome, and only permitted to return when his wife turned a Catholic. Prince Emanuel Ruspoli was similarly treated, and his brother Prince Paolo, who married Miss York, a Protestant, remained in exile till the fall of the temporal power. Marriage is a new story, too, owing to the *Ne Temere* decree. This infamous decree, which is causing no end of domestic trouble in the United States, as well as in Canada, England, Ireland, and in other lands, separating husbands and wives, breaking up happy homes, ruining children, causing a vast amount of cruelty and immorality, has had no authority and no influence, and caused no trouble in Italy. Well, how is this? Because in Italy marriage by law is a civil contract, only legal when performed by the mayor of the place in which the couple who desire to be married reside, or by his assessor, and it must be performed in the city chambers. A priest cannot marry a couple in Italy, the Pope himself cannot marry a couple. If he did, they would be registered as living in concubinage; their children, if they had any, would be registered illegitimate, and, if the parents left any real property at their death, the children could not inherit it; it would go to the next of kin. But what the priest can do is to give what is called the church's benediction. The couple can go to a church and have a religious ceremony. But that is not marriage. It is of no value whatever in the sight of law.

Romish Traps for American Girls

I do earnestly wish that parents who come to Italy, and especially who go to Rome, with marriageable daughters would realize the fact I have just stated. No priest can marry, no religious service is of any account as a marriage contact. If a girl marries in Italy only religiously, she is not married, and her supposed husband can desert her and she has no remedy. She is considered by law to have been living in concubinage with him, and so desertion only terminates an evil relationship. Let American girls realize this, for in Rome schemes are too often set on foot to entrap them. Some hotels and not a few

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* The Rev. Dr. Robertson, of Venice, Italy, has for many years been regarded as an authority on matters connected with the Roman Catholic Church, and has written much on the subject. His famous book, *The Roman Catholic Church in Italy*, was endorsed by King Victor Emmanuel III and the Italian premier, Signor Zanardelli. Other books by Dr. Robertson, notably *Fra Paolo Sarpi* and *The Bible of St. Mark*, have had a wide popularity.

FOR THE VICTIMS OF THE WAR

THIS WEEK $4,000 MORE GOES TO AID THE NEEDY AND RELIEVE THE SUFFERING.
A TOTAL OF $18,250 NOW FORWARDED. OUR LATEST LETTER FROM THE FRONT

FROM the office of THE CHRISTIAN HERALD a remittance of $4,000—the accumulated contributions of our readers—is being forwarded to Pastor Furnajieff, the chairman of the CHRISTIAN HERALD Relief Committee in Sofia. This makes the total amount that we have transferred to the scene of suffering on behalf of warm-hearted Americans $18,250.

The members of the committee who are acting as distributors are still in the field dealing at close quarters with the needs and sufferings of the destitute people. In response to a suggestion sent from America, the Sofia Committee forwarded, late in January, 1,000 francs to Rev. W. P. Clark at Monastir, Macedonia, to relieve the needy for whom he appealed to THE CHRISTIAN HERALD by cable. Mr. Clark is one of the American Board missionaries, and has been most active in the relief work. Mr. Clark's letter, dated from Monastir on February 1, is in part as follows:

"Your kind letter of January 6 I received day before yesterday. The same day I received a check for 1,000 francs from your relief committee at Sofia. I am very grateful indeed for this aid, and want to heartily thank you and your readers for it. I began relief measures on the third of January by giving thirty-six loaves of bread, allowing half a loaf to a person; as more money has come in, I have increased the distribution till now I am giving 433 loaves a day and hope, with your help, and the promises I have received, to be able to give about five hundred per day. I hope that I will be able to continue this distribution till about the last of March, though there will, undoubtedly, be need after that time. Aid is also being given by the British, the Austrian, and the French consuls. The Macedonian Relief Fund of London has a special representative here, Miss McQueen, who is distributing aid, and who has also the city hospital at her disposal. Yet, with all these centers of distribution, there are still five thousand or more of the refugees who are not being reached, though greatly needing help. I am hoping that I can increase my giving—at present I am reaching almost nine hundred—and continue it as long as the need is as pressing as at the present time. I have every day to say 'I cannot' to needy and deserving cases. If you find that you can send me a further grant I shall be most grateful. Those among whom I am now working and distributing relief are almost all Turkish refugees, and in most cases their homes have been pillaged and burned."

Women and Children of Servian Macedonia, Among Whom Relief Is Being Distributed

The following additional contributions to the Balkan Relief Fund have been received:

M. E. M.	$5.00	Mr. & Mrs. A. L. Hale	$10.00
John H. Evans	1.00	L. W., Baltimore, Md.	5.00
Sue McAllister	2.00	Mr & Mrs Fred Sprague, & Edna Kerr	2.10
Mrs. H. H. Green	2.00	S. E. Logan & Mrs. Margaret Wilson	2.00
C. J. Eskelson	1.00	Mrs. Elias Wydland	2.00
Mother, Tisdale, Kan.	5.00	John Sjogren, Jr.	5.00
Mr. & Mrs. Geo. Weldon	2.00	Alex. G. Williams	5.00
Mr. & Mrs. J. H. Weldon	2.00	A Friend, Girard, Kan.	2.25
		Laura Amlie	2.00
		N. T. E. L.	3.00
		J. Townley	10.00
		Mary Brown	1.00
		Miss Myrtle Wills and Friends	9.25
		E. W.	5.00
		Mrs. B. F. Bedinger	40.00
		C. B. Elmer	10.00
		Rev. L. F. Chamberlin	2.00
		Mrs. W. G. Jefferson	10.00
		A. J. Parmenter	5.00
		Rev. W. C. Scott	1.00
		Mrs. M. Schneider	1.00
		Mrs. Erskine	.25
		Mr. Benadorn	5.00
		J. & L. Willamina, Ore.	1.50
		"Une Canadienne"	1.00
		Reader	1.00
		Mrs. S. C. Darnell	2.00
		Mrs. Marie Poulsen	7.00
		Mary Danielson	2.00
		A Friend	1.00
		Mrs. H. K. Peterman	1.00
		Mrs. N. Jacobson	1.00
		Mrs. Weir	2.00
		Mr. A. S. Fiske	5.00
		A Friend, A. L.	5.00
		W. N. Choate	10.00
		Mrs. F. P. Brown & Mrs. M. A. Coburn	2.00
		W. M. Mayhew	1.00
		L. M.	5.00
		Mrs. W. T. Ramey	5.00
		H. G. Rothwell	2.00
		"A Friend," Altoona, Pa.	2.00
		A. T. N.	2.00
		Ethel R. Sterling	5.00
		Mary A. Cooke	10.00
		X. S. S.	1.00
		Mrs. V. Herbert	1.00
		Clara Fish	1.00
		Lenore Caldwell	10.00
		Mrs. S. P. Richardson	2.00
		Friend, Piqua, O.	1.00

TOPICS OF INTEREST AT HOME AND ABROAD

—MR. W. P. HAGG, of Crozer Seminary, Chester, Pa., writes: "Many of the widely circulated reports concerning a paper read by Dr. Evans, president of Crozer Seminary, before the Presbyterian Ministers' Conference of Philadelphia, and entitled 'The Deification of Jesus of Nazareth,' cannot but give an erroneous impression of the real facts in the case. Permit me to say that our president does not deny the divinity of Christ. The following statement, made in class but a few weeks ago, is more convincing to me of the truth of this than any argument he might propose: 'I should as leave be accused of striking my mother as be charged with denying the divinity of Christ.' THE CHRISTIAN HERALD stands for truth; consequently, as a member of its great family, I venture to write you what I know to be the truth in this case." We gladly give space, in justice to President Evans, to this statement, which is a direct contradiction of the statement widely circulated in the newspapers.

—THE FUND BEING raised in London for the benefit of the dependents and relatives of the Antarctic hero, Captain Scott, and his gallant comrades, as well as to erect a monument to perpetuate their fame, is growing, but not as quickly as could be wished by those who admire bravery and respect the sacrifices which brave men make to benefit science and reflect glory upon their country. The British are slow in matters of this kind, yet they are sure, and the fund will likely reach large dimensions before it is closed. The King and Queen have set a good example, contributing £2,000 and £1,000, respectively. The queen mother, Alexandra, has also given £1,000, and the same amount came from Lord Curzon. King George knew Captain Scott intimately, and was a great admirer of his "pluck" and determination. He has publicly expressed his sorrow and his sympathy both to the nation and the relatives of the unfortunate explorer. Auguste Rodin, the famous French sculptor whose pupil Mrs. R. F. Scott was before her marriage, has received the high approval of J. Austen Chamberlain's suggestion that she should design the national memorial to her husband. M. Rodin told Mrs. Scott showed brilliant promise. He was convinced that no one would be disappointed if the record the commission.

A CONTEMPLATED RAILWAY strike, which would have tied up almost all railroads east of Chicago and north of the Ohio River, and in fact paralyzed the travel and traffic of the whole northeast of the country, has happily been averted. As far back as last May the Brotherhood of Locomotive Firemen and Enginemen presented demands on the railroad management for increased wages and improved working conditions. The management offered to arbitrate on the condition that the controversy should be placed before a board of seven members, but the employees insisted on arbitrators as provided by the Erdman Act, which allows each side only one representative, both of these to mutually select a third party. The managers strongly protested against the provisions of the Erdman Act, but the men firmly stood their ground and would accept no other conditions. The management remained stubborn and unyielding; finally the patience of the firemen and enginemen reached the breaking-point and a strike of some 35,000 men, which would have crippled all and ruined some of the fifty-four Eastern railroads, was imminent, when very reluctantly on February 18 the management consented to arbitrate in accordance with the Erdman Act. A representative for each side was chosen, who were to select a third man. The proceedings of the arbitration will be held in New York City, and it is anticipated that within a month decision will be rendered. It is expected that it will be in favor of the men.

—A PAMPHLET FOR the times is *"The Truths of Protestantism,"* being an address delivered recently by Professor William Dallmann, of the Concordia Seminary, St. Louis, Mo. There is no better authority on religious history than Dr. Dallmann, and in this address he covers, in compact form, essential truths, historical and theological, which should be known to every Protestant in America, and which are especially timely, in view of the present attempt of the Roman hierarchy to "make America Catholic." The pamphlet can be procured by writing to the Concordia Publishing House, St. Louis, Mo.

—ON SATURDAY, FEBRUARY 15, five thousand Bibles were placed in the hotels of Washington, D. C., by the "Gideons," formerly known as the Christian Commercial Travelers of America. The occasion was celebrated by a ceremony at the parish house of the Episcopal Church, Rev. Dr. R. H. McKim, the rector, presiding. The Bibles were distributed from motor trucks to seventy hotels, a committee of young men from the Men's Bible Classes and Y. M. C. A. assisting. The Bibles weighed 10,000 pounds. Mr. W. E. Henderson, national secretary of the Gideons, who was in charge of the Bible campaign, raised the necessary funds, one generous donor of Wichita, Kan., contributing $1,500, and others from $500 down. The Gideons have now 16,000 members. In past years, they have distributed many thousands of Bibles; in San Francisco, 25,000; Chicago, 5,000; Boston, 6,000, and large numbers in Los Angeles, Omaha, Denver, Minneapolis, St. Paul, Duluth, Memphis, Atlanta, Cleveland and Savannah. They have been the means of bringing many wayward souls back to the right path, and more than once of staying the hand of the intending suicide.

ON FEBRUARY 19 an attempt was made in the House of Representatives to pass the Burnett-Dillingham Immigration Bill over ex-President Taft's veto, but it was defeated by a small majority. As a result the bill will be shelved, and there will be no more legislation in regard to immigration during the session. The Senate had approved the measure by a vote of 58 to 18, but Mr. Taft vetoed it and his veto was sustained in the House, owing no doubt to that clause in the bill which called for the exclusion of illiterates, those who cannot read their native language. This aroused the indignation of some of the legislators whose ancestors could have been included in this class. One representative stated his mother came to the country illiterate, and that he never could be induced to support a bill excluding the class from which he sprang. Had the measure passed, the traditional policy of the nation would have been reversed, and immigration, which has been regarded as a good in the past and a great factor in helping to build up the industry and power of the country, would have been turned into an evil to be restricted according to law.

—THE EARNESTNESS OF THE suffragettes and their devotion to the cause of woman's emancipation, as they express it, can be doubted no longer in view of the recent march made by the New York wing of the equal rights army from that city to Washington in order to show the new President on his inauguration day that they were terribly earnest in their demands that the laws of the land acknowledge their claims and set them upon as high a pedestal as man. The leaders of the Washington march were the same who had led an expedition to Albany over the rough roads of New York State under the cutting winds and through the slush and snow of December. Despite the difficulties encountered, they succeeded on that march, and this inspired them to further efforts and more ambitious publicity. They made up their minds to make the national capital their goal with the object of attracting all the attention possible on the most important day that the city witnesses in a span of four years. Bravely they set out from New York on Lincoln's birthday. Trumpets blared, banners waved, the ubiquitous small boy yelled, the unthinking crowd laughed as off went the marchers. A few sympathizers of the masculine sex accompanied them, but some were uncharitable enough to say that the object of these was not sympathy at all but plain curiosity and a love of adventure. Newark was the first stop. It received the suffragettes with open arms, and they basked in its smiles for several hours; speeches were delivered, suffrage literature disseminated and, on the whole, a good impression made. The brave band plodded on over the Jersey roads that at times tried their grit to the last limit. By the third day the ranks were diminished, but what of that? The decimation only incited the remainder to put on a greater spurt. At Princeton the students gave them a rousing reception. At Trenton everybody but the then governor turned out to review them. In Philadelphia the University of Pennsylvania boys cheered themselves hoarse. And so it was in other places. The rest of the route brought them through Wilmington and Baltimore. Many speeches were made on the way, and an active propaganda carried on to enlist outsiders in the cause. At times the courage and strength of the marchers were tested to their limits, but they struggled on until they had the satisfaction of seeing the dome of the capitol and calling halt to the wearisome journey.

THE ROOTS OF PA

A STORY BY ANNIE HAMILTON DONNELL

Complete in this Issue

"I'LL HAVE to tell the girls," Ellen Knox sighed. She had sighed before, and told the girls before. These particular little lines in her gentle face had first shown their faint tracings a year ago, for Ellen Knox had seen this coming.

"When Jessica Kidder's pa gave in, I knew our pa wouldn't." Her use of the first-person pronoun was significant; it was plain on which side ma stood. "Seems just as if Rufus Kidder rooted Seaber down firmer than ever, right there on the other side o' the fence. Seaber's grown there now. But he's a good father, Seaber is." It was thus all her sighings and musings concluded—with loyalty to Seaber.

A year ago Rufus Kidder had, after much holding back, let his Jessica enter the woman's college a few miles away. She was now completing her first joyous year. It was Jessica who had kept the Knox girls in a fervor of ambition and longing. And now here was Marcella Knox on the eve of graduating from the Starboro High School!

"Head of her class," groaned the gentle mother. "Seems wicked to waste the head of a class! Marcella's smarter than what Jessica was."

The girls came breezing in from school. It was Esther Bell who asked the fateful question, and it was like quiet Marcella to let her do it. Marcella's intense gaze flew to ma and waited the answer.

"What'd he say, ma? You asked him again, didn't you?"

"Yes—yes, I asked him, Essie Bell." But it was not at Essie Bell the mother was looking. Suddenly, in spite of her, her eyes were full of tears. "Your pa said 'No.'"

All three girls started as though the gentle voice had struck them, but it was Esther Bell who flared out into indignant flame.

"Not *regular* 'No,' ma?—not over'n'done with?"

"Over'n'done with. I told him just how we felt, an' said all I could. Now you girls get out o' your school dresses an' go pick me some strawberries. They're ripening in the early field, an' I'm going to make you a shortcake for supper." It was all she could think of to do for them. Ma's shortcake cure had been efficacious many a time. But now—

She turned to get her kneading-board with lacking faith.

Marcella came back into the pantry. Her own eyes were tearless; it was in a secret, hidden little room within her that Marcella cried out her disappointments.

"Your pa's a good man, Marcella," hurried in ma, to get ahead.

"He's cruel," muttered the girl, but almost instantly repented. "Mother, maybe he'll come round in a year—in time for Essie Bell. She's got a year to hope in. It's me—it's I that's lost! I guess it's no use to hammer on me any more. We might as well give me up—no, don't say he's a good man! Don't say it till I get out of the room! Just say 'dear child' to comfort me, mother."

"Dear child!" ma cried tenderly. "Dear child, your pa's a—" Marcella had fled.

"He's a good father," Ellen Knox said slowly, "an' he loves those girls within an inch o' their lives. If they were boys he'd send 'em to college. He had little Roger a-going before he was six years old." She drew a long, difficult breath and turned again to her mixing-bowl. Little Roger had never gone to college.

Seaber Knox had deep-rooted convictions. One of exceptional depth was the conviction that a college education was of no possible use to a woman creature. What earthly use was it? Let some one go ahead and convince him! He had the good-natured attitude of squaring his shoulders and daring the world's feeble little arguments. "Doesn't help 'em make bread, does it? Or get the washin' out any earlier Monday mornin's?" he demanded; "or help bring up the children the Lord passels out to 'em—or help 'em be good an' healthy an' downright woman-happy? Well, that's what I say! An' I say something more—that all that learnin' just unfits instead o' fits 'em for the common every-day o' life. Educates 'em right t'other way—away from it. Takes the common sense out of 'em. I'm not goin' to have my three little girls wastin' good time fillin' up with a lot o' useless mind-truck. Rufus Kidder can do as he thinks best with his girl."

So here was the end—the tip end—at least for Marcella. She went slowly up to her room and changed her dress. As slowly, her feet dragging to the funeral march of her hopes, she picked the berries for ma's loving little cure-all. She dragged to bed and to town next morning for the Saturday shopping and marketing. It was a very busy time on the big farm, and only the girls could be spared. Marcella and Esther Bell went together, little Love obstinately declining what had heretofore been the weekly treat.

"I don't blame her," Essie Bell said gloomily. "She doesn't want to go past the college buildings, an' I don't either! I'm going to shut my eyes! Marcelle, I don't know but it'll be worse for Love than us—she's the ambitiousest little thing!"

"Yes, but she's only ten. She's got eight years to hope. Even pa—" But the sad voice got no further, for in her heart Marcella knew that Love's little case was hopeless. Even the loosening action of eight years would not change the roots of pa.

At home Ellen Knox went about her work with a sorrowing soul. The gloom of some sad and hopeless crisis seemed to have settled over her gentle and happy life. She sighed instead of singing as she worked. The men were starting in this morning mowing the early field. There was an extra man and she must not forget to put extra potatoes into the pot and an extra place at the table. Four hearty men would come up-fields when she blew her horn at noon, and she must be ready for them. She was glad she had sent Love away out of the hot kitchen—but where could the child be, to be keeping so still? Ma missed the clear little Saturday songs she was used to hearing. Love was terribly disappointed, too. Think of a ten-year-old child taking it to heart so because she couldn't go to college! The mother's eyes lighted with soft pride.

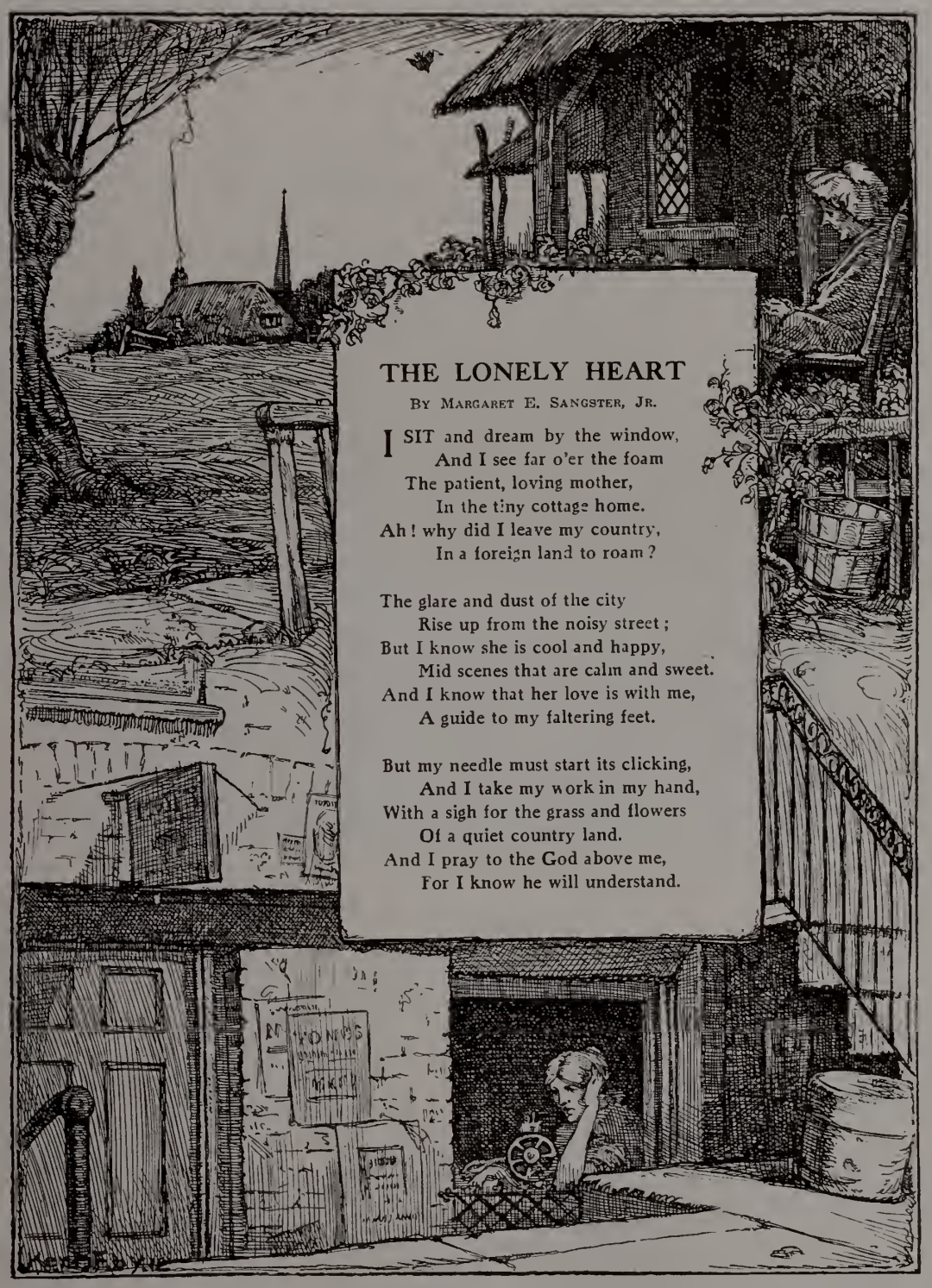
"They're all smart—that's what makes it so much harder. If they were stupid or even plain average, they wouldn't care. If their father could see—" Their father was a good man. She went on with her task, resolutely shutting the door to the little room of her mind where her three beloved little disappointments huddled for the warmth of ma's sympathy. She might have been able to keep the door closed if a trio of happy college girls had not gone swinging by her window and down the country road. Three of them—they might have been her trio of college girls! She was accustomed to see bevies of them ajaunt out here in the free country spaces on their holidays, but to-day—to-day she did not want to see them. She even had the impulse to twitch down the window-shade. Then she found herself wishing they would go down near the early field, so pa could see how happy they looked.

It was an hour later, as Ellen Knox was beginning to prepare the dinner for her hungry men, that hurried footsteps sounded in the kitchen. Coming from the cellar with her pan of potatoes, she was horrified to see a trail of blood through the back hallway and leading kitchenward. Ellen Knox was forty-seven years old, but her long-ago child fright at sight of blood had never left her; she felt suddenly sick and faint now.

The kitchen seemed full of people and of blood. Some one was talking cheerily—some one else was moaning. Ellen Knox staggered into the room with gripping dread of what she should see, but she saw nothing at all.

"Quick, Jean, catch her! It's the mother! She's fainted!" It was the cheery voice, with the least possible tremor in it. Another cheery voice answered.

Continued on page 233



THE LONELY HEART

By Margaret E. Sangster, Jr.

I SIT and dream by the window,
And I see far o'er the foam
The patient, loving mother,
In the tiny cottage home.
Ah! why did I leave my country,
In a foreign land to roam?

The glare and dust of the city
Rise up from the noisy street;
But I know she is cool and happy,
Mid scenes that are calm and sweet.
And I know that her love is with me,
A guide to my faltering feet.

But my needle must start its clicking,
And I take my work in my hand,
With a sigh for the grass and flowers
Of a quiet country land.
And I pray to the God above me,
For I know he will understand.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

A Distinguished Guest

AMBASSADOR JAMES BRYCE is easily one of the foremost citizens of the world to-day. His high abilities as a statesman and his profound logical grasp of the great problems of history have been universally acknowledged. His is a mind so broad and tolerant, and so generous withal, that it seems to embrace all nationalities and all sorts and conditions of men, and to make allowance for the widest diversities of thought and opinion. It was therefore a fitting compliment which the leading clergymen of New York, of all denominations, paid to this distinguished man when they entertained him at a farewell luncheon on the eve of his retirement as British ambassador at Washington. There were present representatives of the various Protestant denominations and also of the Roman Church, and all united in deserved tribute to the guest of honor.

Yet those present could not have forgotten that, in his capacity as historian, Ambassador Bryce in his *Holy Roman Empire* has placed on record an estimate of the Papacy which can never be effaced. He has torn aside the veil of spiritual pretension and has shown Rome in her true character. He turned the clear light of a great mind upon her fantastic doctrines, her dogmas, her assertion of power and infallibility, and her claim of spiritual and temporal domination. He has shown how the Roman Church crystallized into a political power, a breeder of wars, and a fomenter of widespread international dissensions. Yet, amid these exposures, which he was impelled to make as a fair and impartial student of history, he did not omit to acknowledge what good things its nobler spirits were the means of accomplishing. These stand out as oases that mark the more strongly the desolation of the general picture.

Ambassador Bryce has reached the age when, in most cases, men's grander activities begin to slacken—the "time to take in sail," as the end of the voyage approaches. Were it not so, we might hope that his pen might yet be inspired to record his impressions of religious and political conditions in this republic during his ambassadorial career; for it is not supposable that an observer of his caliber could have been blind to the persistent plottings of the Papacy in America during these years, nor to the undeniable progress it has made in its great plan to "make America Catholic." He has seen how its cardinals have multiplied and claimed recognition due to "princes of the blood"; how the church has increased amazingly in wealth and numbers; how it is now filling influential offices in State and nation; and how it has organized secret armed societies with hundreds of thousands of members. He has seen the nation's Executive, followed by his cabinet, attend mass; he has seen the Romanist marriage law declared in the *Ne Temere* decree to be the only legitimate means of union, the civil law being spurned and condemned and the stamp of illegitimacy placed on every non-Catholic household in America. He has seen priests multiply here until we have now almost as many as there are lamas in Tibet, while monasteries and convents have sprung up like mushrooms and are held free from national and State inspection. And he has seen the nation's capital being transformed into a Catholic stronghold and filled with buildings devoted to the work of the Roman Church. All of these mark progress in the great crusade to capture this republic.

Ambassador Bryce may yet write such a book—we sincerely hope he will. It would be a volume well worth the while of every American to study. But whether he does or does not write it, these are the facts, which we as Americans would do well to remember.

Good and Bad Immigration

VETOED by the President and killed in the House of Representatives, the Burnett Immigration Bill, establishing an educational test for all who come here as future citizens, may now be regarded as a dead issue. Literacy is not and never could be a true test of eligibility to citizenship. Those who favored the bill on the plea of patriotic necessity were in conflict with the best traditions of the nation, which has wisely kept the door open to the sturdy, honest, simple type of immigrant, whose stout limbs and willingness to labor have done good service in the upbuilding of the country. This is especially true of the West, where the hearty sons and daughters of the old world have done practically all of the rough pioneer work. Brawn and sinew, strong arms and clean blood, have proved infinitely more valuable to us than any class of immigrants chosen on account of their education could possibly have done.

Mr. Nagel, Secretary of Commerce and Labor, easily punctured the arguments of those who favored the educational test by showing that it would prove a mistaken remedy for evils that were largely imaginary—evils which are referable, not to the uneducated and unskilled, but rather to the educated class of immigrants. Our anarchistic agitators, dynamiters, "Black Hand" brotherhoods and other criminal disturbers of the peace don't belong to the uneducated class. Yet the Burnett bill would welcome these "undesirables," while it would close the door in the face of the good immigrant, the humble though unskilled worker. Educated rascality is the worst rascality. If the line of exclusion is to be drawn at all, it should take character into account rather than intellectual accomplishments. It cannot be forgotten that many of the foremost men in our republic sprang from lowly stock, which had little or no educational advantages. To-day, in every State, men who have come up from the lower ranks of life are pushing to the front in statesmanship and in business; yet in many instances an educational test might have shut out their parents as too unskilled and ignorant to be admitted. In passing the Burnett bill, the Senate showed that that body is as much out of touch with national sentiment as it was on the arbitration treaties and other important measures. It took the narrow, un-American view of the immigration question, and the action of the House is a proper rebuke to senatorial prejudice that will meet with general approval.

Getting Acquainted

BY KNOWING many sorts of persons, we cut a larger piece out of life than if we stay well sheltered in our own environment of family and education and play only with our own kind of people. Some of the knowledge and realization flowing out of this diversity is quite terrible, and much of it saddening. So many individual lives are laid bare to us, each with its brave effort and its partial failure, that ever the way will be one of anxious striving, a desire, almost a yearning, to lessen injustice and ease suffering, accompanied every step of the road by dissatisfaction with any of the means at hand to work this happy consummation. Through all the initiation, all we gain is a sympathetic approximation of the wonderful struggling life tossing and heaving around us like waves of the restless sea. We must never let ourselves believe that we are fully conscious of the bitterness of poverty, the deadening of overwork, the wasting away of fine powers and radiant dreams through endless routine overcrowding. Realization is only for personal experience. No amount of fellow-feeling and anxious caring ever tear away those films between us and the reality with which the day laborer faces dangerous accident and unrelenting bitter hard work, nor teach us the mingled sadness, gaiety and recklessness with which the girl-child, alone in the city lodging-house and the department store, faces the romance and ecstasy of life.

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Why Not an Evangelistic Federation?

FOLLOWING on the line of Dr. Chapman's recent letter on Evangelism, published in THE CHRISTIAN HERALD, which has stirred up widespread discussion of the whole question of evangelistic methods, Dr. W. E. Biederwolf has come forward with a proposition that seems to be eminently practical. He advocates an evangelistic national federation, which would in time command the entire field of action. He writes:

> To this body ought to be delegated the work of submitting approved plans of evangelistic operation, of establishing a standard, of dealing with the question of equipment, remuneration and other essential features of the evangelistic problem. It could eliminate to some degree the objectionable and encourage and sanely foster the evangelistic gift and temperament wherever it is found and so bring evangelism to the accredited platform which God meant it to occupy when he ordained this sacred office and placed upon it the seal of his approval.

This well-meant and timely suggestion should not pass unheeded. Why not have, during the coming summer, an evangelistic convention at some central point, at which the necessary steps could be taken for a union that would embrace in its membership every efficient and capable worker, would establish a proper standard of efficiency and lay down such conservative methods as, faithfully followed, would remove all cause of criticism by eliminating those sensational and extravagant tactics that have excited antagonism in recent years? It is safe to assume that the combined, consecrated common sense of such an organization would operate to the advantage of the workers themselves, and to the satisfaction of pastors of all denominations.

The day of raw, resounding, untrained "hit or miss" evangelism has gone. People reasonably doubt whether an evangelist who has apparently no plan in his own work can be the best expositor of the Plan of Salvation. There is and will continue to be abundant room for the evangelist. While he must be a true "live coal from the altar," he must present the Gospel message, not in mere incoherent and illiterate strenuosity, but in a Christlike spirit and with a dignity and reverence befitting the greatest of all themes. Such is the kind of evangelist that is needed to-day, and this kind alone, as Dr. Biederwolf remarks, can "command the respect and unrestrained praise of the best and sanest judgment of the church in general."

Pollyanna in Book Form

IT WOULD be hard to find a more popular young lady in the United States just now than Pollyanna. People are writing to us by the score to say how much they like her and how much good she is doing. "Pollyanna is certainly the best serial yet," writes one reader. Another writes: "While looking for one of the questions the other evening I forgot what I was looking for—I got so interested in Pollyanna." Still another says: "I am lending the paper and telling the story of Pollyanna wherever I go, and many sick and discouraged people are learning to play the game."

But we are forgetting the real purpose of this editorial, which is to announce that *Pollyanna* is soon to appear in book form. Can you think of any better news than that? You may look back now over the sweet story; you will want to read it through again and refer to it many times; you will want to hand it to friends who are in need of or who will enjoy its cheering message. And now you needn't mind if some of the back papers are lost and some chapters missing. You may have a visit from *Pollyanna*, in a new dress, and she will become a permanent member of your household.

A special offer outlining the terms on which you may secure a copy of *Pollyanna* in book form will be published in next week's issue of THE CHRISTIAN HERALD.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D.D.

Crete Ceded to Greece

FROM Athens there comes a despatch announcing that the island of Crete has been handed over to Greece by the European nations; that the flags of Turkey and the protecting powers have been hauled down and been replaced by the Greek standard at Canea. The British cruiser *Yarmouth* landed at Suda Bay a detachment of bluejackets and marines, who hauled down the flags of Great Britain, Russia, France and Italy, which have flown since 1898, as well as that of Turkey, and the flag of the Greeks was unfurled in the midst of the greatest popular enthusiasm. Crete has occupied an important place in history. Greek tradition refers to the "hundred-cities" and to an advanced civilization which culminated in the bronze age, 1500-1300 B.C. Crete took no part in the struggle of the Greeks against the Persians 500-480 B.C. It fell under the yoke of Rome in 68 B.C. It was conquered by the Saracens in 823 A.D. Quarrels between the Latin and Greek churches left the island a prey to the Turkish conquest in 1645. It took a siege of almost a quarter of a century for the Turks to win the island. For nearly two hundred and fifty years the island of Crete was under the yoke of Turkey. In these long years the Cretans never faltered in their war upon the Moslem, their one national and religious aim being union with Greece. Its inhabitants are Greeks of the purest stock. They have arisen time and again against the domination of the Turk. In 1897, Greece went to war with Turkey to realize the dream of Hellenic union. Though vanquished in the struggle the ambition was partly realized, for the European Powers drove out the Turkish troops and established a protectorate over the island. Since then it has been governed by a prince of the Hellenic royal house, and later by a lesser Greek official. While the Sultan remained the nominal suzerain, the administration of the island was entirely Greek. The Cretans paid no tribute to Turkey, Greek was the official language, the gendarmerie was officered by Greeks, and the postage stamps were those used by Greece. Since the abolition of Turkish rule there has been great national prosperity and there has been peace between the Christians and the few Moslems left. When the Balkan League declared war on Turkey the Cretans saw that their time had come for complete union with Greece, which has just been effected by giving the island into the hand of Greece, and officially hoisting the flag of Greece over the citadel. Paul established the Christian Church in Crete, but had rather rough material to work upon. Not like the splendid inhabitants of the island now. Crete at that time had a number of bands of pirates and robbers and lawless characters, who are described in rather severe language by the apostle. In his letter to Titus he says:

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. (Titus 1: 5.)

The Flags of the Protecting Nations on the Citadel of Crete

Horses Voted a Vacation

THE city of Philadelphia has provided that all the horses owned by it shall have a vacation of one week during the year. It is not a matter of sympathy alone for the burden-bearing beast so loyal to man, but it is also a measure of economy as well, as no horse can do as much work without the week's rest in the year as he can with it. It is the same drive, the same street, the same hill, the same scenes without a change, that help to wear a horse out, as the same conditions of monotony will tire a man out. The farmhorse that is turned out into the field to rest on Sunday has a look of contentment and gratitude in his face, and though his teeth may show the marks of age, and his joints be stiff, yet the fact that the harness is off his back and he has one day for rest and play makes him act like a colt. He will walk around and crop the grass, and then he will play and romp with his fellows, and he is likely to get up a race with his mate if he have one. If not, he will race with himself, with his own shadow, so happy is he on the one day of rest a merciful heavenly Father has provided for him and for men. It is one of the most dangerous, the most suicidal things that individuals and society can do to neglect the one day of rest and worship in seven, and the necessary vacation besides during the year. The wheels are supplanting the horse, but society must never forget the debt of gratitude to the beast that can never be repaid but should be remembered in the kind of a vacation Philadelphia voted to its horses. Christ recognized the need of a vacation for overweary workers when he said:

Come ye yourselves apart into a desert place, and rest awhile. (Mark 6: 31.)

Three Children Skaters Drowned

THE ice-crop has brought with it its usual harvest of death, as the hot weather has its long list of bathers drowned. Nearly every paper during the cold spell had accounts of men, women and children running into airholes and breaking through the thin ice and drowning. The other day Frank Cavashensky, six years old, and two brothers, Chester and Joseph Grozack, the former six, the latter seven, were skating on thin ice on the Naugatuck River, Conn., when they broke through and were all drowned. Mr. and Mrs. Grozack, parents of two of the boys, saw their peril and went to their rescue, but the ice gave way with them and they were barely saved themselves by the prompt and heroic action of two men near by. The bodies of the precious children were recovered by a company of citizens who set themselves to the task. With all the bad pictures of life that are held up, with all the shocking stories of selfishness and ill treatment of offspring, it is beautiful to see the undying love of a father and mother that counted their own lives as nothing when their dear ones were in peril, which action is a good picture of the parental devotion of the average American home. The sorrow of these dear parents at the loss of their sons was voiced by the prophet and echoed in the Gospel.

Rachel weeping for her children, and would not be comforted because they are not. (Matt. 2: 18.)

Rear Admiral Vindicated

WHEN Admiral Wilkes, after exploring the South Pacific and Antarctic Oceans between 1838 and 1842, returned and reported that he had discovered Adélie Land in January, 1840, scientists attacked his assertions, declaring that the land he maintained he had discovered could not really exist. He was court-martialed on the charge of fabrication. At a banquet given in New York City the other night Sir Ernest Shackleton made a speech in which he said that the recent reports from London of the discoveries by the present expedition in the same regions by Dr. Douglas Mawson substantiated Sir Ernest's own discoveries in 1908 and 1909, when he procured good and sufficient proof that Admiral Wilkes adhered strictly to the truth in his reports seventy years ago. "The Mawson expedition," said Sir Ernest, "is composed of fifty men, most of them college graduates, with the most modern equipment for scientific research. When we consider that Admiral Wilkes made the same discoveries seventy years ago with what, judged by present standards, was an ill-equipped expedition, his work ranks as one of the wonders in the history of exploration." Admiral Wilkes came into prominence during the Civil War, when he was sent out in the *San Jacinto* to look for the cruiser *Sumter* and intercept the Confederate commissioners, Mason and Slidell, on the British mail steamer *Trent*. After having stood before the world for nearly three-quarters of a century as an officially convicted falsifier, the statements of fact by Sir Ernest Shackleton and others now completely vindicate Admiral Wilkes's veracity, remove every stigma on his good name, and place him in the company of the greatest discoverers of the world. Not all good and truthful men who have been slandered are vindicated. Some of the most cruel and diabolical complaints have been made against some of the best people, and have had general credence. Men have even been executed for crimes of which they were never guilty. But as a rule truth and righteousness and character are self-vindicating, though it take seventy years, as in the case of Admiral Wilkes, and after the grave has been reached. We live in a universe where a holy God rules by a law of eternal rectitude, and no lies nor injustice against the upright shall live. To him slanders against the good are exceedingly offensive, as the wise man says:

He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord. (Prov. 17: 15.)

Secrets of Long Life

HUDSON MAXIM, inventor and author, celebrated his sixtieth birthday at his home in Brooklyn recently, and gave common-sense opinions on several subjects, especially on the secrets of health and vigor at three score years. He said: "I never felt better in my life. I think the greatest thing that will give a man longevity is a sense of humor. That and outdoor life are pretty good tonics for poor health. A sense of humor gives him a pleasant outlook on life. Instead of a feeling of antagonism to the world, it relieves a man of a good many disappointments. Good humor is a species of good health. Another thing conducive to long life is a sane philosophy, where one only expects to get out of life what he earns out of it. My mother was an optimist and I have been one myself for many years. I feel that the world is a great benefaction and that we ought to be very thankful to be in it to live." Mr. Maxim, though an inventor of war instruments, is in favor of peace societies, and thinks the few remaining wars that are liable to occur will promote a better civilization and hasten a day of peace for all the world. He thinks that the Balkan War, terrible as it has been, will be for the eventual good of the nations who declared it, and that the Turkish people themselves will get rid of some of their handicaps and crimes and enter into a period of greater unity and prosperity. The young man of sixty recommends international lyceums to educate society to know the profit and joy there is in individual and public integrity. To the secrets of health and life given by the one who had passed through the period of two generations could be added that of a clear conscience well regulated and a vital relation to the divine life, which is love. The vigor of age is thus expressed:

Thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning. (Job 11: 17.)

TRUST AND OBEY*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

WHO has been considered for centuries by Jews, Mohammedans and Christians as the wisest man? And what act of Solomon is counted the supreme proof of his wisdom? When the two mothers came to him, both claiming the same child, and he ordered it cut in two and half given to each, did he have any intention of killing the child? And if it was an act of supreme wisdom for Solomon by such a test to make sure which was the real mother, why should anybody fail to see like wisdom in God's precisely similar test of Abraham's faith and obedience? It is irrelevant to talk of "human sacrifices," for God had no intention that Isaac should die. Abraham had made a "blood covenant" with God that he would trust and obey to the death (Gen. 15: 9-18). To put his faith and obedience and covenant to the severest test, God bade him offer as a sacrifice the son through whose life alone God's promise of countless descendants—the Hebrews of to-day—could be fulfilled. Abraham did not say, as so many do in like cases, "I can not obey God, for the consequences would be harmful." In a test as severe as ever came to mortal man, his faith cried, "When God speaks it is right and safe to trust and obey—to obey God, and trust him to take care of the consequences. God's commands cannot belie his promises. In some way God will provide. Right wrongs no man."

The tests of God are ever adapted to the age. No king could use Solomon's test to-day, nor would God use in our time the test he applied to Abraham. In those days both the father and the king had power of life and death—the father over his child, the king over his subject. But in essence the tests God is applying to men to-day are the same. Let the teacher resist the passion of some in almost every class—at least in every men's class—to waste time over purely theological, theoretic and historical questions to the neglect of practical duties.

The dramatic story and the justification of God should not be allowed to take more than fifteen minutes of the precious half hour which the teacher has to help men to be the Abrahams and Isaacs of to-day—boys and men of faith and faithfulness. Let us recall swiftly seven distinct steps in this story of double heroism, for Isaac also bore the test of his faith and obedience.

1. God awoke Abraham one night at Beersheba and bade him prove his loyalty by taking Isaac to Mount Moriah and offering him as a sacrifice. Abraham knew that human sacrifices were a part of the idolatrous religions about him, and this increased the severity of the test. Not only was he to kill the child through whom alone God's promise of posterity could be fulfilled, but he was to seem an imitator of idolaters whom he abhorred, and whose religious customs he had never in any other case adopted. 2. "He rose early" to obey, and kept his purpose secret from the wife and mother who might have argued against obedience. 3. He persisted in his heart-breaking journey for the three days required for the journey. 4. At the base of the mountain he left all his companions save Isaac, lest some objection might be interposed to his obedience. 5. Upon Isaac he bound the wood, and did not even give up his resolution to obey when his boy said on the mountain top, "Behold the fire and the wood, but where is the lamb?" The question must have cut his own heart like a knife, but he answered, "God will provide," believing, as the New Testament tells us (Heb. 11: 17-19), that God would raise Isaac from the dead. 6. At last the time came when Isaac must be told, and must himself "trust and obey," for a young man of twenty-five could not have been bound unwillingly by an old man of one hundred and twenty-five. This is a lesson for boys and girls as well as men and women, and the lesson for all is: When God speaks, trust and obey. 7. The climax of the wonderful story comes when Abraham raises the knife he would have preferred to drive into his own heart to slay his son, and then, when faith and obedience had been fully proved, God interposed and substituted for Isaac a ram caught in a thicket close at hand.

THE TEST OF ABRAHAM'S FAITH

From the painting by R. C. W. Bunny, R.B.A.

The whole story is an acted parable, such as have always been much used in Oriental teaching. The uplifted serpent, the sacrifice of Isaac, all belong with spoken prophecies and tabernacle symbols as parts of the prophetic picture of Christ's redemptive work. As Isaac bore the wood, Jesus bore the cross; as God provided a lamb Isaac's substitute, so Jesus is ours.

The difficulty that doubters have found in G commandment to offer Isaac they have found in gravated form in the New Testament statem that God spared not his own Son but freely sa ficed him for us all, inasmuch as in this case sacrifice was not intercepted. The difficulties ab the atonement which we cannot understand are of our tests. Shall we in the noontide of twentieth Christian century, when the Cross l drawn millions of men and whole nations to a no life, fail to bear the test of faith which Abrah bore successfully in the early t light? What if we cannot co prehend what the angels desire look into, how God could sacrif his sinless Son for sinners? Let accept the fact as stated by Jes and his apostles, and as it h been tested in millions saved accepting it even when they co not comprehend it, and foll their trustful footsteps into t Christian life.

More than half the things do every day are things which do not understand, but do the at the word of some one we tru or who has a right to comman Years ago, when dynamite h been laid in the rocks of Hellga in New York harbor, a little chi who knew nothing of enginee ing, nothing of electricity, in ob dience to her father's wo touched an electric button a blew tons of rock up through t water into the air. Many a wor man, at his master's order, mak some fragment of a machi which he never saw complete, a whose purpose he does not con prehend. Many a messenger ca ries a package of whose conten and purpose he knows nothin We "walk by faith," and we al ride by faith when we enter conveyance whose mechanism w do not understand. A docto comes when one is ill, and pr scribes medicine of whose compo sition the patient knows nothin but he takes it and is healed Wisdom as well as faith bids u to accept God's plan of salvatio that has saved others, withou waiting to master all its philoso phy and comprehend all its diff culties. Let reason say, "It i logical to believe that what ha saved so many 'twice-born men will ennoble my life." Let th heart say, "I will trust God eve though I cannot understand."

Usually the right course brings the happiest re sults even in this world. Obeying God makes fo health and happiness and competence and long lif and true success and abiding honor. It is a grea thing to be able to say as Walter Scott did: "I am drawing near to the close of my career. I hav been, perhaps, the most voluminous writer of th day, and it is a comfort to me to think that I hav tried to unsettle no man's faith, to corrupt no man' principles, and that I have written nothing whic on my deathbed I should wish blotted out." I contrast, think of the many novelists who hav stained their pages with words that are rank poiso to young hearts.

Nowhere is the faith of Abraham, that obeying

Continued on page 235

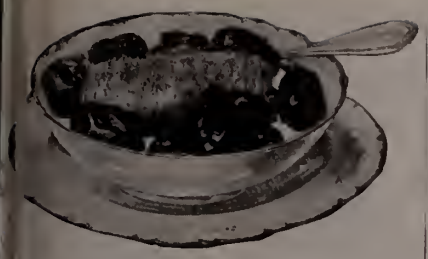
* INTERNATIONAL SUNDAY SCHOOL LESSON for March 16, 1913. The Test of Abraham, Gen. 22: 1-19. GOLDEN TEXT: "I desired mercy, and not sacrifice, and the knowledge of God more than burnt offerings." Hosea 6: 6.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

[illegible] to question No. 8 in "Our Sunday School Superintendents' Round Table Department, I would state one objection to the proposal to unify or combine the Sabbath school with athletics [illegible] would be in direct opposition to the very cause for which the Sabbath school was instituted, namely, of leading the young to sober, quiet thought of the Bible and religion. Do we have any account in God's Word from Genesis to Revelation of such a thing as "church athletics" as having any place whatsoever in God's house of worship? If so, please point it out. Dear friends, let us be careful with what we ally our beloved Sunday school and guard it with a zealous care, making it not merely a place of pleasure but a place where both young and old may come and learn of him whose ways we should strive to follow. I, for one, would say, let us leave the Sunday school as it is, allied to church work, and not unify it with anything that would have a tendency to lead away. In answer to No. 9, I believe the worst thing to be seen in Sunday schools is the installation of ungodly officers and teachers. Read Christ's own teaching of the blind leading the blind, and be convinced that it applies well here. Let us have, as far as possible, godly men and women as teachers and officers. In answering No. 10, exactly opposite to No. 9, I would say: Notice the interest there is in a school with truly Christian leaders as compared with one where it is otherwise.—*Mrs. L. M., Natoma, Kan.*

Reply: "And the streets of the city shall be full of boys and girls playing in the streets thereof." The prophet Zechariah wrote these words to describe what should be the condition of Jerusalem in its restoration when it should be called "a city of truth." (See Zech. 8: 1-5.) Play is not a sort of venom to be extracted by a rigid course of training. It is as natural for children and young folks to play as it is to breathe, and it should be the aim of parents and teachers to guide play rather than crush it. So far as possible the Sunday school should be made to dominate the lives of its scholars, and this can not be done during the brief session one day in the week. Some classes of boys and young men have been so organized that all of their physical and intellectual developments have been conserved by meeting every day in the week either as clubs for play or classes for study, as is the custom in the Y. M. C. A. These class organizations sometimes take entire charge of departments of church work. CHRISTIAN HERALD superintendents are urged to look well into the Boy Scout movement. It suggests many ways of employing the activity of boys that will make them helpful members of society and of the church, for a scout must obligate himself to be clean, kind and helpful always in the name of Christ. And he is given a walking-stick, not a gun, to make his way through the world. Sunday schools are becoming more and more interested in this movement.

All superintendents and teachers are invited to send communications to W. F. Crafts, 2100 Pennsylvania Avenue, S. E., Washington, D. C.



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THE MODERN GIRL AND HER WAYS

BY MARGARET E. SANGSTER, JR.

A LITTLE old lady with faltering steps entered the room while a club meeting was in progress.

"Oh, it's only grandmother!" murmured the president of the club, without leaving her place; and as "grandmother" was a stranger to the girls, they went on with their remarks.

That is, all except one tall, plain girl in a business suit. She was on her feet as soon as the little lady entered and did not resume her chair until the grandmother of her hostess was comfortably settled. And all of the very modern and sophisticated girls looked at their friend in surprise and wondered why she was so unnecessarily polite and formal.

But the girl in question thought of it not at all; she did not know that she had done anything unusual. For this girl can often be seen amid the rush and bustle of the city, helping an old man across a crowded street, or giving up her place in a car to a tired-faced mother with shawl and market-basket. She thinks nothing of it, and expects nothing from it; but to her, a smile from a tremulous mouth or a brightened gleam from a pair of fast-fading eyes means more than much fine silver or gold.

This type of girl is fast dying out. She is now as unique as she is refreshing, and all because of the modernism that girls love to boast of. When the maiden aunt who lives in a story-book world tells "what I did," or "how I acted when I was a girl," you should not think of her as a fault-finding old woman who tires you, but rather think how she acted when she was your age, and what you would be like if you had her pretty politeness and formal little mannerisms.

I once heard a girl who was popular and well brought up—yes, and even a shining light in society—say to her mother in front of some young men:

"Cut it, mamma! Do you think that we want to listen to your old-fashioned ideas?"

As the mother was a little deaf, she missed the drift of her daughter's rude remark; but two young men who heard it never called at the house again, and I heard one say to the other as they gained the street:

"A girl who speaks to her mother like that is not the kind of girl that I care to know!"

Girls who labor under the impression that their friends like the young woman who is a "good fellow"—slangy, rough, and unrefined—are all wrong. For I have heard young men condemn a girl many times for just these things. And, in one way, it was a rather unjust condemnation; for these same girls were sweet and natural when alone with their families, and were only tomboyish from the mistaken idea that they would be more attractive to their social acquaintances.

One of the most popular girls I ever knew was perfect in her manner to older people. She was tender and loving to her grandparents, and she petted her father and mother as she did her small sisters and brothers. Everybody loved her, from the stern, puritanical village minister to the smallest and crossest baby in town. At last the girl's engagement was announced to a college chum of her brother's; and when I met the happy man on the street I stopped to congratulate him. His eyes shone as he shook my hand.

"There's nobody like her!" he said in a fervent tone, "Nobody! The first day I met her I knew that she was the Only Girl. And when I saw her wrap a shawl around her grandmother with that quaint little air of taking care of some one; and saw her pat her mother's hand when she thought they were alone, and kiss the scratch on a dirty baby's cheek, I knew I was done for, and that I loved her!"

I once went to school with a girl who for a long time was my model in everything. Her hair and dresses were always spick and span, and her smile was always radiant; but her manners were the greatest source of delight to me. There was not a soul in the school who did not like her. Even the grim principal unbent when she was near. Personally, I idolized her, and enthroned her in my dreams. Perhaps this attitude made my awakening a little sharper and a trifle more cruel.

One day I summoned up enough courage to call for her on my way to school. And as I was somewhat early, a flurried maid told me to wait in the hall, as she informed me that "Miss Madeline was not dressed yet."

I waited, silent, frightened by my presumption, when suddenly from somewhere above me came a call—almost a snarl—in a well-known voice:

"Sister, have you taken my hair-ribbon? Have you? Oh! how I hate you! Say, mother, hurry up there!"

The mother's patient voice came in answer to the peevish call: "Coming, dear. I'll help you to dress."

"Can't you hurry, mother?" screamed my little model. "D'you think I've got all day? Don't put your cold hands on my neck? Haven't you got any sense?"

A cough behind me brought me to myself, and I saw Madeline's father standing near.

"Don't mind that noise," he said nonchalantly. "It's only my daughter getting ready for school."

His matter-of-fact manner was the last straw. So this, then, was a common, everyday occurrence!

"I don't think I'll wait," I stammered. "It's getting late." And with uncertain steps I reached the street. My dream-bubble had burst; my shining idol was shattered into a thousand fragments.

Girls, never be hypocrites with your manners! Never treat a stranger better than you would your own mother; never fail in courtesy where your own family are concerned. For if you do, even though you gain a little cheap approbation, you will be found out.

In the large, beautifully furnished reception room of a Young Women's Christian Association building, there hangs on the wall an illuminated card. Stepping up to it, this is what one may read: "Courtesy is like an air cushion; there may be nothing in it, but it eases the jolts a lot."

Try to live up to that homely little text. It is best to be natural always. Cultivate a courteous manner in your home and it will come as a matter of course before strangers.

"The Gospel Carrier"

A FAMILIAR figure on the streets of Rochester, N. Y., for many years was known to everybody as "Blind Tom," but his full name was Thomas Jefferson Anderson. He was found dead at his home on the morning of January 29. His daily walk through the thoroughfares was made with sandwich signs placed upon him upon which were large texts of Scripture. His favorite was "Watch therefore and wait, for ye know not the hour when the Son of God cometh." He was a devout man and called himself "The Gospel Carrier." Blind from birth, the son of a saloonkeeper, he could repeat the New Testament from memory, and was an eloquent speaker, and had good command of language. He was to have been ordained in the ministry, but circumstances prevented this. Of late, his texts of Scripture have been read by thousands, some of whom rarely ever or never hear the Gospel preached, while to others they have been an uplift in the busy hours of the day.

W. H. W.

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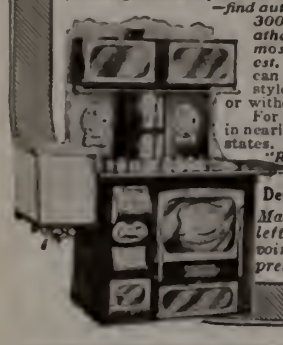

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DAILY MEDITATION
FOR EVERY DAY IN THE YEAR
BY REV. J. H. JOWETT, D. D.

SUNDAY, March 9. II Corinthians 6: 11-18. When we turn away from the world, and leave it, we ourselves are not left to desolation and orphanhood. When we "come out from among them" the Lord receives us! He is waiting for us. The new companionship is ours the moment the old companionship is ended. "I will not leave you comfortless." What we have lost is compensated by infinite and eternal gain. We have lost "the whole world" and gain "the unsearchable riches of Christ."

And therefore separation is exaltation. We leave the muddy pleasures of Sodom and we "drink of the river of his pleasures." We leave "the garish day," and all the feverish life of Vanity Fair, and he maketh us "to lie down in green pastures," "he leadeth us beside the still waters." We leave a transient sensation, we receive the bread of eternity. We forfeit fireworks, we gain the stars!

What fools we are, and blind! We prefer the scorched desert of Sodom to the garden of Eden. We prefer a loud reputation to noble character. We prefer delirium to joy. We prefer human applause to the praise of God. We prefer a fading garland to the crown of life. Lord, that we may receive our sight!

MONDAY, March 10. Genesis 22: 1-8. When the Lord proves his children it is always with the purpose of enrichment. It is not like an examination at college or school. An examination adds nothing to our wealth. But the Lord's examinations add to our spiritual treasure. "Probation worketh hope." In the very midst of the test we are adding to our stature. It is a discipline that brings refinement and vision. The patriarch Abraham came out of his test with a deeper intimacy and friendship with God. In his willing spirit he found the bounty of the Lord.

We need not, therefore, be afraid of the divine tests. Our only need is to approach them in the spirit of obedience. They may appear terrific and threatening, like bristling forts, but we shall find they are "palaces beautiful," abounding in treasure, and rich in provision of the bread of life. Every hard task, loyally accomplished, unveils some fresh glory in the divine grace. Through every test we may find new resources and march in ever stronger equipment to new crusades.

TUESDAY, March 11. Genesis 22: 9-18. What a tremendous heritage the good Lord attached to an act of obedience! *"Because thou hast done this thing, . . . I will bless thee, and I will multiply thy seed as the stars of heaven."* And God adds trails of glory to every act of dutiful obedience! There are radiant spirits whose mission it is to add bright consequences to every shining deed. We may not see the glory in a retinue of material blessings; it will be something better than these; even the glorious graces are dignities of the spirit. No holy and lofty action goes unattended and alone. It most surely has a shining train of heritage, it moves like a monarch with illustrious suite.

It is well, therefore, to have a strong, quiet confidence in the imperial dignity of loyal obedience to God. Let us reverently regard the infinite relationships of apparently commonplace duties. "Kind words can never die!" "True deeds can never die!" The shining life of their inheritance stretches across the generations like a line of light. Every true thing is linked with the Infinite. The gift of "a cup of cold water shall in no wise lose its reward." Every sacrificial act is "bound up in the bundle of life with the Lord our God."

WEDNESDAY, March 12. Deuteronomy 8: 1-8. *"And thou shalt eat and be full, and thou shalt bless the Lord thy God."* Fulness is surely a more searching test than want. Fulness induces sleep and forgetfulness. Many a man fights a good fight with Apollyon in the narrow way who lapses into sleepy indifference on the Enchanted Ground. Men often sit down to a full table without "grace." Pain cries out to God while boisterous health strides along in heedlessness. Yes, it is our fulness that constitutes our direct peril. "This was the iniquity of Sodom, *fulness* of bread and abundance of idleness."

And so our tests may come on the sunny day. A nation's supreme tests may come in its prosperity. The sunshine may do more damage than the lightning. The soul may falter even in Beulah land where "the sun shines night and day."

Prayer must not, therefore, tarry until sickness and adversity come. We must "pray without ceasing" in the cloudless noon, lest we are stricken with "the arrow that flieth by day." We must seek the eternal strength when no apparent enemy crouches at our gate, and when our easy road is lined with luxuriant flowers and fruits.

THURSDAY, March 13. Hebrews 11: 17-22. *"Accounting that God was able."* That is the faith that makes moral heroes. That is the faith that prompts mighty ventures and crusades. It is faith in God's willingness and ability to redeem his promises. It is faith that if I do my part he will most assuredly do his. It is faith that he cannot possibly fail. It is faith that when he makes a promise the money is already in the bank. It is faith that when he sends me into the wilderness the secret harvest is already ripe from which he will give me "daily bread." It is faith that "all things are now ready," and in that faith I will face the apparently impossible task.

And thus the "impossible" leads me to the "prepared." The desert leads me to "fields white already." The hard call to sacrifice leads me to the "lamb in the thicket." "God is able," and he is never behind the time. The critical need unveils his grace.

Faith goes out on this invincible reliance. It is "the assurance of things hoped for." And by faith it inherits these things and is rich and strong in their possession.

FRIDAY, March 14. Micah 6: 6-9. *"Do justly."* I am to pay reverent and scrupulous regard to common rights. My outlook is always to include my neighbor and what is due to him. I am never to tamper with the scales to my own profit. I am to have no unjust weights in any of my relationships. And this covers every kind of commerce, even the commerce of words.

Continued on next page

Made over from a tan broadcloth dyed black

Made over from gray Homespun dyed navy blue

Diamond Dyes Spell Economy

"I am sending you photographs of my sister and myself, to show you what we have been able to do with Diamond Dyes.

"The gown that I have on I made over from material we had in a tan broadcloth Russian Blouse that we never liked. We dyed this black. My sister's suit we made according to a——— pattern, from a gray Homespun suit which we dyed navy blue.

"I think you can see from these photographs of my sister and myself how much Diamond Dyes mean to us."

MRS. J. R. RAYMOND, New York.

Diamond Dyes are the wonder-workers of the home. Rugs, portières, curtains, feathers, etc., can be made bright and fresh as new.

Diamond Dyes

There are two classes of Diamond Dyes—one for Wool or Silk, the other for Cotton, Linen, or Mixed Goods. Diamond Dyes for Wool or Silk come in **Blue** envelopes. Diamond Dyes for Cotton, Linen, or Mixed Goods come in **White** envelopes.

Here's the Truth About Dyes for Home Use

Our experience of over thirty years has proven that **no one dye will successfully** color every fabric.

There are two classes of fabrics: **animal fibre fabrics**, and **vegetable fibre fabrics**.

Wool and **Silk** are animal fibre fabrics. **Cotton** and **Linen** are vegetable fibre fabrics. **"Union"** or **"Mixed"** goods are mixtures of 50% to 80% Cotton—so must be treated as vegetable fibre fabrics.

Vegetable fibres require one class of dye, and animal fibres another and radically different class of dye. As proof we call attention to the fact that manufacturers of woolen goods use one class of dye, while manufacturers of cotton goods use an entirely different class of dye.

Do Not Be Deceived

For these reasons we manufacture **one class** of Diamond Dyes for coloring Cotton, Linen, or Mixed Goods, **and another class** of Diamond Dyes for coloring Wool or Silk, so that you may obtain the **very best** results on EVERY fabric.

REMEMBER: To get the **best possible** results in coloring Cotton, Linen, or Mixed Goods, use the **Diamond Dyes manufactured especially for Cotton, Linen, or Mixed Goods.**

AND REMEMBER: To get the **best possible** results in coloring Wool or Silk, use the **Diamond Dyes manufactured especially for Wool or Silk.**

Diamond Dyes are sold at the uniform price of 10c per package

1913 Diamond Dye Annual Sent Free

This book is full of dress secrets, how to do almost magical things about the home, etc., etc.

Send us your dealer's name and address—tell us whether or not he sells Diamond Dyes. We will then send you this famous book of helps, the Diamond Dye Annual, a copy of the Direction Book, and 36 samples of Dyed Cloth, Free.

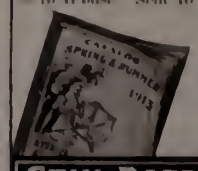
WELLS & RICHARDSON CO. BURLINGTON, VT., AND 200 MOUNTAIN ST., MONTREAL, CANADA.

WE SEND PREPAID
No Matter where You Live

We deliver to all parts of the United States without any charge, St. Louis central location and the new Parcels Post system enables us to make this great offer. We sell the newest merchandise at the lowest prices, and guarantee every purchase to be satisfactory or refund your money.

THE NEWPORT BLOUSE SENT Postage Paid For $1

D-31 Fine white voile waist a decidedly new fashion with smart hemstitched Dutch Robespierre collar and cuffs—front trimmed with two wide plaited ruffles novel front fastening with amber colored silk ribbon bows. A wonderful waist value—All sizes 32 to 44 bust. Sent to you postage prepaid for $1.00



Our Fashion Catalog

For spring and summer shows the best and most advanced styles that have just been introduced in Paris, London and New York. With the aid of this most interesting book you can dress in the latest fashion at small expense. Write to-day for free copy. Ask for Catalogue No. 74

STIX, BAER & FULLER D.G.CO.
GRAND-LEADER, ST. LOUIS, MO.

EASTER COMBINATION

10 BEAUTIFUL 6 Extra Quality **POST CARDS** Mailed for 10c
Mailed for 10c
2 Easter Letters Printed on Superior Paper with Envelope to Match, Mailed for 10 Cts.

Three 10-cent Packages Mailed for 25 Cents.

A Special Assortment of 100 Easter Post Cards mailed for 60 Cents

MADISON ART COMPANY, Madison, Conn.

There is Only One

Compo-Board

IT is not classed with the cheap substitutes for lath and plaster. It is not like so-called "wall boards." It is a wall lining in a class by itself—the most practical, the most successful. Thirteen years of severe tests have proven its superiority.

How You Can Know the Genuine

Get the sample as illustrated above—notice the construction. It is not simply several layers of card-board pasted together. It is built with kiln-dried slats as the foundation, pressed between layers of air-tight cement and specially prepared paper into a stiff straight sheet ¼-inch thick.

Why You Should Be Sure of Getting Compo-Board

It is stronger, more durable than lath and plaster, or any of its substitutes. Impervious to cold, heat and moisture. Test it by soaking in water with other "Wall Boards." It never needs repairing—will not mar with the knocks of furniture against it. It has stood the test of time and rough usage in thousands of homes.

Compo-Board is sold in strips four feet wide by one to eighteen feet long by dealers in nearly every town.

Manufacturers are finding many profitable uses for Compo-Board. It is better than wood for many purposes. Write for the experience letters from some of them.

Sample and book free—(Tells in an interesting way all about this modern wall lining).

Northwestern Compo-Board Company

4305 Lyndale Avenue North, Minneapolis, Minn.

The border of this advertisement is a slightly reduced cross-section illustration of Compo-Board.

$92.50—Our Price for Next 30 Days!

We now offer the Edwards "Steelcote" Garage (1913 Model), direct-from-factory, for $92.50. But to protect ourselves from advancing prices of steel, we set a time limit upon the offer. We guarantee this record price for 30 days only. Just now we can save you $35 or more.

Edwards Fireproof GARAGE
Quickly Set Up Any Place

An artistic, fireproof steel structure for private use. Gives absolute protection from sneak thieves, joy riders, fire, lightning, accidents, carelessness, etc. Saves $20 to $30 monthly in garage rent. Saves *time, work, worry and trouble.* Comes ready to set up. All parts cut and fitted. Simple, complete directions furnished. Absolutely rustproof. Joints and seams permanently tight. Practically indestructible. Locks securely. Ample room for largest car and all equipment. Made by one of the largest makers of *portable* fireproof buildings. Prompt, safe delivery and satisfaction guaranteed. Postal sent today brings new 56-page illustrated Garage Book *by return mail.*

THE EDWARDS MANUFACTURING CO.
632-682 Eggleston Ave. Cincinnati, Ohio

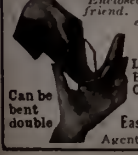
(90)

COMFORT and EASE FOR TENDER FEET

For every woman who will wear
WHITCOMB'S "FLEXSOLE" SHOES.
The most comfortable shoe for **women** ever made. Soft, flexible, perfect-fitting and handsome. Very durable. **No tacks. No Lining** to wrinkle and hold moisture. **No seams.** An Iowa woman writes: *"First leather shoe I have been able to wear in twenty years."*

A Pennsylvania woman writes: *"Enclosed find order for a friend. My feet are cured entirely."*

Perfect fit guaranteed or money refunded



Can be bent double

PRICES:
LACE, $3.00 } Prepaid.
BUTTON, $3.25 } *Send outline of foot and give size usually worn*
OXFORDS, $2.50 }

We refer to any bank anywhere.
Eastern Shoe Co., 55 Broadway, Beverly, Mass.
Agents Wanted Everywhere. Special Inducement

"POET OF THE SIERRAS" DEAD

JOAQUIN MILLER, the old gray "poet of the Sierras," died on the afternoon of February 17 in one of the cabins on his beautiful estate in the Piedmont foothills overlooking San Francisco and the Golden Gate. He had been ill for the past year or so, and at his age death was not unexpected, yet his passing was felt as a personal loss not only by the large circle of his friends and intimates but by the thousands all over the land and in other countries who were familiar with his writings and appreciated his rugged genius.

In many respects this poet of the forests, this self-made student of the life of the Western plains and mountains, was unique. He was not the representative of a class but a class in himself. He drew inspiration from his surroundings as they were, he lived close to the great throbbing heart of nature, and then stringed his lyre in harmony to interpret the story she had to tell. He sang of the mountains and the valleys, the backwoods and the camps, the rivers and the forests—in a word, the life and labors and pastimes, the joys and the sorrows of the Western people—in a cadence which thrilled their hearts; he touched the chords of their nature and, enrapt in wonder, they listened to the strains he evoked. He was typical of the mighty West in all its moods and tenses; it was his first love and it was his last; he never forgot the home ties, nor wished to cast off the early influences which called forth the splendid gift of song which was to make his name known and loved not alone in his own land but wherever the English language is spoken.

True, he was a wanderer at times, but his heart ever turned to the early associations which gave bent to his native genius. He was not a great poet in our modern acceptation of the term; he soared to no great heights of fancy nor did he attempt any sublime epics. All his life he was a man of the people, and he became a poet of the people, loved for his simplicity and the homely themes he treated.

"Joaquin Miller" was born Cincinnatus Heine Miller at Wabash, Ind., November 10, 1841. His pseudonym was due to his defense as a lawyer of the Mexican bandit, Joaquin Murieta. When he was nine years old his father removed to Oregon, but the family not prospering there, young Miller made his way to California and became a miner. He had little chance for an early education, but in time he managed to enter Columbia College, Oregon, where he was graduated in 1859. He became a lawyer, but the profession was not much to his fancy and he neglected it. For a time he edited a weekly newspaper. He took part against the Modoc Indians in Oregon, who were making raids on the settlers; for his services he was appointed a judge and held the position four years. In the meantime he had written many poems, but he failed to find a publisher in America. He took them to London and fared no better. For two years he remained in the English capital, faring as best he could. Somehow he managed to scrape together enough to have the poems published. They were an immediate success. Literary London came to his feet. Browning, Rosetti, Dean Stanley and other lights of the time became his friends. His fame was assured. He was named the "poet of the Sierras," and the name stuck to him. From this onwards his pen was prolific, and he kept writing almost to his last day.

In his later years he became somewhat eccentric. He purchased a large estate overlooking the Golden Gate, California, to which he retired. It was named the Heights. Here a series of separate cabins was built for the individual members of his household. He erected tombs in honor of Browning, Rosetti and Moses, and built a large mausoleum of rough stones on the summit of the hill where his body was to be cremated and the ashes deposited. His ashes rest here, but the remains of the poet were cremated in Oakland.

THE CHRISTIAN HERALD does not in any way guarantee financial advertisements. It is impossible to do so, because our subscribers have far more money to invest than our total capital would permit us to refund. We do all we can, however, to make sure of the integrity of our advertisers before admitting them to our columns.

DAILY MEDITATION

Continued from preceding page

There is to be no false emphasis in my speech, no exaggeration, and no short weight. Every word is to have its own true weight, for "by thy words thou shalt be justified, and by thy words thou shalt be condemned."

"Love mercy." The scales may be weighted in fairness to my brother. I must give him "good measure, pressed down, shaken together, running over." I must deal not only in justice but in mercy. Nay, mercy is the finest and most finished justice. Mercy is the most intimate kinsman of truth. And when we "love mercy" we are in the home of truth.

"Walk humbly with thy God." In this companionship all graces will be born. No pride can live in this fellowship, no meanness, no hardness, no injustice. If I keep near God I can never be alien to my brother. When I abide in the Lord my soul will be "as a well-watered garden."

SATURDAY, March 15. John 10: 11-18. *"I lay down my life."* In that supreme sacrifice all other sacrifices turn pale. In the power of that sacrifice the blackest guilt finds forgiveness. Its energies seek out the ruined and desolate life with glorious offer of renewal. When the Lord laid down his life the entire race found a new beginning. Our hope is born at the Cross. It is there that "the burden of our sin rolls away." In his might we find daybreak! When he said, "It is finished," our soul could sing, "Life is begun!"

And so pilgrims gather at the Cross. Songs are heard there, the "sweetest ever sung by mortal tongues." And the power of the Cross never wanes. Its glorious grace reaches the soul to-day as in the earliest days. It reinspires the despairing heart. It transforms the mind. It remakes the tissues of the will. There is no shattered power that the power of the Cross cannot restore. "We are complete in him."

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

These Daily Meditations will appear in each issue through 1913.

L. H. Jowett

Painted Floors are Easy to Keep Clean

A little soap and water keeps painted floors clean. It takes a scrubbing brush and lots of hard work to make bare boards presentable, for the uncoated wood absorbs and holds stains of all kinds. Painted floors look better and are more sanitary. Little wonder, then, that American housewives are demanding them for kitchens, laundries, pantries, and wherever floor surfaces receive hard, constant usage. Try Acme Quality Granite Floor Paint and see what splendid serviceable effects can be obtained. It dries quickly, giving a tough, elastic, wear-resisting surface. It is one of the line of

ACME QUALITY

Paints, Enamels, Stains, Varnishes

From roof to cellar, you will find ready for immediate use the appropriate ready-to-use Acme Quality.

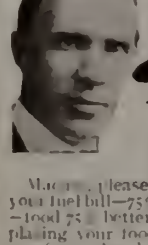
The lower illustration shows how Acme Quality Cement Coater is applied. If you have a cement floor, you know how it continually powders up and wears away. This Cement Coater will prevent this, giving a hard, smooth, durable, sanitary surface, easy to keep clean. Besides basement floors, it is recommended for use on all kinds of cement or concrete structures—in stables, garages, engine rooms and elsewhere.

To realize just how little trouble and cost it is to use Acme Quality you should send for our free Painting Guide and book on Home Decorating. It is written for the man of the house and the housewife. It tells what to use, shows by colored etchings some beautiful effects, and tells you how the work should be done. We will send you these, free, if you drop us a card asking for them. If you do not know where you can buy Acme Quality products, ask us.

Acme White Lead and Color Works
Dept. O, Detroit, Mich.

Boston, Chicago, Minneapolis, St. Louis, Pittsburgh, Cincinnati, Toledo, Nashville, Birmingham, Fort Worth, Dallas, Topeka, Lincoln, Salt Lake City, Spokane, Tacoma, Portland, San Francisco, Los Angeles, San Diego.

Over 100,000 Housekeepers Now Testify to The Wonderful Merits of The Rapid Fireless Cooker



Madam, please consider the saving of 75 per cent of your fuel bill—75% of your time—half your work—food 75% better cooked. The convenience of placing your food in the cooker, the shutting up of your hot kitchen and going to the club, matinee, shopping, calling, getting out of doors and coming home to find your meal most deliciously and perfectly cooked, without the slightest chance of burning or drying up.

A Complete Outfit of Genuine "Wear-Ever" Cooking Utensils With Every RAPID Cooker

3 Roasting and Baking Compartments, all Lined with Pure Aluminum. Cannot Rust or Corrode.

I am the original and largest manufacturer of fireless cookers, selling direct from factory at factory prices on 30 days Free Trial. This is because, first—my cooker is the most practical hygienic rapid fireless cooker made, and second—because I sell it at factory prices, saving you from ⅓ to ½ in cost, and give you a month's trial in your own home—money back if you're not simply delighted.

Steams, stews, bakes, broils, fries and boils all kinds of meats, breakfast cereals, vegetables, etc.

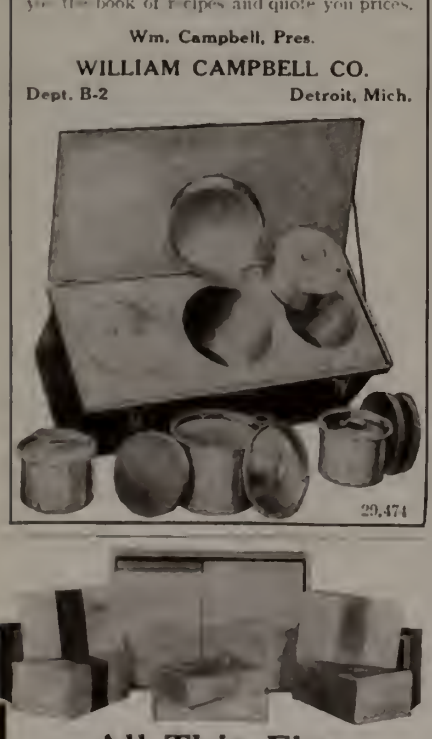
I'm Making a Special Price on 10,000 Cookers—Let me Mail You Prices and This Free Book of 125 Famous Fireless Cooker Recipes

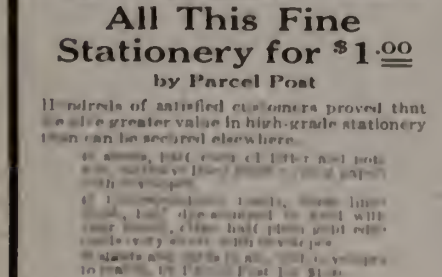
You will be surprised at the low direct prices I make you. Write me today. I will gladly mail you the book of recipes and quote you prices.

Wm. Campbell, Pres.

WILLIAM CAMPBELL CO.

Dept. B-2 Detroit, Mich.





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Hundreds of satisfied customers proved that we give greater value in high-grade stationery than can be secured elsewhere.

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Use several sheets and cards—if dissatisfied with your purchase we will refund your money at once. Can we be more fair? Order today, and tell us the initial you wish

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LETTERS FROM EMINENT MEN

Good Advice to American Boys.

OUR invitation to prominent Americans, who are deeply interested in the future of the boys of our country, to send brief messages of counsel and encouragement, has brought in a number of responses, several of which have already appeared in the pages of THE CHRISTIAN HERALD. Below we give the replies received from Speaker Champ Clark, Secretary of the Navy Hon. George von S. Meyer, Hon. James Wilson, Secretary of Agriculture, and Ex-Governor John A. Dix of New York. These letters should prove inspirational and helpful to our boys of the CHRISTIAN HERALD Family Circle, for whose special benefit they were written:

Speaker Clark on Thoroughness.

I am very fond of boys. I have one of my own, who is my constant companion when circumstances permit. He is twenty-three years old and attends the law school of the University of Missouri. It is a great cross to me to be separated from him even for the purpose of his receiving an education. He and I have been chums ever since he was born. Neither one of my children ever gave me a minute's trouble in their lives.

Boys ought to learn something thoroughly. A little smattering of a great many subjects may make a man a very pleasant and agreeable companion, but those who succeed best are those who make themselves masters of some particular subject. For instance, I can get in forty-eight hours two or three dozen stenographers at five or six dollars per week, but one who can write ninety words and do it well can secure from $50 to $100 per month, and one who can report a trial in court or take speeches verbatim can get anywhere from $100 to $150 per month, and a first-class stenographer can get five or six thousand dollars a year—that is, the most rapid and accurate ones, and it is the same way in every other branch of human endeavor. The world is looking for really competent people.

Hoping that this will do your boys some good, I am your friend,

CHAMP CLARK.

The Speaker's Room, House of Representatives, Washington, D. C.

. . .

Secretary Wilson Favors the Farm for Boys.

This department has organized something like one hundred thousand boys and girls, mostly in the Southern States, to work toward a knowledge of agriculture. We are organizing in all the Northern States and will have many more. This is our line of work with boys, and we think we are doing something.

JAMES WILSON.

Department of Agriculture, Office of the Secretary, Washington.

. . .

Secretary Meyer Exalts the Navy as a Profession.

I wish that it were in my power to place in every schoolhouse the story of our navy and its achievements in peace and war, until the heroic deeds of John Paul Jones, John Barry, Stephen Decatur, Oliver Hazard Perry, David G. Farragut, David D. Porter, William B. Cushing, and Admiral George Dewey, and of many other brave officers and sailors, were as well known throughout the land as are the alphabet and the multiplication table.

I wish also that it were in my power to impress on all young people that it is the splendid education that our officers receive at Annapolis which assists in forming their characters and which is instrumental in producing the efficient operation of our vessels and in the end makes our navy an instrument for peace. The opportunity for a first class education is offered to all our young people in this country by the public schools; let them make every effort to benefit thereby.

The history of our navy is an honorable one. The navy aided in the War of the Revolution; fought the War with Tripoli; suppressed piracy in the West Indies; won the War of 1812; preserved the Union in the War of Secession; won the War with Spain, and is our main defense against foreign aggression.

The navy is, moreover, a school of efficiency, teaching many trades, discipline and cleanliness to young men. As a trade school it has been called "our great national university." It returns to civil life annually as many efficient, patriotic and trained young men as are graduated from the five leading universities of the country.

Our navy stands for honor, virtue, patriotism, obedience to those in authority, and respect for the law.

G. v. S. MEYER.

The Secretary of the Navy, Washington.

. . .

Ex-Governor Dix on Character-Making.

Upon entering one of the universities in a foreign land, one sees over the portal chiseled deep in the keystone of the arch, these words, "Manners maketh man." Generations have passed over the threshold and observed these words, and I doubt not that the influence of that appeal and that admonition has made an impress upon mankind. The influence of right living, of diligence and determination upon the youth of our country, inspiring young men to achieve high standards, is a responsibility alike for man and woman, that succeeding generations may attain, under new conditions of national life, those progressive results which will exalt national honor and benefit mankind.

Young men must be taught by example and precept to meet with fortitude the everyday obstacles and annoyances, to exercise the mind by wise application to study, to develop the body by systematic work and to gain spiritual advancement by correct attitude toward holy things. Development is change—it is self-denial, and unless guided into pathways of rectitude, character often wanders off into the by-ways leading to stagnation or worse.

The principle of thrift is the foundation of character. It combines the elements of character which are expressed in manners. It should teach one to spend wisely and save generously—to be honest, honorable and honored.

JOHN A. DIX.

Albany, N. Y.

MOTHER LOVE

IS THERE a height or depth that can
Mensure a mother's love?
Deep as the sea's unfathomed depth,
High as the heavens above!

There is no truer love, as her
Unselfishness will prove;
You may her heart with sorrow break,
There still remains her love.

She cares for us in infancy,
In childhood and when grown;
And as our love for her grows less,
Hers takes a deeper tone.

No other love will stand the test
Of long neglectful years;
Years, when all other love would die
In bitter, angry tears.

When we form other ties, 'tis then
Our love for her grows cold;
While mother's heart is large enough
To gather in the fold.

We do not think, we do not feel,
Till called upon to part;
Then every unkind word and deed
Will rankle in the heart.

Then, little children, one and all—
Manhood and woman, too,
Cherish the mothers that remain
The hearts that beat so true.

MRS MARTHA STORMS

Don't get caught with leaky roofs when the spring thaws come

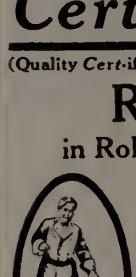
Remember the roof on your house, garage or barn that leaked a few drops last fall---a little investigation *now* may mean a *big saving* when you put on a new roof or replace an old one.

Certain-teed

(Quality Cert-ified Durability Guaran-teed)

Roofing

in Rolls and Shingles



General Roofing
The World's largest manufacturer of Roofings and Building Papers

There is a *Certain-teed* Roofing and a simple method of applying it for every building on the farm. Look for the *Certain-teed* label of quality and 15-year guarantee on every roll and crate of shingles. Get prices from your local dealer—he will save you money.

Valuable Book Free You will find many valuable suggestions in our new book, "Modern Building Ideas and Plans"—it tells you what to do and what not to do—it suggests economies and conveniences that will save you money. A book of this kind will ordinarily sell for $1—but as it shows the use of our *Certain-teed* Roofing on all kinds of model homes and farm buildings, we offer it to you at 25 cents. We prefer to have you go to your lumber, hardware or building material dealer, who will gladly get you a copy FREE. If you write us, enclose 25c to cover cost, postage and mailing.

General Roofing Mfg. Co.

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LABLACHE

FACE POWDER

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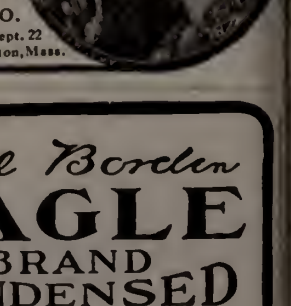

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THE ROOTS OF PA

Continued from page 225

"I'll see to her all right, Nan—you nd to your patient. Alison, you get me water. If we had some smelling lts—"

"Here's a bottle of washing amonia. That ought to be fumy nough. Put her head down and her et up—there! She'll come to in a inute."

"Then one of you come over here nd help me rig this tourniquet. It's ot to be tight as never was. Does it urt, love?" The speaker was bending ver a white little creature half in her rms and half on the floor.

"Not much. Can I open my eyes ow? I don't—see—how you knew my -name."

"No, don't open 'em yet, dear. Not ill we sponge you off nice as a pin. ou don't want to get all faintish gain, do you? We'll have you well in minute more, honey!"

"You called me Love before."

"Well, I'll call you 'love' again—you re a love; isn't she, girls? Some olks would have screamed."

"Love! Love!" The mother was truggling up, calling wildly: "What's he matter? What have you done?"

"Don't try to get up quite yet—lease don't look just yet."

"But my baby—Love- -"

"I'm all right, ma. I don't bleed a rop now—don't you go an' look over ere, though! I got my eyes shut, ight."

One of the three girls, still busily vorking, vouchsafed explanation in a natter-of-fact voice.

"We found your little girl quite 'cut p'—out in a field we were crossing. o we brought her home. She'll come ut all right. Please don't worry! We've got the bleeding stopped al-eady."

"They're the strongest, ma! I veigh ninety pounds, an' I never walked a step o' the way home, not a single!"

"That's nothing!" the girl Jean aughed. "What's all our gym work good for if we can't do as much as hat? We're muscular as Injuns, aren't we, girls? There, that bandage will hold till a doctor gets here. Now we'll clean up."

"'Doctor!'" gasped the terrified woman across the room. "Is it as bad as that? I must get up!"

"No—please! See how weak you are. You couldn't stand on your feet. Jean will take care of your little girl—why, Jean's a regular first aid! She's specializing in all sorts of aid-things. But we'll get the doctor, of course, as soon as we can. You see it's an artery—"

"'Artery!' No! No! Love, what have you done to yourself? What have you done?"

The little voice sighed faintly. "Well, I guess I most cut my hand off. It was that old hen, Crazy Cath'rine, mother! She won't lay only just in the tall grass, an' I ran my wrist right up against a sc—scythe."

"Sh!" warned a voice, but it was too late. Ellen Knox had once more lapsed into unconsciousness. The hot little kitchen was the humble arena for heroic labors for a little space, then again an interval of comparative calm.

"Now, Nan, come and sit by my patient—you stay with yours, Alison. I'm going to telephone to a doctor."

"Our telephone's out o' order," Love remarked. She was lying quite at peace and open-eyed. "You couldn't telephone to a cow."

"Then I'll go for a doctor. I guess I can do that! You tell me where the very nearest one lives."

"There isn't any very nearest one. What'll she do, ma? Go get pa?"

"Where is pa?—tell me quick!" Jean was already at the door.

"Down in the early field. You know where I found Crazy Cath'rine's eggs? Well, you keep right on going till you hear a mowin' machine buzz. That'll be pa."

It was to an unfamiliar kitchen—a hospital-kitchen—that the girl Jean brought Seaber Knox. She walked beside him through field by field, quietly explaining the unfortunate state of affairs. He could scarcely keep up with her free, swinging stride, though the very soul of the man hurried.

"If you say so, we'll run," Jean said, "but there's no need of that. I've got the bleeding stopped beautifully and the other girls are taking care of your wife. Please don't be alarmed!"

It was the matter of mere minutes to harness a horse and dash away for a doctor, but there were still serious complications left behind Seaber Knox in that little hospital room. He rode away and rode home again in a bewildered and distressed state of mind. If Marcella and Essie Bell were only at home to keep mother from trying to get up, and to get the men's dinner! There wasn't a neighbor's family without work and complications of its own—sickness at the Randalls' and the Brewers' and Cordelia Burns away—oh, poor little Love, poor little Love! The father's heart bled with the lacerated little wrist.

He put up his horse and went into a quieted and tidied little kitchen. A smell of boiling vegetables and meat came to meet him. There was the sound of clinking forks and spoons as though some one were setting the table; he heard a girl's voice in the pantry. Had Marcella and Essie Bell got home unexpectedly early? But the voice was not a Marcella voice nor Essie Bell's.

The doctor had arrived before him and was in the cool sitting-room already dressing Love's hand. He looked up as the father entered.

"Well, wasn't much need of me," he laughed cheeringly. "Some doctor got in his work here ahead of me! Pretty good work, too." His voice grew quite suddenly grave. "If it hadn't been good work I don't know where your little girl would be now, Mr. Knox," he said. "I tell you, these are the times to have girls educated. Coolness, common sense, learning, great yokefellows!"

Seaber Knox went into the bedroom to his wife. The blinds were shut and the room perfectly dark and quiet. She was lying on the bed with bandaged head and eyes.

"Pa!" faintly.

"Yes, ma, here I am. You all used up?"

"Oh, Seaber, I'm so ashamed! Instead of helping I went an' made another one! I never could stand blood—there was so much blood, pa!"

"Yes, I know. If you talk I'll have to go out—"

"I've got to talk! First, I kept fainting, an' then I went an' had one o' my stone-blind headaches—right there in the middle of everything. One o' those dear girls brought me to bed—you never saw any one so strong, pa. She says it's practicing so many developing kinds o' exercises, an' they make 'em walk a lot, besides. She knew just what to give me, too. She laughed when she said she learned that at college! Now, what do you suppose they're doing out there, pa?"

He was beyond supposing. In the cool dark he sat and rubbed his nose in the pa-way of bewilderment.

"Getting dinner for the men! They would do it. I told 'em what I could, an' Love told 'em some, too. They went right at it. You never saw!—vegetables an' meat an' all, an' one of 'em's made a dessert."

He stooped in the darkness and found her poor hot cheek. He was not used to kissing ma of late years. She felt a sweet and healing surprise.

"You're a good man, pa," she whispered tenderly.

The girl Jean had found the dinner

Continued on next page

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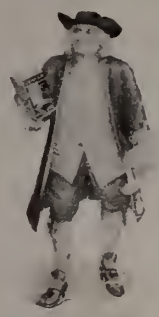

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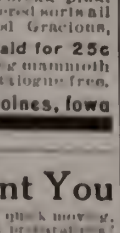

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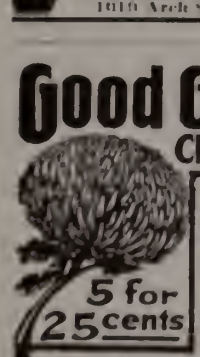

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THE ROOTS OF PA

Continued from preceding page

horn and had gone out to blow it; he heard the clear, inviting call. She came back into the house laughing joyously.

"I never did that before," she cried gaily. "It's nice, I like it. I wish they'd call us to dinner at college with a horn, don't you, girls?" She was a tall, fresh-cheeked, wholesome young creature. Seaber Knox, watching her, thought she might easily have been named Marcella or Esther Bell. He liked the looks of her. At that moment something seemed to wrench and loosen in some deep place—was it a root of pa giving way?

The dinner was on the table, and, to judge by the sound of voices, under pleasant headway when Seaber Knox had seen the doctor off and assured himself of the quiet of the two sick-rooms. He went to his own dinner with a definite sense of surprise that he heard voices—men voices—at all. The situation had struck him as decidedly awkward for his three hired men. Tongue-tied? Here they were talking and laughing easily. He found them apparently enjoying their well-prepared meal, without a thought of embarrassment. Their three young hostesses were presiding with a quiet grace and absence of self-consciousness that astonished him and set him to thinking new thoughts. Again he felt that wrenching loose of tough fibers within the hard-packed soil of his mind. This quiet acceptance of a trying situation—this easy grace and charm—were they parts of a college education? Would his own girls in exactly this sort of crisis be as well equipped as these three? Seaber Knox was an honest man.

Then, too, in the other respects—presence of mind in so ghastly a little emergency, the cool grasping of whatever succor was at hand, the lack of hysterical excitement, the determined optimism that went so far toward help—were they all significant things for an honest man to consider? Seaber Knox sat at his dinner table, considering. He ate the savory food in increasing wonder; it was food for his mind as well as his body. Would his own girls be able to get up any better dinner than this, or as good, in the midst of such unusual and upsetting circumstances? From first to last of that remarkable meal, Seaber Knox did much serious thinking. It was not until close to the end of it that he realized his own unsociability and plunged into the conversation.

"Pretty nice school you think you've got up there to town, I suppose?" he said, jokingly, though his eyes remained grave. "Think it's some worth while, don't ye?"

They leaned toward him, the three of them, with the effect of mobbing him in gay indignation.

"That's not playing fair, Mr. Knox!" they cried. "You know we can't give our college yell with two sick people in the house—and how else could we ever convince you how worth while it is! If you'd just give us a good, fair show—"

"You've had it," he nodded gravely, "I'm feelin' considerable convinced."

After an hour's busy clearing away and setting in order and a tiptoed trip to the two patients, the girls were ready to leave. Seaber Knox went with them to the door. He had meant to try to express some of the gratitude that filled him to the cover of his soul to tell them what they had done for little Love, but it was useless. The best he could manage was to grip their firm young hands with a mighty grip. After that his attempt at off-hand farewell was undeceiving. Mother, listening from her open window, never rightly knew whether she smiled or sobbed.

"Well, well, I reckon I'll see ye all again, some time, when I'm over to your school visitin' my girls."

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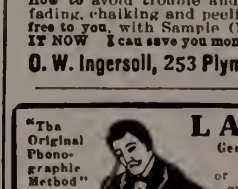

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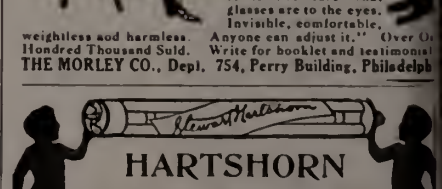

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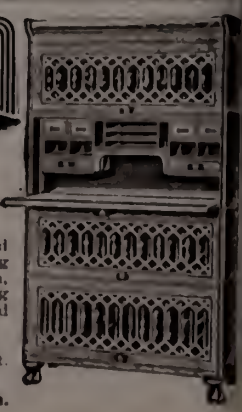

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n of tea and coffee. It happened
s way:

bout three and a half years ago I
n attack of pneumonia, which left a
ento in the shape of dyspepsia, or
r, to speak more correctly, neuralgia
e stomach. My 'cup of cheer' had
ys been coffee or tea, but I became
inced, after a time, that they aggra-
l my stomach trouble. I happened to
ion the matter to my grocer one day
he suggested that I give Postum a

Next day it came, but the cook made
nistake of not boiling it sufficiently,
we did not like it much. This was,
ever, soon remedied, and now we like
much that we will never change
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l of a drug, has been the means of
shing my stomach trouble, I verily
eve, for I am a well man today and
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s branch house here is of a very con-
g nature. During my coffee-drinking
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ANSWERED PRAYERS

I AM near three score and ten. Last summer in order to save life it was necessary to have an operation performed at the hospital. The two Christian men who carried me from the house to the doctor's auto, to be taken to the hospital, afterward went to their knees in prayer that I might be spared to return home. Many other friends, besides relatives, as soon as they heard of my condition, besought the Lord for my recovery. All seemed to believe their prayers would be answered, though doctors and nurses despaired of my life and I was willing to go or stay. He who rewards faithful prayer heard and answered, and my strength has so nearly returned that I feel well enough to resume my work for my Master." This letter comes from Mrs. I. S., of Haddenfield, N. J.

"I am a widow, old and sickly," writes Mrs. C. E. B. from Bradford, Pa. "I was despairing when suddenly God answered my prayer in a most unexpected manner. I want you all to know of this direct answer to an earnest prayer that will help three helpless ones." V. M. C. writes from Ottawa, Kan.: "I am in my seventy-sixth year, and a dark cloud has hung over me for years, but yesterday, in answer to my feeble petition, the Lord showed me the silver lining, and peace reigns once more." Mrs. J. A. D. of Arcata, Calif., writes: "I wish to add my testimony to the many of God's goodness and mercy in answering prayers. He has blessed me recently. I have passed the eighty-third milestone."

A good letter came from Mrs. E. R. K. of Conway Springs, Kan.: "I love the paper very much," she writes. "One column which interests me more than any is the Answered Prayers. I scan them closely every week. One thing that surprises me more than anything is that so few realize what there is in prayer. But not until one comes to the end of self and ventures out on faith will he ever realize what there is in prayer. Twenty-five years ago I passed through the fire. I had always been one that trusted in God and prayer. But I came to the place where help must come, and I knew full well that there was no help anywhere else. It is just wonderful what God will do for one who just throws everything to the winds and says: 'Help must come, and there is no one who can help me but God.' Then we must pray and trust and wait. How often we read: 'Wait!' Sometimes that seems hard, but God knows just when and how to bring things to pass. Since that time prayer is my daily food. He says: 'I will instruct thee and teach thee in the way thou shalt go. I will guide thee with mine eye.'"

Acknowledgments of answers to prayer have also been received from:

E. M. W., Hillsdale, Mich.; Mrs. S. H. H., Staunton, Va.; J. T. B., New York City; Mrs. S. L. B., Renfrew, Ontario, Canada; C. P., Texas; Reader, Altoona, Pa.; Mrs. J. D. W., Morris, N. J.; S. L. M., Woodfield, Ohio; Mrs. A. F. M., Maine; A S. V., Gloversville, N. Y.; T. P., Brownstown, Ind.; B. F. L., Blacksburg, Va.; L. D. W., Rhode Island; W. W. E., Hawk Point, Mo.; J. A. F., Paterson, N. J.; M. D., Suffern, N. Y.; W. H. MacM., Scranton, Pa.; E. F. R., East Orange, N. J.; G. L. C., Blue Rapids, Kan.; G. M. H., Victoria, Texas; V. O. W. S., St. Joseph, Mo.; A. D. C., Kentucky; L. C., San Gabriel, Calif.; Reader, Gambrills, Ill.; J. M., Washington, D. C.; A Christian, Fort Worth, Texas; E. S. R., Tamaroa, Ill.; L. R. M., Dallas, Texas; O. P., Scio, Ohio; F. M. V., Oskaloosa, Iowa; L. E. O., Decatur, Ill.; C. B. E., Lisbon, N. D.; A. F. M., Spring City, Tenn.; S. T. M., Red Lodge, Canada; A. A. L., Quinter, Kan.; I. F., Great Barrington, Mass.; A Reader, Lebanon, Ohio; E. W., Mountain Home, Idaho; A. T., Swanton, Vt.; M. D., Terre Hill, Pa.; S. E. A., Hampshire, Tenn.

DELIVERANCE IN TEMPTATION

Continued from page 222

Full of labors, annoyances and hardships, pressed and harassed by labors, perils, evil things, wicked things, bad things, then the evil one. Then the prayer is that we may be freed from the danger of all that evil means.

Finally, what are we to do after we have prayed this prayer most earnestly and constantly? We are to depend upon the power of God to sustain us. We are to submit to the leading of the divine. We are to trust his grace and power. And then we are to use our own reinforced wills. We are to be watchful as well as prayerful. We are to be on our guard. We are to resist each and every insinuating temptation with all the force of the sanctified will. We are to have a firm purpose to co-operate with God. We are to keep away from the power of temptations of every kind. We are to be true and firm and brave. We are to be prompt and unhesitating. We must remember: "The devil tempts us not—'tis we who tempt him, beckoning his skill with opportunity!"

Do not pray this prayer in the morning when the sun shines in brightness upon your pathway, and the day opens big with promise of life and blessings, and then when the shades of night come, and alluring voices whisper to you to depart from the straight and narrow way, forget that you prayed this prayer in the morning. But keep in mind your need and His presence; and while doing your part faithfully and well, lean on the strength of the everlasting arms.

Dare to do right, dare to be true!
You have a work that no other can do;
Do it so kindly, so bravely, so well,
Angels will hasten the story to tell.

Keep on praying: "Lead us not into temptation, but deliver us from evil!"

SUNDAY SCHOOL LESSON

Continued from page 228

God can bring no evil consequences, more needed than in business and politics. Many business men, in moments of confidence, frankly confess that while right is right in theory, it won't work in buying and selling. They think if a man sticks to the truth while his competitor keeps on lying, the lie will beat the truth. Against this worst form of unbelief we hurl the resistless shot, "Right wrongs no man."

For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

The church member in politics needs that war song no less than the business man. When one politician is buying votes directly or indirectly, his rival often thinks he too must "do evil that good may come," which is a "doctrine of devils." It is like removing the granite foundations of the earth to deny that in a God-made, God-ruled world it is always right to do right, and can never be right to do wrong. We must obey God by doing right, and trust him to take care of consequences.

The sacrificial altars are outgrown, but sacrifice is no less central in Christian life. It is essential to our best development that we make sacrifices, take risks, do hard things that promise trouble, to prove and increase our trust and obedience. The very heart of the sacrifice is that it seems we are losing something, encountering some hardship for God's sake and the truth's sake; but faith, if we have real faith, assures us that "God will provide" a way of escape for what we fear, or else will provide strength to meet consequences.

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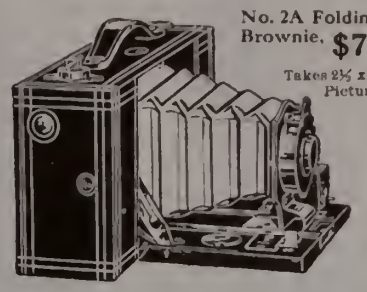

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BOWERY MISSION TESTIMONIES

II. A Converted Longshoreman

WHAT a change comes over a man when he gives himself up to Christ! I am what I am to-night by the power of Christ, and that alone. I don't pretend to be a saint. I have no wings, I do not set myself up as an example. But, oh, when I think of what I once was, and compare it with what I am to-night, I know nothing but God's grace and power can have wrought the change.

"It is no pleasure to me to stand up here and tell you of my former utter degradation—people who see me now wonder how it could be that any one could allow himself to get so low. But I am talking to men who themselves feel that it is impossible for them ever to be lifted from their low-down condition. That is why I tell it.

"Men, I am not the same fellow I used to be. I am another fellow. I am a 'new creature in Christ Jesus.' The low, miserable, drunken, half-savage outcast has disappeared, and this is a new man.

"God intended me to be a man. I know that now. He breathed his life into me, and he intended that I should enjoy it. Although in my boyhood I broke through all restraints, and absolutely refused to go to school or Sunday school, and in that way grew up ignorant and brutal, surrounding myself with the most degrading influences from my youth up, I remember how I used to reach out with my heart for something better. It seemed impossible for me to get it, so I took to rum, and rum turned me into something not half as respectable as a dog.

"I was born on Manhattan Island, and have spent all my life here. My boyhood was spent in the lower part of the city. I was strong and high-spirited. I was not afraid of work. I did work and was always able to earn a living at truck-driving, longshore work and such like. But as the years went on drink got a stronger hold upon me every year until at last in December, 1896, I was absolutely homeless, penniless and unfit to work. Nobody would employ me. I had not a friend to turn to. In that bitter winter weather I walked the streets without any underwear, and in rags. I was famishing with hunger. Because I was hungry I came and stood before the doors of the Bowery Mission, and asked some men in the street if I could get anything to eat if I went in. They told me I could. I went in. They were singing a hymn, 'The Lord Will Provide.' I thought what mockery! The Lord will have a stiff job to provide for a wretch like me. I was in heathen darkness as to all spiritual matters. I didn't believe what they were singing. For years I had been accustomed to look upon religion as a fairy-story, something fit only for old women and children. Christians! I hated the name. I thought them all fakes and humbugs.

"Suddenly I heard men talking about the change that had come into their lives. They were describing themselves as having once been in exactly the same condition as I was that night. That was something I couldn't get over. I believed them. I took heart. I said to myself, 'I'm going to try this.' For fourteen days and nights I had walked the streets and had not once slept in a bed. I was dead tired. I was played out. I was dying of hunger. They gave me a plate of soup that night, and that was the last 'charity' I ever received. I told them I wanted to be a Christian and they gave me a little Testament. The first words I read in it were 'Blessed are they which do hunger and thirst after righteousness, for they shall be filled.' I didn't understand it, but somehow or other from that moment I was filled day and night with a passion for righteousness.

"I knew there must be some power that made those men on the platform righteous and kept them righteous, and I wanted it. I hungered for it.

"Oh, thank God, it was true! It all came out as they said it would. For sixteen years I have kept that before me. I am still 'hungering and thirsting after righteousness,' and God is still 'filling me.'

"To-night I rejoice in the fact that I am living a sober, honest, self-respecting life, with money in my pocket, and so much trusted by my employers that I am collecting money for them.

"There is only one way of accounting for the change. It is by the grace of God I am what I am."

HOW ITALY FOUGHT THE PAPACY

Continued from page 223

pensions are owned or run by fanatical devotees of the church. These places are the constant resort of priests, and are open also to members of the black party. Amongst these are needy adventurers with titles real or spurious to their names—Duke This and Prince That. They are always on the lookout for money. Aided, it may be, by some one in the hotel or pension, they get acquainted with a rich American family with marriageable daughters. To one of these love is made and marriage is arranged. Such have no difficulty in finding a priest to perform the ceremony. It is done. Then when the adventurer gets what he wants, he deserts the girl, and, as I have said, she has no remedy. Some few years ago a young girl was so treated. Her pseudo-husband, having secured her money, left her, and married civilly and legally an Italian woman with whom he was in love. The victimized girl shot dead her betrayer and his wife. Recognizing the provocation she had received, she was left unpunished. Another girl similarly betrayed committed suicide. The too frequent occurrence of such tragic cases induced certain deputies to bring before the parliament a measure for the imprisonment of priests and their witnesses who dared to go through a religious form of marriage before the parties contracting produced a certificate of their having been civilly married by the city authorities.

In view of the *Ne Temere* decree it would be well if marriage were made a compulsory civil contract in every land. For, as we have seen, whilst rendering that iniquitous decree, so fertile in cruelty and immorality, of no effect, it does not prevent the newly married couple going before any minister in church or home and having a religious ceremony performed.

I desire to tell the readers of THE CHRISTIAN HERALD of the other measures adopted by Italy to render the Roman Catholic Church as a political organization helpless in the land, and so maintain the people in the enjoyment of civil as well as religious liberty, but must reserve what I have to say for a second article.

Regarding Advertising

ADVERTISING has changed greatly since the first issue of THE CHRISTIAN HERALD was printed. Through the persistent efforts of men in the advertising profession, the greater part of present-day advertising has become news. No responsible editor of a newspaper deliberately plans to print inaccurate news, and no sensible merchant attempts to deceive the people whom he wants to interest in his business. Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within two months of the date of the appearance of the advertisement. This guarantee does not apply to investment advertisements.

The belle of Spotless Town you see
Who shines in bright society.
Her mind is broad. Her waste is slim
Her pots and pans are never dim.
She has the cents to make a show
By polishing with

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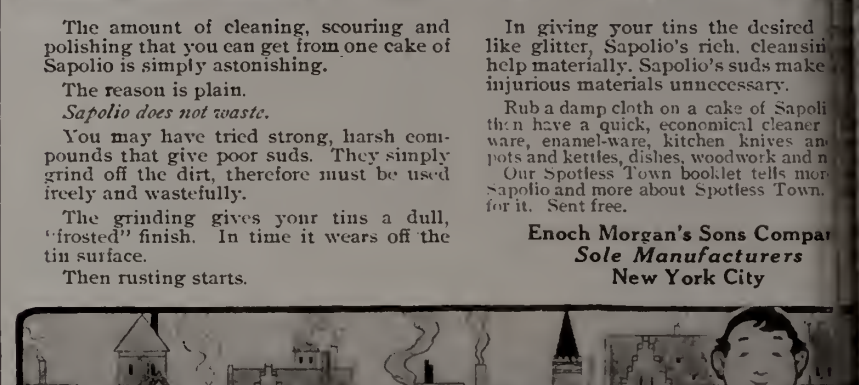

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MORMON UPHEAVAL

[ORMONISM as a religion is on trial among its own followers. Never since the "revelations" of Joseph Smith ppeared has there been such a f excitement, of doubts and of impending disintegration aster, as now prevails. When Spalding, of the Episcopal in Utah, lately issued his let exposing the absurdities of Smith's alleged translations e "sacred hieroglyphs" and l that these translations were nously condemned by the ablest scholars, Mormonism was to its depths. Now the up- has been intensified by other . What these are is explained Rev. J. A. Livingston Smith, r fifteen years was a Presbyte- ome missionary in Utah. He : "For seventy-five years or the civilized world, outside of ormon Church, has refused to in the alleged existence of the plates (as well as in the man- d the fact of their translation). rsistent and effective has been niversal unbelief, and so success- s been the arraignment of the itnesses' and their testimony he Mormon Church, by the au- y of its first presidency, has at officially declared that the nical theory' of translation of original 'eye-witnesses' must nly be abandoned as being all he civilized world has declared be ('absurd,' 'ridiculous,' and mptible'), but that there must bstituted for it a theory which modern official theologian and rete, Brigham H. Roberts, has d and published in the last edi- f the text-book for the instruc- nd guidance of their missiona- known as the *Senior Manual.*

"This theory has been designated as 'the manual theory,' and, in substance, is as follows, viz.: 'Joseph Smith, by great mental effort, the exercise of faith and the gifts and power of God, was enabled to see (in the Urim and Thummim, or in the Seer Stone), not the mechanical and infallible translation of the Egyptian hieroglyphics into the English language; but the "conception" or "thought" of the hieroglyphics, which he thereupon formulated into the best form and use of the English language of which he was master; and that, too, the best at his command, in view of his limited opportunities and environment!' This is the infallible substitute for the former inspired, original theory! It scarcely needs be added that so widespread and frantic has been the upheaval and commotion produced by this 'manual theory' that its author and publisher has been bitterly assailed by both the Mormon priesthood and laity, and exultingly ridiculed by the non-Mormon people in all parts of the land. By voice and pen alike he is vainly endeavoring to still the tempest and stay the wrath of his offended and bewildered brethren. The summary of these frantic efforts to establish the infallibility of his manual theory has appeared in a semi-official work entitled *A Defense of the Faith and of the Saints*, by Brigham H. Roberts. While officially designed to be an apologetic of Mormonism in general, the dominant motive, purpose and effort is so manifest and significant that its publication cannot but be hailed by the Christian church as the evidence of the fact that her missionary enterprises and agencies have been justified and fully compensated in the enforced invention of this latest 'revelation.'"

E COLLEGE-TRAINED CHILDREN'S NURSE

HAT branch of nursing which has to do with the care of little children was inaugurated as a profession in England twenty years ago, the Norland ute in London having the honor ing the pioneer training-school e kind.

e Nursery College Curriculum les, besides nursery manage- domestic work, hygiene and ework. Of the one year re- d to complete the training at the nd Institute, thirteen weeks are in one of the London Children's itals, three months in practicing ries, and the remaining time at utional work.

e standard of the trained "fam- rse" to-day is much higher than as fifteen years ago, and the de- l for the efficient "family nurse" coming greater. Only those who a genuine love for children, says Isabel Sharman, representative e Institute, can take up nursery

ildren of from one month up to years of age are admitted at the and Institute. These children are, he most part, the children of offi- in the foreign service, children of ionaries, widowers, widows, colo- , trustees, guardians, people of theatrical profession. The need uch an Institute was the *raison e* of its birth.

the "Nurseries," the Norland es find the test of their efficiency, the institutional and hospital ses are concluded.

here are special suites of rooms ing the pretty names of "Forget- Not," "Speedwell," etc., each un- the care of a head-nurse, charge- se, and under-nurse. In these es, three children, representing a ily, are accommodated. There are e scales for clothing, conformable he income of the parent, although children may wear whatever clothing they bring with them. The older children receive a more or less kindergarten training.

To those interested in "nursery life," a visit to the Norland Institute is inspirational. Besides the college with its nurseries, its lecture hall, its work-room, where the uniforms are made, and other interesting studies, there is the Norland Seaside Nurseries, at Bognor, where the children under the charge of the Institute may go for rest and change.

HELEN GRAY.

HOUSEHOLD HINTS

Table silver may be successfully cleaned by standing for one-half hour in water in which potato peelings have been soaked. If the silver is solid or heavily plated, boil in strong soapsuds and place a small piece of alum in the water. Special pans are now made for cleaning silver, and are chemically treated in such a way that all the usual labor of silver cleaning and polishing is entirely done away with, and without injury to the silver.

Very small irons are useful in the home, and are a special boon to travelers. Electric irons are desirable when the house permits of their use, but if the house is not wired, then the small, self-heating irons are the ones to buy. These little irons are heated by gas, gasoline, or denatured alcohol, and keep hot for from five to six hours at the small cost of one cent. They are simple of adjustment, are odorless, clean, and safe.

There is a much more general screening of doors and windows nowadays, because it has become known generally that flies are dangerous germ carriers. Bronze and copper wire is said to be the most durable, but if a hole appears, cut a piece the same shape but about two inches larger all around, unravel the edges, place over the part to be mended, and weave in and out through every other hole, being very careful not to break the wires. Keep the wires smooth and straight, and when the weaving is finished, hammer the surface to give an added smoothness. Wire netting is excellent for mending the bottoms of upholstered chairs. It may be securely fastened around the edges by double-headed tacks and over the springs, then neatly covered with thick muslin.

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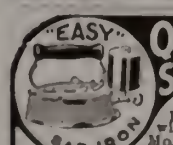

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"DISCHARGED"

NOW, misther, yer honor," the sheriff then said,
"We've caught um full-handed, indade, sir, we ded;
He'd stolen a ham—'twas a foine, joocy mate—
An' had taken it home to his fam'ly to ate:
An' ther-re was they all, jist a-atein' an' fryin',
His wife an' the childer that's sittin' an' cryin'!"

The magistrate then from his bench good and tall
Looked down on the culprit, his family and all;
Adjusted his glasses most carefully, too,
To bring the whole group of them closer to view.
"And what is the charge, Mr. Sheriff, please answer."
"It's the stalin' of mate from the house of John Hant, sir!"

"They seem to be poor!" said the magistrate then,
And he thought of the days of his boyhood, and when,
In a humble log cabin with little to eat,
His father and mother had struggled to meet
The needs and the wants of a family so growing,
While the bleak winds of winter around them were blowing.

"Did you steal it?" he asked in a voice soft and low,
"And why did you steal it? I just want to know."
The wretched man shrank from the glance of the court,
Then laughed in the face of the judge as in sport;
"Send me up! Send me up if you want to, yer honor;
I knew all the time I was surely a goner!
But you see" (coming close to the magistrate's view),
"That's my wife; an' my chil'ern air sittin' there, too;
They were hungry, oh jedge, jist as chil'ern kin be,
An' I hadn't a thing fur to give 'em, you see:
So I stole 'em some meat jist to keep 'em from dyin',
I jist couldn't stand so to hear 'em a-cryin'!
An', jedge, it may be I'm a criminal, too,
But I'd ruther, a long sight, I want to tell you,
Be punished like sin fur a crime er a wrong,
Than to have my sweet darlin's a sufferin' long
Fur the want of a wee bit of food in the larder;
Now punish me, jedge, all the quicker an' harder!"

The judge ran his fingers, bestudded with gold,
Through the hair that encircled his forehead so bold;
And then through his past, with his memory's goad,
He stirred up the deeds that he'd done 'long the road;
And said in his heart—and he said it quite sadly—
"We, every blamed one, have at times acted badly;
The diff'rence 'twixt me and this ignorant lout
Is just that this fellow is simply found out;
If I had my full due, as sure as dull fate,
I'd be breaking of rock in the hands of the State."
And then to the criminal he said in low tone:
"Such wrong, sir, the commonwealth must not condone;
To punish a crime, the statutes adjure it,
But *mercy* is given as one way to cure it!"
Then seizing a pen, with a handwrite enlarged,
He wrote on his docket this legend: "Discharged!"

DOUGLAS DOBBINS.

DISAPPOINTED

LET not thy failure weight thee down,
The world is wide, the way is long;
It is the trying wins the crown,
The loving wakes the song.

Hard though thy days, by grief and pain
Made dark with dread and dull with work,
A quiet conscience is the gain
Of those who never shirk.

Better to lose the fight than win
A large success by devious ways;
No victor ever enters in
Save honor fill his days.

Think not on what is past and gone,
Life's trouble, loss, and fruitless quest;
Thy future is one rising dawn,
And there lies all thy rest.

Be not cast down, the world is bright;
Laugh with the gay, the young, the wise.
To love and labor is thy right,
Here all the glory lies.

CHARLES W. STEVENSON, *in Christian Register.*

A report of the status of The Industrial Savings & Loan and The New York Mortgage Companies, dated February 14, 1913, can be obtained from us for the asking. THE CHRISTIAN HERALD.

BEAUTIFUL ROSES —*Guaranteed*— FREE

WE HAVE succeeded in having grown for us the Finest Lot of in America. THE CHRISTIAN HERALD Roses for 1913 are guaranteed to grow and bloom. The varieties have been selected with the greatest care. All are hardy and with proper protection will stand the climate of any part of the United States. They are of first grade and highest quality. We are paying 50 per cent more for our 1913 roses than we did for 1912 stock. The roses we will send you this year have been grown especially for us by the largest and most experienced rose growers in America. There are 100,000 CHRISTIAN HERALD Rose Bushes waiting for orders for delivery to our subscribers. These bushes will produce millions of roses every year for many years to come, spreading their beauty and fragrance from Maine to California.

Guaranteed We will replace, free of all charge, every rose bush that fails to grow and bloom if it is given ordinary care and is not allowed to die from neglect.

INSPECTED Every lot of roses will be carefully inspected and will bear the label of the Department of Agriculture, showing the stock in the nursery to be free of insects or diseases.

ONE YEAR OLD All roses are individually labeled, and each rose is one year old stock with a strong growth of wood stems 5 to 8 inches long, and with perfect root growth—a most important feature. Each plant has the body, strength and vitality necessary to insure shipment, transplanting and a good start in new soil.

HOW TO GROW ROSES A booklet of incalculable value to rose growers is given free with each collection of roses. This contains instructions for Treatment on Arrival, Soil, Planting, Mulching, Pruning, Protection, etc. You can be sure of success if you follow the simple directions that even a child can understand.

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2. **HELEN GOULD:** One of the most valuable hardy crimson ever-blooming roses. The flowers are extra large, double and very fragrant. The color is a rich shaded crimson.
3. **LADY ROBERTS:** An exceptionally fine deep yellow rose, the color shading from a reddish apricot into a deep coppery red at the base of the petals.
4. **WHITE MAMAN COCHET:** A splendid, beautiful white rose. One of the finest of the great Cochet roses. The flowers are beautifully formed, very full and deliciously fragrant.
5. **WILLIAM R. SMITH:** A pink rose that is a leader in its class. Flowers very full and double and exquisitely formed. Perfect buds, delightful fragrance, large dark green foliage.
6. **MME. EUGENE MARLITT:** A new dark red rose. One of the most abundantly blooming varieties ever introduced. The color is a rich carmine red.
7. **PINK DOROTHY PERKINS:** A variety of climbing rose. Sterling fifteen feet in a season. Flowers in double with crinkled petals; color a shell-pink. Borne in immense clusters.
8. **EXCELSA, or RED DOROTHY PERKINS:** This is a new hardy climbing rose and a distinct variety in color, form and shape. The color is an intense crimson maroon with the tips of the petals tinged with scarlet.

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We will send the entire collection of eight guaranteed roses, inspected, labeled, and carefully packed with instruction booklet *How to Grow Roses*, by Parcel Post to any part of the United States, and THE CHRISTIAN HERALD one full year, all for only $2.00.

***OR,* We will send to old subscribers free, as a premium, the eight guaranteed roses, inspected, labeled and carefully packed with instruction booklet *How to Grow Roses*, postpaid, for sending us one *NEW* eight-months' subscription to *THE CHRISTIAN HERALD* at $1.00. Additional sets can be obtained by sending in additional new subscribers in accordance with the above terms.**

EXTRA SETS of roses, without subscriptions, may be had only by those securing first set with either a renewal or a new subscription. Price, $1.00 for each extra set.

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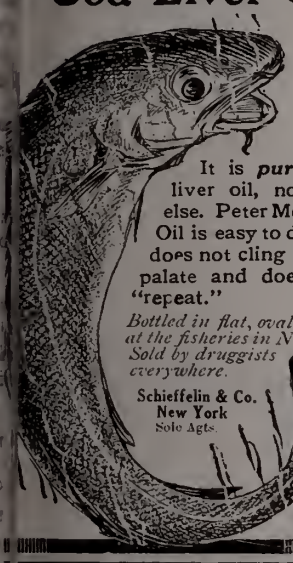

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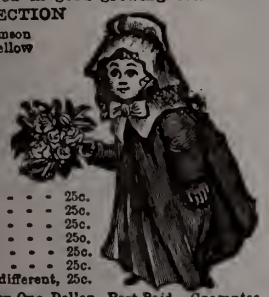

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and calendar of pure-bred poultry for 1913, large, many pages of poultry facts, different breeds in natural colors, 70 varieties illustrated and described. Incubators and brooders, low price of stock and eggs for hatching. A perfect guide to all poultry raisers. Send 10c for this noted book.

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Concerning My Neighbor*

WE ARE apt to be bewildered by all this talk about "Social Service." There is so much of it to do, there are so many people to be helped. Where shall I start in? What can I really do to-day that will in any way help? You have noticed that during this year one lesson each month is devoted to "the social teachings of Jesus." The question for this week's study is "What is it all about? For whom is all this agitation and exhortation made? What is the material with which I am to help work out the social plans of Jesus?" The answer is "My neighbor."

Neighbor means the person near you. Look about you. Who is nearest? The young man at the next desk; the people in the same room with you; the folks in the same house with you, father, mother, brother, sister, servant; the folks next door; the people in your block, on your street, in your town; the people you see on the train; the people you write to. Are you doing all you can to help them in Jesus' name? There are many to be helped, but every one helped makes one less who needs help now.

Remember that we are to recognize in every person we meet the Christ whom we serve. They represent him; and by helping them because we love him we please and honor and serve him.

There are definite things to do. We must try to supply the needs of those who are needy. We must help them to help themselves and to help one another. We must try to right the wrongs in society by speaking bravely about them, by trying to influence public sentiment in the church and out of it so that they shall be brought to an end. Above all, we must try to win all whom we can to the acceptance of Christ as their personal Saviour from sin.

The Lord's Day†

NOTHING illustrates more clearly the difference between the Old and New Testaments than the teachings in each of them about the Sabbath. The keeping of the Sabbath in the Old Testament was a matter of obligation; it was something to be paid to God like the tithe; the chief thought about it in the minds of the Jews was that it was something arranged for God and his honor. Jesus startled the Jews by saying that "the Sabbath was made for man." He tried to make them see that God ordained the Sabbath not because He needed it or desired it but because man needed it. It has been demonstrated in countless ways that man's mind and body require one day's rest in seven. The French Government experimented with a secular Sabbath every tenth day, and the experiment failed. God knew that men needed a rest-day every seven days and so he commanded them to take it. When his Son came to earth he explained why the commandment had been given.

To the simple Sabbath requirements of the law the rabbis had added many tiresome and ridiculous amendments, so that the keeping of the Sabbath had become an intolerable, impossible burden. Jesus broke through all these unauthorized traditions by allowing his disciples to pluck wheat heads on the Sabbath as they walked through the fields and by performing works of mercy and healing on that day.

The change in the number and the name of the day has been a beautiful tribute to the sovereign and divine authority of Jesus. Because he rose from the dead on that day, because his Holy Spirit descended to earth on that day, because he appeared to John at Patmos as he had twice appeared on that day to the disciples after his resurrection, because the early Christians formed the habit of meeting to worship him on that day, the first day of the week gradually assumed the place of the seventh as the Sabbath, and has been known from the beginning of the Christian era as "the Lord's Day."

It makes the whole day beautiful and attractive to think of it as the day of Jesus. It is the day that belongs to him. The old Sabbath, established amid the thunders and fires of Sinai and by words written on stone, had at best something stern about it. It was a day that belonged to Jehovah and in spite of all the tender things God had said to his people through his prophets, they thought of him as a being far removed from them, a being to be feared. Jesus let down no standards, took back nothing of the awful earnestness of the moral requirements, but he made the whole thing gentle and glorious and fragrant by his life and his words. The moral law becomes henceforth the simple matter of treating people kindly, of making sacrifices for them because we love them with a love that has its basis in our love for him. The Sabbath becomes his day. It is a day when we are to give up other interests and other tasks that we may talk about him and talk with him and worship him and work for him. The Sabbath is God's gift to man. As a man Jesus needed it and honored it and used it. It is a day henceforth that belongs to him as a man, the man who showed us the way to God, the man who is God. He has shown us how to keep and use the Sabbath. The day becomes ours in the best sense as we make it his.

Our Scripture lesson for this meeting can be made to apply to the New Testament conception of the Sabbath by understanding "burdens" to mean not only the loads of traffic and commerce but the burdens of care and of daily obligations. Have the references which are assigned for the week's readings read at the meeting: Day of rest, Ex. 20: 8-11; Day of service, Matt. 12: 9-13 [lay special emphasis on this passage]; Day of worship, Luke 4: 16-21; Day of vision, Rev. 1: 9-13; Day of fellowship, I Cor. 1: 1-2; Day of witnessing, Acts 17: 1-4.

* * *

Young People's Question Box

R. C., Millwood, N. Y. Kindly send me information regarding the formation of a Christian Endeavor Society.

Get your pastor to call together the young people who will help. Study the constitution, copies of which you may secure from the United Society of Christian Endeavor at Boston or Chicago. Get also the *Officers' Handbook* from the same publishers. While it would not be correct to elect officers before receiving and adopting the constitution, still it would be well to talk over informally the work of the various departments, and particularly to pray for definite guidance in the final choice of leaders. Besides the regular parliamentary officers the constitution provides for a lookout committee, a prayer-meeting committee, a missionary committee and a social committee. Beside these there is an executive committee composed of the pastor, the officers of the society, the chairmen of the other committees and the leaders of the affiliated groups for connection with which the constitution provides. Talk over the various pledges for active members, one of which will be adopted by your local society. From the beginning emphasize the spiritual element. Get all who are interested to spend time in prayer for the new enterprise. Expect the presence and power of the Holy Spirit to make your work really successful.

* THE SOCIAL MATERIAL: MY NEIGHBOR. Epworth League Topic for Sunday, March 16, 1913. (Luke 10: 25-37; James 2: 14; 2: 15-17; Rom. 12: 16.)

† HOW MAY EVERY SABBATH BE "THE LORD'S DAY"? Christian Endeavor and B. Y. P. U. Topic for Sunday, March 16, 1913. (Jer. 17: 21-27.)

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The Dainty Mint Covered Candy Coated Chewing Gum

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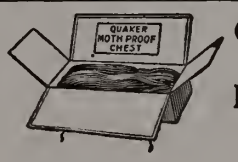

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$1.00 per 100; 25 for 30 cts.; less than 25, at 1½ cts. each.

No. 42. Four designs, embossed and daintily colored. Cherub's head on background of silver, outlined by delicate color tint. Easter greeting in silver letters. Designs are unusual.

No. 506. Ten designs, embossed and beautifully colored. Cross outline is embossed in about ⅛ inch white border within which is a landscape in colors. Beautifully colored blossoms are embossed on outside of cross. Easter greeting on each.

No. 751. Ten designs on white linen finished stock, colored artistically. Easter greeting is in color with fine outline in gold and arranged in odd styles on each. The designs are pretty, the coloring effective, and combined result in a beautiful and attractive card for the children.

Easter Letter of Greeting

No. 55. Ten assorted Easter letters, with fine-quality envelopes, in box, 50 cts. The ten designs are beautiful, all different, as is the verse, and each surpasses the other for beauty of design and exquisitely dainty coloring. 5¼ x 3 inches.

No. 11. Easter letters with envelopes to match, 3 cts. each; 10 for 25 cts. Beautiful Easter sentiment with border in violet and silver. The passion flower forms the design and is portrayed in violet and green on silver background. The lettering is in violet, on white stock. 7 x 5 inches.

EASTER CATALOGUE—FREE ON REQUEST

MacCALLA & CO., Inc., 209 Dock Street, Philadelphia, Pa.

City Missionary Work Wanted a man to distribute tracts, and do house-to-house missionary work on unsectarian lines. State age, former occupation and send photo. Address P.O. Box 166, Penbrook, Dauphin Co., Pa.

A BLOW TO THE LIQUOR TRAFFIC

ON MONDAY, February 9, the Senate of the United States passed a bill for the protection of prohibition States, providing against the introduction of intoxicating liquors into such States through the channels of interstate commerce. The measure, known as the Webb Bill, was passed by the House the previous Saturday and the Senate received it without an alteration. The vote in the Upper Chamber was overwhelmingly in favor of barring intoxicants from "dry" commonwealths. Should President Taft sign the bill before his term expires it will take effect July 1 this year.

The passing of the measure by the Senate delighted the Prohibitionists and the supporters of anti-saloon leagues. The galleries of the House were crowded with sympathizers who had flocked to Washington in anticipation of a triumph for the cause. A triumph it certainly is for all temperance workers, as it will do more to break up a traffic they have been fighting than any piece of legislation in our history. It will do away with the business of illegal sellers of liquor who managed to get their wares into forbidden territory. The "speak-easies," the "boot-leggers" and the "blind tigers" will have to quit and turn their attention to a more legitimate and honorable way of making a living.

The far-reaching effects of the bill may be realized when it is taken into consideration that there are about 46,000,000 persons in the United States to-day living under some form of prohibition and that seventy-one per cent. of the nation's territory is "dry." There is total prohibition in seven States, viz., Maine, Georgia, Kansas, Mississippi, North Carolina, North Dakota and Tennessee.

Not even original packages sent by express will be allowed. Such come under the prohibitions of the bill. The principal provisions of the measure are that "the shipment or transportation, in any manner or by any means whatsoever, of any spirituous, vinous, malted, fermented, or other intoxicating liquor of any kind, from one State, Territory, or District of the United States, or place non-contiguous to but subject to the jurisdiction thereof, into any other State, Territory, or District of the United States, or place non-contiguous to but subject to the jurisdiction thereof, or from any foreign country into any State, Territory, or District of the United States, or place non-contiguous to but subject to the jurisdiction thereof, which said spirituous, vinous, malted, fermented, or other intoxicating liquor is intended, by any person interested therein, to be received, possessed, sold, or in any manner used, either in the original package or otherwise, in violation of any law of such State, Territory, or District of the United States or place non-contiguous to but subject to the jurisdiction thereof, is hereby prohibited."

Called Higher

Mrs. Martha Havens, of Pendleton, S. C., who was in her 83d year, died November 24, 1912.

Miss Electa Miller (76) passed away at the home of her son at Oakland, Ia., November 17, 1912. She was an earnest and faithful follower of the Master for over sixty years.

Mrs. Mae Maxwell Pugh (37) passed away at her home near Shield, Ore., September 4, 1912, after a lingering illness. She was an earnest Christian and a devoted wife and mother.

Mrs. Matilda S. [illegible], of Oil City, Pa., was called higher on November 28, 1912. She was a conscientious and faithful Christian. She had long been a reader of THE CHRISTIAN HERALD.

Mrs. Sarah Jane Johnson Kennedy, aged 81 years, passed away at the home of her son near Bethany, Mo., September 17, 1912. She was a faithful Christian, and was respected and beloved by a host of friends.

Mrs. Matilda Kleeman, of Hartford City, Ind., departed this life November 5, 1912, at the age of 67 years. She was a member of the Methodist Episcopal Church for over fifty years [illegible] in all its departments and activities.

Everything Looks Like New
After Dusting With
LIQUID VENEER

It quickly restores the original beauty to the finish of piano, furniture and woodwork. Its use imparts a pleasing atmosphere of newness and cleanliness.

The simple dusting operation removes germ-laden dust and dirt: takes off unsightly stains and blemishes; leaves everything bright, clean and sanitary.

It's easy and cleanly to use, too. Simply moisten your cheese cloth duster with it and go ahead and dust—that's all!

You can get it at any good grocery, drug, hardware, paint or department store. Be sure you get the yellow carton with the tilted name, LIQUID VENEER. Send for a free trial bottle, TODAY!

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163 Liquid Veneer Building, Buffalo, N. Y.

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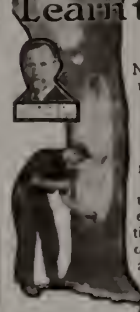

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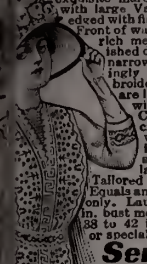

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Questions and Answers

B. D., Durham, N. C. Please state if all passenger vessels are now equipped with wireless apparatus.

Since the first of last October all passenger steamers navigating the ocean and carrying fifty or more persons are compelled to be equipped with an efficient apparatus for radio-communication, in good working order, capable of transmitting and receiving messages over a distance of at least 100 miles, day or night.

Mrs. B. L. W., Güines, Cuba. 1. With what authority is it said in Ps. 90: 10, "The days of our years are three score years and ten"? Does it not seem to be a contradiction to Gen. 6: 3? 2. What is the national hymn, song, or air of the United States? 3. Is it stated in the Bible as to how long a time Noah was engaged in building the Ark?

1. There is no contradiction in the Biblical narrative in regard to the term of human life. The passage in Gen. 6: 3 means that that time would be allowed for the repentance of the wicked race then living before visiting them with punishment. It is not generally interpreted as indicating a divine decision to shorten human life, although it was materially shortened after the Flood. 2. The national anthem is "My Country, 'Tis of Thee," sung to the tune of "America." "The Star-Spangled Banner," however, fairly divides the honor. 3. It is nowhere stated in the Bible how long Noah was engaged in building the Ark. The Lord had offered a respite of 120 years, after the warning to the human race (see I Peter 3: 20; II Peter 2: 5), and it was during a portion of that time that the Ark was constructed.

S. M., Rochester, N. Y. Is there a fourth dimension?

In our space of three dimensions we cannot represent a function of more than three variables by one surface, but we can imagine the existence of a space of higher dimensions in which the function could be represented by a geometrical reality. The point, line, surface and volume can be imagined as spaces of one, two and three dimensions or of no dimension. A point, in fact, is position but not magnitude, only a mental conception; the same can be said of lines and surfaces. Two points bound one finite straight line, four lines bound one square, six squares bound one cube; hence eight cubes will bound a four-dimensional figure, which will have a symmetrical eight-sided aspect to the four independent perpendicular directions which exist in four-dimensional space.

M. S. M., New Jersey. What is meant by Noah being perfect in his generation? (Cen. 6: 9.)

It means that Noah, as living by faith, was just and perfect, *i. e.*, sincere in his desire to do God's will (Gal. 3: 2; Heb. 11: 7). In a world teeming with wickedness, and amid universal depravity, he had stood alone, exercising faith in the testimony of God and condemning the sins of men to which his own virtuous life offered a remarkable contrast

C. C. DeL., Port Dickinson, N. Y. I can not quite understand Luke 23: 43. So many misquote it as it is in this answer: "To-day thou shalt be with me in paradise." In this case it is positive, "You will certainly be with me in paradise." In the Bible it reads: "To-day shalt thou be with me in paradise." ("Thou" is after "shalt.") It seems to me as though it was more of an invitation than a command, that he could be with Him if he would; that is, if he fully repented.

The passage in question has been much discussed. It was the Saviour's assurance to the believing thief that that kingdom of which the thief had spoken, and in which he had asked to be remembered, he should see for himself, and not with delay but on *that day on which the King himself gave such assurance.* The language admits of no other interpretation, and it is spoken with kingly authority. Some have questioned the possibility of another meaning in the passage, by placing a comma after "to-day," but this is not warranted by the text. The promise was clear and specific, and is a striking illustration of how "one is taken and another left," and how easily and quickly divine teaching and divine power "can raise the rudest and worst above the best instructed and most devoted servants of Christ." It was the final miracle of grace at the hands of the expiring Saviour.

C. G. C., Bridgeport, Conn. Please compare Heb. 10: 26-29, also Heb. 6: 4-6, with John 6: 37 and I John 1: 9. Does the passage in Hebrews mean that a backslider can find no place for repentance though he seek it carefully with tears? Is he lost forever?

The passage in Heb. 10 refers to those who sin after receiving "full knowledge" of the truth (see I Tim. 2: 4), and who after having been "enlightened" and tasting a certain measure of grace and the spirit of truth (see John 14: 17-29), apostatize to Judaism or infidelity. Such is not a sin of ignorance or error, but the result of moral wickedness or a deliberate sin against the Spirit—a presumptuous sin against Christ's redemption for us and the spirit of grace in us. Having fully known the one sacrifice for sin, and having a certain experience of the efficacy of that sacrifice, they have now rejected it. In Heb. 6: 4, 6, the same idea is emphasized. Such sinners crucify Christ anew, instead of crucifying the world (see Gal. 6: 14). The passage in John 6: 37 expresses the glorious certainty of eternal life to those who believe and stand firm—those who are given him of the Father and come to him with full surrender. Not the simply willing, but the actually faithful; not the waverers, but the true and abiding, are to realize the promise. In the backslider there has been no complete dedication, otherwise there would be no apostasy. I John 1: 9 emphasizes the assurance of forgiveness and acceptance of the faithful ones. Concerning the possibilities of a return to Christ on the part of a backslider, we can only assert that what to man may and often does seem impossible, is possible with God, and that his grace is boundless. Peter backslid in a most grievous way, and yet was forgiven. By a miracle of divine grace, the backslider, although beyond human hope of recall, may in God's abundant mercy find refuge and forgiveness.

Reader, Wetmore, Kan. 1. The eavesdropper on the telephone is a nuisance who ought to be suppressed. If you are sure of your facts, you have the privilege of complaining to the company, who may be able to apply a remedy. The only other way we know of is to discontinue your party wire and get a private wire, which costs a little more. 2. A person who asserts that there is no good in giving money to missionary work is either a very irreligious person or very ignorant. The slightest familiarity with missionary literature would convince him of the great need of such work, and if he believes in the Bible, he should know that it was the "Great Commission" which Jesus bequeathed to his followers, to preach the Gospel to all the world. His remarks about churches being sold for barns and dance-halls have no foundation in fact.

H. S. D., Michigan City, Ind. What is meant by "grace" in the Bible, as in the expression "My grace is sufficient for thee" (II Cor. 12: 9)?

A fair equivalent of the word "grace" is "blessing." Grace means, in the first place, the disposition which God has toward us; that is, his willingness to bless us; his love and favor. It means, also, the blessing received, the state or experience into which we are brought by God's blessing. There is always in the word "grace" the idea of something bestowed entirely without merit or payment on the part of the one who receives it. God's blessings are bestowed freely; we do not earn them; he blesses us because he loves us, because he is gracious. All he asks is that we shall be willing to receive his grace. This promise to Paul means that God will give him the necessary strength to bear the affliction, and also, as Paul implies in the remainder of the verse, that the happiness of the blessing will balance the distress of the thorn.

S. R., Wappinger's Falls, N. Y. Your editorial comment on Russel Wallace, the aged scientist, pleased me exceedingly. Although he is living yet, Wallace is dead in mind. He does not see things as they are now, as he is mentally blind. The ancients were fond of building wonderful rather than useful things. Their stupendous monuments, palaces, labyrinths, obelisks, catacombs and hanging gardens were of no worldly use to them. We surpass them in every way or in every branch of art, science and literature. As a means of travel and transportation, the ancients used that ungainly beast of burden, the camel, while we travel in cars, boats, and airships. A single locomotive, with a few dozen cars, can take hundreds of thousands of tons of freight from here to Buffalo in a day, while it would take hundreds of camels a whole year to perform such a task. It is needless to go on comparing our superiority to the people who lived thousands of years ago.

R. B., Brunswick, Me. 1. Name some of the best conductors of electricity; also some of the best non-conductors. 2. Of what are the threads which give the light in an electric bulb composed?

1. Nearly all the metals are good conductors, silver being the best and copper next. The best non-conductor is india-rubber; other substances that almost entirely prevent the flow of electricity are wax, paraffin, ebonite, mica, glass, cotton, dry paper, hemp and silk. 2. The incandescent lamp filaments were originally made by Edison from bamboo fibers. Now the filaments are made by dissolving cotton in a solution of zinc chloride and squirting it through fine nozzles into a solution of alcohol. Then the thread is passed around hot steel drums to partly dry it, after which it is put in ovens to wholly dry out. It is next cut in lengths and packed in boxes of pulverized peat and heated to a high degree to carbonize it. In the next process the filament is heated by a current in gasoline vapor until it glows white. After this the thread is cemented to platinum wires and inserted in the bulb, which

Continued on next page

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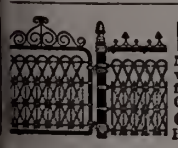

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is attached to a vacuum pump and exhausted so that there is no oxygen left with which the carbon of the filament could combine. Recently tungsten and tantalum have been introduced, and it is expected these metallic filaments will soon be in general use.

J. B. G., Wilcon, Me. Plense explain Matt. 21: 21.

This is the language of similitude and figure which Jesus frequently employed to illustrate and emphasize his teaching. A leading commentator writes of this passage: "From the nature of the case supposed—that they might wish a mountain removed and cast into the sea (a thing very far from anything which they could be thought to actually desire)—it is plain that not physical but moral obstacles to the progress of his kingdom were in the Saviour's mind." What he designed to teach was the great lesson that no obstacle should be able to stand before a firm faith in God—that it would enable us to overcome all difficulties, if we absolutely trusted in him.

A reader (William Stuart, Philadelphia) sends the following verse for use on the flyleaf of a Bible:

"'Tis not enough to read and lay aside;
'Tis not enough to know that Christ hath died;
But, as we read, mark well each sacred page,
And know that Christ's the same in every age."

Mrs. G. L. J., Elkhart, Ind. The familiar quotation you mention is from Butler's *Hudibras*, part II, canto I. He wrote: "Then spare the rod and spoil the child." It is based on the passage in Prov. 13: 24. Correction, however, like everything else, should be administered in moderation, and any parent or guardian who applies it in a brutal fashion, claiming to have Bible authority for such conduct, is grossly in error. There is no passage in the Bible to justify harsh and brutal treatment of children, although proper correction and reproof are necessary to check disobedience. These should be administered in kindness and not in anger. There is a wide distinction between reasonable correction, suited to tender years and immature understanding, and violent maltreatment, which is simply a way of expending wicked anger on helpless little bodies.

Miscellaneous

S. R., Kansas City, Mo. We do not know the views of the writer in question.

A. C. H., Kalonia, Ia. A majority of the dynamiters are said to be Catholics, although there may be some exceptions.

O. H. B., Fort Wayne, Ind. The report that Ingersoll recanted his infidel utterances before he died, although widely circulated, lacks satisfactory verification.

Subscriber, Ypsilanti, Mich. Works of necessity and mercy alone are permissible on the Lord's Day. Probably the only way out of such a situation as you describe is to look out for another position, where your Sundays will not be invaded and you will not be deprived of religious privileges as now.

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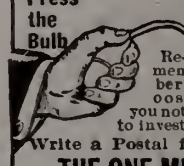

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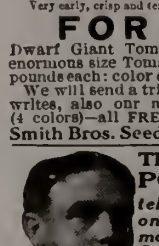

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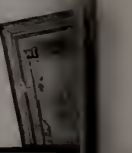

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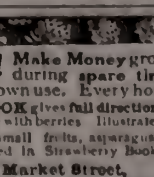

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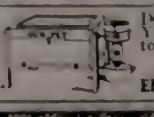

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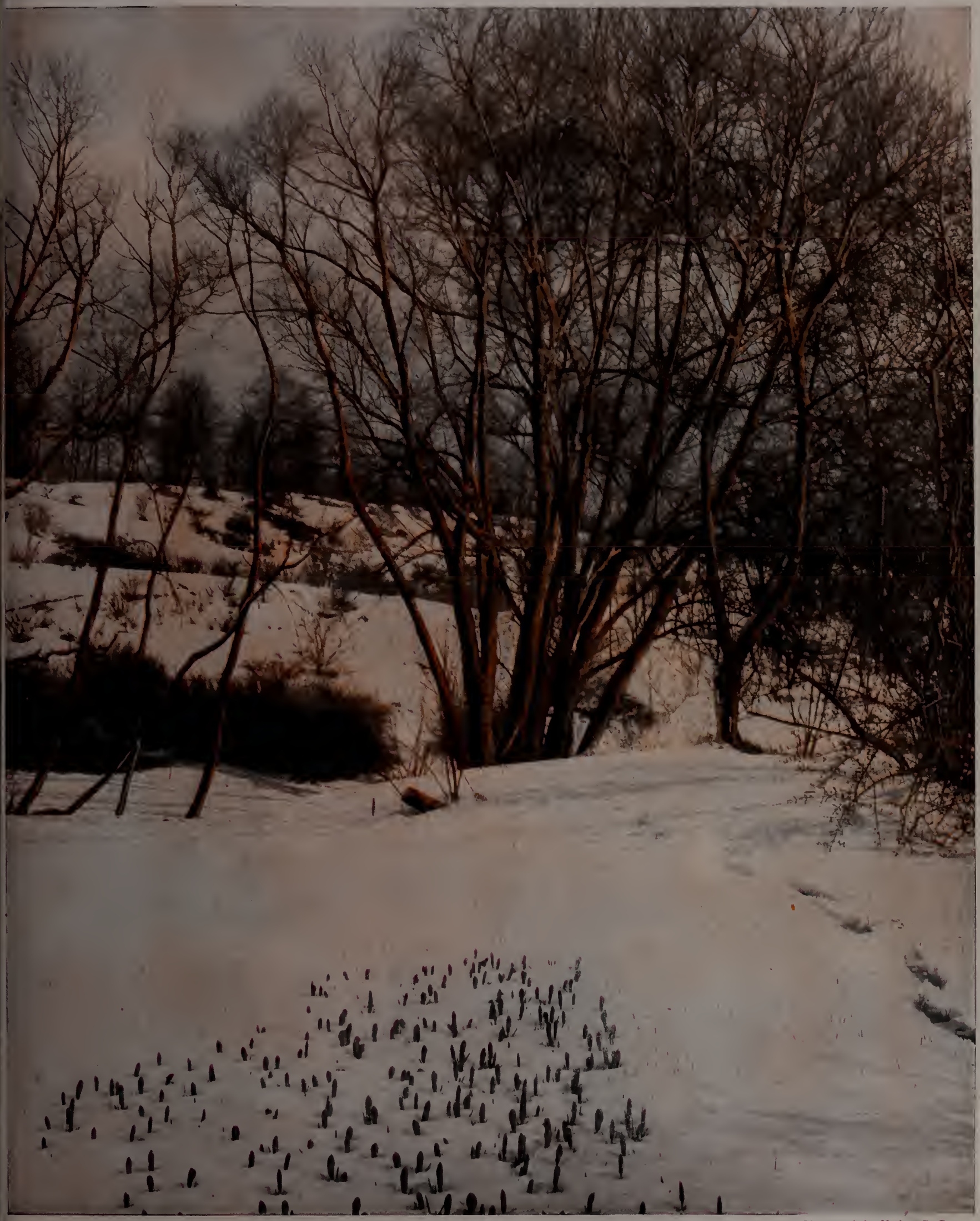

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MILITARY RULE IN MEXICO

THE NEW ADMINISTRATION STRIVES TO CRUSH REBELLION

FTER the shock following the tragic death of Mexico's former president had subsided, the ers both of the United S es and of Mexico paid him high tribute that in spite is many mistakes he might t take a place in the history his country beside those es which all the world as- ates with its greatest steps ard progress—Hidalgo, Mo- s and Juarez. Although at the story given out by the ers of the new government not received with great ience by either the diplo- ic corps or the public in eral, it has since been so fied that it is now practi- y accepted. The Mexican ernment is undoubt- making a conscien- s attempt to place responsibility for assassinations re it properly be- s. Even those most ely connected with situation are con- ed that General Huerta's statement is acceptable. sador, Henry Lane Wilson, has made public the following statement:

"In the absence of other reliable information I disposed to accept the government's version of manner in which the ex-president and ex-vice- sident lost their lives. Certainly the violent hs of these persons were without government roval, and if the deaths were the result of a plot, as of restricted character and unknown to the ner officials of the government.

"Mexican public opinion has accepted this view he affair, and it is not at all excited. The pres- government appears to be revealing marked lence of activity, firmness, and prudence, and esions to it, as far as I have been able to ascer- , are general throughout the republic, indicating early re-establishment of peace.

"The government as constituted is very friendly he United States, and is desirous of affording ctive protection to all foreigners.

"For the present American public opinion should l with the situation calmly, and accept with at reserve the lurid and highly colored stories ch are being furnished by some few correspond- s. The great majority of the correspondents e are endeavoring to deal fairly with the sit- ion."

The new government is taking heroic steps to re the allegiance of the various revolutionary lers or possible leaders of disaffection. The patches state that some of the most important the revolutionary possibilities have been elimi- ed by declarations of loyalty from the leaders. eral Orozco, who has been leading bands of olutionary brigands in the north, has signified intention of supporting the new administration, l has asked that his forces be merged with the ular army of Mexico. General Geronimo Trevino, o was one of Madero's strongest supporters, and o, as governor of Nuevo Leon, was feared by the v administration, has pledged his loyalty. In te of these reassurances many foreigners, who t their families in Mexico City even during the e days' bombardment, have recently been so ap- hensive that there is serious consideration of ding the women and children to Vera Cruz, where y would be protected by American battleships.

The evidence that the Huerta government has been able to pacify all the warring elements in country accumulates daily. In some cases its dges of amnesty and reform have not been sweep- enough to satisfy the rebels. In others it is ieved that mere personal aggrandizement keeps rebel generals in the field. Many of the demands de by these leaders are wholly beyond the power any government to grant. The Zapatist bands e pursuing their regular course of pillage and truction, apparently little affected by the change government at the capital. Another of the most tive rebel leaders is the son of General Genevevo de la O, who is operating in the State of Puebla. Only a few days ago he was reported to have destroyed a Spanish textile factory valued at over $1,000,000.

The most recent advices are silent as to what is taking place in the north, where the friends of the dead Madero are believed to be planning a counter revolution. The government had believed that Carranza, the strongest military leader in Coahuila, had been suppressed, but it becomes evident that this is not the case, for all communication through the territory which he controls has been cut off. Up to the present time no reinforcements of the regulars have been able to get beyond Aguas Calientes. This State is said to be full of former Maderists, and to be in open rebellion against Huerta, though a federal military governor is in possession of its capital. Gen. Huerta's method of handling the situation has been made apparent by the steps he has taken in Mexico City. Concentration of a huge military force in the capital seems to be the keynote of the new government's plans. The Mexican army was practically disorganized by the rebellion, and the regiments are being reformed and entirely reorganized. The addition of the troops under General Pascual Orozco, Jr., to the remnants of the former federal regiments formed a nucleus around which the Huerta-Diaz administration is forming an army sufficiently strong to cope with any revolution which may arise. The only trouble with this plan is that the rebellious forces may gain such strength that action will be necessary before the new military formation is complete.

Along the Mexican border there was a good deal of disturbance a couple of weeks ago, but this has been quieted down, and Señor de la Barra recently stated that, though he did not desire to appear over-optimistic, he felt that the situation was considerably improved in that section, and no further fear need be felt in the border towns.

The question of the proper protection of the Texas frontier was discussed by the Senate Committee on Foreign Relations on February 26. Senators Culberson and Sheppard of Texas pointed out to the committee the need for adequate protection of the Rio Grande country against lawless bands from the Mexican side. The committee decided to send for Secretary of War Stimson, and he appeared at the afternoon session with Major General Leonard Wood. Assurances were given that the present force of seven regular regiments on the border would not be reduced, but there would be a further disposition of troops to give better protection to unguarded sections.

The concentration of troops at Galveston was continued for several days, but admittedly the purpose was to test the working of the new system of army reorganization. Major General Carter, commander of the Second Division, took the opportunity given by the assembly of a complete division of troops to let regimental and brigade commanders have practically their first opportunity to direct the movements of the large bodies of men that would be under their command in time of war.

General Huerta is taking active steps for the bringing on of a popular election, and all the political world of Mexico is turning its attention to that interesting subject. It has already been announced that General Felix Diaz will have as his opponents in his candidacy for the presidency Francisco L. de la Barra, the present minister of foreign relations; Rodolfo Reyes, the son of the late General Reyes who was killed in the first attack upon the national palace; and Dr. Francisco Vasquez Gomez. Campaigns have already been begun on behalf of all of these candidates, though the exact date of election is, as yet, undecided, and must remain so until peace is actually assured.

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AMBASSADOR WILSON, SENOR DE LA BARRA, AND THE LATE PRESIDENT MADERO. ABOVE: ERNESTO MADERO AND CONSUL ARNOLD SHANKLIN.

IN MEMORY OF MRS. SANGSTER

THE Marble Collegiate Church in New York was the scene on Sunday afternoon, February 23, of a beautiful and impressive memorial service in honor of Margaret E. Sangster, who was for many years a greatly loved contributor to the pages of THE CHRISTIAN HERALD. The church was fragrant with flowers which had been sent by friends and associates of the authoress, and the service throughout was one of brightness and cheer rather than of gloom and mourning. Many selections from Mrs. Sangster's words, chiefly from her poetical works, were read by the speakers, and it seemed at times almost as if the beloved authoress were present in spirit with her never-failing cheer and inspiration.

The service was opened with an invocation by Dr. Burrell, pastor of the Marble Collegiate Church, of which Mrs. Sangster was for many years a member. The congregation joined in singing one of Mrs. Sangster's hymns, "Thine Is the Power." Dr. Burrell spoke briefly, with deep and affectionate appreciation of the friend in whose honor the service was held, and introduced as presiding officer Dr. Talcott Williams, dean of the New York University School of Journalism. Dr. Williams spoke of the strikingly large number of women who enter the journalistic field, declaring that more women are found in this profession than in any other, except that of teaching. He paid high tribute to Mrs. Sangster as an influential factor in the journalistic life and work of America during recent years.

Dr. Van Arsdale, editor of *The Christian Intelligencer*, spoke of Mrs. Sangster as a literary co-worker. She was since 1879 on the staff of that paper and continued her editorial relation to it even when she became editor or contributing editor on other publications.

The memorial service was held under the auspices of the Wheaton College Club and the Meridian Club. Mrs. Susan Hayes Ward, vice-president of the Wheaton College Club, spoke of Mrs. Sangster as a club woman. While not so much interested in club life as many women of the present day, she was faithful and helpful in the associations with which she had affiliated herself. Mme. Arckowska interpreted exquisitely Mrs. Sangster's song, "Heartache," and through the beautiful notes of the song she seemed to be speaking again to the hearts of those who heard it:

> It is not the things that you do, dear,
> But the things that you leave undone
> That give you a bit of a heartache,
> At the setting of the sun.

One of the most impressive addresses was that made by Mrs. William Kincaid, president of the Woman's Home Mission Union of the State of New York, who spoke of Mrs. Sangster as a neighbor. She told of the many "twilight talks" they had together when their homes were in the same locality. She read an unpublished poem which Mrs. Sangster had sent her at the time of her husband's death. It was full of the sweet spirit of faith and genuine affection which always characterized this woman, who was a true neighbor to so many American homes.

THE LATE MARGARET E. SANGSTER

Miss Elizabeth Jordan, editor of *Harper's Bazar*, spoke of Mrs. Sangster as an editor, and related many details of her work at Franklin Square, where she was for some years connected with the Harper publications. One incident related by Miss Jordan reveals in almost startling fashion the never-failing tenderness of this rare spirit:

"Living in the country, she made arrangements with an old cab-driver to call three days in the week, the days she went to the city, and take her to the train. One stormy day he failed to a and, having an engagement she couldn't mis walked the four miles to the station. Her were soaked, she caught cold, and was seriou for a fortnight. One day when she was reco I said to her:

"'By the way, did you ever find out wh cab-driver didn't come?'

"'Oh, yes,' she said serenely; 'H plained to me that he didn't dare t his horse out on such a wretched day.

"I gave my opinion of that cabma when I had finished she said:

"'But don't you see his point of That horse represents his bread an ter.'"

Miss Jordan said that with all the scripts Mrs. Sangster had occasion turn, not one ever carried a hea with it. She always found time to a cheering word.

"She saw every one who wanted her, receiving all callers. She was g interested in young writers. And they had no writing gift, tactfull would set them going in some other tion. Perhaps some woman who br her poor little efforts to Mrs. Sa could bake sweetmeats, though she co write. Then would Mrs. Sangster around among the club women she until she got sufficient orders for meats to give that woman employme

Miss Gertrude Griffin read a n of poems from her facile pen. Arthur H. Howland, of THE CHRI HERALD, spoke of Mrs. Sangster as woman's friend," referring to the sands of women with whom she sponded, giving counsel and cheer i problems and burdens of life. Mrs. Upson Clark, president of the Wh College Club, read letters from Mills Alden, editor of *Harper's Mo* G. H. Sandison, editor of THE CHRI HERALD; Harriet Prescott Spofford others.

Mme. Arckowska sang Gounod's " enly Light." Mrs. May Riley S president of Sorosis, read a charmi of original verse, which, although modestly depreciated it, was worthy a even in a Sangster memorial; Mrs. James Burrell, president of the Woman's Boa Foreign Missions of the Reformed Church in ica, spoke of Mrs. Sangster as a mission wor

Almost every speaker had something to s the religious life of Mrs. Sangster. She was saint; one who had caught the spirit of love, g ness and service from the heart of Christ. the singing of "Lead, Kindly Light," Dr. Van dale pronounced the benediction and the cong tion dispersed, not soon to forget the hour sp honoring this gentle and gifted soul, Ame most loved authoress.

TOPICS OF INTEREST AT HOME AND ABROAD

—MASSACHUSETTS is considering the imposition of an annual license on cats, $2 for "Puss" and $1 for "Tom." The songlords of the State have suffered greatly from feline depredations in recent years.

—THE Post Office Appropriation Bill, carrying approximately $[illegible],000,000, an increase of nearly $3,000,000 over the House bill, was passed by the Senate on February 26. The largest single item in the bill is for the transportation of mails on mail routes, $51,500,000 being authorized for this purpose. The Senate appropriated $47,500,000 for the rural delivery service. The measure carries an increase of more than $12,000,000 over the appropriations made last year, due to the establishment of the parcel post system.

—THE *Catholic Universe* of Cleveland, Ohio, in its issue of February 21, 1913, makes prominent announcement of the news that "Illinois' State government is almost entirely in charge of Irish Catholics," and will so remain for the next four years. The Catholic officials include Governor Dunne, State Treasurer Ryan, State Auditor Brady, Lieutenant Governor O'Hara, Attorney General Lucey, and Speaker of the Assembly Hoo. William McKinley, the last-named being a Knight of Columbus. Certainly, the Catholic Church is in politics in Illinois, to say the least.

—CAPTAIN A. H. ROSTRON, who drove the *Carpathia* at full steam through a sea of broken ice to rescue the survivors of the shipwrecked *Titanic*, came to Washington, D. C., on Friday, February 28, to receive a gold medal of honor, voted him with the thanks of Congress. Under the escort of Senator William Alden Smith of Michigan, who conducted the investigation into the circumstances of the wreck, Captain Rostron availed himself of the privilege that goes with the thanks of Congress to visit the floor of both houses while they were in session. The medal was presented to Captain Rostron by President Taft in the White House at 2 o'clock in the afternoon. All members of the cabinet were present, together with Senator Smith and other prominent legislators. Mrs. Rostron accompanied her husband from England to be present at the ceremony.

—"MAN'S INHUMANITY TO MAN" may be expressed in various ways. The town jailer in a Long Island district, emulating the [illegible] police of other officials in dealing with prisoners, has lately been allowing his charges various privileges, one of which was the pleasure of attending any baseball game in the neighborhood. The prisoners enjoyed this liberty fully, and showed their appreciation by good conduct in the lockup. One prisoner, on a recent outing, became intoxicated, and as punishment, he was denied permission to attend the next ball game. This "terrible example," the jailer reports, is having a good effect, and may not need to be repeated.

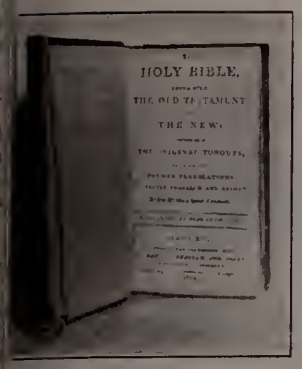
—STRANGE THINGS are happening in the Latin countries of Europe. *America*, a Catholic weekly published in New York, says of Rome: "The political outlook is dark; religion is to be excluded from the schools and a divorce bill is to be introduced by the government, religious congregations suppressed and ecclesiastical property 'administered.'" From Spain, the same journal has this information: "It was reported from Barcelona on February 15 that a royal decree summons ecclesiastics to serve in the army. Nothing of the like has ever occurred in Spain and the excitement is intense." It will be remembered, however, that during the last insurrection against the Portuguese republic, hundreds of priests were caught with the rebels, and many with arms in their hands were taken prisoners. The church helps to foment revolt, but its priests, though willing to risk themselves in any enterprise that may result in benefit to Rome, draw the line at being conscripted into the Spanish army, which may yet be employed against the papal interests in that country.

—IT APPEARS THAT some enterprising German capitalists with the aid of some American business men have a scheme on hand by which to finance a big line of steamships to ply through the Panama Canal from ports on the Atlantic seaboard to ports on the Pacific coast. On February 21 Mr. B. N. Baker, of Baltimore, appeared before the House Committee on Merchant Marine and gave details of an agreement between himself and the Hamburg-American Steamship Company whereby that company undertakes to finance a $15,000,000 German-American steamship line for the Panama service. The company, if need be, Mr. Baker stated, would double this amount, though at the start it would only advance $7,500,000 as its share of the capital, a like sum to be contributed by American capitalists. The projectors would be willing to abide by the Sherman law and other existing American statutes, and also to take its chances on future legislation by the American Congress. It is prop build ten 10,000-ton steamships each of sixteen knots sp the trade. These are to be constructed in America, ar the American flag and be manned by American seamen international enterprise has excited much comment on of the large sum required and the interests involved, but likely fall to the ground, as it is said great financial i are taking steps to block it.

—AN ALMOST CONTINUOUS uproar, punctuated by one encounter and several threatened clashes, marked the pas the Naval Appropriation Bill by the House of Represe with a provision for one instead of two new battleship vote by which the Naval Committee's recommendation battleships was defeated was 174 to 156 on the final r The House also struck out of the bill the authorizatio transport to cost $1,850,000 and one supply ship $2,425,000, but allowed, in addition to one battleship, torpedo boat destroyers and four new submarines. As passed the measure carries an aggregate of $138,629 This is $7,988,912 less than the aggregate recommended House Naval Committee and about $30,000,000 less th Navy Department asked for in its estimates. The net r the economy campaign in the House was therefore a re of nearly $8,000,000. The total carried by the bill for ne ship constructed is $33,241,504, instead of $41,230,416 mended by the Naval Committee. A riotous scene occurre Representative Murray of Massachusetts, standing up Speaker's rostrum, demanded recognition to make a mentary point of order against two members having th views acting as tellers on the one-battleship proposal. sentative Alexander of Missouri, presiding over the repeatedly ordered Mr. Murray back to the floor, and, fin his direction, Mr. Murray was forcibly removed from t trum by a deputy sergeant-at-arms. Mr. Murray fought this removal, and his coat was almost pulled off in taki away. Mr. Murray's colleagues gathered around him Speaker Clark took the chair and order was restored. Mr. Murray apologized to the House. Representative Ho Alabama, who sank the *Merrimac* in Santiago Harbor, vated the already tense feeling in the House by assaili "little navy" advocates.

TWO HISTORIC BIBLES

BY ABBY GUNN BAKER



The Fly-Leaf of the Justices' Bible

"I'D KNOW it was Inauguration times if I had no other way of telling than by the demands to see the little book," said United States Supreme Court Clerk McKenney, as he good-naturedly rang the repeater under his desk and produced a bunch of keys.

"Rice," he continued, addressing a colored man who appeared in response to his ring, "go into the Supreme Court Chamber and bring out the Justices' Bible."

It is not any wonder that those who know of it want to see the historic little volume, and when Rice returned with it in his hands, the representative of THE CHRISTIAN HERALD examined it with the greatest veneration and delight. It is a tiny little book, only five and a half inches long and three and a half inches wide. It is bound in bright red morocco leather, with the word "Bible" printed in diminutive gold letters on the back. But one does not see that red morocco cover unless he remove the little black leather slip which protects it. Long, long ago the little red Bible began to show wear, and then the black leather slip was made to protect it—so long ago in fact that fifteen of those covers, made to protect the venerated little volume, were worn out in the service. It is without doubt one of the oldest Bibles, if not the very oldest Bible, connected with the government, and is certainly the most historical. It is the book upon which, since 1800, every chief justice, with the single exception of Chief Justice Chase, and every member of the Supreme Court, has taken the oath of allegiance when accepting his appointment to our highest tribunal. More than that, every attorney who has practiced before the Supreme Court since that date, 1800, has pledged his allegiance over the little volume. All, with one exception also, and that exception was Daniel Webster. It is told even yet of the Supreme Court of that day that Mr. Webster's fame as an orator had so preceded him that on the occasion when he came to argue his first case before the court, the clerk, Mr. Caldwell, in his eagerness to hear the great speaker, forgot to administer the oath.

The little Bible is an Oxford. Tradition says that it is one of the twenty thousand which Congress imported soon after the Federal Government was established at Washington. As can be seen from the title page in our illustration it was printed in 1799, and its price *cum privilegio* was five shillings. It is printed in the old English style, with the long s's and the quaint spelling which are the despair of the modern reader, even were not the print so fine as to be almost prohibitive. This Bible has always been in the care of the clerk of the court, a position which has been occupied since 1800 by Elias Boudinot Caldwell, William Thomas Carroll, Daniel Wesley Middleton, and James Hall McKenney, the present incumbent.

Clerk McKenney has seen sixteen Presidents inaugurated. On thirteen of these occasions he has assisted by producing the Bibles that were used. It is his duty, when the President takes the oath of his office on Inauguration Day, on the great platform built for the ceremony at the east of the Capitol, to stand at the left of the new Executive, while the chief justice stands at the right, and they hold the Bible between them. When the President finishes the solemn words of his oath he bows his head and kisses the volume, as Mr. McKenney raises it to his lips. Standing close to him, Clerk McKenney notes the verse, or verses, touched by the President's lips. He carefully marks the place, and on the following day, or soon thereafter, he carries the Bible to the White House and presents it to the President's wife.

A day or two after President Hayes's inauguration, Mr. and Mrs. McKenney took the President's Bible to Mrs. Hayes. They found her in the Red Parlor, surrounded by a group of callers. Mrs. Hayes asked Mr. McKenney if he knew the verses the President had kissed. When he replied that he had marked them for her, she begged him to read them to the company, and he opened the volume at the 118th Psalm, and read the eleventh, twelfth, and thirteenth verses. As he slowly recited the words: "They compassed me about; yea, they compassed me about like bees; but in the name of the Lord I will destroy them," Mrs. Hayes cried out in a pained voice, "Oh, no! that verse is not right in the President's case; he would not destroy anybody even if they compassed him about like hornets!"

The Clerk of the Supreme Court, Mr. J. H. McKenney, Who Has Seen Sixteen of Our Twenty-Six Presidents Inaugurated

Clerk McKenney has purchased the Bibles for all the Presidents inaugurated since he has held his office, but two or three of them did not use the Bibles he purchased. When Grover Cleveland came to the Capitol for his first inauguration, he brought with him a little red Bible his mother had given him when he was a boy, and which he had always cherished as a keepsake. On that Bible he took the oath of office. A few days before Mr. McKinley's inauguration, a number of African Methodist bishops came into Mr. McKenney's office one morning with a tremendous package, which proved to be a large family Bible in a big plush box, and they wished to have Mr. McKinley use it. Their request was granted, and the big Bible was one of the show objects in the Red Parlor of the White House for a long time afterward. When Mr. Roosevelt was inducted into office as governor of New York some one presented him with the Bible which he used on that occasion. His name, which was written on the fly-leaf, was misspelled, but he used the same Bible at his second inauguration, and it has been one of Mrs. Roosevelt's most treasured mementoes ever since.

Mr. McKenney has kept many interesting records, and among them is a tabulation of the Bible verses which the Presidents, from Grant's inauguration to Wilson's, have kissed in taking their oath of office. They are as follows:

President Grant (second), Isa. 2: 2, 3.
President Hayes, Ps. 118: 11-13.
President Garfield, Prov. 21: 1.
President Arthur, Ps. 31: 1-3.
President Cleveland, Ps. 91: 12-16.
President McKinley, I Chron. 1: 10.
President McKinley (second), Prov. 16: 20, 21.
President Roosevelt, James 1: 22-25.
President Taft, I Kings 3: 9-11.

ANOTHER ANTARCTIC TRAGEDY

NEWS of another tragedy comes up by wireless from the wastes of snow and ice to sadden the heart of civilization afresh and make men shudder at the terrible toll scientfic research has to pay for a little knowledge wrested from the frozen plains of the Southland.

Lieutenant Ninnis, an Englishman, and Dr. Mertz, a Swiss scientist, both members of the Australian Expedition under Dr. Mawson, according to despatches just received, perished in the attempt to locate the South Magnetic Pole and map the surrounding country. The *Aurora*, the relief ship of the expedition, is now on the way home, and when she arrives the world will get full details of the tragedy, which, coming so soon after the announcement of the fate of Scott and his companions, causes the mention of the Antarctic to be associated with danger and death.

The Australian expedition, which was headed by Dr. Douglas Mawson, set out in the latter part of 1911 with the object of making a complete geographical and magnetic survey of the wide zone of country surrounding the magnetic center of the Southern Hemisphere. He had no ambition to reach the South Pole, nor intention of trying to do so. The party was composed of about fifty men, most of them graduates of the universities of Australia and New Zealand, in which countries the money was raised to equip the outfit. When Mawson reached Adélie Land, more commonly called Wilkes Land, after the admiral of that name who first discovered it in 1840, the men split up into two divisions, each division choosing a leader and setting out on a different route to pursue their investigations.

Dr. Mawson is not returning on the *Aurora*, as he was unable to reach the ship before the encroaching ice forced her to set sail without him. He will have to remain in Adélie Land for another year; six men are with him, and it is said the party has provisions and fuel enough to last until it is possible to send for them when the ice-barriers break up. The other members of the expedition are now returning to Australia. Dr. Mawson, it is believed, has already done good work in the way of taking important observations, and it is probable that his enforced stay in the Antarctic will add much to the meager store of facts now known about the magnetic pole and its surroundings.

Scott and his brave companions did not die in vain, neither did Ninnis and Mertz. Misfortune dogged their footsteps, yet they struggled on, trying to add to the sum total of human knowledge, trying to give the world information, and setting an example of manhood and courage which thrills the heart and quickens the pulse of all true admirers of heroism and bravery.

It is a remarkable illustraton of the eccentricity of fate that Lieutenant Ninnis wanted to join Captain Scott's expedition along with a comrade, Captain Oates, who perished with Scott. No room could be made for him, but Dr. Mawson gladly appointed him to the post of surveys and sledging, at which he was an expert. He belonged to the Royal Fusiliers, and was interested in exploration all his life, his father having served as surgeon under Sir George Nares on the *Alert* in the Arctic expedition of 1875-1876.

The other victim, Dr. Mertz, was a well-known athlete and scientist. In his native country, Switzerland, he had much experience among the Alps of crevasses and glaciers and snowslides, and was the champion ski-jumper of the world.

. . .

A late special despatch from Sidney, Australia, reads:

"Professor David declares that the message received yesterday (Tuesday) from the Antarctic, stating that two members of the Mawson expedition lost their lives, is irreconcilable at present with all previous news, since on January 25 a message announced that all were well at the main base, where Lieutenant Ninnis and Dr. Mertz were stationed. Professor David's theory is that an accident took place during the embarkation. A similar incident, with almost fatal results, took place during the embarkation of Sir Ernest Shackleton's expedition in 1909. It was probably as a result of the accident that Dr. Mawson and his party were compelled to remain at the base while the *Aurora* proceeded to Termination Glacier to pick up Dr. Wild's party, after which it would be too late to return to Adélie Land."

THE HEART'S BEST GIFTS

A SERMON

By

Pastor Charles Wagner*

TEXT: "Such as I have give I thee." Acts 3: 6

LET us draw some conclusions from this old story. Since the nucleus of the account is a miracle, we hear the most contradictory comments on it nowadays. A legend, say some. An actual experience, say others. How are we to decide which is right? At this distance, who is able to establish one position or the other? I am ready to agree that many of us are too credulous. Every man should set at the door of his mind a vigilant guard to exclude the entrance of every idea which is not just and reasonable. But it is right, it is just, not to set a limit to the field of possibilities. How many things declared impossible have become possible as time passed! A man has no right to form a low opinion of his own powers. There are in every one of us unknown energies, an immense capital which lies unused because we do not realize that we possess it. Whether you choose to call them miraculous or not, there are potent means of action in our reach; it is our duty to avail ourselves of them.

What Can I Do for My Neighbor?

Brought face to face with the world's miseries and infirmities, even though they may be deeply rooted, even though they may seem incurable, we have the question constantly before us: "What can we do for the afflicted ones?" Every time one man meets another, one of two questions rises in his mind. One of them is good, the other evil. If the man is bad, the question will be: "Of what use can this man be to me? How can I derive some benefit, some advantage, from crossing the path of this person, old man or child, chief or subaltern, stranger or compatriot, believer or unbeliever, infirm or healthy?"

The good question, the humane question, the question really worthy of us, is this: "What can I do for this man?" Applied more specially to suffering, this question, when put sincerely, leads the way to the discharge of duty. When I meet an unfortunate fellow man, whoever he may be, who is suffering in body or soul, the very pain I feel at seeing him suffer ought to be for me an appeal to attempt something which may relieve him. All disarrangements in human relations, all the evil which one man does another, come from the same source: from the vicious impulse to exploit one's neighbor. But all wholesome relations and all benefits come from the spirit which animates us when we ask: "What can I do for my neighbor?"

What can I do for my neighbor? This is the question I find in the ancient story for the men of to-day. We would change the whole face of the earth if, having asked ourselves this question in all simplicity, we would answer with all our hearts, as Peter answered the lame man: "Such as I have give I thee."

Peter and John had no money, and it was money the paralytic asked for. It often happens that we are asked for what we do not possess. It even happens, in everyday life, that some people seem to make a specialty of asking you for what you have not. And certain minds are so strangely constituted that they take offense when we do not give them what is not ours to give.

Be very careful not to be guilty of this injustice. It is commoner than some of us may think. To ask some one for what he cannot give; to offer him in return what he has not asked for, and to refuse what he might be able to give you; these are the sad incoherences by which we spoil each other's lives!

How often it is true in family life that we do not give to those we ought to love the little affection, the little signs of tenderness they have a right to expect from us! Be it only a smile, every one should have a supply of them; be it only a flower, there are seasons when there are bouquets in every field; be it only a slight attention, attentions do incalculable good sometimes. These are little doors which open out on the immense blue horizon of happiness. If you leave these little doors closed, those who are thirsty will continue to suffer from thirst, those who are hungry will still be hungry. There are men and women dying, in the very domain of affection, only for lack of little attentions. But there you are; you are too generous for such trifles. You offer more; you have all sorts of official attentions on your program. Your poor, neglected wife, who would be made happy by one affectionate kiss, is put off, according to your station in life, with a fine country-seat, a new carriage, or a new dress. She could get along well without all of this. But what she really wants, the only thing which is of real importance to her, and which you might give her so easily, you refuse her.

"Such as I have give I thee." It is the expression of man's good will, in its broadness, its simplicity, its sincerity. If we could make this our motto, our way would be full of light, and we would shed light into the hearts of all those who lived about us.

Take cases like those we have read about in this little story. There are sick people all about us. You cannot perform miracles, you say. Very well. Yet human good-will has done many things which approach miracles very closely. Has this good-will not given birth to that amiable and tender science which relieves and heals sickness and suffering?

The Heart of Compassion

One day when I was studying the relation between the age of miracles and the present, I happened, in the course of a promenade, on a very suggestive discovery. It was in the neighborhood of Geneva, in the very early spring. The trees were still bare of leaves and the sun pierced to the soil beneath them and warmed the budding violets and primroses. The branches were vocal with the songs of birds, songs of love and cheerfulness. A path through the grass, still brown with the memory of winter, led me to a little country cemetery. On a tomb half covered with that delicate moss which time spreads over everything, I read the name of a physician, Daviel, with this inscription: "He was the first to remove cataracts." In the midst of the spring brightness which filled my eyes wherever I turned, I felt myself invaded by a powerful and grateful emotion at the thought that I stood above the dust of a man who had given back their sight to hundreds and thousands of his fellow men. What miracle ever reached so many? And what is the first source and secret of this science of relief and cure? It is to be found in good-will and pity. If a man's heart were not gripped with compassion at the sight of misfortune, he would not seek means to combat it, he would not seek in himself the courage to attempt the impossible. To be blind, to have nothing left of two eyes which once were luminous windows open on the universe, nothing but two somber caverns where the love of lost light weeps; to have lost the power of reflecting the blue dome of heaven, the tender green of the meadows, the grace of the flowers, the snowy brightness of the mountains—what a terrible misfortune, and how the heart contracts at contemplating it! The first desire of any one who has a heart is to free the prisoner from his terrible bondage. And here is the source of so many ingenious efforts, studies, contrivances which would have remained unknown forever, and by means of which all who can be saved are saved.

Love—Our Poor Heart's Greatest Need

But when you have nothing to offer, when nothing can be done to remove the affliction? Give what you have, give true kindness, genuine love. And never conceive the idea that it is kindness to exaggerate the misfortune in the hearing of the victim, to weaken him, to pity him till he is more wretched than he was before. There are ways of interpreting a situation which increase its difficulty a thousandfold. Let us be careful never to employ them. Let us try hard to put ourselves in the place of him who suffers. Let us treat him like our own equal, and let us show our pity for him by forgetting that he is infirm. Let us forget it, though we do not allow it to leave our minds. Let us treat our unfortunate friends as if they were interested in everything which interests us. And most important of all, let us love them, truly and profoundly. What our poor hearts need most is to be loved, to know that we are not forgotten. The consciousness of being loved is the great light in the night of suffering.

The Thing We Lack Most Often

"Such as I have give I thee." When those we love suffer, let us give them what we have, let us give them all we can. If it is a crisis of suffering which will pass, let us be kinder to them through that period; let us augment our supply of love and kindness till the crisis is over. If it is a chronic malady and one which can end only with the sufferer, then we must love them still more, we must love them and be brave for them. We must take care never to show sorrow, never to weep in the corners and come about them with red eyes. We must conquer ourselves, we must use our best efforts to maintain an attitude which will hold before their eyes that all is not lost: for all is never lost. When you tell a fellow being, by word or gesture, that he is lost, you are adding a stone to the neck of a suicide. No, we are not lost, thank God! We must treat one another like forces against which no misfortune can prevail definitively.

"Such as I have give I thee." There are in the hearts of men forces which can soften any misfortune. There was never a soul which lacked the power to save and uphold other souls. But the thing we lack most often is love, kindness, clairvoyance of sympathy, tenderness, the disposition to devote ourselves to others. It is because we abandon them that sick persons so often abandon themselves. It is not that we do not love them; but there comes a time when we condemn them, when we lose our faith in God for them. We must never lose hope and faith. As long as you hope and trust for those you love, you hold a strong tower for them to take refuge in. There are men who, even though they see their brothers afflicted, beaten, dying, still love them, and hold them calmly. They love that in them which is immortal. The very expression of their faces, without their uttering a single word, may have on the suffering, on the dying, an influence which takes the gloom and bitterness from death itself.

The Part of a Friend

"Such as I have give I thee." I hope I may be permitted here to narrate a personal experience which will be at the same time a tribute to friendship and to truth; to a truth which this age needs to hear. I love this age, and in spite of its faults I admire it passionately. For that very reason I must render it the service of insisting on these truths of the soul, which it sometimes drives back into obscurity with its material realities. Fifteen or twenty years ago I went to visit a friend in the country. I found him in bed in a state of extreme exhaustion and great depression. We talked together in our usual intimate fashion; I felt my whole soul going out to the poor sufferer, and I could see that instead of weakening him, the conversation was reviving him. When I asked his advice about a little excursion I was planning to take on foot, he said to me: "Wait a minute, I will

Continued on next page

* Evangelical Pastor, Paris. Author of *The Simple Life*, etc. Authorized translation by Roy Temple House

THE HEART'S BEST GIFTS

et up, and we will go a little way together." We started out, at first very lowly. I supported him and begged him every few seconds to stop and rest r turn back to the house. He would not do so. "I don't know what is happening to me," he said, "but since you have been with me I have been improving constantly. Let us go on." We went on so successfully that little by ittle we reached a farm miles away and thousands of feet higher. We drank ome milk and enjoyed it greatly. In the meantime the keenest anxiety prevailed at the house we had left. But we reached home without accident, and neither then nor later did our walk produce any evil result. What had happened? Was it a natural or supernatural occurrence, physical or psychical? Who can say with confidence? But this much is true, without any attempt at classification or explanation: The presence of one friend had on another such a healing and comforting influence that it made him capable of an effort which a little while before would have been absolutely impossible. As for me, I offered up thanks from the bottom of my heart to Him who alone has the key of mysteries, and I felt an intense and unalloyed happiness at having been his instrument on this occasion.

We must grant that some have exceptional gifts. But why should they be the only ones to say, "Such as I have give I thee"? Is not this phrase, with its profound meaning, a perfect motto and a magnificent rule of life for all degrees of human capacity?

I wish every one of us would study and practice this chapter of the science of being. And I want to name for you now a terrible enemy who ravages the domain of our power to help others and often destroys the best part of it.

You are constantly meeting people who say: "If I were rich I would build hospitals, I would organize this or that charitable or helpful enterprise; if I were rich everybody should have bread; none should ever lack shelter."

This is both good and bad. It is good to bolster up your personal pride, for it is only a transposition of the prayer of the upright Pharisee to treat the rich with contempt, giving oneself at the same time an easy assurance of generosity; but as far as serving your brother is concerned, it is absolutely bad and useless. Who will be helped by your saying, "If I were rich I would do a great deal of good"? Not a soul. Look about you, see what you are able to do, and do it. This is the reason so many people do nothing. They say: "If I had this or that, if I were young, if I were well, if I were a man instead of being only a weak woman!" Oh yes, if you had been born at the time of the Crusades, I have no doubt you would have helped win the Holy Sepulcher. And if you had been born in Shakespeare's time, it would probably have been you who would have written "Romeo and Juliet." Can you not see that such a way of talking is childish, and that the disposition that prompts it sterilizes action entirely?

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"HE EMPTIED HIMSELF OF HIS GLORY"

From the original painting by Sigismund Goetze

Amplify the declaration: "If I were rich"; extend it over the totality of human life. Here is what it will give you: Men say to themselves, "If we were not so miserable, if we were not all candidates for the tomb, affected with a multitude of cares and infirmities, if we were not a troop flagellated with fatality and with woes, we might try something; but since men are what they are, is it worth while trying? What is the use?" Such thoughts lead us directly to discouragement and ruin. No, it is better to say this to your fellowmen: "I am mortal, as you are; like you I am exposed to all sorts of difficulties, pains, misery. I carry burdens just as you do, and although in a different form, sin is a sad reality in my soul as in yours. Let us then be charitable and helpful, each to the other!"

If, although life is full of evil, we were good; if, although life is short, we were thoughtful and patient; if we shed a little light along our dark pathway, my brother, the miracle Peter performed that day when he gave his hand to the paralytic and bade him walk in the name of Jesus of Nazareth, would be nothing to the miracle we might accomplish. The earth would be completely changed, men would transform their mutual relations till we of the present would not be able to recognize them. The serpents which poison our lives would be destroyed and the evil herbs would fall before the sickle.

Of all misfortunes that make men weep on this earth, the least are those which come from without, the bitterest are those whose roots plunge down into the soil of our wicked hearts.

Let us put a little more kindness into our lives. When we wake in the early morning and look out on the dim horizon, knowing neither the manner in which the universe is governed, nor the secrets of men's destinies, let us at least put clearness and order into our lives; let us put into them a smile for others. And the richness of God will shine through our poverty. A profound, an inexhaustible mine of light and power is hidden in the human soul itself; we do not know it, we do not exploit it. We die of hunger with treasures in our reach. If we were kinder the night would be less black, the sunlight would be warmer, the winters less rude, the earth less rough and rocky; we would never know famine; a multitude of miseries would disappear like nocturnal vapors when the conquering sun rises.

And this, my brothers, is how the old story told in the third chapter of Acts, and which doubtless makes some of our strong-headed moderns smile, is the bearer of lofty truths. It is new because it is so old. And this is why I have read and discussed from various points of view the little declaration which can never lose its virtue: "Such as I have give I thee." May God grant that it produce the effect it is able to produce, and help renew our languidly helpless lives with the strength of light and love.

MIDWINTER SUFFERING IN BALKANIA

DURING this week THE CHRISTIAN HERALD'S correspondents in Bulgaria and Macedonia have written us graphically of the midwinter needs of the sufferers in those mountainous countries.

Pastor Furnajieff's letter is in part as follows:

"Almost every day the postman brings letters from pastors and friends both in Macedonia and Bulgaria, asking either that we of the CHRISTIAN HERALD Relief Committee would go there to see and distribute aid, or that we should send them aid to distribute. After seeing the misery as they see it, they plead eagerly on behalf of the destitute women and children. The door bells of the pastors' homes are constantly ringing, and we are constantly hearing that most woful tale of 'No bread, no wood, no coal, no clothes, and no prospect of husband returning' to take up the support of his family.

"The recently created orphans are fast growing in numbers; innocent little children, some of whom lost their mothers before the war, and their fathers on the battlefield.

"Her royal majesty the queen has already stated her message to THE CHRISTIAN HERALD readers and friends. Now the two princesses of the Bulgarian royal family have taken up the cause of the orphans and are reinforcing the noble work of our queen. They have made and sent out an appeal to all the children of the world (for our princesses are yet among the children), asking that they help a fund, wherewith shall be founded orphanages for the bereaved children. In order to carry on the work, the princesses have opened a special orphanage office where they work all their spare time from their regular studies. Contributions have begun to come in already. Their royal highnesses have sent a special appeal to the children of the Russian Empire in which they say: 'You surely are aware of the bloody war in the Balkans. Although God gave his marvelous help to our army, its heroic endeavors were followed by enormous sacrifices. With deep sorrow we think of the poor children who have become orphans as a result of the war. Our dear parents are doing all they can for these unfortunate children, but there remains a great deal more to be done. Therefore, we appeal to your kind Russian hearts and beg of you to help in this noble work. However small your contribution may be, destined for orphanages in Bulgaria, it will be accepted with great gratitude. We, with pleasure, will send our photos and our hearty thanks to every contributor. Do help—that is for those who laid down their lives in the struggle between the Cross and the Crescent. More than ever Christ will look upon what you have done as though you have done it unto him. May he bless the contributions.'"

Pastor Paul C. Mishkoff of Sistov says in his letter:

"Yesterday I was called to visit three villages near our great city. And I saw the terrible sufferings and privations of the villagers, especially the women and children. There are thousands of families without food or clothing. The villagers are utterly destitute. I saw little children naked and sick, crying for bread. I saw women in the hands of death because they are left without bread. I saw the misery, that cannot be described. Food, clothing and blankets must be provided if we want to save them from death and sufferings. If the villagers could be supplied with flour they would be enabled to get out of this cold winter. One thousand dollars will buy flour for five hundred families in these destitute villages. They look to us for help.

"A young woman without relatives or friend was weeping yesterday, as she walked carrying one of her children about three years old on her back another about six months old on her arm, and leading a third, five years old, by the hand. She came to my house and couldn't say a word, but wept. I saw an eighty-year-old woman with two sticks and barefooted, weeping on the street, and pleading for bread and clothes.

"In three out of four places I visited I found sick children, the result of bad surroundings and lack of sufficient clothing and food. I have visited hundreds of small rooms, where I found widows and orphans—whose husbands and fathers had been killed in the war—in destitute conditions, without food and clothing. The other day I saw a young girl crying alone in a corner. I thought she might be sick, but those around told me that she had just heard of her brother's untimely end, and not having heard anything of her father since the war began she feels sure that he also must have been killed like her brother.

"The people are beginning to realize how much they have lost and how hard their lot is, because of the war. Often one sees a woman of the war. Often one sees a woman sitting down on the bare ground, despondent and sad, almost crying; and when you ask them the reason they answer: 'Oh, what shall we tell you first, when we have lost all? We had barns of corn and wheat, loads of potatoes—but now nothing!'

"Public and private charities of our country have been taxed to the utmost, and yet there are thousands of poor wretches walking the streets on these bitter zero nights, who literally have not where to lay their heads, and who have not had a good meal for days. They have no money and no place to go, and are as utterly forlorn and helpless as it is possible for human beings to be. You cannot put yourself in the place of these sufferers and enjoy your next meal unless you do something to lift the intolerable load of suffering from the Christian sisters and children in this country. It is only when one says to himself: 'If I were in their place how would I feel?' that one can begin to realize how unfortunate they are and what a strong claim they have upon those whom our heavenly Father has differently situated. God's blessing will rest on those who shall give aid."

Pastor Furnajieff at the Ruins of the Demolished Church at Soushitza

THE FOLLOWING ADDITIONAL RELIEF FUND CONTRIBUTIONS HAVE BEEN RECEIVED:

Edwin Cleveland	$3.00	Mrs. A. M. Clark	$5.00	Sub'r., Gonzales, Tex.	$2.50	I. L. B.	$2.00
Wm. J. Gray	1.00	Primary Class of Presby. Sunday School	1.00	Mrs. F. H. Judd	1.00	Mrs. Silas Moore	2.00
Mrs. I. . Walker	10.00	M. B. Pierson	1.00	"Buelah"	5.00	Mrs. Lydia Wardner	1.00
From Friends In Mich.	2.00	M. C. A. M.	10.00	A friend	2.00	Subscriber	2.00
Mr. & Mrs. W. A. O., Parkers Prairie, Minn.	2.00	J. A. F.	2.00	S. A. Perdue	5.00	M. L. Swingle	1.00
Friend, Kansas City, Mo.	5.00	Mrs. H. B. D.	2.00	R. O. O.	1.00	Levi Hiatt	2.00
—, Poughkeepsie, N Y	1.00	E. B.	5.00	S. H. Tuttle	5.05	Harriet E. Hutson	2.00
—, Burlington, Pa.	1.00	Samuel James	2.00	J. R. E., Amhler, Pa.	5.00	A Friend of the Suffering	2.00
Mrs. C. J. Wing	5.00	—, Indian, Va.	1.00	Mrs. G. Houghton	2.12	M. J. Lewison	5.00
Ph. D. Paul	5.00	Mr. & Mrs. D. Kislig	2.00	Mrs. A. A. Schneider	5.00	Mrs. Annie Rankin	5.00
A. M. McKay	1.00	Lawrence Smith & Family	2.00	Sunday School, South Ocean City	5.00	J. E. Hoxsie	1.00
E. F. Nehls	5.00	E. D. Green	1.00	R. J. Lyon	1.60	—, Estus, Mo.	2.00
Eliza Sanford	5.00	Mrs. J. E. Hall	1.00	Mrs. A. E. Camp	1.00	—, Pilot, Va.	1.50
—, Scappoose, Ore.	1.00	Mrs. W. A. Robinson	1.00	Mary Camp	1.00	Mary S. Miller	2.00
Nelson H. Crane	25.00	Mrs. E. J. Langley	5.00	—, Clayton, N. Y.	1.00	Mr & Mrs L F Springer	5.00
Dan Mohler	1.00	Mollie G. Freyer	1.00	W. H. W.	2.50	Jas. R. Thomas	1.00
—, Hanover, Pa	1.00	Z. F. B.	1.00	C. M.	2.00	"Beginners' Class" of Scenery Hill S. S.	1.85
M. C. W., McConnellsville, O.	1.00	Mrs. C. L. S.	2.00	Mr. & Mrs. C. Engstrom	1.00	Mrs. Chas. R. Moore	5.00
In the Name of Jesus	1.00	E. Sinschaugh	1.00	E. Springer-Oliver	2.50	Mrs. Henry B. Meigs	1.00
Elizabeth Burkholder	2.00	Mrs. M. Mayer	3.00	Mrs. Isaac Ballard	2.50	Mrs. Olivia Hesson	1.00
Friend, Conway Spgs., Kan.	3.50	"W." Tidioute, Pa.	2.00	Mrs. A. M. Brokaw	1.00	Mr. Geo. Lamken, Sr.	10.00
Mrs. O. C. Williams	5.00	Louise F. Klink	1.00	T. J. Randolph	1.00	Mrs. J. M. R.	1.00
Mrs. H. A. King	5.00	—, Corona, N. Y	2.00	G. R. Mapes	1.00	"A Friend of Humanity"	1.00
Harriet Rodd	1.00	J. P. Pirthmiller	10.00	"A Friend of Humanity"	1.00	Mrs. Harriet E. Akers	1.00
—, Emerson, Ia	2.00	Mrs. J. A. Brush	1.00	Mrs. S. C. Chester	5.00	Mrs. C. D. Brown	1.50
Sarah Cooley	1.00	James E. Anderson	2.00	J. N. Condra	3.00	M. E. C.	1.00
—, Dayton, Ia	1.00	Mr. & Mrs. John Kearns	5.00	Lewis Honsaker	5.00	A. T. Lindgren	10.00
A. I. B. K., Dakota, Ill.	2.00	Mr & Mrs J G Althouse	2.00	Martha Matlix	2.00	James Dallas	1.00
W. A. Sayers	5.00	Mrs. L. A. Geiger	2.50	Ida Francis Anderson	6.00	F. L. West	5.00
—, Monte Vista, Colo	2.00	Mrs. A. E. Brown	5.00	Mrs. M. Moses	1.00	Geneva Bane	2.00
E. C. Hull, Can.	1.00	Mrs. E. H. Semmler	1.00	Elizabeth McKee	1.00	Margaret Betyemann	5.00
I. H. Rush	5.00	Citizens, Jennings, La	74.75	Mrs. Bettie M. Morgan	2.00	Jno. Holstein	2.00
Friend from Flathbah	5.00	J. H. Smith	10.00	Miss E. Cole	3.00	Mrs. E. M. Gregg	1.00
Mrs. N. F. W. Pond	5.00	—, Harris, Mo.	1.00	Thomas Dinsmore	3.00	Chas Anderson	5.00
Thos. Wilson	1.00	Samuel Celland & Wife	20.00	Mrs. D. O. Knight	1.10	A Friend	10.00
E. S. Hickels	5.00	William Herbert	5.00	C. D.	1.00	E. O. Vail	10.00
W. de Vriese	1.00	Mrs. John	1.00	A. W. Ganzer	3.00	H. Barber	10.00
W. C. Stephen	5.00	Christine Schwarz	2.00	Friends, Sylvia, Kan.	15.00	S. N.	2.00
Mr & Mrs J. A. Rehn	5.00	T. J. Rhoads & Wife	5.00	—, Tiffin, O.	1.00	Geo. H. & Mary E. Bragonier	2.00
J. A. Isenberg	1.50	Wm. H. Rice	2.00	Rev. R. Pato and Wife	1.00	H. T. Caldwell & Wife	11.00
Mrs. R. Staples	5.00	F. E. Pettyes	2.00	Mrs. Geo. L. Pfeiffer	5.00	—, Indiana, Pa.	1.00
A Subscriber, Asbury Park, N. J	1.00	Blanche Ould	1.00	Mrs. S. J. Harrington	1.00	Mrs. Emma R. Branch	5.00
Mrs. M. A. Shepherd	5.00	Friend, Conboma, Tex	1.00	Mrs. P. Tully	1.00	Bapt. Mission of Western Springs, Ill.	14.09
A. Pierce Combes	2.00	Harvard, Ill	5.00	Cora J. Emig	2.00	E. Baldwin	1.00
—, Franklin, N. H	5.00	Edgartown, Mass	1.00	Mother, Sister, Brother	3.00	Mrs. W. H. Davis	1.00
Union Thanksgiving Service of the three Churches of Phoenix	4.50	Mrs. A. K. Frey	2.00	Mrs. Nellie W. Whitcomb	1.00	W. H. Sallada	1.00
Mr. & Mrs. F. A. Gilbert	1.00	In His Name	5.00	Mrs. Mary R. Wade	1.00	Beachgrove S. S.	5.00
M. A. Lowry	1.00	A Reader of C. H.	1.50	Mrs. Nannie P. Harris	5.00	Lower Deer Creek S. S.	27.35
Mrs. Sarah Lammie	1.50	H. A. H.	1.00	—, Lafayette, Ind.	1.00	Caroline Keates	1.00
E. I. Nichols	2.00	In His Name	1.00	Mrs. C. A. Ackerson	1.00	A Friend, Anson, Me.	1.00
		M. McE.	6.00	L. C. Blood	2.00	E. Chard	1.00
		Mrs. L. A. Dexter	5.00	Mrs. McCormick	2.00	O. W. Wright	2.00
		Mrs. C. L. Hamilton	5.00	P. E. M., Watertown, S. D.	5.00	James K. Hart	3.00
		L. A. M., Montgomery, O	10.00	J. B. Eldredge	1.00	Mrs. C. E. Smith	2.00
						Mrs. D. B. Troy	3.00

Mrs. Lydia Deering	$2.00	G. R. Fremd	$50.00
"The Lord's Two Carpenters"	2.00	Lucy M. Moore	5.00
Mrs. J. N. Dauphinee	1.00	E. D. Bronson	1.00
Friend in His Service, N. J.	2.00	Mrs. H. E. Thayer	2.00
A Widow	1.00	Mark Campbell	1.00
Mrs. John Kloppman	1.00	Rev. J. P. Erwin	1.00
A Widow's Mite	1.00	P. H. Anderson	5.00
—, Keene, N. H.	2.00	C. T. Cheek	10.00
A Widow, Washington, Pa.	2.00	Mrs. Ellen M. Winship	5.00
James Smith	2.00	Mrs. Frank Drake	2.00
N. L. M.	2.00	N. C. Pitcher	2.00
Geo. J. Hertzler	5.00	Sister in Christ	2.00
M. Dent	1.00	W. G. B.	1.00
W. P. Port Chester, N Y	5.00	Sim O'Hair	1.00
Mrs. J. Watkins	1.00	N. W. Merrill	5.00
Horace Spencer	2.00	James Taggart	5.00
Benedict Parker	5.00	L. S. Fassett	2.00
W. E. Smith	5.00	Two Friends, Unionville, Md.	2.00
"A Friend," N. J.	1.00	M. E. M.	5.00
Mrs. Helen J. Beagle	.50	Anna Agnes Thomas	10.00
— Brown, Deerfield, N Y	1.00	C. O. Peterson	1.00
A. J. Parmenter	5.00	M. V. Olsen	5.00
Mr. & Mrs. N. P. Christensen	2.00	Mr. & Mrs. C. H. Olsen	10.00
Dr. E. C. Young	1.00	Mrs. N. C. Furlong	1.00
Mrs. E. Raab	1.00	R. C. F.	1.00
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A Friend, Sayre, Pa.	2.00	W. H. Mann	1.00
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A Friend, Bay City, Tex.	2.00	J. B. Gregg	1.00
Willow Springs S. S.	5.90	Mrs. Lucy Winchester	1.00
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Rev. John Currie	1.50	C. H. Readers	40.00
A Friend, Brooklyn, N Y	2.00	Starkweather Friends	5.00
Betsy Smith	1.00	Emma Wilson	1.00
—, Jesup, Iowa	2.50	Mrs. M. B. Roberts	1.00
Mrs. Emma Lawrence	5.00	D. M. Reddish	3.00
Friend & Subscriber, N J	1.00	J. M. Irvine & Sister	40.00
Louis De Lancett	1.00	Mrs. B. S. Jones	1.00
A Friend, Anson, Me.	1.00	Mr. & Mrs. F E Boudinot	5.00
Caroline Keates	1.00	E. A. Cowles	2.00
Mrs. S. Geary	1.00	Troy, N. Y., Sympathizer	1.00
D. Moffat	1.00	Wm. E. C. Miller	5.00
A. H. Dawley	5.00	J. G. W.	1.00
W. O. H.	10.00	Five Sympathizers	5.00
S. L.	2.00	Wayne L. Snyder	25.00
		M. B. A.	1.00
		Mrs. C. L. Matchett	3.00
		Mrs. G. W. Meyer & Miss Foster	2.00
		Mrs. Richard Webb	1.00

HOME FOR THE BLIND OPENED

THERE was a remarkable gathering of prominent people on the occasion of the opening on Washington's Birthday of "The Lighthouse," a home in New York erected under the auspices of the New York Association for the Blind. President Taft rmally opened the home on this occasion, aking the dedicatory address. He has ıd a keen interest in this project from the ginning. He laid the cornerstone, was esent at the fair held in the Metropolitan pera House in its behalf, and took the time ıring the last few busy days of his term office as President to dedicate the finished ructure.

Former Ambassador Joseph H. Choate esided at the exercises; Eben P. Morford, esident of the American Workers for the lind, who, although himself without sight, a successful business man, related incients of his work in helping the blind to ves of comfort and usefulness. Mr. Wilam I. Scandlin, president of the Blind en's Improvement Club, the thrilling ory of whose life appeared in a recent isıe of THE CHRISTIAN HERALD, outlined the ıture of the New York Association. resident John H. Finley of the College of ıe City of New York, who is president of ıe association, gave, in an eloquent adress, a résumé of its work. Miss Helen eller was present and made an appeal for nancial aid to establish similar "lightouses" in other cities. Dr. William H. laxwell, superintendent of New York ity's public schools, told how he had been d, through listening to an address by Miss Vinifred Holt, to make recommendations hich led to the establishment of special lasses in which blind pupils studied on qual terms with the sighted, thus increasıg their efficiency and self-confidence. He tated that some of them had even outtripped their more fortunate fellow stuents.

The Lighthouse, located at 111 East ifty-ninth Street, is six stories in height nd includes schools of instruction for the ightless and an exchange where their ares may be ordered or sold. It will serve s a social and educational headquarters for he blind people of the metropolis, and will bring help and delight to many lives that have little enough of sunshine.

When President Taft arrived he was escorted to the platform by a squad of blind Boy Scouts. A chorus composed of blind men and women sang a hymn to Liberty, which had been written by Arthur Farwell. Mr. Choate, in his remarks, paid high tribute to former presidents of the association, Dr. Lyman Abbott and the late Richard Watson Gilder. Speaking of the new president, he said: "Then, too, there is Dr. John Finley, who found that the care of the three or four thousand boys he has under his wing did not take enough of his attention to keep him from doing good in other directions." He gave highest praise to Miss Holt. "But there is one name greater than all of these in connection with this institution," he said, "and that is the name of Miss Winifred Holt. Her name brings to mind what one woman can do, for it is due to her that this building is now complete."

President Taft at the Opening of the Settlement House for the Blind on February 22

Mr. Taft said he often wondered when he read the Declaration of Independence what a blind person thought of the clause which says that all men are created free and equal. He continued:

"This isn't true in the sense in which it is generally understood. We are not all equal in opportunity, nor in friends, nor in environment. What that clause meant was that under the new form of government, which the signers of the Declaration believed to be the best yet devised, every effort would be put forth to bring about a condition where everybody should be free and equal. And we find that the best way to help the blind is to help them to learn to help themselves, to give aid to the faculties they have to make up for the faculty they have lost."

The chair which President Taft occupied on this occasion was specially made for him by three blind carpenters. It was later presented to Miss Keller. After the formal exercises and addresses, a miracle-play, composed by Miss Carolyn Wells and Miss Holt, was produced by blind children, after which the Boy Scouts present gave an exhibition drill. Among the distinguished guests were Rev. Charles Slattery, Rabbi H. G. Enelow, Mgr. Lavelle, and General Charles F. Rowe

WHILE TWO KNIGHTS TALKED

BY ARTHUR K. AKERS

YESTERDAY they drove the last spike in the new double-track through the Crazy River hill-country, and now things will be different on the Mountain Division. Bancroft, the hief, says that despatching trains won't be a man's ob any more. It will be too easy—more like chaperoning a string of seminary girls in a town vhere there isn't a boy's college. It's the end of the ld days when the South End unloaded fruit and egetable trains on the mountains until the engines vent north pulling every last orange and tomato hat the Winchester Hill would stand for and the outhbound Mardi Gras specials and the export reights fought their way through by the grace of God and the help of despatchers that could carry a lozen orders in their heads at once. Now there will never be any meeting orders except on crossovers, which "the Fathead" says will have its advantages. And those who have been at the Junction headquarters long enough know that he refers to something that is sacred yet to the stove committee at the roundhouse. He himself claims that he has never understood it. Bancroft said at the time that he had no opinion, but in private he is reported to share the belief of his wife, which is also the unvoiced conviction of the entire division.

It came about on a night in June when the Fathead had been holding down a despatcher's chair on the third trick for two months—not the old Fathead of borrow-pit fame, with the battered hat and the wistful eyes, but a renovation that had seized on the chance that Bancroft gave him when he came out of the hospital, wrestled anew with the Morse code, mastered the rules by main strength and awkwardness, and clawed and dug and hung on world without end until the chief simply hadn't another excuse left when Petey Ferguson departed for the East and left room for a new third-trick man. The Fathead was that man. Tourist travel was heavy on this night, people hurrying to the mountains and seashore to get away from the heat. In addition, there was a Knight Templars conclave on in Philadelphia and the northbound through passengers were coming down out of the Gap to the south in five and six sections. Big solid Pullman trains they were, with two engines apiece whirling them up the Clinch Valley, slamming them around the curves and over the crest of the Divide with a rush and a swift mighty drumming of the exhausts ahead, flags flying and streamers waving from vestibules and rear ends. Inside the cars the Knights and their ladies were enjoying themselves and the cool breaths from the hills that crept in through the screened windows as they climbed higher and higher above the two-thousand-foot level.

All through the day the gay procession had rolled past the Junction; and when, at midnight, Vinson turned the sheet over to the Fathead and went home there were three more of the extra trains yet to come. Down below, Bancroft had just put his wife on Number Four, southbound, and he came up in the office a minute to see how they were running before he too went home. There he found the Fathead—big, slow, faithful old Fathead—humped over the sheet under the ghastly glare from the mercury tubes, figuring out his trains and meeting-points. It was the biggest night's work he had ever tackled and he was new to the job, but that didn't disturb him any. It took so long for him to get excited that there was never time.

"Look after Number Four," Bancroft jokingly called back to him from the doorway as he was leaving. "My wife's on her this trip."

"Sure!" responded the despatcher, and went on figuring.

Outside the moon flooded the big yard with its light, dimmed the red and green eyes of the target lamps, and turned the steam from the engines into floating silver. The window curtains were raised in many a berth that night while the occupants watched the glory of the moonlight on the mountains in preference to sleep. Up in the despatcher's office, alone except for one operator, the Fathead sat in his shirt-sleeves and toiled over his sheet, planning, weighing, altering, striving, until the perspiration stood out on his face in beads, to keep the road from being hopelessly blocked with the tangle of trains that were being poured in on the Mountain Division from both ends. One after another the trains shot down from the Gap, clattered through the yard, and departed puffing heavily on the grade beyond.

Through two crowded hours the tension never slackened and the despatcher bent unceasingly over sheet and key. It was two-thirty when Franklin called for orders for fifth Fifty-three, the last of the Templar sections, against Number Four. And with his brain filled with the snarl of details that accompanied almost infinite train movements, the Fathead gave them orders which called for the two trains to pass each other on the single track between Brandon and Knob Rocks, and no one noticed the error. Some minutes later, after the conductor and engineer of fifth Fifty-three had signed the order and been given "complete," the Franklin operator flinched under the sudden fierceness of the call that the despatcher's office sent rattling over the wire. "Fr! Fr! Fr! 9! Di!" snapped the sounder in urgent staccato.

"I, Fr," he responded.

"Don't let fifth Fifty-three get—" came the words.

"She's gone!" interrupted the operator.

"Catch quick! I—" But the rest of it went to the empty air, for in two bounds the Franklin man was out of the door, sprinting and shouting hopelessly after the disappearing tail lights of the Templars' train. And, while he ran, the wire began sputtering with frantic calls for Richwood, to the north of Brandon.

"Hold 4," ordered the Fathead when Richwood's acknowledgment came, though he knew that he was hoping against hope.

"Gone several minutes," came the languid reply.

To the despatcher, the office appeared whirling dizzily before his eyes and he could not hear the instruments for the words of his chief that seemed now to be singing in his ears, "Look after Number Four. My wife's on her."

Brandon and Knob Rocks lay between Franklin and Richwood, but neither was open at night, and calling them were only a waste of time. Once or twice the Fathead endeavored to raise them, and then held his head in his hands while he tried to think. The train wire chattered on with other demands for his attention and, as in the midst of an evil dream, he answered them, wondering in a dazed way that a wheel could turn when doom hung so surely somewhere above one of the "S" curves between Brandon and Knob Rocks. All unknowing, the operator across the table from him made some trivial remark that jarred through the

Continued on page 257

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Great Sacrifice

THERE are many ways of celebrating Good Friday. Even those Christians who do not give much attention to special church feasts or fasts feel that on this day there should be a peculiar thoughtfulness and earnestness in the demeanor of all who revere the memory of Christ. Even business is largely suspended on that day. Christian nations unite with the churches in commemorating the event which has made Christian civilization possible.

It is good to have our minds brought again to recognize the supreme importance in Christian faith of the death of Christ on the cross. We are in constant danger of drifting away from this real foundation of the Christian religion. St. Paul declared that he was determined to know nothing "save Jesus Christ, and him crucified." We are in danger of forgetting what the Gospel really means. The Gospel is not primarily a message urging people to do right; even Confucianism is such a message as that. The Gospel is not an exhortation to people to lead unselfish lives; systems of ethics other than Christian have brought this plea to the hearts of men. The Gospel is not even primarily the proclamation of a divine Father and an urging, like the urging of the prophets, to serve and worship him. The Gospel is the announcement that God's Son has died to atone for the sins of the world; the announcement that by faith in that death we may be freed from the penalty of past sins and delivered completely from the power of sin in the present; it is the glad offer that every one who accepts it may live in grateful and affectionate companionship with the Christ of Calvary; it is the urging of a new motive of life, the motive of pleasing Christ and serving others in his name, because he died for us.

We shall soon be singing and telling the glad Easter message. Christ is risen from the dead and we shall live with him. But the message of Good Friday is a message of death. The world's best Friend is dead. The Lamb of God, who came to take away the sin of the world, has been sacrificed, and on this day we think with solemn awe of the blood that he shed. We think of him despised, rejected, scorned, mocked, scourged and crucified. We remember that "he came unto his own, and his own received him not." We think earnestly and seriously of our sins on this day. We remember that "he tasted death for every man." We hear the words of Jehovah, through the lips of the prophet: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." We recollect that there has been "a fountain opened in the house of David for sin and for uncleanness." We remember that "with his stripes we are healed."

The story of Calvary brings to our mind again the things that Christ and his apostles said about self-sacrifice. There are burdens for us to bear, crosses for us to accept, hard tasks for us to do in the name of the Christ who died for us. The disciples rejoiced "that they were counted worthy to suffer shame in his name." Paul gloried in tribulation and was glad to think of himself as always bearing about in his body "the dying of the Lord Jesus."

But even at Good Friday there is a touch of glory, a note of jubilation. Since God did so much for us he will do everything. "He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things!" The power of sin is broken; the promise of all good is sealed. Nothing can ever undo the fact that Christ died for us; we need never more be slaves of sin or fear

> In the cross of Christ I glory,
> Towering o'er the wrecks of time.
> All the light of sacred story
> Gathers round its head sublime.

The Drift in Mexico

PRESIDENT TAFT, as the improving situation in Mexico seems to show, took sane and conservative ground in opposing, or at least delaying, intervention. Although the trouble is still far from being ended, prospects are brighter for the restoration of order and the protection of foreigners in the disturbed republic. Calm reflection brings the conviction that an armed occupation of Mexico would have been a huge and costly undertaking—an enterprise involving the use of even more men and money than intervention in Cuba cost this nation. English newspapers are pointing out that Britain's Boer invasion cost $1,000,000,000, and that to deal with Mexico would be a bigger and costlier problem. Had it become absolutely necessary, such considerations would have had little weight, where the lives of Americans and foreigners were in jeopardy; but the improved situation gives encouragement to hope that the period of actual danger is past, although the complete tranquilization of the country may be a task of many months' duration. Mexican politics, being of a volcanic nature, may hold new surprises, however. Nobody can predict what the near future might develop should a serious attempt be made to turn over the government to the iron rule of Porfirio Diaz.

Sunshine and the "Blues"

THEY are the antipodes of feeling, the opposite poles of sensation, mental and physical. Some folks have the "blues" at regular intervals, just as we know certain ministers who have their seemingly inevitable "blue Monday" after a strenuous Sunday. Making due allowance for occasional physical depression, still, in a great majority of cases, there is no reasonable excuse for the "blues." We would urge everybody to get the sunshine habit, and to cultivate it assiduously. It will yield a steady reliable crop the year round, as a sunshiny spirit is a true perennial. If you try with God's help to live a clean, pure, upright, helpful life; if you pay your honest debts and owe no man anything save loving kindness; if, realizing all of your faults and shortcomings, you ask God to forgive you for his dear Son's sake who knew and sympathized with human frailty and waywardness; if, having settled that matter and taken God at his word, you take off your coat and do something for somebody else who is in sad need of your help and cheer, you will soon find the change you seek. For you will sail out of the blues and into the clear sunshine which cheers the path of all who love God and their fellow man. You will then be in tune with the divine harmonies; life and work will take on a new meaning. You will sleep sounder and better than you've done in years. Don't worry about yourself, but having once put your trust in God, hold on to it hard and fast. Our Father loves to be trusted and those who trust most are the happiest. Remember that introspection and the reiterated personal appeal in one's own behalf is an elementary stage of Christian experience. You must get away fro that and go boldly forward. God does not tak back his word. If Jesus' disciples had been co tinually concerned about and praying for their ow forgiveness, they would have had no time for wor in spreading the Gospel.

The President and His Advisers

DURING the last few weeks, President Wilso has received a great deal of advice, much of i sincere and well meant, and possibly quite as muc of it valueless. If he has been able to profit b even a fraction of this volume of counsel, he shoul prove a very wise and popular executive. When h took up the duties of his high office, he found a inheritance of big issues, foreign and domestic sufficient to tax the capacity of the most experience statesman. But it is not only the Mexican em broglio with its dangerous possibilities, the tariff the "big interests," labor and similar problems tha demand his most serious consideration. There ar other questions, less seen on the surface but non the less important, that must claim the attention o the new administration. It is therefore of the first consequence that in choosing his official advisers, the President should have made no serious mistake. A round peg in a square hole is a bad fit for a cabinet office, or indeed for any other post where the incumbent has intimate relations with the administration, and can influence its policies.

When the announcement was made public recently of the appointment of a Roman Catholic as private secretary to the President, the Catholic journals at once broke out in a chorus of jubilation. Expressing the general sentiment, the *Catholic Universe* of Cleveland, Ohio, February 7, 1913, declared the secretaryship

> one of the most important posts in the country; . . . the highest position a Catholic has ever held in an administrative way in the entire history of the United States. It ranks second only to the appointments of Roger B. Taney and Edward D. White as chief justices of the Supreme Court of the United States. . . . If there is any especial significance to us as Catholics, it is that the new secretary is a practical Catholic.

Other Catholic publications followed in a similar strain of extravagant exultation. Of course, the essential point of distinction between such comment as this, and what would have been expressed had any other than a Catholic been chosen, is obvious: had a Methodist, Baptist, Lutheran, Presbyterian or any save a Romanist been appointed, the incident would have possessed no political significance whatsoever. Why, then, should the Roman Catholic journals persist in trumpeting the news to the country as a political triumph, equal if not superior to the capture of a cabinet post? If such, indeed, be their interpretation of it, then it will be well for the American people generally to keep informed of the course of events at the nation's capital. Even before the appointment was made, the Ministerial Association of Huntington, W. Va., on December 12, 1912, petitioned the President-elect

> to make such change in the personnel of the official secretaryship of the cabinet when he comes into office as will remove all grounds for suspicion of the secret revelation of the plans and policies of his administration to the representatives of this foreign hierarchy, and thus eliminate a condition which, in our judgment, endangers the success of any administration.

Similar resolutions, after the event, are reported as having been passed by a Ministerial Association in Waukegan, Ill. Both are representative interdenominational organizations, and their example will probably be followed by others.

Now, THE CHRISTIAN HERALD is not in the business of giving advice to Presidents and cabinets. Such a presumptuous proceeding is usually futile and quite superfluous. We prefer to think that the Executive and those around him in his immediate official circle are sane, sensible, broad-minded men of the type that the people approve and trust. They are quite capable of interpreting the signs of the times and they doubtless realize that the Roman Catholic question is one which may at any time become acute in our politics. They must know how the political activities of the Catholic Church embarrassed the last two administrations and contributed to the downfall of Mr. Wilson's predecessor. The whole country will hope that the new administration may keep clear of such entanglements. How the President and his cabinet may regard the declaration that the choice of a Catholic for private secretary is the capture of a strategical position we cannot even imagine.

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

President Begins Indian Memorial

PRESIDENT TAFT on Washington's Birthday broke ground for the national American Indian Memorial which is to crown Fort Wadsworth on Staten Island, to look out on Europe and to give the first greeting to the ships entering New York Bay. Accompanying the President were members of his own and his official family and commanding officers of the army and navy. The best feature of the occasion was the presence and participation of Indian chiefs and representatives in full costume of furs and skins and eagle feathers, and beads and bones and red, yellow, and blue paint on their faces, from the Sioux, Crow, Chippewa, Cheyenne, Flathead, Gros Ventres, Arickaree, and Mandan nations. Dr. Joseph R. Dixon, secretary of the Memorial Association, spoke of the struggle of humanity to gather up the ashes of yesterday and put them in the urn of today, and of the fact that the proposed monument was the only one ever dedicated to a single race. President Taft said among other things: "It is appropriate that the race which controlled North America for centuries before the white man came should have a memorial in this the great sea entrance to this continent, one recalling his noble qualities, of which he has many, and perpetuating the memory of the succession from the red to the white race in the ownership and control of the Western Hemisphere. We are indebted to Mr. Rodman Wanamaker, through whose generosity this beautiful memorial is to be erected." The President then dug out a liberal shovelful of dirt and laid it aside as the start of the enterprise. Then some more of the soil was cut out with a stone hatchet by a red man. Dr. G. F. Kunz presented the bronze tablet marking the site. The orator of the day was Chief Red Hawk, a Sioux, who took the place of Hollow Horn Bear, who could not be present. His speech had to be translated, and was in part as follows: "I am glad to meet you on this occasion. I am an American Indian. When the white man first came over here and discovered this country we were here already. I believe we were created to live in this country. My children and my grandchildren are being taught to follow the white man's way, and I am glad. We Indians as yet are not able to manufacture even the poorest kind of calico. But we have been taught in our Indian way to love one another as brothers, and I think that you have been taught to love each other too. Therefore, let us join hands in brotherhood and so you will help get us out of the rut of the past." At the close of Red Hawk's speech, which was loudly applauded, thirty Indian chiefs together hauled up the Stars and Stripes to the top of the pole and the united bands played "The Star-Spangled Banner." It is none too soon for our country to make atonement for the wrong treatment of and crimes committed against the red man. The gigantic bronze figure crowning the pedestal will mark the appreciation of the admirable qualities of the Indian and also the beautiful magnanimity and loyalty of the red man. With one hand, out of which the buried hatchet has fallen, inviting the East to the Empire of the West, and with the other hand holding the pipe of peace, the statue will be one of the most significant peace monuments of the world, echoing the song of the angels:

On earth peace, good will toward men. (Luke 2: 14.)

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The Indian Chiefs Awaiting President Taft at Fort Wadsworth on February 21

House by Parcel Post

THE whole house did not go by parcel post to the Clay Products Exposition held in the Chicago Coliseum closing March 8, but each brick out of which the building was made was sent from the various brick manufactories of the country through the parcel post to Chicago, the bricks numbering in all 25,000. The feat was originated to test the practical merits of the parcel post system. A record was kept of every brick, of the time it left the yard, and the time it reached its destination. The brickmaking industry is thus referred to very early in the history of the race:

And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. (Gen. 11: 3.)

Captain Scott's Widow Honored

IT HAS just been officially announced that King George has granted to Mrs. R. F. Scott the same rank, style and precedence as if her husband had been nominated a Knight Commander of the Bath, as he would have been had he survived. As a knight's widow Mrs. Scott will henceforth be known as Lady Scott. Besides this honor bestowed the British Government has just notified the Lord Mayor of London that it intends to provide for the support of all relatives dependent on Captain Scott and his four companions, who perished in returning from the South Pole, so as to insure their being in as good a pecuniary position as they would have been had the disaster not taken place. The total subscriptions to the various funds opened in their behalf have now reached a splendid figure. It is computed that, as Captain Scott's pay, according to his rank, was $3,000, and that in addition he would receive, when in command of a first-class battleship, an extra sum of $1,640 yearly, Mrs. Scott will receive $4,640 annually. No title could have added any luster to the character or fame of Captain Scott had he lived, and no honor that has been bestowed upon his widow is more than just. The prompt provision for the support of the families of Captain Scott and of those who perished with him is in answer to the hero's dying request, one of the most patriotic and pathetic appeals ever made in the world's history, which plea emphasizes and sanctifies the great truth so often forgotten: that it is a man's religious duty to provide for the temporal support of his family.

But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. (1 Tim 5: 8.)

Benefactor of Dumb Animals

ADOLPH MELZER, of Evansville, Ind., announced the other day that four States—New York, Illinois, Mississippi and Indiana—had accepted his gift of $1,000 each, to be held in trust for 250 years and three months and compounded semi-annually at 4 per cent., for the relief of dumb animals. At the end of the trust period each bequest will amount to $20,155,964.13, and the entire sum is to be used by the governors of the States for dumb animals. Missouri rejected the offer for fear that no bank could be found that would agree to take charge of the fund under the conditions. Five other States—California, Colorado, Kentucky, Massachusetts and Minnesota—have not yet acknowledged the offer. Mr. Melzer made a similar proposition to the city of Evansville, which was accepted. Last Thanksgiving Day this friend of dumb animals gave a dinner to several hundred underfed horses at his stables, and gave a dinner on the same day to the drivers of these horses. This man has a large heart and a wise head to sow a thousand dollars and get twenty millions from it as a harvest. Two hundred and fifty years is a long time to wait, but it will pass, and there will be people and a good civilization, and helpless animals to care for then. His benefaction of some two hundred million or more dollars will make a millennium for the dumb animals. The wheel by that time may have pretty well banished the horse from the streets of our cities, but in other realms he is still supreme, and despite all the motors his race is likely to be more numerous then than now. This gift illustrates the principle contained in these words:

A righteous man regardeth the life of his beast. (Prov. 12: 10.)

Saves Drowning Son

IN a torrent of ice cakes below Wright's Falls, at Marlboro, N. Y., over which they had fallen more than sixty feet, Bernard Heberich and his son Barney, three years old, were saved from death by a narrow margin the other day. Heberich was skating on a lake, drawing his boy on a sled. Barney was laughing when his father stubbed his toe and fell. The father's hold on the sled rope loosened and when he got on his feet he saw sled and child sliding toward the brink of the falls. The sled slipped off the ice at the brink. It was seized by the falling water. The father jumped over the edge of the precipice and the fall of the father and child into the gorge was almost simultaneous. Barney dropped into a pool and was thrown on a shelf of rock, where he stopped. His woolen cap had slipped over his face and saved him from being cut badly. Heberich reached the boy and found him conscious. He dragged the child to safety. Finding that his leg was crushed at the knee he shouted for help. A woman passing near heard the cries and sounded the alarm, and several came to rescue the two. The father was taken to the hospital, where it was said he would recover, and the boy was soon back to his toys at home. How stronger than life is the love of a parent for a child! It is one of the pictures of paradise, one of the flowers of heaven given to bless the earth. Most fathers would have done just what the man did. Such soul-possessing love of a father for the life of a son is seen in the story of the patriarch.

And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. (Gen. 46: 30.)

Spiders Help Build Canal

AMIDST the vast enginery, the large number of men and the fabulous wealth employed in the construction of the Panama Canal, one of the smallest of God's creatures is contributing to the work. Official notice that six large spiders were working for the Panama Canal was given out the other day when Colonel Goethals arranged for a man to take care of them in the instrument room at the Gorgona shops. From the cocoons the instrument makers will take threads for use in all the engineers' transits on the work, these threads taking the place of platinum. What a relation there is between the minute and the magnificent, the silken web spun by the insect and one of the mightiest pieces of engineering on the earth! What a care over the least and greatest portions of his creation has the Almighty, who feeds the spider and teaches it how to spin its thread, who holds a sea in either hand and gives his children the ingenuity to cut a channel in the earth between them and make them one! The wise man refers to this type of industry by the spider in the words:

The spider taketh hold with her hands, and is in kings' palaces. (Prov. 30: 28.)

THE EMPTY TOMB*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

WHEN Jesus was being laid in the tomb the women followed after and beheld the sepulcher and how the body was laid, and they returned and prepared spices and ointments with which to anoint the body of Christ (Luke 23: 55, 56). "And very early in the morning the first day of the week they came unto the sepulcher at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulcher?" (Mark 16: 2, 3). "And they found the stone rolled away . . . And they entered in, and found not the body of the Lord Jesus" (Luke 24: 2, 3). "Two men stood by them in shining garments; . . . they said unto them, Why seek ye the living among the dead? He is not here, but is risen" (Luke 24: 4-6). "Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead. . . . They departed quickly from the sepulcher with fear and great joy" (Matt. 28: 6-8). But already two of the disciples were on their way to the tomb. "So they ran together; and the other disciple [John] did outrun Peter and came first to the sepulcher" (John 20: 4). They ran because they had been told by Mary Magdalene, who had come to the sepulcher before the other women, that she had found it empty and that some one had taken away the body of Jesus (John 20: 1, 2). John, reaching the tomb before Peter, "stooping down and looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter, following him, and went into the sepulcher, and seeth the linen clothes lie" (John 20: 5, 6). "Then went in also that other disciple, which came first to the sepulcher, and he saw and believed" (John 20: 8). "Then the disciples went away again unto their own home. But Mary stood without at the sepulcher weeping, and as she wept, she stooped down, and looked into the sepulcher, and seeth two angels. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and he knew not that it was Jesus. Jesus said unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master" (John 20: 10-16).

But Jesus did not stay in the garden; he went out towards Galilee, and there met the woman on their way to tell his disciples that he was risen from the dead. "Jesus met them, saying, All hail. And they came, and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there they shall see me" (Matt. 28: 9, 10).

NOTE.—The foregoing account of the resurrection of Christ is taken from all four of the Gospels in the order of events in order to make it more complete than if read alone in Mark 16: 1-11, the passage assigned for our lesson study to-day.

The women went to find a filled tomb, filled with the dead body of their Christ, but they found it empty! Peter and John went to find an empty tomb, and they found it empty indeed! "Oh, you visited Palestine to find your Christ, but you did not find him, you found only an empty tomb!" This was the stricture made by a man who was always harping upon materializing the truth, as he expressed it, to a lady who has just returned from Palestine, her soul aglow with her experience there. "Yes," she replied, "I did find the tomb empty, just as I expected I should. I visited it on Easter morning all alone, before it was quite light, the tomb in the garden, not the garish place in the Church of the Holy Sepulcher. It was sweet and quiet, and little wild flowers were blooming about it. I entered the tomb. It seemed too sacred for me to touch. I stood there and thanked God that it was empty, for had my Christ lain there he would have been a false Christ, and there could be no hope in a resurrection for me." "Did you not visit the Holy Sepulcher in the historic old church?" persisted the objector. "Yes," the lady answered, "but it seemed to me a house of war rather than a house of peace, because for many centuries it has been a bone of contention between different sects. The Crimean War was brought on by a quarrel about who should have the privilege of putting a patch on the leaking roof." "Did you see the sepulcher itself?" demanded the questioner. "No, I went in only as far as the door of the 'Angels' Chapel'; it is the vestibule leading to the sepulcher, and is said to contain the stone that was rolled away." And the lady continued, "There I could see the tomb beyond—a sarcophagus about five feet long and two feet high and three feet wide, on which the Russian pilgrims (who had been walking for five months to be in Jerusalem at Easter time) were laying pieces of white cloth with pictures of the crucifixion on them, afterwards to be used as their own windingsheets." "Did you have no misgivings that you might be mistaken about the location of the tomb when you remembered that you were alone at the so-called Garden Tomb, but found yourself in a throng at the Church of the Holy Sepulcher?" continued the questioner. "Oh, no," the lady replied, "for throngs went also to the Garden Tomb; it was just my blessed opportunity to be there alone." "On what do you base your belief that the 'Garden Tomb' was the actual tomb of Christ?" "I rely upon the investigations made by such scholars and scientists as General Gordon, Dr. Selah Merrill, Bishop John H. Vincent and others. And, too, the Archbishop of Canterbury and five other bishops, as representatives of an English association, purchased the garden and the sepulcher at a large price, believing that it was indeed the tomb of Christ." "Still, it is an empty tomb," persisted the questioner. "Yes, its emptiness is its blessedness." And thus ended the interview.

The flowers which have come forth in the newness of life on all sides help to proclaim the truth, "Now hath Christ risen from the dead, the firstfruits of them that are asleep," for since he has risen, we know that we shall rise also. And the whole world is beautiful to help on the gladness of our decision to love and serve him forever.

"SO THEY RAN BOTH TOGETHER: AND THE OTHER DISCIPLE DID OUTRUN PETER, AND CAME FIRST TO THE SEPULCHER"

From the painting by Eugène Burnand

The Easter praises may falter,
And die with the Easter Day;
The flowers that brighten the alta
In sweetness may fade away;
But after the silence and fading
There lingers untold and unpricec
Above all changing, all shading,
The love of the living Christ.

—*Author Unknown.*

AN EASTER STORY FOR THE CHILDREN

Little Dick was a lame boy, who could not go to school or play with other children. He used to sit by the window and watch them go by and they used to bring him apples and cakes. But several days passed and Dick was not at the window. Our little friend ventured to call at the door and ask if Dick was sick. "Yes, very sick," answered his mother. One day Dick woke up from sleep, as he was lying sick in bed, and he said, "Oh, mother, I have had such a beautiful dream. I thought I went down to the river and I saw a lot of little children in a boat, and they said to me, 'Hop in, and we will take you across the river.' And I said, 'No, I can't hop, for I am a lame boy,' and they got out of the boat and lifted me in, and soon we were on the other side. They told me I could pick all of the flowers I wanted, and the little birds came and lighted on my hands, and sang sweet songs to me. 'Where are we?' I asked, and the children said, 'This is heaven, and now we will take you to see Jesus.' And, mama, I could walk as well as any of them. I wasn't lame any more. And Jesus put his arms around me and told me I was always to live with him. But I said, 'Let me go back in the boat and get my mama.' And Jesus said, 'Not just now, but you may go for her some time.' And oh, mama, I was so happy." What could the mother say? She knew that Jesus was calling her little boy to come, and not many days after he did go to the heavenly land.

One day after it was all over the mother called the little school children who had known Dick to come in, and she told them about his dream. They all thought they would not be afraid to sleep and awaken in the land of Dick's dream. And the mother grew more tender and loving every day, thinking of the time when Jesus would send for her.

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for March 23, 1913. Easter Lesson, Mark 16: 1-11. GOLDEN TEXT: "Now hath Christ been raised from the dead, the firstfruits of them that are asleep." I Cor. 15: 20, R.V.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

"BETTER THAN ringing a bell to call a Sunday school to order is the playing of a prelude, or the quiet playing of the opening hymn several times until absolute quiet reigns."—*H. Ellis Lininger, Cowles, Neb.*

Here is another reply to the same question: "In our little rural Sunday school at Tallmadge, Mich., we are fortunate in having as one of our workers a fine organist. When she takes her place at the instrument, it is a signal for classes to form. Then we listen to a beautiful voluntary, which is both worshipful and instructive. For instance, "The Heavens are Telling" would go with our recent lesson on the Creation."—*Mrs. Melvin Smith.*

—IN REPLY TO THE question "What is the worst fault in a Sunday school?" comes this answer: "It is teaching from quarterlies instead of the Bible. The impression is often thus left that the lesson is not in the Scripture, but in the writings of the compilers of the Quarterly."—*H. Ellis Lininger.*

We would say that scholars taught out of the Quarterly or Lesson Leaves, without a Bible in the hand of the teacher and in their own hands, will certainly be lacking in love and reverence of the Bible. And, too, they will fail to acquire an easy handling of the Bible, which comes with familiarity in finding the different books of the Bible, and in turning its pages. Every scholar should have his own Bible, and bring it to the class every Sunday. He should be marked for this in the teacher's record. The Bibles furnished by the school, and deposited in piles in each class, cannot have the same interest that the personal Bibles will have. If scholars are not able to buy their Bibles, and the school has not sufficient funds for purchasing them, undoubtedly the American Bible Society would furnish them if asked to do so. Let a "Bible in the hand of every scholar" crusade be started. It will help in this matter if the teacher has a specially beautiful Bible to teach from. The Red Letter Bible is particularly attractive, because the teacher can show the scholars the words spoken by the Lord Jesus Christ. The teacher of a certain little girl always read in the class a Bible bound in scarlet leather. That little girl, now grown to womanhood, has a loving memory of her "teacher's red Bible." No other Bible has ever seemed quite so beautiful as that. So, teachers, do not make the mistake of thinking that it makes no difference whether you use a Bible in your class or not, or what kind of a Bible you use.—*M. E. Morgan, Chevy Chase, Md.*

All superintendents and teachers are invited to send inquiries and suggestions to the conductor of this department, Wilbur F. Crafts, 206 Pennsylvania Avenue, S. E., Washington, D. C.

DO YOU KNOW YOUR BIBLE?

THE new year of Bible work is starting off with altogether unprecedented enthusiasm and success.' The Honor Roll for anuary breaks all records. One ousand one hundred and sixty-ght readers sent perfect answers to e entire list of questions! Hearty ngratulations to our splendid class! any new students, lots of new en-usiasm, two weeks' extension of me, and a list of questions not too ard, account in part for the magnifi-nt record. Here are the correct an-vers to the questions of List No. 1:

1. What prophet complains, and where, that e people seek to "do evil with both hands ear-stly"? Micah 7: 3.

2. What kind of people are said, in the book Job, to "heap up wrath"? Hypocrites. ob 36: 13.

3. Where is the condition of the fields of a zy farmer described? Prov. 24: 30, 31.

4. What two men escaped from their enemies hiding in a well, which a woman later cov-ed with grain? Jonathan and Ahimaaz. Sam. 17: 17-20.

5. The word "synagogue" occurs but once in e Old Testament. Find the passage. Ps. 1: 8.

6. On what occasion did the people of Judah ssemble in the street of the house of God, embling because of their transgression and cause of the great rain? When the people, nder Ezra, confessed their transgressions. zra 10: 9.

7. In what passage is the statement made hat those who wait shall be able to walk, run nd fly? Isa. 40: 31.

8. To what one of the persons whom he healed id Jesus declare himself plainly and positively be the Son of God? The man blind from irth. John 9: 35-38.

9. In what passage in one of his epistles does eter refer to his presence with Christ at the ransfiguration? II Peter 1: 16-18.

10. What verse, telling of salvation through hrist's blood, in the first chapter of one of aul's epistles is quoted almost in full in the rst chapter of another of his epistles? Eph. : 7; Col. 1: 14.

Here is as much of the Honor Roll s we can find space for this week. he rest of the names will be pub-ished in the next issue. The second ist of questions appeared in the issue f February 26. Records for answers o that list close to-day. Hereafter, hroughout the year, answers must be eceived within two weeks of date of ssue in which the questions appear.

Honor Roll

The following 1,168 answered 10 questions correctly:

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WHILE TWO KNIGHTS TALKED

Continued from page 253

spell that was on him, and he could have screamed aloud at it. But he set his jaw until the cheek muscles stood out in tiny knots, and did not betray himself. Again he tried to plan some way of catching either train, but his brain failed him, and he could only think of Terreil, once a despatcher there, who was now afraid of the dark, and startled piteously at every unusual sound; he had given a lap order one night too. And there was Anglin. In spite of himself, his gaze shifted upward to the hill across the yard, where the moonlight was white on headstone and monument. Anglin had once made a mistake also, and later they found him out under the coal chutes—quite dead, with the revolver still in his hand. But the minutes were slipping past, and he was doing nothing. He reached for the telephone to notify the wrecking-boss to gather his crew. The final arrangements made, he would try once more to decide whether he should be as Terrell or Anglin by the dawn.

On the observation platform of the fifth Fifty-three two Sir Knights, together for the first time since the capture of Santiago, sat until far beyond the first wee hours of the morning watching the rails unroll behind the train, while their talk ranged over the wide earth. From business deals in Chile it wandered on through the Boer War, touched on Manchuria, skipped over thousands of miles to camp days at Chickamauga, and dwelt on a certain night after San Juan. "Remember Tom Morris?" asked one of the voices in the gloom.

"That fellow in the Seventy-first? Engaged to the little girl at Sweetwater? Yes; why?"

"Oh, I don't know; the thing came to me, that's all. Maybe it was the moonlight a while back that reminded me of the night after we drove the Spaniards out of the rifle pits on San Juan. Tom was there then. I was just thinking how superstitious he was and how it probably was the cause of his getting home to that girl alive. He was sleeping in one of the pits that night and said that he kept being bothered with a dream that something was about to fall on him and crush him. He'd wake up and fight it off, and then go back to sleep only to dream it all over again. Along near two or three o'clock in the morning he got tired of the performance, as well as worried about it; got to wondering out there in the dark, as a fellow will sometimes, if there wasn't some meaning connected with it. Finally he crawled a pretty good distance back in the long grass and finished out the night without any more trouble. Shortly after daylight the Spanish dropped a shell into that pit and tore it up generally. Since then I've wondered some myself about such things. I don't know—I suppose it was just foolishness, though."

Only the steady rhythmic click of the wheels on the rail-joints and the labored cough of the exhausts far ahead disturbed the silence that followed. The other man laughed lightly. "Coincidence, just coincidence," he said. He stood up and stretched himself lazily. "Let's go in," he added. "I want to get a bit of beauty sleep this side of Washington."

"Where are we?" responded the other.

"H-mm, let's see. The last town was Knob Rocks. That's somewhere below Damascus Junction. We're coming to another now."

He turned and peered out to catch sight of the station's nameboard, fastened to the end of the depot where the dim light from an oil lamp fell on it. "Brand—something—Brandwood or Brandon—I couldn't make it out. Let's go in."

As he held the door open there

Continued on page 266

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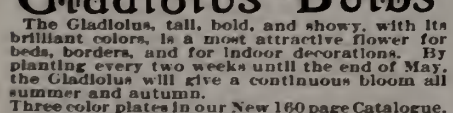

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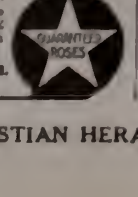

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DAILY MEDITATION
FOR EVERY DAY IN THE YEAR
BY REV. J. H. JOWETT, D. D.

SUNDAY, March 16. James 2: 20-26. We cannot separate flesh and blood, and keep either alive. Each is necessary to the existence of the other. And we cannot separate faith and works without destroying the spiritual vitality of both. One will remain a cold profession, the other will remain a dead machine. What is the worth of a man's faith in his wife if it does not express itself in reverence, in kindness, in gracious and ample devotion? And what is the worth of a man's works toward his wife if they are inspired by no faith, by no genuine and ardent trust? Even so in our relationships to God, when we divorce faith and works we isolate them in coldness and death.

And, therefore, God cannot welcome a faith which is not attended by the witness of works, nor can he welcome works which do not bear the seal of faith. But the two together are an offering which "makes glad the heart of God." Trust inspiring devotion, and devotion inspired by truth—these are what beautify the relations of man with man, and they also beautify the relations of man with God.

MONDAY, March 17. Mark 16: 1-11. *"Very early in the morning."* That was the dawn of a new day for the race! It was the coming of marvelous light. "Life and immortality were brought to light." The long night was over, despair was broken, the Morning Star heralded the perfect day! "The people that sat in darkness have seen a great light."

And it was the coming of a marvelous life. The realm of the dead thrilled with a great awakening. Those who were "dead in trespasses and sins" felt the goings of a renewing breath, as of the air that stirs with the dawn. And that breath of the morning is in the old world to-day. It is breathing abroad on its glorious reviving mission, and everywhere men and women are becoming "alive unto God."

And that dawn is also the coming of a marvelous song and liberty. In the morning light, when everything is awaking, the birds begin to sing! And in the resurrection of the soul we have the bird-music. "My joy shall be in you, and your joy shall be full." "Rejoice, and again I say, Rejoice!"

TUESDAY, March 18. Isaiah 53: 3-12. *"The Lord hath made the iniquity of us all to meet on him."* So does the margin render this great passage. The Lord Jesus as the point of convergence for the sins of the race! There was grace and energy enough in his sacrifice to cope with the poison and deadliness of its guilt. He loved us even more than we had loved our sin. His love went deeper than our sin. He took the burden of sin upon him, and in his own great travail he set his people free.

But a veil is drawn between us and his sorrows. Perhaps his sorrows are among the "many things" he has to say unto us, but we cannot "bear them now." Perhaps when our intimacy is firmer, and we are able to share deeper secrets, he may tell us more of the awful happenings in Gethsemane and on the Cross. Perhaps these may be secrets to be unveiled when we have perfect sight, and when the chords of our souls are perfectly attuned to sing "the song of Moses and the Lamb."

Meanwhile we know enough to recognize that our redemption is not cheap. Let us not treat it cheaply, with any heedlessness or indifference. "Ye were bought with a price." "Ye are the Lord's."

WEDNESDAY, March 19. Matthew 16: 21-28. Satan sought to tempt the Master through the lips of a disciple. He used the accents of love to lure him from the solemn way of his sacrifice. *"Be it far from thee, Lord: this shall not be unto thee!" . . . "Get thee behind me, Satan!"* Thus does Satan use a sacred relation for the conveyance of a deadly temptation. It is like using a sacramental cup for the conveyance of poison. It is like sending an infernal machine in the covers of the Bible. Satan had used the Lord's enemies for his undoing: now he seeks to use His friends.

But the Lord was numb to his appeals and enticements. "He *must* go unto Jerusalem." "He set his face steadfastly to go to Jerusalem." He strode on toward the cross and death, for our life and glory, and nothing could turn him aside. "Get thee behind me, Satan."

Our temptations also sometimes come to us in sacred guise. They wear the garb of friendship. They speak in tones of affectionate remonstrance. They would lead us from the way of sacrifice. "This shall never be unto thee!" May it be our wisdom to recognize the enemy in the accents of the friend, and to steadily march on in our appointed way.

THURSDAY, March 20. Matthew 27: 15-25. *"Now Barabbas was a robber."* And the multitude preferred him to Jesus. But let us save our fiery indignation. Wherein are we better than they? Or in what are we superior to Judas? A thousand times we have preferred the devil's friendship to the Lord's! We have often asked less than Judas asked for his betrayal. We have sold the Lord for an unclean jest! We have sold him for an hour's applause! We have sold him for ignoble ease! We have said, "Let him be crucified!" And we have tripped away with the enemy of our souls.

So let us not deceive ourselves by professions of indignation. To criticize another is no proof of our own virtue. But we do sometimes act as though to be censorious is to be pious. "Wherein thou judgest another thou condemnest thyself." Let us rather pray that the good Lord will give us light and sight that we may have true discernment of "things that differ": and that he will give us inclination and courage that we may "abhor that which is evil and cleave to that which is good."

Let me remember that though the Lord is no longer here in the body I can "crucify him afresh and put him to open shame."

FRIDAY, March 21. Mark 15: 25-38. *"Himself he cannot save!"* Well, we know he never did. He was giving himself away for others. He was forever sharing his fulness with other people's emptiness. Everybody found their missing piece in him. "Virtue" was going out of him continually! If any trembling soul drew near, with aching want, the blood of his

Continued on next page

Sweet Peas

An Offer Never Before Equaled!

Six "Superb Spencers"

For 25 Cts. we will mail one fifteen-cent packet each of **Elfrida Pearson,** the unique new light pink of huge size shown on colored plate; **Thomas Stevenson,** the intense flaming orange; **Irish Belle,** rich lilac flushed with pink: also one regular ten cent packet each of **King Edward Spencer** intense, glossy, carmine scarlet: **Mrs. Hugh Dickson,** rich pinkish apricot on cream; also one large packet (80 to 90 seeds) of **The New Burpee-Blend of Surpassing Superb Spencers** of 1913, which is *absolutely unequaled.* With each collection we enclose our Leaflet on culture.

☞ Purchased separately these would cost 75c but all six packets will be mailed **for only 25 cts**

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Largest Mail-Order Seed House
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We give you **30 Days' Free Trial—360 Days' Approval Test.** You get the **absolute factory price.** You save from $5 to $40. It's all the same to us whether you send all cash or make small payments. We ship the day your order comes. We pay freight right to your station. Get our big illustrated book of **400** styles and sizes of stoves. Read the $100,000 Bank Bond Guarantee. **Ask for Catalogue No. 108 today.**

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We also make Furnaces and Gas Stoves. Special Catalogue on request.

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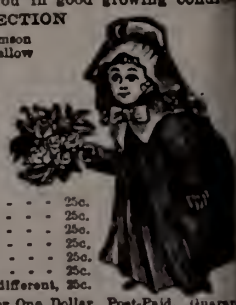

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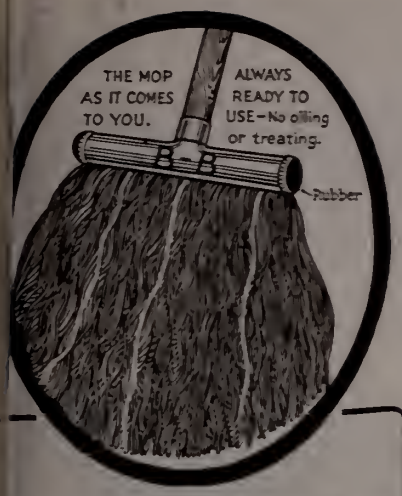

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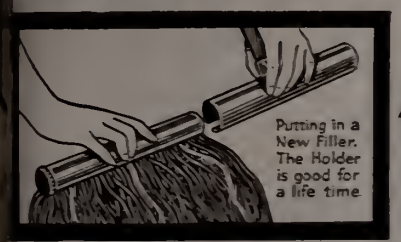

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ANSWERED PRAYERS

WE LIKE especially to quote the gray-haired saints who send in their testimonies of answered prayer. The voices of young and old join in the expression of gratitude and praise, but there is peculiar blessing in the sober words of those who have tested God's promises through many years. "I want to thank and glorify God's holy name through my blessed Saviour," writes A. K. S., from Rockport, Mo., "for more answered prayers than I can tell: health, the salvation of loved ones, for his Word, and for sweet communion with him. I am in my eightieth year, and find there is no sweeter atmosphere to live in than to know that God loves me."

Here are a number of home stories that reveal God's presence in the affairs of life and his willingness to help those who trust him. Mrs. C. A. P., of Red Hook, N. Y., writes: "I want to acknowledge God's goodness in answering my prayer by restoring my dear little boy to health. I believe God hears and answers prayer." B. E. B. writes, from Clinton, Iowa: "God answered my prayers in sparing my life, and in several business transactions." Mrs. A. M. M., of Stoddard, Wis., writes: "Twice have I prayed to the Master to spare the life of two dear little children if it was his will. Praise his name, my loved ones were restored to health. Our Father doeth all things well." A grateful mother, Mrs. S., writes from Philadelphia: "I wish to add my testimony to the fact that God hears and answers prayer. He has answered mine many times, and again in answer to prayer he has restored my son to health." S. S., of St. Vincent, Calif., writes: "I wish to thank God for restoring to health a sister who was very sick."

"Many times when the way seemed dark and troubles hard to bear," writes Mrs. E. H., from Catskill, N. Y., "I have got on my knees and prayed for strength to bear and to be guided to do that which was right and for the best. My prayers are always answered, and the way seems light. I am thankful to him, as the things he does always seem for the best. If every one would only have more faith in prayer how much brighter this world would be! 'What a Friend we have in Jesus!'" Mrs. M. M. T., of Round Knob, Ill., writes: "I wish to acknowledge God's goodness in answering my prayers. Have in all times found that his grace was sufficient for me."

K. M. B. writes, from Saratoga Springs, N. Y.: "I have been an invalid for four years and now I am almost well again. God has been so good to me. He has answered my prayer for health and the prayers of all my friends for me. My heart is filled to overflowing." "The Answered Prayer column has been a great comfort to me," writes Z. T. A., of Reading, Pa. "The dear Lord has just answered our prayer for help in time of trouble." A Reader, from Frederick County, Md., writes: "I wish to acknowledge God's answers to prayer. The reason we do not get more is that we do not ask enough. God wants us to ask large things of him."

Acknowledgment of answers to prayer have also been received from:

A. B. G., Lancaster, Pa.; S. E. F., Brooklyn, N. Y.; Mrs. R. H., Newark, N. J.; One of His Followers, Smithsburg, Md.; A. H., Harrison, Ark.; Mrs. A. A. P., Brooklyn, N. Y.; A C. H. Reader, Rockford, Ill.; H. E., Vincent, Ohio; L. S. L., Jackson, Miss.; M. A. W., Indiana; A Reader, Iowa City, Iowa; H. A. B., Oregon City, Ore.; A. M. G., Rohrerstown, Pa.; Mrs. M. W. C., Johnson City, Tenn.; Mrs. J. H. A., Strongfield, Saskatchewan, Can.; O. O. W., Wilmington, Vt.; Mrs. E. L. W., Paton, Iowa; Mrs. L. H., Medford, Okla.; Mrs. A. F. H., Hillsboro, Ky.; A Reader, Newport, N. Y.; A Believer, Pittsburg, Pa.; A Reader, Durham, Me.; J. J. H., Lincoln, Ill.; W. S. M., Whittier, Calif.; Mrs. J. H. C., Oakes, N. D.; L. E. H., Kiowa, Kan.; A Friend, Woodson, Texas; Reader, Bloomingland, Ill.; Mrs. L. E. S., Indianapolis, Ind.; Mrs. G. H., Memphis, N. Y.; An Occasional Reader, Ontario, Canada; A Reader, Covington, N. Y.; Mrs. W. J. L., Jackson, Mich.; A Constant Reader, Sandusky, O.; E. C. A., Massewa, N. Y.; Mrs. M. K. S., New Cumberland, Pa.; E. J., Charleston, Okla.; Mrs. S. C. H., Lynhams, Va.; C. B. S., Springfield, Mass.; Mrs. McC., Leechburg, Pa.; M. R. H., Pasadena, Calif.; U. S., Richfield, Pa.; B. K., Rittman, Ohio; Mrs. W. F. S., Hannibal, Mo.; Miss B. W. B., Conneautville, Pa.; J. P. D., Goffstown, N. H.; Mrs. S. Z. Johnson, Mexhoma, Okla.; M. B. A., Falls Village, Conn.; Montana Subscriber; J. E., Eau Claire, Wis.; Mrs. L. B., Iowa; Mrs. H. H. B., Detroit, Mich.; L. M., Lafayette, Ga.; C. E. S., Larsen, Wis.; Mrs. A. E. N., Toronto, Ont.; S. E., Macksville, Kan.; S. N., Edmund, Okla.; M. H., Knoxville, Tenn.; X. Y. Z., Kingstree, S. C.; J. H., New Augustine, Fla.; Mrs. J. D., Brooklyn, N. Y.; Reader, Sandusky, N. Y.; Mrs. T. H. G., Chester, S. C.; Mrs. W. T. C., Henderson, N. C.; S. M., Dayton, Pa.; R. L. P., Micanopy, Fla.; A Reader, Binghamton, N. Y.; G. S., Henderson, Colo.; M. S., Bolivar, Tenn.; Mrs. L. W., Forestville, N. Y.; Mrs. A. A., Greensboro Bend, Vt.; E. S. P., Prescott, Ontario, Canada.

DAILY MEDITATION

Continued from preceding page

strength flowed out to the infirmity. And now upon the Cross, in the awful consummation of his mission, bearing the burden of the world's sin, he did not save himself. "I lay down my life for the sheep." And so is it gloriously true, "Himself he cannot save."

Charles Kingsley used to make a quite noticeable pause before he mentioned the Saviour's name. He would not jumble it up with common words. He gave it a certain "apartness": he took the shoes from off his feet, and so preserved a tender and delicate reverence.

And surely it is well to pause before we walk through the Garden of Gethsemane, and up the hill to the Cross. If we move with trampling feet it will be very common ground. We shall be like a company of hurrying tourists "doing" Jerusalem! Let us be much on our knees when we turn to the things of these awful and mysterious days. Let us pause, and pray, and praise!

SATURDAY, March 22. Mark 15: 42-47. Joseph of Arimathea expressed his love in a very tender respect unto the dead. Perhaps behind the reverent act there was a spirit akin to Nicodemus, tremblingly groping its way by night into the kingdom of God. Perhaps there was a more intimate communion which in these latter days had blossomed into actual discipleship. Joseph "went in boldly unto Pilate." Is not that the firm courage of affection? There is nothing so daring as love! Love is always ready to take its life in its hands! And Joseph dared everything when he revealed his friendship for him who had just been put to death as a common malefactor.

"*And he brought fine linen, and took him down, and wrapped him in the linen.*" And is not all this the exquisite reverence which is also born of affection? How holy is the care which love bestows even on the remains of the dead! The casket is not despised even when the jewel is lost! The cage is handled with care even when the bird is flown! Joseph was the Master's friend when "all was over."

It is comforting to know that our Lord had these tender, human offices in the season of death. Joseph of Arimathea has a shining place among those who "ministered unto the Lord."

These Daily Meditations will appear in each issue through 1913.

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THE VOICE OF THE NATION ON ROME

Blushing for Protestants

WHILE reading in THE CHRISTIAN HERALD of December 11, on page 1252, "Molding the American Mind," I blushed and felt ashamed on account of such superficial, weak-kneed Protestants, who so give themselves away that the whirlwind of an empty Roman show can sweep them off their feet. Do they know and read their Bibles? If they search God's Holy Scriptures, do they ponder Luke 17: 20? Do they find anything in favor of Rome in Acts 10: 26; I Peter 5: 1 and similar passages? What a shame for Americans who are doing such homage to cardinals and other so-called dignitaries of the Roman See! If Christ and the apostle Peter should now appear on earth, what would be their verdict?

The writer of the above lines has been a Roman Catholic and has studied that weird system, and therefore he feels indignant that such abominable idolatry is applauded in a free country with an open Bible. Permit me to quote from a book by the Rev. Prebendary Jackson, *Curiosities of the Pulpit*, the following:

"Whiston relates that an Italian friar, famous for his learning and eloquence, was commanded to preach before the Pope at the year of jubilee. In order that his discourse might be pungent and applicable to his distinguished audience, he repaired to Rome a good while beforehand that he might study the fashions and manners of the conclave, and possibly expose their libertinism and vice. The effect of his coming to the so-called capital of Western Christendom was precisely the same as that which led Martin Luther to denounce the court of the Vatican. When the day on which he was to preach arrived, he ascended the pulpit, and after praying with much fervor, he looked around for some time in silence, and then cried out three times, with a loud and sorrowful voice, 'Saint Peter was a fool! Saint Peter was a fool! Saint Peter was a fool!' Then without adding a word more, he quickly came down from his elevation and left the church. Being summoned before the Pope and asked why he had behaved so strangely, he said with deep modesty, but terrible force: 'Surely, Holy Father, if cardinals may go to heaven abounding in wealth, honor and preferment, living at ease, if not impurely, seldom, if ever, preaching or administering Christ's holy sacraments, then, surely, Saint Peter was a fool, who took such a hard and troublesome method of arriving thither, fasting often, traveling always, always praying, and always preaching.'"

A. STERN,
Gaylord, Kan. *German Minister.*

. . .

Rome's Desperation

THE Roman Catholic Church in our country as a political organization is making itself exceedingly offensive by its officiousness in political affairs, and by its relentless vigilance and scramble for offices in the gift of the nation. The Catholic Church as a political organization would, if it could, banish every Bible from our public schools and eliminate everything from the text-books of our schools that gives the facts of history referring to the bloody record of its own history. Yes, she needs to whitewash herself and purge herself from the awful guilt of having shed innocent Protestant blood to enhance her interests during the past. One need but recall the awful slaughter of Protestant lives on St. Bartholomew's Day, in Paris and Orleans, when multiplied thousands of Protestants were slain until the blood flowed in the streets of the city.

Yes, by all means this grasping, political organization wants such ugly and bloody facts expunged from the pages of history. Let the facts stand where they belong; let this organization face its own record; let their children and Protestant children read it. It is time that there should be a nation-wide and concerted action taken by Protestant America against this officious and united political organization. Our public men should take the lead, the religious press should follow, and the Protestant secular press should show a bold front against this un-American organization. . . . No other church in America is so insolently aggressive, denouncing our public school system and our right to rule ourselves and run our national government. No other church in our nation attempts any such thing. Why an organization imported from Europe to America should do so is evident. It has lost its power, measurably at least, in Europe, and now it attempts supremacy on the soil of Protestant America and seeks to gain the position to have the Pope of Rome, not a citizen of America, a foreigner, control this nation.—*Evangelical Messenger.*

. . .

A Prediction Fulfilled

I HAVE been a subscriber for (I think) twenty-five years, and it has always been a most welcome visitor; indeed, when the question of renewal comes up each year, we all agree, "Let all others go, but keep THE CHRISTIAN HERALD." Forty years ago my dear old grandmother (who was a pastor's wife) used to say to me, "You will doubtless live to see the time when Christians will wake up to the fact that they have a *most dangerous enemy* in Catholic Rome." These words come back to me as I have been reading the last few numbers. May the blessing of God rest upon you in this work, and may you always have the presence of the Holy Spirit enabling you to *speak the truth with boldness.*

None of our CHRISTIAN HERALDS are ever destroyed, but are passed on to those who we thought would read and appreciate them.

Montrose, Pa. SUBSCRIBER.

. . .

Romanizing the Republic

I WISH to thank you for the attitude of your paper on the Roman menace, and the enlightening articles along that line which have appeared from time to time in your columns. Romanism is undoubtedly the greatest danger that threatens our land, and unless the people are aroused to the imminent peril of the Papal conquest of America, we will soon be wholly under the domination of the foreign ecclesiastic whose seat is on the Tiber. Rome already controls the secular press, makes politicians cringe and fawn for favors, is largely the balance of power in our elections, is censoring the schoolbooks and public libraries, is plundering the public funds for sectarian schools, uses the government schools to propagate its immoral and blasphemous doctrines, is clamoring for a division of the school fund, denies religious liberty to the Protestant teachers in the Philippines, is fast Romanizing the public schools, the civil service, the army and navy, flaunts the Papal colors above the Stars and Stripes, and openly boasts that the swords of the fourth degree men of the Knights of Columbus "are prepared to cut a path for the Pope to the White House."

We are beginning to realize the truth of the prediction uttered by General Lafayette, the friend and comrade of Washington: "It is my opinion that if the liberties of this country—the United States of America—are destroyed, it will be by the subtlety of the Roman Catholic Jesuit priests, for they are the most crafty, dangerous enemies to civil and religious liberty. They have instigated most of the wars of Europe."

READER.
Bartow, Fla.

. . .

The Catholic Church in Politics

I HAVE been deeply interested in the articles regarding the Roman Catholic Church and its aims, in trying to control this country through politics. How can they expect to succeed, unless they raise a better class of citizens than their teachings are doing? Take the convicted dynamiters, beginning with the McNamaras, and with rare exceptions, they are the products of the Roman Catholic Church.

When the Catholics of Boston tried to have the Ninth Regiment of Volunteers under arms to escort Cardinal O'Connell through the streets when he returned from Rome, they quickly dropped the matter when some of the Boston ministers protested against the arrogance of such action.

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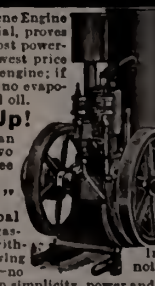

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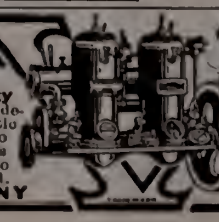

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tely pretty turban hat, the test Paris style for 1912 to you rese. Examine it at your , criticise it, compare it our home milliners' at double our ry it on and w pretty it on you, on If you s hat the st, dain- turban r tried a most id be- hat ever keep it. rise re- to us at ense and gladly and ly refund your Order this lovely hat today or send

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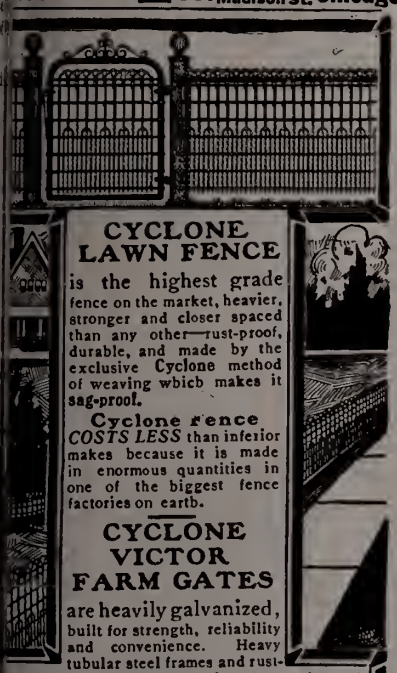

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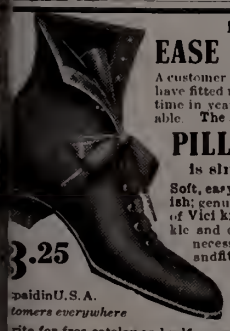

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ow Shoe Co., 184 Summer St., Dept. 3, Boston, Mass.

A LITTLE CHAT ABOUT IDEALS

BY MARGARET E. SANGSTER, JR.

SO THE Prince set Cinderella upon his horse and took her way to his fairy kingdom. And when they arrived he put a crown of gold upon her head, and led her to a silver throne. And so they were married and lived happily ever after!"

The child of seven shut the green and gold book softly, almost reverently, and as the gilt-edged pages fell silently together she saw pictures before her half-shut eyes: the sweet, demure little maiden in the peasant's hut, the radiant lady in the ball-room, and the gracious princess clad in ermine and jewels. And the child sighed.

"My!" she whispered to herself, "if I were only the princess." And she began to dream again, only this time she herself was the heroine.

"Let me see," she murmured—for she had a little habit of thinking aloud—"I'll have black, black curls; and violet eyes; and an alabaster brow." (This description, of course, did not tally with the chubby baby face and straight little braids and round eyes which she really possessed). "And the prince will be tall and dark, with a curly mustache and big brown eyes, and peaches-and-cream looking cheeks. And when we get married we will sit on lovely thrones with cushions, and look at each other, and eat ice cream all day long. Won't it be lovely!"

The child put the book carefully back on the shelf and went to the nearest mirror. Back at her looked the solemn eyes; unwinking, grave. And then she turned away and went to play with her dolls. For deep-rooted in her heart was the fearful thought that never, never would she look like a princess. And then, how could the prince—the tall, dark, gallant prince, who waited somewhere for her to grow up—marry her?

Here let me confess it: I was that little girl, and the silken-clad prince was my first ideal! I dreamed of him by night and talked to him by day, and played with his imaginary image that I saw at dusk in the firelight. And when I was hurt or offended, I would sit in a dark corner with tears trickling down the sides of my very small nose and think of the time when I would ride away with him on his prancing charger, much to the discomfort of my unromantic family. But one day I awoke to the fact that I had grown tired of him; that the idea of a princess's life on a shining throne seemed rather dull. And though I cried and worried over him, he never came back again with just the same charm. For he had served his purpose and lasted quite a few years.

Then, one summer, a new vision dawned upon my small and rather empty horizon. He was dark and slender like the prince. But, oh, with a difference, and he was alive! I will never forget the first day that I saw him. I was standing on the porch in a stiffly starched white dress, and my hair was tied back in two tight knots (so tight that my eyebrows must have had a slightly Oriental look), and caught up with enormous blue bows. The new "ideal" came up the path between two rows of stubby trees and my eyes grew round with excitement. But he only glanced nonchalantly in my direction and said in a drawling, obviously affected tone: "Hello, kid!"

I grew scarlet up to my tight hair and thrust my finger into my mouth, and ran to my mother; for I was only ten.

I cannot remember ever speaking to him; but I sat and looked at him whenever he was busy, though he never noticed me except to pull my hair, and make me blush. And when he went away I was lonely and missed his step on the stair, and his drawling voice in the halls, and his teasing. Several years ago I saw him again, but he seemed, somehow, very different, very dull and sordid. Not that he had changed; but my ideal had grown larger.

When I was about fifteen, I had vague thoughts of wearing long dresses, and putting my hair up. I began to study queer subjects and go to football games. Stories by writers with marvelous imagination took the place of my fairy books. And with these changes, another ideal became enthroned in my heart. He was not patterned after any particular type; he was a composite of the 'varsity football player with the characteristics of a fashionable clothing-store advertisement added. I seemed to see him—when I shut my eyes—dressed in a uniform, on a highly-polished floor, in a dress suit, clothed in football garments, and also attired in cap and gown with his diploma in his hand; but his face was always the same, and no difference of expression ever showed in his wonderful eyes. However, I liked him, and when he began to fade away from my mind I was truly sorry.

Now, I have a new ideal. I do not know what he looks like or what kind of clothes he wears. He is neither a prince nor a football hero. But he likes the things I like, he measures up rigidly to the mental yardstick, and he looks straight into your face with clear eyes when he talks to you. I may never meet him, but he will always be enthroned somewhere in a little unforgetting corner of my mind.

Girls, always have your ideal! Never feel that you could care for a man whom you do not respect. Build up a character that is real to you; a man who measures up at least fairly to your standard in mental, moral, and spiritual things.

There is a little fable that is in a way symbolical. A young Greek sculptor once made a beautiful figure of marble. He carved it and worked over it, and under his hands it grew into a maiden of marvelous beauty. As she grew more charming day by day, he grew to love her very dearly, cold stone though she was.

At last the statue was finished. The sculptor adored; then, despairing, he went to the temple and prayed that the faith in his artistic creation might be justified. Sadly, disconsolately, he returned to his lonely studio. But as he glanced in at the door he saw a wonderful sight. A red beam from the setting sun fell across the face of the statue, making it look very beautiful, like the face of a young girl gloriously alive. Hoping, yet fearing, he stepped into the room and touched the hand, and lo! it was soft and warm to the touch, and the lips smiled down at him as the figure stepped from her pedestal.

Though merely a fable, it teaches us a lesson: Carve your ideal in good material; put the best work of the heart and mind and soul into it, and some day your labor will be rewarded and you will discover that you have builded well; that you worked in marble and not in common clay.

THE CHRISTIAN HERALD does not in any way guarantee financial advertisements. It is impossible to do so, because our subscribers have far more money to invest than our total capital would permit us to refund. We do all we can, however, to make sure of the integrity of our advertisers before admitting them to our columns.

OMO

The Odorless Dress Shields

HERE is illustrated the new Omo Combination Brassiere and Dress Shields. A full Brassiere of dainty net contains pockets for the dress shields which are held in place independently of the waist. This saves constant attaching and detaching of shields and affords perfect protection in hot weather.

Whatever style of shields you wear, be sure they are OMO—the Odorless kind. Guaranteed moisture-proof, but contain no rubber. Cool, comfortable and washable.

OMO DRESS SHIELDS are sold at good stores everywhere. If you don't find them, send us your dealer's name and 25c. for Sample Pair, Size 3. Interesting Dress Shield Booklet mailed free.

Pants for Infants

are the perfect protection for baby's clothing. White, soft and cool, they do not chafe his tender skin nor make him warm or sweaty. OMO PANTS are guaranteed moisture-proof, *but contain no rubber.*

Plain or lace-trimmed, 25c. to $1.00.

If your dealer does not have them, write to us.

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Genuine Felt

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GAP BRAND Cotton Handkerchiefs

Soft as Linen

16½x16½ in. For the Whole Family

50 cents a dozen — 5 cents each

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Sucks up all the dirt and dust, slick and clean. Takes out dirt which cannot be reached with carpet sweeper or broom. Does not injure the fabric and raises no dust. Insures pure, fresh air in your rooms at all times. It is a simple, practical, low-priced, hand vacuum cleaner for the home. Easy to operate, never gets out of order, and will last for years. Backed by a strong guarantee of satisfaction. Sold on easy payment plan. Write at once for our

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Write for LARKIN CO.'S Great Factory-to-Family Offer

We, LARKIN CO., after 38 years' experience, are dealing direct from factory with 2,000,000 American families. Our cash prices are far less than retail. Just now, while so many people are alarmed at the increasing cost of living, we come forth with a most amazing Cut-Price Grocery Book. It pictures and describes some 200 pure, high-grade Grocery Foods—all at wholesale prices or less. On many Groceries our prices are exactly half the usual retail; and even on staples like flour and sugar we are well below the retail grocer. The book also describes 600 other articles—household supplies of many kinds—offered at the actual factory prices, which are just one-half the usual retail prices. Although this daring book has been out only a few weeks, twenty thousand families have already asked for it. Now that the matter has been called to your attention, no doubt you, too, will want the Cut-Price Grocery Book. You may have it.

A Daring Offer Just because a few who don't know us might think we are selling commonplace groceries, we make the following remarkable offer to prove our quality:

Order $5 worth, or more, of Larkin Groceries; use one-fourth of each package or article; if satisfied, keep the order; if not satisfied, send back the remaining three-fourths and we will return all your money, including freight. Thus, by letting the customer be the judge, we settle all question as to quality.

A Few Samples Imported mixed Tea, per lb., 30c—usual price, 60c; extra quality Larkin blend Coffee, 3 lbs., 75c—usual price, 35c to 40c per lb; concentrated pure Vanilla Extract, 2-oz. bottle, 12½c—usual price, 25c, Phosphate Baking Powder, ½-lb., 7½c—usual price, 15c; large can Country Gentleman Corn, 8c—usual price, 15c; purest unsweetened Chocolate, per half-pound cake, 15c—usual price, 30c; pearl Tapioca, per pound package, 6c—usual price, 12c; Larkin short-cut Macaroni, per pound package, 7½c—usual price, 15c; genuine red Alaska Salmon, No. 1 can, 15c—usual price 20c; choice Pork and Beans with Tomato Sauce, usual size can, 7½c—usual price, 15c; delicious Peanut Butter, per 12 oz. jar, 12½c—usual price, 25c, finest Catsup, large bottle, 12½c—usual price, 25c; 25 lbs. best granulated Sugar for $1, with $10 orders; Sweet Home Laundry Soap, 10 bars, 25c—usual price, 50c; pure powdered Lye, per pound can, 5c—usual price, 10c.

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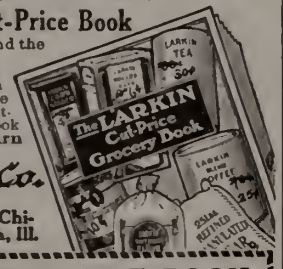
Fill out and send the coupon below to our nearest address, or send a postal, and get the great Larkin Cut-Price Grocery Book Free, by return mail. Write



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I want to save money for my family. Please send your Cut-Price Grocery Book.

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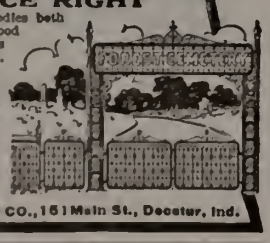
Get a fence that embodies both strength and beauty. Wood and flimsy metal fences are a continual expense.

Ward Fence

is made in the most beautiful and graceful patterns, built to last. Over 100 patterns to select from, for cemeteries, churches, parks, etc. Send for 1913 catalog to-day.



WARD FENCE CO., 161 Main St., Decatur, Ind.

PURE TOILET NECESSITIES—BY MAIL DIRECT

Buy Where the Druggist Buys. Save One-Half

For Limited Time PRINGLE'S PREPARATIONS—) All For 25c

1 Box Antiseptic Tooth Powder, 1 Box Pure Cold Cream, 1 Package Vi-zon for Chapping, rough skin, etc., with full directions Postpaid

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J. M. PRINGLE, Mfg. Chemist, 931 Eighth Ave., New York

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To Prepare as Firemen, Brakemen, Electric Motormen, and colored Train Porters. Hundreds put to work—$65 to $150 a month. No experience necessary. 500 more wanted. Enclose stamp for Application Blank. Name position you want.

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Any One Of Our "26" Best Sellers Paves The way for 26 sales in every home. Agents make large profits. For terms and particulars write D. L. Silver & Company, Department H, Clayton, N. J.

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Get one of our antiseptic dusters and furniture polishes and save housework. 25 cents postpaid. Good Agents' proposition.

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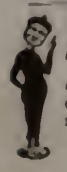
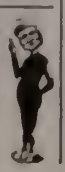


A-Corn Salve is what you want to remove your corns. Safe, quick, permanent; and costs but 15 cents at druggists' or by mail.

Giant Chemical Co., Philadelphia



A WONDERFUL DISCOVERY CLAIMED

ON FEBRUARY 26 there arrived in New York City the much-heralded Berlin physician. Friedrich Franz Friedmann, carrying with him the serum which he claims is a cure for tuberculosis. During the last few weeks Dr. Friedmann's cure has been attracting a great deal of attention, and his name has appeared in the daily papers both with the highest commendation and the severest condemnation.

Mr. Charles E. Finlay, who offered $1,000,000 for the discovery of a tuberculosis cure, was one of those who met Dr. Friedmann at the dock. It developed in the course of a conversation which was held with the newspaper men a few hours later that Dr. Friedmann had refused to accept Mr. Finlay's offer and was financing his own trip to this country. It had been stated a number of times that Dr. Friedmann was about to attempt to commercialize his discovery and have it marketed as a patent preparation. This statement he indignantly denied and placed the correspondence from which the erroneous conclusion was drawn at the disposal of the newspapers.

Dr. Milton H. Foster, of the United States Marine Hospital Service, bore to Dr. Friedmann the request of the government that a quantity of the tuberculosis bacilli be turned over to the government to test the efficiency of the so-called cure. To this proposition Dr. Friedmann readily agreed. When asked to define his serum he made the following statement:

"It is an innocuous, non-virulent, living tuberculosis bacillus derived from a turtle. The original turtle from which the germs were taken was found about nine years ago in the land of Italy, suffering with spontaneous tuberculosis. I discovered shortly afterward that the turtle bacillus is never virulent."

When his attention was called to the criticisms of his brother German physicians as well as those of this country, he said:

"My treatment is original, and that is what the German physicians were unable to appreciate. Their method is to use a dead bacteriological extract like the tuberculin of Dr. Koch or a serum such as the antitoxin of Von Behring, or a chemical compound like Ehrlich's 606."

The New York *Times*, commenting editorially upon the doctor's arrival and his claims, said:

"The hope that Dr. Friedrich F. Friedmann's treatment of tuberculosis is efficacious or curative lies in his expressed willingness to have it thoroughly tested by the officials of the Public Health and Marine Hospital Service at Washington. If the cultures of tubercle bacilli found in the turtle will really make innocuous or destroy the poisonous bacilli of human tuberculosis, the medical officers of the government will soon know it, and they will acclaim Dr. Friedmann the greatest physician since Jenner. If they find the treatment worthless, this finding, too, will be speedily and mercifully published.

"Meanwhile patients and their friends will do wisely to continue without abatement the courses of treatment now administered by their doctors."

Regarding Advertising

ADVERTISING has changed greatly since the first issue of THE CHRISTIAN HERALD was printed. Through the persistent efforts of men in the advertising profession, the greater part of present-day advertising has become news. No responsible editor of a newspaper deliberately plans to print inaccurate news, and no sensible merchant attempts to deceive the people whom he wants to interest in his business. Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within two months of the date of the appearance of the advertisement. This guarantee does not apply to investment advertisements.

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When you buy a Welsbach Mantle you know its reliability. You know the maker assures its superiority. You know that Welsbach Mantles are stronger, brighter, preserve truer color value, and consume less gas than any other mantle.

¶To avoid the risk of inferiority that always goes with the unknown, you must discriminate—say "Welsbach" and *mean* Welsbach.

BUY THE GAS MANTLE WITH THE SHIELD OF QUALITY ON THE BOX

FOR UPRIGHT AND INVERTED LAMPS

BEST QUALITY, 30c.
OTHERS, 25c, 15c, 10c.

SOLD BY ALL GAS COMPANIES AND RELIABLE DEALERS

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TYPEWRITERS FACTORY REBUILT

Remington No. 6—$25
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Two of our special bargains. Have trade-mark and guarantee like new machines. Are thoroughly rebuilt, and perfect in appearance. Satisfaction guaranteed. We can save you $25 to $75 on any machine. BRANCH STORES IN LEADING CITIES.

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YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL, No. 1 or 2 (No. 2 just out). Round or Shape notes. $3 per hundred; samples, 5c. each. 83 songs, words and music. E. A. K. HACKETT Fort Wayne, Ind.

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INGERSOLL PAINT BOOK—FREE

Tells all about Paint and Painting for Durability. How to avoid trouble and expense caused by paints fading, chalking and peeling. Valuable information free to you, with Sample Color Cards. Write me. DO IT NOW. I can save you money.

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From Land and Water Fowls. Greatest Egg layers. Biggest money-making strains. Prices Low. Don't Buy An Egg till you see our Circular, mailed for 2 cents. Write today.
Farmer's Poultry Co. Box 40, Mankato, Minn.

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DO NOT FORGET

The Special Centenary Program
Horne's David Livingstone
Ten Easter Post Cards

There has just been published a new *David Livingstone*, by C. Silvester Horne, M.D. He says in his preface to the book: "Through every decade his fame greatens. Livingstone is greatest not as a scientist nor as an explorer, but as a man and a missionary." We believe this new *David Livingstone* by C. Silvester Horne to be the most popular and the most properly appreciative life of Livingstone ever written.

Our Special Easter Missionary Offer

We will send a bound copy of "David Livingstone," by Horne; one copy of the Easter Program, 10 Easter Post Cards, postpaid, together with a year's subscription to The Christian Herald—all for only $2

OR, to any old subscriber who will send us one NEW eight months' subscription to The Christian Herald (remitting $1.00 with order), we will send a bound copy of "David Livingstone," one Easter Missionary Program, and 10 Easter Post Cards FREE

The Christian Herald, Bible House, New York

Can You Shave?

Rub a little "3 in One" on your razor strop till leather becomes soft and pliable; draw razor blade between thumb and finger moistened with "3 in One"; then strop. The razor cuts 5 times as easy and clean; holds the edge longer. "A Razor Saver for Every Shaver" which gives the scientific reasons, and a generous trial bottle *sent free*. Write to-day.

3 IN 1 OIL CO.,
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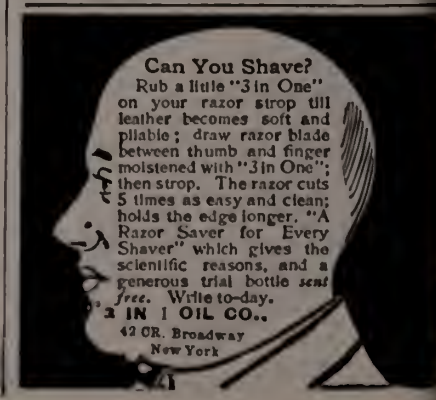

OUR MAIL-BAG

Questions and Answers

V., Basom, N. Y. In playing a piano or an for singers ought the same keys to used both for music written for male ces and music written for mixed voices?

ist be remembered that when tenor parts itten in the treble clef the actual tone or is an octave lower than the written Consequently if it is desired to strike y the notes the male voices are singing sic of the treble clef should be played an lower than written. For quiet hymns pel songs this method is the preferable But if it is desired to make the accomnt more prominent or brilliant the notes e played as they are written, putting octave above the tenors ually singing. Much male singing, pary that of quartets and glee clubs, is ithout accompaniment.

Fairfax, O. What is meant by the den Number I see in the almanacs?

number which indicates the place of a the Metonic Cycle. Meton, a Greek aser, about 400 years before Christ, found 5 lunar months almost exactly equal 19 f 365¼ days each, the duration of a measured by the apparent motion of . This 19-year period is the Metonic n which the phases of the moon are alhe same for years occupying the same n the cycle. This place is called the Number, and by its aid through a com- system of computation the date of the moon, which determines Easter, can be ed for any number of years ahead. The Number for any year is the remainder d by dividing the number of the year by 19. The unit is added because the stical calendar reckons the cycles from

Wexford, Mich. 1. When and where s gas first used? 2. What cities or ns were first lighted by it? 3. How is manufactured, and what is meant by -products?

1792 a manufacturer of Redruth in ll named Murdoch made gas to light e and factory. 2. Pall Mall in London, as the first street to be lighted by gas; lphia introduced it in 1815; Boston in d New York in 1825. 3. Gas is obtained al, which is heated in large retorts; the gas drawn off passes by a pipe, called draulic main, through a number of pipes called condensers, in which process r and ammoniacal liquor condense and o a well. The gas passes to purifiers ked lime, which takes up sulphureted n and carbonic acid; it is then headed rd to the gas-holder, a large tank hav- base resting on water, and from which is distributed to the consumers. Certain ucts are obtained in the course of manu- which are more valuable than the gas these include coke, ammonia, anilin, or carbolic acid, naphthalene dyes, vari- ficial drugs and basic perfumes.

re, Roanoke, Va. What is meant by the pression "even as I also overcame" in v. 3: 21? In what sense is our "overning" like that of Jesus?

is more in this statement than a com- of our victories with those of Christ. ther a statement of similarity in the sequence of struggle, victory, and re- the case of the Christian and of Christ. uggled, triumphed, and was enthroned; , shall struggle, triumph, and be en- . This does not mean that at every necessarily at any step, our experiences identical with his or equal to his. His es, his victories, and his rewards are than ours can be. Nevertheless, we to be true, comparing this passage with that, whatever struggles we may meet, tories may be as complete as his. (See 2: 6; 4: 17; II Cor. 2: 14, etc.) And true because it is his very strength that able for us in our times of need.

N. Y. City. As a church member, uld I help in its support when the yer-meetings are carried on exclusively select church members and not for ry one, and the pastor and people show tiality? Am I right in not contributing? ou are not justified in withholding your , even if conditions are not satisfactory. ould your gifts be dependent upon the of others? Have you no blessings for you would render acknowledgment? Do l no sense of obligation to help the prog- the Gospel and the advancement of the n? The attitude of faith would be to n praying and working and giving—, that God would set things right and him to do so; working so that *your* e in these meetings may inspire others. rse, there may be legitimate ground for n; but most church organizations have aults and unfriendly criticism as a rule aggravates than helps. Stopping your or leaving the church is an extreme e. Far better to try—with the co-operaone or two others like-minded, if you them to join you—to redeem the situation from the inside, by such a policy as we have indicated.

Reader, Baraboo, Wis. The passage in John 20: 21-23 is one that is frequently cited by Catholics in support of the claim of their church of the power to forgive sins. But it has no relation to the Roman Catholic Church, which did not exist until long after apostolic times. Further, the best commentators hold that "in any literal or authoritative sense, or as a personal act," this power of forgiveness of sins was never exercised by any one of the apostles, and plainly was never understood by them as a power which they possessed or which had been conveyed to them. All they were authorized to do, or ever did, was in a ministerial or declarative sense to interpret the offer of divine clemency to repentant sinners. No Catholic can point to a single text of Scripture to prove that there is any other mediator than Jesus Christ, or a single text to prove that priests can personally forgive sins.

E. G., Gilman, Ill. Please explain the visit of the three men to Abraham (Gen. 18). Was one of them actually the Lord? If so, how can this be reconciled with the statement: "No man hath seen God at any time." (John 1: 18.)

This incident is recognized as one of the "theophanies" of the Old Testament; that is, a real appearance of God to man. It is believed that these appearances were of Christ, the Son of God, rather than God the Father. The New Testament teaches that Christ existed eternally with the Father, and it is not inconceivable that he would at times take the appearance of humanity when he wished especially to make himself known to men. This explanation reconciles all these occurrences with the statement of John that no one has seen God; that is, God the Father. Christ is the personal manifestation of God to man.

Reader, Critz, Va. How can we grow in grace?

For the word "grace," see answer to H. S. D. in last week's issue. To grow in grace means to advance and develop in spiritual experience and power. The Christian grows in grace in the first place by growing in faith. The more we believe, the more completely we entrust our souls and all the details of our lives to God, the more we are blessed. We grow in grace by our work for God. Religious work develops spiritual muscle just as physical work develops physical muscle. The more we do the more we can do. Prayer, study of the Bible, fellowship with spiritually-minded people, attendance at divine worship and prayer services, taking part in these services will help us to grow in grace. We should remember, however, that all grace is bestowed by God himself; as we meet the conditions and enlarge our capacity he gives us more grace, just as he gives us more physical and mental strength when we meet the conditions for physical and mental growth.

Mrs. J. B. W., Montpelier, Ont. Please explain the doctrine of the Trinity. If the Father and Son are one, how could the Son, in the form of man, pray to the Father?

No one should feel discouraged if the doctrine of the Trinity seems difficult, because, as must be remembered, the facts about God are so much bigger than the brain of man that we cannot be expected, in our present human state, to comprehend them. Dr. Denney says that the Trinity is not so much a doctrine as it is an experience. It is the result of the efforts Christians have made to express their experience. When the voice that Paul heard at Damascus declared: "I am Jesus, whom thou persecutest," Paul knew that he had met deity. Professor Herrmann, of Marburg, states that in the minds of the apostles "all difference between Jesus and God himself vanished." Jesus said to Philip: "I and my Father are one." The orthodox faith is that there are three persons in the Godhead. Christians feel that God is their Father, that Christ is their divine Saviour, that the Holy Spirit is their Comforter, Sanctifier, and Strengthener. The Father is a person; the Son is a person; the Holy Spirit is a person. Yet the links that bind these personalities together are so strong that they cannot be dissolved; the three personalities make a unit—which we call God. Thus Christ, as the Son, prayed to his Father, yet, referring to the fact of their indissoluble union, could say: "I and my Father are one."

S. M., De Soto, Wis. Please explain (1) Matt. 5: 19; (2) Matt. 10: 28; (3) Matt. 22: 9, 10, 11, and (4) Matt. 19: 17.

1. Under the Jewish law, it was taught that the commandments must be kept as a whole and that any infraction of a single commandment was a breaking of the "wholeness" of the law (see passage in verse 19). The rendering might with equal accuracy be made to read "whosoever shall annul (or make invalid) one of these least commandments." This was clearly a reference to the teachings of the Pharisees, who, by their doctrinal system of interpretation, giving undue prominence to ceremony and neglecting the spirit of the law, annulled and enervated the obligation under the law. Those who thus dishonored the law, even if by any means they were admitted to the kingdom,

Continued on next page

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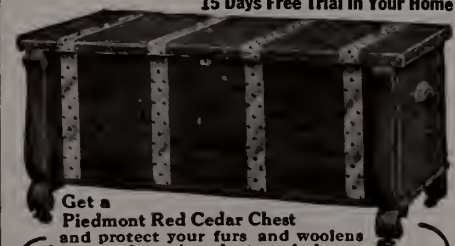

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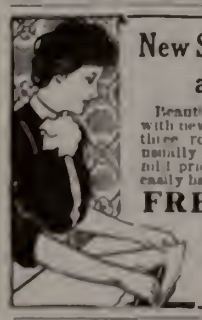

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Continued from preceding page

would not receive the same honor and recognition as those who faithfully kept it in spirit and lived it in their lives. The whole passage was a comparison of the legal righteousness of the Scribes and Pharisees, which was outward and formal, with that inward, vital, spiritual righteousness and obedience which God desired. Our Lord spoke of the system the Pharisees represented, rather than of individuals. (See Rom. 2: 28, 29; Phil. 3: 3.) 2. His followers were not to fear enemies and persecutors, who might have power over the body, but Satan and his lures to sin, since these would destroy the soul. The passage also discloses that the punishment that awaits the sinner will have elements of suffering adapted to the material as well as the spiritual part of his nature. 3. This passage (v. 11) refers to the ancient custom in the East of presenting festival garments to the guests. (See Gen. 45: 22; II Kings 5: 22.) It is obvious that those who were taken in from the highways indiscriminately could have no wedding garments save such as they would receive. The garment here referred to is the "putting on" of the Lord Jesus as "our righteousness." (See Ps. 45: 13, 14.) The gathering together both good and bad implies that no excellences of our own will compensate for the absence of the "robe of righteousness" which is offered freely to all. It was not the lack of hospitality that brougbt about the exclusion of the unrobed guest, but his failure to accept this robe. His neglect or rejection of it is implied, since he knew that all the others were gladly accepting and that without such a garment he could not hope to enter. 4. This reply to the rich young ruler was obviously given with one purpose: to convince him that Jesus was not to be classed witb the "good masters" of the synagogue, and that he who now spake with divine authority was one with the Father and could not receive such a title except where this divine unity was recognized. (See John 14: 9; John 10: 30.) Any other interpretation than this would be meaningless.

S. T. H., Whitehall, Md. 1. The best authorities hold that, as the spirit after leaving the body can have no cognizance of the passage of time, it cannot be aware of the length of any interval between dissolution and resurrection. That interval will seem to pass as an instant. It is nowhere implied that the interval will be a period of unconsciousness. 2. Tbe answer to the penitent thief has already been discussed in THE MAIL-BAG. 3. According to the spiritual belief of the theological scholars of Paul's day, the first heaven was that of the clouds, the air; the second, that of the stars, the sky; and the third, the spiritual heaven. In the passage in II Cor. 12 he was employing these terms to give point to his illustration, meaning the highest heaven.

Miscellaneous

C. C. H., Seattle, Wash. The passage in Matt. 16: 28 refers to Christ's second advent on his reappearing after his death on the cross.

A Reader, Felton, Del. The stanza you quote is from James Whitcomb Riley's poem on the death of his father. The pronoun throughout is masculine, not feminine as in your quotation.

Mrs. R., Galesburg, Ill. A sixteen-year-old girl can get married witbout her parents' consent in the States of Georgia (14 years); Indiana (16 years); Michigan (16 years), and Minnesota (15 years).

Reader. The Bible law on marriage and divorce may be learned from the following passages: Gen. 2: 24; Matt. 19: 5; by Peter in Mark 10: 7, 8; Eph. 5: 31; Matt. 19: 6; Mark 10: 8; Matt. 19: 6; Mark 10: 9; Mal. 2: 16; Matt. 5: 32; 19: 9; I Cor. 7: 11; Matt. 19: 9; Luke 16: 18; Mark 10: 11; Luke 16: 18; Matt. 5: 32; I Cor. 7: 11; Rom. 7: 2; I Cor. 7: 39; Rom. 7: 3; I Cor. 7: 39.

Anxious Reader, Unionville, Mo. If you feel in your heart an insistent call to service, you should give due heed to it. It would be well, however, to make suitable preparation. Write to the Moody Institute, Chicago, for advice regarding preparatory work, or to the Missionary Board of your own church. All the boards are calling for consecrated capable workers.

V. P. S., Reynolds, Ga., and others. The figures in a recent issue on "The Nation's Drink Bill" were not official. They were an estimate from unofficial sources. It is probably in the neighborhood of $2,000,000,000. The following figures from the Internal Revenue Bureau for the year ending June 30, 1912, are approximately correct. Revenue from distilled spirits, $153,391,487.77; revenue from beer, $63,268,770.51.

J. B. K., Rock Island, Ill. The brothers and sisters of Jesus are named in Matt. 13: 55, 56. See also Matt. 27: 56. It cannot be asserted, however, that these were real blood-brothers, because the word "brothers" in Scripture is frequently used in the sense of "near relatives" and is even extended to include nephews. Other commentators hold that they were brothers in the sense of being sons of Joseph by a former marriage. The true relationship has been much confused by early monkish traditions.

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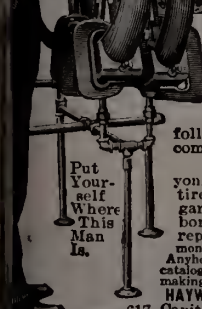

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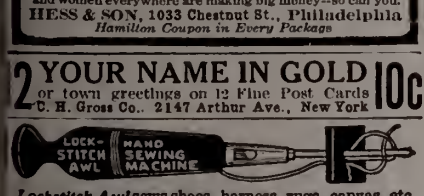

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Vital Living*

IT IS possible to enjoy the fragrance, the beauties, the songs and the cheer of Easter without catching, after all, its definite, personal and positive message. The question every one of us should ask is: What does Easter mean to me? What has Easter done for me?

In a number of passages Paul clearly states what the resurrection life of Jesus should mean to the Christian. He says, for instance, in Col. 3: 1-3:

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.

In Rom. 6: 4-11 he writes:

Therefore we are buried with him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead in Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

In Rom. 8: 11 he declares:

If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Our Scripture lesson for the Easter devotional meeting is II Cor. 4: 8-18. Again and again through this passage occur great and brilliant and fascinating expressions of the grace and powers available for every Christian soul because of the resurrection of Christ: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be manifest in our body" (verse 10). "That the life also of Jesus might be made manifest in our mortal flesh" (verse 11). In the latter verses of the chapter Paul presents his tremendous argument that because of the glories of the immortal life the sufferings of the present life should be endured, not only without murmuring, but with what really amounted, in his own case and in his exhortations, to hilarity.

Here, then, are two great lessons for the Eastertide. The first is a present and constant victory over sin. By faith in the crucifixion of Christ, by willingness to identify ourselves by faith with that crucifixion we may become dead to sin; then by faith in his resurrection, by a bold and determined insistence upon identifying ourselves, also by faith, with his resurrection we become "alive" to God, we have our "fruit unto holiness," and we have the rich and fragrant joy of living hour by hour in unspeakable and precious companionship with the same Christ who appeared to Mary in the garden, to the disciples in the upper room, to the two discouraged and bewildered men on the road to Emmaus.

This deliverance from sin through faith in the death and resurrection of Jesus should carry with it, in the second place, as it did in the case of Paul, a jubilant and heroic attitude toward trouble. Paul never ran away from trouble; he gloried in it. He looked through it. Bearing the trouble he looked beyond it to the real world in which was his citizenship. "We faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

We come at last to the phase of Easter which is most commonly in our thought; that is, its relation to immortality. Again and again Paul couples present deliverance from sin with the sure hope of endless life: "Ye have your fruit unto holiness and the end everlasting life" (Rom. 6: 22). In the eighth chapter of Romans his argument for the presence and power of the risen Jesus in us now leads him to his great climax in which he again refers to the strain and storm of the present life: "If children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8: 17, 18).

The Easter season is a special comfort to those whose dear ones are on the other side. The grave has lost its terrors and death its sting. Our loved ones who died with Christ are living with him the endless life. He has opened the gateway into the heavens. Everything in the nature of our fellowship with him now brings us to the assurance that that fellowship cannot end by death. Death had no power over him; it can have no power over us, so long as we are joined to him by faith. All the glory and all the beauty of Easter lure our thoughts to that happy time when, after all earthly things have passed away, we shall be ever "with the Lord."

* VITAL LIVING: THE LESSON OF EASTER. Christian Endeavor and B. Y. P. U. Topic for Easter Sunday, March 23, 1913. (II Cor. 4: 8-18.)

The Birth of a Great Hope*

IT WAS a very happy thought that led the Topic Committee of the Epworth League to choose for the Easter lesson the story of the walk to Emmaus. Here were two men, thoroughly human, altogether such beings as ourselves, walking along just such a road as we have all walked many times. The scenery may have been different from that to which our eyes are accustomed, but the dust and the stones were like those we travel over every day. These men, furthermore, were troubled and perplexed, just as we often are. And to them came a Stranger; joined them in their walk; went with them to the house they entered; sat down with them at the table, and proved at last to be their wonderful friend—Jesus, whom they had seen crucified.

So Easter is not only to be enjoyed when we come to die, or to comfort us when our loved ones die. Easter is not a matter of the future or the past. It is a matter of the present: "Christ with us!" or, still more wonderful, as Paul puts it: "Christ in you!" (Col. 1: 27; Eph. 3: 17, etc.)

Since the young people of the Christian Endeavor and the Baptist Young People's Union are also studying an Easter lesson this Sunday, it will be worth while to look over the notes of their lesson, which bring out further points of the Resurrection Life.

* THE BIRTH OF A GREAT HOPE. Epworth League Topic for Easter Sunday, March 23, 1913. (Luke 24: 13-35.)

Young People's Question Box

F. B. P., Fairfield, Texas. The subject treated in THE CHRISTIAN HERALD for the B. Y. P. U. devotional meeting on January 12 was different from that announced in the Quarterly published by the Southern Convention. Please explain this.

The subjects selected by the Young People's Unions of the Northern and Southern Conventions are not always the same. We shall plan hereafter, when the subjects differ, to furnish notes on each topic.

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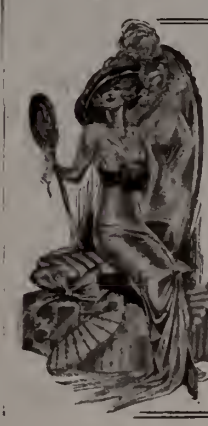

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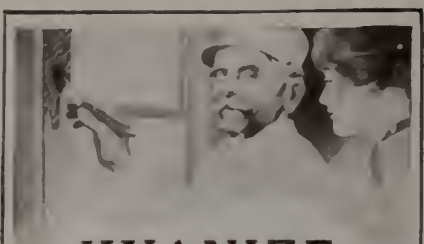

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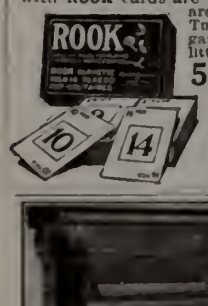

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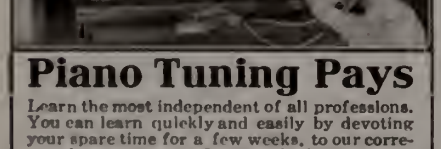

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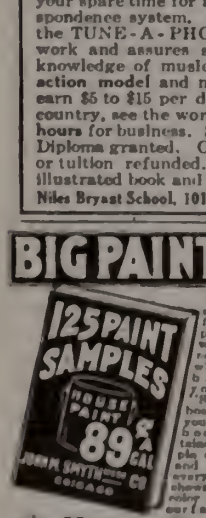

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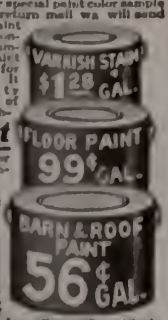

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WHILE TWO KNIGHTS TALKED

Continued from page 257

came a murmuring that rose to a hiss, the hiss to a roar, and there was a sudden breath of heat from an engine on a siding; then a glimpse of lighted windows and the blank dull sides of Pullmans that faded swiftly into a cluster of red lights far down the track, as the Templars' train swung steadily northward.

"Guess that was Number Four, their southbound limited. Come on."

. . .

As the Fathead's hand had gone out to lift the receiver for his message to the wrecking-boss, the telephone bell tinkled sharply, and, instead of calling any one, he answered it. What he heard startled him almost as greatly as his first discovery of the blunder in the orders. The receiver banged on its hook and he postponed further wonderment while he sent the clear quick "9" call for Brandon echoing loudly through the lonely little stations and towers strung out beside the rails from the Junction to the river. Excited night operators, who had overheard the desperate appeals to Franklin and Richwood, marveled that the despatcher should call a day office at three in the morning. The Fathead himself scarcely understood why he did it, but in his ears was the urge of the voice in the telephone, and patiently, minute after minute, he held himself to sounding the Brandon call. Once he gave it up, for in his heart he knew it was useless. But once more he found his mind and eyes were seeking the hill across the tracks, and in self-defense he went back to the key.

Then a remarkable thing occurred. Brandon answered. Believing it was only some hideous joke, the despatcher resumed his calling; but immediately there came again, this time irritatedly, "I, I, Bn."

"Is Four by?" flashed the despatcher's question.

"Not yet. Think I hear them on the hill now," came the reply.

It was the following night before the operator who copied for him knew why the Fathead suddenly yelled like an ecstatic steamboat and did a ten-second war dance in the middle of the floor. By the time this same telegrapher had ventured to thrust his head through the doorway to see if it were safe to re-enter, an order had been sent to Number Four at Brandon to take the siding there until fifth Fifty-three had passed. The flagman from the former had just straightened up from locking the switch behind her when, with a roar that deepened into vibrant thunder as the drivers struck the switch-frogs, the Templar train swept around the near-by bend in the track and was gone before the calm of the mountains had once more closed in behind the tumult of her passage.

In the meantime the despatcher was holding converse with the operator at the little hill station.

"How on earth did you happen to be there at three A.M.?" he queried in a mixture of curiosity and thanksgiving.

"Been to a party," was the laconic response. Stepped in to change my shoes—new ones hurt my feet and it's half a mile to my house. Forgot to 'cut out' when I closed up at six, so I heard you after me." Then he gave the formal "O. S." for the two trains and limped out of depot and story, leaving the Fathead to finish his night's work with a growing sense of the mystery that lay behind the telephone message.

Throughout all that day he waged a losing fight with the heat and with the sleeplessness that the reaction brought upon him. If he dropped into a doze it was only to arouse with a start and the haunting impression that again he had been hopelessly calling, ever calling, the Brandon office. Writhing through his half-waking dreams was the baffling wonder of how some one had known of his trouble and saved him. When the dusk came he abandoned all effort to rest and started for the division headquarters with a resolution suddenly fixed in his mind.

Bancroft was deep in conversation with Vinson when he entered and did not see the Fathead seat himself at the table back of his desk and begin writing nervously. A fragment of what the chief was telling drifted over the top of the desk and the young despatcher stiffened with amazement at his words.

"Queer thing last night," he was saying. "My wife was going down to her mother's on Number Four, and I suppose my mind was on her a good deal, for some time early this morning I had a mighty strange dream. It seemed that the orders for Four and one of the extra Fifty-threes had been 'balled up,' and I was telephoning the third-trick man to make Brandon the meeting point. I woke up in bed afterward all right, so I reckon it was just a—"

He paused, for the Fathead had risen quickly, his face white as marble, and, without a word, laid a paper on his desk.

"What's this?" inquired Bancroft.

"My resignation," answered the despatcher in a queer strained voice. "You *did* phone me to pass them at Brandon!"

The Fathead's resignation was not accepted. The chief keeps it in his desk at home. And as to the dream and the tight shoes of the Brandon operator: with their lips the Mountain men say it was just coincidence; but in their hearts they call it—just God.

CALLED NIGHER

Miss Kate Bell, of St. Catherines, Ont., Canada, passed away November 23, 1912.

Mrs. Ida D. Thompson (49), of Esparto, Calif., was called to her reward November 12, 1912.

Mr. B. E. Poor, of Burkett, Neb., passed away to his reward December 27, 1912, at the age of 85 years.

Miss Lizzie Whitehead passed away at Lewiston, Ill., October 26, 1912. She was a faithful reader of THE CHRISTIAN HERALD.

David Paton (75) passed away at his home, Joliet, Ill., November 13, 1912. He was a faithful member of the Presbyterian Church.

Mrs. Mariah C. Frost (86) passed away at her home in Sister, Mo., November 27, 1912. She had been a member of the Presbyterian Church for over 73 years.

Mrs. I. E. Garrett, of Terryville, Texas, was called higher November 9, 1912. She was greatly loved by all her friends who will miss her love, her help and sympathy.

Mrs. Joseph Spurling passed away at her home near Kingsley, Mich., on January 11. She had for many years lived a devoted Christian life.

A SONG OF GLADNESS

Inspired by "Pollyanna"

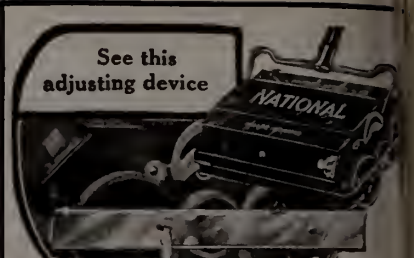
JUST being glad is
A brave thing to do;
Looking for the glad things
Rather than the blue;
Filling life with sunshine,
Just a steady glow;
Looking for the glad things
Everywhere we go.

Just being glad is
Often hard to do;
Forgetting all the sad things
That we ever knew;
Living in the sunlight,
Speaking words of cheer,
Looking for the glad things
Through each busy year.

Just being glad brings
Heaven here below,
Looking for the glad things
In the love-light's glow;
Burdens will be lighter,
Life seems more complete;
Looking for the glad things,
Glad things we shall meet.

ELIZAANN ESTES KENDRIE.

Those wishing to have the story of *Pollyanna* in bookform will find directions for obtaining copies on another page.



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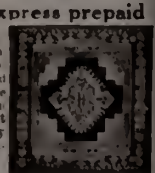

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It is to win that kind of satisfaction that I build a car like this.

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I have spent 26 years building automobiles, and it is fair to assume men have found me out.

After 25 years, the demand last year was twice our factory output. At times we had five orders for every car we built.

And this year's output was contracted by dealers before the first model was finished.

That situation, I believe, justifies my radical ideas.

My Ideas Are These

I consider it wrong to take chances. Or to ask a man to take some risks I would not take myself.

So I have all steel made to formula. And I make two analyses —before and after treating—before the steel is used.

I test my gears in a crushing machine of 50 tons' capacity. I test my springs for 100,000 vibrations.

I put my engines to three 10-hour tests which are rarely used. I test them 48 hours altogether.

On driving parts I always insist on enormous margin of safety. So I make them to meet all the requirements of a 45 h. p. engine.

And, to guard against error, the various parts of each car are required to pass a thousand inspections.

Costly Extremes

I know, as you know, that oversize tires mean immense economy. So I use on this car tires 34x4.

I know that endurance calls for roller bearings. So I use 11 Timken bearings and 4 of the Hyatt High Duty. They cost five times as much as common ball bearings.

I know that steel castings too often have flaws. So I use in their place 190 drop forgings, costing twice as much.

I use a $75 magneto.

I doubly heat my carburetor.

For safety's sake, I use big brakes and 2-inch, 7-leaf springs.

For Appearance

To make this car look as good as it is, every detail gets the final touch.

Each body gets 17 coats. The deep upholstering is of genuine leather, filled with the best curled hair.

The electric dash lights are set in. And the car is completely nickel trimmed, even below the hood.

Cost $200 Per Car

These extremes, I figure, add about $200 to the necessary cost of each car.

I could save, on this basis, two million dollars a year by being less conscientious.

I save it instead through factory efficiency. By building all our own parts. And by confining our output to this single model, which saves about 20 per cent.

As a result, this car built as I build it can be sold for $1,095.

When I buy a car I want it built like this. I want low cost of upkeep, no repairs, no troubles. I want to be sure of no hidden flaws. I want a car safe and enduring.

So I build for you exactly the same as I build cars for myself. My envied position, after 26 years, is due to this policy only.

This spring I am seeking ten thousand others who feel as I do about cars.

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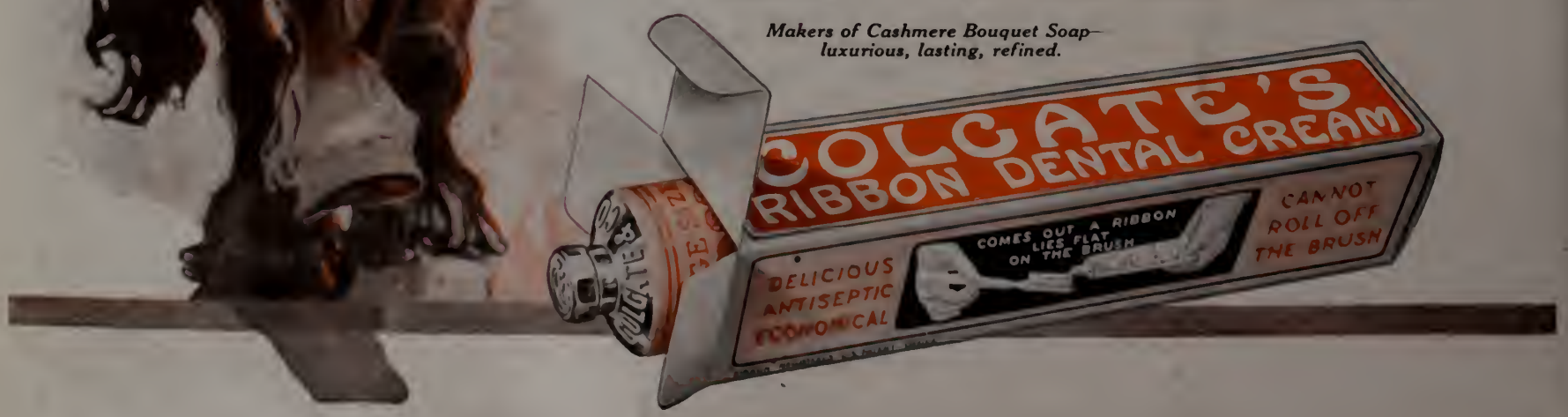

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NEW YORK, MARCH 19, 1913

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THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

HOW I SAW JERUSALEM AT EASTERTIDE

BY PIERRE LOTI

Member of the French Academy

WE HAD entered the Holy City at Easter time, encountering thousands of pilgrims making their first visit to the spot of adoration. They had come on foot, amid rain and snow, suffering with hunger, leaving more than one perishing by the roadside. At last we entered through an old wall and narrow gateway, and passing downwards we reach a place surrounded by high walls, facing the Holy Sepulcher. Here it is the custom to pass with uncovered head, as soon as the Sepulcher can be seen. The way is lined with poor men and women, begging and singing; with praying pilgrims; with venders of crosses and chaplets. The walls of the chapels are almost like fortresses, and there, loftier and more somber than all the rest, rises the Holy Sepulcher itself, taking on the appearance and irregular outlines of a great rock. It has two enormous gateways of the twelfth century, adorned with ornaments of strange archaism. One is closed; the other stands wide open, allowing us to see within the great obscurity a thousand little lights. There are chants and cries, discordant lamentations, striking to the soul, and waving censers. Crossing the threshold we are in the darkness of the vestibule, from which we see those magnificent depths in which innumerable lamps are burning. The Turkish guards, armed as if for massacre, line the entrance. They look disdainfully at the worshipers, who are to them as the offscourings of the earth. Oh, the unexpected and unforgettable impression of that first entry! A maze of somber sanctuaries, of all epochs, of all aspects, connected by extensions, porticoes and superb colonnades, or by small gateways and caverns. Some raised, like lofty stages, where we may see groups of women with long veils; others subterranean, sunken in shadow, between great natural rocks. All is in a kind of twilight, with here and there a ray of light that emphasizes the darkness. All is lit up by little silver lamps hanging from the arches like stars. And everywhere the crowds press on, like a great Babel, or stand in groups around some special national altar. Psalmodies, lamentations, chants of sadness swell to the lofty arches, or vibrate in sepulchral echoes below; the nasal songs of the Greeks, mixed with the shouting of the Copts. And amid all the voices, a lifting up of tears and prayers, differing yet melting into one; and all ends in a great inexplicable moan, which rises like the great plaint of men, their supreme cry of distress in the presence of death. . . .

"Pierre Loti"

Captain Louis Viaud of the French Navy

Entering the sanctuary proper we discern amid the columns the dark chaos of other altars, and in the center the great marble altar, semi-barbarous in its luxury, laden with silver lamps, covering the stone of sepulcher. All about this most holy altar the crowd weaves, or tries to stand; on one side hundreds of mujiks, down on both knees; on the other women of Jerusalem, wearing long white veils—we might almost deem them ancient virgins in this shadowed dream. Then there are the Abyssinians, turbaned Arabs, prostrated with foreheads to the earth; Turks with saber on thigh; men of every communion and every tongue. . . . They do not stand long here, but one by one leave this heart of the mass of basilicas and chapels, and one by one we pass, lowering our heads, through a little marble doorway, festooned with decorations. The sepulcher is here, enclosed in marble, amid ikons and lamps of gold. As I went in, a Russian soldier entered, a poor old man, and a woman clad in rich brocades; all kissed the cover of the tomb and wept. Then others followed, an eternal procession, touching, as they bedewed the stones with their tears. There is no plan in all the chapels and caverns around the sacred altar; some are large and marvelously sumptuous; others are very small, humble and primitive, crumbling with age, dug out of living rock in the darkest depths. And here and there the rock of Calvary, left naked, appears in the midst of wealth and archaic gildings. The contrast is strange between such treasures, ikons, crucifixes and lamps of gold and the bare rock, and the shouts of pilgrims, the ruins of walls and pilasters, the rushing mob of humanity. All of the altars of the various confessions are so mixed up that there is a continuous marching of priests and cortèges; passing through the crowds, as they bear their censers, aided by the janisaries calling for room. "Room!" It is the Syrian bishop with a long white beard, emerging from the little subterranean chapel. Then come the Greeks, with Byzantine ornaments; and the Abyssinians, with their black faces. Quick, quick, they pass in their sumptuous garb, while boys swing silver censers ahead of them, pushing aside the mob as they pass. In this sea of humanity there is a continuous roar, unending sounds of psalmodies and sacred gongs. It is so dark that every one needs a candle in hand to find his way between the dark columns, beneath the shaded galleries, and so thousands of jets of flame follow and cross each other. Some are praying aloud, others weep bitterly, hastening from one chapel to the other, here to kiss the rock where the cross once stood, there to bow and weep for Mary and the Magdalen. Priests beckon to lead you through narrow gates to the caves of the tomb; old women, their cheeks running tears, ascend after saluting the tomb itself.

In deepest darkness we go down to the chapel of St. Helena, by a broad stairway with thirty steps, all broken, worn, dangerous like a falling ruin bordered by crouching specters. As we pass our tapers light up these vague, motionless figures, of the color of the rocks, and we see that they are maimed beggars, their faces covered with ulcers, all sinister, holding their chins in their hands, their long hair falling over their faces. Amid these horrors is a young blind man, covered by his

Crowds Burning Greek Fire at the Church of the Holy Sepulcher on Easter Morning

Cont'd on next page

HOW I SAW JERUSALEM AT EASTERTIDE

Easter Morning Crowds Entering the Church of the Holy Sepulcher

blonde hair as with a cloak, beautiful as Christ, whom he resembles closely.

At the bottom, the Chapel of St. Helena seems all the more brilliant as compared with the darkness and its double row of phantoms through which we have just passed. It is lighted through the windows of the dome. It is certainly one of the strangest of all the buildings which make up the Holy Sepulcher. Here we feel in agonizing fashion the weight of the awful past. All was silence when I entered—it was empty, under the eyes of those half-dead specters of the stairway, and I can barely hear the distant rumble of the chants and bells. Behind the altar is another stairway, bordered alike by the long-haired beggars, passing down into darker night.

It seems like a barbarian temple. There are four enormous columns, supporting ponderously the mighty dome from which hang ostrich eggs and a thousand savage pendants. Bits of paintings on the walls still show saints, with nimbus of gold, although smeared with dust and mold of centuries. All at once the Abyssinian priests issue from the lower cavern, looking like the Magi of old, coming forth from earth, with their dark faces, great gold tiaras, long robes of cloth of gold, sewn with fanciful red and blue flowers. . . . Quick, quick, in that peculiar exaltation which seems to animate everything here, they pass through the crypts of the chapel and ascend to the other sanctuaries by the ruinous stairway. Illumined on the lower steps by the rays from the windows above, archaically splendid in their golden garb amid the crouching gnomes of the stairway—then all at once they melt away in the darkness as if swallowed up. . . .

Far from there, in the sanctuaries of the entrance, near the altar of the Sepulcher, rises the Rock of Calvary. It is surmounted by two chapels to which we ascend by a flight of twenty stone steps, and these are to the crowd the real place for prostration and tears.

From the peristyle of these chapels, as from a raised balcony, the view presents a mass of tabernacles, a labyrinth of churches, through which the anesthetized crowd works its way. The more splendid of the two is the Greek chapel; upon a silver cloud, which shines like the rainbow, stand out lifesize the three who were crucified, Christ and the two thieves; the walls disappear beneath the ikons of silver, gold and precious jewels. The altar is erected at the precise spot of the crucifixion; under the altar-screen a silver trelliswork shows in the black rock the very hole in which the cross was placed—and here they fall to their knees, wetting the sad stones with tears and kisses, while chants and prayers ascend from the altar below.

And for almost two thousand years it has been in this place, in different forms, in different basilicas, with interruptions by sieges, battles and massacres, but recaptured again, it resounded once more with the same chorus of prayers, the same despairing supplications.

These adorations may indeed seem somewhat idolatrous to him, who said: "God is Spirit, and those who worship him should worship in spirit and in truth." But they are so human! They respond so well to our instincts and our misery; Assuredly the first Christians, in the purely spiritual flight of their faith, when the teaching of the Master was still fresh in their souls, did not encumber themselves with display, symbols and images. Above all, they were not concerned about terrestrial reminders, the place of martyrdom, or the empty sepulcher. They did not dream of seeking their Redeemer there, for they knew that he was separated forever from transitory things, dwelling above in lasting light.

It was later, and my friendly Dominican pointed to a melancholy slope of gray stones, with here and there an olive tree. "That," said he, "I need hardly tell you, is Gethsemane." He had pronounced the last words almost in a whisper of reverence. No, I had not known, I who was a new pilgrim to Jerusalem, and that name stirred the inner chambers of my heart, and with an indescribable feeling, a mixture of love and anguish, I looked out over the prospect.

With the others I wished to follow that path they call the "Path of Sorrows," even though I knew that it had not been identified until the sixteenth century, and only followed the direction of the route to the Cross in a general way. Here were the ruins of what had been the palace of Pilate, for there have been less changes here than in the neighborhood of Calvary. Here is the ancient Roman pavement, here are ancient walls by which Jesus must have passed.

The road is darkening in the dying light of day. We hear the chants coming from the Chapel of St. Anne. The road runs upwards, narrow and steep, between two ancient walls, by great arches. Other streets cross it, seeming dead, without windows, or other opening. "*Hic flagellavit*," says a marble tablet set in a doorway. Here he was flagellated. This is the Chapel of the Flagellation, the beginning of the Road. Here is the Turkish prison, built upon the foundations of Pilate's palace, first Station of the Cross. All the other Stations as far as Calvary are marked by inscriptions or columns.

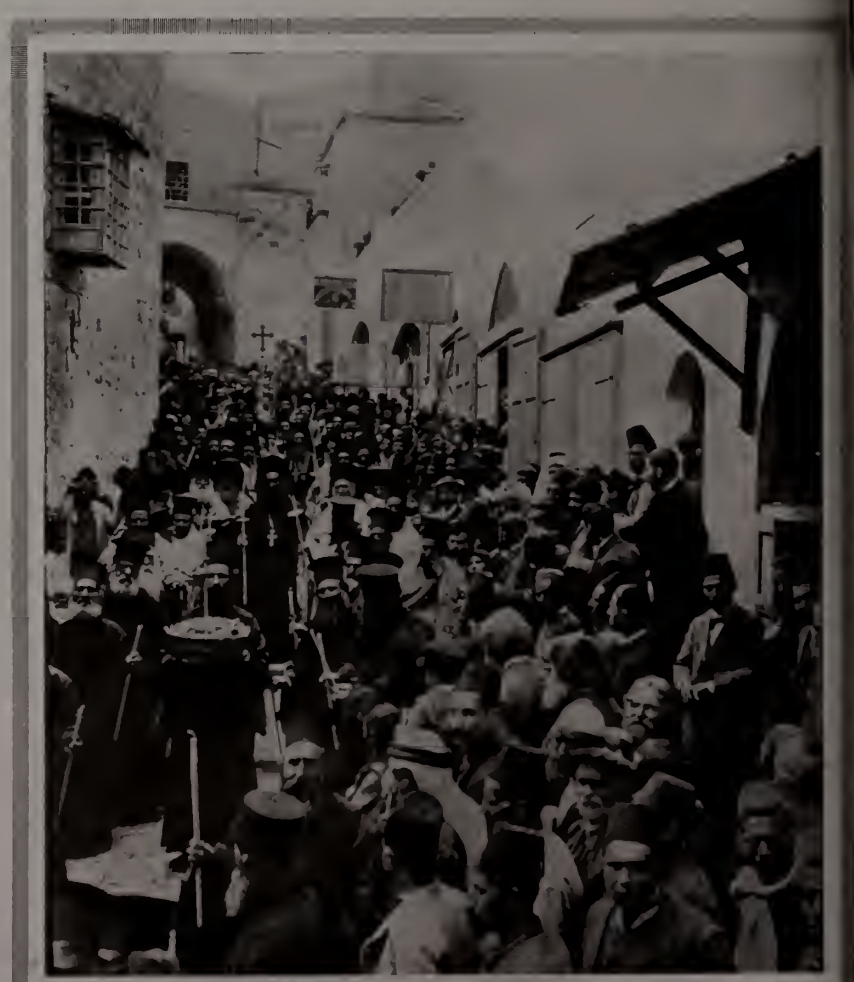
I pass beneath the Arch of Ecce Homo, and hear the Daughters of Zion singing the praise of the Saviour. The way turns and twists its sad length, ever ascending. I reach the Seventh Station, the gate through which Jesus passed toward Calvary, and then past all the rest to the Sepulcher.

But I wanted to visit Gethsemane, seen from a distance only. So thither we directed our ste and I wished for silence. For the first time in r life I was about to enter—oh, so eagerly!—th place the name of which mentioned at a distan had so profoundly moved me, and I had fo seen all these people, the crowd attracted hither if for a spectacle. We entered the grotto call that of the Agony, now become a chapel with rock for a dome, which for sixteen centuries h been considered the place in which Jesus pass through that awful agony before the arre Other places have been disputed and questione but concerning Gethsemane there is univers agreement. The little altars, very old and simpl do not disfigure this grotto, which does not seem have changed in nineteen hundred years. It w in such a spring night as this, as cold as ours pron ised to be, that the apostles slept here, their ey weighted down with fatigue and anguish, whi Jesus went away from them into the garden stone's throw" to pray for strength. Here Jes came to awaken them three times, and here ami the flash of torches was he taken. This rock vault stood there, and heard and saw those things but it is mute.

Thence we traversed the very path back to Jer salem along which Jesus must have walked on ju such a night as this, facing his fate. There wa the same moon shining upon us, the same dee shadows cast by the giant olive trees. The sam breezes blew into our faces, and in the light o memory we could see that frail body strugglin with the weight of impending doom, yet passin firmly onward in the night.

When I left Jerusalem I could not but feel th spell of all I had seen. I felt that the Holy Sepu cher was indeed the soul of the city, yet though i had touched my hardened soul there seemed hop even for the multitude that could not make this pil grimage. To those who have followed me to th Sepulcher let me say: Seek him! You also; try for there is none besides him. To find him yo need not come in pomp and circumstance all th way to Jerusalem, for he is everywhere.

* Captain Louis Marie Julien Viaud, the talented Frenchma who writes under the nom de plume Pierre Loti, is one of th most brilliant and versatile representatives of his nation in th world of letters to-day. He was born in Rochefort in 1850, an entered the navy at the age of seventeen. He became secon lieutenant in 1873 and lieutenant in 1881. He has served o the French Pacific Station, in the Tongking campaign and i China. He became commander in the Legion of Honor in 191 Pierre Loti was made a member of the French Academy in 1891 thus gaining the most coveted distinction for men of art an letters in France. He has written many essays, novels, poem and dramas, all of which have met with success. Many of then have been translated into English as well as the continenta languages, so that his fame is now international.



Easter Procession of the Greek Patriarch Going to the Church of the Sepulcher

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Secretary of the Interior

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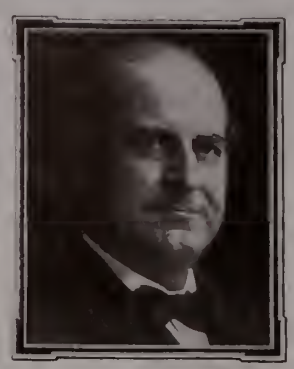
Attorney General



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LINDLEY M. GARRISON
Secretary of War

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Secretary of Commerce

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Postmaster General

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JOSEPHUS DANIELS
Secretary of the Navy

HON. WILLIAM JENNINGS BRYAN, Secretary of State, was born at Salem, Ill., in 1860. He was admitted to the Illinois bar in 1883; practiced at Jacksonville, Ill., till 1887, and then at Lincoln, Neb. He represented the First Nebraska District in the Fifty-second and Fifty-third Congresses. In 1896 he was nominated for the presidency by the Democratic Convention. In 1898 he raised the Third Regiment of Nebraska Volunteer Infantry for service in Cuba, becoming its colonel. He was nominated for the presidency in 1900, but was defeated. In 1896 he made a tour of the world, meeting everywhere prominent men connected with the several governments. In 1901 he established the *Commoner*. He is a fluent public speaker on a wide range of subjects, a voluminous contributor to the periodical literature of the day and a forceful exponent of evangelical doctrine. Mr. Bryan has "consulted with more monarchs and statesmen and scholars than Mr. Roosevelt, or Hamilton Fish, or Bayard, or Freylinghuysen, or Blaine, or Olney, or Hay, or Clay, or Calhoun, or Root ever thought of doing"; and he has always been well received even by such widely different personalities as the Czar, the Pope, and Tolstoy.

. . .

HON. WILLIAM G. McADOO, Secretary of the Treasury, was born near Marietta, Ga., in 1863, and received part of his education at the University of Tennessee, Knoxville. Leaving college before graduation, he completed his law studies while acting as deputy clerk of the United States Circuit Court at Chattanooga, Tenn., where he was admitted to the bar at the age of twenty-one. Later he became counsel for two railroads and developed keen interest in the affairs of that class of corporations. After coming to New York he formed a partnership with a namesake—though not a blood relative—who is now a chief magistrate in New York City. This partnership was dissolved in 1902. His most notable success has been the construction of the Hudson tunnels. Mr. McAdoo, who is a widower, married in 1885, and has six children.

. . .

HON. JAMES C. McREYNOLDS, Attorney General, was born near Elkton, Ky., in 1863. After graduating from Vanderbilt University, he studied law in the University of Virginia. He was admitted to the bar in Tennessee, practicing at Nashville until he became assistant attorney general at Washington—from June 1903, to January, 1907. For a short time he then practiced law in New York, but was appointed special attorney general and put in charge of the prosecution of the Tobacco Trust. When the dissolution was ordered, he attended the conferences between Attorney General Wickersham, counsel for the trust, and the Circuit Court judges, and demanded that the old organization be wiped out. Mr. McReynolds, shortly after this, severed his connection with the government. He later, however, conducted the government's action against the alleged Anthracite Trust and won a partial victory.

. . .

HON. LINDLEY M. GARRISON, Secretary of War, was born at Camden, N. J., in 1864. He studied law at Harvard, from there entering the offices of Redding, Jones & Carson, where he continued his studies, which he later completed at the University of Pennsylvania. In 1886 he was admitted to the bar in Pennsylvania, and two years later began to practice in Camden, N. J., removing to Jersey City in 1898. In 1904 he was appointed vice-chancellor of New Jersey, and at the end of his seven-year term was reappointed for another term of the same length.

. . .

HON. JOSEPHUS DANIELS, Secretary of the Navy, was born in Washington, N. C., in 1862. He is editor of the Raleigh *News and Observer*, and has been a newspaperman from early years. For criticizing a Federal District Court judge for his acts in connection with the receivership of a railroad, he was once arrested and fined $20,000. For several days he was confined to a room in a hotel in the custody of a United States marshal. There he wrote his editorials, dating them from "Cell No. 365." An appeal was taken, and the fine remitted. He has been a member of the National Democratic Committee for sixteen years.

. . .

HON. ALBERT S. BURLESON, Postmaster General, was born at San Marco, Tex., in 1863, and is the first Texan to occupy a seat in the cabinet of a President of the United States. He was educated at the Mechanical and Agricultural College of Texas, and was admitted to the bar in 1884. He was assistant city attorney of Austin for five years, and later was attorney for the Twenty-sixth Judicial District for five years. He has been a member of the House for fourteen years and was re-elected to the Sixty-third Congress.

. . .

HON. WILLIAM C. REDFIELD, Secretary of Commerce, was born at Albany, N. Y., in 1858, and educated at the Pittsfield, Mass., High School. He held prominent positions in a number of large commercial enterprises, and is a director of the Equitable Life Assurance Society of New York. His hobby for years has been the study of business conditions here and abroad, and his opinions are from the manufacturer's point of view. He contends that labor does not need a high tariff for its protection. In the House of Representatives he has advocated a lower tariff on foodstuffs, and in a recent bill proposed to make meat and meat products free of duty; he is regarded as an able exponent of tariff revision. Last year he visited the Philippines.

. . .

HON. FRANKLIN K. LANE, Secretary of the Interior, was born in Prince Edward Island, Canada, in 1864. He was graduated from the University of California in 1886, began the practice of law in San Francisco in 1889, and served as corporation counsel from 1897 to 1902. He was Democratic candidate for governor in 1902, and next year received the vote of his party for United States Senator. In 1905 he was appointed a member of the Interstate Commerce Commission. He is also a member of the International Railway Commission, representing the United States Government. On the Interstate Commerce Commission he has won the reputation of being "progressive."

. . .

HON. DAVID F. HOUSTON, Secretary of Agriculture, was born at Monroe, S. C., in 1866, and was graduated from South Carolina College in 1887. He received the A.M. degree from Harvard in 1892, and LL.D. from Tulane in 1903, and University of Wisconsin in 1906. He has been president of the University of Texas, president of the Agricultural and Mechanical College of Texas, and became chancellor of Washington University, St. Louis, in 1908. He is a member of the Southern Education Board, the Rockefeller Sanitary Commission, and the American Economics Association, and is also a Fellow of the Texas State Historical Society.

. . .

HON. WILLIAM B. WILSON, Secretary of Labor, was born at Blantyre, Scotland, in 1862, came to this country in 1870, and received a public school education in Pennsylvania. He worked as a coal miner from 1871 to 1898, and represented the Fifteenth Pennsylvania District in Congress from 1907 to 1913, when he lost his seat through a combination of Republican and Progressive votes. Since early manhood he has been identified with trade union affairs, and was international secretary of the United Mine Workers of America from 1900 to 1908. He enters the cabinet with a union card in his pocket, and those who advocated his candidacy have had the vigorous support of the officials of the American Federation of Labor.

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WM. G. McADOO
Secretary of the Treasury

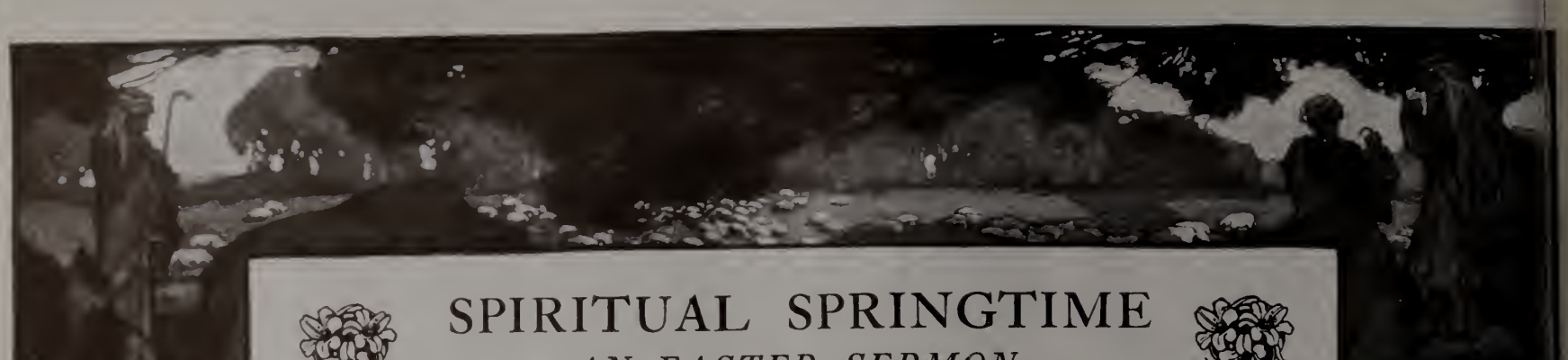
WM. B. WILSON
Secretary of Labor

GENERAL NOTES

—IN THE ARKANSAS STATE SENATE lately, Senator Holt, one of the leading lawmakers, spoke in defense of his bill providing that all asylums, homes, hospitals and public institutions should be open to inspection at all times, and giving power to the grand juries of all counties to conduct investigations. The senator openly declared that the Roman Catholic Church is responsible for many questionable acts in attempting to operate convents and homes for minor children, and that all such institutions should be open for inspection. "The Roman Catholic Church," he said, "is slowly but steadily attempting to get control of all government authority for the promulgation of the religious principles of that church. It is time to call a halt." By a close vote the bill failed to pass; but the incident shows an agitation, until late years unknown in this country.

—THE LITERARY OUTPUT of the country in book form has more than doubled in the last two decades. In 1890 there were published 4,559 volumes and in 1912, 10,135. The largest relative increases were in books of philosophy, science, religion, theology, economics, technical and business books, education, biology, poetry and drama, agriculture and out-of-doors. Even taking the increased population into account, the output is an astonishing one. In 1910, fiction reached its high-water mark of 1,539 volumes, but has dropped during the three following years.

—GERMANY'S NEW TAX BUDGET contemplates an expenditure of $250,000,000 on the increase of the army. It will be a non-recurring tax and will bear most heavily on private fortunes, the rate being approximately $50.10 on every $1,000, for one year only. The idea is said to have originated with the emperor, and the princes of the empire are reported to have patriotically agreed to waive their hereditary right of exemption from tax for this particular occasion. Hitherto, a tax on the fortunes of the wealthy has been resorted to only as an extreme measure in war times. The *Frankfurter Zeitung*, commenting on the enormous tax proposed, says it seems as though "the government has been stampeded by progressive suggestion into underwriting needlessly all the demands of the military men, without giving a second thought to either ways or means."



SPIRITUAL SPRINGTIME

AN EASTER SERMON

By Rev. J. H. Jowett, D.D.

TEXT: "The Sun of righteousness shall arise with healing in his wings." Malachi 4: 2.

I SPENT the days of last Eastertide in a lovely district where the winter was breaking up and the beauties of the spring were emerging on every side.

And everywhere springtime and the Easter glory seemed to pervade each other in mutual interpenetration. While I was thinking about the one, I had the helpful and all-encompassing ministry of the other. While I was meditating upon the wonders of the resurrection, those wonderful spring mornings, so full of song and movement, and with life leaping up on every side in garden and field, offered to me the symbols of the glorious sun of the risen life of Christ. Or if I walked in the presence of nature and breathed the wooing air of the spring, and felt her vitalizing spirit drawing buried powers out of their graves, the earth's resurrection took me to another springtime, another resurrection, to "the first day of the week, very early in the morning," and to the radiant mystery of the risen Saviour and the wonders of the spiritual prime.

And so I want to proclaim the Lord Jesus as the One who brings spiritual springtime into human life. "The Sun of righteousness shall arise with healing in his wings." And if we wish to know what the Lord can do for all men, let us look abroad upon the country when winter is passing, and everywhere we shall find glowing symbols of the miracles of redemptive life and grace.

Now let me quote a few sentences descriptive of springtime from one of the masters of his craft. And then let us see how far these characteristics unfold similar wonders in the realm of the soul. "It is a bright day in April, with a gentle south-west wind. Sitting still in the copse and facing the sun it strikes warm; . . . the clouds are soft and springlike, and the white of the blackthorn is discernible here and there amidst the underwood. The brooks are running full from winter rains. . . . All over the wood which fills up the valley lies a thin, purplish mist, harmonious with the purple bloom of the stems and branches. The buds are ready to burst, there is a sense of movement, of waking after sleep; the tremendous upward rush of life is almost felt. But how silent the process is! There is no hurry for the achievement, although so much has to be done, such infinite intricacy to be unfolded and made perfect." Now I want to examine some of these aspects of the springtime, because they offer to me a rich piece of symbolism descriptive of the spiritual spring, and of the experience of the soul when "the Sun of righteousness arises with healing in his wings."

The Sun of Life

"The sun strikes warm." That is ever the testimony of those who newly experience the saving ministry of the Sun of Life. The Lord Christ is "a light to them that sit in darkness and in the shadow of death." He brings to them not only illumination, but the gracious heat that breaks up the winter in the heart. He creates an atmosphere in the life that is both bright and genial. When he possesses the life, it is as if one emerged from the chill air of a cold dungeon into the warm sunshine of the open world.

I remember the witness of a young Jew who, in the early days of my ministry, became a disciple of Jesus Christ. When I asked him to express in a phrase the nature of his experience when he became a Christian, he gave this brief reply: "A warmth." My young friend had been frozen amid all the chilling rules of an over-regulated life. He had been confined to the outer passages of being, and when he was brought into the inner room where that glowing fire was burning upon the hearth, his predominant feeling was one of warmth. He was kinsman to John Wesley, who, on the day when he passed into the fulness of grace, felt "a strange warming of heart." Springtime had come and winter was broken up.

This is surely the reason why the publicans and sinners were so eager to be in the presence and fellowship of Christ. It was like drawing near to a sun whose beams struck warm upon their frigid souls. "They wondered at the gracious words which proceeded out of his mouth." The light of the majority of the religious people of that day was like moonlight; it was pale and cold. And when the outcast found a man whose religion was like sunshine, he drew near to warm his frozen heart.

> And warm, sweet, tender, even yet
> A present help is he.

Let me take another characteristic which our literary friend offers to us in his description of the spring. "A sense of movement, of waking after sleep, the tremendous upward rush of life." In the springtime there is a sense of universal movement, a mysterious stirring in every corner of the great field. And surely this movement is only symbolic of an equally real but more mysterious movement in the realm of the soul. When the Sun of righteousness arises with healing in his wings the whole being of man is thrilled with the stirrings of life. The New Testament uses two words which I think are redolent of the spring. One is "quickening" and the other is "awaking." They are both suggestive of dead and sleeping things emerging from their graves. When the light of life falls upon the life of man secret powers begin to unfold, sleeping perceptions begin to awake, and the whole being becomes alive unto God.

The Spring of Spiritual Freedom

In a similar but lesser degree we can see this quickening influence on the human plane, between man and man. One soul can quicken another and make it alert where before it was dull and drowsy. William Hazlitt describes the influence of Coleridge upon his own personality. "I was at that time dumb, inarticulate, helpless, like a worm by the wayside, crushed, bleeding, lifeless; but now, bursting the dull bands that bound them, my ideas floated on winged words, and as they expanded their plumes caught the golden light of other years. My soul has indeed remained in its original bondage; dark, obscure, with longings infinite and unsatisfied; my heart, shut up in the prison house of this rude clay, has never found, nor will it ever find, a heart to speak to; but that my understanding also did not remain dumb and brutish I owe to Coleridge." That is to say, one man's mental torpor can be broken and changed into mental vigilance. The winter that reigned in the mind can be dispelled, and springtime may come with light and liberty. Now what Coleridge did for Hazlitt's mind, Christ could have done, in immeasurably richer degree, for Hazlitt's heart and soul. Christ could have entered that inner prison and filled it with light and song. Christ can break the bands of the most tyrannous winter and can usher in the sunny season of spiritual freedom. He can take souls that are "dumb, inarticulate, helpless, like worms by the wayside, crushed, bleeding, lifeless," and he fills them with his own life, and endows them with wings, and sets them in heavenly places, exulting in a sunny and expansive freedom.

The Soul's Spring Song

The best in man wakes and comes to its best when we come into communion with Christ. Let me give a single example of this birth of the springtime when the Sun of our souls has showered its rays upon the souls of men. Here is Frank Bullen, a poor sailor, landed for a little while at Port Chalmers in New Zealand. A shipmate and he were strolling along the shore aimlessly seeking nothing. There came into their ears the melody of a hymn, and they followed its strains and were led into a place of worship. Some man, the leader of the simple service, gave a simple address. "I listened with all my ears. I do not know how long the address lasted. I only know that something was being offered to me th I felt I must have. I felt like one after long wandering in a weary l rinth from which there was no hop escape, had suddenly seen open be him a door leading into sunlight, wi delightful prospect beyond, stretching into infini Let any one contrast this passage with the pass I have quoted from Hazlitt, and he will see compared with the radiant glory that fell u Bullen, the influence of Coleridge was only like dim radiance of a smoking lamp. When Fr Bullen went into that simple place of worshi Port Chalmers, he was found by the Sun of ri teousness and there began a "tremendous upw rush of life," and a spiritual springtide was tered which has only passed to still more glor summer. The Sun of righteousness had ar with healing in his wings.

I look again at our author's delicious descrip of the spring, and I find not only a sense of m ment but a feeling of merriment and song. T nyson has given us these signs of the springti:

> Now rings the woodland loud and long;
> The distance takes a lovelier hue;
> And drowned in yonder living blue,
> The lark becomes a sightless song.

Shelley, too, makes us feel the light and melody f the spring in his dancing lines:

> Bird's love, bird's song,
> Flying here and there.

Is there anything to correspond with this in e life of the soul? Surely when the Sun of rig eousness arises the bird note rings out in the man life. John Ruskin has somewhere said t the introduction of the picture of a bird by one f the great masters was one of the tokens of e Renaissance in art. That bird marked the pass g of the merely technical, the coldly traditional, e imitative and the conventional, to the natu l idea, the glory of the real spring. And so it s with the renaissance of the soul: the heavy-foo d becomes the light-hearted, and repining gives pl e to song.

The Bible is a book of singers and their son . One cannot travel far in the sacred Word with t coming upon the most exuberant songsters. come, let us sing unto the Lord." "Singing w grace in your hearts." "Let him sing." "And th sang with a loud voice." Oh, yes, the bird no s are here because these souls have found their sp tual spring. And the wonder is this: that th birds are singing even when the worldly envir ment is wintry and cold. And it is this class f singing that arrests the pilgrim as he passes . A caged lark singing in Fleet Street can hold thousand people enthralled. Paul and Silas sa in the inner prison, and the Philippian jailer a the prisoners lay awake to hear them. The Sal tion Army sang in the depths of its most terri winter and the English people heard their so from Cornwall to Northumbria. They were treat with derision. Sometimes they were stoned but the bitterest days we could hear the birds singi because there was springtide within.

The Garments of Our Springtide

I am persuaded that the Christian life our own day is too somber, too ca ridden, too burdened, too complainin The recovery of the birdnote would the recovery of a mighty witness. "R joice; and again I say, rejoice!" That the note that will startle the prodigal as he mop by the swine-trough in a far country. And th is the note that will awake the interest of publica and sinners and of "outcasts whom even outcas cast out." When the Sun of righteousness is aris upon us in all the fulness of his quickening bear nothing will restrain our song, "for lo! the wint is past, and the rain is over and gone, and the flo ers appear upon the earth, and the time of the so of birds is come."

I look once again at the aspects of the physic springtide, and I find an overwhelming beaut "The white of the blackthorn is discernible he

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* Pastor Fifth Avenue Presbyterian Church, New York.

THE DAY OF MIRACLES

A STORY BY REBECCA N. PORTER

Complete in this Issue

"STILL storming outside, Davie-Boy?"

David uncoiled the shabby muffler from about his throat and spread it carefully before the fire before he answered: "Yes, other, it's pouring, and it looks like we're in for week of it."

The beautiful, patient eyes of the woman rested on him with brooding tenderness. "I wish you dn't have to go out in this weather, Davie-Boy," e said. "I'm afraid you're soaked through now. h, if I were only strong and well, and could do my art!"

David looked at her in swift alarm. By mutual nsent neither of them ever mentioned her invalism now. They had me to accept her mpanionless, house-ound days as an invitable sorrow, and lthough each brooded ver them in secret, ey were never alded to. This sudden ention of her helpssness alarmed the oy. He changed the ubject.

"Guess what I heard own at the station -day, mother."

Long habit made er rally bravely to eet his forced cheerulness.

"Somebody's going o be married?"

"No. Of course ou'd guess that. But t's much more excitng news than that. Guess something with ome ginger to it, nother."

"I can't think of nything; not a thing, Davie-Boy. What is t?"

"The Carters have ought an automoile!"

"An automobile!"

"Yes, sir, and it's a eauty. They had it lown at the station vhen I went in to get he paper. It's just ike those we see advertised in the big nagazines. It's painted red and holds five peole. Everybody was around the station ooking at it. Guess he Carters'll be goin' up to the city and very place now on rips."

"And they had it out in all this storm?"

"Sure, mother, it lon't hurt 'em. They had curtains all round, even in front; t's great!"

"I suppose they wanted to have it by Easter instead of new hats and little things ike that," his mother suggested.

"You bet!" he answered ardently. "It never seems to me like anybody we know could have things like that, does it, mother? Seems like Rockefeller and people like that that you read about."

Having cheered her up successfully, Davie-Boy went whistling out to the kitchen to build the fire and put on the kettle. Ever since that terrible day when his father had been brought in, white and still, he had shouldered the responsibilities of the little red house in the mountains, and so persistently had he whistled through that first dreary year that it had now become a fixed habit. A few months later, when "mother" had suffered the fall that made her an almost helpless cripple, the whistle had been stilled for many days, but in the end it had risen again, triumphant; more forced than ever, and sometimes almost a wail, but Davie-Boy had had faith that it *was* a whistle, and gradually as the months passed it had come to fulfil his ideal.

He was up early the next morning, but when he came in to breakfast he was more silent than usual. Mother's quick eyes searched him questioningly. "Aren't you feeling well to-day, Davie-Boy?" she asked.

"Sure!" he answered, but he could see that she was not convinced. She looked at him for a moment in silence. "Don't try to take the carnations over to the church this morning if you're tired," she suggested. "If they get there by four in the afternoon it will be all right."

He did not answer, and mother, after another quick glance at him, began scraping the plates and stacking the dishes in neat piles for him to take out to the kitchen. To make the dishwashing easier, she talked to him through the open door while he worked.

"I do hope it won't rain to-morrow, Davie-Boy. Of course, it's not for us to complain of whatever the Lord sends, but a stormy Easter always seems such a pity. It's the hopeful, promising day of all the year, and I always connect it with sunshine and brightness. There hasn't ever been a rainy Easter since the year your father died and—oh, I hope it will clear."

From the kitchen sink came the sound of splashing soapsuds, but Davie-Boy did not reply.

"I wonder if anybody else will send carnations this year," mother went on, while her long, white fingers plied the darning-needle in and out. "Do you remember that they were father's favorite flowers, Davie-Boy? At first I just ached to put them on his grave at Easter, but now I get so much more comfort out of knowing that they are in the little church, making it beautiful and Easter-like. Tell me about the chancel again, Davie-Boy, so that I can see it all in my mind again to-morrow when I'm sitting here alone. Does the choir march in from the front door, or do they come from the side?"

Davie-Boy had finished the dishes and came in now in long threadbare coat to get the egg basket. "Why, you haven't read the paper I brought yesterday, mother," he said accusingly, as he saw it, still in its wrapper, upon the sewing machine. "You can't afford to get behind with the news, you know." He took the egg basket and went off down the mountain side to the barnyard.

It was still raining hard, and he half ran, half slipped down the steep incline. Once inside the rickety little barn, he set down the basket, fed and watered the one horse, and then sank down upon a grain sack to think. "I ought to tell her," he said aloud.

A tall brown hen peered in at him from under the milking-shed. He felt grateful for her company and threw her a handful of wheat in the hope that she would linger near him. "I never should have begun it in the first place," he accused himself bitterly, "and now every Easter I've added some more to it till it's a great big deceit."

The brown hen gazed at him, unwinking. She seemed to be waiting for him to decide what he should do.

"I've almost gotten to hate Easter," he told her mournfully. "I've told so many stories about the church already, about havin' a real choir and flowers and all, that I've almost gotten to expect to see it that way myself."

The brown hen, disgusted with waiting, wandered away, leaving Davie-Boy alone with his misery.

"I wonder if there ain't two kinds of lies," he mused wretchedly. "One kind that you tell to get yourself out of some trouble, and the other kind that you tell to make somebody else happy. I should think what you lie for would make some difference to God."

He rose stiffly and began his mechanical round of egg-hunting. An hour later, when all the chores were done, he started slowly up the mountain side to the house. He must yield again to long habit, and conjure up a gilded tale of to-morrow's service. Mother would be broken-hearted to hear the real story now. He counted the eggs carefully into the big, yellow mixing-bowl, took off his soaking coat, and dragged himself into the little living-room.

Mother was sitting beside the west window, her sewing lying idle in her lap. She turned as he entered, and Davie-Boy saw, with terror, that there were tears in her eyes. "Mother!" he cried.

She held out both arms to him and drew him close.

"Don't be frightened, Davie-Boy," she said. They're only happy tears. What do you suppose

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LIFE'S EASTER FLOWER

By Alice J. Whittier

I

THOUGH weary years we traveled, yea,
Journeyed far and away,
We came to the City of Love at last,
On one great Easter Day.
And down by the River of Life, hard by,
Most joyous blossoms grew;
Rose-red they gleamed in the morning light,
Pearl in the evening dew.
And ah, they bloom for me! for me!
O friend, bloom they for you?

II

Beloved of the bitter heart,
And thou too sad to pray,
And you, and you, who toil for naught
In mills of Everyday,
Would you find the Easter flower of life?
Then you shall know the way.
Now the City of Love lies deep, lies deep
In the Valley of Everywhere.
The path thereto is Death-to-Self,
The milestones are of prayer.

III

The blossoms down by the River of Life
Cover a rocky tomb.
Faith is the strong, deep root of hope;
Joy is the rosy bloom.
For the roots cling close round an empty shelf
Which for our Lord made room.
For He who was tender-human,
He, the Lord from Above,
The Christ who suffered outside the wall,
Reigns King of life and love.

IV

This is the stay of the ages,
The hope that cannot fail,
For the Lord of Life brake the gates of Death,
Hail to the Conqueror! Hail!
And brought life up from the darkness
With love that did prevail.
But oh, He grudged not the cost,
He who loved to the death;
Hence the bloom that covers the broken grave
Fills earth with fragrant breath.

V

"Ye who have fled for a refuge,"
Lay hold on this hope that is ours;
Build you an house in the City of Love;
Pluck of the wonderful flowers.
Hoard them not for a selfish joy,
Plant of them as ye may,
Wear of the blooms in your bosom,
Sing on your busy way,
For the joy of life, the flower of hope,
Blossoms on Easter Day.

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WOODROW WILSON TAKING THE OATH OF OFFICE AS PRESIDENT OF THE UNITED STATES AT WASHINGTON, D. C., ON MARCH 4, 1913

INAUGURATING OUR 28TH PRESIDENT

WOODROW WILSON TAKES THE PRESIDENTIAL OATH OF OFFICE BEFORE A VAST THRONG AT THE NATION'S CAPITAL. A BRILLIANT AND IMPRESSIVE CEREMONY OPENS THE NEW ADMINISTRATION

THOUGH the inauguration ceremonies of the fourth of March in Washington, D. C., were notable for their impressiveness and the smoothness with which every detail worked ut as arranged, the most conspicuous feature of he day was the evident whole-souled good nature vhich pervaded everything. Throughout the day he vast throngs which filled the streets were ani-nated by such good humor as is seldom seen even n an American crowd.

Long before breakfast the streets about the Shoreham Hotel were well filled with people who vaited patiently for Mr. Wilson to leave the hotel or the White House. A few minutes before ten he Princeton band was heard up the street and a housand Princeton students singing one of heir popular football songs arrived to line the oute from the hotel to the Executive Mansion. When Governor Wilson had arrived there, the stu-lents who had been admitted to the grounds gath-red on the West Drive and sang the famous Princeton song, "Old Nassau." In response to this greeting their former university president came out upon the portico and stood with his hat raised until they had finished.

The Start for the Capitol

At 10:15 the little procession, composed of the carriages of President Taft and Mr. Wilson and of President Taft's cabinet, set out on its way to the Capitol. Through strong police lines the carriages with their guards of secret service men and cav-alry were cheered till the Senate steps of the Capitol were reached. It was a forty-minute drive through a crowd that cheered its noisy friend-liness at every step. The President and the Presi-dent-elect bowed continuously and impartially all along the way. Both seemed in particularly happy mood, though every one noted that President Taft seemed as joyous as if starting on a holiday trip. At one point some leather-lunged individual called out impulsively, "Well, you're a mighty good loser, anyhow!" and the idea seemed to please the crowd, who cheered it to the echo. In spite of the light-hearted cheering that filled the air, the fact that for one of these men it was his last ride through the streets of Washington as the President of his country and for his companion the last ride as a private citizen for at least four years, impressed all the spectators. Two hours later the big vic-toria carried the same two men back again to the White House, but this time it was President Wilson who sat upon the right with ex-President Taft at the left.

It has been estimated that about one hundred thousand people witnessed the actual ceremony of the inauguration. For an inaugural crowd it was an unusually quiet and orderly one. On many similar occasions the President's speech has been delivered to an accompaniment of laughter and chat-ter and cracking peanuts from those who were be-beyond the range of his voice. This time, however, a remarkable quiet pervaded the crowd during the actual ceremonies. During the wait for the inaugu-ration to start the crowds were kept from becoming impatient by small detachments of West Point cadets and sailors who marched about on various duties. The east front of the Capitol was bril-liantly decorated and every point of vantage was occupied, from the edges of the sloping roof to the great stands about the court of honor.

It was ten minutes past one when the inaugural party came from the Senate Chamber to their places on the special stand. Mr. Wilson sat at the right of President Taft, while Mr. Marshall took his position at the left. As the different well-known legislators and officials appeared they were greeted with rousing cheers by the crowd. Champ Clark, William J. Bryan and a number of others came in for this expression of the crowd's approval.

The Chief Justice Administers the Oath

Just in front of the Presidential platform Gen-eral Wood and his staff kept a space clear. On one side were lined the cadets from West Point and on the other those from Annapolis. On a platform erected especially for them, just across the open space, were ranged over a hundred cameras and moving-picture machines, all focused on the point where the retiring President would pass over the dignities and responsibilities of his office to the new choice of the nation. At 1:34 o'clock Chief Justice White stepped forward and the inaugural party arose. The crowds cheered wildly. Presi-dent-elect Wilson seemed to be almost overcome with emotion. He drew himself to his greatest height and as he raised his hand to take the oath of office a hush fell on the great throngs—even those who were far beyond the sound of the voices. The Chief Justice impressively repeated the oath of office and Mr. Wilson's strong, clear "I do" rang out over the crowd so that it was heard at a sur-prising distance. Deputy Clerk of the Supreme Court James B. Maher then opened the Bible at random and held it for President Wilson, whose lips touched, as he kissed it, verses from forty-one to forty-eight of the One Hundred and Nineteenth Psalm:

Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word.

So shall I have wherewith to answer him that re-proacheth me: for I trust in thy word.

And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

So shall I keep thy law continually forever and ever.

And I will walk at liberty: for I seek thy pre-cepts.

I will speak of thy testimonies also before kings, and will not be ashamed.

And I will delight myself in thy commandments, which I have loved.

My hands also will I lift up unto thy command-ments, which I have loved; and I will meditate in thy statutes.

This ended the actual ceremony, and President Wilson prepared to deliver his inaugural speech. The crowd had been pressing closer and closer dur-ing the solemn minutes of the taking of the oath of office and the soldiers and police were pressing the crowd back when the President sent an aide to the officer in command with the message that he wished no one driven away from the stand. The officers were surprised at the command but gave way im-mediately. It seemed to take a few seconds for the crowd to realize that the new President was invit-ing them to come forward so that they might hear his message to the people of the nation. When they did realize it there was one joyous whoop and men and women rushed wildly over the intervening space to secure positions as near the stand as pos-sible. The President then delivered the wonderful inspirational address that concludes this account of the inauguration.

An Interested Family Group

In the great throngs that gathered for these out-door ceremonies there were none more interested than the families of the President and Vice-Presi-dent. Just at one side of the inaugural rostrum Mrs. Wilson and the Misses Margaret, Jessie and Eleanor Wilson, the rest of the Wilson family party, and Mrs. Marshall were provided with seats. As they waited for the ceremonies to begin, Mrs. Wilson watched the swaying throngs with great enthusi-asm. She went to the rail and was waving to the crowd when her daughters and Mrs. Marshall joined her.

"Isn't it beautiful?" said Mrs. Wilson as they viewed the crowd, the West Point cadets, and naval cadets from Annapolis, drawn up in review before her.

"Isn't it?" said Miss Margaret. Then, suddenly reminded that she was standing in her chair, high above the heads of all, the magnet for thousands of peering eyes, she exclaimed, "Oh! I am afraid I am too conspicuous up here. Eleanor, come up here with me."

And her sister seized another chair, and she, too, stood up and watched the throng. Then Mrs. Mar-shall stood in her chair, waving to the Vice-Presi-dent.

When Chief Justice White rose to administer the oath and Woodrow Wilson stood with right hand upraised to heaven, the most human touch in the picture of the day asserted itself. The first lady of the land could not see well from her seat. As spryly as a schoolgirl she moved her chair to the side of the rostrum and climbed upon it with the assistance of Lieutenant Rogers, the President's naval aid. Grasping the railing, she stood there, gazing at the President as he kissed the Bible, and she remained standing until his ad-dress was concluded. The Misses Margaret and Eleanor joined her, but Miss Jessie remained sit-ting throughout the address.

The first person to congratulate the President was Mr. Bryan, who stepped forward and with a hearty handshake tendered his good wishes. Mr. Taft was the next. "Mr. President," he said, his face beaming with a broadening smile, "I wish you a successful administration and the carrying out of your aims. We will all be behind you."

"Thank you," said President Wilson. There they stood—Taft, standard-bearer of a party vanquished after sixteen years of power; Bryan, a thrice defeated candidate, accepting a commission from the new chieftain of his party; and Wilson, the man of the hour, and mustering, as he expressed it, "not the forces of party, but the forces of humanity."

Immediately after the inauguration ceremony was over, the carriages drove up and the procession to the White House started. The afternoon was given over to the inaugural parade, which was, by all odds, the finest that Washington has ever seen. It was the longest inaugural parade in the coun-try's history, and it took four hours for it to pass the reviewing stand. It was almost dark before the final marchers had gone by. The first division was made up of troops of the United States regular army and was led by the West Point band. The midshipmen from Annapolis with their band fol-lowed. Regiments of coast artillery, field artillery, infantry and cavalry followed each other in splen-did succession. The President, who has not been a military man, was puzzled more than once to inter-pret the various flags borne by some of the troops. Several times he looked to Colonel Crosby, his aide-de-camp, for a guiding glance as to what flags he should doff his hat for.

New Secretaries in Jolly Mood

The President was not the only perplexed one, and the new secretaries of the army and navy made considerable sport with one another over the passing troops. Secretary Daniels started it by teasingly asking Secretary Garrison, "Mr. Secre-tary of War, what body is that?"

"That's the Seventeenth United States Infantry," replied Secretary Garrison, quick as a flash. "You can't ask me anything I don't know about the army. Wait till the navy comes along."

Sure enough, when the first regiment of marines marched by, Secretary Garrison turned back to his confrère and shouted:

"Now, Daniels, who are these?"

Secretary Daniels hesitated a moment and then called back evasively:

"They? Why, they are the saviors of the nation."

President Wilson smiled broadly as he heard that. He smiled, too, when the Second Battalion of United States Field Artillery passed with rattling wheels and clanking chains and grim guns and gun carriages trailing behind.

"Those are the barkers," he said to Colonel Crosby at his right.

The second division of the parade was made up largely of militia detachments from various States, in many instances led by the governor of the State. Pennsylvania, New Jersey, Massachusetts, Georgia, Maryland, Virginia and New York were all repre-sented by splendid bodies of their State troops. The third division of the parade was led by the ca-dets of St. John's Academy, New York, and of the Carlisle Indian School. The Culver Military Acad-emy cadets, three hundred strong, came next, and were followed by the veterans of the Civil and Spanish Wars. The civilian organizations which now passed in the growing dusk made the fourth and final division of the parade. Various State political organizations made up the largest part of this section. Fifteen hundred Tammany organiza-tion men from New York City made a striking note of color, as they were all dressed alike and wore white silk hats and carried silver-headed canes. They were preceded by about seventy real Indian chiefs in full regalia of feathers and war paint. Chief Hollow Horn Bear led this little detachment, and as he passed the President's stand, exclaimed dramatically, "White father, white father, white father!"

The college organizations brought up the rear of the procession. Princeton led and came in for rousing cheers from the crowds. The University of Virginia lads marched to the tune of "Auld Lang Syne" and were followed by the students from Georgetown University and North Carolina Uni-versity. It was now practically dark and the presi-dential party returned to the Executive Mansion for dinner. After dinner all secured positions from which the gorgeous display of fireworks could be appreciated. The vast crowds of visitors kept Washington awake and merry until away into the wee small hours of the following morning before they went to bed, calling it a fine inauguration.

The Inaugural Address

In his address Mr. Wilson referred first to the change in government which had taken place, and stated that it signified a real change in the plans and point of view of the nation itself. He declared that "we have been refreshed by a new insight into our own life," and, after commenting upon the greatness of that life, in its material and moral phases, continued:

"But the evil has come with the good, and much fine gold has been corroded. With riches has come inexcusable waste. We have squandered

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OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Easter!

EASTER!

We are apt to associate Easter too exclusively with Jerusalem and with an event nearly two thousand years in the past. Read Pierre Loti's story of his Easter experience at Jerusalem among the people who were trying to make themselves conscious of the presence of Christ by going to the place where he was slain and to the tomb from which he rose.

Here is another story, not of Jerusalem, but of New York; not of two thousand years ago, but less than twenty-five.

A young business man in the leather district, almost under the Brooklyn Bridge and within a stone's throw of Franklin Square, was pacing a loft in his factory, alone, and in great distress of mind. He was more than an everyday business man; he was an earnest Christian worker. After a genuine conversion he had received a mighty Pentecost, but burdens and fears and distresses had crept back into his soul. The glory of the great experience had grown dim. Having had a radiant vision of the Saviour, he had lost the vision again. Terrible fears of death tormented him. Lonely, sad, downcast, he paced the big, desolate room.

Suddenly a voice sounded in his heart:

"Why seek ye the living among the dead?"

Then, the man has many times declared, it seemed that Jesus himself came to him and that together they walked the factory floor. It was not at Jerusalem; it was not on the road to Emmaus; it was not nineteen centuries ago. It was in New York—and yesterday. Together this man and Jesus walked and talked in that loft of a factory on a busy street. The man's trouble was absolutely gone. It has never come back. And the Christ of Easter has used him to lead multitudes of souls to the light and has made him one of the founders of a nation-wide organization which has blessed many communities of America and sent missionaries to the foreign field.

"Why seek ye the living among the dead?"

This is not an isolated case. The results in this man's case were extraordinary, but every day, every night, the Christ of Easter is appearing to men and women who need him and will welcome him. Under the clatter of the elevated trains on the Bowery, in the missions of many cities, in church, in field, or shop, or bedchamber, in strange towns and strange villages or amid strange desolation in foreign lands, people are meeting Christ.

"I know that ye seek Jesus," said the angel to the woman. So is every soul seeking him, who is not now in glad and conscious fellowship with him. Many do not know that it is he they seek, but it is. That strange hunger of the soul, that vague restlessness of mind, is a hunger for Christ. Stretch out your hand, troubled or doubting friend. He will be at your side to clasp it. Speak to him. He will answer. He is not dead. He is not absent. Seek not the living among the dead. Behold him! Prince of Life, Friend of Sinners, Joy of Saints, Hope of the World!

The "High Enterprise"

INAUGURATION Day has come and gone. It was a wonderful spectacle. Hundreds of thousands lined the streets of Washingon, from Capitol to White House, and amidst almost perfect weather, a great multitude witnessed the impressive ceremony of the administration of the oath of office to Woodrow Wilson as President of the United States and Thomas R. Marshall as Vice-President. In his brief inaugural address President Wilson has given to the country an idea of his policy. He touched upon the need of a just and equitable tariff which would not cut us off from our proper part of the world's commerce; the need of a banking and currency system better suited to the country's wants; of an industrial system that should neither hold capital in leading-strings nor unduly restrict the opportunities and liberties of labor; the need of elevating the agricultural interests to the dignity and efficiency of great business undertakings; and the need of safeguarding the nation's health and of lessening, as far as may be, the hard struggle for existence which so many have to face.

But beyond and above all these, the address was a summons to the nobler spirit of the republic, an appeal to the national conscience, an exaltation of the highest ideal in public service. Probably not since Lincoln's day has a truer or sounder note been heard from an Executive. Instead of the platitudes, the glowing promises, and the professions of loyalty to which we are accustomed in inaugurals, we have here to deal with a strong, clear thinker—a man with a vision—who grapples with those things that lie nearest to the heart of the nation. It is a great step forward to reach the conviction that right and justice should be put above all other considerations, and to confess that in our struggle for greatness and prosperity we have sometimes forgotten the early standards that inspired our forefathers, and which were the true source of all the real liberty we now enjoy. In solemnly dedicating the new administration to the service of the people, the President kept this clearly in view as the "high enterprise of the day," in carrying forward which he welcomed the aid of all honest, patriotic, progressive citizens.

President Wilson assumes his new task with the best wishes of the country and the earnest prayers of all good people that he may be divinely guided in the fulfilment of his work. Intellectually, he is the peer of any who has occupied the chair of Washington. He comes to the work at a time when a strong, moral, honorable, patriotic Executive is needed, with courage to do right and to check the forces of wrong. In his vision he has had a glimpse of the great possibilities that are open to an administration which deals with its tasks, not in the narrow ways of politics, but on the broader plane which seeks the good of the whole. It is a great trust the people have committed to him, and we pray that he may be made strong and wise and fearless for his work.

Heavenly Citizenship

I AM a stranger with Thee, and a sojourner, as all my fathers were." Thus sighs the ancient pilgrim on life's dreary path. We borrow his sentiment. We were not made to stay here. We are foreigners among the people of this earth. Our citizenship is elsewhere. A band of emigrants, we journey heavenward. We are fellow citizens with the saints, and of the household of God. We have a city here, built with men's hands. We cherish it, as the traveler cherishes the tent that shelters him on his journey. We love our country. We pray "God bless our native land." But neither home n fatherland engrosses our affections to such an exte as to cause us to lose sight of the mansions abo in our Father's house, prepared for us by Jes We know that this world shall pass away, and the glory thereof shall wither as a frail wild-flow The lust of the flesh and the lust of the eyes and t pride of life must not deceive us with a false sh of their worth and permanence. These things a crumbling fixtures in a doomed house. And th are cheats with which the foolish are enticed their ruin. Our citizenship is in heaven, fro whence also we look for the Saviour, the Lord Jes Christ. We have the promise of a home in a ci fair and high. Jesus has said: "Where I am, the shall my servants also be." Our faith looks wis fully ahead to catch the first glimpse of Jerusale the golden—the true Canaan toward which tho are tending who have quit the bondage of sin in t Egypt of this world's oppressions. As the ha panteth for the water brooks, so panteth my so after thee, O God. My soul thirsteth for God, f the living God: when shall I come and appear b fore God?

Heavenly Father, we come before thee, thankin thee for thy untold mercies and asking thy pardo for all our offenses against thy holy law and for ou feeble faith in thy holy Gospel. Thou hast fixe before us a bright goal in the glorious kingdom o thy Son. Suffer us not to perish on our wa thither. When we falter or faint, revive us wit thy right Spirit, and guide us into the way ever lasting, for the sake of Jesus Christ our Lord Amen.

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What Do You Think of It?

IN VIEW of the present discussion concerning revival methods and "the decline of evangelism," we submit the following statistics of a recent revival there, taken from the *Citizen* of Columbus, Ohio, and forwarded to us by a subscriber who attended the meetings, as an interesting and timely exhibit:

Total converts	18,333
Offering for evangelist	$21,000
Collected for current expenses	$19,187.81
Collected for charity	$2,381.55
Collected for women of evangelist's party	$1,115.55
Total collected in campaign	$44,432.68
Tabernacle meetings	96
Total attendance	825,000
Average attendance per meeting	8,593
Sunday sermons in tabernacle	93
Children's cards (included in total converts)	3,224
Babes cared for in nursery	1,884
Total converts on last day	2,189
Revival opened	December 29, 1912
Revival closed	February 16, 1913

We make no comment on this, preferring that pastors, evangelists and our readers generally should do their own thinking and form their own conclusions. If any one raise the question "Does evangelism pay?" here is the answer. It "pays" one evangelist at the rate of nearly two hundred thousand dollars a year, which will prove (to some minds at least) that "godliness is profitable." With these figures as a basis, conversions cost something less than $2.50 per head. With such remarkable results in view, may we not look forward to the creation of an evangelistic trust in the near future? We do not doubt that souls were won, that evil resorts were closed and that churches were revived and strengthened, though in what degree the latter may be true must yet appear. What we submit for serious consideration is the suggestion of commercialism which this tabulated epitome conveys. In a spiritual sense, if we may accept its claims, it eclipses Pentecost, and puts the work of all the great revivalists of the past in the shade!

Moody had two peculiarities: he would never permit his photograph to be taken if he could help it, and he invariably declined to make any personal effort, on platform or pulpit, to stimulate the financial end of his Gospel enterprises.

And now, once again we ask: "What do you think of it?"

A Booklet Worth Reading—Free

LITTLE *HAI TEH TSI: a Story of Childhood and its Perils in Heathen China*, is the title of a new CHRISTIAN HERALD booklet now ready. By all who are interested in sweet and innocent childhood, it will be found a fascinating booklet, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this beautifully illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Livingstone's Centennial Celebration

ONE hundred years ago to-day in the little Scotch village of Blantyre was born a babe destined to become one of the most conspicuous and potential factors in the scientific, moral and religious history of modern times. David Livingstone came of good stock on both sides of the line. He was honored with obscurity and enriched with poverty. His parents were so poor that he was compelled at the age of ten to enter the factory as a piecer to help support the family. The boy had an insatiable thirst for knowledge. He spent a part of the first week's wages for Ruddiman's *Rudiments of Latin*, and pursued the study of that language with ardor for many years at night school. At sixteen he knew Virgil and Horace well. It was the atmosphere and tuition of a devout Christian home that made Livingstone great. The thirty years of as beautiful service as was ever rendered by mortal, the thirty thousand miles of travel opening up the Dark Continent, freeing slaves and purifying the people, can all be traced to the vital piety of that humble Scotch home. It was the appeal of Gutzlaff for China that led Livingstone to become a missionary. He set himself for his medical preparation at the University of Glasgow and worked in the mill vacation time to pay for his education. It was through the influence of Rev. R. Moffat, who afterward became his father-in-law, that the young medical missionary selected Africa as his field of labor. He did his work for God by travel, by geographical discovery, by fighting social wrongs, and by the blazing light of a noble life that illuminated darkest Africa. He made three principal journeys from 1841 to 1856, from 1858 to 1864, from 1866 to 1873. He added to the known part of the globe about a million square miles. He discovered Lakes Ngami, Schirwa, Nyassa, Moero, and Bangweolo, the upper Zambesi and many other rivers, and made known the wonderful Victoria Falls. In this centennial celebration the universal Christian Church rejoices in one hundred mission stations stretching across the continent where Livingstone found none. The greatest thing Livingstone gave Africa, or the world, or the centuries, was the simple, modest, Christly life. In Westminster Abbey there are few memorials oftener looked upon, or with intenser affection, than the slab bearing this inscription, "Brought by faithful hands over land and sea, here rests David Livingstone, missionary, traveler, philanthropist." The centennial celebration was a happy thought; it will inspire the hearts of the young with enthusiasm at the mention of the heroic deeds of this ideal missionary, the Christly man, and will be a challenge to the universal church to redouble its diligence in continuing his gigantic task of redeeming Africa. Of him the words said by another missionary hero can be truthfully employed:

I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day. (II Tim. 4: 7, 8.)

The Farthest Doorway, Where a Woman Is Standing, Leads to David Livingstone's Boyhood Home

The Room in Which Livingstone Was Born

Sleighing on Sea Bottom

THE newest invention in connection with diving is the submarine sledge. This is towed by a motor boat, and the diver, sitting comfortably in a shelter, is drawn along the sea bottom and is able to steer the vehicle both vertically and laterally. To the right and left of the driver's seat are tanks connected with a compressed air supply in cylinders. As long as the cylinders are filled with compressed air the sledge and driver float on the surface. When the diver wishes to descend he discharges from the tanks air which is replaced by water, or he may depress the elevator rudders at the bow. To return to the surface the diver raises the elevation rudders or forces the water out of the tanks with compressed air. The air-regenerating apparatus on his back contains a telephone set connected with the towing boat. This mastery of the depth of the sea seems almost as miraculous as the scene the prophet pictures:

Thou didst walk through the sea with thine horses, through the heap of great waters. (Hab. 3: 15.)

Pensions for Mothers

THE world is moving at so high a speed toward human betterment that one has to be swift-footed to keep up with it. In caring for the weak and helpless and those trodden down in the roadway of life, marvelous progress has been made in a generation. The idea of pensions is gaining ground rapidly; pensions not only for public servants, but for the aged, for faithful employees, for teachers, etc. Pensions for mothers are being provided by some States, and may be adopted by many others in a short time. Mothers who are poor and have no one to provide for them receive a monthly allowance so that they may keep their little ones in an unbroken band, and it is claimed that such a plan is far more economical than to give the children out to public institutions of benevolence, and that this sort of help is also in the interest of the morals of the children and the happiness of all. Illinois and Colorado now have State-wide mothers' pension laws, while in Kansas City, Mo., and in Milwaukee, Wis., provision has been made for their respective localities. It is likely that the laws will be enlarged to extend to the whole States of Missouri and Wisconsin. It looks as if it would not be long before mothers' compensation laws would be adopted by California, Iowa, Ohio, New York and Massachusetts. Such a proposition has strong advocates in Minnesota, Michigan and Tennessee. Mothers' pension bills have been introduced into the legislatures of Washington, Indiana, and Utah. It is a beautiful and just thing for the State to lift a portion of the heavy burdens that fall upon motherhood, especially when the husband is taken away by death or worse than death. It is an evidence of the progress of a good civilization as well as the expression of a genuine Christianity when society as well as the individual obeys the injunction:

Bear ye one another's burdens, and so fulfil the law of Christ. (Gal. 6: 2.)

Self-Punishment

A MAN in Los Angeles who had been well known and highly respected was arrested on a charge of forgery the other day, and in the desperation of remorse put out both of his eyes, saying he did not believe in suicide, but he deserved the severe punishment he inflicted and felt easier in mind than for a long time. It was a foolish, a wrong thing for the man to do. A strong resolve never to commit such a crime again, to make restitution, and an earnest prayer to Christ for forgiveness would have given a lasting peace to his mind. Remorse is a cruel thing for this or the next life. It is not necessary to endure it longer than to read with faith these words:

Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. (Isa. 1: 18.)

Mutterings of Mount Vesuvius

FOR some time Mount Vesuvius has been rumbling, and considerable alarm has been caused by the fear that an eruption might take place at any time. New cracks and fissures are to be seen and a great mass of basalt has rolled down the steep slope, contrasting against the white snow. Professor Morcelli, director of the observatory, and his assistant, Professor Mallada, have made an ascent of the mountain, and Professor Mallada descended into the crater, which has been dormant since the eruption of 1906. He found it filled with snow, and the lower strata showed no signs of melting, which indicates that the zone of the fire is some distance below the bottom of the crater and that the public may cease its alarm for the present. It is inevitable that the activity of the volcano will be resumed, but the professors think not sooner than from five to twenty years. The earthquake and the volcano were counted the expressions of the power of the Almighty.

He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke. (Ps. 104: 32.)

GOD OVER ALL*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

WE HAVE had a quarter's lessons on Beginnings: the beginning of light, when God said, "Let there be light," and light was; the beginning of day and night, when God divided the light from the darkness; the beginning of the sky and the sea, when God divided the waters from the waters, and then there was water above, the sky; and waters below, the sea; the beginning of vegetation, when God commanded the earth to bring forth grass and herbs and trees; the beginning of lights, when God set the sun and moon and stars in the sky; the beginning of bird life and fish life, when by God's command the waters brought them forth; the beginning of animals, when God said, "Let the earth bring them forth"; the beginning of man, when God said, "Let us make man in our own image"; the beginning of the Sabbath, when God rested from all his work; the beginning of sin, when Adam and Eve were persuaded by Satan to disobey God; the beginning of salvation, when God promised that Satan should be bruised; the beginning of punishment of man, when Adam and Eve were forced to leave the Garden of Eden; the beginning of murder, when Cain killed his brother Abel; the beginning of God's covenants with man, when he designated the rainbow as the sign and seal; the beginning of God's chosen people, when he called Abram out of Ur of the Chaldees; the beginning of wickedness in cities, as in Sodom and Gomorrah; the beginning of man's perfect faith in God, when Abraham was willing to offer up his son Isaac at God's command; the beginning of resurrection, when Jesus Christ rose from the dead.

In reviewing the foregoing points in classes of young children, it will be well to show in turn the pictures of the large Bible Picture Roll, for nothing so helps the memory of a child as a picture. In classes of boys and girls from eight to twelve years of age, it would be a good plan to write (with a typewriter, if possible) on numbered cards the points made, one on each card. These should be given to the scholars on the Sabbath before the review, and each one should be requested to come prepared to say something about the matter on his card, or at least show a picture connected with it. In conducting the review with older scholars, the One Hundred and Forty-eighth Psalm should be read and considered in connection with the quarter's lessons.

The oldest thing in the world is light, but not the light of the sun. The glory of God shone upon chaos and penetrated it, and so from the beginning God was the Light of the World. "Existence forth from chaos, before time was—Thou from the gulfs of eternity didst call forth—And eternity before the birth of ages—Thou didst found in thyself; by thyself self-constituted—Of thyself, self-shining—Thou art the light from whence light streamed. Creating all things by thy single word—In thy new creation stretching out—Thou wast, thou art, thou shalt be."—*Derzhavin's Ode to God.*

We are reminded of a marvelous painting made a few years ago in Washington of the Lord Jesus Christ. The artist was not aware of anything unusual in his painting, but going one evening into his studio in the dark to get something he had left there by mistake, he was amazed to see the picture of Christ glowing with light emanating from it. It impressed him as supernatural, but that did not prevent him from a thorough investigation of the paint he had been using, a part of which was still on his palette. He thought he might find some element of the nature of phosphorus. Other artists were called in to help in the investigation, but still the picture glowed in the dark and did not reveal its secret. Then the picture was placed on exhibition in a darkened room, and the public was invited. We went, of course. The portrait stood out as if illuminated from behind, but we were permitted to walk all around it, as close as we could without touching it. The closest scrutiny of it revealed nothing to us concerning the light, and only served to impress us with its exceeding beauty.

THE LIGHT OF THE WORLD

From the painting by Holman Hunt, O.M.

The mystery still remains, but greater far is the fact that he is the Light that lighteth every man that cometh into the world.

How wonderful the sea which God created! It is a mirror which reflects heavenly truths to our minds and hearts. It is God's vastness and grandeur. From the deck of a vessel in mid-ocean, one looks up, and a voice within cries, "If I ascend into heaven, thou art there." You look down into the waters, and the voice cries, "If I descend into the deep, thou art there." Look abroad at the unbroken expanse of waves, and the voice whispers, "If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall t hand lead me, and thy right hand shall uphold m Our God is no pocket idol, no national hero, but God broader than the sea, and yet he dwells every meek and contrite heart.

"To measure the ocean deep—To count the san —Might be in the power of lofty intellect—F thee there is nc number or measure;—Powerle are the enlightened spirits—Though born of T light—To explore Thy decrees—So soon as Thoug dares to mount to Thee—It vanishes in Thy ma esty—As a passing instant in eternity."—*De zhavin's Ode to God.*

John saw God's mercy as a shoreless sea when cried, "Behold what manner of love the Fath hath bestowed upon us." That dying Christia saw it thus who whispered, "Oh, the ocean, oh, t ocean, oh, the ocean of the love of God!" And sim lar thoughts we may have as we gaze into the fat omless sky overhead with its cloud pictures, whi mirror the loveliness of God, and at other tim the wrath of God in thunder tones upon evildoer

And God set the sun and moon and stars in th sky.

"As sparks are showered forth and rush away- So suns are born from Thee.—As on a bright frost winter's day—the spangles of hoarfrost sparkle- So whirl, flash, shine—The stars in gulfs beneat Thee — Millions of kindled luminaries — Flo through infinity; Thy laws, they operate—Pou forth revivifying rays—But these fiery lamps- Whether piles of ruddy crystals—Or a boilin throng of golden billow—Others glowing—Or a alike worlds of light—In thy presence are as nigh before day."—*Derzhavin.*

A little child lay in its crib and sobbed becaus it was afraid of the dark. The father in the roor below heard the sobs, and came up to the side of th crib, and took the child in his arms, and carried i downstairs, and out into the summer night. "Oh father, what are those lovely things?" asked th child, as she looked up at the stars, seeing them fo the first time. "There are stars," said the father "those are God's little lights." "But why have never seen them before?" she asked. "Because yo are a very little child, and have never been out i the night before." "Can I see the stars only a night?" asked the child. "Only at night, my child." "Do they only come then, father?" "No they are always there, but we cannot see then when the sun is shining." "But, father, I am no afraid of the dark here." "No, child, the dark ness is always beautiful, if we will only look up a the stars instead of into corners. The Bible tells us that the darkness and the light are alike to God and we shall fear no darkness if only we think about him."

THE PILOT PSALM

The Lord is my Pilot, I shall not drift.
He lighteth me across the dark waters;
He steereth me in the deep channels,
And he keepeth my log.
He guideth me by the Star of Holiness for my own name sake.
Yea, though I sail mid the thunders and tempests of life
I will dread no danger; for thou art near me.
Thy love and thy care, they shelter me.
Thou preparest a harbor before me in the homeland of eternity.
Thou anointest the waves with oil; my ship rideth calmly.
Surely sunlight and starlight shall favor me on the voyage I take,
And I will rest in the port of my God forever.

JOHN H. ROBERTS.

And green grass and herbs and trees appeared at the word of God. And long ages afterward men took branches of palm and waved them as banners, and laid them in the way, and hailed Jesus as the Son of God. But all fruitful trees and all cedars,

Continued on page 288

* THE QUARTERLY REVIEW, March 30, 1913. GOLDEN TEXT: "Our fathers trusted in thee: they trusted, and thou didst deliver them." Ps. 22: 4.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—PLEASE TELL WHAT is meant by the "organized class" in the Sunday school.—*T. L., Evansville, Ind.*

The organized class has in addition to the teacher a president, secretary, and treasurer, all three of these being members of the class. Individual classes, in any grade above the primary, are thus formed into social groups. This is done for the purpose of developing friendships, and as a way to provide proper games and amusements. Many Sunday school classes have their own ball teams, athletic clubs, etc., and as a means for education some classes have courses in stenography, bookkeeping, etc. For the purpose of assisting in the benevolent work of the church, one class of young men for one year took entire charge of all the poor families in the church. A class of young ladies conducted a "crèche," where mothers could leave their babies while they were attending church. The organized class is specially good for boys beyond ten years of age, because they are possessed of the "gang spirit." If the Sunday school does not organize them, they are only too apt to organize themselves into an outside club which is difficult to control. The several organized classes of a school can be brought into harmony by having definite plans of benevolent work to which the organized classes can contribute out of their class treasuries.

"I WANT TO THANK you for rendering me such great help on the question of reviewing Sunday school lessons."—*M. P. S., Brooklyn.*

We will say further that Review Sunday ought to be made a Parents' Day, and appointed to be held in the church audience room. In this way there would be room for all parents, who should receive special card invitations to be present. R. S. V. P., four letters put in the lower left-hand corner, meaning "Answer if you please" perhaps it would be best to give the English form—would place upon parents the responsibility of giving heed to the invitation. Let Review Day be made a time for showing the parents what their children have learned. It would do much to bring about co-operation between the home and the Sunday school. It would add much to have the church decorated with flowers.

—"OUR SUNDAY SCHOOL is in the country, and all our scholars are country children. I would like any advice you could give me. Sometimes I hardly know what to do with so many restless children."—*Mrs. L. W., Virginia.*

Restlessness in children is like unused steampower; of course it makes a noise. It is heard when being rushed off from an engine standing still on the track. Depend upon it, restless children can not be made quiet by chiding, or by command; the difficulty will only be increased; they will become more restless. Give them something to do. Teachers might learn much in this line from the book *Handwork in the Sunday School*, by Littlefield (to be obtained through any bookseller). But an alert teacher can plan to have slates or pads of paper with pencil for use in the class by the scholars; or paper to fold. If the children are of the kindergarten or primary age. A sand map with pasteboard figures to place in position as the lesson proceeds will be both interesting and useful. On no account should a teacher do all of the talking. It is a physical impossibility for children to sit still and listen to a teacher. They must move, and it is up to the teacher to make plans to do things that are in order, and helpful to the understanding of the lesson. This applies to city children as well as to country children. It is said that "some boys are very restless and hard to handle while others are reciting." To this we would say: Do not have long recitations by individual scholars, and never have recitations in the order in which the scholars sit, so that they can count "their turn." It will help to keep them attentive not to know when they will be called on. It is well to have frequent recitation in concert by the class, in low tones, so as not to disturb those sitting near. In this way not only will all be interested, but they will be helped to understand what is being said.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, March 23. I Corinthians 15: 12-22. "*Now is Christ risen from the dead, and become the first fruits of them that slept.*" Through his resurrection our own is assured. In Christ we see through death! Death becomes transparent. We gaze upon the other side. Death is not a terminus: it is a thoroughfare. Life does not finish in endless night, it goes forward to bright morning and endless day.

What manner of man ought I then to be? How shall I plan my life? How shall I build? Boats that are intended for little, land-locked waters are of one build. Liners that are purposed for the great deep are of quite another build. Lives that are built for three score years and ten are of one design. Lives that are built for eternity are of quite another design. I must build for the ocean, and not for the river: not for the creek but for the infinite!

I must, therefore, do my daily duty as a child of the Eternal. My purposes must be such that I can carry them through the narrow straits of death into the "endless life" beyond. "If ye then be risen with Christ," shape everything for the infinite.

MONDAY, March 24. Genesis 2: 4-17. "*And the Lord God planted a garden . . . and there he put the man whom he had formed.*" Man was placed at the very crown of creation, and at the head of all things strong, and sweet, and beautiful. And his Maker purposed that nothing more noble and graceful than he should be in the garden. He should have a strength before which the strength of the beasts would be subdued. He should have a glory before which the beauty of the flowers would be almost eclipsed. His spirit should have a joy and a music before which the songs of birds would be only the first findings of melody. He was to be supreme in the garden! He was to be only "a little lower than the angels," and "crowned with glory and honor."

How is it now? Are we at home among beautiful things? Does our presence add a still greater glory to glorious things? Is a garden incomplete without man? Do we add new music to the sounds of nature, and manifold graces to her handiwork? Or has man lost his crown? Is he a discord in creation? Do the flowers put him to shame? Does a sunset reveal his moral poverty and squalor? Is he still "a little lower than the angels," or has he thrown away his crown? Let me thus question my own heart.

TUESDAY, March 25. Genesis 3: 1-12. Noble liberty always has its boundaries. Our movements in the garden of Eden have their limits: there is a forbidden tree. Unlimited liberty is license, and it destroys the health and discipline of the soul. It is always the devil's purpose to persuade us that fine freedom has no fence, and that we have the right to do anything and everything, and to go anywhere and everywhere. His offer is—life without a hedge or a wall: no trespass-boards: life as open as a prairie!

Thus he tempts us with freedom of speech. "You have full liberty! Prohibitions are only fictions! Your lips are your own! Say what you like!" But God says, "Thou shalt not bear false witness." And again he says, "Speak the truth in love." But we listen to the tempter, and we resent our restraint, and we give way to gossip, scandal, cunning, and falsehood.

Thus he also tempts us with freedom of thought. "It doesn't matter what you think so long as you don't speak it! Just think as you please!" But God says, "Whatsoever things are true, think on these things!" And we listen to the tempter, and we throw open the door of our mind to every comer, and we allow any unclean visitor a place at our table. So is the sin of Eden repeated to-day.

WEDNESDAY, March 26. Genesis 9: 8-17. "*My bow . . . shall be for a token of a covenant between me and the earth.*" The rainbow is the shining token of God's good-will. It comes in the time of cloud and falling rain. The sunshine is flung upon the rain and transforms its dulness into amazing splendor. And this bow is the token of God's holy sunny grace which is ever waiting to mingle with all our rainy, tearful experience, with all our gray seasons of commonplace, and with the cold, cloudy days of disappointment and bereavement. Yes, God is always willing to send his sunshine upon our rain! "My heart leaps up when I behold a rainbow in the sky."

I will, therefore, seek to remember that every dull road may have its holy light. Every task may have its halo. Every scrub by the wayside may burn with sacred flame. Every grim workshop may have its shrine. Every sick-chamber may have its temple lamp burning. Every grave may have its angel of the resurrection!

The rainbow spans my life in all its varied relations. God's holy law is never separated from the holy grace. "There was a rainbow round about the throne."

THURSDAY, March 27. Genesis 12: 1-9. "*I will bless thee, . . . and thou shalt be a blessing.*" God creates the spring and thus creates the river. He blesses us and we are able to bless. "We love him because he first loved us." Our lives become influential when they are joined to the fountain. "Out of him shall flow rivers of water." The reason why so many of us have no holy influence is because we have no sacred springs. Nothing flows out because there is nothing flows in! Our river-beds are dry because we have no "early and latter rains." We are unable to bless because we are not blessed.

Now Abram was to receive a blessing because of his obedience to the divine call. We always find our springs in the ways of obedience. God has no fountains in the unholy fields of transgression. But as soon as we turn our feet to answer his call the springs of his grace gush forth in our souls and we are divinely blessed. And when he sends life we can enliven, when he sends grace we can be gracious, when he sends love we can love. Yes, the spring makes the stream. "I will bless thee, and thou shalt be a blessing."

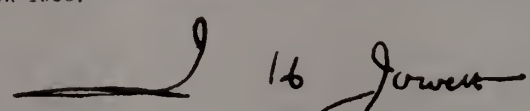
FRIDAY, March 28. Genesis 13: 1-18. Abram's pilgrimage was marked by altar-fires, blazing shrines of renewed consecration. We could almost have followed his track by his altars. We should have missed them in Egypt, and there he fell into moral disaster. But they are to be found again on the way of recovery. There is one burning just before the dispute broke out among the herdsmen. Abram was ready for earthly difficulties because he was in intimate communion with God. When strife arose he was in the mood in which peace is born. His ordinary habits prepared him for extraordinary occasions.

Lot was no altar-builder. We have no record of his way being lit up with sacred fires. No altars marked his journey to Sodom. He had such a tight grip of the world that he lost his "touch" of God. He was so "keen" that he lost his real discernment. When difficulties arose he settled them in the court of selfish ambition, and not in "the holy place of the Most High." He coveted "the rich plains of the Jordan": he ignored the rich benedictions of God. Lot only built "barns": he built no altars. He "increased in goods," he lost the blessing.

SATURDAY, March 29. Genesis 15: 5-18. God promised Abram a great inheritance, but it was not to come without conflict and tears. The road to it lay through affliction and pain. And so it is often with God's covenanted blessings. They are given to us at the end of a stiff and difficult road. God's blessings demand power of appreciation, and these are often attained only through discipline and sharp experience. The promised inheritance is sure. but God wants us to get the best out of it: and so there is often a preparatory waiting while our powers are being matured. "He waiteth in order to be gracious."

The Lord who promises the inheritance thus prepares us to receive it. He presides over the processes as well as over the ends. The period of waiting is not spent in orphanhood: we have the companionship all along the way. Our discipline never implies our abandonment. God is not only in the promised land of Canaan: he is in every step of the wilderness that leads to it. We have the blessings of preparation, guiding to the blessing of final inheritance.

These Daily Meditations will appear in each issue through 1913.



We Met Nine Skeptics

One day last December

Nine men who said that baked beans tasted all alike to them.

We sent out and bought 15 kinds of baked beans. And we served all without labels, including a can of Van Camp's.

Each of those nine picked the dish he liked best. And all picked the same dish without knowing who baked it.

That dish was, of course, Van Camp's.

Nine Million Men Would Do It

Any nine men, or nine million men, would reach the same conclusion.

For no other baked beans, in zest and flavor, even resemble Van Camp's.

Compare them yourself and see

Van Camp's BAKED WITH TOMATO SAUCE **PORK AND BEANS**

"The National Dish"

Van Camp's are picked-out beans, ripe, plump and even-sized.

They are baked in steam ovens, so they come out nut-like, mealy and whole.

The tomato sauce is baked with the beans—a sauce made of whole, vine-ripened tomatoes.

Van Camp's come to your table with the fresh oven flavor.

And able chefs, for years and years, have devoted their skill to this dish.

Just for curiosity, try these beans tomorrow. See what wins men to them.

Three sizes:
10, 15 and 20 cents per can

Baked by

Van Camp Packing Co.

Indianapolis, Indiana

(239)

WHAT IS "TRUE CONVERSION"?

THE OPINIONS OF FOUR PROMINENT PASTORS ON THIS INTERESTING TOPIC

DAVID JAMES BURRELL, D.D. REV. D. H. STEFFENS REV. WALLACE MACMULLEN REV. FREDERICK SHANNON

THIS week we present a second group of letters from well-known pastors on that absorbing topic, What is "True Conversion"? As in the first instalment of this symposium, wide ranges of thought are both covered and suggested by these definitions and opinions.

"Conversion a Right About Face in Religion and Ethics," Says Dr. Burrell

The word "conversion," in its religious sense, is defined by Webster as "a change of the ruling disposition of the soul involving a transformation of the outward life"; and by Stormonth as "a change of heart evidenced by a new course of life and love to God." But, as Christians, we turn rather to the Bible than to the dictionary for the meaning of the word. It is there used in three ways:

First, as an active transitive verb. Hebrew *shub*, meaning "to turn back." Ps. 19: 7, "The law of the Lord is perfect, converting the soul." Greek *epistrepho*, meaning "to turn about." James 5: 19, "Brethren, if any of you do err from the truth, and one convert him; let him know," etc.

Second, in the passive: Ps. 51: 13, "And sinners shall be converted (*shub*) unto thee." Also Isa. 60: 5, "The abundance of the seas shall be converted (*haphak*) unto thee." In Greek *strepho*, meaning "to turn." Matt. 18: 3, "Except ye be converted," etc. Also *epistrepho*, meaning "to turn about." Matt 13: 15, Mark 4: 12, John 12: 40; Acts 28: 27, "Lest they be converted," etc. Luke 22: 32, "When thou art converted, strengthen the brethren." Acts 3: 19, "Repent, therefore, and be converted," etc.

Third, as an intransitive verb: Hebrew *shub*. Isa. 6: 10, "Lest they should see with their eyes and hear with their ears and understand with their heart and convert and be healed."

The Scriptural use of the word, as thus indicated, must define its meaning for Christian people. If the foregoing references be put together they will lead to certain conclusions.

First, conversion is a reversal of one's natural attitude toward God, toward Christ who reveals God, toward the Cross by which the sinner is reconciled with God, toward all the great verities which center in God, and toward the Bible, which is our inspired, exclusive, ultimate and trustworthy authority respecting all things pertaining to God. In other words, conversion is a "right about face" as to religious truth and ethics: as in the case of Saul of Tarsus, who after his conversion loved the things which he had previously hated, and devoted his life to the service of Christ, in whom he had before seen "no form nor comeliness that he should desire him."

Second, conversion is an act of the sinner himself in co-operation with God. He is represented as converting himself (Isa. 6: 10) as well as being converted by the Spirit of God. This is consistent with all the teachings of Scripture as to the sovereignty of the human will. Man alone, of all the orders of life, is able to cross the benign purposes of God; he alone has power to violate the laws of his own being as well as divine law; he alone when God says "Thou shalt" can answer "I will not." For this reason his moral disposition can only be reversed with his consent. The prodigal was "converted" when he left the far country for home; but, despite his father's love, he would have continued for life in his rags and hunger had he not summoned resolution to say, "I will arise and go."

Third, conversion is more than a transient resolve to live a better life. It is a true saying that "hell is paved with good resolutions." The trouble with most resolutions is that they are made without any reference to our dependence on God. A good motto is that of the old Saxon knight, "Will, God and I can." Our turning is never "right about" unless God and our will co-operate. When the two work together a man is warranted in saying "I can!"

Fourth, conversion is not regeneration. The latter is exclusively the work of God. But we are clearly given to understand that whenever a sinner "converts" or turns about, God straightway regenerates him. He thus becomes "a new man in Christ Jesus." He passes "from death unto life" (John 5: 24). There is no more possibility of condemnation for him (Rom. 8: 1). He sees the kingdom of God and enters by its only gate (John 3: 1-5).

Fifth, the conclusive sign of both conversion and regeneration in any individual case is faith in Christ as the only Saviour and very Son of God (John 3: 16-18).

DAVID J. BURRELL.
Marble Collegiate Church (Ref.), New York City.

* * *

"Conversion Is Sorrow for Sin and Faith in Christ, Followed by the New Obedience," Writes Rev. D. H. Steffens

The writing of a strictly theological definition of "a true conversion," ponderous in thesis and antithesis, buttressed with proof texts and quotations, is a comparatively simple task. It has been done a thousand times throughout the centuries by theological teachers of every shade of belief and unbelief. So why do it again? To me, the interesting thing is this: All of these answers to this very simple question may be grouped under two heads, as they are given by Martin Luther or the Pope, by the Scriptures or the wisdom of men, by divine inspiration or by some form of philosophic thought. They make their appeal either to faith or to the understanding. They inevitably come back to the question which Erasmus selected for discussion when he desired to please the Pope by writing against Martin Luther without too much offending the great reformer, "the freedom of the will," the same question which Henry Drummond discussed in the chapter on "Biogenesis" of his *Natural Law in the Spiritual World*.

Assuming tht we desire to accept the Scriptural answer to this question, "What is a true conversion?" it will be well for us to remember that our definition is apt to be colored by our own individual religious experience. God does not deal with men *en masse*. Having regard for the sacred dignity of the individual as created by him, he "takes him apart from the multitude." There is in the religious experience of every man something apart, something individualistic, something between him and his God alone. If the answer is to be given by the religious experience of the individual, then it is to be feared that there will be as many definitions of true conversion as there are truly converted men, with the further danger that each man will insist upon making his own religious experience the measure of every other man's, utterly forgetting that in all unity there is endless variety, and that no genus can be defined by describing a single species.

To me it is deeply significant that the Holy Spirit should have recorded for our instruction in one chapter of the Acts the very different religious experiences of two very different converts, Lydia and the Philippian jailer. Their close juxtaposition almost compels comparison and study. With all outward difference determined by the character of the two converts and the circumstances of their conversion, the quiet, simple dignity of Lydia, the overwrought emotionalism of the jailer, the meeting for worship at the river-side, the shaking foundations and opening doors of the prison, the two conversions have this in common: sorrow for sin and faith in Jesus Christ. Both are wrought by the Holy Spirit working through the Word. It is the Lord who opens the heart of the jailer as of Lydia to "attend unto the things which were spoken of Paul," thereby working in them contrition and faith. This was their conversion. Its fruit and evidence was Christian kindness and well-doing, gracious, matronly hospitality on the part of Lydia, and eager solicitude for the well-being of his prisoners on the part of the jailer. Both experienced a "change of heart." The Holy Spirit sanctified their emotions, enlightened their understanding and directed their wills. They were turned around—converted.

As we compare their experience with that of other converts described in the Scriptures—the Samaritan woman, the Ethiopian eunuch, the apostle Peter—we always find these two things: sorrow for sin and faith in Jesus Christ, followed by the new obedience. Conversion and repentance are thus the same thing. Let us therefore simply say with the Augsburg Confession: "Concerning repentance it is taught, that those who have sinned after baptism, may at all times obtain the forgiveness of sins, if they repent; and that the church should not refuse

Continued on next page

"As Pretty as New —the cost a trifle"

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Why Not Yours?

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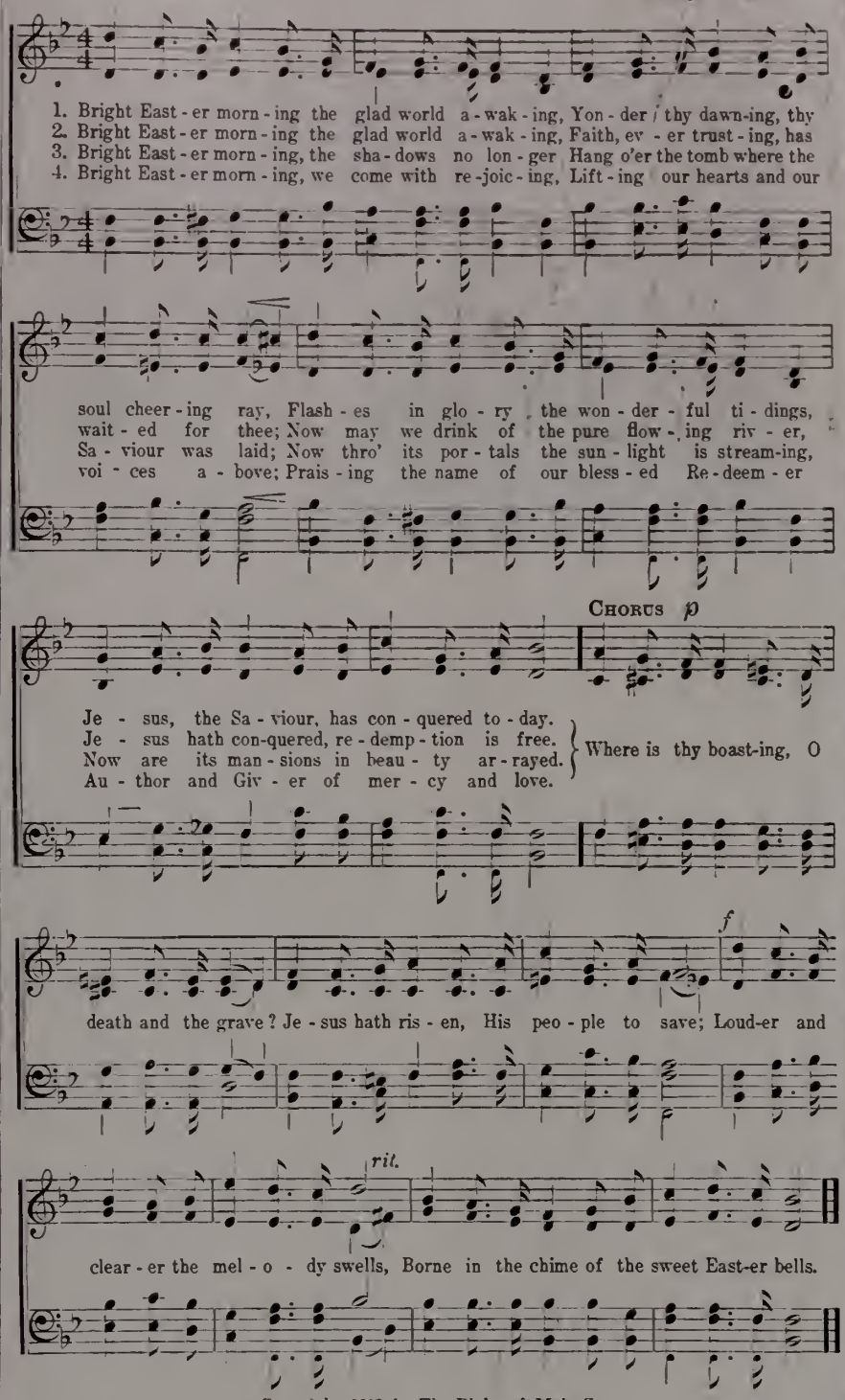
Sweet Easter Bells

FANNY J. CROSBY HUBERT P. MAIN

1. Bright East-er morn-ing the glad world a-wak-ing, Yon-der thy dawn-ing, thy
2. Bright East-er morn-ing the glad world a-wak-ing, Faith, ev-er trust-ing, has
3. Bright East-er morn-ing, the sha-dows no lon-ger Hang o'er the tomb where the
4. Bright East-er morn-ing, we come with re-joic-ing, Lift-ing our hearts and our
soul cheer-ing ray, Flash-es in glo-ry the won-der-ful ti-dings,
wait-ed for thee; Now may we drink of the pure flow-ing riv-er,
Sa-viour was laid; Now thro' its por-tals the sun-light is stream-ing,
voi-ces a-bove; Prais-ing the name of our bless-ed Re-deem-er
CHORUS
Je-sus, the Sa-viour, has con-quered to-day.
Je-sus hath con-quered, re-demp-tion is free.
Now are its man-sions in beau-ty ar-rayed.
Au-thor and Giv-er of mer-cy and love.
} Where is thy boast-ing, O
death and the grave? Je-sus hath ris-en, His peo-ple to save; Loud-er and
rit.
clear-er the mel-o-dy swells, Borne in the chime of the sweet East-er bells.

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WHAT IS "TRUE CONVERSION"?

Continued from preceding page

to grant absolution unto them. And genuine and true repentance properly consists in feeling contrition and regret, or dread on account of sin; and besides in having faith in the Gospel and assurance that the sins are forgiven, and that through Christ grace is obtained—a faith which again consoles and pacifies the heart.

"Afterwards improvement of conduct should also follow, and abstinence from sin; for these should be the fruits of repentance, as John says, Matt. 3: 8, 'Bring forth fruits unto repentance.'"—*From Art. 12, Newmarket Edition.* D. H. STEFFENS.
Pastor Lutheran Church, Baltimore, Md.

. . .

"Conversion the Tap-Root of the Tree," Says Pastor F. F. Shannon

Conversion is the tap-root of the tree of Christian life. As a single sunbeam contains the seven primary colors, so conversion contains, in embryo, all the fruits of the Christianized soul. As birth comes before growth, so conversion comes before all permanently vital spiritual attainments. Attempting to live the Christian life without a thoroughgoing conversion is as incongruous as tying apples onto a branch of the tree. Apples must come through the vital processes, if they are worthy of the name. The Christian graces cannot be tied onto a soul. They must be born in, grown in, vined in by the Holy Spirit. We are laboring to-day under the burden of a misplaced emphasis. We have forgotten the center to whirl aimlessly about the circumference of Christianity. Conversion is the center; service is the circumference. A true center in Christian teaching and living makes a glorious circumference.

FREDERICK F. SHANNON.
Reformed Church-on-the-Heights, Brooklyn.

. . .

"Conversion Is to Reject Sin and Choose Christ as Saviour," Writes Rev. Dr. MacMullen

To reject all known sin, to choose Christ as Saviour and Lord, to receive his guarantee of acceptance is to be converted. In the life which issues from that, God is real and there is a quality and a service which make it easier for other people to believe in [illegible]. WALLACE MACMULLEN.
Madison Avenue (M. E.) Church, New York.

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Floor Coverings for All-Year-Use

IN our page advertisement in Christian Herald, February 26th, we tried to show you how attractive your home could be made with CREX Wire-Grass Floor Coverings.

We also offered to send you a sample rug at small cost, so that you might become acquainted with this wonderful product of nature which has done so much toward lightening the burdens of housekeeping.

From the great number of inquiries already received, we feel certain CREX has found a lasting place in many new homes where heretofore unknown.

We have said CREX is the IDEAL Floor Covering. It is *now* so recognized by housewives everywhere.

During the hot summer months, when windows and doors are open, dirt and dust settles on your floor coverings and is soon ground in. This condition is unsanitary but easily overcome.

Put your fabric coverings away or send them to be cleaned and kept till Fall. Cover your floors with CREX. CREX is sanitary—artistic—economical—a non-conductor of heat or cold—does not hold dust or germs—is very durable—easy to clean and suitable for all-year-round service.

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Grass Carpets and Rugs

In warm, pleasant weather, most of your time will be spent out of doors, on your living porch. Why not make it unusually attractive and comfortable with CREX Wire-Grass Rugs and Runners? They cover the bare boards, are inexpensive and save wear and tear on paint.

CREX is not affected by rain or dampness—lies flat—never curls—is reversible and heavy enough not to be blown about.

The numerous patterns and color combinations make possible a selection that will greatly add to the appearance and attractiveness of your home.

Best dealers carry a varied assortment of sizes and patterns.

Refuse substitutes. Insist on CREX, the original and genuine. Look for the name woven (almost invisibly) in the side binding on rounded edge. It's your protection and stands for **highest quality.**

If you have not already sent for one of the special size sample rugs, 12x30 inches, it will pay you to do so. They cost only 35 cents in stamps or coin, postage prepaid. State preference of color—green, red, blue or brown.

"The Story of CREX" and Catalogue showing numerous sizes and colors, mailed on request.

CREX CARPET COMPANY
Dept. N3, 377 Broadway, New York
Originators of Wire-Grass Floor Coverings

THE SUFFRAGE DEMONSTRATION IN WASHINGTON

Copyright, International News

A Section of the Parade Passing Through Pennsylvania Avenue

THE great woman suffrage parade in Washington on the eve of the inauguration of President Wilson was attended by some disgraceful scenes on the part of mobdom and rowdyism, while the police remained inactive, making no effort to suppress the surging crowds of hoodlums that broke up the ranks of the women on their march through the capital. The passiveness of the police authorities encouraged the rowdies and doubtless the pageant would have had to be abandoned had not a detachment of the Fifteenth United States Cavalry rode to the rescue at full gallop and turned their horses against the jeering, hooting, clamorous insulters of the procession. A body of marines also assisted in dispersing the disturbers and the parade was enabled to continue its way along the streets, between tens of thousands of onlookers who jammed the sidewalks, many of them cheering the intrepid marchers as they passed.

The parade was probably the most ambitious yet attempted by the suffragists in this or any other country. There were fully ten thousand women in line, and with their bright dresses and many-sided arrangement of colors and flowers they presented an impressive appearance. They marched, too, with the precision and steady step of grenadiers, as if they had been trained with military exactitude for a full dress parade. What gave them great encouragement on the march was the participation in the procession of a score or more Senators and Representatives who had been won over either through wifely or sisterly persuasion, or perhaps through a sense of what they consider as duty in granting the same privileges to women as they claim themselves.

Those lawmakers who took part in the pageant promised to bring about an investigation of the disgraceful affair and the remissness of the police to do their duty in suppressing the rowdyism and transgression of the law. The matter is likely to be brought before Congress and the responsibility placed where it belongs. After the procession disbanded, what was to be a suffrage meeting in the general campaign for the cause was turned into an indignation gathering in Memorial Hall, at which fiery speeches of criticism were delivered, and resolutions passed calling for a Congressional investigation, and asking President Wilson to give his attention to the matter. There were hundreds of men in the audience who cheered the speakers, and promised them support in having their grievance brought to the right quarter. From the very beginning of the march, which started from the Peace Monument at the foot of Capitol Hill, there was trouble and annoyance from hostile onlookers, who indulged in indelicate allusions, flung facetious remarks, or made stinging comments on the leaders of the procession. Some of the more inexperienced of the women shed tears at the jibes and insults hurled from the sidewalks. At times the marchers had to fight their way and were not able to make ten blocks in an hour. It was not, however, until Pennsylvania Avenue was reached that the climax of hoodlumism manifested itself. There toughs and nondescript rowdies rushed into the procession, broke up the ranks and separated the marchers into stray detachments. Only for the timely arrival of the squad of cavalry, the women would have been compelled to seek safety in flight. When protection arrived they bravely fell into rank again and finished the march at the Ellipse in the rear of the White House lot.

Interesting features of the procession were many tableaux and floats bearing allegorical representations. Both the coloring and grouping were beautiful and dramatically displayed the symbolization of woman's aspirations for political freedom. Despite the regrettable rowdyism which marred it the parade was a success. The greatest ovation was given "General" Rosalie Gardner Jones, the little woman who led her band all the way from New York to Washington over rough roads, through snow and wind and rain, with a courage that many men, not to speak of women, would find it hard to emulate.

Among the Workers

ARRANGEMENTS HAVE been concluded for bringing Gipsy Smith to the Evangelistic Conference at Winona Lake, to be held during the coming summer.

—EVANGELIST SUNDAY is now in the closing weeks of his mission in Columbus, Ohio. One of our readers in that city writes that over 8,000 have made profession of conversion.

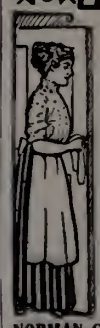
DURING THE LAST year the Moody Bible Institute of Chicago distributed 370,000 copies of the Gospel of St. John. In the nineteen years of its existence it has sent out 2,328,702 Bibles, Testaments and Gospels; 2,120,000 Gospels of John, and 3,245,713 tracts.

PASTOR M. N. POPOFF, of Samokov, Bulgaria, is about to undertake an evangelistic tour of the Balkans. He will write to any one who may address him at Samokov. The pastor visited the United States several years ago. He is a member of the Evangelical Society of Sofia.

MRS. E. E. COLE, of Conesus, N. Y., writes, including some lines composed by her mother, a dear old Christian of eighty-six years, who has lately lost her eyesight. She has been many years a reader of THE CHRISTIAN HERALD, and now she has to have it read to her by another. One of the verses is as follows:

"Twenty years I have read your pages—
Read them o'er and o'er;
Treasured up their truths as precious—
God bless THE HERALD evermore!"

ARMY&NAVY



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PRICE $9.00

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If it is not the *very biggest* raincoat value you ever saw or if it is not wholly satisfactory — don't pay for it. *We deliver them and prepay all charges.* Write for our samples, models and simple measure blank without any obligation.

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The pan in which this loaf was baked did not have to be turned.

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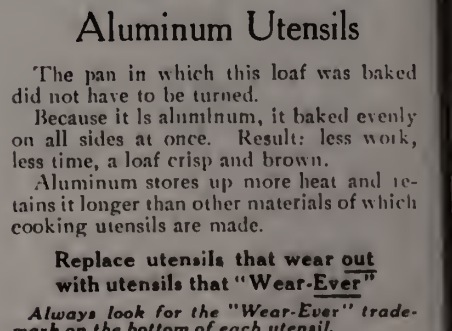
Replace utensils that wear out with utensils that "Wear-Ever"

Always look for the "Wear-Ever" trade-mark on the bottom of each utensil.

Write for little book, "The Wear-Ever Kitchen." It tells you how to take advantage of the money saving, work-saving, time-saving qualities of "Wear-Ever" utensils.



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We Pay For Every One Received With Books and Bouillon Cubes
Award Generous Cash Prizes

We want recipes for Armour's Monthly Cook Book, a popular "recipe exchange" which is read by 70,000 women every month.

We will pay you in books and bouillon for every recipe you send us—we give generous samples of Armour's Bouillon Cubes, both beef and chicken, and a free three months' subscription to this same cook book—

—which you will find wonderfully interesting and valuable, and it publishes in each issue 200 new and original recipes, each a prize winner contributed by some skillful cook.

In addition to the cook book and bouillon cubes we will enter your recipe in Armour's Monthly Kitchen Economy Contest, another feature of our Recipe Exchange.

We are awarding over $500 this month, distributed as follows:

50—$5 Prizes for Armour's "Star" Ham Recipes.
50—$3 Prizes for Armour's Extract of Beef Recipes.
50—$2 Prizes for Armour's "Veribest" Recipes.
50—$1 Prizes for Armour's "Simon Pure" Leaf Lard Recipes.

One prize of each denomination is awarded in every state in the Union, including District of Columbia with four additional prizes for Canadian readers.

This means a $5, $3, $2, $1 prize to cover recipes received from the Canadian provinces of Alberta, British Columbia and Saskatchewan.

Decisions are made for originality, practicability and economy. This month's contest closes April 15. Names of winners and prize winning recipes will be printed in the May issue of Armour's Monthly Cook Book.

Write on one side of the paper only and put your name on the top of every page. Address Mary Jane McClure, Dept. 282, Armour & Company, Chicago.

ARMOUR & COMPANY

THE DAY OF MIRACLES

Continued from page 275

has happened? Mrs. Carter came in to see me a few minutes ago; she only stayed a minute, but she came to tell me that she is coming for us to-morrow, with her new machine, and—yes, Davie-Boy, she's going to take us to Easter service!"

The boy felt himself turning suddenly to ice. Never in all of his careful planning for her had such a possibility occurred to him. The little red house was so far away that "mother" had almost no callers, and it had been easy for him to fill her dreary hours with his gay little deceptions. She did not wait for him to reply.

"I asked her to cut the carnations and take them with her to save you the trip over. And just think, Davie-Boy! I'll see them myself this time. And at last I'm to see the little church that I built in memory of father, on Easter Day. There will be the prayers all together, and real music. Oh, little son, I wonder if I'll be able to stand the joy of seeing and hearing a real church choir again, marching in as they used to do in father's big city church. When they come in, it seems to me that father will be so near to me then that I shall hardly be able to bear the happiness of it!"

Still Davie-Boy said nothing; it seemed to him that he would never be able to speak again in all his life. His mother's rapt voice went on:

"I was reading in the paper just before Mrs. Carter came, about the grand service that the big Trinity Church in the city is going to have to-morrow. A choir of fifty voices, some of them famous singers whom they have sent away for, and who will make the musical service one of the finest the city has ever heard. But all that wouldn't be any more wonderful to me, Davie-Boy, than being able to go to our little service here in the mountains."

Davie-Boy got up at last and slipped away, murmuring something about the kitchen fire.

In the middle of the afternoon the rain stopped and Davie-Boy saddled the horse and started off to the station, as usual, for the paper. He never failed to go for it, for it was the one link that bound the red house to the wide outside world. He made a long detour in his trip this time and took the road that led past the church. In all his fifteen years of life his soul had never felt so full of misery. He hitched his horse, and stepped softly in at the open door.

The decorating was all done. There was no one about. For a moment he stood gazing at the pitiful festoons of evergreen and the one brave vase of white carnations on the pulpit. Then, with a wild sob, he fell upon his knees before the altar. "O God!" he cried, "I know it was a sin, but I only did it to make her happy. Don't take Easter time to punish me in. And don't punish me in any way that will hurt her too. Oh, send some miracle to help me, God. Send some miracle."

He repeated the last words of the prayer over and over to himself as he rose and stared about the bare building. "I wish they hadn't had quite so many miracles while Christ was on earth," he sighed. "I wish they could have been spread out over time more. Seems to me people need miracles more now than they ever could have needed 'em then."

He turned suddenly and stole away, unable any longer to endure the sight of mother's carnations lonely and cheerless upon the pulpit.

At the porch door he almost ran into a man who was shaking his umbrella. "Why, Davie, you here? Have you been decorating?"

Davie-Boy looked up quickly, and the misery in his eyes made the man's expression change swiftly.

"Why, what is it, David? Your mother isn't—?"

Davie had never felt that he knew the young rector well. He only came to hold services in the little church a few times a year, and the boy had never before talked to him alone. But that note of sympathy in his voice was too much. Almost before he knew it he was in the midst of his story. "She mustn't come!" he finished wildly. "She mustn't come!"

The rector laid his hand on his shoulder. "She must come," he said gently. "It will be wonderful."

They turned back into the church. For half an hour they talked together, sitting in the rough pine pew where mother would sit to-morrow. When at last they stood again outside the little church, the rector was speaking in his low, kind voice. "Your mother loves this church because it is the house of God," he said, "and because she built it in memory of your father. Those two things are what she will be thinking of to-morrow."

"I'll tell her," Davie-Boy promised wearily. "Yes, I'll tell her to-night." Then he went down quietly and untied his horse.

When, a few minutes later, he arrived at the station, he saw a crowd collected about the waiting-room, but he only glanced casually at them. It must be the Carters' automobile again. The through train, bound for the city, was in; some of the passengers were walking restlessly up and down the platform. Without heeding them, Davie-Boy made his way to the window for the paper.

"Guess this is the last one you'll get for some days, sonny," the postmaster told him. "Storm's washed away half a mile of track between here and the city."

Davie-Boy accepted the news quietly. It was only one more catastrophe in a horrible nightmare. He was almost grateful for the destructive weather. It was beyond his responsibility.

"There won't be any more papers for maybe a week, mother," he announced, as he came into the dining-room after he had finished the night chores. She accepted the news quietly. as he had known that she would, and after a moment of anguished silence he plunged into the midst of his confession. In broken, incoherent fragments it came out. No one but mother would have understood the meaning of the disjointed sentences, but Davie-Boy knew that she understood even though he could not look at her.

He stopped at last, abruptly, as he had begun, and a silence fell between them. "But the church is there, Davie-Boy?" mother said at last in a half-fearful voice as though she dreaded his answer.

"Yes," he answered dully, "the church is there and—that's all."

"And the flowers that I sent," she added eagerly, "they'll be there." A vision of them swam before Davie-Boy's eyes; a pitiful little cluster of brave blossoms on the pulpit. "Yes, there are—some flowers," he admitted.

She changed the subject then, and they tried during the evening to talk of other things. But that night after she was in bed, Davie-Boy came in and knelt down on the floor beside her. "Do you—have you forgiven me, mother?" he asked wistfully.

Her arms tightened about him. "Of course, Davie-Boy, and God will forgive you too. But never feel that you have to lie to save me from pain, dear. Sometimes, for a while, it may seem to be right, but in the long, long years of life it never really saves any one pain."

That night Davie-Boy lay staring into the darkness pondering her words, and struggling with a mighty question. He could not put his stalking doubts to rest. "How do people know when God has forgiven them? How can they be sure?"

Mother's forgiveness was such a sure, such a satisfying thing; he could hug it to his heart. In the little church he had prayed for a miracle—a miracle that would help him to

Continued on next page

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ARMOUR & COMPANY

THE DAY OF MIRACLES

Continued from preceding page

escape from a hard confession—and in its place had come the rector, pointing with unwavering finger toward duty. Was that the way God answered prayer? "If he would only send me some sign to let me know that he has forgiven me!" he cried. "Everybody will be happy and glad to-morrow. Everybody but me!"

He was up early the next morning; there was much to do, and he had no desire to lie staring any longer into the dark. He did the chores mechanically, almost drowning the tall brown hen under lavish handfuls of wheat.

It was quarter to eleven when the Carters' machine, mud-splashed, but still showing streaks of red, rolled up to the door. Carefully Mr. Carter carried mother out and placed her gently on the broad back seat. She was so radiantly happy that Davie-Boy wondered if she had forgotten all about his miserable confession. "But where is Mrs. Carter?" she asked, as he climbed silently in after her.

Mr. Carter smiled as he cranked the big machine. "She went down to the church early," he answered. "She and the rector had some little things to attend to before the service."

It seemed to Davie-Boy that that first ride in an automobile was the most miserable experience he had ever endured. It went so fast and brought them with such merciless speed to the bleak little church.

Very close to the door Mr. Carter drove, and while two neighbors helped mother up the steps, he turned suddenly to Davie-Boy. "Buck up, son," he said; "it's Easter; the day of miracles."

Davie-Boy smiled wanly and followed mother, a cushion under each arm.

At the door he stopped, amazed. The walls were covered with greenery; soft, feathery greenery such as he had never seen before. Along the altar rail were banks of white carnations, long-stemmed, wonderful. But mother's vase still stood upon the pulpit. The chancel! At sight of it, Davie-Boy dropped both cushions and grasped the back of the nearest pew. They were lilies, real Easter lilies such as he vaguely remembered to have seen in a city church. From tall vases they nodded at him. The chancel swam before his eyes. Blindly he felt his way to the pew where mother sat waiting for him with shining eyes. She squeezed his hand as he fell on his knees beside her.

"It's a miracle!" he whispered hoarsely.

Suddenly the little melodeon began the hymn and the congregation rose. Still Davie-Boy knelt, afraid to look up. Then upon his ear burst a strain of music, carried by many voices. Mother was whispering to him to stand, and he almost staggered to his feet.

In at the door walked a tall, strange man, and behind him walked in stately procession a surpliced choir. Davie-Boy felt himself growing weak as he looked. But the last figure in the procession steadied his nerves. It was the young rector, his spiritual face aglow with the message of the resurrection.

Throughout the service Davie-Boy sat spellbound, mother's hand clasped tight in his. When at last it was all over, and he went out to the machine to place the cushions, he found Mr. Carter in conversation with the strange, tall man of the choir.

"Yes, it's been a great experience," the stranger was saying. "When we first heard that the train couldn't go on, we were all terribly upset, for we've had this engagement with Trinity for months. But it couldn't be helped, and the way your rector put it up to us—he's a *man*, isn't he! Why, he worked here half the night too, helping with the flowers. They're from Fontinelli's Nursery and were marked "Rush!" but that wouldn't get them over a half mile of washed-out track. A telegram sent round by the Gap made all the rest possible.

Mr. Carter nodded. "Old Trinity must have looked pretty bare to-day," he mused, "but when they hear about this they'll say it's the best Easter offering they ever made."

Davie-Boy was only half conscious of the words. A great peace flooded his heart, and over and over to himself he whispered, "Easter Day, and God did send me the sign."

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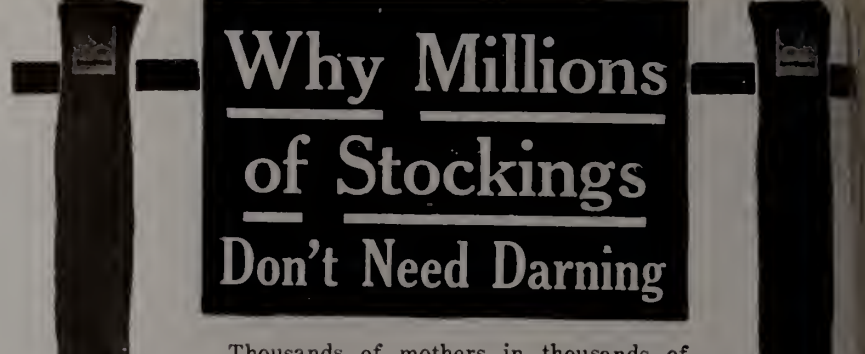

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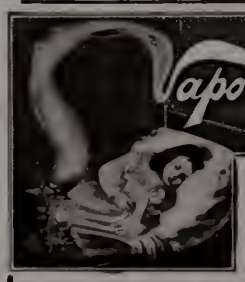

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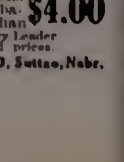

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THE MIRACLE OF EASTER

BY EBEN E. REXFORD

BRING lilies fair wherewith we
may adorn
The dear Lord's altar on this
Easter morn—
e, spotless flowers, each one a cup
abrim
h incense that the winds shall waft
to him
o on that morn of mornings, through
the gloom
t hung its pall of darkness round
the tomb,
e like a sun that drives the night
away,
l gladdened earth on that first Eas-
ter Day.

the white lilies by the altar tell
e story that befits their lips so
well:
w, when the autumn days were
drear and cold,
ey died—or seemed to die—and in
the mold
eir graves were made, and we, who
loved them so,
eved o'er their loss; and when the
drifted snow
l the dead leaves that strewed their
lowly bed,
mourned them, and would not be
comforted.

rough the long winter with its bit-
ter frost
e flowers slept on whose lives we
counted lost;
t by and by, when spring came o'er
the hills,
d loosed the fetters that had bound
the rills,
And warm, sweet winds blew up and
down the land,
The flowers we missed sprang up on
every hand,
And we saw God, in awed, glad won-
dering,
Repeat the earth-old miracle of
Spring.

Then faith took wing, and, larklike,
soared and sang,
And through the gates of heaven the
glad song rang—
There is no death! What seemeth so
is sleep.
The grave is like a cradle, warm and
deep,
Wherein earth's weary children rest
and dream
A little time. Then comes the morn-
ing's beam,
And they awake, as do the flowers in
spring,
To new, sweet life and perfect blos-
soming.

Lift heavenward, soul, the eyes by
doubt made dim.
Thy Lord is risen! Thou shalt rise
like him.
Each soul's a flower, and from the
earth's green sod
It grows to bloom in gardens of our
God.
Be glad, be glad! In strains exultant
sing
That death has lost the venom of its
sting
Since Christ our Lord, who died for
love of men,
This Easter morning lives with God
again.

NDUSTRIAL SAVINGS AND LOAN INVESTORS

HE following has been sent out by
the New York State Banking De-
rtment for the benefit of investors
the Industrial Savings and Loan
mpany and the New York Mort-
ge Company:

"When the Industrial Savings and
an Company of New York City
iled last June with approximately
,500,000 of liabilities, there were
e thousand shareholders located at
ints in many States. Attempts
ere being made by persons appar-
tly representing the old officers or
her real estate promoters to induce
areholders to trade their claims for
ares in new real estate propositions.

"Upon the attention of Superintend-
t of Banks George C. Van Tuyl, Jr.,
ing called to these attempts, he
ated that they were similar to
hemes by which sharpers and ad-
nturers had been able to prey upon
e unfortunate victims of failed in-
itutions from time immemorial.

"As soon as a moneyed corporation
placed in liquidation, men willing
speculate in the misfortunes of oth-
s obtain from former officers and
nployees as correct an idea as is pos-
ble of the actual value of the claims,
nd also obtain lists of the claim-
nts. Glib-tongued agents are then em-
loyed, who go from house to house
anvassing the claimants, and telling
hem that their claims are practically worthless, but that they, or the persons whom they represent, have some special means of realizing upon them and are therefore willing to transfer some very valuable shares or other property for them. By this means the unfortunate depositors or shareholders have been frequently induced to exchange their claims for shares hardly worth the paper on which the certificates are printed. The department has investigated some of the present schemes, and, so far as can be ascertained, none of the trades proposed seem to be advantageous to the shareholders of the Industrial Savings and Loan Company.

"While from the very nature of the assets of the Industrial Savings and Loan Company, the superintendent says he cannot at present state even approximately the amount that would finally be paid to shareholders, there was no doubt that the shares had a substantial value and that he would certainly advise claimants to hold their shares rather than go into schemes of which they knew nothing except what was told them by the suave solicitors who were endeavoring to induce them to part with their holdings. He hoped at the very latest to be able to pay a first dividend to shareholders in the Industrial Savings and Loan Company some time next fall."

CALLED HIGHER

Horace Metcalf Clark, of Hudson, Ohio, departed this life on January 31, 1913.

Mrs. Almira J. Dater, of Round Lake, N. Y., passed to her reward January 30, at the age of 5 years. Hers was a beautiful Christian character.

Mrs. Mary A. Collier (86), of Brooks, Me., passed to the house of many mansions January , 1913. She was a kind and helpful friend and devoted Christian.

Mrs. Susan Banko Isbell, of Banksville, N. Y., passed away December 18, 1912, at the age of 3 years. She was a member of the Methodist Church for over 71 years.

Mrs. Hattie E. Aborn, of Omega, Okla., passed to her heavenly home November 1, 1912, at the age of 76 years. She was a devoted reader of THE CHRISTIAN HERALD.

Mrs. Samantha Jenkins, of Portsmouth, Ohio, was called higher December 23, 1912, at the age of 59 years. She was a member of the Methodist Church for over 34 years.

David G. Enoch died at his home in Pratt, Kan., January 12, 1913, at the age of 26 years. He was a devoted husband and kind friend, and a good Christian.

Mrs. Amanda Hannan (79), of South Lyon, Mich., was called higher January 29, 1913. She was a faithful member of the Presbyterian Church for more than thirty years.

Mrs. Caroline Moore Westenhaver Parker (64), of Logan, O., was called higher December 30, 1912. She was a faithful member of the Methodist Church for almost fifty years.

James Mackey, Sr., of Youngstown, Ohio, passed away January 27, 1913, at the age of 83 years. His life full of service to humanity was filled with deeds of kindness, and the community in which he lived will miss the blessing of his presence.

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Made in Chalmers Shops

"Pigs Is Pigs"

Likewise, also, "automobiles is automobiles." But in breeding either for the market, quality counts. It doesn't pay to run a poor machine any better than it does to breed "razor-backs." High class stock, and high class motor cars are cheapest in the long run.

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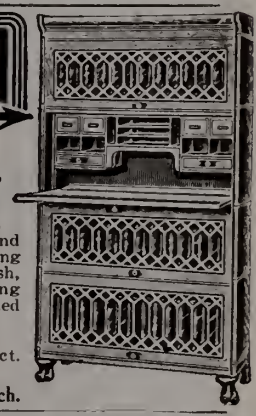

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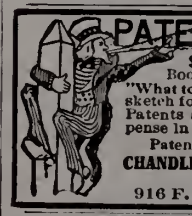

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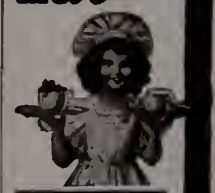

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Why not buy the Best when you can buy them at such low unheard-of Factory prices. Our new improvements absolutely surpass anything ever produced. Save enough on a single stove to buy your winter's fuel. Thirty days free trial in your own home before you buy. **Send postal today for large free catalog and prices.**

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For a dainty, unfermented punch, take the juice of three lemons, juice of one orange, one pint Welch's Grape Juice, one quart water and one cup sugar. Add sliced oranges and pineapple and serve cold. Order a case and have a supply in the house.

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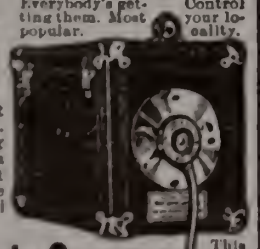

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Abloom in splendor rare,
To hearts bereaved and lonely
A message sweet ye bear
Of hope, and strength, and comfort,
A blessed, healing balm,
Till lift the grief-stilled voices
Once more a happy psalm
Of life o'er death triumphant,
All glorious and bright,
Through all the earth new-risen,
Aglow with joy and light!

And tear-dimmed eyes look upward
Beyond the grave and know
They are not there, the loved ones,
In anguish buried low.
For life o'er death is victor!
The grave has lost its might!
Since Christ our Lord passed through it,
It shines with fadeless light!
And he his own will quicken;
Our dead with him shall rise
To reign with him forever
Beyond these earthly skies!

Philippi, W. Va. IDA L. REED.

GOD OVER ALL

Continued from page 280

as well as the humblest plant that grows, have ways all their own in praising their Creator. "I just try to be the best little heartsease I can," said the flower, when some one asked her what good she was to the world.

And all animal life came into being at the command of God. What a lonesome world this would be, lacking these creatures!

"And God said, Let us make man in our own image."

"Thou art! The order of nature proclaims it—My heart tells me the same—My reason persuades me: Thou art; and I therefore am not nothing! I am a part of the universal All,—Established, methinks, in the reverend—Midst of thy Universe—Where Thou hast ended Thy corporal creatures—Where thou hast begun the heavenly spirits—And the chain of all beings is linked to me."—*Derzhavin.*

If we are created in God's image, then God must be like man, only infinitely greater; and man must be like God, only incalculably less. We think God's thoughts after him, and call them "our inventions." Let us give him all praise for all our good thoughts, for all our wonderful accomplishments; then we shall not become as Nebuchadnezzar, who exclaimed, "See this great Babylon that I have built," and who had to be reduced to the level of the beasts before he would give praise and honor to God (Dan. 4: 25-37). His conclusion at last was: "All whose works are truth, and his ways judgment: and those that walk in pride he is able to abase" (Dan. 4: 37). Cain murdered his brother Abel, and withstood God, and God punished him by making him a wanderer upon the earth. The wickedness of men was great, and God punished them all, except Noah and his family, who alone found grace in the eyes of the Lord, and were saved from the flood, while the rest perished. Abram, being a righteous man, was called by God to leave the habitations of idolatry and journey to a far-away land which God promised to him for his inheritance, and for his children, who should be as many as the stars in heaven. Abram did not disappoint God, but in all things yielded faith and obedience, even willingness to sacrifice his only son Isaac when God seemed to demand it of him.

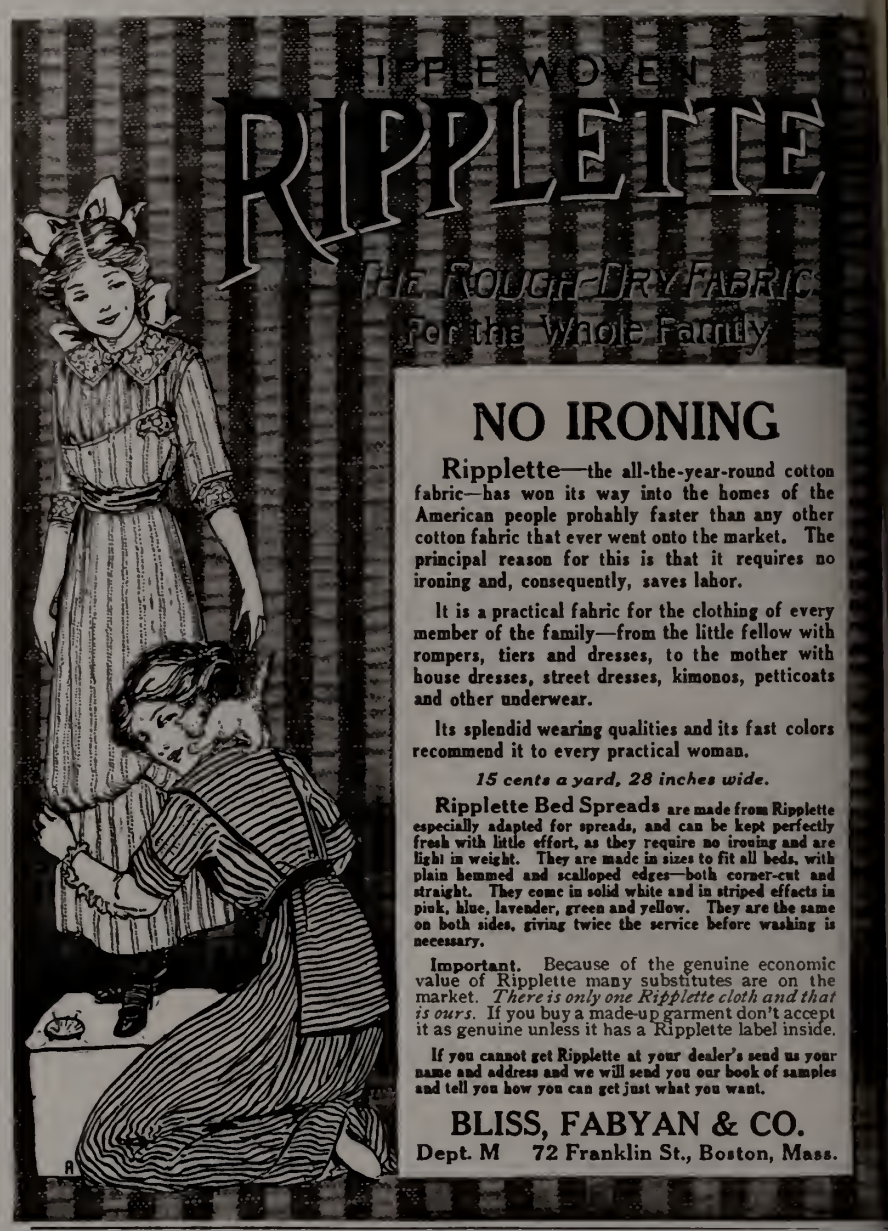
Grant us thy truth to make us free
And kindling hearts that burn for thee;
Till all thy living altars claim
One holy light, one heavenly flame.

OLIVER WENDELL HOLMES.

AN AGED READER'S GREETING

I am in love with THE CHRISTIAN HERALD. I like the tone and spirit of the paper. It is a help spiritually. I have the pretty roses you offered last year, and have been giving them water this morning. I love flowers and good reading. Don't fail to hold up the standard of Bible holiness. Don't gloss over the experience of heart purity and sanctification. I am now in my seventy-eighth year, and rejoice in full salvation. MRS. S. J. WHITNEY.

Au Sable Forks, N. Y.



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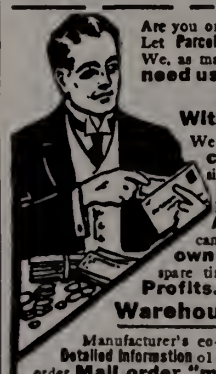

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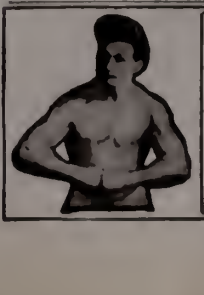

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y not have some extra gowns and hats this spring? Tha this season are so simple that you can easily make any of at home.

This Gown on the Left

e charmeuse dress you wore last spring can easily be made a gown just as pretty. Dye the material one of the new ng shades.

t down the brim of one of your old summer hats—usa some e silk in the dress and a bunch of flowers for the trimming.

This Gown on the Right

ke your last summer voile dress, dye it a delicate lavender e and trim it with buttons covered with material like the . For a hat to match use any straw, face it with black et, and dye a yard of satin ribbon lavender for the trimming.

Diamond Dyes

rs. R. L. Lea of Boston writes:
"I often wonder why my friends don't have more gowns. Few ses are really worn out and they can always be made over and n new life and beauty with Diamond Dyes. With the aid of mond Dyes I have many extra gowns, waists, hats, collars, etc."

here are two classes of Diamond Dyes—one for Wool or Silk, other for Cotton, Linen, or Mixed Goods. Diamond Dyes for l or Silk come in **Blue** envelopes. Diamond Dyes for on, Linen, or Mixed Goods come in **White** envelopes.

re's the Truth About Dyes for Home Use

ur experience of over thirty years has proven that **no one will successfully** color every fabric.

here are two classes of fabrics: **animal fibre fabrics**, and **etable fibre fabrics.**

Wool and **Silk** are animal fibre fabrics. **Cotton** and **Linen** are etable fibre fabrics. **"Union"** or **"Mixed"** goods are 60% 80% Cotton—so must be treated as vegetable fibre fabrics. egetable fibres require one class of dye, and animal fibres ther and radically different class of dye. As proof—we attention to the fact that manufacturers of woolen goods ona class of dye, while manufacturers of cotton goods usa entirely different class of dye.

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For these reasons we manufacture **one class** of Diamond Dyes coloring Cotton, Linen, or Mixed Goods, **and another class** Diamond Dyes for coloring Wool or Silk, so that you may ain the **very best** results on EVERY fabric.

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INAUGURATING OUR 28TH PRESIDENT

Continued from page 277

a great part of what we might have used and have not stopped to conserve the exceeding bounty of nature, without which our genius for enterprise would have been worthless and impotent, scorning to be careful, shamefully prodigal as well as admirably efficient.

"We have been proud of our industrial achievements, but we have not hitherto stopped thoughtfully enough to count the human cost, the cost of lives snuffed out, of energies overtaxed and broken, the fearful physical and spiritual cost to the men and women and children upon whom the dead weight and burden of it all has fallen pitilessly the years through. The groans and agony of it all had not yet reached our ears, the solemn, moving undertone of our life, coming up out of the mines and factories and out of every home where the struggle had its intimate and familiar seat.

"With the great government went many deep secret things which we too long delayed to look into and scrutinize with candid, fearless eyes. The great government we loved has too often been made use of for private and selfish purposes, and those who used it had forgotten the people.

"At last a vision has been vouchsafed us of our life as a whole. We see the bad with the good, the debased and decadent with the sound and vital. With this vision we approach new affairs.

"Our duty is to cleanse, to reconsider, to restore, to correct the evil without impairing the good, to purify and humanize every process of our common life without weakening or sentimentalizing it. There has been something crude and heartless and unfeeling in our haste to succeed and be great. Our thought has been 'Let every man look out for himself, let every generation look out for itself,' while we reared giant machinery which made it impossible that any but those who stood at the levers of control should have a chance to look out for themselves."

President Wilson referred to the particular matters which "ought to be altered": the tariff; the banking and currency system; the industrial system, "which," he said, "take it on all sides, financial as well as administrative, holds capital in leading-strings, restricts the liberties and limits the opportunities of labor and exploits without renewing or conserving the natural resources of the country"; agricultural activities, with special reference to their scientific efficiency and credit facilities; undeveloped watercourses; unreclaimed waste places; untended and fast disappearing forests; waste heaps "at every mine." He continued:

"We have studied as perhaps no other nation has the most effective means of production, but we have not studied cost or economy as we should either as organizers of industry, as statesmen or as individuals.

"Nor have we studied and perfected the means by which government may be put at the service of humanity in safeguarding the health of the nation, the health of its men and its women and children, as well as their rights in the struggle for existence. This is no sentimental duty. The firm basis of government is justice, not pity.

"These are matters of justice. There can be no equality of opportunity, the first essential of justice in the body politic, if men and women and children be not shielded in their lives, their very vitality, from the consequences of great industrial and social processes which they cannot alter, control, or singly cope with.

"Society must see to it that it does not itself crush or weaken or damage its own constituent parts. The first duty of law is to keep sound the society it serves. Sanitary laws, pure food laws, and laws determining conditions of labor which individuals are powerless to determine for themselves are intimate parts of the very business of justice and legal efficiency.

"These are some of the things we ought to do, and not leave the others undone, the old-fashioned, never-to-be-neglected, fundamental safeguarding of property and of individual right. This is the high enterprise of the new day: to lift everything that concerns our life as a nation to the light that shines from the heartfire of every man's conscience and vision of the right. It is inconceivable that we should do this as partisans; it is inconceivable that we should do it in ignorance of the facts as they are or in blind haste.

"We shall restore, not destroy. We shall deal with our economic system as it is and as it may be modified, not as it might be if we had a clean sheet of paper to write upon; and step by step we shall make it what it should be, in the spirit of those who question their own wisdom and seek counsel and knowledge, not shallow self-satisfaction or the excitement of excursions whither they cannot tell. Justice, and only justice, shall always be our motto.

"And yet it will be no cool process of mere science. The nation has been deeply stirred, stirred by a solemn passion, stirred by the knowledge of wrong, if ideals lost, of government too often debauched and made an instrument of evil. The feelings with which we face this new age of right and opportunity sweep across our heartstrings like some air out of God's own presence, where justice and mercy are reconciled and the judge and the brother are one.

"We know our task to be no mere task of politics, but a task which shall search us through and through, whether we be able to understand our time and the need of our people, whether we be indeed their spokesmen and interpreters, whether we have the pure heart to comprehend and the rectified will to choose our high course of action.

"This is not a day of triumph: it is a day of dedication. Here muster, not the forces of party, but the forces of humanity. Men's hearts wait upon us; men's lives hang in the balance; men's hopes call upon us to say what we will do. Who shall live up to the great trust? Who dares fail to try? I summon all honest men, all patriotic, all forward-looking men, to my side. God helping me, I will not fail them, if they will but counsel and sustain me!"

AN EASTER SONG

WHAT vivid hues! What varied dyes
Unfold in bud and bloom!
What artist's brush can paint the blush
That's wrought in Nature's loom?

In every seed and bulb which bursts
From 'neath the vernal sod,
Is stamped the seal which doth reveal
The autograph of God.

From crannied cliff, and mountain peak;
Low in the bosky dells;
By purling brook and cloistered nook,
Their same sweet message tells.

Deep in the sunless solitudes;
Along the forest aisles,
Some vagrant flower, mid storm and shower.
In silent beauty smiles.

God willed that they, dumb choristers,
Earth's sweetest songs should sing
Of Him, once slain, who now doth reign
Our own eternal King..

CHARLES S. HURD.

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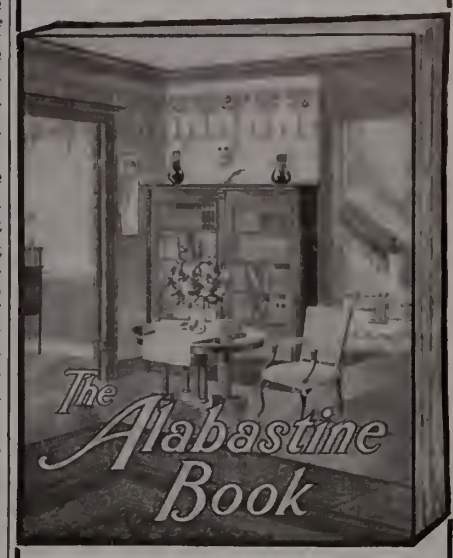
Decorating



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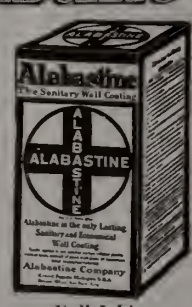

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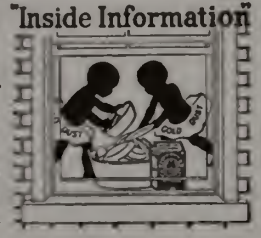

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THE REVIVAL AT JAMESTOWN, N. Y.

RECENTLY Evangelist Dr. William E. Biederwolf and his workers closed a very successful campaign in Jamestown, N. Y., the movement lasting through five weeks, and being participated in by seventeen different churches. As a result of these efforts over three thousand persons have professed conversion, and are fast joining the respective churches of the city. In every way the moral and spiritual life of the city has been mightily moved and uplifted.

After this campaign was closed, it was planned by the pastors and Christian workers here to try, with the Lord's help and blessing, to continue the work of ingathering, as it was known that many persons were greatly influenced by these meetings who had not come out with any definite decision for Christ. Right there a thing occurred which the pastors deem to have been in the nature of a decided hindrance to the work. After the close of these meetings, one of the local papers printed the letter from Rev. J. Wilbur Chapman, which appeared in THE CHRISTIAN HERALD of February 5, 1913, the evident purpose being to apply its criticisms to the work of Dr. Biederwolf and his associates. Mr. Alfred L. Furlow, a leading attorney of Jamestown, at the request of several Christian workers wrote a reply in which he stated that he had been identified with the Biederwolf campaign, and that there was nothing "in the quoted article written for THE CHRISTIAN HERALD by Dr. Chapman which in any way reflects upon Dr. Biederwolf and the methods pursued by him."

It need hardly be added that any attempt to apply Dr. Chapman's strictures to Dr. Biederwolf is gratuitous and absurd. Dr. Biederwolf is to-day among the foremost evangelists and has the respect and confidence of the most conservative leaders in Christian work, Dr. Chapman included.

SPIRITUAL SPRINGTIME

Continued from page 274

and there, the buds are ready to burst." How tenderly beautiful are the births of the spring, and how manifold are the types of beauty: the oak, the lilac, the daffodil, the crocus and the fern! And when the soul comes into its spiritual springtime, it begins to put on appropriate beauty. "Put on thy beautiful garments." Moral ugliness begins to yield to moral grace, and boorishness passes away and is replaced by the gentleness of Christ. His grace creates graces, and his love makes people lovely. And everybody begins to note that something is happening, because the natural face is being changed. Beauty is taking the place of ashes, and the garment of praise has destroyed the spirit of heaviness.

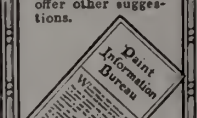
Now if all these things are characteristic of the spiritual spring, and if these things really exist when the Lord is present, can we say that we are really in the sunshine? "The fruit of the light is love, joy, peace." And all these are superlatively beautiful things. Are they ours, and if they are not ours can we say that we are really basking in the fulness of the heavenly beams? "The beauty of the Lord our God is upon us." Is that the witness of our friends? Is it the testimony of those who dwell with us in our own homes? Or are our dispositions harsh and intolerant, and are we more like a blasted heath than a lovely garden?

Here, at any rate, is what Christ wishes to do for his people. He desires to make springtime where winter reigned. He purposes to turn the wilderness into a garden, and to make the desert rejoice and blossom like the rose.

What do you want to know about Paint

Ask Your Painter

or paint dealer to show you this Portfolio of Modern Color Schemes for House Painting. If you do not find one that just suits you, send us a photograph and our Art Department will offer other suggestions.



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For Painters

If you want to keep up with the times, ask for a free subscription to "The Carter Times." Every issue is full of good, practical things to help painters do better work and to get more work to do.

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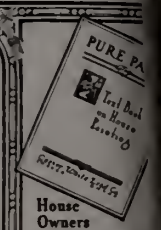

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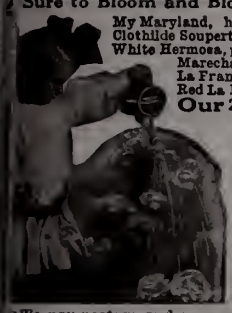

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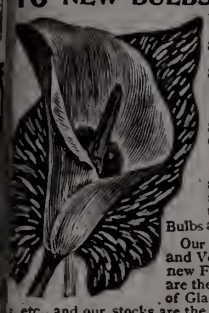

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THE GARDEN'S PERENNIAL BEAUTY

BY IDA D. BENNETT

IN ANSWERING the oft-repeated question of what to plant in the way of hardy shrubs, my advice is first to select those plants which most appeal to one's sentiment, either from association or from preference for a particular color or form or fragrance, and secondly to choose such forms as have most to recommend them in beauty of bloom, elegance of foliage and permanence of flower. These qualities, together with entire hardiness, constitute the chief claims upon our attention in this class of flowers.

Much, also, will depend upon the use to which the shrubs will be put. Naturally one will not make quite the selection for the adornment of a summer home which will not be occupied until June or later, when all of the early spring blooming shrubs are out of flower, that would be desirable in an all-the-year-round home. Many of the spring flowering shrubs have ornamental foliaged varieties which may be substituted for the plainer sorts, thus making the grounds attractive throughout the summer. The old-fashioned syringa or mock orange has a golden-foliaged form that masses very finely with dark green shrubs, and there is a wiegelia with a silver-edged foliage that is very good. The purple beech is a beautiful tree at all stages of its growth, but especially fine in early summer. The purple-leaved plum has much the same effect and perhaps carries its color somewhat better throughout the hot weather. If one has a summer home near the sea, then one should plant largely of the graceful tamarix, which stands the salt breeze better than most things, and is beautiful at all periods of its growth, whether in the feathery-green foliage of the entire season, or when clothed with its dainty pink and white flowers.

The new hydrangea, Hydrangea arborescens, is one of the very best of the summer flowering shrubs, coming into bloom late in June and continuing well into August, often meeting its later flowered kinsman, Hydrangea paniculata, which blooms through August and September. Another form of the first-named variety, Hydrangea arborescens sterilis, blooms also through the greater part of the summer and has a rounder ball of flowers, somewhat resembling the snowball. These three hydrangeas require partial shade and suffer severely if allowed to go without water. They make a very strong root growth, which is held close to the surface of the ground, so that the plants are susceptible to changes of temperature and humidity and are much benefited by a mulch in summer. Covering the ground about them with a heavy coat of old manure in the fall and removing only the coarser part of this in spring and, without disturbing the remainder, placing a few inches of good earth over it, supplies an ideal condition for the growth of the plant, as it provides the protection to the roots so essential, and the layer of manure retains the moisture and acts as a mulch. All hydrangeas should be pruned in late winter or early spring, *removing at least a third of the last year's growth;* this insures stronger blooms and a more compact shrub.

For late blooming one should plant freely of the altheas, especially the light varieties, such as Jeanne d'Arc, alba plena and tota alba. Altheas should be planted in the spring for best results, and not allowed to suffer for water during their first summer, but a deep mulch of old manure or lawn clippings will be found more beneficial than frequent light waterings. Little or no pruning is required by the althea, and that little should be done immediately after flowering, or very early in spring, this being the rule with all late-flowering plants. Spring-flowering plants should be pruned what little is necessary soon after bloom is over in order that they may grow the wood for the next spring's florescence.

For all-the-year-round shrubs there is nothing finer than the various deutzias; indeed, I put them at the head of all flowering shrubs and plant them wherever I can find room for them. Deutzia Pride of Rochester is the finest of the family, but one should plant all the varieties for a succession of bloom. Pride of Rochester grows into a large shrub several feet high, and is covered in June with graceful sprays of large double white flowers, sometimes showing a tinge of pink on the back. A strong-growing, graceful, beautiful thing.

When one can command an unlimited water supply, then the rhododendrons and azaleas may be successfully grown, but it is useless to undertake them where this is lacking. Even with abundant water, they require partial shade and a mulch about the roots to protect them from the hot, dry air. They seldom do well in a lime soil, or where there is much lime in the water used, but where they can be successfully grown their beauty repays the utmost care in their growth.

A quaint conceit for making attractive those shrubs which bloom only in early spring or summer is to plant among their roots some summer blooming perennials.

The rugosa roses and the sweetbriers should be used more extensively in shrubbery planting than they are. The double forms of the former are beautiful, and the foliage distinctive and handsome. The sweetbriers, especially the hybrids of Lord Penzance, are something quite unique in this class of plants, showing many beautiful orange and copper shades as well as the more common crimsons and blush. A few plants of sweetbrier will perfume all the adjacent neighborhood, but in planting these roses they should be given plenty of room to develop in a free and natural manner, and the bushes should not be pruned at all, or only enough to keep them in a not too restricted space. The Austrian or yellow briers are also well worth cultivating.

In the Middle and Southern States one may grow the beautiful Pterostyrax hispida, or Japanese silver bell, but it is not entirely hardy at the North unless in very favorable situations; but the beauty of its fragrant, creamy white flowers is well worth considering. Somewhat similar in its exaction of a favorable location, the cytisus or laburnum, with its wealth of "golden rain," easily dominates the part of the garden in which it grows, and challenges the admiration of all who behold it. It is hardy, growing more thriftily in the North than at the South, but requires a deep, moist, rich soil, and is benefited by a deep mulch during summer.

These are but a few of the many beautiful flowering shrubs available, but I have, in the main, preferred to mention those which I know from personal experience will succeed under the ordinary conditions of plant culture and give entirely satisfactory results with reasonable care.

It must be remembered in planting trees and shrubs that the planting is likely to be permanent and that the soil should be properly prepared before setting the plants. This means that the drainage should be perfect, naturally or by means of undertiling, or even by digging out deep holes and filling in a foot or more of broken stone; the soil should be rich and deep and thoroughly spaded up. Pack earth very firmly about the roots, lifting the shrub slightly so as to allow the earth to settle in between and under each rootlet, and press the whole firmly with the feet, then work the surface soil into a dry dust mulch. Fill the hole with water before placing the last layer of soil, if the ground is at all dry. If wet this will not be necessary. Over all place a mulch of coarse manure or lawn clippings or both.

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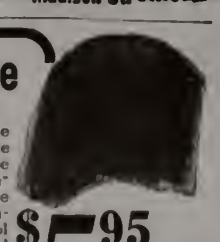

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ANSWERED PRAYERS

A MOTHER at Ithaca, N. Y., tells of special help received in answer to a request for guidance in disciplining a child. "The promise came," she writes: "'Ask and receive that your joy may be full.' I had asked so many times but not received. It then came to me that to receive was a command as well as to ask. I clung to God for help. I felt as though I had then received. I made new resolutions before I slept. Next day there was a great improvement in the child. One or two people happened in who said things that helped me. My prayer for wisdom is being answered."

Together with the many letters which tell of loved ones restored to health in answer to prayer come occasional letters expressing gratitude for special strengthening in times of bereavement. O. L. K. writes from Ericson, Neb.: "God has answered many prayers for me and given me a stronger faith. It was his will that my husband be called home, and he answered my prayers and gave me strength to bear up under grief and sorrow that would have been impossible without his help."

A letter with the sad black border comes from a reader in Tampa, Fla.:

"I have seen frequently in this column letters from people who have had answers to their prayers. So I would like to add my testimony to theirs in the hope that some doubting ones may renew their faith in prayer. Many times during my life God has answered my prayers, and during the last few days, when I felt as though there was no one I could go to in my sorrow, I opened my heart to him in prayer, and already my prayer has been answered, and he has blessed me wonderfully. Let me say to all who may read this, trust in God, and he will always be with you, an ever-present help in time of trouble. What a blessed privilege it is to be able to talk to our dear Saviour, and know he is ever ready to help us, and that his ear is open to our cry!"

M. J. P. writes, from Buffalo, N. Y.: "I am anxious to acknowledge the fact that God answers prayers in most wonderful ways. Very liberally has the writer been blessed with direct answers to repeated, earnest prayers, and it is my desire to make it known." L. M. H., of St. Louisville, O., writes: "I desire to thank God for answering my prayers by restoring me to health, also for the many other blessings he has given me." A Constant Reader from Indiana writes: "I wish to acknowledge God's goodness in answering prayer by sparing the life of one very dear to me."

A grateful daughter, Mrs. E. Q. K., writes from Syracuse, N. Y.: "I wish to call upon Christians everywhere to give praise to God for his marvelous power in bringing my dear mother back from the brink of the grave after her case was pronounced incurable. I consciously yielded myself unreservedly to God and claimed the promise: 'If ye shall ask anything in my name, I will do it,' and he gave me the blessed assurance of faith for her healing. I promised him I would make his goodness known, and do so with great gladness."

Not every prayer for the staying of death's hand can be answered. We and all our friends must go into the dim valley when the last summons comes. But "whether we live, therefore, or die, we are the Lord's." One prayer he never fails to answer:

In life, in death, O Lord, abide with me.

And the petitions rising from our hearts may be summed up in this:

Sweet will of God, still fold me closer
Till I am wholly lost in thee.

Acknowledgments of answers to prayer have also been received from: N. S., Sheridan, Maryland; A Reader, Jefferson City, Tenn.; L. E. H., Guilford College, N. C.; Mrs. M. R., Skagway, Alaska; H. A. H., Cook, Neb.; Mrs. E. M. B., Fountain Dale, Pa.; Mrs. D. A., Ohio; Mrs. E. S. C., Carthage, Mo.; An Interested Reader, Holland, Mich.; Mrs. M. E. R., Galesburg, Ill.; Mrs. K. H. D. Sangerties, N. Y.

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Twilight Tales

MARGARET E. SANGSTER
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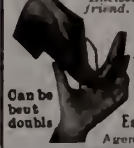

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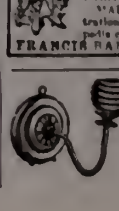

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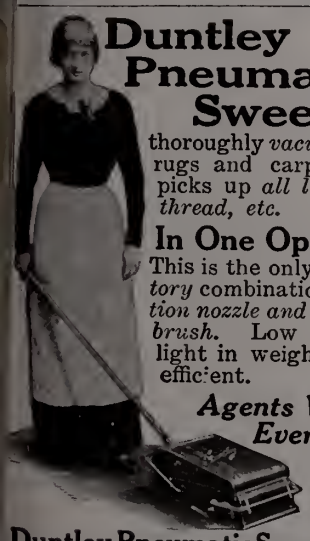

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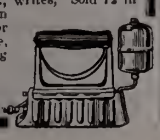

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Questions and Answers

L. M., Utica, N. Y. 1. How many Jews in the United Kingdom? 2. Give the full title of the present king of England.

1. About 250,000; the great majority of these are in London, the remainder scattered through the large cities and towns. Strange to say, Belfast has quite a number, and many of the great stores and manufactories in that city are in Jewish hands. 2. "His Most Excellent Majesty George the Fifth, by the Grace of God King of the United Kingdom of Great Britain and Ireland, and of the British Dominions beyond the Seas, Defender of the Faith and Emperor of India." This is but his kingly title; he has so many others in virtue of his position in the army and navy and in other capacities that it would require a small book to give them.

L. S., St. Joseph, Mo. Is it a fact that it is harvest time in some part of the world all the year round? What country has its harvest in January? When is it harvest time in China?

Yes, every month of the year has a harvest in some country. In January the crops are harvested in Australia, New Zealand, Chile and the Argentine Republic. The Chinese harvest is in May.

E. C. B., Monroe, Wis. 1. It is nowhere given in the Bible. 2. The passage in I Thess. 4 should be studied in connection with other passages on the subject of the resurrection. Paul was here speaking of the fact that the glory and chief hope of the church are not to be realized at death, but at the Lord's coming. Death is a calm and holy sleep, from which the resurrection shall waken them to glory. Death affects the individual; the coming of Jesus affects the whole body of believers. The teaching of the church is that at the death of the body, the soul, though conscious, has no appreciation of time or space, and the interval between dissolution and the resurrection will seem as it were but an instant. 3. The passage in Eccles. 12: 7 is to be taken in connection with the topic of the entire chapter, which tells of the advance of age and the decay of the mortal frame. In Ecclesiastes the immortality of the soul is dwelt on only incidentally. (See chapter 3: 17-21.) In the language used in the passage you quote, "The spirit shall return to God who gave it," there is an implication of immortality.

W. G. Z., West Branch, Iowa. What did the author mean by the words:

"Let those refuse to sing,
Who never knew our Lord."

Would this not be like a minister's saying: "You who are not Christians, please stay away?"

There is, of course, no such idea carried in the words you quote. It is by no means an exhortation to the unsaved to refrain from singing. It simply means that if they do keep silent their silence can be understood. They do not sing because, so far as Christian experience goes, they have nothing to sing about. They have a reason for not singing; the Christian has none. Explained grammatically this form of the imperative mode, made by using the auxiliary "let," may express entreaty, exhortation, proposal, desire, permission, or command. Evidently the author intended here to express nothing stronger than permission. No one has a right to command an unconverted person to sing Christ's praises; we must permit him to keep silent if he chooses.

E. H. J., Texas. 1. The Congregational Church in America is orthodox, in the general sense of Christendom, holding the Scripture as the only rule of faith and practice; not imposing a creed on its churches, and allowing a latitude in general interpretation which permits a wide variety of opinions. It holds, however, to the main essentials of the Christian doctrine. It uses sprinkling or affusion in baptism, although some churches permit adults to choose whichever they prefer. 2. Apostasy and backsliding are frequent subjects of warning in the Gospels and Epistles. It may be partial or complete. It usually occurs in cases where the work of the Spirit has not been fully completed, and where there has been no real regeneration. Peter backslid, although he was one of the leading disciples; but he repented immediately afterwards. There is a special warning in Heb. 6: 4, 5 against apostasy, which Paul regards as placing the sinner beyond human hope, implying that his restoration must be a supreme act of the divine mercy.

Reader, Texas. There is a young man in this city who gives a tenth of his income to worthy causes; he believes in God and the Bible; he hasn't a single bad habit; he studies and reads all the time; he attends church; he does not waste money and time; does not go to cheap shows nor operas; is a forceful talker in church societies; hates sin and hypocrisy in all its forms; treats people nicely, and yet he claims he is an unsaved young man. Do you believe, should he die in this state, he would be lost? Your views would be appreciated.

Scripture and experience alike teach that it is possible for one to have all the outward marks of religion, yet fail of possessing the real and vital thing. Saul of Tarsus was a most zealous man, trying to do the will of God, but after his conversion he felt that his former life had been very sinful, because he had not submitted himself to the will of God and accepted Christ's righteousness as his own. John Wesley's experience was similar, and countless others of this and earlier days. It must be remembered that it is not outward conduct that makes the real Christian; it is the inner life, the humility, the glad surrender to God's will, the warm love felt for God and for the souls for whom Christ died. The young man of whom you speak evidently understands the true nature of religion better than many church members and church workers of the present day. It is not our good works that save us, but a simple, self-forgetful trust in Jesus. This faith brings the life and love which constitute religion. Christ would doubtless say to this young man: "Thou art not far from the kingdom of God." A simple trust in the death of Jesus as the remedy for his sin, a simple acceptance of Christ to be his righteousness and his salvation would bring him the joy and power of a new life of real sonship of God and fellowship with Christ. See Rom. 10: 1-4; Phil. 3: 3-9.

L. A., Eau Claire, Wis. II Kings 17: 6 says: "In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." I do not find any further mention of these ten tribes in the Bible. What became of them?

The king of Assyria here referred to was doubtless Sargon (see Isa. 20: 1). The event was a fulfilment of prophecy (Isa. 7: 7-9; Hosea 13: 16 and Amos 1). Inscriptions on the palace ruins at Khorsabad (mentioned by Layard in his book on Nineveh and Babylon) state the number of captives at 27,280. "Halah" was about a day's journey from Nineveh and "Chabor" is a river in central Assyria, which still retains its name (Khabour) unchanged. "Gozan" (or Zozan) is the name of the Assyrian highlands which afforded plenty pasture for flocks. This was the second and last deportation of the Israelites.

R. B., Renfield, Wis. What is the oldest inhabited city in the world?

Damascus, where still may be seen the "street called Straight" (Acts 9: 11).

H. W., Yarrow, Mo. Is there any Scriptural authority for the existence of denominational churches?

Sects or divisions of the Christan Church were not unknown in earlier days. In the ancient Jewish church there were various sects, and we have evidence in the Epistles of the existence of divisions in the Christian Church in apostolic days, although these became more pronounced later. It is humanly impossible to get all men to think alike in detail on any one topic, however they may agree on essentials. Denominationalism in our day, however, has multiplied beyond all reason and has resulted in the weakening of the forces of Christianity, which, if united, would have made better spiritual progress than under present conditions. Christ wished all of his followers to ultimately become one flock with one shepherd. Now, while each of the divisions may hold to the truth in its teachings, the scattered wings are unable to accomplish what would have been possible for a great united church.

G. J. L. D., Shingle House, Pa. What do we understand by the term "casting lots"? What was used and how?

The word "lot" signifies pebble. The decision by lot, which was often resorted to among the Hebrews, was a mode of divination or ascertaining the divine will in cases of doubt. Several modes were practiced, but as to the precise manner of casting we have no certain information. Sometimes pebbles were employed; at other times inscribed tablets were put in an urn, which was shaken and the lots drawn out. Again, dice were used, and occasionally stones. The lot was resorted to originally among the Hebrews solely as a religious appeal to decide a difficult question; but in a later age it degenerated into a game of hazard, in which, as Josephus the Jewish historian tells us, human life was sometimes the stake.

J. W. J., Elkton, Va. Although before the dawn of Christianity there were nations who undoubtedly had glimpses of a belief in immortality, it was not until Christ came, "bringing life and immortality to light" (see II Tim. 1: 10), that the world began to realize the glorious future which was assured to those that love God and follow obediently the teachings of his Son. The Hindus, Egyptians, Chinese, Persians, and even the American Indians, Polynesians, Australian aborigines and Greenlanders believed in a future life, but all more or less dimly. The ancient Greeks had a clearer conception of immortality, which was well defined by Socrates in his last speech. There are hints of the same belief in the Jewish teachings also, although they are indefinite (see Gen. 5: 22, 24; 37: 35 and other passages). Jesus lifted the veil. Some, to-day, deny the inherent immortality of the soul, while admitting that it is conferred as the "gift of God" upon those who are accepted.

Continued on next page

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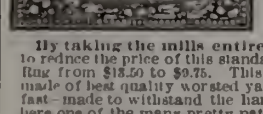

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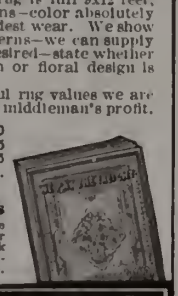

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OUR MAIL-BAG

Continued from preceding page

The church of Christ to-day, however, teaches immortality—a future life of bliss or of woe, to be decided at the judgment. The duty of Christians, therefore, is as Paul urges, to strive to win the prize and so to live that they may begin to live eternally here and now, in the realization of God's pardon and acceptance promised through his Son. The author of the book you mention does not teach the Christian doctrine, if his statements be as you have presented them.

L. B. M., Brockton, Mass. Who are the Camp Fire Girls?

The Camp Fire Girls of America is the name of an organization incorporated under the laws of the District of Columbia in March last year. Its object is to apply the power of organization to the promotion of such activities for girls as will most effectually make for physical vitality, personal efficiency, and spiritual and intellectual vigor, as well as to preserve the largest possible amount of beauty, inspiration and romance in their daily lives. The governing law is: "Seek beauty; give service; pursue knowledge; be trustworthy; hold on to health; glorify work; be happy." The watchwords are "Work, Health and Love."

S. M., Lincoln, Me. Is fortune-telling a misdemeanor in the United States? Is it forbidden in England?

In the United States fortune-telling is not prohibited, unless it is made a means of deception and extortion of money. In England any person who pretends or proposes to tell fortunes or who uses any subtle craft, means or device, by palmistry or otherwise, to deceive or impose is punishable under the Vagrancy Act as a rogue and a vagabond.

B. A. B., South Newbury, Vt., writes: "I read your paper with deep interest, especially THE MAIL-BAG. In a recent issue was a request that you say a word about unanswered prayer. What you say is good, truthful, comforting. I am now far in my ninety-fifth year. About fifty years ago I went through a similar experience and drank to the dregs the bitter cup of mental suffering and finally came out on the heavenward side, and according to II Cor. 1: 3, 4 am able to say a word of comfort to others in the same condition as I was. First, let me say their prayer was answered, only it was, 'Dear children, I cannot grant this request; it is not for her or your good.' (See Isa. 57: 1; Rom. 8: 28, and study with care.) I might tell many stories to illustrate this, but I will only tell this: There lived in New England in the last century a godly minister, who had an only son that was everything such a father would love. While in college he was taken violently sick, and near death. The father not only prayed himself, but asked others to join him in praying for the life of this son. He recovered, but very soon developed what was called softening of the brain and soon became an imbecile and lived such a life more than fifty years, and died in a public institution. The teaching of that father was for many years: 'Pray earnestly for such things as you want, but close with "Thy will be done." God is wisdom, God is love, and he hears and answers the prayers of his children. It would be sad if he always gave what they asked."

Miscellaneous

S. E. D., Greendale, N. Y. "Best bib and tucker" is a colloquial phrase, meaning one's best clothes.

T. S. B., Ithaca, Mich. These passages have already been fully dealt with in THE MAIL-BAG in recent issues.

W. H. N., Phillipsburg, Mo. It would require a poll of Congress to give the information desired. Write to the clerks of the Senate and House of Representatives.

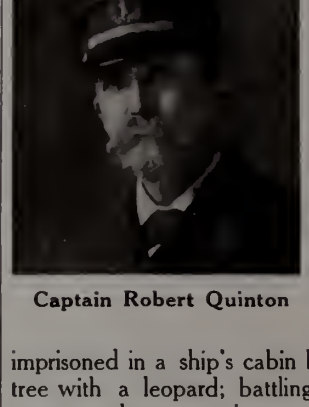
W. R. E., Easton, Pa. 1. The name of David's mother is nowhere given in the Bible. 2. The sacred hiding-place of the Ark of the Covenant constitutes one of the great mysteries of the Jewish nation. The Jews themselves believe that it is among the hidden things which the coming Messiah will reveal. It disappeared when the temple was plundered and destroyed by the Babylonians, and was either taken away or destroyed by Nebuchadnezzar.

R. G., Bartlett, Texas, and Mrs. J. Y. N., Jackson, O. 1. There is no specific statement made concerning the baptism of John, although some commentators assume that he may have been baptized by his own disciples, as was not unusual. 2. He began his mission in A.D. 25, and his death is believed to have occurred in A.D. 28. The baptism of Jesus took place shortly after the beginning of John's mission, presumably in the latter part of A.D. 25.

Reader, Richmond Center, Pa. A vow made voluntarily, the taking of which imposes a certain religious obligation, should be faithfully kept. It is different, however, with a vow forced upon a person under conditions which compel him to do a thing from which his judgment and better sense revolt. A religious vow, taken under great stress or in acute pain, would hardly be called a voluntary vow. We would advise you to consult with your pastor on the subject.

NOT FICTION, BUT THE TRUTH

STRANGE ADVENTURES of Captain Quinton



Captain Robert Quinton

The Strange Adventures of Captain Quinton is one of the most remarkable books of its kind yet published. It reveals a new world of adventure amazing to contemplate. More than all, it is true—is not a mere figment of the imagination. The things described really happened. Yet Stanley, Livingstone and Peary, all together, had not so many escapes from death as had this unassuming sailor-man, whose simple and convincing story is as the essence of truth.

Open the book at any place, and you will find him encountering one or more of innumerable perils—canoeing on a boiling lake; escaping under a shower of poisoned arrows; battling with cannibals; racing through the tropical night in a launch, pursued by crocodiles; imprisoned in a ship's cabin by a horde of monster devilfish; spending the night in a tree with a leopard; battling hand to hand with head-hunters; being pursued by angry monkeys; running a gantlet of war canoes.

WILL INTEREST WOMEN AND MEN ALIKE

These are sanguinary experiences which must be read with bated breath, yet they are not more thrilling in their way than are the exquisite descriptions of treasure-chambers in caves lurid and beautiful as a dream of the Arabian Nights; of a wave dance in which tribes of cannibals with an uncanny sense of beauty and rhythm represented with their bodies the ocean dashing high on imaginary coral reefs; of a silvery night spent in tropical tree-tops in order to witness the stately dawn-dance of birds of paradise. The very multiplicity of incident is overpowering, but it must be remembered that the experiences of over thirty years are crowded into this book.

It is a big book, too, 496 pages and 175,000 words, enclosed in illustrated binding, and with a frontispiece portrait of the author, this man whose life has hung in the balance so many times, and who yet has lived to tell the tale.

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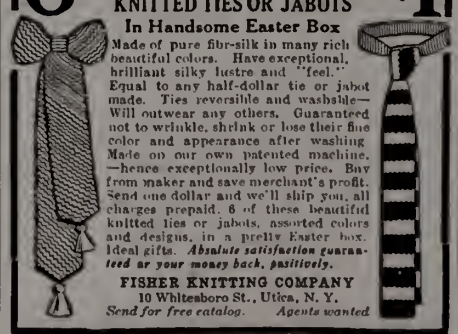

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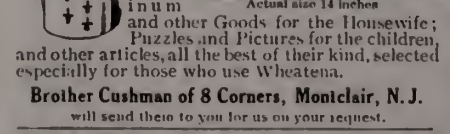

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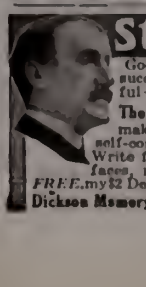

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E VOICE OF THE NATION ON ROME

Stultifying Federal Appointments

WHATEVER objections there may be to Roman Catholics holding public office (in view of the "higher allegiance" e owe to the Pope) it certainly e unwise to place them where they a represent the Federal Govern- e especially to people outside the u ry.

e United States as a nation does t acknowledge Papal supremacy, t spiritual or temporal; all its n amental free political "institu- " have been condemned by the a an; and before the world it a s for popular rule, equality of l en before the law, universal edu- n and separation of church and a , to name only a few items. tever the personal views of indi- l Catholics may be on these and ar things, their church is, so far atican official utterances go, op- l to all of them; so that such intments seem to place them in a what false position.

t of far more importance is the light in which the United States rnment may easily be placed; ely, that of posing as a tool in the l of the Vatican to restrain the n of Roman Catholics trying to w off the yoke of Rome (as in the ippines) or to place an ecclesias- f the Vatican in political control country, as just now in Santo ingo, where the placing of Arch- op Nouel at the head of the gov- ent was regarded at Washington, s despatches said, as a "triumph overnment diplomacy."

ersonalities are not in question at all; indeed, paradoxical as it seem, the higher the gentleman's onal qualifications and character more effectively may he, quite un- sciously—but none the less seri- y—misrepresent both our govern- t and his church. A Protestant on, for example, to whom he may ccredited, is naturally led to sup- e that the United States Govern- t by such action entertains little ard for its fundamental principles, use the papal condemnation of n is perfectly open, above board, known to all men; and although impression may perhaps be true certain politicians, it is not so of nation at large. In individual es, it will be regarded as a simple ossibility that such a man would ain within the membership of me for one hour, were its real mas and history known to him; so t the Roman Church is in his per- represented as much more en- tened and liberal than it really is, ile our government appears, in such appointment, either blind to, or orant of, the self-stultifying posi- n it assumes.

No Federal appointment could pos- ly be more self-contradictory in aracter than that of a man who ist of necessity (whatever his pri- te opinions may be) stand in public the Syllabus of Errors of Pope us IX and the Encyclical *Immor- e Dei* of Pope Leo XIII and the En- clicals *Pascendi* and *Jamdudum* of us X, to represent a government e fundamentals of which are writ- n in the Declaration of Independ- ce and the Constitution of the nited States.

There can be no doubt that to-day is government is looked upon roughout South America as at once dupe at home and a catspaw abroad r the Vatican, and its record in the ilippines and the West Indies sup- rts the belief that instead of help- g the various peoples to obtain the essings of civil and religious liberty hich it enjoys itself, it has invol- ntarily aided the Roman hierarchy its efforts to maintain that denomi- ation that has held them down for many years with such disastrous sults. For the Philippines, Porto ico and so-called "Catholic" coun- ries, the wisest plan would be to elect men without any religious affili- ations at all and instruct them to apply the nation's fundamental principles strictly in all cases in which any religious body was concerned.

Whether the official representatives of the Federal Government are personally "religious" men or not, they should, without exception, be entirely free from any association with any religious body the fundamentals of which are diametrically opposed to that of the nation whose official agents they are.

NEW YORK READER.

. . .

The Pope and the Press

THE *Osservatore Romano*, which is the official organ of the Vatican in Rome, published on February 1, 1913, a letter signed by Cardinal Merry del Val, the Pope's secretary of state, in which Pius X thanks a company of Catholic journalists in northern Italy, several of whom are editors of secular papers, for a letter which they had addressed to him. In this reply, the Pope takes occasion to "remind all that only by unconditional conformity to the directions received from the Pontiff" can the press be "sure of the blessing "of God and work with profit for the benefit of religion and society."

This letter reveals the fact that the Pope controls all newspapers in Italy that are edited by Roman Catholics. If he does this in Italy, is it not likely that, by means of his representatives, he exercises the same autocratic power throughout the entire world, including the United States?

DR. WALLING CLARK.
Methodist College, Rome.

. . .

Catholics in Congress

A BOSTON correspondent writes: "I hope you will keep up your anti-Roman fight, as the Catholics have now succeeded, through the division of the Republican congressional campaign, in obtaining a large increase in Congress. Connecticut sends a solid delegation of Catholics to Congress, and other States show a large increase in Catholic Congressmen."

. . .

A Nation Asleep

I HAVE seen your paper occasionally for some years, and always enjoyed looking over its interesting columns, but the special thing which decided me to subscribe for it was the sensible, firm, strong, uncompromising stand you take against the iniquities and stealthy encroachments of Roman Catholicism. That wicked and age-old power is a political machine, rather than a religious system, and it has long been trying to get dominion over this country of freedom and intelligence and prosperity. This great country seems to be asleep as far as the Satanic efforts of the Romish hierarchy are concerned, and unless it soon wakens to its peril, it will be like Gulliver, held tight and fast in the Lilliputian network of almost invisible cords, and unable to free itself and walk in the liberty it suffered so much to gain in its illustrious past. I hope you will continue to warn the people with no uncertain sound concerning the terrible danger that is marching so steadily upon them. MRS. F. D. N.
Pittsburg, Pa.

. . .

A Church Under a Ban

THE *True Voice* (Omaha), January 31, says that Archbishop Messmer, of Milwaukee, has placed St. Adalbert's Church (Polish) under an interdict, and ordered it to be closed till further notice. The archbishop's order says that violations of it will result in arrests for trespass.

This is the third Polish Roman Catholic church to be placed under a ban recently, the other two being in Pennsylvania. To people who believe that they can only receive the grace of God through "sacraments" and priests these bans must be very serious matters.

. . .

A Service to Patriotism, Truth and Religion

SOME one has kindly favored me with a copy of THE CHRISTIAN HERALD of January 8, containing your admirable article on the "prophecy" of a "prince" of the Roman Church. As a Christian minister, and as a loyal citizen of our country, I write to thank you for it. You do the cause of Christ, the cause of patriotism and the cause of all truth a real service by such writings. I wish you and your great paper all blessings. (REV.) W. W. ROYALL.
Norfolk, Va.

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Goodyear tires sell all the way from $15.55 to $104.95, according to size and type.

The most popular size—34x4—costs from $32.95 to $37.90, differing with type and treads.

And our average profit on all these tires last year was exactly $2.90 per tire.

This is why we tell you:

The worth of a tire depends, in large part, on what the maker puts into it.

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The best way to show what you get in the Goodyear is to state our profit, probably.

That's why you get tires built as we build them for what the Goodyears cost.

That's why, as this price, you get tires that can't rim-cut—tires 10 per cent. over the rated size.

That is why No-Rim-Cut tires, on legions of cars, have cut tire bills right in two.

And that is why Goodyears have come to outsell every other tire in existence.

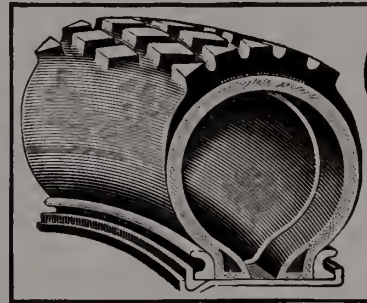
We are the world's largest tire builders, yet our capital is only $10,000,000. We have no bonded debt.

Our mammoth output and our modern methods bring making cost down to the minimum.

What we save in these ways goes into tire mileage. And the meters on countless cars are showing what this means to users.

That's the only reason why our last year's sale exceeded the previous twelve years put together.

Write for the Goodyear Tire Book —14th-year edition. It tells all known ways to economize on tires.



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Don't pare it. That's but temporary. And a slip of the blade often leads to infection.

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Apply a Blue-jay plaster, and the corn pain stops at once. Then a wonderful wax—the B & B wax—gently loosens the corn. In 48 hours the entire corn comes out.

Not the slightest discomfort. One simply forgets the corn.

This invention makes it folly to have corns. A milllon corns monthly are now being removed by it.

Stop and think of that.

Why suffer from corns—why pamper them—when 15 cents will end them.

A in the picture is the soft B & B wax. It loosens the corn.
B stops the pain and keeps the wax from spreading.
C wraps around the toe. It is narrowed to be comfortable.
D is rubber adhesive to fasten the plaster on.

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THE Bulgarians were prepared for their spectacular struggle with the Turk, and they won a series of brilliant victories.

If *you* are to win the battle for your own financial future you should lay definite plans at once. Don't deceive yourself with the thought that everything will come out all right, somehow.

Things have a way of not coming out right at all unless you personally see that they do.

The best provision you can make is to start saving money systematically, and thus provide a competency for the future. You can invest $100 or any multiple of that amount, in the Coupon Bonds of the American Real Estate Company. They pay 6% interest and return principal in ten years.

These Bonds may also be purchased in accumulative form by instalments covering 10, 15 or 20 years, and paying 6% compound interest. Just note the possibilities of systematic savings invested in these bonds:

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are worn by men who know, because they are perfect in finish, and made in shape and size to suit every need. Unbreakable in wear. A new one free in exchange for any Krementz Collar Button broken or damaged from any cause.

14 k. Rolled Gold Plate, 25 cents.
10 k. Solid " $1.00.
14 k. " " $1.50.

Look for the name
KREMENTZ on the back
and be sure to get the genuine
at leading jewelers and haberdashers
KREMENTZ & CO.
162 Chestnut Street, Newark, N.J.
Largest manufacturers of high grade jewelry in the world

CLASS PINS For School, College or Society. We make the "right kind" from inception to completion. Beauty of detail and quality guaranteed. No pin less than $1.00 a dozen. Catalog showing many artistic designs free.
FLOWER CITY CLASS PIN CO., 671 Central Building, Rochester, N. Y.

BOYS Write to-day and get a box of best fish bait ever invented to help introduce it.
J. F. GREGORY K 112, St. Louis, Mo.

DEPARTMENT OF INVESTMENT COUNSEL

This department is maintained for the benefit of our *regular* readers; the service is offered *entirely free* of cost to them, and all correspondence is *strictly personal* and *confidential*, in so far as the identity of the inquirer is concerned. Always enclose letter postage and write name and address plainly, addressing your inquiry to Financial Editor, CHRISTIAN HERALD, Bible House, New York City.

THE CHRISTIAN HERALD *does not in any way guarantee investment advertisements. It is impossible to do so, because our subscribers have far more money to invest than our total capital would permit us to refund. We do all we can, however, to make sure of the integrity of our advertisers before admitting them to our columns. Also, any advice given is an expression of our conclusions, based upon information we believe to be reliable; but we must not be held responsible, should any loss arise from its acceptance.*

ANSWERS TO FINANCIAL QUERIES

MRS. N. O. H., NEW YORK. The Fonda, Johnston & Gloversville First Cons. Gen. Ref. Mort. 4½s, yielding at present price about 4.95 per cent., are considered a "good investment for a woman."

A. A. V., MASSACHUSETTS. Never buy land you have not personally inspected, and not then unless you have good reason to believe you will have a market if you should subsequently desire to effect a sale.

W. P. S., LOUISIANA. (1) I have no information regarding the value of the shares of the Amicable Life Insurance Company. Stocks of newly formed insurance companies are necessarily speculative and do not appeal to the careful investor.

C. J. W., NEBRASKA. The stock of the Home Gardens Company of Chicago has a book value of 30 per cent. above par, according to a statement the company makes. But the company does not state that your shares may be sold at this advance. I wonder if they could?

P. K. H., TEXAS. Your letter describing your home ranch, which you desire to sell, in no ways meets the situation expressed by our correspondent "C. E. S.," and I must decline to forward your letter. If I complied with your request by sending your letter, I would be virtually recommending a sale of your property, and this would be obviously improper.

MRS. A. L. T., NEW YORK. I am advised that the bondholders of the Columbia Real Estate Company are likely to receive about 3 per cent. of their investment when the affairs of the company are finally wound up. The Grantwood Real Estate scheme does not appeal to me as desirable. Hold on to your bond, and take what you can get. Don't send good money after bad.

W. VAN D., PENNSYLVANIA. Wood, Harmon & Co. tell me that the Greater New York Development Company was formed to better facilitate making out deeds to the many different parcels of real estate the firm sells, and that the development company acts as a holding corporation for the properties that the firm puts on the market.

MAJOR G. A. D., PENNSYLVANIA. You ask if Pennsylvania Railroad will pay 7 per cent. during 1913. It is my personal belief that such an increase in dividend rate is not likely during the present year. However, no one knows but the directors, and if they do know, they do not tell, and my personal opinion is merely based on the earnings reported in the company's statement, which are not encouragement for a greater dividend rate. Pennsylvania stock at 120 pays about 5.02 per cent. As an investment proposition you can do better. Six per cent. B. & O. at 100⅞ returns 5.96 per cent. Six per cent. Atchison at 102 returns 5.90 per cent. Seven per cent. Illinois Central at 123 returns 5.73 per cent. Seven per cent. Northern Pacific at 116 returns 6.05 per cent. Any of the above stocks, I believe, is preferable at present to Pennsylvania.

D. P. Y., KENTUCKY. You ask for a list of securities which will net an average yield, on an investment of $20,000, of about five per cent. The following securities are selected for their (a) safety; (b) income yield; (c) marketability:

	Yield Per cent.
10 shares Atchison at 102	5.90
10 shares B. & O. at 100	6.00
10 shares Chicago & Northwestern at 136	5.15
10 shares Northern Pacific at 116	6.05
1 N. Y. Cen. 1st and Ref. 3½s	4.05
1 Louisville & Nashville Reg. 4s	4.15
1 B. & O. Prior Lien 3½s	4.36
1 Boston & Albany 4s Oct., 1913	4.38
1 Atchison Adjustment Stamped 4s	4.55
1 St. Louis Southwestern 1st Cons. 4s	5.70
1 Int. Grent Northern 5s	5.95
1 Pueblo, Colo., Water 4½s	4.70
1 New York City 4s	4.00
1 New York City 4½s	4.25
1 Detroit Edison 1st 5s	4.80
1 Rochester Ry. & Light Cons. 5s	4.93
1 Portsmouth, N. H., Gas 1st 5s	5.05
1 Carolina Term. 1st Gr. 5s	5.05
1 So. Cal. Edison Gen. 5s	5.13
1 Va. Ry. & Power 1st & Ref. 5s	5.80
Average yield	4.97

G. R. F., DISTRICT OF COLUMBIA. (1) You do not specify which Pennsylvania R. R. bond you have under consideration. Of the Pa. R. R. Co. there are nine different bond issues; ten different issues of roads acquired, and all told, there are an even fifty issues of direct and indirect issues and issues of roads which the Pennsylvania owns in part or outright or controls through stock ownership. One of the popular Pennsylvania bonds is the 4 per cent. Consolidated Mortgage, selling at 101. (2) Southern Railway preferred presents an excellent speculative investment opportunity, and at 80 returns 6.30 per cent. The Southern has now put the preferred on a 5 per cent. basis and there is no indication that the road will find it difficult to maintain this rate permanently. The earnings for the past seven months of the fiscal year show an increase of over $600,000 with a tendency to further increase. Four per cent. is now being earned on the common stock, which, of course, is not paid, nor is the common stock likely to receive dividends soon. (3) At 108⅝ St. Paul returns 4.60 per cent. on amount invested. Since St. Paul reduced the rate on the common stock a year ago from 7 per cent. to 5 per cent., there has been much speculation as to the probable date of resumption of the former 7 per cent. rate. The present rate of payment may be increased to 6 per cent. or to 7 per cent. at the next meeting of the board in September, and if the increase is made those who had foresight to buy the stock at the present levels will have no cause to regret their action.

A. B. M., NEW YORK. (1) I do not believe you have any cause to fear a much further recession in price of your Wabash second mortgage bonds, which you state you bought at 108 and 109. These bonds are regarded as an excellent investment security, and have merely declined in price with the rest of the bond market. This is a comparatively small issue of $14,000,000, as against $33,900,000 of the First Mortgage 5s. I should not advise a sale at present prices—around 98¾. Wabash First 5s bring 105. (2) Yes, under certain conditions, Atchison common is a safe investment for a woman. One of the conditions imposed is that, if you buy this stock, you buy it outright and then forget all about the price paid for it. At present prices Atchison returns 5.90 per cent. (3) You need have no fear, I believe, for your Central Pacific bond, which you state you paid 100 for. These excellent bonds have, like the first named bond, receded in price (to 94¾) as nearly all high-class, low-income securities have done in the past five years. The lowering in price of bonds, of course, may be attributed to very many causes, but I believe one of the principal reasons is the demand of the investing public for higher income securities, and the subsequent popularity of public utility securities and industrial preferred stocks, which yield from 5 per cent. to 6 per cent. (or more); but you must understand that with the added rate of income a speculative element creeps in.

G. P. N., TENNESSEE. I do not recommend the insurance stock you ask about other than to recommend that you leave it alone, and that you put your savings into some form of investment security that possesses real worth. Investigate the offerings advertised on this page; you will not find insurance stocks included in the lists these firms send to inquirers. There seems to be a wave of insurance stock speculation sweeping the country. It has assumed the proportions of a craze. But then a new craze is due, and it might as well be in the form of insurance, for the susceptible public will grab at one kind of bait as quickly as another. We have had a mining craze—the most iniquitous of all; an oil craze; a rubber plantation craze; an irrigation bond craze; a Florida farm craze—fairly disastrous in itself; a eucalyptus craze; a magazine craze and many other crazy financial schemes, and now we see an insurance craze, which, before it spends itself, will have depleted savings banks accounts to an alarming extent. These schemes attract, mostly, the very people who can least afford to lose money—the very ones who should most carefully safeguard their slender means. Thanks to the activities of the government's postal officials, many of the inhuman leeches who formerly flooded the mails with alluring prospectuses advertising blue-sky schemes and who took in millions of dollars from people who could ill afford to be swindled, are now behind bars, and others are likely to go. There are still, however, many other avenues for financial adventurers. They avoid using the mails, but they send agents on the road to visit the victims who are so unfortunate as to have their names on a "sucker list." THE CHRISTIAN HERALD warns its friends to look out for the smooth talking stock peddler. The salesmen from the representative bond firms always have proper credentials.

(This form went to press March 1, 1913.)

Compare The Bonds You Own

with the one we now offer, which has its principal, interest and market secured by *two sources*, each of which ordinarily would be considered ample to secure any sound mortgage bond. This investment, which yields better than 5 per cent., is fully described in Circular H C, which we will send to those interested.

A. B. Leach & Co.
Investment Securities
149 Broadway, New York
Chicago Philadelphia Buffalo
Boston London, Eng. Baltimore

Knowledge not Impressions

should influence your investments.

The services of our statistical department in making analyses of investment values are at the disposal of investors who wish information about the securities they hold or contemplate buying.

Inquiry Invited
Write Statistical Department

White, Weld & Co.,
The Rookery 14 Wall St. 111 Devonshire St.
Chicago New York Boston

Making Headway

Do not forget that the work of to-day is the foundation of the prosperity of to-morrow, and that the best way to provide for your future is to give undivided attention to the task immediately at hand, being careful at the same time to save money and invest it conservatively.

Write for Bond Circular 953
"Conservative Investments."

Spencer Trask & Co.
INVESTMENT BANKERS
43 Exchange Place, New York
ALBANY BOSTON CHICAGO

Invest Your Savings

Good Public Utility Bonds are becoming more and more popular every day. They afford unusual opportunity for profitable and conservative investment. Safety, Stability of Earnings and High Yield are among their many advantages.

We should be pleased to send you full particulars regarding one which we particularly recommend.

To Yield 6¼%

Ask for Circular C 1.

Smith-Tevis-Hanford Co.
INVESTMENT SECURITIES
60 Broadway N. Y. City

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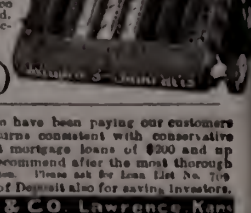
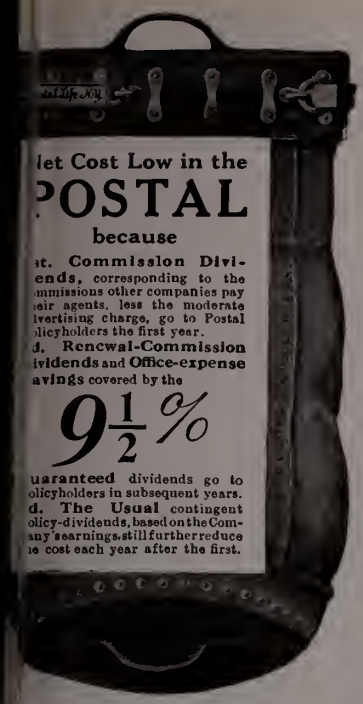
For General Office or Personal Desk
OVER 60,000 IN USE
Mostly on Recommendation
Buy from your Stationer or order direct
Price includes handsome Morocco case. Every machine guaranteed. Money refunded if not satisfactory after 10 days' trial.
Sales Agents Wanted
G. H. Gancher, 270 Broadway, N.Y.

$10 Golden Gem Portable Adding Machine



6% WITH SAFETY

For 26 years we have been paying our customers the highest returns consistent with conservative methods. First mortgage loans of $200 and up which we can recommend after the most thorough personal investigation. Please ask for Loan List No. 709. $25 Certificates of Deposit also for saving investors.
PERKINS & CO. Lawrence, Kans.



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any business there's just
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URANCE IN FORCE, $50,000,000
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arrange for your POSTAL
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on the home; keeps the young
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KINDRED TO THE STARS

BY MARGARET E. SANGSTER, JR.

AT THE outset of my little talk this week in THE CHRISTIAN HERALD, I wish to tell my young friends how much I appreciate all their kindness, as shown in their letters of welcome. You have won me by your cordial welcome and I thank those of you who have written to me as well as those who intend writing. I know that I must seem a rather vague personality to you just yet; but I am sure that no real friend of yours ever received a warmer or more loving greeting than you have given to me. And while I thank you because you have been so sweet, I am going to ask you to let me put in a few paragraphs from the letters you have written me, just to let others see how *dear* girls can be. And you must remember, as you read, that THE CHRISTIAN HERALD is a busy paper; that it travels from ocean to ocean, and drops into the smallest homes as well as the largest mansions.

One girl from the Middle West writes: "I have just finished your letter to girls in THE CHRISTIAN HERALD and it made me feel that I wanted to write at once. You seem ever so much more real to me because of your picture." I wish that I could see that girl for just a moment, so that I could give her a kiss to show her that I am quite real!

Here is another girl's thought. She seems just a wee bit doubtful: "I noticed your page in THE CHRISTIAN HERALD of this week. Do you really mean for girls to write to you?" I certainly do mean to have them write, if they will; and let me tell you a secret: I shall be mightily disappointed if they do not!

One of the dearest girls writes this: "To-day I received this week's paper, and came upon your new department —the 'Friendship Column.' As I read your lines the thought suddenly came to me: 'She will understand,' and here I am, writing to tell you that I do love you, and want you to be my friend." Don't you think that this world is a pretty nice place, when a girl from out of the unknown will write one a letter like that? And it was very sweet of her to call our little meeting-place the "Friendship Column." I hope her remark will prove to be a prophecy!

One of the lovers of the paper is also very anxious to be friendly. She says: "I am an ardent admirer of THE CHRISTIAN HERALD, and while looking through its pages the other day, I read your talk. It seems as if I could really find a comrade in you."

A girl who lives in Pennsylvania is certainly the owner of a loving heart. She, too, likes our new department, for she tells us this: "After reading 'Concerning Friends' in THE CHRISTIAN HERALD, it seems as if I must write to you to tell you that you will have a loyal friend in me!" And I want to tell her right now that she, with many other girls, will have one who will endeavor to be just as true a friend in me, I hope.

This next is from a dear little country girl. She is one of the youngest who have written to me, and I appreciate her letter because it is so obviously sincere: "I am only a little girl ten years old. I live in the country. I read your letter in the paper, and I did so want to write to you!" I am glad, dear, that you did just what you wanted to, because if you had not, I would have missed knowing a little girl whom I already love.

Another girl, who is some way off from the rush of the busy world, says: "I am a lonely girl living out of town. Although I have a younger sister and brother, I long for a dear girl friend." I rather think that the little lonely girl has a new friend at this moment.

One of the older girls, who writes many sweet things, starts in this way: "Perhaps you have already more friends than you can keep in touch with; but I want you to know that I am interested in you, and would like to be one of them." Dear heart, may I never have friends enough to make me forget you.

Perhaps I have already told you enough of these little messages to give you an idea of their delightful frankness. But no, here is one more I must tell you about. It is from an earnest girl with a big heart. She says very simply: "Do you know, there is an awful lot of meaning in the word 'friend'?" Indeed I do, and I only hope that all of my correspondents feel the same way.

Now, I have given you a little idea of my new friends. How I wish that I could put them all in, every dear letter; but if I did, it would nearly fill up the entire magazine. So just think some of the sweetest thoughts you can imagine and you will get a fair idea of the rest of the letters.

Maybe there are some who will look askance at this page, who will raise their eyebrows, and perhaps say: "What good can a letter do?" Well, I used to think that way myself, but I changed my mind. Let me tell you about it: I had a little friend—a schoolmate. We liked each other in a perfectly matter-of-fact way and kept up a jolly, carefree exchange of letters. Then, one day, in the midst of the flowers and sunshine and music of summer, Sorrow came and laid her hand upon my head while the shadow of death hung near. And while my eyes were hot and burning and my heart almost bursting, the postman brought me a letter. It was from my light-hearted acquaintance; but it was not one of those carefree notes of days gone by. It was a letter full of such comfort and sweetness that the tears fell as I blessed her!

Don't be afraid that you will ever have too many friends. Don't be afraid that you're too old, or too young, or that you live too far away. I have had notes from "married girls" and from tiny girls. The mail has brought me greetings from 'way across the continent, and little messages have popped up almost under my feet. There have been sad notes from girls who felt blue, some really tragic ones from troubled people, and weary messages from tired hearts. But every letter has been full of love and good wishes, and there has been a real touch of divine sympathy in all of them that seemed to lift these new friendships of mine out of the domain of worldliness and to give them an abiding-place among the sacred and beautiful things of earth and to endow them with a kinship to the stars.

EASTER FLOWERS

"I am come into my garden"

The night wind whispers of hyacinths,
Great clusters in white and blue.
They grow where the Thorn-crowned sleepeth,
Sweet hyacinths moist with dew.

Queen lilies and golden daffodils,
And violets for Him who died;
The soft wind beareth their frankincense
Right up to the Crucified.

The spell of the hour is upon me,
In the lure of its perfumed breath,
A sinner prepareth her spices,
And love overcometh death.

O fragrant blossoms all wet with dew,
Ye come from the vast unseen—
Does the Christ bear a lily each Easter
To the penitent Magdalene?

Brockville. LUCY C. GILMOUR.

Makes Your Bath Twice as Refreshing

New Kind of Shower. Fits Any Bath Tub. Needs No Curtain. Don't Have to Wet Your Head.

Try It 10 Days Free

You can try this new kind of shower ten days free—right on your own bath tub—without having to send us a single cent in advance.

You'll find it far more refreshing than a tub bath, whether you take it hot, cold, or tepid.

No dripping, unsanitary curtain to spoil your enjoyment. Guaranteed not to splash out of the tub.

Doing away with all need for a curtain and the elimination of overhead piping and complicated parts is what makes the price so low.

Kenney Needle Shower
Only $6

Throws four generous needle-spray streams. When you stand erect no water touches your head—all strikes direct against the body from the neck down. No breath-taking shock as with overhead showers. But you can douse your head if you wish by simply bending a trifle.

A very handsome fixture. All Metal. Heavy nickel finish over brass. Nothing to wear out or get out of order. Easily put up. Never in the way.

Don't Send Any Money

Just order on your letterhead or enclose business card or reference and you'll get the shower complete and prepaid for ten days' free enjoyment. If you want to keep it, simply send $6 in full payment; if not, simply return the shower. Better write for the free trial today.

M. T. Reddan Specialty Co., 25 West Broadway, New York
(Responsible Agents Wanted)

$1.00 brings to you by Parcel Post

All this fine stationery!

24 Cards, each die-stamped with your initial in gold. 24 Cards, gold edge, of latest fabric finish. 48 sheets note and letter paper, finest corduroy finish. 96 sheets and cards in all, with envelopes to match, for $1.00. Order to-day. Use a few sheets—if not satisfied we will return your money at once.

The use of fine stationery reflects good taste.

Crowell Stationery Company
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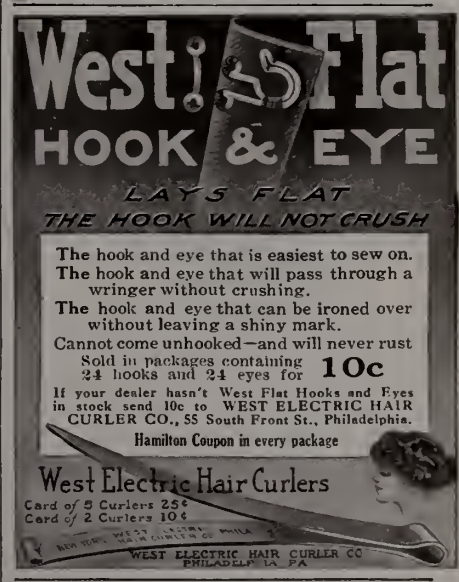
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HOOK & EYE
LAYS FLAT
THE HOOK WILL NOT CRUSH
The hook and eye that is easiest to sew on.
The hook and eye that will pass through a wringer without crushing.
The hook and eye that can be ironed over without leaving a shiny mark.
Cannot come unhooked—and will never rust
Sold in packages containing 24 hooks and 24 eyes for 10c
If your dealer hasn't West Flat Hooks and Eyes in stock send 10c to WEST ELECTRIC HAIR CURLER CO., 55 South Front St., Philadelphia.
Hamilton Coupon in every package
West Electric Hair Curlers
Card of 5 Curlers 25¢
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WEST ELECTRIC HAIR CURLER CO
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Illustrated book of models "L" mailed free upon request.

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Get this Book, examine the splendid fabrics, pick out the style of Suit or Overcoat you desire and then send us your order. You will find our prices 1-3 to 1-2 less than you would pay elsewhere and we

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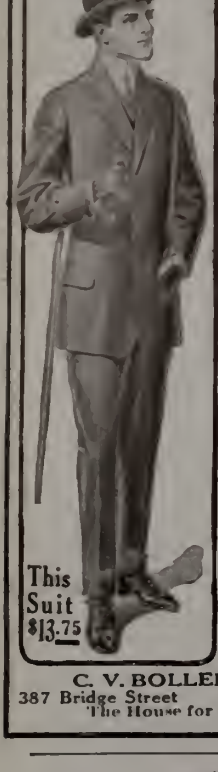

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If you are not satisfied in every respect, return the garments and we will refund your money. Could anything be fairer?

We Pay All Transportation Charges

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The following is but one of the many splendid offers contained in our Catalog.

Special for $13.75

Dark Blue or Medium Gray } PURE WORSTED SERGE SUIT

Latest Three Button Sack Style. COAT has long graceful lapels, and is lined throughout with Skinner's Serge Silk, guaranteed to last two seasons; has shape-retaining fronts, made with Belgium Linen Canvas, and French Hair Cloth. VEST has Skinner's Serge Silk back, is made no-collar style, cut to show well above the Coat. TROUSERS, medium Peg Style, neat fitting, but roomy about the hips. Tunnel loops for belt, three-inch hem at bottom, may be worn with plain bottoms or cuffs. Retailed nowhere for less than $20. Our price direct to you:

This Suit $13.75

1050, Blue Serge $13.75
1052, Gray Serge
Charges Prepaid,

C. V. BOLLER COMPANY
387 Bridge Street New York City
The House for Men and Boys

ONLY

BURSON FASHIONED HOSE

Include *all* the Good Features Known in the Knitting of Stockings.

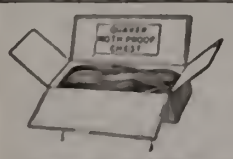
They are knit without seams, which insures a long, comfortable service to the wearer, without the bother of continually mending rips.

They are shaped in the knitting, having a narrowed ankle, widened leg and shaped foot—not stretched or pressed into shape, but *knit* to shape. This greatly adds to both comfort and style.

BURSON FASHIONED HOSE fit close and snug without wrinkles and without the strain of over-tight hose supporters. They are the only stockings in the world that are knit to shape without a seam. Wear them for comfort, for style and for economy.

Cotton 19c and 25c. Lisle 35c; Mercerized 50c and 75c.
At your dealer's

Burson Knitting Co.
33 Church St.
Rockford, Illinois



Only $1.00 for a Moth-Proof Chest

Protect your clothing from Moths and save the cost of new garments. The "Quaker" moth-proof chest holds 4 or 5 suits or furs or overcoats. Clothes lie flat and smooth. "Quaker" moth-proof chests are *vermin-proof*, and *rat-proof* because lined with moth-tan-compound used by U. S. Government to protect its army blankets. Ours sell on sight. We want agents everywhere. Inclose $1.00 and say "for sample." If in Canada send $1.50. Ask price in quantities. Money back if not satisfied.

PARK NOVELTY CO.
1217 Noble Street - Philadelphia, Pa.

THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Sheep of the Other Fold*

YOU have all noticed the difference between reading about accidents to people you know and accidents to people you don't know. We look over the paper with its list of tragedies and troubles. Most of the items do not stir us deeply. But if our eye falls upon news of an accident to some one we know, or some one we love, it is a very different matter. A slight trouble to one individual whom we know rouses us far more than a great trouble to many individuals we do not know.

That is the real reason we are not more excited about this business of carrying the Gospel to the people of heathen lands. They are so far away, they are so unknown, it is hard to feel a strong, live personal concern about it. Not long ago that modern apostolic saint, Charles E. Parker, of Vikorabad, India, was visiting the writer at his home. Letters were forwarded to the missionary, and as he read them he was so stirred that he could hardly wait till the expiration of his leave of absence before returning. He needed the rest and recuperation here; there was work to do here that would help the work when he returned. But the cries of the people who needed him; their tales of suffering and wrong; their pleas for him to return were almost more than he could stand. They were people he knew, people he loved. So he wanted to be with them, saving them, helping them.

This is the way Jesus felt about "the sheep of the other fold." He longed for their safety, their happiness. "Them also *must* I bring," he said.

The most important thing to do in trying to help them and getting others to help them is to put ourselves in a position where we will *care* about it. We must let Christ touch and change and cleanse and fill our hearts, so that we shall long to help. Then we must try to find out about the real people and their needs. That is the way to make a missionary meeting interesting. Some one in your church or your town may have friends on the mission field, may be helping personally some worker there. Get one or two personal letters, fresh from the foreign field, and read them. Mention the names of some people there who have been converted and brought to lives of happiness. Make the people on the other side of the world seem real, and near, and human.

Hundreds of letters pour into THE CHRISTIAN HERALD office every year from workers on the foreign field. Some of them are very pitiful: stories of Chinese girl babies thrown out to die on rubbish heaps; stories of some of them discovered, rescued and taken to the orphanages where they are nursed back to life and cared for, many of them through the generosity of friends in America; stories of poor child widows in India and elsewhere, cruelly abused; stories of sick and suffering and starving people to whom the churches of America should send the Gospel and with whom they should divide their temporal bounties.

What finer task could an Epworth League chapter, or some earnest Christian family of your church find to do for Christ than to take care of one of these little ones in a China orphanage year by year? The cost to you would be very slight, but consider what it would mean to that life, and to all whom that life may reach.

But if you can't do this, do something to get into personal touch with the people in these other lands, the "sheep of the other fold." Go if you can; give all you can; pray constantly; love ardently; and *do something* to help *somebody* who has not heard the glad tidings.

* THE SHEEP OF THE OTHER FOLD. Epworth League Topic for Sunday, March 30, 1913. John 10: 16; Matt. 28: 18-20; Ps. 2: 8.

Educational Missions*

SIDE by side with evangelism must go education. The people of non-Christian lands are going to be educated; their appetite for learning is aroused as never before; they are determined to find knowledge. The question the church must answer is whether they are going to find that knowledge under Christian or under pagan auspices. There came a crisis in education in Japan recently when the medical courses were reorganized. The church should have sprung forward and manned those positions of professors of modern medicine with Christian men. In China the crisis was in the engineering schools. There should have been a flood of money to establish engineering courses in Christian colleges so that the new, gigantic railway system of China should be produced under Christian leadership. It is not too late for this now.

The schools and churches of missions stand together on the other side of the world to demonstrate the power of Christ to purify and ennoble life. Teachers, preachers, physicians, nurses, all are needed in the splendid army that is winning the foreign world to Christ.

Messages from the Congo†

TWENTY years ago there was not a church in one thousand miles of the winding Congo, from Stanley Pool to Stanley Falls. To-day there are ten mission stations in that territory, with strong Christian churches. This sounds encouraging, but Rev. Thomas Moody, of the Baptist Mission in the Congo, speaking at a conference of Protestant missionaries, held in that field, said, as reported in the *Missionary Review of the World* for March, that there are still in Belgian Congo sixty fields of 10,000 square miles each, without a missionary. But he calls attention to the fact that it is only thirty-four years since Stanley came out of the Congo. "Equatorial Africa is opened. The country is going ahead by leaps and bounds."

Conditions in the cocoa and rubber trades are much improved. It is to be hoped that the intolerable cruelties of the past are forever at an end. Just now the main problem is in relation to Mohammedanism. The Moslems are making a tremendous propaganda. It must be met by a still more stalwart campaign of the followers of the Cross of Christ.

* MISSION WORK AT HOME AND ABROAD. III. Education. Christian Endeavor Topic for Sunday, March 30, 1913. Acts. 18: 7-11.

† LATEST MESSAGES FROM THE CONGO. B. Y. P. U. Topic for Sunday, March 30, 1913. Ps. 67.

Young People's Question Box

Rev. A. H. B., Chesterfield, Mo. The idea is prevalent among the young people here that membership in a young people's society is identical with church membership. I have failed in two attempts to organize a society just because so many of my young people are reluctant to affiliate with the church. What do you advise?

Call the young people together and read to them the paragraphs in the constitution describing the conditions of associate membership. Point out to them the possibilities of helping the movement by attendance, by singing, by giving, by sharing in the charitable, educational and recreational parts of the work. It would, of course, be necessary to have a nucleus of church members for officers of the society. Sometimes it is advisable to start the movement in some other form, such as a reading or singing or athletic club, or a mission study class. In the meantime, of course, continue to work and pray for the actual conversion of your young people, so that they will be glad to join the church and take part in spiritual work. For details of organizing a society see answer to R. C. in issue of March 5.

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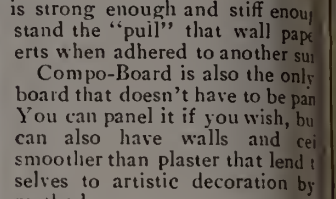

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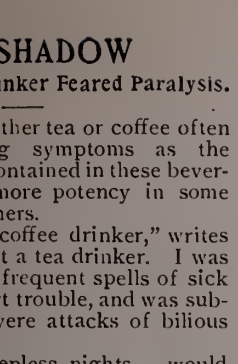

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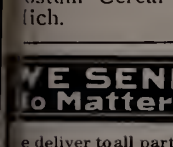

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Allen's Book of Berries is replete with information about the different varieties of strawberries. It also treats of other small fruits and shrubs. Pp. 48. Illustrated. W. F. Allen, Salisbury, Md.

Stokes' Standard Seeds is a very complete list, containing many specialties. The seeds are all tested for productiveness, and those offered to the public are as reliable as care and skill can have them. Walter P. Stokes, 219 Market Street, Philadelphia, Pa.

From the Berrydale Experiment Gardens, Holland, Mich., comes a complete list of berries. The booklet, which is illustrated, also gives much information gathered from the experience of practical horticulturists.

Rare Flowers, Vegetables and Fruits is the title of the 1913 catalogue issued by J. L. Childs, Floral Park, N. Y. There are 144 well-filled pages, illustrated with numerous cuts of vegetabes and flowering plants.

Hill's Evergreen Book comes from the D. Hill Nursery Company, Inc., Dundee, Ill., and lists a large variety of flowers, shrubs and trees. Illustrated. Pp. 50.

An interesting and well-illustrated catalogue is that of D. M. Ferry & Co., Detroit, Mich. The book is in colored cover, and contains a few really artistic colored plates. There is an exhaustive list of vegetable, fruit and flower seeds.

Vick's Garden and Floral Guide in handsome cover design and containing much valuable information for growers as well as a list of the best seeds comes from the old established firm of James Vick's Sons, Rochester, N. Y. Illustrated, pp. 104.

Bible Question Honor Roll

Following is a continuation of the list of names of readers who answered correctly all the January questions:

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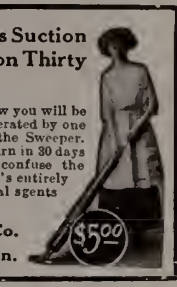

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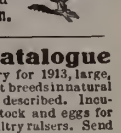

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See Rose Offer, Center Pages

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OUR MAIL-BAG

Questions and Answers

W. R. H., Panama City, Fla. Did Jscob wrestle all night with the angel or just an hour before dawn?

Jacob had sent his family over the ford of Jabbok, while he remained behind, presumably for prayer and meditation. The work of transportation had already occupied some part of the night (see Gen. 32: 21, 22); indeed, it did not begin until after night had set in. Then, when all had gone, the angel visitor appeared and the struggle began which lasted probably from midnight until near sunrise. The passage in Gen. 32: 24 does not state how long he was alone before the angel appeared.

Mrs. C. P. S., Vergilina, Va. 1. The mother of Absalom was Maacah, daughter of Talmai, king of Geshur. 2. Your other question will be answered by mail.

B. A. H., Grapeville, N. Y. It is quite obvious that, in various instances, the Epistles have a purely local application, adapted to the special conditions of the time. This is the view held by the most competent experts.

A. B., Ottawa, Kan. 1. Is the Zionist movement making progress in regard to colonizing Palestine? 2. How many Jewish settlers in Palestine, and in what are they engaged? 3. Have they schools?

1. Yes, the movement is making progress, as is evidenced by the establishment of several organizations and the purchase of much land and property for industrial and commercial purposes. Jews have now some forty villages and own about 100,000 acres of the soil. 2. Ninety thousand, for the most part engaged in agricultural pursuits; there is a little manufacturing. 3. They have several schools. French, German and English Jewish societies have provided educational establishments at various centers. There are even trade schools, where the arts and crafts are taught.

A. R. D., Reeds, Mo. Please explain Mark 4: 12: "That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted and their sins should be forgiven them." I especially want the meaning of the latter part.

They had deliberately preferred the darkness and obduracy of sin and worldliness to the light and healing which Jesus brought nigh to them, and now, as a result of such persistent refusal to hear and to follow the truth, the eyes of their understanding had become judicially sealed so that they, being dead in formalism and sin, by their own act had become incapable of discerning the truth or of being influenced by it. See Matt. 13: 10-17.

L. S. N., Prattsburg, N. Y. If babies of different nationalities were isolated and never allowed to hear other human voice would they speak their mother tongues? If not, in what way would they communicate?

Such babies would grow up in accordance with their surroundings, and speak no language intelligible to others, only a jargon of soundwords understood by themselves. As to language, man is largely a creature of imitation, the child simply repeating what it hears; thus is speech developed and language learned.

Constant Reader, Pittston, Pa. If a preacher's work be of God, it will stand; if not, nothing can make it endure. We have heard many criticisms, but have little personal knowledge of the matter. It is, however, a wise policy to let doubtful doctrines alone.

W. H. H., Miami, Fla. Concerning the origin and personality of the Spirit of Evil, all that is known, in addition to what little is revealed in Scripture, is from tradition. He is spoken of as a spirit, Eph. 2: 2; as the prince or ruler of the demons, Matt. 12: 24-26; as having evil spirits subject to him, Matt. 25: 41, Rev. 12: 7-9; as a leader among the angels who fell; as having rebelled and fallen from his first estate, II Peter 2: 4, Jude 6, and Luke 10: 18. The passage in 1 Tim. 3: 6 leads to the conclusion that pride or ambition—"the desire to be as a god"—was his sin. All the representations of him in Scripture show him to be bent on transferring the homage and service of men, which belonged to God, to himself. He is called the tempter, the adversary, the false accuser, the wicked one and the leader of a host of other spirits who do his evil work, Matt. 25: 41. His first offense in the garden, in the guise of a serpent, was to slander God to man (see Gen. 3: 4, 5). Every moment of yielding, every sin committed, makes man his servant for the future. (John 8: 34, Rom. 6: 16.) Jewish tradition calls him Eblis, and says that in revenge for his expulsion from heaven he resolved to procure the expulsion of our first parents from paradise.

Reader, Tamaqua, Pa. We cannot express any opinion concerning a church dispute of the details of which we know practically nothing. If such a division as you mention be founded on good cause, the matter could be settled at a meeting of the members.

A. C. M., St. Joseph, Mo. Rev. 21st chapter describes the new heaven and earth, the new Jerusalem. This earth was cursed for man's sake, but is to be redeemed by the second Adam. The scene is presented before our eyes as an actual experience. "No more sea" means that the ocean, which is a type of unrest and separation from our loved ones, will be no longer. The new Jerusalem, the "Holy City," is to be peopled with the redeemed. The new world is not to be merely a garden, like the paradise of Eden, but a realm magnificent with the glory of all that is stately and beautiful. No evil can enter therein, but there will be continual ingress for all that is good and pure. See verses 25, 26. In the succeeding chapter, the description of the heavenly vision is continued. The waters of life represent Gospel glory perfected and continually flowing from God, the fountain of life, assuring the redeemed of an uninterrupted existence filled with joy and perpetual vitality. John's vision of the transfigured earth is one of the most glorious things in Scripture. Every sentence is filled with meaning and comfort, and the climax is reached in verses 4 and 5, chapter 22, which describe the new relationship of the redeemed as members of the divine household.

Reader, Maine. God alone can judge the hearts of men. His mercy is boundless and we have no right to set limits to his forgiveness.

M. C., DeKalb, Mo. Is there any reason to suppose other worlds inhabited? If no other worlds are inhabited, then is our planet the most important in the universe?

We have no direct knowledge whatsoever concerning inhabited worlds outside our own, and we are not likely to obtain such knowledge. It is reasonable to think, however, that life prevails elsewhere than on our earth, though it may be very different from what we know it here. Your other question has been asked for hundreds of years, and admits of no satisfactory answer. Man is a vain creature, and believes himself "the end and aim" of all creation. Yet the earth, which to him appears so large and important, is but an infinitesimal speck on the cog-wheel of the revolving worlds of the universe. In fact, so small is our planet that the mind cannot grasp the idea of its littleness. It is not even as a grain of sand compared with the world of matter. The sun is 1,250,000 times as large and millions upon millions of greater suns than ours are whirling through illimitable space. Is it reasonable then, in face of the exhaustless, unbounded, impressive panorama of the universe, with its whirling galaxy of stars and suns and systems, to suppose that our little speck of matter is the most important? That our earth is the only inhabited place is, therefore, an unlikely supposition to be entertained by any one who is at all cognizant of the vastness of the universe with its infinity of worlds. But, as said, life may greatly differ according to place in the Great Plan.

I. G. N., Daytona, Fla. Why was it necessary for this country to make a treaty with England or any other foreign nation in regard to our building the Panama Canal?

Back of the building of the Panama Canal is a long story. Official notice was given by the United States of the intended construction of a canal across the isthmus in the instructions given in 1826 by Henry Clay, as Secretary of War, to the American delegates to the first congress of Panama, convoked by Bolivar. Not until 1846 did New Granada grant canal rights to the United States. Before a treaty could be drawn up Great Britain had got to work in Nicaragua and secured all canal rights in that country. This the United States considered a direct violation of the Monroe Doctrine. War would have resulted between England and the United States had not the Clayton-Bulwer treaty been signed in 1850. This treaty provided that neither Great Britain nor the United States should be entitled to exclusive control of any proposed canal; that neither country should be entitled to fortify the canal. Thus the Clayton-Bulwer treaty became a bar to this country's building a canal across either Panama or Nicaragua. Finally, in the Hay-Pauncefote treaty, the United States agreed with England to give "all nations" equal rights in using the canal and the older treaty was superseded.

R. B., Lenoir, N. C. Please give a list of the most destructive fires in history.

In 64 A.D., Rome burned eight days; 1086 the greater part of London was destroyed; 1212 another fierce conflagration almost wiped out London; 1666, a fierce fire raged in London for a week over an area of 450 acres, destroying fifty million dollars in property; 1794, a London fire in which 650 houses were d stroyed; 1812, Moscow, fired by its own peop when occupied by Napoleon's army, burned fro 14th to 20th of September, and property wa destroyed amounting to $150,000,000; 1835, te rible fire in New York, December 16, consumin $15,000,000 in property; 1842, Hamburg almo wholly destroyed; 1845, another great fire i New York; 1861, Tooley Street in Londo burned from June 22 to July 22, destroyin over $10,000,000 in property; 1871, Communis outrages in Paris, whereby the city suffered t the extent of $150,000,000; 1871, Chicag burned three days over an area of 2,200 acres 300 lives were lost, 100,000 made homeless, an over $200,000,000 in property destroyed; 1872 Boston had a fire which consumed value to th amount of $75,000,000; 1903, Iroquois Theater Chicago, destroyed with a loss of 575 lives 1904, great fire in Baltimore, over $70,000,00 in property destroyed; 1904, steamboat *Genera Slocum* with Sunday school party on boar caught fire in East River, New York City, ove 1,000 lives were lost; 1906, fire followed earthquake in San Francisco, destroying property valued at $500,000,000.

J. L., Cowansville, Pa. Explain I. Peter 3: 19, 20, also I. Peter 4: 6.

1. The "spirits in prison" (or Hades) mentioned in the passage referred to are presumed to be antediluvians who, although they might have repented when the flood came, were too late and so were shut out from the ark. No mention is made of their conversion. The language in the Epistle of Peter indicates that the preaching was the heralding or announcement of Christ's finished work, thereby confirming to those who heard it the condemnation of the unbelievers and the salvation of Noah and the believers. It is a passage concerning which there has been much difference of opinion, but the foregoing is the view held by leading commentators. 2. The "quick and the dead" is simply the "living and the dead." Peter is here plainly referring only to those who had come within reach of the Gospel, or who might have known God through his messengers and prophets in Old and New Testament times.

J. M., Independence, Kan. Is it a fact that the corn crop of 1912 is the greatest on record?

It is. The corn crop of 1912 exceeded the last record crop (1906) by over 200,000,000 bushels, and surpassed the 1911 crop by 593,258,000 bushels. The value of the crop, however, was less by $64,000,000 than that of 1911, the price per bushel on December 1, 1912, being only 18 cents as against 61.3 cents on the same date the previous year.

S. K., Rochester, N. Y. From where are the following lines and to whom do they refer?

"O mother of a mighty race,
Yet lovely in thy youthful grace!"

They are from a poem entitled "America," by William Cullen Bryant, and, of course, refer to America.

Christian Herald Famine Orphans Who Have Grown Up to Be Teachers and Preachers

THIS photograph is one that should gladden the heart of every CHRISTIAN HERALD reader who has had a share in the work of training the destitute famine orphans of India. Every one of the persons represented in this photograph is or was a CHRISTIAN HERALD India Famine Orphan. All are now grown to a useful manhood or womanhood, and engaged in Christian work. Rev. Benson Baker, of Ajmer, who sends us the photograph, writes: "You remember the last awful famine, and how your readers did so much for our people out here. Surely no finer work was ever done! The saving of these poor people in itself was a blessed thing. But how wonderfully God has honored that work! As you know, many of the boys and girls were gathered into Mission Orphanages. Schools were organized and these boys and girls were educated. Much of this we were able to do because you supported us in the work. About four years ago, forty of the boys in my school volunteered for Christian service, and this in face of the fact that they could get much larger salaries in other lines of work. Many of these boys have been sent out into the work. The enclosed picture is a group of our workers. Every man and woman in this picture is a famine orphan and every one of them is now a Christian worker—I mean a preacher, teacher, or Bible reader. They have all been through our schools." As was the case with these India orphans, so it is now with the 1,200 orphans in China who are being helped by the readers of THE CHRISTIAN HERALD. Some have already reached self-support, and soon many others will go out into the world equipped for the battle of life—a thing which would never have happened had it not been for American generosity. "If we ever mean to capture the heathen world for Christ and civilization," wrote good old Bishop William Taylor, "we must begin with the children."

Miscellaneous

K. A. K., Wilmington, Del. Matt. 15: 16 deals with the miracle of the loaves and fishes, a demonstration of divine power which is corroborated by the other evangelists, though with some slight differences in detail.

G. F. F., Hagerstown, Md., and G. W. R., Rockaway, N. J. Send full addresses for answer by mail.

Mrs. J. T., Burton, O. As already stated in THE MAIL-BAG, "forgive us our trespasses" is simply a variant which some pastors employ in repeating the Lord's Prayer. It does not conflict with the clear sense of the original.

L. M. W., Michigan. "Purple patches" is a mere metaphorical expression to indicate lurid or highflown rhetorical language interjected into composition for the sake of effect. When the phrase was first used is uncertain.

W. H. H., Davon, Mo. The origin of the American Indians is a difficult ethnological question. Some authorities think they came from Asia over Behring Strait, and others, harking back to a remote interglacial period when Europe was connected by continuous land with Greenland, maintain that it was by this route the Indians came to America from Europe.

J. W. M., Peoria, Mo. Gen. 2: 9 mentions specifically two trees in the midst of the garden: the tree of life and the tree of the knowledge of good and evil. The first was a sign of immortality and the second a test of obedience by which our first parents were to be tried whether they would obey God or break his commands. See verse 17.

NEW YORK, MARCH 26, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

MOVING PICTURES IN THE HOLY LAND

THOUGH frowned upon and laughed at in its infancy, ridiculed or anathematized in the period of its development, the cinematograph and all its attendant interests are with us to stay. It is not far wrong to call "the movies" America's national amusement. Moving pictures, good, bad and indifferent, are witnessed every day of the year by millions of people from the Pacific to the Atlantic and from the new villages of Canada's far Northwest to the Mexican border. To meet the continuously growing demands of this vast business, firms of film-producers have sprung into existence in many lands and one need only visit the nearest picture show to learn that their lines stretch from the hearts of great cities to the very edges of civilization and beyond, round the world and back.

Making Pictures in the Streets of Jerusalem

On the screens of a thousand little moving-picture places the busy scene of noontide traffic past the Bank of England in historic Threadneedle Street or the mounting of the guard before the Summer Palace on the Neva is followed by a journey in the Himalayas, a leopard hunt in Africa or a missionary drama on the edge of the Sahara Desert. Into the production of some of these films there must go months of labor, thousands of miles of travel and many thousands of dollars. This bringing of the whole world to the darkened auditoriums of our village picture shows, to our school classrooms and church vestries is the reason why more and more of the reels each year are marked "Passed by the National Board of Censors." Then, too, the persons of the films are no longer nameless. The authors and the actors of our little "movie" dramas—both farce and tragedy—are becoming known to the public, and this marks an upward trend in the business of film production. History, geography, science, art and travel in the picture reels have won the final recognition, and to-day the once ridiculed "movie" is given an important place as a factor in education and culture as well as amusement.

A year or so ago a little group of actors and photographers plunged into the African desert to enact a stirring missionary drama in the midst of the most primitive and savage conditions. That venture is estimated to have cost upward of a quarter of a million dollars, and now at a still higher price a unique conquest has been made of the Holy Land by a party of Americans armed with no more dangerous weapons than moving-picture cameras. Among the historic journeys to this region none has returned with more interesting relics. In all three months have been spent in collecting moving pictures, working often under very trying, even dangerous conditions. As a result of the expedition, however, the Holy Land has been brought nearer than ever before. The picturesque life, the scenes so familiar to the imagination may now pass before our eyes. The American party included a score of people to enact the Bible scenes in their original settings, every one of whom was chosen for his or her ability and desire to carry out the work with intelligent sympathy.

A Typical Group Before the Camera in Palestine

Of course no matter how great the artistic and historic success of such a venture many will feel that an attempt to reproduce scenes from the life and times of our Saviour in the films of the cinematograph is dragging modern invention into a realm that is too sacred to be treated in this way. Such a question naturally arises in our minds as it did in those of the men who planned the whole expedition. Their discussions led them to believe it a subject on which there would always be a wide divergence of opinion, ranging all the way from utter condemnation through various stages of qualified approval to highest praise.

In many respects the difficulties encountered by this band of photographers were more baffling than those met by the crusaders of old. The heat, which is as intense to-day as in the Middle Ages, played havoc with the photographic films. It was necessary to make long journeys across the deserts by caravan to photograph the exact scenes famous in Bible history. Many of the natives regarded the mysterious moving-picture cameras with distrust or open animosity. At times permission to take photographs was flatly refused, and the work had to be carried forward under the protection of a troop of Turkish cavalry.

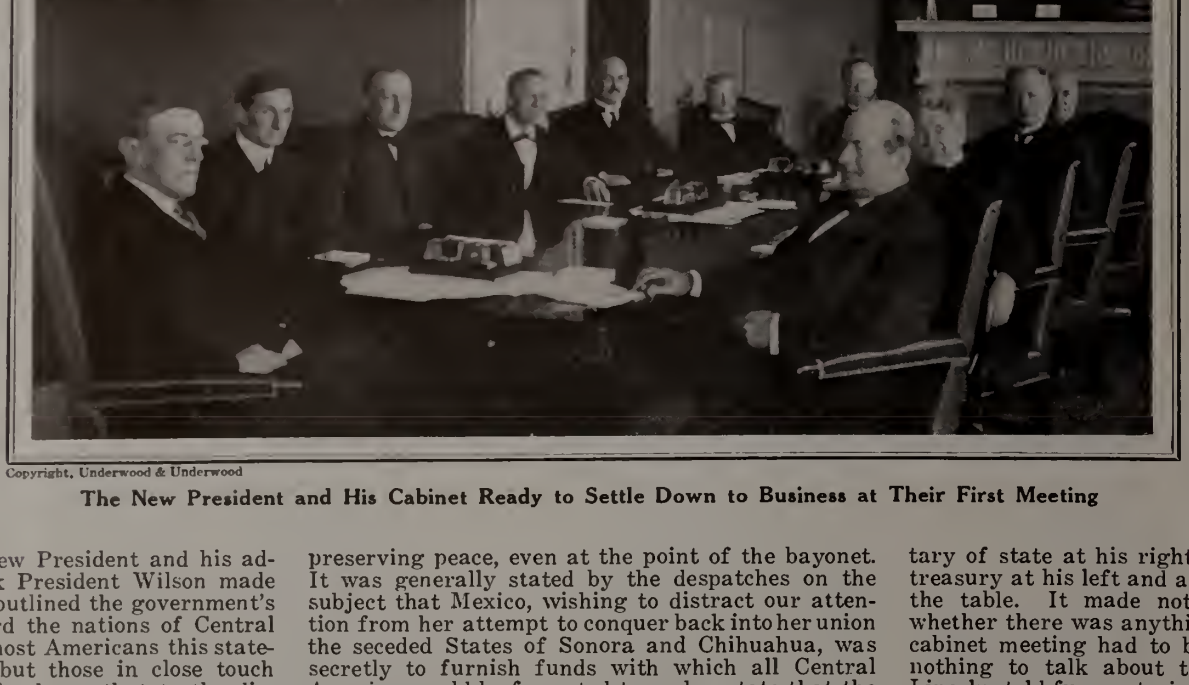
The success of the journey has been largely due to the active support lent by the United States Government. Instructions were sent by the President and secretary of state to all our consuls in Palestine to lend every possible assistance. Letters were also obtained from Turkish ambassadors to the governor of Palestine and the governor of Jerusalem. The Mohammedans believed that the Americans and their cameras worked an indignity to their religion. Like others, they did not believe in commercializing sacred things.

Nothing has caused such widespread interest in Jerusalem in recent years as the work of these Americans. In order to photograph some of the scenes prominent in New Testament history many parts of the city were visited, several expeditions had to be made by caravan and the moving-picture people were everywhere conspicuous. Although the natives of the more ignorant classes were sometimes resentful, the high officials took the liveliest interest in the work. It was common for the dignitaries of church and state to visit the studios or the scenes enacted and spend an entire day in watching the work. Among the most enthusiastic of the visitors were His Excellency General Abdul Hamid Pasha, civil governor *ad interim* of Jerusalem and military governor of Palestine; the secretary of foreign affairs, the chief of police of Jerusalem, and the chief justice of the civil courts. The difficulties of making pictures is well illustrated by the experience of making the films illustrating the incident of the Three Wise Men. It was decided to take these pictures near Bethlehem in order to obtain just the right setting. At the time the Turkish Government had sent a garrison of infantry to Medina to preserve order during the Mohammedan pilgrimage, while the officers commanding the troops in Jerusalem had used all their available camels to transport supplies and camp equipment for the men.

Continued on next page

Photographing a Scene at Nazareth

THE NEW CABINET AT WORK



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The New President and His Cabinet Ready to Settle Down to Business at Their First Meeting

THE early days of our nation's new administration at Washington have been watched, not by America alone, but by all the world, with keenest interest. The inauguration ceremonies were hardly over before the new secretary of state was advising the president of Cuba that a certain law which he wished to enact in the closing days of his term of office was so distasteful to our government that the placing of his signature upon the bill would mean the sacrifice of the friendship of the United States.

Then the course of events in Mexico called for the attention of the new President and his advisers, and within a week President Wilson made public a statement which outlined the government's policy of friendship toward the nations of Central and South America. To most Americans this statement read like a riddle, but those in close touch with Latin-American affairs knew that to the discontented ex-leaders, Castro and Zelaya, it would be a clear warning that any attempt on their part to start a revolution in Central America would be met with the most rigid enforcement of the policy of preserving peace, even at the point of the bayonet. It was generally stated by the despatches on the subject that Mexico, wishing to distract our attention from her attempt to conquer back into her union the seceded States of Sonora and Chihuahua, was secretly to furnish funds with which all Central America would be fomented to such a state that the United States would be compelled to preserve the lives and protect the property of her citizens there.

Some of the innovations of the new administration have come as great surprises to Washington society. A few days ago every one was discussing the abolition by President Wilson of the regular cabinet meetings on Tuesdays and Fridays. He feels that he is too busy a man to preside over these gatherings, which are purely a matter of form when there is no business to transact.

One of the Washington despatches on this subject said:

"The memory of the oldest inhabitant runneth not back to the time when the President did not solemnly enter the cabinet room in the White House at 11 o'clock on cabinet days and take his place at the head of the long table, with the secretary of state at his right and the secretary of the treasury at his left and all the rest streaming down the table. It made not a particle of difference whether there was anything to discuss or not. The cabinet meeting had to be held. When there was nothing to talk about the President, if he were Lincoln, told funny stories, and if he were McKinley he listened to John Hay tell them. After the proper length of time had passed the cabinet arose and put on its silk hats and went out, telling the newspaper correspondents that its lips were sealed."

MOVING PICTURES IN THE HOLY LAND

Continued from preceding page

The moving-picture company required half a dozen camels for the caravan of the Three Wise Men. The natives owned many camels, but these they refused to lend for the purpose for love or money because they did not understand. After many explanations that the Americans had nothing to do with the Turkish army, the natives finally agreed that if the Three Wise Men were actually produced, the camels would be forthcoming.

In due course the men who took the parts of the Three Wise Men arrived on the scene on donkeys, and finally, after much argument, the camels were produced. Throughout the time the famous Bible scene was being enacted just outside of Bethlehem, the natives stood about suspiciously, offering many protests about the treatment of their animals despite the exceedingly liberal fee for the hire of the camels. The appearance of the Three Wise Men in the streets of Bethlehem, by the way, produced a profound sensation. It was necessary for them to walk through the streets for about a mile to join the caravan. The curious crowd of natives became so great that the three actors were obliged to take shelter in a convenient shop. On their entering the room the proprietor of the store gazed thoughtfully at the group for some time and finally remarked, "If this were a couple of thousand years ago I would have taken you for the Three Wise Men from the Bible."

Issuing Special Costumes to the Natives Who Took Part in Some of the Important Scenes

A touching incident of the visit to the Holy Land occurred during the course of the trip to the Sea of Galilee. Sickness and poverty are perhaps as common there to-day as in Bible times, and any one who can give medical aid is implored to lend assistance. In the crowd of natives who pressed about to watch the operation of the moving-picture machine one day was a man whose hand had been badly lacerated by cactus thorns. The moving-picture operator, Mr. Hollister, who had a good knowledge of first aid to the injured, produced his medicine case and cleansed and bound up the wound. Instantly scores of sufferers from a variety of ills pressed forward imploring his attention. Meanwhile the news spread rapidly and the crowd of suppliants increased to a small mob. Soon the sheiks or head men appeared and explained through the interpreter that the "doctor" must remain to attend to the sick in the town, there being no physician. It was useless to argue. A conference was called and the moving-picture apparatus was soon hastily packed up and the party left the town to escape the throngs of sufferers for whom they could do nothing.

In order to secure the pictures at the Sea of Galilee a 246-mile journey across the country was necessary. This trip like several others was made on mules. At night the moving-picture caravan camped out in the open rather than trust itself to the chance accommodations of the native villages. The route to Galilee led the caravan through a wilderness infested by mounted bands of Bedouin outlaws. Throughout this journey all the men of the party traveled heavily armed, while a special military escort supplied by the governor of Palestine was continuously on guard.

The Holy Land is an especially rich field for the moving-picture man. The manners and customs of the people have remained practically unchanged for centuries. It is therefore a comparatively simple matter for the photographer to reproduce Bible scenes with marvelous accuracy. The general aspect of the country is exactly the same as when Christ was on earth. Despite the many masters the land has had since the days of the ancient Hebrew kings and notwithstanding the waves of invasion and conquest, the people still retain their individuality. There is no change, for instance, in the long loose robe of the peasant, the sheepskin coat of the shepherd, or the sandals and turbans of the orthodox Hebrews.

Throughout the country one still finds the one-handed, rough wooden plows. The same form of goad is still used for driving oxen. The same primitive method is still employed for making the "goolah" or earthenware jar which the women use for carrying water. The ancient houses are in many cases exactly as they were in Bible times. With such a setting it has been possible to reproduce Biblical scenes with marvelous historic accuracy. The moving pictures of the scenes from the New Testament which were secured as the result of three months' sojourn in the Holy Land reproduce with marvelous accuracy the historic settings and the moving throngs of twenty centuries ago. As many of the historic edifices have disappeared it was necessary for some of the scenes to erect buildings and prepare a stage with great care as to details in order to reproduce the original picture. The temple, for instance, has long since disappeared from Jerusalem, and so in order to reproduce the temple scenes a temporary structure was built reproducing sections of the original edifice as a great German archeologist has reconstructed it. During the taking of these scenes all those engaged suffered intensely from the heat. The camera box was badly warped and the light was so intense as to necessitate relining the camera with a special light-proof composition.

In taking these pictures it was often necessary to block off a street or gateway for some time, and a considerable body of police was necessary to keep the crowd in order. When the scenes before the Damascus Gate were being enacted and photographed, for instance, an enormous crowd collected. The Damascus Gate is one of the most important entrances to the city to-day as it was in Bible times, and all traffic was held up for several hours while the pictures were being rehearsed and taken.

The care exercised to reproduce the scenes on the shores of the Sea of Galilee illustrates the conscientious attempt at accuracy in these pictures. The shores of any other sea might have served the purpose, but the moving-picture company traveled to the Sea of Galilee and assembled there boats of native fishermen and secured nets such as have been used by the fishermen of Palestine from time immemorial. The films which illustrate the casting of the nets are believed to reproduce the fishing scenes of our Saviour's times as they were in every essential detail.

A BRAVE GOSPEL FOR BRAVE MEN

A GLIMPSE OF WHAT THE Y. M. C. A. IS DOING FOR AMERICA'S SOLDIERS AND SAILORS

NAVAL Y. M. C. A TENT AT GUANTANAMO

AN ARMY Y. M. C. A. TENT "AT THE FRONT"

THE "NORTH DAKOTA" FIRING A BROADSIDE

Copyright, E. Muller

WHEN ten thousand troops were recently ordered to Galston General Wood reested the Young Men's ristian Association to nd a number of its my secretaries to acmpany the men. Many rilling tales could be d of Y. M. C. A. work the army, tales of rced marches made by retaries at night to reach camp ahead of the troops so that when the men rived the first sight greeting their eyes would be the Y. M. C. A. tent, stand- sturdily and invitingly open with games, magazines and promises of ving-picture shows; tales of hand-to-hand conflicts with the devil, as the renuous secretaries sought to save the soldiers from drunkenness and vice by allurements of religion, friendliness and clean sport, while "a mile and a lf of saloons" beckoned them outside the camp; tales of pledge-signing and ble study, and genuine conversions, for well over one thousand enlisted men the army and navy were converted last year under the influence of the M. C. A. and its strenuous and consecrated secretaries.

Even more thrilling and spectacular have been some of the details and incints of Association work in the navy. To all intents and purposes the M. C. A. secretary on board a man-of-war is the chaplain. Naval officials ve several times suggested that the secretaries take the rank of chaplain, but Association workers refuse to accept this honor. They go on board ship civilians, to be the friend and helper of everybody. An enlisted man must ute a commissioned officer, must stand at attention when speaking to him being addressed. The rank of chaplain would raise many such unpleasant ndicaps as this. The Y. M. C. A. secretary prefers to meet the men inmally, to find all sorts of unconventional times and places and means of tting at a man's heart and saving his soul.

Kipling sang of Fighting Bob Evans as "The man who has lived more ries than Zogbaum and I can invent."

There is a theological graduate at present ashore in New York, who has lived re stories, on sea and land, than many a clergyman or bishop. He is much a bishop as he is chaplain, for all the religious work of great organization of the Young Men's Christian Association the American Army and Navy is under his direction. He esn't look much like a bishop or a chaplain; he is a boyish, ink, modest fellow, but if you can start him to talking about work or can start some one who knows to talking about n you will have fascinating material for many a story. speaks in the most matter-of-fact way of the best thods of tucking in one's blankets in a Cuban camp so t the tarantulas won't creep inside. He tells of Bible classes conducted at sea eighteen feet beneath sea-level with tons of gun-cotton and "Explosive D" stored near. He laughs at remembering the automatic arrangement by which the whole compartment would be flooded in case the temperature rose above a certain point. So the boys took good care, he observes, not to get into too heated arguments over their Bible study in the submarine class-room. This man is the Rev. G. A. Reader, graduate of Garrett Biblical Institute and member of the California Methodist Episcopal Conference. He doesn't care very much about the "Rev." He is prouder of being known in naval circles as "the man who can shoot."

That is a story of camp-life in Guantanamo Bay, Cuba, where the jackies and marines go ashore in batches of a thousand for target practice. Mr. Reader was the first naval Y. M. C. A. secretary. He was appointed in compliance with a request made by President Taft four years ago that the Y. M. C. A. would do something more for the men of the navy, and was detailed to the battleship *Nebraska*. He had gone aboard equipped with libraries, magazines, games, pedagogical outfit for the elementary branches, a moving-picture machine, lantern slides for travel talks, a good supply of Bibles and song books, and an Estey folding organ—which he could play. But the story of what he did on shipboard must wait till the story of what he did ashore has been told.

Matters were a little dull in and about the Y. M. C. A. tent after the secretary had got it set up. He had found a way to interest the men at sea, but just what to do in a shooting camp he couldn't think for an hour or so. The men shied away from the tent. He could not find out what they were thinking about or wanted to do. He pondered the problem, watching the men. The next morning he went to the armorer's tent, and asked the loan of a rifle. "Do you know how to use a gun?" he was asked. The secretary said he thought so, adding, by way of explanation, that he used to shoot rabbits out on his father's farm in Iowa. "Well, here. This is my own rifle. It is the best in the shop. It will shoot where you point." Thus equipped, the secretary made his way to the rifle range, got a card and a number and took his turn. There was fun from the beginning. At 200 yards he made a score of 48 out of a possible 50; at 300 yards, 45 out of a possible 50; at 500, 45 again out of a possible 50; at 600, 42 out of a possible 50, and so on. There was no trouble getting the men near and into the Y. M. C. A. tent after that. Some one in a detachment marching by the tent shouted: "What's the matter with the Y. M. C. A.

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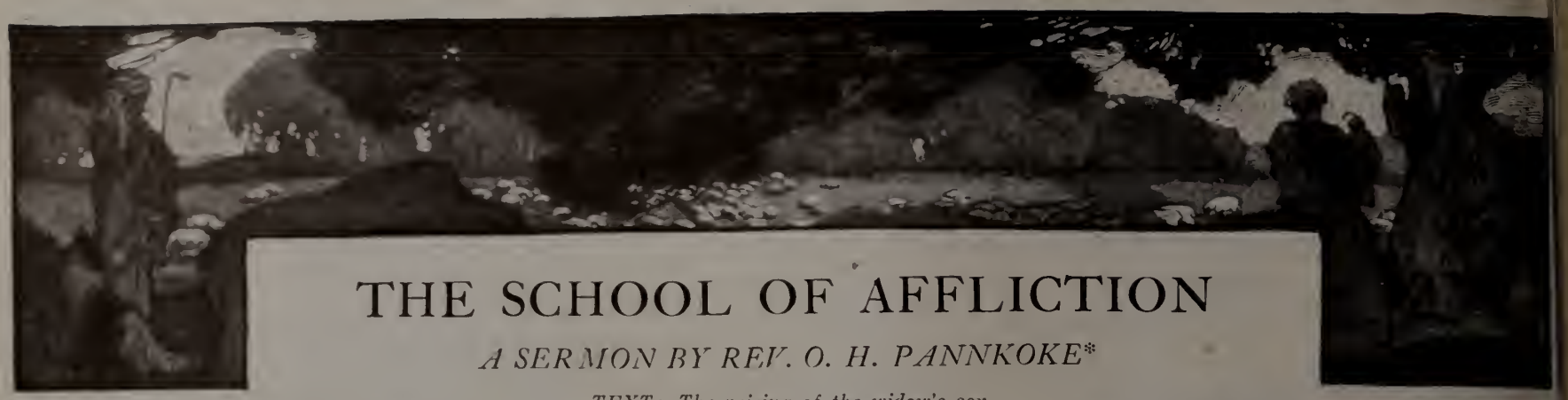
WASHDAY ABOARD THE "MICHIGAN"

THE FORWARD GUN OF A DESTROYER

"JACK" LOOKS OVER THE GATUN LOCKS



THE SCHOOL OF AFFLICTION

*A SERMON BY REV. O. H. PANNKOKE**

TEXT: The raising of the widow's son.
Luke 7: 11-17

WHEN the aged Jacob stood before Pharaoh, and the Pharaoh questioned him to learn from his experience, Jacob answered: "Few and evil have the days of my life been, and have not attained to the life of my fathers." Centuries afterward Paul sums up his life in the wish: "I have a desire to depart and be with Christ, which is far better." In one of the oldest poems of the Anglo-Saxon race, composed when our forefathers lived still in the primeval forest, following the call of the chase or the cry of battle, occurs the mournful refrain: "This he underwent, this also must I." And it seems as though through the succeeding generations the plaint has reverberated as an echo that haunts and will not pass.

This sentiment is not book-knowledge, but it is the knowledge of experience coming to all alike. The statement of the inspired writer has become commonplace in its wide application: Man was born unto trouble even as the sparks fly upward.

In this fact you have one of the gravest stumbling-blocks to Christianity. We say that God is a good God. Yet how can we honestly believe that in the face of the wrong, cruelty, injustice that meets us on every hand? We say that God is righteous and almighty. Yet how can we honestly believe that in the face of sin abounding? We Christians above all say that we are God's children; that he is our dear Father, who watches with more than a father's care to guard us from harm. Yet even our life is checkered with disappointments, trials, difficulties.

Some have said to this question: "God is good, but he lacks the power to enforce his good will and check the evil." How weak that answer and unfitting to God! If God is weak, then he cannot be my God. He must needs be a disappointment. Others have said: "God's goodness and righteousness could not be fully appreciated unless there were a background of evil to set it off." Just as you see the brightness of day much brighter when you enter it from darkness. Again, how empty, how disappointing this answer! It may satisfy the student; it does not satisfy the man in the midst of strife. A poor workman he who must mar his work to attain perfection!

God's School of Life

Many have despaired of life entirely, have said: "Life is evil through and through." The best is to step out, or as the Greek poet has expressed it: "The best thing would have been not to be born at all; the next best to die as soon as possible." It may seem incredible to you, yet at one time scores of men acted on this belief, and at the slightest turn of the wheel of fortune ended their lives, and were honored for it. We cannot find a satisfactory answer by pursuing this course. The warning of Paul to Timothy may well be repeated: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science falsely so called." God has given us the answer, and has committed it to us in his word. Our Gospel lesson offers us an answer. Let us become acquainted a little with the school of God. Let us see the pupils. Let us see also the lessons and the instruction. But above all let us see the teacher.

At first glance we would feel disappointed, for there is only one pupil, a widow who has lost her son. But Luther has well said that nothing is written in this Bible which is not applicable and intended to be applied to every one who reads it. If you see one pupil, see in yourself the next. Again it seems strange that God's school should harbor such an old scholar, a widow advanced in years. But age is no limit. The golden locks of youth as well as the white hair of age sit shoulder to shoulder in the Lord's school.

Let us become a little closer acquainted with this pupil. She is a widow now. When she had her husband, her heart went out to him; her trust rested on him. Nothing could harm her; she had her husband. Then God stepped in and took the husband. Her only son was left. It seems to be written between the lines how she now turned her hope and confidence to him. He was her stay, the comfort of her fast-approaching old age. Then God stepped in again and took her son. She idolized what God had given her and God took it.

You would say, perhaps, she was an unschooled woman from the country regions of Galilee; she needed the schooling of the Lord. But what of David? A king over a great nation, strong and able. How grievously he went amiss! What of Peter? Trusted by his Lord, only to disappoint him sorely the next moment. What of Paul with all the knowledge of the synagogue and Gamaliel? No, as little as age counts in this school, just as little does knowledge or position preclude admission.

Learning God's Lesson

Mark draws us a picture of an evening in Capernaum. The sun is just sinking over the hills in the west; our Lord is sitting before Peter's home resting after the labors of the day. Then the people of the city, the country round about, bring in the maimed, the halt, the lame, the blind—a long procession. If we had the Lord's eyes looking through the cloaks of propriety we could see the same procession in the crowded city, in the country, the long procession of souls, lame, halt, maimed, blind, dragging along slowly with drooping wings.

These, my friends, are the pupils in the Lord's school. Age does not bring them together, nor common aspirations, nor class nor color distinctions, but only the common need for spiritual help.

What are the lessons to be learned in this school? We can easily point to them in this Gospel lesson. The woman forgot in the joy of earthly happiness that the Lord is over all, asking also for her heart and her full trust. We may say that lesson is simple and readily learned. Luther says: "That man had clear eyes and a deep insight who could see in everything the goodness of his God." Sum up, see whether the lesson is so simple. You have your family; do you thank God for it now, or will you wait until God begins to teach you? You have your livelihood in spite of the many complaints; will you acknowledge God's kindness now, or will you wait until God takes you into his school?

Martha had to learn the lesson of leaving earthly things and clinging only to her Saviour. The disciples had to learn the lesson of faith, especially in that dark hour when their Saviour had left and they were alone, knowing not yet the help, the light, the guidance which should come to them to fill the void in their hearts. In short, the lessons in the Lord's school comprise all the knowledge of God, all the faith and trust in the Saviour, all strength and courage to walk in the Lord's path.

Our Lord has a special way of teaching. He teaches, indeed, by his Word. But how few who would listen and follow! Then he employs his method: Trial, tribulation, difficulty. When the widow in this lesson would not listen to his word, he took her husband. When still she would not see, he took her son. What seemed dearest to her, he took it. What is dearest to man, so dear that life seems to stop short when it is taken, the Lord does not hesitate, when his lessons shall be driven home. God's instruction is no child's play. It cuts deep to the quick. Its object is no small object. It contemplates eternal treasures.

Strength Through Conquest

Peter calls this method the fiery furnace of affliction. He calls it that as much from the intensity as from the results. As the gold can be purified only by passing through the smelter's furnace, so the Christian can attain spiritual manhood only by having the foibles, the weaknesses great and small, burned out, cauterized, hurt though it may. It is to cure and not to kill. It is to gain eternal wealth by the loss of temporal possessions. Nor is the experienced Christian absolved from it. There is no vacation in the Lord's school. As little as the plant can stop growing without dying, just as little can the Christian hope to hold even what he has attained unless there is continual growth. Temptations and trials came to the apostles. Temptations and trials come to every Christian, and by them alone are the rough edges polished, by them alone is the heart cleansed and purified to its very core, until the full Christian life comes out in all its richness, its depth, its purity, leaving a bright ray of hope in its wake.

When the commander places out the guards in the outposts, he is careful to choose those who have been tried before. And he watches them to see whether his trust is misplaced, whether their courage is still with them. Our Lord is placing us at the outposts to see whether we flinch in the face of the enemy. They say of Alexander the Great that he knew the name of every common soldier who had proven courage in his battles. Our Saviour knows the history of his soldiers, his scholars, even better. Their names are recorded in the book of life.

We are climbing upwards. Heaven is our goal. In Switzerland the people in the lowlands, living at ease, lack the hardihood and strength bred in the mountains. Their neighbors in the Alps, through difficulties and hardships, have become strong to overcome. Their eye is clear, their step is sure, their spirit unshaken. God has made our path steep, has led it past precipices, has strewn it with boulders and fallen trees, that the farther we go the stronger we become, at every difficulty growing in our love and service toward him.

In this school the Lord Jesus is teacher. The Lord ranks first among great educators. We are told that when he drew near to the funeral, he had sympathy with the widow. Christ has the sympathy and interest of actual experience and suffering in his charges. The writer of the letter to the Hebrews well says: "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are." The Lord was human, the Lord was tempted, the Lord suffered, the Lord himself underwent all the pangs of human grief in its many forms. He has the sympathy of deep understanding, the closeness of like experience.

Without Cross, No Crown

In good times we turn to the butterflies of humankind, who have never been touched by suffering; are happy, light, and careless. Yet how little they can help us when trouble arises! They don't understand, they have no experience, their sympathy does not touch the wound where it is most needed. We turn instinctively to those persons who have passed through grief. We know that with them we'll find understanding of all our difficulties and sympathy that will reach our heart; for it has the ring of sincerity. They suffered themselves; they know. Our Saviour has suffered more than men. He knows our infirmities.

Christ has the sympathy and interest of personal possession in his charges. He suffered not for the sake of experience, but to redeem. He is not an hireling to whom the protection and guidance of the flock is a burden. But he laid down his life for the sheep. It is a strange paradox of the human heart that the child which caused the most anguish is closest to the mother's heart. She will deny herself again and again to protect it. The Saviour's anguish was real and deep. It led through Gethsemane to Calvary. Yet the burden of that great drama of redemption was the ever-recurring statement: "For us." Christ can well point to the man who left ninety and nine sheep to seek and find one that was lost. He was the man, and that one sheep was made precious by his own lifeblood.

Christ has the authority of all knowledge. When the people of Nain see him help the widow, they exclaim: "The Lord has visited his people." It is a prayer of thanks, indeed. But it seems to be more a satisfaction that the Lord is right in all his ways. They are satisfied to abide by the Lord's guidance, for they are sure he knows all. Even as the passengers on a ship that is nearing the straits in storm and fog become calm when the pilot steps on the bridge, so these people leave their fears when Jesus takes charge. They respond to his sympathy; they respond much more to his knowledge and ability, which are divine.

No, this world is not without hope, nor need we stumble at difficulties that beset our way. They prepare for a better home. We must through much tribulation enter the kingdom of heaven. Without cross, no crown.

* Pastor Church of the Good Shepherd (Lutheran), Brooklyn, N. Y.

THE CALL OF CENTRAL AMERICA

A Guatemalan Village and Volcano

Messrs. Hayter and De Roos with Native Workers in Guatemala

Guatemalan Colporteurs

AS THE date of completion of the Panama Canal draws nearer and as the general business and social interests of the people of the United States are knit closer with ose of Central America, the call of those coun- es for a wider and more effective missionary ser- e is impressing our people. The old statement at stable government can repose only on the foun- tion of a stable religious life seems well exempli- d in the little Southern republics.

The attention of Europe as well as America was ntered upon the little republics only a few weeks o when President Wilson made public his policy th regard to the administration's relations with em. The President said in his communication:)ne of the chief objects of my administration will to cultivate the friendship and deserve the con- lence of our sister republics of Central and South merica and to promote in every proper and hon- able way the interests which are common to the oples of the two continents.

"The United States has nothing to seek in Cen- al and South America except the lasting inter- ts of the peoples of the two continents, the curity of governments intended for the people id for no special group or interests and the devel-)ment of personal and trade relationships be- veen the two continents which shall redound to e profit and advantage of both and interfere with e rights and liberties of neither."

In the light of this restatement of our national elations with Central America a letter describing missionary work in Guatemala comes with added interest. A. Fern Houser, writing from Guatemala City, says in part:

"From our experience in speaking with people in different parts of the United States and England it seems that less is known of Central America than of any other mission field. When the work of the Panama Canal began, the commercial world began to open its eyes to the unlimited resources and possibilities of this country, and we as missionaries feel that the time has fully come for the people of God to cast their eyes upon the field that is already ripe and awaiting an abundant harvest.

"The colporteurs of the different Bible societies have been at work for twenty years sowing the Word of God. For fifteen or more years missionaries here and there have worked among the people until now small churches have sprung up in a large number of the towns and villages of Central America. The people are eager to hear the Word of God and the larger number of missionaries feel that the time for a great awakening has fully come.

"At the annual conference in Guatemala City last April we seemed determined to take something home that would give a new experience on the mission field. Many had come very discouraged. God met our needs most graciously in sending Mr. A. B. DeRoos of San José, Costa Rica. His morning talks were most wonderfully used in the uplifting of the missionaries and of native workers, and the evenings given over to evangelistic work resulted in a great number of conversions.

"Mr. DeRoos is a Jew, born in Holland. His father, during the days of Mr. DeRoos's training, was second to the rabbi in the Orthodox Jewish Church, so from his youth he was taught the Scriptures. He came to America at the age of about sixteen and encountered everything that a wide-awake foreign boy experiences. He was converted at the age of twenty-one, after many days and nights of searching to 'see if these things were so.' He was preaching the Gospel in the open air at seven o'clock the next night. He has been working among Spanish-speaking people in Central America and the Philippine Islands for fifteen years.

"The church in San José was practically dead when he went there a few months ago. The mission hall is now filled to overflowing, many have been converted, and seven prayer circles have been organized in different parts of the city.

"Mr. James Hayter, agent of the American Bible Society, Guatemala City, Central America, travels with Mr. DeRoos and helps largely in the meetings. They recently completed a tour through part of Guatemala. In every town where meetings were held, the seating capacity of the halls was taxed. In San Marcos, one of the most indifferent towns in the republic, over thirty were brought to a decision for Christ and the whole church took on new life. In Huehuetenango the mission hall was filled to overflowing every night except one when the rain came down in torrents. Large numbers from the best families have come to listen night after night with deep interest."

L A D Y Y O U

BY ANNIE HAMILTON DONNELL

Complete in this Issue

I'M HERE. By my two-dollar little watch I've been here exactly thirty-two minutes. I know—I know I promised, Lady You, not to "judge" anybody or anything for a whole hour at least. o I'm waiting, but twenty-eight more minutes are o many! I'm afraid I've got my judgment all eady to judge the instant my little clock strikes ixty. I'd wait two hours if I could—I'm thankful didn't promise.

I'll fill in my waiting with plain narrative. A Wrapper Woman down stairs "showed" me right up ere to my room. It has been my room thirty-six ninutes now—my painted bedstead, my bureau, ny little three-cornered washstand. It isn't my arpet on the floor because there isn't any carpet. For the same perfectly good reason it is not my asy-chair and they are not my curtains at the vindow.

I stopped at a flag station—that is its only name —and a very large man with a very small horse rought me and my trunk up here. The large man s the Wrapper Woman's husband; I don't know what relation the tiny horse is to her. But there are many Wrapper children. I counted all those n sight and those partly in sight and the baby's hirt on the clothesline, and it used up all my fingers and one thumb. Well, it was children I came here to find—why are you writing of them in that one of voice, Janet Yale? Did you want to teach middle-aged scholars? (Subsides Janet Yale.)

Fifty-nine, sixty! I've waited my whole hour. Now may I cry, dear Lady You? May I splutter and splurge and feel better? I didn't want to come here! I've inhabited the world twenty years, lacking a little month, and I never went to a place I wanted to go to. I never shall! I shall always go to the places I don't want to and do the things and eat the meals with the people I don't want to—dear Lady You, here is where you come in. This is what you are for. Would you mind laying down your beautiful fluff of knitting-work if you are knitting, and being sorry for me? Without your work, sorry—you can't be sorry enough, knitting.

I don't like the Wrapper Woman. Why must people wear wrappers with little belts that cross in front? I don't like that Wrapper Man nor any of the Wrapper children, in sight or partly in sight. I don't like anybody except the little clothes on that line. We passed forlorny houses, coming here —I don't like those. I know perfectly well there's a forlorny little schoolhouse waiting round the corner of next Monday for me. Lady You, oh, dear Lady You, I want to be pitied, and that is what you are for! Put out your dear white hand and rub my hair the wrong way—no one ever rubbed my hair the wrong way. Say "Janet, poor dear!" I think then perhaps I could primp at that foggy little glass across the room and go downstairs to tea. If you said "Janet, poor dear!" it would be like taking my hand and going down with me.

. . .

A little Wrapper Child came up for me. I heard a funny little scaredy voice at the door.

"Supper's ready. Ma says to mind the hole at the top o' the stairs. Las' teacher ketched her foot —my!"

I know what that "my" meant—las' teacher fell down stairs. Well, it would be a different way to go down. I almost wish New Teacher's foot had ketched. I'm in a mood for different things to-night. Lady You, for twenty years, lacking a month, I've kept right on doing the same things. I never even fell downstairs.

There were eleven of us at supper and we said just about eleven words. Mine was "Please." The Wrapper Woman said the other ten. She is the plainest woman I ever saw, and the ten words were plain. If she wears a wrapper Sunday, too, what shall I do? I haven't seen the baby, but if he wears one with a little belt crossed in front— He cried somewhere in another room while we were at supper, and it was a Wrapper cry.

"Janny, you go turn him over," I heard his mother whisper, and one of the Wrapper children went. Now what does 'Janny' stand for—does it stand for Janet? If it does—oh, Lady You, oh, Lady You, pity me some more! I'm silly and babyish to-night—come and turn me over. Is that what they do to babies when they cry out in their little sleeps? It sounds like a nice thing to have done to you, but I know no one ever did it to me. I always had to turn myself over. Perhaps that belongs with orphan asylums. Hear me whining! Be ashamed o' yersel', Janet Yale! (Here blushes Janet Yale.)

I'm going to bed. Good-night, my Lady You. It's nice to think of you in a beautiful bed, under a down quilt. I wish I knew whether to give you a lady's maid or not. I believe I'd better, and still—

. . .

This is Monday morning and I'm talking to keep my courage up. Not my carnal courage, but the

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The Ruins of the Theater at Ephesus

The Ruins of the Temple of Diana at Ephesus

THE SEVEN CHURCHES OF ASIA

EPHESUS, THE CHURCH OF WANING ENTHUSIASM

BY REV. FRANCIS E. CLARK, D.D., LL.D.

Founder and President of the Christian Endeavor Society

ILLUSTRATIONS FROM PHOTOGRAPHS BY MRS. CLARK

I KNOW of no passage in all the Bible which is more important for the modern church to read and ponder than the message to the ancient church in Ephesus.* This church had many good points, and is praised for its good works, nor is it condemned unqualifiedly in any respect, as are some of the Seven Churches. But it had lost its first love. The fine enthusiasm of its earliest days when Paul lived there, and when Timothy, Aquila, Priscilla, Tychicus and Apollos helped to mold its character had evaporated.

This message was probably written some thirty years after the founding of the church by St. Paul. The luxury, the intellectual atmosphere of which the inhabitants were so proud, the spirit of criticism and unbelief, the natural accompaniment of such an atmosphere, the undue emphasis on Christian liberty, had all united to bring about a degeneration in the sturdy fiber of the early Christianity of the Ephesian church.

This church is the prototype of ten thousand to-day; churches that are active and zealous in philanthropies, whose benevolences are unstinted, whose patient continuance in well-doing is to be commended, yet they have lost their enthusiasm, their joy in service, their aggressive compelling power to awaken sinners and turn men to Christ.

In a recent article describing an attempt to evangelize a community where various social means were used to interest the people, and a Gospel address concluded the effort, the writer takes much pains to declare that there was "no emotion" and to repeat that "emotional excitement was entirely absent." I imagine the same thing might have been said of the church of Ephesus. It had left its "first love"; it had lost its emotion, and though it did good work, and labored with patience, it was not doing its "first works" with the zeal and love and holy joy of its earlier days.

The site of a church which has so much in common with the majority of churches of these latter days is of peculiar interest. To visit it we start from the great seaport of Smyrna, where was situated also, we remember, one of the Seven Churches of Revelation. The journey to Ephesus is by no means a long or arduous one. Indeed, so short and easy is it that more tourists by far visit the ancient site of Ephesus each year than all the other six together. We take the train at the substantial Caravan Bridge Station in the heart of Smyrna. A score or more of two-horse public carriages are hurrying passengers, each with a pile of miscellaneous baggage, to the station. Ragged camels, loaded with great panniers on either side, dispute the way with the modern landaus. On the railway platform boys are selling the morning papers; others tempt the passenger with large rings of bread hung upon a long pole, while others offer for sale rahatlakoum, or Turkish delight, or perhaps would refresh the thirsty traveler with *booza*, a concoction far more harmless than its name sounds, or with *sílep*, a drink made from orchid roots with a sprinkling of cinnamon and ginger on top.

Soon the train pulls into the station from Smyrna Point, and we take our seats in a comfortable car built mainly after the American style, though the train also contains some small compartments for English travelers who do not like to mingle with *hoi polloi*.

Our train may be said to start in a cemetery, for the Caravan Bridge Station is barely outside of a great cypress grove, which contains two large Turkish cemeteries, with their leaning and dilapidated and altogether disreputable headstones. A minute or two after leaving the station we pass the burial ground of the Jews, and another of the Christians, with beautiful monuments of white marble.

Every rod of the way has its peculiar interest to the traveler. Under frowning Mount Pagus, crowned with the ruins of the ancient citadel, the railway passes, and ascends a lovely valley, through which chatters a beautiful brook. A magnificent aqueduct built only two centuries ago, spans the valley, and higher up a far older aqueduct, which takes us back perhaps to Roman times.

At the first stop, four miles out of the city, the guard cries out "Paradise! Paradise!" We are not looking for Paradise in Turkey, but if any place in the Sultan's domains deserves the name it is doubtless this little station, for here are being erected the buildings for the International College of Smyrna, an American Christian college, manned by American teachers, and built by liberal donations of American money. Here will soon be gathered hundreds of students of different races and languages, to be trained not only in the lore of the schools, but in the higher knowledge which is "the beginning of wisdom." Every few miles we stop at some little Turkish town, but few of them have any special interest for the modern traveler, though each of them has a history that runs back thousands of years, and through each of them has passed, probably, victorious or defeated armies marching proudly in their triumph, or straggling dejectedly in defeat.

Everywhere are hills. The narrow valley through which we pass is by them guarded close on every side. Everywhere, too, at least when we made the journey, in the early spring, beautiful flowers, gorgeous anemones, scarlet and purple and white, some of the blossoms as large as a silver dollar, make the banks of the railway gay.

After two and a half hours, some forty-eight miles from Smyrna, "Ayasolouk!" is called by the guard with stentorian voice, and we find that we have come to the railway station of the Church of Waning Enthusiasm. Though still two miles from the site of the Ephesus that St. John knew, Ayasolouk, which means "Holy Theologian" (referring to St. John), is itself full of interesting ruins. Before we step off the railway train the great Roman aqueduct looms upon the landscape, an aqueduct so enormous that it can be seen when many miles away. In the wretched little village of Ayasolouk, which now boasts only a few hundred inhabitants, the pillars of this aqueduct, forty-five feet tall, stand high above the huts like enormous monuments, on the tops of which the storks

Continued on next page

The Gateway to Ayasolouk Through Which We Approach the Church of St. John

* See Rev. 2:1-7

CHICAGO'S MEN OF TO-MORROW

A DOZEN years ago a passenger on an elevated train in Chicago had a vision. Looking out of the car window he beheld below him the wretched streets, filthy back yards and dirty alleyways of a slum section of the city—all of which swarmed with ragged, ill-kept children. Then came the vision—quite as distinctly as that which came to St. Paul as he journeyed Damascus-ward. It was that of a substantial building located in the heart of one of these plague spots, within which these street waifs could be given an opportunity to gain an outlook upon life other than that which would inevitably come to them in their natural playground of the streets—a place that should make good in a measure the deficiencies of homes that were the center for the most part of drunkenness, corruption, ignorance and crime.

The man to whom this vision came was J. F. Atkinson, founder of the Chicago Boys' Club. Fortunately, he lived to see his dream come true in a three-fold measure, for at the time of his death, less than a year ago, this organization possessed three such club houses in congested parts of the city.

The Chicago Boys' Club is different from most societies for juveniles. It is not so much of a playhouse as a workshop. Although the athletic and recreative features are present, they do not receive as much emphasis as the creative or industrial features. Best of all, the appeal to the spiritual side of these unfortunate children is not neglected, and many of these boys here become acquainted with Christ at the most impressionable period of their lives.

When the work was first undertaken, a few ragged "newsies" were gathered two or three times a week into one room of an old building near the corner of State and Van Buren Streets, in the Loop District. Here they were amused with simple games—the purpose being simply to provide a place where wild, reckless, undisciplined boys with little or nothing in the way of home influences could be kept off the street and given an opportunity to "let off steam." From such a beginning the work has grown until there are now three substantial buildings in various quarters of the city, each of them given over wholly to this work. One of them is in the upper North Side German district; the second is in the heart of the South Side slums; the third is in one of the worst sections of the city—the lower North Side, known locally as "Little Hell." This latter club house is in the center of the "Black Hand District," within a stone's throw of the fountain head of some of the worst Black Hand plots that have been unearthed by the police.

The Carpenter Shop in Chicago Boys' Club No. 1

John H. Witter

Superintendent of the Chicago Boys' Club

Few realize that Chicago is so largely a city of foreigners. Roughly speaking, there are 1,750,000 aliens in this city of two and a half million people. The majority of them live in more or less congested centers, or "carbuncles," as they are called by social workers. Here it is that scores of thousands of future citizens form their ideals of life—ideals that are to govern them in later years and find expression in the life of city, State and nation. It is the aim of the Chicago Boy's Club to place a club house for these "men of to-morrow" in every congested center, and thus influence the welfare of the coming generation.

Each of the club houses now in operation has a carpenter shop, equipped with necessary tools, in the use of which the boys are instructed by a competent workman. Drawing, painting, wood-burning, lettering, are also taught, as are printing, basket-weaving, and other useful occupations. One of the most remarkable evidences of the interest and appreciation of these street waifs for the opportunities placed within their reach is the work in oils and water colors done by some of them. With the Italian children especially the artistic sense seems to be invariably present, needing only the proper touch to awaken it. Some of the pictures painted by these children are truly remarkable.

Each club has its gymnasium, library and lecture rooms. Gospel meetings are held one week-day night, and Sunday afternoon is given up to a little Bible school. Although the membership is composed of many nationalities and of many religious beliefs, the effort of the Chicago Boys' Club is to bring them all to know Christ as their personal Saviour and to take him as their Guide through life. Between sixteen and seventeen hundred boys are at the present time receiving the larger outlook upon life which comes through this most practical of uplift works.

ORIN E. CROOKER.

THE SEVEN CHURCHES OF ASIA

have built their nests, and at the base of which they stalk about majestically, sure that their sacred character will protect them from harm.

Just beyond the columns of the ancient aqueduct we come to an ancient gate which leads to the ruins of the Church of St. John, whose enormous size shows how huge was the basilica dedicated to the writer of Revelation. Not far away are the well-preserved ruins of a great Turkish mosque.

But in the most interesting spot in Ayasolouk once stood one of the seven wonders of the world, none other than the temple of "the great goddess Diana, whom all Asia and the inhabited earth worshipeth," as Demetrius the silversmith proclaimed. This is the temple concerning whose goddess the mob that would have killed St. Paul cried out for the space of two hours, "Great is Diana of the Ephesians!" or more likely, it was an invocation to the goddess which they repeated vociferously for two hours: "Great Diana of the Ephesians!"

It is hard to realize, as one looks at the few marbles that are left on the swampy site near Ayasolouk, stones often covered with water, that this could have been the site of one of the wonders of the world, a temple that rivaled in magnificence, if it did not excel, the Taj Mahal of Agra, the most perfect example of ecclesiastical architecture that the world knows to-day.

We must hurry on to the ruins of the Roman city of Ephesus, some two miles beyond Ayasolouk. Here one who longs to follow in the footsteps of the saints feels that he is indeed on holy ground. Much of the ancient city has been excavated. On these marble pavements doubtless Paúl and Apollos walked, perhaps arm in arm, as they talked over the affairs of the infant church, and the progress of the kingdom of the Master whom they loved. Over these pavements too doubtless John walked in rapt contemplation of the things which afterwards he might reveal. According to the ancient legend, which, like many legends, has marks of verisimilitude, in his extreme old age the saint was carried through the streets of the city day by day, saying

Continued from preceding page

to his disciples, "Little children, love one another!"

The poet Eastwood has beautifully told this story in his lines about St. John the aged:

> What say you, friends?
> That this is Ephesus, and Christ has gone
> Back to his kingdom? Ay, 'tis so, 'tis so;
> I know it all; and yet, just now, I seemed
> To stand once more upon my native hills,
> And touch my Master. . . .
> Up! bear me to my church once more,
> There let me tell them of a Saviour's love;
> For by the sweetness of my Master's voice
> I think he must be very near. . . .
>
> So raise up my head;
> How dark it is! I cannot seem to see
> The faces of my flock. Is that the sea
> That murmurs so, or is it weeping? Hush!
> My little children! God so loved the world
> He gave his Son; so love ye one another,
> Love God and men. Amen.

In one of these side streets which lead out of the main marble thoroughfare very likely Priscilla and Aquila wrought at their trade, perhaps with Paul's help, during the long winter evenings.

There are so many places of supreme historic and Biblical interest about Ephesus that a volume might be written, as many volumes have been written in the past, about this most fascinating city. Here is the great Double Church, so called, where one of the important councils of the church was held. Here are ruins of tombs, one of which is called the Tomb of St. Luke, and the temples of many gods; ruins of the agora or market-place, of the great gymnasium, of the stadium where the Grecian youth exercised themselves, more in physical than intellectual life, somewhat according to the custom of the youth of our own day.

But perhaps the most interesting of these ruins is that of the great theater, capable of seating 24,500 people. As in all these old theaters, the seats followed the semi-circular excavation in the hillside. The marble slabs on which the people of Ephesus sat as they witnessed the games, have been taken away, though it is not difficult to mark their former position. In the proscenium are heaped together in endless confusion capitals and friezes and drums of columns, and architraves. Here it was that the mob shouted their praise of Diana for two long hours. Here it was that at last the town clerk of Ephesus quieted the people by telling them that every one knew that Ephesus was the "temple keeper" of the great goddess Diana, and of the image that fell down from Jupiter, and thus by his shrewd opportunism and appeal to their religious pride he quieted the people, assuring them that Paul and his companions were neither robbers of temples, nor yet blasphemers of the goddess, and that Demetrius, if he had anything against them, could prosecute them in the courts.

As we stand in the theater to-day we can hear in imagination the hoarse shouts of the angry mob, as they monotonously invoked the goddess. We can hear the politic words of the town clerk, and see Alexander the Jew vainly trying to gain a hearing from the people, who would not listen to a despised Israelite.

But the message in Revelation came to a church that had escaped its early dangers, and that likewise, as is often the case, had lost its early enthusiasms. In Paul's Epistle to the Ephesians there is no indication that he noticed any spiritual declension. His words are words of confidence and approbation, quite different from his letter to the Galatians and the Colossians.

But a generation had passed when St. John wrote the Book of the Revelation, and, though the works and the labor and the patience of the Ephesian Church and its reprobation of evil are still known, yet the Master had somewhat against it. It had lost its enthusiasm.

Continued on page 320

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H SANDISON | SECRETARY THEODORE WATERS

Warning the Revolutionists

OUR government has no desire to become involved in the domestic quarrels of the Latin republics of America. At the same time, since Providence has placed upon us a certain measure of responsibility for the maintenance of peace and order along our own borders, and for the protection of foreigners residing in and having business relations with the Southern republics, we must accept that responsibility and carry it out in some practical, conservative way, if we do not mean to afford an excuse for interference by other Powers. Unfortunately, the revolutionary fever seems to be contagious in Central America, and there have been recent indications of a sudden outburst which might duplicate in more than one of the petty republics the Mexican scenes of lawlessness and riot. This situation was the subject of discussion at a recent cabinet meeting in Washington, the outcome of which was a public statement from the President, in which, while reaffirming the cordial and friendly relations existing between those republics and ourselves, he intimates very clearly that no countenance will be given by our government to any projects or movements that tend to disorder or the disregard of constitutional rights. Special emphasis is laid on the fact that "we can have no sympathy with those who seek to seize the power of government to advance their own personal interests or ambitions."

This is a fair warning to plotters who aspire to overthrow existing governments and set up as rulers, regardless of the wishes of the people and by means of methods which do not appeal to civilization. In these periodic disturbances, the "will of the people" is not considered. Every vestige of popular government is swept aside by a few bold adventurers, who, backed by a mere fraction of the population, march into power through blood and outrage and relax their grasp of the country's throat only when they, in turn, are dragged down by some new revolution. If the President's warning should result in averting even a single needless revolution, it will be a service rendered to civilization and humanity.

"Heartily—as to the Lord"

LIFE is often perplexing because we do not have a steady, unvarying principle of action, a never-failing, never-changing motive. So long as we are trying to please a number of people, or even one human being, ourself or another, we shall be apt to make costly blunders and failures. There is only one adequate, satisfactory, sensible rule of life—and that is to try to please God. It simplifies matters greatly when one gets that point absolutely fixed.

It is really wonderful how perfectly this rule of life can be made to fit every issue. To live for self; even to live for others without the thought of God; to try to do good work for gain or praise or to please or help another—all these fail of guiding to peace and to success. But to set out on an eternal mission with the steadfast purpose of pleasing God every minute—that makes life glorious. And on that basis we ourselves, and all whom our life and service touch, get a far better bargain. For God loves us and loves them infinitely better than we love them or can love ourselves. If we do our work straight out for him, he will see to it that we and they shall be well served. Every affection and obligation of life is made noble and holy and successful by being given over to God first. Our one and only business is to please him. Doing that we shall do all good things better.

"Heartily" means from the heart. To get this kind of service out of the heart something must first be put into the heart. That something is the grace of God. By nature we do not care for him; we are not willing to serve him; we are disinclined to trust him. But when we receive his grace all this is changed. We do love him then. We are anxious to please him. And "from the heart" we serve him gladly. For "heartily" also implies "with gladness." We are doing what we want to do—because we want to please him. So life becomes a jubilee, not a drudgery.

The promises to those who adopt this plan of life are very rich, not only for the next world but for this. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." "My God shall supply all your need according to his riches in glory by Christ Jesus."

Can we refuse this gentle urging of our Maker and Redeemer? Does he not know best? Has he not earned by his eternal love and by the dreadful sacrifice his Son made for us the right to be loved and trusted and served? His yoke is easy and his burden light. There will be hard things to do, but we shall have joy and victory in the doing of them, so long as we work, "not with eye service, as menpleasers, but as the servants of Christ, doing the will of God *from the heart!*"

Remembering Old Sins

PERHAPS you can see them now as you look back into your past—words and deeds of guilty thoughtlessness, if not of wanton wickedness. Perhaps some companion of your younger life comes up vividly to memory's view, and seems to say, "I hungered for the bread of life—you made it seem a cheat; I thirsted for the living waters, but you commended them not; I wanted the Christian's robe, but you seemed to set no value upon it; my soul was sick, and you passed by on the other side."

Have not many of us such bitter memories? We remember, with shame and confusion, the sins which God has forgiven; and it is well to remember them, though we are not to carry the burden of them with us. Our Saviour bears that, blessed be his name! Yet for our good, for our gain in humility and watchfulness, he leaves the thorn in the flesh—the memory of sins past through the forbearance of God.

A poor, humble Christian died weeping over the recollection of old sins. The nurse dried the tear-wet eyes, and as the last breath left the body, and the pulse fluttered no more, wiped them again, and withdrew to some other duty. When she returned to the bedside she called the attention of a visitor to another tear on the cheek of the dead. Life had been extinct for some minutes; but the water gathered in the eye had dropped on the cheek in that last tear. The spirit was gone, but a tear remained behind, a sacred token of godly sorrow for sins forever past.

Only a life of love and well-doing plants no thorns in the dying pillow.

Reconstructing History

IN THE present controversy over the attempts of the Roman hierarchy to lay the foundations of papal temporal supremacy in America, we have occasionally invited attention to the rather dangerous expedient of distorting history, to which the Roman Church gives in practice frequent endorsement. We have shown how Rome has claimed through her priests, journals, and schools that she was the founder of religious freedom and the beneficent inspirer of all that is worth honoring and preserving in this republic. This amazing arrogance, however, is simply in line with the same policy of historical misrepresentation she has persistently followed in other lands. One of the latest illustrations of this character is found in the London *Tablet* of January 18, 1913, which prints an article on Thomas à Becket, Archbishop of Canterbury. English history shows that during the reign of Henry II the power of the Popes had risen to an arrogant height and disputes about investitures and the subjection of the clergy to lay jurisdiction in criminal matters were subjects of continual and bitter strife between the church and the crowned heads of Europe. When elevated to the See of Canterbury, Becket, who till then had worked in harmony with the Crown, was placed in a position where he must decide "whether he would have to serve the church or the state, and he declared for the former without hesitation." In 116 the Constitutions of Clarendon were adopted, the chief purpose of which was to assert the supremacy of the "ancient usages" of the kingdom (which had all the force and recognition of statutory laws) over the canonical laws of Rome.

When these were submitted to Becket for his seal of approval—the other prelates having affixed their seals—he refused, although he yielded afterward at the king's command. The *Tablet* refers to these sixteen provisions, ten of which were "condemned" by the Pope and six "tolerated," as merely the local form of a general issue, although it was really national and perennial. It was in effect a plain declaration of the supremacy of the State in all the affairs relating to the government of the country; yet we are told by the *Tablet* that Becket died "for the freedom of the church from state control," which is simply the opposite of the fact. Pursuing this line of argument, it reminds us that the Roman Church is a "perfect society," that is: having authority in the triple order: legislative, judicial and coercive. Finally it declares that "the true concept of the liberty of the church is freedom from what is *foreign authority to her* viz., that of *the state*"; also—and these are the *Tablet's* own words—that "the Roman Church is independent in her own sphere of *governments parliaments and kings.*" There could be no clearer definition of the supremacy of the canonical law of Rome over the laws of any and every government in Europe, or over the laws of our own States, as well as those of the Federal Government.

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Will Immigration Decline?

OUR enterprising contemporary, *Collier's Weekly*, puts on its prognosticator's cap and after scanning economic conditions on two continents, ventures the prediction that the "period of great immigration to the United States is over." It holds that overpopulation in Europe is a thing of the past, and this, together with the fact that the colonial projects of the various governments are drawing more and more heavily on their people, and that wages abroad have risen generally, it believes will combine to keep the working class at home. It seems to have overlooked one important factor in the case, however. Notwithstanding the expression of popular enthusiasm over the general army increase among the great Powers of Europe, there is little doubt that many thousands will desire to escape the compulsory military laws. Taxes will naturally rise in those countries where army service is forced upon the people, and the cost of living will mount in proportion. It is reasonable to suppose that such conditions will apply in Italy, Austria, Germany, France and Russia. In the Balkans, the new spirit of Slav solidarity may operate to restrict emigration; but looking at general conditions in Europe, there would seem to be little cause to apprehend any great falling off in immigration in the immediate future. It may change in its character, just as we have had in succession the rising and falling tides of Irish, Italian, German, Scandinavian and Russian immigration; but it would take the vision of a seventh son to predict with any degree of reliability what race or races will go to make up the next influx to the land of liberty. We hardly think that Ellis Island will be put out of business for some time to come.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Shocking Dynamite Disaster

BALTIMORE and the country for a hundred miles around was rocked as with an earthquake shock by the explosion of 343 tons of dynamite on board the British tramp steamer *Alum Chine* in the lower harbor off Fort Carroll on the morning of March 7, killing fifty persons and seriously injuring a hundred more, and destroying property worth $500,000. The *Alum Chine* and a loading scow alongside her were blown to atoms; the tug *Atlantic* was set on fire and sank, and the United States collier *Jason*, just completed and ready for trial, was raked to her deck and her armor riddled. At first it was thought that a stevedore struck a steel hook into a box of dynamite, causing the disaster. It is generally believed that a fire in the hold of the vessel, from which smoke was seen coming some minutes before, occasioned the fearful explosion. J. G. Reese of Cardiff, Wales, chief engineer of the *Alum Chine*, who had gotten away with others in the launch *Jerome* when they saw smoke coming from the hold of their vessel, gave this description of the catastrophe: "I was about 200 feet away. It seemed as though a great column of fire, fifty feet high and twenty feet in diameter, topped by another column of black smoke two hundred feet higher, came up from the sea, enveloping the ship. It was several minutes before the smoke cleared away and the sea became calm, but when it did there was no sign of either the ship or the barge. Both had disappeared, and not a sign of life was visible." William E. Van Dyke of Baltimore, captain of the wrecked tug *Atlantic*, lost his life in a heroic attempt to rescue two sailors from the *Alum Chine*. Captain Van Dyck took a number of men on board who had fled in panic from the steamer laden with dynamite, and smoking in the hold, and had gotten to safety when he saw two sailors who were on the fated vessel and crying piteously for help. The captain, knowing the danger, went back and got them. He had hardly gotten the nose of his tug into open water when the explosion came, killing him and many others, including one of the sailors he had gone back to save. F. J. Anesty, captain of the *Alum Chine*, was in the city of Baltimore on business at the time of the explosion. A catastrophe similar to this occurred in New York harbor not very long ago. Others of the kind have shocked many cities and communites in various parts of the country. At these times, when there is such demand for these explosives in removing the barriers to the roads and avenues of industry, it would seem that the scientific mind that could conceive and carry out such gigantic engineering enterprises might discover some chemical that would tame the warring elements of the explosives and hold them harmless until such a time that they should be intelligently set off to accomplish the work intended. There is not an element in nature, however useful and benevolent as a servant, that is not angry and destructive as a master. This tragedy preaches a little louder and more eloquently a sermon on life's insecurities from the text:

Be ye also ready: for in such an hour as ye think not the Son of man cometh. (Matt. 24: 44.)

Crew of the Government Collier "Jason" in the Wrecked Dining-Room Just After the Explosion

Flagman Saves Train

PASSENGERS on their way to the inauguration at Washington on a train running past Princeton Junction, N. J., at seventy miles an hour would have been in a collision which would have resulted in a terrible loss of life if it had not been for the level-headedness and quick action of the flagman, John Schrenk. A freight train was running south at a good speed when, with a jar that threw Schrenk from the cupola of the caboose where he sat at lookout, the long string of cars broke in the middle and the rear section piled up against its head car, which was thrown across the outside or fourth track used for southbound passenger traffic. Schrenk had seen the headlight of the limited hardly a mile in the rear coming on at full speed on the outside track. Realizing the danger to the flyer, he ran down the track, got one torpedo on the rail, and not having time to place another, stood in the middle of the track, throwing his arms and lantern about, hoping that in the glare of the headlight the warning would be discovered. Though one torpedo is only the signal for slowing, the engineer of the train called down brakes, and stopped his train only a hundred feet from a freight car which was square across the track of the express. The wise and diligent heroism of this humble employee, which resulted in the saving of so many lives, is but another illustration of the many acts of heroism in all the callings, and especially that of railroading, which are only a part of the commonplace, everyday duties which are done loyally and with no expectation of medal or especial mention. We ought to be as ready to see moral dangers and do all in our power to save our fellows from their perils. The wise man warned against the dangers in the pathway:

Avoid it, pass not by it, turn from it, and pass away. (Prov. 4: 15.)

Ideal Sunday in Washington

THE people of Washington and of the country in general were curious to know what kind of a Sunday the first at the White House and at the capital would be under the new administration. Society circles of Washington were surprised, and the church people of the nation generally were delighted that the day was observed as a day of rest and of worship. Not an executive office of any of the departments was open. There was no work done at the White House. Secretary Tumulty told every one connected with the administration at the White House to spend Sunday at home. Had a bomb exploded it would not have caused more astonishment. President Wilson sent word to the executive officers that unless messages of the first importance came he did not want to see them until Monday morning. Secretary of State Bryan gave the same order in his department. The President and his daughters attended the Central Presbyterian Church. Vice-President Marshall and Secretary Bryan both taught classes in Sunday school before going to the church services with their families. Society, taking its cue from the White House, forswore morning paper chases, afternoon bridge parties, and dinner dances to form unusual additions to Washington church congregations. The reckless and wholesale disregard and desecration of the Lord's Day has become a national sin. It will be hard to calculate the moral effect of the example of Sabbath observance set by our leaders at Washington. The old promise of national prosperity to those who should remember the Lord's Sabbath holds good now in our land:

And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. (Ezek. 20: 20.)

Ex-Bartender Student

A YOUNG man, who one year ago was a bartender in his father's saloon, is now a student on the honor roll at Princeton. He was a promising Swedish American boy and an enthusiastic friend of Princeton in all the games, and as he was ambitious and desirous of attending college the Princeton University Club of Chicago awarded him the scholarship in its possession, and he entered on his four years' course as a freshman last fall. The registrar's records show that young Larsen has been placed in the "second general group" for his first term. This in itself indicates high standing. In an interview he gave the credit of his success thus far to the ability and fidelity of his professors, and put a very high estimate upon the beautiful friendships he had made with fellows of intelligence and virtue. He said he was anxious to succeed for the sake of the men of the Chicago Club who had made his course possible as well as for his own. Young Larsen, a man of faultless habits, is one of the most popular of the hundreds of students at Princeton. He is to be congratulated on his resolutions and rapid progress in the development of a splendid manhood. The most perfect success will come to him in paying attention to this injunction:

Stand fast in the faith, quit you like men, be strong. (I Cor. 16: 13.)

Says Truth Doesn't Pay

THAT she scarcely ever told the truth, because so doing did not pay, was the confession of a young girl arraigned before Judge Barteime of the Juvenile Court in Chicago the other day. The girl was reticent about answering questions. Finally she burst into tears, and told the judge the story of her wrongdoing. "Are you telling me the truth?" asked Judge Barteime. "Every word is true," answered the child. "You are the only person I ever have told the truth to since I was old enough to tell a lie. I would rather tell the truth, but liars are better treated than truth-tellers." The judge said: "Mary, I am a friend of yours. I want to help you to be a good girl." "Don't see how you can be good on the square," said Mary. "If you tell just what happens you get into trouble with your mother and father. I don't want to be bad. I want to be good. I feel better now since I have told you, and I will be glad to have you help me to be a good girl." The tears and confession of the poor little girl in court and her declaration of her strong desire to do right were the gleams of light that revealed the divine spark and the hope for a reformed and beautified life. The girl was taken to the municipal juvenile home, where she will receive the shelter of a sweet charity and very likely grow up to be a well-educated, truthful, virtuous woman. If she shall only give herself up in complete faith to Christ, the friend of the child and Saviour of the wayward, she will grow up to beautify society and bless mankind. Both those taken out of the underworld at the start, like this little girl in Chicago, and those lifted out of it later by the hand of charity or of Christ will realize that

The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. (Rom. 6: 23.)

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The Christian Herald, Bible House, New York City

rden of Roses

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IGHT CHOICE, BEAUTIFUL ROSES:

ewith the names, with a brief description of each of the Roses making up on of Eight—Guaranteed to bloom, inspected, One-year-old Rosebushes

o Lyons): This is undoubtedly the lanting yet introduced: color is is a strong robust grower, and uickly and continues to bear an through the summer and fall; ouble and sweet. The foliage is ct appearance.

l one of our most valuable hardy we cordially recommend it for tably vigorous grower, quickly the roots and producing great e whole growing season. Flow- e and deliciously sweet: Color is aded and exceedingly beautiful. the slightest outdoor protection.

an exceptionally fine rose and one s reddish apricot, passing to deep it orange shading. The flowers are wing, well-branched bush, which is me foliage, showing the exquisite

5.—WILLIAM R. SMITH: Whether you live East, West, North or South, whether you wish one Rose or one thousand, here is a Rose which has our unqualified endorsement. It will thrive abundantly in almost any reasonable location. The flowers are large, full and double and most exquisitely formed. The petals are so firm they look like wax, softly curled, colored cream with flesh tint tips, buff yellow base and the center a heart of pink; perfect buds. The flowers are borne on long, strong stems, just right for making bouquets. Fragrance is delightful. Foliage is exceptionally fine, being toothed and firm like holly. It is a very dark green when matured, while the young growth has a rich garnet color. The whole plant, from young growth to full-blown rose, is beautiful beyond description.

6.—MME. EUGENE MARLITT: We unnesitatingly pronounce this one of the most fragrant, vigorous-growing, abundant-blooming Roses ever offered. The flowers are large, full and double and bloom in clusters. Color is a rich carmine-red, which does not readily fade out but continues bright a long time. The foliage is very handsome and dark. This is probably the most vigorous-growing, free-blooming red monthly rose in existence.

7.—PINK RAMBLER DOROTHY PERKINS: This is a grand variety, so hardy as to withstand the most severe winters with impunity. Grows ten to fifteen feet in a season. Flowers are perfectly double, with petals crinkled and color a clear shell-pink. They are borne in immense clusters that cover the bush for several weeks in the Spring. Blooms just in time for June weddings, and because of its abundance of bloom is a most valuable rose for cutting and decorating.

8.—EXCELSA, OR RED DOROTHY PERKINS: New, Hardy Climbing Rose. This rose is a distinct variety in form, color and habit. The color is intense crimson maroon, with the tips of the petals tinged with scarlet. Flowers are large, double, and produced in large clusters, thirty to forty on a stem, and almost every eye on a shoot produces clusters of blossoms. Foliage is small, dark, glossy and very ornamental.

JACOB AND ESAU*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

AS WE of the twentieth century A.D. study to-day people of the twentieth century B.C., how much like us we find them down under the superficial differences! The Bible is not only a revelation of divine nature but also of human nature. And everybody needs to know both. It was said by Dr. Henry Clay Trumbull that a Sunday school teacher should know (1) Christ, (2) the Bible, (3) human nature, (4) how to teach. The preacher needs still more to know human nature in order to bring it into saving contact with the divine nature. Hardly less is a knowledge of human nature of value to parents; and this knowledge is also essential to the success of the business man and the statesman.

Genesis pictures human nature wild, in its natural beginnings. Almost every type of human nature is pictured in Abraham, Isaac, Jacob and Esau. In every nation there are at the top of the human pyramid a few heroic Abrahams, men of initiative, that break away from old superstitions and foolish customs. Everywhere there is a large number of peaceful, harmless Isaacs, men and women who have fewer faults than the Abrahams but weaker virtues. Then come an equal or greater number of Jacobs, typical "business men," whether traders or farmers, whose conscience and acquisitiveness is ever wrestling; who desire to do right so far as it will not hurt their political or financial prospects. And at the bottom of the social pyramid is a great host of Esaus, who would "sell out heaven for something warm." Each of us should ask, "Which of these portraits is mine?"

Esau and Jacob were twin sons of Isaac. Esau being the firstborn inherited what goes to the oldest in lands where estates and titles are entailed, namely, the lion's share of the family honors and of the family property, and in Esau's case there was also a special blessing from God for both worlds. Esau did not care much for the future. He lived in the enjoyment of the present, so that these future and spiritual benefits were lightly esteemed.

Jacob was not without hope of getting these rights, for fathers could in those days put some younger son in place of the eldest, as David did when Solomon was made his successor. Besides, God promised Rebekah that in some way the headship of the family should come to Jacob: "The elder shall serve the younger."

They grew up, not as twins often do, "so alike you cannot tell t'other from which," but as opposites in almost every characteristic. For one thing Esau's body was almost as hairy as a beast, while Jacob's was soft and smooth. Mentally they were still more unlike. Esau was generous to a fault, Jacob was covetous.

These qualities appear in the story of what occurred when they were thirty years of age. Esau, returning from the hunt hungry and exhausted, found Jacob cooking some savory red lentils as a soup, and eagerly asked a portion. It is very likely that this was what the shrewd Jacob anticipated. He charged an amazing price for the soup. For fifteen minutes' enjoyment of his appetite, Esau was asked to pay Jacob his future honors and riches, his birthright, with benefits extending from time to eternity. And Esau took the bargain, first trying to make an excuse: "Behold, I am at the point to die, and what profit shall the birthright be to me?" It is about the most incredible story in the Bible, and yet no infidel questions it, for he knows that all about him are those who daily make such bargains.

The heart of the whole story of Jacob and Esau is the sale of the birthright for a dish of soup, future good for present enjoyment. Let us put it in a list of disastrous bargains: Eden in all its glory and beauty sold for a gratification of appetite. Joseph, a prospective prince, sold for "sweet revenge" and twenty pieces of silver, only to bring in exchange bitter remorse for twenty years after. The victory of Israel sold by Achan for the wedge of gold. The blessing of God sold by King Saul for a few fat cattle. The truth and God's blessing sold by Ananias and Sapphira for the hidden "part of the price of their land, as they sought to get credit for generous giving of what they were greedily withholding! Worst of all bad bargains, the Redeemer of the world sold for thirty pieces of paltry silver!

What mad, disastrous bargains are these! And yet they are all repeated daily all about us. When a son of Jacob or anybody else takes an unfair advantage of some brother man, he is "verily guilty" of selling a man for silver. When a man who marches in God's army as a church member lets his love of money hinder God's victories, it is Achan again selling God's interests for a wedge of gold. When a man gets money by questionable means, such as stock gambling or the sale of injurious articles, or of useful articles in short measure, or by charging his customers too much and paying his helpers too little, and then gives this "blood money" to hospitals or churches to save his reputation or his soul, it is King Saul again getting the fat cattle in disobedience to God and thinking to atone by giving a few of them for sacrifice. When men or women think to get a good reputation without paying the price in a good character, it is the blunder of Ananias and Sapphira repeated over again. When, for sinful pleasure or worldly gain, a man injures the cause of Christ by falsifying his Christian profession, he sells Christ again for silver and "crucifies the Lord afresh."

All that the world can give—the gold in all its mines, the honors of all its empires, the pleasures of all its banquet halls, are but "a morsel of meat" compared to our birthright of character here and heaven hereafter.

A careless, reckless sinner, in the midst of his wild career, was brought to repentance and reform. When the new life had fully begun and had excited the attention and admiration of his neighbors, one of his old associates met him one day and remarked, "I hear you have given up all your pleasures." "No," said the other, "I never knew what pleasure was till now, and as I have tried both the pleasures of sin and the pleasures of religion, and you have tried but one, I ought to be the best judge."

But there is another chapter in those early relations of Esau and Jacob in which again both were dishonorable. Notwithstanding Rebekah had God's promise that her favorite boy, Jacob, should become head of the house (and it was a sin for a mother thus to show favoritism between her twin boys—the father showed it to the other), she plotted to bring about the promised result by acted falsehood. When Esau had been sent out by his blind father, Isaac, then a hundred years old, to shoot a deer and get him a dish of his favorite venison, as a sort of sacramental meal at which his father would bestow on him the blessing and birthright, Rebekah set her arts to work to substitute Jacob. She was afraid God's promise would be thwarted and thought to help God by a lie. A tame kid was killed and its meat cooked to resemble the wild venison, and its hair was used to make Jacob's hands feel to a blind man as hairy as Esau's. "The hands are the hands of Esau, but the voice is Jacob's voice." However, Isaac allowed his suspicions to be overborne by Jacob's falsehood and gave him the blessing he intended for Esau, who, returning too late, was filled with sorrow and indignation, although he had sold his birthright long before.

There is nothing in the story to justify lying in word or deed, and Jacob paid dearly for it in the resentment of Esau that compelled him to flee and remain an exile from his home. The International Lesson Committee, by its selection of the Golden Text, suggests that we put emphasis on the fact that when we have a promise of God we may well wait for it, not seeking to hasten its fulfilment. "Jehovah is a God of justice: blessed are all they that wait for him." The question keeps coming up not only in Bible classes, "Is it right to lie to save life?" Ring it out as an eternal axiom, "Right wrongs no man." "Trust in God and do the right."

THE DECEPTION OF ISAAC BY JACOB

From an old German painting

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for April 6, 1913. Jacob and Esau, Gen. 25: 27-34; 27: 1-45. GOLDEN TEXT: Jehovah is a God of judgment; blessed are all they that wait for him. Isa. 30: 18, R. V.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

(Very interesting letters of inquiry and suggestion are coming to the Round Table. Tell your Sunday school superintendent about it and invite him to make some suggestion to help other superintendents, or make some inquiry to get help himself. Address Wilbur F. Crafts, 206 Pennsylvania Avenue, S. E., Washington, D. C.)

—ONE OF OUR CHRISTIAN HERALD Million Bible Class takes the Round Table to task for criticizing the graded lessons, and we therefore present more fully the reasons why we think superintendents and pastors and Sunday school boards should refuse to change from one uniform lesson, graded by Primary Junior and Senior Quarterlies, to the sixteen different lessons of the new graded series. Not denying that there may be some benefits in such a series, especially in schools where skilled teachers can be secured and where classes can be organized to meet twice a week, we name the things that are lost by the change, which we can not afford to lose and which are not offset by any benefits of the new plan. If we substitute sixteen lessons or even six in place of one, hard-worked mothers cannot find time to prepare their children. An earnest Christian mother, who earns her own living, said—and such a case is almost enough in itself to make our case against the new grading—"When my three children all had the same lesson, I could find time, busy as I am, to sit down and explain the lesson to them all; but I cannot explain three lessons to them every week." When there is one lesson, the pastor can help by teaching it in a teacher's meeting or by references to it in prayer-meeting and sermon; but he cannot teach sixteen lessons. Neither can the superintendent. And the chief incentive for union meetings of superintendents and teachers is gone when they do not have one common lesson to prepare for. If the new graded lessons displace the uniform lesson from a majority of schools, we shall lose the great help now given in weekly and daily papers, and no one lesson can have adequate treatment without greatly increased expenditure. When pupils are away from home for the summer they can no longer follow their studies wherever they go. These objections all hold to the graded series, as such, and we cannot find any gains that would half offset these losses, especially as good schools have always graded the classes and the teaching with one lesson almost as much as the graded series do—as much as is practicable in thirty minutes a week with unpaid and mostly unskilled teachers. There are other objections, such as a Presbyterian official committee has raised to the selections of the graded series, suggesting that as many objections may be made to the new as to the old. Fundamentally, we fear that there is too much pedagogy in the new series, forgetting that the schools have but a half hour for study, and too much oversight of the fact that the Bible, unlike all other books, has something in every page that Timothy could "know from a child" and by it be made "wise unto salvation."

THE LITTLE BLUE IMPS

BY MARGARET E. SANGSTER, JR.

HAVE you ever felt blue and unhappy when there is no earthly reason for it? When all the world seems bright and happy, and the birds are shouting their little heads off, and the sky is a sapphire, and nature seems to be dancing for some unexplainable reason? And have you ever wished, on such a day, that the birds were dead, and that the sky would cloud over and that the rain would pour in torrents?

Some time, when you feel that way, listen, and look hard through your magic spectacles. Then perhaps you will see them—your tormentors, the little blue imps! And when you hear the flutter of their wings, you must hide your feelings, and smile—smile though it seem to tear your face and crush your heart. For a smile will banish the blues, the most annoying imp of them all.

Margaret E. Sangster, Jr.

I had my first and most cruel fit of the blues long ago. I remember the day well, for it was my birthday. Do you know what I did? I sat for two solid hours on the bottom step of the hall stairs and cried with great, breathless, gasping sobs, while I dug two chubby fists into two red-rimmed eyes. For I felt, deep down in my heart, that I was growing old. And I was only six! As for the imps, why, they were very happy, and they fluttered about on the step above me and chuckled in their glee.

I have known children of melancholy dispositions to have regular weekly fits of the blues. They would very realistically plan out an exciting death and a beautiful funeral; and they would finally dissolve into tears as they gazed at their own still faces from among the ranks of a sorrowing family.

. . .

ONCE I came upon a morbid little mite of a girl of ten seated upon the floor, weeping softly to herself.

"What can be the matter, honey?" I asked as I dropped down on the rug beside her. But she lifted such a tragic face and such brimming eyes that I drew back, startled.

"Why, I just drowned myself," she murmured between sobs, "but the water took the curl out of my hair, and I looked horrid when they brought me home!"

As I kissed and comforted the foolish child (all the while restraining a wild desire to shake her), I wondered what literature she had been reading, and how much precious time her mother spent with her.

There is another kind of blueness that people have—the "nobody loves me" kind. When a person has this feeling the mouth droops down at the corners, and the eyes gaze up at the sky with a dying-martyr expression in them. When a best chum says gaily: 'What's the matter, dear?" one feels hurt, and indignant, and answers: 'Nothing. Leave me alone!" And the blue imps kiss each other with delight.

Many hopelessly blue girls escape criticism on the grounds of the long-suffering "artistic temperament." I have heard more than one tired-looking mother say, as she excused the rudeness of her daughter to the chance guest: "You mustn't mind my little girl, she's so temperamental," or, "Marie is so full of her music that she doesn't realize how she acts," or even this: "The poor child has inherited her father's artistic temperament." Strange to say, a mother often seems proud to talk like this; while the poor little remnant of artistic temperament that may be lingering in the girl's soul may be said to weep and gnash its teeth in agony.

. . .

SOME people have a propensity for the blues that they conquer in time. One dear lady, the most charming, cultivated, and talented woman of my world, once said to me:

"When I was a little girl, I used to get terribly angry and sad and annoyed at what I romantically termed 'The indifference of the cold, cold world.' And often I would go up to my room to relieve my tortured feelings. This is what I always did: I had a large mahogany bed—one of the family heirlooms—for my very own, and when I wanted most to scream, and to cry, and to say unkind things, I would stand in front of that bed and bite it hard! And when my teeth began to ache, my blues began to disappear. My bed will always have little dents in it, but, my dear, each dent stands for a victory!"

A young man was telling me about a girl who had been the sensation for a short time of his little college town. He said: "For a little while she was very popular, this girl. She was mighty pretty, with a wistful-eyed, sad-mouthed kind of beauty. I went to see her twice myself; I even listened and agreed when the other fellows talked about some 'hidden sorrow.' But quite soon the thing began to get on my nerves. I was always afraid she might collapse on my shoulder and weep. All the boys stopped calling there after a while, except one. He finally married her. Poor chap!"

The last two words were eloquent with a very deep sympathy. And I understood, for I had known the girl, and many others like her.

. . .

MELANCHOLIA is a disease that must be overcome, not by pills and powders and tonics, but by smiles and songs and laughter. For if the little blue imps find that it is easy to pound lines into your face and turn your heart into lead they will stay with you always. And when they come in at the door, blotting out the sunlight with their cold, thick wings, love and light and happiness disappear from your home.

Two friends of mine have framed mottoes hanging in their rooms. One says in disagreeable black type: "Life is only one cross after another!" But the second motto sings happily in red letters four inches high: "Laugh if it kills you, and you'll die with a smile on your face."

Which motto is the best?

Now, friends of mine, let us all make a vow together. Let us say: "When I feel blue, I will laugh, even though the tears blind me; and when I feel neglected I will do something for somebody, and when I feel alone in the world I will think of Our Father."

For where God is, Love abides; and where Love lives, the little blue imps shrivel up in the sunlight and die.

Picture puzzles are amusing to most people and have been especially popular during recent years. They may be purchased at almost any price. An ingenious young lady, when traveling abroad, bought picture postcards, cut them up, enclosed them in envelopes and sent them to her friends, and they had great fun in matching the pieces together.

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Last year, the hosts of users ate 250,000,000 dishes of Puffed Wheat and Puffed Rice.

Prof. Anderson's foods, steam-exploded. A few years ago such foods seemed impossible.

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The crisp, porous grains, thin-walled and airy, melted in the mouth. They woke to the fact that these Puffed Grains are fascinating foods.

And who ever stopped using them?

There are millions of breakfasts served without them to-day, but that's because folks don't know. Did you ever know a user of Puffed Wheat or Puffed Rice to go back to lesser foods?

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Serve with sugar and cream.

Mix them with any fruit to give it a delicious blend.

Or serve like crackers in a bowl of milk—airy, whole-grain, toasted wafers.

Use as crisps in soup sometimes.

Scatter them over a dish of ice cream. It's like mixing nutmeats in it.

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If you haven't tried them, telephone your grocer to send you a package of each.

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DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, March 30. Genesis 22: 1-19. Supreme loyalty to God is ready for supreme sacrifice. Our devotion is worth little unless it is prepared to bleed. Bloodless discipleship contributes no energy to the cause of the kingdom. Such discipleship is only a "playing at soldiers"; no terrible campaigns are fought and won. But loyalty that is sacrificial, faith that ventures everything, love that lays its all upon the altar—these take the kingdom of heaven by storm.

The quality of our piety may be gauged by the quality of our sacrifices. Let us drop our fathom-line into our sacrifices; are they shallow or profound? Are we ready to give blood, to surrender "the utmost for the highest"? "God so loved the world that he gave his only begotten Son!" What will our love give in return? Do we only offer him trifles, the smallest coin in the purse, the lame sheep in the flock, the wearied moments at the end of the day? Or can we humbly but eagerly say, "Body, soul and spirit, all we yield to thee"?

"God . . . gave his only begotten Son." "They gave unto the Lord of that which cost them nothing." Is that our contrast? Or . . . ?

MONDAY, March 31. Genesis 27: 1-10. There is something very sacred in the requests of those who are growing old and are preparing to die. The simplest call for help has a very holy significance. To render them common comforts is like offering at a shrine. They are so near the mysterious country that something of its mystery and awe seems to fall upon them. And hearts grow very tender as the hour of separation draws nigh. We become extraordinarily alert to detect needs even before they have been verbally expressed. Their requests define our privileges. "Isaac was old and his eyes were dim," and he asked a kindness of his eldest son.

All this must be remembered when we think of the conduct of Jacob. Apart from everything else it was sacrilege. It was like the desecration of a holy shrine. It was a trampling upon some of the choicest and rarest flowers in the field of human life. It was brutal deception where the most open affection should prevail. It was the quest of selfish privilege at the expense of an old man's rights. Jacob took advantage of the blind and served his own ends.

TUESDAY, April 1. Genesis 27: 11-21. So Jacob made himself like Esau, but the likeness was only skin-deep! He imitated the skin of another man, while beneath the skin the life was all his own. He practiced deception, presuming to be what he really was not. He wore an artificial skin to cover his natural skin: beneath the apparent was a quite different reality.

Our Lord had something to say about the wearers of artificial skins. He says "they wear sheeps' clothing but inwardly they are ravening wolves." A wolf in a sheep-skin! In the old nursery tale the wolf put on the outer garments of little Red Riding Hood. The wolf wearing the skin of innocence! And our Lord says there are people "who devour widows' houses and for a pretense make long prayers." They wear the skin of piety while within is the passion of greed.

We are all prone to put on artificial skins. We adopt fine manners while within we are ignoble men. We "appear unto men to pray," and all the time we are plotting mischief. We kneel and offer God the outer skin of devotion while our heart is far from him. From all untruth, artifice, and guile, good Lord, deliver us!

WEDNESDAY, April 2. Genesis 27: 22-29. One deception demands another. One lie requires another lie to confirm it. It is a black, ragged regiment that marches in support of falsehood. Jacob began with a false purpose. Then he put on a false skin. Then he uttered false speech. "Art thou my very son Esau? And he said, I am." So runs the dark sequence, adding link to link in the awful chain of evil bondage.

So does one lie call other lies to its defense. That is the subtlety of evil. We cannot rope in an evil deed, and say, "In such and such an area shall its influence be confined!" The devil laughs at all these idle limitations. So soon as we have determined that a false act shall be the limit of our deception he calls for a false speech, and our frail limits are submerged as sand castles are by the incoming sea. No, if we once begin to do the devil's work he will attend to the succession. Give him an inch, he wants a yard: give him a yard, he demands the mile.

There is nothing more prolific than falsehood. It breeds an awful progeny. And worst of all, falsehood will speedily develop into a habit, in which we become unconscious of deception, and we wear the artificial skin as though it were our own. "God gave unto them the spirit of a deep sleep."

THURSDAY, April 3. Genesis 27: 30-40. A lie had been practiced and spoken, and the springs of family life were befouled. We cannot introduce deception into a household and keep the fountains pure and sweet. A lie is like an unclean germ which can sour the sweetest milk. "And Isaac trembled very exceedingly." "And Esau cried with a great and exceeding bitter cry." And all this the outcome of a lie! Falsehood insinuates itself, like a pointed knife, into the most intimate joints and pries them asunder. Wherever falsehood intrudes the most delicate fellowships are broken.

If only we could see the sore and bitter consequences of falsehood we should more probably live in the truth. But one of the subtlest elements in our deception is that we deceive ourselves. We refuse to look ahead: we live in the transient triumph. Satan sees to it that we keep the blinders on our eyes. "Ye have eyes but ye see not." When a man lies his eyes are immediately sealed by his own deceit. "Thou knowest not that thou art blind."

Let us steadily realize the awful dominion of a falsehood. Let us steadily contemplate the black and awful retinues that follow in its train.

FRIDAY, April 4. Genesis 27: 41-45. "And Esau hated Jacob." We are still among the foul progeny of falsehood. One evil thing begets another, and when we encourage one vice as a pupil we soon have a school. Avarice begat falsehood; falsehood begat hatred; hatred begat revenge! "I will slay my brother Jacob." So does the spirit of deception create a hotbed in which troops of other vices breed and make their home.

It is of the utmost moment that we should remember this. We have isolation hospitals for fevers and smallpox, but we cannot isolate a vice. Wherever a vice is reigning, it is like a foul refuse-heap, and nothing can prevent it becoming the breeding-ground of a moral plague. We cannot isolate falsehood, or avarice, or vulgar pride. If we cherish one vice we are bound to make room for others.

"Cleanse thou me from secret faults." So prayed the psalmist, for he knew that even a secret uncleanness invited germs of moral malaria. And so may we all make his prayer our own, that God will cleanse, and that no plague may come nigh our dwelling.

SATURDAY, April 5. Genesis 25: 27-34. "For one morsel of meat Esau sold his birthright." The cravings of hunger made him barter his inheritance. For a carnal satisfaction he forfeited the noble privileges of sonship. For a feverish present he sacrificed the spacious things of the leisurely morrow. "I am hungry *now:* what counts tomorrow to me?" The smell of the pottage was too much to him, and he let his birthright go!

So also is it with men who are driven by the craving for drink. Anything for a drink! Family life, social life, religious life: they will barter all for carnal satisfaction. They sell their future for an immediate carousal. For the present hour they sacrifice eternity.

But we are all in fellowship with Esau. We have all preferred the seen to the unseen, the moment to the eternal, the immediate feast to "the unsearchable riches of Christ." We have chosen some fleeting happiness to "the joy of the Lord." We have chosen some ignoble ease to "the peace which passeth understanding." We have asked the world for its "mess of pottage," and we have forfeited "the bread of life." We need the power of God's Holy Spirit to "set our minds on things above," that the things below may not tempt us to our destruction.

These Daily Meditations will appear in each issue through 1913.

J. H. Jowett

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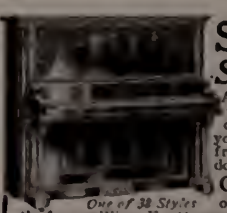

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LADY YOU

Continued from page 307

courage of my cowardly little soul. You are so calm and sweet, my Lady—so calm and sweet and dear. Are you looking ashamed of me? But when I begin this morning, in a little hour from now, I shall have to keep on. Right on whether I want to or not—on and on. How must it feel to be able to want to or not? My last "place" was not so bad, but there I couldn't keep on. When you want to keep on you always stop, and when you want to stop you always keep on. I ask, dear Lady You, if that is playing quite fair? The always of it?

I had Rogie in my last "place" and when he read his lesson his little best I could kiss him. He never minded, if I would promise not to tell Roger Senior, his father. He had the softest, the coolest little cheeks. I'd never had the chance to kiss anything before. Why must they suddenly decide to educate Rogie abroad? I could have taught him all the little French he needed. What did he care about accent!

That Wrapper Child downstairs—she stands for me, Lady You! Janny—Janet; it is only too true. I heard the Wrapper Mother talking to her yesterday and I found it out. It was rather queer what I heard her say: "You got your nice pattern now, Janny. All you got to do is cut yourself out by it—snip, snip, a little to a time."

And what Janny said was queer: "Will you Janet me, mother, when I'm all cut out? I want to be Janet-ed."

I must go to my forlorny schoolhouse. Some time this morning, dear Lady You, will you lay down your work and spend your time just being sorry for me? I know! do it at half past ten! May I feel you're sorry for me just that very minute?

In the night I half made up my mind to promise you something. I'm going to promise it now, before I start for school. A solemny, keep-it little promise. I won't come to this little book and tell you my troubles for a week. I'll stand 'em alone as long as that. Good-by.

. . .

Week's up! Here I am, but I'm not sure they are all troubles. One of 'em isn't, anyway. I discovered somebody that looks a little like Rogie the very first day, and when I got back "home" I found him at the supper table! He's a Wrapper Rogie! Lady You, here is where you may smile and say "I told you so. I said there would be compensations. Only can anything very tiny, six, freckly, patched-uppy, be as fine a thing as a "compensation"?

He let me take hold of hands coming home to-night. I shouldn't dare to kiss him—not yet a while. The Janny child watches me continually at the table. I heard her say, "How'm I doing, mother?" yesterday, and what her mother answered back took my breath away. It scared me. Dear Lady You, can you get your mind round to thinking of Janet Yale as a pattern?

"You're doin' great, Janny. You never put your knife in your mouth but once to dinner to-day—"

"Twice, mother." She is an honesty little thing.

"Well, but twice then, an' you're rememberin' your finger-nails beautifully every mornin.' "

"You—you didn't see—I don't s'pose you saw me eat slow, mother, an' not grab—"

"I saw you, Janny! First you know I'll be callin' you Janet. 'Janet, do this,' an' 'Janet, come here!' " They both laughed then. I've discovered that mother's and daughter's laughs chord.

My, but it's good to get back to you, dear Lady! The week without you was a month long. How did I ever manage before I invented you, dear, out of my very own head, to be the One I Never Had, the One I Wanted—my Ideal One? But oh, my lady, but oh, my Lady You, while I was about it, why didn't I invent you alive?

. . .

I went straight to bed in the middle of last night's wail, and this is to-night. I couldn't keep on talking to you because something got on the track in my throat and stopped me. I don't really believe I can ever have been a baby, but if I ever was one, it was last night. I lay in the dark and—cried. And before I got very far—right in the middle, it seemed—I had the most wonderful dream. (Of course it was a dream, Janet Yale!) I thought that some one came into this little room and right up to my bed, in the dark, and—cried, too. With me—two of us together. I could hear us both crying, and, oh, it sounded so kind and friendly! Together is such a beautiful thing! The lonesome ones that aren't set in families—the Janet Yales—miss all the togethernesses, don't they?

I just lay there and had a lovely time dreaming it. Was it you that came, Lady You? I wish I could believe it was—did you steal away as softly as you came? Did you—no, I don't suppose, now, that you put out your hand and smoothed my quilt, did you? That part of the dream doesn't fit you quite, for the hand in the dream roughed me instead of smoothed. I could hear it rasp softly on the cloth. So it could not be your velvety Lady-hand. Whose hand could it be? Dreams are queer things. I would like that dream again to-night.

It came again—oh, almost the very same! Only I was not crying to-night, so the One Who Came did not cry either. To-night she whispered two words, in the dream. You know what they were if you were the One Who Came—do I need to tell you? They were just two little breaths of words: "Poor dear!" No one ever came in a dream, or out of a dream, and said any kind of a dear to me before.

It is not so bad at Forlorny School now. We sing a little song to begin, and every now and then, all day, I look at Rogie and Rogie looks at me. (You will kiss his little cheeks yet, Janet Yale!) The Janny-child looks at me, too. I called her Janet to-day, and her face—the little homely face of her! She is the little wrapper image of her mother—she only lacks the wrapper.

I found my supper up here in my room to-night when I got back from the woods. I tramp off by myself after school; it is better than suppers. But I had both to-night. It was a nice little supper, on the prettiest china! And—will you hear this, Lady You?—there was a rose with it! You know the picture of the little maiden Christian Martyr in the arena, picking up a rose: "Some one has thrown me a rose"? Who "threw" me mine? Was it Janny? I don't think Janny. I don't think Rogie. So, dear Lady, it must have been you! Oh, but that little red rose on my plate has set me up! If you hear any one singing it will be New Teacher—hark!

. . .

The Wrapper Woman is so shy—she wears wrappers even on her eyes. But they are gentle, nice eyes. I saw them through the door looking at the Wrapper Baby. If I knew that anybody ever looked at me like that—nobody ever did. In orphan asylums you are put to bed by machinery and dressed and fed and looked at by machinery. Happy little Wrapper Babies!

I cried again for nearly an hour, after school to-night, all alone in Forlorny School. Terribly silly in me, for I might have warded it off by coming home and grumbling to you! I've warded off half a hundred cries that way, dear Lady You. Why did I cry to-night? Well, in any other New

Continued on next page

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LADY YOU

Continued from preceding page

Teacher it would have been homesickness, but you couldn't expect Janet Yale to be homesick! I think it was because I wanted another rose. My eyes must have been red enough at supper. Rogie looked at me suspiciously. The Wrapper Mother never seems to take much notice of me. I was thankful not to be taken notice of to-night.

Do you know what I'm going to do now? I'm going to bed and lie perfectly still till you come to me in Dream Two! I'll be good if you'll come—you, or (if it wasn't you that came) the One Who Came Before.

. . .

You came! Some one came and tucked me in. I felt it and I think I heard "Poor dear!" again. Dream Two was as beautiful and sweet as Dream One. All night I dreamed and redreamed it, and this morning I woke up so warm! Forlorny School was so easy to-day! We sang, to begin and to end. The children were dears. I heard one of them say to another: "I like New Teacher best." Poor Old Teacher!

I'm beginning to be happy. The Wrapper Baby lets me hold him. I brought him up here to my room after school to-day and we played on the floor. I told that baby my two dreams! Lady You, he had a serpenty-wise little look in his eyes as though he could have told me who came! I believe he knows.

Rogie and I are going fishing some day, and Janny is going to teach me how to heel stockings! The shy little Wrapper Woman smiled at me at supper—almost as if I were a Wrapper Child. Oh, yes, I'm beginning to be happy.

. . .

Another flower! A beauteous peony in a tumbler. I found it here on my table. If it was you did it, I'll find you out! I'll find out the One Who Did! If dreams can happen like these wonder-dreams of mine, why not miracles? Why not You, dear, in the flesh and blood?

When I created You out of my lonesome, starving brain it was because I couldn't stand it any longer—I must have folks. So if I ever find folks they will be You! It works both beautiful ways! Perhaps you won't be at all as I've pictured you, but you'll be my Lady of Love. I shall see you and hear you and know what kind of a dress you have on and how you do your hair, and if you are short or tall. I dare you to step down from your pedestal and come to life, my statue Lady You!

. . .

You came! You are alive! It was in the dark You "stepped down," but the moon sent a little candle in for me to see You by. A moon candlelight surprise—oh, such a surprise! For all the things I had imagined you were, you aren't! I thought you wore silky-soft dresses and it's a wrapper you wear! I thought your hair would be silver and fluffy and soft and it's a little tight brown knot! You are tiny and shy and sweet, but your heart is big. You came and you tucked me in and cried with me and said "Poor dear!" I put my hand out and touched you! You were warm and alive—I saw you in the moonlight.

I am happy—not beginning nor ending, but in the beautiful middle. I love this little Forlorny Place, I love Forlorny School, I love You!

There's a beautiful tree in front of my window. I never discovered before how softly the hills blur the horizon, nor that little silver streak o' river way off to the south. I never knew the sky could be so blue! I never knew Forlorny Places could be beautiful.

Now I'm going downstairs and help get supper. I'm going to help wash the dishes—perhaps I'll help put the baby to bed. I'm going to kiss Rogie, I'm going to kiss the Janny child, and —I'm going—to kiss—You!

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E VOICE OF THE NATION ON ROME

The Danger Signal

EW persons realize the danger ve are in, as a nation, from Roman Catholicism. Our dem- cracy in politics and great lib- in religious matters have given litico-ecclesiastical machine an nity to so worm its way into political, commercial, and civic ation that its secret power is verywhere; and any action the part of any of these ations which it regards as ental to Romanism is hotly d. Let a few more Catholics ointed to the supreme bench; few more private secretaries cted from among Roman Jesu- State and government offi- et a few more be honored with n Congress and in State legis- ; let a few more be made ors and mayors and city coun- , and good-by to the things for our fathers fought, and which inguish us as a people. I think more should be said upon the by Protestant pulpits and apers. The time has fully come the alarm-bell should be rung where. The danger signal needs lifted in the sight of the whole i .—*Bishop W. M. Weekly in us Telescope, March 5, 1913.*

. . .

he Political Machine at Work

New York *Freeman's Journal*, nouthpiece for the Roman hier- published in New York City, exultant over the fact that are some forty Roman Catholics those chosen to occupy seats in ext House of Representatives. y the list reads like the roll of ish members of the British Par- nt," says the *Journal*, and "it e sweet music in the House of sentatives during the next ses- when the roll call is being sung." e it from us to suggest the ex- n of any man from public office se of his religious beliefs, but gloating rasps not a little when now that the allegiance those sentatives hold to Rome is far ior to their allegiance to Ameri- nstitutions and American gov- ent. We cannot understand how holic can be loyal to the govern- and true to his oath, and at the time continue his loyalty to the on of the Roman Catholics in cs. . . . Why, may we ask, their ty as a church in American poli- Notice the unostentatious but theless consistent effort to cap- the chief post offices, judgeships, in fact, nearly every position of ge in national, State and muni- government.—*Pacific Christian cate, February 26, 1913.*

. . .

Politics Must Bend to Rome

THOUGHTFUL citizens, the gerness with which certain po- l and politico-religious papers, g the late presidential campaign, ed to the defense of the papal saries when accused of political lling, is at least *primâ facie* evi- e that they were guilty of it. those who are less thoughtful ld be convinced by the letter of zano, the Italian papal delegate Washington. It is addressed to an rican voter, by an alien enemy of institutions, both here and in his Italy; and it enjoins upon this rican voter the duty of voting as foreign, despotic, ecclesiastical ter may direct, "even at the cost sacrificing political principles."— *istian Standard, March 8, 1913.*

. . .

"And Yet Our Nation Sleeps"

HE Church of Rome still speaks vith authority. Her phalanxes are roken. Her dream is to make erica the leading Catholic country the world. Discredited and ban- d from European countries, with ent-like stealth she is quietly hing out and seizing the reins of our governmental authority. She is dreaded and feared by our politicians. She is arrogant, boastful, blasphemous. With her mouth she speaks of holiness, but in her train follow poverty, ignorance, misery, and despair. That nation is dwarfed and blighted which is under the shadow of the cross of St. Peter. To-day Rome sits at ease in the high places of our nation. An increasing number of senators, governors, congressmen attest the growing influence of this powerful organization. Ere long Rome hopes for a division of the school moneys, and chuckles as she sees the Bible excluded from our public schools, and *yet our nation sleeps!—Pentecostal Herald, March 5, 1913.*

. . .

An Ex-Priest on Rome's Intolerance

IN YOUR paper I have read an article by Dr. Alexander Robertson on "How Italy Fought the Papacy." It is really a magnificent exposition of the facts, which should be known wherever the American flag waves. It should be spread in pamphlet form all over the world in different languages. Enclosed please find the first dollar for such a purpose, and I also offer my services to translate the two articles into Italian for distribution.

Dr. Stephenson, Methodist Protestant minister of Detroit, in THE CHRISTIAN HERALD of February 12, writes of cases where Roman Catholic priests have wrought family confusion, saying that marriages performed by Protestant ministers are "no marriages." Let me say that the same trouble exists wherever I have been pastor. A priest in Yonkers told me, a few months ago, that only the Roman priests under the Holy Father are the real priests, and that the Protestant ministers do not belong to the true religion at all. They say the same thing to the children of my Sunday school: "That is no priest." Before being a Methodist missionary, I was a Roman priest in the Capuchin Order, and was converted in the Methodist Mission of Rome, and I can testify that the Roman Church holds that non-Catholic, non-papal marriages are a sort of concubinage.

To-day, I happened to be reading the history of St. Bartholomew's massacre in 1572, and my soul was distressed to think that there are Protestants in America who will refrain from doing certain legitimate actions through fear of the Romanists, who are more bold-faced and assuming, though generally more ignorant. To have fear of Romanist pressure in Italy would be the same as for the birds of heaven to fear a black rag hanging on a dry stump.

We must have legislation in this country to check any cardinal, bishop, minister, priest or patriarch who dares to bring forward the *Ne Temere* decree, or to say that the Roman Church alone can truly perform the marriage tie. JOSEPH VITAL.

Mission of the Saviour, Yonkers, N. Y.

. . .

The Catholic Federation in Politics

ARCHBISHOP MESSMER [Milwaukee] addressed a representative gathering of Milwaukee Catholics and affiliated societies of the Catholic Federation on January 31. He gave a comprehensive view of the work being done by the national federation throughout the country. The federation has an affiliation of over 3,000,000 Catholic members. He outlined the work of the federation on the question of politics with the United States Government in the Philippines, and the success of Catholic interests as a result. Bishops have acknowledged the great help received through this society. Also the question of the Catholic Indian schools has been favorably settled with the government. Books and newspaper attacks against Catholic causes have been suppressed by the postal authorities and legislative action suggested, etc.—*The Catholic Universe (Cleveland, O.), February 7, 1913.*

. . .

Appreciates Dr. Robertson's Article

WITH great interest did I read the letter by Rev. Alexander Robertson on the Catholic Church in Italy in THE CHRISTIAN HERALD. I wish the entire letter, or whatever Rev. Alexander Robertson may yet write to enlighten the people, could be printed in pamphlet form and be distributed throughout the United States. My first order would be $3 worth. I would give away and sell just so they would get among the people. J. L. HOLTZMAN.

Mount Pulaski, Ill.

[Dr. Robertson's article will shortly be issued in pamphlet form for general circulation.]

. . .

An Ohio Pastor's Hope

I HAVE just read the latest CHRISTIAN HERALD and feel encouraged by its attitude on the Roman Catholic question. You are doing a great and good work in the information you are giving. I feel that the Christians of our beloved, free country need to call upon God in prayer, and that he is already hearing our call and starting movements to overcome the enemy.

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HOW ITALY FOUGHT THE PAPACY

The article bearing this title, from the pen of the Rev. Alexander Robertson, D.D., of Venice, in THE CHRISTIAN HERALD of March 5, has aroused such widespread interest that it has been reprinted in booklet form. *Price, 5 cents per copy; 25 cents per dozen.*

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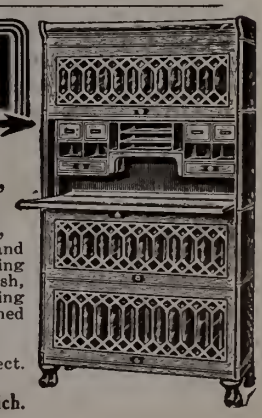

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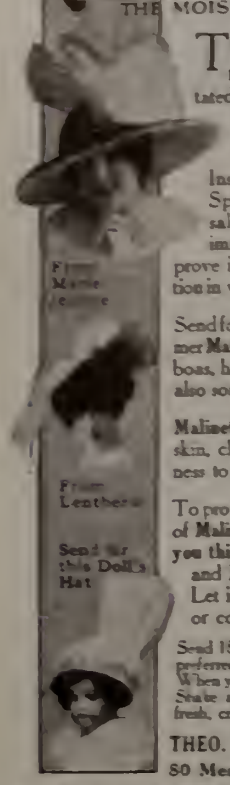

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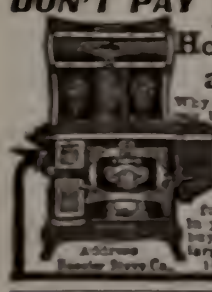

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THE SEVEN CHURCHES OF ASIA

Continued from page 309

For this lack of their earlier and most fervent zeal the Ephesian Church is warned to remember from whence it has fallen, and to repent and do the first works, or else the Master will come quickly and remove the candlestick out of its place. This threatened penalty has been understood to mean not the utter destruction of the church of Ephesus, but as indicating that the church would be removed to another spot. Grotius interpreted it, "I will cause thy population to flee away to another place."

Sir William Ramsay characterizes Ephesus as the "City of Change." And truly it has seen marvelous changes and its inhabitants many removals. In the days of St. Paul and St. John, Ephesus was a city of the seacoast; the waters of the Ægean lapped its busy wharves; now the traveler to Ephesus can scarcely imagine that he is near the sea. To all appearances he is as far away as one of our inland prairies. The Cayster during all these ages has brought down mud and silt from the mountains until now Ephesus is miles from the seashore. Even in St. John's time the port was kept open only by strenuous effort and constant dredging. These changes wrought by nature have compelled frequent changes on the part of the inhabitants. The original city was built not far from Ayasolouk, and "the whole Ephesian Valley was an arm of the sea dotted with rocky islands and bordered by picturesque mountains and wooded promontories," we are told. As the sea receded, in the course of the centuries the population moved with it, until the Roman city, the city of St. Paul and St. John, was some miles from the original site. At last this port became impossible, and the inhabitants moved farther back, nearer to the site of the more ancient city, where to-day the few inhabitants that still remain are found.

In its government as well as its situation Ephesus has been a city of change. Among the earliest inhabitants the Phœnicians introduced their religion, and the people worshiped the symbol of the moon as the goddess of the sea; the priests were named "king bees," and the priestesses "bees," and bands of armed women as well as men, for suffragettes then had all their rights, formed the temple guard.

Then came the Ionians a thousand years before Christ, who had to fight with the armed virgins, afterwards known as Amazons. Following them came the Greeks as conquerors, who in turn were conquered by Crœsus, and then by Cyrus the Great, and later by Xerxes. Then Alexander the Great, as the ruler of the world, made Ephesus one of its chief capitals. Octavius Cæsar with Mark Antony, after the battle of Philippi, were the rulers of the city. Under all these monarchs Ephesus maintained its pre-eminence, and the great temple of Diana was its chief glory.

In Christian times it was important ecclesiastically and politically, and in the Middle Ages the Church of St. John at Ayasolouk was almost as famous as the old temple of Diana, and its annual revenues amounted to nearly $100,000. Then came the Turks in the twelfth century and there they have been ever since. Truly it has been a city of change in every sense of the word. The Lord's prophecy has been fulfilled, and the "lamp of the church," as the "candlestick" should be translated, its light and glory, has been removed out of its place.

ANSWERED PRAYERS

THE Answered Prayer correspondence shows that the application of prayer to human life is as wide as life itself. Nothing that concerns us or interests us is too small or too great to be referred in trustful prayer to God. A young man writes from Philadelphia acknowledging special help from God in passing a difficult examination. That was a perfectly legitimate prayer. It would not be right for a student to neglect preparation, relying upon God for miraculous aid. But after he has made the most thorough preparation possible he may ask God to keep his nerves steady, his mind clear, calm and alert, so that it will work with strength and precision to reproduce the information that has been stored away beforehand by hard work.

Scores of letters bear testimony to the fact that

The great Physician now is near.

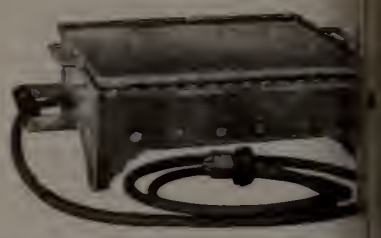
C. T. and wife write from Louisiana: "We want to acknowledge, through the columns of THE CHRISTIAN HERALD, our thanks to God for sparing the life of our baby boy, who has been very sick. We feel that God has been wonderfully kind to us." J. G. McL., of Caledonia, N. Y., writes: "I promised God if he would spare my dear child who was very ill I should acknowledge it through THE CHRISTIAN HERALD. He speedily did, and oh, how happy we are! God surely answers our prayers." T. S. writes from Omaha, Neb.: "I wish to acknowledge God's answer to prayer in restoring me through his love and kindness from sickness to perfect health and strength and work."

Mrs. H. B. of Otego, N. Y., writes: "God has answered several of my special prayers. I prayed to him to help my daughter who was sick, and he has answered my prayer. He has also made me better of my complaint and given me strength to wait on myself and help my loved ones." Mrs. A. P. writes from Monroe City, Mo.: "I want to acknowledge God's goodness in restoring myself and two children to health through prayer." Mrs. H. C. S., of East Bloomfield, N. Y., writes: "Our son was brought safely through a critical operation, all in answer to prayer, I am sure. I must give God the glory and praise. This instance is not the only one. Many times I have had direct answers to my prayers." Mrs. L. C. K. writes from Syracuse, N. Y.: "I wish to acknowledge the recovery of a dear friend in answer to earnest prayer. God is more willing to give than we are to ask."

A good letter comes from Ohio, signed L. R. B.: "I think the Answered Prayer column is strengthening, and would like to say that the love of Jesus grows sweeter and sweeter each day. He becomes dearer and dearer to me and fills the soul with sunshine 'more glorious and more bright' than can come from any earthly joy. He has answered many prayers for me. For one in particular I was very thankful."

Acknowledgments of answers to prayer have also been received from:

Mrs. L. M. W., Berryville, Va.; A Reader, Mercersburg, Pa.; Mrs. L. W. D., Montgomery, Texas; G. H. W., Hammondsville, Ohio; S. M., Gainesville; Mrs. S. P., Omaha, [illegible]; Mrs. M. E. W., [illegible], Ga.; N. G., Jacksonville, [illegible]; A Reader, Wichita, Kan.; S. M., Pittsburgh, [illegible]; A Friend, Greencastle, Ind.; Mrs. S. C. D., Jacksonville, Texas; A Reader, Grand Forks, B. C.; Mrs. J. L. R., Monroe, Wis.; Mrs. O. S. C., Barry, Ill.; A. S., Baltimore, Md.; M. A. O., Los Angeles, Calif.; M. L. W., Waltham, Mass.; Mrs. P. Alry Dale, Pa.; T. J. H., Manchester, Vt.; M. A. L., Dickinson, N. Y.; Mrs. A. M. A., Knoxville, N. Y.; F. E. P., Long Beach, Calif.; G. E. H., Murphy, Ontario; M. L., Topeka, Kan.; Mrs. C. F., Minneapolis, N. Y.; Mrs. L. B., Canton, Ill.; Mrs. J. W. N., Attica, N. Y.; M. L. L., Newport, Vt.; Mrs. M. N., Springfield, N. S.; Mrs. J. G., Catawba, N. Y.; Mrs. F. W. L., Trenton, N. J.; D. S. N., Baltimore, Ohio; J. R. R., McPherson, Kan.; Mrs. M. T., Watsonville, Wash.; A Reader, Grand Rapids, Mich.; R. N., Platteville, Wis.; O. R. P., Thompson Station, Tenn.; A Reader, Lititz, Pa.; L. W., Mt. Hope, Kan.; S. C., Danville, Pa.; M. A. S., Halifax, N. S.; K. F. L., Buffalo, N. Y.



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) YOU KNOW YOUR BIBLE?

HE February Honor Roll is not quite so big as that for January. But there was not space enough last week and the before for all the January s, and we are finishing that list o-day, so the publication of the uary Honor Roll must be post- to a subsequent issue.

e are the correct answers, how- You will be able to know ahead ne whether or not you will see name in the list of honor for uary.

wers to Questions of List No. 2

n what occasion was a miracle performed r that a lost article might be restored to ner? When Elisha made the ax-head upon the water. II Kings 6: 5-8.

hat heathen king, being sorely pressed le, offered his eldest son as a burnt offer- Mesha, King of Moab. II Kings 3: 4-27.

hat king declared, in a public prayer, ot one word of God's good promise had Solomon, at the dedication of the tem- Kings 8: 56.

hat king, after a reign of only seven et his palace on fire and perished in the Zimri. I Kings 16: 15-18.

nder what king of Judah did the people ence a revival of religion which brought a state of almost unprecedented joy? n three chapters narrating the whole ent. Hezekiah. II Chron. 29-31.

he first fifteen verses of one of the s occur in another book of the Old Testa- [This does not refer to either of the s which are quoted entire in other books.] 105; I Chron. 16: 8-22.

hat prophet foretells, in the figure of a in, the cleansing power of Christ's blood? iah. Zech. 13: 1.

Which ones of the disciples asked Jesus reward they should have for the sacrifice ad made, and received in reply not a , but a most gracious and abundant prom- Peter. Matt. 19: 27.

Where is the promise found that all flesh ee the salvation of God; and of what two es in the prophets is it an echo, one sub- ng "All the ends of the earth" for "all and the other "the glory of God" for tion"? Luke 3: 6; Isa. 40: 5; 52: 10.

In how many of his miracles of healing esus insist upon faith as a condition of ure? Mention each case with Scripture nce. (1) Healing two blind men, Matt. -31; (2) Healing the nobleman's son, 4: 46-54 (?); (3) Raising of Lazarus, 11: 26-40; (4) Raising of Jairus's daugh- lark 5: 36; Luke 8: 50; (5) Healing of emoniac child, Mark 9: 23.

OTE: Many correspondents objected that ording of this question was too strong, here was not more than one case in which could be said to be really insisted upon. was the first reference, Matt. 9: 27-31. To all possibility of unfairness, all those who oned this incident and reference were re- d as having sent the correct answer.]

New Questions, List No. 2

Who was commissioned to carry ten es to a captain?

What ladies of the Old Testament de- led certain property rights that were in er of being overlooked?

Who visited Samaria and asked the privi- of carrying some of the real estate home him?

Who, by forgetting the obligation imposed great kindness, kept an innocent man two in prison?

What reigning queen was forcibly taken the temple and slain?

On what occasion did a heavenly visitor ably Christ himself) appear to Joshua?

What two kings of Judah rebelled against ing of Babylon after he had conquered the try?

What Old Testament character was con- d, received the gift of prophecy, was dis- ient, lost the presence of the Spirit, was , and superseded in his high office by a humble and obedient man?

What preacher of the New Testament ch was led to a higher experience by two nembers?

. In what passage does St. Paul declare that eeks not his own righteousness, but a right- ness which is God's gift, and where does he rn that the Jews will not submit to this for their souls?

ible Question Honor Roll

ollowing is a continuation of the of names of readers who answered rectly all the January questions:

ara M. C. Musgrove, Mrs. Eugene Marsh, y McClelland, I. C. Matchett, J. R. Magee. lge Mahin, E. Martin, W. W. McCurdy, rles Miller, Mr. and Mrs. C. I. Morgan, J. A. Martin, Mary L. Moore, Mrs. S. L. Donald, Mrs. M. M. Marshall, Keturah ater, Mrs. A. McGranor, Frank R. Morse, C. McIntosh, M. E. Miller, Mrs. F. A. Mills, J. F. Millrea, Geo. McLachlan, Mrs. M. E. Milam, Bertha W. Mitchell, Mrs. G. F. Miller, R. MacIntosh, Mrs. S. C. Millard, Mrs. Lottie Miller, Mrs. A. H. Mallett, Mrs. T. D. Matson, Mary Means, Mrs. J. H. McDonald, Mrs. W. S. Myers, Mrs. J. S. Madison, Mrs. Margaret Miller, Mrs. E. H. Mellinger, Franklin Mitchell, Mr. and Mrs. J. C. Mitchell and mother Smith, Lizzie G. Miller, Rev. A. E. Miller, Mrs. F. H. Marble, Susie Moore, Mrs. Wm. F. McIntosh, Roland McGinnis, W. H. McCreevy, Hector McVannel, Winfield McIlvaine, Mary Merry, C. W. Maguire, Clara McCuskey, Beulah S. Maitland, Mrs. E. J. Moles, Julia A. McConkey, Mrs. N. G. Muir, Mrs. Alex. R. Mitchell, Ray G. 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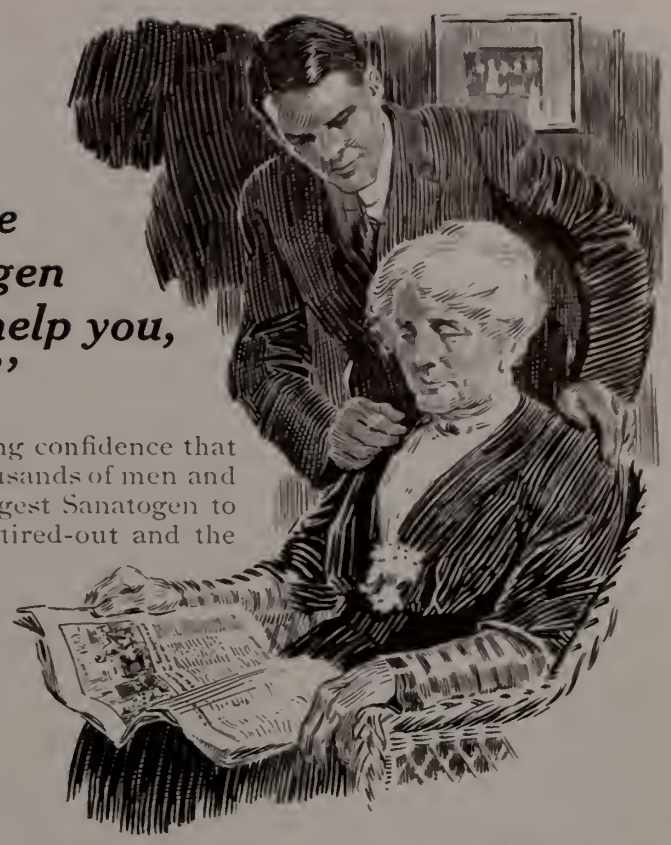

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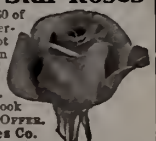

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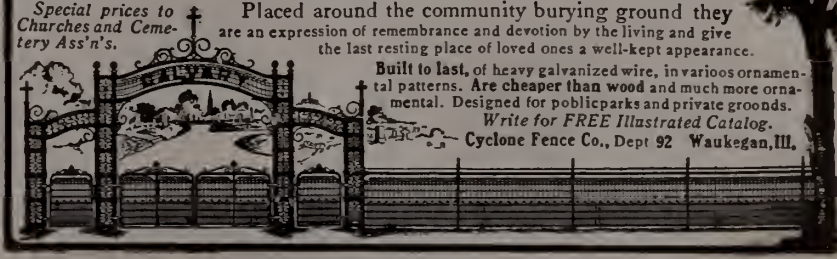

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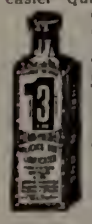

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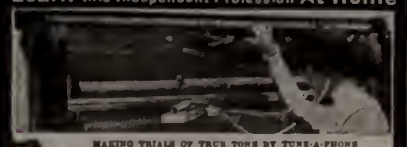

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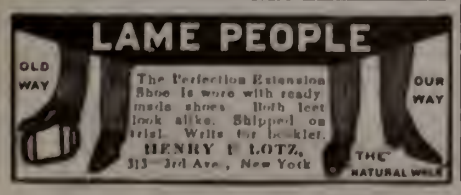
LAME PEOPLE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OUR WAY
THE NATURAL WALK

A BRAVE GOSPEL FOR BRAVE MEN

Continued from page 305

secretary?" "He can shoot!" was the unconventional though hearty and truthful response.

Camp was on a war basis, so the only lights were candles. This was somewhat cheerless, so Reader went to the nearest and only "city," Caimanera, and bought all the lanterns in town, which was six. These he strung up in the Y. M. C. A. tent, rolling up the sides so the light would stream out. The men crowded inside and outside, those who could not get in sitting on the ground, or lying flat, pushing their books and papers as near as possible to the light.

Next year the association secured the use of a government building for its work. Now an appropriation of $30,000 has been made by Congress for the erection of a permanent Y. M. C. A. building on the ground. The United States has purchased the spot for a naval base, for the purpose of guarding the Panama Canal.

To return to that Bible class. After Mr. Reader had been aboard the *Nebraska* a couple of weeks he went to the executive officer and said he wanted a place where he could conduct a Bible class for about twenty-five men, a place where they would be sure not to be disturbed. The officer ordered one of the electricians to take him around the ship; the electricians know every inch of deck, sides and mast space. Eighteen feet below the water-line they found an ammunition pasage way, well lighted and artificially ventilated. Two tons of gun cotton floated in tanks just forward of the spot; tons of "Explosive D," the most deadly explosive known, were piled up in magazines on either side; casks of detonating caps were piled in the compartment just aft. And here Reader and the sailors sat and studied the Bible. The number grew from fourteen to thirty-one. The average attendance was twenty-eight. Some men were converted down there. One member of the class is now preparing for the ministry.

Sunday morning service was announced by the ship's bugler, and during it the church flag floated at the masthead above "Old Glory." From 175 to 200 men would attend this service, held in what is called the "crew's space." If the ship were at anchor, service was held outside, on the quarterdeck. Moving picture shows were given on the main deck when the ship was at anchor. It was found difficult to use the machine and screen successfully while the vessel was under way. Eight hundred men watched these "shows," sitting everywhere, perched on guns, on rails, on ropes, on capstans, turrets, and lifeboats, fore and aft, on deck and aloft.

Results? Who can say? But this will help to something of an answer. In the army and navy together there is an Enlisted Men's Bible and Prayer League numbering 13,000; within the last eighteen months nearly 3,500 men signed the total abstinence pledge, becoming members of the Enlisted Men's Abstinence League; last year 844 men were converted in the army, and 1,000 in the navy.

It would seem futile to comment upon such magnificent achievements. Also it is rather difficult to characterize Reader and these other army and navy secretaries. Perhaps nothing better could be said than that they have shouted an eager answer "I!" to this invitation:

> The Son of God goes forth to war,
> A kingly crown to gain;
> His blood-red banner streams afar.
> Who follows in his train?

AMONG THE WORKERS

—A SUCCESSFUL CAMPAIGN was recently conducted at Haviland, O., by Rev. and Mrs. Stith, of Ada, O., and Professor and Mrs. Edwards, of Barlow, Ky.

—DR. W. R. MOODY and Dr. G. R. Stuart, of Knoxville, Tenn., delivered useful addresses at the City Rescue Mission Conference recently held at Grand Rapids, Mich.

—A REPORT FROM Chestertown, Md., says that two hundred persons have professed conversion in that town during a revival conducted by Evangelist Lewis Sheliborn, of Ashland, N. J.

—DURING A TWO weeks' visit of the Rev. Thomas Houston, the blind evangelist, to Bridgeport, Pa., thirty-two persons were received into the Presbyterian Church on confession of their faith. Of these twelve were men.

—THE LAITY LEAGUE for Social Service, Mr. Orrin G. Cocks, secretary, 200 Fifth Avenue, New York City, issues a list of one hundred topics for meetings on subjects of moral and social interest.

—MR. EDMUND A. LARSON, a former Moody Institute student, has recently left Grand Rapids, Mich., to take charge of the old Wheeler Mission at Indianapolis. He has had about five years' experience in mission work, and has rendered good service at Pittsburg, Pa.

—A LARGE NUMBER of persons professed conversion during a union tabernacle revival at Holton, Kan., under Evangelist Hart and Magann, of Fairbury, Ill. The students of the college and high school attended in large numbers, and many of them found Christ.

—THE TWENTY-FIFTH anniversary of the Brotherhood of Andrew and Philip is to be celebrated in Philadelphia on May 4. During the year 1912 measures to widen the program and to raise funds were successful in starting the association out this year with bright prospects. International headquarters have been established at 701 Hale Building, Philadelphia, Canada, England, Japan and the West Indies are among the foreign countries possessing branches.

—REV. ALBERT G. SHEPARD, pastor of the Friends' Church, Glens Falls, N. Y., writes, after a three weeks' series of meetings led by Rev. H. D. Sheldon, of Auburn, N. Y.: "Mr. Sheldon has done a work in our church that is invaluable. Evils have been dealt with that the pastor sought long to eliminate. Dead church members have been quickened into genuine zeal for God and the church. Many have been converted, and the young have been instructed in vital principles of the Christian life. Seventy cards of consecration have been signed."

—MR. CHARLES TAYLOR and his son, a lad of twelve, conducted a fortnight's mission in Phœnixville, Pa., with such remarkable success that although they went to that place entire strangers, the Rev. Robert M. Green, D.D., pastor of the First Baptist Church, has assumed the responsibility of booking them for all next year. Dr. Green's church was revived and edified, and nearly one hundred persons confessed conversion. Congregations "were stirred to the profoundest depths by the singing of the boy."

—CLEVELAND, OHIO, has experienced an effective spiritual awakening. The churches of the entire West Side, including Lakewood, united under the leadership of Evangelist Milford H. Lyon and his corps of six assistants, in a six weeks' tabernacle campaign. Despite inclement weather crowds from all sections of the city and surrounding towns thronged the tabernacle. That such a campaign should, within four weeks, set in motion forces that penetrated the heart of the city government, changing the attitude of many officials toward law enforcement, is evidence of the force of the movement.

—THE GOLDEN WEDDING of Rev. and Mrs. J. H. Burrows, of Cainsville, Mo., was celebrated recently at their home, Oak Lawn Farm. More than two hundred friends joined in the festivities of the happy occasion. Mr. Burrows has been not only a clergyman, but a legislator as well. He was three times a member of the Missouri House of Representatives, and served a term in Washington as member of Congress. He has been for forty-five years a Baptist clergyman, and served for many years as clerk of the West Fork Baptist Association. Mr. Burrows, besides his successful work in church and politics, is also a business man of good standing, and has been for some time president of the Cainsville Bank.

—SIXTY-FOUR YEARS as a Bible teacher is a most unusual and honorable record of service. It is held by Mrs. Caroline Gallup, of Victor, N. Y. When Mrs. Gallup, who is now 87, was 80 years old, her friends rallied together to do honor to their friend, and celebrated with her not only her birthday and the completion of sixty-four years of service as a teacher of the Presbyterian Sunday school, but also the thirtieth anniversary of the organization of the Woman's Missionary Society, of which she is a member. On this occasion Mrs. Gallup's friends presented her with a silver loving cup. The great love that all hold for her is seen in this tribute of one of her friends. She is now 87 years of age, but time has dealt most kindly with her, and a life spent in loving deeds of charity has left only the imprint of a gracious soul within.

THE KNOW HOW

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"The results were really wonderful. The little brain that seemed at times unable to do its work, took on new life and vigor. Every morning, now, before going to school, she eats the crisp little morsels and is now completely and entirely well, she seems to have a new lease on life, no more distress in the stomach, no headache, but sound and well everyway. Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs.

"There's a Reason."

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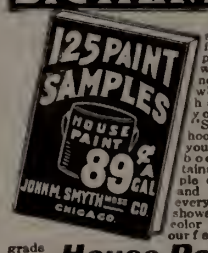

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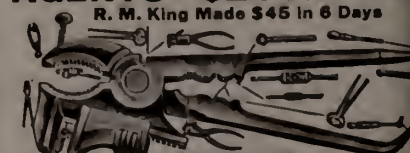

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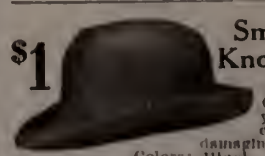

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Real Humility*

WHAT is humility? We can best get at the answer by going beneath the surface and finding what it is that makes a man humble. Uriah Heep was humble outwardly, but within full of a dastardly pride. That was not humility. Nor is bashfulness nor timidity real humility. A soldier or a king may be humble without losing one whit of his courage or his authority.

Back of real humility are truthfulness, earnestness, love. If we are truthful we cannot think highly of ourselves; if we are earnest we shall not think too much of ourselves and of our rights; if we have love in our souls we shall want others to have their way rather than to have our own.

Humility is the crown of the Christian graces, because there is in it the very heart and spirit of Christianity. The Christian plan of life and salvation is that a man gives up his self-will, his pride, anything of which he might boast, and *submits* himself to Christ. "Except ye be converted and become as little children," Jesus said, "ye shall not enter into the kingdom of heaven." "Where is boasting then?" asks Paul. "It is excluded." (Rom. 3: 27.) The Christian has nothing to boast about except the greatness and the power and the love of Jesus. "The way up is down." A good deal of fault has been found of late years with an old Gospel hymn that might well be restored and put to frequent use:

> Oh, to be nothing, nothing;
> Only to lie at his feet!

The lesson story is a sad one, yet almost humorous as well. James and John had as yet no conception of the real nature of the kingdom of Jesus. They wanted high seats with great authority and honor. There are no such seats for those who seek them. The highest seats are to be for those who have forgotten self most completely, who have loved Christ most ardently, who have worked the hardest in self-sacrificing toil for those whom Jesus died to save.

The way to get humble is first of all to look at something big. A man feels very humble looking at Niagara or the Matterhorn. A soul feels very little as it looks at Jesus. And so long as it looks at him it will be kept humble. Then, a great love will expel pride. There can be no selfish pride in love. The heart that truly loves wishes to serve and honor the friend that is beloved. So love for Christ saves us from pride and gives us humility. Most of all, the power of his death, the grace of his atonement may cleanse away the pride that hinders and spoils our service, so that in meekness and lowliness of mind we may each esteem others better than ourselves and, watching and loving Christ, follow day by day "in his steps."

The Indignation of Jesus†

IT SEEMS an odd coincidence that on the same evening that the members of two great young people's organizations are talking about "Humility," another society is studying "Indignation." Yet there is after all nothing incompatible in these two terms. A humble person can be indignant; an indignant person can be humble.

But indignation is a rather dangerous word. Very often Christians become self-willed and unkind and even unrighteously angry, and justify themselves by saying that they are righteously indignant. We must be extremely careful about this. It is true that Jesus was angry at times, though the definite statement that he was angry is made only once: Mark 3: 5. He doubtless felt indignation when he drove the money-changers out of the temple. And on the occasion of his delivering the stern arraignment against the Scribes and Pharisees which we study especially to-day there must have been back of the scathing words an anger that was terrible.

Jesus was the incarnate God, and all the statements made about the wrath of Jehovah are true of him. Even at the last, when the tenderest symbol is used to designate the Christ, there is in connection with that term of tenderness a term of anger, for the Revelation describes "the wrath of the Lamb."

That is the kind of anger that God has, the kind that Jesus had—the wrath that has back of it great love. Moses was angry with the people when they committed idolatry, because he loved them. He was meek like Jesus, but he was capable of indignation. Paul was humble enough to call himself the slave of Christ and to deny that he had any goodness except what Christ had given; yet his words flared out against the teachers who would lure his spiritual children away from the simplicity of faith.

Two practical points may well be kept in mind. An anger that leads us beyond self-control is always and dreadfully sinful. "Be ye angry and sin not," Paul counsels. Whatever anger the Christian may feel must be under the will's control. Then, too, righteous anger must be kind. If anger leads us to feel like hurting another, if anger passes to hate or even to temporary ill-will, we have sinned. How striking is the fact that with almost the same breath with which Jesus ends his fierce denunciations he can give utterance to that tenderest and gentlest cry, so full of yearning heartbreak: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

* * *

Young People's Question Box

Mrs. E. H. F., Brownsboro, Ore. I am seeking advice as to how to carry on the young people's meeting and make it interesting. Can you suggest a way to conduct it so the young people will like to come and not get tired of it? I would also like some suggestions for little folks when they attend these meetings.

It should be remembered in the young people's work as well as in all the departments of church life that the most interesting thing is real religion. Do not be afraid of making your meetings too spiritual. A few people who really love Jesus, who love to talk about him, who know that he has saved them from sin, will find that others will want to come to listen to the singing, the prayers, the Bible study and testimony. Good singing is a tremendous help. Try to find some one who plays the organ or piano in a bright, spirited fashion and also some one to lead the singing heartily. Organize a special young people's choir. If any one can play a cornet or violin make use of these instruments. But even if you can't find these helpers, start in bravely with prayer, singing, testimony, the reading of the Scriptures, and real stories of Gospel work in mission or evangelistic fields. Work all the time in co-operation with the pastor and under his direction. Get the others who are spiritually interested to join you in prayer for the conversion and consecration of the young people. Make the little folks feel welcome; find brief stories to read to them; get them occasionally to sing a special song for the rest. If possible, however, organize a separate junior society. Keep everybody at work. Find something for each one to do so that he will feel not only that he is getting help and pleasure, but that he is helping some one else. Make the society feel that it has a definite work to do for the church, the community, the denomination, and also, by prayer and gifts and personal interest, on the foreign field.

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* THE IDEAL CHRISTIAN. IV. HIS HUMILITY. Christian Endeavor and B. Y. P. U. Topic for Sunday, April 6, 1913. Matt. 20: 20-28.

† THE INDIGNATION OF JESUS. Epworth League Topic for Sunday, April 6, 1913. Matt. 23: 11-39.

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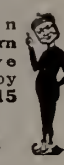

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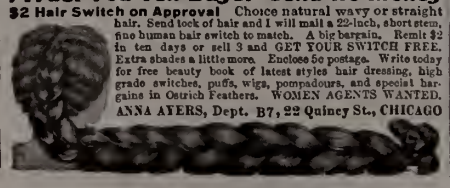

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THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

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MRS. WILSON

THE NEW SOCIAL REGIME IN WASHINGTON

BY ABBY GUNN BAKER

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MRS. MARSHALL

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MISS MARGARET WILSON MISS JESSIE WILSON MISS ELEANOR WILSON

WHEN the coming of a new President brings in a new political party, as was the case when President Wilson was inaugurated a few weeks ago, the changes in every branch of the government and in the personnel of the social life of the capital are most marked. It is usual for the outgoing President and his wife to serve a luncheon on inauguration day at the White House for the incoming President and his family, to which the political friends of the latter are invited. This luncheon always registers unmistakably that "the king is dead! Long live the king!"

To illustrate: Some weeks before the last inauguration President Taft wrote Mr. Wilson a letter and told him that it would be the pleasure of Mrs. Taft and himself to give a luncheon for the new President and those he should like to entertain on the day of the inauguration, inviting him to send a list of those he wished to have asked to the luncheon.

After the inaugural ceremonies at the Capitol were completed Mr. Taft returned to the White House with President Wilson and with the utmost cordiality and graciousness received all the guests and made them as welcome as he could have done had he been the incoming rather than the outgoing President. As soon as this ceremony was over he slipped out of the south door of the historic old mansion and was hurried away in an auto to the railway station to join Mrs. Taft, who had left the White House in the earlier hours of the morning.

"Not a familiar face have I seen here all this day," almost wailed one of the women servants in the cloak-room that afternoon, nor did she exaggerate the case. His friends had passed when the king was gone. His friends flocked in when the king arrived.

But such delightful new friends as they are! Republicans as well as Democrats can be proud of the new President, the scholarly, Christian man who has become the chief executive of the nation. His splendid inaugural address won the hearts of the people in every section of the country, and his conduct since has strengthened the good impression it created. "He is my President too," Uncle Joe Cannon, for so many years the opposition leader of the House of Representatives, said of him to the newspaper men at the White House when he called to bid Mr. Wilson good-by before leaving Washington. And that is the feeling the new President gives to all who talk to him.

"They are the homiest people, the whole family of them, from the President to his youngest daughter, that I have ever seen in the White House," said one of the oldest guards of the Executive Mansion. "When that great bunch of relatives were here during inauguration week they all seemed like one big family who were having the happiest reunion you ever saw, and now that the family are here alone it seems just the same. Mrs. Wilson is never in too big a hurry to say a pleasant word in passing the house employees, and the young ladies take just the liveliest, jolliest interest in everything that is new to them, like any other American girls would do. They're not a bit set up, and it's a pleasure to see them taking hold of their new duties. They are sharp as tacks too. They don't rush into things, they are going slow enough not to make mistakes." They are indeed taking up their new duties most graciously. After the inauguration rush of visitors was over, the President began receiving callers by appointment early each afternoon in the East Room. His first real reception, officially, was for the ambassadors and ministers of the diplomatic corps. He received them in

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THE NEW SOCIAL REGIME IN WASHINGTON

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SECRETARY-TO-THE-PRESIDENT TUMULTY AND HIS FAMILY

MRS. DANIELS, HER MOTHER AND FOUR SONS

the rigid formality which is always incumbent when the representatives of the rulers of the world are received. The President wore a Prince Albert coat, and each of the White House military aides was dressed in strict uniform of his office. The members of the corps were in full court costume and the entire ceremony was most formal. A few afternoons later, however, the President and Mrs. Wilson were at home to the entire corps with their wives and daughters. It was a charming glimpse of what the social side of the White House will be under this administration. The President and Mrs. Wilson received together, and the daughters assisted in doing the honors. Tea was served in the state dining-room, and the house was beautifully decorated with flowers. The corps was delighted with the new President's family and carried away a most pleasant impression of their hospitality.

Vice-President and Mrs. Marshall also are making many friends in their new position. They have taken an attractive suite at the Shoreham Hotel and are democratic and approachable. Mrs. Marshall is a Western woman. She was born in a small Indiana town, Angola, and is proud of the land of her birth. She spent her girlhood there, was educated in an excellent denominational school near her birthplace, and there met and married Mr. Marshall.

On the morning the representative of THE CHRISTIAN HERALD went to the hotel to call on Mrs. Marshall, the Vice-President came in and chatted most pleasantly. An Oxford Bible was lying on the table and under the rubber band encircling it was lettered the Vice-President's name. This was spoken of to him and he answered:

"Oh, yes, I'm very proud of that Bible. My Sunday school class of young men gave it to me just before we left Indianapolis."

Mrs. Marshall had gone into the other room, and she called out laughingly, "But he'll not tell you how opportunely the Bible came to him."

"Yes, I will," called back the Vice-President with an answering laugh. "And I'll leave it to you," turning to the representative, "if the joke is not on Mrs. Marshall rather than on me. When we were packing rather hastily for our Western trip some weeks ago," he resumed, "we packed several boxes for storage, and after they were nailed up and gone I found that Mrs. Marshall had packed away my Bible with the other books."

"And do you know," said Mrs. Marshall, returning to the sitting-room, "that he thinks he can't read this Bible, although it's a lot nicer than his old one."

"That's true," said the Vice-President; "it is a fine Bible and I'm very proud of it, but I had used my old Bible for more than twenty years, and some way I always seemed able to turn to whatever I wanted in it. It will take time to become as accustomed to this one."

Is it not fine for the people of the United States that both the President and Vice-President are men who know their Bibles and whose Christianity dominates both their public and private lives? Like the President and Mrs. Wilson, the Vice-President and Mrs. Marshall are members of the Presbyterian Church and will identify themselves with a church of that denomination while in Washington.

As is widely known, the new secretary of state and Mrs. Bryan are active Christian workers, both of them having been members of the Presbyterian Church for many years. The first Sunday they spent in Washington after Mr. Bryan's appointment, they attended the old First Presbyterian Church, down in John Marshall Place, where President and Mrs. Cleveland were communicants, and Mr. Bryan agreed to become an associate teacher of one of the Bible classes for young men. On a following Sunday he spoke at the Y. M. C. A. meeting, and let it be known that he would help support that organization. The influence of such a stand for righteousness in high office can hardly be estimated.

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MRS. WM. C. REDFIELD

MRS. DANIEL F. HOUSTON

Secretary and Mrs. Bryan have leased the big and roomy house which the soldiers of the regular army of America presented to General John A. Logan out on Calumet Place at the swell of Mount Pleasant Hill. It is a most sightly location. From its broad porches and upper windows a fine view of the Potomac and the blue hills of Virginia are visible. Its well-shaded garden makes a delightfully cool retreat for the family and is charming for out-of-door fêtes. As wife of the secretary of state, a good share of the official entertaining will fall on Mrs. Bryan's shoulders, but there is no one who can fill the place more graciously. She is an excellent linguist, and that will add to her popularity with the diplomatists. She is blessed with an infinite amount of quick perception and tact, which would make her popular anywhere. In addition, she has the fortunate faculty of remembering names and faces, and that will be of infinite value to her in the complexity of Washington social life. Both the secretary and Mrs. Bryan have traveled extensively; they have been presented at nearly all the courts of Europe and have met the leading public men of the world and are in every way qualified to fill the high position which has come to them. Their three children have married. Ruth, the eldest, is the wife of a lieutenant in the Royal Engineers of the British Army, Reginald Owen. She has three lovely children, who spend part of their time with their devoted grandparents. The second daughter, Grace Dexter, is Mrs. Richard Lewis Hargreaves, whose husband is a merchant of Lincoln, Neb. Their son, William Jennings Bryan, Jr., is his father's law partner, and has a home in Lincoln also. He was married a year or so ago and has spent this winter in Arizona with his young wife, who is rather frail.

The new secretary of the treasury, Mr. McAdoo, is a tall, dark man with a face shaped like the martyred President Lincoln's, and there is a somberness about his eyes when he is not speaking which accentuates the resemblance. But those who know the new secretary best say that the resemblance to Lincoln is more in character than in looks. He has the unbounded patience and sense of justice and forbearance which marked the great emancipator, and he is sincere through and through. He believes and accepts every other man as such until he proves himself otherwise.

Mr. McAdoo's pictures make him look old, too, but when he is talking, particularly when he laughs, one forgets the serious look and realizes that the secretary is by no means as old as his photographs indicate. A year or two ago he lost his wife, a rarely gifted, sweet woman, and their union has been so ideal that it is small wonder he felt that much of the brightness had gone out of his life when she died. But he has six lovely children—three sons and three daughters. His eldest daughter, Mrs. Charles Taber Martin, resides in Prescott, Ari. The eldest son, Francis Huger, was recently graduated from Princeton and is now studying law in New York. William Gibbs, Jr., and Robert Hazelhurst are attending school at Concord, N. H. Miss McAdoo, the second daughter, was with her father in Washington during inauguration week, where her beauty was greatly admired and where she made a host of new friends. The youngest child, Sallie, is a little miss of nine summers. The family are Episcopalian and all of them devoted to their church.

The secretary of war and Mrs. Garrison are preeminently fitted also for the high position which has come to them. They are cultured, scholarly people who have read and studied and traveled, and who care for the better things which make life worth while. Mrs. Garrison is the daughter of an army officer and was born at an army post in Arizona. Her father died in her infancy and her mother brought her back to Philadelphia, where she spent her girlhood and where she married Mr. Garrison. The new secretary left the bench to go into the cabinet, and had made an enviable reputation as a jurist. They have been married thirteen years but have no children. He was the son of an Episcopalian minister and both of them are devout churchmen.

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GEORGE I. OF GREECE ASSASSINATED

THE KING OF THE HELLENES FALLS VICTIM TO A MURDEROUS BULLET WHILE WALKING IN THE STREETS OF CONQUERED SALONICA. ALLEGIANCE SWORN TO THE NEW KING, CONSTANTINE I.

GEORGE I., the King of the Hellenes, was shot while walking in the principal street of Salonica a little after five o'clock on the afternoon of March 18. According to the reckoning of the Greek calendar this was just fifty years from the date of his election to the throne of Greece by the National Assembly of that country.

King George has always been a democratic monarch, and it was his custom to go about the streets of Athens unguarded and often accompanied only by an aide or his private secretary. When the Greek army of 10,000 compelled 25,000 Turks who comprised the garrison of Salonica to lay down their arms and surrender the city, King George, to make sure the Greek tenure of the city, immediately went from Athens and took up his residence in a villa located in the chief residential district. So great was his confidence in his people that he continued his old habit of walking unattended even in the newly conquered city. It had become his custom to go each day either to the headquarters of the army at the White Tower or to the cavalry barracks. On the afternoon of the 18th he was returning with his private secretary, Lieutenant Colonel Frankoudis, after a walk to the tower. They were talking of the recent successes of the Greek arms and of the capture of Yanina.

"To-morrow," said the king, "when I pay my formal visit to the dreadnought *Goeben*, it is the fact that a German battleship is to honor a Greek king here in Salonica that will fill me with happiness and contentment." These were the monarch's last words, for at that moment a shot rang out from behind and the king sank to the ground. Colonel Frankoudis wheeled and, throwing himself before the king, seized the assassin just in time to divert the second shot, which would have ended his own life.

Two gendarmes, who were following the king at a great distance, rushed to the scene and took charge of the assailant. Colonel Frankoudis, who had guarded his royal master with his own body, placed his majesty in a carriage and had him rushed to Papafion Hospital, but before the gates were reached the king was dead. The assassin's bullet penetrated just under the shoulder blade, and, passing through the heart, had gone clear through the body.

The assassin proved to be Aleko Schinas, a Greek, who is believed to be of feeble intellect. When questioned immediately after arrest, he stated that he had killed the king merely because he had been refused money and it was hard for a poor man to get along in time of war. An officer asked him if he had no pity for his country that he should slay the king at a time when Greece was battling for her ancient rights and territories. The assassin's only reply was, "I am against all governments." Some of the despatches announce that considerable money was found upon Schinas with certain papers showing that the murder was part of a plot concocted by a group of anarchists, but all the evidences point to the certainty that Schinas is merely a weak-minded malcontent unsupported by any organization.

As the king's body was placed in the hospital, Prince Nicholas, the only member of the Greek royal family who was in Salonica, arrived, accompanied by a number of officers. Other officers were summoned and the prince, speaking in a voice choked with sobs, said: "It is my deep grief to have to announce to you the death of our beloved king and to invite you to swear fidelity to our new sovereign, King Constantine." Though all the officers were deeply affected by the death of King George, they responded by shouting, "Long live the king!"

The new king, who, as crown prince and generalissimo of the army, was with his troops at the newly captured city of Yanina, was notified by telegraph and rushed to Salonica by special train. The news was also wired to Athens, and the widowed Queen Olga, who had left Salonica only a few days before to superintend the work of aiding wounded soldiers at Prevesa, left immediately upon a Russian battleship for the scene of the tragedy.

The Late King George I. of Greece

All Greece is plunged in deep grief at the loss of the king whom they had come to love so well and admire so sincerely. As soon as the news spread in Salonica, the shops and cafés all closed, flags were flown at half mast, and, as darkness came, no lights were lighted. Traffic in the streets seemed to stop as if by magic, and only little groups of men could be seen here and there talking in subdued tones of what had just taken place. In Athens the effect was almost identical. All business activities were stopped, and for many hours there was a strange quiet throughout the city. Later in the night impromptu parades of men and boys passed slowly through the streets singing the national dirges and funeral songs.

The death of King George has affected with deep grief a large number of other European countries. It was as a Danish prince that he was elected to the throne of Greece. He was the son of King Christian of Denmark, who was known as "the father-in-law of Europe." He was the brother of Prince Valdemar of Denmark, who burst into tears when the news was told him. The grief of the Danish people, too, is very real, for it has been the king's custom to spend several weeks each summer in his native land. There his democratic ways had endeared him to the people in much the same way as his father's.

The late king was also a frequent visitor in London, for he was the favorite brother of the Queen Mother, Alexandra. He was popular in England, where he often went about the streets and mingled with the crowds, entirely unrecognized. The whole British Empire sympathizes very deeply with Queen Alexandra in her latest sorrow. Within a few years her eldest brother, the king of Denmark, her husband, the late King Edward, her son-in-law, the Duke of Fife, her nephew, Prince George of Cumberland, and a cousin, Prince Francis of Teck, have all been taken from her by death.

In America it was as one of the leading spirits in the revival of the Olympic games that King George was best known and best liked. The American commissioner to the games said a few days ago of the king: "He was a really democratic character and a man of lovable disposition. To him we can really credit the making of the Olympic games an important event in the eyes of all countries as evidenced by the world-wide sympathy for the movement."

The late king's tenure of the Greek throne has been marked by many ups and downs of popularity and unpopularity. It took the Greek people many years to realize that their foreign-born king really had the best interests of the country at heart. The unsuccessful wars against Turkey were, in a large measure, blamed upon him and upon Crown Prince Constantine. His attitude on the admission of Crete as a Greek State was also unpopular with the people. They now realize, however, that the king in many instances advised the wisest course, and during the last few years, and especially during the present war, he has grown to be the popular idol of the nation. The new king, Constantine, has also become very popular during the present war. His successes at Salonica and at Yanina have entirely wiped out of the minds of his people the fact that they criticized him severely for advising against the last disastrous war with Turkey.

Some fears were expressed in European diplomatic circles that there might be complications in the Balkan situation, due to King George's death. These fears were discounted within a short time, however, by expressions of the fullest confidence in the new ruler, Constantine I.

TOPICS OF INTEREST AT HOME AND ABROAD

—THE FRENCH GOVERNMENT has decided to add 160,000 men to the army. A compulsory three-year military service bill has been introduced in the Chamber.

—THE TOTAL EXPENDITURES in connection with the inauguration of President Wilson reached the sum of $73,000. The joint Congressional Inaugural Committee spent about $26,000, which sum was appropriated by Congress.

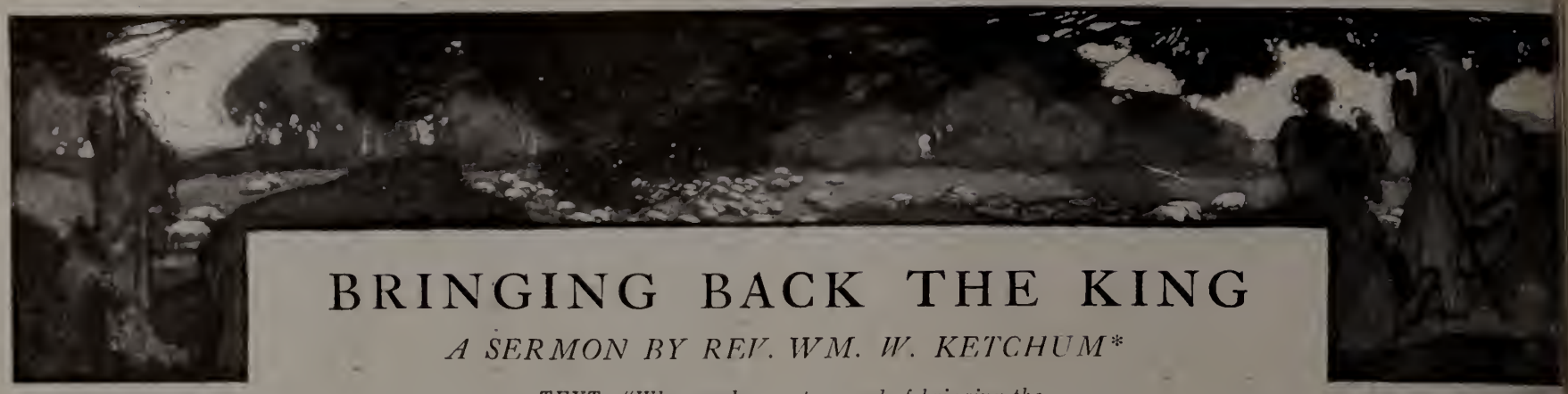
—MAJOR-GENERAL LEONARD WOOD has been reappointed by President Wilson as chief of staff of the army. Whether the appointment is *ad interim* or not has not yet been announced. It is also announced that Hon. Alvey A. Adee, second assistant secretary of state, who has served twenty-six years in the department and has been the wheel-horse during many administrations, will be retained in office.

—THE *True Voice* of March 7 (a Catholic journal) laments the fact that there has been no Catholic appointed to a Cabinet portfolio. It says, however: "We did not expect the appointment of a Catholic to a cabinet position, after the appointment of Mr. Tumulty to be private secretary to the President. From one-third to one-half the Democratic vote in the nation is Catholic, but there seems to be no suitable cabinet timber in it all."

—ALTHOUGH PRESIDENT WILSON'S methods are not spectacular he "does things" and big things too in a summary fashion calculated to cause distress among "old school" men of many types. By one brief statement issued after a cabinet council, March 18, he drew the United States out of the "Six Power Group" that had been negotiating a loan of $125,000,000 with the Chinese Government, re-stated by implication the doctrine of entering into "no entangling foreign alliances," repudiated the so-called "dollar diplomacy" of the Taft administration, rather more than suggested an early recognition of the Chinese Republic, presaged an aggressive forward movement calculated to extend at once the opportunities and the resources of American financial interests, and presented a new version of the phrase "the open door" widely differing from that of John Hay.

—ON ST. PATRICK'S DAY President Wilson issued a call convening Congress in extra session on April 7. The proclamation stated no reason for its issue, but the President had immediately after his election said he would call an extra session to revise the tariff. The new tariff bill has been practically completed by the Ways and Means Committee, and its draft contains about 4,000 rates, most of which have been definitely settled by the committee. In general character the rate levels resemble those of the Underwood bills passed in the Sixty-second Congress: these were the wool, sugar, steel, cotton and chemical bills—known as the "fighting schedules of the tariff." It is not likely that the complete organization of the House will be effected in April, but that only such committees will be elected as are necessary for the despatch of business: the Ways and Means, the Mileage, the Committee on Accounts, the Committee on Rules and the Committee on Enrolled Bills are among these. The Sundry Civil Appropriation Bill vetoed by President Taft and the Indian Appropriation Bill must be passed before July 1. The former will probably be amended to meet the objections in the Taft veto message, and the two bills will probably be reintroduced and passed under a special rule, without reference to a committee.

—DR. FRIEDRICH FRANZ FRIEDMANN, the German physician who has found a "turtle vaccine" for the cure of tuberculosis, selected eleven cases—ten male and one female—for treatment at Bellevue Hospital, New York, the demonstration being given in the presence of over one hundred and fifty doctors, nurses, attendants, and the staff of the hospital. The injection was made in the left hip, the dose being from five to eight drops of the vaccine. Dr. Friedmann sponged the hip with an antiseptic fluid, and as soon as the injection was made the puncture was sponged with more of the fluid by the operator's brother, Dr. Arthur Friedmann. Dr. Lowery said that Dr. Friedmann's technique was perfect, and that he made a profound impression on all who saw him operate. "He exhibited the skill of a true physician in the administration of his cure." The patients ranged in age from sixteen to fifty years, and their cases from incipiency to the third stage. None of these will be discharged as "cured" until two government officials give the word; and even then the Marine Hospital Corps will make reports upon their cases for a long time to come, wherever they may be residing. Eleven cases were also treated at the Montefiore Home. Dr. Friedmann, during a brief visit to Canada, treated forty cases at London, Ontario, and seventy at Toronto. One of the latter, who suffered from tuberculosis of the kidneys, had had one removed, and the other was badly affected. After administering the vaccine Dr. Friedmann predicted her recovery.



BRINGING BACK THE KING

*A SERMON BY REV. WM. W. KETCHUM**

TEXT: "Why speak ye not a word of bringing the king back?" II Sam. 19: 10

ABSALOM'S rebellion is at an end. David's best loved son, who rebelled against his father, drove him from his kingdom and usurped the throne, has been slain in the woods of Ephraim. His body, flung into a deep pit, lies buried under a great heap of stones near the spot where Joab, disregarding David's command to "deal gently with the young man," had thrust him through with a dart.

Since the death of Absalom and the crushing of the rebellion, David, the true and lawful king, has not returned to Jerusalem. He is still on the other side of the Jordan, an exile from his throne. His faithful followers of the men of Judah seem to have forgotten this. Suddenly, however, they awaken to the fact that David has not resumed his throne, and in astonishment they reproach one another with the question: "Why say ye never a word about bringing back the king?" It is not long before their question leads to action. Taking David with them they recross the Jordan, and with rejoicing place him on his throne.

This is the historic setting of the text. In our use of these words, we apply them to David's greater Son, our Lord, remembering that "these things happened unto them for an example and are written for our instruction" (I Cor. 10: 11). And so we ask: "Why say ye never a word about bringing back the King?"

In thinking of these words in connection with Christ, we should understand that our Lord is not now on his throne; the throne of his father David, which Jehovah, through Nathan the prophet, promised should be his forever (II Sam. 7: 14-17). This promise was renewed in Isaiah's time, and we hear the prophet saying: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." (Isa. 9: 7.) Also to the mother of our Lord the angel said: "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1: 30-33).

The Throne of David

Thus, on three different occasions, in time far removed, we have this same promise given. And why should we not expect that God, who so literally fulfils his promises, should just as literally fulfil this promise that "there shall be given unto him the throne of his father David"?

This promise is a prophecy, and it no more admits of spiritualizing than the prophecies already minutely fulfilled. To say that Christ reigns in the believer's heart and in his church is true, but in no sense does such a reign fulfil the promise that he shall sit upon the throne of David. Neither the believer's heart nor the church is the throne of David. The throne of David is as real and historic as the throne of the Cæsars. And though not now occupied because the lawful King was rejected, the time is coming when there shall be given to the thorn-crowned, rejected King the throne of his father David. We may ask, "How can this be?" and Isaiah answers: "The zeal of the Lord of hosts will perform it." (Isa. 9: 7.)

To spiritualize this prophecy is to cut the very heart out of it. Such a method permits one to spiritualize any of the facts in the life of our Lord. Take, for instance, the statement of Peter on the day of Pentecost, "God had sworn he would raise up Christ to sit upon his [David's] throne. He, seeing this before, spake of the resurrection of Christ" (Acts 2: 30-31). Why, if we spiritualize the throne, may we not just as consistently spiritualize the resurrection? Alas! this is what many are doing, and the resurrection of our Lord is made to mean nothing more than the continued existence of his soul after death. Let us not make a similar mistake. Christ has been promised the throne of David. It is a real throne. He has never occupied it. He is "the nobleman who has gone into a far country to receive for himself a kingdom and to return." He is "on the right hand of God, from henceforth expecting till his enemies be made his footstool." (Heb. 10: 12, 13.) In the meantime "God is visiting the Gentiles and is calling out a people for his name." After this, we are told "he will return and there shall be given him the throne of his father David, and of his kingdom there shall be no end." So we ask, "Why say ye never a word about bringing back the King?"

* Pastor Bloomingdale Reformed Church, New York City.

The Prince of This World

Again, in thinking of these words in connection with Christ, it will help us if we understand that in this world a usurper rules and reigns. When our God was about to leave the world, he said to his disciples, "The prince of this world cometh and hath nothing in me" (John 14: 30). Shortly before this he had said: "Now is the judgment of this world, now is the prince of this world cast out" (John 12: 31; 16: 11). Undoubtedly he referred to the judgment and victory of his own cross. However, the execution of this judgment has been delayed and during our Lord's absence the one whom he calls "the prince of this world" is "the god of this age" (II Cor. 4: 4). He is none other than Satan himself, who is also called "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2: 2).

Our ideas of Satan have been gained largely from the way in which man has depicted him. According to the Scriptures, Satan, the usurper, is not that hideous monster man so often portrays him to be. On the contrary, he is a being of great dignity; so lofty that Michael the archangel, "disputing with him about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee" (Jude 9). He is possessed of great power, wisdom, and subtlety, and "is himself transformed into an angel of light" (II Cor. 11: 14).

Now we should expect if he is the god of this age that the age will in character be like its god. This is precisely what it is, for he is "the evil one" and the age over which he reigns is called an "evil age." (Gal. 1: 4, R.V.) To say this, as the Scriptures do, does not necessarily imply that the age is grossly immoral. In fact, we believe it is the most ethical age the world has ever seen, and that it suits the god of this age to hide, as far as possible, its vice and crime. Do we not read that "his ministers also are transformed as the ministers of righteousness, whose end shall be according to their works"? (II. Cor. 11: 15.)

The Evil of the Present Age

To prove the evil character of the age it is not necessary to deny its progress, its achievements, its civilization. In these the world has made giant strides, but they do not of themselves indicate that the world is nearer God. Indeed, to these a self-satisfied, self-centered, godless world points with pride. And these are the very things with which the god of this age would have us occupied. He hates the Cross and the crown, the atonement of our Lord and his c owning glory, and nothing suits his purpose better than to obscure them both. He knows that if he can only lead men to believe in their own self-righteousness, then they will feel no need of the Cross; and if he can only lead men to believe in their own power to adjust the ills of the world, then they will see no need of the crown. So we are told that as "the god of this age, he blinds the minds of them who believe not, lest the light of the Gospel of the glory of Christ should shine unto them" (II Cor. 4: 4). And it does seem as if he were succeeding very well; for we hear in these days less and less of the Cross and very little of the crown. The age, like its god, is utterly and absolutely opposed to the purpose and plan of God to redeem mankind by the blood of his Cross, and the world by the coming of its King. It is satisfied with its own self-righteousness and its own self-sufficiency.

Whatever we may think of the character of this age, it is very evident from the facts of present day life that our Lord is not now reigning over the earth as the Scriptures predict he shall reign. These facts are so palpable that no one can deny them, and unless ignorant of Satan's devices, we shall not be deceived as to the real character of this age. But no matter what our opinions may be, the Word of God declares that "the whole world lieth in the evil one" (I John 5: 19, R. V.); that he is "the god of this age." So we ask, "Why say ye never a word about bringing back the King?"

In applying these words to our Lord, we understand that he is the world's lawful King; that, as he came the first time a sin-bearer "to put away sin by the sacrifice of himself," so he is coming to earth the second time as a King to rule and reign. This means that this earth, which was the scene of his humiliation, is to be the place of his exaltation; that here, where he was crucified, he shall yet be crowned.

Such has been the hope of Christians in all ages since our Lord ascended. Sometimes it has been eclipsed, but never lost sight of altogether. "It was this hope," as Professor Denny says, "which more than anything gave its color to primitive Christianity, its unworldliness, its moral intensity, its command of the future, even in this life." The early Christians, we know, had as their watchword, "maranatha," the Lord cometh, and Gibbons, the historian, says that "the hope of his return was productive of the most salutary effects on their faith and practice."

Christ Is Coming in Person

Enough has already been said to indicate that by the second coming of Christ we understand the personal, literal return of Jesus Christ to this earth; that he is coming back in person to occupy his throne.

"Once," we are told, "at the end of the ages he appeared to put away sin by the sacrifice of himself." That was a personal, literal appearing of our Lord upon the earth. Then we read "he entered into heaven itself now to appear in the presence of God for us." That was a literal, personal return to heaven and refers to his present work as our advocate before the Father. Further, we read, "Unto them that look for him shall he appear the second time apart from sin unto salvation" (Heb. 9: 24, 28). Now, if the first two appearings are to be understood as literal and personal, as without question they are, surely the third appearing here promised must be also literal and personal. When our Lord ascended into heaven, the promise given the men of Galilee who witnessed his ascension was that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1: 11). That is, just as his ascension was literal and personal, so his return shall be. It is not the spiritual coming of Christ into the believer's heart that is meant by the second coming, but the actual return of the Lord himself from heaven.

Critics do not deny that Christ predicted his personal, literal return in glory; they do not and cannot deny that such is the teaching of the New Testament, and that the Apostolic Church expected his personal return. What they do is to say that Christ and the writers of the New Testament and all who expected the Lord to return from heaven were mistaken. "The passing of time," they say, "has demonstrated it to be a prodigious error." One cannot refrain from noting the modesty (?) of critics who set themselves up above the word of our Lord and the teachings of the Scriptures. The fallacy of the argument that time has vitiated the promise is at once evident. Four thousand years passed before Christ came the first time, and to say that because almost two thousand years have passed since he went away, therefore he will not return, is simply foolishness. "The Lord," we are told, "is not slack concerning his promises, as some men count slackness." and "one day is with the Lord as a thousand years, and a thousand years as one day." (II Peter 3: 8-9.)

Unwittingly, those who scoff at the truth of the second coming of Christ are fulfilling the Scriptures, just as the men of Israel did who in ignorance

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A GLOBE AS A MISSIONARY

A SCENE WHICH IS TO-DAY AS IT WAS A THCUSAND YEARS AGO. THE SHIPS OF THE DESERT STARTING FROM KUWEIT

KUWEIT is situated at the head of the Persian Gulf, and is famous as yet only as a proposed terminus of the Bagdad Railway, which was long talked about by English diplomatists and is now being built by German engineers. It is an ordinary Arab border town, built of mud and plaster, with few houses more than one story high and only the sheik's palace making any pretensions to elegance. One room in this palace is distinctly bizarre and, in a way, arabesque. It has a large and beautiful Persian rug on the floor and a ceiling covered with many chromos of queens and actresses and others in gilt frames, picked up in the Bombay bazaar. Only an Arab would have thought of that place for the pictures.

The town is located between the desert and the sea. In the space of half an hour one can watch a caravan of a hundred camels start out from one side of the town for a month's journey into the heart of Arabia, and then turning from the "ships of the desert" will come upon the town's water front and see hundreds of other ships ready for a trip to Africa or drawn up on the beach to await the pearling season. Those who buy their pearls in Paris are probably getting Persian Gulf gems gathered by Arab divers.

But it is as a Bedouin that the Arab is most interesting, and those at the missionary exhibitions in America who inspected the "black tents of Kedar" and marveled at the simplicity of their primitive life and may have experienced a secret longing for it, were made far more welcome by the stewards than they would be by Ishmaelites, especially if there were women folk near. The ladies do not hold their hands before their faces to show their turquoise rings, which ward off malign spiritual influences; but to let you know that you look upon a Moslem's wife. It is for such as these as well as for the 50,000 townspeople that the Arabian Mission maintains a Bible shop and a hospital conducted by a woman doctor, in addition to the usual man medical missionary.

The geographical globe in the shop is the first and only one in Kuweit and is one of four or five in all Arabia from Bagdad to Aden. It was placed in the Bible shop to draw people there and it is serving its purpose splendidly. The less ignorant of the place, and these included the masters of sailing ships that had made the trip to Africa, and others who had traveled to Bombay, were not hard to convince that it really represented the earth. They were delighted to have pointed out to them the places they had visited. Yet even these could not help pondering that self-raising problem of how the under half lives. But the rest would exclaim "Mashallah" "Whatever God wills," and doubt not that it was another Christian heresy.

A TYPICAL BEDOUIN ARAB

The globe is directly contrary to the Mohammedan religion. It teaches that the earth is round, but their traditions will not let them outgrow the Ptolemaic system that proclaims the earth to be flat. The Moslems in Kuweit have not now much trouble in accepting both. But this graphic geographic evidence will hasten their advance to the modified Islamism of India and present the better soil of a more open mind, for which the Arabian Mission has labored for over twenty years. Already the town is divided into two distinct camps in a controversy about the earth's rotundity. The advanced party, which reads the newspapers from Egypt and encourages education, has aroused hostility and enmity by introducing the study of geography into a large Koranic school recently established. Just the other day the teacher told the boys the world was round like an orange and rotates, and the following day he was compelled to tell them that they need not learn that lesson. But the shop is having an increased call for geographies, and when they realize that the Koran is wrong about this world, they will be more ready to believe it is wrong about the next. The contributors to missions for Moslems are having increased encouragement for their faith and support, for last year even Kuweit was able to add to the number of converts from Islam.

The Arab is only beginning his acquaintance with the outside world. The missionary exhibits that have recently been given in some of the larger American cities were no more a revelation to Americans than the camera, for instance, is to the Arab. The mission world could rouse no more interest at home than the world as known to New York, Chicago, or San Francisco does amongst the Arabs.

EDWIN E. CLAVERLY.

THE GREAT CATASTROPHE OF 1913

RELATED SEVERAL YEARS AFTER THE EVENTS DESCRIBED

BY CHARLES M. SHELDON, D.D.

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THE world will never forget the great catastrophe of 1913. By the side of it, the losses by fire, earthquake, plague, and battle in all the centuries fade into mere incidents. The recovery from this overwhelming disaster took years of patient and painful labor, but perhaps the lessons it taught will be worth all the tragedy that is now passed into the world's greatest chapter of loss.

It began in an absolutely obscure and unknown man who was shoveling coal into a furnace which supplied power for a machine shop in New York.

The man complained, one night after work, of a strange feeling in his hands. It was not pain nor numbness, but an inability to open and shut his fingers. When he went to his place of work the next morning he found that he could not pick up his shovel. He was promptly discharged and another man was doing his work before he was out of the shop.

The man afflicted with this trouble went home and told his wife. She could not see any signs of trouble and scolded him for being lazy. But before night she herself was complaining of the same inability to open and shut her fingers or use her hands in housework. These people were too poor to hire a servant and the wife did all the work of cooking, washing, and general house labor.

Both the man and his wife began to be frightened and before dark they visited an infirmary which was a part of a social settlement in the neighborhood.

When they explained their condition the young physician in charge treated it as a case of temporary muscular paralysis, gave them a prescription and sent them away.

But the strange inability to use the hands continued and the man and his wife came back to the infirmary the next morning. To their surprise, which had in it a vague but deepening sense of terror, a line of men and women was formed at the infirmary, all complaining of the same strange inability to use the hands.

As the man and his wife stood waiting in the line they compared notes with those in front and behind. In every case the symptoms were identical. There was no numbness and no pain. Every other faculty of mind and body was sound. Only the hands had ceased from their functions. They were as absolutely useless as if they had been cut off.

When the furnace stoker and his wife reached the doctor's room, after waiting in line several hours, they found, not the young physician who had prescribed for them the night before, but a room full of the greatest doctors of New York.

It would have been ludicrous, if after events had not resulted in such supreme disaster, to note the baffled faces and hear the excited dialogue of these famous physicians and surgeons. An absolutely new disease had broken into the world's catalogue within twenty-four hours. There was literally no parallel to it in all the history of disease. It baffled all diagnosis and was apparently beyond all reach of cure. And all the cases were exactly similar. There had been no paralysis, no stroke. There was no lesion of any other organ. All other faculties were intact. Perfectly rugged workingmen in the line that continued to lengthen out every hour with portentous rapidity gave the same testimony in reply to rapid-fire questions. Each reported a perfect absence of pain or discomfort. Every part of the body was doing its normal work, except the hands. They had absolutely suspended their accustomed labor. The fingers refused to hold tools. The hands were dead to the common work of the hand.

Twenty-four hours went by, and the third day after the furnace man had found himself unable to pick up his shovel all the New York papers were giving whole pages to accounts of the new and astounding disease, if disease was the right word to use. Every paper in the city was hysterical over it. For once every daily was characterized as a red-ink shriek of mingled sensationalism and terror and anger combined. One of the New York dailies contained a front page editorial in letters an inch long demanding that Congress suspend all other business and that the powers of the entire nation be centered upon some solution for what promised to be, if something did not stop it, the greatest human tragedy since the world began.

And indeed the editorial spoke even more prophetically than the gifted editor could possibly imagine. At the end of another twenty-four hours all the people of New York suddenly realized with

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RELIEF FOR THE WAR SUFFERERS

$3,000 MORE GOES TO AID THE NEEDY, MAKING $21,250, THE TOTAL SENT FOR RELIEF WORK. THE PRESIDENT OF ROBERT COLLEGE AND THE WIFE OF THE AMERICAN AMBASSADOR APPEAL FOR SPECIAL RELIEF FUNDS

JUST before starting on the trip into Western Macedonia, which he is now making with Mr. Atanasoff, Pastor Furnajieff, writing from Sofia, said: "As the work progresses, there looms before us a most appalling condition. The district of Adrianople is almost like a desert. The few trees there were in the fields have been cut down by the soldiers for fires. The villages are almost all devastated, and the farmers have been able to do no plowing and sowing, so that there will be scant harvest, if any, in this district next summer. That means famine, starvation and death on a large scale, unless relief be forthcoming. The people are in terrible dread at the prospects and pathetic appeals reach us every day. It is difficult to throw away these pitiful letters or to turn the pleading applicants from our doors. It is not possible to help all, but who can turn away a desperate mother begging for bread in order to keep her family of little children alive and hoping desperately all the while that to-morrow will bring word from the husband and father who has been missing for a month or more?

"The statistics given us by the minister of the interior are helping us wonderfully in locating the most urgent need. In all of the medium-sized cities there are from 150 to 850 families who are entirely dependent on relief funds.

"The treasurer of the committee forwarded the other day 500 sacks of flour to the vicinity of Koumanovo. This provision was voted by the committee for the distribution by the Rev. Theo. T. Holway, who is looking after that district. Mr. Atanasoff and myself leave to-morrow for western Macedonia to continue the distribution of relief. This time we are better prepared than before, but even then our aid is like a drop in a bucket. Still, we are thankful that we are able to do even this much and that so many earnest hearts will bless the kind friends in America for the donations in the name of the Master of us all."

From the Balkan Relief Fund this week $3,000 is being forwarded to the front. Two thousand of this will go to THE CHRISTIAN HERALD Relief Committee at Sofia, and $1,000 will be forwarded to Rev. W. W. Peet, the Bible Society agent in charge of the American Bible House at Constantinople. This last contribution goes in response to the following letter from Dr. Charles F. Gates, president of Robert College, Constantinople:

"I am sending to you an appeal drawn up by Mrs. Rockhill, the wife of the American ambassador, in behalf of two ladies who heroically cared for the cholera patients at San Stefano. One of them herself contracted the disease, and they have spent all their own means in caring for these neglected soldiers. I hope that some Americans will find it in their hearts to help provide for these women.

"At the same time I should like to ask if your paper cannot offer some aid to the refugees and the suffering peoples in Turkey. Two hundred thousand people have fled from their homes in Macedonia and are scattered over Asia Minor. The severest cold and snow of the winter have come on now, and these people will die by the thousands if help does not reach them soon.

"Through the Americans scattered over the country we are giving food, clothing and fuel, and caring for the sick, but our funds are giving out, and we shall soon be obliged to give up the work and see these people perish unless more money comes to us.

"In the name of humanity will not the Americans help them? The Turks have been touched by the sympathy and aid already given to their sufferers by Americans, 'who have no interest except a humane one.' I hope that the work will not be allowed to fail for lack of funds. We ought to help these sufferers at least two months more.

"The misery and suffering of this war have been awful. The numbers of widows and orphans are very great. The Americans helped the Armenians when their bread-winners were cut off, and I hope that they will now help the Turks in a similar condition. It is not a time to appoint blame, it is a time to help save life. In such work Americans have always been generous."

Mrs. Rockhill's statement reads as follows: "On November 18, during the great battle of Chatalja, a little party of Americans endeavored to reach the line of battle in an automobile, but, being turned back by sentries, returned to Constantinople by another road, which led them through the village of San Stefano, where they found a very different battle in progress, a battle with that dread disease, the scourge of all Eastern countries—cholera.

"San Stefano in summer is a gay little seaside resort on the Sea of Marmora, some seven miles from Constantinople, and is chiefly inhabited by foreigners, some making it their permanent home. On November 18, however, the population had mostly fled to the city, and the streets, the open squares, the dooryards, and the now famous Greek School, were filled with terrible cholera-stricken figures; the dead lying unburied as they fell by hundreds; the dying moaning for help; those able still to move about trying vainly to draw water from the wells to assuage their burning thirst.

"San Stefano had become a cholera camp, and there the stricken men from the army, fighting desperately at Chatalja, were sent by train loads. But in the strain and stress of the days of battle, when all eyes were turned toward the front and the terrible danger from cholera had not yet been realized, the camp was still unorganized, and no help was ready for the miserable suffering hundreds left there by the wayside.

"Only two old ladies! Miss Alt and her friend, Mrs. Schneider, residents of San Stefano, had stuck to their posts, and devoting all of their small savings to the task, were making soup and feeding and caring as best they could for the soldiers stricken down with this terrible disease. These two old ladies, both nearly seventy, had been working there alone, quietly, careless of self, for several days, when the little party in the automobile discovered them at their wonderful labor, and for many weeks more, even after a sort of 'field cholera hospital' was started at the Greek School and others were there to bear the burden, they continued their self-sacrificing beautiful work, shunning recognition, wishing no thanks, working for suffering humanity in its most repellent form.

"Miss Alt is now recovering from an attack of cholera; both ladies are much broken in health by their terrible days at San Stefano cholera camp, and both are in straitened circumstances.

"We, the undersigned, who have seen and known these ladies and their wonderful self-forgetful heroism and divine pity, therefore ask you, whose hearts may have been touched by their labors, to join us in offering to them a tribute of the respect and admiration of America.

"(Signed) Edith Rockhill, American Embassy; Alice Blight Lowther, British Embassy; Hoffman Philip, American Embassy; C. F. Gates, LL.D., President, Robert College; Mary Mills Patrick, Ph.D., President, American College for Girls, Constantinople; Clyde S. Ford, Major, Medical Corps, United States Army."

The remittance to Mr. Peet will be accompanied by instructions to devote such a portion of the amount as Dr. Gates and the signers of the appeal shall deem wise to the relief of these devoted old ladies. A report on the expenditure of this $1,000 will appear in a later issue.

Turkish Refugees from Europe at a Relief Station Across the Bosphorus, in Anatolia

THE FOLLOWING ADDITIONAL RELIEF FUND CONTRIBUTIONS HAVE BEEN RECEIVED:

Stephen P. Queen	$5.00	Erik Hanson	$2.00	David Patzkowski	$5 00	Eliza Archard	$1.00	George M. Evans	$20.00	M. B., Geneva, N. Y.	$20.00
Winston & Beaver Creek Sunday school	7 00	Chas. A. Grisit	.50	A Friend	1.00	Chas. F. Blank	5.00	Dorothea Albrecht	10.00	L. Drake	2.00
I. H. N., Richmond, Mass	1.00	Mrs. John Tripp	1.00	J. W. McClelland	5.00	Mr. E. D. Judd	2.00	N. E. M.	.75	Miss Laura Myers	1.00
Mrs. H. F. Marshall	1.00	Friend, Maplewood, N. J.	1.00	John Weikart	1.00	M. Swigert	5.00	Miss S. N. Hollinger	2.00	W. G. Dewey	5.00
Log Church Primitive Mission Sunday school	1.00	S. J. H.	1.00	L. Ada Morgan	1.00	Mrs. Aby Johnston	1.00	Sarah Marshall	15.00	L. D. H., St. Augustine, Fla.	2.00
Harriet J. Alexander	1.50	——, Springfield, Ore.	1.00	"Texas Friend"	1.00	Mrs. Belle Moore	1.00	Mrs. M. E. and Miss Lizzie Harrell	5.00	J. R. Minter	5.00
Mrs. Julia A. Blackwood	1.00	Mrs. E. Matthews	1.00	Young People's Branch of the W. C. T. U. of Sultana, Calif.	10.00	W. H. DeWolf	1.00	Mrs. J. H. Oerter	2.50	A Widow, Woodburn, Ia.	1.00
A Mother	1.00	Friend	2.00	Mrs. Geo. Prior	1.00	Mary W. Stone	5.00	D. A. Noble	5.00	Mr & Mrs W C Richards	1.00
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		C. G. Munch	5.00			M. W. Jenkins	1.00			*Continued on page 340*	
		John R. Williams	1.50			A Content Reader	3.00				

A PILLOW BECOMES A PILLAR*

SUNDAY SCHOOL LESSON BY DR AND MRS. WILBUR F. CRAFTS

IN EVERY part of Palestine, along the roadside and in the fields, particularly on the hilltops, may be seen piles of stones, usually not over three feet high. If we should question a native about them, he would tell us that they are "memorial stones" set up in recognition of some special providence of God. If we should examine the stones closely we would discover that they are blackened with oil, which indicates their sacredness, as they had been anointed. These stone heaps actually became objects of worship so common that Moses issued edicts against them. (Lev. 26: 1; Deut. 16: 22.)

But in the days of Jacob the custom had not been so abused, and it was a meritorious thing for him to do. It was more than meritorious, because it was the outcome of a marvelous experience which had brought him into the very presence of God. That experience, for lack of a better term, has been called "a dream," "a vision." Psychologists of the present day would tell us that it was an instance of God speaking to the "subliminal self," while the powers of the body were dormant. There is a grand thought in the idea that the soul does not sleep any more than God—that it neither slumbers nor sleeps; that it is God's likeness in us. And so God spoke to Jacob.

Did God speak to Jacob because he was such a good man? No, for Jacob was a fugitive from justice. Had he not hurried away from home he would have been punished, if not murdered, for stealing his brother's birthright. God found him along the way leading from his home in Beersheba to far-away Haran, a road which his grandfather Abraham had traversed when he came from Haran to Beersheba. It was a journey of about five hundred miles. His mother, Rebekah, had been the only one to give Jacob a send-off, and she had done it in a frenzy, telling him to flee for his life! But she did not know that it was the last time she would ever see him.

Why did God speak to Jacob if he was not a good man? In a very human way, we will say God had to take men as he found them. If it had been God's plan to speak only to perfect men, he certainly never would have held converse with any man. The soul of the erring Jacob was in such a state that God could speak to him. The great Pascal said, "Despair is that condition into which the Spirit of God drives a man when only the best is possible." Jacob's journey was so long that he must have been more than one night on the way, but on one of those nights God spoke to him, saying, "Behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." God was referring to the promise he made that the land should belong to Abraham and his descendants, one of whom was Jacob—one of the so-called "patriarchs." Jacob's consciousness of the presence of God streamed through his outer self as sunlight forces itself through cracks into a dark room, and Jacob's half-awake body seemed to get a glimpse of heaven, with angels ascending and descending. The castellated hills by which he was surrounded entered into his semi-consciousness and became a ladder reaching from earth to heaven. When Jacob heard God speak, his body awoke, and he was afraid. Then he was reassured by his soul and said, "God is here." And he rose up early in the morning and took his pillow of stones and made of them a memorial pillar. The hardness of the pillow made the pillar all the more enduring. And Jacob named the place where God had held converse with him "Bethel," meaning "House of God." It was holy ground. Then he dedicated the pillar to God by pouring oil upon it, and sealing the transaction with a vow that he would serve God by giving to him a tenth part of all he should ever possess of this world's goods. But Jacob knew and acknowledged that he could never possess anything in his own right, for he said, "Of all thou givest me, I will surely give the tenth to thee." And Jacob went on his way rejoicing, for he had come into an enlarged experience; first there was enlarged space. Jacob had gotten away from the limitations of home.

JACOB'S DREAM

From a steel engraving taken from a Dutch Bible printed in 1720

Dr. Joseph Parker has said: "Enlargement of space has a wonderful influence upon mind and spirit of every degree and quality. Go abroad, climb the hill, and leave your sorrow there. Take in the great revelation of space, and know that God's government is no local incident or trifle which the human hand can take up and manage and dispose of. . . . Enlarging space never goes alone; it brings with it enlarging life. . . . The great stimulating thought is this: that there is more than is visible to the naked and most wakeful eye. There ought to be; we have all lost friends enough to make a heaven. . . . Enlarging space brings enlarging life; an enlarging life brings an enlarging altar. Jacob had been reared in the faith that God was to be worshiped in definite and specified localities. . . . See how the greater truth dawns upon his opening mind. 'Surely the Lord is in this place.' And that is the very end of our spiritual education, to find God everywhere; never to open a rosebud without finding God; never to see the day whitening the eastern sky without seeing the coming of the King's brightness; to feel that every place is praying-ground; to renounce the idea of partial and official consecration and stand in a universe every particle of which is blessed and consecrated by the presence of the infinite Creator."

The idea of raising an altar may appeal to us, but we cannot do it in quite the way that Jacob did, neither can we teach others to do it that way. Let us think of milestones instead of memorial stones, and then follow the suggestions given by W. E. Huntington as follows:

"Draw a straight line to represent an ideal life-journey of three score and ten years of age. Draw at the proper distance for ten years of age the representation of the marble milestone—marble, because of childhood purity; for this is the age when responsibility begins. Under the marble milestone draw a Bible as a guide in the straight road, to be taken up by the pilgrim child as it passes this boundary. At the proper distance for twenty-five years of age represent the silver milestone—clear, ringing life at this age as solid and shining in virtue as silver. Beneath it represent a sword—the sword of the Spirit, which must now be wielded. At the proper distance on the line for sixty years of age, draw the golden milestone; under it a pen, golden, because it is the harvest time; a pen for writing the record of life upon a scroll at the end of the line to indicate that life is finished, and its record of good deeds left for others to read as they journey. Better than a gravestone."

Jacob came at length to Haran, and was received with love and kindness by his uncle Laban. After twenty years' residence there, it was said of Jacob, "And the man increased exceedingly, and had much cattle, and maid servants, and men servants, and camels and asses." (Gen. 30: 43.) We do not read anywhere in the Bible that Jacob gave a tenth of all he possessed to the Lord as he had promised. And so it is to be feared that he either forgot about it, or disregarded his vow. It would be interesting for us to know just what he did do about that promise to the Lord. But it is more important that we should look at ourselves and at others and see how promises to God are being kept or broken. Boys and girls become members of the Sunday school. Possibly they do not sign a contract that they will be present every Sunday and bring an offering for the Lord's work, but they know they are under obligation to their teachers and to God to do these things. But some of them come when they please, allowing such things as a walk in the park, an excursion to the country, or an automobile ride to prevent their attendance at the Sunday school. Some scholars have even been known to spend their Sunday-school money. They should remember that God sees them and is grieved by their shortcomings.

Let all who belong to the Christian Endeavor Society and the Epworth League and Young People's Union read again the promises they have made "to strive to do whatever the Lord Jesus would have them do; to make it the rule of life to pray and read the Bible every day; to attend all

Continued on page 339

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for April 13, 1913. Jacob at Bethel. Gen. 28: 10-22. GOLDEN TEXT: "I am with thee, and will keep thee whithersoever thou goest." Gen. 28: 15, R.V.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—WHAT ARE THE names, residences, denominations and occupations of the International Lesson Committee?—*J. E. D., Gilmer, Texas.*

Rev. A. F. Schauffler, D.D., Chairman, New York City. Presbyterian.

Professor Ira Maurice Price, Ph.D., LL.D., Secretary, University of Chicago. Baptist.

Professor John R. Sampey, D.D., LL.D., Louisville, Ky. Baptist, South.

John R. Pepper, banker, Memphis, Tenn. Methodist Episcopal, South.

Professor Elson I. Rexford, M.A., LL.D., Montreal, Canada. Episcopalian.

President Charles R. Hemphill, D.D., LL.D., Louisville, Ky. Preshyterian, South.

President W. Douglas Mackenzie, D.D., LL.D., Hartford, Conn. Congregational.

Bishop William M. Bell, D.D., Los Angeles, Calif. United Brethren.

Professor Hull Laurie Calhoun, Ph.D., Lexington, Ky. Disciple.

Professor Edward Pollard, Ph.D., Chester, Pa.

Rev. Conrad Clever, D.D., Hagerstown, Md. German Reformed.

Professor Melancthon Coover, D.D., Gettysburg, Pa. Lutheran.

Professor F. C. Eiselen, Ph.D., D.D., Evanston, Ill. Methodist Episcopal.

Justice J. J. Maclaren, D.C.L., Toronto, Ontario. Methodist.

Professor William G. Moorehead, D.D., LL.D., Xenia, Ohio. United Presbyterian.

Dr. Wm. Patrick, Winnipeg. Deceased.

There is also a British section of this committee, numbering seventeen gentlemen, mostly clergymen and educators, among whom are Bishop Frank W. Warne, D.D., of India, and Archibald Jackson, of Melbourne, Australia.

The International Lesson Committee is chosen by the International Sunday School Convention, and is appointed to serve for six years. The present committee will serve until 1914.

—WILL YOU please explain what is the best way to conduct a contest in a Sunday school, or would you advise a contest?"—*W. E. C., Paragould, Ark.*

A contest is a good thing because it is a means of character training. One young girl said: "I was naturally selfish, but through the development of character acquired through contests, I have learned for the first time what it is to set self aside for the higher and better living." This must be so, for one must learn to graciously congratulate the successful contestants and bear defeat with a smiling face. In preparation for the contest, young people are brought to consider great themes in connection with temperance and reform, and while they are studying the arguments to be presented they are in the choice company of authors, patriots and high thinkers, and they must be greatly influenced for good by their choice company. It is said that "thousands of boys who began in contests are to-day prominent workers for temperance and other reforms, and many have developed into teachers, preachers and platform orators." The contest is also a means of education for the people who come to listen. Many seeds have been thus sown that will give to the world better living, and more eager doing of the world's great work for betterment. It would not be possible for us to give full details for arranging contests. A committee should be formed to receive applicants for contest speakers, and also to make selections for them to learn. There should also be an executive committee to attend to details of securing a hall, if the Sunday school or church is not used. It should also be their duty to properly advertise the contest by posters and handbills. An admittance fee should be charged to meet the expense of the contest, and frequently a large amount has been secured for the Sunday school treasury in this way. Mrs. Adelia E. Carman, 696 Winthrop Avenue, Chicago, is the national superintendent of the W. C. T. U. department of medal contests. It would be well to write to her for further information.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H SANDISON | SECRETARY THEODORE WATERS

The Greek Assassination

AT THE height of Greece's triumph over her ancient oppressor, King George I lies dead by the hand of an assassin. His slayer is an anarchist who has led a miserable existence and is believed now to be weak-minded, though he was for a time an instructor in the medical department of the University of Athens. There seems to have been no plot involving others. As a nation, the Greeks were loyal to their king, who had reigned over them half a century. On March 18, 1863, he was chosen by the great Powers of Europe to the Grecian throne, and by a strange coincidence, on the same date fifty years later, he fell a victim, shot through the heart as he was walking unguarded through the streets of Salonica, which his victorious army had wrested from the Turks.

Those fifty years have contributed a startling roll of regicidal crimes, some successful, others abortive. In that gloomy list of assassinations actually accomplished, which now forms a part of the history of many nations, we find the names of Abraham Lincoln, Prince Michel of Servia, Marshal Prim of Spain, Sultan Abdul Aziz, Czar Alexander II, James A. Garfield, President Carnot of France, Premier Stambuloff of Russia, Shah Nasr-ed-Din of Persia, Premier Cánovas of Spain, Presidents Borda of Uruguay and Barrios of Guatemala, Empress Elizabeth of Austria, King Humbert of Italy, William McKinley, King Alexander and Queen Draga of Servia, General Bobrikoff of Finland, Grand Duke Sergius and Minister von Plehve of Russia, King Carlos and Prince Philip of Portugal, Premier Stolypin of Russia, Premier Canalejas of Spain, President Araujo of Salvador, and President Madero and Vice-President Suarez of Mexico. To add to these the attempts which failed would more than double the number.

Human skill has proved powerless to guard effectively against such crimes. Our own national experience has shown that even the love and admiration of a loyal people cannot give immunity from secret attack. King George was a popular monarch, whose conservative rule had safely guided Greece through various important crises. His eldest son, Crown Prince Constantine, comes to the throne at a critical juncture, when the nation needs at its head a ruler who will carry out King George's policies and maintain the relations which he established with the Balkan allies. On these relations, the development of Greece in the immediate future must largely depend. Constantine, some five years ago, had a serious difference with the Greek army officers on certain questions of military discipline; but this has now been apparently forgotten, and his brilliant conduct in the present war has fully reinstated him in popularity. His pledge to carry out the conservative policy of his father has been received with general satisfaction.

The Balkan Relief Work

IN THE great field of practical Christian service, the readers of this journal have long borne an active part. It has been our pleasure to know this by personal co-operation with them in the splendid campaigns they have carried out for the saving of life and the alleviation of human suffering in many lands during times of war, pestilence and famine. Our Grand Army of Christian Aid is one which recognizes no territorial limitations, nor racial distinctions, nor even creeds. It is enough to know that the objects of their solicitude are their fellow-beings and that they are in urgent need. When the appeal came from the Balkans, in behalf of the destitute widows and orphans and the wounded, we rejoiced over the prompt response, showing that the same Christlike spirit of sympathy and helpfulness which in past campaigns had succored Russia, China, India, Japan, Finland, Italy, and Cuba, and which helped multitudes of "God's poor" in our own land, was still dominant in the hearts of the readers of THE CHRISTIAN HERALD.

Over $20,000 have now been sent to our relief committee in Sofia, which has been used over a very extensive field and has been the means of saving many lives and relieving incalculable suffering. But the latest developments in the war reveal the fact that the greatest center of relief work in the immediate future is in Asia Minor, where, according to an appeal from Mrs. Rockhill, wife of the American ambassador (which we print on another page), 200,000 fugitives from European Turkey are now scattered, in utter destitution, facing death from hunger, cholera and exposure. The American missionaries have been giving food, clothing and fuel until their funds have become exhausted and they are now sending a loud call to us to "come over and help" those homeless exiles from Macedonia. They ask this in the name of Christ and humanity. That the sufferers are Turks, who now appeal to Christian generosity, should make it all the more desirable that we should help them. Such aid would be, in a very emphatic fashion, "heaping coals of fire" on the heads of those who hitherto have been the enemies of the Christian faith. Read the appeal and then send in your gift. "Love your enemies," said the Master, and if we deal kindly with those who have "despitefully used" the Christians, we may, under divine blessing, help to break down the walls of infidelity in Moslem hearts, and win them to Christ. Let us do our part. Sow the seed in helpful deeds now, and look to God for the harvest!

Recognizing the Chinese Republic

THE statement that President Wilson was about to recognize officially the Republic of China followed hard upon the announcement of the withdrawal of the United States from the "six-power group" formed to negotiate a large loan to the new republic and in a measure supervise its expenditure. These decisions of the new administration entail an absolute reversal of the policy toward China which was inaugurated by John Hay in 1900. Under that "open door" agreement, as it was called, the United States held equal authority with Great Britain, Japan, Germany, France and Russia in everything that affected the international relations of the Flowery Kingdom. It was an expansion of this co-operative scheme made by Philander C. Knox that received the unjust reproach implied in the name "dollar diplomacy," and which is now abandoned for a policy of complete indivduality. John Hay's action played a large part in the preservation of the independence and territorial integrity of China. It redounded to the credit of our government and secured for our commercial enterprises a wider recognition in China than they had ever before been accorded. To enlarge that commercial field still further Secretary Knox, at the invitation of Germany, it is believed, pledged the Taft administration to the support of those European governments which had concerned themselves officially with the negotiations of bankers for the proposed loan. He induced American bankers to subscribe part of the loan and was roundly abused in some quarters for thus mixing government policies and outside business. Hence the phrase, "

Though the Knox proposal was but a variatio
the policy which has been successfully followec
British administrations for many years, Presic
Wilson feels that the reasons he would have
vanced as a bar to original entry into the sch
are now sufficient to warrant withdrawal.
states them with his usual convincing clearness

> The conditions of the loan seem to us to touch very n
> the administrative independence of China itself; and
> administration does not feel that it ought by implication t
> party to those conditions. The responsibility on its part w
> would be implied in requesting the bankers to undertake
> loan might conceivably go the length in some unhappy
> tingency of forcible interference in the financial, and even
> political, affairs of that great Oriental State, just now awa
> ing to a consciousness of its power and of its obligations t
> people.

From the viewpoint of the average American t
is wisdom, especially as the bankers themselves
chafing under an agreement which so far has p
duced only complications and vexations. Both g
ernment and business interests are well out of
agreement entailing such unwelcome responsibili
though as the price of our release we may have
sacrifice a certain amount of commerce. Gove
mentally we are free of Chinese responsibility, l
morally we are bound to our utmost to aid the re
venated nation. It is to be hoped that our bank
will see their way clear to aid China on a straig
business basis free from all government control
interest.

President Wilson evidently intends that his a
ministration shall seek mutual trade advanta
and concessions from the government at Peki
without co-operation. China is to be treated as a fu
fledged nation capable of conducting her own affai
and so brought to realize that the interests of t
United States within her borders are unselfish a
based on the foundation of a true Christian spir

"If Any of You Lack Wisdom"

THERE is a very direct and emphatic promise
the first chapter of James, which has been fou
true many times in the experience of countle
Christians: "If any of you lack wisdom, let hi
ask of God, that giveth to all men liberally, and u
braideth not; and it shall be given him."

It has been often said that God has a plan f
every life. If this is true then it is also true th
he has a plan for every year, for every week, f
every day. Ordinarily he expects us, in deciding t
practical problems of life, to use our own judgmen
our own brains. He has given us brains for th
purpose and he wants us to use them. But que
tions frequently arise that baffle the powers of ou
brains; we "lack wisdom." We have not the ad
quate equipment for the performing of the ment
feat called for. The problem is too great for us.

Then the gracious suggestion is made, the ver
positive offer, that if we bring that hard problem t
God he will solve it for us. He will send the an
swer so plainly that we shall be sure the answer i
right. Such an experience is very beautiful, ver
comforting, very strengthening. It is like the su
breaking suddenly through the fog when we are lost
We do not even know in what direction the sun wil
appear; we do not know at what minute the fo
will break. Suddenly it happens; the fog is gon
and there is the blazing sun.

So God sends the gift of heavenly wisdom to u
when we need it, and when we ask him in faith fo
it. Sometimes he directs our minds as we ponde
the problem. But this kind of deliverance is some
thing different. It comes when we have taken ou
minds off the problem and fastened them upon him
We have given up the riddle; we stop puzzling over
it; we stop looking at it, and look straight at him
Suddenly we see him—and then everything is clear

Experiences like this are to the Christian an
absolutely undeniable proof of the reality of hi
faith. He knows he has heard the voice of God and
seen a light from him just as really as he knows he
beholds the sun when the mists have cleared away

It must be remembered that this "wisdom which
is from above" comes only in answer to faith. The
man who doubts simply cannot receive it: "Let not
that man think he shall receive anything from the
Lord." The answer comes to the man who asks "in
faith, nothing wavering." And it is necessary to
keep on believing after the answer has come as well
as before. Doubt will put us back in the fog again.
Trust the answer; act on it; keep acting on it. God
is faithful and cannot deny himself. So shall we
know the delights and the triumphs of "walking in
the light."

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FERDINAND C. IGLEHART D D

Storm Kills One Hundred

ON THE evening of March 13 and morning of the 14th, a fearful storm swept the Southern States, killing scores of people and destroying millions of dollars' worth property. The storm in the Middle West and thwestern States took the form of a cyclone ich plowed paths through the forests, threw over l carried away buildings and destroyed many s. The people of the South suffered most. The after the tornado the following number of ths from it were reported: in Georgia, 29; Tenee, 26; Alabama, 13; Texas, 1; Louisiana, 7; ssissippi, 13; Kentucky, 1, making a total of Many others were reported when the wires ich had been blown down were replaced. Geor- suffered worst, and the reports from some secns were pathetic in the extreme. Added to the ror of the cyclone was the shock of an earthake. At Rosedale, Ga., while praying at his ther's knee, the four-year-old son of Mrs. Sallie sh was crushed to death with her when the chimfell on them. Near Tucker, at the home of sey Thomas, Toy, the daughter, and Paul, the , were helping each other get their arithmetic l spelling lessons when a tremendous roar was ard and the house and all in it were carried y feet away, and y was found with piece of wood, ich had caused tant death, pierc- her breast. The t of the members the family were riously injured. tiful stories of the ling of the finest ople in the comnities in the varis Southern States re told by the lol daily papers. ne cyclone was a zzard in the North d Northwest, caus- considerable mage in Wisconn, the Dakotas, ebraska, Missouri, d Illinois. Chigo was thrown to pitch darkness d millions of dolrs of damage were ported from Cook unty and the rest the State. The mpathy of the non will go out to ose who have lost loved ones, those who have sufred serious injury, or who have had their homes d property swept away from them. There are orms beating at the body, mind, and soul, and we ay have a refuge in them and escape their struction.

And there shall be a tabernacle for a shadow in the day time om the heat and for a place of refuge, and for a covert from rm and from rain. (Isa. 4: 6.)

Government Protects Migratory Birds

ONE of the last things done at the final session of the last Congress was to pass the Agricultral Appropriation Bill, carrying the amendment Senator McLean to protect migratory birds. his measure will supplant State game laws as to rds which in their annual northern and southern sits pass from one State to another. The State ws have been insufficient or imperfectly enrced, and the slaughter of game and song birds s well has been merciless. Many species have bome extinct, and the annihilation of the rest was hreatened by the destruction of the gun and net. was seen that in proportion to the slaughter of he birds there was a corresponding increase in the umber of insects and consequent destruction of rops. It having been proven that birds are by all dds the worst enemies the insects have, the farmer rom self-defense joined with the Audubon Societies in advocating this Federal protection of the irds to save the crops and continue the music of he forest and field. The farmers and the bird vers began this fight for protection in the Conress of 1904, and it has been bitterly conested by the sportsmen of the various States until the victory came in the passage of the bill made a law by the signature of President Taft. This law gives the Department of Agriculture the authority to fix the closed seasons when it will be unlawful to kill or capture migratory birds, but does not interfere with the State laws for the protection of nonmigratory game birds. The story of life is that everything has its enemy: the crop the insect, the insect the bird, the bird the hunter. The same is true in the moral and spiritual as well as in the natural world. Danger and death are to be watched for and guarded against. The shelter the Federal Government gives in the new law and the analogy in the spiritual world suggest the words of the wise man:

Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler. (Prov. 6: 5.)

France Increases Teachers' Pay

THE teachers in the national schools of France have long been contending for an increase in the scale of salaries, and at their Chambéry Congress demanded rises that would have entailed an expenditure of $8,000,000. Notwithstanding the size of the budget, the Chamber of Deputies has now voted $11,200,000 to provide general increases in teachers' salaries and bonuses for the teachers holding higher educational certificates. What a just thing to do for a class of persons whose service is beyond all material value! What a splendid example to set to the other nations of the earth! It is a sad commentary on the failure to weigh things in their proper relation that those who render the highest service to humanity should receive the smallest compensation. The teacher and preacher who minister to the intellectual and spiritual nature each have an average salary of a little more than a half of a thousand dollars a year. The upkeep of the high-priced, luxurious automobile such as we see in our city streets and the expert to run it would pay the average salary of the teacher and minister. Fortunately the scale of wages is advancing, and there is better provision being made in pensions for disabled and aged teachers and preachers. With reference to this kind of compensation, Christ said:

The laborer is worthy of his hire. (Luke 10: 7.)

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The First Photograph Ever Taken of the Interstate Commerce Commission in Session

AFTER the retirement of Franklin K. Lane from the Commerce Court to become secretary of the interior, and the appointment of John H. Marble to take his place, this important commission was photographed for the first time. The commission is one of the most powerful appointed by the United States Government and in many respects ranks next to the Supreme Court in importance. Under its direction the troublesome railway problems of this country must be worked out in the near future. A large appropriation was made at the last Congress for the furtherance of the activities of the commission. The photograph shows the commissioners seated in the court room. From left to right they are: Balthazar H. Meyer, James S. Harlan, Judson C. Clements, Edgar E. Clark, chairman; Charles A. Prouty, C. C. McChord and John H. Marble.

Infantile Paralysis Germ Identified

BEFORE a large audience of physicians and surgeons at Johns Hopkins Hospital on the evening of March 14 Dr. Flexner of the Rockefeller Institute, New York, announced that he had been able to identify and cultivate the germ of infantile paralysis, the general characteristics of which he had previously announced. The professor illustrated his statements with micro-photographs of the spinal cord and the organism that caused the infantile paralysis. This disease germ is one of the minutest ever discovered. It appeared in the enlarged photograph in a chain-like form in a wavy line. Dr. Flexner pointed out that the advantage of identification of the germ lies in the probability that with the knowledge of it gained by his earlier experimentation, the discovery of a serum that will destroy it will soon be found. This, with the results likely to follow, is one of the most blessed scientific medical discoveries of modern times. The little children of our country and of the world have been mowed down by the millions by this disease. The physical cures are the result of Christ and of his civilization, and are the type of his mastery over sin and death thus described:

I am come that they might have life, and that they might have it more abundantly. (John 10: 10.)

Sky-Rocket Rider Fails

RODMAN LAW, the celebrated steeple-climber and parachute jumper, undertook to ride on a skyrocket the other day from Jersey City to Elizabeth, N. J., a distance of twelve miles. The skyrocket did not go up as expected, but he came down, and that he did not suffer the fate of his steel chariot is a marvel. The rocket stick was four inches square and twenty feet long. To this was attached a cylinder two feet in diameter and six feet long containing the enormous charge of powder. Directly above this cylinder there was another three feet in diameter and four feet long, separated from the lower by a steel plate. Upon this plate were several layers of sand and sawdust. Law crawled into the top of the upper cylinder as a carriage and took a seat there with his parachute fastened to his belt. At the signal the fuse was lighted. Suddenly there was a series of short, staccato explosions. Then an enormous cloud of smoke rose skyward, while an immense sheet of flame burst out of the cylinder in which the powder was stored, blowing it to pieces. Several hundred witnesses looked in vain to see Law shoot aloft on his journey to Elizabeth, but no rocket appeared. There was another explosion of powder 15 feet away. Beside the burning platform Law was found on his back in the mud unconscious. He was wrapped in a blanket and carried to the office of a manufactory near by, where he soon revived, and was able to be taken home in an automobile. Human life is so precious that the laws of God and man safeguard it against destruction by self or others. The reckless risk of life for money or fame is to be discouraged and condemned. There are perils to be risked for principle, for the welfare of men and the establishment of the kingdom of God, and what would otherwise be counted as wicked rashness becomes the most commendable heroism. Such was the courage of David in risking his life.

For he did put his life in his hand, and slew the Philistine. (I Sam. 19: 5.)

Our New Pearl Islands

OFFICIAL surveys, the result of which have just been made public, establish the fact that the Pacific islands of Tortola and Tortolita are within the three-mile limit, and consequently in the Canal Zone. Both have rich pearl fisheries, and the United States Government is enriched by their possession. When Seward bought Alaska, many thought it was not worth having as a gift. It turned out to be an empire not only in size, but in resources. Our government is rich in the channel uniting the oceans, but richest in the spirit of the men who can plan and execute such a gigantic undertaking. The spirit and character of the people are the choicest pearls a nation can have. The good book thus puts righteous character above precious jewels:

She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. (Prov. 3: 15.)

THE WESTERN FLOOD DISASTER

A GREAT NATIONAL CALAMITY AND AN URGENT CALL TO HELP THE SUFFERERS

The Flood Waters of the Miami River Engulfing an Ohio Town

AS THIS edition of THE CHRISTIAN HERALD is being issued, the whole country is stunned by the news of the terrible flood disasters in the Middle Western States. Ohio and Indiana have been the heaviest sufferers, although Nebraska and several other States have also passed under the rod of affliction. At this writing the overflowing rivers and creeks are inundating vast sections of country. The floods have already destroyed many thousands of dwellings in towns and villages, claiming an appalling number of human victims.

In Dayton, Ohio, the whole business section and miles of residential blocks have been wholly or partially destroyed and some 600 persons are reported to have perished, while anywhere from 50,000 to 100,000 are still in imminent danger. In Columbus, Ohio, a thousand deaths by the floods are reported, while in Zanesville, Chillicothe, Piqua, Akron, Hamilton and Troy, Ohio, and Wabash and Peru, Ind., and several other towns and cities, numbers of victims have been claimed by the floods and the death roll is steadily growing. Up to the present time it seems probable that in Ohio alone some 4,000 human beings have perished as the result of this sudden disaster.

Following are estimates of the dead in the cities of Ohio and Indiana up to March 28:

Dayton, Ohio (estimated about)	600
Piqua, Ohio	50
Columbus, Ohio (estimated)	600 to 1,000
Zanesville, Ohio	150
Hamilton, Ohio	50
Troy, Ohio	25
Middletown, Ohio	30
Massillon, Ohio	5
Chillicothe, Ohio (estimated)	25
Delaware, Ohio	50
Sidney, Ohio	50
Tiffin, Ohio	10
Fremont, Ohio	11
Scattering, Ohio (estimated)	200
Peru, Ind	60
Brookfield, Ind	10

The destitute and homeless are estimated at 350,000, and loss to property at $50,000,000. The latter includes railroads, buildings, merchandise, farm stock, etc.

The unfortunate people of Dayton seem to have suffered the greatest burden of the disaster. Fires broke out after the storm struck the city, and are still raging. Thousands of the people have had no food, nor drinking water, nor lights, nor heat for days, and no communication by telephone or otherwise with the rest of the world; but there are strong hopes that the efforts now being made to reach them with help will be successful soon. Seventy thousand persons are still marooned in semi-submerged homes and business places, and cannot be reached to be helped until the waters subside. The property loss in Dayton, through flood and fire, is estimated at $25,000,000.

The whole nation has been stirred by the calamity in the West. THE CHRISTIAN HERALD appeals to its readers to join the movement for rescue and relief as soon as they receive this number of the paper. It is our own flesh and blood, our brothers and sisters, for whom we are pleading—not strangers many thousands of miles away. By prompt action now, you may be the means of doing great good and of saving human life.

THE CHRISTIAN HERALD'S first carload of food supplies for the Ohio sufferers was started west from New York at 10 P.M. on March 27, within twenty-four hours after the real situation had become known. It goes via the New York Central Railroad, which generously gave free transportation, and the food should be in the hands of the sufferers before this reaches the reader's eye. This should be followed speedily by other consignments in order that the quickest and most effective relief may be afforded. This was what our first relief car carried:

50 cases of salmon.
100 cases of lentils.
100 cases of tomatoes.
100 barrels of Pilot Biscuit.
10 extra cases of lentils donated by Northern Maine Packing Company.

Six cars and a Pullman composed the train, which was organized by the National Cash Register Company, whose New York representative, Mr. T. J. Watson, entered vigorously into the spirit of the relief work. Several nurses and doctors were carried on the train, together with THE CHRISTIAN HERALD'S special representative, Mr. John Kabel, who, being a native of Dayton and thoroughly familiar with the stricken city, is better equipped for such a mission than a stranger could possibly be.

"Intense Misery!" This striking expression was used by a great daily newspaper in describing the suffering caused by the Western floods. Reader, can you think what that means: "Intense misery"—misery of hunger and cold and thirst, added to the misery of fear and grief, and the misery of ugly wounds! Friends lost, home destroyed, all the possessions accumulated by years of hard and patient toil swept away—who is not eager to help rebuild those lost hopes and bring comfort to those who are in need?

It may be that this appeal will fall into the hands of many who are themselves among the sufferers, for there is no way of finding or making distinctions in mailing the weekly edition. Hundreds of homes devastated by the flood belonged to THE CHRISTIAN HERALD Family. You who are in distress must not feel that this message is to *you*. But the other members of our great Family will want to hasten to your aid.

Some kinds of suffering cannot be relieved by any effort of men. No human power can bring back to life the children, the wives and husbands who are dead. Nothing can take the place of the cherished home belongings around which sweet memories have so long clustered. No one can find and set up again the homes that have been swept away. BUT THERE IS SOMETHING EVERY ONE CAN DO TO HELP. Further loss of life can be stopped; disease can be checked; wounds can be bound up; clothing can be sent; cash can be presented to the most needy; food can be supplied. Shall any sufferer remain hungry another hour, to whom your contribution might bring relief?

Here is a glorious opportunity for the churches, the Sunday schools, the men's brotherhoods, the ladies' societies, the Christian Endeavor Societies, the Epworth Leagues and Young People's Unions, the Missionary Societies, the Bible study classes, the Boy Scouts, the Boys' Brigades, the Knights of King Arthur, the Junior Endeavorers and Junior Leaguers, to do something quick and practical. No gift is too small to be used. No one is too young or too old or too busy to help in this great crusade of mercy. Address all contributions to Western Flood Relief Fund, CHRISTIAN HERALD, Bible House, New York.

Outdoor Days Are Almost Here

Porch and Porch Furniture need touching up now. Use Acme Quality Paints and make them look like new.

The days are coming fast when we can live outdoors and enjoy the summer breezes from the shade of the porch. Get ready for summer by giving the porch a new coat of paint. Touch up the porch furniture. Last summer's use has made it dingier than you realized. It is always surprising to see how different things look after being painted.

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Let us help you to decide

If you appreciate helpful suggestions for fixing up or redecorating, let us send you "Acme Quality Painting Guide" and "Home Decorating." These books have beautiful etchings in color, and give helps and methods to freshen up woodwork, floors, old cherished bits of furniture. Best of all, they tell you how to do these home-improving things with little effort and at small cost. We will also tell you where you can buy Acme Quality Paints, much or little, as you need them.

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DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, April 6. Proverbs 6: 12-19. *"These six things doth the Lord hate"; and among the six is "a false witness that speaketh lies."* The hatred of the Lord implies the opposition of the Lord, and of all that is the Lord's. Every rightly constituted thing is against the liar, against him who is crooked in his ways. Nature herself is against him. "The stones of the field" are in covenant against him. "The stars in their courses fought against Sisera." "We cannot even build a house unless every stone is well and truly laid." If the stones be laid untruly it is not a house we build but a rubbish-heap. So is it with the house of our life. If a man build crookedly his calamity shall come suddenly: suddenly shall he be broken without remedy."

When a man, therefore, begins to lie he pits himself against the Almighty God. It is not a combat of man versus man, but of man versus the holy constitution of the universe. In the long run a liar cannot possibly triumph. A liar has "his part in the lake that burneth with fire," and the fire is kindled at once, and the foundations of his impious structure are even now being consumed. "Our God is a consuming fire," and all that is rotten and crooked shall surely be destroyed.

MONDAY, April 7. Genesis 28: 10-22. *"Surely the Lord is in this place, and I knew it not!"* That is the first time for many a day that Jacob had named the name of God. In all the dark story of his wicked intrigue the name of God is never mentioned. Jacob wanted to forget God! God would be a disturbing presence! But here he encounters him in a dream, and in the most unlikely place. He had thought that here, at any rate, he was outside God's dominion. "And he was afraid, and said, How dreadful is this place!"

Jacob had yet to learn that there is everywhere "a ladder set up on the earth, and the top of it reaches to heaven." There was a ladder from the very tent in which he wore his deceptive skin. There was a ladder from the secret place where he and his mother wove their mischievous plot. There is no corner of earth which is cut away from the divine vigilance. God gets at us everywhere. Everywhere is the "ladder set up on the earth, and the top of it reaches to heaven."

But there is a merciful side to all this. If the ladder be everywhere, and God can get at us, then also everywhere we can get at God. There are "ascending angels" who will carry our confessions, our prayers, and our sighs to the heart of the eternally gracious God.

TUESDAY, April 8. Psalm 91: 1-12. *"He that dwelleth in the seeret place of the Most High."* I read a sentence the other day in which a very powerful modern writer describes a certain woman as "having God on her visiting list." We may recoil from the phrase, but it very vitally describes a very awful commonplace. Countless thousands have God on their visiting lists. They pay him courtesy-calls, and between the calls he is forgotten. Perhaps the call is paid once a week, in the social function of worship. Perhaps it is paid more rarely, like calls between comparative strangers. How great the contrast between a caller and one who dwells in the secret place! It is the difference between a flirt and a "homebird," between one who flits about on a score of fancies and one who settles down in the solid satisfaction of a supreme affection.

"Shall abide under the shadow of the Almighty." Such is the reward of the "homebird," the settled friend of the Lord. The shadow of the Lord shall rest upon him continually. I sometimes read of the President being "shadowed" by protective police. In an infinitely more real and intimate sense the soul that dwells in "the secret place" is shadowed by the sleepless grace and love of God. Such souls are never out of his sight. "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee."

WEDNESDAY, April 9. Isaiah 41: 5-14. *"Fear not, thou worm Jacob, I will make thee a threshing instrument with teeth."* Could any two things be in greater contrast than a worm and an instrument with teeth? The worm is delicate, bruised by a stone, crushed beneath a passing wheel: an instrument with teeth can break and not be broken: it can grave its mark upon the rock. And the mighty God can convert the one into the other. He can take a man or a nation, who has all the impotence of the worm, and by the invigoration of his own Spirit he can endow them with strength by which they will leave a noble mark upon the history of their time. Their character shall be like an instrument with iron teeth, and shall grave itself deep in the affairs of men.

And so the "worm" may take heart. The mighty God can make us stronger than our circumstances. We can bend them all to our good. In God's strength we can make them all pay tribute to our souls. We can even take hold of a black disappointment, break it open, and extract some jewel of grace. When God gives us wills like iron we can cut through difficulties as the iron share through toughest soil. "I will make thee," saith the Lord: "and shall he not do it?"

THURSDAY, April 10. Genesis 35: 1-7. It is a blessed thing to revisit our early altars. It is good to return to the haunts of early vision. Places and things have their sanctifying influences and can recall us to lost experiences. I know a man to whom the scent of a white, wild rose is always a call to prayer. I know another to whom Grasmere is always the window of holy vision. Sometimes a particular pew in a particular church can throw the heavens open, and we see the Son of God. The old Sunday school has sometimes taken an old man back to his childhood and back to his God. So I do not wonder that God led Jacob back to Bethel, and that there he reconsecrated himself to the Lord.

It is a revelation of the loving-kindness of God that we have all these helps to the recovery of past experiences. Let us use them with reverence. And in our early days let us make them. Let us build altars of communion which in later life we shall love to revisit. Let us make our early home "the house of God and the gate of heaven." Let us multiply deeds of service which will make countless places fragrant for all our after years. Happy is the man who can walk through his yesterdays and find altars whose fires are not yet cold.

FRIDAY, April 11. Psalm 62. Here are two symbols by which the psalmist describes the confidence of the righteous. *"He only is my rock."* Only yesterday I had the shelter of a great rock on a storm-swept mountain side. The wind tore along the heights, driving the rain like hail, but in the opening of the rock our shelter was complete.

Rock of ages, cleft for me,
Let me hide myself in thee.

And the second symbol is this: *"He is my high place."* The high place is the home of the chamois, out of reach of the arrow. "Flee as a bird to your mountain!" Get beyond the hunter's range! Our security is found in loftiness. "I will set him on high because he hath known my name." It is our unutterable privilege to live "in the heavenly places in Christ Jesus." Such is the confidence of the righteous.

In this Psalm there is also another pair of symbols describing the futility of the wicked. The wicked is *"as a bowing wall."* The wall is out of perpendicular, out of conformity with the truth of the plumbline, and it will assuredly topple into ruin. So is it with the wicked; he is building awry, and he will fall into moral disaster. He is also *"as a tottering fence."* The wind and the rain dislodge the fence, it rots at its foundations, and one day it lies prone upon the ground.

Contrast the "bowing wall" with the "rock," and "the tottering fence" with "the high place"!

SATURDAY, April 12. Joshua 24: 22-28. *"The Lord our God will we serve, and his voiee will we obey."* Here was a definite decision. Our peril is that we spend our life in wavering and we never decide. We are like a jury which is always hearing evidence and never gives a verdict. We do much thinking but we never make up our minds. Life has no crisis, no culmination.

Now people who never decide spend their days in hoping to do so. But this kind of life becomes a vagrancy and not a noble and illumined crusade. We drift through our days, we do not steer, and we never arrive at any rich and stately haven.

It is therefore vitally wise to "make a vow unto the Lord." It is good to pull our loose thinkings together and to "gird up the loins of the mind." Let a man, at some definite place, and at some definite moment, make the supreme choice of his life. Let it stand out in his experience as a mountain peak from the plain. And let the act abide in his retrospect as the most momentous choice in his life.

These Daily Meditations will appear in each issue through 1913.

J. H. Jowett

You never have tasted such apple dumplings as these

Crust so flaky that it melts in your mouth.

Flavor that recalls the finest creamery butter.

Such lightness and delicacy that you give not a thought to the digestibility.

Crisco! That's why! If there is one place more than another where this pure vegetable shortening clearly demonstrates its superiority, it is in such pastry as apple dumplings; but it is just as satisfactory for making cake, biscuits, bread, and for frying doughnuts, croquettes, potatoes, etc.

So try this recipe and you will have apple dumplings that *are* apple dumplings:

3 cupfuls flour
6 tablespoonfuls Crisco
1 cupful milk
6 teaspoonfuls baking powder
¾ teaspoonful salt
6 apples
(Use level measurements)

Mix the flour, baking powder and salt and sift twice. Work in Crisco with tips of fingers; add the liquid gradually, mixing with a knife to a soft dough. Toss on a floured board, pat, roll one-half inch thick, cut into squares and lay in the center of each an apple, pared and cored. Fill apple with sugar and cinnamon and pinch together corners of dough. Place in baking pan greased with Crisco, dot over with sugar and Crisco and bake in a moderate oven until brown. Serve hot.

In the meantime send your name for our Free Cook Book. It gives 100 tested recipes showing the best way to use Crisco wherever you now use butter or lard. The Procter & Gamble Co., Dept. S, Cincinnati, Ohio.

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A HOUSE PARTY

BY MARGARET E. SANGSTER, JR.

A true story with a large moral

IT WAS a tiny affair, this house party of ours—only three girls were included among the invited guests; Janet, who had an athletic soul, eyes that danced with mischief, and a propensity for seeing the funny side of things; Helena, a glorious, chestnut-haired beauty; and myself, but of course I won't describe myself. Our hostess was gentle little Ruth, with her soft Southern voice and helpless little ways.

We three girls came down on the train together, enthusing about the scenery in the most approved girl fashion; but when we met Ruth at the station we immediately knew that something was wrong; for a wrinkle between her straight black brows tried to blot out the sunniness of her smile.

"Girls," she gasped, waving her chubby and usually quiet hands, "What do you all think? Mother has been called into New York and will be gone for a week!"

We laughed unsympathetically. A week of perfect freedom! A week in which we could manage the house by ourselves! It seemed providential. "Cheer up, Ruthie," Janet cried joyfully, as we kissed her, "we'll help you out."

The supper of fried chicken, beaten biscuit, and fruitcake seemed like the ambrosia of the gods. But then we were hungry and sleepy.

I did not move until late the next morning. It must have been late, for the sun was very hot, but an ominous stillness brooded over the house and no wonderful aroma from an "old Southern style" breakfast floated appetizingly from the kitchen. I lay still for a while, happily dozing, before I leaned over and shook Helena. It did not bother her, that shaking. She only opened one beautiful eye, murmured "Let me be!" and relapsed into a sleeping beauty pose again. So I donned kimono and slippers and went on an exploring expedition by myself.

First of all I crept quietly into the room that Ruth and Janet shared: the bed was empty, and so, on examination, was the closet in which their dresses of the night before had been hung. So I tiptoed to the front stairs. There on the bottom step sat Ruth, a picture of misery, with her head on Janet's shoulder.

A Helpless Hostess

"What's the matter?" I shrieked from the top step. Ruth lifted a tear-stained face and looked at me accusingly.

"Aunt Dinah's gone!" she quavered tragically, "and so has Polly!"

"Polly is the waitress and Aunt Dinah is the cook," explained Janet.

I whistled; at least I tried to. I understood, finally, the meaning of the calm, still morning.

Just at this psychological moment a curly head popped over my shoulder.

"Is breakfast ready?" asked Helena's sleepy voice; but at the fatal word "breakfast," Ruth was overtaken by another flood of tears. Broken by sobs we could distinguish the phrases: "Mother away," "Can't cook," "Dinah mad," and "What shall we do?"

"Get dressed first," said Janet, in answer to the last. And we did.

We were all down stairs again in about ten minutes, and found Janet with a bright fire and a steaming kettle. I seized a large frying-pan, blessing the days that my mother had spent in teaching me how to cook. Ruth looked at us from the doorway and Helena set the table.

Well, that breakfast was not bad. We had eggs and bacon and coffee and muffins. Over the coffee cups we held a council of war that ruffled the temporarily smooth waters. Janet was the speaker.

"Margaret can do the cooking," she said, "I hate to cook! I will sweep and make the beds because I'm the strongest. Ruth can run errands and Helena can set the table and wash the dishes."

Helena raised a carefully manicured hand and looked at it.

"Why," she asked, in a much aggrieved voice, "must I wash the dishes?"

"Because," said Janet firmly, "you can't do anything else. You can't cook or sweep, and I wouldn't sleep in a bed that you made."

Helena washed the breakfast dishes in grim silence.

The week went on—somehow. We didn't explore as much beautiful country as we had planned to, although we did go on a few picnics.

After the second day of washing dishes Helena contracted a violent headache one day just after dinner and felt that she was going to faint. After Janet and I finished her task we went out on the porch and found her propped up in the hammock chuckling over something that she was writing. She said that her head was better and that she was taking an idle moment to work on her senior essay. The subject was "Helplessness." Ruth was seated in a chair embroidering a rose on a square of linen.

Janet began by making a joke of everything, and it lasted very well till one day she got a blister on her thumb!

The End of the Party

I kept to my cooking, but when the cakes burned and the biscuits forgot to raise it was rather hard to be pleasant.

As for Ruth, well, Ruth didn't have much to do. She was quite happy and said that she was enjoying herself. It was so different from any house party that she had ever given!

We took a train home just one hour after Ruth's mother arrived. She asked us to extend our visit, but we all had other very important engagements. As the train started Helena gave a sigh of relief.

"How beautiful the scenery is!" she murmured.

"But it's mighty dusty," said Janet as she looked ruefully at her blistered thumb. There was silence for a few minutes, and then suddenly Janet laughed. Laughed with that delightful chuckle that we had scarcely heard for a week.

"We've had quite an experience," she announced, "and we've gotten some practice in housekeeping. Come on, girls, let's go into the dining-car and get a meal that we won't have to prepare and clean up! A meal that will be well cooked." Which, of course, may have been a sly dig at me, but I was enjoying such a sensation of relief that I disdained to give it even the slightest attention.

The moral is—but I'm sure that you know the moral without being told.

A Great Poet's Opinion

Edwin Markham, the author of "The Man With the Hoe," who is regarded as an eminent art critic, writes the following on *The Pictorial Life of Christ*: "One of the most arresting biographies upon my table, however, takes up an old subject already dealt with by a thousand pens and brushes, and yet a subject ever new and dear to man. This book is *The Pictorial Life of Christ* (THE CHRISTIAN HERALD, New York), with a text by Ira S. Dodd, and some eighty unusual illustrations by Domenico Mastroianni.

"It is not possible to describe the livingness of these photographed *maquettes* in their noble setting of street or field. They were first modeled by the thumb and tool of a real artist into groups and background, all instinct with motion and poesy. They are both sculptures and pictures, rounded and vigorous, showing the touches of a fresh imagination alive to the human and the holy. Mastroianni, himself the son of a carpenter of Arpino, has felt the power of Christ, the Artisan, and it vivifies the mood and motion of his pictures."

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THE NEW REGIME IN WASHINGTON

Continued from page 328

The attorney general, Mr. McReynolds, is a bachelor, which makes him poor "copy" for an article of this kind. He's a most delightful bachelor, however, well in his forties, and has made a splendid record as a trust-destroying lawyer. He, too, is a church adherent and a member of the Church of the Disciples and is active in religious and philanthropic organizations.

Half of the members of the cabinet are of Southern birth. The postmaster general is among the number, and Mrs. Burleson was born and reared in Austin, Texas. She is one of the most brilliant of this brilliant coterie of women. She possesses that cardinal virtue of housewives, she is an excellent cook and housekeeper, and in addition she wields a gifted pen. She has been a newspaper and magazine writer for years and has produced several successful plays. She is a sparkling conversationalist and a better listener. They have three daughters, one who is married and two who are attending school at Sweet Briar, Va. They all inherit their parents' brains and all have decided beauty.

Mr. and Mrs. Daniels—Mr. Daniels is the secretary of the navy—have a family of four splendid boys—boys so full of fun that they even play jokes on their dignified father. Josephus, Jr., the oldest, will enter the State University of North Carolina next fall, while the three younger boys will enter the public schools of Washington. Mrs. Daniels is an ideal mother and her boys adore her, as they do also her mother, Mrs. Bagley, whose picture was taken with them for our illustration. Mr. Daniels is a Methodist and Mrs. Daniels a Presbyterian, and both are active in many church enterprises.

Mr. Lane, the secretary of the interior, was chairman of the Interstate Commerce Commission and did not know he was to be a member of the cabinet until the Friday night before the inauguration. He is the son of a Presbyterian clergyman and at one time was a newspaper reporter. Mrs. Lane is the daughter of Mr. and Mrs. Peter Wintermule of Elmira, N. Y. They have two children—a son and a daughter.

Like President Wilson, the new secretary of agriculture, Mr. Houston, is an educator. He took his collegiate course at South Carolina College and Harvard University. He subsequently went South and became the dean of the faculty of the University of Texas. Always interested in agricultural developments, in 1902 he was made president of the Agricultural and Mechanical College of Texas. In 1908 he was made chancellor of the Washington University at St. Louis, a position he held when he received his appointment in the cabinet. Mrs. Houston is also a college woman and one of the brightest and wittiest of the cabinet circle. She is actively identified with several Women's Clubs which work for social betterment, and both she and the secretary are active in their church—the Episcopalian. They have been married seventeen years and have three small children—David Franklin, Jr., an only daughter, Helen, and Baby Lawrence.

Mr. and Mrs. Redfield are old residents of Brooklyn, N. Y., from which city he took his former seat in Congress. They were married twenty-eight years ago and have two children, Mrs. Charles R. Drury of Montreal, Canada, and Humphrey Fuller Redfield, a student at Amherst. Both Mr. and Mrs. Redfield are interested in economic and sociological questions. Mr. Redfield was one of the original advocates of safety appliances in factories and he put them to test in an iron factory in South Brooklyn of which he was manager. The secretary and Mrs. Redfield are Episcopalians and attend one of the West End churches of that denomination.

Mr. Wilson, the new secretary of the new department of the cabinet, that of Labor, is a Scotchman and was a member of the last Congress. He and Mrs. Wilson are both natives of the same town on the Clyde in Scotland, and their respective families moved to America in their childhood. The families settled near each other in Pennsylvania, and when the young people were scarcely out of their teens they were married. Mrs. Wilson has spent but little time in Washington while he was in Congress. They have had nine children, six of whom are living, and she has remained at their Blossburg home in order to keep her boys and girls in school.

A story of the President's official family would be incomplete if it did not include that of the President's able right-hand helper, his secretary, Mr. Joseph Patrick Tumulty. Mr. and Mrs. Tumulty are both so youthful in appearance that it is hard to realize they are the parents of six children—hard to realize it until they are seen with their delicious group of romping youngsters, and then it is easy enough! They are six lovely children and each one has its own attractiveness. Mr. and Mrs. Tumulty have leased a house in Calvert Street and are making many friends.

A PILLOW BECOMES A PILLAR

Continued from page 333

the Sunday and mid-week services of the church unless prevented by some reason which can conscientiously be given to the Saviour." Are you doing as you have promised, young friends?

And you who have stood before the congregation and solemnly taken upon yourselves the vows to live peaceably, as far as possible; to abide by the rules of the church; to give of your substance, and in every way to promote the prosperity of the church; are you fulfilling those promises? Or are you bringing reproach upon the church? Are you failing to give your share toward the support of the church? Is the subscription made by you still unpaid? Are you refusing to spread the Gospel which you promised to support?

"I cannot get interested in missions," exclaimed a petulant young lady. "No, dear," said the aunt, "you can hardly expect to. It is just like getting interest in a bank. And the more you put in—time, or money, or prayer—the more the interest grows. But something you must put in, or you will have no interest. Try and see."

Recently the British and Foreign Bible Society received a touching gift from a poor crippled woman which amounted to eight farthings (four cents). It came about this way: A lady who is interested in the Bible Society, one day, when calling upon the poor woman, asked her to pray for the society, but to ask her to give money out of her extreme poverty did not seem right. The next time the lady called the crippled woman gave her the eight farthings which she had saved for the Bible Society. That was just enough to keep the society going for one second. She insisted on having a collecting box, and when the lady called again the crippled woman had enough to keep the society going for twelve seconds (two shillings, or forty-eight cents).

Possibly some of us are so ungrateful to God that we have never set up a pillar of thankfulness in our hearts. Let us begin at once to count our blessings. Let us name them one by one. Until we have thus acknowledged God we can make no claim to do as well as Jacob did.

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Wool and **Silk** are animal fibre fabrics. **Cotton** and **Linen** are vegetable fibre fabrics. **"Union"** or **"Mixed"** goods are 60% to 80% Cotton—so must be treated as vegetable fibre fabrics.

Vegetable fibres require one class of dye, and animal fibres another and radically different class of dye. As proof—we call attention to the fact that manufacturers of woolen goods use one class of dye, while manufacturers of cotton goods use an entirely different class of dye.

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For these reasons we manufacture **one class** *of Diamond Dyes for coloring Cotton, Linen, or Mixed Goods,* **and another class** *of Diamond Dyes for coloring Wool or Silk, so that you may obtain the* **very best** *results on EVERY fabric.*

REMEMBER: To get the **best possible** results in coloring Cotton, Linen, or Mixed Goods, use the **Diamond Dyes manufactured especially for Cotton, Linen, or Mixed Goods.**

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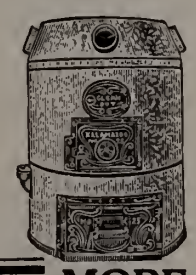

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THE CHRISTIAN HERALD, New York City

THE GOSPEL IN EAST AFRICA

DURING the last few years a great deal of attention has been devoted to East Africa. First, ex-President Roosevelt, by his trip into that land of wonderful hunting, made us familiar with names which before had been but letters on a map. While Colonel Roosevelt was in that country he visited the African Inland Mission and afterward expressed his high commendation of the work which it is carrying on among the half civilized tribes and wholly savage tribes of that country.

Mr. Oren H. Scouten, one of the Mission workers from East Africa, is now in America and has forwarded the following little account of the Mission's work to THE CHRISTIAN HERALD:

"In 1895 was founded for the evangelization of the interior of Africa a mission on the same faith basis as the China Inland Mission. The leader of the first band of missionaries of the Africa Inland Mission was Peter Cameron Scott, who had already been in the work on the West Coast, that part of Africa which is truly called 'the white man's graveyard.' He felt that the interior of the continent could be reached and evangelized with less loss of life and waste of money if entered from the East Coast, planting stations on healthy sites in the highlands and along the ranges of hills on into the vast, thickly populated regions of the Congo and Soudan. In the early years of the mission great hardships and privations were endured, many of the missionaries died or were compelled to return home, and the life of the mission seemed to hang by a thread. In 1902, however, Rev. Charles E. Hurlburt, the general director of the mission, went to the field himself, with his family and a party of missionaries, and since then the work has steadily grown. When I went to the field in 1905 there were fifteen missionaries at work and four stations had been opened, two among the Akamba people and two in Gikuyu country. Soon afterwards a station was opened among the Masai, that famous tribe of warriors whose name was a terror to the surrounding tribes, and other stations were opened among the Akamba and Agikuyu. Later, work was taken up in German East Africa, where a successful work is now being accomplished, and in 1912 an advance was made into the northeastern part of the Belgian Congo, the very heart of the continent. Here lie unnumbered tribes of people who have never heard the Gospel, one of which, the Azandi (incorrectly called Nyam-nyam), is said to be one of the largest in Africa. We now have seventy-five missionaries and twelve stations scattered throughout this field.

East African Warriors in Dancing Costume

"The tribes among which I have worked are the Gikuyu and the Kipsigis. Many of their customs are similar, while in others they vary widely. They live in small, round huts, together with their sheep and goats; the doorway is between two and three feet high, and their fireplace is on the floor (the ground) in the middle of the hut, with no escape for the smoke except through the thatch roof. These tribes wear little clothing but many ornaments, and their bodies are covered often with tattoo marks, paint and feathers. The old men spend most of their time at beer-drinking, the young men take turns at herding the cattle and going to dances, the boys herd the sheep and goats, and the little girls carry their smaller brothers or sisters around on their backs, while their mothers and older sisters are working in the garden, cutting firewood or grass for thatching, etc., as the women do the most and the hardest of the work. The controlling forces in the lives of these people are lust, the desire for wealth in the shape of sheep and goats, cattle and wives, and the fear of evil spirits. Their worship is the sacrificing of sheep or goats to propitiate what they believe to be the spirits of the departed, and in addition to this the Gikuyu sometimes offer sacrifices to God and pray for rain or for temporal prosperity. The Kipsigis worship the sun as the Supreme Being, and throw up into the air the blood of their sacrifices, together with a quantity of milk and of their native beer.

"Until autumn I shall be engaged in deputation work in the United States and Canada, and shall be glad to hear from any one desirous of arranging for a missionary meeting. Address Africa Inland Mission, 2244 North Twenty-ninth Street, Philadelphia, Pa. The president of the Africa Inland Mission in America is Dr. R. A. Torrey, and the president of the British Home Council is Rev. Stuart Holden.

"It might be well to mention, for the information of those who may be interested, that in going to any place to hold a missionary meeting no remuneration is asked nor is any collection taken. The specific needs of our own work are not presented, but the needy field as a whole, and especially that part of it that we have personal knowledge of, is brought to the attention of the people of God in America as the opportunities for so doing are presented."

THE FOLLOWING ADDITIONAL RELIEF FUND CONTRIBUTIONS HAVE BEEN RECEIVED:

Continued from page 332

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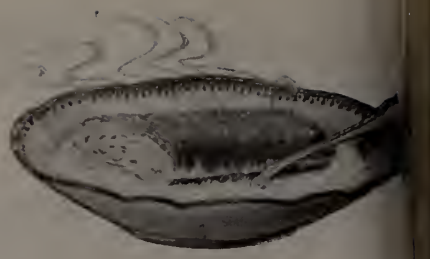

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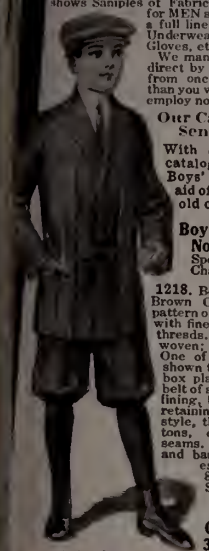

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THE GREAT CATASTROPHE OF 1913

Continued from page 331

a shock that was stupendous, the catastrophe that had fallen like a lightning stroke on civilization.

In the first place, not a single daily paper in the city was fully printed. The *Times* appeared with four pages, and not a line of foreign news. The *Tribune* had an issue of three pages and a half. Subscribers who secured copies looked in dazed wonder at the blank spaces. The *Sun* had started with an issue that looked like a cheap weekly, but the net result was two pages of printed matter, nearly every line of it a hysterical account of the catastrophe.

But the papers were only an item that third day of the hand failure. The civilization of ages was beginning to come to a standstill. Before night of that day not a wheel was turning on the elevated, in the subway or on the surface railroads. Not an elevator was running, except with rare exception, in any of the skyscrapers or hotels. Ocean steamers lay still at the docks. Others that had been overdue could be seen tossing curiously about all over the harbor. The ferryboats were either still in their slips, or floating helpless on the river. Automobiles and carriages presented the same curious picture in Broadway and throughout all the streets. Some were standing perfectly still across car tracks. Others were being driven by men who bore on their faces marks of a white terror that before the week was over was the most vivid thing that stood out clear to the bewildered consciousness of the multitude.

For when the next twenty-four hours had passed, men and women of all ranks of life realized that the common, dirty, human hand of everyday toil had ceased to do its work.

Weeks after, when the regular work of the world had been resumed, certain facts were made clear, among them the following:

The strange disease, for which no name was ever found, affected only the hands of men and women who were engaged in what may roughly be called common labor, i. e., labor for which day's wages is paid, or labor which was daily handling tools. It may interest our readers who have only heard of the great catastrophe to see a list of those who were afflicted. It must be remembered that the disease did not impair any other faculty or organ of the body. These were not hospital cases. The hands simply ceased work. They could no longer hold tools or do the common task required of the hand.

The people generally affected all over the world were:

Stokers; servants in hotels and private houses; railroad firemen and furnace men; farmers; elevator men; men in machine shops; newspaper men in the machinery part of the press work; cooks and their helpers; drivers of trucks, carriages and automobiles; servant men and women in every department of labor; men engaged in sewer and street construction; carpenters and sailors; firemen; garbage handlers; and in general all men and women whose living was made by doing the dirty, dangerous or common work of the world which simply calls for *physical* labor and the hourly use of the human hand.

It was noted afterwards that men and women who lived without using their hands as the first means of a living were exempt from the strange disease.

Ministers, newspaper editors, authors, poets, singers, lawyers, business men, financiers, magnates, Wall Street brokers, speculators, politicians, actors, and society leaders were immune.

But before another twenty-four hours of that eventful week the most astonishing sights were witnessed in New York and all over the world.

The rich people in the big houses on Fifth Avenue were trying to cook their own meals and make their own beds and scrub their own floors. Libraries of interesting books could be written about their tragic attempts to take care of their own bodies. Not a servant could be found who could use his hands to cook, drive, dress or care for these people. Men who had not blacked their own boots for years at first made the attempt, but before the week was over the tragedy about them made them forget and ignore all such superfluities of living. For New York was dropping down into literal ruin. There was no one any longer to run the machinery that brought light, heat, or power to the city. No one left to provide for the carrying off of garbage, sewage, or filth. No women to be found to scrub the floors of hotels at night. The churches were closed. The great hotels contained dazed, jostling, half-insane richly dressed millionaires who were going mad for common bread, which could not be bought for any price.

The money kings of Broadway and the Stock Exchange members, presidents of banks and financiers held a great meeting out of doors in Central Park.

They were absolutely powerless to suggest a single remedy for the tragedy. The value of money was absolutely nil. One of the richest men in New York offered $100,000,000 for a cook to come to his house and start a fire in a little coal stove and bake a loaf of bread. The richest man offered to do it for $200,000,000 if the other would make five cents' worth of fresh yeast, and the man was unable to find a single human hand in New York that was able to bring together the materials for such a ferment.

This was at the close of the fifth day, when New York began to be aware that it was starving to death.

Food, fresh food, of any sort was not to be obtained at any price. Those human hands that ordinarily worked so incessantly and unknown to bring food luxuries to the leisure and the pampered and the idle class, and common food to the poor as well, failed to produce food of any sort.

Civilization was dying. And all on account of a failure on the part of common human hands to open and shut their fingers and handle tools of labor and bear back and forth burdens. And there was no plague. No pestilence. No famine. No war. The men and women affected, for the most part plain, common, unknown people, were not suffering any pain and were not in need of hospital attendance. They walked the streets with the rest of the multitudes that swarmed there, driven from their homes for lack of light and heat and comfort, out of houses and hotels that were with bewildering rapidity becoming uninhabitable on account of absolute neglect, the neglect that followed the inability of the common hand to do its common work.

The detailed history of that astounding world experience can never be told by a world of historians. The experiences were so unique, they were so completely without a parallel, they culminated in one overwhelming disaster after another so rapidly that no historian or group of historians could compile any real story of what actually occurred.

Men and women who had never before used their hands in manual labor began to take up unaccustomed tasks in the terror and necessity of simply holding off Death a little longer. The rich and cultured, the prima donna and the doctor of divinity, the college president and the delicate lady of fashion, caught up tools, shoveled coal, prepared food, tried to run engines and elevators and put in motion the complex wheels of modern civilized movement. It would have been laughable if all their efforts had not been surrounded with deepest tragedy to

Continued on next page

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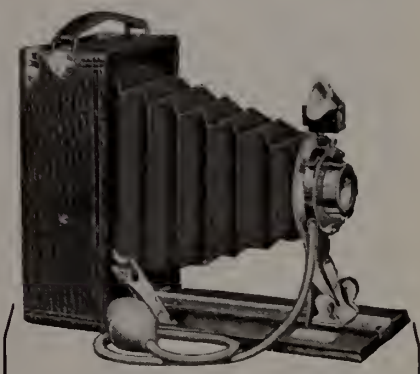

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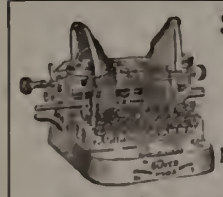

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MOTHERS' PENSIONS

JUST as "the proof of the pudding is in the eating," so the actual value of the Mothers' Pension Law is best shown by what it has done. There is no better exponent of this law than Judge Merritt W. Pinckney of the Chicago Juvenile Court, who has had closer experience with it than any other person. He gives a clear and convincing summary of it from every angle as it has come under his careful observation. I am taking the liberty of quoting a few of his statements.

He says of the need of the law: "For some years those persons interested in the welfare of dependent children have felt that poverty alone was not a sufficient reason for separating parent and child. During my term of service in the Juvenile Court my chief endeavor has been to keep the home intact, to preserve the family circle; and when this was impossible I have sought to substitute another family fireside and the maternal love and care of some good woman. There is no love like a mother's love, and next to that comes the individual love and care of a motherly woman.

In the past four years about fifteen thousand dependent and delinquent children, two-fifths of them dependent, have passed before Judge Pinckney in the Juvenile Court: "Naturally, in searching for remedies, I have come to study and recognize causes and appreciate the value of preventive measures. While of necessity engaged mainly with curative work, I am daily and hourly impressed with the importance—the need—of preventive work. You can no more eliminate the dependency and delinquency of children by placing them on probation and by institutional care than you can cure crime by imprisonment and death."

Poverty is the cause of dependency and, while social science says it is unnecessary and at some time will be eliminated, it is necessary now to soften the sufferings of poverty's victims: "Must deserving motherhood, the sacredness of home life and the welfare of children await the slow evolution of our social and political life? Society and the state should encourage and cherish and not destroy this most sacred thing in human life—a mother's love—and should guard and protect and foster the grandest institution of our social and political life—the home."

The early administration of the law was beset with difficulties. There was no money at all at first; then only $2,000. An appropriation of $125,000 was asked for and only $75,000 was received. In the face of these difficulties it was necessary to proceed very carefully indeed if the law was to succeed.

"As we gain in experience and as the public begins to see the possibility of a successful administration of the law we will be able to approach more nearly to a just and adequate standard. In granting the relief, the earning capacity of the family is considered. We seek to supplement the family income with sufficient public funds to meet the family needs, whenever such income is earned without neglect of home and children or the sacrifice of health and strength. The spirit of self-dependence must not be broken down nor should the effort to accomplish partial self-support be discouraged. We, who believe in law, believe that, administered along these lines, it can be made a help to the dignified self-help of the family which it seeks to benefit and that the children who are brought up under these influences will become American citizens worthy of the name." HENRY NEIL.

THE GREAT CATASTROPHE OF 1913

Continued from preceding page

see the human hand so awkwardly trying to adjust itself to the task of keeping the world from falling to pieces, that world which the people were learning so fast was not dependent on their money, or learning, or culture, or news, or art, or music, but simply on the going to work every day of multitudes of coarse, common, for the most part grimy hands of coarse, grimy men and women.

But among the multitude of facts noted during the attempts of unskilled and untaught hands to do the world's work was this one: as soon as such hands had begun to acquire any skill in the task the same inability to use them became apparent. The owner of those hands had joined the ranks of common toil. He was a victim with his fellows.

And so as the hours of the world were multiplied the world rolled on to extinction. Civilization stood still. The cities were filled with bewildered masses. All rank was obliterated. Afterwards men recalled how quiet the streets were. And many other incidents were recalled, to show how leveling the process of hand loss had reduced all mankind.

On the morning of the seventh day of this memorable week, the man who, as far as any reliable history can show, was the first in New York to complain of the loss of his hand power suddenly exclaimed to his wife: "I believe I can use one of my hands!"

He held it up and looked at it with fascination. In the days of his honest toil he could not have looked with more exquisite delight on a bag of gold held up before his eyes as a gift.

His wife repented his exclamation for herself. The week's horrors had brought them both to the verge of death. One hand good! Thank God! By night the man and his wife went singing for joy through the streets, and as if with one tongue their shout was echoed by the world's millions, for at the same instant all human hands of honest toil were released, and with a universal cry of thanksgiving the world leaped to work again.

How long, did you say? Just one week! One short week of the world's civilization, the scarred, roughed, coarse, wrinkled, hard, broken-nailed, dirty hands of the world's unknown and often despised hands held no tools, performed no day's work. And, oh, for the losses, the frightful ruins, the desolation and world-wide tragedy of that short week!

But what a lesson for the world! O God, our Father, help us not to forget it! Oh, help us of this money-loving, ease-loving generation never to forget what we owe to the men and women who work with their hands for us, to keep our homes going, to roll the wheels of our civilization forward, to make possible our churches and our schools and our cites and our very life. O Thou who didst work for some great reason eighteen years in a shop and only two or three out in the world, help us to think with deep kindness of all men and women who toil with the hand. And if we ourselves have to make our daily bread by the opening and shutting of our fingers around some tool of labor, oh, we beseech thee, give us a God-vision of our kingly task and support us through the dny's commonplace drudgery with the inspiring truth that we are needed to keep the world alive, and make our hands to do honest toil to-day in the name of Him who made tables and stools and common things for the people of Nazareth. And may every man and woman in all the world learn how to do some needful and honest work with his hands. Amen.

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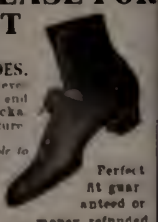

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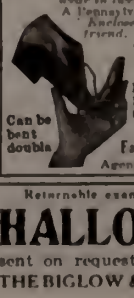

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MAKING MISTAKES

BY JOSIAH ALLEN'S WIFE

Marietta Holley
Author of Samantha at Coney Island

I HAVE told Josiah that nothin' wuz easier than for poor blind mortals to make mistakes and blame some one else for 'em.

But he always contended that though that might be true of ordinary people he wuz altogether immune from anything of the kind; he never made a mistake. But I knowed better, and sunthin' occurred yesterday that ort to convinced him of the truth of my statement, and probable did for as much as five minutes, but it didn't last.

He stormed in almost frothin' at the mouth with indignation and impatience. It seemed that Ury had come back from Jonesville without doin' the most important errent of all. He had sent for some salt. He said he needed it the worst kind and Ury knew it. "Well," sez I, "he probable forgot it."

What bizness has a hired man to forgit? I didn't hire him for a forgitter. But he didn't even have that excuse. He said he couldn't make out what I sent for, and the grocer couldn't, he said they thought it wuz some animal, a young horse. Consarned fools both on 'em. A young horse! And there it wuz writ down as plain as the nose on their faces C-O-L-T, salt."

I didn't argy with him, for I knowed it wouldn't do. He wuz so wrought up it might have brought on a spell! But after he went out after emptyin' both salt sullers into his horse feed I sot and eppisoded on how true it wuz that folks blunder into mistakes entirely unbeknown to them.

And as I sot thinkin' of Josiah's mistake, my mind roved off on the mistake Jethro Perkins made over in Loontown. It wuz the town's talk and I spoze folks talked about it way beyond the town line. But I looked at it more lenitent than some folks did and ddn't poke fun at him so fur, for I believe that folks sometimes receive strange impressions and warnin's of important things that are goin' to happen to 'em. But we should be very careful to not mistake the emotions and forebodin's of hysteria and nervousness for the inner whisperin's of the Spirit.

Jethro, who wuz a worthy but ruther nervous man, declared he had had a warnin' that he should die at a certain date at three o'clock in the afternoon, and he wuz so dead sure of it that his positive and onquestionin' belief impressed everybody around him.

He settled his business affairs, sold his live stock, made his will, bought his coffin, had his shroud made, and gin out the word that he would preach his own funeral sermon at one o'clock on that day, and sent invitations to friends and relations to be present. The company gathered at the appointed time, the wife and children dressed in deep mournin' and weepin' bitterly. And Jethro, clothed in his long white shroud, stood by the side of his coffin and proceeded to preach his own funeral discourse. It wuz long, for he had a good deal to say.

He had selected a number of close friends from the choir and he opened the funeral excercises by readin' the him:

"For all the saints who from their labor rest."

His complacent countenance showing plainly that he considered himself one of the saints they wuz warblin' about. He chose for his text: "I have fought the good fight, I have finished the faith."

And then he proceeded to deliver his own funeral oration, in which he showed a warm appreciation of his own virtues, and gave advice freely to neighbors and relations, and also improved the opportunity to administer what he thought needed rebukes to those among them who had offended him, and lamented their shortcomings, which, of course, they could not resent, coming as last solemn words of warning and admonition from a dying man. And you know preachers always have this advantage, they can sass their hearers if they feel like it, and folks will set under it ruther than make a fuss, though sometimes they squirm. They did now, but stood it.

And in closing Jethro addressed the mourners in an affectin' manner, impressin' them anew with the inestimable value of the treasure they wuz about to lose, which made the tears of his wife and children fall faster than ever, for he wuz a good man, and a kind and loving husband and father. After he had finished his sermon and eulogy on himself, he shook hands solemnly with his friends and more distant relations, and urged them in parting to live in such an improved and Christian manner that they might be able to meet him in the better land. He then tenderly embraced his wife and children and bade them a lovin' farewell. And then he gathered the long folds of his shroud about him, climbed into his coffin, laid down, composed his lims, crossed his hands on his bosom, closed his eyes, and waited for the clock to strike the moment of his doom. The assembled company and mourning family waited in breathless awe and expectation. At last the clock struck:

One! Two! Three!

Nothing happened. And Jethro lifted his head and looked round ruther sheepishly and said:

"There must have been some mistake."

CALLED HIGHER

Mrs. Jane E. Huntley, of Block Hall, Conn., a few weeks ago.

Mrs. Betsey Fardon, of Jefferson, Ohio, de- this life January 1, 1913, at the age of rs.

Mr. O. W. Brooks (78), of Killingworth, , passed on to the "Better Land," Febru- 1913.

William H. Pretzman, a respected citizen of field, Ohio, died on February 8, 1913, at ge of 78 years.

Mrs. Harriet G. Bailey passed away at the omestead near Lakeview, Mich., on Janu- 1913, at the age of 85 years.

Mrs. Barbara Walter, of Owings Mills, was called higher January 7, 1913.

L. Dana Stowell, of Black Creek, N. Y., passed away at Belmont, N. Y., February 22, 1913, at the age of 73 years. He was a member of the Methodist Episcopal Church and one of its stanchest supporters.

Mrs. Barbara Blinks (80), of Marion, Iowa, was called higher February 1, 1913. In her departure, her church lost a constant, active and loyal member, her Sunday school class a faithful teacher, her pastor a strong support and the community the aid and influence of a noble woman.

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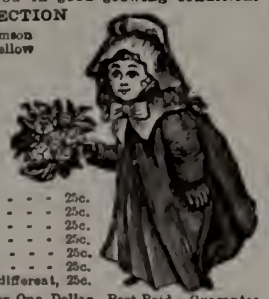

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ANSWERED PRAYERS

AN INTERESTING letter comes from a subscriber who does not sign his name and asks that his letter be not printed; but the questions he asks are so important and interesting that their consideration will be helpful. He asks why, if God answers prayer, the great public evils are not brought to an end, since so many Christians are praying for their overthrow. We must remember always in praying that God does not force any man to do right against his will. This world is a battleground where character is being developed, and character is based on the freedom of each individual to do right or wrong as he decides. Some men choose to do wrong, make up their minds to do wrong, persist in doing wrong. We might pray that all the people in the world instantly stop sinning, but we know that such a prayer would not bring about such a result. God's Spirit is constantly striving with men, urging them in every way to cease from sin. Prayer does help in influencing the minds of men to attend to the Spirit's pleading. God and man work together for the redemption of the world. But we must not be impatient. Some evils of society, like slavery, for instance, take many centuries to be outgrown. While praying earnestly and working diligently for the triumph of righteousness, we should also pray for patience in our souls.

Thou who thy thousand years dost wait
To work the thousandth part
Of thy vast plan, for us create
With zeal, a patient heart.

When all this is said, however, it is well to recognize that God's people as a whole have need just now of zeal rather more than of this kind of patience. We ought, indeed, to pray more intensely and labor more mightily for the undoing of evil. But we must not suspect God of unfaithfulness nor indifference, nor tardiness.

The other question in this letter is about a strong temper. The writer wonders why God does not deliver him from this affliction. God will deliver him from every wrong kind of temper if he will trust him to do so, relying absolutely upon the promises of the Scriptures and upon the power of the blood of Christ. There was a discussion about anger in the Young People's Meeting in last week's CHRISTIAN HERALD that might be helpful here. We must distinguish between right and wrong kinds of anger; then trust God to deliver us absolutely from the wrong sort, and to enable us always to keep the right sort under perfect control. Every minute we must see to it that our hearts are really filled with love, love toward God, and love to all men, even to those who wrong us. As we love others warmly and try earnestly to help them we shall find ourselves growing thoughtful and gentle and patient.

H. A. writes from Crockett, Texas: "I enjoy the Answered Prayer page most of all. It encourages me to ask and receive. I have been greatly helped by prayer in making payment of debts I assumed for others." Mrs. C. E. Y. of Rosewood, Ohio, writes: "I wish to acknowledge my great thankfulness to almighty God in answering prayer. I was in great trouble and sorrow. I prayed earnestly day and night, and the blessed Lord heard and gave me the desires of my heart."

Acknowledgments of answers to prayer have been received from

C. B. S., Harriman, Tenn.; H. S. H., Bellefontaine, Ohio; L. C., Hackettstown, N. J.; M. B., Jordan, S. C.; Mrs. D. J. G., Madison, Ind.; Mrs. F. W., Newcomerstown, Ohio; Mrs. J. W., Bedford City, Va.; Mrs. P. A. H., Somerville, Mass.; E. S. C., Oklahoma City, Okla.; S. D., Maron, Mich.; J. M. W., Woodbury, Mich.; Mrs. L. E. S., Wever, Iowa; Mrs. M. D. M., Waco, Texas; L. W. F., Seattle, Wash.; Mrs. I. H. M., La Grange, Ill.; K. M. B., Saratoga Springs, N. Y.; Mrs. L. A. C. K., Wilmington, Ill.; S. A. N., Buffalo, N. Y.; I. H., Amsterdam, Ohio; M. N., Kelberton, Iowa; C. A. G., Montclair, N. J.; J. T. P., Warsaw, N. Y.; A South Dakota Girl, Desmet, S. D.; H. E. C., White River Junction, Vt.

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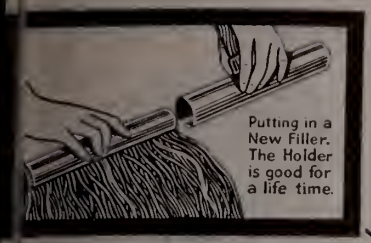

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THE HOLD-UP

BY BINNEY DE FOREST

A Story complete in this issue

THE Bible agent lifted his head from the desk with a jerk. His eyes leaped to the clock. It was after midnight and he was alone in the big office building. He had been asleep. He heard the sound of a man's feet coming down the long hall. It was not an occupant of the building, he was sure of that. Like a flash of light came the meaning. A hold-up! The blood began pounding in his ears like an angry surf. His eyes stared appealingly at the wall of Bibles packed with promises, but not one came to his help.

Nearer and nearer came the intruder. The door came boldly open and the agent's hands went up as a gun was thrust into his face.

"I want—" began a voice with an easy swing.

"I shan't resist," faltered the agent.

"Hey! Won't resist?" Surprise rang in the tone.

"No. The combination—" hurried the agent.

"I don't want no combination," interrupted the stranger, while a curious smile turned up the corners of his long mustache. "I want the Gospel of Mark."

The agent stared, wordless, at the tall, lean figure before him. He saw in his face deep furrows like great gashes. One eye was entirely gone, yet a peculiar light glowed in his face and softened it. He appeared to be about thirty-five years old.

"Maybe if you'd drop them hands of yourn, you'd understand better. It's kinder tiresome holdin' 'em up so long," suggested the interloper. A suspicion of laughter colored his voice.

Down came the agent's hands with a thud. A long, bony finger was the only sign of a gun that he saw.

"Ain't it your business to sell Gospels?" queried the night caller, his one eye harboring a smile.

"Yes, yes," answered the agent blankly.

"Then, supposin' you git me two dozen Gospels of Mark."

"All right," humbly responded the Bible man, and the Gospels began to pile up before him.

The man who came for the books touched them with reverent hands as he slipped them one by one into a bag which he had taken from his coat pocket.

"What are you going to do with them?" ventured the agent.

"Give 'em away," shot back the answer. He opened the last book before it found its companions in the roomy bag and began reading to himself with moving lips.

The agent caught, now and then, a breathy word. Finally the reader closed the book as one puts by a dear story, unfinished, and, with a friendly good-night, he turned to go, when the inquisitive voice of the agent made him pause.

"If you have time I wish you'd tell me how you came to get acquainted with the Gospel of Mark."

"Lots of time," was the quick answer, and dropping into a chair and depositing his broad-brimmed white hat on the floor beside him he began:

"I hit this town 'bout six months ago; 'course I bunked in that part of town you ain't much acquainted with. You read about it and talk about it, maybe, when you git kinder roused up, with them starin' at you, and holdin' the receipt for cleanness and purity." He jerked his head in the direction of the wall of Bibles.

"Well," he went on thoughtfully, "I got to my bunk 'bout four o'clock one mornin'. I was purty full, but it didn't bother my locomotion. I could walk as straight as you," tossing his big hand in the agent's direction. "My eye lighted on a little thin book on the table soon as I got in the room. I wasn't crazy after books, but I picked that innocent lookin' thing up and read on the back 'The Gospel of Mark.' It made me mad. I threw it on the floor with an oath and turned in. I kept a-cussin', for I hated that book. I couldn't ha' told why, then. I'd never read it, but I knew it was one of the books of the Bible and I hated it." His face never lost its radiant light as he talked.

The Bible agent leaned forward, his chin buried deep in his hand, supported by his elbow resting on the desk.

The man continued: "I finally went to sleep and got rid of the booze. I was still mad when I get up. That book had no business in that part of town, I said. I knew some long-faced preacher or snivelin' woman missionary had sneaked it in. I found the book on the floor smilin'. Yes, sir, it jest seemed to smile at me sort of invitin'. I got madder ever' minute. I picked the thin thing up and threw it into the dingy old lightwell. As it went down its leaves fluttered and flapped like wings a-beatin' till it hit bottom. Stranger, that book jest ha'nted me. I felt like I'd killed somebody."

The listener made some inarticulate sound. The man went on.

"I came back that night drunk, of course, and the first thing I saw when I came in was that little innocent lyin' on the old table smilin' at me. I snatched it up and tore the back off and ripped the leaves out and twisted 'em up and cursed 'em. I kept gittin' madder and madder. I spit on the torn leaves and ground 'em with my heel. Then I picked ever' one up and tore 'em into little bits and threw 'em into the old lightwell again. 'There,' I said, with another oath, 'you'll never hother me no more.'"

The agent did not conceal his astonishment.

Steady as a prairie wind the man with the scarred face swept along. "That night I kept my clothes on. Some way I didn't have no courage. I kept hearin' that book kinder moanin', and I thought of a woman way out in Wyoming. She'd had a Bible given her by some travelin' missionary and she used to read it like it was a novel. I got to thinkin' how her face uster shine when she'd been readin' it, and how she tried to tell us cow-punchers about Jesus Christ lovin' us. We jest haw-hawed at that. We didn't half listen to her; kept our mind on somethin' else when she begun. I did. We stayed out of her way as much as we could. She was boardin' us is how I knowed her," he explained.

The agent had the look of a man who had solved satisfactorily to himself a problem, yet was glad when another proof of its efficacy was added.

"I thought I'd change my room," he continued. "Then I got to feelin' ashamed to be run out by a book. That night I arrived 'bout my usual time. I shook like a man with the buck ager. I was afraid to go in. If it had been somethin' alive in there, somethin' I could shoot, I'd never winced. I cursed myself for bein' a coward and lunged against the old door and bust inside, knockin' things round like an earthquake. And there on the shaky old table was that book. Of course I know now it was another book, just like the one I'd tore up and throwed out. But I was crazy-scared. I thought it was the same one come back again. I dropped down on the edge of the bed and stared at it. I was afraid to move. The air got thick with books.

"I thought I had the D.T.'s." A shiny smile wrinkled his face as he talked. "Purty soon I jest crumpled up and slid to the floor and shet my eyes. It was no use. I could feel 'em touchin' my face soft like. I tried to

Continued on next page

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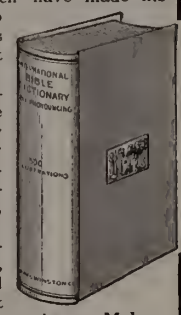

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THE HOLD-UP

Continued from preceding page

fight, but I couldn't hit nothin'. Finally, with an effort big enough to lift a horse, I got up and grabbed that book and opened it right at the beginnin' and commenced readin.' At sun-up I went into a little park near by and read and read. When I come to where Jesus come into the temple and began to cast out them that sold and bought in the temple and overthrew the tables of the money-changers and the seats of them that sold doves, I said, 'That's my Man.' Then somethin' happened." His voice was triumphant with victory, and on his face "shone that light that was never on land or sea."

The agent's eyes flashed understanding, and he bent forward as the impelling voice rushed on.

"It was like when the fog lifts sudden. I was a new man. There wasn't an inch of hate left in me. I loved ever'body. I loved that book, and for the first time in my life I wanted to help somebody. I ran over to an old bum warmin' in the sun and begun to tell him how to clean up. He jest stared at me, never battin' a whiskey eye, as he wheezed, 'You let me alone, you lean, lanky, one-eyed hypocrite.'

"There wasn't any doubt then 'bout my bein' a new creature," continued the speaker, " 'cause that poor wretch was still settin' up in the same place when I left him. I tried a prosperous lookin' individual next. He looked kinder sorry for me and flung me a piece of money, sayin', 'Forget it in a drink.' I told him I wasn't a beggar and that I had somethin' to give him. I told him how I got changed. He said, 'It's all right if you feel that way.' I couldn't make him understand."

Simultaneously, each man's face held regret. Into the silence which followed broke the voice of the narrator.

"I went on spreadin' the news. I didn't put no bushel over my candle." A little thoughtful smile bobbed over his plain features. "I kept readin' and feedin' my light on the book. And it come to me that God's Spirit must speak to 'em through his Word. So I made up my mind to give it away."

The long legs of the speaker were suddenly uncrossed, one hand gripped the bag of books, and his whole attitude was that of one ready for action. But at the questioning voice of the other man his fingers relaxed their hold and a spirit of humor seemed to possess him as he repeated the question,

"Do I have temptations?" There was a moment of quiet chuckling to himself before the answer, "Thick as flies on the home ranch. The devil never lets any of his pals git away easy," he asserted, "he's allus disguisin' himself as an angel of light and coaxin' them back. I let him know I recognize him and fight him open. I throw at him the Scripture, quote on quote; sometimes he tosses it back glib enough. But there ain't the right ring in it."

He came to his feet at this. "I must be goin'," he declared.

As the agent stood, he grasped the bony, hard hand of his companion and said, "I'll be glad to see you at any time, day or night." It was not the conventional tone.

"You'll see me again," responded the man with the sack of Gospels dangling at his back. A twinkle of fun gathered in his one eye as he added, "Meantime, hadn't you better git in a fresh supply of the Gospel of Mark?"

And the Bible man was alone.

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YOUNG PEOPLE'S MEETINGS

ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

...an Do All Things''*

...oo good to be true."

...ch is the language of doubt. ...have gotten our consciences ... the way of thinking that ... one of the little sins. We ...urselves that a little doubt is ...hat it goes well with modesty ...nility and other desirable ...istics. We are afraid of be... or presumptuous; so, deceiv...elves, we go on doubting the ...l promises of God.

...r from being a little sin, ... the sin that opens the gate to ... sins and that keeps the gate ...ll God's blessings. Paul in... in and again that doubt is the ...g that spoils all God's plans ... That verse of his in Gala... often wrongly applied: "I do ...trate the grace of God." ... 21.) This does not mean ...l by obedience and service ...ifice gets his great blessings; ... that he does not break up ...n for his salvation by trying ... himself. God has made all ...s for saving and blessing ...l equipping him for his work. ...l does not frustrate this gra...n by doubting it or by trying ...tute another plan. If he had ... it he would have remained ...feated, unknown.

...e dared to believe—yes, he did ... to disbelieve. God had laid ...ous plans for him; had out...crific tasks for him; had ar... for mighty strength to come ...n. And instead of doubting, ...ved. He took it all. And he ... the great giant of the Chris...

...nuch power would you like to ... How much work would you ...accomplish? How completely ...s would you like to be? Lis...od's plan, not for Paul but for ...My God shall supply all your ...cording to his riches in glory ...st Jesus." Do you believe that? ...n't go on any longer declaring ...u are "trying to serve God in ...or, weak way." That is not ... to serve him. That is not the ... service the world needs. That ...he kind of service God likes. ...fers Paul's kind: "I can do all ...through Christ who strength...ne."

...we must not be worried and ...ed because we cannot do the ...*ind* of service that another ...This promise does not mean ...tenor singer can sing bass, or ...carpenter will become an ora... that a cook will become a ... God wants different kinds ...le for different kinds of work, ... the conductor wants different ... instruments in his orchestra. ...d mix things up dreadfully and ...verything if the piccolo should ...sound like a trombone and the ...rum like a violin, and the bass ...e a clarinet. Each instrument ...ade to do a certain thing, to ... a specific tone.

...knew what he was about when ...e you. He gave you your tem...nt, your gifts, your brain, your ... Now he declares that with ...uipment he will enable you to ...risely and successfully the work ...nts done. He guarantees to ... the power as he has already ...d the machinery. All he asks ... you believe it; in fact, you sim...not receive the power until you ...he door of faith to let it in. ...keeps it out, breaks the connec... frustrates the plan.

...ther thing must be remembered. ...loes not promise us power to ...he wills of others to accept him. ...ven Christ had this power, for ...trange statement is made of

...CAN DO ALL THINGS." Christian En...and B. Y. P. U. Topic for Sunday, April ... (Phil. 4: 4-13.) Honorary Members'

Nazareth in Mark 6: 5 that "he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them"; in Matt. 13: 58 the reason is given: "He did not many mighty works there because of their unbelief." In many places Paul did not have great ingatherings. We may trust God ourselves, but we cannot compel others to trust him.

What, then, does the promise mean? It means that we may be put at our very best for God, so that in testimony, in prayer, in entreaty, in personal victory over sin, in enduring trial, we shall be "more than conquerors through him that loved us." It means that we may be so filled with the Holy Spirit and made so strong in prayer that all the power that Christ himself has shall be in our words and deeds. He himself will speak in us and work through us, and all that he can possibly do through such instruments as we are shall be done, "for it is God who worketh in us both to will and to do of his good pleasure."

Promise of the Comforter*

A GREAT Christian teacher has observed that many present day Christians do not realize that they are living this side of Pentecost, not before it. The study of the doctrine of the Holy Spirit is one of the most important in all the Scriptures. The descent of the Holy Spirit on the Day of Pentecost was the great climax of the Bible message. The promises and prophecies of the Old Testament looked forward to the time when God would pour out his Spirit upon all flesh (Joel 2: 28; Isa. 44: 3; Ezek. 36: 27, etc.); the narrative of the Gospels tells of the life of the heavenly Messenger who came to prepare the way for the great Gift and the unspeakable price he paid in order that men might receive it; the book of Acts tells of the coming of the Gift; the Epistles and the book of Revelation show how others may receive it, what it will do for human life, and what eternity will be for those who possess it. Peter, speaking on the day of Pentecost, sums up the event thus: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." (Acts 2: 32, 33.)

Who may receive this gift? The answer is very plain: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2: 39.) The story is told of a king who, wishing to express his affection and gratitude for a private soldier of his armies, gave him a richly jeweled cup, his own cup. The soldier, stepping forth to receive the gift, exclaimed shamefacedly:

"This is too great a gift for me to receive."

"It is not too great for me to give," the king replied.

So Christ offers us this infinite gift of the Holy Spirit to cleanse and fill our hearts, and to abide with us. He died to make possible the bestowal of the gift. Think, then, how very much he must have cared that we receive it. And he still cares. Shall we disappoint and grieve him by refusing, through our unbelief or disobedience, to accept it?

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* THE PROMISE OF THE COMFORTER. Epworth League Topic for Sunday, April 13, 1913. (John 14: 16, 17, 21, 23; 15: 26; 16: 7.)

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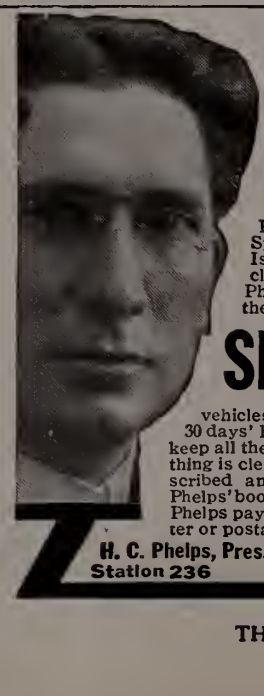

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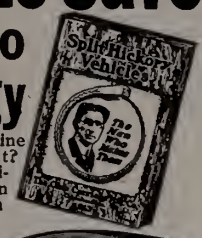

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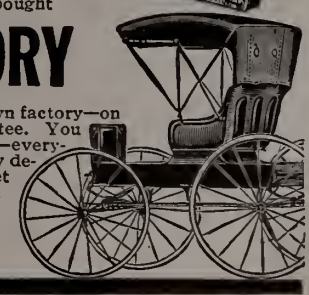

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A SUCCESSFUL EVANGELIST'S REPLY TO DR. CHAPMAN

PERMIT me to say in regard to the complaints registered against evangelists, that it is much easier to complain, criticize and accuse than it is to produce results or evolve a method that will move men and women Godward.

To condemn all evangelists because of the bizarre, boorish extravaganza and illiteracy of the few is unjust, un-American, unchristian, and wicked. The real Spirit-filled evangelist is the greatest admixture of contrasts ever combined in one human being, so far as my reading, observation and personal acquaintance can gauge. He has the dauntless courage of a thousand brave men and the sympathy and tenderness of the sweetest woman. He is the diagnostician, studying the pathology of the pandemics, endemics and epidemics of mankind morally and spiritually. He is the surgeon, driving the scalpel through the diseased parts, causing excruciating pain to the one in whom he drives the instrument. But he is in the next moment the soft-handed, sweet-voiced nurse, administering balms and tonics to the suffering one. He never gives a thorn without a rose: he never gives honeycomb without honey. He never hurts a man but for the purpose of tearing off the mask and allowing the man to see himself as God sees him. To him the pulpit is no prison cell in which to palaver, palliate and pander. He has no fear of poignant persecution, no bow to make before a reprobate taskmaster ruling a degenerated company of pulpit puppets with a rod of gold. While some pastors deal in painted fire, the true evangelist deals in real fire. Irrevocable convictions sweep him into a relentless warfare against all sham, superficiality and sin!

There are a few of us who are hounded by whisky newspapers, lied about by the baser element, and maligned and ridiculed by backboneless pastors who cannot conduct an intelligent or a successful evangelistic campaign. The charge of the "mercenary spirit" is unjust. One of my friends—an evangelist—refused an offer of $30,000 last summer for lecture work covering less than two months' time. His name is Billy Sunday.

The "padded report" proposition is as false as it is impossible in the work of the true evangelist. When I give an invitation for people who know they are not right morally and spiritually to come forward, kneel in prayer, and clean up, then rise and confess Jesus Christ as their Saviour; and 4,400 accept the invitation, and 700 church members come along with the rest, and some of the members confess to me, when seeking advice, almost every crime in the category of crookedness, it is extremely bad taste for some preachers, under whose diluted Gospel these sins have been committed, and whose preaching has not produced conviction, to accuse the evangelists of claiming church members as converts. It is commonly accepted by Greek and Hebrew scholars that a man may be "converted" five hundred times, but regenerated only once.

The converts of the evangelist will "hold out" as long as the converts of the pastor, and their reports will stand as much investigation as any statistics on earth.

God give us pastors and evangelists who live and preach Christ's Gospel, who fight a common enemy.

Yours in the fight,
FRENCH E. OLIVER.

Kansas City, Mo.

BRINGING BACK THE KING

Continued from page 330

crucified the Lord of glory. For it is written that "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation?" (II Peter 3: 3-4.) Let men then scoff, if they choose, at the second coming of Christ; it is for us who believe the Word to wait patiently for our Lord's return from heaven, just as "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

We do not know when our Lord may come, but we do know he will come. "Of that day and that hour," says our Lord, "knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Notwithstanding this, men have set times and seasons for our Lord's return, thereby bringing into disrepute this most precious truth. If we have this expectancy of his imminent return, we shall "watch and pray," remembering it was he who said, "At such an hour as ye think not the Son of Man cometh." "Surely I come quickly" is the last promise of our ascended Lord.

So far as we know, there is no reason why he should delay his coming. There is nothing, so far as we can see, to cause him to tarry within the veil. The times are ripe for his return. And the world, as never before, needs its King. This, of course, could have been said in every age since our Lord promised his return. For it is the purpose of God that his people should always have the expectancy of the immediate return of the Lord, and so prophecy and history unfold in concentric circles. Every day, however, that passes brings his coming nearer. "Yet a little while and he that shall come will come, and will not tarry" (Heb. 10: 37).

And what a day that will be when the King comes back again! Then they will "bring forth the royal diadem and crown him Lord of all." No longer shall it be said that "he is despised and rejected of men," for "at the name of Jesus every knee shall bow and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 10-11).

Then this old earth, which so freely drank his blood and has borne so long the marks and scars of sin, groaning and travailing in pain, "shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8: 21-22). Responding to his presence, "the desert shall rejoice and blossom as the rose" (Isa. 35: 1). "Instead of the thorn shall come up the fir tree and instead of the brier shall come up the myrtle tree" (Isa. 55: 13). And there shall be nothing to hurt nor destroy, for "the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. 11: 9).

Then "the god of this age" shall be dethroned and the world shall have its rightful and lawful King to reign over it. Instead of the prince of the power of the air, the Prince of Peace shall reign, and his sway shall be absolute and powerful. The golden age will have dawned, and the tangled skein of this world's affairs shall be unraveled. For David's greater Son will have recrossed the Jordan and ascended his throne. "In that day shall ye say, Praise the Lord, proclaim his name, declare his doings among the people, make mention that his name is exalted" (Isa. 12: 4).

"Why then say ye never a word about bringing back the King?"

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tions and Answers

M Mobile, Ala. Please name the kings n in their correct order.

, Abijah, Asa, Jehoshaphat, Jehoram, thaliah (queen), Joash, Amaziah, ham, Ahaz, Hezekiah, Manasseh, h, Jehoahaz, Jehoiakim, Jehoiachin, n.

Zelienople, Pa. 1. Any estimate of of human beings who have lived on would be pure conjecture and far as we know, has attempted it. resent population of the globe is ndom calculation, since there are where such a thing as a census is vn. Professor Supan of Gotha, a uthority, places it at 1,623,000,000. hen peoples at the present time—le the Buddhists, Brahmans, Shin-ucians, Zoroastrians and also every l-worshipers—are roughly estimated of the whole. Christianity, how-king progress among them steadily, the heathen population cannot be ncreasing. The statement that it is a century ago, in proportion to the lation, is incorrect.

E., Williamsfield, O. There is a time ng, for mirth as well as for sorrow; n its proper place. We see no rea- y legitimate amusement should not y good people; but such recreations gambling should be strictly avoided.

Lowell, Mass. 1. I should like to be d about the practical working of the dividing up a church membership oups of ten or so, with a leader or for each group, whose duty it shall watch over the group as to church nce, sickness, spiritual condition, . Have you in mind any churches this work is done with especially al results with the minimum of ma- and hustle? 3. Is there anything t of special merit and usefulness?

s precisely the plan followed by Methodism and adopted now, with ss variation, in some churches of minations. The membership may be habetically, geographically, or ac- any other classification; sometimes as of one hundred, subdivided into ten. The Methodist "class-leader" t important factor in the develop- uccess of that denomination. Many leaders of present-day Methodism the plan has so largely fallen into can easily be revived, not only in churches, but in churches of all de- s. It is sensible, practical, scientific, e. The one essential is to have com- ers, men or women of rich spiritual good commonsense and practical 2. In Calvary M. E. Church, New the class-meetings are an important . *The Drill-Master of Methodism*, by Goodell, pastor of that church, is a xt-book of class-meeting methods.

W. N., Granville, Ill. As already THE MAIL-BAG, "Cleanliness is next ss" is not a Bible passage. It is the *Beraïtha*, a translation of the code of Jewish laws).

, Beaver Falls, Pa. There are many reverently propounded concerning Some interpreters contend that the unt should be taken as meaning lit- while others, remembering that a a thousand years in God's sight, in- em as meaning periods of indefinite This question has been a theme of scussion and science is powerless to The first three days comprise the era and the last three days the a. The first two chapters of Genesis ive of the story of Creation, the first es of chapter 2 reciting more briefly already stated in the first chapter in it different literary form.

., Seattle, Wash. In discussing reli- trines with your Roman Catholic e most effective method of appeal to ures is to insist upon reading any in the light (1) of its own context, e whole chapter, (3) of the whole l) of the whole "Testament" (Old or which it is found, and (5) of the aching of the whole Bible. We do not at one of those features of Roman n that differentiate it from evan- ristianity will stand this test. As to e Peter: in neither of his epistles does n any supremacy in, or responsibility church" as a whole or even the people he wrote: one epistle was addressed ngers dispersed" through several rovinces of the Roman Empire, and to "them that have attained equal us" (Douay Version): not one Eu- ty or province is mentioned: there even any references to saying mass, confessions, granting absolution, bap- fants, performing marriages or ad- ministering extreme unction—much less directions either to church officials how to do these things, or to the faithful as to their duty in respect of them. Nothing is said of masses for the repose of a soul in view of approaching death or of any successor to Peter's office. Neither epistle contains a word about the "adoration" of the Virgin Mary, the invocation or intercession of "saints," the infallibility of either the church or its earthly head, or the temporal power. The only passage containing directions for church affairs is I Peter 5: 1-5. There he addresses "the ancients" (Douay Version) mentioning that he is "also an ancient" (with no apparent suggestion of authority except as being one of a general company)—both the Revised and the Standard Versions give the Greek word as "fellow elder"—and telling them to "feed the flock of God." "Neither as lording it over the clergy" (Douay Version). The King James Version renders this "neither as being lords over God's heritage"—quite a different thing.

S. R., Seneca, S. D. In the parable of Dives and Lazarus (Luke 16: 27, 28) it is clearly shown that memory of the earthly state continues after death.

D. C. B., Claremont, N. H. "Prehistoric" refers to the vague period antecedent to the time of written history. In a further sense, it refers to the quaternary period. By "prehistoric peoples" we commonly understand the ancestors of the historic races, and more especially of the Aryan nations. Thus, in certain caverns in Europe belonging to the Stone Age, fossil remains of human beings have been found which are assigned to the prehistoric period. All speculations concerning their character, condition and surroundings are mere conjecture.

J. B., Seneca, S. D. The only record we have of the repopulation of the world after the flood is that found in Genesis, ninth, tenth and eleventh chapters.

Subscriber, Detroit, Mich. Do you think a person who is a strict Christian and is trying to live a good life, but who feels timid about speaking personally to the unsaved about salvation, will be lost? The person referred to tries to exert a good influence on all people, but is naturally timid and not gifted in debating questions with others.

People are apt to approach this problem of "personal work" from the wrong point of view. We do not do this sort of work to save our own souls, but to save the souls of others. And to be successful in it we must have an intense desire to win souls for Christ, we must love him so much that we shall be anxious to please him by trying to save those for whom he died. Loving him supremely we shall love all men, and do all we can to save everybody. But our own salvation and peace depend not upon our service and sacrifice, but upon our faith in the sacrifice of Christ. If we are not careful we keep slipping back into the heresy of "salvation by works." Of course we must promise to obey God when he makes a duty clear, but what saves us is not our promises to him, but his promises to us. Young Christians are very often puzzled sorely by this same problem that is bothering you. The way out of the difficulty is to trust Christ fully to cleanse your heart and baptize you with the Holy Spirit for service. He does not ask us to do unreasonable things. Work done under pressure of condemnation and bondage is not likely to do much good. The unsaved are not apt to be won by a joyless, burdensome testimony. The message that wins others is the testimony that Christ has forgiven our sins, cleansed our hearts and filled us with joy and love.

Friend, Vincennes, Ind. Tobacco-chewing is a vulgar habit, and certainly does not add to ministerial dignity, besides setting a very poor example.

J. K., Selma, Miss. 1. "Transfiguration" signifies a change of form or appearance. The forms of Moses and Elijah, when they appeared on the Mount, were spiritualized. Luke 9: 31 speaks of the subject of their converse. Some commentators hold that both Moses and Elijah were honored with an anticipatory resurrection, which would seem to be borne out by the fact of their presence at the transfiguration. 2. John 11: 48 (last clause) expresses the fear of the Pharisees that the popular enthusiasm over Jesus and his miracles would produce a revolution, which would precipitate action by the Roman power that might result in the entire Jewish nation being extinguished. The whole passage is a potent testimony from his bitterest enemies to the reality of Christ's miracles and their resistless effect upon the minds of the people.

J. K. Selma, Miss. 1. Mark 13: 20 is to be read in connection with other passages from verse 14 to verse 23. It is a description of the persecutions that are to precede the Second Coming. This chapter began with the prediction of the destruction of the temple and gradually developed into the further prophetic vision of the final persecution, which was to be so terrible that, save for the divine intervention,

Continued on next page

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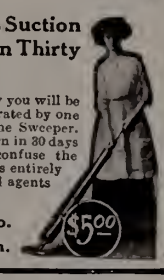

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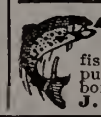

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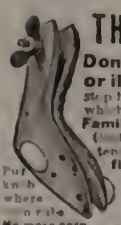

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no human life would be spared by the forces of Antichrist. 2. The passage in Gen. 1: 26, which states that man was made in the image of his Maker, refers not to his bodily form, but his moral and spiritual dispositions, his "original righteousness." See Eccles. 7: 29. He was created "perfect," and the new creation and rebirth, through divine grace, affect his restoration. See Col. 3: 10; Eph. 4: 24. 3. There is no foundation whatsoever in any Bible passage for the doctrine of purgatory.

L. L. J., Fredonia, Ind. It is not true that any part of an audience with the Pope consists in ascending a stairway on hands and knees. But an article appeared in the New York *Tribune*, May 30, 1886, upon a "volume of souvenirs" from the pen of M. des Houx, who had been for five years editor of the *Journal de Rome*, the official organ of the Vatican. In this article M. des Houx thus describes the procedure upon entering the presence of Pope Leo XIII, and which presumably remains the same to-day: "Entering the room the Pope is found seated in an arm chair, and as soon as he raises his hand in benediction the visitor falls on his knees once near the door, the second time in the middle of the room, and the third time immediately in front of the Holy Father, who extends his foot for the visitor to kiss. Then the visitor rises and remains standing during the interview. . . . When he [the Pope] motions that the audience is at an end, the foot is again kissed whilst he is in the act of pronouncing the benediction, and then one has to back out, making exactly the same genuflections as on entering."

J. L. B., Batavia, N. Y. Can you explain why all the Protestant churches do not observe Good Friday as well as Easter? Many Christians also would be glad to have services on Christmas morning. Could it be brought about?

The observance of all these special days has been a slow growth on the part of the American churches. There was a very strong objection to the custom on the part of the early Puritans, and many individuals and some denominations still feel this disinclination to recognize these special occasions. Gradually, however, this prejudice is being overcome. But individual Protestant churches will always be left free to observe them or not as they choose. Two reasons may be suggested why the observance of Easter has spread more widely and rapidly than that of Good Friday. Easter was the great New Testament day, the first of that series of Lord's days which gradually came to assume the place of the Jewish Sabbath. Also the fact that Friday is a week-day has made its observance more difficult and hence less general. The spirit of mirth that has characterized Christmas has lessened the ecclesiastical observance of the day, but an hour of worship is surely a most fitting and delightful feature of this glad holiday.

W. M., Everett, Wash. We hear conflicting statements as to the color of the Red Sea. Has the water actually a red tinge? Why was the sea named Red?

The waters of the Red Sea are of a deep blue color. But there are many coral reefs on the shores of the sea, on its bottom and rising in islands above the surface of the water. This fact is thought to account for its ancient name. Other reasons given are the reflection in its waters of the reddish tinge of the Edomite and Arabian Mountains, and, occasionally, of the red eastern sky.

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Bible Question Honor Roll

Four hundred and eighty-five readers answered correctly the entire list of February questions. Here is the first instalment of the honor roll:

George L. Anderson, Mrs. T. B. Anthony, Mrs. O. W. Armagost, Mrs. Wm. Anderson, Allen and Elizabeth Allport, Mrs. E. A. Allen, H. Archibald, Hattie P. Axtell, Maurine Apple, Mrs. A. H. Apple, Mrs. R. E. Adamson, J. Archibald, Eleanor Arnold, S. E. Adams, Mrs. Will Aitchison, Mrs. Ingoald Anderson, Mrs. E. A. Arnold, Mrs. J. O. Anders, Goldie Andrew, Nettie I. Baird, W. S. Bushnell, Geo. Butler, Mrs. Kittie Baldwin, Emily B. Buekminster, S. R. Buckwalter, Miss A. A. Butman, Mrs. John Burgoyne, Mrs. Fred D. Bridgman, Catherine J. Beeker, Nell G. Brown, A. E. Bloom, Mrs. Edgar Baker, Mrs. M. W. Barr, J. Bricker, Mrs. Clara Blurten, Clara L. Banning, Mrs. H. H. Barrows, Mrs. S. W. Blair, Mrs. E. M. Brown, James G. Brown, Mrs. Sanna Beidler, Mrs. Celia A. Barton, Mrs. P. P. Booth, Mrs. Frank E. Bladen, Mrs. A. Babcock, Mrs. C. O. Baldwin, Mrs. R. H. Bradley, Mrs. Eva Bloom, Mrs. R. M. Burroughs, Mrs. Louis Black, Mrs. O. C. Barnes, Mrs. H. R. Bishop, Mrs. M. N. Blanchard, Mrs. M. E. Biggar, Elva Beach Flora Bissell, Amelia Bohl, Mrs. B. F. Bohner, Ruth E. Brown, Emma J. Brace, Mrs. Julia Brown, Mrs. John D. Brands, J. J. Botten, Mrs. E. C. Bennet, Clarie Belcher, Clara Beekman, Stonewall J. Black, Jane Barton, J. M. Christie, Jeremy S. Chamberlin, Winnifred Cains, Hildegard M. Conrad, Mrs. J. R. Carmon, Carra H. Close, Annie Currie, W. H. Clark, Mrs. S. H. Clark, Sarah L. Cornwell, Mrs. Alma H. Culver, Mrs. Jennie A. Clapp, Mrs. Ray Cole, Mrs. Isaac L. Coppoek, Mr. and Mrs. Wm. E. Camp, Mrs. E. E. Cammack and daughters, Emma A. Coffin, Mrs. Cara E. Clarke, Janie C. Cann, Mrs. Joseph F. Couse, Sarah J. Cutler, Mrs. Annie L. Chism, Minnie Carey, G. W. Carpenter, Mrs. Augusta Campbell, Mrs. W. E. Cinnamond, Una Corner, D. Clapp, Francis S. Clark, Mrs. K. Cance, Bertha M. Cope, Mrs. R. T. Coffee, C. K. Campbell, Mrs. Thos. W. Cole, Ora M. Curry, Dorcas Congdon, Fannie Crosman, Eva Crandall, J. Harry Deems, Celia H. Deeley, Mrs. B. De Young, Lillie Dye, F. A. Dyer, Mrs. Elliot Dolcare, I. Dalgleish, Effie B. Davis, LaFayette F. Derby, Mrs. Nettie Dymond, Fred O. Deyman, Wesley Davis, Mrs. Geo. E. Dooley, Miss Mary Dunham, Mrs. Robert Darley, C. Augusta Dahlgreen, Winnie F. Dutton, Dr. H. F. Dalesman, Mrs. Ed. Elliff, Mrs. Mary E. K. Eddy, George M. Elliott, Mrs. Elias D. Erwin, Rev. G. English, Anis A. Ellis, Calista V. Ellis, Mrs. Adelia Forsythe, Mrs. Wm. Findley, John F. Field, Edna E. Fritsch, Mrs. F. Fulton, Mrs. Eliza J. Fuller, Mary French, Mrs. A. L. Freeman, Mrs. J. W. Floyd, Estella W. Forbes, Mrs. A. Fassett, Mrs. J. A. Ferguson, H. C. French, Mrs. Mary E. Freeman, Mrs. Ada Fitz, Mrs. G. C. Forwood, E. L. Funk, Mary Fitzgerald, Mary F. Faircloth, Mrs. M. E. Fister, Mrs. Jerome Gilbert, Mrs. John George, Mrs. L. Grove, Mrs. B. Grinnham, Mrs. Ralph Garrels, Mrs. A. J. Gere, Annie M. Grover, Mrs. Ray Giffin, Hattie Gifford, Wm. Gibson, Etta Gilman, Richard Galley, Etta F. Graves, Marion F. Grinnell, Elizabeth Gilebrist, Ellen Galloway, Mrs. H. M. Gildrust, Lillian I. Green, Mrs. A. S. Graham, Mrs. Susan A. Glover, Mrs. Alonzo S. Gibson, Mrs. M. J. Goodwin, Mrs. Bessie B. Gerhart, Mary O. How, Emily Sharpe Henderson, Mrs. Alfred Horton, Mrs. B. P. Hughes, M. S. Husk, Dr. C. Stephen Haynes, Rev. E. J. Hatch, Mrs. Emily H. Harrington, Mrs. Percy W. Holmes, Mrs. W. C. Henderson, W. H. Housel, Maria L. Hoffman, Mrs. Annie Howell, Mina L. Head, Mabel M. Hutchinson, Anna Harris, Mrs. D. M. Hurlburt, Sarah B. Howell, Mrs. Clarenee Harlone, Mrs. Salmon W. Hoyt, Mrs. J. R. Hissem, Daisy Herriott, Mrs. Esther M. Howell, Mrs. Emma Hendra, Wm. W. Hammond, Bertha Hutchings, Mrs. V. E. Hoffman, Miss Emma Helman, Mrs. F. H. Hall, Rosa Hirschy, George F. Hills, Alice Haisley, A. W. Hall, Mrs. Elmira Hoyt.

. . .

Following is the conclusion of the list of names of readers who answered correctly all the January questions:

Mrs. J. M. Vaughn, Mrs. J. J. Van Der Schaaf, Catherine Van Valkenburgh, Mrs. M. B. Van Wagener, Rev. C. J. Vahlstrom, Merey B. Vogel, Mrs. E. A. Vaughan, Mary E. Wilson, Mrs. J. Wood, E. C. Whyman, Mrs. B. H. Wiley, Mrs. J. F. Woodward, Mrs. J. W. Widdifield, Mrs. O. A. Wolcott, Chas. S. Watrous, L. M. West, Margaret Willard, Beulah Whitsell, Eliza Whiteley, J. C. Williams, Ellen B. Witmer, Alice Wood, Mrs. Paschall Worth, Fannie M. Whidden, Mrs. C. A. Williamson, Elmer C. Whistler, Lorene F. Whitmore, Mrs. Clarence Waterbury, Mrs. Edwin D. Ward, Abram Wilson, I. M. Wallace, Mrs. J. H. Williams, Mrs. Wm. Warren, Mrs. J. H. Wallace, Mrs. Ray Wilcox, Alice C. Winslow, Anne Wedd, Mrs. C. B. Wood, Mabel M. Wilson, Harold M. Williams, Simon C. Witmer, Mrs. M. A. Wilcox, Mary Willet, Ida R. Watson, Ray T. Wormley, Willie E. Ward, Mrs. Owen M. Williams, Mrs. W. Walker, Mrs. Lucy Wood, Mrs. F. G. Wetmore, Mrs. A. P. Wiles, Annie E. Wolf, Mrs. Andrew Walker, Ruth A. Wolfe and mother, May Williams, Mrs. J. H. Walter, Mrs. John F. Wilhite, Mrs. F. B. Williams, Etta M. Wilson, Harriet S. Welshhams, Etta Wallis, Mrs. Thos. Ward, Mrs. Esther J. Warner, Mrs. Mary Washburn, Thos. Wilkinson, Mrs. C. E. Wells, Mrs. Alex. Watson, Mrs. A. M. Woodarth, Mrs. George Wicks, Flora Williamson, Julia E. Wilson, Mrs. J. B. Walkem, Lillian Willert, Henry T. Ward, Mrs. J. M. Wade, Winnie and Grace G. Wiley, Eva A. Wolcott, Mrs. A. C. Wertsch, Mrs. Lida M. West, Ella Wood, Mrs. Myron S. Wheeler, Eugene Wilson, Mr. and Mrs. J. A. Weidner, Maria H. Weeden, Mrs. A. H. Whipple, G. F. Young, Edward Yoder, Mrs. Sarah A. Yates, Mrs. Vena York, Mrs. Chas. Yotter, Mrs. H. E. Young, Mrs. Betsey C. Young, Mrs. A. E. Youde, Mrs. John M. Yorgey, Carrie B. Yancey, Mrs. C. H. Yohr, No Signature (from Canada), No Signature (from New York), No Signature (from New York), No Signature (no State).

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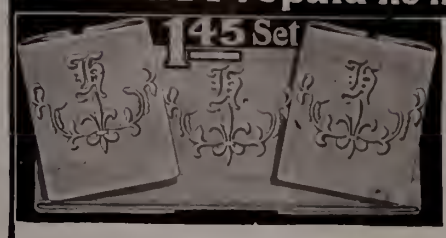

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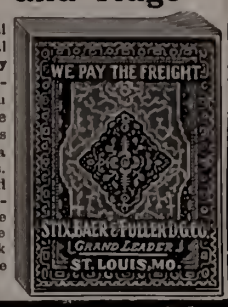

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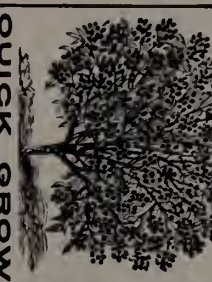

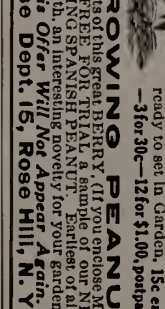

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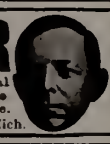

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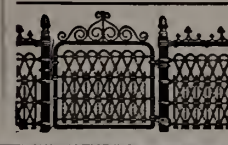

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NEW YORK, APRIL 9, 1913

VOLUME 36 — NUMBER 15
OFFICES: BIBLE HOUSE, NEW YORK

THE YOUNG CAVALIER

From the original painting by Julius Schrader

OUR MAIL-BAG

Questions and Answers

J. M. B., Worcester, Mass. Does our Lord in his words about offenses (Matt. 5: 23, 24) mean that the wronged person or the person who has done the wrong must take the first step toward reconciliation?

It would seem to have been quarrels that our Lord had in mind rather than injuries. The brother who has aught against you appears to indicate a grudge, or a debt, as the following verses suggest. In any case there is to be no quarrel. There must be reconciliation first. In Matt. 18: 15 it is advised that the wronged person is to make the first advances. Usually, the person who has suffered the wrong is the one most likely to offer reconciliation. No one nourishes ill-feeling so strongly as the man who has done another a wrong. He cannot forgive himself, nor the man he has injured.

J. R. 1. It is customary, as a tribute of respect and an act of reverence, for men to take off their hats during the committal service at a funeral, when the body is lowered into the grave. 2. The giving of tracts is an effective method of spreading the Gospel truth and has won many souls. 3. "I. H. S." are the initials of *Jesus Hominum Salvator* (Jesus, Saviour of Men). 4. The tonsure, or shaving of the crown, is the distinguishing mark of the Roman priesthood, and was introduced at the end of the fifth century. It is a token of penance and humility. In the early Christian Church, nothing was known of such a custom among the clergy, though some lay penitents shaved their crowns. Jerome, Ambrose and others of prominence denounced the practice as a ceremony of heathen priests. When the Roman Church introduced it, it was called "the tonsure of Peter."

D. R. P., Windham, Texas. Who is the porter spoken of in John 10: 3?

The porter is the doorkeeper or keeper of the gate, who is under the orders of Him to whom the sheep belong and knowing the voice of the divine Shepherd he opens without hesitation. No more specific interpretation can be given to the allusion than this. We are not familiar with the book you mention, but doubtless you can procure it through any general bookseller.

E. S. H., Marquette, Neb. 1. Many churches now devote Sunday evening to a brief sermon, giving up a large part of the time to sacred song. This is done for the purpose of attracting an audience. It is well, however, that no service should be without some adequate presentation of the Gospel, either in sermon or address. 2. Sunday traveling is justifiable only when it becomes an act of necessity or when one is bound on a mission of mercy. Train traveling for pleasure does not come under this category; but if you live any considerable distance from church and have no other means of getting there it would become a necessity.

Jessie B., Germantown, Pa. Who first gave the names of the days of the week?

The names of days are derived from pagan deities or natural objects of worship to which each day was dedicated. Sunday, Sun's day; Monday, Moon's day; Tuesday, Tiu's day (a Saxon god); Wednesday, Woden's day (a Saxon god); Thursday, Thor's day (Thor was worshiped by the Scandinavian nations); Friday, Freya's day (the Scandinavian Venus); Saturday, Saturn's day.

Reader, Yonkers, N. Y. Is it wrong to avoid paying carfare for a child over five when the conductor does not ask for it, or to continue to pay half-fare for a child who is past the prescribed age? If this has been done in the past should restitution be made, when it would be difficult to determine the amount involved?

The laws of right and wrong are really very simple if we face them squarely. It is just as wrong to defraud a company as an individual. When the company makes positive rules for its passenger service and these rules are known, they should be complied with. By neglecting to pay half fare for a five-year-old child or full fare for a child of twelve, or whatever the age may be, the passenger virtually misstates the child's age. No actual words are required to make a falsehood. While one should be strict in such matters whatever the cost, it is not likely that the heavenly Father will allow any one to suffer from being careful to be honest. As to restitution, it would seem to be the fair and wise course to make it. Firms and municipalities are constantly receiving "conscience money" in this way, and there is little disposition to ridicule the spirit which prompts such self-sacrifice. If the amount is unknown all that could be required is an honest effort to estimate it as accurately as possible.

W. O. S. 1. While the sons of wealthy men have many advantages, in point of education and opportunities, it is nevertheless true that a very large proportion of those at the front in public affairs have sprung from very humble stock. Inherited wealth is frequently disastrous to individual ambition, while on the other hand the children of comparatively poor parents are compelled from force of circumstances to make the most of every opportunity. 2. The piling up of great fortunes is not a true criterion of success. Real success consists in the development of character, the following out of noble ideals and the choice of a life of honorable usefulness, whether in business or in the public service. It is doubtless true that a considerable majority of those now at the front of public affairs, in this country at least, can look back to humble beginnings.

Mrs. H. C., Portland, Ohio. In order to have a spiritual church, it is essential that there should be spiritually-minded leaders, men of ripe Christian experience and earnest faith, who can communicate their own enthusiasm for service and soul-winning to their fellow members. The true spiritual church is an active, working church, where the congregation vie with each other not merely in living up to their privileges in the matter of church attendance, but in active personal effort in their neighborhood, drawing others under the influence of the Gospel and organizing themselves for works of charity and kindness. An inactive church cannot have spiritual growth. The church should be directly connected with the work of home and foreign missions, hospital and sick visitation, shepherding of the children, keeping up the Sunday school and doing good at every opportunity. Neglect of prayer-meetings marks a decline of spirituality in a church which no amount of social attractions will repair. The ideal church is one in which every member has a share in the general activities of the organization.

C. F. G., Saginaw, Mich. There can be temptation without desire. The sin does not consist in the temptation itself, but in inviting it, or yielding to it. Jesus himself was tempted "in all things as we are; yet without sin." Doubtless Satan, in the passage to which you refer, knew that Jesus had been fasting and so tried to tempt him to turn stones into bread. Again, believing that the desire for worldly power might influence him, he tried to tempt him by offering him the dominion of the whole earth, but again failed. It is not strictly correct to say that one cannot be tempted unless he has wrong desires. The tempter is always ready with his lures; but if we rebuke our own desires and repel the temptation, asking divine strength to do this, the danger will pass. After conversion comes regeneration, and we are enabled to overcome sin. We may still be conscious of a struggle within, but we get strength to stand firm against it. The truly converted man is no longer the slave or bondman of sin, but is kept day by day from its power ever again having dominion over him.

Reader, Buffalo, N. Y. Our Christian Endeavor Society has some money for Christian work. How can it be used to best advantage?

There are several ways, but a few suggestions may be sufficient: 1. You might support, or help to support, a native Christian worker in China, Africa, India, or Japan—a splendid way of doing missionary substitute duty, where you cannot go personally to the field. 2. You might help to train a native heathen child in a Christian mission school. 3. You might give welcome help to some white missionary in his or her own special field in heathen lands. Or, best of all because most urgent just at this time, you might devote it to the relief of the destitute flood sufferers in Ohio, where hundreds of thousands are homeless and in utter want. Any sums sent to THE CHRISTIAN HERALD for this purpose will be forwarded to the Relief Committee in Dayton.

Mrs. S. S., Atherton, Vt. See I Cor. 15: 36-57 for the description of the "natural body" and the "spiritual body." An ancient writer, in giving the authorship of the various passages in the Apostles' Creed, attributes to Jude (the brother of James) the clause relating to "the resurrection of the body." It is now held by many authorities, however, that the Creed is not of earlier date than the fourth century. Neither Luke nor any ecclesiastical writer during the first three centuries makes mention of any assembly of the apostles for the purpose of formulating a creed.

F. L., Capac, Mich. 1. In speaking to the pastor of one's church what is the proper form of address? Should one say "Brother," "Elder," "Doctor," or use some similar title? 2. Does the sun always stand directly over the equator? Are the days and nights always the same length there—twelve hours each? A friend told me that in Florida the sun was at times so far north at noon that one's body cast no shadow. Is this an error or correct? 3. Is there any change of seasons at the equator?

1. Different denominations and groups follow different customs in addressing clergymen. There is no other standard except the usage of the denomination. "Doctor," however, should not be used unless the clergyman has a doctor's degree. There is a growing tendency to prefer the simple terms like "Mr." or, in many circles, "Brother." It is always incorrect to use the word "Reverend" alone as a title. The term "Rev." can be used only in connection with some other title, like Dr. or Mr., or with the initials. 2. The sun does not always stand directly over the equator. The direct rays reach as far north as the Tropic of Cancer in summer and as far south as the Tropic of Capricorn in winter. The days and nights at the equator are always equal. The Tropic of Cancer passes so near Florida that in the southern part of that State at midsummer there is no appreciable shadow of a vertical line at noon. 3. There is no change of season at the equator, except those caused by conditions of rainfall and winds.

Mrs. A. W. McV., Princeton, Fla. The Bible does not state that Noah was 120 years in building the ark. The passage in Gen. 6: 3 is variously interpreted as meaning that the duration of human life would be shortened, or also that the period stated would be further allowed as a respite—an opportunity for repentance failing which the divine presence (the Shechinah which had hitherto continued at the gate of Eden, as some commentators believe to be meant) would be withdrawn from the world on account of its wickedness.

A. E. M., Stanardsville, Va. It is a good rule, when you are in doubt about a thing, to let it alone. Promiscuous dancing has led many to ruin, and for the sake of example, if for no other reason, it should be avoided. The same applies to card-playing. Cards are the gambler's implements.

Regular Subscriber, Troy, N. Y. 1. General Booth at his death left a comparatively small estate. 2. Sodom was a small but populous country, and according to Josephus (*Antiquities* chapter 9, book 1) was rich and flourishing, with five kings controlling its affairs and with a certain degree of ancient civilization. Doubtless they were idolaters, but they had an opportunity, through the presence of Lot and his household, of knowing the true God. In chapter 11 book 1 of the *Antiquities* the historian tells of their great wealth and pride, their injustice toward men, their impiety and peculiar vices. So persistent were they in wickedness that the overthrow of their chief city and the destruction of the people came upon them as a punishment.

G. S. B. There are no data in the Bible from which to answer your questions nor in any other book as far as we know. The time our first parents spent in the Garden of Eden is not stated, and speculation on the subject is useless. The main idea is that man was created perfect and sinless, and remained for an indefinite period in that state, until he fell through temptation. There are many traditions among the Jewish rabbis and Arabians concerning Adam, but they are of little value and add nothing essential to the simple story in Genesis.

A General View of the Captured City of Adrianople

AFTER a siege of more than five months Adrianople was taken by storm on March 26 by the Bulgarians and Servians. The way to Constantinople now lies open and, for all practical purposes, the Turkish power disappears from Europe. The city was surrounded by a ring of over forty forts. The garrison fought throughout with the dogged valor of their race when on the defensive, and made several brilliant sorties, during one of which Essad Pasha not only defeated a Servian column, but captured 400 carts of provisions. The fall of the city was extremely spectacular, every feature of modern warfare being exhibited in a dramatic way—terrific bombardment by heavy guns, vigorous attacks upon the defending forces outside the walls, and furious bayonet charges and hand-to-hand fighting in the final assault upon the city itself, after barracks, powder magazines, military depots and stores had been fired by the Turks. This last act started many fires which would have destroyed the whole city had not the conflagration been stopped by the victors. Heavy losses were sustained in the assault, two whole regiments, for instance—one Servian and one Bulgarian—being blown up by mines.

Miscellaneous

C. C. M., Millersburg, Ky. The doctrine to which you refer is altogether wrong. Read Mr. Ellis's exposure of it in a recent issue of the *Continent*, Chicago.

D. W. D. The passage is not found in the Bible, nor anything that conveys the same meaning.

W. H. M., Warrenton, Mo. Your comment on the "true conversion" letters is a just one and doubtless many other readers have reached this same conclusion.

Reader, Sedgwick, Kan. The antiquity of immersion is unquestioned. Robinson's history of the Baptists is a recognized authority and gives all historical details.

A. C., Sturgis, Ky. Such a task as you name the memorizing of Bible verses—can hardly be regarded as a punishment. In moderation, it certainly should not be so considered.

M. M. O., St. Louis, Mo. President Wilson, Vice-President Marshall and Secretary of State Bryan are Presbyterians, all three having been elders in that denomination; Secretary Wilson of the Department of Labor is also a Presbyterian; Secretary of Commerce Redfield is an Episcopal Church member; Secretary Garrison of the War Department, Secretary of the Treasury McAdoo, and Attorney General McReynolds also belong to the Episcopal Church. Postmaster General Burleson is a Baptist, and Secretary Daniels of the Navy Department, a Methodist.

NEW YORK, APRIL 9, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

SEARCHING THE RUINS OF A PUBLIC BUILDING FOR THE DEAD AND INJURED

RUINS IN OMAHA WHERE SEVENTY-FIVE BODIES WERE FOUND

Photos Copyright American Press Ass'n

CYCLONE, FLOOD AND FIRE IN MIDDLE WEST

HUNDREDS OF THOUSANDS HOMELESS, OVER 1,000 KILLED AND MILLIONS OF DOLLARS' WORTH OF PROPERTY DESTROYED. OMAHA, NEB., AND DAYTON, OHIO, THE CENTERS OF DEVASTATION

THE worst catastrophes in our national history have been equaled if not entirely overshadowed by the sequence of disasters that has followed upon Nebraska, Indiana and Ohio. Cyclone, tornado, flood and fire wrought their awful devastation with such appalling speed that there was no way of escape. On the morning of March 22 a cyclonic storm started in Utah and swept eastward. It whirled across the plains to the Mississippi Valley, where it was joined by a tornado from the South. Together they fell upon Omaha, Neb., on Easter afternoon and tore a great gash of destruction through the very heart of the residence district of the city from southwest to northeast. The crash of the storm came almost without warning. One of the press despatches said:

"It swept down on the city with a deafening roar, enveloping everything in its path in blinding darkness, a darkness filled with flying dust particles and heavy débris, the ruin of all that had lain in its course. It moved with a speed which no machine of man's devising could equal and with a force against which no work of man could stand.

"Houses were lifted bodily from their foundations, juggled about in the vortex of the funnel, and tossed out of the storm's path to fall into heaps of shattered brickwork and masonry and piles of splintered timbers. Trees and shrubs were torn from the ground, and whirled through the blackness. And with this madly whirling wreckage were flung men, women and children, spun about like leaves before an autumn breeze, and dropped finally to the ground, crushed and dead. It swept everything before it and left behind it only wreckage, in which fires burst out.

"Finally, the funnel-like cloud passed over the bluffs high above the Missouri River, demolished the Missouri Pacific roundhouse, leveled the trestle of the Illinois Central over Carter Lake, and, dashing beyond the bluffs, disappeared. In its wake the storm left a clean swath through the city, a swath varying from three to seven blocks in width and twenty-four blocks long, in which there was nothing but ruin."

THE TOLL OF STORM AND FLOOD

Lives lost (best available figures)	*1,306*
Property destroyed	*$100,000,000*

ESTIMATE OF THE DEAD

In Nebraska (due to cyclone)	*175*
In Iowa (due to cyclone)	*24*
In Illinois, Michigan and Missouri (due to cyclone)	*11*
In Indiana (due to floods)	*196*
In Ohio (due to floods and fire)	*1,000*

For fear of danger to both life and property the current was cut off from all the electric wires which had been blown down. Even in spite of this precaution fires broke out in many parts of the storm-swept section, and vast crowds collected from the other parts of the city. Rescue work was quickly organized, but it was necessarily slow because carried on by lantern light only and because of the blockaded condition of the streets. Volunteers were enlisted and these immediately began a search for the dead and injured and to assist the fire department in controlling the fires. The crowd soon became so great that the police were powerless to prevent their entering upon the stricken area, and it was necessary to secure Federal troops from Fort Omaha to preserve order.

Messages of sympathy and offers of aid were rushed from all over America as soon as the news of the disaster became generally known. The city council immediately voted $25,000 for relief work and an equal sum was subscribed by well-to-do citizens. The offers of aid from outside were declined, as Governor Morehead of Nebraska and Mayor Dahlman of Omaha were confident that the State would be able to look after all of those who had been injured or whose property had been destroyed.

It was not until two days later that the amount of financial loss and the full number of the dead and injured was known. Then the statement was made that property worth $5,000,000 had been destroyed and in the city and its suburbs 152 people had been killed and about 350 injured. It was, of course, impossible that such destruction as this could take place and so many lives be lost without bringing to light many pathetic and heartrending stories of heroism and devotion. The rescuers found

Continued on next page

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THE RUINS OF ONE OF OMAHA'S MOST DENSELY POPULATED DISTRICTS

CYCLONE, FLOOD AND FIRE IN MIDDLE WEST

Continued from preceding page

Mabel Newman, a young girl, guarding the body of her mother. She sobbingly told her story of the storm.

"Mother was ill and confined to a room on the second floor of our home, 422 Dewey Avenue," she said. "When the wind hit the house it toppled over as if built of pasteboard. Mother and myself were buried in the wreckage. As soon as I could pull myself from the débris, I began a search for her. Board after board I lifted; I tugged and pulled at them until my hands were cut and bleeding. Finally I reached her. I bent down to raise her, but she was dead."

One man who, though thrown about and bruised by the first shock of the storm, managed to get his family into the cellar before their house was swept away, said:

"It seemed as if the whole city was afire. Then I lifted my wife and children out and went down the street, joining scores of my unfortunate neighbors. We had lost our all, but were thankful for our lives."

"The strife is o'er, the battle done; the victory of life is won," sang Cassius Shimer, a tenor, at the Easter service in McCabe Methodist Church on Sunday morning. Mr. Shimer was killed when the tornado destroyed his home.

The storm as it swept northeast caused the most torrential rains that have ever visited the States of Indiana and Ohio. Press reports mentioned heavy rains in the Middle West but there had been no anticipation of grave danger when a telegraph operator in the city of Dayton, Ohio, broke off in the middle of a long message and said "Good-by, the levee has broken." Within half an hour Dayton was isolated from the rest of the world by a mighty flood which swept down the Miami River Valley from Tarlton Reservoir.

For the next two days the outside world learned only meager details and even these were much distorted because it was impossible for any one to get to the real center of the disaster. Torrents from eight to twenty feet in depth rushed through the streets at such speed that it was impossible to handle rowboats.

In the downtown section of the city the flood came so suddenly that thousands were marooned in hotels and business buildings where they had to remain, in many instances without food or drinking water and in every case without heat for almost two days. The telephone exchange of the city was put completely out of commission, and only a single thread of communication remained with Columbus. One telephone operator stuck to his post and by rigging up an impromptu battery managed to send messages to the outside world.

While the flood was still at its height fires broke out in the business section of the city and swept several blocks down to the waterline. Until the floods abated sufficiently for rescue parties to penetrate this section it was impossible to tell just what buildings had been burned, for they could not get within two miles of the fires. Three days after the flood was at its height the outside aid which was rushed in reached the stricken city. Militia troops had been sent from Columbus and a relief trainload of supplies was distributed. As the waters went down, the desolation of the city was appalling. One of the press representatives who reached the scene as soon as it was possible, said: "When I arrived the means of rescue had been increased by several hundred flat-bottomed boats which had been made by the rescuing organizations. The flood victims were then being brought to dry land by hundreds. There was no noise. At the edge of the flood the only sound was the trickle of water running a few inches deep over the sidewalks, and the incessant wail of a starving cat.

"At the foot of a cross street was a broad torrent of muddy water the distance of two blocks across. Here a rescue station had been established. Rowboats were landing women, thinly dressed, wet, and so exhausted from exposure that they could not stand alone."

The rescue work was carried on as rapidly as the water decreased in violence and made it possible for the boats to reach the sections which were worst affected. The rescuers worked all Wednesday night and on Thursday their numbers were increased by hundreds of volunteers. Rowboats were rushed into the flooded streets as early as possible, carrying food and drinking water to the survivors in the half-submerged houses. These boats, because of the urgency of their work, took away to the relief stations only the women and children, who would have had to remain standing in the icy-cold water if they had been left for boats which were to come later.

One of the first moves necessary on the part of the military authorities was to guard the deserted property in the business district and prevent looting. Shortly after noon on Thursday martial law was established and the militiamen patrolled the streets and guarded the approaches to that part of the flooded district where the receding waters were baring all the horror they had wrought. Thieves had begun to pillage the abandoned homes and stores and to rob men and women in the streets.

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WORKING TO SAVE THE DIKE THAT GUARDED A TOWN IN THE FLOODED DISTRICT

This situation had become so serious when the troops arrived that Colonel Charles Zimmerman, of the Fifth Regiment of Cleveland, the officer in command, gave orders to his men to shoot the looters at sight. The same press representative who was quoted above gives the following account of scenes in Dayton the first morning that real investigation and final search for the dead was possible:

"A woman with haggard face stood in the débris of a wrecked porch and screamed excitedly to the crowd at the corner. They surrounded a coatless man who had been caught running, who, some one said, had tried to loot the house where the woman stood in the wreckage of her front porch. A rope was about the prisoner's neck, when a policeman shoved his way through and turned the man's assailants back with drawn revolver. The policeman was turning the man over to a militiaman who ran up gun in hand when another woman came sobbing up the street, wading through mud which was above her knees. She had pulled away the wreckage at the door of her home three houses away and found the drowned body of her husband. He had gone back to the house after carrying one of their children to safety, and had been unable to escape. She thought that the body of their second child whom he had sought to save was still in the house, and she had come for help in her search.

"A few doors away, as we hurried on, we saw the body of a woman in a blue dress huddled in a fence corner where the receding flood had left it, half buried in drift. A man who wandered up from deserted Second Street said he had just found the bodies of an aged man and woman, his neighbors, in their three-room cottage. He pointed directions vaguely down through the litter of houses and passed on, looking for his own wife, whom he had not seen since the hour the flood wave rushed down upon their home. Two militiamen and a silent, hatless man climbed over the wreckage in the yards on one side of the street, looking for the dead. In the doorway of a one-story brick cottage an old dog lay without moving, too weak from cold to eat the bread some rescuer had left before his paws. It was in this one-story house that the bodies of the two old people, locked in each other's arms, were found. How the dog escaped drowning was unexplained.

"Many who were rescued after forty-eight hours of exposure to rain and chill were thinly dressed or without coats. Blankets were given to them. Men walking in blankets were common on the streets."

Stations for the supply of relief, first only in the form of the most immediate need, food, were established as soon as the arrangements could be made. Large signs which read, "Free Food. Ask for it." were posted at each of these places and the men and women whom the flood had reduced to destitution formed lines blocks in length waiting for the distribution of provisions. The naval militiamen and life-saving crews from St. Louis were assigned to West Dayton, while in that section of the city the water was still running deep. As it became possible to get boats through the worst parts of the flood very different attitudes were discovered among those marooned. In one case the relief workers were startled by hearing shots in the upper floor of a nearby house. Upon investigation they found a man who said, "Oh, no, there is nothing particular wrong, I was just amusing myself shooting rats as they came upstairs. By the way, when are you going to take me out of this?" Over in the foreign sections of the city and in some of the poorer districts the attitude of the marooned was not so cheerful. There was a great deal of complaining and fault-finding done when the rescue boats on their first trips left food but took none to dry land. As a motor boat passed beneath the second floor of a partly submerged house a man leaned out and threatened to shoot its occupants unless they took off his wife and a baby that had been born the day before while the flood was at its height.

Camps have been established in several places in the Riverdale, North Dayton and West Dayton sections of the city. There the army tents which the Federal Government supplied have been set up and homeless families are occupying them. The most conservative estimates place the number of destitute survivors at 250,000 for the entire State, and 50,000 for the city of Dayton. The need during the next few weeks will be very great. Illness from exposure is already evident and medical aid must be provided. The greatest need is for money which can be expended for the immediate purchase of food supplies, clothing and blankets. As many of our readers are now aware, THE CHRISTIAN HERALD'S first carload of food supplies for the Ohio sufferers was started west from New York at 10 P.M. on March 27, within twenty-four hours after the real situation had become known. It went via the New York Central Railroad, which generously gave free transportation.

The need throughout a large section of the State of Ohio is almost as pressing as at Dayton. THE CHRISTIAN HERALD is doing its utmost to forward relief, and we hope that all of our readers will contribute what they may feel able to this fund for the benefit of our own very brothers and sisters who are reduced to homeless destitution. All remittances should be addressed to the Western Flood Relief Fund, CHRISTIAN HERALD, Bible House, New York.

NEW YORK'S EVANGELISTIC RALLY

LAST year THE CHRISTIAN HERALD told the story of one of the remarkable cases of conversion brought about through the work of the New York City Evangelistic Committee. It was that of a man who had served a twelve-year prison sentence for murder, who, when first asked if he were a Christian, replied that he was, adding that every morning he prayed to the Madonna to help him and the men who had testified against him at his trial that he might kill them. Through the committee's influence he was led to the better way and the report from him this year is that he is trying to find those men that he may win them to Christ.

This is only one item of the splendid work of the committee which begins now its ninth season of tent, open-air and shop work in New York. The opening rally was held in Carnegie Hall on Tuesday evening, March 18, and was full of enthusiasm and inspiration. Mr. Stephen Baker, chairman of the committee, presided. A chorus of five hundred voices under the leadership of Mr. B. F. Butts rendered anthems, led the song service and the hymns and sang at the close of the service the Hallelujah Chorus from the Messiah. The chief address of the evening was made by G. Campbell Morgan, the great evangelistic preacher who is at present pastor of Westminster Chapel, London.

DR. G. CAMPBELL MORGAN
Of London, England

STEPHEN BAKER
Chairman

DR. ARTHUR J. SMITH
Superintendent

In his remarks Dr. Morgan said: "The church of God in New York is in business partnership with Jesus Christ, and his business is our business. The Evangelistic Committee Campaign is a channel through which the church of God fulfils its responsibility in this city—a responsbility in the most difficult days, weeks and months of your civic life."

After referring to the immense numbers of foreigners of different nationalities to be found in the city, Dr. Morgan pointed out that the Tent Campaign gives the Gospel to these people in their own tongue, and after declaring that no real work for God in the city could be done until the point of sacrifice was reached by the workers, he appealed to hearers of "grace and refinement and tenderness of heart to alleviate the suffering from sin," and called upon "singers and speakers" to "give to the point of sacrifice."

Dr. Arthur J. Smith, superintendent of the committee's work, gave a brief report of last season's efforts. In 120 centers (in tents, halls, shops, and in the open air) 1,953 meetings were conducted in ten different languages, reaching 421,536 people. Among visible results were: a murderer converted; two boys' clubs and five Bible classes organized; one man preparing for the ministry and one for Y. M. C. A. work; three families united with one church and many children brought into Sunday schools; many foreigners united with the church.

In one center, after six weeks' work, forty-eight Italians sent in a petition for the organization of a church. In Little Italy there has been a tent for five summers. There is now an Italian church of 320 members, with 100 on the waiting list, with a building costing $100,000. The church now has a student in the seminary and has sent out three ordained ministers and one missionary.

PAYING THE COST OF WAR

A CABLEGRAM signed by four leading Americans in Constantinople, including President Gates of Robert College and several missionaries of the American Board, reads as follows:

"Funds Red Cross furnishes inadequate. Increasing need refugees and people. Cold, hunger, sickness will destroy thousands unless prompt relief given. Urgent appeals from interior.

(Signed) "MACULLUM, PEET, RIGGS, GATES."

Thousands of refugees, representing all races, have poured into the cities of Asia Minor from the Balkan States. The horrors of the situation now existing are daily growing more acute. The worst of it is, these people are entirely innocent of any interest in the present war. Writing from Salonica in the war zone, Rev. E. B. Haskell gives a most appealing picture of suffering. "I am drenched, overwhelmed in relief work for the Moslem refugees. Alone in the station, with no missionary or office assistant, it is a terrific strain, but if I let up people will die of hunger. I have a horse to get about with, which is a great help. I have over 7,000 on my own list and the Greek Protestant pastor with whom I work has nearly 4,000; so together we cater to over 11,000 people a day. We give one loaf to four people for twenty-four hours, and sometimes have to give only on the alternate day for lack of bread. People have no fuel to cook with if we give them anything else than ready bread. The situation will ease up some when the bulk of the soldiers now here get away, as we can get more ovens to bake for us if the money comes. Also some refugees will get home. Many of them, however, dare not go because of the evil deeds they have done to non-Moslems in the past. We know we are feeding many murderers and rascals, but it is for God to judge them, not for us."

"One loaf of bread for four people every other day"—that is a narrow line between these thousands and starvation. Cass Arthur Reed, from whom the accompanying photographs were received, describes the pictures as follows: "The first shows refugees in the square in front of the government house just after they have landed in Smyrna from the hospital ship *Bahr Ahmar*, which brought over two thousand of them from Salonica. The second is of a group of the refugees in the Kestane Bazaar Mosque, where several hundred persons are being given temporary shelter. Men, women and children of all ages are to be seen in these mosques and schools. In the third picture a large group of children, and some others of the refugees in the Kestane Bazaar Mosque, are seen in the yard in front of the mosque. The attempts of the Turkish Government to relieve distress are entirely inadequate."

Photographs by C. Arthur Reed, International College, Smyrna

TEMPORARY SHELTER IN A MOSQUE

EUROPEAN TURKISH REFUGEES AT SMYRNA

THE CHILDREN OF THE REFUGEES

LABOR

A SERMON

BY

REV. JOHN P. PETERS*

TEXT: "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." Luke 16: 25

MY TEXT is a very familiar passage from a very familiar parable, a parable which we commonly know as the parable of Dives and Lazarus: the rich man, clothed in purple and fine linen, who fared sumptuously every day; the poor man, covered with sores, laid daily at the rich man's gate, where the dogs licked his sores and where he partook of the crumbs which fell from the rich man's table; then the reverse of the scene hereafter, where the poor man, who had lived in hell in this life, finds himself in heaven; and the rich man, who had lived in heaven in this life, finds himself in hell. And, in answer to the appeal of the rich man to Abraham to send Lazarus down from heaven to hell, to dip the tip of his finger in water and cool his tongue, Abraham says: "Son, remember that thou in thy lifetime receivedst thy good things and likewise Lazarus evil things; but now he is comforted and thou art tormented."

This is the parable of wealth and poverty, which is enacted continually before our eyes and has been through all the ages since Christ spoke those words, even in the Christian church itself. You will find every city divided up into its sections. Here lives Dives, with his magnificent house and abundant space, his plentiful and luxurious food, his rich and costly garments, his expensive amusements and recreations; and here lives Lazarus, a cripple, covered with sores, because of the unsanitary condition of the home in which he and his family are crowded together, and its lack of sunlight; because of the conditions in which he has been brought up; because of poor food; because of the ignorance of the first principles of hygiene on the part of his parents, and because of their vice. Incompetent to earn a wage which will support him, much less give him the comforts and luxuries of life, he depends upon the charity of Dives; a dole of bread here, a bit of church relief there, a trip to the country for the children for a day or a week, a hospital bed when he is sick, an orphan asylum for the little ones when he dies. These are the crumbs which fall from the rich man's table.

Christ came to teach brotherhood among men, that we are all children of one Father in heaven and brothers one of another; that as we enjoy the bounty of our Father's house, the manifold good things that the good God has given all, so we should share as brothers with one another, the strong giving his strength to the weak, the wise his knowledge to the witless.

How May Brotherhood be Realized?

But how are we to realize this brotherhood of man, and what is the part of the church?

The church is a moral agency. It has, through all the ages, held up before man a conception (which is at the root of the idea of brotherhood) which, if realized, would abolish the existing social and industrial evils. It teaches continually the life of love and service as the life of each individual Christian. It reads it from the Bible, it recites it in its liturgies, it preaches it, however imperfectly, in its pulpits, it holds it up to both the outward and the inward eye in the Sacrament of the Eucharist. The church has been tempted at times to attempt to accomplish its purpose through law, and wherever it has made the attempt it has failed. It has become the persecuting church. It must stand behind, as the moral agency, giving life to every earnest effort to realize the ideals of brotherhood, bringing home to each individual soul the real meaning of the teaching of Jesus Christ with regard to the brotherhood of man, and binding together in love and charity those who are striving to reach that goal in their own living and in the life of the community.

Now and then I come across those who are very much startled by such doctrine as this which Jesus teaches in the parable of Dives and Lazarus, or in the story of the rich young man, and I have known teachers of the church who have explained these things away. Indeed, if you turn to your King James Version of the Bible, you will find an admirable instance of the slowness of men to comprehend the real meaning of the teaching of Jesus Christ. This is the way our parable is described in the chapter heading attached to it by the translators of 1607: "the rich glutton and Lazarus the beggar," as though what our Lord condemned was the gluttony of Dives, of which no word is spoken and no hint given.

Absolutely our Lord Jesus Christ taught the fatherhood of God and the brotherhood of man; and if you will translate the conditions of your social life into the conditions of the family, you will best understand both what he meant and also how far we are from the attainment of that ideal.

All Brothers in One House

Fancy for one moment that we Christians of this town are all brothers living in one house. There are six of us, seven of us, eight, nine, ten of us, children of the same parents, living under the same roof. One takes for himself all but one of the rooms in the house for his comfort and pleasure that he may have abundant light and air, plenty of room to move about in; and all the rest are crowded together into one room. This one selects at meals, first, for himself, what he will have, all the choice dainties, helping himself to vastly more than he can eat, in simple wanton luxury; the rest having only what is not good enough for him. This one has more clothes than he can wear, for winter and for summer, for spring and for autumn, for morning and afternoon and evening, for dinner and ball, the theater and the dance; and he has taken so many that there is but small choice left for the rest, who must share what remains between them. What could you think of such a family?

But that is actually the condition in which even we, professing Christians, are living to-day. We need to keep our eyes open to that and to be continually asking ourselves what are we to do? The answer is always the same. When we, with our abundance, come to Jesus and say: "What shall I do to be saved?" his answer is, "Sell all you have and give it to the poor, and come, follow me." Ah! but to put that into actual practice! It does not mean that I am to take everything I own, sell it and scatter the alms right and left among the beggars that I may chance to find in the street, or the poor people whom I can find in the city institutions. It does not mean, as some have interpreted it at various periods in the world's history, that I am to give everything I have to found a church, or a monastery, or a hospital, and then, having divested myself of all wealth, withdraw from the world and devote myself to prayer and meditation. It means the carrying out in the position of life in which you are of that obligation which is the eternal obligation of every follower of Jesus Christ: That I count myself and all I have as God's, to be used in the service of Jesus Christ, which is the service of my fellow men. The detail and method of selling what a man has and giving it to the poor differs in different cases. The principle remains always the same.

We have to move slowly in our advance toward the ideal of brotherhood; not by trying to put some theory into practice, not by compulsion of laws, but first by the development in the individual Christians of a true understanding of Jesus Christ and his teaching, which, expressing itself more and more in their lives, will then express itself more and more in the life of the community, until at last it becomes the universal law, not primarily through legislation, hut through belief and practice.

"One-Room Children"

But there is much that we can do directly and immediately. What is the root of the whole matter with regard to this great inequality between Dives and Lazarus? Why is there a beggar, with his sores, on the one side, and the man or the woman having no need to do any work, living in luxury and idleness, on the other? It is good for neither one. What is the root of the matter?

In certain cities measurements of children have been made for the purpose of following their growth from beginning to end, under differing environment. A certain number of these were one-room children, that is, children of families living in tenements so crowded that there was but one room to the family. Similarly there were two-room children, three-room children, four-room children, and so forth. The difference of home accommodation marked itself in the weight and height of the children from start to finish. Investigation showed that the children, crowded and herded together in small living space, are handicapped in the contest of life; they are being prepared to be the invalids, the ineffectives, the degenerates. Not only are they deprived to a certain greater or lesser extent of the joy of life, they are also made a burden to the community. Dark rooms, lack of space, lack of sunlight, lack of nutrition—those are the things which breed tuberculosis, sweeping off men and women and growing boys and girls, incapacitating those who survive, leaving families unable to support themselves, a burden on the community, and giving to little children an inheritance of weakness which makes them morally, mentally or physically cripples. That is one of the ways of creating your Lazarus, with his sores, to lie at the gates of Dives. We want to get at the root of the matter. We want to get rid of Lazarus and we want to get rid of Dives also, for you will have the one as long as you have the other.

We know that the best means of enabling the workman to fight tuberculosis is by increasing his wage. If he only had the money to secure the proper food, to live in the right environment, with a little more space, a little more light; if only the children were not driven to work at too early an age; if only their bodies and their minds might have a fair chance of development. That is at the bottom of the whole thing: the wages of the workman and the conditions of his work. If you can secure labor for all who will labor, if you can secure the payment of a wage which will enable the laborer who labors to secure proper conditions of lodging, food and clothing, recreation and education, you will have reached pretty near to the root of the matter, so far as Dives and Lazarus are concerned.

Now, what should we aim at? A one day's rest in seven, surely. Every Christian employer of labor should see to it that those whom he employs, as well as he himself, have one day's rest out of the seven, one day for rest and recreation, for refreshment of body, mind and spirit.

Charity Is Not Enough

It is a good saying, and believed by many, that the day is properly divided into three parts: eight hours for toil, eight hours for rest, eight hours for meals, recreation and refreshment. What is good for one is good for another, and if that be, as most assume it to be, a good standard, then surely we should strive for it for the laboring man.

And precisely here is the point at which the church has failed the workingman. Instead of laboring to secure for him a higher wage, shorter hours of labor, an assured day of rest and recreation, it has devoted its attention rather to providing crumbs for Lazarus, lying at the gate. Let us give his children a summer outing, poor man! Let us give him some old clothes to keep him warm, poor man! and make a Christmas tree for his children, poor fellow! Let us build a hospital in which we may put that boy of his who is a cripple, or a sanitarium to which we may send that girl of his, who has broken down from overwork!

Now all those things are good in themselves, but the workman has said: "What I need is more than that. Help me to get shorter hours of labor; help me to get one day out of the seven for my rest; help me to get a wage that will let me buy for myself those things that I need." And the church has been inclined to say: "Ah! but, my man, those are economic questions. You must settle those for yourself. We are concerned with the eleemosynary side, we are concerned with charity. Charity is a beautiful thing. We will give you all the charity that you want, but when it comes to the economic question, that is out of our province."

We drove these men to organize labor unions in order to secure these things because we stood so far aloof from the whole business. The result has been that, as the labor unions grew up and grew stronger and took in more and more workmen, they alienated the workman from the church, becoming to him church and lodge, religion and society.

We have got to repair this. We have got to talk about these matters in our churches, we have got to treat the thing practically, and put in plain English just what the truth is. The good people in our churches who have means—to them we have to bring the Gospel word: You may not be idle: you too must work eight hours a day. You may not live

Continued on next page

* Rector St. Michael's Church (Episcopal), New York City.

A REAL POLLYANNA

POLLYANNA and I were over in the grounds of the Theological Seminary.

Yes. It was a real Pollyanna, with big blue eyes and wonderful sunny hair parted in the middle and hanging in the two braids that every one knows so well from Mr. Mulford's illustration of the story. The braids, with their big, fluffy ends, were tied with bows of brown ribbon to match her little brown corduroy dress. A real Pollyanna, from the tips of her little slippers to her bright, shy little smile; a very real Pollyanna indeed, for this is the little girl who has helped so many to form a charming mental picture of Mrs. Porter's unique child heroine. It just seemed impossible to call her anything but Pollyanna in spite of the fact that the tots and toddlers who deserted their nursemaids when they saw her coming called out, "Oh, Helen, can you stay out?" For her name outside the story is Helen McKenzie.

We had gone over there to take some snapshot pictures at the big bronze doors of the chapel, and if they had turned out clear and sharp enough to reproduce for printing, this introduction to a real Pollyanna would have been made last week, and you would have met her in that little brown dress instead of a white one. This is how it all came about. Mr. Norris, THE CHRISTIAN HERALD'S art manager, had talked over the whole story and the plans for the pictures with Mr. Mulford. Mr. Mulford took the manuscript home and read it with his wife and formed his mental picture of Pollyanna. The next thing was to find the model, for you know all the artists pose models for their best work. The days went by and the first picture was almost due at the office and still no model that would do at all had been found. Then one evening Mr. Mulford went into a drugstore, and there, peering into one of the big glass cases, stood Pollyanna, just as his imagination had pictured her.

She seemed to be alone and Mr. Mulford was terribly afraid she would slip out and he would lose her, but presently a lady and gentleman joined the little girl and the artist took his courage firmly in both hands and spoke to Mr. McKenzie. His proposition was met with a decided and almost indignant "No." But he urged them to consider it, to allow him to call and explain. This request was granted, and when the main chapters of the manuscript had been read to Mrs. McKenzie, it was decided without any hesitation that Helen should be Pollyanna.

And really it is surprising how it has worked out that way. The long weeks of close association with the story and the happy popularity of both the pictures and the book have fastened a new name upon the little model. When Miss Margaret E. Sangster and I went over to see her, she came downstairs behind her mother and waited till introductions were over. Then Mrs. McKenzie said: "And this is—" She hesitated a moment and Miss Sangster filled the pause, "Pollyanna." Every one laughed, the little girl with the palms of her hands together under her chin.

"Oh!" she said, "every one that knows calls me that now; isn't it funny?"

It was after school, and the afternoon was growing dark, so we ran across the street to take our pictures while Miss Sangster stayed to talk with Mrs. McKenzie. The sparrows in the privet bushes were all fluffed up into balls of feathers and it looked as if the rain might start at any minute.

LITTLE MISS HELEN McKENZIE

The original of Mr. Mulford's illustrations for "Pollyanna"

After we had made two or three tries for pictures at the big bronze doors we started for another part of the big seminary grounds.

As we walked along, I said, "You haven't told me yet how you liked being Pollyanna for a while."

"Oh, I liked it. I like it now. Sometimes I got awfully tired when Mr. Mulford was drawing and I had to sit very still, but I just love Pollyanna. Even mamma calls me that sometimes now. I don't like Helen much—for a name."

We took two or three more pictures and I wondered if we might find a Fluffy and Buffy, so I asked, "Have you a kitten over at your house?"

"No," came the rather sorrowful answer, "we haven't any kitten. Mamma says they are so hard to keep in the city." Then with a smile, "But we've got a dog; I guess he'll be there when we go back. I didn't find him like Pollyanna did Buffy. He's older than I am." There was a little pause. "Perhaps," she added reflectively, "he wouldn't look very well in a picture—but I love him just the same."

As we came up the long path a bareheaded student smiled at the little girl. I think he was "just glad" to see any one so sweet and wholesome. Presently I asked, "What did you like Pollyanna the very best of all for?"

"Oh, because she was so happy, and because she cared what big people were doing. Then the game, too; I just loved that. It wasn't hard for me to learn to play at all, for I am always sort of glad about things, anyway. I played it while I was sick and it helped a whole lot. You see, I could be glad I had my mamma instead of just an aunt that *might* have been like Miss Polly. Then I could be glad it wasn't legs like the other Pollyanna, and glad that I was getting better.

"I got papa to play too, and he just laughed first. Then afterward he said he thought 'that game was quite a success' and 'there might be more to it than there seemed to be at first.' I like it because it makes you feel happy all the time and sometimes it's funny, too. Do you remember about Nancy and Mondays?"

We laughed together and started back to join Mrs. McKenzie and Miss Sangster. As we went down the old stone steps that led from the terrace to the street level, Pollyanna said, "See, there are the first drops of rain."

Back once more in the house, we went up into the parlor to take some more pictures. Miss Sangster and Pollyanna and Mrs. McKenzie were talking and laughing while chairs were moved and a good place for a picture found. Dozens and dozens of letters about Mrs. Porter's story and "the game" have come into the office and many have asked if there was "a real Pollyanna." Though this little maid was the model only for the pictures, we feel that she is a very real Pollyanna indeed. Miss Sangster is going to answer all the letters on this interesting subject, and her department will tell the stories of how others are playing the game.

When the last attempt with the camera had been made, and we were wondering whether we had gotten a picture that would reproduce all right for the paper, Pollyanna sauntered over to the long French window, and with her hands on one of the crossbars and her little nose almost touching the glass, looked out on the pavements now rapidly turning from gray to black under the pattering rain. Presently she looked over her shoulder and smiled.

"Well, I am glad it didn't rain any sooner. Aren't you?"

THEODORE RAND-MCNALLY.

LABOR

Continued from preceding page

in luxury while the other man has naught. He needs you to help him to secure these things. You have got them yourself, now you must get to work and show him how to get them and share with him the position you have earned, the intelligence you have developed, the strength you have acquired.

The women of the working classes are in the churches to-day to a much larger extent than the men. Do not let us lose them or the children. If we have failed in the case of the men—and it is going to be up-hill work to regain what we have lost—failed to live and to teach the Gospel of Jesus Christ so as to make real to them the doctrine of the kingdom of heaven on earth, at least do not let us do the same thing with the women and the children. It is a good thing to have Girls' Friendly Societies and King's Daughters. It is a good thing to have parish houses and open them. It is a good thing to prevent the girls from getting into evil habits and evil ways through immoral dance halls and Raines Law hotels and what not; but it is much more important to get at the root of the matter with them now before we have lost them. At what age do they have to go to work? What are the hours at which they work? What are the wages for which they work? What are the surroundings in which they work? It is their working life that we want to get into and that we want to touch above everything else, and what we are touching is too often only the short play hours of their lives. Our religion has got to get into our own work life, and our expression of religion in brotherly love has got to get into the work life of those girls. We have got to secure them an opportunity to live their lives not only decently but comfortably; to earn a good wage under wholesome conditions; to have a reasonable time and opportunity for recreation and refreshment. We must secure for them such a home and such a working life that they shall not be drawn madly to plunge into any folly in the hours when they are free, simply because they are brutalized by their work and their surroundings and have no outlook but sensual indulgence or mad excitement.

Above all things, we have got to care for childhood, for the childhood of the girl and boy alike. It is not enough to bring him into the Sunday school; it is not enough to bring him into the day school. We have got to bring him to the Jesus Christ whom we have found. Do you love your own children? Do you shelter them and protect them? Do you try to give them as much education as you can, so that they shall not be compelled to start to work too early and be put at a disadvantage forever afterward? Do you try to give them room to grow up in, so that they shall not be one-room children, but shall develop properly? And is that a part of your comfortable religion, your comfort through Jesus Christ? Then, because of our relation one to another, as children of one Father in heaven, we have got to obtain the same thing for the children of these others also.

Not to take too much for ourselves, not to care only for ourselves and ours! If any one takes too much out of the common fund, then there is just so much less left for the others. If any one shirks his part of the work, then there is just so much work for some one else to do. To take our share and no more than our share; to do our full part in bearing the burden of life, and, where we are fortunate and successful, to use that good fortune and that success and all the strength and the talent that have been given to us so as to bring the same good fortune to some others: that is the simple meaning of it.

It is a very wholesome parable, this story of Dives and Lazarus, if you will take it for just what it says. It is the parable of wealth and poverty. We cannot get rid of Lazarus except as we get rid of Dives. When we begin to treat one another as brothers, we shall begin to be solving the problem.

Now surely this is fundamentally a moral problem, not merely an economic problem. It is a problem for the Church of Jesus Christ to solve.

THE BURDEN THAT DESCENDED

BY ANNE WARNER

"WHY, she may live for years!"

It was Mrs. Hyde's voice, appalled—protesting.

"Of course she may," said her husband, "but what can we do? She raised me and was always good to me, and now if this calamity has fallen on her I've got to give her a home. I can't afford to pay her board somewhere else."

"No, of course not," the wife assented quickly, "but, good gracious, what can we do with her? We use every room in the house and the girls and I have our hands just full with the work. Why did she have to go and lose her money? Old women shouldn't speculate in railway stocks, I say."

"She didn't speculate, Emily, you mustn't think that. Her money was left by Uncle Tom all invested in the 'X and Y,' and it looked safe as anything up to last week's doings. She's not the only one who was ruined in that deal in Wall Street, depend upon it."

Mrs. Hyde seemed not to hear her husband's careful explanation of the event which had been filling all the newspapers. Their private aspect of one infinitesimal part of its results was all that she could sense at the minute. "An invalid is such a care in a house. The children will be just furious at the very idea. It will spoil all our happy home life." She was close to tears. Frank Hyde looked very grave. "I shouldn't like to think that," he said slowly. "If you really feel that that will be the case, why, I must find some other place for her. That's all."

He was very fond of his house and family, albeit none of the entourage were anywhere near as ideal as he imagined. The idea of disturbing the pleasant atmosphere was intolerable to him. "Do you really believe that she would ruin everything?" he asked anxiously.

"We can talk with the children after dinner," said his wife. "We can see how they feel. Of course it's bound to alter things for every one of us, but perhaps we might try asking her for a three months' visit and then see how things go."

And that was what it came to in the end, a three months' invitation for poor old beggared Aunt Hetty, who had lost all her money and yet might live for years, a three months' respite before deciding finally whether to keep her permanently or send her off to be cared for by strangers. Mr. Hyde, who remembered her kindness to his boyishness, hoped she'd prove endurable, but his wife was less sanguine. As for the children (Tom, aged eighteen; and Ted, aged ten; Emmy, aged sixteen; and Katie, two years younger), they one and all rebelled bitterly against even the three months' visit, but yielded to persuasion in the end. It was really very hard on them. Emmy and Katie must give up their room with all its little personal wall decorations and squeeze into Tom's; and poor Tom, in his turn, must condense himself into the linen closet, while the linen moved to the lower shelves of the pantry downstairs. The Hydes were not rich people, and added to the other trials connected with the coming of Aunt Hetty was the further one of a secret disappointment over the certainty that now her money would never buy them a newer and bigger home.

However, it had to be, and they did it, albeit with much grumbling and no smallest tendency to make the best of things. "You girls take down your pretty curtains and fold them away," their mother suggested; "the faded brown ones that we used to have in my room are plenty good enough. Better take out your rocker, too. The red plush arm chair will be better for her, and the broken spring doesn't matter unless a very heavy person uses it."

"We'll take our quilt, too, shan't we?" asked Emmy; "she'll be sure to have a shawl or something which she can put on her bed if she's cold."

"I hope that she won't be fiddling round at night, making me nervous," said Tom. "That door between will let every sound right through. I hate to be woke up in the night."

The whole family were in accord and when Aunt Hetty arrived the next morning early she was perfectly conscious of her position even before she reached the house. "We've arranged for you to always have your meals in your own room," her nephew who had met her at the station said; "it will save you the stairs, you see." And his aunt was clever and understood at once.

"But won't it be a trouble?" she asked.

"Oh, no, there are four young people to carry trays. They'll make nothing of it."

At the house the welcome was more than perfunctory. Aunt Hetty and her trunk were gotten into their new quarters promptly. "You'll like to rest, I know," Mrs. Hyde said at once; "we'll call you half an hour before lunch." And then she went out, shut the door, and went downstairs.

"Except for its crowding us so with the bedroom I don't believe that it'll really matter much," she said to Emmy; "we'll keep her door closed always, and except for the meals and doing the bed, she really won't count as existing."

Emmy cheerfully adopted her mother's point of view. She was very young and active and had no slightest sympathy with the old and feeble.

It was Katie who went at noon to wake the family burden at the appointed hour. She tapped and a feeble voice cried "Come in." Katie went in and found the old lady seated just where they had left her, still with her bonnet, shawl, and gloves on. It was a little appalling when one considered the four long hours in between.

Springtime in Central Park, New York

"Hush, my child," said Aunt Hetty, looking round with a smile as her grandniece gave a little cry. "Close the door, dear—don't let any one see. I knew that you were all busy and I was quite able to wait. I wasn't a bit uncomfortable. But, you see, I can't use my fingers, they're all twisted up, and so I thought I'd just sit here till lunchtime and then ask whoever came to help me off with my gloves and bonnet."

Katie felt all the blood in her heart beating in her face. She leaned over the old lady and her own fingers seemed nearly helpless too. "I'll h—help you any time," she murmured, "any time."

Katie drew the gloves slowly from the knotty fingers. She placed them with the bonnet and shawl and then looked at the cheerless room with the two strapped pieces of baggage. "Can't I unfasten those for you?" she asked.

"I'd be very much obliged if you would, dear. My things are all nicely packed and if you'd lay them out for me I'd feel a little bit at home right off. But perhaps you're wanted downstairs? You mustn't stay here if you are. My things can wait."

"Mother doesn't need me," said Katie, her heart still heaving, as she began to unstrap the small black trunk. "Oh, what pretty covers!" she exclaimed, when she saw what lay uppermost.

"Yes, dear, I've had them in my house for ever and ever so long—just printed Indian calicos, but I thought that you could all use them for tables."

Katie looked from the old brown curtains to the ugly red plush chair as she shook out the Indian prints one after another, and her cheeks burnt afresh. "Can't you use them in here?" she asked.

"I might use one on that little table, but take all the rest with you for the others."

Katie felt utterly conquered; she thought that she had never noticed such a soft, pretty voice before in her life; it almost made her want to cry, it went through her so. Very swiftly she arranged the various toilet things on the bureau and hung the few simple wrappers on the pegs in the closet. "I think that's everything," she said finally, having regained her self-control.

"Thank you many times, dear. Now that I'm unpacked I can do very well and I never mean to be a bit of trouble. Believe that."

Somehow, at that Katie was right above her, hugging her tightly. "I'll slip in and do things for you every chance that I get," she whispered, then choked again, and rushed out abruptly.

The aunt sat still, smiling a little. "I believe that I can pay my board," she whispered to herself. "God put me here and so I mustn't seek anything but his service even if outsiders would think I ought to die sooner than be a burden. I can't be a burden," she murmured a bit louder and with an attempt to impress a truth firmly on her mind. "I can be a blessing but I can't be a burden. I'm needed on earth or I'd be dead and in heaven, and I'm needed here or I'd never have those curtains and this red plush chair inflicted on me." And then she smiled a little, being a whimsical old lady in spite of the fact that she should have been depressed over losing her money.

Downstairs Mrs. Hyde was putting the invalid's luncheon tray to rights, slicing a newspaper with a table-knife to fit the bottom and then setting the needful articles all in one corner, with the glass of water and plate in the middle. Emmy was to carry it up. "We'll be ready to sit down when you come back," the mother said, turning to lay the table in an equally careless way. "I'll help you," Katie said, getting out the knife basket. Emmy was walking off with the tray.

"Dear, dear, this is going to be a lot of trouble," Mrs. Hyde said as she put up the chairs. Katie made no comment. She wished that she might have carried up the tray. She made up her mind to be the one to fetch it down anyway, and that she did. And what a surprise she received! Aunt Hetty had managed a little further unpacking by herself and a neat piece of white enamel cloth covered the tray now. In one corner stood a bit of a red pot with a tiny artificial Dutch tulip in it. The plate was just in the center, the glass at its right, the napkin was folded into a crimson ring which matched the pot. The whole was a revelation!

"Why, Aunt Hetty!"

The old lady smiled. "I shouldn't have any appetite any other way, dearie," she said. "When life is all lived and the days are apt to begin to get gray and long and lonely, one must stick a bit of brightness in wherever one can."

Katie carried the tray downstairs in silence. Emmy was straightening the cloth on the dining table. "I'm going to stay with Aunt Hetty a while this afternoon," whispered the latter to her sister.

Katie did not dare lift her eyes. She surmised that Emmy was getting some lesson too.

Aunt Hetty went to sleep that night carefully tucked up with a smile on her lips. "I don't complain, O Lord," was the last conscious prayer which lingered in her thought, "I know that I can pay my board. Just keep leading me."

In the early morning she awoke and began coughing. She sometimes had bad coughing attacks and difficulty in smothering them. There should have been a glass of water and a cracker by her bedside, but she had forgotten to ask for it. She was quite

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THE BROTHERS' FEUD DISPELLED*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

WE HAVE all heard much of the wrestling in prayer by which Jacob's mean nature, as well as his name, was changed; but it would seem that the angel of Jehovah must have wrestled with Esau also the same night, judging by the equally great change of character he showed the next morning, when he forgave the brother with whom he had for many years a deadly feud.

Let us recall the story briefly. Though Esau and Jacob were twins, precedence in birth gave Esau the rights of the firstborn, namely, family leadership, the larger share of the family property and a special blessing of God. But Esau, being a reckless fellow, in a moment of hunger sold all these birthrights for a dish of hot soup. Again the two sinned equally, Esau in plotting with his father to keep the blessing he had sold, and Jacob in plotting with his mother to prevent by a lie the loss of what he had unfairly bought. Esau was so angry when he found Jacob had secured the blessing from blind Isaac that Jacob had to flee for his life, finding refuge at last with his uncle Laban in the far country from which Abraham had come. There he became the father of a large household and the owner of great flocks and herds. Jealousy and envy in Laban's sons because Jacob was more prosperous caused God to direct Jacob to return to his own country. Consulting his wives as to that, they said, "Whatsoever God hath said unto thee, do." So Jacob stole away with his family and flocks. Laban and his sons and servants pursued him angrily, but God subdued Laban's anger, and when they met it was to make a covenant as "blood brothers" over a sacrifice and about a stone pillar which they called Mizpah, meaning "God watch between me and thee when we are absent from one another."

When Jacob started again, two armies of angels met him to cheer and strengthen him. (Gen. 32: 1, 2.) That may have suggested dividing his own big caravan into two bands. Now that the family feud with Laban was dissolved at the altar of prayer, Jacob's anxiety went forward to Esau, whose feud was deeper and more dangerous. About this anxiety Jacob went to God in prayer. (Gen. 32: 9-12.) He also planned to work with God in answering this prayer that Esau's hatred might be removed by sending ahead generous presents of sheep and cattle, which Esau would receive before he reached Jacob and Rachel and Joseph in the rear of the caravan. If he would not be placated by the first caravan bearing the gifts, the second caravan might escape by flight. Scouts were sent ahead and came back to report that Esau was approaching with four hundred warriors. This news drove Jacob again to midnight prayer in solitude by the brook Jabbok, over which all his company had passed and beyond which on the morrow his brother would be encountered. As Jacob prayed, a stranger seized him, and at first Jacob seems to have been taking him for an enemy, an emissary of Esau, sent to assassinate him. Jacob wrestled for life in a deeper sense than he knew; for he presently discovered that his visitor was a superhuman. "Tell me thy name," he cried. The name was not spoken but he felt it in a tide of transformation and strength and blessing, and in the morning said confidently, "I have seen God face to face." For which reason he called the spot, which he marked with a pillar for a memorial, "the face of God"—Peniel. Jacob, the tricky supplanter, was changed in that night of prayer to Israel, meaning, one who prevails with God. It was of kindred significance with what was said of Luther, "He could have what he would of God."

JACOB WRESTLING WITH THE ANGEL

From the painting by J. Doyle Penrose, A.R.H.A.

The change wrought by God in Jacob in answer to prayer is sufficiently familiar, but the chief miracle of the story is the change wrought in Esau, not by his own prayer but by his brother's prayer, reminding us that our prayers will work changes not only in us but in those we love—even in those who hate us. Faith can kill a feud. God is mightier than any grudge. God wrestled that night with Esau. We are not told so, but we see the results, just as astronomers discover an invisible planet by its influence on other planets. Esau marched on Jacob with warriors to destroy. What was it that changed his murderous purpose and made him greet his brother the next day with the kiss of reconciliation? Prevailing prayer is clearly seen in that result. To secure this reconciliation was the very object of the prayer of Jacob by the brook. Both brothers had been wrong in their quarrel, and both were wrong at heart, and the prayer of the one who, with all his faults, believed in prayer, changed them both.

Here is a story that assures us that just such changes come in answer to prayer in our day in all lands. It is a story of two bad brothers saved, told by Mr. D. L. Moody. "In Philadelphia, when we were having grand meetings, it came to a point where there seemed to be very little power. We called together all the mothers and asked them to meet and pray for their children. About fifteen hundred mothers came together and poured out their hearts to God in prayer. One mother said: 'I wish you would pray for my two boys. They have gone off on a drunken spree and it seems as if my heart would break.' She was a widowed mother. A few mothers gathered together and said: 'Let us have a prayer-meeting for these boys.' They cried to God for those two wandering boys. See how God answered their prayer. That day these two brothers had planned to meet at the corner of the street where our meetings were being held. About seven o'clock the first boy came to the appointed place; he saw the people going into the meeting. As it was a stormy night, he thought he would go in for a little while. The word of God reached him and he went into the inquiry-room, where he gave his heart to the Saviour. The other brother waited at the corner until the meeting broke up, expecting his brother to come; he did not know he had been to the meeting. There was a young men's meeting in the church near by, and this brother thought he would like to see what was going on, so he followed the crowd into the meeting. He was also impressed with what he heard and was the first one to go into

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* THE INTERNATIONAL SUNDAY SCHOOL LESSON for April 20, 1913. Jacob's Meeting with Esau. Gen. 32; 33: 1-17. GOLDEN TEXT: "Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." Eph. 4: 32, R. V.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—FROM THE very helpful letter of Mrs. A. H. Wood, of Vancouver, we quote the following practical suggestions for Sunday school teachers: "I find in a recent number of THE CHRISTIAN HERALD some questions asked which have long lain near my heart, both as a Sunday school teacher and an evangelist. I hasten to answer them from both standpoints. As a teacher, put it before your class in a bright cheery tone of voice (this is very important) that the Christian life is the only normal and really happy one; that the object of the Sunday school should be to help them find that life and really live it. Tell them how to become Christians, and lovingly press for decision. By two texts showing 'how,' I have led to Christ little children; old men who had claimed infidelity for years; business men who were going to heaven on their good deeds; young girls just coming into womanhood (a hard age to reach); in short, all classes and conditions. When I was a child, I sought long and earnestly to become a Christian. Those seeking to help me would say, 'Only believe,' but did not tell me what to believe. If they had said, 'I have two texts for you, and if you will believe and act upon them, I can assure you of finding what you desire,' how gladly would I have done so!" Our correspondent names as the two texts: "Thou shalt call his name Jesus, for he shall save his people from their sins." "Him that cometh to me I will in no wise cast out."

She tells how she met on the street a young girl of sixteen, with whom she had only a scant acquaintance, but welcoming the opportunity for service, she shook hands, inquired as to her mother's health, and then said in a cheerful, happy tone, "Have you taken your mother's Saviour to be your Saviour too?" "Not yet," said the girl. Then she talked with her of the two texts, showing her, first of all, how she could be one of "his people" whom he saves. The young girl had a book in hand, and her friend said, "How could you make that book mine?" "By just giving it to you." "When would it be mine?" "As soon as I gave it." "If you should with all your heart say, 'Lord, I give myself to thee,' whose would you be?" "I would be his." "When?" "As soon as I said it." "Won't you say it?" "Yes, I will." "Do you say it?" "Yes, I do." "Whose are you?" "I am his." "His to save from sin, his to help and bless, as long as you let him have his way with his property that you have just given him. And he will want you should pray and live much in the Word. I want to give you one more text, so you will never doubt, and it is this: 'Jesus said, Him that cometh to me, I will in no wise cast out.' You have come; has he cast you out?" "No." "What does he do?" "He takes me."

"With glad hearts we passed on. Two years went by before I again met the mother. Grasping my hand, she said, with tears, 'I can never thank you enough for leading my daughter to Christ!' 'Leading your daughter to Christ?' I said inquiringly, for the circumstance had been crowded out of my mind. 'Yes,' she said, 'don't you remember meeting her on the street, with a book in her hand? Well, she has lived an earnest Christian life from that day. Only yesterday, she had come home to lunch (she is a stenographer), and a telephone message came that a dying person wanted her to come and pray, and away she went, glad to render the service rather than enjoy her lunch.'

"As an evangelist, I applied the same teaching and methods to a Sabbath school of one hundred members. After a brief talk, giving the reasons for beginning a Christian life, all but five decided for Christ. The ninety-five that had become Christians said, 'We will not rest till the other five come.' And in less than a week the Sunday school was a unit in obedient service for their new Leader. 'Obedient service,' I say, because I never taught anything else—as I never regard any belief that does not insure obedience as being in any wise saving. Christ said, 'He that heareth these sayings of mine, and doeth them.'

"Since coming to the Pacific coast, I was asked to address a teachers' meeting for three weeks in succession in a city Sunday school. I insisted upon all teaching being directed to the one aim; that of winning pupils for Christ, then helping them to make a success of their new life. At the third meeting a teacher said in glad tears: 'I had no idea, until Mrs. Wood came among us, of my privilege as a teacher. Last Sabbath I spoke to my class of thirteen boys (ten to twelve years of age) of their need to decide for Christ, telling them of these two texts, and they all came so eagerly. And to think I might have missed all this great joy, never knowing it to be possible.'"

There is more in the letter that we hope to use later. Let every one who has a practical suggestion or a question suitable for this Round Table send it to Rev. Wilbur F. Crafts, 206 Pennsylvania Avenue, S. E., Washington, D. C.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The West Needs Our Help

IN THE frightful disaster which has overtaken Ohio and Indiana, we recognize a national calamity. We who sit in the quietude of our homes and read the despatches can form but a faint conception of the real nature of the awful tragedy that has been enacted in Dayton, and reproduced in lesser degree in some fifty towns and villages in the two great Western States. All the elemental forces were apparently let loose for the destruction of human life and the devastation of man's handiwork.

It was an event as overwhelming as it was sudden. One day a busy, bustling city; the next, a scene of flood, fire, panic and despair, with the dead and the dying by hundreds circling in the mad whirlpool of the flood, or buried in the ruins of shattered buildings. Such a transformation shows what a slender hold we have on life. It is a picture to arouse the deepest sympathies of the nation and to kindle in every American heart the desire to do something toward alleviating the sad condition of the survivors.

Dayton is to-day a city of ruins. There the resistless rush of the waters tore down and swept away hundreds of substantial business buildings and residences, in many cases carrying the helpless occupants to death in the wreck. A thousand are believed to have perished. In a number of streets the flood was on a level with the third stories of the buildings. To add to the horrors of the disaster, fires broke out in many places. Dayton to-day needs food, clothing, nurses, physicians, medicines. Still isolated by the floods, all means of communication with the outer world temporarily cut off, hospitals filled with the injured, and with the living watching and praying for the waters to subside, the situation is one that has no parallel save the Galveston and Johnstown disasters.

And the sad case of Dayton is duplicated, though in a less degree, in a score of other towns and villages in Ohio. Cincinnati and Columbus are partially under water and East St. Louis and Indianapolis are threatened. The Western rivers, streams and creeks are on the rampage in half a dozen States, railroads blockaded, bridges swept away, business at a standstill. In the whole flooded section, the loss of life is placed among the thousands, and 250,000 are homeless and at least temporarily destitute. Famine and disease menace the survivors.

This great calamity, which has overtaken a large and important section of the country, carries with it a direct appeal to the practical sympathies of the readers of THE CHRISTIAN HERALD. It is not a cry for help from a land thousands of miles away, but from our own brothers and sisters here at home. In these stricken cities of the West there are many members of THE CHRISTIAN HERALD Family who in the past have generously given of their abundance at the call of distress. Now they themselves need our help, and it should be given freely and promptly. We must send to them food supplies in abundance—food for the well and delicacies for the sick. Let us not stint our benevolence to those of our own flesh and blood. Our readers have never failed to give heed to such an appeal nor will they now. Coming right from our own people, it has a tenfold-multiplied intensity, and it is more imperative on us than any other plea to which we have listened in recent years. Let us show by our gifts our gratitude to God for our own blessings, and our love for those who now stand so sorely in need of our benevolence, and let us give with promptness and liberality that life may be saved and suffering alleviated.

THE CHRISTIAN HERALD has telegraphed to a number of clergymen in Dayton, asking them to form a Relief Committee on which both laymen and clergy will be represented. We are now arranging to send food supplies for distribution and started the first car-load from New York on March 27 in anticipation of contributions, which we feel confident will come in quickly when the great need is known. Don't hesitate or delay; send your gift *now*, within the hour, and let it be a generous one. Address all contributions to the "*Western Flood Relief Fund, The Christian Herald, Bible House, New York.*" Every dollar contributed will be forwarded in the shape of nourishing food and whatever else may be needed. We urge all of our readers to consider the plea of the calamity-stricken West a very personal one—a call that takes precedence over all others. May God in his mercy comfort the stricken people, and may we be the means, under divine blessing, of bringing them cheer and consolation in their time of deep affliction. Whatever you give, send it with a prayer that blessing may rest upon it.

The New Catholic Census

THERE is food for reflection in the statistics of the new Catholic Directory. If we are to accept its figures on Catholic population at their face value and unquestioningly, it would seem to bear out the claim that the Church of Rome is making greater headway here than in any other country of the globe. Following are some of the figures in the new volume:

Country	*Catholic population*
Austria	23,796,000
Germany	23,821,000
Spain	19,503,000
British Empire	12,968,000
Italy	30,500,000
Continental United States	15,154,158
United States and its Colonies	23,329,000

According to the government census of 1906, the Catholic population of the United States, apart from its colonies, was 12,079,142. In January, 1913, Dr. H. K. Carroll (who prepared the last official census of religions) estimated the Catholic population at 12,888,466, exclusive of our colonies. Giving 7,000,000 as the Catholic strength in the Philippines and 1,000,000 in Porto Rico, would make the 1913 total 20,888,466. The growth in continental United States during the six years from 1906 to 1912 was approximately 789,324, or 130,000 yearly. In its new directory, the Catholic Church claims during the past year an increase of only 138,000. It points out, however, that the "normal increase" has really taken place, although it is not shown by the figures, and explains that as the Catholic census is taken by the church only once in five years, in the last year of that period the reports from many of the larger dioceses are almost unchanged. This leaves the question of actual Catholic population an open one, and the general reader is at liberty to take his choice between Dr. Carroll's 130,000 average annual increase and the 138,000 average of the Catholic Directory, a distinctly diminishing ratio of growth. How it reconciles its grand total of 23,329,000 with its own figures is left unexplained.

There are other items in the new census which will interest the general reader. In 1912 the Catholics built in this country (exclusive of dependencies) 373 new churches, or over one church per day! The total number of churches is given as 14,224. There are in connection with these churches and their various missions, 17,945 priests, 6,169 seminary students, and 57,000 women belonging to church societies or orders, who devote their entire time to religious work. The Roman Church has 900 colleges and academies and 5,256 parochial schools. In New York City alone there are 51 Catholic parishes. Twenty-five States have not over 100,000 Catholics among their population.

The Fall of Adrianople

ADRIANOPLE has fallen! The accounts of the furious three-day attack ending not only in the surrender but almost in the self-destruction of the city read like hideous chapters from a distant epoch of history. It is difficult to make them fit into the facts of modern civilization. Two whole regiments reported to be blown up by mines; armies hurling themselves dauntlessly against forts from which cannon belched death, taking them one after the other, fighting foot by foot with bayonets; frightened inhabitants, worn by the horrors of the siege, running about to seek safety as the sounds of the bombardment which had been almost incessant for five months grew to a deadly fury; the firing of the city at the orders of the Turkish commander, Shukri Pasha, who had boasted that he would destroy the city rather than surrender it; and at last the surrender of his sword to the Bulgarian General Savoff as the remnants of the victorious Bulgarian and Servian troops entered—these are among the details of the great event.

What shall be the gain to balance all this terrific loss? What harvest shall be reaped from this seed of terror and fire, pain and death? It seems certain that the end of the present conflict is near and that Turkey will at last be driven from all of Europe except the site of her capital city. The Moslem inhabitants of Europe, freed from the domination of Turkey, will mingle freely and peaceably with the Christian population and the progress of the Gospel will probably be greatly accelerated. How the Balkan victories, with their renewed and startling demonstrations of tremendous military prowess, will affect European politics can only be guessed. Russia is in sympathy with the Balkans, and Germany is seriously apprehensive. What looked like a conflict between Russia and Austria over Balkan claims has just been averted, no one knows how narrowly. It was a striking coincidence that the same morning papers which described the horrors of the last chapters of the siege of Adrianople contained also the brave suggestion made by Lord Winston Churchill in the British Parliament to all the nations of the world to join with England in a pledge to build no further warships for a year. The future of Europe and Asia is an unguessed riddle, but all Christians should pray that to a greater and greater extent the difficulties that must be met shall be settled without war.

A Strange Situation

THERE is a kind of vindication which defeats itself. In their haste to "vindicate" Frank M. Ryan, whom they re-elected as president at their recent session in Indianapolis, the International Association of Bridge and Structural Iron Workers have placed themselves in the attitude of either declaring their absolute belief in Ryan's innocence or their unqualified approval of the relations he sustained to the notorious "dynamite conspiracy," for aiding and abetting which he and his associates were convicted in open court after a fair trial. He is now out on $70,000 bail, and unless granted a new trial, must face a seven years' prison sentence at hard labor. Hockin, the former secretary and treasurer of the association—another of the convicted conspirators, who is now in jail—did not receive even the compliment of a single vote for re-election, but was utterly repudiated by his former associates for the reason, as reported, that he had given aid to the detectives. By its championship of Ryan, as shown in his re-election, the association bids defiance to public opinion. It is a situation which the more sensible and law-abiding element in the labor ranks should view with regret.

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Home of Cleveland Dedicated

THE little wooden house where Grover Cleveland was born attracted a distinguished company at Caldwell, N. J., on March 18 to see its dedication as a memorial. This me-
l is the manse of the First Presbyterian
h ch, of which Mr. Cleveland's father was pastor
e time of his birth. After the Cleveland Me-
o l Association had turned over to the trustees
e church a check for $16,610 in payment for
e house, Mayor John Espy, a trustee of the
h, presented a deed for the property, which
a received by Richard Cleveland, a son of the
t President, who in turn gave it to a representa-
v of the Memorial Association. Miss Esther
leland then entered the room where her father
a born seventy-six years ago and decorated it
i flowers. Her mother, now Mrs. Thomas Jex
ton, went through
h house an inter-
s l spectator. Ap-
r riate addresses
v made by John H.
ey, head of the
ege of the City of
N York, president
f e Memorial Asso-
i on, by the mayor
f Caldwell and oth-
e The association
r sed $25,000, of
w h $5,000 was con-
t uted by the resi-
d s of Caldwell and
t other $20,000 by
w lthy people,
f nds of Mr. Cleve-
l l, a number of
w m came by special
t n to the dedica-
ti. The memorial is
a two-story frame
s cture, set back
f m the road behind
t big elms. The As-
s iation intends to
r tore it to the con-
d on it was in when
o upied by the Cleve-
l ds. The night be-
f e the dedication there was a memo-
r l service in the church and Rev.
V lton Merle-Smith delivered a eulogy
i which he spoke of Mr. Cleveland's
l work as emphasizing the sturdy
m nhood which made him a man among
m n. A surprisingly large number of
c spicuous and potential figures in our
A erican life have had their birth, like
G over Cleveland, in an humble home
a d in an honorable minister's parson-
a e. The dead do not need any memo-
r ls of wood or brass or stone, but
t ey are good things for the living, to
t ch the younger generation and those
m rching on the roadway of life the
g eat opportunities offered to the hum-
b st and poorest under our free insti-
t tions, and the heights to which men
m ay rise in the favor of their fellows
a d in the importance of their deeds
a ability, patriotism and devotion to
d ty. No one, friend or foe, ever
d ubted Mr. Cleveland's honesty in his
a alted office, or his courage in carrying out his
c nvictions of duty in public life. The memorial to
a just and fearless Chief Executive of the nation
v rifies the words of the wise man:

The memory of the just is blessed. (Prov. 10: 7.)

Vengeance Visited on Himself

A MAN in New York City the other day was on his way to kill an enemy when the bomb he had prepared for the purpose exploded, seriously wounding himself. This is an illustration of the fact that the wrong which men intend and do to their neighbors has a penalty in it that falls on themselves. The old story of the Greek who was so jealous of his rival that he crept in the darkness to throw over the statue that had been erected in his honor, and in doing so was crushed to death under the falling figure, describes the ill fate that is likely to visit the one who undertakes to injure his fellows. The scandalmonger bespatters his own garments, the thief picks his own pocket, the assassin stabs himself, or blows his head off with his own bomb. In the long run there is a complete squaring up; there is value for value; there is the reaping of the thing that was sown. The good or evil we do to our fellow men comes back to us unerringly. The psalmist describes the poor wretch who means death for others and brings it to himself:

His mischief shall return upon his own head, and his violent dealing shall come down on his own pate. (Ps. 7: 16.)

Caught Cable; Saved Life

WILLIAM SNABLE, an elevator man in Newark, N. J., started on a fearful plunge to death the other day and was saved by catching hold of a cable and clinging to it till rescued by a companion. Snable ran his elevator to the seventh floor and stepped off with a package for one of the offices. He had failed to stop the car entirely, and seeing it going up, made a dash to catch it. In doing so he tripped and fell into the elevator well. As he shot through space to what seemed certain death, he managed to seize the double cable and checked his downward flight at the fourth floor. His cries for help were heard by Richard O'Connor, another elevator man, who was on the bottom floor, and who shouted to him to "hang on." O'Connor ran his car up to the fourth floor, sprang from it into the corridor, opened the door of the well, and while clinging to the door by one hand he wound the other arm around Snable's waist and lifted him to the corridor floor, where the one rescued fell unconscious. Amidst all the moral dangers and the plunges toward spiritual death, there is a Hand at the side of the well which we may seize and be saved. It is necessary for us to stretch out our hand of faith to secure it. It is the one whom the prophet saw, who said:

I that speak in righteousness, mighty to save. (Isa. 63: 1.)

DEDICATION OF THE CLEVELAND MEMORIAL AT CALDWELL, N. J.

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RICHARD CLEVELAND, MRS. PRESTON, DR. PRESTON AND ESTHER CLEVELAND AT THE DEDICATION CEREMONY

A Beautiful Easter Message

THE Cathedral of St. John the Divine in New York City was profusely decorated on Easter with lilies of the valley and other white flowers and palms. The cathedral was crowded at the morning service and more than a thousand persons were unable to gain admittance. After an ideal program of music Bishop Greer preached the sermon on "Children of the Resurrection." Among other things he said: "The early Easter faith planted in the midst of human society those virtues which some of the moral teachers of Greece and Rome had taught, but which they did so little to establish and confirm. It was the resurrection faith—not in a moral teacher or faith in a moral code—which created what we call the Christian civilization. That is our inheritance; we cannot repudiate it even if we would. We can no more take its influence out of our hearts and lives than we can take the warmth and glow of the coming spring out of the opening earth. And this to-day is its Easter message to us. If you would more fully know that resurrection faith and be more fully convinced and persuaded of it, then in some true and worthy way must you go and live it. We are the children of the resurrection because we are the children of the Christian civilization which is itself the child, the heir of a resurrection faith. That is what is distinctly the Christian religion, not merely faith in One who perished on the cross, but faith in One who has risen again and lives. The song of joy that ushered in the Christian era was an Easter song of joy, singing and proclaiming its resurrection faith, and the gladdening morning brightness that then broke over the world has never gone out and has one on widening with the process of the sun." Bishop Greer's text for this inspiring Easter sermon was the assurance of the evangelist Luke:

Neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection. (Luke 20: 36.)

Mountain Top Sliding Down

THE inhabitants of a Swiss village are in terror at the destruction threatened by the falling down upon them of a mountain top. The village is Fleurier, lying near Lake Neuchatel, in the shadow of Mount Caroline, the top of which is sliding slowly downward toward the village and is likely at any time to fall upon and crush it. The mass is moving at the rate of eight or nine inches a day, and there is immediate danger of an acceleration in the speed of its descent. Most of the inhabitants have moved their belongings to the sides of neighboring hills where they remain in the open air in terror. A similar movement of Mount Caroline began in 1889, but ceased in a few hours. It is sincerely to be hoped that the destruction feared may be averted. There are Alpine mountain tops that are sliding down, threatening to destroy the plans and the structures of the social, intellectual, moral, and religious world. There are disappointments, persecutions, the assaults of enemies, the treachery of friends, the fires and fury of a wicked self, each a menace to contentment of heart, or even the existence of a life of love. Some of the sliding mountain tops of moral evil are recorded in the Good Book as being so terrible that the crushing of the body by a falling mountain was counted as a merciful relief. They

Said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne. (Rev. 6: 16.)

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, April 13. Psalm 121. There should be a little hill country in every life, some great up-towering peaks which dominate the common plain. There should be an upland district, where springs are born, and where rivers of inspiration have their birth. "I will lift up mine eyes unto the hills." Turn to the first and second chapters of Paul's Epistle to the Ephesians, and gaze upon the hill country which lifted itself sheer and mighty, through all his changing days, tremendous facts of divine calling and of redeeming love and grace. His soul lived in a land of mountains and rivers. "As the mountains are round about Jerusalem, so the Lord is round about his people."

The soul that knows no hills is sure to be oppressed with the monotony of the road. The inspiration to do little things comes from the presence of big things. It is amazing what dull trifles we can get through when a radiant love is near. A noble companionship glorifies the dingiest road. And what if that Companion be God? Then, surely, "the common round and daily task" have a light thrown upon them from "the beauty of his countenance."

The "heavenlies" are our salvation and our defense. "His righteousness is like the great mountains." "The mountains bring forth peace unto his people."

MONDAY, April 14. Genesis 32: 3-13. *"Then Jacob was greatly afraid and distressed."* We have not so far seen much of a conscience in Jacob. It does not seem to have troubled him. But here it is, intensely awake, using its goads, and filling its victims with fears. Conscience will assert itself even when we have used all sorts of opiates and narcotics to put it to sleep. In the city of Mansoul the impious rebels sought to smother Mr. Recorder; or, at any rate, so to imprison him that his voice could not be heard. But "the old gentleman" revealed unsuspected strength, and he made his awful voice boom through the wicked city. "The voice of the great Eternal spake in those mighty tones."

The guilty conscience embitters our sweetest cup. The revelry in Macbeth's banqueting hall was disastrously spoiled by his guilty fears. To Herod even the Lord's gracious ministry was discolored by his guilty remembrance of the murder of John the Baptist.

What is needed for an evil conscience? Two things: God's forgiveness and all possible reparation. There is no forgiveness while the stolen money is still in our own pocket. Repentance and reparation: these, by the grace of God, will bring the heavenly peace.

TUESDAY, April 15. Genesis 32: 24-32. What was this wrestling with the angel "till the breaking of the day"? It was the agonized search of a guilty soul seeking heavenly assurance and peace. We may find similar wrestlings in Augustine's *Confessions* and in Bunyan's *Grace Abounding* and in the earlier story of *The Lord's Dealings with George Müller*. Souls that have sinned as Jacob sinned will inevitably meet the wrestling angel, they will have these secret and painful strivings with the unseen. Somehow or other we must be put right with God. Sin dislocates the soul. "Your sins have separated between you and your God." And we must needs be re-established in holy and healthy relations with the Lord. The "angel of wrestling" is the sacred minister of restoration.

Jacob's experiences by the brook are veiled in the darkness. We do not know what confession Jacob made, or the matter of his supplication. We only know that in the darkness there was a fierce spiritual struggle, and that when "the sun rose upon him" he was "right with God." "And Jacob called the name of the place Peniel: for I have seen God face to face and my life is preserved."

So in the darkness there was vision, in the loneliness there was a mysterious Presence, and after the wrestling there was peace.

WEDNESDAY, April 16. Genesis 33: 1-17. *"And Esau ran to meet him and embraced him."* Here, I am sure, we have some of the fruits of the night spent with the wrestling angel. Esau had the dew of grace upon his spirit, and who knows but that those "night dews were distilling" in the hours when Jacob contended with his mysterious antagonist? When we agonize in intercession the softening showers are always falling somewhere.

"And he fell on his neck and kissed him." And we, who read the story to-day, are carried by these words to a later day, when the Lord Jesus told us of the welcome the soiled and bankrupt son received when he returned to his Father's house. "He ran and fell on his neck and kissed him." Through some blessed ministry of grace Esau had gained the Father's spirit, and he met the erring brother in the fulness of reconciliation.

The greatest surprises are reserved for those who prevail with the angel in the night.

THURSDAY, April 17. Matthew 18: 15-22. Peter asked for a rule: "till seven times?" The Master refused a rule and gave him a principle: "Until seventy times seven!" That is to say, forgiveness is not a mood to be measured off by any arithmetic. Forgiveness does not stretch to a certain line and then suddenly change into revenge. It is not like milk that remains sweet within a certain temperature, and beyond that point turns sour. Genuine forgiveness is not changed by any changes of temperature. Even in the fierce provocation of seventy times seven its glorious strength remains. Forgiveness which sours as soon as "the sun ariseth with a burning heat" is assuredly counterfeit. "Love never faileth."

Luke tells us that, when our Lord had given his reply to Peter, "the apostles said unto him, "Increase our faith!" It was in every way the vital response. When our Lord makes a demand upon our souls which we feel is beyond our strength, the only rightful way is to seek the reinforcement of our resources. Now faith provides the channel through which the divine energy flows into the soul. The measure of our faith is just the measure of our receptiveness. "According to thy faith be it done unto thee."

FRIDAY, April 18. I Corinthians 13. In this chapter we are permitted to gaze at the most exquisite jewel in all the shining graces of the soul. It is turned round and round in order that we may see its manifold colors, always wonderful, always lovely. Let me at this time fix my attention upon two.

"Love beareth all things." Here the word "beareth" has the significance of a roof. Love holds a roof over other people, protecting them from the pitiless heat and cold. Love receives the pitiless blast upon itself and shelters others from pain and oppression. "With His stripes we are healed." That was the supreme bearing. "He bore our sins and carried our sorrows."

"Love endureth all things." The genial light of its patience never burns out. Love has its own mystic oil which keeps the lamp aflame through the longest night. When other lights have failed, the lights of curiosity, and even of duty, love's light shines on. Nothing can put it out! It "endureth all things." Watch the patience of love in its ministry to infirmity! Watch the patience of love in its quest of the prodigal son! It goes down the long desolate road, "o'er moor, and fen, and crag, and torrent." and it never surrenders its search. Love's patience always has "her perfect work."

SATURDAY, April 19. Luke 6: 27-36. *"Love your enemies."* But can we love to order? If the command related to an external ordinance we could obey it. If it were some ceremonial duty we could execute it. But love is a disposition, subtle, mysterious, capricious, and it seems to be about the last thing in the world to move at the dictates of a commandment. If the Lord say to me, "Give a tenth of thy substance to benevolence," I can go and do it, but if he say, "Thou shalt love," can I answer, "I will go and do it"? Can I light that holy fire at another one's bidding?

If it could not be done it would never have been commanded. It may be that I cannot light the fire, but I can build the altar. It may be that I cannot provide the vital spark, but I can lay the train. I can make all needful preparations, and when all is ready "the Lord will send the fire!"

What can I do? Well, first of all, I can pray for my enemy. I can ask that God will visit him with spiritual grace and bounty. I shall be amazed how this will change the atmosphere of my own soul. No one ever prays for his enemy without himself receiving the gentle dews of God's grace. Then, in the second place, we can search for the lovely in our enemy. And we shall make some great discoveries. And, lastly, we can do our enemy a kindness. Do all this and "the fire of God" will fall!

These Daily Meditations will appear in each issue through 1913.

J. H. Jowett

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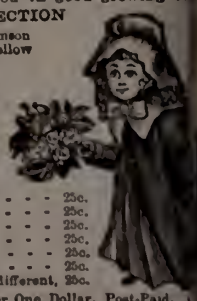

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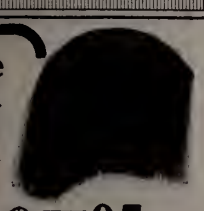

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IN HONOR OF FATHER

BY MARGARET E. SANGSTER, JR.

MOTHER'S Day has been mentioned and praised for many years; poems have been written about it, stories have been dedicated to it, and songs have been made especially to thrill the stoniest heart and bring tears to the eyes. But in the dim background of the radiant picture, crowded out of his place, and breathing from afar off the sweetness of the white carnations worn in honor of mother, looms father, a patient, well-nigh forgotten figure. Shall we let him stay there in his shadowy niche?

Margaret E. Sangster, Jr.

It would seem that father is going to be brought at last into his well-deserved prominence. For years he has been left out, but now the celebrators of Mother's Day have remembered him, and added Father's Day to their list. Father's Day is going to be celebrated on the second Sunday in April. The churches will, perhaps, recognize it; the sons and daughters will, if they remember, wear a flower; and father himself may perhaps feel very proud of his day.

* * *

AND why should father be neglected? Doesn't the Bible say "Honor thy father and thy mother?" And isn't your father just as much one of your parents as your mother is? And, although he does not cut quite so romantic a figure in fiction, he is just as loving and just as true as he can be.

Although the sweet, soul-stirring ballads speak of the mother that rocks her baby and sings cradle songs; of the mother to whom the boy pours out his little troubles—the mother who listens to the secrets of her daughter; what poems speak of the father, the father who listens to the lessons, and reads the stories, who makes it all right with the angry schoolmaster, and smilingly pays the bills? Don't you think that father, too, deserves a place in the red-letter days of the people?

I was going through a crowded city street the other day, when I chanced to hear a hand-organ playing a rollicking tune, much to the delight of a dirty, half-clad throng of dancing children. The song was an old bit of ragtime. It ran something like this:

"What's the matter with father? He's all right!"

The words may not be very beautiful and inspiring, but the thought is good.

* * *

FATHERS, yes, and mothers too, are being rather ignored lately. This modern culture movement brings with it something of a shock to old-fashioned parents. Father, when he gives his opinion on politics, does not like to be informed by his son, just out of college, that his ideas are all wrong, any more than mother likes to hear, from a society daughter, that her methods of housekeeping are far from perfect. There have been many mothers mentioned in history, and in fable, and in plain everyday little "heart stories." Yet of the fathers we hear but little, although the life of every good father is marked by love and self-sacrifice.

I read some time ago about a peasant boy who had been outlawed for some misdeed. His father mourned so unceasingly for him that the young man used to make surreptitious visits back to his home. He was successful until one night the police found him out and followed him to the modest little hut. They caught him in a room with the old father, and when he tried to escape they leveled their guns at him. But the old peasant flung himself in front of his boy just as the shots were fired. The son escaped, but father died, with three bullets in his breast.

WE FREQUENTLY read some news item telling how a father was drowned trying to save his child; how a man dashed into a burning building after his baby; or how some faithful old heart ceased to beat on hearing of a loved one's death.

And over and above us all, there is another Father; the most loving of them all—the Father who paints the blue sky, plants the flowers, and sends the rain; who watches over us, loves us, and gives us our daily bread and every other good gift that we so often thoughtlessly enjoy. The Father who "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

* * *

I HOPE with all my heart that Father's Day will take a hold on the public as Mother's Day did. I hope that the sun will shine clearly, and that the birds will sing their sweetest songs on the second Sunday in April. And more than anything else I hope that the sons and daughters will pause for a little moment, and think with love in their hearts as they pin father's flower on the lapel of his coat. Then perhaps the day will have a lasting good, and maybe the fathers, as well as the mothers and the children, will learn to enjoy it and be glad of it.

Called Higher

Mrs. S. G. Pettengill, of Amesbury, Mass., passed away January 2, 1913.

W. H. Johnson (38) passed away at his home in Glen Ferris, W. Va., January 28, 1913. He was an earnest Christian, and a sincere friend.

Mrs. Elizabeth Ireland Strachan (89) passed away in Brooklyn, N. Y., February 20, 1913. She was an earnest Christian for about sixty years.

Miss Martha Decker (76) passed away at her home, Kingston, N. Y., December 16, 1912. She was a faithful member of the Reformed Church for many years.

George W. Thomas, of Mulberry, Ind., passed away January 31, 1913, at the age of 79 years. He was a lifelong Methodist and an earnest worker.

TRAINED NURSE

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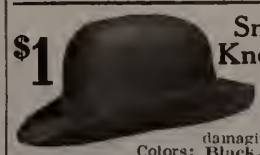

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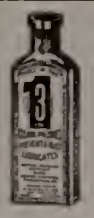

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THE VOICE OF THE NATION ON ROME

How to Deal With Rome

I HAVE been very much interested in the position THE CHRISTIAN HERALD is taking on the question of the Church of Rome, especially the article by Mr. Alexander Robertson in a recent issue. It seems to me there is light in it and the only solution of this question, in harmony with the fundamental principles of our government. I confess that it has been a perplexing problem in my own mind and many others how Rome could be dealt with and not violate the principle of religious liberty that our government grants to all alike. But if the use of power, other than spiritual power, makes a church a political power, then there is a solid ground on which to meet and repel the advances and attacks of Rome. I am glad that this is coming to the front among our American people. It seems to me that every Protestant and every true American should be thoroughly aroused to shake off the fetters by which Rome is trying to bind our beloved country. If we oppose Rome for using political power to accomplish her aims in religious things, are not Protestants violating their own principles if they try to advance their religious measures through the means of legislation? I am deeply interested in this subject and I would like to see it worked out consistently and to the preservation of the principles that are so dear to every true American heart. I would be glad to see a free discussion of this question in your columns. E. G. FARNSWORTH.

Washington, N. H.

. . .

Convent Inspection in Arkansas

A CORRESPONDENT, writing from Little Rock, Ark., under date of March 8, says that House Bill No. 58, introduced by Mr. Posey, Grant County, "to provide for the inspection of all public or private hospitals, log camps, reformatory homes, houses of detention, convents, asylums, sectarian seminaries, schools or institutions by the grand jury of the county in which such institutions or log camps are situated" was called up on Saturday, March 1, and "after a heated argument passed by 51 to 18—31 members not voting." The vote is rendered the more significant by the fact that the bill had been reported back to the House with a recommendation "that it do not pass."

. . .

An Invaluable Pamphlet

THE article of Dr. Alex. Robertson, "How Italy Fought the Papacy," in your issue of March 5, seems to me to be invaluable in the present conflict to check the political aggression of the Roman hierarchy in our country. The victory gained in Italy, a Roman Catholic country, points very clearly the way in which victory could be gained here. This article ought to be printed as a leaflet and distributed by millions all over the land, and handed to every Protestant as well as given to Catholics. I wish I had several hundreds for personal use.

H. GRENTZENBERG.

Minister M. E. Church, Westwood, Cincinnati, Ohio.

. . .

Protestantism Should Unite

SOME weeks ago I sent you a letter on the question of the "Nation's Voice on Rome." I have since read in several papers that the effort to combine churches in small communities is meeting with success. I consider this one of the greatest opportunities you have ever had to extend the kingdom, and counterbalance the growth of the Romish efforts, if you will unceasingly present this need before your readers. A sixty years' active membership in churches as an officer (and superintendent for over thirty years, during which I have been a speaker repeatedly in Sunday school conventions) has brought me in contact with many Christian workers, and I am confident if you took up this matter it would meet with hearty approval.

Brooklyn, N. Y. H. S.

SUNDAY SCHOOL LESSON

Continued from page 361

the inquiry-room, where he found peace. While this was happening the younger one had gone home to cheer his mother's heart with the good news. He found her on her knees. She had been knocking at the mercy-seat. While she was doing so her boy came in and told her that her prayer had been answered; his soul was saved. It was not long before the other brother came in and told his story—how he, too, had been blessed."

Alas, there are many families and neighborhoods where this lesson on the brothers' feud dispelled by prayer is most pertinent and greatly needed. In many a home two brothers or two sisters, or a brother and sister, or a father and son, or mother and daughter, or even a husband and wife, have allowed momentary anger over some real or fancied wrong to harden into a grudge or a feud, which grows bigger and bigger as it is rolled about in the mind, until it occupies more thought than almost anything else in life. In many cases there is only a misunderstanding; in others only a momentary wrong quickly regretted that should have been quickly confessed and quickly forgiven; or, if not, the other party should forget it through a saving sense of humor, or through a consideration of human nature, or through the grace that forgave even murderers, as when Stephen said, "Lord, lay not this sin to their charge," and when Jesus said, "Father, forgive them, they know not what they do."

I would as soon keep an ash barrel in my parlor as a grudge in my heart. Hear the divine command: "If thy brother sin against thee, go and tell him his fault between him and thee alone." "If thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift and first be reconciled to thy brother." (Matt. 5: 23, 24; see also Matt. 18: 23-25.) He who refuses to forgive any one bars himself from the Lord's Prayer, "Forgive as we forgive," which, in such cases, becomes a request that God will refuse to forgive us as we refuse to forgive others. There is many a home where, because love has been displaced by grudges, the soul of the home is lacking.

Not in homes alone, but in business and politics and social pleasures, a quick and frank apology for wrong done another is a sign of true nobility.

There remains one beautiful truth in this lesson that may well be added to the stories of family reconciliation, which, in many cases, should be hastened for the sake of the children. When Jacob and Esau were reconciled, Esau was willing to give Jacob's caravan first place as they should march on, but Jacob preferred Esau should go first because his company was all made up of strong men, while Jacob had children and lambs to whose weakness his march must be adapted. "You go first," he said to Esau, "and I will lead on softly, according to the pace of the children." Not in homes and schools and churches only should we move "according to the pace of the children," but in our town and city life we must ever keep in mind that the children are all about, and the streets must be made safe every way for their little feet. It would be a fitting motto for the mayor of a city: "I will lead on softly according to the pace of the children."

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THE PAY OF EVANGELISTS

IN YOUR issue of March 19 you ask pastors, etc., to answer (in reference to the recent revival in Columbus, Ohio) "What Do You Think of It"? I am pastor of the Central M. E. Church, Wilkesbarre, Pa., with a membership of 1,400 and a Sunday school of 1,943. I state that simply to indicate that I look through a pastor's eyes. What do I think? Mr. Sunday, the evangelist in question, is now in this city, has been here four Sundays, and will be four Sundays more. His financial plan here is his usual plan. The collections are devoted to local expenses strictly. Mr. Sunday doesn't even see a cent of it. These expenses are very large—the building of the immense tabernacle, seating ten thousand; the local keep of the evangelistic party, of which there are fourteen, etc. We have 6,700 girls and women in factories and mills. Two of Mr. Sunday's helpers (women) work with these girls and women all the time. Four to five days a week free luncheons are served to those in different factories and meetings held during the luncheon. This costs much. But the returns here are amazing. Two of his men do the same kind of work among the twelve thousand men in our factories. That costs much. The local expenses are very large, but with ten thousand people at a service and two services a day (three on Sunday), it is nothing. We stopped taking collections at the end of the third week, had enough for all expenses, and all that was done to raise it was that the plates were passed. No pressure, no urging, no exhortation.

On the last Sunday a freewill offering will be taken for the evangelist, and in the same way as the current collections, but of the offering taken the last Sunday the evangelist doesn't by any means get it all. Out of it he pays one-half of the salaries of his army of helpers; the other half is one of the items of the local current expenses and is so stated repeatedly in the meetings, and all these receive from $3,000 to $5,000 a year each. The offering at Columbus for the evangelist was $21,000, and on that you base your bald declaration that "evangelism 'pays' one evangelist at the rate of nearly $200,000 a year, etc." Mr. Sunday stayed at Columbus eight weeks. His campaigns are eight-week campaigns. He holds five meetings a year—forty weeks. If he got $21,000 each time—he never got anything like it before—the offering for three years has averaged slightly under $9,000—but if he got $21,000, that would be a total of $105,000, and out of that one-half of his helpers' salaries are paid.

I wouldn't work as Mr. Sunday does (no man could if not literally made of steel) for ten times what he gets. I never knew another man with such a passion for men (and I was with Mr. Moody in two campaigns and Chapman and Torrey one each). People are converted by the thousands, and in Columbus—if no one gave but the converts—they averaged a trifle more than $1 each in the offering for the evangelist.

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THE BURDEN THAT DESCENDED

Continued from page 360

helpless and could only pull the bedclothes over her head and almost shake to bits. It lasted a long time.

Finally a voice said, "Can't I do something for you?" It was Tom, who had unfastened the door between their rooms and come to her bedside. "Isn't there anything that you can take to stop it?"

Aunt Hetty's very small face emerged to look up at him with a gasping gratitude. "A cracker—and some water—and sit me up a little," she managed to tell him faintly.

He ran for his own pillow and raised her against the two together; then lit a candle and went downstairs for the water and cracker.

"Aunt Hetty," he said, "I'll leave my door a little open nights and I can always come in when you cough and lift you up."

"I'll hope not to disturb you often," she whispered; "it would be most awfully kind, for I'm so weak when I'm lying flat, I can't get up alone. Bless you, dear."

Tom returned to his room and crawled back between his warm covers with the strangest, chokiest, happiest sensation he'd ever known. The rest of the family might feel as they pleased, but he could take care of and help the unwelcome member of the family and somehow like it. He was asleep directly, but in the morning he thought further, with a sort of secret wonder, as to what he had felt and was still feeling. He didn't intend to say a word, because of course they were all dead-set against poor old Aunt Hetty, but before he went off to town with his father he took Emmy, who was his favorite sister, aside, and said that he thought that it would be kind of a good idea if she managed to slip upstairs once in a while and see if "that old lady" was really all right. Emmy nodded wisely and promised.

Mrs. Hyde went out for an hour every morning to "do the errands," and this morning Emmy ran upstairs the instant that her mother was gone.

"Aunt Hetty, that little flower makes your tray look so bright that I do wish that I could get something like it for the dining-room table. What did you have on your dining-room table when you had a house?"

Aunt Hetty took the query quite simply. "I used to pick green shrub twigs," she said, "and tie a bright bow close in where they stuck in the vase. If you've got some old bits of silk I can show you how to do it. It does look bright these dark November days."

Emmy went away and was back soon with the ribbon. "Can't Katie see how you do it, too?" she asked, for it was Saturday morning and both were home.

Aunt Hetty looked very happy. "I'd love to have you both in here," she said, "but I'm sure there's a lot of work to do downstairs. Isn't there?"

Emmy stood still for a second or so and then said, "We're sweeping the dining-room and—and Katie sews ever so much more nicely than I do. I'll send her up to make the bows and I'll go on with the sweeping."

Her aunt looked at her with eyes that understood. "You're a nice girl," she said. That was all.

When Mrs. Hyde returned the downstairs was all fresh for Sunday, the table laid for lunch, and in its center sat a china vase with bright dashes of red silk showing through overflowing green sprays.

"Now that's really very pretty," said the mother approvingly; "who thought of it?"

"I thought of it," said Emmy. "I saw something like it and Katie made the bows."

"It's very nice indeed. I wonder that we never had some such thing before. By the way, have either of you been up

Continued on next page

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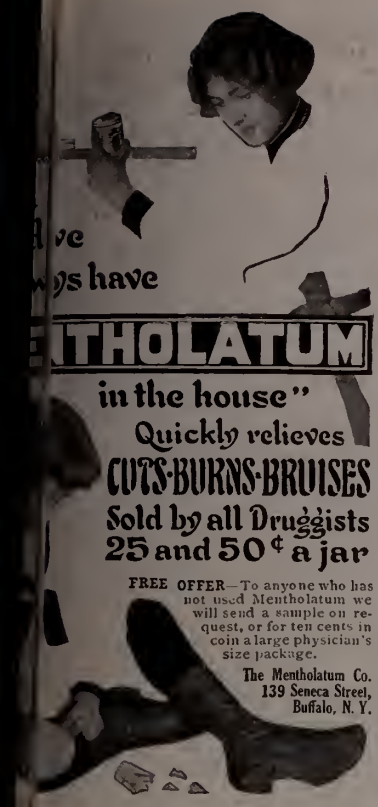

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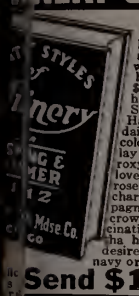

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THE BURDEN THAT DESCENDED

Continued from preceding page

to see your aunt? While I was walking down I kept thinking of that poor old woman, and we must fuss a little with her. It isn't right to just make her comfortable and then leave her to herself, you know."

"We've been up," said Emmy.

At noon Mrs. Hyde took up Aunt Hetty's tray herself. Aunt Hetty wasn't expecting her and had her little table all laid and waiting. She had a clean towel spread over the small stand, the brave little red pot on the corner and a wee pepper and salt beside it. Mrs. Hyde noticed how the tray in her hands looked in comparison. But Aunt Hetty did not look one bit confused over the situation.

"I'm sorry to give you all those stairs," she said, with her usual smile, "but my part of the universal plan is to be here now and I can't help it any more than you can."

"It isn't a bit of trouble," declared her nephew's wife. "After the dishes are washed I'm coming up to see you to the bed for your nap my own self."

When she went back downstairs she saw the changed dining-table with understanding eyes. Light was beginning to shine in many dark places.

A few days after at dinner one night Ted came rushing in late.

"Where have you been?" said his mother.

"I went way out home with Billy Cart. I told him we had a lame aunt we had to feed trays upstairs, and he said they had a lame grandmother, and they never bothered a bit with her. They had a chair with rings under it, and you stick two poles through and they carry her all over, so he took me home to see it, and I saw his grandmother too, and she was fine. She sat in the chair and made them carry her about so I could see how it worked, and then she said she'd come down here Monday in their automobile and bring it for us to try and take Aunt Hetty for a ride. She says she goes to ride alone every day because the family is all away only her and Billy, and I'm to go home with her from school and ride down with her in the automobile." All this in one breath.

Mr. Hyde looked across the pretty table at his wife. It was a glance full of meaning.

"Really, dear, I think that it would be a splendid idea," she said quickly. "When Aunt Hetty wanted to be quiet she could always have her tray, and the rest of the time I think that she'd enjoy being with us. Don't you, children?"

There was quite a chorus of assent. Somehow the whole standpoint as to Aunt Hetty had completely altered, no one knew just how or why.

A little later they went into the sitting-room, and Tom went upstairs. And then very suddenly he appeared in their midst with the family burden in his arms. "You don't need a carrier," he said. "I can take her anywhere. She's not heavy."

"But I didn't want to be taken," said Aunt Hetty. "I don't want to ever interfere in your family life."

There was a perfect outbreak of protest and from then on The Burden that had descended in their midst became the center of the household.

The pretty rosy curtains crept back to Aunt Hetty's windows and the comfortable rocker to her fireside. A new kind of love and order and consideration stole into the house. The one who had caused it all to be often smiled quietly, "Suppose I'd really been a burden," she said to herself sometimes. What an awful time I should have had! I can't understand burdens; blessings are so much nicer. The thing is to feel good inside and never forget that it was God that put you where you are." Then the funny little smile crinkled round her lips and she said, "And if I'm true to my belief I must see Him as having put my railway stock where it is, too."

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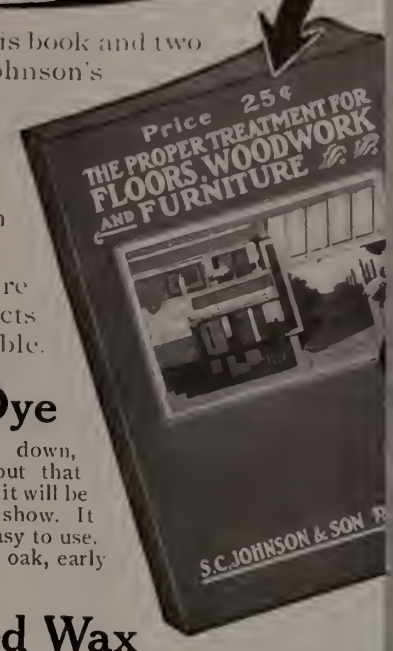

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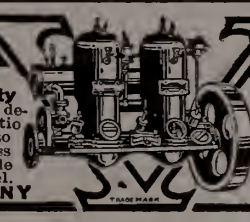

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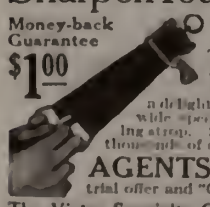

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Favorite Verses*

CAN you not remember, or are not some of you enjoying occasionally in the present, an evening around the home circle when, instead of listening to one passage of Scripture read by your father, you have all taken turns repeating from memory "favorite verses"? It is a beautiful thing to do, especially appropriate to the Sunday evening hour just before dark. In after life those twilights and those verses will come back to you with tenderest strength and strongest blessing.

It is an excellent idea, this memorizing and repeating of favorite passages, and it is a fine thing to have the young people's societies studying together these selections which have cheered the hearts of countless Christians. How many wonderful places there are in the Book of God upon which have fallen the tears of sorrowing people who were finding comfort and strength there; how many places that have been brightened by the smiles of happy hearts; how many that have been worn by little fingers tracing the precious words, and by trembling fingers of grandfathers and grandmothers following, with fading eyes, the "wonderful words of life!"

The Nineteenth Psalm is a cluster of "favorite verses." It consists of two distinct parts, the first (verses 1-6), telling of the revelation of God in nature, the second (7-14) telling of his revelation in the written word.

"The heavens declare the glory of God." If men will look at the stars they are likely to find God. It has been said that "the undevout astronomer is mad." The great orator, Edward Everett, closes his wonderful description of a sunrise with the words: "I am filled with amazement when I am told that in this enlightened age there are persons who can witness this daily manifestation of the power and wisdom of the Creator and yet say in their hearts, 'There is no God.'" S. H. Hadley, the beloved city mission worker, used to describe graphically how he looked up at the stars when he came out from Jerry McAuley's mission saved. For years he had not looked at them. He had not thought of them. When he found Christ he turned his eyes upward. God was there in the stars, as he had been at the altar of the mission room with his gracious salvation.

When we study the last part of the Psalm, in which David expresses his delight and confidence in God's law, we should not forget how meager were the Scriptures he had in comparison with those we possess. He had little if anything else than the first five books of our present Bible, yet he found enough in them to fill his soul and his lips with praise. How much greater cause for thanksgiving have we who may read not only this ancient law and history, but all the later history of God's chosen people, the words of his prophets, the rest of the psalms and the whole message of the New Testament, with its picture of the Saviour, its record of his words and deeds, his death and resurrection.

The law, the testimony, the precepts, the commandments, the fear, the judgments of the Lord are perfect, sure, right, pure, clean, true, and righteous altogether. They restore the soul, make wise the simple, rejoice the heart, enlighten the eyes, endure forever. They are more desirable than gold, and sweeter than honey. They warn the servant of God, and in the keeping of them there is great reward.

Verses 12-14 contain a prayer. David speaks of the inadvertent errors, which the most devout soul will occasionally make, and prays to be delivered even from "secret" faults as well as from outward sins. It is inspiring to catch this note of victory over sin so early in the spiritual

* FAVORITE VERSES. Christian Endeavor and B. Y. P. U. Topic for Sunday, April 20, 1913. Ps. 19: 1-14.

Continued on next page

Can't Break

Your Baby Cannot Break This Bottle

Note these advantages of the Hygeia Non-Breakable Bottle over all other nursing bottles:

No glass to this bottle—the food-bag is pure gum.

You can turn the food-bag *wrong side out* and clean it perfectly.

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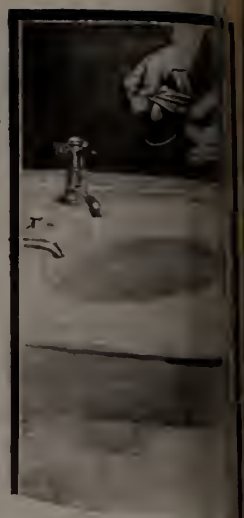

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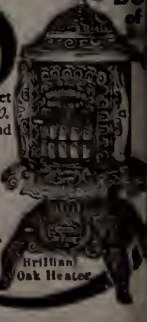

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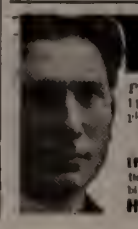

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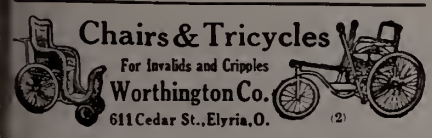

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Continued from preceding page

history of mankind. The middle of verse 13 reminds us of Paul's confident assertion in Rom. 6: 14: "Sin shall not have dominion over you." The heart of God's servant then shall be "perfect," perfect in its intention, in its desire to do God's will. The psalm closes with that "favorite verse," which has been made, in prayer and song, the petition of countless faithful hearts: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." With the New Testament in our hands we may have even greater confidence than David had to expect that this prayer will, moment by moment, be answered, after we have received the cleansing for which he longed, and which Jesus provided for by his death on the cross.

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Jesus demanded of the rich young ruler that he give up all. He does not make the same literal demand of every one of his followers, but he does demand that we acknowledge that all our money belongs to him. He makes us merely the stewards of what we call ours; it all belongs to him anyway, whether we recognize the fact or not. He asks us to recognize it, to consult him as to how it shall be used, to do with it as we know he would counsel us to do if he were talking with us in the flesh as he talked to this rich young man years ago.

In George Macdonald's novel, *The Elect Lady*, there is a pitiful and rather terrible picture of the old laird dying, with the precious cup, which he had so long hidden and almost worshiped, clutched under the bedclothes. It was all the treasure he had. He had not laid up any in the other world. He must go to that other world now, leaving his one treasure behind him.

How like a mockery that Sermon on the Mount sounds in the face of our modern civilization! If Jesus was right we are most terribly wrong. And we know he was right. Shall we not adopt for ourselves and do all we can to get others to adopt his plan of living simply and trustfully, not seeking earthly but heavenly treasure?

The next reference (Luke 10: 33-35) is part of the old story of the Good Samaritan. The thieves got earthly treasure, taking away the traveler's money; the Samaritan got heavenly treasure, the record of a kind deed done.

The words of Paul in our last reference (I Tim. 6: 10) are most striking. He speaks of people who have "pierced themselves through with many sorrows." That is strong language. Who are these people who have brought upon themselves such distress? They are people who "coveted after" money. Money led them from faith to sorrow and disaster. Yet it is not money itself that is "the root of all evil"; it is the love of money. Do not love it; it is an unworthy, a shameful thing to love. Use it for God's glory; use whatever earthly treasures you may possess in laying up eternal treasure by doing good to the souls and minds and bodies of others in the name of Jesus.

* MONEY: A TOUCHSTONE OF CHRISTIAN EXPERIENCE. Epworth League Topic for Sunday, April 20, 1913. Matt. 19: 16-26; 6: 19-34; Luke 10: 33-35; I Tim. 6: 10.

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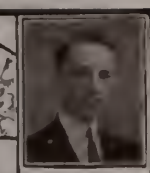

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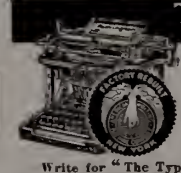

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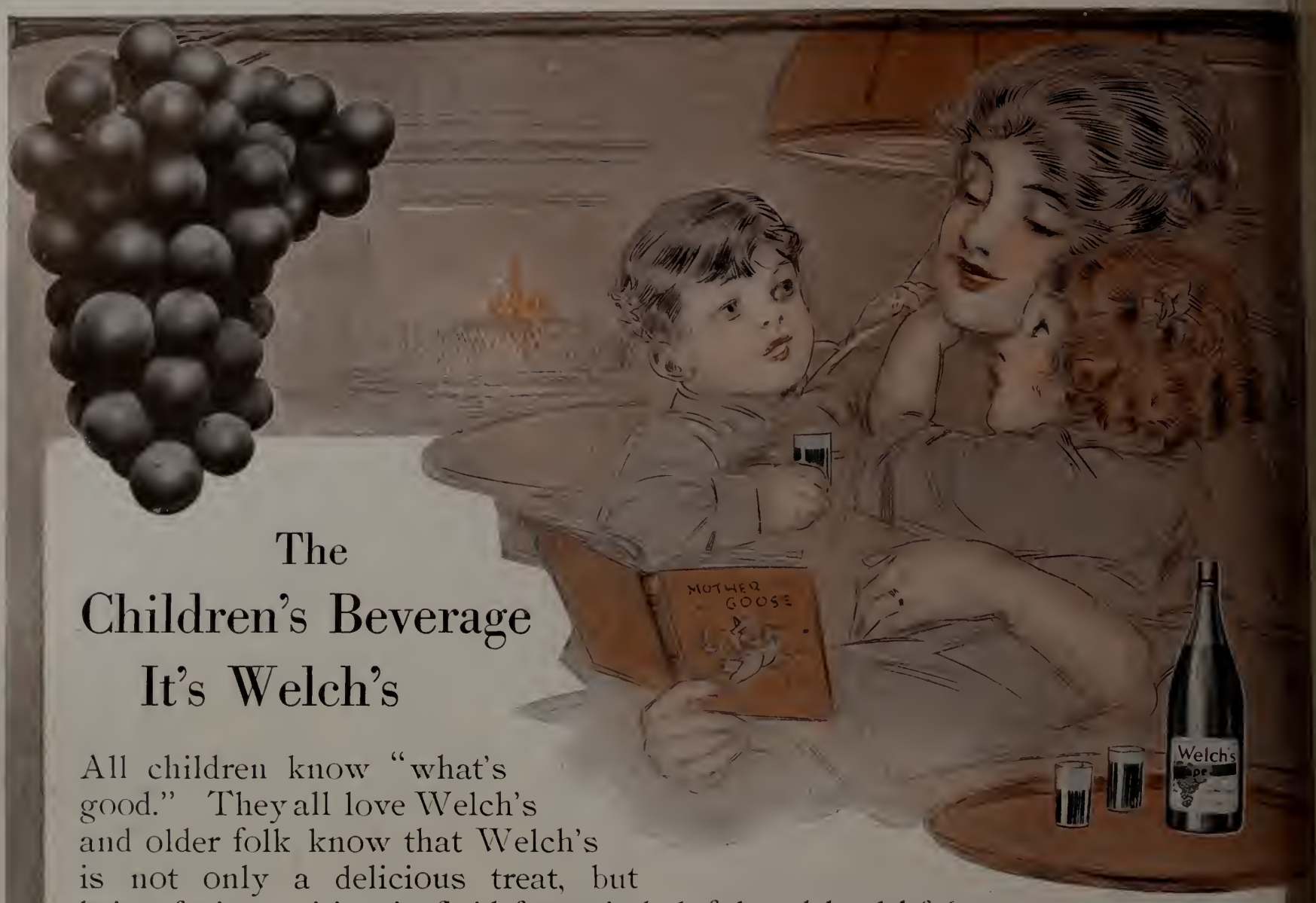

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Christian Herald

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NEW YORK, APRIL 16, 1913

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OFFICES: BIBLE HOUSE, NEW YORK

A SUMMER SCENE IN THE LITTLE MIAMI VALLEY

This photograph was taken from the old Indian lookout at Fort Ancient, Ohio, and shows the type of country that has been affected by the disastrous floods.

What Mr. Olds Won't Tell

Here, as we see it, lies the secret of Mr. Olds' success.

Here are facts which Mr. Olds don't tell, and which we think that men should know.

Mr. R. E. Olds, by birth and training, is a typical engineer.

His father was a builder of engines. And the son's first success came in building gas engines.

Olds gasoline engines were famous half the world over, long before men thought of automobiles.

Not a Salesman

Mr. Olds takes no part in selling Reo the Fifth. Nor does Mr. Olds' concern.

The whole factory organization devotes itself to building cars men should buy.

No matter how urgent the demand. No matter the time or cost. No Reo the Fifth ever goes from the factory until every inspector has passed it.

As a result, the limit is 50 cars a day. Last year's demand called for twice the production. This year's output is oversold to dealers by some 5,000 cars.

Cautious—Extreme

Mr. Olds insists on utter perfection, on exactness, on superstrength.

If the best thing costs five times as much as the next best, he always insists on the best.

And all driving parts in this 30-horsepower car are built to meet 45-horsepower requirements.

Twenty-six years have taught Mr Olds that lesser cars can't stand the strains imposed by American roads. So he builds a car that will.

This Takes Courage

He uses, for instance, 15 roller bearings where others are content with ball bearings.

He uses 190 drop forgings, because steel castings often have flaws.

He has steel made to formula and, to know it is right, he analyzes each lot twice.

He tests his gears in a 50-ton crushing machine. He tests his springs for 100,000 vibrations. He tests every engine for 48 hours, and in five radical ways.

Important parts are hand-fitted and ground over and over.

He uses a $75 magneto.

A doubly-heated carburetor—

Oversize tires—34x4.

Thus he is spending $200 per car, above what is necessary, and on parts that men rarely see. It takes courage to do that, in these days, and wait years for results to show.

MR. R. E. OLDS, Designer

But Time Has Told

Tens of thousands of users now have learned that Olds-built cars endure. Lesser cars at first seem like them, but the difference shows in time.

Mr. Olds' methods have saved millions of dollars in upkeep, repairs and troubles. And time has thus brought to his latest car a demand which he can't supply.

Men are now buying cars for keeps, and they want cars built like this.

His Efficiency

The price on Reo the Fifth, despite all these extremes, is due to Mr. Olds' efficiency. His is a model factory, splendidly equipped. Every part of the car is built there.

Every machine and tool and appliance is adapted to this one model. That fact alone saves about 20 per cent, and accounts for the price on this car.

The Ideal Control

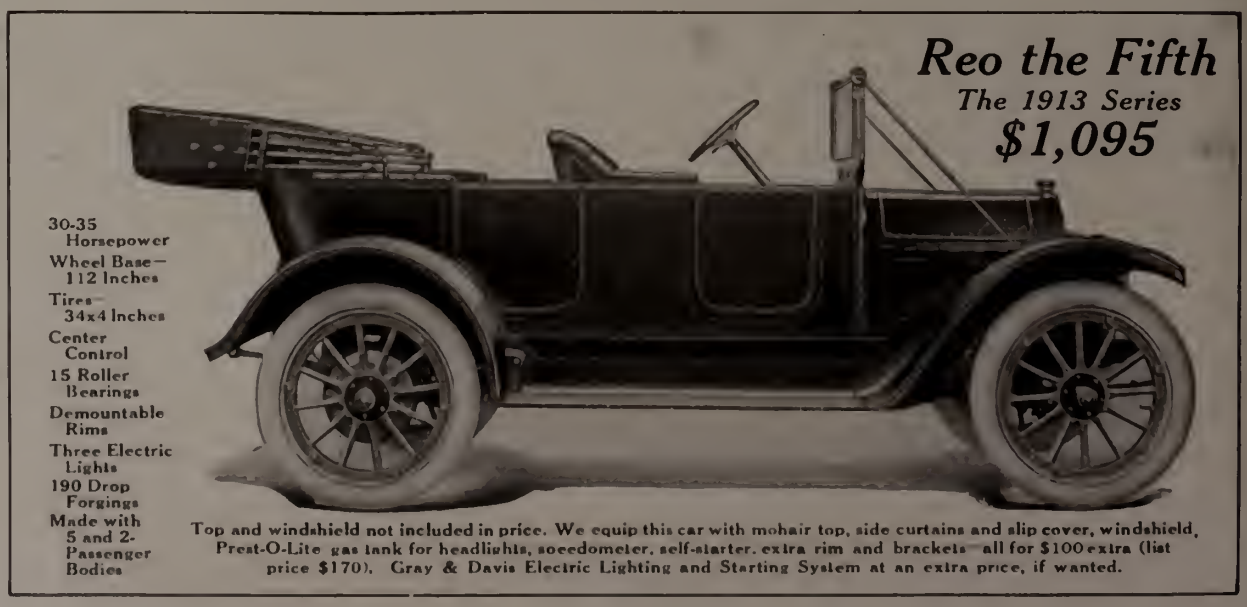
Reo the Fifth is the only car with the ideal center control. All the gear shifting is done with one small rod, entirely out of the way. It is done by moving this rod only three inches in each of four directions.

There are no side levers, no center levers, to clog the way of the driver. Both brakes are operated by foot pedals.

And this car, of course, has the left side drive, like all leading cars.

In every respect this car marks the limit in luxury, convenience and comfort.

Write for our catalog and we will tell you where to see this car.



Top and windshield not included in price. We equip this car with mohair top, side curtains and slip cover, windshield, Prest-O-Lite gas tank for headlights, speedometer, self-starter, extra rim and brackets—all for $100 extra (list price $170). Gray & Davis Electric Lighting and Starting System at an extra price, if wanted.

R. M. Owen & Co. General Sales Agents for **Reo Motor Car Co., Lansing, Mich.**

Canadian Factory, St. Catharines, Ont.

(163)

NEW YORK, APRIL 16, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

PREPARING FOR RESCUE WORK MID THE RUSHING WATERS OF THE FLOOD

RESCUING WOMEN AND CHILDREN BY BOAT IN COLUMBUS

Photos, copyright, International News Service

THE NEEDS OF THE FLOOD SUFFERERS

THIS is the need we must meet—the need of those who are members of our own CHRISTIAN HERALD Family and the friends of the Family. From a little town in West Virginia comes this letter: "Our family has taken the paper for years and we know how many sufferers in China, India, Bulgaria, and many other lands, as well as in our own home land, have been aided by the contributions given through THE CHRISTIAN HERALD. . . . Our little town of 2,000 people (Point Pleasant) and a little village, Henderson, W. Va., across the Kanawha River from us, have only a few houses out of water—perhaps twenty-five. Many of the houses have been swept away entirely and many more have been torn from their foundations and wrecked. Our loss is greater than we can estimate. Some of our business men have lost all and every one has been seriously crippled financially by the flood. Many have crowded in the courthouse and the schoolhouse and have no homes to go back to. Our hospital, Charleston, has supplied us with food, but we now need money to clean and repair our homes and build new ones. We know you have many calls . . . but hope you can do something for our people."

This letter is only one of many. It shows the situation in the small towns and villages and on the farms of the flooded Ohio Valley where the newspaper correspondents seldom go and whose plight is not told in the despatches from the cities. From almost every city in Ohio Valley have come reports of the highest flood stages since 1884. In many cases the reports are accompanied by appeals for laborers, for food supplies and for funds that may be used for the rehabilitation of dwelling houses. The levees along the Ohio and some of its tributaries have given way in many places and large areas are submerged from five to eighteen feet.

The Federal military authorities who are in charge of the relief work in Ohio show their fears for the future in this despatch, which was sent to the War Department: "Do not send any more government supplies unless the department's representatives on the ground request it. Any supplies available should be held for possible needs farther down the river. Major Normoyle has received the great bulk of the supplies sent to Columbus and is busily engaged in shipping them out to points where required."

Sufficient food to sustain life has been provided by the government and those relief funds that have come to hand are being carefully distributed. It is aid to the homeless and those whose dwellings have been made uninhabitable by the flood that must be provided now. Figures are available for the city of Dayton, and they may well serve as an index to the similar needs in smaller places. A reliable news despatch says: "There are 15,000 dwellings which must be plastered and papered before they can be occupied. There are 4,500 houses which will require new foundations, roofs, doors, windows, or chimneys. There are 2,000 houses which it will be necessary to raze." Dayton's business men are planning to raise a great loan from the government by pooling all the best of their local property securities as collateral. In smaller places such joint action is not possible and many thousands must face poverty and hardship unless generously aided through the days of readjustment. From Indianapolis came a despatch which read: "Hundreds of thousands of dollars are needed to relieve suffering among the flood refugees here, the relief committee reports. Three thousand families have lost all or part of their house furnishings. It was decided to-day to start popular subscriptions."

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RUSHING SUPPLIES TO DAYTON, OHIO, FROM THE WAR DEPARTMENT IN WASHINGTON, D. C.

Mr. John Kadel, THE CHRISTIAN HERALD'S special representative, wrote as follows from Dayton on his arrival immediately after the waters began to abate:

"Food supplies are at present plentiful and no one need hunger or thirst. However, I do not know how this state of affairs will be in three or four days. Our streets in the flooded districts are a deplorable sight, dead horses everywhere. How the humans escaped I cannot conceive; there must have been some miraculous escape. One of the New York doctors that came down on the train with me told me that smallpox and

Continued on next page

RESCUE MISSION WORKERS TO MEE P

SEVERAL hundred superintendents and workers in Gospel Rescue Missions are to gather in New York City next month (May) in the sixth annual convention of the National Federation of Gospel Missions. They will, in a pilgrimage to the Mecca of missions which Jerry McAuley founded, seek to attain a fresh vision of McAuley's foundation, a broader fellowship with each other, and a new grip on the Gospel message in the comparison of experiences and union of prayer forces during the sessions.

Equally important will be the establishment of a new basis of co-operation between churches and rescue missions. Many metropolitan pastors are firm friends of the rescue mission and welcome its product. Few churches of any standing are otherwise; yet it is doubtless true that the majority of the ministers have slight first-hand knowledge of the workings of the rescue missions, or of the nightly miracles there performed in the reclamation of human waste. It is planned to ask the churches of the Metropolitan District to open their pulpits to the mission workers for one or both services on Convention Sunday to tell the story of the missions, and the relation the church should bear toward them, incidentally, without an appeal for funds. This, it is believed, will cement the bond between church and mission in the love and unity of God through Jesus Christ.

The National Federation of Gospel Missions was born at the funeral of Evangelist Samuel H. Hadley, the successor of Jerry McAuley. During his life Mr. Hadley was a source of inspiration to all mission workers—a bond in himself which drew all into fellowship. One of the superintendents who gazed upon the face of the "Apostle to the Drunkard" for the last time involuntarily asked himself: "Who will draw us together now? What can be done to unite the missions?" He was so burdened with the necessity that he went to talk over the matter with the editor of THE CHRISTIAN HERALD and with others, and as a result of this conference the Federation was launched.

Conventions have been held in Manhattan, Jersey City, Poughkeepsie, Washington and Boston, and district conventions in Philadelphia, Reading, and Syracuse. Membership is open to superintendents of Gospel missions and leading workers of either sex on recommendation of the executive committee.

Some of the noted rescue missionaries besides those given in the list of officers who are members of the Federation are: P. E. Call, Dover Street Mission, Boston; Rev. George D. Hadley, son of the late Colonel H. H. Hadley, Jersey City; John G. Hallimond, Bowery Mission, New York; Mrs. John R. McConica, Norfolk, Va.; T. J. Noonan, Midnight

SIDNEY WHITTEMORE

Mission, New York; Mrs. William Rows, Whiting, N. J.; W. M. Bruce, Louisville, Ky.; Ed. Card ("Old Glory Face"), St. Louis, Mo.; Jim Goodheart, Sunshine Mission, Denver, Colo.; Harry Monroe, Pacific Garden Mission, Chicago; Melville Trotter, Grand Rapids, Mich.

The officers are: President, Sidney Whitte New York City; vice-presidents, Rev. Thom Ironsides, Morristown, N. J.; Tobias L. Fretz mantown, Pa.; Miss Sara Wray, New York Harry D. Gordon, Washington; Obadiah D Charleston, S. C.; Oliver C. Elliott, Boston; Ward, Cedar Rapids, Iowa; treasurer, John H. burn, New York City; secretary, Mrs. J Wyburn; executive committee, Rev. Thomas B. sides, Morristown; Rev. John Callahan, New City; John R. McIntyre, Germantown, Pa.; Sara Wray, New York City; Sidney Whitte New York City; Mrs. Sidney Whittemore, York; Rev. Bernard Angel, New York City; W. H. Hubbard, Poughkeepsie; Rev. C. A. Mc ney, Akron, Ohio; Obadiah Becker, Allentown, John A. Thompson, Pawtucket, R. I.; W. D. master, Danville, Pa.; Dr. G. H. Sandison, of CHRISTIAN HERALD; C. M. Stocking, Minneap Lewis U. Bean, Philadelphia; Maurice Ruben, burg; Philip Sidersky, Baltimore; H. W. K Washington; W. C. Yerks, Ossining; A. L. Grai Jersey City.

The general committee of arrangements is executive committee. The executive committe the convention consists of Sidney Whitten chairman; vice-chairmen, Rev. Dr. Arthu Smith, Don. O. Shelton; treasurer, John H. burn; secretary, Mrs. J. H. Wyburn; comm chairmen, T. J. Noonan, Rev. A. L. Evans, George S. Avery, Miss Sara Wray and Charle Starr.

The convention sessions are to be held in Cal Baptist Church, West Fifty-seventh Street, York City. Delegates will arrive on Saturday, 10, and an informal reception will be given. On following day delegates will speak in churches signed to them. The business sessions will be Monday, May 12, and continue until Thursday morning and afternoon conferences and a gen meeting with addresses each evening.

Already there are many acceptances of the i tations sent out. Gospel missionaries and work are invited whether they receive invitations or They should notify Mrs. Wyburn, the secretary their intended coming, as only those who thus ad can be assigned to speak. Mrs. Wyburn will furnish all desired information concerning convention.

THE NEEDS OF THE FLOOD SUFFERERS

Continued from preceding page

diphtheria vaccines are absolutely necessary, as you can well see what we here are facing with dead animals and filth covering our streets. I understand that disinfectants are also much in need."

Such despatches as show the conditions in the smaller towns and villages tell of conditions that eclipse any that prevailed in the larger cities. One of the latest advices, dated from Evansville, Ind., reads in part as follows: "Extreme suffering was reported to-day from Uniontown, Ky., where the 1,400 inhabitants and 600 refugees from the surrounding country were huddled in the fair grounds on the only dry spot in an area of ten miles square. The people were without food. Ten thousand rations and tents were sent to Uniontown this afternoon."

PROMINENT CORNER IN DAYTON'S BUSINESS CENTER

As this issue of THE CHRISTIAN HERALD is prepared for the press Cairo, Ill., is an island, saved only by its levees from the fate of the surrounding country, which is many feet under water. The section immediately outside the city and known as the drainage district is submerged about eighteen feet. The factories are all closed down and the poorer dwellings that fill the district are almost entirely flooded out. Rain is still falling.

Rewards are now being offered for the recovery of the bodies of the victi In Columbus 84 bodies have been found, and in Hamilton 71. Hamilto death list now stands at 150. The reports from smaller places show cor sponding losses, though the work of tracing the missing and recovering t dead is necessarily slower. The marooned and destitute are being gathe in as rapidly as possible by the boats of the naval reserves, and relief suppl are being held for immediate shipment to vantage points for distribution the progress of the floods permit.

The following contributions to the Western Flood Relief Fund have been received:

L M Coffman....	$25.00
Mrs Louis Klopsch	50.00
Geo T Swain....	5.00
J W McVine....	5.00
Wm W Wolfrum	1.00
Mrs F L Wagner	1.00
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Mrs C D Finsley	1.00
Wesley A Miller.	10.00
Otto Koenig.....	50.00
Mrs N H Rogers	12.50
Geo H Robbins...	5.00
Martha Walter...	1.00
M E Ch, Hackensack, N J	5.50
H W Hale.....	5.00
H T Patterson..	5.00
Mothers' Class, Camp. Mem. Ch., N Y City.	8.00
Mary J Emmons	5.00
Anna Plunkett...	1.00
Dr J G Marler..	10.00
Miss J Meder...	1.00
Miss Belle	10.00
Port Bryon, N Y, Presby. Church	10.00
Jas E Anderson.	2.00
Mrs Kemp	1.00
John H Barr....	10.00
Mrs Elise Stauffer	5.00
A O E	1.00
W H Goldsmith..	10.00
Walter E Hoyt..	5.00
Mrs J L MacNair	1.00
First Presby. Ch., Boonton, N J..	8.00
Lee B Kellam....	2.00
4th Ger. Ref'd Ch., N Y City..	10.00

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RESCUING THE AGED AND HELPLESS IN DAYTON

. PIERPONT MORGAN DEAD

WORLD-WIDE interest and concern was felt at the news of the death on March 31, at Rome, Italy, of J. Pierpont Morgan, America's greatest financier. Mr. Morgan l the United States on January 7 for a pleasure t in Egypt. Rumors of his grave weakness and c asional illness reached America from time to t e and a number of the items of the itinerary p nned by the financier's party were omitted. Mr. rgan returned to Naples on March 13, going ectly to Rome. He was able to go out occasion- , and on Easter Sunday attended services at the erican Protestant Episcopal Church. He was pelled, however, to leave the church before the vices were over and grew rapidly worse from s time. It was declared by members of Mr. rgan's party that he had no organic difficulty l his collapse was said to be due simply to over- rk. Dr. M. Allen Starr of New York, who was led in consultation during Mr. Morgan's illness, ted that his breakdown was caused by the strain ich he underwent while appearing before the jo Investigating Committee at Washington in the ter part of December. This is denied from ny quarters, however, particularly by the mem- s of the committee itself, who declare that Mr. rgan showed no signs of nervousness or fatigue ring the ordeal and that at the close of his testi- ny he thanked the members of the committee, lividually, for their courteous treatment.

Mr. Morgan was prominent and influential not ly as a financier, but as a lay-worker in the Epis- pal Church, as a supporter and founder of many arities, as a patron of art and a collector of tistic, literary and historic treasures. He had r years been recognized as the dominating figure American finance. His personal fortune at the ne of his death has been variously estimated at om $75,000,000 to $200,000,000.

Mr. Morgan was born at Hartford, Conn., on pril 17, 1837. He was the son of Julius Spencer organ and Juliette Pierpont, the daughter of John ierpont, a clergyman and poet. After a course at ie English high school in Boston he studied at the niversity of Göttingen in Germany, from which e returned in 1857, at the age of twenty, to begin ork as an employee of the private banking house f Duncan, Sherman & Company in New York. In 864 he became a partner in the firm of Dabney, Morgan & Company, and in 1871 he formed a con- ection with the Drexels of Philadelphia, founding ie firm of Drexel, Morgan & Company. This ame was retained until 1895, when the house be- ame J. P. Morgan & Company. His father died n 1890, and at this time the Philadelphia house of Drexel & Company, the London house and the Paris ranch of Morgan, Harjes & Company came under he sole control of J. Pierpont Morgan, making him leading factor in international financial opera- ions.

The story of Mr. Morgan's life is a story of the ssumption and control of vast enterprises of ransportation, manufacture and exchange. He ought railroads as a farmer buys cattle. By the ear 1902 the Morgan interest controlled 55,555,000 miles of American railroads, with a united capital of $3,000,949,571, the mileage more than equaling all the railroads of Great Britain and Germany combined.

Among the most prominent achievements of Mr. Morgan in the control and manipulation of railroad stocks were his gaining control of the Albany and Susquehanna Railroad from Jay Gould and James Fisk in 1870; the purchase of $25,000,000 worth of New York Central stock from W. H. Vanderbilt at a time when his company was in need of assistance; the purchase of the West Shore Railroad and its lease to the New York Central; the salvation of the Baltimore and Ohio Company in 1886; the assistance of the Philadelphia and Reading Company in 1887; the creation of the Southern Railway from the ruins of the Richmond and West Point Terminal Company; the reorganization of the Northern Pacific, the Chesapeake and Ohio, and the Erie. The Ontario and Western, the New York, New Haven and Hartford, the Louisville and Nashville, the Atlantic Coast Line, the Hocking Valley, the Monon and other lines came to Mr. Morgan for aid and ultimately were brought under his control. Some of his big deals were spectacular in the extreme, and many of them brought him instantly almost unprecedented gains. He purchased the New York Central stock just referred to at 120 and sold it in London at 130, securing for his house a profit of $1,000,000. His purchase of 150,000 shares of Northern Pacific stock in 1901 doubtless precipitated the panic of that year, but Mr. Morgan claimed that he felt bound in honor to protect the property which he had reorganized.

In 1902 Mr. Morgan attempted to organize the Northern Securities Company, a holding company designed to unite the Northern Pacific and Great Northern Railroads, but the organization was dissolved by the United States Government as being an

THE LATE J. PIERPONT MORGAN

illegal combination in restraint of trade. In 1884 he dominated a number of conferences of railroad executives who met to devise a way out of the disastrous rate wars being waged, and in 1890 he established the "gentlemen's agreement" against rate-cutting which is still in force.

An attempt to organize a great steamship combination, in which Mr. Morgan was believed to be interested, proved unsuccessful, but in 1911 the International Mercantile Marine Company, composed of the American Line, the Red Star Line, the White Star Line, the Atlantic Transport Company, the Leyland Line, and one or two others, was formed. The organization of the United States Steel Corporation has been called the climax of Mr. Morgan's career. He builded upon the industrial foundation laid by Mr. Carnegie, and although the common stock of the new corporation went so low that many were ruined before the venture reached a solid basis, the price of the stock slowly gained until in 1906 a dividend on Steel Common was declared. This justified Mr. Morgan's boast that he always stood by the ventures to which he lent his aid.

On a number of occasions Mr. Morgan came to the rescue of the United States Government in times of threatened or actual panic. He was criticized severely for reaping what were believed to be enormous profits from this aid to the government, but the fact remains that in 1878, 1893, 1895, 1899, and again in 1907 he steadied the financial condition of the nation when it was in grave peril. It was these events which led to the recognition of Mr. Morgan's almost unlimited power.

It is certain that Mr. Morgan contributed greatly to building up the industries and the wealth of America and to making the United States recognized as a financial power among the nations. In 1899 he arranged the assumption of the entire foreign debt of Mexico, amounting to $110,000,000, and in 1901 he obtained an American subscription of $50,000,000 to the loan raised by Great Britain for the prosecution of the Boer War.

Among the most important benefactions of Mr. Morgan were a million and a quarter dollars to the Harvard Medical School, $1,350,000 for the Lying-in Hospital on Second Avenue, New York, half a million dollars to the Cathedral of St. John the Divine, another half million to the New York Trade Schools, besides large gifts to the New York Young Men's Christian Association. He had also promised $2,000,000 to the University of the South in Sewanee, Tenn., provided the university collected an equal sum, which its authorities are hoping to do.

Mr. Morgan was almost as famous as a collector of rare books and works of art as he was in the world of finance. His private museum adjoining his home at the corner of Madison Avenue and Thirty-sixth Street was stored with many treasures. Aside from the paintings the museum contains rare editions of books, among which are the Ashburnham Gospels, the Golden Gospels of Henry VIII, and manuscripts from many of the world's greatest authors. He made royal gifts to other museums. His $200,000 collection of ancient textiles was given to Cooper Institute. He presented the Pfungst Collection of bronzes to the Metropolitan Museum of Art. He paid $1,000,000 for a collection of carvings, statuary and furniture declared by experts to be the greatest assemblage in the world of objects of applied art. Most of this collection he presented to the Metropolitan Museum.

An interesting incident in Mr. Morgan's career as an art patron was his refusal to bring a collection valued at $2,500,000 to this country because of his unwillingness to pay the duty demanded by the United States Government. He considered the duty on objects of art to be unwise and unjust. When legislation was enacted to remove this duty he brought his treasures home. Among the paintings owned by Mr. Morgan were Raphael's "Madonna of St. Antonio," and works of Van Dyck, Rembrandt, Constable, Turner and other masters.

Mr. Morgan was twice married. His first wife was Amelia Sturgis, to whom he was married in 1861. She died during the following year, and in 1865 Mr. Morgan married Frances Louise Tracy. Four children were born of the second marriage, all of whom are still living. They are Louise Pierpont, wife of Herbert L. Satterlee, Julia Pierpont, wife of William Pierson Harrison, John Pierpont, Jr., and Ann Tracy Morgan.

To Mr. Morgan's personal character many high tributes are given. While, in the prosecution of his enormous undertakings, he often crushed those who stood in his way, and while mysterious rumors surround some of the episodes in the financial warfare of more than half a century which he waged and helped to wage, yet he was recognized as a man of his word, a man of inner kindness, a real philanthropist and a practical helper in the work of the Christian Church. So perfectly were the affairs of his firm and its connections organized that there was no unsettling whatever in the money markets either at home or abroad when the news of his death was received. His son, J. P. Morgan, Jr., is his successor as the head of the banking company, and with him are associated in partnership Henry P. Davidson, Edward T. Stotesbury, Charles Steele, Temple Bowdoin, Arthur E. Newbold, William Pierson Hamilton, William H. Porter, Thomas W. Lamont and Horatio G. Lloyd.

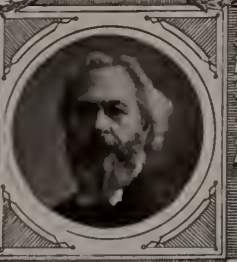
TOPICS OF INTEREST AT HOME AND ABROAD

—BRANDON, VERMONT, PROPOSES to celebrate the centennial anniversary of the birth of Stephen A. Douglas on April 23, and hopes to have his oldest son, Judge Douglas, as one of the speakers on that occasion. Hon. Robert T. Lincoln has been invited as the orator of the day, and a number of prominent men from various parts of New England will also attend. It is proposed to erect a memorial tablet to Stephen A. Douglas, similar to the one in the University of Chicago.

—MRS. ELIZABETH MILBANK ANDERSON has given $650,000 for social welfare laboratories to be conducted by the New York Association for Improving the Condition of the Poor. This will be known as the Milbank Memorial Gift. In effect, it makes possible the establishment of a department of social welfare to conduct experimental laboratories for the purpose of demonstrating the practicability of preventive and constructive measures, in order that they may be adopted by the municipality and other existing civic and social agencies.

—ACCORDING TO A RECENT special despatch from Brindisi to Paris, the provisional government of Albania has proclaimed the Duke of Montpensier king. The same despatch states that the duke arrived on the Albanian coast by yacht April 2, accompanied by his suite, and was greeted by Kemail Bey, provisional president of the country. He announced his intention of accepting the autonomous rulership of Albania, were it formally offered to him, and the provisional government immediately proclaimed him king. Plans were formulated formally to ask the great Powers to recognize the duke as Albania's king. This request will be made to the Powers through their ambassadors either at Paris or London. Prince Ferdinand François, Duke of Montpensier, is the younger brother of the Duke of Orleans and a member of the ancient royal family of France. He is twenty-seven years of age, and is considered a young man of considerable ability. So far as appearance goes, Albania's possible monarch will look every inch a king, for he is six feet three inches tall and big in proportion. He is well known in New York, where he "saw the sights" in somewhat spectacular fashion two years ago. He was a friend of the late Mr. Morgan, whose Paris house has charge of the duke's financial interest, for, like most of the Orleanist family, he is quite rich.

ENTICEMENT
VERSUS
COMPULSION



A SERMON
BY
Rev. C. H. Parkhurst, D.D.*

TEXT: "With lovingkindness have I drawn thee." Jer. 31: 3

THESE gentle words of the prophet suggest to us that, even when it is a matter of divine working, results, in order to be thorough and permanent, must come as the fruit of enticement rather than of compulsion.

It is rather remarkable that, in those old days when Jeremiah lived, and when everything was law and so little was Gospel, this prophet of many lamentations and tears should have been able thus to penetrate the menacing cloud of God's majesty and to detect the deeper fact of the divine lovingkindness. It is only illustrative of this, that there always have been and everywhere are rays from the innermost heart of God that shine upon eyes that are open enough to receive them, hearts tender enough to experience them; and that the Gospel was already in the air, like an unrisen sun which begins to tinge the clouds with color even before it has climbed high enough across the horizon to beat down in fulness of light upon spots that are sequestered and hidden in the valley.

Somewhat of the misapprehension that has prevailed in regard to the divine character has been due to the disposition that certain ones have had to take what we might call the sterner elements of that character and to view them apart from the spirit of gentleness with which such elements are constantly accompanied and deeply interfused.

No most careful and delicate *phrasing* can state this matter exactly as we would love to have it stated. The apostle John has in one instance come very near to success in the attempt he has made to *picture* it; as when he says, "And immediately I was in the spirit; and behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone. *and there was a rainbow round about the throne.*" Majesty blossoming forth into forms of tender beauty; the beauty rendering the majesty bright and gentle, the majesty solemnizing the beauty: divine and eternal, and yet fringing out into threads of genial and affectionate color, such as the eye can delight in and the face and heart grow bright and trustful under. "And righteousness and peace have kissed each other." "And there was a *rainbow* round about the throne."

The Tears of Christ

There are in the Gospel some very hard words that are reported to have been spoken by Christ—words that are ominous, words which, if spoken as we should be likely to speak them, would engender resentment and instantly create relations of hostility between us and the people to whom we addressed them. But I believe that as spoken by him they were among the most melting and subduing of all his utterances.

Tears lay very close to the eyes of our Lord, and they were tears that welled up from the deep springs of the heart altogether submitted to those in whose presence or in whose behalf the tears were shed. And I believe that we, if we could listen even to Christ's maledictions and his most acute words of condemnation and menace, and could hear him speak them with those accents of pity and yearning affection that formed part of his every utterance, would be softened into penitence too deep for tears and touched into a love too warm for speech.

It is related of a certain dramatist that he could pray the Lord's Prayer in a way to leave not a dry eye in his audience. If human affectation could do that what might not be expected from divine sincerity? I wish we might have heard him pray; might have heard him pray his intercessory prayer. What would not any mourner give to be able to hear him say, "Let not your heart be troubled," words that under all circumstances arrest the thought of the suffering and bereaved, but how much more when they come loaded with the melting affection of one who was human enough to weep but divine enough to redeem. It is the power that can win, and not the power that essays to drive, that is going to do the best of the world's work.

Among other gifts with which as men and women we are endowed is that which we call the will. It is a strange thing, the will is. It is a little god, the will is, and, like the great God, cannot be driven. It is the supreme faculty in our natures. It is the point at which we are vested with a kind of autonomy, a sort of sovereignty.

And it is not amenable to compulsion. You can compel my act, but you cannot compel my will. You can compel me to do what I do not want to do, but you cannot compel me to will what I am not disposed to will. We can yield our will, but cannot be forced to yield it. It is the most serious element in our being, our being's greatest but most perilous attribute. How unfortunate it seems sometimes that the best things are also the most dangerous!

By Means of Love

And so God's government is a government not *of* love exactly, but a government *by means of love.* Government by law had failed. The ten commandments did not succeed. Icicles are brilliant but are of no use for purposes of kindling and warmth. I suppose the decalogue was given in order that it might demonstrate its own futility. Even people that believed that it came directly from God and was inscribed by his hand did not care much for it. It is not held in any excess of respect even to-day.

That only shows what a rigid and inflexible thing the will can be, and how much of a god it is that it can face even the great God, and resist even what it thinks to be God's will without being disturbed by it from its superb but awful equanimity. Man never seems to me so terrifically immense as when I think of him as standing before the great white throne with covered head and trying to look the Almighty out of countenance: which is exactly what we do every time we treat with disrespect what we believe to be God's will and design.

Christ, in the prosecution of his earthly mission, did not undertake the impossible, and never attempted to *crowd* people to the doing of what they were not in a mood to do. He took care not to come wnere he was not wanted: did not enter without being asked in. It means more than it may have occurred to us that he is quoted as saying, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in." He respects the conventionalities of ordinary society and does not impose upon people an unbidden presence.

This is summed up in Christ's familiar words, "I come not to condemn the world"—I came not, that is, to drive men into the heavenly kingdom. The same thing is picturesquely represented by John in his portrayal of the heavenly city which he describes as furnished with gates set on the four sides of the city so that they would be in view to any one coming from either of the four points of the compass, and furnished with gates that were always open, standing thus again in an attitude of constant invitation, no compulsion availed of to increase the urban population but gates swung wide with enticing hospitality. All of which reminds us that there is no value in what we do unless we do it because we will to do it, that is to say, we are willing to do it, so that enticement, not compulsion, becomes the order of God's economy.

The Parable of Spring

In the middle of the spring with what exceeding gentleness all the processes of the incoming season are carried forward! It is a part of God's construction of the world that the titanic agencies that are everywhere at work around among us in the budding days move to their enterprise with so velvety a tread, and with a voice so muffled to a whisper, that we see what they do without at all realizing that they are doing it.

The way in which the warm air commences in April and May, in all gentleness, to intrude and insinuate itself seems to me a kind of parable teaching, in its way, something the same lesson that Jeremiah gives to us in our text. The cold and frozen obstinacy of winter is not forced out. The ice that a little while before had fettered the rivers and rendered the soil obdurate and unfeeling is not pounded into the beauteous plasticity of swollen rivers and freshly flowing brooks. A bit of sunbeam pleads with the frost crystal and simply by the warmth of its touch subdues it into a tear.

It sometimes seems almost strange that facts such as that are not more suggestive to us of that sentiment in the bosom of the Creator that constrained him to work a principle of that kind into the structure of things; as in this instance of the gentle entrance of summer, hiding his power, and bringing forth the captive world of barren fields, leafless trees and frozen streams by the sweet enfranchisement of soft winds graciously overspreading the land from the south—the genial air, which might almost be thought of as being the affection that the sky has for the ground, putting upon the ground its baptism of winsome influence and so leading forth from it fresh life and blossomy fragrance.

In all this we can well afford to feel that we are reading God's thought, and a thought too that is filled with much of the sentiment and impulse of Christ's Gospel—results wrought not by compulsion but by enticement.

The will is the key to the entire situation, and it is the place invariably where the work has to be put. Will has that consciousness of itself that renders it naturally ugly. Between any two wills there is a natural repulsion. Nations keep guns all along their frontiers. So do people. Obedience is distasteful. Too close a pressure upon us of some one's else will is irritating.

You see that in the simple matter of debate maintained between two men of differing opinion. It takes a great deal of grace to argue without getting angry. My will is more or less staked in my opinion. My co-disputant's will is more or less staked in his opinion, and the two wills collide. Certain animals whenever they encounter each other will growl. Each is annoyed by the other's presence. There is no particular reason for it only that it is the animal's nature. The native wills of men are related to each other in the same way.

The Divine Enticement

Between Christ and those who came near enough to him to be brought within the influence of the tenderness of his thought and life there was no friction; there could be none. He never evinces a desire to have people subscribe to his ideas because they are his ideas, nor to have them conform their behavior to the requirements he imposed because they were his requirements. It was his supreme aim to work in men the subduing of their wills to what was true in thought and pure and holy in life, but so to keep his own individual will out of the account as to avoid the friction incident to two wills standing face to face and with more or less of antagonism confronting each other.

And so of all the laws he laid down for them and rules of conduct that he marked out for them, everything was so put and arranged as to keep his own personal will in the background. That will, which was always present, of course, was so cushioned that its impact upon the will of others, and others' will upon his, was attended by no personal antagonism between the two. He dealt in a way to quiet and soothe their sense of having a will instead of arousing and exciting that sense.

And it is the same problem, if I may use that word, which God confronts in his efforts at human redemption, in his efforts not to break down and destroy our wills, but to enable us to let those wills be subdued to the spirit of the one perfect will.

That is the principle involved in the world's salvation, the same principle that is involved in the conversion of winter into summer—that there is nothing permanently beautiful and vital achieved till the season is so far advanced that the sun's beams are as full of warmth as they are of light. The advent of Christ was the incoming of summer. God has not so much brightened the world to its redemption as warmed it to its redemption, so that wherever the Gospel has gone and been received, a wave of spiritual verdure has followed in its train, hearts have been touched and, in the mellowed atmosphere of it all, the native obstinacy of men has begun a little to soften toward God's holy and loving exactions; community of spirit the means of oneness of will, and human salvation the product of divine enticement.

And now it remains only to say that Christ's way

Continued on next page

* Pastor Madison Square Presbyterian Church, New York.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, April 20. Psalm 34: 1-8. *"He delivered me from all my fears."* First of all, the Lord delivers me from *the fear of yesterday.* When yesterday is lived, it is not done with. Its deeds follow me into the life of to-day. The guilt of past sin pursues me like a hound. The unforgiven sin is full of menace. In our quiet moments, and sometimes even in the hour of boisterous feasting, it makes us afraid. But the grace of God's forgiveness can come between us and our yesterdays and deliver us from all our fears.

And, secondly, the Lord delivers us from *the fear of to-day.* The immediate circumstances are sometimes terrible and terrific. They are all about us like lions in the thicket. It may be the massing of temptations, it may be the gathering of black troubles, sorrows upon sorrows. Well, in God we shall see that all the circumstances are in firm control. We can be masters of our circumstances. "My grace is sufficient for thee."

And then, again, the Lord delivers me from *the fear of to-morrow.* "It can bring with it nothing but he will see me through." Even death loses its sting and its victory. Death shall be only as the porter of my Father's lodge to open the gate and let me into my Father's house.

MONDAY, April 21. Genesis 37: 1-11. Here is an atmosphere of unwise partiality, and here are latent seeds of wickedness springing to inglorious harvest. *"Israel loved Joseph more than all his children."* That is an atmosphere which is favorable to vicious growth. It is not clear, strong and bracing. It is sultry and morally enervating, nourishing rank conceits and the poisonous weeds of bitterness. I do not think Joseph altogether escaped the perils of the air he breathed. To be loved with partiality is to be set in perverse relations with the less loved. And is there not a suggestion of conceit in Joseph's telling his dream to his brothers? Is it not the unwisdom of the consciously superior? Has not partiality made him unduly aggrieved?

As for Joseph's brethren, their secret seeds of viciousness leaped into vigorous life. *"They hated him:" "they hated him yet the more:" "they envied him."* When hatred and envy are rampant a rabble of other vices will soon gather in their train. They are commanders who speedily enlist ragged and unholy regiments of allies. Hatred and envy, in any conceivable circumstances, never march abroad unattended and alone. When we begin to hate, mischiefs are at work in all directions. Hatred is a queen-bee among the vices, and is always the center of a swarm. And, therefore, when unclean hatred is born in our souls we are the very agents of the evil one, prepared to do his destructive work.

TUESDAY, April 22. Genesis 37: 12-32. Here is the working of the evil ferment in the minds and souls of these men. Hatred began to plot against the one who was hated. *"They conspired against him."* Hatred sets all the powers of the mind at work in wicked and mischievous action. Every faculty is enlisted in ignoble battle. All the wits, and the imagination, and the power of calculation—all are made to serve under the dark leadership of hatred. Fine discernments, that were made for heavenly ministries, are pressed into carnal service. Pruning hooks are changed into spears, and plowshares are changed into swords. The "temple of the Holy Ghost" becomes the magazine of the devil.

"Let us slay him . . . and we will say, Some evil beast hath devoured him." So is the black progeny multiplied. The first thing born of conspiracy is a falsehood. Hatred and envy cannot travel far without the accomplishment of a lie. Hatred and envy have no use for truth. When the spirit is perverted by hatred it cannot act or speak in the truth. If a bullet-mold is deformed, every bullet will be misshapen. "He speaketh a lie because there is no truth in him."

WEDNESDAY, April 23. Genesis 37: 23-36. Let me mark the useless distinction with which Joseph's brethren assuaged their consciences. To slay their brother was one degree of vice, to sell him into slavery was quite another. So by their seeming moderation they cast an air of piety upon their very sin: they felt good because they might have been worse! They looked into the moral abyss and were "content" because there were depths of degradation into which they had not yet fallen! They looked down and measured their virtues by the deepest depravity instead of looking up and measuring by the shining holiness of God. And so a lie came to appear respectable. Treachery, tricked out in apparent mercy, classed itself in the ranks of virtue.

These men lied to their father, and they acted a lie to confirm their speech. They dipped Joseph's coat in the blood of a goat, and made it illustrate their wretched falsehood. The devil always insists on speech and conduct going hand in hand. He demands that our acts enter into covenant with our words. One cannot be crooked and the other straight. Our words determine everything. They are, says the apostle James, as the rudder which determines the course of the whole life. If we tell a lie we have got to act a lie, and every look and shrug and gesture are coerced into the ministry of perversion.

THURSDAY, April 24. Prov. 16: 1-9. *"The Lord directeth his steps."* To believe this is to possess the secret of serenity and strength. To believe that God's finger is tracing out the way of those who trust him gives the faithful soul sacred firmness and joy. And this is the witness of the saints. They tell us that sometimes the judgment is lit up as by a mysterious lamp, and they know the way they have to go. They say that sometimes they are caught in the grip of circumstances, and they seem to have no control, and then they discover that the grip is the hand of God. They say that at other times the Lord guides by closed doors. Suddenly some opening is closed, and it is the Lord God who shuts the door, and we are compelled to pass on. In manifold ways the Lord directs our steps. We find that the way of the wilderness brings us to Canaan, and we find that the way to apparent captivity leads to a throne.

"Keep thou my feet!" "One step enough for me!" Such is the prayer of the saint. We may not be permitted just now to look upon "the distant scene," and share in the unveiled purpose of God. It may not be ours just now to have the full sunlight, and the whole panorama in view: what matters it if we have a good lamp and can see the immediate road?

FRIDAY, April 25. Prov. 27: 4-10. *"Wrath is cruel:"* this is sullen, sulky temper, and it has an influence like cold and dismal weather. *"And anger is outrageous:"* this is volcanic, explosive temper: it spits fire, and is blind to destruction and disaster. Wrath can be chilling as ice, anger can be fierce as lava. *"But who is able to stand before jealousies?"* Jealousy works with subterranean mines, and we never know where the charges are laid. The sullenness of wrath is open as November. The heat of anger is open as a furnace. But jealousy is hidden in courtesies: its smiles are wiles, and its affabilities are only the veils of deadly plots. Jealousy is never "above board." It does all its work in an unhallowed crypt.

When jealousy takes possession of a soul everything is seen in caricature. The truth goes out of the eye and therefore there is no truth in the sight. Everything is misshapen. Joseph's brethren never saw the real Joseph. Their own eyes brought the perverting colors, and things were not as they seemed. They wore glasses, fashioned of the evil one, and everything was distorted. Joseph could do nothing right. The most innocent thing was misinterpreted. It was not a brother they saw but a monster!

Well may this be our prayer: "Create in me a clean heart, O God, and renew a right spirit within me!"

SATURDAY, April 26. James 3: 13-18. *"Where envying is there is unquietness."* How could it be otherwise? Envy creates conditions which are the very opposite of peace. Peace is the harmonious working of many parts. It is the resultant smoothness of exquisite fellowship. Peace is frictionless movement. How far is all this from the spirit of envy! Envy is the aggression of one part against another. Envy is self-obtrusion at the expense of the whole, and it is therefore destructive of union. Instead of all the family and social elements working together with the ease and smoothness of ball-bearings, envy makes them jar and grind together in harsh and reluctant movement. Yes, "where envying is there is unquietness."

Now the awful thing is that envy can be rampant within the fold of the church. It wrought its disturbing, dislocating work in the Church at Corinth. *"Whereas there is among you envying."* It is as though one were to find a drop of poison in a sacramental cup. The evil one delights to get the destructive germ into the Redeemer's Church. He introduces it into a diaconate, into a fellowship of elders, into a body of Sunday school teachers, into a sewing meeting, into a bazaar. And when once introduced only the purging fires of God's love and grace can ever get it out again.

These Daily Meditations will appear in each issue through 1913.

J. H. Jowett

ENTICEMENT VERSUS COMPULSION

f bringing the world to a juster conception of the ruth and to a finer type of life is the way that must eeds be adopted by all those of us who would be o-operative with him in the pursuit of his aims. t is much more in keeping with the impulses of the atural man to assault the errors of those whom we elieve to be more imperfectly possessed of the ruth than ourselves, than it is to draw affectionate ommunity of spirit and by that means to be able o win them to a share with us in what we may elieve to be our better knowledge.

It is far easier to seek to improve the world and o elevate it socially by chastising with sharp invec-ive such members of society as seem to us a stain pon its character and a drag upon its progress, han it is to have grace to regard them with sympa-hetic allowance, and so come into that fellowship

Continued from preceding page

of regard with them that shall bring them within reach of our redeeming affection.

Our scolding may be relief to ourselves and may conduce to a reputation for courage. It may operate to check to a certain extent overt manifestations of depravity, but I am not sure that it has ever resulted in any actual diminution of depravity or that it communicates either to individuals, or to society at large, impulses that conduce to ennobled methods of living. Flowers are blasted by tornadoes, not nurtured by them. Salvation, whether of men or of society, is a matter of the incoming of a more genial climate, in which there shall be the softening down of the asperities of our nature; a matter of the diffusion of a purer, sweeter atmosphere, whose respiration shall mean a fresher, holier life.

So that, however much we may do, along our several lines of service, in the way of adding to the luster of current civilization, and of augmenting its amenities, it is by the wealth and fulness of our affection that we are to make our richest conveyances to the world, and to be the means of extending to the hearts of men that influence which, in such abounding sweetness, gains first entrance into the world in the person of our loving Redeemer, and so of making available to all men the fruits of that purpose of redemption first framed in the heart of God, who so loved the world as to yield himself for the attainment of the world's recovery from sin, sickness and sorrow.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Fame and the Country Town

LOOKING over the long roll of those who, in our own day, have succeeded in climbing to a comfortable and more or less enviable altitude on "the dizzy heights of fame," we must be struck with amazement at the very large proportion who have come from the typical country town. With a single exception, every member of President Wilson's cabinet began life as a boy in some small country town. Making the best use of their early opportunities, they developed their talents by study, steadily working their way through school and in most cases through college toward that broader experience in the affairs of life which ultimately fitted them to become "cabinet timber." Their example should be an inspiration to those who, being born and raised in the small country town, are apt to consider their surroundings as unfavorable. If a youth has ambition and energy he will surely find the gate of opportunity open. In no part of the world have there been finer illustrations of the development of self-reliance, prudence, concentration and those other traits of character than in the country town or village. There is always a way, somehow, and youth, if it really so determines, can find it—a way to practical knowledge rather than theoretical, to mental breadth, to soundness of judgment, to the kind of efficiency which the world is looking for. As the keystone of the whole, it demands that unmistakable quality of personal character which is a priceless asset above all others, and without which even the highest accomplishments count for little. These are the traits that go to the making of the most virile type of American manhood, and that is precisely the kind our country wants.

The Western Floods Still Rage

WHILE with the subsidence of the waters a measure of relief has come to Dayton, there is still a large amount of suffering in many places throughout Ohio, and appeals continue to be made for outside help. Fears are entertained that the States along the Ohio and Mississippi may be confronted with conditions similar to those that prevailed in Dayton. In Cairo, Ill., a committee of citizens has invited outside aid, in hourly expectation of "the worst flood ever known in the Ohio Valley and the Mississippi."

Our readers have already begun to respond to our urgent call in behalf of our brothers and sisters in the flooded districts and are sending their contributions to THE CHRISTIAN HERALD Western Flood Fund. This is a benevolence in which no one should be unrepresented. Send your gift along; no matter how small, it will help some poor distressed family and bring comfort and consolation to those in sore need of both. Let it be a first call on your generosity to help the Western Flood Fund. Do it to-day!

The Dead "Money King"

FOR more than a generation John Pierpont Morgan, who passed away in Rome, Italy, on the last day of March, was a foremost figure in the public eye on two continents. As is always the case with men of great prominence, every step of his career has been observed with keen interest. Now that he has gone, we may estimate at leisure the character and extraordinary achievements of the man who was a product of the time when fortunes were comparatively small and when national expansion had just begun. He was probably the last typical representative of a line of Americans who forged to the front through sheer force of will and native ability. His power and influence, greater than that of a monarch, were felt in the direction of the world's finances, and in the great industrial projects of the last two decades.

There will unquestionably be two classes of critics concerning such a career and its influence upon the welfare of others. One class will express admiration of his wonderful genius as a leader in finance; the other will, with equal certainty, take the ground that one who has exercised practically unequaled control over the monetary destinies of governments and municipalities must necessarily have been a source of danger. The truth usually lies between the two extremes. Whatever Mr. Morgan's other traits of character may have been, he was in a large sense one of the most useful of public servants. Leaders of men there must be. In every line of human activity some one with larger endowments, stronger initiative and greater courage will come to the front. His genius was of the creative and progressive order and, on the whole, he employed it to good purpose. Essentially a man of wide views, capable of conceiving and carrying out far-reaching enterprises, and with rare sagacity, combined with an intimate knowledge of human character and motives, his energies were employed on constructive lines which ultimately made for the general good. Such a man naturally rose to leadership, and became in time an empire-builder and a developer of national resources. His iron will and indomitable energy were invariably allied to purposes which, while they increased his own personal power and influence, served also some good public purpose. Thus we find him simultaneously the father and promoter of trusts and the chosen financial adviser of cabinets and governments.

While the power to accumulate wealth is by no means one of the highest qualities, and while this faculty may, in certain hands, become a public evil, it must be conceded in simple justice that there are many notable exceptions. Mr. Morgan was a strong fighter in the financial struggle, but never a conscienceless one. There are many things in his career to prove this, and which attest that at various times he has used his power and his abundant means unselfishly in the service of others and for the general good. He has repeatedly reached out a helping hand to enterprises facing disaster. He has reorganized railroads that were on the verge of ruin. He smoothed the troubled waters in the North Pacific panic, and he rendered distinguished service to the whole country during the gold stringency in 1905 by supplying the government with $65,000,000 in gold in return for $62,000,000 worth of 30-year three per cent. bonds. Again and again he has come to the front as an averter of panic and a restorer of public confidence in grave financial crises. He probably did more than any of his contemporaries to make investment safe. But these matters are the common knowledge of the whole business world, which came to regard him as a rock in the midst of storm—a man who could be depended upon to render a public service at all times.

But the man had other characteristics that deserve to be remembered besides his financial skill and his strength as a director of syndicates. He poured out with a liberal hand much of his wealth in gifts to education and in widespread charities. He has probably done more than any other American for the uplift of art in this country, and his lavish expenditures in this direction have resulted in a collection of masterpieces which is the marvel of art-lovers everywhere. Thus, in a very marked degree, his life was one of public service and widespread benefit. However we may have differed with him regarding the evils of centralized wealth, it must be granted that, in his own case at least, he exemplified the truth that accumulated riches can be put to noble uses.

"Episcopal" or "Catholic"

AN EPISODE in the religious controversy between the Roman and Episcopalian Churches which may yet have important developments, is furnished by the protest of the New York rectors to Bishop Tuttle against the movement begun some time ago to change the name of the Episcopalian organization in this country to "The American Catholic Church." While it is true that the Church of Rome has no legitimate title to the name "Catholic"—which simply implies universality—the Episcopalian protest points out that it would be a perilous precedent to adopt a designation which would not only produce confusion, but would alienate the millions of Protestants of other denominations who have to-day "a fraternal regard" for the Protestant Episcopal Church. Moreover, such a radical departure would be viewed by the Roman Church as an evidence of weakness on the part of our Episcopal brethren. These are times when Protestantism needs to keep all its banners flying with the emblems of the faith so clear and unmistakable that none can misunderstand them.

Light at Last in Balkania

AFTER months of darkness beneath the overshadowing cloud of war, light is breaking on the troubled lands of the Near East. The fall of Adrianople marked the death throes of Turkish dominion in Europe. Some one cleverly said, "Turkey has once more become an Asiatic nation—with an office in Europe, Constantinople." Peace is now assured and reports of the demobilization of large parts of the vast armies of the allies come from the European news agencies. Conditions in the devastated sections are improving as the spring advances and the return of large numbers of men to their regular occupations will make wonderful changes in a very short time. Of course, as in every land that has been swept by the torch of war, there will be poverty and hardships through the years of reconstruction and readjustment. But no people has ever proved its indomitable courage and perseverance through strife and toil and exposure, through danger and death more fully than the rejuvenated races of Southeastern Europe. They are a sturdy people, and now, inspired by realization of their new national greatness, we may safely trust them for the display of their tireless ambition in the arts of peace. In the relief of the needy during the rigors of winter we have worked hand in hand with the other nations, doing all that lay within our power to alleviate distress. Now we feel that the worst is over. With spring is coming readjustment and that is a work which the victors of the war must face unaided. With the laurels of victory they must assume the price of the struggle in moral responsibility as well as in coin of the realm. That which we set out to do for the Balkans we have done. We may now conscientiously devote our energies and our generosity to the clear call that comes from within our own national household.

Life and the Man

—STEP BY STEP, the scientists have come to recognize that there is an element in the human individual which is distinct and apart from every function of life. Dr. Carrel, of the French Academy of Medicine, has demonstrated in recent experiments that, save consciousness, every function of the body may be kept up by scientific means. In other words, there can be life without that undefinable thing which is the man himself. Recently a remarkable experiment was successfully attempted in which—for the sake of a son who would in two hours attain his majority and inherit a great estate—the life of an aged nobleman was artificially maintained for 120 minutes, after all the functions had apparently ceased. The object was attained, the law was satisfied; but the man himself, though legally alive, was without consciousness during the entire interval. While the mechanism of life had been kept in automatic action, the spirit had gone beyond the reach of human recall.

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Important Expedition to Amazon

ON MARCH 19 the steam yacht *Pennsylvania* set sail from Philadelphia on an expedition to the river Amazon under the auspices of the University of Pennsylvania. The party consisted of Dr. William C. Farabee, leader, in general charge of the ethnology part of the expedition; a distinguished anthropologist from an American university, who will join the party in June; Dr. Franklin Church of New York, physician in charge, who will be the biologist and make special study of tropical diseases; and Captain J. C. Rowen, U.S.N. (retired), who will command the yacht and act as geographer and hydrographer for the purpose of making accurate maps and charts of the Amazon basin. The expedition will study the languages, manners, customs, arts, crafts and history of the many races of Indians, concerning whom very little is known. These native tribes live in regions well nigh inaccessible, but they will be reached by steam launches. The men of the expedition expect to spend three long years in their task of exploration. The river Amazon, with its source within sight of the Pacific Ocean, and only sixty miles distant, flows 4,000 miles across the continent of South America and empties into the Atlantic. With its tributaries it drains a territory equal to that of all Europe, and furnishes inland navigation for a distance equal to that of twice the circumference of the earth. These facts give gigantic importance to the expedition sent out by the university. South America is the almost untouched treasure house of the world. The Andes have in them as much gold and silver and other metals as the Rockies, and the valley of the Amazon is as fertile as the famed Nile or our own prairies of the West. The expedition has taken an opportune time for so important a task as this exploration, a time when the railroads over the Andes are touching the head waters and tributaries of the Amazon and the Panama Canal is about to open the whole west coast of South America so easily to the commerce of the United States and of Europe. As in our blessed Christian age the explorer and geographer are the advance guard opening up the way for the Gospel, so it is hoped that the yacht up the Amazon may open up new avenues for the introduction of the Gospel of salvation for body, mind and soul. The Amazon, emptying into the Atlantic by a mouth which is 150 miles wide, and draining 2,000,000 square miles of territory, is symbolical of God's love for us. He who holds the ocean in his hand sends back its waters to the clouds, which give it back to the hills to fill the banks of rivers and feed the sea. The exploration party will realize the geographical and scientific facts stated by the wise man:

All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. (Eccles. 1: 7.)

THE EXPLORATION PARTY NOW ON ITS WAY TO THE "LOST WORLD" OF THE AMAZON

From left to right: Dr. Franklin B. Church (tropical medicine), Dr. Andres Anderson (chief surgeon), Dr. Wm. C. Farabee (of the Pennsylvania Museum), Dr. Gordon (organizer, who did not sail), Sandy MacNab and Captain J. C. Rowen, U.S.N.

THE EXPLORATION YACHT "PENNSYLVANIA"

Light Weight, Short Measure

THE strict watch kept on weights and measures in the British Isles has led to the discovery that even the standard weights and measures of the government are not absolutely to be relied upon. The only four official copies of the imperial standard yard in existence in England have shrunk. The standard yard is kept in the strong room of the Standards Department at Westminster. The copies which, like the standard itself, are made of bronze alloy, have decreased in length, according to the annual report on weights and measures issued by the Board of Trade, in the following proportions: the Royal Mint copy, 23 millionths of an inch short; Royal Society copy, 42; Greenwich Observatry copy, 43; Standard Department copy, 215 millionths of an inch short respectively. The copies of the standard pound weight also have been found to vary, but not so much as the yard measure. In the business transactions of an empire a millionth of an inch in measure or of a pound in weight will make a considerable sum. There is no nation more scrupulously honest in its business dealings than Britain; she herself has in her careful scrutiny discovered the shrinking of her official standards of weight and measure, and will have it corrected at once. It will be well for nations and individuals to remember that

Divers weights are an abomination unto the Lord; and a false balance is not good. (Prov. 20: 23.)

An Angry Elephant Drowns

FOLLOWING a week's engagement in New York City the other day, John Robinson and the five elephants he used in his act took the ferry to Hoboken. The procession through the streets and across the river was uneventful, as each elephant had a trainer to look after it. As they were passing under an elevated road on the Jersey side, Lizzie, the largest elephant of the troop, hearing the roar of the train above, suddenly revolted, knocking her trainer down, and raced madly through the streets with Robinson in full pursuit. Three times he was about to get her under control when she broke away angrily and dashed toward a ferryboat tied up in the slip for the night. She broke the iron gates as though they were of straws, rushed through the boat to the other end, and into the river, where she sank like a stone. This elephant, crazed with fear and anger, and refusing to be controlled, illustrates the danger and ruin of those who give themselves over to the mastery of evil passions, and, refusing to be controlled, rush past all guards and leap into the river of death. There were irrational ones who, under the sweep of vicious impulses, rushed down to the sea and were drowned.

And the herd ran violently down a steep place into the sea, and were choked in the sea. (Mark 5: 13.)

Longevity Increasing

BY THE progress of medical science and a careful observance of the laws of health the average of human life has been materially increased in the past twenty-five years. A quarter of a century ago Dr. Elie Metchnikoff, a Russian, discovered that there were living organisms in the blood of a healthy person whose business it was to prey upon and destroy the microbes that crept into the system to break it down with disease. The doctor has had so much success in fighting these disease germs that the medical world is deeply stirred by his contentions and experiments. He insists that these enemies to the disease germs can be so fed and strengthened and fortified that the normal age should be a hundred years, and that, after this, people should fall into a painless death, as sweetly as a tired person falls to sleep. The attention of the most enlightened members of the medical profession to-day is put largely on the prevention of disease. There is a good lesson suggested here of the value of prevention of moral and spiritual disease. It is the abundance of the divine life that preys upon the microbes of moral evil that destroy the soul. It is this destruction of the microbes of sin by the tides of Christ's life in the soul that is referred to by Christ himself when he says:

I am come that they might have life, and that they might have it more abundantly. (John 10: 10.)

Proud of Champion Hen

PROFESSOR JAMES E. RICE of the poultry department of the State College of Agriculture at Cornell University, is justly proud of his prize hen, Cornell Supreme, which laid 660 eggs in three years, the highest sustained yield he knows. The 660 weighed 86.19 pounds, or 25.82 times the weight of the hen. Cornell Surprise, another crack layer, produced 562 eggs in three years. The remarkable thing about this hen is that she laid more eggs each successive year, laying 180 the first, 186 the next, and 196 the third. This proves, Professor Rice says, that a hen can sustain a high productiveness for three years, and he thinks that a race of longer-lived hens can be raised, to the great advantage of the poultry industry of the country. The splendid qualities of the hen in her motherly protection of her young are mentioned by Christ.

How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings. (Matt. 23: 37.)

THE DEADLY FRUITS OF ENVY

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

RUE is a bitter, acrid plant. Envy is to be compared with rue, because it is in every way offensive. We are now about to consider how envy grew and bore fruitage in the lives of ten men who were the brothers of Joseph, the sons of Jacob. They were grown men at the time of the story, and Joseph was seventeen years of age. Joseph was their half-brother. Being the son of Jacob's old age, Joseph occupied a tender place in his father's heart, and because of this, his father presented him with a coat of many colors. Such coats are quite common in Palestine to-day, because it is the custom to give them to good boys on their birthdays. We bought a coat of many colors in Damascus to use as an illustration when making addresses to children. On one occasion 120 boys tried it on and it fitted every one because it was so square and roomy. All were greatly pleased with it. It is still in good condition, waiting to be tried on by other boys. It might well be called a rainbow coat, because of its many colors, which, however, are arranged in patches.

Joseph possessed excellent traits of character, quite unusual for a youth, and this no doubt increased his father's love for him. Some commentators say that the bestowal of the coat of many colors upon Joseph was the declaration that Jacob had chosen him to be his successor, to have rule over his brothers and their families.

The coat of many colors was a seed which developed into the plant of envy in the hearts of the brothers. Now, in the acts of the brothers of Joseph let us discover what is the bitter fruit of envy:

Angry speech. It is said "they could not speak peaceably unto him." Joseph sometimes accompanied his brothers to the fields where they cared for their sheep, and he afterwards made a report to his father concerning the wrong things which his brothers did. We must not think of Joseph as a tale-bearer; on the contrary he was a youthful reformer. A midshipman at Annapolis warned his classmates against gambling, and when they did not desist, informed the officers of the Naval Academy, who put a stop to the evil practice. For this he was boycotted for two years by his fellow students. There is a wide difference between being an informant as this youth was, and a tale-bearer, which he was not.

Hate is another fruit of envy. It is said that Joseph's brothers "hated him for his dreams." One dream was of a wheatfield, in which he and his brothers were binding sheaves, and all of his brothers' sheaves came and bowed down to his sheaf. The other dream was of the sun, moon, and eleven stars, and they all bowed down as to a king to honor Joseph. Thereafter the brothers sarcastically called Joseph "the dreamer," and they hated him as such. But when the father heard the dreams, he hid them in his heart, and was all the more sure that Joseph was to be his successor.

Selfishness, another fruit of envy. "Shall we bow ourselves down to thee?" was the rejoinder of the brothers. Very likely they were saying in their hearts: "We think more of ourselves than we do of you; you are only an upstart, you are your father's darling!" If they had been right-minded, they would have rejoiced at what seemed to be the harbinger that there was to be a man of distinction in their family, possibly a great ruler. Socrates said: "Envy is the filthy slime of the soul, a venom, a poison, a quicksilver which consumeth the flesh drieth up the bones." Another wise saying is t "Proud men cannot endure to hear any praised themselves and think all the honor lost that goe themselves."—*Matthew Henry.*

Bad temper is another fruit of envy. One Jacob said to his son Joseph, "Go and see whe it be well with thy brethren, and well with flocks, and bring me word aga And he loaded him with bread cheese to carry to them. Joseph a journey of fifty miles or more fore him, and when he reached place he found his brothers had g He traced them to Dothan, tw miles farther on. But when brothers saw his form outl against the horizon they let t angry passions rise and spoke aga him one to the other. We know envy is the fire that makes the t per in us boil over. We once ask company of twenty-five child what was the greatest difficulty t had in being Christians. Nearly answered, "Temper."

Cruelty is another fruit of en The brothers did not see in Josep messenger from their loving fat Jacob, but only one whom they spised, and their first thought wa rid themselves of him. "They c spired against him to slay hi (Gen. 37: 18.)

Murder is another fruit of en The brothers did not wait for Jos to come up to them, but while he v still approaching, they said, "Let kill him." All but one joined in saying, and that was Reuben, w proposed instead that they sho put him into a cistern and so b him alive. Reuben was not quite evil as the others, for his purp was to deliver Joseph from the c tern without his brothers' kno edge, and so leave him free to retu to his father.

Lying is another fruit of en Before they put Joseph in the ciste they took off his coat of many col that they might use it to decei their father by staining it with blo so that he would think Joseph h been torn in pieces by some wild a mal. Afterwards they brought t coat to their father, saying: "Th we have found: know now whether be thy son's coat or no." The thi worked as they thought it would, f when Jacob saw it, he said, "Jose is without doubt rent in pieces," a he refused to be comforted, sayin "I will go down into the grave un my son mourning." (Gen. 37: 32-35

Depend upon it, those who ha envy in their hearts have much lyin to do to sustain themselves in t charges they make against others. They ma think that "lying is the easiest way out," but the will find it is not. To be forced into lying is li being entrapped in a labyrinth. Just to try th force of this statement, take a picture of a lab rinth (it can be found in the dictionary if nowhe

Continued on page 384

JOSEPH'S COAT

From the painting by Horace Vernet

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for April 27, 1913. Joseph Sold Into Egypt. Gen. chapter 37. GOLDEN TEXT: "Love envieth not." I Cor. 13: 4, R. V.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—HERE ARE SOME more helpful answers by Mrs. A. H. Wood, of Vancouver, to our questions:

"WHAT OBJECTION is there to the proposal that all work for the young be unified in a Young People's Department of the church?"

"One very serious objection. A church should be as nearly as possible a model family, each member interested in the welfare of every other member. God set the young and old in families. The young need the experience of the old, and the old need the life and enthusiasm of the young. Separated, the young people lose all sense of loyalty to the church, all interest in its regular services—a fact which many a pastor has learned to his intense sorrow."

—"WHAT IS THE WORST fault you have seen in any Sabbath school?"

"Teaching just to pass the hour, interesting and amusing the class with no direct, continued effort to win them for Christ, or, if they are already Christians, to help them to follow on to know the Lord' until their whole lives become radiant with his life and light."

—"WHAT IS THE BEST thing you have seen in any Sabbath school?"

"Years ago, in Providence, R. I., the pastor and superintendent of a Sabbath school decided on making an earnest, united effort to secure the conversion of a whole school of three hundred members. They put it before the teachers, and after a few Sabbaths' teaching to this end, the pastor said, standing in the pulpit after the opening exercises: 'If any of the pupils desire to become Christians, let them come to these vacant seats at my right.' I bowed my head to ask that some would come, but the prayer was never offered, for the sound as of an army marching was heard, and I raised my head just as the pastor said (seeing almost the entire school upon their feet), 'Remain where you are, we will come to you.' I shall never forget that afternoon. The Sabbath school convened at 2.30, and we were kept, working with each one individually, till nearly time for evening service. I believe that story could be duplicated in many a Sabbath school if only the right means were employed and officers and teachers were all brought to feel their responsibility."

—"WHAT ARE THE BEST methods for training young Christians for useful service?"

"Answering from the same experience, I would say: Really interesting them in Bible study. By this I mean, an hour in the week—more if possible—spent under the instruction of some one in love with the Word, who can from it bring its rich incentives to bear upon human lives."

—A MAN IN YORK, PA., who teaches an organized class of young ladies from sixteen to nineteen years of age, wants to know what can be done to keep up the interest in monthly week-day meetings. He remarks incidentally that he is "interested along reform lines." That reminds us that Mrs. Mary A. Livermore said: "Let our young women, as well as our young men, acquaint themselves with the great questions that engage the attention of our government, which are discussed in legislatures, in congresses and in the leading papers. Let them discuss in their clubs and societies the social and educational movements of the day, and their bearing on the future of the nation. These matters can be made as interesting as Greek literature or modern art, and as fascinating as the everlasting novel." Why not organize the class for its monthly meetings—or at least fo some of them—as the "Women's Congress," each active member being on committee of or or more on education, municipalism, immigra tion, Sunday rest, labor, marriage, pence penology, temperance, charity?

Each girl is to watch papers and magazine all the month before the meeting for somethin interesting on the topic which is assigned to he committee, and a few days before the meetin to boil it all down into a three- or five-minut talk. There will be jokes and pictures an songs that fit the topics. These talks follow ing the business with which the meeting begin and leading on to a sweet bit of devotion at th end will make a delightful evening. Ther is much solid pleasure at the time and espe cially afterwards in medal contests, debate repartee, good story-telling, extemporaneou speaking, off-hand charades, planning philan thropic battles for defense of childhood and the like.

—SEND QUESTIONS AND suggestions to Rev. W. F. Crafts, 206 Pennsylvania Avenue, S. E., Washington, D. C.

A FAREWELL TO LABRADOR

AFTER many years of faithful service, one of the men whose name is known to every one who has ever visited or read of Labrador has been compelled to retire from his well-loved field. Rev. Christian ...nitt's days of service in the rigorous climate of the Arctic are over. He has been told by his doctors that ...gh he may yet do long years of service for the Master ...health will no more permit that service to be in Labra-

Just what this means to the little community at Nain ...est expressed in the words of Dr. Grenfell. "Do you ...w Schmitt and his work up at Nain?" he was asked. ..., yes," was the reply, "everybody knows Schmitt. He ...fhers' all that ...rt of the ...st."

From London ... Schmitt ...tes a fare-...l to Labra-...; just a little ...ry of the life ... the Labra-..., but under-...ith its words ... tells of a ...art left be-...d in the rock-...ind North as ...ncerely as ...ingstone left ... in the tropic ...ests of Af-...a. The letter ...ads as fol-...vs:

"A sense of ...ratitude ...ompts me to ...ite to you, for ...ring my stay ...nong the Es-...mos in Labra-...r I have received so many tokens of your interest and ...ve that I feel compelled to thank you and the readers of THE CHRISTIAN HERALD and to bid you all farewell.

"I do not wish to enlarge upon this, but in this letter I ...ant to tell you one more story—what I consider an im-...rtant event of my life in Labrador.

"One bitter cold November day, not many years ago, two ...skimo boats appeared at the mouth of our harbor at Nain. ... gale was sweeping over the land to the sea and the two ...oats, like nutshells, bobbed up and down on the huge waves, ...ying to face the wind and cross against it into the harbor ...f the Mission Station.

"One of these boats speedily gave up the contest. It was ...ar from new, the sails and ropes were no longer reliable on ...ccount of their age, and the senior member of the crew ...ecided that the boat should be towed into the harbor along ...he shore, one man remaining in the boat to direct her ...ourse and keep her off the rocks by means of a long pole. ...his boat reached its destination late the same day.

"The second boat was almost new, all her gear and sails ...ere reliable, she was well ballasted with rocks, the man in ...harge had weathered many a gale in his life. He had put ...ut with fearless heart and a firm hand on the tiller. The ...mall craft went right into the teeth of the storm and for ... time she gained ground, but just as success seemed as-...ured a sail broke and flapped about in the wind. Imme-...diately all sail had to be lowered in order to mend the ...defect. The work only required a few moments, but alas, ...in those moments the boat was drifting rapidly out to sea, ...and the farther it got from the land the greater the waves became. The sails were again set and the boat made some headway, but the Eskimo at the wheel was no longer confident of success, for every wave threatened to swamp the boat. And it soon came to pass that one wave greater than its fellows filled the boat to the brim, leaving no opportunity for recovery. The accident happened within sight of Nain Mission Station, and some of our Eskimos had watched the scene with their telescopes. Night followed speedily, for the days were short, and the next day the wind still blew unabated. These northwesterly gales frequently continue for several days, but on the third day, in the evening, as soon as darkness had covered land and sea, a fire was noticed on an island in the direction where the accident had happened. The few men at the station felt reluctant to go and face the storm that night. Only three men volunteered, but we needed a boat well equipped, as we were determined not to use sail but only oars. I told the men that it was their duty to go, and I could not say that without adding that I was willing to accompany them. As soon as I had made this concession there was no further lack of men. After successfully passing certain dangers in that pitch dark night, we drew near to the island, and soon perceived a dark figure on the shore. It was the only survivor out of a crew of five, and this is the story he told us, with the necessary translation into English:

A SCENE AT NAIN, WHERE MR. SCHMITT HAS LABORED FOR MANY YEARS

"'When our boat was filled with water and we knew that all was lost, we commended ourselves to God. There was no panic, and the others urged me to use my *kayak* (a small Eskimo canoe) and save my life. We unlashed it from the boat and I got into it, and although each wave broke completely over me and threatened to smother me I eventually reached the island shore. I was wet through, and my clothes became stiff with the frost, but I persevered and walked two miles to a deserted house, where I found fuel and some scraps of food. Only on the evening of the third day I got back to that part of the island which faces the mission station, and there I made a fire in order that you might know and fetch me.'

"That is the type of men the Gospel produces in Labrador. Their forefathers were the terror of that bleak and inhospitable coast; they killed the first missionary who went out to them, but to-day they are not deficient in those qualities our Lord so much commended, renouncing self and living for others.

"I am sure it has been a pleasure and privilege and a great encouragement to me to have come into contact with you, and my parting prayer is that the Lord out of his fulness may reward you each and every one in his own good time for the interest and love you have shown in the Moravian Mission of Labrador."

AMONG THE WORKERS

—GOOD WORK was done by Mr. C. A. Erickson and Evangelist F. A. Grisenheimer during three weeks' services at Richland, Mo., the number of professed conversions standing at thirty—"Sunday schools and general religious work and workers taking on new life."

—ON MARCH 16 a new Italian Presbyterian Church was dedicated at 340-342 East One Hundred and Sixth Street, New York, of which the Rev. Francesco Pirazzini is pastor. The church has a membership of 329, and a Sunday school of 150; its organization was started in November, 1906.

—KUMASHIRO SAN, aged seventy-five years, is probably the oldest Christian in Japan. It was her father, when harbor-master, who found the Dutch Bible in the waters of the bay at Nagasaki after the massacre of the Christians, and when Christianity was under the ban in Japan. He was converted by his study of the Bible he had found, and brought up his little daughter to be a Christian from early childhood. She is now a member of the Nagasaki Seventh-day Adventist Church.

—SEATTLE SEMINARY AND COLLEGE last year saw the conversion of nearly all its two hundred students. For thirty years it has been a center of evangelistic effort, under the presidency of the Rev. Alexander Beers. Over fifty preachers, Christian teachers and missionaries have gone out from this institution to do splendid work in China, Japan, India, Africa and other lands. At Yeotmal, India, a school has been started having this seminary as its model, and steps are being taken to establish a similar institution at Osaka, Japan.

—CHELYAN, W. VA., HAS enjoyed one of the greatest revivals ever witnessed in that vicinity. The meetings were conducted by Rev. J. L. Dotson, pastor of the Chelyan M. E. Church, assisted by Rev. Kenton H. Bird, of Wilmore, Ky., and Professor R. C. Bird, of Staunton, Va. Among those who embraced religion were boys and girls in the morning of life, young men and women and a number of old people. During the meetings, there were about one hundred and forty professions of saving faith, and eighty members were added to the church.

—BISHOP ISAIAH B. SCOTT, Methodist Episcopal Bishop for Africa, writes to THE CHRISTIAN HERALD, thanking its readers for their gifts for the purpose of placing a worker in Africa. He adds that the services of Mr. Samuel McKeown, of Illinois, have been secured, and that good results are expected from his labors among the natives on the Kroo coast of Liberia. "In his field there are thousands of heathen natives who are entirely dependent upon him and his native assistants for the Gospel and for what they are to receive educationally. There have been more than two thousand of them converted within the last two years, and I am hopeful that in the near future other thousands will be led to Christ."

—THE NORTHFIELD SCHOOLS this year are facing a financial problem. They were founded for poor, self-reliant, ambitious young people. Their aggregate annual enrolment has risen to 1,500, and the cost of maintenance (which was formerly $70,000 a year in excess of all income from vested funds) has risen to a point that calls for the raising of a larger amount than heretofore for current needs. A movement is now under way to interest all friends of the work in raising a fund of $75,000 before July 31. The Founder's Day address this year was given by Dr. A. F. Schauffler, of New York City. The new Administration Building, erected at a cost of $50,000, the gift of Mrs. J. S. Kennedy, of New York, was formally opened, and Mr. Ambert G. Moody received the keys, making appropriate remarks in accepting them. In the afternoon similar services were held at Mount Hermon, and the Schauffler Memorial Library, the gift of Mrs. A. F. Schauffler, of New York, was dedicated. The building, costing $50,000, was erected in memory of the father-in-law of the donor—the Rev. Wm. G. Schauffler, D.D., LL.D., the famous missionary to Turkey.

Suppose You Had a Foreign Chef

A chef, for instance, like one of ours—from the Hotel Ritz in Paris.

You could not then serve home-baked beans anywhere near like Van Camp's.

The reason is this:

Such beans must be baked in steam-heated ovens, without the steam touching the beans.

Otherwise the heat would crisp them. Or the steam-soaked beans would become mushy and broken.

Van Camp's beans reach you nut-like, mealy and whole. None crisped, none broken.

Yet they are made digestible by baking for hours at 245 degrees.

Van Camp's BAKED WITH TOMATO SAUCE **PORK AND BEANS**

"The National Dish"

Nor could you get such beans as ours, for we buy the choicest crops.

And we pick out by hand just the whitest and plumpest—beans of equal size.

Nor could you get a tomato sauce such as we bake with Van Camp's.

Such sauce must be made from whole, ripe tomatoes, grown from special seed, picked just at the proper time.

Let Us Bake Them

So it's wise, Mrs. Housewife, to let us do the baking.

We bring the beans to you ready to serve, with all the fresh oven flavor.

If you see that your grocer gives you Van Camp's, you will always serve the finest beans in the world.

You will have a dish, at little cost, which we spent 51 years in creating.

Three sizes:
10, 15 and 20 cents per can

Baked by
Van Camp Packing Co.
Established 1861
Indianapolis, Indiana
(242)

THANKS FROM THE BALKANS

PASTOR FURNAJIEFF'S last letter comes to us dated from Djumaya Balla, Macedonia. It reads in part as foliows: "For the last two days we have been distributing aid, with the full co-operation of the city authorities and the Turkish mufti. The recipients of help were chiefly Turks. We had lists of the poorest sufferers of the war in the whole city and as they were called out they came to the president of the CHRISTIAN HERALD Relief Committee to receive help. To most of the families was given a dollar's worth of Bulgarian coin. Would that you could see them bare-footed in the snow, wearing rags, and with intent gaze at the committee, eagerly listening to hear their names called out. As soon as they stand before the committee, the first word is a prayer for a blessing from God on the donors, then a triumphant declaration that they'll get bread the first thing. As they withdraw from the courtyard where the relief workers are stationed they walk sideways, constantly keeping their faces toward the committee until they are out of the gate. The double salute, before and after taking the money, is common; kissing the hand that gives and pressing the coin to the heart with a bow and benediction are frequent manifestations of their thanks which it is impossible for us to prevent.

PASTOR FURNAJIEFF DISTRIBUTING RELIEF

"The city was stirred from one end to the other. Expressions of high commendation were offered by scores of people. The leaders of all the different nationalities that are represented in the mixed population of the city as well as the foreign representatives told us that no higher humanitarian work could be done at this time. All gave the work their approval and offered us the highest encouragement.

"The mufti, the chief Turkish priest, was with us all the time. If any man received a good practical impression in favor of Christianity it was he. In appreciation of this work of THE CHRISTIAN HERALD, he gave us the enclosed expression of his gratitude. As it is in Turkish I will give a free translation into English. It is as follows:

"'As the religious representative of the Mohammedan population of the city of Djumaya, I desire to express to THE CHRISTIAN HERALD of New York the deepest gratitude of the Mohammedan population as well as my personal thanks for the help which its representatives were kind enough to distribute to our population, which suffered much in consequence of the war. (Signed) AMER LUTVY.'"

From the civic authorities of Djumaya Balla the following acknowledgment has been addressed to the editor, though meant for every contributor. It was written in English, and is printed verbatim:

"Editor Christian Herald, New York City, N. Y., U. S. America.

"DEAR SIR: On behalf of our city and citizens we express our heartfelt gratitude to THE CHRISTIAN HERALD and its friends for the generous help given to us through THE CHRISTIAN HERALD Relief Committee of Sofia. Its president, Pastor Furnajieff, and treasurer, Mr. Atanasoff, visited our city the last three days, and after studying the situation perfectly they distributed aid to more than three hundred families that are in utter destitution because of the war, and left a good sum of money in the hands of a representative committee of five for further distribution. Thank you very much. GEORGI STOILOFF, *Mayor of City.*

T. AMOWWBY, G. D. ZAHARIEFF, *Assistants.*

"Djumaya Balla, 10 Mars, 1913."

These thanks and acknowledgments mark the closing phase of our work in the Balkans. The full accounting for the Sofia Relief Committee's expenditure of the fund will appear soon.

SUNDAY SCHOOL LESSON

Continued from page 382

else) and try with a pencil to trace a way out. We are not told in the Bible how many lies the sons of Jacob had to tell their father about that blood on the coat of Joseph.

Money lust is another fruit of envy. After Joseph's brothers had thrown him into the cistern they sat down to eat bread, probably some that Joseph had brought to them from their father. They saw a cloud of dust rising in the distance, and there soon came in view a line of camels loaded with treasure—precious spices—which merchants were carrying down to Egypt to sell. They remembered that such merchants often bought and sold slaves, and so it occurred to them that they might make some money out of Joseph, and Judah, the fourth oldest brother, said: "It would be better for us to sell him than to kill him." And so they bargained with the merchants, who agreed to give them twenty pieces of silver—about twelve dollars—as the price they would pay for Joseph. The sum was paid, and each brother held a share in his hand; only Reuben was not there. Calloused were the hands that held it by their toil, but more calloused with envy were the hearts that had entered into the scheme. We are not told that they had any regret whatever, only that Reuben, returning by way of the pit, hoping to rescue Joseph, found it empty. He was so dismayed that he tore his clothes and sought his brothers to tell them that Joseph had disappeared. His whole action showed that he was of better stuff than his brothers, or perhaps a little less steeped in envy. Undoubtedly his brothers told him about selling Joseph. If Reuben had been the true man that we would like to think he was, he would have bravely disclosed to his father what had been done with Joseph when the bloody coat was shown. He was not moved to do the right thing even by the great grief of his father, whose sorrow would have been greatly lessened if he had known that Joseph was still alive, though a slave. No, we cannot put Reuben upon a pedestal and say he was the best of the brothers; instead, we will say he was the weakest, for, having the desire to do right, he was too much of a coward to do it.

Let us make a diligent search of our own hearts to discover whether or not we have any of the symptoms of that fatal disease, envy. Do we feel unhappy when we hear some one else praised, particularly if that person is engaged in the same lines of work in which we are? Are we made unhappy when we see some one doing better work? Do we think a good deal about being unappreciated? Are we quite generally on the outlook for slights from friends? Do we attribute unworthy motives to those who are making a success of life? Do we hesitate to congratulate those who are sucessful? If we have any of these symptoms, let us earnestly seek to get more of the Spirit of God in our hearts to crowd out the spirit of Satan that has found lodgment within us.

Words of Encouragement

Mrs. A. H. L., Townsend, Mass., a reader of this journal, writes: "If one could only take one paper, I would say, let it be THE CHRISTIAN HERALD. It contains so much of what one needs to know, of religion, songs of the poets, of the up-to-date news of the world, of missions, of stories true to life, and of Bible truths explained, helpful lessons from great lives, comfort and prayers. I always read it page by page, from cover to cover.

"Thy prayers that are answered bring comfort
To the lonesome, the sorrowing, the sad;
Their mourning is turned to rejoicing,
And hearts are made happy and glad."

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2C902. A Chic Waist of sheer white Lingerie. Front has full length clusters of pin tucks and insertions of shadow Val. lace. In the center the waist is daintily embroidered in self color with Grecian embroidered edge set over an insert of colored voile which is trimmed with crochet buttons. The Robespierre collar and the cuffs on the three-quarter sleeves are of colored voile and white embroidery. Short tucks finish each shoulder in front and the back is designed with six clusters of pin tucks. Fastens invisibly in front. Comes in white with Nelrose or Copenhagen Blue. Sizes 32 to 44 bust. Special Price, Mail or Express Charges Paid by Us $1

Your Money Refunded If We Fail to Please You

2C901. Waist of sheer white washable voile with front embroidered in self color. Down front are insertions of crochet lace, tucks to yoke depth and two full length tucks. Fastens in front. Collar is of white voile embroidered in contrasting color and trimmed with panel of voile to match embroidery. Cuffs which finish the three-quarter tucked sleeves are of colored voile. Back of waist has clusters of tucks. Comes in white trimmed with Nelrose or Copenhagen blue. Sizes 32 to 44 bust. Special Price, Mail or Express Charges Paid by Us $1

4C905. Pretty Summer Frock of sheer striped Lawn. Back is plain and the dress fastens in the front with satin covered buttons to match color of stripe. It is trimmed with tailored loops of satin in front. Collar is of embroidered white voile with Grecian scalloped embroidered edge. Three-quarter length sleeve with white embroidered cuff to match collar. Waist is joined to the plain gored skirt by a tailor stitched belt of self material. Skirt is finished with a deep hem. Dress can be furnished in black and white, blue and white, or lavender and white stripe. Sizes 32 to 44 bust measure, skirt length 40 inches. Special Price, All Mail or Express Charges Paid by Us $1

We Pay All Mail or Express Charges

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THE GRAIN AND THE GRINDERS

"Two women shall be grinding at the mill"

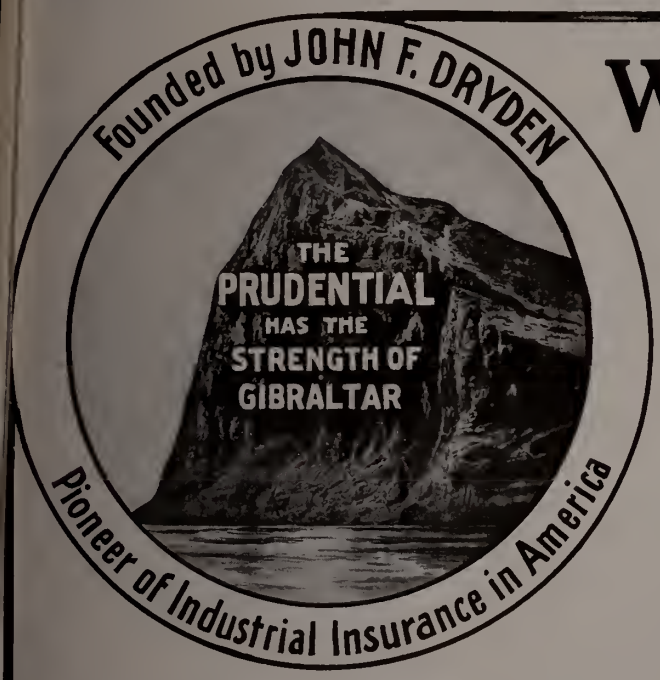
"Good measure, pressed down, shaken together, and running over"

VISITORS to Bible lands have often pointed out that much light is thrown upon many passages of Scripture by the scenes of daily life in Palestine to-day, for many of the customs of the Jews and their neighbors have changed little. Few are more interesting than those that may be seen near the Temple Area any morning in the week. This Temple Area is walled off from the other quarters of the city, and probably has more interest than any other one place in Jerusalem. One of the entrances to the site there, of the great temples of Solomon and Herod, is called the "Bab el Kattanin"—the Gate of the Cotton Merchants, because cotton was formerly sold there. But to-day other merchants have their booths in this vicinity, and among them those who buy and sell grain. One has only to watch these men handling wheat for a very few minutes before he realizes just what the Master meant when he said, "Good measure, pressed down, shaken together, and running over." (Luke 6: 38.) The wheat is brought in from the fields and villages in large cloth sacks, usually borne by slow-moving, awkward camels. It is then spread out in great heaps on blankets or on the stone pavement. The rule is that the buyer can have all that will possibly go into the measure, by any means whatever, and it is surprising how much wheat can be packed within a small compass. After the wooden measure has been dipped into the large heap, it is then pressed and packed and shaken, and at the last, when the grain has been compressed as much as possible with the hands, more grain is poured from another measure, until every particle that can find lodgment is in it, and the golden wheat streams down the sides. This concludes the bargain—"good measure, running over."

"Very unbusinesslike," a Westerner will say. Yes, it is; but it is also very picturesque and doubtless wholly satisfactory to those who measure in this fashion, as it has been for their fathers since the time of Christ, and long before. Time has not the same value there as here, and they always have plenty of leisure for bargaining and haggling.

Another saying of the Master that is frequently called to mind as one journeys is: "Two women shall be grinding at the mill; the one shall be taken, and the other left." In street corners, beside the low doors of stone houses or mud huts, women may be seen grinding, nearly always two of them working together. The mills are heavy and crude, all made of stone, except the wooden handle that is fitted into the upper stone by which the mill is turned. To grind any considerable quantity of wheat with such an implement is a task too hard for one woman.

The scene is not so common as it was fifteen years ago, but is not at all rare even to-day. Modern mills are now being put into the larger towns, and even in the villages one is coming to hear the hum of machinery and the cough of the gasoline engine.



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Capital and Surplus, over		24 Million Dollars
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Total Paid Policyholders Since Organization, Plus amount held at interest to their credit, over
FIVE HUNDRED AND TWENTY-FIVE MILLION DOLLARS

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More than 11 Million Policies in Force Insuring over 2 BILLION, 211 MILLION DOLLARS

Over $73,000,000 invested in Real Estate Bonds and Mortgages.

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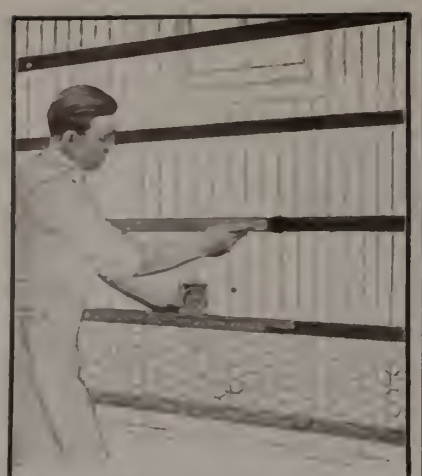

Paint for Odd Jobs

Unpainted Screens will rust out in a summer when they should last several seasons.

Unpainted woodwork will warp and rot, because exposed to sun and rain.

Unpainted trellises and grape arbors will fall down and become useless.

Unpainted things lose that spick-span newness and get beyond repair.

These are some of the odd jobs around your home that need to be attended to about this time of the year. A little care, a small amount of the right kind of paint or enamel will repay the cost many times. All this waste can be avoided if you use

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If you take pride in keeping up your home, we have some books that will tell you the possibilities and beautiful effects obtained by using Acme Quality. Send for them. They are

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and they are written for the man and woman who like to paint and improve. They tell what to use, how much required, show colored etchings of artistic effects, and tell you how the work should be done. We will send you these books, free, upon request.

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THE GLAD GAME

BY MARGARET E. SANGSTER, JR.

HAVE you read the *Pollyanna* book? The happy story of the glad little girl who brought sunshine and light and laughter into so many cloud-filled lives? The book that, from one brown-tinted cover to the other, is filled with the music of song-birds and the sweetness of flowers? Because, friends of mine, if you haven't read the story you must read it right off! And then you'll learn to play the "glad game."

Shall I tell you just a little about the "glad game"? This is the story told in just as few short words as I can possibly squeeze it down to.

Margaret E. Sangster, Jr.

Pollyanna was a poor minister's daughter. Though his little girl always had the necessaries of life, she had none of the luxuries. She really never wanted things much until one day she suddenly felt the desire strong in her to have a doll—a beautiful doll, such as other little girls had. So she went to her father and told him all about it. Now, the father wished to give his little daughter what she wanted, as all good fathers do; but every single round copper penny had to be spent for bread and shoes and other "necessary" (don't you hate the word?) things for Pollyanna. So he told his little daughter that he would ask the kind people who sent boxes to them to please send a doll the next time they made up a box. And Pollyanna was so glad that she prayed to God, asking him to be sure about the doll.

At last the box came, and, full of eagerness, the minister and his child opened it. On top of everything lay a crisp little note, and underneath the note a pair of sad little crutches. So Pollyanna's father opened the letter and read a message something like this: "We are sorry that no doll was brought for the box, but here are a pair of crutches; perhaps the little girl can use them."

That sounds like a rather gloomy beginning for a "glad game"; but it was the real, true beginning. Of course Pollyanna cried and cried; and her father took her into his arms and tried to comfort her, although he had a dull, hard ache in his heart, too. Do you know what he said?

"Why, Pollyanna, you ought to be glad that you don't need the crutches." Which statement was happily true.

And after that Pollyanna played the "game" at every opportunity. But I will not tell any more, lest I might spoil the story for you, for you must read it yourselves.

I wish every one of you would try to play the "glad game." This very morning I'm trying to play it myself. Just now my tooth is aching, oh, so badly! And my eye feels all drawn down and my cheek feels all drawn up; and I'm perfectly sure I look like a squirrel with a nut in one side of its face. Did you ever feel that way? Well, do you know what I'm doing? I am saying very, very softly under my breath: "I'm glad that only one of my teeth aches; it would be so much worse if my whole face was sore, instead of only one side." Maybe the "glad game" will do me some good too.

You did not know that there was a real little Pollyanna, did you? But there is one, the little girl who posed for the Pollyanna pictures, and who looks just like them. I went down to see her the other day, and she told me a few things about herself. Do you know what she said that delighted me more than I can tell? This is it:

"You know I just love the *Pollyanna* book, and" (here her voice dropped very low and her tone grew confidential) "I like the 'glad game,' too. I'm trying to play it myself!"

If you had met the little girl, you would say with me that she was not going to have a very hard time playing it. Because when you look at her big picture eyes, you can just see the gladness shining out of them.

There are lots of things to be glad about—little things that you never even think of, and great big things that you can't help seeing. There are days that seem brimful of troubles; and each trouble, no matter how large it is, can be made a good point in the "glad game." That is the nicest thing about the "game." It is so very adjustable.

When it rains and you have to wade through miles of slush on your way to school or business, be glad that it doesn't rain every day; and be very glad that you are not a "shut-in"; but that you can wade through the wettest slush. When a cake burns and you scrape all the black, horrid bottom off of it, be glad that the top isn't burned too. When a dress is too short for you and you have to let down a tuck at the last minute, be glad that there is a tuck to let down. And if your best chum gets angry at you and says a few childish things that, of course, she couldn't mean, be mighty glad that you have a chum at all. Oh! there are so many thousands of things to be glad for.

Let's make the "game" a habit, you and I. When we feel angry about something and we know that our cheeks are red, and our eyes are bright with temper, we will bite our lips, and clench our hands tight, and try to be glad of—anything! It will be mighty hard at first, for we are very far from being saints, and many times, perhaps, we will fall by the wayside of our good resolutions. But then one day it will come over us that we are glad, without any trouble or exertion. And we will probably stay glad.

Now, I am going to repeat my prescription for the "glad game." First of all, get *Pollyanna* and read it, and let all of the words in the book sink in deeply. Read it alone at first, cuddled down in your favorite armchair, with the light falling on the pages of the story. Then read it to your family and to your friends. And then, when all of you know it, try to play the "glad game" together. And I am sure that all at once your road in life will be smoother, and that the rainbows will come quickly after the showers.

(Oh! by the way, I want to tell you; my tooth has *almost* stopped aching.)

Wonderful "Cut-outs" from China

FROM one of our American missionaries in China THE CHRISTIAN HERALD has received a very remarkable native art collection, the handiwork of carefully trained Chinese women. These are what, for the want of a better name, may be designated as "cut-outs." They represent flowers, trees, vases, plants in blossom, animals, birds, insects, curious looking little Chinese children and a large variety of other objects. The work is so dainty and delicate and the art so amazingly fine that every single "cut-out" is a thing of joy and beauty to the beholder. To any one who loves to look at beautiful things of a distinctly artistic character these "cut-outs" will give great pleasure. They are on native paper and are frequently used in Chinese homes as ornaments on doors and window glass. Any one can buy them from THE CHRISTIAN HERALD at prices ranging from ten to fifty cents each as long as they last. The money resulting from their sale will be turned over to Elizabeth P. Hartwell, who sent these cut-outs from China, for use in her mission work in Shantung Province.

New Summer Gown for 1

Tan Charmeuse dyed Blue

The styles this summer simple and so easy to mak Diamond Dyes are so easy that there i really no exc any woman's not having a new summer wardrobe.

This Gown on the L

Take a last summer's dress, because, for example, wh is style or soiled. You can eas it into a gown as styl sh as t one of the new shades of a girdle of black satin, and covered to match. Take an hat, cut down the brim, dip it dye, put a band of lace arou crown, and you have a new gown and hat which should you more than 10 cents—the p one package of Diamond Dyes

The Gown on the Ri

This was an old summer g w faded Read what Mrs. W of Philadelphia, writes:

"I had a very pretty white which I had worn constant had washed almost every Toward the end of the sea looked very badly from stains and iron rust. It w good to throw away so I u a ——— pattern, dyed the pink with Diamond Dy cotton and linen, made girdle of the same color and I had a new dress."

Diamond Dyes

There are two classes of Diamond Dyes—one for W the other for Cotton, Linen, or Mixed Goods Diamond Dy Wool or Silk come in **Blue** envelopes Diamond Dy Cotton, Linen, or Mixed Goods come in **White** envelopes

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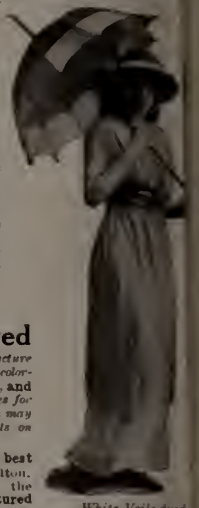
Vegetable fibres require one class of dye, and animal fibres another and a radically different class of dye. As proof—we call attention to the fact that manufacturers of woolen goods use one class of dye, while manufacturers of cotton use an entirely different class of dye.



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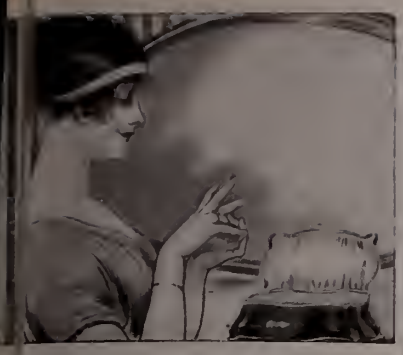

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THE COLUMBUS, OHIO, REVIVAL

EVANGELIST SUNDAY'S campaign in Columbus, Ohio, has just closed with very remarkable results. Sixty-one churches co-operated. Rev. John W. Day, pastor of the First Presbyterian Church, 354 Wilson Avenue, was president of the evangelistic committee which represented these churches. The meetings were conducted for seven weeks, were attended by upwards of 800,000 people and resulted in a definite profession of faith by over 18,000 people, 10,000 of whom have already united with some of the churches. The meetings are being continued in a majority of the churches. There is a large organization of active personal workers. One class of working women has an enrolment of over 1,200.

Forty-two thousand women attended the revival meetings on the day when a sermon for "women only" was scheduled, the same sermon being preached four times. On the last day, at four different meetings, over 2,000 professed saving faith. Special sermons were preached by Mr. Sunday at Marysville and Delaware, Ohio, in the forenoons only. This was made possible through the use of special trains that were put at the disposal of the committee. Delegations came from cities and towns forty, fifty and seventy-five miles away to attend the revival meetings.

The Pay of Evangelists

HAS the preaching of the Gospel already become commercialized? For every phase and question concerning the "life that now is, and the life which is to come," there is a clear and definite "Thus saith the Lord" in the inspired Word. In Matt. 10: 8 we read, "Freely ye have received, freely give." Isa. 55: 1, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." To what part of the present activities of our churches will the Scripture quoted apply? "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" Are we feeding upon the true bread and water of life, or are we feeding upon husks? How shall we know? By accepting the gift offered to us in Luke 11: 9-13 and James 1: 5-7. We do well to ponder the words of I Tim. 3: 1-7; Titus 1: 5-11; II Tim. 3: 1-7; Acts 8: 18-21; I Cor. 4; I Thess. 2: 9; II Thess. 3: 8-10; Luke 9: 58.

MRS. J. B. SMITH.

De Kalb, Ill.

Called Higher

Mrs. Sarah E. Thurston, of Pasadena, Calif., was called higher January, 1913. She was an earnest Christian.

Mrs. G. M. Barnhardt, of Haverstraw, N. Y., was called higher February 4, 1913. She was an earnest and devout worker in the Methodist Episcopal Church.

Mrs. Laura Whitlock, wife of Rev. E. N. Whitlock, of Columbus, Ga., was called higher March 2, 1913. She was an earnest Christian worker for many years.

Mr. S. Wherry, of Listowel, Ont., a constant reader of THE CHRISTIAN HERALD for many years and its agent for a long period, departed this life February 7, 1913.

Mrs. Amand Ames Tomlinson, of Minneapolis, Minn., passed to her reward February 25, 1913, at the age of 78 years. She was a faithful memher of the Preshyterian Church.

Captain B. L. Potter, of Hollywood, Va., was called higher February 12, 1913. He had heen superintendent of the Bluff Point Sunday school for many years. He was a sincere, earnest Christian.

Mrs. Catherine Cretney passed away at her home at Ridgway, Wis., January 29, 1913, at the age of 85 years. To all who knew her she was an industrious and self-sacrificing mother and kind friend.

Mrs. Sarah L. Funderhurg, of Pittsburg, Kan., died February 3, 1913, at the age of 71 years. Her long faithful Christian life as she lived in her community and her home is her greatest eulogy.

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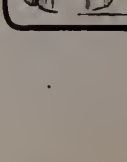

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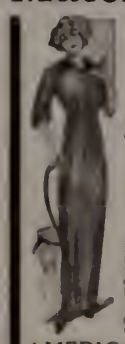

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Nation's Voice on Rome

An Episcopalian Protest Against Change of Name—Ultra "High Church" Element Urged to Go to Rome

THE Rev. Dr. A. G. Cummins, Protestant Episcopal rector of Christ Church, Poughkeepsie, N. Y., has asked the members of the "High Church" party in that communion to betake themselves into the Roman Church without delay. This request was made in an article in his parish paper for the last week in March. This article was the more important because Christ Church is one of the most prominent parishes in the diocese of New York, and Dr. Cummins is a member of the standing committee, an authority co-ordinate with the authority of the bishopric.

The subject of the article is the recent "going over to Rome" of two Anglican religious communities, one of twenty-two men and the other of thirty-four women, whose houses were located respectively at Caldey Island, off the Welsh coast, and at Milford Haven in the same principality. These people had called themselves "Benedictines," and in February they sought admission into that Order of the Roman Church. Last year, according to the London *Tablet*, March 8, 1913, they applied to the Archbishop of Canterbury and then, at his suggestion, to the Bishop of Oxford for "episcopal supervision and guidance." The community, it plainly appears, had been "brought up on Roman Catholic food," and the "breviary, missal and devotional books contained doctrines not compatible with the teaching of the Anglican Church, e.g., the doctrine of papal supremacy." So Bishop Gore quite naturally told them that their faith and practice "could not be justified on any other than a strictly papal basis of authority," and they then proceeded to ask the Roman authorities to receive them into that church.

Dr. Cummins said in his paper that the Anglican Church is stronger without those "Benedictines," and that his own communion would be stronger without the Order of the Holy Cross. He mentioned the Community of the Resurrection, who preached at Trinity Church, New York City, during Lent, and objected to the title "Father" having been applied to individual members in Bishop Greer's official paper. He used the word "Catholic" to indicate the High Church men in his own church, and also to show his dislike to them, not as men, but as zealots in the wrong communion. He says:

We have come to a critical moment. A party fight has been begun by the "Catholics." The era of toleration, of complacent satisfaction over the cessation of strife, has been brought to an end. Either this church is to remain Protestant, or it is to be made "Catholic," the matter of a change of its name is only an entering wedge. Back of the wedge's point lie all manner of "Catholic" doctrines and practices.

There is and long has been less mutual sympathy between "Catholic" and Protestant elements in the Episcopal Church than between either element and its corresponding outside church—Roman Catholic on the one hand and Presbyterian on the other. These two elements, the high and the low, we may forcibly hold together, but we cannot make them mingle. Why should they be held together at all? There is no place in the Protestant Episcopal Church for "Catholics." The present situation, now that the attack has been made, is of necessity transient. It is no longer tenable.

Dr. Cummins, further on, put this request to the "Catholics" in his church:

Follow the Caldey Islanders, dear fellow Catholics. We shall grieve at the loss of numbers, but rejoice in your gain. There is an acknowledged Catholic Church. That is surely where all true Catholics should be. Will you not, O "Catholic" friends, do as Caldey has done? Resolve highly and firmly to accept with its fascinations the discipline of Rome, unpleasant though it be for those accustomed to the freedom of Protestantism. Take the bitter with the sweet. It needs only a little courage, a little consistency. Why expect to have the

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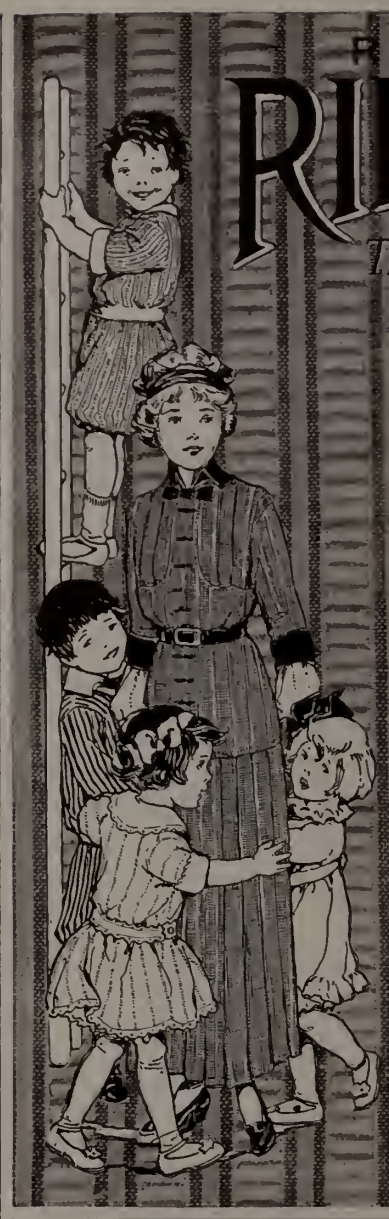

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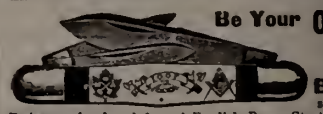

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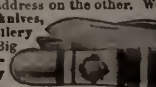

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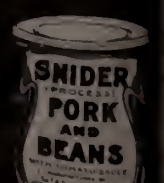

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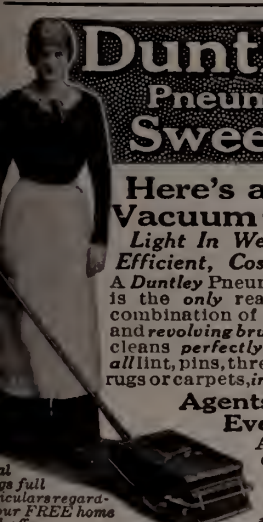

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Nation's Voice on Rome

Continued from preceding page

sweet without the bitter? Please let us Protestants alone, let us enjoy our errors in peace. We shall love you much better when you are on the other side of the gulf.

A day or two later, fifteen prominent Episcopalian clergymen of New York sent a letter to Bishop Daniel S. Tuttle of Missouri, presiding bishop of the Protestant Episcopal Church in America, making a strong protest against any change whatever in the name of the denomination. Two changes had been suggested—one to strike out the word "Protestant" and the other to change the name to "American Catholic." The signatures affixed to the letter were impressive, including Bishop Courtney, rector of St. James's Church; William T. Crocker, rector Church of the Epiphany; William M. Grosvenor, dean Cathedral of St. John the Divine; W. N. Guthrie, rector St. Marks-in-the-Bouwerie; Henry Mottet, rector Church of the Holy Communion; H. P. Nichols, rector Holy Trinity Church; Leighton Parks, rector St. Bartholomew's Church; Howard C. Robbins, rector of the Church of the Incarnation; Karl Reiland, rector of St. George's Church; Theodore Sedgwick, rector of Calvary Church; Herbert Shipman, rector Church of the Heavenly Rest; Charles Lewis Slattery, rector of Grace Church; Ernest M. Stires, rector of St. Thomas's Church; George Alexander Strong, rector of Christ Church, and George R. Van de Water, St. Andrew's, Harlem.

Perhaps the most vital paragraph of this letter is this:

We do not undertake to discuss herein the adequacy of our present name, though we insist that there is a vast difference between the question of the church's wisdom in its original selection and the proposal to drop the name which the church has honorably borne since our people became a nation. We warn our people against any step which would turn from us the important tide of immigration from Northern Europe, most definitely Protestant in its character, and many intelligent people who came to us from Southern Europe and who have a deep-seated antipathy to any name which suggests to them ecclesiastical tyranny.

They further express the apprehension that a change of name would be likely to alienate 20,000,000 Protestant Christians in this country who now have a "fraternal regard for our church."

. . .

The Vatican on "Heretics"

CARDINAL Peter Respighi, Vicar-General of Rome, died March 22. It was to Cardinal Respighi that Pope Leo XIII wrote his famous letter of August 19, 1900, condemning the religious and philanthropic work done in Rome by members of "heretical sects, the multiform progeny of Protestantism," who were "solely intent on depriving the people of that religion which has even been declared the religion of the state." The success of this propaganda was, moreover, attested by Pope Leo's describing it as "the free and progressive development of heresy in this holy city." The opening paragraph of the Bull *In Coena Domini* of Urban VIII shows how that Pope regarded Protestants: "On the authority of Almighty God, the Father, Son and Holy Ghost, by the authority of the blessed apostles Peter and Paul, and by our own authority, we excommunicate and anathematize all Hussites, Wickliffites, Lutherans, Zwinglians, Calvinists, Huguenots, Anabaptists, Trinitarians and apostates from the Christian faith, by whatever name they may be called. and to whatever sect they may belong."

. . .

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Including postulants, there are in the United States to-day more than fifty-six thousand nuns. They conduct 700 academies for girls, 285 orphan asylums, 100 homes for the aged, 300 hospitals and several hundred insane and foundling asylums, protectories, reformatories, parish schools, etc., in this country.—*Boston Pilot, January 11, 1913.*

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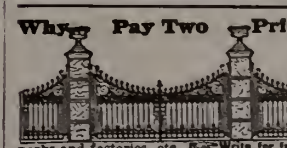

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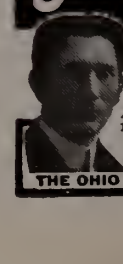
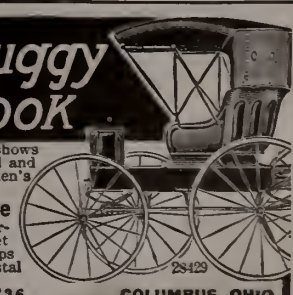
Phelps' FREE Buggy Book



Save $25 to $40. Get best buggy you ever rode in. Book shows 140 styles made-to-order Split Hickory Vehicles, also full and complete line of harness. Sold *direct* to you, no middlemen's profit. 167,000 Split Hickories now in use.

30 Days' Free Road Test—2 Yrs. Guarantee

Auto Seat Buggies, Runabouts, Sorries, Driving Carts, Carriages, Spring Wagons, etc.—all *genuine* Split Hickories. Get this big free book *at once* no matter where you buy. Phelps even pays the postage, so all you have to do is send a postal or letter tonight. Address H. C. Phelps, President.



THE OHIO CARRIAGE MANUFACTURING CO., Station 236, COLUMBUS, OHIO

31 Years Without a Dollar Lost to Investors

THIS is the record of S. W. Straus & Co. and should serve as the best introduction to the readers of THE CHRISTIAN HERALD, of this House and the securities we offer.

We have maintained this record through our policy of selling none but thoroughly safeguarded securities, and of protecting the interests of our clients at all times and under all conditions.

FIRST MORTGAGE BONDS

5½ to 6%

We offer first mortgage bonds, directly secured by absolute first liens on the highest class of newly improved, income-producing, centrally-located Chicago real estate, netting the investor 5½ to 6 per cent.

It is our established custom to repurchase securities from clients, when requested, at par and accrued interest, less the handling charge of one per cent., thus giving reasonable assurance of their convertibility.

Write for Circular No. 1150 and the "Investors' Magazine."

S. W. STRAUS & CO.
INCORPORATED
MORTGAGE AND BOND BANKERS
ESTABLISHED 1882
STRAUS BUILDING, CHICAGO — ONE WALL STREET, NEW YORK

Safety

Surplus earnings *over five times* interest requirements

6% Yield

We recommend for investment the secured notes of a strong public utility company serving one of the most prosperous and rapidly growing industrial communities in the Middle West.

Earnings, year ended January 31, 1913, *nearly 5½ times* interest requirements. Present earnings 20% larger than a year ago.

Full information sent on request for circular W-31

White, Weld & Co.

The Rookery, Chicago — 14 Wall St., New York — 111 Devonshire St., Boston

6% INTEREST

$100
$500
$1,000

Coupon Notes due from six months to five years from date, SECURED by First Mortgages on Improved Real Estate. The amount of the mortgage never exceeds two-thirds of the actual value of the property.

Additionally protected by marketable securities which must always equal 20% of all outstanding Notes.

Let us send you full information about this absolutely safe investment.

Write for Circular S-40

Ashley & Company
111 Broadway, N. Y.

DEPARTMENT OF INVESTMENT COUNSEL

This department is maintained for the benefit of our *regular* readers; the service is offered *entirely free* of cost to them, and all correspondence is *strictly personal* and *confidential*, in so far as the identity of the inquirer is concerned. Always enclose letter postage and write name and address plainly, addressing your inquiry to Financial Editor, CHRISTIAN HERALD, Bible House, New York City.

THE CHRISTIAN HERALD *does not in any way guarantee investment advertisements. It is impossible to do so, because our subscribers have far more money to invest than our total capital would permit us to refund. We do all we can, however, to make sure of the integrity of our advertisers before admitting them to our columns. Also, any advice given is an expression of our conclusions, based upon information we believe to be reliable; but we must not be held responsible, should any loss arise from its acceptance.*

ANSWERS TO FINANCIAL QUERIES

MISS T., CONNECTICUT. I should most certainly sell the stock and put the proceeds into a less speculative security. I own up that the stock pays well and that the company is well managed, so far as we can judge from the company's reports, but I am afraid that, sooner or later, all the schemes floated by the interests back of this concern will become top-heavy and tumble like a house of cards. I shall be glad to advise with you further in regard to the investment of your funds, if you desire it.

A., OHIO. There is little I can do in way of aid in the matter of your investment with the realty company. If you had conferred with the writer in regard to the exchange of bonds with this concern before you had actually made the trade, you would have been advised not to do it. However, if it is possible that the company in any way misrepresented matters to you I suggest that you write to them and demand the return of your bonds.

REV. B., NEW MEXICO. I do not find, after consulting several firms in Wall Street, that there is any possibility of effecting sales for any of your stocks, with the possible exception of the International Lumber and Development Company.

I., ARIZONA. I have carefully noted the contents of your interesting letter on sub-irrigation and the Florida Everglade Land Sales Company. I should be very glad to comply with your request for the information, but the matter is beyond the province of this department. Indeed, it would be like "carrying coals to Newcastle" for a man in New York to instruct a man in Phœnix, Ariz., regarding irrigation enterprises, for there is not a city in the United States which has been more abundantly blessed with the benefits of irrigation than Phoenix. THE CHRISTIAN HERALD cannot advise on land propositions other than to caution our friends—never buy land not personally examined and not then unless you are fully competent to judge its value.

MRS. G., MARYLAND. Under no circumstances do I recommend the stock you have under consideration. There are so many ways that I believe far safer to invest your money and secure a fair rate of income. I refer to the securities that are listed and traded in on the New York Stock Exchange or through the great banking firms who offer these securities to the public and who transact business through the mails. You should write to a number of these firms. Tell them how much money you want to invest and they will send you lists of securities applicable for said amount and suitable for a woman's investment. Select tentatively several issues that look good to you and take the matter up with me again before you make a decision.

H., NEW YORK. The only reason I can assign for your not seeing Consolidated Arizona "new" stock quoted in the reports from Wall Street in the daily papers is that arrangements with the Curb authorities may not have been completed for the listing. The old stock is listed and was quoted to-day .25 bid and .37½ offered.

P., NEBRASKA. If I had $6,000 to invest and were willing to assume a slight speculative risk, I should consider expending at least a portion of my funds in railroad stocks, which may be purchased at prices to yield approximately 6 per cent. I should select:

10 Atchison,
10 Baltimore & Ohio,
10 Chesapeake & Ohio,
10 Norfolk & Western,
10 St. Paul,
10 Southern Railway Rfd.

The above schedule represents an expenditure of about $5,750 figured at closing prices to-day and the return at the present rate will be about 5.93 per cent. I should also write to the financial firms whose advertisements appear in this issue of THE CHRISTIAN HERALD. These firms are believed to be honorable banking concerns.

Continued on next page

We Own and Offer, Subject to Prior Sale:

First Mortgage $500 Real Estate Serial Notes

OF THE FOLLOWING ISSUES:

Southern Methodist University, - -	*Dallas, Texas*
Young Men's Christian Association, - -	*Seattle, Washington*
Westminster Presbyterian Church, - -	*Dallas, Texas*
Texas Christian University, - - -	*Fort Worth, Texas*
First Church of Christ, Scientist, - -	*Memphis, Tennessee*
Southwestern Baptist Theological Seminary,	*Fort Worth, Texas*
St. Andrew's Parish (Episcopal), - -	*Fort Worth, Texas*
St. Luke's Hospital (Episcopal), - -	*Spokane, Washington*
First Presbyterian Church, - - -	*Dallas, Texas*

The physical value of each property is considerably in excess of the total loan; this, in addition to the moral responsibility, an invaluable asset. Your order for reservation of notes for a reasonable time will be filled, or delivery can be made at once.

Price to Net Purchasers 5½%

Some Advantages of the First Mortgage Real Estate Serial Notes We Offer from Time to Time:

Non-residents in any part of the globe may purchase these Serial Notes by mail. We guarantee delivery. No matter where you live, the collections of interest coupons and principal notes can be made either by depositing in your local bank or sending direct to Mercantile Trust Company, St. Louis. We attend to the collection and remitting of all payments without any expense or trouble to the investor.

The Mercantile Trust Company has sold First Mortgage Real Estate Serial Notes in every State in the Union and in many foreign countries.

The Mercantile Trust Company has loaned millions of dollars on Real Estate, and no bank, trust company or individual has ever lost one dollar, either principal or interest, in such investments purchased of us. The property securing these Serial Notes has been personally inspected and appraised by our experts, and the titles examined and approved by our Legal Department before the loan was made.

The genuineness of these Serial Notes is certified on each by the Mercantile Trust Company, thus preventing forgery or overissue. *Detail Circulars of each issue mailed on request.*

WE WANT NEW LOANS: That statement interests both borrower and investor.—To the borrower, its meaning is apparent.—To the investor it is an indication that we are satisfying our old customers and gaining new ones.

MERCANTILE TRUST COMPANY

REAL ESTATE LOAN DEPARTMENT

Eighth and Locust Streets, ST. LOUIS, MO.

Capital and Surplus
Nine and One-half Million Dollars

FESTUS J. WADE, President — J. B. MOBERLY, Real Estate Loan Officer

D. Arthur Bowman & Co.
INVESTMENT BANKERS

3rd NATIONAL BANK BUILDING
ST. LOUIS, MO.

6% For Your Savings

Two months ago we told CHRISTIAN HERALD investors about The Trend of Investment. This month we offer you at 100 and accrued interest, yielding 6%, for immediate or May investment, a prime first mortgage 6% investment bond.

This bond is a direct lien at ABOUT 50 per cent. of net CASH cost, on a thriving, prosperous public utility corporation property in one of the richest sections of the United States. First of all, it is a GOOD, SOUND security—next, it pays as HIGH A RATE as you can obtain on the best class of honds.

Learn about this unusual Investment opportunity, and ask us to send you Circular CH, fully describing it. Remember also to ask for any advice you may desire on investments you now hold. We are glad to do this gratis.

Trustees For The Investor

Invest Your Savings

Good Public Utility Bonds are becoming more and more popular every day. They afford unusual opportunity for profitable and conservative investment. Safety, Stability of Earnings and High Yield are among their many advantages.

We should be pleased to send you full particulars regarding one which we particularly recommend.

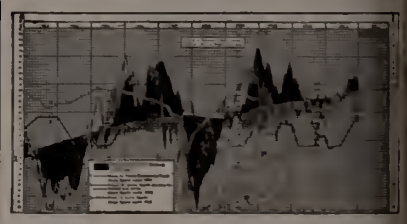
To Yield 6¼%

Ask for Circular C 2.

Smith-Tevis-Hanford Co.
INVESTMENT SECURITIES
60 Broadway, N. Y. City

BEFORE YOU RE-INVEST YOUR APRIL DIVIDENDS

Take your pencil and mark on the



Babson Composite Plot

the dates of your investments during the past ten years. Frankly, have you always chosen the most favorable time to buy, the time when fundamental conditions were just right to give you the lowest price and the highest yield? Now instead of looking backward and seeing what you ought to have done, why not look ahead and actually do it? The Babson Composite Plot indicates when fundamental conditions are ripe for buying stocks and bonds. Before you make your next investment, write for a copy of a valuable booklet, explaining ***when to buy***, which will be sent gratis to any person interested in the work of the Babson Organization.

Address Dept. I-4 of the

BABSON STATISTICAL ORGANIZATION

Engineering Plant — Wellesley Hills, Mass.

Largest Organization of its Class in the U. S.

Your Mortgage Nets 6%

And You Own It Outright!

I have been placing loans on farm mortgages for twenty years and have never offered a better field than the famous

Rocky Ford District of Colorado

Our lands are worth from $125 to $250 an acre. Our farmers make net from $25 to $75 an acre.

For every transaction I send you the *original Mortgage*, collecting the interest for you and acting as your representative.

Practical advice furnished on Irrigation Bonds and Irrigation enterprises. Correspondence Invited. Bank references furnished.

L. R. FENLASON, Rocky Ford, Col.

uggestion for a Growing Business

Invest your surplus each ionth in secure bonds of nown value. Good Bonds e readily accepted as securi- for loans, if your business equires it.

Your surplus invested in igh grade bonds earns 4 to % per annum.

Frequently, a surplus cash alance causes a certain mount of indifference in the ollection of accounts.

Quick assets such as negoiable bonds are the strongest kind of business insurance in ime of business stress.

Securities

such as offered by this house are readily acceptable as security for short or long time loans by banks and financial institutions generally.

We will be pleased to mail you circular No. 408, which shows a varied list of bonds now being offered.

Many of the bonds we offer carry the guarantee of the American Water Works & Guarantee Company as to principal and interest.

J. S. & W. S. KUHN, Inc.
345 Fourth Ave., Pittsburgh, Pa.
Chicago—First National Bank Bldg.
Philadelphia—Real Estate Trust Bldg.
New York—37 Wall Street
Boston—Kuhn, Fisher & Co., Inc.
London, Eng.—J. S. & W. S. Kuhn (European Agency), Ltd.
Pinners Hall, Austin Friars

Logical Investments

for those in moderate circumstances are first mortgage bonds. Such bonds can now be purchased at prices commensurate with the present cost of raising money, thereby giving purchasers the benefit of a more liberal yield from sound investments than has been possible for some years. We suggest consideration of the investment offering which is described in Circular CC. This circular will be sent free on request.

A. B. Leach & Co.
Investment Securities
149 Broadway, New York
Chicago Philadelphia Buffalo
Boston London, Eng. Baltimore

AVE HALF Your Paint Bills

using INGERSOLL PAINT—proved by 66 years' use. It will please you. nly paint endorsed by the "Grange." ade in all colors—for all purposes.

DELIVERED FREE
n the Mill Direct to You at Factory Prices.
ERSOLL PAINT BOOK—FREE
all about Paint and Painting for Durability. to avoid trouble and expense caused by paints g, chalking and peeling. Valuable information o you, with Sample Color Cards. Write me. DO OW. I can save you money.
. Ingersoll, 253 Plymouth St., Brooklyn, N.Y.

DEPARTMENT OF INVESTMENT COUNSEL

Continued from preceding page

and will assist any CHRISTIAN HERALD reader in investment matters if requested.

B., PENNSYLVANIA. I have taken up the matter of irrigation bonds with Farson, Son & Co. Mr. Farson recommends that you entrust your bonds with the Bondholders' Committee, and he tells me that there are no explanatory facts he can give you that are not contained in the Bondholders' Agreement.

E., MASSACHUSETTS. I do not recommend the 6 per cent. bonds you have under consideration. The interests back of the land company have floated about ten different more or less successful corporations, but there is no assured market for the securities they have sold, and the methods employed in marketing the various issues of stocks and bonds have been severely criticized. Correspond with the financial firms whose advertisements appear in this section. They offer securities which are far more attractive than the bonds you inquire about.

MRS. W., NEW YORK. St. Louis, Iron Mountain & Southern Ry. (River & Gulf Division) first mortgage 4s are considered a good investment security. I prefer, however, St. Louis, Iron Mountain and Southern Ry. General 5s. This issue is much more active and the price stays firmer. A year ago at this time these bonds were selling around 106⅛. They now may be bought for 103. Lake Shore 4s, 1931, at 90⅝ are also an exceedingly good investment. This bond is active and the range of price fluctuations is small. Railway bonds are now selling much under the prices of a year ago, and I think are now about touching bottom. I do not recommend the speculative bond issues for a woman's investment, however attractive they appear at the prevailing low prices.

H., OHIO. I see nothing attractive in the industrial stocks mentioned in your letter, and advise you to leave them alone. This advice in no ways reflects on the companies, which I believe to be perfectly solvent and successful—in a limited way, but the fact remains that the market for such securities is extremely limited and should you desire to sell your stocks you would probably not be able to do so. This would be embarrassing and to put oneself into such a position is needless. There are no less than half a dozen railway issues that may be bought at par or very near to par that yield 6 per cent. There are also a dozen attractive speculative railway bond issues that may be had at prices to net approximately 6 per cent. on the investment, and there are also as many more attractive puhlic service corporation stocks and bond issues that return 6 per cent. on the investment. Many of these securities are traded in on the New York Stock Exchange. When you can buy such investment securities, possessing, as they do, established selling market and assured capacity for earnings, what is the use of putting your money in enterprises that offer no market for the stocks, and, being competitive industrial enterprises, cannot assure investors a continuation of dividends through periods of lean years?

T., NEW YORK. The only advice I can give you is to suggest that you write to the following: Mr. R. Franksen, Consul General, 11 Broadway, New York City; Mr. M. Clarholm, Consul, 17 State Street, New York City. The first named address is the address of the German Consulate, and the second the Swedish.

MRS. F., PENNSYLVANIA. The securities mentioned in your letter are attractive investment issues, and I think you will be safe in buying them. I strongly advise any CHRISTIAN HERALD reader to well diversify his or her investment selections. Do not put all your money into any one security or into any one class of security, and whatever form of investment your money goes into determine, first, that there is a market for the stock or bond if you desire to sell it at some subsequent time. I believe the securities sold by the Pittsburg firm meet with this requirement.

A., LOUISIANA. Inasmuch as the Bankers' Corporation of Philadelphia is out of corporate existence and you do not state the name of the three electric railways which serve as security for your bond, you are requested to furnish this very important information before we can give you definite advices.

A. E. O., NEW YORK. All of the concerns mentioned in your letter offer investors no more than what may be regarded at best as risky speculations. I do not recommend any of them. This advice is no reflection on these companies, but from the very nature of the undertakings a considerable amount of hazard must be present at all times. You should make your investment commitments with exceeding care, and not endeavor to secure the last possible per cent. of promised income. The bonds of railways or public utility securities, preferably those listed on the New York Stock Exchange, or securities offered by prominent investment firms, are the best investment for you, and they offer a fair income return. Your investment then will be safe and your money can be secured at any time you need it.

(This form went to press April 2, 1913.)

The White Paint Beautiful

We all admire the house painted white. It speaks cheerfulness, hospitality and the simplicity of good taste. True, all architecture and all locations will not tolerate undimmed whiteness, but there are many houses that would be more home-like if painted pure white.

A weather-proof paint that is really a clear, pure white is rare. White Lead has long been the standard white paint, yet none was really white until the Carter process of making white lead was perfected.

Compare Carter with any other white lead or white paint and you will surely decide that your white house must be painted with Carter.

To make white paint, Carter White Lead is thinned with linseed oil to proper consistency. To make colored paint, your painter will add tinting colors. In either white or colors, pure Carter White Lead and linseed oil paint will be found both durable and economical.

Everyone who has painting to do should have a copy of "Pure Paint," a text book on house painting. Sent free on request. A sample tube of Carter will be sent free to anyone who is thinking of painting White.

CARTER WHITE LEAD COMPANY
12096 S. Peoria St., Chicago Factories: Chicago—Omaha

Going to EUROPE

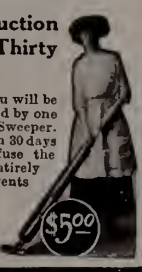
Via The **Baltimore-Southampton-Bremen** service of the **North-German Lloyd** means traveling in comfort and safety (excellent service—delicious meals) on large modern *One-cabin* steamers, at surprisingly small cost.

Write today for particulars of rates and sailings, and send 10c for valuable travel guide, "How to see Germany, Austria and Switzerland," by P. G. L. Hilken, who tells with terseness and lucidity "what to see and how to see it"—a book of 100 pages, over 200 illustrations.

A. SCHUMACHER & Co.
General Agents
191 S. Charles St., Baltimore, Md.

We Will Place the Reeves Suction Sweeper in Your Home on Thirty Days' Free Trial.

We make this offer because we know you will be more than pleased with it. Easily operated by one person. Send $5, and we will ship the Sweeper, charges paid. If not satisfactory, return in 30 days and get your money back. Don't confuse the Reeves with cheap hand cleaners. It's entirely different. Send for circular. General agents wanted.



The Reeves Vacuum Cleaner Co.
50 Broad Street, Milford, Conn.

By ***Lyman Abbott***

Letters to Unknown Friends

A BOOK of friendly counsel, helpful, hopeful and sane. They are answers to the puzzles that every man and woman tries to solve.

Net 60 cents

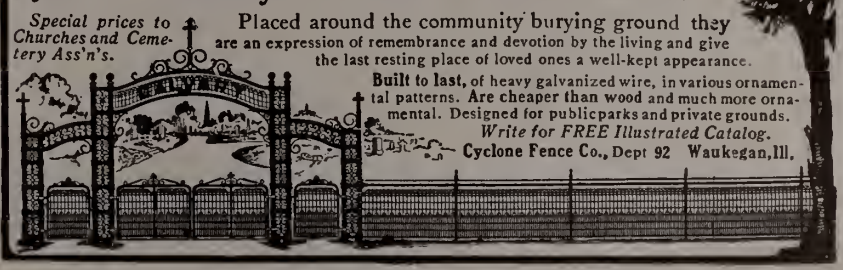
Doubleday, Page & Company
GARDEN CITY NEW YORK
At all Book Shops and at our own in the new Penn. Station, N. Y. C.

BEAUTIFY AND PROTECT THE MOST SACRED SPOT

Harmonious Beauty and Permanent Protection are Combined in
Cyclone Cemetery Fence and Entrance Arches.

Special prices to Churches and Cemetery Ass'n's.

Placed around the community burying ground they are an expression of remembrance and devotion by the living and give the last resting place of loved ones a well-kept appearance.



Built to last, of heavy galvanized wire, in various ornamental patterns. Are cheaper than wood and much more ornamental. Designed for public parks and private grounds.

Write for FREE Illustrated Catalog.

Cyclone Fence Co., Dept 92 Waukegan, Ill.

You Can Weigh
Exactly What
You Should Weigh

You can be sound in body and mind; efficient, well poised, and

You Can Be Well

I have helped to 000 of the most refined, intellectual women of America to regain health and good figures and have taught them how to **keep** well. Why not you? You are busy but you can devote a few minutes a day in the privacy of your room to following scientific, hygienic principles of health, prescribed to suit your particular needs. I have

Reduced the Weight
of 30,000 women and have
Increased the Weight
of as many more

My work has grown in favor because results are quick, natural and permanent, and because they are scientific and appeal to

No Drugs—No Medicines

You can—

Be well so that everyone with whom you come in contact is permeated with your strong spirit, wholesome personality — feels better in body and mind for your very presence.

Be Attractive—well groomed. You can

Improve Your Figure—in other words be at *your best.*

I want to help you to realize that your health lies almost entirely in your own hands, and that you can reach your ideal in figure and poise.

Judge what I can do for you by what I have done for others. I have relieved such Chronic Ailments as

Indigestion	Torpid Liver
Constipation	Catarrh
Anaemia	Headaches
Sleeplessness	Weaknesses
Nervousness	Rheumatism

The best physicians are my friends—their wives and daughters are **my pupils**—the medical magazines advertise my work.

I have published a **free** booklet showing how to stand and walk correctly and giving other information of vital interest to women. Write for it and I will also tell you about my work. If you are perfectly well and your figure is just what you wish, you may be able to help a dear friend—at least you will help me by your interest in this great movement for greater culture, refinement and beauty in woman.

Sit down and write me NOW. Don't wait—you may forget it. I have had a wonderful experience and I should like to tell you about it.

Susanna Cocroft

Dept. 18, 624 S. Michigan Ave., Chicago

Miss Cocroft is a college bred woman. She is the recognized authority upon the scientific care of the health and figure of woman.

CHURCH **BELLS** SCHOOL

Ask for Catalogue and special Donation Plan No. 44
THE C. S. BELL CO. Est. 1858 Hillsboro, Ohio

Burns Oil or Gasoline

Looks and Acts Just Like a Gas Range

Detroit Vapor Stove

Latest Detroit Vapor Range Burns Oil or Gasoline. Looks and Acts like a regular gas stove. Just turn on and light. No waiting. No odor, no danger. Every housewife in country or small town wants one. Cooks and bakes to perfection. Costs little to run.

Has four-burner top, glass oven door, sanitary leg-base and handy shelf.

Send for book telling all about this handy stove and our other styles. For sale by hardware dealers everywhere. Prices from $10 up.

DETROIT VAPOR STOVE COMPANY
Detroit, Mich.

DETROIT VAPOR STOVE COMPANY, Detroit, Mich.
Please send your Illustrated *free* booklet on Vapor Stoves to
Name .....
Address .....
C. H.

OUR MAIL-BAG

Questions and Answers

F. E. G., Churchville, Va. 1. It would be pure speculation to answer your question concerning the ultimate fate of the Jews who have passed away since the death of Christ. We have no right to judge men; judgment belongs to God alone. Besides, in all ages he has raised up witnesses to himself in the persons of godly men and women who, although they might never have heard the Gospel message, have lived according to their highest lights in a way that may have been acceptable, and whose faith has been accounted to them for righteousness. 2. Geologists recognize three great kingdoms in nature, the animal, vegetable and mineral.

H. M., Middletown, Ohio. The first day of the week was called by the early Christians the "Lord's Day" (see I Cor. 11: 20; Rev. 1: 10) as distinguishing with special honor the day of Christ's resurrection. On this day the apostles were assembled when the Holy Ghost descended upon them. On this day, Paul preached in Troas, when the disciples came and "brake bread," and the directions which the apostles gave to the Christians alluded to their religious assemblies on the first day. Pliny the historian refers to a "certain day of the week" being kept as a festival in honor of the resurrection. There are many, however, who hold that these arguments are not conclusive and that there is no law in the New Testament concerning the first day, although its observance among Christians has become practically a universal custom. As soon as Christianity was protected by the civil powers, the Lord's Day was ordered by law to be kept sacred.

S. H., Williamston, N. C. Investigations in Bible lands have done much to nullify the efforts of destructive or "higher" criticism. Excavations of ancient Babylonian tablets have corroborated the Biblical story of the Flood. The discovery of Assyrian inscriptions has proved the identity of Sargon, one of the greatest of the kings of that nation (see Isa. 20: 1-4); identification of the site of Nineveh and of the Tower of Babel or "Birs Nimrud." Many things have been brought to light confirming Scripture history, but the subject is too large to be discussed in a MAIL-BAG paragraph. Read *Anti-Higher Criticism*, by Rev. L. W. Munhill, which you may procure through any bookseller.

W. M. H., Connelly Springs, N. C. 1. Literally, idolatry ceased among the Jews at the Captivity; thus the prophecy has already been fulfilled. But "cleansing from all their idols"—that is, covetousness, prejudice against the Gospel, etc.—is yet to come in the future. 2. The Methodist Church. 3. Protestantism took its rise as the result of the Reformation. 4. It is possible for a good man to backslide, and there are various passages which show that the position of such is a most dangerous one; but one who has been thoroughly converted and regenerated is freed from the dominion of sin and temptation loses its power. 5. All Baptists claim that the apostolic church was essentially Baptist. In the middle of the third century the Novatian Baptists established a separate and independent church, and these were probably the earliest of which there is any historical record. In later times, the Anabaptists in 1536 organized a Baptist denomination in Germany and Holland.

S. N., Schnectady, N. Y. While we agree in the main with your remarks, we do not discuss politics in THE CHRISTIAN HERALD. The passage you refer to is found in Isa. 2: 4, also in Joel 3: 10 and Micah 4: 3. It is a passage descriptive of the peacefulness of Christ's coming kingdom. Rev. 13: 18 implies that "spiritual wisdom" is needed to solve the mystery of the preceding verses, and that it is not to be found by any other means. A great many commentators have discussed the "mark of the beast," and some have identified Antichrist with Rome, applying the name *Lateinos* (666); others have held that it refers to Balaam, and still others that it is the number of the world-power or Antichrist given over to judgment.

J. L. B., Wood, Mo. 1. The passage you quote has been repeatedly explained in THE MAIL-BAG. It is clear, however, that in all the New Testament there is no vestige of any special or exclusive authority having been claimed or exercised by Peter, or that he was clothed with any power or gift above the rest of the apostles. 2. Matt. 19: 24 is an illustration which must have had a familiar sound to Jesus' hearers. "The needle's eye" was the common designation of a small door which formed a part of the general framework of the gateway of a city and which, when the gate itself was closed, would admit only a single foot passenger. To force a camel through so small an entrance after the closing of the main gate would be difficult if not impossible.

D. A. P., Smithfield, Ohio, writes concerning sinlessness: "What is sinlessness? The state of being free from sin. What is sin? 'Whatsoever is not of faith is sin.' Rom. 14: 23. 'The thought of foolishness is sin.' Prov. 24: 9. 'Sin is lawlessness.' 1 John 3: 4. John Wesley, *Ser.* Vol. 1, p. 15, taught: 'Ye are saved from sin. This is the salvation which is through

Continued on next page

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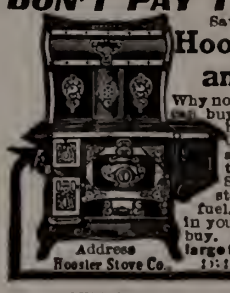

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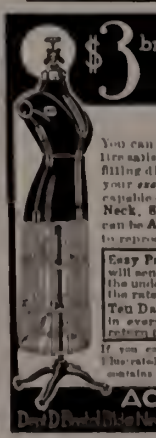

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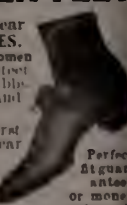

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"SAY-SO" with "DO-SO"

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We say that the JEWEL is the most efficient suction sweeper, regardless of price, that your money can buy. We say that it cleans cleaner than any other. We say that it "eats dirt." We say that it is the least expensive. We say that it is almost indestructible. We say that it is "the housewife's best pal." And, —we say that you'll thank us for putting it into your home.

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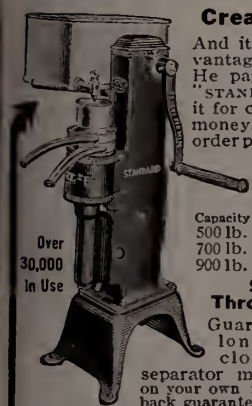

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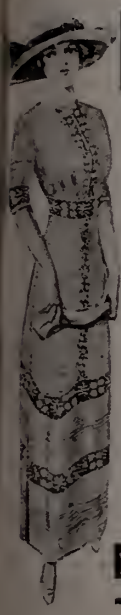

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OUR MAIL-BAG

Continued from preceding page

faith. This is that great salvation, foretold by the angel before God brought his first-begotten into the world: "Thou shalt call his name Jesus, for he shall save his people from their sins." And neither here nor in other parts of Holy Writ is there any limitation or restriction. All that believe in him, he will save from all their sins; from original and actual, past and present, sin of the flesh and of the spirit. Through faith that is in Him they are saved both from the guilt and power of it.' Sinlessness is gloriously possible. Adam and Eve, as they came from the hand of God, were sinless. Gen. 1: 27-31. If man cannot regain that pristine purity, then Satan has wrought a ruin that Christ cannot repair. 'Where sin abounded, grace did abound more exceedingly.' II Cor. 5: 21: 'Him who knew no sin he made sin [offering] on our behalf that we might become the righteousness of God in him.' Jehovah had respect unto Abel and to his offering, 'through which he had witness borne to him that he was righteous, and he being dead yet speaketh.' Heb. 11: 4. 'Enoch was translated that he should not see death; for he had witness borne to him that before his translation he had' (Gen. 5: 22) 'been pleasing to God.' Heb. 11: 5. Enoch walked with God 300 years. Joseph was a sinless man. 'How can I do this great wickedness and sin against God?" Gen. 39: 9; 49: 22-26. Daniel, Shadrach, Meshach and Abednego (the first Y. M. C. A.) were lion-proof and fire-proof against sin. Zacharias and Elisabeth 'were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.' Most of these were married and had offspring. Celibacy is not sinlessness. See I. Thess. 5: 23, 24."

E. C. S., North Carolina. 1. A legend is a narrative based chiefly on tradition, or it may be a fable, or a myth. 2. Quinine is a compound derived from cinchona bark or its salts. The first mention of its use in medicine is by Gomez of Lisbon in 1811. 3. Roger Williams was baptized by Ezekiel Halliman, a layman, in March, 1639, by immersion, and he then baptized Holliman and ten others. He afterwards withdrew from the church then organized.

T. H. C., St. Paul, Minn. 1. The passage in Luke 13: 24, taken in connection with the preceding verses, indicates that we must "strive" or "struggle" to enter in; that we must contend for the mastery, for divine help over sin, and must literally "lay hold" on salvation. It is as though one must fight or force his way in. For the slothful, faithless or indifferent such a struggle will be difficult indeed. On the other hand, those who seek aright—that is, in faith and with an honest, resolute purpose—will not be disappointed. See the passage in James 1: 5-7, which tells us that the waverer or the unbeliever cannot realize this promise. It is therefore altogether wholly a matter of faith, and confidence in God's Word, nothing doubting. 2. A limousine is simply a closed auto.

Miscellaneous

V. B., Stone, Okla. Modern chronology is reckoned from A.D. 1, the first year of our Lord and Saviour.

Mrs. A. E. H., South Windham, Conn. It is customary for the congregation to stand during the singing of the *Gloria Patri*, in which the entire body of worshipers is expected to join.

J. H., St. Marys, Ont., Canada. The name of David's mother is nowhere given. The passage you mention has not been overlooked by the commentators, but is not considered convincing on the subject.

J. T. L., East Chattanooga. 1. See answer to another reader concerning Noah's Ark. 2. It is true that a portion of the Chinese indemnity was returned by this government as an act of right and justice.

C. H. F., Union Springs, Ala. A summary outline of the various creeds is given in *The Christian Herald Almanac* for 1912. For a fuller presentation, consult McClintock & Strong's Biblical Encyclopedia.

A Troubled One. See answers to Reader, in CHRISTIAN HERALD of June 26, 1912; Anxious, September 25, 1912; Interested Subscriber, December 18, 1912. If you will forward name and address a personal letter will be sent to you.

F. J. N., Vilas, Colo. There are many rash statements made in attempting Scriptural interpretations, which are not warranted by the context. Paul was a special chosen vessel, and was doubtless in a state of grace after his miraculous call, when he saw "the heavenly vision." But we should not read in meanings or conclusions that are not contained in the record.

Interested Reader, Troy, Idaho. 1. We do not doubt that there are many good Christians belonging to the party you mention. 2. Travelers have reported that the only people whom they have ever encountered who seem to have no apprehension of religion and no knowledge of God are the Solomon Islanders. We know of no other part of the world where the inhabitants seem to have no conception of a divine Being.

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OUR ITALIAN NEIGHBORS*

WHEN we look at the Italian from the standpoint of the sympathizing and helping Christ, we see less of his faults and shortcomings and more of his excellences. We begin to want to help him fulfil some of the dreams which were in his heart when he came to America.

It is hard for us to realize what it means to races like the Italian to cut loose entirely from the traditions and environment of their home land and begin life all over again in a new world. The spiritual problems of the Italian have been made more difficult also by his gradual drift away from the Catholic Church. The political upheaval in Italy which separated the state from the influence of the church had, in many individual cases, the effect of leading people, particularly young men, to break away entirely from religion. Protestant missions had not yet begun their work and the result was that many slipped into infidelity. But even those who stayed in the Catholic Church in the home land drift away from it here, and if they are not reached by the missions and churches of Protestantism, they, too, wander into unbelief.

This makes it still more apparent that the Protestant Church of America has a very grave responsibility in rescuing the souls of these aliens as well as in giving them an opportunity for earning a livelihood and developing their minds. It has been proved in thousands of instances that the Italians make splendid Protestants. In New York City, especially, work among the Italians has been strikingly successful. The Evangelistic Committee of that city has been instrumental in forming a number of Italian churches as the result of its summer campaigns. One of them now has 320 members and has sent out three ordained ministers and one missionary.

The Epworth League ought to be especially zealous in its work for the Italian because the doctrines and atmosphere of Methodism are particularly well adapted to the Italian temperament. They love enthusiasm and good cheer and hearty songs. They can be brought into the churches of Methodism if Methodist people, particularly Methodist young people, will go and get them. Small missions can be started which will grow to big ones; sewing classes can be started among the children and mothers' meetings among the women. The men can be gathered into classes for the study of English, a work which is carried on successfully by the Young Men's Christian Association. The Italians are quick to learn. Their children do well at school and the magnificent achievements of their nation in science, philosophy, pedagogy, literature, music, and art show to what splendid heights members of that race may attain. The Epworth League should earnestly strive to do its part in helping these neighbors of ours to the better and the best things.

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* "Our Italian Neighbors." Epworth League Topic for Sunday, April 27, 1913. (Eph. 2: 18-22.)

† "Bible Work." Christian Endeavor Topic for Sunday, April 27, 1913. (Acts 17:1-12.)

Continued on next page

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I ASKED the robin as he sprang
From branch to branch and sweetly sang,
What made his breast so round and red.
"'Twas looking toward the sun," he said.

I asked the violets sweet and blue,
Sparkling with the morning dew,
Whence came their color. Then, so shy,
They answered, "Looking toward the sky."

I saw the roses one by one
Unfold their petals to the sun.
I asked what made their tints so bright.
They answered, "Looking toward the light."

I asked the thrush whose silvery note
Came like a song from angel's throat,
What made him sing in the twilight dim.
He answered, "Looking up to Him."

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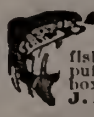

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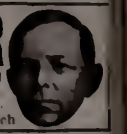

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BIBLE WORK

Continued from preceding page

carry life to human hearts. Dan Crawford, in his remarkable book, *Thinking Black*, tells how a native African, who had been converted, but who slipped back into heathenism, was won again to the Gospel by opening his Bible and hearing there the voice of Christ urging him to return. He declared that the conviction came upon him with fresh surprise that God could speak his language. This is the universal experience. When people read the Bible they feel that God is talking to them in their own language and their consciences urge them to yield to him. The Bible still holds its rank as the most popular book in the world. Besides the thousands of volumes that are given away, its actual sales far outnumber those of any other book.

Christian Endeavor Societies are called upon to aid in this task, which is so simple, yet which has such immeasurable results. It is related that a Chinese bought a copy of the Bible and took it to the village in which he lived. Within three years missionaries were asked to come and dedicate a church in that village which was the direct outgrowth of that single volume. "Sophy," the consecrated scrubwoman, who has won so many friends in and around New York and throughout the country by her faithful work and her quaint "sermons," makes a specialty of giving away Gospels of John. Many nickels and dimes which she can illy spare are spent in purchasing copies of this beautiful Gospel, and find their way into the pockets and hands of outcast men and women in the slums and of convicts in the penitentiaries.

By our gifts, but most of all by our actual work, we may and must help to spread this Word of Life "at home and abroad."

Baptist Bible Work*

THE writer of the article on "Baptists" in the new *Catholic Encyclopedia*, in defining their distinctive principles, says: "The Baptists consider the Scriptures to be the sufficient and exclusive rule of faith and practice." This is true, and because it is true Baptists should be foremost in seeking to spread the Holy Scriptures among all peoples in every land and tongue. Have they been so, and are they so now? Let us see.

Formerly, Baptist Bible work was carried on through several agencies. In 1883 it was put into the hands of the American Baptist Publication Society, the officers of which have endeavored faithfully to carry out the instructions under which they are working. The spirit of these instructions was that the society should supply the Home Mission Society with Bibles and New Testaments for distribution—gratuitously, if necessary—and to make grants of money to the Foreign Mission Society for translation and distribution of the Scriptures on the foreign field. This has been done, so far as funds have been supplied for the purpose.

During the year 1911-12 there were granted over 240,000 copies of the Scriptures, including Bibles, New Testaments, and parts, including the King James, Canterbury, and Bible Union Versions, and in various languages other than English. The number would have been much greater but for the unfortunate falling off in contributions for this purpose. In the year ending March 1, 1912, these amounted to only $722.48 and but for an income of about $5,000 from a Bible Fund, the Bible work of the denomination would have been reduced to almost nothing. The figures are official. The Young People's Union should help vigorously in increasing these funds.

* BAPTIST BIBLE WORK. B. Y. P. U. Topic for Sunday, April 27, 1913. (Neh. 8: 1-18.)

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SPRING

From the original painting by H. Thoma

OUR MAIL-BAG

Questions and Answers

W. R. B., Liberty, N. Y. In regard to the Holy Scriptures being inspired: were the ideas revealed given to the inspired writers, leaving them to select the language in which the ideas were to be communicated, or were both the ideas and the precise words for their expression given?

There are various theories of inspiration. The most reasonable is that God is in the Bible as a whole, not necessarily implying that each syllable is the precise utterance of the Holy Spirit, but that the whole Bible is God's message to the souls of men. Any one who wants to find God can find him in the Bible. All who seek holiness and eternal life can find them by "searching the Scriptures." And even though we may believe that in many passages, particularly in the historical books, the writers were left free to use their own language, we know also that countless souls have had countless experiences in which the words of Scripture have been proven to be the very personal words of God himself communicating directly with them.

M. C. H., Detroit, Mich. Astrology is a pseudo-science, that is, not recognized as genuine. It is as old as history itself and was practiced in ancient Babylonia. It has had many famous disciples, however, and even such distinguished men as Tycho Brahe and Kepler were fascinated by it, but the Copernican system gave it its death-blow. Belief in astrology is not now held in any Christian country and it is confined to the practice of charlatans.

H. L. The passage in Heb. 4: 8 means that as God's rest was a Sabbatism, so shall our rest hereafter be. In this world there are many Sabbaths; but in the next, there will be the enjoyment of keeping one perfect and eternal rest, in which the whole renovated creation shall share. In this illustration Jesus is the antitype of Joshua. The Jews called the future rest "the day which is all Sabbath."

R. McG., New Haven, Conn. The true meaning of the much discussed passage you have quoted is thus explained by a very good authority, Professor David Smith, who writes in the *British Weekly:* "'Master' or 'Teacher' was the regular appellation of a Jewish Rabbi, and it was accounted so honorable that it always stood alone without qualification. It was a deliberate departure from the established usage, an intentional improvement on the common style, when the young ruler addressed our Lord as 'Good Master.' It showed that he had recognized him as more than a teacher; and when our Lord fastened upon the epithet, his purpose was to elicit what his questioner really meant. He said in effect: 'You have gone a long way in calling me "good." That epithet belongs only to God. You have recognized me as more than a teacher: are you prepared to go farther, and recognize me as divine?' Hence it appears that our Lord's question is not a repudiation of the attribute of deity. On the contrary, it is an assertion of his title to it. It is a gracious attempt to bring home to that anxious inquirer, in conscious realization, the truth which he had dimly perceived and was groping for."

J. B. F., Blanket, Texas. How is it that in the account given in Matthew of the healing of blind Bartimeus the statement is made that there were two blind men, both of whom were healed? In the account in Luke only one man is mentioned and his name is not given. Matt. 20: 29-34; Mark 10: 46-52; Luke 18: 35-43.

At the close of John's Gospel he declares that Jesus performed very many more miracles than those that were recorded. We know that this must have been so, for Jesus was busy many days for many months, yet only a few of his cures were actually recorded. Some miracles are recorded in only one Gospel, some in two, some in three, one in four, many not at all. So there were two men healed of blindness just outside Jericho, as Matthew states. One of them was so vehement in his cries and was such an impetuous, interesting character that Mark learned his name, and remembered it when he came to write his Gospel. Luke, thinking of this one particularly striking character, tells of his cure, though he does not mention his name, nor the fact that he had a companion. John does not record the incident at all, giving the space to other deeds and words of the Saviour.

G. W. R., Laurel Springs, N. C. Please explain II Cor. 3: 18.

The marginal reading in the Revised Version gives "reflecting" instead of beholding. This makes the meaning much clearer. Christians should be mirrors, reflecting the glory of God. Visitors to the Sistine Chapel in the Vatican procure small mirrors which enable them to enjoy the great paintings of Michael Angelo on the ceiling without discomfort. Worldly people will not look at God, but they do look at us, and they should see God reflected in us, as the great master's paintings are reflected in the mirror. As we thus behold and reflect God we become constantly more like him ("are transformed into the same image") going from one glorious stage of experience to another ("from glory to glory"). "Even as from the Lord the Spirit" (R. V.) means in a manner that befits the character and manner of the Holy Spirit. He works this transformation in us in the same perfect, adequate, godlike manner in which he always works. Compare Ex. 34: 29-35; Ps. 34: 5; Acts 4: 13. Read the whole of this chapter and the next, II Cor. 3 and 4.

M. H., Westfield, Ind. The passage in Josephus' *Antiquities* (book XVIII, chapter 3) concerning Christ has been much discussed. Josephus was born in A.D. 37, and could not have failed to be cognizant of the leading events occurring in that period of history. He was a Jew, but broad-minded and judicial in his historical work. There are, however, eminent scholars who have claimed that the paragraph in question is an interpolation, and that the writings of Justin Martyr, Tertullian, Chrysostom, Origen and others would have referred to the passage, had it existed in their time. Others point to the fact that the meager reference is in line with the candor and brevity of Josephus in his mention of John the Baptist (same book, chapter 5, paragraph 2) and of James the brother of Jesus (see book XX, chapter 9, par. 1). As a Jew, he could not have been expected to vouch for the Messiahship. Altogether, the question of genuineness is one which, having been raised, cannot now be determined absolutely either way.

H. D., Allentown, Mo. There is a tendency among a certain class of critics to symbolize many things in Scripture even where the text is clear and explicit. The Bible language concerning future punishments and rewards cannot be explained away by such methods. While the Bible abounds in metaphor and similitude, these are used in their proper places, and to the diligent student, who searches with faith and an open mind, they are not confusing. Certainly, where it refers to God the Creator, the loving and merciful Father, to his Son the Saviour, and to the plan of salvation for the redemption of the human race, it is sufficiently clear to have convinced countless multitudes and have transformed their lives. We have not space at disposal to discuss all the points you mention. Read the Bible from cover to cover, asking for divine enlightenment, and that you may have faith to believe.

A. L., Van Camp, Ont., Can. We are not to judge others. The instances you mention, where non-believers are associated with believers in church work, are not infrequent. It is our duty to give them a welcome and help them, by counsel and example, to know and accept the Gospel. It is a fair presumption that they do not associate with God's people from mere curiosity, but that they are really seeking to know the way. To put an obstacle in their path or to turn them away from the sanctuary would be un-Christian. Rather strive to win them, by all means. "He that winneth souls is wise."

O. S., Missaukee, Mich., and M. M., Yonkers, N. Y. Dancing is mentioned some thirty times in the Bible. The dancing of early times had nothing in common with the modern dance. Originally a phase of worship, expressive of joy and gratitude to God for his blessings, or a stately function to celebrate some great public occasion, the dance has degenerated until it has become in a large measure a menace to morals. Promiscuous dancing of the class found in too many places nowadays is so full of peril that many of the churches have condemned it and urged its avoidance.

Mrs. E. M. D., Brooklyn, N. Y. Life is a precious gift from God and should be so valued. Pain and suffering are to be regarded as discipline. There is no Scriptural authority to justify the view that we have a right to shorten or terminate our existence. Suicide is a crime under human law, and in the early church it was condemned by repudiation and the denial of Christian burial. See Paul's advice to the Philippian jailer. (Acts 16: 28; also Job 14: 14.)

Mrs. M. A., Kansas. The carrying out of a mother's will indicating her desire as to the disposition of her estate after her death is one of the most sacred of trusts and should be so regarded both by the executors and beneficiaries. Even though the will was not probated its faithful execution should not be neglected. One-tenth of the estate for the Lord's work is not an undue proportion, and the testator in making such a bequest probably had in mind the Biblical tithe. If her wishes have not been carried out, the opportunity may still be open for restitution. It is impossible for one professing Christian principles to conclude that the plain duty indicated in this case could be evaded without violation of our spiritual nature.

R. S., Sullivan, Ind. Aaron's rod was preserved in the tabernacle and, according to Paul (see Heb. 9: 4) it was kept in the Ark, beside the two tablets of stone and the pot of manna. There is no mention of any other receptacle. The statement in I Kings 8: 9 implies that by Solomon's time these relics had disappeared. It is possible, however, for a different interpretation to be placed on Deut. 31: 26, which may mean that the rod was kept beside the Ark, and not within it.

H. M. G., Friend, Ore. Your question implies a conflict between the Bible and chronology which does not actually exist. In Gen. 1: 1 the language relative to the Creation is simply "in the beginning" a period of remote and unknown antiquity incalculable by human means. See also Prov. 8: 22, 23 for an elaboration of the same thought. The chronology which you find in the margins of many Bibles is not a part of the book itself, but was the work of James Ussher, a distinguished Irish prelate, who lived in the sixteenth century, and who reckoned from the birth of Christ backward as far as he could find a historical basis, but whose calculations are very often misunderstood. Geology and archeology have gone far beyond Usher's boundaries, but they do not conflict with the Bible. We may add that nowhere among the best church scholars are Ussher's calculations now confused with the age of the earth or the antiquity of the human race.

S. G. P., Eugene, Ore. 1. Esperanto is a practical universal language in the sense that a number of business houses having international relations issue catalogues and carry on correspondence in it, and there are about a hundred periodicals published in it. Many nations, States and cities have introduced it into their public schools. 2. The words are mostly derived from Latin, with a sprinkling from English, German and other languages, so chosen that the meanings of the majority of the roots are obvious to all moderately educated persons. 3. There are less than 3,000 root words in Esperanto, many of them common to all the European languages. 4. An American who knows no language but English and Esperanto can travel from Paris to Yokohama, being met at every station by a native Esperantist with a badge, who will entertain him during his stay and see him safely on his journey. This has been done repeatedly, because Esperantists are idealists and enthusiasts. The New Testament is published in Esperanto, as well as large portions of the Old, which will soon be completed.

J. M. M., Pittsville, Mo. The passage in Acts 8: 26 means that the road to Gaza, not the city itself, was unpopulated and unsuited to cultivation—a bleak and dreary section. For a description of the highways of Palestine see *The Real Palestine*, by Gaston Leary (McBride, Nast & Co., Chicago, publishers).

W. F. E., McCall, S. C. 1. The passage in Jude, which refers to the dispute between Michael and Satan over the body of Moses, is the only reference of the kind found in the Scriptures. It is inferred that it was a judicial contest, Satan, as having power of death, opposing the raising of Moses again; but that Michael prevailed was apparent from the presence of Moses with Elijah at the transfiguration. The contest was held as a tradition among the Jews. 2. The passage in Acts, 2d chapter, should be studied as including verses 25-36. Peter, who was the preacher, referred to Psalm 16. He spoke of the Holy One who, though he tasted of death, would rise again without seeing corruption, and would be admitted to the immediate presence of God. This, he pointed out, could not refer to David, but could mean only One whom David had learned to expect as the final occupant of the throne of Israel. The Psalmist's prophecy had its only proper fulfilment in Jesus the Messiah.

Mrs. C. N., Chicago, Ill. We are familiar with the passage in Nahum 2: 4, 5 and with the fanciful explanations that have been attached to it assuming it to be a prophecy of modern invention. The real interpretation is, however, that the prophet was describing the Medo-Babylonian preparations for the attack that ultimately destroyed Nineveh. The "fir trees" were the long lances, the shaking of which struck terror to beholders; the "rage" was the furious driving of the chariots, whose flashing armor in the open places in the suburbs of Nineveh, reflected in the sunlight, resembled the gleam of torches. "Recount his worthies" is the monarch's review of his military forces and his choice of those men of valor who were to lead the attack.

A School Savings Bank

HERE is the most distinctive savings bank in the world. It is not a national bank or a Bank of England, but a little savings bank in one of the public schools in Cincinnati. Under the guidance of Miss Sallie Webb, the teacher, over a thousand little children are saving their small change which formerly was spent recklessly for sweets and trinkets from venders who gather in front of the school building and reap a harvest of small coins from the children. This plan of allowing the children to deposit their small change in this unique savings bank was tried out in one of the grades last winter, and it proved so successful that the savings bank was formally opened to the whole school at the beginning of the present school term. The first week brought in over $150 to the credit of the scholars, and two assistants had to be called upon to help take care of the many depositors. The children make the deposits before school, at noon and after school. So eager are the depositors to place their coins in saving that a long line always forms right after school is dismissed. Several of the older scholars have quite a savings account to their credit. After it reaches a certain amount the sum is taken out of the school savings bank, and placed to the child's credit in a regular savings bank where it begins to draw three per cent. interest. These pictures show a line of scholars with their deposit books awaiting their turn to place money in the school savings bank. The teacher, Miss Webb, is busy recording the savings. Hazel Baldwin, aged six years, is the bank's youngest depositor.

Miscellaneous

C. O., Paterson, N. J. The passage in Gen. 1: 28 is the first command to the human race. It is not to be interpreted as implying the existence of other human inhabitants.

I. H. A., Yonkers, N. Y. Three distinct cases are mentioned in the Gospels in which Jesus raised persons from the dead, viz.: the widow's son of Nain, Luke 7: 11-17; the daughter of Jairus at Capernaum, Matt. 9: 24, 25; Lazarus of Bethany, John 11: 43, 44.

T. H. R., Flushing, N. Y. The name Edwin E. Chiverly, which appeared on an article from Kuweit in the April 2 issue of THE CHRISTIAN HERALD, was an inadvertent mistake made in the mechanical department, and should have read Edwin E. Calverley.

Reader. In Matt. 5: 48 Jesus placed before his hearers the great divine Model, the heavenly Father. He was speaking of the kind of excellence which was to distinguish his disciples, and to characterize his kingdom, and they were to take the perfect One as their example and strive, as far as possible, to conform to the divine perfection.

NEW YORK, APRIL 23, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

MY VISIT TO THE LAND OF ASSUR

NEW LIGHT SHED ON BIBLE HISTORY BY THE GERMAN EXCAVATIONS IN ARABIA

PACKING ANTIQUITIES IN THE COURTYARD OF THE GERMANS' HOUSE AT ASSUR

By Professor Edgar J. Banks

Nearly four thousand years ago, it is not quite certain just when, a colony of Babylonians migrated to the north. By the Tigris River they made for themselves a home and called it Assur, perhaps from the god Assur whom they worshiped. The ruins of that city are now called Shergat. In time this colony of Babylonians became independent, with a king of their own and with ever-increasing power. They no longer called themselves Babylonians, but Assyrians, or "the people of Assur."

About eight centuries passed; the king of the Assyrians left the city of Assur, which had now grown wealthy, with temples and palaces, and built a new city near the place where the river Zab joins the Tigris. The ruins of that city are now called Nimrud. Here the kings of Assyria flourished, and the empire became great. In 722 B.C. again the king of Assyria desired a new home, and Sargon, the founder of a new dynasty, went still farther north above Mosul and built a new city which he called Dur Sharrukin; the name by which its ruin is known is Khorsabad. There Sargon constructed a beautiful palace, but when he died in 705 B.C., his son Sinacherib sought a new home. There was a little town called Nineveh on the river not far away, then an unimportant place, and this he selected as a place for the royal residence. For just a hundred years the kings of Assyria lived at Nineveh, beautifying and enlarging it until it became one of the wonders of the world. In 606 B.C. the Assyrian empire came to an end; Nineveh was destroyed, and the great city became two large ruin mounds.

During September last I visited these four old Assyrian capitals, Shergat, Nimrud, Khorsabad and Nineveh. Kaleh Shergat, as the Arabs call these ruins of Assur, stands on the right shore of the Tigris about half way between Mosul and Bagdad. The ruins attracted the attention of the early excavators; Layard and Rassam dug into them without great success and traces of their work are still visible. Nine years ago the Germans, who are also digging at Babylon, began a systematic excavation. The results have been amazing. Dr. Maresch, now in charge of the work, hopes in two years more to complete it, but already a great part of the city has been laid bare.

The Germans gave us a hearty welcome, for travelers seldom pass that way. They have built a large house among the ruins by the side of the river. On the river is a launch to be used in case of trouble with the natives. The shore before the house is green with vines and trees, and opposite are the gardens. Entering the house, which is modeled after the palace of an Assyrian king, we find the large open court filled with cases of antiquities and with great stone monuments waiting to be packed. On the second floor are the living rooms, but if we climb to the roof we have the best view of the ruins.

Shergat consists of one great mound, nearly a mile in length and more than half as broad. Near the northwestern corner is a high conical peak representing the ancient temple tower. The double city wall has been uncovered. The parapet, even, remains, and along its outer edge are the small holes through which the Assyrian warriors of nearly four thousand years ago used to shoot their arrows at the enemy below. The city gates, winding so that the people without might not see through them into the city, have been uncovered. Temples constructed in honor of the god Assur and the goddess Ninip have been found and their plan revealed. While looking at their ruins, it requires but little imagination to see the statues of the deities on their pedestals, the altar before them with the smoke of the offerings rising heavenward, the long-robed priests officiating and the crowds of worshipers joining in the responsive chants. These temples have revealed a distinct picture of the early Assyrian worship.

There, too, are the palaces of the early kings, with large courts surrounded by chambers, similar to the modern house of Mosul. There were streets so narrow that two could scarcely walk abreast, but running through the center of the town was one wide, straight street, the Broadway of Assur, paved with marble blocks and lined along its sides with little drinking-houses and shops. Near the southern wall of the city was a public square which revealed as valuable treasures as any ever discovered in Mesopotamia. There was a veritable forest of stone monuments, a hundred or more great monoliths bearing the names and inscriptions of early Assyrian kings and nobles. Tradition tells us that Semiramis was the wife of Ninus, the founder of Nineveh, and long ago scholars agreed that she was a myth; but there, on one of the monuments, her name appears. When all of these royal inscriptions shall have been published and read, the greatest gaps in the history of the Biblical world will have been filled. Most interesting are the graves of the early Assyrians. They are great vaulted structures of stone which would be an ornament to any modern cemetery, and they were provided with heavy doors of stone which still turn on their sockets. More interesting still is the museum where the excavators have preserved and labeled their finds. Statues of the gods and kings, large monuments, bull deities, tablets, inscriptions, and jewels without number, form a collection rivaling those already in the great museums.

Continued on next page

A MARBLE-LINED CHAMBER IN THE PALACE AT NIMRUD

ALONG THE TOP OF THE CITY WALL OF ASSUR

THE PRESIDENT ADDRESSES CONGRESS

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PRESIDENT WILSON'S HISTORIC APPEARANCE BEFORE CONGRESS WHICH BROKE THE ESTABLISHED PRECEDENT OF ONE HUNDRED AND THIRTEEN YEARS

THE historic precedent that has stood for one hundred and thirteen years was broken by President Wilson on April 8, when he personally addressed the Sixty-fourth Congress of the United States. Not since President John Adams, dressed in knee breeches, silken hose, and velvet coat, and wearing a sword, stood before Congress to compare America's peace and prosperity with the ruin and desolation of France, just then emerging with Napoleon as First Consul from the wreck of its revolution, has any President of the United States personally addressed Congress.

There was no ceremony. Extreme and studied simplicity marked the whole event. At 12.50 P.M. President Wilson entered the assembly chamber, and all the members, as well as the gay throngs in the galleries, rose. The President shook hands with the Speaker and the Vice-President, and then took his stand at the rostrum just before the Speaker's desk while the crowd applauded loudly.

Speaker Clark rapped with his gavel, and when every one was seated, said:

"I have the distinguished honor of introducing the President of the United States."

The President bowed to the applause that greeted this introduction and immediately proceeded with the reading of his short message. His first paragraph was an explanation of his action. He said:

"I am very glad indeed to have this opportunity to address the two Houses directly and to verify for myself the impression that the President of the United States is a person, not a mere department of the government hailing Congress from some isolated island of jealous power, sending messages, not speaking naturally and with his own voice; that he is a human being trying to co-operate with other human beings in a common service. After this pleasant experience I shall feel quite normal in all our dealings with one another."

Taking up the subject of the tariff, the President said:

"I have called the Congress together in extraordinary session because a duty was laid upon the party now in power at the recent elections, which it ought to perform promptly, in order that the burden carried by the people under existing law may be lightened as soon as possible, and in order, also, that the business interests of the country may not be kept too long in suspense as to what the fiscal changes are to be to which they will be required to adjust themselves. . . .

"Aside from the duties laid upon articles which we do not, and probably cannot, produce, therefore, and the duties laid upon luxuries and merely for the sake of the revenues they yield, the object of the tariff duties henceforth laid must be effective competition, the whetting of American wits by contest with the wits of the rest of the world.

"It would be unwise to move toward this end headlong, with reckless haste, or with strokes that cut at the very roots of what has grown up amongst us by long process and at our own invitation. . . . We must make changes in our fiscal laws, in our fiscal system, whose object is development, a more free and wholesome development, not revolution or upset or confusion."

The new tariff bill is declared to be based on the principle that the government should "tax wealth, not poverty." The "necessities of life" are either put upon the free list or made the subject of heavy reductions. The duty on what may be classed as luxuries, even including silk and silk goods, is only slightly reduced. Precious stones, uncut, are taken from the free list and given a duty of 10 per cent. The duty on furs is also raised. The free list includes meats, bread, wheat, flour (except from countries which tax American flour), potatoes, milk, salt, fish, boots and shoes, coal, raw wool, lumber, leather, iron ore, wood pulp, printing paper not worth more than two and one-half cents a pound, agricultural implements, Bibles, typewriters, steel rails, cash registers, fence wire, and nails.

Radical reductions are made in butter, eggs, rice, fresh vegetables, apples, peaches, citrons, fruits, macaroni, beans, mineral water, manufactured woolens (including ready-made clothing, women's

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MY VISIT TO THE LAND OF ASSUR

Continued from preceding page

Two days' journey up the Tigris River, but on the opposite shore, is Nimrud, the second capital city of Assyria. It is built upon the edge of a stony plateau. Its one great mound resembles the mound of Assur in shape, but it is less extensive. Near its northern edge is a conical peak representing the temple tower. Even now one may trace upon the surface of the mound the outlines of the three palaces of the great Assyrian kings. Those kings are mentioned by name in the Bible—Shalmaneser, Tiglath-pileser and Assurnasirpal. More than half a century ago, Layard excavated in their palaces and removed scores of sculptured slabs from their walls to the British Museum, but his work was slight. Only a few shallow holes were dug on the surface. In the palace of Assurnasirpal the passageways and chambers may be traced. One chamber shows above the surface the marble slabs which lined its four sides. In another chamber are two long cuneiform inscriptions exposed to the weather. When Nimrud shall have been excavated to its foundation, there will be a wealth of material dating from the days of the early Hebrew kings.

If we follow the river up to Mosul, and then travel toward the northeast for about three hours, we shall come to the third capital city of Assyria. Its ancient name was Dur Sharrukin, or the city of Sargon. The modern Arabs call it Khorsabad. It is now represented by a little village of mud huts at its base. Of all the Assyrian capitals the ruins of Khorsabad are the smallest and the least imposing; yet it has yielded treasures of great value. In 1842 M. Botta, the French consul at Mosul, who had dug in vain into the ruins of Nineveh, discovered here the palace of Sargon, king of Assyria from 722 to 705 B.C., the monarch who captured the Hebrew city of Samaria and transported the Israelites to Assyria. Upon the walls of the palace were scores of sculptured and inscribed slabs which were removed and sent to Paris. One of the inscriptions tells how Sargon captured Samaria, and gives even the number of the Israelites whom he took away. Probably the palace was as large as any ever constructed, for it covered twenty-seven acres of ground, and contained hundreds of chambers. The platform upon which it stood was eighty feet high. But the modern mound suggests little of this ancient magnificence.

I spent the night with the sheik of an Arab encampment just outside the city walls, and as we were eating, dipping our fingers, instead of forks, into the same dish of rice and roasted chicken, in Arab fashion, he told me of a stone which had recently been discovered. Some children had been digging for building stones in the wall, about a mile to the southeast of the palace, when about three feet from the surface they came upon a large stone lying flat upon the ground. It was covered with wedge-shaped marks. They believed that the stone must be filled with gold, or that it was the covering of a vault filled with treasures, and that he who could read the writing would possess the treasures. I asked the sheik to take me to the stone. Quickly we rode over the plain. Half-way up the slope of the mound formed by the falling wall was a hole about ten feet square. We dismounted; the sheik dug away a little dirt, and there appeared the bit of a great white marble stone all covered with large cuneiform signs, each of which was two inches long. I urged the sheik to dig away more of the dirt, but he would not. Why should this stranger from Frankistan, one not of the true faith, come here and read the inscription and take the hidden treasure away? I only saw enough of the stone to convince me that it had once lined a gateway of Sargon's city, that it had fallen from its place, and that it bore an inscription of great historical value.

Quickly the sheik covered the stone over with dirt, lest I should see too much, and then he looked inquiringly at me to learn if I had discovered its secret. There the stone and its secret must lie until it is broken up by the Arabs for lime, or smuggled away by some European, or removed by the Turks to the museum in Constantinople.

AN IMPROVISED RELIEF KITCHEN

A HASTILY MADE BOAT DOING RESCUE WORK

LUDLOW STREET, DAYTON, AFTER THE FLOOD

HELPING FLOOD VICTIMS TO START LIFE ANEW

WITH the Federal Government and the united charity of America backing its efforts, the State of Ohio is bending all its energies to the rehabilitation of the flooded Ohio Valley. Throughout the flooded sections of Indiana, Illinois, Kentucky and West Virginia relief measures are fully organized and are being carried forward speedily and efficiently. Ohio's loss has now been fully ascertained, it is believed, and the figures presented in Washington a short time ago are as follows: Lives lost, 350; homes destroyed, 4,200; persons homeless, 40,500; homes and families outside of Dayton, Columbus and Cincinnati in need of rehabilitation, 9,000. The same despatch states that the emergency relief situation in each of the flooded districts is being well covered. Dayton, Columbus, Piqua, Troy, Ottawa, Sidney, Hamilton, Miamisburg, Middletown and Zanesville are all central stations for representatives of the organized relief. In all of these places information is being accumulated as rapidly as possible on which to base the distribution of funds for the repair and rebuilding of homes and the re-establishment of business. Major Normoyle, who is at the head of the army relief forces in the flooded region, reports that he is confident that the situation is well in hand. Major Evans reported from Cincinnati that all the stricken towns had competent medical men and sufficient supplies for the time, at least. Surgeon Evans's report referred only to the immediate needs, relating solely to food, clothing, shelter and the prevention of epidemics. Such despatches as the following, that comes from Hamilton, Ohio, have been well authenticated by the reports of THE CHRISTIAN HERALD'S special representative, Mr. John Kabel. James K. Cullen, chairman of the Citizen's Relief Committee at Hamilton, makes the following appeal: "In the widespread flood disaster the country and the press have failed duly to appreciate the extent of Hamilton's affliction. This city was visited by an overwhelming flood on March 25 that destroyed hundreds of houses, causing a loss of life estimated at upwards of three hundred persons, and a loss of property estimated at $10,000,000, and rendering thousands of persons homeless and destitute. Our people are brave and confident of the future, but prosperous citizens are unable to give relief to our working people. We appeal in their behalf." Mr. Kabel describes vividly the conditions which prevail in Dayton, and which are, in degree, duplicated in all the flooded towns and cities. On his arrival there with the relief train that carried THE CHRISTIAN HERALD'S first consignment of relief, he found that the water had gone from many parts of the city, but that complete ruin was left behind. Throughout the business district every window on the lower floors was broken, and the current of the flood had passed through with such force as to sweep absolutely clean the interiors of the stores and offices. Such was the force of the water that a great stone lion twice life size that was mounted on a great square granite pedestal before the High School was toppled over and left lying on its side in the mud. The asphalt and concrete pavements of the streets were torn up in great strips and blocks, and these had been whirled into heaps and carried into the interior of buildings, smashing everything in their path. The bodies of over 1,500 horses were found in the streets when the floods went down, and how the human inhabitants of the city escaped, Mr. Kabel says, is an unfathomable mystery. He said no one would have been surprised to learn that the death list had reached ten thousand. such were the conditions that prevailed throughout the days when the water was at its height. Mr. Kabel was full of the highest praise for the efforts put forth by the Citizens' Relief Committee, of which Mr. John H. Patterson, the president of the National Cash Register Company, is chairman. From the workshops of that company flat-bottomed boats for the rescue work were turned out at the rate of one every ten minutes, and were immediately rushed into service. Large numbers of people were rescued by these boats, and encouragement was given to others who saw them plying on their mission of rescue, and so many lives were saved. Following the advice of the Dayton pastors, to whom telegrams were sent as soon as the news of the flood reached us, THE CHRISTIAN HERALD'S relief work for the city of Dayton will be combined with that of the Citizens' Relief Committee. For the smaller towns and country places we will attempt to distribute all funds that reach us so as to alleviate suffering and poverty. If you wish to aid in this work send your contribution to the Western Flood Relief Fund, CHRISTIAN HERALD, Bible House, New York, N. Y.

HORSES SWIMMING TO FIND PLACES OF SAFETY (GRACE M. E. CHURCH, DAYTON, IN BACKGROUND)

THE FOLLOWING CONTRIBUTIONS TO THE WESTERN FLOOD RELIEF FUND HAVE BEEN RECEIVED

Mrs. E. M. C.	$10.00	Mr. W. A. Mitchell	2.00	E. D. Howell	1.13	B. Hardy	1.00	Thomas Patefield	1.00	Friends, Mifflin, Wis.	17.25
James P. Hicks	1.00	Mrs. T. D. Dimon	10.00	Charles H. Packer	1.00	Lynn G. Lockward	10.00	M. H. Goninen	1.00	Mrs. T. M. Shively	1.00
Miss A. Van Campen	1.00	Friends, St. Louis, Mo.	2.00	A. L. Stuhr	5.00	Mrs. E. A. Street	2.00	John Held	1.00	S. S. Collins	1.00
Mr. & Mrs. J. H. Shroy	1.00	——, Bath, Me.	2.00	Henry Taylor	10.00	Harry Tieman	1.00	Henry Ovitz	1.00	A Friend, Rome, Pa.	1.00
Susan T. Henderson	1.00	M. S. T.	5.00	C. H. H.	5.00	Mrs. F. H. Myers	1.00	Thomas Clark	1.00	Alice M. Drown	2.00
Mrs. Maude Wollam	10.00	Mrs. J. H. Westfall	2.00	D. S. Watson	5.00	Mrs. A. H. Campbell	5.00	John Davis	1.00	Mary E. Childs	2.00
Mrs. Carrie F. Birdsall & Mrs. Harriet L. Williams	5.00									A Friend, Hamden, Conn.	2.00
A Reader, Baltimore, Md.	2.00									Marie D. Holzinger & E. J. Allen	2.00
E. H. N., Worcester, Mass.	1.00									——, Englewood, N. J.	2.00
Mrs. Susan M. Reeder	1.00									Mrs. J. N. Dauphinee	2.00
Mrs. Maria H. Jaggers	10.00									George H. Lyon	1.00
Lena J. Christ	5.00									M. C. & J. B., Hackensack, N. J.	2.00
Mr. C. A. B. Howard	1.00									J. D.	1.00
Mrs. C. A. B. Howard	1.00									David Clutch	1.00
Margaret C. Howard	1.00									Mrs. E. S. S.	2.00
P. C. Hensel	1.00									Mrs. L. Corning	1.00
Margaret Sproule	1.00									Robert Mellor	1.00
Mr. & Mrs. W. H. McMichael	2.00									Cornelia Lewis	2.00
A Reader, Pinto, Md.	2.00									"L—Pennsylvania"	2.00
Mrs. Chas. A. Walters	2.00									Miss A. E. White	1.00
Anna Myers	1.00									Jacob Hower	5.00
Mr. & Mrs. Alwin J. Davies	1.00									George W. Almy	5.00
Annie A. C. O. Warren	2.00									S. M. Moorestown, N. J.	5.00
N. B. S.	1.00									E. G. T., Allentown, Pa.	25.00
L. C. Benedict	1.00									E. Hodge	10.00
A Friend, Boston, Mass.	1.00									Mrs. A. D. Montague	1.00
Mrs. Elizabeth Reed and Miss Nelle Kahle	2.00									Minnie H. Bridgman	2.00
Mrs. Geo. H. McCoy	2.00									G. W. Beardsley	2.00
Lewis A. Landers	1.00									J. C. White	2.50
Mrs. Edward A. Whitney	1.00									William Hughes	5.00
W. N. Hedges	1.00									F. A. Miller	2.00
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										Hugo Garvey	1.00

WAITING FOR FOOD SUPPLIES IN DAYTON'S BREAD-LINE OF FLOOD VICTIMS

THE FORGOTTEN SECRET

A SERMON

By

Rev. J. L. Campbell, D.D.*

TEXT: "Lord, teach us to pray." Luke 11: 1

THERE is no one subject in all the realm of Christian thought that is more often or earnestly on the lips of God's people than that of the place and importance of prayer. It meets us everywhere. We hear it at every devotional gathering. However inexperienced a Christian is in other respects, and however limited his knowledge, yet on this subject at least he feels competent to speak. It is the theme and burden also of many of our hymns. We sing of prayer as our vital breath, our native air, our passport into heaven, and how the enemy trembles when "he sees the weakest saint upon his knees." To speak upon this theme, therefore, may seem to be trite even to commonplace.

Yet, when Mr. Tyndall proposed his celebrated prayer test a few years ago, the wide confusion of answers that were given by even intelligent Christians, the variety of opinions and proposals evoked, only showed how little after all this subject is really understood. We have every complexion of opinion, from that of the late George Müller, of Bristol, who professedly never asked anything from any one to help him in his great work—who claimed that he simply asked God for the money and the money came—every grade of opinion from that down to the theory of the late F. W. Robertson of Brighton, who saw in prayer simply the reflexive influence, the calming, tranquillizing effect which its exercise produces on our own spirits. He saw in it nothing objective, nothing external to ourselves.

The Reasonableness of Prayer

Many devout people, also, while they rejoice in believing in the efficacy and power of prayer, have very vague and undefined views on the subject. They pray at random, not knowing what percentage of their prayers they should expect to be answered, or, indeed, if any of them will ever be fully realized. Now, if God will enable us to get a clearer vision of this subject—if, by the breath of his Spirit, he will blow away the mists that have gathered around the mountain of prayer, so that we can see its boundaries and trace its outlines more clearly, then our study will not be in vain. Let us first approach our subject broadly.

I. Consider the reasonableness of prayer. The difficulty urged against prayer from the so-called scientific standpoint is that the world is governed by law, and, we are asked, is it reasonable to suppose that God is going to violate, modify, or change natural law in answer to our requests? There is a great deal of loose and careless thinking along these lines.

(1) In the first place, the supernatural never involves a suspension or violation of any law. It means simply the interjecting of a new power. A stone falls to the ground according to a certain well-known velocity. This is in accordance with the established law of gravitation. But sometimes a stone is seen rising from the ground and shooting up into the air. The regular process of nature is reversed. It is a supernatural, an above-nature, act. But when the lad tosses the stone into the air he does not suspend or violate the law of gravitation. He simply interjects a new force which reverses the ordinary procedure of the uniformities about us. But there is more than this.

(2) We must never think of law as a separate, independent or self-executing entity that goes on without reference to its Author. "At bottom law is will. The law of the State is the will of the State; the law of an individual is the will of an individual; the law of nature is the will of the Author of nature. All the fluctuations of storm and calm, of summer and winter, of rain and sunshine, rest directly on the will of God. His will touches me on every side. I see it changing in the clouds every day. Why may it not change in regard to me so as to answer my prayer?"

It is remarkable how all objections to prayer vanish and how natural it is to pray when some great crisis comes. At the darkest hour of the Civil War, when the fate of this country seemed to be trembling in an uncertain balance, the government proclaimed a fast. People flocked to their churches in immense throngs. Men and women seldom seen in places of worship betook themselves there. An eminent civilian in one of our Atlantic cities, who was a stranger to the house of God, went there with the rest and was seen devoutly kneeling with God's people. Asked what brought him to such a service, he replied, "I thought it was high time to get help somewhere. We are in a tight place, and we need it." It is marvelous how reasonable prayer seems in these circumstances. Men that think but little of God at other times, when loss, sickness, trial, danger come, and they find themselves in a "tight place," at once betake themselves to prayer. In great emergencies we go straight as an arrow to the mark.

Much of the disappointment in regard to prayer arises because there is not kept in mind

II. The limitations of prayer. (1) The first thing God asks an unconverted man to pray for is the salvation of his soul. It is written in Psalm 66: 18, "If I regard iniquity in my heart, the Lord will not hear me." In Prov. 28: 9 we read, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." "The heart is deceitful above all things and desperately wicked." God alone knows it. Therefore, we find in the Book of Proverbs several times that "the sacrifices of the wicked are an abomination to the Lord." If this, then, is the state of the natural heart, we may ask, "Who can bring sweet water out of a bitter fountain, or that which is acceptable unto God out of that which is sinful in his sight?"

Fully recognizing the truth of this, we must not fall into the opposite error and claim that an unconverted man must not pray at all. Of Simon the Sorcerer, Peter says: "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent, therefore, of this thy wickedness, and pray God that perhaps the thought of thine heart may be forgiven thee, for I perceive thou art in the gall of bitterness and in the bond of iniquity." (Acts 8: 21-23.) "Pray God." Let a man but feel the burden of his sin, and he cannot help crying out for mercy. But so far as I can discover all through the Bible, this is the first object for which a sinner is instructed to plead. "Seek ye first the kingdom of God and his righteousness and all other things shall be added unto you." After he has been born again, the whole Bible blossoms forth with promises for him. An unconverted man is, therefore, limited in the first instance to prayer for the salvation of his soul.

(2) Another limitation to prayer is that it is to be offered in Jesus' name, in behalf of his work. This is taught us all through the Bible by symbol, by example, by direct statement. Right on the threshold of the Old Testament, Abel draws near to God with his sacrificial lamb; life offered up for life; innocency dying for guilt; and, clothed in a coat of sacrificial skin, he was accepted. Cain came with the offering of a sheaf of grain—his own works, the sweat of his brow, the labor of his hands, salvation worked out by himself—and he was rejected. Cain- and Abel-worship are the two that have ever existed in the world—the one says "do," and the other says "done." Yon golden-covered box in the Holiest had to be sprinkled seven times with blood, and the ground before it was sprinkled seven times with blood, after which the high priest stood over these drops of blood and made intercession before the Mercy Seat for himself and for the sins of the people.

In the Name of Christ

In John 14: 14, Jesus says to his disciples: "If ye ask anything in my name, I will do it." The whole weight of Christ's character, work, and mediation is, therefore, cast into the scale of our petition. A pauper might enter one of our banks and present a check in his own name, but he would be unceremoniously pushed aside. Let this beggar's check, however, be endorsed by one of our greatest millionaires, and it would be honored in the hands of this poor man up to the value of the last dollar that the millionaire possessed. Christ's name, signed by his own hand, written with his own blood, endorses the prayer that is in accordance with his will. This places Calvary back of it. Prayer, then, ceases to be ours and becomes his, and is presented as such before the throne. The question in the last analysis is whether God will answer the call which he himself has prompted; whether he will do what he has encouraged his people to ask. Has he said, and shall he not accomplish it? Let us prove him now herewith.

(3) Prayer is further limited to the promises of God. Ezekiel says: "I will yet for this be inquired of by the house of Israel to do it for them." "For this," and if you read back in the chapter you will find what is signified by the "this" here mentioned. An inquiring Christian determined to put God's promises to the test. He took a single promise and presented it before God, and when he received an answer he wrote on the margin of his Bible "verified." In a few years it was wonderful to look at that book. Promise after promise throughout its pages had the word "verified" written opposite it. He knew the Bible was true because he had tested it, and found experimentally that God fulfilled his Word. It is therefore of the utmost importance that we should base our petitions on distinct, correctly quoted promises. We should be sure that the promise covers the whole ground of our request and that the prayer rests clearly upon it. Whenever we cannot get a promise to put under our petitions, we may be sure that there is something wrong.

Our Way—Or a Better Way

(4) Another limitation to prayer is that God reserves to himself the time and manner of answering it. It may be after we are sleeping in our graves. It may be directly, as when Peter was liberated from prison. It may be indirectly, as in the case of Paul's thorn in the flesh. God will answer our requests directly, or he will do something better. Suppose a man had a great burden fastened to his shoulders. There are two ways in which he might be relieved. The direct method would be to cut the bands that bound the weight to his back and let it fall to the ground, and thus set him free. The indirect method would be to impart to the man so much additional strength that the burden would cease to be a burden at all. You can at once see that the latter would be the greater blessing. The lame man at the Beautiful Gate of the temple expected simply an alms. He did not get what he was looking for, but he got something far better. He was made every whit whole.

> It may not be my way,
> It may not be thy way,
> And yet in his own way
> The Lord will provide.

Every tear from the eye of faith will be bottled up. The unfulfilled fragments of the prayers of the saints in the past will be all gathered. No part will be lost. Every jot and tittle of what is promised in God's Book will be fulfilled. Even in our adversities he may be answering our prayers.

(5) Lastly, notice that prayer is to be accompanied with the use of the divinely appointed means. This was the fallacy of Tyndall's proposed prayer test. It is the defect in what Müller claimed. While he did not directly solicit help for his orphanages, he yet published his reports and distributed them abroad—in other words, he made his wants known to God's people, just as he should do, and they responded. "And why call ye me, Lord, Lord, and do not the things which I say?" Luke 6: 46.) We are not only to pray, "Lord, Lord," but we are also to do the things that God has commanded us. Prayer without the use of means when this is possible is presumption.

Spurgeon was once asked the secret of his success. He paused thoughtfully for a moment, and then solemnly answered, "I believe what I preach, and I pray." The soldiers plaited the crown of thorns and put it on Christ's brow, and bowed before him and addressed him with words of adoration on their lips which they did not mean. How far are we away from the mockery of these soldiers when we too kneel before the Christ and ascribe to him titles and honors and worship and adoration that our hearts do not feel? Instead of prayer, how often it is only the mockery of the Roman soldiers that is offered to God. Of Epaphras, Paul

Continued on next page

* Pastor First Baptist Church, Cambridge, Mass.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, April 27. James 4: 5-12. One way to help to slay an unworthy disposition is to refuse to give it utterance. Expression always ventilates ill-feeling and strengthens it. We can help to smother it by refusing it fresh air. When we give a bad feeling speech, or gesture, or act, we establish it on its throne. Give it no outward senses or communication and we make it sicken and we hasten its death.

And thus it is with envy. *"The spirit within us lusteth to envy."* And the apostle adds, *"Speak not evil one of another."* If this bad feeling of envy has stolen into the soul refuse it attention, offer it no courtesy, cut it dead! Kill it by negligence. "Make no provision for the flesh:" starve it out! If we take this course we immediately cripple our evil impulses and we triumphantly help in their destruction.

This is a great law of life which it is wise to learn early and always to heed. Evil feelings come to us clamoring for notice. Recognition feeds them: they pine away in neglect. Let us take no notice of them! Let us just mention the matter to our Father in heaven. Let us shut every door, including the door of the lips, and let us leave them to their certain fate. We need not worry. If we desire to slay them, and if we shut all the doors, and leave them to God, the evil things will hasten away to death.

MONDAY, April 28. Genesis 39: 20-23. *"And the Lord was with Joseph."* And yet immediately after this I read the words: *"And Joseph's master took him, and put him into the prison."* And so I learn that the fellowship of God will not keep me from dark places and troublesome roads. The Lord's promise is not the assurance of ease but a covenant of unbroken friendship. It is not a pledge that he will keep me from the prison, but that in the prison he will be with me. It is not that he will save me from sorrow but that he will share it. It is not that all my antagonisms shall cease, but that they shall be overruled for my spiritual and eternal good. And thus the greater wonder is not that Joseph was cast into prison but that Almighty God lodged there with him.

I must not therefore be dismayed when the way of life runs underground. I must not be deceived into assuming that God has deserted me because my enemies are multiplied. The hostility of circumstances does not mean the unfriendliness of God. When I pass from the "green pastures" into "the valley of the shadow," where the wild beasts hide, I need "fear no evil," for the Lord is with me. The darkness is not an orphanage, it is my Father's house. When Joseph was locked up in prison his God was not locked out.

Stone walls do not a prison make,
Nor iron bars a cage.

"And the Lord was with Joseph, and showed him mercy."

TUESDAY, April 29. Genesis 40: 9-15. Who would have imagined that by means of a dream Joseph would march forward to freedom and ascendancy? No material force battered at his prison-gate to give him liberty. The way of emancipation began in a dream! So silently and secretly does the Lord achieve his purposes. When we are altogether unconscious of his doings he is mightily at work at the very heart of things. He inspired a dream in a prisoner and momentous issues were born! He breathed upon a sleeping soul, and ultimately "kingdoms were moved." Who can trace out the path of the Almighty to perfection?

Having inspired the dream the Lord inspires the interpreter. He fashions the lock and he provides the key. "Lo, he also is wise." He moves from step to step under the enlightenment of his sovereign purpose and will. There are no lost links in the chain of his design. After the dreamer will come the interpreter.

Joseph pleaded with the butler to remember him and "bring me out of this house." Little did he know that in the dream itself was a power that would open the prison door. God was already at work while it seemed as though no answer had been given to Joseph's prayer. Heaven was busy while yet all things appeared indifferent and asleep. Let me repeat it, a great emancipation began in a secret dream.

WEDNESDAY, April 30. Genesis 40: 16-23. *"Yet did not the chief butler remember Joseph, but forgat him."* So speedily do we forget our benefactors. We receive the gifts but we retain no honored niche for the giver. Some kindly helper unties the knot, and brings our soul out of entanglement; but our freedom drugs us, and we forget our emancipation. That is the pity of it: our benefits act like opiates and they lull our memories into deep sleep.

All this is at its worst in our relations to the Lord. "His tender mercies are over all his works," but they influence our souls like a narcotic, and we "forget all his benefits." What blessings attend us every hour, and yet they have no spiritual significance! Or if they awake us for a moment we are soon asleep again. The miracle of yesterday is forgotten to-day.

Now what we need is the sanctification of memory. We need that memory should do its appointed work in a hallowed way. Memory must retain its treasures and honor and revere the benefactors. And for this we have the promised help of the Holy Spirit. *"He shall bring to your remembrance."* He shall keep the memory in robust and sacred health, so that we may forget what we ought not to remember, and remember what we ought not to forget.

THURSDAY, May 1. Proverbs 2: 1-9. *"The Lord giveth wisdom,"* says the Proverbs. *"If any man lack wisdom let him ask of God,"* says the apostle James. We go to God for strength, and for comfort, and for peace, but here we are encouraged to go to God for ideas, for judgment, for vision. The Lord who lays the passions to sleep can also illumine the mind. He not only provides "arbors of rest" along the road, he is also willing to light up the road with his own lamps. He is ready to engage himself in our problem and to direct us in our conclusions. "The Lord giveth wisdom."

And what is the condition of receiving the wisdom? *"If thou seekest her as silver, and searchest for her as for hid treasure."* But could not the Lord have given me the wisdom on easier terms? No; wisdom given without search would never be valued. Indeed it would never be known as treasure. And besides this, wisdom easily gained would not discipline and refine our powers of discovery. The reward of research is found not only in the treasure, but in the sharpened wits and discernments. I find the silver, but I also gain a better tool.

So I am to seek for wisdom from God. I am to watch vigilantly if perchance the needed lamp may be hidden somewhere in my circumstances. I never know where the light may break forth! So must I seek it through prayer, and meditation, and by the way of every recognized duty.

FRIDAY, May 2. I Peter 2: 18-25. When we suffer wrongfully and *"take it patiently"* we extract treasure from the mines of the enemy. We are always triumphant when we make our circumstances enrich our souls. The question of vital victory or defeat is settled by the conditions of the soul. How has this particular experience left us? Are we more gracious? Are we more patient? Have we a richer intimacy with the Lord? Can we enter more deeply into the purpose of his passion? If so, then we are conquerors indeed. We have made spoil of our antagonists. We may have suffered wrongfully, but we have made the very harrow the servant of a richer spiritual harvest.

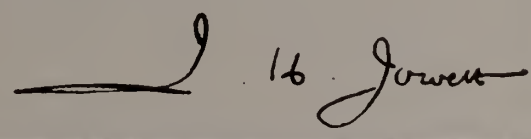
So my problem should be always this: How can I make this circumstance pour treasure into my soul? How can I make this cloud of disappointment distil the dews of gentleness? How can I make this personal injury add to the fruits of my spirit? This is the art of heavenly living, and such life can be lived in the strength of Christ.

We offer a splendid witness to the Master when our sufferings add to our spiritual beauties. When a wrong is so taken that it adds new tracery to the temple of the soul we bring great glory to the Master's name.

SATURDAY, May 3. I Kings 3: 3-12. In his dream Solomon asked the Lord God for *"a hearing heart."* There are hearts that are deaf and obtuse. They are like defective telephonic receivers, they cannot register fine vibrations. They do not perceive the difference between subtlety and truth, between easy compromise and shining honor. They know the distinction between obtrusive vices and obtrusive virtues, but they are not scrupulous in their discernments. And so people of this kind are easily "taken in." The evil one entices them by lures to which they are dull and insensitive. He catches them just where they are not alert. And so Solomon asked for "a hearing heart," a heart that could discern the faintest approach and interpret it. He asked for a power of judgment that should be like a keen blade, able to separate things that differ, in order that he might choose according to the will of God.

The great peril is the deaf heart, the heart that is slow at recognition, and which discerns only when it is too late. We need the prospective heart, the heart that understands afar off, which sees things coming, and interprets the will of God. And this heart is the gift of God. It is not the reward of culture. It is not the possession of the privileged. We obtain it by the grace of God. "Because thou hast asked this thing . . . lo, I have given thee a wise and an understanding heart."

These Daily Meditations will appear in each issue through 1913.



THE FORGOTTEN SECRET

Continued from preceding page

tells the Colossians (4: 12) that he was "always agonizing" for them in his prayers. How much of this agony in prayer is found in the churches to-day?

You have observed that the Syrophœnician woman never prayed in behalf of her daughter. She cried out, "Lord help *me*, my daughter is grievously vexed with a demon." And again imploringly she cast herself before the Master's feet and pleaded: "Lord, help *me*." Ah! she had linked her very soul to the soul of her daughter. For her there was no peace, no joy, no happiness, if I might say it reverently, no heaven even, unless her daughter was saved. That is what prayer means.

Think of Christmas Evans setting apart a whole day in which to wrestle with God to take away from him the formalism that he felt characterized his work. And he continued in prayer until, as he himself says, "The fetters loosened, the old hardness softened, the mountains of frost and snow dissolved and melted within him." "Then," he says, "I resigned myself to Christ, body and soul, gifts and labor, all my life, every day and every hour that remained for me, and all my case I committed to Christ." Think of Jonathan Edwards in 1737, alighting from his horse in the woods and retiring alone to a solitary place and spending hours wrestling with God. "I felt," he says, "an ardency of soul to be what I know not otherwise how to express —emptied, annihilated, to lie in the dust, to become full of Christ alone; to love him with a holy and pure love; to trust him; to live upon him; to serve him, and be perfectly sanctified and made pure with a divine and heavenly power." Think of Charles G. Finney, as they tell us, "asking his host to let him sleep in the barn rather than sleep in a comfortable bed in the house, that he might spend the night on his knees praying for power with souls the next night." Think of George McGregor, of whom

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OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

An Historical Event

ALTHOUGH for more than a hundred years it has been the custom of our Presidents to send in their messages to be read in Congress, President Wilson supplied a pleasing innovation to the country when he orally delivered his initial message on the tariff to both Houses in joint session on April 8. It was a thing that had not happened since the days of Washington and Adams. In his prelude he explained, in a few brief sentences, the reason, saying that he wished "to verify for himself the impression that the President of the United States is a person, not a mere department of the government, hailing Congress from some isolated island of jealous power; sending, not speaking naturally and with his own voice; that he is a human being trying to co-operate with other human beings in the common service." This, which was in the spirit of his inaugural, was expressed with the utmost simplicity and gives a new note to the relations existing between Congress and the executive. His plan unquestionably has its advantages, and as he is an accomplished speaker and ready debater, it is obvious that his presence as a reinforcement of his official views may at times prove very desirable. We take no account of those who would give it the aspect of a "speech from the throne." Mr. Wilson is too good an American to have had any other aim in view than the establishment of more familiar relations with Congress, which would facilitate legislation and do away with unnecessary red tape.

The Case of Mrs. Pankhurst

IT IS not a pleasing picture to contemplate the woman suffrage situation in England just now. In a score or more jails there are "martyrs" of the cause, proud of their distinction, yet eager for freedom and determined to win it by way of the hunger strike. Mrs. Pankhurst, who has just been sentenced to three years' penal servitude, has declared that she will prove that the punishment cannot be carried out. She has started a hunger strike and has said: "They will have to let me die or let me go." To allow her to escape the consequences of her acts is a thing the British Government is not disposed to do; on the other hand, to permit her to sacrifice her life under prison rules and compulsory feeding would be regarded as a calamity. It is clearly a dilemma which the government would gladly avoid. It does not seem to have occurred to them that perhaps a policy of moderate concession might go much farther than coercion in solving the problem and ending the suffrage warfare. In all probability the forcible feeding system will have to be abandoned and some more humane treatment adopted than has yet been devised.

The Leafless Bible

A TEXAS reader of this paper has sent us for comment a sermon preached by a San Antonio pastor lately, in which the Higher Criticism was reviewed and approved as a factor in religious progress, and which demonstrated, doubtless to his own satisfaction, if not to that of his hearers, the superiority of the theological attitude which consists largely of exploiting or rejecting Scripture in a way that must have puzzled some members of his congregation. The case reminds us of the story of the pastor who, having finished a course of sermons on Bible criticism, was visited in his study by one of the earnest workers in his church. His caller began by asking what he should now do with the Bible. "Why, read it, of course," was the reply. "But," said the visitor, "I don't just know what to do about it, so I came to ask your advice." And he produced, as he spoke, a Bible, which he opened and laid before the smiling pastor. "Why," said the latter, "there is nothing here, John—nothing left of it. How is that?" "Well," was John's answer, "you see, it's this way: you told us that the stories of the Creation and the Flood were largely myths and that the patriarchs were legendary figures, so out went Genesis. Then, you told us the Pentateuch was chiefly folk lore and ancient le, ds, and out went those books too. Ruth was a pastoral, you said, and then there was a bunch of Jewish history books, with more or less legendary contents, and out they went, like the rest. Job, you told us, was a dramatic composition, just a play; the Psalms were simply the Jewish hymnal; Proverbs and Ecclesiastes were the wisdom of the ancients gathered from everywhere, and the Song of Solomon was nothing but a wedding song, so out they went with the rest. To make the story short, pastor, you cast so much doubt on all of the other books that I just had to tear them out one by one until there was precious little left but the covers. You've destroyed my faith in the inspiration of the old Book and now, I ask you again, what I am to do about it?"

The preacher was thunderstruck at this result of the series of discourses upon which he had spent so much precious time and so much erudite care. "Why, John," said he, in a voice that had a quaver in it, "I think you'd better get the old Bible and read it as you did before. Though it may have human errors in it, it is still the voice of God speaking to man, and the only message we have to teach us the way of salvation."

So it is to-day with pastors who are assailing the old Bible. They pull down and do not build up; they take away and do not restore; they speculate and criticize and do not interpret like faithful ministers. Thank God, the number of such is small. Biblical criticism has been defined as "the scholar's lens." In the hands of the wise pastor, it need not be unacceptable, nor should it impair his spiritual usefulness, if he has the Gospel in his own heart and is stirred by the love of souls. He will find that constructive—not destructive—criticism is healthful in expounding the message of the Book. But the preacher who believes he is called to a special mission to substitute new Biblical standards for the old assumes a tremendous responsibility. Instead of bringing joy to his hearers, such a mission is more likely to bring "chaos out of order."

Invisible Helpers

WHEN a team is fast in the mire another team, hitched to the one in distress, will usually bring it out. Many an automobilist has been saved from utter defeat in a bit of miry road by a friendly farmer's horses or oxen. Many a pedestrian has been rescued from ditch or morass by a strong hand reached down by some one on solid ground. Assistance not unlike this often comes in one's mental or spiritual life. We are in perplexity so deep that our own resources fail. A friend comes along adding his wisdom to ours, his faith to ours, his strength of will to ours, and we are helped through the difficult place. It may be said that in the realm of the spirit there is no need of outward assistance, since all the resources of omnipotence are at th command of the trustful soul. But it has been de creed by omniscience that in spiritual as well a physical and mental matters we are to help one an other. The greatest saints urge their friends an companions, as Paul did, to pray for them. H could follow a majestic passage of counsel and ex hortation with the humble, human plea, "Brethrer pray for us."

But it is not only our friends on earth who ca come to our aid in times of need. The friends on th other side help us too. Did you never try, in time of stress, the plan of naming over in you thought the holy friends you have known who ar now in the presence of the King? You think o them, pure, stalwart, radiant, marching on, witl uplifted faces, fighting the celestial battles o Jehovah as they fought his earthly battles, singin his praises there as they sang them here. Two b two you may picture them, following their King Before you know it your heart begins to beat in th rhythm of their step, your faith springs to vigor, flash leaps to your eye, a song to your lip—and th difficult place is passed in triumph.

Or you may think of some of the giants of th past whom you never saw or heard, but whose live and deeds you know. You see Paul, impetuous, de termined, treading almost alone that trail througl Asia Minor and Eastern Europe along which th churches of later centuries sprang up; you se Savonarola and Huss and Wyckliff and Knox an Wesley following their Master in the teeth of bitte opposition on into the flames of martyrdom; yo fancy you feel the grip of rough Martin Luther hand upon your arm and hear him sing: "A mighty fortress is our God." And you smile at the timid ity or the doubts of the moment before, and spring forward again into the present battle.

It is truly a noble fellowship to which we ar called and in which we toil and fight. They chal lenge us to faith and courage; they dare us to at tempt still greater tasks; they offer us their aid a we contemplate their strivings and their triumphs

> For all the saints, who from their labors rest,
> Who thee by faith before the world confessed,
> Thy name, O Jesus, be forever blessed.
> Hallelujah!
>
> O may thy soldiers, faithful, true and bold,
> Fight as the saints who nobly fought of old,
> And win, with them, the victor's crown of gold.
> Hallelujah!
>
> And when the strife is fierce, the warfare long,
> Steals on the ear the distant triumph song,
> And hearts are brave again, and arms are strong.
> Hallelujah!

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General Notes

—ON APRIL 10 the cable advices from Rome reported tha Pope Pius X was very dangerously ill. For several days previous to that date it had been known that the Pope was ill, bu even in spite of his advanced years no expectation of seriou illness was aroused. The reports of the 9th state that th doctors were with their patient all night and that artificia stimulation was necessary to keep him alive. Later they announced: "We are enabled to announce a notable improvemen in the Pope's condition after yesterday's relapse." Diplomat accredited to the Holy See that day telegraphed to their gov ernments that the Pope's death was a question of days, perhap of hours. Moreover, the Eucharistic Congress at Malta i likely to be postponed. It is generally believed that the officia statements are altogether too hopeful, and that they are simply an attempt to conceal the truth.

—A RECENT DESPATCH from Peking says the first parliament of the world's youngest republic was inaugurated on April 8 amid general rejoicings, not only in the Chinese capital, but throughout the country. The scene of the gathering of the joint inaugural session of the members of the Senate and the House of Representatives was a remarkable one. Five hundred representatives out of a total of 596, and 177 Senator out of 274, all of them earnest looking men of mature years, and nearly all dressed in European fashion, silently awaited the appointed hour of opening. As the clock struck 11 several bands played the national anthem, while the assemblage rose to its feet. The senior member of the House of Representatives then made a few congratulatory remarks, and formally declared both houses open. Scenes of enthusiastic jubilation followed before an adjournment was taken till April 12. The proceedings were very brief and simple, but earnest and impressive, and were watched with interest by the large number of foreigners who packed the galleries. The American charge d'affaires has intimated to the Chinese Government that recognition of the republic by the United States will be made when the parliamentary officers have been appointed and quorum declared. Brazil and Mexico, it is said, will act at the same time with the United States. The other Powers will probably defer action until after the election of the President, which will be several months hence. It is officially announced that Peru has recognized the Chinese Republic.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Tablet to Washington Irving

ON APRIL 3, the birthday of Washington Irving, the St. Nicholas Society of New York, of which Irving was one of the founders, celebrated the anniversary by presenting to the Washington Irving High School of New York City a bronze tablet of the genial pioneer of American letters. The memorial is the work of Victor Brenner, and is in the form of a fine bas-relief medallion of the author, representing him at the age of thirty-seven. William D. Murphy of the society delivered an address on the life and services of Washington Irving. Walter L. Suydam, president of the society, tendered the tablet to the city. Frank D. Wilsey, chairman of the building committee, accepted it for the board of education; John Greene accepted it for the high school committee, and Miss Cherie Freeman, a young lady of the junior class of the school, easily carried off the honors of the day by her speech accepting the tablet for the Washington Irving High School. Thomas M. Churchill of the board of education made the principal address of the day, ably recounting Irving's literary characteristics and the splendid service rendered to the nation. Among other things, he said, referring to the author's cheerfulness:

The world wants cheerfulness. It is the oil that lubricates the wheels of life. The schools need cheerfulness; it is the lure that draws children from the street. Youth is the time of brightness, of sunshine, of geniality. That girl or woman, boy or man, who lets loose upon the bright time of youth, its schooldays, any of the darkness of hate, or dislike, or envy, or jealousy, or meanness, or unkindness, commits a civic misdemeanor. Let him or her consider the life of the great man, born one hundred and thirty years ago to-day, who lives forever in the hearts of Americans not so much because he was the great biographer of Mahomet, Goldsmith and Washington; not so much because he was the historian of the American Revolution; not so much because he described the regions of the world; but because in his books and in his life he was genial, companionable, frank and kindly and true. . . .

At the close of the exercises in the auditorium the entire company of 3,000 massed in the street in front of the entrance, while President Suydam drew the flag from the tablet. The song "Washington Irving" and the shrill cheer of the schoolgirls brought great crowds of curious passersby to the unusual sight. Washington Irving was one of the most beautiful characters American literature has produced. He has shown that a man to be a genius in letters does not need to let down in habit or morals on any side. He was one of the cleanest and best men the nation has had. He was a devout Christian with belief in the Bible, intense personal love for Christ and the most perfect devotion to the church. His pastor, Rev. Dr. Spencer, now between ninety and a hundred years old, says Mr. Irving took up the offering every Sunday at the Episcopal Church in Tarrytown, while he lived at Sunnyside near by, and that no heart was ever more loyal to his minister or church than the distinguished author. It was his genuine goodness of character and beneficence of spirit that was breathed from his life, and flowed from his pen. The estimate of the public and the unveiling of the tablet attest the truth of the psalmist:

The righteous shall be in everlasting remembrance. (Ps. 112: 6.)

THE NEW TABLET TO WASHINGTON IRVING UNVEILED ON APRIL 2, 1913

Motto Saves Girl's Money

A CHILD'S bank with "In God we trust" printed across the top and containing $30 in dimes, was left untouched by a burglar who rifled the home of Harry L. Kraemer the other night. After searching thoroughly and finding little for his trouble, the marauder came upon the little bank, which belongs to Kraemer's ten-year-old daughter. After examining it, the burglar evidently decided he would leave the house empty-handed rather than take the child's savings, so under the inscription, "In God we trust," he scribbled, "So did I—once," and departed. The motto awakened memories of days of faith gone by and stirred his conscience to condemn his wicked deeds. It would be well if the stirring of his conscience could be something more than temporary, but it is hardly likely that it will be permanent, as there is godly sorrow, intense faith, moral regeneration and reform necessary to save a life steeped in sin. There can be no other hope than these joined with faith in Christ for any one who is a slave to any kind of sin. The apostle Paul's suggestion and warning on the subjects of faith, good conscience and apostasy are expressed in these words:

Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck. (I Tim. 1: 19.)

Popular Election of Senators

THE State Department received a telegram April 8, telling of the action of the Connecticut Legislature in ratifying the constitutional amendment providing for the election of United States Senators by the direct vote of the people in the States. Connecticut is the thirty-sixth of the forty-eight States of the Union to approve the amendment, thus assuring the three-fourths required. The provisions of the latest addition to the Constitution will probably be tried out first in Maryland, where a fight is on to fill the vacancy caused by the death of the late Senator Isidor Rayner. Although the subject of the popular election of Senators has been agitated for more than sixty years, it was not until June 24, 1911, that the Senate was induced for the first time in its history to give its consent to the change. On that day it voted to submit to the States the proposed amendment. In the experimental stage of our republic our fathers thought it best to have a House of Senators, meaning old men, removed somewhat from the wave of popular sentiment, but the people have shown such ability to rule themselves wisely that they have concluded to select this apparently more sober department of government by the direct vote of the people. In olden times monarchies were the only form of government that could long exist. The Jewish theocracy had in it, however, the element of popular rights. Those rights of the people are suggested by Hushai, the friend of David, who said:

Whom the Lord, and this people, and all the men of Israel, choose, his will I be, and with him will I abide. (II Sam. 16: 18.)

Record Sunday School Attendance

IT IS claimed that Miss Susan Steed of Middletown, Conn., holds the world's record for Sunday school attendance. She has been present to answer to her name in the roll call of the Sunday school of the North Congregational Church every Sabbath for twenty-five years. The condition of health that would permit such a regularity of attendance is rare, for which Miss Steed should and no doubt does feel grateful. There are many as constant in their dispositions and as devoted in their religious affections who are tripped up now and then by some assault of disease and kept out of day or Sabbath school, or from some important duty. There are multitudes, however, who have health who do not have the disposition or constancy indicated by the Sunday school scholar who did not miss a single service in a quarter of a century. What a lamentable lack of constancy there is in human nature and endeavor! The paths of life in every calling, business, trade, or profession are strewn with failures for the want of persistency. Nowhere is the failure from inconstancy seen more than in the religious world. The young man turns over a new leaf the first of January, but by the first of April his page records the fool's failure. The young lady determines that she will live a life of industry, of benevolence, and of piety, and finds herself very soon drifting into the habits of indolence, selfishness and worldliness. Husbands and wives say to each other, "We are drifting away from the teaching of our childhood. We will go back." They do finely for a few weeks or months, and the Sunday newspaper is so large and the automobile is so swift and the weather so fine and the friends so charming that they drop back into their old habits again. Miss Steed enforces the lesson of constancy in Sunday school attendance, which is one of the most importunate needs of the church at the present time. Miss Steed's twenty-five years of uninterrupted attendance at Sunday school is a most beautiful example and eloquent sermon on constancy in the study of the Scriptures and in loyalty to Christ and his church. She belongs to the class to whose religious constancy Paul promises a reward, those

Who by patient continuance in well doing seek for glory and honor and immortality, eternal life. (Rom. 2: 7.)

Army Aviator Killed

LIEUTENANT REX CHANDLER, Coast Artillery Corps, U.S.A., was instantly killed the morning of April 8, and Lieutenant Lewis H. Brereton, U.S.A., was badly hurt in the fall of a hydroplane in San Diego Bay, California. The two men started from the Army Aviation School on North Island and the spectators on the shore were horrified to see the airship plunge almost straight into the water from a height of one hundred feet. With this tragedy a toll of eight lives has been enacted by army aviation—six commissioned officers and two instructors. The list of fatalities is as follows: Lieutenant S. C. Rockwell and Corporal Frank S. Scott, killed at College Park, Md., September 28, 1912; in the same park Lieutenant Leighton N. Hazelhurst and A. L. Welsh (professional instructor) plunged to death June 12, 1912; Lieutenant G. M. Kelly, sent to his death on landing at San Antonio, Texas, May 10, 1911; Lieutenant Thomas B. Selfridge, dashed to death at Fort Myer, Va., September 1, 1908, while flying with Orville Wright, who had his leg broken in the fall; Paul Peck (professional instructor), killed in Chicago September 11, 1912. The death of Lieutenant Chandler is the two hundred and forty-fifth due to accidents to aviators and the twenty-seventh of its kind since January 1, 1913. These tragedies in the mastery of the air seem to be a part of the sacrifice, but it is a great pity to see a splendid officer of the army in full health, whose life is worth so much to his country, take such fearful risks and be thrown to his death so swiftly. Yet tragedies are a part of the game of war. Let us hope that war chariots of earth, and the sea, and the air, may soon be banished and that this prophecy may become a fulfilment:

He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. (Ps. 46: 9.)

A WITNESS FOR THE DEFENSE

BY GRACE MACGOWAN COOKE AND EMMA BELL MILES

A Story Complete in This Issue

"MOMMY—you a-puttin' the kitty-cat right into the poke wiv the dried apples!"

Little Jo's glee was uproarious, and chubby sister giggled until her short legs gave way, and she sat down on the puncheon floor to enjoy her mirth. But the mother's set, desperate young face never changed; she thrust the kitten into her small boy's embrace, tied the bag of apples with a twist as though she wrung somebody's neck, and proceeded to set the baby girl's sun-bonnet on wrong side to. The children laughed again at that, pulling her skirts and calling her attention to the mistake she had made. When little Jo saw that she was blinded by tears he suddenly sobered. He gazed at the mysterious big bundle she was preparing to swing up on her arm, he looked around the stripped walls of the cabin and began shakily:

"What you takin' so much things to granny's for? Granny's got a many a thing in her house—an' a bigger house'n ourn."

"Hush, Jo," his mother said, but not unkindly.

Her eyes were very clear now that the tears were out of them and as innocently blue as Jo's own. Yet her mouth was hard and unsmiling. She seemed to him and sister a very ancient and efficient person, though in reality she was only a big child herself. She herded the two of them to the door, silently, got the bundle on one arm, took the baby on the other and paused a moment to look around the poor little home she was leaving—forever. Somehow the joyousness of going to granny's was lost for the small boy in the strange preparations that had been made for their journey. It faded entirely as they passed through the door, the young woman walking very erect under her burdens.

Little sister trotted alongside, rather forlorn in spite of the biscuit in one chubby hand; and Jo walked soberly behind, wondering why pappy hadn't come home to breakfast, and what had happened to displease his mother. His dark-blue eyes searched her face from time to time in a puzzled way. He was clad only in a roundabout and coarse breeches that reached his ankles; but his clear face was vivid with personality.

"Ma," he asked once, "can I go over to Stamper's field and see if pappy's a-workin' thar?"

The woman shook her head without looking around. "Ef he is I ought to go and help him," added the boy. "Last day he put in thar he said he couldn't have got along without me. Why, yonder he comes now!"

Two men approached around the turn of the road. One was the constable, Jed Stamper, the other was the pappy of whom Jo had inquired so stringently, Greet Larue, a boyish-looking man, soft-eyed, with a tangle of dark curls under his hat, and an irresponsible yet apologetic air which matched the deprecating half smile that hovered on his lips.

"Pappy," shrilled the little boy, running to meet them, "air you a-wor for Mr. Stamper to-day? Must I go with you?"

The man flushed darkly. Jed Stamper's hand went out and was laid on shoulder, only to be hesitatingly withdrawn. Vesta Larue included the men in an unseeing glance and looked away.

"I'm—we're a-goin' around by Square Federick's house right now, s Larue answered in a half aside, catching at Jo's hand but looking tow his wife. "Startin' fer yer maw's?" Stamper hazarded. The woman w the baby on her a and little sister cli ing to her skirts, great shapeless b dle now on her ba went by, her h high, her lips tig She did not look her husband. made no reply to constable's wor The pale, wide mo ing sky made her b dened figure lo small and helpless.

As she passe Stamper nodde Plainly he beheld t expected. Larue's she dropped to his brea The two men tramp on down the dus way.

Little Jo, left in t middle of the roa looked from one rece ing group to the oth until both had disa peared. His moth had not missed hi or had given sile consent that he with his father. H mother did not tur her head to look. H father might need hi if he was going, late to work in Stamper field. He must go an help his father. H hung a moment und cided. Through all th neglect of inefficient boyish Greet Larue Jo had been his moth er's man. But sud denly, almost withou any volition of hi own, he began run ning along the way the constable and hi prisoner had taken the little bare feet spatting through the dust.

He came in sight of the two as they were entering the Federick yard. A good many men were standing about, half a dozen sitting on the fence; there were horses tied and groups consulting or moving to and fro. Had little Jo been older he would have known that there was a trial soon to begin in the justice's front room. As it was he inquired of a neighbor man at the gate.

"What's my pappy going in thar for?" he asked, halting in the middle of the path as a small boy does, looking up with confident friendliness. "Is they a sale?"

No one answered him. No one noticed him. The men were all deeply absorbed in the business in hand. A hog-stealing case is the event of events on Puncheon Creek. Horse-stealing, forgery, arson, may rouse other communities; but wife-murder or the slaughter of young children could not convulse Puncheon Creek as did the purloining of a porker. All its great legal battles were fought over the dend or missing body of the hog. In the heart of the wild timber country, where hogs are ear-marked and turned out to eat the mast, each man's mark must be held sacred, or the civilization of

Continued on page 408

Illustration by Craig Johns

PEACE

BY MARGARET E. SANGSTER, JR.

WHAT though the night be darkest,
What though the storm be wild,
When a man may sit by his table
With his wife and his little child?
What though the food be costly,
And the money be scarce for more?
A heart may thrill through the winter chill
Though the wolf sits guard at the door.

For within there is warmth and lightness,
And over it all is love,
As a radiant gleam of brightness
Shines down from the God above.

What though the wars are waging,
And the fields strewn with the dead?
For the light of the lamp is glowing
On a mother's golden head.
What though the hosts are wailing,
As they ask for the sun and moon,
When a smile has place on the baby's face,
As he toys with his little spoon?

For the world at best is a sad old place,
Outside of the home's bright sphere;
Yet sorrow can have but little space,
When the Spirit of God is near!

Can it be that the seas are roaring
And the lost souls wail to the sky?
That the streets of the town are groaning
While the people give up—and die?
For the home is sweet with a blessing,
In the shadow of angels' wings;
Ah! what shall they fear? For peace is near,
With the spirit of joy it brings.

And sweet smile the lips that were weary,
And light is the laughter gay;
For how can the mind be dreary,
When the eyes watch a baby play?

Ah! what though the wind is howling
Alone in its narrow way?
In the evening time we must banish
The cares of a weary day.
And the sound of a baby's laughter
And the lilt of a mother's song
Take away the tears and the needless fears
That have haunted us all day long.

So we smile on the dear ones about us
In the beautiful haven of love;
And the storms may rage; can they rout us?
While the Master smiles from above.

RESOLUTE IN ADVERSITY*

OUR SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

HIS story of Joseph is really wonderful even as a story. This prison is the fourth place he has got into within a year t), from which it would seem he u never get out safely. First, it As e empty well where he was left d; then he was sold into slavery; e awful temptations, which would v wrecked many a young fellow; d ow slander and imprisonment. s it he always falls upstairs?

J ph's dramatic story, "stranger a iction," shows the everyday vir- e hat usually win out. First of e -to go back a little—was his o idea of usefulness. We speak en of vision." He was *a boy of* . At seventeen he saw his fu- r pictured as a glowing sun, to n the moon and stars made obeis- c -a vision that probably came to n t sunrise while he watched his c as the rising sun encountered e sappearing moon and stars. To n meant that God had some great n for him to do that would help his t and brothers and others. To s others, who were never at ease t y beheld a greater than them- l , his greatness became a revela- n f their littleness. But in him the s only increased the altruism a ve know is characteristic of boy- o

e thoughts of a boy are long, n thoughts." The young man of v teen who dreams of being useful e to think he must help in some a f way or time, when, in most s his very best Christian service i e to put more faithfulness and o erhood into his daily task, even h it is neither pleasant nor profit- b

A young fellow came to his pastor, a g: "What Christian work can I o?" On being asked as to how he u n his time, it appeared that he o d long hours daily as a clerk, n ould get no time in the morning n ittle at night for church work; n esides he was not adapted to h is ordinarily called church work, h , indeed, was well provided for. h astor said, "I do not think God o l have you add Christian work to o daily burden." The young man o d at his pastor in quiet surprise a o nt and said, "I guess that's so," n ose to go. "Wait," said the pas- r "are there other men employed h e you are?" "Yes, many," he an- w d. "Now, do you do your work e ll as the rest or better?" "Oh, l ll as any of them, I think." "Do e know you are a Christian?" W , yes, I suppose so." "Do they n you are anxious to do Christian o ?" "No, I don't think they do." S here, here's a Christian work you r do; start to-morrow. Do your o better than you ever did. See n needs to be done as you never

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for May 4, 1913. Joseph Interprets Dreams. Gen. 40. GOLDEN TEXT: "The breath of the Almighty giveth them understanding." Job 32:8, R. V.

did. Help the other fellow who is behind, if you can. Let them all know you are a Christian, not by talking, but by living. Get in a helpful word here and there. Get some fellow to drop his oaths. Get some fellow to drop his beer. Show Christ living in you and controlling you. Preach the Gospel among your associates by the best life you can live with God's help. I think that is the Christian work that needs to be done on a big scale. Try it, will you?" He thanked his pastor, said he had never looked at the question from that standpoint before, and went away. Six weeks later the pastor met the superintendent of the young man's department, who said: "Isn't Murray one of your men?" "Yes," was the pastor's reply; "why?" "What's come over Murray?" he said. "He's the best clerk in the whole force, and has developed into that in the month past. He's the best influence about the whole place. The men all notice it. There's a different atmosphere in his department. He's a Christian now, sure. Something has come over Murray."

That is what Christianity needs today more than costly cathedrals and eloquent sermons—more Christian employees who are not "clock-watchers," caring only to get their wages, but who show their employers that God is with them by conscientious fidelity in their work.

We need just as much to have Christian business men show their servants and customers that God is with them, not by showy benevolence only, but especially by everyday justice. In the home, also, let Christian parents show in the common duties of life that God is with them, restraining impatience and anger, promoting courtesy and unselfishness.

Whether any results are seen in others or not, ideals for which we strive strengthen us by the very striving and work out success even if the object sought is not attained. In the profound words of Browning, worthy of frequent repetition:

Aspire, break bounds, I say:
Endeavor to be good, and better still and best;
Success is naught, endeavor's all.

A second quality that made Joseph successful was his resoluteness and hopefulness in adversity. Three times, to which we have alluded, he seemed to have a right to despair. In all these cases we might fairly expect that he would say that his vision had been a delusion, that the sun of his dream had entered hopeless eclipse. But he "sets a stout heart against a steep hill." He believed that God will allow neither envy nor slander to defeat his purpose. In fact, both were made to work together for his good. His brothers' envy and greed provided free passage to Egypt, where God needed to have Joseph; and the slander of Potiphar's wife sent Joseph forward to the prison where he would meet the royal butler, through whom he would later be brought to the king. Joseph kept up a cheerful spirit when he worked without wages as a slave in Potiphar's house, and later as a prisoner unjustly accused. The cheerful fortitude with which he went right forward to his glorious goal over every obstacle finds a homely illustration in the boat called "scooter," invented by fishermen on the Great South Bay near New York City, which is now being adopted for racing contests. The scooter is simply a small sail-boat on runners adapted to glide over ice or water with equal facility and capable of readily passing from the solid to the liquid, and vice versa. It traverses a field of broken ice with ease, mounting the cakes or dropping into the intervals of water with scarcely a noticeable shock. "In like manner a well prepared life passes through the most abrupt transitions and mutations of fortune without fatal shock to faith and stability." "Ordinary men are ruled by circumstances; extraordinary men rule their circumstances." Every man who has God in his heart ought to be such an "extraordinary man."

Joseph was the first of many "prisoners of the Lord," unjustly imprisoned but undismayed, who made prisons glorious by their faith and hope and courage. On the walls of a prison in Europe in which many martyrs of religion and liberty waited their hour of execution, I read the words, cut with a nail into the wall, "Be thou faithful unto the death and I will give thee a crown of life."

Here is a story apropos of Joseph in prison, forgotten by the restored butler, whose dream he interpreted: A boy living in the most poverty-stricken section of a great city found his way into a warm Sunday school, and after some weeks became a Christian. One day, not long after, one of those skeptical grown-up people, whose hearts are dried up, tried to shake the child's faith in his new-found religion and began asking him puzzling questions. "If God really loves you, why doesn't he take better care of you? Why doesn't he tell somebody to send you a pair of shoes, or else coal enough so that you can keep warm this winter?" The little lad thought a moment, and then said, as he drew himself up straight to look at his questioner: "I dare say he does tell somebody, and somebody forgets."

Even if men forget us, we must not forget God, for success is not in achievement of external results so much as in the achievement of character. There is no more glorious roll of honor than that which records the successes of those who failed. And what a "beautiful afterward" of song and sympathy trials such as schooled Joseph for his great mission have wrought in many men and compelled them to write such sentences as: "What a friend necessity is!" "Success is not abundance of means, but of manhood." "Trifles are trifles only to triflers." "It is not so hard to receive as it is to have to receive." "Joy is distinctly moral."

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

IN REPLY TO the question, "What is the greatest fault you have seen in a Sunday school?" the following answer is given by Mrs. E. K. Warren, of Buffalo, who has been a Sunday school worker for forty-five years. She says: "One great mistake is having teachers who are not in love of Jesus and his Word. Another mistake is having teachers who do not rely on the Holy Spirit as their Teacher. Still another mistake is having teachers not called of God, that is not conscious of God's voice, saying, 'Go teach my Word.'" The best statement of the purpose of the Sunday school that we have ever seen is that it is "To bring the children to Christ, and build them up in Christ." This can be done alone through consecrated Christian teachers; no other kind is to be thought of. We have heard it suggested that to place an unconverted person in a class as teacher is the surest and surest way to make a Christian out of that person. The risk is too great; if the plan did not work, incalculable harm would be done, for the scholars would be led away from Christ rather than to him. A teacher's manner of life is apt to make a deeper impression than the words which are spoken. The teacher becomes the pattern for the scholars.

The Bible in the hands of the teacher who does not love it is every way undesirable, because the children will get the idea that it is an uninteresting, even a tedious book. On the contrary, when used by the teacher who loves it, the scholars get its true value. Every child should be taught the wonderful story of the English Bible, so full of thrilling incident.

—"TO BE CALLED OF GOD" is placing a high estimate upon the teacher's work. Most teachers are called by the superintendent, and urged very hard to take places in the Sunday school. It is well to think that God put it into the heart of the superintendent to give the invitation, and in that light, serious and conscientious attention must be given to the call. One who takes this view will think long before making some excuse for not taking up the duties of a Sunday school teacher.

Teachers relying on the Holy Spirit to be their Teacher! How grand is that attitude! But that is what God expects of us. Among the last words spoken by Jesus to his disciples, he said: "The Holy Ghost shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). Also Jesus said: "When he the Spirit of Truth is come, he will guide you into all truth" (John 16:13). Without prayer for divine direction, both in the work of preparation and teaching, we should not presume to come before our classes. Teachers who never thus pray will be but blind guides (Luke 6:39).

—ALL SUPERINTENDENTS and teachers are invited to send communications to W. F. Crafts, 206 Pennsylvania Ave., S. E., Washington, D. C.

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A WITNESS FOR THE DEFENSE

Continued from page 406

Puncheon Creek is in vain. Little Jo paused to listen to a youth who had walked all the way from Sequatchie Valley for the trial.

"Reckon we'll hear some tall talkin'," this young man opined as he whittled industriously at the log upon which he sat.

"Naw, ye won't," rejoined an older man, plainly his father. "They've got that thar town-taught lawyer boy, with the little sense and the big sentences, to prosecute; but that's as fer as hit'll go. Larue ain't got no money to borry him a lawyer. They tell me he ain't got nobody to speak f r him."

Little Jo listened to that very earnestly. Nobody to speak for his father? Well, if they'd let him, and it was anything he could say, Jo felt rising within him a big ability to utter whatever was necessary for that beloved one. He pattered on a few indecisive steps toward the porch where there were more men.

"Hit's a plain case," Billy Epperson was explaining to a newcomer. "Big Jake Renfro turned the hawg out one morning. Next day Larue sold a dressed hawg at Vaughan's store down in the valley. The years ev'n was lef' on. Big Jake identified his mark, a swaller-fork in the right an' a underbit in the left."

Jo was interested in this talk about the hog for a reason. He had thought to take a hand in the conversation when his attention was attracted by a spurred, slouch-hatted cattle man who tied his horse outside the yard and joined the men on the porch.

"Reckon they'll about send him up to Brushy Mountain," this individual remarked.

Jo was too small a child to know anything of the convict mines at Brushy Mountain, but somehow the name sounded ominous.

"Quare time o' year to steal a hawg," the cattle man went on. "Ever'body out a-ridin' after their stock to round hit up and drive it down to the valley—I know I am. He might a-knowed he'd be ketched. D'ye reckon they can prove it on 'im?"

"Ye-ah," growled Big Jake Renfro, elbowing his way through the door. "I kin prove it. He sure got my hawg."

"Howdy, Mr. Renfro," piped little Jo politely. He had, stowed away in his childish mind, a reason for being extra polite to Big Jake; he was glad the big man had appeared because both of them might be needed to speak for pappy. But his greeting went unnoticed; instead, Renfro bellowed on about his wrongs. He had one of those immense and unmanageable basses that give the effect of running away with the possessor and hurrying him into extravagance of expression and intonation.

"Hit was a powerful big barrer," the great voice boomed. "I'd been a-feedin hit corn for six weeks—hit an' two gelts that run together; I'd 'em e'en-about ready to butcher. I reckoned they'd, ary one, run two hundred. The man down at Vaughan's store told me they paid Larue for nigh on to two hundred weight."

Again little Jo attempted to speak. They were getting on to a subject that would comfortably introduce his thanks to Big Jake Renfro; but Stamper, the constable, emerging from the group, paused a moment to say, "Just that thar fac' of the hawg bein' fat ort to be evidence enough to convict on. Larue never was knowed to raise enough to fatten a shoat. Ain't a field of corn land in the bottom big enough to raise what'd fatten one of the breed that he raises. Tell ye what's a fac', ye might take an' feed one of them razorbacks he's got a carload o' corn, an' the feed 'd all run to laigs and bristle. Ye cain't see 'em when they're a-coming or a-going, ye got to get 'em broadside to know they're thar."

Jo resented the laugh that followed this. He couldn't have told you why. He was used to the rough joking of the men, and a great favorite among them. At the moment his fair little face swam into Big Jake Renfro's ken, but the tall man only turned aside in an embarrassed fashion, muttering disgustedly to a neighbor.

"Thar's Larue's boy Jo. Looks like the feller might of kep' his kid away from the trial. Ort to be at home today if ever he was."

Stamper crossed the porch and went in.

"Gettin' along towards time, ain't it?" suggested the man from Sequatchie as he came up the path, followed by his boy. Those from the yard were crowding into the porch now. The child stood alone in the middle of the gravel path, as he had stood alone in the dusty road.

"Is that his kid?" asked the Sequatchian in a lowered tone.

They were all turning to look. The little boy stood so straight that the noonday sun above his bare head scarcely cast a shadow on the small bare feet.

"Quare," mused Big Jake Renfro, "what good chillen some ornery folks does have. Reckon that's how the world gits ahead any. If the children was as triflin' as their dads—Land! That thar Jo he packs mighty nigh all the wood his mommy cooks and washes with. The school teacher told me he was the smartest young 'un of his age in the district."

Jo heard none of this; the justice, Harmon Federick, appeared in the door and beckoned in the lingerers.

"All right, boys, I'm ready now," he said with a deep-voiced deliberation that was not quite a drawl. He was an iron-gray man with a kindly wide mouth and steady eyes. He had the weather-beaten look of the other countrymen; but they answered his greeting with a special respect and filed rapidly into the big, square, bare room.

Jo tiptoed from side to side in the crowd, trying to see between the tall figures that rested heavily on their trouser pockets all about him, and drawing gradually nearer to the front. He noted that the attention of the room was focused on his father. Pappy was evidently to be of some importance in the proceedings—a most satisfactory state of affairs, he thought, till Larue turned his haggard face. Then Jo caught his breath and glanced up quickly at the men around him. Their eyes were somehow inimical, accusing. Pappy was in trouble, then—and these men were against him! Without a moment's hesitation the boy wriggled through the crowd, trotted across an open space, and took his stand at his father's side.

The case was called. The prosecuting attorney was there to represent the State; the justice's part was merely to hear the evidence and decide whether or not the accused should be held for trial in the circuit court.

The witnesses against Larue—Big Jake, several neighbors, the purchaser from the valley store—were asked to rise and be sworn. Larue sat by a little table near the justice, his whole lithe body sagging forward on his elbows, his chin in one hand, his shamed eyes on the floor. He had no lawyer, no witnesses. He was like a wild thing that has been trapped and feels the intolerable humiliation of constraining hands. The child nestled against him, sometimes rubbing his head along the man's shoulder with a cublike caress, or lifting his round little face to look all about the room with dark blue, wide-open eyes.

The attorney rose and outlined the story of the theft as it would be proved. His clothes were impressive, his verbiage magnificent. He spoke of the positive evidence concerning the ownership of the hog. He had completed but a few sentences when he noticed he did not have the attention

Continued on next page

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WITNESS FOR THE DEFENSE

Continued from preceding page

en about him. He halted and
o see what they were watch-
e little boy had gripped the
he table with both hands and
ing forward, looking at him
at, surprised, wondering eyes.
ng attorney seemed to find
g challenging in that inno-
e. It interfered with his elo-
To get past it he lifted his
her.

honor! Tuesday morning Ja-
ro turned his porcine prop-
o the dewy forest, to take
ge of the season's natural
f acorns; and that very even-
man Larue selected the larg-
most valuable of the drove—
e that hog."

onclusion was a come-down,
alf derisive attention he had
led and the puzzled gaze of
were changed as though his
d been a thunder-clap. There
light, quick movement of the
hole body, a gasping intake of
th.

y! say, pappy," he whis-
'ain't ye goin' to tell 'em?
tell 'em, pappy!"

Jo was clinging to his fa-
m staring up eagerly into the
nt, shamed face.

y! pappy!"

nen began to hitch and turn
, their feet scraping on the
ards. Most of them had little
ded fellows at home who said
p' in about the same way. But
lid not look at his son. He
is drooping head slowly. The
e more fixed his eyes on the
; the lawyer felt permitted to
He drew breath, flung out a
th a flourish, and proceeded:

killed and dressed the hog be-
aylight Wednesday morning.
ied it to the store in the valley
d it. We shall have no diffi-
tracing all his movements and
cing the most positive evidence
hese points. I am now ready,
honor pleases, to call the first
."

at down. There was a mo-
pause in which the little boy
round the courtroom expect-
and then at Squire Federick.
at last that this was very real
. Was nobody going to say
for his father? Trembling all
e stepped forward.

py never done it!" he cried val-
"He never! He never neither!
r stole nary hawg! Now—he
y never done it! Mister Fed-
you know that ain't so! Hit
trade—"

t a minute, son," the justice in-
ted, quietly and kindly, in his
ft bass. "Wait just a minute."
ned to the prosecuting attorney
sked in an undertone, "How
swearing this chap for a wit-

es he know anything of the
frowned the young man. "Boy,
ou see the hog after it was
"

odded eagerlv. "Why, I helped
scald and scrape it. I got up
day to help, and kept the fire
g."

did?" Big Jake's raucous tones
above the quickly suppressed
of astonishment that greeted
atement.

p." Joey nodded vigorously.
't I, pappy?"

ue's response sounded like a

"ar the boy—sw'ar him, Feder-
ame the demand. "He'll give ye
raight o' the story."

e'll let you tell us about it," de-
the court; and at Federick's di-
n the little fellow stood forth
ly, very slim and erect in his
about and breeches, laid his
brown hand on the worn Bible,
epeated in his ardent treble: "I
lemnly swear—that I will speak the truth—the whole truth and nothing but the truth, so help me God."

"Now you're a witness, Jo," said the squire. "Set in this chair; and remember, you've sworn to tell the truth."

The young lawyer started to ask a question, but the justice, who had children of his own, raised his hand. "Let him tell it in his own way, Colby," he commanded. "Now, then, Joey"—he smiled gravely into the blue eyes, and every man in the room craned forward silently to see and hear—"tell us what you know about it."

"Pappy didn't steal ary hawg; why, you know he wouldn't. He traded for it," repeated the confident, childish voice. At the justice's grave nod he gathered himself together, forgetting the crowded room and the lawyer who had abused his father, set in to tell all he knew as to Big Jake Renfro's "powerful big barrer" which had been sold dressed at Vaughan's store by Greet Larue. With a child's unspoiled wisdom, he began at the real beginning of what he had to tell.

"Why, I wanted powerful bad to go to school. Last year I didn't get to go a-tall, 'caze the crop we put in yon side the ridge—why—pappy he had a interruption with Mr. Renfro an' we had to move away an' leave it jest when it was all a-sprouted good. So I couldn't go to school, 'caze pappy, he couldn't get me no books nor clothes a-tall. Nen he 'lowed he'd get me my books this year, an' I'd study awful hard an' ketch up with the other boys mighty quick. Mommy she said, 'What's the use?' But pappy 'lowed he'd get 'em."

There was a little stir in the room over by the door and some few heads were turned as a woman with a bundle on her back, a baby in her arms, and a little child clinging to her skirt, mounted the porch steps.

"Pappy an' me talked about it a heap o' times when mommy wasn't around; 'caze mommy she used to get sorter pestered."

The woman on the porch set her bundle down suddenly and pushed her way through the door.

"Nen the dry weather come an' burned up all our corn an' truck," Jo went earnestly on, " and mommy says, 'Now for sure ye cain't go to no school, Jo—an' didn't I tell ye so? Now ye see what yer pappy does fer ye.' An' I cried. But pappy he went through the door quick an' called me outside the house where was all dark, an' whispered so nobody couldn't hear but him an' me, an' he says he knows how to get me books an' shoes—an' he'll get 'em sure—and I neenta cry."

Again that little stir by the doorway and the parting of the crowd this time to let a woman's white face and level glance through to the little speaker.

"An' school was goin' to take up awful quick." Little Jo forsook the chair in which the justice had placed him, and going to his father's side laid hold of a sagging arm. "I thought sure pappy couldn't make it—but he did—he did! He went an' traded Mr. Renfro two of our ol' mean hawgs for one of his good 'uns, 'caze you know ourn is the kind that won't get fat and his'n always does, so you can sell 'em."

A breath as of a sigh went across the tense listeners. So this was it—the poor little sordid tragedy, with after all a touch of God's sweetness in the human love wrapped up in it.

"Yes he did—didn't you, pappy?" little Jo asserted in a voice which only trembled from earnestness, shaking his father's arm. "Tell 'em, pappy—you tell 'em now."

Larue merely nodded, then jerked away, flung out an elbow and hid his face against it on the table. His bowed shoulders shuddered and many an onlooker swallowed nervously.

Jo waited a moment, then despairing of his father's word, he made an end.

"He drove that thar hawg o' Mr. Renfro's home late of an evenin', an' I he'ped him kill an' clean next mornin' befo' day so's he could get a good early start to the valley with it. I he'ped him 'caze 'twas to buy my books an' shoes—an' mommy never knowed nothing 'bout it, 'caze I promised cross my heart I wouldn't tell her nor nobody. But I can tell now, cain't I, pappy?—'caze Square said so."

He stopped, suddenly and awfully aware of his father's bent head and heaving shoulders, of the look upon the men's faces, of his mother watching him from the doorway, hushing the baby on her arm, and the tired, wondering little sister whimpering against her skirts. Suppose he had done wrong in speaking!

"He got you the books, did he, son?"

The quiet gravity of Squire Federick's voice relaxed the tension. It must be all right. The child's eyes lighted; all his teeth, like grains of rice, flashed into view; he wriggled happily in remembrance.

"Uh-huh—got me a reader, an' a 'rithmetic, an' a pencil an' tablet—an' a new pair o' shoes. I put 'em on and walked down the road a piece to see what my new tracks looked like." He confided this to the justice alone, and more shyly. "Hit was all right for me to tell you all 'bout hit, wasn't it, Square?"

"It was right," said the squire.

"Jo!" called his mother from the doorway.

But the boy did not hear. Squire said he had done right, and yet his father sat with bowed head and all the men seemed against him. Jo patted the ragged sleeve comfortingly. He looked to the justice for help. There was a silence for a full minute. Federick seemed to be sorting words in his mind. He in his turn stared hard at the prosecutor. At last Big Jake Renfro got up, cleared his throat, and finally found voice.

"Harmon," he forgot he was in court, speaking to a justice, "I reckon I ain't got any charge ag'in Larue. Looks to me like I'll stand by that trade little Jo names to us—what say?"

The young attorney leaped to his feet.

"Such a proceeding would be quite irregular," he began.

"Keep your seat, Colby," Squire Federick ordered briefly. "If Renfro takes it that way this case is dismissed. Court's adjourned. Excuse me, gentlemen, I've got a word to say to my neighbor Larue."

The squire came ponderously around from behind his desk while the onlookers took the hint and began pouring from the court room; the cattleman being heard to express a pious hope that he might be blessed.

The room was almost cleared, Colby stopping to get some papers together, Big Jake Renfro lingering uncertainly, and Vesta Larue still standing with the baby on her hip, the bundle set down beside her, bending slightly and looking uncertainly from her man to the others. Jo saw her now for the first time and ran to her. She silenced his voluble explanations with a swift hand laid upon his cheek, pressing his little face against her skirts.

"Yes—yes—I heard, Joey. Mother isn't mad. Hush, honey."

"Hit ain't no use, Square." Larue was speaking in a muffled tone to the justice who had dropped a friendly hand on his shoulder. "My wife found out about it and she—she's done left me. I ain't much good at the best of times, but without my folks—my Vesta—you might as well shoot me. I wisht you'd a convicted me an' sent me to the mines."

"Your wife's here, Larue," the justice bent down to say in a low tone.

Continued on page 411

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WHEN WE GO A-CALLING

BY MARGARET E. SANGSTER, JR.

IT SEEMS such a little, insignificant thing, this making of calls; but it is a much weightier matter than many people think. Not merely a business of putting on one's best dress and going out in a martyr-like frame of mind to bore some one else. There are many vital little things that must be observed in calling.

Margaret E. Sangster, Jr.

Shall I tell you some of them? First of all, there is a list of things that must be remembered when one is calling; the "correct" things to do.

If the call is formal, one must always go armed with a card, her little white pass to the society of her friends. If a maid comes to the door the card is given to her, but if a member of the family comes, the name is given verbally. When leaving, the card is placed on some nearby stand or table. A card should be left for each person upon whom you are calling.

A hostess is considered rude if she keep her guests waiting for a long time while she fusses over her dress. They had much rather see her instead.

These are the most strict of the iron-bound restrictions for those who call. There are other rules that are more voluntary, that come more or less from the kindness of the heart.

. . .

I KNOW of a lady who is a semi-invalid. She has many friends who love her and who consequently call upon her. But, she told me one day, although she loves her friends and enjoys their visits, they tire her very much.

"They forget, my dear," she said, "that I am not strong. They stay on and on until my head spins and my eyes feel as if they are burning me. They talk of things that interest me, and yet after a while that, too, tires me. I cannot follow their conversation or act as if interested; I can only remember how weary I am and wish that they would go home."

The callers in this case were well meaning, kind friends. They had no intention of doing wrong, but they were certainly very thoughtless.

Then there is another kind of a caller that everybody dislikes; the woman, filled up to the eyes and overflowing with gossip, who will go to call on a nervous friend. She will talk until her hostess is almost frantic, and then, with many warnings, she departs to pounce upon another victim.

Who has not been at some time the unlucky recipient of a call made by the kind of woman who fusses and fidgets during her whole stay, who folds and unfolds her hands, picks at her gloves, and taps on the floor with her feet? When she has been seated for a few minutes, she begins to say

"I must go home now," or

"I don't want to tire you," or even

"My, how late it is!" until, after much confusion, she has finally dragged her hostess to the door. Then while the unwilling lady is standing shivering in the icy air, she complacently chats until the whole house is chilled through, and her poor friend has taken cold.

. . .

THERE are many kinds of calls and one is as different from the others as the summer is from the winter. There is the condolence call, when one should be cheerful as well as tender and loving; there is the "first call" to welcome a new neighbor; and there is the "I've-got-to-do it" call. The last is very awful, for the caller usually goes prepared to be bored to death and she is rarely disappointed. When one expects to have a horrid time one usually does.

The "first call" has to be very hospitable and friendly. The object of such a call is to welcome a newcomer into the social life of the place. Naturally, she gets her impressions from your attitude. Such a call should be returned in about ten days.

But the condolence call is a very delicate matter. One must avoid unpleasant subjects and gloomy predictions; and one must be sympathetic with a very subtle sympathy.

There are many people who make their calls at inconvenient times. Some carelessly informal people rush in anywhere from nine o'clock in the morning until three in the afternoon; while others never appear until seven or eight o'clock and stay on, while a hungry family impatiently clamors for dinner. Now, the best calling time is between four and six in the afternoon. That time fits in nicely between the hurry of the housework and the calm of the evening.

. . .

I DO not know just how early the call had its origin, but I can imagine that in the early part of the rough stone age, the ferocious, cannibalistic ladies hitched up their prehistoric monsters to the family chariot and went out to see their friends. Long before the time of the Cæsars, calling was quite a feature of Roman society. The Bible tells us that Jesus went to see his dear ones. Can you imagine the love that came with him and the joy with which he was greeted?

If we could only put a little of the spirit of love into our calls, they would be better and more satisfying things, not only for ourselves but for our hostess.

When you go out to make a call,
  Don't fuss about your hat;
Don't let your thoughts dwell on your gloves,
  Or anything like that!

But oh! be sure that in your soul
  Some kindness has its place;
Let happiness be in your mind,
  A smile upon your face.

For in this world much sorrow
  And trouble have their sway;
See if you cannot banish them
  A little while to-day.

Make other hearts in time with yours,
  Comfort the tears that fall;
Oh, dear, remember just these things,
  When you go out to call!

Anvil Sparks

..FLOWERY speech is often the adornment of barren ideas.

..WHEN the flowers are too thick in the pasture they are weeds.

..IT MAKES some folks rather cross to feel the burden of a cross.

..THE way is plain, but one must be careful how he walks therein.

..A TASTE that cannot be satisfied where the Shepherd leads is vitiated.

..THE best way to get along with some people is not to go their way at all.

..IF MEN could belong to God without being good it wouldn't be hard to fill up the kingdom.

..THE Good Shepherd takes off the fleece at the proper season for the comfort of the sheep.

..THERE is such a thing as making so big a matter of a little difficulty that, in overcoming it, you deceive yourself into thinking you have overtopped a mountain.

..WHEN mean things are said about you, if they are true, amend; if they are not true, it is not a bad idea to amend a little anyway.

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e makes it an ant or a bee;
bee, he buildeth a wonderful cell,
e spider a fine, silken skein;
beaver a lodge in the deep, woody dell,
e does it in sunshine or rain,
e does it again and again!

ed not to learn, nor a teacher to teach,
oring like Minerva from Jove,
ed and complete, with a vast skill to
each
the greatest of weavers that wove,
greatest of masons the world ever saw,
rtificers cunning and rare,
ever have reached with a hammer or
aw,
you and I see here and there,
you and I see everywhere!

ck in the dim, dusty ages so gray,
rillions or more, I am told,
as nothing and nothing and nothing for
ye;
larkness nor heating nor cold;
ward nor downward nor inward nor out,
orrow nor sickness nor sin;
w Nothing came to bring Something
bout,
never a kinfolk nor kin,
ll I can never begin!

ter Selection, he happened about,
me not from heaven nor hell;
e up from Nowhere within or without,
he stationed himself in a cell:
seems he could think pretty fairly just
hen,
he liked not his bearings at all,
d it was nothing it ought to have been,
ade his old appetite pall,
his clothing was scant—in the fall!

en he began, and he wriggled around.
had him no mate nor a wife!)
rted a Something somewhere—I'll be
bound!—
soon it was seen to be Life!
kept on a-working and scheming along,
e the ages went by with a throb,
just made us men with our soul thirst
d song,
he didn't then throw up his job,
lidn't relinquish his job!

We don't need a god, nor a saviour to save,
And there's no such a folly as sin;
Old Natchral Selection, the cunning old knave,
Has made and can make us again;
Then here's to the New—let the Old pass away,
'Tis the fittest that only survive;
We'll live and be happy forever and aye,
We four and another—that's five!
(Three monkeys, two donkeys—that's five!)

DOUGLAS DOBBINS.

THE CROCUS

THESE hardy little pioneers are fearless of the cold,
And spring the first of all the flowers above the frozen mold;
And in the chilly winds of March their dainty censers swing
Beside the drifts of melting snow, to give a hint of spring.

Low in the tangled grasses, faded and dead and sere,
They come with joyful message, the sodden earth to cheer;
Attired in purple vestments and breastplates of pale gold
To clasp the silvery furze they wear to shield them from the cold.

They are the swift forerunners of Flora's welcome train,
Who will strew with bloom and verdure the valley and the plain.
Although she is belated and the time is overdue,
She sends the little crocus to keep her promise true.

Clarion, Iowa. MRS. W. F. GIBBS.

INSOMNIA

THE weary, lingering moments fade and die,
The lengthening hours in slow procession creep;
The phantom slumber coldly passes by,
"Tired nature's sweet restorer, gentle sleep."

But oh, my heavenly Father, when
I'm laid in death's dark chamber deep,
I trust to share thy promise then;
"He giveth his beloved sleep."

Philadelphia. S. C. COLLIS.

A WITNESS FOR THE DEFENSE

Continued from page 409

e culprit raised his head for one
e, then dropped it again.
he must a come atter little Jo,"
id hopelessly.
t little Jo himself, grasping his
er's hand, dragged her forward.
n' so they know now that pappy
rade for the hawg," he was con-
ng, "an' you know it, an' pappy's
best man that ever lived—'cep'n
'
is somewhat anomalous conclu-
brought the pair to the table and
Jo, having no better use for the
he held, laid it against his
er's, where it was swiftly caught
retained.
derick drew away from the pair,
ing them alone to make their ad-
ment.
Well, Harmon," inquired Big Jake's
anageable voice, as the justice
rged from the door leading little
'now that you've took and turned
ie loose, what air we all a-goin' to
vith him?"

The squire squinted one eye thoughtfully. "Why—you're a-goin' to rent him that piece of creek bottom you fell out with him about last year," he said decidedly. "The man can make a living off tha'."

There was a moment of silence out of respect to little Jo's presence; then the child saw, down in the yard, a dog he knew and ran to greet it.

"Um," grunted Renfro reflectively. "Well, looks like such a chap as little Jo might make a man of his daddy yit."

The squire moved aside from the doorway to let Larue and his wife through. The man had slung the big bundle on his shoulder and was shifting the sleepy baby to his left arm as he came out.

"Whar we goin' now, mommy?" the boy cried, running up to his parents.

"Home."

The mother answered in one word; but that one word meant all to those who heard it.

THE FORGOTTEN SECRET

Continued from page 403

as said: "There was probably not
iour of the day in all the last years
iis life when his passion for souls
not present itself consciously and
sumingly to his heart." Think of
se instances and many others that
ht be mentioned, and it will not be
cult to know what is the matter
a good many of us. When we
e to look out on a dying world,
ewhat as Jesus looked upon it
n his cross; when we come to hear
forlorn burden of woe as he heard
coming from the four winds of
ven; when we come to have his
sion for souls, for which he en-
ed the cross, despising the shame;
then, and not till then, will we be able to accomplish large things for him. Oh, away with this deadness in regard to eternal realities! Away with this spirit of selfishness and materialism that abounds throughout the land! Away with our ease and self-indulgence and craze for pleasure-seeking! Away with this subtle universalism that is saying, "Peace, peace," when there is no peace. God grant to waken up his slumbering churches until they will go forth, Christlike, throughout the world, winning the nations from the darkness of sin, out to the light of his truth and freedom of his blessed Gospel.

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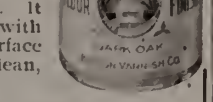

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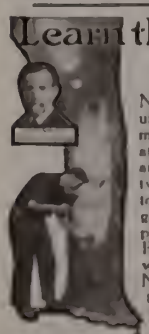

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THE KING'S JEWEL

THE other day I read a little story which seems full of meaning. Here it is, in substance:

There was an outcry at the door of the king's great hall, and a man in battered armor stumbled in and stood in front of the throne. He was breathing hard, for he was weary and angry and afraid, and the sobbing of his breath shook him from head to foot. But his anger was stronger than his weariness and his fear, so he lifted his eyes steadily to the king's face.

The king said, "Speak," but the man uttered no word. Instead, he drew from his breast a golden chain at the end of which was a jewel set with a great blue stone. Looking at it for a moment scornfully, as one who had a grievance, he threw it down on the steps of the throne and turned to go.

"Stay," said the king; "whose is this jewel?"

"An old servant of yours gave it to me and told me it came from the king," the man replied. "He said it was the blue stone of the Truth, perfect and priceless. Therefore I must keep it as the apple of mine eye and bring it back to the king perfect and unbroken. So, against open foes and secret robbers I have defended it with faithful watching and hard fighting. Through storm and peril, through darkness and sorrow, through the temptation of pleasure and the bewilderment of riches I have kept it.

"But, O king," he continued, "the jewel is not untarnished, not perfect. There is a flaw in the stone. I saw it first as I entered your palace gate. Look! It is not the crystal of Truth. I have been deceived. You have claimed my life for a fool's errand. Take the jewel."

The king looked not at the gold chain and the blue stone, but at the face of the man. Then he said gently,

"Will you give me my jewel?"

The man lifted his eyes in wonder.

"It is there," he cried, "at your feet!"

"I spake not of that," said the king, "but of your life—yourself. Have not your labors brought you strength; your perils, wisdom; your wounds, patience? Has not your task broken chains for you and lifted you out of sloth and above fear? Do you say that the stone which has done this for you is false, a thing of naught? My jewels that I seek are not dead, they are alive. But the stone that led you here—look! has it a flaw?"

He stooped and lifted the jewel. The light of his face fell upon it. And in the blue depths of the sapphire the man saw a star.

This story of the blue stone of Truth brings to our minds another precious jewel—the Pearl of great price. Many have declared that there are flaws in this stone also. They have pronounced it imperfect, of little worth. But what has it done for those who have believed in it? It has made them patient in trial, pure in temptation, valiant in danger, glad even in sorrow. They have defended it against open foes and secret robbers with faithful watching and hard fighting. Well or wounded, at home or in exile, they have often given their lives for it, deeming it of more value than all the gold of earth. Is a pearl which has done this for men a thing of naught?

Olive Schreiner, in one of her little dream-stories, tells of a hunter who went forth to capture Truth in a net. Wisdom told him that the net itself must be made of Truth, "for nothing but Truth can hold Truth." When men have truthfully and sincerely sought to learn the real worth of this pearl, they have never failed to see its beauty and value. Men must be candid and earnest in their investigations, unprejudiced, open-minded and honest. Thus only can they realize the genuineness and the beauty of the true, the perfect.

But do not Christ's followers themselves sometimes think that they see flaws in this wonderful pearl? Yes, when they forget their Redeemer. This precious jewel of salvation would be of no value without the Saviour. The man in this story had never before seen the king. A servant of the king had given him the jewel. But when the king himself stopped and lifted up the stone and the light of his face fell upon it, then in the blue depths of the sapphire the man saw no flaw—but a star.

This is perhaps the reason why so many people think they find flaws in the religion of Jesus Christ. They have never seen it in the right light. When the light which comes from his face alone shines clearly upon it, then they see no flaw, but a star! And that star will remind us of another star, which led the earnest-seeking wise men to him.

We are Christ's jewels. His children are of more value in his sight than many precious stones. Let us be wise and faithful and lead others to him. Then we shall one day shine as the brightness of the firmament, and as the stars forever and ever.

A. M. G.

AMONG THE WORKERS

—MOUNT MORIAH CAMP GROUND and Rest Home for the Saints, Sick and Invalid has issued a preliminary announcement of a camp-meeting to begin June 1, 1913, at Long Hill, Conn. Mrs. M. B. Woodworth Etter, of Los Angeles, Calif., will be in charge, and Mrs. Currie Judd Montgomery, of Oakland, Calif., is also announced. For further information address Dr. D. H. Dickerman, 193 Goffe Street, New Haven, Conn.

—JAMESTOWN, N. Y., has had a remarkable revival, conducted by Dr. Biederwolf, assisted by the "National Male Quartet." The Jamestown *Journal* said concerning the campaign: "Never since the days of the great Moody revival of more than twenty years ago has the city and vicinity been so stirred by a religious revival as in the Biederwolf services. No man who has deep in his heart the good of all the community can fail to see the wonderful work that has been accomplished here within the last five weeks."

"I AM A PRISONER, but no less a child of God, I am living to live again; because I am or was guilty of one sin, is no reason why I should continue in sin. I say I was guilty; I mean by that that God for Christ's sake has forgiven that sin, and I am no longer guilty of it, for I have long ago fully repented, not because I was in prison for that crime, but because I felt the guilt of the crime and sin and I hastened to my Saviour to cleanse me from sin and blood guiltiness. No one can ever know the terrible agony I suffered mentally and the terrible gloom that haunted me until I felt the spiritual relief." This letter is one of the cheering messages that comes to Rev. and Mrs. James Teter, of Minneola, Fla., who are engaged in work among the prisoners in that section. Mr. Teter is the State chaplain of prisons. Beside his evangelistic work he has been successful in securing large quantities of helpful reading matter for the use of the prisoners.

—A CHINA LUNCHEON was given in the Hotel Astor, New York, on March 1, at which nearly 500 women discussed plans for the evangelization of China, under the Emergency Call for China issued by the Presbyterian General Assembly. The assembly has voted to try to send 100 new missionaries to China within the next three years and to obtain special gifts in excess of the regular appropriations asked for to cover this increased expense. Among the speakers were: Mrs. Dwight Potter, Mrs. Charles K. Roys, Dr. Mary H. Fulton, Miss Emma S. Webster, Dr. George S. Webster, Mrs. DeWitt Knox and Miss Charlotte E. Hoyes.

—MISSIONARY A. R. STARK of Callao, Peru, writes that "the circulation of the Scriptures in my field in Peru, Chile, Bolivia, Ecuador, Colombia and Venezuela reached the splendid total of 82,018 copies of God's Word during 1912, principally in Spanish. South America is an expensive field, as will be seen from the fact that our expenses exceeded $20,000. We deeply appreciate the co-operation of THE CHRISTIAN HERALD and its friends in this great work. The prayers of your readers will be warmly appreciated that the Word of God may have free course and be glorified."

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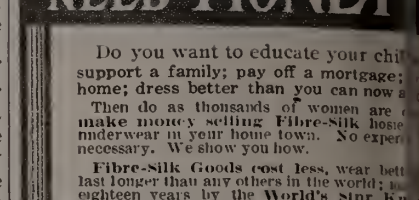

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ANSWERED PRAYERS

I SHOULD like to say for the Answered Prayer Department that God hears and answers my prayers every day by his loving watchfulness over me and by guiding me. I could write all day and then not be able to tell of all the prayers he has answered. But I should like to tell of one instance. Our church (Baptist) several years ago had a mortgage of $230. We were few in number and very poor and the debt was a heavy burden. We reorganized and I was elected treasurer. I at once became interested in that indebtedness and wanted to get it off our hands, but most of the members thought it was impossible to raise that amount even with outside help. The State Board had sent a good man as our pastor for a while, and he also was anxious to pay it off. At last after six months the church appointed me to raise it if I could. I began work on Friday and two weeks from the next Sunday night we burned the mortgage. I took the matter to God and told him everything. And every time I went out I first asked God to open the hearts of the people he directed me to. I did not do it; God did it, and with him all things are possible. Blessed be his name."

The above inspiring letter comes from Miss C. M. V., Greencastle, Ind. The prayer - plus - faith - plus - work method is a good one for debt-raising or any other kind of church business.

M. P. writes from Prince Albert, Saskatchewan, Canada:

"I have just been reading the Answered Prayers and enjoy that department so much. It gives me new strength. Just now I am passing through the fire and am trusting in God to heal me and hope he will help me to be a better Christian than ever before."

A. F. S., of Smithburg, Md., writes: "I wish to acknowledge my heartfelt thankfulness to our heavenly Father for the restoration to health of three of my dear friends for whom I prayed constantly."

Acknowledgments of answers to prayer have also been received from

Mrs. W. P. A., Guthrie, Okla.; A Granite State Reader, Freman, N. H.; E. R., Amherst, Neb.; A. W., Chico, Calif.; Mrs. D. C. M., Emporia, Kan.; E. W., Dallas, Texas; Mrs. E. C. S., Snyder, Texas; Miss J. I. D., Big Rapids, Mich.; "A Lover of All," Georgetown, N. Y.; E. A. M., Walter, Mo.; Mrs. J. R. B., Asheville, N. C.; An Anxious One, Roscoe, S. D.; Mrs. J. J. H., Mechanicsville, Iowa; A Reader, Washington, D. C.; A Widow, Perrysburg, Ohio; A Reader, Carterville, Ill.; M. M., Anderson, S. C.; M. H. D., Griggsville, Ill.; Mrs. J. J. F., Milton, Calif.; J. N., Raritan, Ill.; A Constant Reader, Eden, Ill.; J. H. C., Sunflower, Miss.; A Reader, Portland, Orc.; Mrs. E. T., Bowesmont, N. D.; Mrs. Z. I. D., Pontiac, Mich.; Mrs. H. F. S., Columbia City, Ind.; A Reader, New York.

The President Addresses Congress

Continued from page 400

and children's dresses, blankets and flannels, cotton clothing, such as underwear, stockings and gloves), collars and cuffs. The bill, as presented to Congress, provides for an immediate cut of 25 per cent. in the duty on sugar, with the provision that it be placed on the free list in three years.

Altogether it is estimated that the reductions in the tariff will amount to $80,000,000 annually. It is expected that this will be made up by the proceeds of the income tax provided for in one section of the new tariff bill. It is planned to tax all incomes of more than $4,000. This covers personal revenues of all kinds, salaries or business profits. The President, the Federal judges and some other public officials are exempted from the requirements of the bill. Between $4,000 and $20,000 the tax is one per cent. of the amount by which the income exceeds $4,000; from $20,000 to $50,000, two per cent. on the amount in excess of $20,000; from $50,000 to $100,000, three per cent. on the amount exceeding $50,000; over $100,000, four per cent. on the amount exceeding that figure.

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WHERE WASHINGTON WORSHIPED

BY ALFRED THOMAS MARKS

THREE churches in Virginia hold proud claim to close connection with George Washington, in each of which he held the position of vestryman. One of these is Christ Church, in Alexandria; another, Falls Church, in the town of the same name (about six miles southwest of Washington, in Fairfax County); the third is old Pohick Church in Mount Vernon Parish, so-called for Pohick Creek, a small stream flowing close by. The last named was the "home" church of Washington, and that to which he was most closely allied, having served as warden and vestryman in it for over twenty years, and during that time contributing generously to its support.

Of Christ Church he was a frequent attendant, as business often called him to Alexandria (which was his post office, voting and market place) for considerable periods; and especially was this true after the Revolution, when Pohick Church (which suffered severely from the misfortunes of war) was frequently closed. With Falls Church he had a somewhat slighter connection and for a shorter period, but contributed liberally to build it and acted as one of its vestrymen, as the records show.

Pohick Church is situated about three miles from the Potomac River and six miles south of Mount Vernon. In Washington's day it was the center of an extensive neighborhood, settled by wealthy planters, whose broad acres separated them widely from each other, and who, therefore, thought little of a drive of half a dozen miles, more or less, to church; for in that day the old Virginia families retained their stalwart English custom of regular attendance at public worship. An Englishman visiting one of these "barons of the Potomac" in the colonial days gives in his diary a picturesque description of attending a service at Pohick. He says: "The ladies drove to church in coaches and four, with liveried coachmen and outriders; the gentlemen went on horseback." The gay dresses and liveries and loud vociferations of the gentlemen, calling to their negro lackeys, reminded him more of a fox hunt than of a church congregation. He adds, however, that quiet and the utmost reverence were observed within the church.

Pohick Church was built in 1773, after plans made by George Washington himself, its construction being carried on under the direction of a committee of which he was chairman; and George Mason of Gunston Hall, author of the "Virginia Bill of Rights," and George William Fairfax were members. Washington also designed the interior arrangement of the church, and the plans in his own handwriting are to-day among the most cherished archives of Mount Vernon. By them we see that no space whatever was given to vestibule or robing room, such conveniences in those days evidently being considered superfluous. The high "wineglass" pulpit stood in the center of the north wall, the communion table at the east end, while opposite to it, between the two west doors, stood the substantial font of native gray granite that is to-day in use in the sacred edifice. The plan shows, also, the assignment of pews, and we note the class lines which in those colonial days marked distinction in church as well as in society. The church was evidently divided into two sections, a broad aisle from front door to pulpit marking the division between upper and lower classes. The two center front seats were allotted to George Washington and George William Fairfax, those immediately behind to Lund Washington and Alexander Henderson, respectively. Two side pews along the wall were assigned to the extensive family of George Mason; on the opposite side to Captain Daniel McCarthy and Martin Cockburn.

The church must have been handsomely equipped in its day, for the old records show that George Washington supplied the gold leaf for the interior decorations, and that he sent to England for an appropriate set of books for use in the church. The massive communion service at which George and Martha Washington knelt side by side to receive the sacrament of the church is to-day in existence and in use in the church. Rev. Lee Massey was the first rector appointed and he served long and faithfully. But quaint "Parson" Weems, so beloved of Washington, and author of that unique *Life of George Washington*, officiated there.

Old Pohick is as stanch and firm on its foundations to-day as the day it was erected, having withstood the storm and stress of one hundred and forty years. But the wealth and high station of the Pohick neighborhood departed many years ago, and now it is settled by a race of hardy farmers. The Daughters of the American Revolution have restored the structure to as near its original condition as possible.

Perhaps Christ Church in Alexandria is the best known of Washington's churches. This church was likewise built in 1773. Here Washington was vestryman and advisor. The square pew on the left of the main aisle occupied by George Washington and his family is exactly as it was in his day and is left undisturbed, except that visitors to the church are permitted to sit in it. The Bible on the lectern is that originally used in the church, and that in the pulpit is one used by Washington at Mount Vernon. The high pulpit is exactly the same as in Washington's day, the sounding board having been reclaimed from an old lumber room and rehung over it. The original communion table and font stand in the chancel, as do also the original chairs. The old hanging chandeliers of brass, with crystal pendants, in which wax candles only are used, have also been restored to place and use. In Christ Church all the woodwork, pews, pulpit and walls are white, with narrow bands of gold in typical colonial effect. In the churchyard was held the first public meeting of citizens of Alexandria to proclaim their adherence to the cause of independence, and Washington was chairman of and presided over the meeting. At this meeting he parted with his dear friends the Fairfaxes, allied to him so closely by ties of marriage and friendship.

CALLED HIGHER

Mrs. W. H. Robertson, of Findlay, Ohio, passed away November 14, 1912.

Mrs. Mary Emma Lornnx (65), of Laclede, Mo., was called higher January 21, 1913.

Mrs. Priscilla P. Card, of Bath, Me., passed away November 3, 1912. She was a lifelong Christian.

Mrs. Catharine Bryant, of Joy, Ill., passed away December 1, 1912. She was a devoted Christian.

Mrs. Elizabeth Wheeler, of Union, N. Y., was called higher January 17, 1913. She was a devoted Christian.

Mrs. Betsey Furden (90) passed on to join her loved ones January 1, 1913. She was greatly loved by her friends in Jefferson, Ohio.

Arthur Rickard, of Fort Plain, N. Y., passed away January 15, 1913, at the age of 64 years. He was a member of the Reformed Church.

Mrs. W. H. Furlough, of West Milan, N. H., entered into rest January 11, 1913. She was for many years a reader of THE CHRISTIAN HERALD.

Mrs. D. Taylor Veail, of Washington Court House, Ohio, passed to the great beyond December 12, 1912, at the age of 61 years. She was a devoted Christian, dearly beloved by all who knew her.

Mrs. R. Hanna Urquhart passed away at the home of her daughter, S. Weymouth, Mass., on January 8, 1913, at the age of one hundred years and two months. She was a constant reader of THE CHRISTIAN HERALD.

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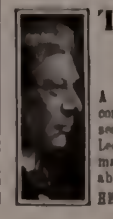

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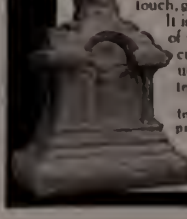

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

The Christian's Prayers*

HOW should a Christian pray? What should prayer mean to him? What place should it have in his life? What is prayer? All these are questions that we cannot study too earnestly and carefully.

The Answered Prayer column in THE CHRISTIAN HERALD gives week after week plain statements of facts from the experiences of honest people who declare that prayer has brought to them specific and practical blessing and bounty. Any one of these columns of letters would make inspiring reading for this devotional meeting. In preparing to lead the meeting a study of S. D. Gordon's *Quiet Talks on Prayer* and *Prayer Changes Things* would be most helpful. Andrew Murray's books on prayer, especially *With Christ in the School of Prayer*, are very helpful. George Müller's *Life of Trust* is inspiring and full of interest.

After all, Jesus himself was the greatest and best and most authoritative teacher about prayer. In the passage of Scripture assigned for this week's study (Matt. 6: 5-13) we have the heart of his directions and commands about prayer. His first demand is sincerity. Nothing is more terrible than insincere prayer. The thought of talking to God and not meaning what you say is too dreadful to contemplate. Yet many people do it. They ask God to show them his will when they are not willing to do his will. They ask him to forgive their sins when they have no deep intention of forsaking their sins. They ask him to keep them from sin when they do not really hope to be kept from it. They ask him to bring things to pass with no intention of going out and doing the thing that would help bring the answer to their prayer. All this is sad and frightful. The first step in prayer is to say exactly what you mean and to mean exactly what you say.

The next demand is humility. "Enter into thy closet." Prayer is not for show. It is the earnest, humble expression of a real, personal desire. The next demand is exclusion. "Shut thy door." Shut out other things. Much of the time when we think we are praying we are not praying at all. We are thinking of other things. We may shut the door of our closet and not shut the door of our minds. Prayer is real communion with God. He is a delightful friend to talk to. But to talk to him we must go where he is. And to get where he is we must shut out from our minds the things that separate our thought from him. As we turn resolutely away from the thoughts and concerns of life we face the light that shines from him. Then we begin to pray.

The next demand is sanity. "Do not use vain repetitions." Just tell the Father what you want in simple, straightforward language. The next demand is trustfulness. Expect to get what you ask for. "Your Father knoweth what things ye have need of before ye ask him." As we look at him and are conscious of his presence he will reveal to us the things we ought to ask for. The light from his face illuminates all the things from which we turned away when we sought him. They appear altogether different then. Many of the things we thought to be greatly desirable seem of little value; some things that did not seem of great importance are found to be infinitely precious. When we find out what he wants us to have, it is easy to believe we shall receive it.

Then follows the model prayer, the great, steadying, comprehensive petition of the church, "Our Father, who art in heaven."

A word should be said about still another kind of prayer, the kind that Paul referred to in his exhortation to "pray without ceasing." Constant prayer is that attitude of mind toward God in which we are always seeking to find out his will and claiming by faith his blessing and guidance. The Christian should live like this, "looking unto Jesus," getting his direction and help in the details of life, sharing our joys thankfully with him, bearing trials bravely and patiently because he is with us, doing our work for his glory, enjoying, moment by moment, the priceless gift of his friendship.

The Sympathy of Jesus*

SYMPATHY means more than mere regret at the sufferings of others. It means that the soul in some way puts itself in the place of those who are suffering and feels the grief that others feel. James speaks of a man who can say to a neighbor who lacks food and clothing: "Depart in peace; be ye warmed and filled." This is not sympathy. The man who says it might be sorry in a mild way for the plight of the unfortunate man or woman, but his sorrow means nothing to him or to them. But the friend who suffers with the destitute will not only commiserate them, but supply their need if he can. If he cannot supply it his suffering will be increased still more until it almost seems at times that he suffers as much as they, and is in despair because he cannot help them.

It was this intense, passionate kind of sympathy that Jesus had. The griefs of others were his griefs; their burdens were his burdens; their tears were his tears. He wept at the grave of Lazarus, although he knew that the grief of those who were mourning was soon to be changed to joy. It was impossible for him to observe their anguish without feeling it himself. But there were some kinds of people whom Jesus could not help; these were the people who did not acknowledge their need of him and who would not accept his blessing. He cried out above the chosen city: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not."

This is probably the chief message and meaning of the Incarnation. People wonder that God can allow so much sorrow in the world; they are inclined to blame him for it. The answer to all this is in the life of Jesus. There we find out that in every bit of human suffering God suffers too. The pain literally hurts him just as much as it hurts those upon whom it comes. The lonely Saviour, bearing his personal griefs of misunderstanding and failure and enmity and rejection, was "moved with compassion" at the sorrows of others. Literally were the words of the prophet fulfilled: "Surely he hath borne our griefs and carried our sorrows."

As he sympathized with those who suffered, he sympathized still more with those who sinned. He had no excuse for their sin, but their sin made him suffer. He knew that their moral diseases would bring even greater disaster than their physical ills, so he suffered with them and for them.

These studies which we are having in the life and character of Jesus carry with them a challenge and a command that we must, so far as the limitations of our human nature permit, be like him. He calls upon us to help him to bear this sad and heavy burden of the world's grief and sin, to help him remove it, to help him change the conditions that produce it.

* "THE IDEAL CHRISTIAN. V. HIS PRAYERS." Christian Endeavor and B. Y. P. U. Topic for Sunday, May 4, 1913. Matt. 6: 5-13. (Consecration Meeting.)

* "THE SYMPATHY OF JESUS." Epworth League Topic for Sunday, May 4, 1913. (John 11: 31-36; Mark 6: 30-46; Matt. 9: 36-38.)

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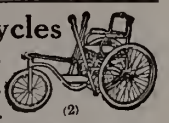

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THE WAVE

OUR MAIL-BAG

Questions and Answers

M. E. G., Guy's Mills, Pa. 1. Those persons spoken of in the latter part of Prov. 1 represent not only the wicked of that early day, but the unrighteous of every age. They are blind in choosing destruction, so that the blame rests entirely upon themselves (Acts 13: 46). Theirs is not the unpardonable sin (which is supposed to have been attributing the work of the Holy Spirit to Satanic agencies), but the sin of infidelity and the rejection of the offer of God's grace and forgiveness. 2. The linen girdle spoken of in Jer. 13: 1 was a coarse, unwashed garment, which ultimately became foul and unfit for use. It was a type of the condition of the Jews who had become corrupted by the heathen idolatries of neighboring nations, and having ceased to be witness for Jehovah, were only fit to be cast away.

E. P. N., East Marion, L. I. Can the Bowery Mission use men's clothing? To what address should such gifts be sent?

Yes. Send to the Bowery Mission, 227 Bowery, New York.

A. G. J., Marshall, Mo. 1. The Israelites in the Exode, or at least their leaders, must have been familiar with the Egyptian laws, both civil and ecclesiastical. The famous code of Hammurabi (Babylonian), fragments of which (not the original) have been lately discovered, is believed to date about 2200 B.C., long before the Israelitish Exode. But the moral code of Israel differed from all the other earlier codes, which were framed by idol-worshiping nations. 2. Polygamy and slavery were practiced almost universally in the earlier stages of human history. No divine warrant can be alleged for either, however. (See Gen. 2: 24.) 2. In Gen. 6: 2 "the sons of God" is interpreted to refer to the descendants of Seth, who were righteous, as distinguished from the progeny of Cain, who were evil. Mixed marriages between people of opposite principles and lives were sources of widespread moral corruption in those early days and are so still. The "unequal yoke" was destructive of religion in the home and elsewhere, and the people sank to a hopeless condition of depravity.

M. C. D., Evansmills, N. J. When a will is drawn, leaving all the property to the wife, no question can arise as to title after the death of the testator. A deed of conveyance which covers all the real and personal property, prior to the man's death, is perfectly good, except for the fact that he is apt to acquire more property, either real or personal, before his death, which would not be covered by it.

A. P., Winnipeg, Canada. The physical status of nations changes. Some deteriorate, others improve. In England we understand that the standard of height and general fitness for army service has been lowered in recent years, owing to the difficulty of finding enough men to meet the old requirements. In France, too, there has been deterioration. The race as a whole has rather improved than otherwise, owing to better and more scientific modes of living, better housing and a general advancement in physiological knowledge. Large cities with their congested population form an exception to the rule.

J. W. S., Timber Ridge, Va. 1. Please explain Mark 4: 12 (last clause). 2. Was the prophecy concerning the coming of Elijah fulfilled in the coming of John the Baptist? 3. What is wilful sin?

1. See answer to A. R. D. in THE CHRISTIAN HERALD for March 26. 2. Yes. John the Baptist was not a reincarnation of Elijah, but was, as we would say, "the Elijah of his times." He was to the Messiah and his times what Elijah was to Elisha and his. 3. Wilful sin is deliberate, voluntary sin. It is need of a wrong action performed when it is realized that the act is wrong and when the mind has time to deliberate.

X. Y. Z. 1. My father seems to be a Christian, but doesn't have any form of family prayer except grace at the table. I have suggested family worship, but he does not seem willing. In this case does the obligation of conducting family prayer fall upon a grown daughter? 2. As to private devotions is not prayer in the morning required as well as at night?

1. If the daughter could start the custom of conducting family worship without friction the result would surely be a great blessing to the home. In case of definite opposition it is impossible to lay down a general rule. Sometimes much blessing has resulted from a wife or other member of the family conducting family worship even when the head of the house was strongly opposed to it. In other cases it has been better to wait till his consent could be secured. Ordinarily the last way is better, particularly when the husband and father is a professing Christian. By gentleness, humility, patience, and by much secret prayer he can probably be won to give his consent. If the daughter takes up this burden modestly and earnestly he may be led to a deeper consecration which will make him willing to fulfil his plain duty in this regard. Certainly every Christian father should conduct family worship in his home. 2. Private prayer in the morning is surely a natural and desirable item of the religious life. Whether it is as necessary as prayer at night would perhaps be difficult to declare positively. At night one wishes to review the events of the day and make sure that one's record is clear and one's heart right before going to sleep. If this is done it is perhaps natural to feel that it is not necessary to spend so much time at prayer in the morning, particularly under the rush and strain of modern life. Some time, however, should certainly be spent in the morning, enough, at least, to bring the soul to an attitude of calm and vigorous trustfulness for the day's work. The "Morning Watch" is a splendid movement, bringing thousands of people into the habit of unhurried morning Bible study and prayer.

Reader, N. Y., and Mrs. M. M. S., Enterprise, Kan. The tithe was of the *increase* of one's possessions. There are many good people who still hold that a tenth of one's income should be set aside for the Lord's work. Under the ancient Jewish economy, tithing was regulated by a code of laws which were amplified and made still more complex by the rabbins; but under Christianity, the supreme law of love has been substituted and is applicable to the tithing problem quite as well as to others. We are to give according as God has "prospered us," and from a generous and loving heart. One who wishes to tithe his estate should reckon on the increase in value, or

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THE CHRISTIAN HERALD, BIBLE HOUSE, NEW YORK

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number, or whatever form his available asse may assume, excluding of course the necessa expenses of conducting his business. As t household expenses, these are elastic, and one domestic and personal expenditures are liab to increase with every augmentation of i come, such increase frequently being one extravagance rather than of necessity. It i quite conceivable that the whole income migh be thus swallowed up. When Jesus stood b the treasury, he called attention to the fac that while the rich had cast in gifts of thei superfluity, the poor widow had done bette than they, for she had cast in "all her living as a love offering, and it was an acceptabl one. If we are to lavish all our prosperity o ourselves and our families, leaving nothing f the Lord's work, may we not be "robbin God"? Practically all of the difficulties in volved in the problem would be solved if w followed the method of many Christians, wh have been rich both in prosperity and goo works. They gave freely from the *increase* o their wealth which remained after absolutel necessary business expenses were covered, mak ing the Lord a partner in all that remained They did not ask themselves how much the need give to meet the requirements, but rathe how fully and generously and gratefully the could show their love in making their gift fo Jesus' sake. An offering we do not feel, an which is simply of our surplus, is a gift o comparatively little worth, no matter hov large the sum, while one that involves se denial and even sacrifice, given with a cheerfu heart, is rewarded with blessing.

W. E. D., Morristown, Ohio. 1. The mos ancient tablets of inscribed brick yet found ar believed to be of the date of 3800 B.C. Pro fessor Hilprecht describes them. He also name Sargon I. as one of the earliest Babylonia rulers whose identity was revealed through these tablets. Naram-Sin belonged to the same period (about 3750 B.C.). His name is stil preserved on a broken column in old Baby lonian cuneiform characters, as the "beloved of the Moon God," who caused the monument to which the fragment belongs to be erected upon a terrace near the present town of Diarbekir on the upper Tigris. 2. The age of the pyramids is believed to be somewhat over 4,000 years. In the great pyramid of Gizeh, the name of the founder, Shufu, has been detected by archeologists, written in hieroglyph. The second pyramid is believed to have been built by Chephren, about 2186-2163 B.C., and the third by Mencheres about the same date. 3. We have never heard that archeologists succeeded in deciphering Hittite writings. Dr Ward, a very good authority, believes the Hittites were Mongolians, speaking a Turanian tongue. Their language is the great puzzle now before Oriental scholars.

W. M. C., Wilmington, N. C. To what de nomination did David Livingstone belong Congregational.

Miscellaneous

J. Mel., Hattiesburg, Miss. Don't know the expression referred to. Thanks for your appreciative letter.

Reader, Chicago. The passage to which you refer is probably Matt. 17: 27. We have read somewhere that the marks behind the gills of a certain fish were ascribed to its being handled on this occasion, but it is simply a fanciful legend.

G. D. S., Ovid, N. Y. See Rev. 16: 16. Armageddon is identified as the mountain and plain of Megiddo. See I Kings 9: 15 and Zech. 12: 11. In prophecy Armageddon is the scene of the last great conflict between the forces of Antichrist (the "beast" and his allies) and the divinely led hosts of righteousness.

NEW YORK, APRIL 30, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE SEVEN CHURCHES OF ASIA

SMYRNA, THE CITY OF THE NOBLE CROWN

BY REV. FRANCIS E. CLARK, D.D., LL.D.

Founder and President of the Christian Endeavor Society

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A TYPICAL STREET SCENE IN SMYRNA

IT IS an interesting fact, and perhaps not altogether without genuine spiritual significance, that Smyrna, the only city of the seven except Philadelphia whose church receives from the Master unqualified praise, is also the only city of the seven which is to-day great and prosperous. Next to Constantinople it is the largest and most important city of the Turkish Empire. Its situation, too, is almost as fine as the peerless site of the city on the Bosphorus.

Seated majestically on rising ground on the southeast shore of the Gulf of Smyrna, it seems as one looks from its wharves as though built on the banks of a great inland lake. A large island blocks the view as one gazes out to the Ægean; and yet the entrance is so deep and safe, and the harbor itself so spacious, that, according to the hackneyed saying, the navies of the world can ride at the water front of Smyrna. To be sure, the city has no mighty Olympus to keep guard over it as has Salonica. It has no narrow thoroughfare through which constantly ply the vessels of many nations as has Constantinople. But it has glories all its own. Splendid mountains surround it on almost every side. Mount Pagus, the old citadel of Smyrna, up whose steep side many of the houses of modern Smyrna are climbing, is like a great fist, as some one has expressed it, thrust out by the hills behind the city, and connected with the mountain ranges to the south—a fist which in the early days, when crowned with a mighty fortress and manned by tens of thousands of soldiers, seemed to be shaken threateningly in the face of every invader. I have approached Smyrna both from the sea and from the land, and whether one journeys across the Ægean from Athens after an eighteen-hour voyage, or comes overland from Constantinople by rail, a long two days' journey, he is impressed not only with the picturesqueness of the situation, but also by the seeming vigor and vitality of the city. Though Smyrna claims to be at least 3,500 years old, and her recorded history goes back for nearly three thousand years, she is as alert, enterprising and busy as though she had had her birth in the last century on one of our own great lakes, instead of on the shores of the oldest sea of the civilized world. Let us in imaginaton go ashore from one of the great black steamers of the Messageries Maritimes. We land on a noisy, bustling quay alongside of which runs a little one-horse railway. Great ships from most of the leading ports of the world are tied up to the quay by their sterns. On the other side of the broad street, the only one in Smyrna to which this adjective can be applied, are large warehouses and one or two pretentious hotels. Passing through a cross street we come to the great business artery of the city, the so-called "Frank Street," which has doubtless obtained its name from the fact that so many Franks, a generic name for foreigners, do business on it. This street is only fifteen feet wide, and yet it is the chief business thoroughfare of a city of a quarter of a million inhabitants. Two people stretching out their arms and touching hands in the middle could span the street, and yet through it hurries a constant stream of foot passengers, dashing cabs, stately camels, donkeys and donkey-boys, beasts of burden and men of burden, carrying every conceivable article that people of the Orient or the Occident might want; for this is one of the chief cities in the world where East and West meet on a common footing.

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THE CARAVAN BRIDGE AT SMYRNA

At its upper end Frank Street debouches into one of the ever-fascinating Oriental bazaars. A celebrated English author speaks of these bazaars as a "network of narrow, ill-paved, dirty lanes, forming the great business center of Smyrna. Everything is sold in these dismal quarters," he says, "and they doubtless give a faithful picture, in the unchanging East, of the Smyrna of the days of the apostles." There is no doubt that these bazaars are "narrow, ill-paved, and dirty," but they cannot be said to be "dismal," for there is no mart of trade in all the world that has more kaleidoscopic changes, more brilliant colors, or, to the stranger, more interesting people than the bazaars of Smyrna. Here every trade is being carried on under your very eye; all the goods, so to speak, are in the shop windows. Not that there are any shop windows, or windows of any other kind, in these bazaars, which are lighted from the open ends, and from apertures in the roof; but every merchant has brought all his goods to the front, and usually sits cross-legged behind them, waiting for a customer, while he sips his thick coffee and reads the paper or the Koran. Some of the bazaar merchants of Smyrna, however, are more enterprising than their brethren in other cities, and send out touts and barkers to induce you to patronize their shops, especially those who deal in curios, to tempt the unsophisticated foreigner; ancient armor, antiquated daggers and weapons, all of which very likely were made day before yesterday. It is hard to shake off these persistent salesmen who plead with you a thousand times over to "come visit my shop! very fine antikkers! you no need buy anything! you just look!" If, however, one is beguiled to go and look he will find it exceedingly difficult to get away from the wily, persistent merchant without buying some trinkets, for which he will afterward find but little use. Jewelers and money-changers, rug dealers and saddlers, spice merchants and sellers of figs and dates and oranges and grains, shoe stores and fez shops, hardware and dry-goods stores are all mixed up in endless confusion, or at least appear so to the newcomer. At one end of the bazaar we hear a tremendous din, as though we were approaching a dozen boiler shops, but find that we are only drawing near to the copper bazaar, where the workmen are laboriously pounding out bowls and platters, waterpots and saucepans, and dishes of all shapes and sizes. Through these bazaars drivers with two-horse phaetons, camels, horses and donkeys are constantly passing, and the unlucky foot

Continued on next page

THE SEVEN CHURCHES OF ASIA

passenger must flatten himself against the wall to avoid being crushed either by a carriage or a loaded camel. All sorts of vehicles and four-footed creatures, as well as human bipeds, are straggling or rushing through the shops instead of through the streets, which would seem to be the proper channels of traffic.

Not far from the bazaars is Fishmarket Street, another interesting though somewhat unsavory and ill-smelling thoroughfare. Here fine mackerel, sole and cod have to compete for popularity with the humble squid, the hideous devilfish, the octopus and the inky cuttlefish. The streets are all narrow and tortuous and there are fewer fine buildings, mosques and churches than either in Salonica or Constantinople. Architecturally Smyrna must have degenerated since the ancient days, for we are told that then the streets were broad and handsome, well paved and running at right angles with each other. There were a number of squares and porticoes and public libraries, a museum, a stadium in which Olympic games were celebrated with great enthusiasm, a grand music hall or Odeon, a Homerion and many temples, of which the most famous was that of the Olympian Jupiter, in which the reigning emperor was practically the god worshiped. The ancient Smyrniotes were inordinately proud of their city; they called it the "First of Asia," though the Ephesians violently disputed this claim. The inhabitants also called their city the "City of Homer," who they claimed had been born and brought up beside their sacred river Meles. They put his image upon a coin, which they called a Homerion, a name given to one of their temples. Enormous fragments yet remain showing what tremendous buildings once occupied the broad plateau on the summit of the acropolis, and as one rebuilds in imagination these wonderful piles he can easily forgive the Smyrniotes of old for their grandiloquent praise of their city and its beautiful crown.

On one side of this crowned hill (Mount Pagus) is the most interesting spot for the Christian pilgrim to-day, the tomb of the martyr Polycarp, who in the middle of the second century was here burned at the stake. He was the bishop of Smyrna, and a disciple of St. John himself. Irenæus, who was bishop of Lyons at the close of the second century, was the pupil of Polycarp, and writes about him most lovingly and touchingly. Thus we have unbroken links in a chain of testimony extending through two centuries which take us back to Christ himself. Irenæus the disciple of Polycarp, Polycarp the disciple of St. John, St. John the disciple of Christ. Who does not cherish the beautiful saying of the aged bishop when on the stadium of Smyrna at two o'clock of a Saturday afternoon in the year 156, as the flames mounted around him, and he was asked to save his life by renouncing Christ, he cried out, "Eighty and six years have I served him, and he has done me no ill; how then can I blaspheme my King who hath saved me?" Bunyan fittingly designates this noble martyr in one of his own inimitable phrases as the one "that played the man in the fire."

The traditional spot of his martyrdom is now guarded by a great cypress tree, and under this is a green-painted Mohammedan tomb, with a marble fez, the Moslem embellishment of a grave, on top. And this is said to be Polycarp's tomb! It seems strange and sad that even his traditional resting-

Continued from preceding page

place should be in a Turkish cemetery and in a Turkish sepulcher, for he belongs pre-eminently to the Christian Church, though the Moslems regard him as a famous saint. "*Polycarpa tomba! Polycarpa tomba!*" cried a little black girl as we approached the tomb. These were her two English words, though she was abundantly familiar with the word "bakshish," and followed us half a mile from the tomb, begging for a few more paras. Some forty years before he died Polycarp wrote an epistle to the Philippians in which he quotes profusely from the apostolic writings, showing that they were well known in the Christian Church only

THE RUINS OF "THE CROWN" ON MOUNT PAGUS

a few years after the death of St. John the Divine.

Ephesus was called "the passageway of the martyrs," because through Ephesus most of them passed on their way to die at Rome. But Smyrna also was a highway of the martyrs, and through this city the great Ignatius, bishop of Antioch, passed to his glorious death at Rome. Here he was met and comforted by the Christians of Smyrna, and in writing back to Polycarp he says, "I give exceeding glory that it hath been vouchsafed me to see thy blameless face."

We have been describing modern Smyrna and old Smyrna, but there was an older Smyrna still; for the most ancient city was said to have been founded by Tantalus, some 3,500 years before Christ, at the extreme end of the bay, about four miles from the modern city, which was also the city of Polycarp and St. John. As we climbed the rough and rugged hill of the oldest Smyrna of all, leaping from boulder to boulder, dodging the prickly shrubs where the hardy goats alone can find any sustenance, we felt that indeed we were getting back to ancient days, as we gazed at the so-called tomb of Tantalus and the Cyclopean wall which surrounds it, which antedates the records of historic time. It is of special interest to Protestant Christians to know that there are not only Greek and Armenian Protestant churches in Smyrna to-day, but a flourishing international college started, supported and manned by American Christians.

Two characteristics of Smyrna, it has been pointed out by eminent authorities, are alluded to in the beautiful commendatory words of St. John. A thousand years before Christ Smyrna was a great Grecian city, but it was conquered and destroyed, wiped off the face of the map, indeed, by the Lydian king Alyattes about 600 years before Christ. Smyrna was dead and yet it lived; for though the city was destroyed, there were many villages round about the ancient city that constituted a state named Smyrna. The One who sends the message to Smyrna through John is spoken of as the One "who was dead and is alive," alluding of course to our Lord's death and resurrection, and perhaps with a secondary allusion to the city which for hundreds of years was dead and then lived again; for the writer in a wonderful way makes every part of the message, even the inscription, appropriate to the history and the situation of the lovely city to which he writes.

Not a word of censure or a suggestion of blame is found in this message. This absence of reproof it shares alone with the message to the church at Philadelphia. But it was not a rich church in the usual sense of the words. The Revelator knew its poverty and its tribulations as well as its good works. And here is inserted that significant and beautiful parenthesis, "but thou art rich"—rich in good works, rich in heavenly treasure, rich in the truest kinds of wealth.

Then the writer predicts the sufferings which would surely come to this noble church. "The devil shall cast some of you into prison that ye may be tried, and ye shall have tribulation ten days." Ten days is a limited period of time which will come to an end. The tribulation is not hopeless and measureless. Even if death comes it matters little, as was proved in the case of Polycarp and many another martyr in the awful persecutions of those terrible years of suffering.

Then comes the glorious reward. "Be thou faithful even unto death"—faithful as Smyrna had been to the Roman power, with which she had early thrown in her lot and been known as "the faithful city" during all the vicissitudes and the many changes of Roman rule. So be thou faithful to thy religion and thy Master, says the Revelator, "and I will give thee the crown of life"—a nobler crown than that which surmounted the citadel of Mount Pagus; a nobler crown than the splendid fortresses and buildings to which every citizen of Smyrna looked up with admiration and pride; a nobler crown even than Apollonius described when he told the people it was "a greater charm to wear a crown of men than a crown of porticoes"; *even the crown of life*, which should be given to the faithful church by Him who was the First and the Last, who was dead and yet lived again.

This too is a message that every Christian may well take to heart. The poor, those who have much tribulation and suffering, those who are ostracized, as were the Christians of Smyrna, by the Jews who belonged to the "synagogue of Satan," all these sons and daughters of men, yea, all true Christians, may well take to heart: "Be thou faithful even unto death, and I will give thee the crown of life. He that overcometh shall not be hurt of the second death."

The passage on which Dr. Clark bases this article is found in Rev. 2: 8-11.

THE ANNIVERSARY OF THE "TITANIC" TRAGEDY

AT ABOUT 2.30 A.M. on April 15, 1912, the White Star liner *Titanic* foundered off the Banks of Newfoundland, after striking an iceberg. She was the largest and finest vessel afloat, believed to be "unsinkable," and her general equipment was regarded as all but incapable of improvement. Of the 2,340 persons on board—officers, passengers and crew—1,635 went down with the ship or died from exposure as they were kept afloat in the icy sea by lifebelts. Among the more conspicuous of those who perished were Colonel J. J. Astor, Major Archibald Butt, Mr. and Mrs. Isidor Straus, W. T. Stead, Benjamin Guggenheim, Jacques Futrelle and S. Ward Stanton. The death list would have been greatly increased but for the prompt action of Captain Rostron of the Cunard steamship *Carpathia*, who turned back from his course to Mediterranean ports in response to a wireless call for help.

"To the glory of Almighty God, and in loving memory of those passengers, officers and men who lost their lives in the foundering of the steamship *Titanic* on April 15, 1912, I, David Hummell Greer, Bishop of New York, and President of the Seamen's Church Institute of New York, do solemnly dedicate the Titanic Memorial Lighthouse Tower." These words were spoken at the Seamen's Church Institute, 25 South Street, New York, on April 15, 1913, the first anniversary of the greatest marine disaster on record. The wall of the institute will bear a tablet with this inscription:

THIS LIGHTHOUSE TOWER
IS A MEMORIAL TO THE
PASSENGERS, OFFICERS AND CREW
OF THE STEAMSHIP *TITANIC*
Who Died as Heroes When That Vessel Sank
After Collision with an Iceberg
Latitude 41° 46′ North
Longitude 50° 14′ West
APRIL 15, 1912

Erected by Public Subscription
1913

The lighthouse has been chartered by the United States Government, and the lights will have a range of twelve miles.

During the year that elapsed between the catastrophe and the dedication of the memorial tower, much was done in the way of practical application of the lessons taught by it. Among these results are: the change of the route of steamships across the North Atlantic, so that icebergs may be avoided, and an international agreement on common requirements by governments for the protection of life at sea.

Lifeboat equipment has received much consideration—the number of boats carried by vessels having been materially increased. Some ships now carry power boats able to face rough sea, and capable of use for towing in case of need.

Amendments to the present law as to wireless telegraphy, which became effective on October 1, were largely based on facts brought out at the *Titanic* hearing. For example, the single operator on the *Carpathia* was about to go off duty when the call for help came; the present regulations now demand an equipment of two or more operators. By the wireless telegraph treaty of London, signed July 5, 1912, and which is expected to be ratified soon, thereby becoming effective July 1 next, all the important nations enter upon an agreement for the development of the greatest international usefulness of wireless telegraphy without interference with its progress, improvement and perfection.

RELIEF FOR THE OHIO VALLEY

MR. E. R. JOHNSTONE ONCE MORE THE CHRISTIAN HERALD'S REPRESENTATIVE AT THE SCENE OF DISASTER
$3,500 ALREADY APPORTIONED AND MORE TO FOLLOW. CONDITIONS IN THE SMALLER CITIES AND TOWNS

THERE never was a more worthy appeal made to THE CHRISTIAN HERALD'S readers than that in behalf of the sufferers from the Ohio River floods. From Marietta, Ohio, to Huntington, W. Va., throughout a district 130 miles long and ten miles wide, the suffering has been appalling. The principal towns, Marietta, Ohio; Parkersburg, Point Pleasant and Huntington, W. Va., were in greater part submerged for days by the unprecedented floods. In some places the resistless currents washed away the very soil and in others deposited huge layers of disease-breeding mud and refuse, and everywhere brought intense suffering and need. In the districts specified there are fully 100,000 people, and there is not one but suffered directly or indirectly.

"Thousands saw all, or at any rate the larger part of their worldly possessions swept away or irretrievably damaged. Governor Hatfield of West Virginia, his staff officers and the men of two regiments of National Guard were early on the ground to supervise the distribution of State and national aid. This was given for immediate relief, and has answered its purpose admirably. Those in the affected towns who were able gave freely to relieve their suffering neighbors. In spite of this, however, thousands of poor people, especially in such suburbs and small towns as Belleville, Mason City, Ravenswood, Guyandotte, Central City, Ceredo and Kenova, all in West Virginia, are in desperate need of help for the future. Much of the State and national relief money had to be expended for the removal of filth by the flood, lest an epidemic of disease ensue and bring death and added suffering. Included in the class which is in dire need of assistance are many comparatively poor laborers, small storekeepers and those who made their livings from some small trade, and whose homes, with all their belongings, went into the insatiate river. To the flood of the swollen Ohio were added torrents from the Great Kanawha, the Little Kanawha and the Guyan Rivers. Along the valleys of all these streams there are other sufferers, but the principal losses are in the valley of the Ohio proper. Sitting in the upper story of her house in Point Pleasant, with the water all about them, a lady reader of THE CHRISTIAN HERALD said to one of the members of her family, 'If we ever get out of this when the floods recede, I shall write the whole story to THE CHRISTIAN HERALD. Its readers have given cheerfully before to relieve suffering all over the world and our poor will be in terrible need. I know their cry for help will never be allowed to go unheeded by THE CHRISTIAN HERALD readers in the United States.' All who send contributions to this fund may rest assured that their gifts will be worthily applied and not wasted. They will bring hope and courage into hundreds of homes, where now despair and woful fear brood. I have secured the co-operation of committees of the highest character in Marietta, Parkersburg, Point Pleasant and Huntington. All of these committees agree to distribute the funds entrusted to them only after careful inquiry, and Governor Hatfield, through his trained staff, will lend full assistance to the work."

LOST AND UNIDENTIFIED CHILDREN GATHERED FROM THE STREETS AFTER THE FLOOD AND CARED FOR BY THE RELIEF WORKERS

This is the first telegraphed statement of the flood conditions in the Ohio Valley by THE CHRISTIAN HERALD'S special representative, Mr. E. R. Johnstone. To most of our readers, this name will recall the service Mr. Johnstone has done for the charitable enterprises of CHRISTIAN HERALD readers in times past. Through the days of the distribution of relief to the reconcentrados in Cuba after the close of the Spanish-American War, Mr. Johnstone superintended the work and kept us informed as to its progress. In 1907 he sailed on the government troop ship *Buford*, with the cargo that THE CHRISTIAN HERALD readers sent to China for the relief of the flood sufferers in the district along the Grand Canal. This distribution was made from Chinkiang, and with one hundred substations covered a large part of five provinces.

When the request was made to Mr. Johnstone that he enter the old work again, he immediately agreed, and with a speed that recalled the days of his active newspaper career rushed off to Parkersburg, W. Va. There he met Mayor Murdock, who quickly consented to become chairman of the committee for Parkersburg, Belfont, Belleville, St Marys and other small towns within a fifteen-mile radius. Late the same afternoon Mr. Johnstone reached Point Pleasant and found himself surrounded by the evidences of the eighteen-foot flood that had swept through that town. Here Mr. Bowyer, the cashier of the Merchants' National Bank, consented to head THE CHRISTIAN HERALD committee for Point Pleasant, Henderson and the surrounding small towns.

That evening Mr. Johnstone was summoned by telephone to meet Governor Hatfield at Charlestown, so after visiting several small towns with Mr. Bowyer, he proceeded to Charlestown. The governor urged him to visit Huntington, W. Va., a city of 40,000 people, where the damage had been tremendous and the suffering almost unparalleled. The governor detailed Captain Wood of his staff to accompany Mr. Johnstone and lend every possible assistance. In Huntington, a committee consisting of Dr. A. J. Hiatt, the pastor of the Methodist Church, Mr. D. E. Abbott, chairman of the Chamber of Commerce, and Mr. J. H. Long, editor of the Huntington *Advertiser*, was appointed. Mr. Johnstone writes of that day: "I traveled one hundred and twenty-five miles in and about Huntington in company with Editor Long, and saw enough to make my heart ache."

Getting about by whatever means he can, riding where it is necessary and using automobiles where there are any wagon-roads left, Mr. Johnstone is covering the affected territory that has not received the aid of the large funds which were subscribed for the relief of the Ohio cities.

Mr. Johnstone's experience in the distribution of relief and the fact that he is at the present time working over the country that he has known from his earliest boyhood assures us that all the aid which THE CHRISTIAN HERALD readers can provide for this need in our own Family will be well administered. All contributions should be sent to the Western Flood Relief Fund, CHRISTIAN HERALD, Bible House, New York.

No supplies or clothing should be forwarded to New York. Both for the saving of time and express charges they should be forwarded to some point of need in the flooded territory.

THE FOLLOWING CONTRIBUTIONS TO THE WESTERN FLOOD RELIEF FUND HAVE BEEN RECEIVED

Grace M. E. Church....$ 3 00	Mary A. Gibson 5 00	Burning Well S S 5 00	C. Weaver 1 00	Zeri Berry 1 00	Mrs. Wm. F. Jones..... 2 00
Mrs. M. A. & Miss M. F. Cole 1 00	George H. Kling 1 00	Mrs. F. Dipman 10 00	Rev. Geo. W. Kelley..... 1 00	S. F. Pearsall 2 00	Mrs. M. T. Mitchell..... 3 00
A. G. 1 00	M. D. B. 3 00	Missionary Soc of Noxon.. 6 00	S. B. Strong 1 00	G. M. Whiting 1 00	H. E. C. Spencer 1 00
A. D. & J. M. Yale..... 2 00	S. Leach 1 00	J. H. McCracken 5 00	A Friend 1 00	Marvin N. Stewart 1 00	E. O. Pratt 1 00
Subscribers 2 00	Mrs. S. E. Cochran ... 2 00	J. K. Slawson 5 00	Emily E. Hildreth 2 00	Edna Merritt 1 00	——, Beverly, N. J. 1 00
Mrs. C. B. Goodell..... 1 00	Mrs. John D. Wilson.... 1 00	C. L. Ross 5 00	Mrs. O. M. Bennett..... 1 00	Mrs. H. A. Winchell 2 00	J. W. Burns 1 00
A Friend, Sharon Springs, N. Y. 1 00	W. F. Boggs 1 00	From a Friend 5 00	D. Walter Fox..... 2 00	E. L. Root 1 00	Mrs. C. Barlow 5 00
A Friend, Naulakla, Va... 1 00	Mrs. Wm. Edstrom 1 00	N. A. 5 00	Judson A. Craig 1 00	Geo. Slanter 2 00	Cong'l Primary S S.... 5 00
Mrs. William Christle.... 1 00	From One Who Is Thankful 1 00	H. Emma Wood 5 00	Mrs. Samuel Geary 1 00	Mrs. Harriet E. Parker.... 2 00	Theo Ferguson 5 00
Charles W. Shive 1 00	Mrs. W. J. Boomer 2 00	John McKennan 5 00	Maria M. Vallette 2 00	Mrs. F. E. Johnson 1 00	M. M. Pinkham 5 00
H. S. H. 2 00	Griffith Bros. 4 00	Alice & Ethel Rinker 10 00	James A. Scott 2 00	W. Janz 1 00	A. L. Howard 10 00
C. L. Peck 1 00	Mrs. B. F. Woodworth ... 2 00	East Crescent S S..... 3 80	C. P. 1 00	M. Bettiger 1 00	A. L. Hancock 5 00
Mrs. J. A. Hughes 2 00	R. A. Travis 1 00	——, Southampton, N. Y... 5 00	Geo. & Louisa Haden 3 00	Mrs. E. B. McLaughlin.... 1 00	A Friend 5 00
J. D. Childester 1 00	D. S. Waterous..... 1 00	J. B. Miller 5 00	A. J. T. B. 2 00	Lawrence Hile & Wife.. 2 00	Dr. H. T. Shores 5 00
Mrs. N. C. Furlong 1 00	Mrs. H. B. Hatch 1 00	Morris Myers 5 00	D. W. McFarland 2 00	Sarah W. Balch 1 00	Ada J. Thayer & Mary J. Walet 6 00
——, Fort Wayne, Ind. .. 2 00	Carrie B. Darling 1 00	Herald Readers 9 00	Miss Gertrude Lapp 1 00	Mrs. George Parmelee.... 1 00	Friends of Wakefield, R. I.11 00
B. S. C. McNeill 1 00	——, Newburgh, N. Y. 1 50	Mrs. J. Burton 2 00	H. W. Barnard 1 00	Mrs. J. T. Greene 1 00	Jonathan E. Rhoads 25 00
Martha A. Gregson 5 00	Sue T. Smith 1 00	"A Shut-In" 1 00	E. J. L. T. 5 00	A. Barnes 1 00	The C. R. F. Club..... 8 00
A. J. B. 5 00	Mrs. Elizabeth Rankin ... 1 00	Mrs. A. N. Rogers 3 00	L. M. S. 1 50	Frank Dana 4 00	——, Truman, Minn. 1 00
The Hopewell Temple, No. 15, Pythian Sisters ...10 00	Junior C E Soc of Warren Chapel 3 00	"Amenia" 1 00	M. Garrison 5 00	Tessie B. Mungar 2 00	B. 1 00
Ed. Sattler 5 00	Mrs. E. B. Robinson 2 00	Mrs. C. W. Bennett 2 50	Edward E. Simpson 5 00	A Friend 3 00	——, Groton, Conn. 1 00
Mr. & Mrs F. E Little ..20 00	Cora L. Goodwin 2 00	Mrs. E. P. Caple 1 00	Two Friends, Amherst, Mass. 1 50	A Friend from Southampton 2 00	A Friend 1 00
Emanuel Rugh & Family.. 5 00	B. A. Kensington 1 00	Mabel Morgan 2 00	Friend, Amherst, Mass. .. 1 00	Mr. & Mrs. M. P. Babbitt 1 00	——, Clark's Corner, Conn. 10 00
"Kemp" 10 00	Andrew J. Carruthers 3 00	A Friend 1 00	Julia E. Hinman 5 00	Mr. & Mrs. Wm. Near... 2 00	J. W. Thomas 5 00
——, Sandy Creek, N. Y. . 6 00	A Subscriber 1 00	Sarah E & Margaret A Herdman 2 00	Wm. B. Hawley 10 00	S. T. Naylor 1 00	L. W. D. 1 00
South Lyons Miss Soc..... 8 00	Miss Grace Finch 2 00	Mrs. Emma D. Davis.... 1 00	Lavi Bigalow 5 00	Mrs. S. A. Grenwood . 1 00	——, Seymour, Conn. 1 00
Lewis Streeter 10 00	One of the Herald Family 2 00	Mrs. Amanda Swartz 1 00	Friends from Bethlehem Luth Ch, Va. 2 50	Lella Smith 2 00	Geo. W. Elwyn 12 55
Mr. & Mrs. G. W. Schuck. 5 00	Friends of Presby Church 7 50	F. W. Seidel 2 00	J. Bolton 1 00	M. Hummel 1 00	A. M. Stephens 5 00
	R. W. Neale 5 00	Jane R. Beers 3 00	Jenkins Clo. Co. 1 00	—— 1 00	From a Friend 5 00
		A. Gunnerson 2 00		From Friends 3 50	Nathan Davis 5 00

MODERN DISCIPLESHIP

A SERMON

BY

Rev. Charles M. Sheldon, D.D.*

TEXT: "Follow thou me." John 21: 22

THESE words were spoken to Peter nearly two thousand years ago, when Christianity was writing its first chapter in the world's history. It was a vastly different world from the one into which we are born. When we stop to consider the number of things which are different to-day from those in the time of Christ and Peter, we are obliged to see that it is, indeed, a different world. Sit down and list the things in our civilization which Peter never knew.

All the modern things of transportation, of electric power, everything connected with the printing press, with modern education, with political governments, with advancement made in science and surgery were entirely unknown to the first element of Christianity. A man who was consigned to an Eastern penitentiary fifty years ago was recently pardoned by the governor. When he stepped out of that prison he stepped into a world which was entirely different from the one he had left half a century ago. There are more new things in the world which have come into it within the last fifty years than came into it in the five hundred years preceding.

But in spite of the fact that the world has changed so marvelously, human beings are just the same. There is no change in human nature. Man and woman are still the same creatures as those who lived in Christ's and Peter's time. They have the same need of forgiveness of sin, they have the same need of the love of God and one another. Changes in the world have not affected the great common needs of the heart of mankind.

What did this command of Jesus to Peter mean when he spoke it to Peter? It may be well to state a few things which it meant to the disciples then.

Seek Ye First the Kingdom

First: It meant putting the kingdom of God above everything else. Peter understood by these two words that he was to make his first purpose in life the building up of this kingdom about which the Master had been talking. He was not to make money-making the first thing; he was not to make the search for power or pleasure the first thing; but everything else in Peter's world was to be secondary to this flaming desire to make the kingdom of God the first importance.

Second: Peter understood by these two words that no matter what happened to him he was to obey. Death itself was not to be considered by the side of obedience. All the disciples understood by the command "Follow me" just what Peter did and all of them obeyed even when it meant death.

Third: Peter understood by these two words that Jesus Christ was the great authority of life—no one else was to be the Master, not even father or mother were to have greater authority over his greater life than the Master. All the early disciples understood that he was the Lord of lords and King of kings, and if anything in their world stood in the way of his commands it must be put aside.

These things were meant by these words "Follow me" in Peter's time; what do they mean now, in these modern days in which we live?

If they mean anything, they mean exactly the same, and if they do mean the same things, we have a right to ask a certain number of questions.

First: Is Christianity in modern times filled with the same eloquent spirit which was known to the early disciples? Does it have in it the same willingness to suffer martyrdom? Is it obedient to the same authoritative force? Some one asked the question the other day whether there was anything in the world now worth dying for. Does the average member of the average church have in him the consciousness of things he would die for if it were necessary? How much sacrifice is there in the average church membership? How many people in the church are actually willing to bear some kind of a little cross which they have taken up to follow their Master?

These questions naturally follow if we accept the fact that Christianity to-day has the right to utter the same command which Christ uttered to Peter, and the Master has the right to ask his people if modern life has changed in any particular the meaning of Christian discipleship. Does it mean as much to be a Christian now as it did then? Does it call for as much belief, as much heroism, as much sacrifice?

If we believe that it does, may it not be well for us in pew and pulpit to put before our young people constantly the heroic side of Christianity? And may we not be failing in presenting the greatness of our religion if we do not present the highest kind of heroic discipleship?

The Gospel of Great Things

The modern church is beginning to learn that the men of to-day will respond to great things better than to little ones. In a large and wealthy city on this continent a young man, secretary of a Christian Association, called together his little group of assistants and said to them, "We have a very poor plant in this great city with which to carry on our work. There is wealth enough among the public men of this town to help us put up a great and powerful association building, and I think the time has come for us to begin a campaign and give these men the great privilege of taking some of the money which belongs to God and putting it into this service." One of the assistants said, "How much shall we ask them to give, $50,000?" Another assistant spoke up and said, "At least $100,000." But the general secretary calmly said, "We need $500,000 for a plant which is equal to the common demands of this city." The little circle of young men was dumbfounded at the thought of such an amount of money to be raised, but the leader insisted that it was none too great, and after several days of prayer and counsel they began the canvass for the entire amount of one-half million.

At first the business men of the city were astounded at such an appeal, but in a short time they began to say, "This must mean business on a large scale. Such an association will do a tremendous work here where it is so greatly needed." In a few months the entire amount of money was subscribed. It is probable that if they had set the figure at $50,000 they would have failed. Ministers are, consequently, finding out that the appeal to their people for great things is far more effective than a begging timidity, which asks for little things. The heroic element in Christianity has always appealed to men in every age of the world.

The element of sacrifice is also one which needs emphasis in this modern world. If to follow Jesus in Peter's time meant actual death, as it did to hundreds and thousands, why should not obedience to the same command to-day mean death to selfish ambitions or selfish amusements? If they have a right to some of these luxuries in a civilization which has more abundant things than any age has ever known, why should not their Christianity also teach them that things must be sacrificed as well as enjoyed in order to follow the Master?

Christianity's Modern Needs

Great things are awaiting the activities of the church which will call for vast expenditure of time, energy and wealth; if the modern world is rich in numberless ways such as Peter never knew, all the more reason why it should take of this wealth and pour it out lavishly in the construction of Christian civilization. There is, for example, in the hands of Christian people to-day actual wealth enough to establish in twelve different cities of the United States a great Christian daily newspaper which would be a tremendous help to the church. To found such a paper it would be necessary to endow it. It would also call for a small army of young men and women to edit it, secure its news and publish it in a Christian manner. The great daily papers of this country are not, as a rule, owned and controlled and managed in the interests of a devout Christian discipleship. Hundreds of towns are at this moment fighting for clean civilization free from the saloon and vice with no help whatever from the printed page of the day and in very many cases with actual antagonism to reform movements on the part of the daily press where there is an opportunity for the discipleship of Jesus to show itself. Peter's obedience to the command "Follow me" meant certain things very great to him, ending with martyrdom. Modern obedience to the same command means an entirely different thing in the use of God's wealth for consecrated power. If the men of honest wealth in our church to-day want to follow Jesus in ways that will multiply the power of his kingdom, here is a wide open door.

There is also for modern discipleship the magnificent opportunity to follow Jesus by uniting Christendom. The denominations have finished their work. The great need of modern Christianity is federation. The spirit of the people is ready to respond to this cry. It will call for sacrifice of a different kind from that which Peter showed, but of the same spirit. The great publishing houses connected with our different denominations ought to unite and publish a great undenominational missionary magazine which would give to all the members of the churches the news of the kingdom around the world. If that were done, it would be an exhibition of loyalty, as much an evidence of Christian faith as Peter's willingness to be crucified.

Vast change could be wrought in the history of civilization if the disciples of to-day followed the Master in the modern world as closely as Peter followed him in his. There would be a combined effort to abolish war; selfish forms of commercial and industrial greed would be swept aside; political hatred and racial differences would be overcome.

Is Martyrdom a Lost Art?

During the Boxer rebellion in North China twelve years ago, I happened to be in London attending the World's Convention of the Christian Endeavor Society. When I returned home I found in my mail a small card, both sides of which contained Chinese characters. One of the ministers in North China had sent this card to me and with it a letter explaining it. He said that when the Boxer Rebellion broke out he had a class of Chinese converts whom he was training in the Christian life. These boys had taken as a pledge for their daily conduct the question, "What would Jesus do?" and were honestly trying to live it out. The Boxers seized and put to death many Christians in that province. These cards were printed by the missionaries and contained on them sentences telling the young converts what it meant to be a Christian. They were a witness to their Christian faith, and the boys knew that if the cards were found on their persons the Boxers would know that they were Christians and put them to death. They could have torn the cards up or hidden them, but instead of that they carried them under their blouses and many of them were murdered by the Boxers when they found these cards upon their persons. One of the cards was taken from the dead body of one of these Christian disciples and sent by the minister to me. Every time I look at it it reminds me of the fact that there are still living in the world those who are ready to follow the Master even unto death.

It will not hurt the members of the churches of this country to ask themselves whether, in case the emergency should arise, they would die for him whom they call Lord. What more could any one do than these Chinese lads did? Martyrdom is not yet a lost art. When it is we may despair of civilization and Christianity will be a lost religion, but the modern Christian in the modern world of work, of hurry, of seeking after money, power and pleasure, may well ask himself as he enters the church, or as he lives surrounded by luxury, in what particular he is actually obeying the command of Jesus, "Follow me." At some point or other in the age in which we are living we must obey these two words or we cannot call ourselves disciples. The exact ways in which we can obey may be different from those in which Peter obeyed, but the command of Jesus to his disciples has never been changed and has never been taken back.

In modern ways, modern Christianity must express itself, and I like to believe that even to-day there is a living response to the same voice which spoke to Peter; and in obedience to that simple command Christianity will go on to conquer the world.

*Pastor-at-Large of the Central Church (Congregational), Topeka, Kan.

WASHINGTON'S WELCOME BREAKFAST

THE LADIES OF THE CAPITAL WELCOME THE LADIES OF THE PRESIDENT'S OFFICIAL FAMILY TO WASHINGTON

A "NATIONAL WELCOME" Breakfast was extended by the Washington women to Mrs. Wilson, Mrs. Marshall, Mrs. Champ Clark, and the ladies of the cabinet families on Saturday, April 5, at Rauscher's fashionable Connecticut Avenue banqueting place in Washington. It was the first event of its kind ever given in honor of a President's wife, and therefore marked a new era in Washington's social calendar.

This pleasant greeting to the women of the new administration was planned wholly by women. Partisan lines were entirely eliminated and the welcome was without the slightest political significance. It was Mrs. Stephen B. Ayers who conceived the thought of the breakfast, and, as chairman of the committee of arrangements, carried it to successful culmination. The first thought was to have made it a party affair, but wiser second thought made it altogether independent. Mrs. Matthew T. Scott, president general of the Daughters of the American Revolution, was the hostess and filled the part gracefully. Three hundred and eighty-five ladies were present. The guests of honor were at a long table on a slightly raised platform west of the dining hall. Mrs. Wilson sat at the hostess's right, Mrs. Marshall at her left, followed by the ladies of the cabinet in their ranking order at either side. The others were seated at round tables, ten guests at each. The large dining hall was draped with the national colors and set with potted plants, while cut flowers adorned the tables. Mrs. Scott's address of welcome was short but felicitous. Then for an hour the breakfast, at which there was no wine, but which was delightfully served, occupied everybody's attention. Then Mrs. Scott introduced Mrs. Abby Gunn Baker, the well-known Washington writer and corspondent of THE CHRISTIAN HERALD, who gave an illustrated lecture on "The Historic White House," which had the marked attention of the distinguished audience. The reception to Mrs. Wilson, Mrs. Marshall, and the ladies of the cabinet circle then followed, each guest being presented by Mrs. Ayers.

THE SCENE IN THE BANQUET HALL WHERE THE WELCOME TOOK PLACE

DO YOU KNOW YOUR BIBLE?

WE ARE having such a vigorous and victorious Bible Class this year that we can hardly find space to publish the names of those who answer all the questions correctly. The last names on the previous Honor Roll have not yet been printed; they will appear in an early number of THE CHRISTIAN HERALD.

We must beg our readers to be patient when any apparent misunderstanding arises over the answers. Many correct lists arrive too late to be counted. For instance, a friend writes that he mailed his answers on March 11. They arrived in our office March 13; and March 12 was the closing date. Occasionally a reader makes an error in copying his list for mailing, so that the list we receive is wrong, while the list he keeps at home is right. In cases where it is a matter of judgment, we must, of course, use our own judgment here, and it is often impossible to take time to make personal explanations as to why the answers suggested by our readers are incorrect.

One other matter: Be sure to state the Scripture references with every answer. And write the references plainly. Sometimes a figure is so carelessly written that it is liable to be misread in the office.

Occasionally, of course, we do make a mistake at this end. For instance, Mr. John Bissett's name should have appeared among those who sent five correct lists for 1912:

Answers to List No. 3

1. Who was commissioned to carry ten cheeses to a captain? David. I Sam. 17: 17, 18.

2. What ladies of the Old Testament demanded certain property rights that were in danger of being overlooked? The daughters of Zelophehad. Num. 27: 1-11; Joshua 17: 1-6. [Or Rachel and Leah. Gen. 31: 14-16.]

3. Who visited Samaria and asked the privilege of carrying some of the real estate home with him? Naaman. II Kings 5: 17.

4. Who, by forgetting the obligation imposed by a great kindness, kept an innocent man two years in prison? Pharaoh's butler. Gen. 40: 23; 41: 1.

5. What reigning queen was forcibly taken from the temple and slain? Athaliah. II Kings 11: 13-16; II Chron. 23: 12-15.

6. On what occasion did a heavenly visitor (probably Christ himself) appear to Joshua? Just before the siege of Jericho. Josh. 5: 13-15.

7. What two kings of Judah rebelled against the king of Babylon after he had conquered the country? Jehoiakim and Zedekiah. II Kings 24: 1, 20; II Chron. 36: 10-13.

8. What Old Testament character was converted, received the gift of prophecy, was disobedient, lost the presence of the Spirit, was slain, and superseded in his high office by a more humble and obedient man? Saul. Converted, I Sam. 10: 9. Received gift of prophecy, I Sam. 10: 10. Disobedient, I Sam. 13: 8-14; 15: 3-28. Lost the presence of the Spirit, I Sam. 16: 14. Slain, I Sam. 31: 4. Superseded in his high office, I Sam. 13: 14; 16: 11-13.

9. What preacher of the New Testament church was led to a higher experience by two lay members? Apollos. Acts 18: 24-28.

10. In what passage does St. Paul declare that he seeks not his own righteousness, but a righteousness which is God's gift, and where does he mourn that the Jews will not submit to this plan for their souls? Phil. 3: 9. Rom. 10: 1-4.

New Questions, List No. 4

[Give Scripture references with every answer]

1. What is declared to be better than a dead lion?

2. Where is the assertion made that the crooked cannot be made straight? Give three passages in which this statement is contradicted.

3. Where is a cart-rope mentioned, and in what connection?

4. Find two passages in which the figure is implied of water running up-hill.

5. What prophets rebuke those who use false balances? [Passages not found in the Book of Proverbs.]

6. In what Psalm is God's faithfulness six times declared?

7. Where in the Old Testament are the circumstances and the place of the Saviour's birth foretold?

8. Where does Paul state that God's covenant of grace was actually older than his covenant of law?

9. The Jews of what city demonstrated their nobility by searching the Scriptures to see if the message of the apostles were true?

10. What two classes of people does Paul declare are united to each other and to God by the blood of Christ?

Honor Roll

The following 383 answered correctly all ten questions of List No. 3:

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To be continued

THE GREAT FINANCIER'S FUNERAL

THE funeral of the late J. Pierpont Morgan, which took place on April 14, was conducted with the utmost simplicity. At ten o'clock the remains of the late financier reached St. George's Protestant Episcopal Church, of which Mr. Morgan was for many years senior warden. The casket was completely hidden beneath a great blanket of red roses, the only spot of white being a little cross woven at the head of the coffin. The choir and officiating clergymen met the funeral party which had come from Mr. Morgan's late residence. Behind the choirs of St. George's walked Bishop Lawrence of Massachusetts, Bishop Brewster of Connecticut, Bishop Greer of New York and the clergy of the church, headed by Dr. Karl Reiland, the rector. Bishop Lawrence began the service in the usual manner with the quotation "I am the resurrection and the life, saith the Lord. He that believeth in me, though he were dead, yet shall he live."

Some months before his death Mr. Morgan prepared instructions as to the kind of funeral he desired, and these were followed out to the letter. There was no eulogy of the deceased and with the exception of the solo "Calvary," sung by the baritone soloist of the choir, all the music was taken from the regular church hymnal. The ceremony of the Episcopal Book of Common Prayer was carried out without deviation, and the remains of the late Mr. Morgan, after the services, were taken to the Grand Central Station, where a special train was waiting to carry the funeral party to Hartford, Conn., where interment was made in the afternoon.

The crowds which gathered near St. George's to witness what they had supposed would be a very imposing funeral procession were held back by strong lines of police, and only those to whom cards had been sent were permitted to approach the church. The seating capacity of the church was taxed to its utmost. Fifteen hundred cards were issued and it is believed all were used. It is quite certain that the little church never before held such a distinguished gathering. Men whose names are household words as the leaders in their arts, professions and callings were present to pay the last tribute of friendship and respect to the late Mr. Morgan. Thirty-five national and civic organizations were represented and almost every department of American life was shown in these groups. There were artists, men of letters, men representing great business interests, historical and national societies, church organizations and scientific bodies as well as social organizations.

During the days that elapsed between the arrival of the remains of the late Mr. Morgan on the steamship *La France* and the date of the funeral the body lay in state in the library of his Madison Avenue home. The great tribute of flowers was divided between the library and the church. Among the thousands of these tributes, both large and small, there were many showing the high esteem in which Mr. Morgan was held in Europe. At the library was an immense sheaf of lilies knotted with white satin ribbon embroidered with the folden fleur-de-lis of the royal house of Bourbon, and held together by the coronet of the princes and princesses of the royal house of France.

There were also tributes from art societies and organizations in Europe, from men prominent in the governments of many lands, and in two cases officially from the governments themselves. A tiny stream of red, white and blue ribbons that held together a great spray of palm leaves indicated the gift of the French Government. A wreath of lilies of the valley and orchids came from the Italian Government. These were at the church, together with a wonderful wreath of American Beauty roses, the green, white and red ribbon of which showed that it was the gift of the King of Italy. The tribute of Emperor William of Germany was a spray of palm leaves with silk streamers ending in golden tassels. A great garland of violets which bore a card from Ambassador Bryce of Great Britain served a double purpose, for it was the British Government's tribute as well as the expression of the warm personal feeling of Mr. Bryce for the late Mr. Morgan.

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CASKET OF THE LATE J. PIERPONT MORGAN BORNE FROM ST. GEORGE'S CHURCH

The bishops of Massachusetts and Connecticut accompanied the remains to Hartford and conducted the short and simple ceremony at the Cedar Hill Cemetery, where the interment was made. In deference to Mr. Morgan's expressed wish that his funeral should be attended with no ostentation, Hartford made no display for the occasion. A wreath was placed at the entrance of the City Hall and another at the entrance of the Junius Spencer Morgan Memorial. All the flags of the city were at half mast and great crowds thronged the streets to watch the simple little procession of the hearse and five carriages pass on its way to Cedar Hill.

The big city fire bell tolled at intervals of twenty seconds till the number seventy-six was reached, one for each year of Mr. Morgan's age. The chimes of Christ Church played "Abide with Me," "Lead, Kindly Light," and a number of other familiar hymns, one of which was "Asleep in Jesus." This was Mr. Morgan's special request, and was also sung at the funeral service in St. George's earlier in the day.

During the time that the services were taking place here in America a memorial service was being held in Westminster Abbey, London; another in the American Church in the Avenue d'Alama in Paris, and in the American Church in Rome.

Mr. Morgan went to his last mortal resting-place with all the tributes that are awarded to the great men of the world, for he had, largely by his own efforts, come to control vast industrial and financial interests which he administered always with a sincere sense of stewardship. His vast donations to hospitals, for scientific research work, for the preservation and betterment of the art and letters of America, have placed his name in a position where it will long be remembered after the fact that he was a wealthy man has been practically forgotten.

EARTHQUAKES IN GUATEMALA

DURING December and January subterranean mutterings were distinctly heard almost daily in Guatemala City and the districts eastward. Early in February slight earthquakes commenced to be a daily occurrence, sometimes as many as eight or ten distinct shocks being felt during the day and night. On Saturday morning, March 8, at 9.45, I was in an office in the center of the city when we suddenly felt a shock of more than usual force. Stepping out on the street, we noticed the electric light poles, wires and globes swinging and the great cathedral on the plaza swaying. Arriving at home, Mrs. Bishop told us that the great arched entrance was cracked and pieces of the heavy cornice had fallen.

But what was taking place in the capital was as nothing compared to conditions in towns fifty miles to the east. Telegraph poles were thrown down. Cuajiniquilapa, the county seat of the department of Santa Rosa (a town of some four or five thousand), was the principal point of disaster. Other towns were damaged, but not a single edifice of the county seat remained intact. About two hundred persons were killed outright, and hundreds wounded, some dying afterwards. One of the saddest incidents was the death of about sixty school children. The superintendent, a Christian man who taught last year in our own mission school in the capital, escaped with three or four pupils, the other two teachers and the rest of the children being killed.

Since the Cuajiniquilapa disaster the earth continues almost constantly in a quiver, and daily quakes take place. Even at Guatemala City the quakes are still severe and multitudes are sleeping in the yards, plazas, and wide streets, being warned by a public proclamation not to sleep indoors.

About a year ago we opened up mission work there and the opposition was just commencing to give way. Out of a little congregation of twenty people, not one of the believers was killed—one child being the only victim among the Gospel people. Their escape seemed purely providential. Enemies are saying that the earthquakes come because of the presence of the Gospel people and threats are made to kill the school superintendent, who is accused of the deaths of the children.

EARTHQUAKE RUINS AT ANTIGUA, THE OLD CAPITAL OF GUATEMALA

There are nineteen volcanoes in Guatemala, the greatest having an altitude of 16,300 feet. There are fifteen in Salvador, thirteen in Nicaragua, and twelve in Costa Rica. In 1835 the volcano Cosiguina, in Nicaragua (only 3,835 feet high), erupted, sending forth her ashes in a circle of 1,500 miles diameter. The republics of Nicaragua and Salvador were in darkness for three days, and the thunderings were heard as far as Oajaca, Mexico. Santa Maria, the volcano which nearly destroyed Quezaltenango on April 18, 1892, erupting on October 25 of the same year, covered villages, towns and country with an ashy sand to the depth of from two to fifteen feet.

The severe disturbance in Guatemala City by the present earthquakes is alarming. The present situation of the capital was chosen because it was believed to be exempt from destruction by earthquake.

In connection with our Central American mission station located in Guatemala City, we have sixteen native workers. For seventeen years we have prayed, toiled, and labored for souls, and especially for the training of a native ministry. God is giving us precious fruit. Eight native workers, located at points ranging from thirty-five to one hundred and forty miles from the capital, report fifty-seven conversions for the month of February. We now have three native workers giving special attention to the Indians, of whom there are one million in the republic.

A. E. BISHOP.

Guatemala City.

THE LIGHT

BY JEAN MAHAN PLANK

A Story Complete in This Issue

PHEBE DOLE will make a good and proper wife for thee, Abner Evans, even though she is a bit of a child yet."

Abner, being but little past twenty-one, was not too old to flush with embarrassment at the words of his elderly, Quaker-clad companion. Standing with one foot upon the step of his father's delivery machine, the youth stooped his tall, thin figure to pick a pink geranium from the base of a young palm. A gleam shone in his eyes, however, as Matthew Coffin mentioned the name of Abner's betrothed.

"Indeed, thee is right, Mr. Coffin," he responded eagerly, as he straightened himself, and buttoned his sack coat rather nervously; for the younger generation of the little colony of Friends, in a suburb of Los Angeles, toward the sea, were not addicted to the quaint old costume, nor did they always use the "plain" speech, unless in company with their elders.

Matthew Coffin's gentle face took on anxious lines. He was a stout man, and, being rather short, he had to look up at his young friend.

"But thee must remember, Abner Evans," he cautioned, "that marriage is not a mere matter of the flesh. There must be a wedding of the spirit, too; a union in the Lord. Has thee talked of holy things with Phebe Dole?"

Abner felt of his necktie. A dull red crossed his cheeks. "Well—you see—that is, not yet, Mr. Coffin." With nervous slender fingers he thoughtlessly crushed the pungent geranium blossom. We—haven't quite had time yet, you know."

Abner did not like to confess this disconcerting fact: being a conscientious chap, he really had thought many times of speaking to Phebe about "holy things"; but how—when a pair of the loveliest eyes possessed by woman were gazing adoringly into his, and a pair of the rosiest lips ever kissed by man were being kissed by him—how was a fellow to think of anything beside just Phebe herself? And as for "holy things," didn't Abner feel, every time he took the girl in his arms, that the angels themselves must smile at thought of the wonderful, incomprehensible gift that God had bestowed upon Abner's unworthy self?

"Thee'll think of it, Abner Evans?" questioned Matthew, kindly, as he turned away.

"I will, Mr. Coffin!" was the boy's cheery answer. He stepped into the machine, and lifted his hat to the elder man, who waddled off briskly down a rose-bordered lane.

That very evening, Abner walked with Phebe through perfumed streets where the outlines of great palms were mellowed in the moonlight to a plume-like softness. The moon itself, round and rosy like a child's pink balloon, was just appearing above the floating pepper-trees. It threw its mystic rays into a sweet little face framed by a wide band of cerise velvet about the rich, brown braids of hair. The face came just to Abner's shoulder, and it added to its other charms the inevitable charm of youth.

Two hours they were together, walking, talking, and sitting among the roses on the wide porch. Then, when they parted, Abner was lifted to a still higher heaven by a sudden swift clinging upon the part of the girl, as she laid her soft cheek against his arm in an abandon that had never before broken through her usual dainty reserve; and Phebe sobbed as she said:

"Abner—oh, Abner! If I were to lose you, I could not live, now! I love you, Abner!"

Not until Abner was ecstatically preparing for sleep, did he recall that no word had he spoken to Phebe about "holy things."

The following day was Friday. Through its hours, the boy was busy delivering the products of his father's tea store. Late in the afternoon, he had left the machine at the garage, and was walking slowly home along an avenue that faced the Sierra. The valley, he could discern, lay in the shadow of approaching twilight, but the whole length of the Sierra Madre was still bathed in a mellow golden light. The tower of the observatory on Mount Wilson was like a white spirit-finger pointing upward.

Suddenly the lad stopped still in his tracks, breathless with marveling. The awe and delight with which Adam might have welcomed the angel, held him for a brief instant spellbound. As vivid as an electric shock, there flashed over his whole being an impression that brought with it conviction, which left no more room for doubt—nor as much, indeed, as the fact that when he came to himself the Sierra still stretched its accustomed length before his eyes, though the light had faded, and the spirit-finger had disappeared.

Then the boy gave a low cry of horrified dismay. He knew well what had happened to him. It was what Henry Seidel Canby calls "the noble, dangerous theory of the Inward Light." Long had Abner's mother, a gentle, sweet-faced Quakeress of the old school, prayed that this sacred gift might be bestowed upon her only son; but she could not have dreamed that when the convincing flash did really envelop the boy, the awed ecstasy of its visitation must of necessity give place to a realization that would leave her son stricken with anguish. For the Light had left a strange message.

It was quite in keeping with the characteristics of this Holy Gleam that it should convey a quantity of information in a single flash; and when Abner, going blindly on with white lips, slowly repeated the dazzling words of the impression, they took this form:

"Thou shalt seek, on next First-day, in the meeting-house at Pasadena, the woman whom thou shalt love in the Lord!"

Abner walked on slowly toward his home, but the beauty was gone from sky and mountain. The perfumed air sickened him, for it recalled the delicately vague aroma of violets that always seemed to emanate from Phebe's flower-like person. Slowly and heavily he went up the graveled path to his father's door.

The gentle figure in gray, standing in the entrance, laid a hand upon the boy's shoulder. A half merry smile trembled about the fine lips.

"Thy head is bowed, my son; is it a problem in Euclid, or has Phebe Dole forgotten to telephone twice to-day?"

Abner looked haggardly at his mother. He drew her into her own bedroom, and closed the door.

"Mother!" he gasped, "when the Inward Light comes, is there no way—must it surely be obeyed?"

Abigail Evans caught her son in her arms with a glad cry.

"The Light! Thee has the Light? Oh, my son!"

Abner, with an agonized gesture, put his hand to his forehead.

"Mother, tell me! Must it always be followed, no matter what it says?"

"Oh, my child!" Abigail's face grew serious to consternation. "Thee must surely obey. And it is best that thee keep the wisdom to thyself. To tell to others is not wise. But surely obey!" She looked anxiously at her son's white face. "It can but lead to good, Abner. The path may seem rough, but it is the Lord who calls thee, and he will be ever beside thee. When the Light comes, it proves that thee is in the path, and all lions are chained, thee will find. Come! Thee must have a bit of tea. The guidance is new to thee, and thee is upset. Thee will find the way opening—perhaps in the morning. Be sure thee can always trust the Light, my son; thee need never have a fear; it can but lead thee to peace."

As she turned toward the dining-room, Abner followed mechanically. Peace — without Phebe! Daylight — without a sun!

The way did open. Abner, the following morning, was sitting at the breakfast table, pretending to eat the hot muffins his mother was anxiously pressing upon him, when his father was called to the telephone. A matter of business required a trip to Pasadena.

"Thee will have to go, son," said the father as he hung up the trumpet, "for thee can manage just as well as I, and I must be here. Thee can leave by this afternoon's train—the Saturday's delivery will be over by three, surely—and if thee doesn't get the business done this evening, thee can remain in Pasadena over First-day, and stay with John and Alice Peasley. Then thee can finish on Monday."

Abner had been sitting with a mute, despairing gaze turned into his coffee-cup. His Quaker

Continued on page 434

"AT THE HOSPITAL FOR THE RELIEF OF CHILDREN—THE GIVING UP OF A BABY"

From a painting by Jean Geoffroy

THIS striking picture was exhibited at the Paris Salon of 1912, and immediately attracted the attention of two continents. It was one of the most closely studied and widely discussed of a group of striking pictures which reflect the life of our own times—a characteristic which has not been strongly evident in recent British or American picture exhibits. M. Geoffroy's canvas shows us a distressed young widow in the depth of her bereavement evidently obliged by circumstances to relinquish her babe to the care of a charitable institution. Deep sorrow and the hopelessness of despair look from her eyes as she gazes past the child in the arms of a competent nurse, back into a different past. With pen poised for the stroke the head of the department awaits the broken answers that give the child's history for the records of the hospital.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

China Asks Christian Prayers

IT IS difficult to be moderate in commenting upon the action of the Chinese Government in requesting all the Christian churches and missions in the new republic to set apart a day of prayer for the divine guidance and blessing in the affairs of the nation. Has anything more spectacular and stupendous happened in the modern history of Christianity? It reminds one of the act of Constantine that made Christianity the religion of the great Roman Empire and the sign of the cross the banner of its imperial legions, or of the zeal of Charlemagne in subjecting pagan nations to the yoke of Christ. Japan recently made Christianity one of the recognized religions of the empire. And now China, the newest and largest republic, which during all the centuries of the Christian era has been thought of as so deeply and firmly heathen, sends this request for prayer not to its priests of Buddha nor to its wise men of Confucianism, but to the faithful missionaries and native workers who have been telling there the old, old story of Jesus and his love, and holding up to view the life and character of Him who said, "And I, if I be lifted up, will draw all men unto me."

It is beautiful to note the changing methods that have come with the changing years. Here is no compulsion, no sword, no fagot. The youthful nation, rising to test its new-found strength, does not issue an edict making Christianity the state religion; it compels none of its four hundred million citizens to accept it. It simply asks those who name the name of Christ to pray for the nation. It could have done no saner, nobler thing. The new nation has started well. Naming this fadeless name, it may confidently proclaim: "God shall bless us, and all the ends of the earth shall fear him."

The day of prayer set was April 27. Prayer was asked for the National Assembly, for the new government, for the president of the republic who is to be elected, for the constitution of the republic, for the recognition of the republic by the Powers, for the maintenance of peace and for the election of strong and virtuous men to office.

The Prevention of Floods

IF THE great floods which have proved so destructive to life and property in the Middle West convey any lesson, it is that deforestation is a real evil and that instead of blindly laying the blame for the visitation on Providence —or fate—we must look for causes to which we ourselves may have unwittingly contributed. Fully one-sixth of our population is to be found in the near neighborhood of the great central waterways. They are entitled to the best protection the States and the nation can devise. What form that protection shall take will doubtless be considered in the near future. Deforestation is unquestionably one of the primary causes of frequent floods. Conservation officials claim that the reckless cutting of forests at the head waters of the streams in the flat lands of the Ohio and Mississippi Valleys promotes floods and should be discontinued or greatly modified. On the other hand, the chiefs of the United States Geological Survey urge as the immediate need a better levee and aqueduct system. This, on a scale sufficient to include all the affected States, would cost not less than $500,000,000; but it would be a wise investment. Ohio's flood damage bill alone may reach $100,000,000 this spring. This is not a project for the States exclusively, but for the nation. We are abundantly able to afford the best system of water storage and flood defense that science can devise and which the ablest engineers can construct. There should be no tinkering or patchwork in dealing with so vast a project and one upon which the happiness and welfare of many millions depend.

Meanwhile a great wave of sympathy is sweeping over the country. There could be no finer illustration of the fact that there is a mighty host of God's people at hand, ready at all times to respond to the call of suffering. Readers of this journal who have ever been among the first to reach out hands of help are actively in line with the general movement, and their gifts are finding their way into many homes of suffering, bringing cheer and comfort. Our Special Commissioner is in personal touch with the sufferers in towns and villages where the relief movement had not yet penetrated and is affording systematic aid with the co-operation of local committees, village pastors being well represented in the work wherever practicable. By this method it is hoped to reach many needy ones who would otherwise have been overlooked. It is a grand work and should go on until every member of THE CHRISTIAN HERALD Family has sent in his or her quota of help, and till every accessible case of need has been substantially relieved.

Remembering the "Titanic"

IT WAS on April 15, just a little over a year ago, that the magnificent *Titanic* went down, carrying with her over fifteen hundred souls. Seldom does any disaster remain long in the public mind, but all the details of the loss of the great ship, the splendid bravery of those who willingly gave up their own lives to save the women and children, and the final scene, as the giant sank to the music of her own requiem—these are among the things that can never be forgotten. On two continents the anniversary of her loss was observed with a reverent sorrow that was mingled with pride in the devotion of those heroes who bequeathed to the whole world a lesson of splendid courage and self-sacrifice. In many ways the grim disaster has proved a gain. Ocean travel has been made safer; every seagoing vessel now carries a full complement of life-saving appliances; "double-skinned" steamers with improved bulkheads are multiplying; an ice-patrol guards the lanes of Atlantic travel, and all liners will soon have a continuous wireless service, day and night. Thus the *Titanic* has become a sacrifice for the world's safety and comfort, and the turning-point of great and much needed reforms which in the ordinary course of events would hardly have come to pass in twenty years instead of one short twelvemonth.

Back in the Fold

IT IS always a pleasing thing to know that one who had gone wide of the mark has come back to his true moorings. Some years ago, Professor Briggs of Union Theological Seminary took very doubtful ground in relation to certain truths vital to Christianity. In the passing years there has come new light. In his latest book on the *Fundamental Christian Faith*, just issued, he is now seen to be in loyal accord with all that is esteemed as sound and true. His faith finds its center in Christ, whom he holds to be "very God and very man." He even breaks a lance with the leaders of skepticism, whom he accuses of hiding their agnosticism behind scientific and critical pretense. The whole of Christianity, he finds, revolves around a single center: the divinity of Jesus; the reality of his mission for the salvation of the world, to carry out which he became man; his death and resurrection and his return to the Father. Faith in these essentials he declares to be in accord with reason, with the results of earnest scholarship and with the teachings of the Bible itself. Dr. Briggs's book may be epitomized in a single phrase as his confession of faith. He has sailed a long way over the troubled sea of skepticism; and having sounded its shallows and escaped its perils, he has come out once again into safe waters. After such an experience, his testimony to the conviction of the truth of the Gospel is one that should carry weight with those who are still laboring amid doubts and dangers and trying to construct a theology which, however brilliant it may be, offers nothing to satisfy the soul-hunger that longs for that divine power which alone can give assurance of peace and pardon and the hope of a life beyond the grave.

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The Spoils of War

THERE are indications of a break-up of the Balkan Alliance over the division of war spoils. Bulgaria wants Salonica, which Greece captured, to console her for the loss of Silistria, which Roumania claims as "compensation for neutrality." Servia is chagrined at the idea of giving up Monastir to Bulgaria, and Montenegro wants part of the province of Novi-Bazar to solace her for her failure to capture Scutari. There is nothing that certain European powers would more heartily welcome than a Balkan disruption. In spite of their differences, however, the Allies will probably hold together, as in that course lies their only hope of ultimate mutual advantage. United, and with the momentum of recent victories, they might be invincible; yet not one of them could stand alone before the assault of a single European Power. Austria's attitude indicates a danger which might become very real should the Balkan Alliance be disrupted. Besides, Russia, whose influence with the Allies is unquestioned, may be expected to employ that influence in keeping them united. Another factor that will conduce to cohesion is the extraordinary growth of the Pan-Slav movement, which has more of latent potentiality to-day than at any other time in recent history. To the great Slavic races belong Austria's subjects in Herzegovina and Bosnia, the German, Austrian and Russian Poles, and the Bulgarians, Macedonians, Servians and Montenegrins also. Their dream is a union of all the Slavic nations—a hope which Russia has fostered with a view to her own future interests.

No Laid-Aside Instruments

WE SOMETIMES speak of men who are broken in health, or crippled by misfortune, or worn out by age, as "laid aside," and they themselves so think of themselves, and sadly wonder why they are still kept here, and not released by the hand of death. But this is an utterly mistaken view. God has not one laid-aside servant in this world. He has no shelf on which to put up his instruments, because he is never done with them. You need not pray as you sometimes do, "When thou art done with us in this world, take us to thyself in heaven," for the Lord will be very sure to do that. He may change the character of your service; may turn it into something which you dare despise as no service at all, so conceited is our estimate of the importance of our poor little activities. He may say, "I do not want you to be a hero in the battle; I want you to take life's losses and trials and weaknesses and be a hero in them. I do not want you to go with your comrades in the wild charge up that Lookout Mountain; I want you to lie at the foot of the mountain, maimed, perhaps, and only follow the battle with your eye, yet with cheerful patience possessing your heart." But none the less just as honorable and just as honored by him, you shall be his soldier and his servant still. No Christian's commission expires until death. If you are Christ's, you will not die so long as you can be of use, and you will not live one moment after you cease to be of use.

—CAPTAIN JOSEPH BRUCKER, formerly of Milwaukee, is completing his preparations at Las Palmas, Canary Islands, for a flight westward across the Atlantic Ocean in the great dirigible balloon, Suchard II. Captain Brucker was to have started on April 16, but had to postpone the flight because of the lack of hydrogen to inflate the gas-bag of the balloon.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Mexico's New Cabinet

SO RAPID and so spectacular have been the changes in the personnel of the administration of the affairs of the republic of Mexico that the outside world has hardly had an opportunity to learn what the members of that nation's cabinet look like. The accompanying photograph is the first ever taken of President Huerta and his advisers. Though some of the men in this group were identified with the administration of the late President, Francisco I. Madero, there have been some changes. Rodolfo Reyes, who appears at the extreme left of the picture, was reported several weeks ago to have resigned his post as minister of justice so that he might be free to conduct a campaign for the presidency, but though undenied, this report was evidently a mistake. Esquival Obregon, second from the left, succeeded Ernesto Madero as minister of finance at the time of the last national revolution. Francisco de la Barra, the minister of foreign affairs, is a well-known figure, as he has been identified with both the Diaz and Madero governments, and has served as ambassador at Washington. General Manuel Mondragon, minister of war, is standing next to President Huerta. He has held his present post only since the revolution. On the other side of the President are Vera Estanol, minister of education; Garcia Germados, minister of the interior; and Robles Gil, minister of state. The rulers of olden times had their cabinets for counsel and divided responsibility. Artaxerxes in his royal decree authorizing Ezra's return from Babylon expressly states that cabinet action had been taken on the subject, and that the seven members concurred, as this record shows:

Forasmuch as thou art sent of the king, and of his seven counselors, to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand. (Ezra 7: 14.)

PRESIDENT HUERTA OF MEXICO AND HIS CABINET

Mimic Duel Fatal

A MIMIC duel fought by two boys of eighteen for a motion picture firm in Hoboken, N. J., recently became a tragedy. As the youths faced each other the operator of the camera prepared for the most striking scene in the picture melodrama of which it was a part. There was silence as the actors in the rôles of seconds stepped aside and a handkerchief fluttered to the ground as a signal for the combat to begin. At the third snap of the pistol a spurt of flame came out of the barrel; the opponent fell, and was hurried to the hospital, where he died. The lad who fired the shot stood motionless with horror at first, then broke into sobs and ran away. As yet the officers of the law have not found him. There is no doubt that this was an accident pure and simple. But the tragedy is not without its blame. Firearms are dangerous things, especially in the hands of the young. It is the "empty" pistol that has killed thousands of people in this country and against which there ought to be better protection. Dueling was a miserable scene for boys to act or for people, especially the children, to see. It is a relic of a more barbarous age and has in it the double sin of suicide and murder, bringing it doubly under the condemnation of the Decalogue:

Thou shalt not kill. (Ex. 20: 13.)

Enters College Over Ninety

REV. DAVID J. HIGGINS, over ninety years of age, has made application for admission to Hamline University, Minnesota, to complete a course for the degree of doctor of philosophy. In a letter to President Kerfoot of Hamline, Mr. Higgins says that in spite of his advanced age, his interest in philosophical matters has never diminished, and he desires to continue his researches especially in the line of the philosophy of religions. He holds now both bachelor's and master's degrees, and also the honorary degree of doctor of divinity. This mental progress and ambition of the man midway between four and five score appear in unfavorable contrast to the young men who have the time and money for a higher education and do not care for it. Nowhere in literature is there a more beautiful picture of a ripe old man looking out into the progress and joy of a future life than that given by Victor Hugo of himself when he said that he was four score years of age and that many of his physical powers and all of his mental and spiritual faculties had been mercifully preserved to him, that he heard the melodies and breathed the fragrance of the gardens as he did when young, and that he saw the truth and God and the other world with keener eye than ever before; that the snow was on his head, but the flowers of spring in his heart, and that death would not end his life or check his growth; that at death the clock would strike twelve, only to strike one again at the beginning of an eternal day. This experience is echoed in the strength and progress and hope of the new student at Hamline, within ten years of a hundred, who suggests the description of the great religious leader of olden times:

And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. (Deut. 34: 7.)

The Puddler Becomes a Preacher

A LITTLE immigrant boy of eight years came through Castle Garden from Whiton Park, Durham, England, forty-four years ago and went with his father to Ironton, Ohio. His father was a worker in the steel mills and his son took a place as a puddler at the furnaces and worked very hard for years. At the age of twenty-three he could neither read nor write, but his wife was ambitious and aided him, and they pursued their studies together till at the age of thirty-two he found himself equipped with a technical college and seminary education, ready for the ministry. That English immigrant lad is the Rev. Dr. William H. Morgan, who, after sixteen years of a successful pastorate at the Central M. E. Church at Newark, N. J., has just been appointed to the pastorate of the Calvary M. E. Church of New York. The promotion of this man is due to native ability, tireless industry, and character. That which took him from the furnace to the pulpit was the fire of religion that burned in his heart and illuminated his faculties and life. Illustrious sons of immigrants can be found in the pulpits of all denominations and in the highest callings of life, showing the blessings of the good stock of those who have come to us from foreign shores. The self-reliance and hard work so necessary to success in the material and spiritual world and the divine assistance also needed are commended by the apostle in these words:

Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure. (Phil. 2: 12, 13.)

Pensions for Indigent Mothers

THE other day New Jersey passed a "Mothers' Pension Bill," which provides that widows with children under sixteen who have no means of support shall be paid from the county treasuries a pension of $9 a month for the first child, $5 for the second, and $4 for each additional child. Applications for the granting of these pensions are to be made through the State Board of Children's Guardians and are to be passed upon by the common pleas judges in the different counties. A bill with a similar purpose has just passed the lower house of the legislature of Ohio by a vote of 92 to 4, providing pensions for indigent mothers, and it now goes to Governor Cox for his signature, which is assured. The bill provides an annual tax levy of one-tenth of one mill, which is expected to create an annual fund of $700,000 for mother's pensions. Destitute widows, women whose husbands are completely disabled, have deserted them, or are serving prison sentences, are to be cared for. Nothing better marks the progress of our splendid modern civilization than this provision for indigent mothers. The burdens that fall on motherhood and widowhood are heavy enough, their responsibilities in the formation of individual character and national destiny are so tremendous, that it is proper for the State to lend its helping hand, thus incarnating Christ's Spirit:

Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. (James 1: 27.)

A Modern Court

NEW YORK County is to have the largest court house in the world. Plans have just been adopted for a building larger than the Coliseum of Rome, a mammoth circular structure 275 feet tall, and occupying the space between LaFayette Park and Baxter Street, between Duane Street on the south and Leonard Street on the north. The building is to cost $10,000,000, and Mr. Guy Lowell, of illustrious ancestry, the successful competing architect, is to receive $600,000 as his fees for plans and superintending construction. There is in the building the combination of the beauty of ancient art with the utility required by busy modern times. The circular idea that is at the basis of this unusual building enables one entering at whatever place to go straight to the lobby, where the elevators are arranged in a circle. On the ground floor adjoining the entrances will be the offices of the county clerk, waiting rooms for the public, and consultation rooms for lawyers and newspaper men. On the floors above will be one complete floor for the City Court, and four floors for the Supreme Court. Above the court rooms will be the library and dining-room for the justices, and above all, overlooking the city and bay, will be the justices' chambers. In every well-ordered government the executive, legislative, and judicial departments are all necessary. Moses in the beginning exercised all the functions of government, but his bodily strength was not equal to the task, and at the divine command he organized a judicial system, with courts and judges.

Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. (Deut. 16: 18.)

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, May 4. Job 28: 20-28. *"The fear of the Lord, that is wisdom."* But what is "the fear of the Lord"? It is not to crouch before him in terror, to crawl along our way, afraid to take our breath! Fear is trembling, but it is not the trembling of the slave. It is rather the trembling of the heart-chords at the touch of the harpist. It is responsiveness to God, sensitiveness to his touch and will.

Now this "fear of the Lord" is wisdom. Being sensitive to the Lord it apprehends the Lord's mind and will. It apprehends the spiritual sides of things. It knows the Lord's "way of looking at things." Even in novel circumstances it understands the King's will. It has "the secret of the Lord."

And this is wisdom as distinguished from knowledge. Knowledge is the lumber of learning: wisdom is insight and vision. Mere knowledge may leave a man blind: wisdom "walks in the light even as He is in the light." Wisdom is intuition: it is the mystic understanding of the mind of God. "The fear of the Lord is the fountain of life," and "the life is the light of men."

MONDAY, May 5. I Corinthians 12: 1-11. Let me meditate upon this word "gifts": "the gifts of the Spirit." There are many people like Simon the Sorcerer: they would have their gifts if only they could be "purchased with money." And others would set more value upon them if only they were the prizes and rewards of culture. Our petty pride recoils from the office and attitude of the beggar, standing at the gate and receiving gifts.

All the most glorious things of life are "free gifts." They are the bounties of grace. They are to be had for the asking, if only behind the asking there is eagerness and truth. If we are willing to receive and entertain the Giver his gifts come with him. The Holy Spirit furnishes our spirit with all needful equipment. He will make us what he would have us be, for all the graces of the sanctified life are in his keeping.

So we must lay aside our big pride, which is only the sign and measure of our littleness. We must make room for the Spirit by emptying ourselves of the petty boast of self-creation. We must not seek to be self-made men but Spirit-made men: and through lowly desire we must receive the great Comforter and the gifts wherewith he enriches the soul with eternal good.

TUESDAY, May 6. I Corinthians 12: 12-19. It is only in the Spirit that real union is born. Every other kind of union is artificial, and mechanical, and dead. We can dovetail many pieces of wood together and make the unity of an article of furniture, but we cannot dovetail items together and make a tree. And it is the union of a tree that we require, a union born of indwelling life. We may join many people together in a fellowship by the bonds of a formal creed, but the result is only a piece of social furniture; it is not a vital communion. There is a vast difference between a connexion and a concord.

Many members of a family may bear the same name, may share the same blood, may sit and eat at the same table, and yet may have no more vital union than a handful of marbles in a boy's pocket. But let the spirit of a common love dwell in all their hearts and there is a family bound together in glorious union.

And so it is in the spirit, and there alone, that vital union is to be found. And here is the secret of such spiritual union. "By one spirit are we all baptized into one body." The Spirit of God, dwelling in all our spirits, attunes them into glorious harmony. Our lives blend with one another in the very music of the spheres. The mechanical becomes the vital, the artificial becomes the natural: we are "one in Christ Jesus."

WEDNESDAY, May 7. I Corinthians 12: 20-31. God's glory is expressed through the harmony of variety. We do not need sameness in order to gain union. I am now looking upon a scene of surpassing loveliness. There are mountains, and sea, and grassland, and trees, and a wide-stretching sky, and white pebbles at my feet. And a white bird has just flown across a little bank of dark cloud. What variety! And when I look closer the variety is infinitely multiplied. Everything blends into everything else. Nothing is out of place. Everything contributes to finished power and loveliness. And so it is in the grander sphere of human life.

And thus we have need of one another. Every note in the organ is needed for the full expression of noble harmony. Every instrument in the orchestra is required unless the music is to be lame and broken. Sir Michael Costa was once conducting an orchestra in London. One of the instrumentalists, playing a piccolo, was suddenly impressed with his own unimportance as a minor contributor to the mighty volume of harmonious sound. So he stayed his fingers and the piccolo was silent. Immediately Sir Michael raised his hand and cried, "Stop! Where's the piccolo!" Every other instrument in the orchestra was incomplete without the co-operation of the piccolo!

God has endowed no two souls alike, and every soul is needed to make the music of "the realm of the blest."

THURSDAY, May 8. John 16: 7-14. *"He will guide you."* How great is the difference between a guidepost and a guide! And what a difference between a guidebook and a companion! Mere instructions may be very uninspiring, and bare commandments may be very cold. Our Guide is an inseparable Friend.

And how will he guide us? He will give us insight. "He will guide you into all truth." He will refine our spirits so that we may be able to distinguish "things that differ," and that so we may know the difference between "the holy and the profane." Our moral judgment is often dull and imperceptive. And our spiritual judgment is often lacking in vigor and penetration. And so our great Spirit-Guide puts our spirits to school, and more deeply sanctifies them, that in holiness we may have discernment.

And he will also give us foresight. He will enable us to interpret circumstances, to apprehend their drift and destiny. We shall see harvests while we are looking at seeds. Every crisis will bring its revelation: we shall have "the light of life."

FRIDAY, May 9. I Corinthians 2: 7-12. "The deep things of God" cannot be discovered by the unaided reason. *"Eye hath not seen":* they are not to be apprehended by the artistic vision. *"Ear hath not heard":* they are not unveiled amid the discussion of the philosophic schools. *"Neither hath entered into the heart of man":* even poetic insight cannot discern them. All the common lights fail in this realm. We need another illumination, even that provided by the Holy Spirit. And the Spirit is offered unto us "that we might know the things that are freely given to us of God."

And here we have the reason why so many uncultured people are spiritually wiser than many who are learned. They lack talent but they have grace. They lack accomplishments, but they have the Holy Ghost. They are not scholars, but they are saints. They may not be theologians, but they have true religion. And so they have "the open vision." They "walk with God," and "the deep things of God" are made known to their souls.

We must put first things first. We may be busy polishing our lenses when our primary and fundamental need is light. It is not a gift that we require, but a Friend who will shed his holy light upon the secret place. He is the Spirit of revelation. He draws aside the veils, and he unfolds to us all that we need to know as we make our way home to God.

SATURDAY, May 10. Galatians 5: 16-25. Two friends were cycling through Worcestershire and Warwickshire to Birmingham. When they arrived in Birmingham I asked them, among other things, if they had seen Warwick jail along the road. "No," they said, "we hadn't a glimpse of it!" "But it is only a field's length from the road!" "Well, we never saw it!" Ah, but these two friends were lovers! They were so absorbed in each other that they had no spare attention for Warwick jail!

"Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." That great Companionship will make us negligent of carnal allurements. "The world, and the flesh, and the devil" may stand by the wayside and hold their glittering wares before us, but we shall scarcely be aware of their presence.

This is the only real and effective way to meet temptation. We must meet it with an occupied heart. We must have no loose and trailing affections. We must have no vagrant, wayward thoughts. Temptation must find us engaged with our Lover. We must "offer no occasion to the flesh." Walking with the Holy One our souls are clean above the meannesses and the vulgarities which are pregnant with destruction. Our safety is in our elevation. "Because he hath set his love upon me, therefore will I deliver him: I will set him on high because he hath known my name."

J. H. Jowett

These Daily Meditations will appear in each issue through 1913.

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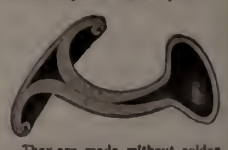

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A GREAT SUNDAY SCHOOL CONTEST

ATLANTA, GA., is setting a pace just now in Bible school development. The Bible school of the largest and wealthiest Baptist Church in the South and the second largest Bible school in the Christian denomination have put each other on their mettle. A challenge from the First Christian Bible School to the Second Baptist Bible School was accepted by the latter, and the contest began on February 16. It seemed to be concerned solely with improving the attendance of the two schools engaged, but before it progressed beyond the second Sunday it had aroused among scholars and teachers a rare enthusiasm that proved contagious. The contagion spread to other Bible schools of Atlanta, increasing their attendance by 30 per cent. according to estimates accepted by the Atlanta Evangelical Ministers' Association. It also spread to the churches and resulted in a notable increase in attendance.

Each of the two Bible schools had outgrown its quarters before the contest was half fought. Bible class No. 2 of the Baptist school rarely had as many as 85 in attendance before the contest began. On April 6, 186 enrolled members were crowded within its assigned quarters, and 45 others could not secure admission. The Bible class of Judge John T. Pendleton, of the Superior Court bench, in the same school, usually had an attendance of 45 or 50. On April 6 it had 125 in attendance. No others could find room in it. On the other hand, the infant enrolment grew so rapidly in the Christian school that additional chairs ordered from a North Carolina furniture factory could not be made in time, and an elder and two deacons of the congregation had to construct benches with their own hands.

Then the Christian school established a practice of having each session opened or closed by some notable church worker from other denominations. On Easter Sunday the governor-elect of Georgia, John M. Slaton, addressed the school. He is a member of Trinity Methodist Sunday school and teacher of a young ladies' Bible class there. But the Baptists were not to be outdone. Governor Joseph M. Brown of Georgia is a member of their church. He was engaged to address the Second Baptist school on April 13, and the largest attendance on the records of that school was expected to meet him. Also, Justice Beverly D. Evans of the Georgia Supreme Court on that same Sunday organized his class of "knee-breeches" boys. The justice had been stirred to enthusiastic participation by the work within his church.

Before the contest began, the average Bible school attendance of the First Christian Church was stated to have been 368 during the preceding twelve Sundays. That of the Second Baptist Church was stated as 411 for the same period. The Baptists gave the Christians a handicap of 2,210 points, and the contest began on February 16. The following tabulation shows graphically the results that followed:

	First Christian		Second Baptist	
	Attendance	*Points*	*Attendance*	*Points*
February 16	769	2,478	449	991
February 23	979	3,588	750	2,282
March 2	971	3,042	789	2,561
March 9	985	3,187	902	3,230
March 16	1,135	3,361	805	2,249
March 23	1,215	4,041	1,110	3,591
March 30	1,057	3,038	797	2,510
April 6	1,133	3,570	1,095	3,791

On April 6 the First Christian had 151 new scholars, and the Second Baptist had 209 new scholars, giving the latter the greater number of points for that day. On April 12 the score stood with the Christian school 7,755 points ahead of its competitor. In scoring points, for every enrolled scholar present in his class at 9.30 o'clock Sunday morning, when school begins, two points are reckoned; for every tardy enrolled scholar present at 9.50 o'clock, one point; for each new scholar, five points; for each scholar attending church service and present in school the following Sunday to report it, one point each for morning and evening service. Ten points are to be scored when 75 per cent. of the scholars in attendance bring their Bibles from home, but neither contestant had scored this on April 12. The absence of a teacher from the regular weekly meeting of teachers in each church involved a penalty of two points against the teacher's school. Each Monday afternoon the commanders of the opposing forces confer and exchange helpful new ideas.

The idea of the contest was adapted from that which has built up the enrolment of the Christian Bible school in Canton, Ohio, to over 4,000 scholars, with an attendance said to be rarely less than 2,000, from a start with 140 enrolment about two years ago. The Canton school is said to be the largest Bible school among all denominations. It has been engaged constantly in one contest after another for some time past, but unvaryingly with churches of its own denomination. The Atlanta churches have originated the first interdenominational Bible school contest. The contest closes on May 4. Its conclusion will be celebrated by the rival schools at a joint meeting in Atlanta's big public auditorium. The pastors, Rev. Dr. John E. White of the Second Baptist, and Rev. Dr. L. O. Bricker of the First Christian; the superintendents, John S. Spalding (Second Baptist) and C. V. LeCraw (First Christian) and others will address the gathering on behalf of victor and vanquished. W. T. W.

DAYTON'S GRATITUDE FOR HELP

WE HAVE just received your paper of April 2, and see that THE CHRISTIAN HERALD sent a relief train to our city. I just wanted to write and thank you and all of the other good people who have sent us food and supplies during our time of distress.

We live in the flood district of Dayton. The water came in our house—about three feet on the first floor; though in other parts of the city it came that high and higher on the second floors. But we are so glad that it came no higher, and during the flood we played *Pollyanna*, and kept being glad it was no worse and that we had taken some food and water with us when the flood forced us to go upstairs. And when the waters went away and we came down and saw that all of our things were ruined, we just said how glad we were that it was no worse and that we were all alive!

Of course this is just our own experience; but many of our friends were taken out of their second story windows into boats and some had no food or water for days. I must close now, thanking you again for the help sent to the suffering people of our city. We should like all of the people who sent us help to know how much we thank them. We would do the same for them if they were in our place.

MISS ARENA CLASZ.

Dayton, Ohio.

Regarding Advertising

ADVERTISING has changed greatly since the first issue of THE CHRISTIAN HERALD was printed. Through the persistent efforts of men in the advertising profession, the greater part of present-day advertising has become news. No responsible editor of a newspaper deliberately plans to print inaccurate news, and no sensible merchant attempts to deceive the people whom he wants to interest in his business. Whenever any of our subscribers is defrauded by an advertiser in THE CHRISTIAN HERALD we will make good the claim, provided that the subscriber, who must be of record, has mentioned THE CHRISTIAN HERALD in writing to the advertiser, and provided the claim is made to us within two months of the date of the appearance of the advertisement. This guarantee does not apply to investment advertisements.

New-Skin Kills Germs!

Disease microbes are everywhere. They are apt to get into cuts. New-Skin kills them. Scientific tests prove it. Keep New-Skin on hand for emergencies.

The above plates show the result of a test made by one of the most prominent laboratories in the country. "A" is a photograph of pus-producing germs growing naturally, millions of them. "B" shows a similar surface with New-Skin applied over the upper part. No live germs could be found under the New-Skin or for half an inch around it. A copy of the original report sent free.

New-Skin is for cuts, scrapes and little injuries to the skin. It is a liquid that dries and forms a skin-like coating over the cut, transparent, flexible and adhering so firmly that it won't wash off with soap and water.

There is only one New-Skin.
Don't be imposed upon.
Nothing else is "the same thing."

New-Skin has been in successful use many years. Sold all over the world. See directions and circular. 200 uses.

Home size bottle 25c; pocket size 10c; surgeon's size 50c. At druggists. Or send us 25c in stamps for home size by Parcel Post. Address Dept. 70,

Newskin Company, New York

Extra Gowns and Hats With Diamond Dyes

Why not have some extra gowns and hats this spring? The styles this season are so simple that you can easily make any of them at home.

This Gown on the Left

This charmeuse dress you wore last spring can easily be made into a gown just as pretty. Dye the material one of the new spring shades.

Cut down the brim of one of your old summer hats—use some of the silk in the dress and a bunch of flowers for the trimming.

This Gown on the Right

Take your last summer voile dress—dye it a delicate lavender shade and trim it with buttons covered with material like the gown. For a hat to match use any straw, face it with black velvet, and dye a yard of satin ribbon lavender for the trimming.

Mrs. R. L. Lee, of Boston, writes:

"I often wonder why my friends don't have more gowns. Few dresses are really worn out and they can always be made over and given new life and beauty with Diamond Dyes.

"With the aid of Diamond Dyes I have many extra gowns, waists, hats, collars, etc."

Cream Charmeuse dyed Light Green

You, too, can solve dress problems with Diamond Dyes. You need not hesitate to dye your most costly garments. There is no knack or secret about using Diamond Dyes. They are as easy to use as soap.

Diamond Dyes

There are two classes of Diamond Dyes—one for Wool or Silk, the other for Cotton, Linen, or Mixed Goods. Diamond Dyes for Wool or Silk come in **Blue** envelopes. Diamond Dyes for Cotton, Linen, or Mixed Goods come in **White** envelopes.

Here's the Truth About Dyes for Home Use

Our experience of over thirty years has proven that **no one dye** *will successfully color every fabric.*

There are two classes of fabric: **animal fibre fabrics**, and **vegetable fibre fabrics**. **Wool** and **Silk** are animal fibre fabrics. **Cotton** and **Linen** are vegetable fibre fabrics. **"Union"** or **"Mixed"** goods are 60% to 80% Cotton—so must be treated as vegetable fibre fabrics.

Vegetable fibres require one class of dye, and animal fibres another and a radically different class of dye. As proof—we call attention to the fact that manufacturers of woolen goods use one class of dye, while manufacturers of cotton use an entirely different class of dye.

White Voile dyed Lavender

Do Not Be Deceived

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AND REMEMBER: To get the **best possible** results in coloring Wool or Silk use the **Diamond Dyes manufactured especially for Wool or Silk.**

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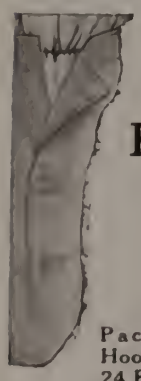

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CLEAR OUT THE DEADLY HOUSEFLY

NOW is the time to begin a warfare on the dangerous pests which carry filth and disease into our homes, threatening the lives of our loved ones and causing us all kinds of discomforts throughout the hot days of the summer. By killing one fly now we can save ourselves the trouble of contending against an army several millions strong a few weeks hence. Prevention is always better than cure. If we do not allow the flies to come into existence we shall have no occasion to grapple with the nuisance and menace to life they become when brought to full maturity by the heat of the summer sun.

Take into consideration that the first female fly creeping out of the nooks and crevices or from among the cobwebs of the barn, after the winter's nap, may be the mother of myriads during the season, the progenitress of an army which, of allowed to go unchecked, might have the possibility within it to destroy the whole human race. A fly lays about 120 eggs, and these in twelve hours hatch into a second generation which are able to propagate the species within twenty-four hours. From this it will be seen that a single fly within the space of a couple of days can produce 14,400 of its kind. The increase goes on in a multiple progression until millions of descendants result from a common parent in the course of a single month. Did not the laws of nature in some measure counteract the production by a proportional destruction, and did not man make efforts to free himself of the pests, in a single summer they would cover almost the whole of the habitable earth as did the plague of locusts the soil of Egypt.

The power of a single fly in itself to do harm is incalculable. It is capable of transmitting disease to an entire nation. On its viscous body and legs it can carry almost 2,000,000 bacteria, each of which may be a poisonous germ, a tiny messenger of death, which the innocent and ignorant never suspect. In fact, a single fly has the possibility within itself to kill more people than fell in all the wars recorded in history. Nine-tenths of the typhoid fever victims go down to their graves murdered by flies. Of all the deaths from all causes which occur in our cities and large towns, fully one-fifth are attributable to the agency of this minute and ubiquitous scourge. Diphtheria, scarlet fever, smallpox, cholera and leprosy are disseminated by means of the innocent looking little insects which we allow to buzz in and out of our doors in the pleasant days of summer. Unless they become particularly annoying and insist on exploring the length, breadth and area of the bald spots on our heads, we scarcely give them a thought, and even then we only "shoo" them off for the time being, never for a moment taking into consideration the fact that they may be depositing the seeds of disease in our systems. This carelessness, this want of thought generally costs us dearly. That fly which you watch creeping along the ceiling as you sit in your easy chair too indolent to get up and swat it, may cost you hundreds of dollars in doctors' bills. That other one running around the edges of the plates on the dresser, which you do not exert yourself to destroy, may fall into baby's milk in the morning and poison the darling on whom your affections are settled. That one which you now see on the window pane, twisting its filthy legs, and soiling the glass, may be weaving your own winding-sheet and digging your own grave. But you do not care! You refuse to arouse yourself to kill the fly, to declare extermination against it, to take steps to banish it and keep it away from your dwelling and from your children, those whom you love and whom you desire to protect.

For the sake of your own health and comfort, for the sake of the health and comfort of your family, and for the sake of the common welfare, will you not arouse yourself a little to the dangers of this insidious insect and do something to help to exterminate it from all civilized communities? You will not have to do anything extraordinary. It is easy to exterminate the fly if the proper steps be taken; no elaborate or expensive means are necessary.

In the first place, kill all the flies you possibly can; when you see one, swat it; the act may prevent millions from coming into life. But besides killing off the few, there are other means of preventing the many from coming into existence. These means consist in observing the laws of hygiene and enforcing cleanliness everywhere in your surroundings. Cleanliness is a deadly foe to the fly; it cannot exist, in fact, cannot come into being, in any place that is kept clean. The fly is engendered in filth, and dirt is its natural habitat. It cannot have life or live where there is no filth. Manure heaps, garbage pails, piles of rotten and fetid stuff, decaying vegetable matter, drains, sewers, sinks, receptacles for refuse, and all places where there is decay, rottenness and contamination are the breeding places of flies. Think of this when you see a fly crawling over the soft, pure skin of your baby's face; think of from whence it may have come, and shudder at the danger of its presence.

To eliminate the fly cleanliness is absolutely necessary. Cover all garbage cans and private closets and attend well to the stables, for it is just in these places that most of the flies are bred. Remove excrement and stable bedding to the manure heap once a day and put in a fresh supply. Sprinkle kerosene or petroleum on the manure and do not have the heap where the sun's rays can strike it. Let it be in the shade. Use chloride of lime freely around the farmyard and tidy up at the end of each day, carrying all offal and refuse to the common heap. By attending to such details and enforcing cleanliness in all departments you will be doing your share to exterminate the loathsome fly and to promote the health and happiness of the nation.

CALLED HIGHER

Mr. Bethuel Horton, of Essexville, Mich., was called higher March 10, 1913, at the age of 83 years.

Mrs. S. C. Pettengill, of Amesbury, Mass., passed away January 2, 1913. She was an interested reader of THE CHRISTIAN HERALD.

Mrs. Eugenia E. Dearing (86), of Athens, Ga., was called higher December 26, 1912. She was a faithful member of the Episcopal Church.

John Kaser, of White Hall, Ill., passed away February 7, 1913, at the age of 93 years. He was a member of the Methodist Church since 1858.

Mrs. C. G. Bickerdike, of Longmont, Colo., passed away February 4, 1913. She was a lifelong Christian, and a faithful and loving wife and mother.

Mrs. Anna E. Burke (81) passed away at her home in Bushnell, Ill., January 11, 1913. Although a shut-in she was a ray of sunshine to her home and to those who loved her.

Miss Sarah S. Hawkins, of Ashbourne, Pa., passed away March 2, 1913, at the age of 90 years. She was a faithful Christian.

Mr. T. G. Brubaker (86), of Dayton, Ohio, passed to his heavenly home January 5, 1913. He was a faithful member of the Baptist Church.

Mrs. Helen J. Kelley (74) passed away at the home of her daughter in Detroit, Mich., March 13, 1913. She was a faithful member of THE CHRISTIAN HERALD Family.

Mrs. Rosina L. Andrews died December 4, 1912, at her home in Candor, N. Y., at the age of 85 years. She was a true and faithful member of the Methodist Episcopal Church.

Mrs. Hannah Thompson Stone (72), wife of W. H. Stone, of Hollister, Calif., passed away December 22, 1912. Her husband, W. H. Stone, was called higher January 6, 1913, at the age of 85 years. They were both dearly beloved by their friends and relatives.

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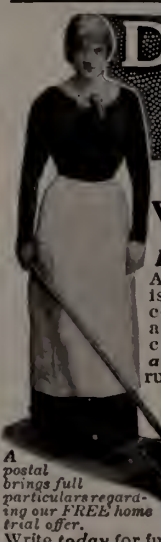

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E YOUNG PEOPLE'S MEETINGS

T ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

ove Not the World*

E ARE apt to blame and misjudge God for the requirements he makes of us, forgetting that in every case a s us to choose the thing that will n t precious, most delightful and s asting. The reason that he asks n to love the world is because the e f the world will keep us from i things that will bring us e r delight and because, in loving o orld, we are loving something r which we must very soon be r way.

W at does the command mean? n things in the world God himself si s and urges us to love. He r us to love and to enjoy life; he r us to love our friends; he wants t love our neighbors; he wants l e the beauties of nature, even as s nly Son loved the lilies of the l and liked to think about and t the birds of the air; he wants t love music and the other arts for h he gives the men and women of n s their skill. But there are cer- i things in the world he does not a us to love.

V get the best idea of what these hi s are that we must not love by o aring what the world stands for it what Christ and his church stand or by comparing the spirit of the o l with the spirit of Christ. The pi of the world is essentially g ly. It is natural for men, and v for women and children, to want t ave their own way, to want to b g pleasure to themselves even if h pleasure brings discomfort and a to others. The spirit of Christ s t greed, but love, a love that will e his followers to bear hardship a pain that others may be helped a made glad. What we are to hate, h , is that spirit of the world which m ifests itself in the selfish, proud, n dy, lustful acts of the people of h world.

A great many of the problems about v dliness which confront young C istians can be settled quite easily f e insist on reducing them thus to h r lowest terms of greed or kind- n . It is often true that a thing w h seems quite harmless in itself is p of a whole system or world of ac- i which is essentially greedy and s l. The amusements in which we n r indulge, the places of entertain- m t to which we may go, the songs w may sing, the books we may read, a of these may have some subtle c nection with the forces of evil w h are wrecking countless lives. E young Christian should never be- c e morbid or suspicious. He is to b cheery, wholesome, optimistic, en- t siastic. He is to have his fun and e njoy to the utmost the companion- p of his frien ls and associates. B he should be quick to detect that e eful spirit of cruel greed which c ld lead him first to simple self-in- d gence, then to over-indulgences, t n to reckless, heartless, cruel pur- s t of gratification.

A few simple rules have long been k own among the circles of Christ's f lowers which will serve as guides t the earnest soul who is in perplex- a about any course of action. The f st is: "What would Jesus do?" We k ow that Christ was a vigorous, hu- m n young man as well as a divine p rson. He entered heartily into the c mpanionships and pleasures of life. P ul, one of his immediate followers, k owed a perfect familiarity with the c hletic games and contests of his day, a plying that he considered them w holesome.

The young Christian may take part in any innocent, healthful amusement, b t it should not be impossible for him

* "LOVE NOT THE WORLD." Christian Endeavor d B. Y. P. U. Topic for Sunday, May 11, 13. (1 John 2: 15-25.)

to think of his Master as doing any of the things which he is allowing to himself. He must not do anything which weakens his mind or body. He is to keep himself in training for the best service in the name of Christ, just as an athlete or a soldier keeps himself in trim for his tasks. Another rule is: "What influence will this act of mine have upon my neighbor who sees me? May he be led by this act which to me is innocent to go farther than I have gone and so fall into condemnation?" Another: "What does the Book say?" For many of these modern questions we can find definite answers in the old Book if we will search for them eagerly. Lastly, but of even as great importance as the first, "How does this act or habit affect my personal communion with the Master? Does it make him seem farther away? Is it difficult to begin to talk with him immediately after I have been doing this thing? Does it make me feel less comfort in the thought of his presence?" It is thus, often, that the "earth-born clouds arise," which "hide us from our Master's eyes."

The Son of God*

AMONG all the sources of proofs of the deity of Jesus two are of special importance and unanswerable power. The first is the record of the things that he is actually doing now and has been doing for almost two thousand years for the souls and bodies of men. He still has power to forgive sins and bring new life to the soul, new health to the body. We do not need to go back to the first century and to Palestine to witness his mighty works. Every day in New York, in Chicago, in San Francisco, in Yokohama, in Madras, in Vienna, in London, men and women are finding Christ and proving that he has power to renew their souls and bring them hope and joy. Nobody but a God can do things like this.

The other source of proof is the record of the things Jesus said and thought about himself. He was altogether too wise to be mistaken; he was altogether too good to lie. If we take him at all we must take him for what he is; and he is what he said he was—the incarnation of God.

Of the long list of references given for our study this week two are of special weight. One is the Master's answer to Philip's request: "Lord, show us the Father." Nothing could be more startlingly clear and plain than his reply: "He that hath seen me hath seen the Father" (John 14: 9). He had said the same thing to the Jews (John 12: 45): "He that seeth me seeth Him that sent me."

This Christ we love and serve is the Eternal God. How nobly should we live, then, in his name, who has called us into his service and his friendship!

* "WHAT JESUS TAUGHT AS TO HIS OWN NATURE." Epworth League Topic for Sunday, May 11, 1913. (Matt. 9: 6; 22: 41-45; John 5: 17-23; 10: 30-33; 12: 45; 14: 9.

Young People's Question Box

Mrs. M. L. E., Krebo, Okla. I have just finished "Concerning My Neighbor" in "The Young People's Meeting," and note your explanation. Please tell me if this explanation means the negro. Does it mean that one is to do all one can to help the negro in Jesus' name? If so, why not distinguish such work as other work is distinguished?

"Our neighbor" unquestionably includes the negro. Different people have different ways of fulfilling this duty, but all must agree that every Christian should do what he can to help the negro as much as the members of any other race. Some are called to do special work for the members of that race, but every Christian is called upon to treat them with unselfish kindness. A numher of the denominations have special boards and officers for work among negroes. Other churches, organizations, and religious papers make no definite distinction between their work for whites and blacks, but try to make their influence and gifts reach as far as possible to all alike.

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WHEN practicing physicians, to the number of over 17,000, state over their own signatures their belief in the health-promoting action of Sanatogen; when grateful users of Sanatogen everywhere sing the praises of Sanatogen; when leading medical journals record the good effects of Sanatogen—you surely cannot doubt that Sanatogen will bring new strength and vitality to you.

For many years, physicians in many countries have watched the true upbuilding, fortifying action of Sanatogen. They have *seen* how it infuses new strength and endurance into a starved nervous system; how it regenerates blood and tissue, bringing fresh vigor to the weak and anemic; how wonderfully it improves digestion, helping other foods to feed and nourish.

And those who actually use Sanatogen know that these effects are *real, natural and lasting*—they know that Sanatogen does not act as a spur or stimulant, but as a true food and tonic which feeds and fortifies—naturally and persistently—not whipping or spurring nature, but faithfully assisting her in winning back that glorious possession, Health and Strength.

The Right Rev. the Bishop of Southampton
writes:
"It gives me pleasure to bear my testimony to the value of Sanatogen as an invigorating tonic and restorative. It is undoubtedly beneficial."

The Right Rev. the Bishop of Lucknow
writes:
"Whenever I have considered it necessary to take a tonic I have used Sanatogen with marvelous results."

Mme. Sarah Grand
Author of "The Heavenly Twins," writes:
"I began to take Sanatogen after nearly four years enforced idleness from extreme debility, and felt the benefit almost immediately. And now, after taking it steadily three times a day for twelve weeks, I find myself able to enjoy both work and play again and also am able to do as much of both as I ever did."

The Right Rev. the Bishop of Rochester, Eng.
states:
"Sanatogen has been taken by a lady staying in his house who finds it most satisfactory and has now been ordered it by her medical man."

His Grace the Most Rev. Archbishop of Bombay
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FAITHFULNESS CROWNED*

OUR SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

JOSEPH'S life is but one of many crownings of lowly faithfulness. There is no path in the field of biography so well worn as the path of faithfulness leading from lowly birth to esteemed usefulness. Time would fail us to tell of the multitudes lowly of birth who through diligent faithfulness have come to "stand before kings" as did Joseph, the shepherd boy, and Franklin, the printer boy, and Whitelaw Reid, the farmer boy. For rich and poor alike, daily faithfulness is the path to power and honor. Sometimes the crowning of faithfulness does not come till after death; but the faithful are sure of a crown in heaven, and they usually get it on earth also—in history, if not in their lifetime. In history's hall of fame we miss many who won a crown of political or commercial or social success at any cost, and find there the martyrs, prophets, saviors who dared to fail for a time in order to succeed forever.

The man who wins is an average man;
Not built on any peculiar plan,
Not blest with any peculiar luck;
Just steady and earnest and full of pluck.

For the man who wins is the man who works,
Who neither labor nor trouble shirks,
Who uses his hands, his head, his eyes:
The man who wins is the man who tries.

CHARLES R. BARRETT.

JOSEPH INTERPRETING PHARAOH'S DREAM

From the painting by Harold Speed

One quality that made Joseph successful was humility. When he went before Pharaoh to interpret his dreams he took no credit to himself, but said in the humility that usually goes with true greatness, "It is not in me; God shall give Pharaoh an answer of peace." It is no mock humility that makes really great men recognize their own limitations. With Sir Isaac Newton, they see before them a great ocean of truth, only in small part explored, and themselves as children picking up pebbles on its shores or wading into its shallows. Their own humility makes room for God to fill them with his own wisdom and power. "Less of self, and more of Thee."

Another quality in Joseph that conduces to success wherever found was daily *faithfulness*. Though he worked as a slave without wages in Potiphar's home, he worked faithfully and was soon promoted to be head servant. Similar faithfulness in his prison labor brought like reward. He got so in the habit of becoming head servant that when he got a chance he became head servant of Egypt's king—the premier in what was then the world's foremost empire. The best expression of religion is daily faithfulness in our common tasks. "You may naturally be a very smart person; you may be so gifted that you can do almost anything, but with all that, you will lack perfection if you do not do it with all your heart and strength."

For boys of high school age about the best test of character is faithfulness in athletics as a basis of individual and group successes rather than professionalism or trickery. Colonel Roosevelt, in a message to the boys and girls of Washington, said: "I hope that whenever you enter a contest you will do all that is in you to win, and yet that you will remember that it is far better to fail than to win by any unfairness, by any underhand trickery."

The chief quality in Joseph that insured his success was his *Christlikeness*. Whether his life was providentially shaped to be a type of Christ we can not say, but the analogies are many. Like Jesus, Joseph was the favorite son who was sent by his father to his brethren, but when he came unto his own, they received him not, but sold him. Joseph too resisted temptation, forgave his enemies, was "numbered with transgressors" and finally crowned. His life, like Christ's, was forecast, and he too fulfilled glorious prophecy.

"God has a plan for every man," and by Christlike thinking and living we shall fulfil that plan to his glory and ours.

With this lesson of Joseph's elevation, it is fitting that the increasing men's classes of our Sunday schools should at least give some thought to the new officers that in city, State and nation have recently entered on their duties. In the opening prayer of every Sunday school divine guidance should be asked for the President and all other public officials. And it would be fitting to read to-day, if it has not been read before, some extracts from the prophet-like call to social justice in President Wilson's inaugural:

"Nowhere else in the world have noble men and women exhibited in more striking forms the beauty and the energy of sympathy and helpfulness and counsel in their efforts to rectify wrong, alleviate suffering, and set the weak in the way of strength and hope. We have built up, moreover, a

Continued on page 437

* INTERNATIONAL SUNDAY SCHOOL LESSON for May 11, 1913. Joseph Made Ruler of Egypt, Gen. 41: 1-45. GOLDEN TEXT: "God giveth grace to the humble." I Peter 5: 5.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—LETTERS have come to the Round Table from CHRISTIAN HERALD readers on both sides of the graded lesson question. Mr. John J. Barret, of Louisville, Ky., gives an additional reason for holding to the uniform lessons in a suggestive letter which is worth quoting entire:

"Your position on the question of graded lessons in Sunday school is in accordance with my views. I am superintendent of a country Sunday school, and there was no attempt made some time ago to have them introduced. I knew nothing then about the system, and its advocate succeeded in having the first three years of the system introduced. This proved very expensive, but the main trouble was encountered when the regular teacher was absent. We have a limited number of teachers, and when the regular teacher was not on hand the class would be untaught. I believe the Uniform Lesson can be taught to children of any grade if the teacher makes proper preparation. In proof of this, I have seen a chapter from one of the minor prophets taught to a class of young negro children by a teacher who held their attention and interest from beginning to end. If this can be done with this kind of a class, any other passage can be taught with the same result."

—IN DEFENSE of the graded lessons we have received a letter from E. J. Burgess, of Emsworth, Pa., who assumes that our criticism of the graded lessons—which we referred to in one instance as the "new methods"—implies criticism of normal classes, home departments, and cradle rolls. He assumes that these go with the graded lessons, whereas they are used quite as much with the uniform lesson, and so we have no conflict with his claim that those who are using such new methods are bringing the largest number of new members into the churches. Of course, THE CHRISTIAN HERALD Round Table stands for all new methods that are really improvements, and most of those things which are supposed to be essential to the graded lesson might really be applied just as well to the uniform series. Mr. Blakeslee, who started the new movement, would have made a uniform series increasingly effective by the admirable way in which he teaches any lesson which he handles. This correspondent, speaking of the new methods as special defense of the graded lessons, mentions the great parade of twenty-seven thousand men in Philadelphia, with banners and bands, and of other forward movements in the Pennsylvania Sunday School Association, which I am sure are not more due to the graded lessons in Pennsylvania than to the uniform series. He also argues that Christ taught with birds and flowers and grain and seed and soil for illustrations, but here again we find an illustration of the common mistake of assuming that these fresh methods of teaching can not be applied to the uniform lesson as well as to the graded series.

—IN A PREVIOUS Round Table the question was asked about how to amuse and entertain Sunday school scholars at social gatherings. Miss Alice Finley, of Grand Rapids, writes that she has found card games of Bible characters an excellent way. These cards are quite similar to the "game of authors" in vogue some years ago. One thing to be said in their favor is that they both amuse and give instruction.

—INQUIRY IS MADE where small Bible picture lesson cards may be had, and what they cost.

The price is five cents per quarter, and they may be ordered through any bookstore where Sunday school helps are kept. These cards are liked by the children, and are well calculated to create a home interest in the Sunday school.

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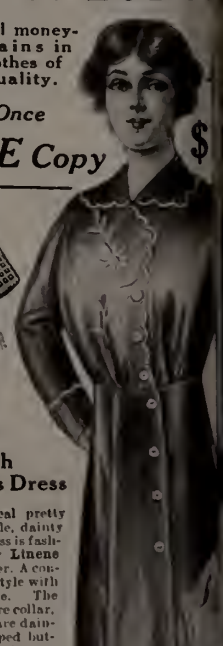

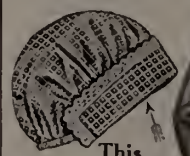

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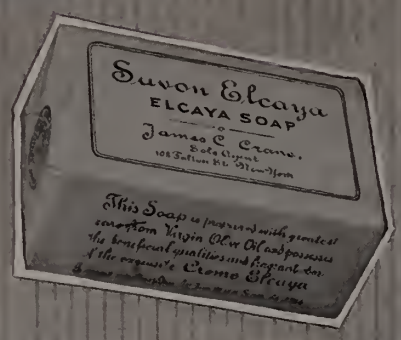

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THE LIGHT

Continued from page 425

training, however, was too perfect to let him fail to accept a duty with courtesy and attention. He answered his father promptly, and noted the details of the errand.

The day's delivering was finished in a fever of haste. He must—no matter what came—he must see Phebe once more. His heart cried out with bitterness at thought of the cruel wound to be dealt that tender heart. He felt again the clinging touch of soft hands, and the pressure of a head against his arm, as the girl uttered that heart-cry: "I love you, Abner!"

The groan of Abner's spirit, as he thought of these things, trembled upon his lips. But he must see her! That could not be wrong. See her—hold her in his arms—and *one more kiss!*

Without stopping to consult the Inward Light, as one is supposed to do at such crucial moments, Abner found an excuse for going earlier to his train, and turned his steps toward the home of his beloved.

When he reached the large, square, old-fashioned frame house, half buried in palms and magnolias, under which Phebe had grown up like a violet, the boy found the shades drawn, and not a visible sign of life. He suddenly recalled, with a sense of sickening defeat, that the girl had said something last night about her mother having made some shopping plans for the day. Dumb with misery, he stumbled blindly down the steps.

As he was walking toward the corner from which his car would start, a hand fell upon his shoulder, and Matthew Coffin's voice was in his ear.

"What has thee on thy mind that weights thy head so heavily, Abner Evans?" asked the old man.

Abner's bloodshot eyes searched Matthew's face. With the sense of one drowning and grasping at the ripples on the waves, the boy drew his old friend into the shelter of a doorway.

"Mr. Coffin," he gasped, hoarsely, "I—I've had a message—the Inward Light—oh, wait, Mr. Coffin!" The man had grasped the boy's hands. "Mother says it is better not to tell; but I think it's better to tell than to go crazy, as I surely will if I don't talk to somebody."

"Thee may tell me, Abner Evans," said Matthew gravely and gently. "I will interpose no doubts, and I've known thee since thee was an infant. What is it troubles thee?"

"Mr. Coffin, it came yesterday afternoon, and it says I must—must not marry Phebe."

Matthew's wrinkled face was puckered with dismay and sympathy. "Art sure, my boy? Was it—"

"Oh, sure—sure enough! There was no doubt—"

"Tell me how it seemed to thee exactly!"

Abner related the experience, and the message word for word. Matthew was puzzled, but his faith in the ancient guidance of his people warned him that he must not meddle with so evident a leading.

"Thee will find all for the best, my son," he counseled earnestly; "perhaps the way of peace for thee lies in the following of the command. I myself was guided to a union with Martha Coffin by the Light, and, while there was no such feverish romance as I fear existed between thee and Phebe Dole, yet she and I have led a life of peaceful union in the Lord. Have faith, my son."

With a groan the boy turned away. He had a dreary, nauseating vision of himself in a Quaker coat, walking solemnly and decorously, through endless decades, into the meeting-house on First-day, with a thin woman in a gray bonnet and shawl. He even saw himself followed by assorted sizes of dismal looking children—he suddenly hated those children, who had not Phebe's eyes.

A thought struck him. "Mr. Coffin, won't you give a message to Phebe?" he said eagerly, as his car reached its starting-place and stopped, waiting.

Matthew gladly assented, for the boy's white face went to his heart.

"Tell her," panted Abner, "about this—and tell her—oh, tell her that I must always love her—always! It can never be different. Tell her that life is death to me without her—oh—"

But Matthew Coffin, with a shocked shudder, notwithstanding the world of sympathy in his face, seized the boy's arm, and drew him toward the car.

"Thee must trust, boy! Thee is rebellious, and that can only lead to evil. Thee must—rejoice."

Matthew spoke the last word rather weakly, for Abner, casting a glance of indignant reproach toward his friend, sprang desperately up the steps of the moving car.

In Pasadena, First-day morning dawned in darkness. Abner, creeping from a sleepless pillow—which he had sought at an hotel, fleeing the gentle curiosity of friendly eyes — looked through his windows into a floating fog which had the blueness of steel. In the east he saw the sun, a disc of dull white, set flat in a space of solid gray, and framed by the outlines of two shadowy, giant eucalyptus trees. At ten o'clock, however, as he left the hotel and turned into North Euclid Avenue, the sun had conquered. The air was like the moist kiss of an infant. The calla lilies were freshened and purified by the fog, and the jeweled roses glistened under the sun's welcome beams.

Abner, from babyhood, had loved the smell of the earth. But now his wan glance shrank from the beauty about him; even the sweet twitters of the mockingbirds jarred upon his ear. His face felt drawn to lines of age from his nights of misery, and his slender figure seemed to have thinned in the hours of suffering through which he had passed.

Religious duty, however, surged in the blood, and the boy was determined to face whatever came to him in quite the same spirit with which an honored ancestress of his had faced death on Boston Common.

The meeting-house at Pasadena, a plain, shapeless, shabby structure, stands in sharp contrast to the rioting beauty in which its unenticing existence is cast. As Abner passed toward it along the street, turning his head to avoid the stiffly waving palm-leaves, a number of gray-clad, sweet-faced women and sober-coated men were wending their way up the wooden steps of the Friends' meeting-house.

Abner saw none whom he knew—indeed he scarcely lifted his head to glance at the others—and within the building he took a place on one of the back seats of the men's side. During the silence that gradually fell, the boy sat in a revery which, later, took no heed of the voices when they broke the spell. A merciful numbness of the spirit was stealing upon him. Nature must, in self-defense, give to so tortured a brain either stupor or death. He did not look around the congregation while the meeting held, but presently he was aware of the soft passing of footsteps. The worshipers were leaving.

A swift pang shot through the lad's heart, and for the first time since his trouble a sudden cry went out from his soul for help in this time of need. As swiftly, like a healing balm, came the message that always answers the creature's call of distress, and the boy arose to his feet with an assurance of strength that he had not dreamed would be possible.

He looked freely about. Nearly all the people had left. Far down toward the front, on the women's side, he perceived that a figure in Quaker garb was still seated. Her head in its barrel-like bonnet was bowed upon the back of the bench in front of her.

Continued on next page

One Man

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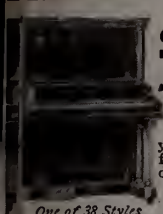

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Continued from preceding page

Abner watched as the others passed silently into the outer air. At last there remained but himself and the bowed, Quaker-clad figure. As he stepped slowly but firmly down the aisle, his feet instinctively took a measured tread, and he carried himself with a new, stern dignity.

When he drew near to where the woman was sitting, he suddenly noticed that the shoulders under the gray shawl were heaving convulsively. Not before had it occurred to Abner that there might be two victims to the sacrifice. With a pang of pity and remorse, he forgot his own selfish woe, and registered a firm resolve upon his soul. If this were the one whom he had been sent to meet, naught but reverent kindness should she ever receive from him. He went nearer, and with gentle touch laid his hand upon the woman's shoulder.

She started, and Abner could perceive the gesture of fright and horror with which she raised her head.

"Have no fear!" he said with the utmost kindness. Involuntarily the "plain" speech sprang to his lips—"Has thee—has thee been sent—"

He stopped, for the woman was tugging frantically at the tangled bonnet-strings. The ribbons snapped under her nervous fingers. Snatching at the cape of the head-dress to pull it back, she faced Abner. Then a wild, trembling cry like that of a wounded lamb was followed by a flinging away of the bonnet, and an ecstatic throwing of a pair of soft arms about Abner's neck. The boy staggered back, then caught the gray figure to his breast.

"Phebe!"

"Oh, Abner—Abner! Oh"—the girl started, and turned her pale face fearfully about. "There is no—no man—you don't see any one else, Abner?"

"No one, Phebe! We are alone. Darling, darling, what does it mean?"

She clung to him like a child to its mother. "Oh, Abner! I've had the Light—and, dearest, it told me—told me—" She buried her face in his bosom.

Abner was speechless with an awful fear of his own joy.

Phebe lifted her head. "It was real, Abner—horribly real—though for a second I was filled with delight that the Voice should have spoken to me. The horror came afterwards. It told me to meet in this house—to meet the man whom I should love in the Lord."

Abner caught her closer in his arms. A sudden realization of heaven was revealed to him. "And the Lord bade me come to meet thee, my love, my tender dove!"

"But oh, Abner," — Phebe, still trembling with fear, kept her face close to her lover's heart lest even yet a horrible reality in a Quaker coat might materialize—"I have suffered so—but I knew I must obey. It was Friday afternoon the message came, and then—the way opened. My aunt here in Pasadena wrote that she had burned her hand, and wanted me to stay with her over First-day. Oh, what I've suffered! Abner! Oh, do you suppose—oh, did it mean that we—we were to meet?"

She lifted her lovely, tired eyes to her lover's smile, and the truth broke upon her. "Oh, blessed Light!" she sobbed. "Oh, most holy, loving Light! We are—we are to love *each other!*"

"Yes, darling." Abner's face sobered, and his voice was grave. "Yes, my precious one; always, now—always in the Lord."

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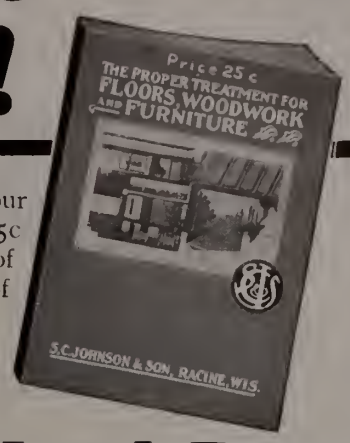

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Good at any paint or hardware store for free Instruction Book, two 10c bottles of Johnson's Wood Dye and a 10c can of Johnson's Prepared Wax.

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Address .....

.....
C.H. 4/13

Don't Try to Cheat Your Feet

Don't pare the corn a little and think the corn will go.

Don't daub it with liquids, or use an old-time pad or plaster.

That's fooling with a corn.

A famous chemist found a way to take out corns completely. Now we own his method.

We call it Blue-jay. It's a little plaster, applied in a jiffy. The moment you use it, all pain is stopped.

You forget the corn. In 48 hours take off the plaster and the corn comes out. Not a whit of the corn is left.

All this is done without any pain or soreness. Every month a million corns are now removed like this. Try it on one of yours.

A in the picture is the soft B & B wax. It loosens the corn.
B stops the pain and keeps the wax from spreading.
C wraps around the toe. It is narrowed to be comfortable.
D is rubber adhesive to fasten the plaster on.

Blue-jay Corn Plasters

Sold by Druggists — 15c and 25c per package
Sample Mailed Free. Also Blue-jay Bunion Plasters.

(308) **Bauer & Black, Chicago and New York, Makers of Surgical Dressings, etc.**

Set Six Screws—
Save Furniture Dollars!

It takes six minutes to drive these six screws, and the saving is $13.25. Now if your time is worth more than $2.21 a minute, don't read any further.

This advertisement is for those who want high-grade furniture at rock-bottom prices and approve a selling plan that actually saves big money.

$11.75

No. 300 Library Table
Come-Packt Price $11.75
Shipping Weight 150 lbs.

Over 30,000 AMERICAN HOMES buy Come-Packt Furniture for these substantial reasons. Here is an example of Come-Packt economy.

This handsome table is Quarter-Sawn White Oak, with rich, deep, natural markings; honestly made; beautifully finished to your order. Height, 30 inches; top, 44 x 28 inches; legs, 2½ inches square. Two drawers; choice of Obl Brass or Wood Knobs. It comes to you in four sections, packed in a compact crate, shipped at knock-down rates.

Our price, $11.75. With a screw-driver and six minutes you have a table that would ordinarily sell for $25!

Sold on a Year's Trial

SECTIONAL "COME-PACKT" FURNITURE

Free Catalog Shows 400 Pieces

for living, dining or bedroom. Color plates show the exquisite finish and upholstering. Factory prices.
Write for it today and we will send it to you by return mail. (11)

COME-PACKT FURNITURE CO.
518 Fernwood Ave., Toledo, Ohio

$11.75 **MILL TO MAN**

Save $5 to $15 on your suits by buying direct from the Mill. We tailor the garment to your measure. You actually save 4 middlemen's profits and get better wear, latest style, and perfect fit. Handsome catalog with easy self-measuring instructions, samples of cloth, and testimonials FREE. Prompt Parcels Post delivery and Satisfaction Guaranteed. Send postal.

Colonial Woolen Mills
Dept. 51, Lawrence, Mass.

LEST WE FORGET **MONUMENTS**

White Bronze is guaranteed against mildew and moss-growth, chipping, cracking or crumbling. Used for forty years, stands every test. Less expensive than granite. Delivered anywhere. Over $200,000 worth sold through CHRISTIAN HERALD. Write for booklet; give approximate cost desired.
Reliable Representatives Wanted
MONUMENTAL BRONZE CO.
355 H Howard Ave., Bridgeport, Conn.

The Massacre at Sianfu

is a thrilling story of experiences in China, especially during the revolution, when eight missionaries and children were killed at Sianfu. Price in cloth 50c, postage 4c.; paper 35c. All orders should be sent to Rev. E. R. Beckman (c/o Dr. F. Risberz) 20 N. Ashland Boul., Chicago, Ill.

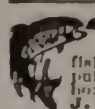
Feet Hurt ?

Six interesting articles on care of feet (home cure for corns, bunions, callouses, etc.) by orthopedic surgeon of 25 years' experience, originally written for and published by metropolitan daily paper, are now, because of big demand, printed in pamphlet form and will be sent FREE TO ALL. If you want FOOT COMFORT, address postal card request to W. P. Jordan. 141-E Boylston St., Boston, Mass.

Light on Dark Spots. — The little beauty lamp is always on the spot shedding its glow like a little electric light, which it resembles. Pays for itself and costs less than 1 cent a night, will burn forty hours with one filling of kerosene. Price 65 cents, postpaid. Send for catalog of other useful household articles.
Gak & McCutcheon, Dept. H, 1133 Broadway, N.Y.

We Will Pay You $120.00

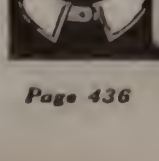
to distribute religious literature in your community. Sixty days work. Experience not required. Man or women. Opportunity for promotion. Spare time may be used.
International Bible Press, 437 Winston Bldg., Philadelphia



Fish Bite Like hungry wolves any time of the year if you use Magic-Fish-Lure. Best fish bait ever discovered. Keeps you busy pulling them out. Write to-day and get a box to help introduce it. Agents wanted.
J. F. Gregory, Dept. 113 St. Louis, Mo

KIDDER'S PASTILLES 50 yrs. Standard Relief for Inhalation **Asthma**
All Druggists; or by mail, 25c.
STOWELL & CO., Manufacturers, Charlestown, Mass.

FREE "Linene" COLLAR



State size and whether you want high or low collar. We will send sample so you can prove comfort and economy.
REVERSIBLE COLLAR CO.
Department T Boston, Mass.

THE CALL OF HOME

"When he came to himself he said . . . I will arise and go to my father."—Luke 15: 17, 18.

ARISE, O soul, no longer stay
In far-off country. Up! Away!
Behold thyself, thy substance spent,
In famine's fold with husks content.
List to the far-off cry of home
Which bids thee come; no longer roam
Where hunger reigns. Hast thou no care
That bounteous board with bread to spare
Awaits thy coming? Then arise,
Go meet the father's waiting eyes.
Come back! God calls to every heart:
He ne'er designed so mean a part
For you, his son, as feeding swine.
Wilt not return to feast and dine?
Unworthy? Deep contrition brings
The kiss of love, the robe of kings,
The ring of sonship. Why delay
Thy coming home another day?
O hungry heart; O sin-marred life;
O homesick soul, tired of the strife,
A father pleads: Wilt not come home
To peace and rest? Why longer roam?

Montrose, Pa. WM. D. B. AINEY.

A Revival in Honolulu

WHEN two earnest laymen come to your door, as they have lately done to Honolulu, having already traversed two-thirds of the world's circumference, giving their services freely, and with unabated ardor, and with a double measure of that compelling quality called magnetism, demand a hearing in the name of the Men and Religion Movement, crowds will come, and coming will hear, and attention being arrested, will discover that these evangelists bring a message of timely and imperative import. Messrs. Fred B. Smith of New York and Raymond Robins of Chicago have effected wonders in this cosmopolitan city of forty thousand inhabitants. Their ministrations have been to men only, with the exception of a Sunday morning sermon apiece to general congregations, and the same evening an address by Mr. Robins to twelve hundred women, under the auspices of the Young Women's Christian Association in the great Central Union Church. No one present will ever forget the solemn impression made by the speaker, who affirmed that the work done would not be permanent without the sympathy and co-operation of the Christian women of the place. He instanced with thrilling effect the heroic self-devotion of such women as Jane Addams and Agnes Nestor, who had "wrought mightily" and successfully.

While the women were listening to this appeal, two thousand men were gathered in one of the largest theaters, having an equally forcible presentation of the necessity for men to arouse themselves from the lethargy of unbelief and selfishness, and "come up to the help of the Lord." When the Gospel invitation was given, not by ones or twos did they respond, but hundreds pressed toward the altar, confessing their sins, and a determination to turn from them and lead a new life.

These evangelists have now gone to Japan to deliver the same message. Wherever they go they meet with an enthusiastic welcome. God speed their errand. M. S. S.

Honolulu, Hawaiian Islands.

AN ANONYMOUS GIFT

A READER, who prefers to remain unknown, writes: "I will send a little money; wish I could send much more. I would like some to go to the Children's Home, then you will please dispose of the rest where you think best and where there is the greatest need and it will do the most good. It will be forty dollars." This generous gift has been apportioned as follows: Children's Home, $21; Bowery Mission, $6; Balkan Relief Fund, $6; any good cause, $7.

HE GOT THE MEANING

I WAS at a friend's house the other evening. She has a small son, just beginning to talk, and as he was about to retire I had the pleasure of hearing him say the little prayer she had taught him. It was "Now I lay me——" The little fellow could not retain so many words, but he grasped the meaning nevertheless. This is as he said it: "Lay s'eep. Lord teep; olle wake, Lord tate." K. F. D.

CRÊME DE MERIDOR
GREASELESS

Save the Skin

from the unpleasant effects of exposure to heat, sun and wind. Keep it soft and smooth and the complexion radiant.

Snow White and Honestly Pure

WILL NOT GROW HAIR

Absolutely greaseless, therefore the only Cream to use in Summer.

Automobilists especially will find its constant use a source of comfort and a positive benefit in removing the dust of travel and lessening the irritations due to exposure to wind and sun.

Unexcelled for Sunburn

Price 25c and 50c

USED BY OVER A MILLION AMERICAN WOMEN

Samples on Request to Christian Herald readers

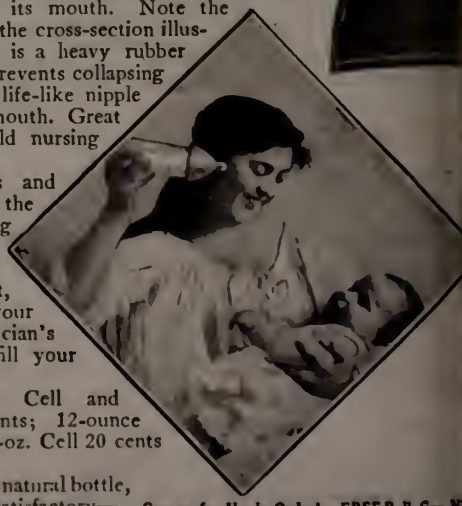
De Meridor Medicinal Liquid Beauty Powder

is safer and better than face powder. White, Pink and Flesh. 35 CENTS PER BOTTLE.

The De Meridor Company, Newburgh, N. Y.

THE NEW **Hygeia** NURSING BOTTLE

The bottle, which is really a cell, is quickly and easily cleaned. The Breast-Nipple is shaped like mother's breast. The baby feeds naturally and can not take any part of the breast in its mouth. Note the "Hidden Shield" in the cross-section illustration. This shield is a heavy rubber reinforcement, that prevents collapsing and permits only the life-like nipple to enter the infant's mouth. Great improvement over old nursing bottle.



Physicians, Nurses and Mothers recommend the New Hygeia Nursing Bottle. You can get it at your druggist's. If he doesn't sell it, write to us, giving your druggist's and physician's name and we will fill your order by mail.

Price of 8-ounce Cell and Breast-Nipple 35 cents; 12-ounce 45 cents. Separate 8-oz. Cell 20 cents each. Separate Breasts 15 cents each.

The New Hygeia is the better, more natural bottle, but, if you find the old-fashioned bottle satisfactory—

Half Section

This New Ball-Cup Nipple Mailed Free

Fits regular small neck bottles. The only nipple ever invented with a ball-cup and the puncture away from the baby's mouth—at the bottom of the cup, near the center of the nipple where it is protected from enlargement. Baby can feed only one cupful at a time. The Ball-Cup nipple is non-collapsible and insures regular feeding. Outlasts several ordinary nipples. We give you one free to try, without one cent of cost, if you use the coupon.

HYGEIA NURSING BOTTLE CO.
1341 Main St., Buffalo, N. Y.

Coupon for Use in Ordering FREE Ball-Cup Nipple

HYGEIA NURSING BOTTLE CO., Buffalo, N. Y.
Gentlemen—I shall be glad to receive a free Ball-Cup Nipple to try.
Babe is..... months old and takes..... (Kind of Food) of..... food at a feeding. (This information is to guide us in properly putting the hole in the nipple.) You may also send descriptive circular of the New Hygeia Nursing Bottle.
Name.....
Street.....
City..... State.....
Druggist.....
Physician.....

New Novels You Should Read

POLLYANNA
"The Glad Book"

By ELEANOR H. PORTER

Author of "Miss Billy" and "Miss Billy's Decision"

"The *gladdest* book ever written and of more real value than any thousand sermons."—*The N. Y.* Sixth printing.
Net $1.25; postpaid, $1.40.

The Career of Dr. Weaver
By Mrs. HENRY BACKUS

"A graphic portrayal of the many problems and temptations of the medical profession presents a story that is strong and convincing."—*The Reader.* Net $1.25; postpaid, $1.40

The Hill of Venus
By NATHAN GALLIZIER

A vivid and powerful romance of the thirteenth century. "The author displays many of the talents that made Scott famous."—*The Index Illustrated.* Net $1.35; postpaid, $.150.

The What-Shall-I-Do Girl
By ISABEL WOODMAN WAITT

"Every girl out in the world or about to go out will find much of interest in this book."—*Boston Times.* Net $1.25; postpaid $1.40.

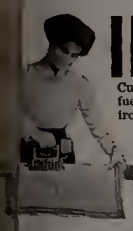
The Harbor Master
THEODORE GOODRIDGE ROBERTS

Author of "Rayton," "Red Feathers," etc.

"The salt of the sea is in every chapter. From start to finish the story thrills with its action and clear presentation of life in the open."—*Kansas City Star.* Net $1.25; postpaid, $1.40.

At All Book Shops, or from the Publishers at Above Prices

PUBLISHED BY
C. Page & Company, Boston



IRON WITHOUT A FIRE
Cut out the drudgery. Save time—labor—fuel. No walking back and forth to change irons—always the right heat for the best work if it's an
IMPROVED MONITOR SAD IRON
Self Heating. Satisfaction Guaranteed
Over half a million Monitors in use. Strong, simple, easy to operate. Heat regulated instantly, no dirt, no odor.
Agents, Salesmen Managers Wanted $10 to $20 a Day
No experience required. Every household a prospect. Sells at sight. NOT SOLD IN STORES. Martin, Tenn., made $5000 in one year. Trimmer, Ill., writes, "Sold 12 in 3 hours." Mrs. Nixon, Vt., made $14 in a day. You can do it too. Send for colored circular, shows iron full size, explains everything. Exclusive selling rights—no charge for territory.
THE MONITOR SAD IRON CO.
Wayne Street Big Prairie, Ohio

PATENT YOUR IDEAS
$9,000 offered for Certain Inventions. Book "How to Obtain a Patent" and "What to Invent" sent free. Send rough sketch for free report as to patentability. Patents advertised for sale at our expense in Manufacturers, Journals.
Patent Obtained or Fee Returned
CHANDLEE & CHANDLEE, Patent Att'ys
Established 16 Years
916 F. Street, Washington, D.C.

POST CARDS
Decoration Day, 10c 10 Birthday 10c
Fourth of July, 10c 10 Best Wishes, 10c
Any three 10c packages for 25c; 100 cards 80c
Special Assortment of B'day and Best Wishes 100—60c
MADISON ART COMPANY, MADISON, CONN.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL, No. 1 or 2 (No. 2 without). Round or Shape notes. $3 per hundred; samples, 5c. each. 83 songs, words and music. E. A. K. HACKETT, Fort Wayne, Ind.

SCHOOLS and COLLEGES

Old Dominion Academy
An ideal school for manly boys. Prepares for University and Business. Business positions guaranteed. Rural, near Winchester. Close service with Northern cities. Special climate, 1700 ft. elevation. Rate $200. Catalog. Address R. L. STEELE, B.S., M.S., Dean, Bellance, Virginia.

SUNDAY SCHOOL LESSON

Continued from page 432

great system of government, which has stood through a long age as in many respects a model for those who seek to set liberty upon foundations that will endure. But with riches has come inexcusable waste. We have been proud of our industrial achievements, but we have not hitherto stopped thoughtfully enough to count the human cost, the cost of lives snuffed out, of energies overtaxed and broken, the fearful physical and spiritual cost to the men and women and children upon whom the dead weight and burden of it all has fallen pitilessly the years through.

"The great government we loved has too often been made use of for private and selfish purposes, and those who used it had forgotten the people. We have come now to the sober second thought. The scales of heedlessness have fallen from our eyes. We have made up our minds to square every process of our national life again with the standards we so proudly set up at the beginning and have always carried at our hearts. The feelings with which we face this new age of right and opportunity sweep across our heartstrings like some air out of God's own presence, where justice and mercy are reconciled and the judge and the brother are one. This is not a day of triumph; it is a day of dedication. Here muster, not the forces of party, but the forces of humanity. Men's hearts wait upon us; men's lives hang in the balance; men's hopes call upon us to say what we will do. Who shall live up to the great trust? Who dares fail to try?"

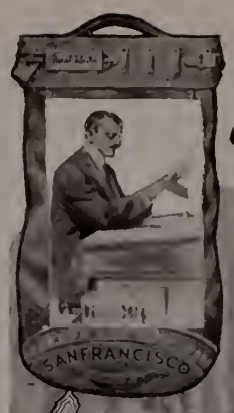
Among the Workers

—MR. RALPH A. WEISS, of 443 Goepp Street, Bethlehem, Pa., announces that he has some helpful tracts which he will mail without charge to readers of THE CHRISTIAN HERALD for free distribution.

—MISS IDA L. REED, of Philippi, W. Va., greatly appreciates the kindness of many friends who write to her expressing their enjoyment of her occasional contributions to THE CHRISTIAN HERALD. She has been unwell, however, and finds herself unable to answer personally these welcome letters of appreciation.

—DR. AND MRS. E. C. CORT, who are conducting a school with 120 pupils and doing medical missionary work at Muang-Prae, Siam, report that they are confronting serious difficulties caused by the failure of three successive rice crops and an epidemic of smallpox. A part of the river bank on which the buildings are located has been washed away, making necessary the erection of buildings on a new compound. There is great poverty among the sick, and a number of them are being supported personally by these faithful workers.

—RELIGIOUS BODIES of all denominations have been invited to send delegates to the Fourth American Peace Congress to be held at St. Louis, May 1, 2 and 3. A committee on religious institutions has been created to plan for the participation of the churches in the great peace meeting, which will be attended by representatives of at least fifteen Latin-American countries, and which will be addressed by many international figures, including Mr. Andrew Carnegie, and possibly President Wilson, who has accepted the honorary presidency of the Congress. Many of the foremost churches of St. Louis will invite a Peace Congress delegate, not necessarily a clergyman, to be its guest Sunday, May 4, and speak on the subject of Peace. The addresses thus delivered will become a part of the literature of the Peace Congress. St. Louis has more than 400 churches, virtually all of which are expected to join in observing the day. The Committee on Religious Institutions has the co-operation of the Church Peace League of America, recently organized "to enlist the churches of America in the movement to induce the nations to substitute judicial methods for war in the settlement of international disputes; to establish a permanent world court of justice; to foster the spirit of justice and good-will among the nations; to hasten the realization of the brotherhood of man, and to seek that world unity which shall bring peace on earth." Rev. Frederick Lynch states that the Church Peace League was organized under the auspices of the Federal Council of the Churches of Christ in America "with seventy-five charter members, comprehending some of the most distinguished clergymen and church officers of the whole nation." The hope is expressed by the Rev. Mr. Lynch that "before 1913 is completed we shall have enrolled in it the leading pastors of all denominations in the United States to the number of at least five thousand."



Interstate Insurance Solved by Postal Life

INSURANCE PROTECTION
POSTAL LIFE INSURANCE COMPANY
HEALTH CONSERVATION

Receives business from every State—*direct*

THERE are 252 legal reserve life-insurance companies in the country, all operating through agents, yet only 33 of these companies do business in the State of New York.

Similarly, of the largest four New York companies—"the giants" so-called—**not one does business in Texas; two of them do not enter Wisconsin, and the fourth does no business in ten States.**

The States will not let agents solicit business unless their companies take out licenses, pay so-called "occupation" taxes, and submit to other State exactions, which some companies can not, or *will* not, do.

The Postal Life, a New York company, complying with all the strict requirements of that State, is the only insurance institution that receives business from every State in the Union, thus enabling everyone to arrange insurance direct.

The POSTAL is, in quite a true sense, an interstate institution and it can transact an interstate business, because it is a non-agency company; it employs no agents and does not send them into the various States.

It is therefore exempt from the various expensive requirements applicable to companies employing agents and agencies. *Postal policyholders get the benefit.*

Pays claims in every State—*promptly*

THE one who wants insurance in the Postal Life *writes*, as a citizen of the United States, *direct* to the Company's New York headquarters shown above—*its only place of business.* The Postal answers by mail, and it is thus subject to the United States Postal authorities—also to the Federal Courts.

Uncle Sam brings letters from applicants, wherever they live, and takes the Company's answers wherever they are directed.

Insurance policies thus arranged for are valid and binding wherever policyholders may reside; policy-claims are paid by checks mailed *direct* to the beneficiaries—and *promptly.*

STRONG POSTAL POINTS

First: *Old-line legal reserve insurance*—not fraternal or assessment.

Second: *Standard policy reserves*, now $10,000,000. *Insurance in force*, $50,000,000.

Third: *Standard policy provisions*, approved by the State Insurance Department.

Fourth: Operates under *strict State requirements* and subject to the United States postal authorities.

Fifth: *High medical standards* in the selection of risks.

Sixth: *Policyholders' Health Bureau* provides one free medical examination each year, if desired.

See How Easy It Is

In writing simply say: *Mail me insurance particulars for my age as per May CURRENT OPINION.*

In your letter be sure to give:

1. Your Full Name.
2. Your Occupation.
3. The Exact Date of your Birth.

No agent will be sent to visit you: the Postal Life dispenses with agents and gives its policyholders the benefit of their commissions.

Postal Life Insurance Company

Wm. R. Malone, President

35 Nassau Street, New York

Net Cost Low in the POSTAL
because

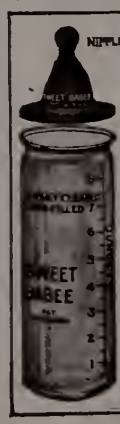
1st. Commission Dividends, corresponding to agents' commissions, less the moderate advertising charge, go to Postal Policyholders the first year.

2d. Renewal-Commission Dividends and Office-expense Savings, covered by the

9½%

guaranteed dividends, go to Policyholders in **subsequent years.**

3d. Contingent Policy dividends, based on the company's earnings, still further reduce the cost each year after the first.



Keep Baby Healthy
BY USING THE SANITARY
Sweet Babee Wide Mouthed
NURSING BOTTLE
Easily washed and wiped out like a tumbler—Nipple cannot collapse—easily turned—used either side out. Doctors and nurses recommend it. At your druggist or by mail for 25c.
Sample Nipple Free
The Yankee Co.
UTICA N. Y.

BECOME A NURSE

The Chautauqua School of Nursing Trained This Nurse at Home

"In the year since my study I have had 18 cases and earned $650."
Alice L. Westlake, Concord, N. H. (Portrait)

Thousands of our graduates, without previous experience, are earning $10 to $25 a week.

Write for "How I Became a Nurse," and our Year Book, explaining our correspondence and home practice method, 48 specimen lesson pages sent free.

THE CHAUTAUQUA SCHOOL OF NURSING
341 Main Street, Jamestown, N. Y.
12th Year

What If You Live?

INSURANCE in the event of death, perhaps, but what in the event of *life*? What provision are you making for yourself and your family? The boy—will he finish college? The girls—are they protected? Will you be able to *enjoy* old age? These are the vital questions we would help you answer.

A-R-E 6% Bonds will aid you to systematically accumulate your savings and to assure them a just interest return. You can lay aside any amount from $25 a year upward; interest earning starts at once.

Our plan of savings accumulation and investment has been tested by 25 years of successful experience, and has served thousands of investors. Bonds based upon the ownership of New York real estate are offered in these forms:

6% Coupon Bonds
In multiples of $100.
6% Accumulative Bonds
Purchasable by installments.

Full details, including map of New York City and pamphlet "An Independent Future," on application.

American Real Estate Company

Founded 1888 — Assets $27,202,824.19
Capital and Surplus $2,188,805.50
527 Fifth Avenue — Room 534 — New York

A New Hernial Appliance

This Invention Holds More Firmly, Comfortably and Surely Than Any Truss.

Sent on Trial

The new Brooks Appliance for rupture so thoroughly meets every test and every requirement that it is being ordered by the U. S. War Department and is rapidly coming to be recognized as the most reliable, comfortable and dependable support ever inveuted. The Brooks Appliance is fitted with an **Automatic Air Cushion** which follows every movement of the body, always covers the ruptured spot and is always where it should he to do the most good. The part of the cushion which comes in contact with the skin is soft, pliable gum rubber. It clings closely, so that irritation and slipping is impossible, and yet it is cool and comfortable because of the constant circulation of air through it. It is simple of construction, so there is nothing to get out of order—nothing that can break.

We are selling this Appliance under a positive guarantee of money refunded if not satisfactory. We do **not** guarantee to cure any more than any doctor will guarantee to cure his patient. We **do** guarantee to furnish a perfect fitting Appliance, one that will give the wearer solid comfort and retain the protrusion at all times and under all circumstances.

The purchaser is the sole judge and if for any reason whatever (which does not have to be furnished us) it is returned, the price paid will be refunded in full.

Further information regarding the Appliance, rules for self-measurements and catalog sent Free. Just send your name and address to

BROOKS APPLIANCE CO.
1221-A State Street — Marshall, Michigan

SAVE HALF Your Paint Bills

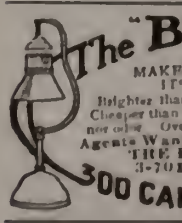
By using INGERSOLL PAINT—proved best by 66 years' use. It will please you. Only paint endorsed by the "Grange." Made in all colors—for all purposes.

DELIVERED FREE
From the Mill Direct to You at Factory Prices.

INGERSOLL PAINT BOOK—FREE

Tells all about Paint and Painting for Durability. How to avoid trouble and expense caused by paints fading, chalking and peeling. Valuable information free to you, with Sample Color Cards. Write me. DO IT NOW. I can save you money.

O. W. Ingersoll, 253 Plymouth St., Brooklyn, N.Y.



The "BEST" LIGHT

MAKES AND BURNS ITS OWN GAS
Brighter than electricity or acetylene. Cheaper than kerosene. No dirt, grease nor odor. Over 200 styles.
Agents Wanted. Write for catalog.
THE BEST LIGHT CO.
3-70 E. 5th St., Canton, O.

300 CANDLE POWER

CHURCH **BELLS** SCHOOL
Ask for Catalogue and Special Donation Plan No 44
THE C. S. BELL CO. Est 1854 Hillsboro, Ohio

ANSWERED PRAYERS

SURELY in the floods of great waters they shall not come nigh unto thee." Among the letters telling of answered prayer are some telling of experiences during the recent Ohio floods. They demonstrate again that prayer is a practical matter, applicable to the daily events of life, whether ordinary or extraordinary.

"I had some very dear friends in Dayton, Ohio, when the flood came: one married daughter, her husband and little child, and one unmarried daughter. They were in different parts of the city. News of the flood came to us on Wednesday, and for four days we heard nothing from them. I prayed for them, that they might be saved. I was hopeful most of the time. Saturday morning the sun shone bright and the birds in the trees were singing so sweetly and everything looked so cheerful I felt like singing myself. At ten o'clock my son called me on the telephone and said: 'I have a message from Dayton. They are all saved.' I said, 'Thank the Lord!' I don't see how people can live in this world of trouble without a Saviour to trust in!" This good letter comes from Mrs. F. O. of Thomasville, N. C. North Carolina seems a long way from Ohio, but the same Lord who was protecting the children in their danger was comforting and cheering the anxious mother far away.

A mother from Sarnia, Ontario, writes: "When THE CHRISTIAN HERALD comes, almost the first thing I turn to is the Answered Prayer Column. When the paper came last week I turned the pages eagerly, as I was feeling unusually downhearted and hoped to find some comfort there. As I turned, I noticed the words: 'If any of you lack wisdom,' and as I read a light seemed to dawn. I had been trusting my own judgment instead of asking God for wisdom to guide me when the way seemed so difficult." This friend goes on to ask a most interesting question: "Do you think it is wrong to ask for personal favors?" She illustrates by mentioning a simple pleasure for which she has long wished and which would seem, from her statements, not only to be richly deserved but to be one that would benefit as well as please her.

The answer to this question is really quite simple. When we want anything we might as well tell God about it as not, because he knows anyway. To the earnest Christian every desire is a prayer. That is the kind of a friend God is, so near, so alert, so tender, that not the slightest desire can enter our minds but he knows about it and would like to grant its fulfilment. We, on our part, should talk things over very frankly with him. Paul exhorts, "In everything, by prayer and supplication with thanksgiving let your requests be made known to God." Of course we must always tell him that we do not want the desire granted unless it is his will as well as ours. Our most earnest prayers should be for the salvation and welfare of others and for the progress of Christ's kingdom. But all the innocent desires of life that come to us may be presented simply to him. If he grants them, we enjoy their fulfilment as his personal gift; if he sees best to deny, we shall find even greater pleasure in following his plan for us.

Acknowledgments of answers to prayers have also been received from:

Mrs. E. M. R., Oneida, Ill.; M. S., Bellefontaine, Ohio; J. S. Tivoli, Ill.; Mrs. M. L., Regina, Saskatchewan, Canada; A Reader, Kentucky; D. O., Chatham, N. Y.; Mrs. T. J K., Menie, Ontario, Canada; V. R. C., Hillsdale, Mich.; Mrs. E. K., Columbia Cross Roads, Pa.; A. P., Iowa; J. E. S., Sandusky, Ohio; A. K., Wilmington, Del.; Mrs. L. R. J., Franklin, Va.; A Reader, Middlesex, Va.; Mrs. E. M. D., Salem, Kan.; A Reader, Vennia, Va.; Mrs. M C. C., Pennsylvania; A. E. S., Port Jefferson, N. Y.; E. M. H., Florida, N. Y., Miss C. J., Charlotte, N. C.; Mrs. P. L. C. P., Syracuse, N. Y.; Mrs. L. J. S., New Albany, Pa.; Mrs. A. B. V. L., Sharon Springs, N. Y.; M. S. H., Carnegie, Pa.; Mrs. D. W. H., Jackson, Mich.; A Reader, Culpeper, Va.; Miss L. H. P., Littleton, Mass.; Mrs. O. E. H., Ordway, Colo.; Mrs. D. H. C., Carson City, Nev.; E. A. D., Brush, Pa.

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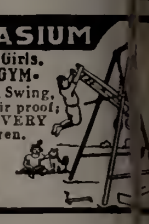

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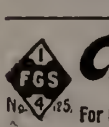

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1 Talc Powder regular	1 Cake Cnlgo Soap regular
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1 Tube of Ribbon Dental Cream (Trial)	1 *Trial* Bottle of e Perfume

PERFUMES

Eclat	Pansy Blossom	Tea Rose
Dactylis	Robinia	Trailing Arbutus
Caprice	Ylang Ylang	Lilac Imperial
La France Rose	White Rose	White Violet
Alba Violet	Fantasy	White Heliotrope
Alba Rose	Frangipanni	Bouquet de Caroline
Hermosa	Jasmin	
Vinris	Cashmere Bouquet	Fleur d'Orange
Italian Violets	Monad Violet	Four Seasons
Apple Blossom	Cyclamen	Night Blooming Cereus
Carnation	Musk	
Helintrope	New Mown Hay	Patchouly
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Dactylis	Eau de Cologne	Carnation
La France Rose	Spirit of Lavender	Lilac Imperial
Violet	Eclat	White Rose
Lavender Flower	Monad Violet	Heliotrope
Rosendora	Cashmere Bouquet	Jockey Club
Robinia	Ylang Ylang	Lily of Valley Cyclamen

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Christian Herald

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NEW YORK, MAY 7, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

MARSHALING THE SUNDAY SCHOOL ARMY

Plans for the Great International Sunday School Convention at Zürich, Switzerland

EIGHT DAYS OF CONFERENCE ON THE PROBLEMS OF THE WORK

A GENERAL VIEW OF THE CITY OF ZÜRICH

LIKE generals planning the action for a mighty army from the vantage point that gives view of the field, the Sunday school workers of the world will confer and plan for their army at the International Sunday School convention in Zürich in July. The greatest and most successful leaders of the work in every land will have prominent parts in the deliberations of this great gathering. This is the opportunity that comes every three years for the thousands of devoted teachers who sometimes see the larger vision in the work-a-day duties of their regular teaching to come in contact with these master minds of the movement. It is expected that from the 8th to the 15th of July, the little Swiss city, Zürich, will witness such a gathering of representatives of all races as it has never before known. Two hundred and twenty-one countries are to be represented, and though some of them can only send their flags, the number from which delegates will be present is estimated at well over a hundred. On the last night of the convention there will be a Congress of Nations, when all of these flags will be massed upon the platform, and prayers offered in all languages represented.

The fleet which will carry the school pilgrims to their desired haven at Zürich consists of the following vessels with the dates of sailing: The *Canopic* from Boston, June 12; the *Saxonia* from New York, June 12; the *Cassandra* from Montreal, June 14; the *Cymric* from Boston, June 17; the *Minnehaha* from New York, June 21; the *Scotian* from Montreal, June 21; the *Ryndam* from New York, June 24; the *Oceanic* from New York, June 28; the *Teutonic* from Montreal, June 28. It will doubtless interest THE CHRISTIAN HERALD Family to know that Dr. and Mrs. Wilbur F. Crafts, our Sunday School Lesson writers, have engaged passage on the *Cassandra*, and they have said to us that it would greatly delight them if a large number of THE CHRISTIAN HERALD Bible Class should do the same. During the nine days on the ocean it would be possible for such a group to hold CHRISTIAN HERALD Round Tables and Bible conferences daily.

What is the true significance of this great getting-together plan? Such a convention will afford opportunity for mutual helpfulness and uplift as well as the dissemination of the latest results of experimental work and of the newest statistics. The great object is to pass the Sunday school world in review before the gathered delegates. To this end, six commissions are now traversing the following lands in order to report the needs and opportunities in a Sunday school way: 1, Continental Europe; 2, South Africa; 3, India and Malaysia; 4, the Orient, comprising Japan, China, India, the Philippines and Hawaii; 5, Latin America; 6, Mohammedan lands. The recommendations to be made by these commissions will largely make up the program of the convention.

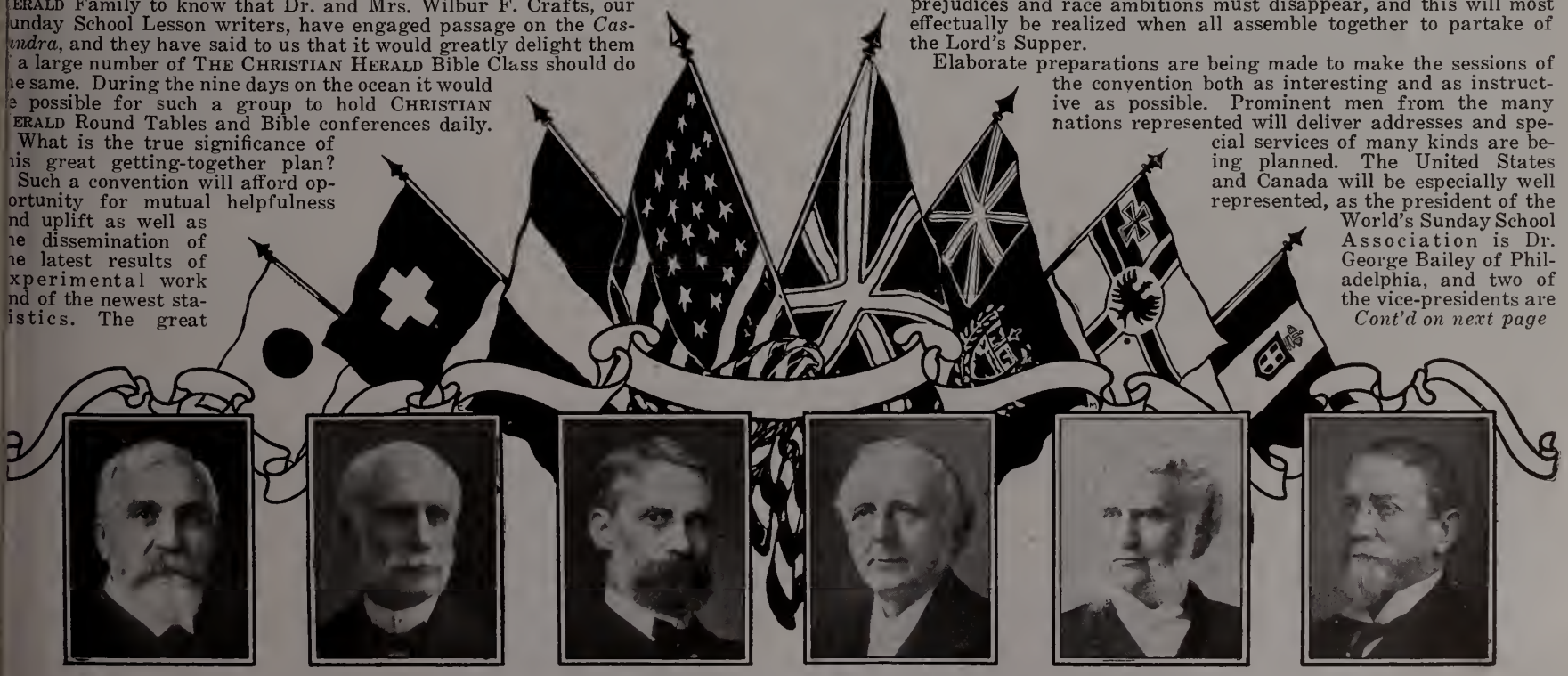
It will be a foretaste of that time when "all nations shall come and worship before God" (Rev. 15: 4). A booklet is to be distributed which contains thirty-eight pages of flags, and with each flag will be found the Sunday school statistics of that land, to consist of "number of Sunday schools, number of officers and teachers, number of pupils, population and percentage of population in Sunday school."

It will be inspiring to realize how great is the Sunday school army of the world. We sometimes get so firmly settled down in our home school that we forget how great is our belonging. The Sunday school enrolment of the world now numbers upwards of 30,000,000, and it is on the increase. In the United States alone there was an increase of 1,507,178 during the triennium between 1908 and 1911. The reports of all the nations and the descriptions of the various and varying conditions under which the work is carried on will transfigure these dry numbers into the glowing code messages that tell the story of the great battle of peace as it is waged round the world.

The great convention will impress the fact that through Jesus Christ there hath been made one brotherhood of all the nations and races of men. All race prejudices and race ambitions must disappear, and this will most effectually be realized when all assemble together to partake of the Lord's Supper.

Elaborate preparations are being made to make the sessions of the convention both as interesting and as instructive as possible. Prominent men from the many nations represented will deliver addresses and special services of many kinds are being planned. The United States and Canada will be especially well represented, as the president of the World's Sunday School Association is Dr. George Bailey of Philadelphia, and two of the vice-presidents are

Cont'd on next page



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DR. GEO. W. BAILEY
Pres. World's S. S. A.

SEEKING CHICAGO'S WAYFARERS

ONE HUNDRED wayfarers from the streets of Chicago have united with the well-known Immanuel Baptist Church of that city as a result of a unique and practical campaign that church has made for them. The accompanying photograph shows a group of men, most of whom first came to the church for help and employment, and have since become active church members.

On some cold mornings last winter as many as a thousand hungry men have entered this church to get warm and be fed. The pastor, Rev. Johnston Myers, arrives at the church at six A.M., often opening the doors to a hundred men even at this early hour. Hundreds of men owe their present jobs, both inside and outside of Chicago, to the free employment agency to which this pastor has devoted two whole days of each week for more than two years.

Recently attention has been attracted to a gathering of wayfarers and unfortunates at this church one Monday morning at which 300 men participated in an essay-writing contest, giving in one hundred words their reasons for their present condition. Only a small percentage laid all the blame on society. Scores acknowledged their own faults and weaknesses.

One typical essay gave the following five causes:

1. Unrestricted immigration. This brings so many foreigners to this country that there are not jobs enough to go around.

2. Incompetency, both from birth and from bad habits. Employers take only the best men; we are not the best; so they do not take us until they are obliged to.

3. Selfishness of employers. They ask their employees to work too many hours, thus shutting out other men from possible jobs.

4. The drink habit. Employers wish men upon whom they can depend; they cannot depend upon a drinking man.

5. Drifting away from religion.

Immanuel Baptist Church, with more than 2,000 members, is situated near the corner of Michigan Avenue and Twenty-second Street, less than two miles from the very heart of Chicago. The church is open seven days in the week, and fairly teems with activity in its many departments. There are four missions and five Sunday schools and the corps of Sunday school teachers numbers 150.

When the doors of the church are thrown open in the morning, it is but a few moments until the men waiting outside are seated at long tables in the church dining-room. Two people in the kitchen have already been preparing coffee and bread and butter. Men from the crowd are selected to serve and are paid ten cents each in addition to what they eat.

Following this breakfast, Dr. Myers excuses all who wish to go. As many as five hundred, however, have been known to remain, and with them the pastor discusses some of the current prol of the day, mostly problems lying close to thei lives. Many men wait to see him afterward and talk over privately their present circumsta

In the spring of the year, Dr. Myers has at the names of farmers in Michigan and even i far West who desire farm hands and who are ing to send money for their transportation Chicago. Dr. Myers buys the railroad ticket, starts the laborers to their respective destinat but unlike an employment agency, no fee is cha them for having secured them these posit Large employers of lab Chicago also look with f on Dr. Myers's work an sist by giving jobs to the whom he sends to them.

The men who have benefited in some way by Myers are to be found round the Great Lakes throughout the Middle W It is said that there scarcely a sailor ente Chicago Harbor but kn Dr. Myers and his work, many have come in pers touch with him. Hund of letters come to this pa from grateful men whom has helped. One letter w he received from Lake Fo Ill., was signed by eight for whom he had secured ployment. They all ass him that they were livin berly and trying to r good in every way.

The men who are fed a church during the time they are out of work also show their appreci by attending the church services on Sunday. hundred of these men have attended a single ser

Aside from the presence of these men, the ch membership is growing in numbers and in worl "People nowadays," says Dr. Myers, "like to themselves to a church which is accomplis something along practical lines, and where opportunities are offered for the service of fellow men."

W. F. Mc

A BANQUET OF THE MEN'S LEAGUE OF IMMANUEL BAPTIST CHURCH, CHICAGO

MARSHALING THE SUNDAY SCHOOL ARMY

American and one Canadian. The secretary of the association is Marion Lawrance of Chicago, whose name is perhaps better known than that of any other Sunday school worker in the world. In addition to this the Hon. William Jennings Bryan, Secretary of State, is scheduled to address the conference on "Temperance and Good Citizenship." Remembering the way the crowd was enthused by Mr. Bryan and followed his every movement at the Missionary Conference in Edinburgh, it seems practically certain that he will render a great service at the World's Sunday School Convention at Zürich.

THE CHRISTIAN HERALD Bible Class will have its representatives on the program of the convention, as both its leaders, Dr. and Mrs. Crafts, will take part. Mrs. Crafts has been invited to speak for Iceland, because it was through her efforts that the Sunday school movement was organized there in 1910. Dr. Crafts will speak on "The Duty of the Sunday School in Safeguarding Adolescent Youth." Dr. and Mrs. Crafts are also planning to send to THE CHRISTIAN HERALD full stories of the convention and we expect most interesting and informing details from them. Any reader of THE CHRISTIAN HERALD who intends going to Zürich or might even be led to consider the matter seriously is invited to correspond with Dr. Crafts, addressing him at his

Continued from preceding page

home, 206 Pennsylvania Avenue, Washington, D. C.

But what a Babel all these tongues will make! Surely every man cannot hear in his own tongue as at Pentecost!

It has been decided to make the convention bilingual. All of the addresses will be given in English and German, as the two languages most generally used, though undoubtedly French, which has so long been regarded as the international language of governments and diplomacy, will also be used. All the addresses will be printed in English and German at least, and distributed among the delegates. There will be special conferences in various languages, including Esperanto, the universal language. This is according to the custom adopted in all world gatherings, such as the Peace Congress, Anti-Alcoholic Congress, Conventions at the Hague, etc., in which French is also used. The whole proceedings of the Sunday School Convention will ultimately be published in English.

A Special Message from the President of the World's Sunday School Convention

"Of the World's Sixth Sunday School Convention held in Washington, May, 1910, Hon. John Wanamaker, former postmaster general, and Hon. J W. Foster, ex-secretary of state, united in a st ment to the effect 'that no religious gathering held in the City of Washington had made so found an impression upon the city as had that vention.' Dr. J. Wilbur Chapman said at the vention: 'This is the greatest gathering of Chris people for such a purpose in the history of world.'

"From all that has transpired since the Wo Sunday School Convention was held in a erected on the brow of Mount Calvary in 1904 are justified in expressing a belief that God has special manner set his seal of approval upon work of this organization. The marvelous suc attending our efforts to promote the interests of kingdom of his Son throughout the world canno explained in any other way, and we confidently pect the Zürich Convention to exceed in interest promise any gathering of the kind ever held Europe.

"Arrangements made for transporting the de gates, their entertainment in Zürich, together with the program for the convention, are upon a sc seldom if ever equaled. Taken as a whole, the vention offers an opportunity of exceptional portance.

DR. GEORGE W. BAILEY

THE FALL OF SCUTARI—THE TURKS' LAST FIGHT IN EUROPE

AS THE Montenegrins were the first to take up arms in the Balkan struggle, so, too, they have been the last to secure an important victory. Almost immediately after the beginning of the war with Turkey, King Nicholas invested the fortress of Scutari and has persisted in his efforts to capture it until success was finally won. A few weeks ago the European Powers decided that the city and fortress for which the Montenegrins were making such terrible sacrifices were to become a part of the new principality of Albania. They practically ordered King Nicholas to withdraw his troops. To this he paid no attention. The next move of the great Powers was to conduct a naval demonstration by sending an international fleet to overawe the little kingdom. Montenegro continued her fight for the coveted city without the slightest attention to her visitors.

By a final desperate attack which began on April 22 and lasted incessantly for almost twenty-four hours the mountaineers broke down the last resistance of the Turkish garrison and occupied Scutari. Under the cover of darkness the Montenegrin troops made a successful assault along the entire front of the Turkish defenses. This was unexpected and the Turks were surprised to find the enemy at such close quarters. They made a number of counter-attacks and fought fiercely to drive the Montenegrins out of their works. At last, with the fall of all their outer defenses, Essad Pasha, the Turkish commander-in-chief, recognized the uselessness of further resistance and surrendered on the condition that his troops be allowed to march out with t arms.

Austria announces that unless the Powers co King Nicholas to withdraw from the newly capt city she will make war on him. The general o ion is that for the peace of Europe some way m be found to get the Montenegrins out of Scut On the other hand, King Nicholas in addressing people said, "Scutari is Montenegro's from to-d And the attitude in Russia is such that any atte to force the Montenegrins to abandon their p will stir up such popular disapproval as to aln endanger the Russian Government. Premier quith of Great Britain declares he has no doubt tat "rather sooner than later" an honorable and pe able settlement will be reached.

AIDING THE OHIO FLOOD VICTIMS

THE spectacular features of the mighty flood that swept, a few weeks ago, down the Ohio Valley are now all over. The scenes of complete inundation and of thrilling rescue now only history, but the heartache for the loss of lifetime's labor and the dreary prospects of ...ing all over again are still horribly real to ...y of our friends in Ohio and West Virginia. ...'s last report from Mr. E. R. Johnstone, THE ...RISTIAN HERALD'S special commissioner, makes ...ll these points plain. He says:

"There is a terrible sameness about the flood ...ld of work in the Ohio River Valley and along the ...ributaries. Conditions are found to be identical ...ver and over again. Since my last letter I have ...ade journeys up and down the Ohio River from ...rietta to Kenova with side trips along some of ...he smaller streams where the damage has been ...onsiderable. The great ...onder is that the loss of ...life was so small and the ...ol of property was so ...reat. Among the towns ...ch I have personally ...sited and to most of ...hich I would strongly ...ecommend the appor...ioning of assistance ...om the Western Relief ...und should it grow to ...ufficient proportions are ...Marietta, Unionville, ...Lowell and Beverly on ...the Muskingum River in ...Ohio, and Parkersburg, ...Belleville, Hartford, Ma...son City, Point Pleasant, ...Huntington, Guyandotte, ...Kenova and Kenova in ...West Virginia.

"I am omitting the ...names of several other ...towns I have visited be...cause the needs therein ...do not seem to warrant ...the distribution of relief ...additional to that which ...has been given from ...other sources. There is ...no denying that in all ...these places the evi...dences of destruction ...are to be seen on all ...sides, and the need for ...help was apparent ...even to the most casual ...observer. Against these evidences, however, the ...more pressing needs of some of the neighboring ...towns must be weighed. If space permitted I could ...tell of scores of instances where the result of a ...life's toil and saving has been destroyed utterly. ...I have learned of three cases of insanity induced by ...grief over losses caused by the flood. Many far...mers in the surrounding country lost not only all ...their stock, implements, houses, barns, outhouses and fur...niture, but the very soil itself was washed away, ...leaving only wide stretches of sand and pebbles.

"Of all the damage now visible that to Marietta ...at the mouth of the Muskingum River and to the ...towns along that river for about twenty miles is the ...most appalling. Marietta was a beautiful little ...city of about fifteen thousand inhabitants before it ...was 67 per cent. submerged. At some places in the ...principal business streets the water rose to a height of thirty feet and rushed with such force as to make the destruction almost equal to that at Dayton. Unionville has probably fifty houses, and all but six or seven were washed away so that not a stick was left. Three feet of mud was deposited on the second floors of those houses that remained standing. Practically the same condition exists in Lowell. The description fits one place about as well as the other. Beverly and the towns further up the Muskingum suffered in the same way, though in varying degrees.

"CHRISTIAN HERALD committees for the distribution of relief funds have been appointed and allotments of money made at the following cities and towns: Marietta, Parkersburg, Point Pleasant, Lowell, Beverly, Masonic City and Huntington. In addition to this I have taken advantage of the opportunity presented me to place a fund at the disposal of Governor Hatfield of West Virginia. This means that isolated cases of suffering which cannot be reached from the population centers will be looked after in the most competent manner.

"The readers and subscribers of THE CHRISTIAN HERALD who have already or may even yet subscribe to this relief fund may rest assured that every penny will be devoted to the needs of those who are in the most straitened circumstances. These days that I have spent in this district convince me that many a life will be saved from destitution and despair by these kindly given dollars. The expressions of gratitude that reach me from all sides are heartrending in their sincerity. I have so far arranged for the distribution of $8,000; $1,000 each in Marietta, Huntington, and Parkersburg (with the work of these committees the smaller towns are included), and an equal amount through Governor Hatfield. At Point Pleasant $700 has already been used and I deem it advisable to increase the appropriations at Marietta, Parkersburg and Huntington $1,000 each. I shall also devote $300 more to the work at Point Pleasant. I go to Zanesville to-morrow to make the trip down the Muskingum River so that I may be fully aware of the conditions in that section."

The details of several instances of almost entire loss come to us in a letter from a West Virginia subscriber. This lady writes: "I have been a subscriber to THE CHRISTIAN HERALD for a number of years and am one of the little-town sufferers who have escaped mention among the big ones. I am not alone, however, for all around me are others who have lost just as I have. One dear old lady, nearly ninety-four years of age, and her daughter have been reduced to great poverty by the flood. The daughter, who is also a widow, had been unable to do a great deal toward the providing of the living for some time past. They had mortgaged their little home for support, and now that the sixty-foot flood is gone it is left standing, but greatly damaged. My own home, which was bought about a year ago, and upon which I had put several hundred dollars' expense, in fact, about all I had, to make it a comfortable home, is utterly wrecked. No flood that has ever visited this district before would have moved it, but when the water reached a depth of fifty-five feet it toppled over against a tree. As the water went down it settled back with its porches gone, chimneys gone, doors and windows and goods washed away.

"Government supplies have kept us from want until regular food could be shipped in, the mattresses and blankets of the Government Relief especially proving a great comfort to those who lost all. A number of ministers have had charge of the supply station and have done fine service, but all say they see no prospects of help to restore lost property.

"No one can know what it is to lose all by a single catastrophe but those who have passed through such trials. We can only say as Job did of old: 'The Lord gave and the Lord taketh away. Blessed be the name of the Lord.' And we are no poorer than our Master, for he said, 'The Son of man hath no place to lay his head.' It is ours only to trust him the more. If, in the handling of the money which generous and more fortunate members of THE CHRISTIAN HERALD Family will surely send you for use in this part of the country, all those worse off than we are have been helped, any aid that you could give us would be more than thankfully received."

THE ENTIRE WEST END OF PARKERSBURG SUBMERGED

THE FOLLOWING ADDITIONAL CONTRIBUTIONS TO THE WESTERN FLOOD FUND HAVE BEEN RECEIVED:

...Kilborn & Jordan	$10.00	Annie M. Blakeslee	1.00	——, Greenville, Pa.	2.00	Alvin Hill & Wife	3.00
...H. Emerson	5.00	Mr. & Mrs. Allen Jones	2.00	Reformed S. S., Guttenberg, N. J.	20.00	Reformed Church, Guttenberg, N. J.	12.96
...A. Lincoln	5.00	Eugene A. Conklin	1.50				
...s A. Watt	1.00	E. A. Finch	1.00				
...B. Naftzg	2.00	Dr. H. Benz	1.00				
...S. Nelke	1.00	Mrs. M. M. Grant	1.00				
...s. B. S. Edwards		J. M. G.	2.00				
...& Miss N O Wells	2.00	Geo. C. Morgan	1.00				
...s. M. Clements	1.00	S. H. F.	1.00				
...mar Pratt	1.00	John Kipp	2.00				
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...S. Mead	1.00	John M. Williams	1.00				
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...s. James Adams	1.00	Ferd Lilly	2.00				
...P. Voorhees	3.00	——, Port Richmond, N. Y.	2.00				
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...D. Whitehouse	1.00	Mrs E B Newman	2.00				
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...s H S Limburg	1.00	Miss L. Buhler	1.00				
..., Pt. Jefferson, N. Y.	1.00	E B. Harris	1.00				
..., Tonawanda, N. Y.	2.50	Mrs. G. R. Smith	2.00				
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...rs. Wm. Rider	1.00	Annie A Ritchie	1.00				
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...o. C. Stebbins	2.00	Jas. H. Smith	1.00				
		Smith Hoyle	2.50				

George L. Richmond	2.00	Mr & Mrs T H Fredericks	10.00				
Girls Friendly Club, Ref. Ch., Guttenberg, N. J.	5.00	Mrs. A. Candee	5.00				
		M. H. Stevenson	1.00				
Mrs. E. B. Dawley	1.00	D. H. Wells	1.00				
——, Branford, Ct.	2.00	Miss N J Cartright	1.00				
Mrs. J. D. Biggs	1.00	Mrs A W Reynolds	4.00				
J. T. Seaman	2.00	Miss D.	2.00				
James Philipson	3.00	A Friend	4.25				
A. L. Boynton	1.00	Harriet Hurtin	3.00				
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J. S. P.	1.00	Ellen Howland	1.00				
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Mrs. O. B. Carr	1.00	Arthur C. Howe	1.00				
Mrs. C. M. Wales.	2.00	A. M. Stevens	1.00				
E. C. Logan	1.00	Mrs. G. S.	1.00				
Miss, McMurray	1.00	E. S. Keyes	1.00				
E. J. C.	3.00	Miss C. Edwards & Boomhower Lester	2.50				
Clewell Eliza	1.00	Mrs E M Gaylord	2.00				
Emma J. Patrick	1.00	——, Flushing, N Y	1.00				
Mrs. Schindler	1.00	C. A. Litchfield	1.00				
Harry W. Dudley.	2.00	Miss Alice Ball	3.00				
		Georgiana A Curric	1.00				

A RESCUE FROM THE SECOND STORY, PARKERSBURG, W. VA.

All contributions should be addressed to the Western Flood Fund, CHRISTIAN HERALD, Bible House, New York.

BEAUTY AND BANDS

A SERMON

By

Rev. Richard Braunstein *

TEXT: "And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock." Zech. 11: 7

THE meaning of this somewhat mysterious verse is easily comprehended when studied in the light of the book and chapter in which it appears. Throughout the prophecy of Zechariah Israel is likened to a flock of sheep which had been led and fed and ruled by sinful shepherds. Wicked kings had so misused them, false prophets had so misled them, that the people had become a loathsome mass of corruption and evil. There was no beauty, neither was there any soundness in all their borders. Every department of their public and private life was reeking in vice. Society, state and church were fast falling into ruin under the devastating influences of unbridled passion and unchecked sin.

But to Zechariah the word of the Lord came saying, "Go out and feed my perishing flocks and quickly exterminate their bloody shepherds." So Zechariah arose, clothed in the authority and power of Almighty God, and going out to the downtrodden people of Israel, carried with him two staves, simply as symbols of the twofold nature of the salvation that he brought them.

Beauty and Strength

The nation was physically and morally and actually unlovely and loathsome, so the shepherd called his first staff Beauty in token of what his kind care would do for them. He will so kindly lead them and care for them and fold them with this principle or rod called Beauty that they will become a people of most upright living, noble bearing and pure and lovely character.

His second staff he called Bands, which signifies that while the people are not only lacking in moral qualities and physical beauty, but also in strength, while they are unsound and in a disintegrating condition of ruin, still by this rod which he calls Bands he will so steady them, and so strengthen and upbuild them, that they will become a people of exceeding great stability of health and moral character.

In other words, the salvation that God sends to the perishing world is of a twofold nature: it beautifies the unlovely character and gives strength to the weak. This is done by the principles, or rods, called Beauty and Bands—the former to ornament and beautify, the latter to give union and strength.

Beauty and strength are the shrines of our admiration. They stand for the beneficent influences of everything that is good in life. They appeal to us with a mysterious voice which almost charms us into devotion. What is it that guides, like magic, the artist's brush in the painting of his masterpiece? It is nothing less than his sense of the good and strong. A perfect painting, the critics will tell you, is one in which beauty and strength, ornament and stability are so perfectly intermingled that they give no sense of discord to the most sensitive eye. Perfection of light and shade, with weakness of character or landscape, gives the picture the condemnation of overtone, profuse ornament, unbalanced skill in construction; while stability of bearing, minus artistic shade, gives the impression of crudeness, coldness and unsatisfying beauty. Beauty and strength must be united.

The Five Great Arts

The same may be said when we travel the sphere of sculpture. The sculptor who, like Michael Angelo of old, can so skilfully wield his chisel over the yielding marble as to hew away just enough of the harsh stone to produce the image of exquisite delicacy and refined texture, and yet can leave just enough of the stable marble to glow through the limbs and features and give the impression of nobility of strength, such a sculptor has reached the ideal of his art. He has introduced and perfectly employed the two principles essential of Beauty and Bands.

How manifestly true is all that we have said in the art of architecture! What is it that elicits our expressions of delight when we see a well-constructed building of any kind? Have you not been awed, when gazing upon some massive cathedral or amazing palace? It is the combination of beauty and strength that holds us. Perhaps never before in the history of architecture did a company of contractors so thoroughly understand their business as did the architects of the World's Fair buildings at Chicago. Standing upon some lofty eminence among them, or in the midst of an open court, one was at first overwhelmed with a scene so beautiful and so gigantic. Those long avenues of waterways, lined with massive piles of stone, of the purest white, overhung with cornices of silver splendor, and domes of gold, gave one the feeling that the long-dreamed-of Utopia of the fairy tale and poet's song had actually come, or else that for a second time the ecstatic vision of Patmos had been vouchsafed to men, and the New Jerusalem in all her radiant beauty of strength and splendor had again descended to earth. The efforts of that most famous exhibition found their consummation in the features of loveliness and strength, of vastness and magnificence and magnitude, Beauty and Bands.

So these principles are recognized in music. The peals of the organ pipes, as they float down the long aisles of the cathedral, thrilling the very walls with the charming harmony of their vibration, must have something more than volume in order to awaken the fondest emotions of the soul; they must also be heavily laden with sweetness and delicacy of expression, or else they are harsh, grating, rasping noises that jar the ear or frenzy the soul. The song that charms us most is the one which in its rendering has displayed the exquisite skill of blended sweetness and strength, accent and volume, emotion and firmness, beauty and stability.

So also in literature, we are deeply impressed with the necessity of combined ornament and strength. A book, a lecture, or sermon which is flooded in flowery expressions or high sounding phrases or flowing words without real strength of thought is nauseating trash and exasperating to the common sense; while sound literature in any form, without skill of expression, becomes slovenly, heavy and unbearable. He who aims for real beauty of style and at the same time for purest depth of meaning cannot fail to delight the most fastidious taste and instruct the most critical audience.

Strength in Character

But when we have exhausted the five great arts, we have not begun to exhaust the reign of their two appealing features. For the very forms of nature under our feet and above our heads are all of them uttering the same great anthem. Each of them is telling the same great parable of blended beauty and strength. The diamond stars which sparkle in the sky all night and make the heavens resplendent with their glory, are not mere sparks of beauty which can be extinguished by a single blast; they are, in all their splendor, great rock-ribbed worlds, as ancient as the sun. Glory and greatness, grandeur and strength, blended with beauty—it is this that calls forth our admiration in the revelation of the stars.

The sun in its rising and going down; the monarchs of the forest, the trees, the boldness of the rocks, the leaping cataracts, the majestic mountain peaks, the bewildering wildness, all nature in her thousand phases, reveals herself in beauty and ruggedness, in delicate colors and splendid vivid hues, as well as in strength and stability which shall last until the ages are done.

But above all do we seek these two principles in the realm of character. In what relation do beauty and strength stand to true nobility? Beauty of soul implies purity, patience, humility, goodness, sympathy, love and all that bright galaxy of kindred graces which impart not only splendor and ornament, but also high dignity and extensive intrinsic value.

Strength of character is the expression which implies firmness, stability and steadfastness. It is applied to a person who in the midst of temptation, trials, sorrows and difficulties of every conceivable description can stand his ground and display an individuality so pronounced, so sure, so rooted, so grounded, so immovably founded on the rocks of right and truth, that, like the everlasting peaks themselves, it is a barrier of defense against all powers that prey and all things that make huma life unblessed. A strong character is one that v know just where to find in the most contrary win and distressing vicissitudes of life, as well as in t time of calm and in the most cheerful surroun ings. It is a character that can be depended upo

Beauty and strength! Oh, where can we find t character that properly combines the two? Ho rare they are! How scattered! We look about u and see here and there a person who has som thing of the ornamental, perhaps a little modest and gentleness, but he is weak, has no soundnes no depth, no strength, is led away by a popular vic or temptation of the moment. Or, again, we s here or there a soul that manifests itself in gre strength, great courage, individuality and powe but is impure in habit or conversation; is strong i the wrong, but not in the right; is unlovely an lacks in those elements which make beauty of sou

The Strength of Christ

Beauty of character without strength is orna ment without usefulness; strength without beaut is usefulness misused. They go hand in hand, hea to heart. Surely these things appeal to us, but ho are we to obtain beauty and strength? How ca we appropriate them and make them our own There is but one way and that is by drawing nea to Jesus Christ. We can never do it alone. Me have tried it and failed. There is no going on t perfection without his help. We may search th cults of the ages; in vain we may imitate th purest lives of the world past and present. Th fact ever remains that we have sinned and therefor fallen short of the glory of God. Because we hav wandered far from the Father's house, we are wea and unlovely. Christ knows the paths we hav taken, that have led us away. He also can sho us the way back. He is our Shepherd, and he wit his two staves of salvation, Beauty and Bands, wil lead us and direct us. Here for the first time in th history of the ages is a *man;* here for the first tim is unimpeachable beauty, harmoniously blended an perfectly intermingled with astounding strength.

The reason why so many men look upon the char acter of Christ as effeminate and weak is simpl because they have looked upon but one side; the have been dazzled by his beauty and have neve gotten in touch with his gigantic strength. Christ' life was inexpressibly beautiful, but above al things it was strong. It amazes us and it is abov our poor understanding, such purity and yet suc firmness; such meekness and yet such boldness such modesty and yet so much courage. He reveal his beauty of character in the tears at Lazarus grave, and manifests courageous strength ther among the angry mob by the fearlessness of hi coming. He could attract the thousands by a singl miracle illustrating the beauty of his mission, ye in the midst of the well-fed multitude, he is no afraid to speak the word, in the strength of God which makes the thousands leave him. He is beau tiful. He is strong. Beauty and Bands are th staves of his salvation which he brings to us. He i the Way, the Truth, the Light. There is no othe way, no other truth, no other light, whereby w might be saved. Men speak of Christ and othe Masters. There is no other Master. A strong an beautiful life he offers us. Let us take his gift an be glad, and make merry in our hearts because o our deliverance.

Anvil Sparks

..A STINGY heart never swells with emotion.

..A GOOD experience is not a tether to tie to, bu a pointer to progress.

..HE WHO borrows trouble is in danger of bor rowing again, and forming the habit.

..THE lure of the heights is sometimes the strong est when they are seen in the distance.

..MAN is the very image of his Father until he goes into sin so far as to spoil the likeness.

..YOU do not have to be an expert mathematician to add faith, multiply joy and divide grief.

..IF WE had no trials, we could not prove our selves, and therefore we could not stand for any thing.

* Pastor M. E. Church, Ashland, N. Y.

THE BIBLE IN EGYPT

BY CLAYTON SEDGWICK COOPER

I WAS awakened at 5.30 A.M. on my first morning at Assiut College in Egypt by hearty singing in the courtyard just below my window. It was scarcely light, but upon looking out I discovered Egyptian students running here and there gathering in small groups in different windows of the dormitories. Upon later inquiry I was impressed to learn that 350 Christian students met each morning for a half hour before breakfast (6.5 to 6.15) for voluntary Bible study and devotion. These young men usually gather in groups of from ten to twenty students each and the exercises are in charge of the students' Christian Union of the college. The president of this Christian Union informed me that 280 of these Bible students went out each week to nineteen Coptic and Mohammedan villages of the country surrounding the college to preach. In one of these villages twenty-four persons joined the church on a Sunday shortly previous to my visit. These results are attributed entirely to the Bible teaching and evangelism of these Assiut College students.

At nine o'clock the same day I was asked to address 480 students at chapel in the college, and I have seldom faced a student audience more responsive to the presentation of religious messages. In the audience were dozens of Mohammedan students and at the back of the room I observed a Moslem sheik escorting certain of his native students to their places and afterwards taking his seat in the audience among them.

On the evening previous I had attended a regular daily student prayer meeting at which I was told there were three hundred Coptic and Moslem young men in attendance. The exercises consisted of songs and prayers by the Egyptian students who had been converted to Christianity through the instrumentality of this Christian school.

During my visits to other schools and missions in Egypt, I had heard of Assiut College and its efficient leadership by President R. S. McClanahan as representing a vital factor among the training agencies of the American Mission in Egypt.

The training of this institution is comprehending some of the most important situations now called for in Egypt. In one of the lecture rooms I asked the students to rise, signifying the particular professions for which they were preparing. I found students who answered to the following vocations: Medicine, law, pharmacy, preaching, business, teaching and government service. The following summary of graduates reveals the kind of multiplying service which this institution is rendering to modern Egypt.

Although the majority of the students are at present students or converts from the Coptic religion, there is a decided tendency for Moslem parents to send their sons and daughters to this and to other mission schools in Egypt. In fact, at present education is almost a craze amongst the Egyptians. It is one of the chief satisfactions of this people to point to the fact that there were in 1898 only 7,536 pupils in the primary schools of the country against 27,095 students during the year 1910. A similar growth has been witnessed in the secondary schools, though I have failed to find yet an institution, either government or native, with a more comprehensive and effective type of training than Assiut College is giving to its students.

The sign of particular progress in Egypt at present exists in the fact that in spite of the daily Bible lessons required in the curriculum of the missionary colleges, where the life and teachings of Christ and the growth and results of the Christian Church are taught to all students, the Mohammedan young men are crowding in to the Christian schools. Chapel exercises are also compulsory each day for all students at Assiut College, and three classes per week in certain religious branches in addition are required of each student. Even ten years ago it would have been considered almost an unheard-of event to witness large numbers of Moslem students attending religious exercises with Christian students in any institution in Egypt.

In conversation with Dr. John R. Alexander, the former president of Assiut College, this able Arabic scholar and Christian missionary said:

"It is the Bible that has made our Evangelical Christians what they are. The Mohammedan is buying it, and is astonished at the morality of Jesus. It is upon the Bible that we examine our candidates for the ministry. It is the Bible which is being thrown open everywhere in the country upon which we depend more and more for evangelizing."

A GROUP OF STUDENTS AT ASSIUT COLLEGE

There are two reasons for Bible emphasis in Egypt; first, because in this part of the Mohammedan world public preaching among Moslems is still attended with many difficulties and often with danger. The English Government has expressly stated at times that it could not be responsible for the protection of the lives of missionaries evangelizing publicly outside their own mission stations. There are, to be sure, certain traveling evangelists, especially in Upper Egypt, and there are a few Moslem converts to Christianity, who from time to time engage in discussion and preaching in the vicinity of Cairo. Such evangelization, however, is not at all general.

The change occurring in the past twenty-five years in the attitude of Islam in Egypt has been a marked one. The spirit of Mohammedans is not longer characterized by the rabid and intolerant persecution which formerly attended any effort of Christian missions to reach the Moslems. While the present period is not one of conversion to Christianity, it may be called a period of investigation of Christianity.

The Bible, too, has access to a constituency of great importance in Egypt. Men who will not break with their faith because of the social or political consequences that attend such apostasy are frequently open to the consideration of the Bible. These men will listen on cars, on street corners, to the colporteurs and Bible readers. The Oriental mind, which is prone to argument as the sparks fly upwards, turns readily toward discussion of religious truths. Two of the most scholarly Englishmen whom I have met in North Africa, one in Tunis, the other in Cairo, are giving a good part of their time to the thorough mastery of Arabic and the Koran for the purpose of being able to forcibly present in discussion and writing the weaknesses of the book of the prophet as compared with the sacred Book of Christianity. The Bible is today Christianity's most strategic weapon in contending with Mohammedanism—Christianity's chief religious opponent.

The second formidable reason for Bible study in Egypt is because this study is revealing perhaps the chief advantage which Christianity holds over Islam—its adaptability to modern conditions.

To the Moslem the Koran is infallible—miraculous in eloquence and without error. It is furthermore claimed that the teaching of this book covers with its particular injunctions every detail and phase of human life. It is this last named characteristic of the Koran which marks its present-day weakness. It is a book of the seventh century claiming for itself dogmatic and literal obedience in the twentieth century. I visited the famous Moslem University, the El Azhar, and found that practically the same medieval text books and methods of study are used as when the university was founded a thousand years ago. The Koranic injunctions concerning slavery, usury, polygamous marriage, inheritance, and many other matters, are utterly ancient and at variance with the views of modern civilization such as to-day is sweeping down into the Nile country from Europe. The Moslem youths in the "reformed" schools see that Islam is a stationary faith, fixed by a code of rules which, however suitable they may have been to the pagan time in which they were written, are quite out of harmony with an age which has led men out to a larger conception of religion and to an advanced morality.

The striking contrast between the Bible and the Koran consists in the teaching of Christ. The Koran has no New Testament, no fuller revelation of God than the rigorous legislation of an ancient century. The Moslem reads the New Testament and discovers the temper and the attitude of Christianity in the words so fatal when applied to the book of his own faith, "It is the letter that killeth, but the spirit giveth life."

The influence of this discovery upon the young Egyptian is striking; it is sometimes tragic. The Europeanized Egyptian, seeing the inadequacy of the Koran to fit modern times, and not daring to cut himself free from his traditional religion, becomes agnostic. This youth furnishes the opportunity for intelligent leadership in Bible study and Bible teaching. The new wine of civilization is slowly but certainly bursting the old wineskins of rigid Islam. As Lord Cromer has summed up the situation:

"Although there are many highly cultured gentlemen who profess the Moslem religion, it has yet to be proved that Islam can assimilate civilization without succumbing in the process."

TOPICS OF INTEREST FROM THE FOREIGN MAIL

—FOR THE FIRST TIME in history the united political parties created in a national election have, by means of a nation-wide labor strike, devoid of violence, compelled the adoption of a measure that promises to bring about a reform in the suffrage which in the end practically reverse the result of the contest last June. This occurred in Belgium when, on April 21, the government made its own a resolution introduced in the Chamber of Deputies by the Liberal leader, thereby causing the strike to be called off on the 24th. The reform demanded was that every voter should have only one vote. The system against which this unprecedented protest was made gave every citizen over twenty-five one vote, but every citizen above thirty-five, with one or more children, and paying $1 or more in house tax, had a supplementary vote, as had also a citizen over twenty-five who owned $400 worth of real estate. Graduates of universities, office-holders or ex-office-holders had two supplementary votes. No person had more than three votes, and failure to vote was a misdemeanor. In 1911 the number of voters was 1,700,000, of whom 995,000 had one vote, 395,000 two votes, and 310,000 three votes. The election result in June was to send to the Chamber 101 Clericals, 44 Liberals, 39 Socialists and 2 Democrats, giving the Clericals a majority of 16 over the coalition. The platform on which the Liberals and Socialists had united stood for Anti-clericalism, universal suffrage, compulsory non-sectarian education and an increase of the national military forces.

—DR. LIEBKNECHT, the leader of the Socialist party in the German Reichstag, has brought charges against the world-renowned house of Krupp, at Essen, on the floor of the Chamber, that have deeply stirred the whole nation. The great manufacturers of arms and ammunition were accused, among other things, with subsidizing agents to incite certain French papers to publish attacks on Germany likely to assist the passage of appropriations that would be spent on supplies furnished by themselves. He also said that their secret agents bribed men in the war ministry to give them advance information as to intended extensions in armaments; and in suggesting that the Krupps were willing to sell out their own country, he referred to correspondence in 1868 between Frederick Krupp and Napoleon III that indicated the desire of the former to supply artillery for the French army. When the war minister confessed that certain minor army officers had been bribed, but that he could not say how far the Krupps were involved until his investigation had concluded, Dr. Liebknecht replied with a challenge to the Krupps to bring action for libel against him, when he would justify every statement. On April 23, the Reichstag passed a resolution providing for an investigation of all armament contracts by a committee of that body.

THE BALKAN RELIEF FUND AT WORK

THE WIDOW AND THE ORPHAN

A LITTLE LECTURE ON CHRISTIANITY

"SO MUCH MONEY!" (ONE DOLLAR)

SINCE the last report of the work of the Balkan Relief Committee was published, several letters and a number of snapshot pictures have reached THE CHRISTIAN HERALD from Pastor Furnajieff. Three of the best pictures are here reproduced. They show Pastor Furnajieff engaged in relief distribution and the attendant evangelistic work. The letters give the details of individual appeals to the committee for aid and the efforts of the members to relieve the distress of the most needy and administer the fund as wisely as possible. Many cases of poverty verging on starvation are still presenting themselves, and relief work is still being prosecuted in the territory advised for our efforts. The receipt of the following additional contributions to the Balkan Relief Fund is acknowledged:

Mrs. Mary A. White	$2.00	C. E. King	2.00	Friend, Newcastle, Pa.	5.00	Mrs. J. D. Gallup	3.00	I. H. S.	1.00
W. R. Cowden	1.00	Adolph Egger and wife	10.00	Mrs. Catharine Gary	1.00	——, Newark, N. J.	1.00	E. R. Smith	20.00
Mrs. H. M. Corcy	1.00	"A Friend of the C. H."	1.00	Mrs. Susie Strickland	2.00	Hazel R. Broad	5.00	W. L. Hunt	2.00
Mrs. Ervin Bovee	1.00	D. B. Russell	2.00	"A Friend"	1.00	Hugh McCormick	5.00	G. C. Brown	5.00
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Mrs. Eleanor M. Chadwick	2.00	Mr. & Mrs. F. H. Cutter	1.00	West Hill Mission	1.00	Henry Blackmore	1.00	Mrs. F. J. Brownell	5.00
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Mrs. P. P. Booth and others	1.36	"In His Name"	1.00	Mrs. A. W. Safford	2.00	——, Inlet, N. Y.	1.00	"Higgins"	3.00
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Mrs. F. B. Wheeler	1.00	Isabel N. Telfer	1.00	Sarah A. Houser	5.00	H. W., East Bridgewater, Mass.	5.00	Mrs. M. D. Smith	1.00
Mrs. Eliza Bushley	5.00	Dr. H. J. Minthorn	5.00	Mrs. E. Hasley	3.00	Mrs. A. Watt	5.00	Mrs. Mary Fry	1.00
A Friend	2.00	E. C. Bechtolt	4.00	Miss A. M. Myers	1.00	Alice Conway	2.00	Mrs. L. A. S.	1.00
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Two Friends	2.00	J. A. Raiser	1.00	Earle M. Stone	1.00	Mrs. Don Woodward and Mrs. Sallie Craft	1.00	A. E. C.	5.00
A Friend	1.50	John C. Wick	25.00	O. Anderson	2.00	Miss L. A. Jackson	1.00	M. M. Oppedahl	1.00
A Prince	1.00	"A Red Cross Member"	1.00	Mrs. Nellie C. Miner	5.00	——, Mt. Holyoke '10	5.00	Mrs. S. H. Goodloe and daughter	7.50
C. C. Cromer	5.00	Mrs. M. E. Roberts	1.00	Mrs. E. M. Francis	1.00	Miss M. E. Davis	1.00	In His Name, Mo.	1.00
Amanda L. Taylor	2.50	——, Brewster, N. Y.	10.00	Martha Wilson	1.00	C. A. W.	2.00	Mr. & Mrs. S. Viggersen	2.00
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		——, Hastings, Okla.	1.00	Mrs. G. H. Delp	2.00				

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E. M. P.	2
Mrs. M. E. J.	2
Rev. C. C. A. L. John	2
M. D. S., Patchogue, N Y	4
J. F. Reinhardt	2
Harold Woodward	5
B. Slope	1
Mrs. S. E. Ayres	1

MEXICO'S REVOLUTION—THROUGH A WOMAN'S EYE

BY THE WIFE OF A MEXICAN GOVERNMENT OFFICIAL

ON SUNDAY morning, February 9, we were awakened by the sound of fire-arms. "Those are the mausers," said my husband, but it soon became evident that machine-guns were at work. In a few moments the servants came bursting in, trembling with fright, and stammered out: "There is a *bola*" (a tumult, a street mob). They have sticks and stones, and they have wounded a child on the head."

It proved not to be a *bola*, but a revolution. General Mondragon's artillerymen had gone during the night to the military prison of Santiago, liberated Bernardo Reyes, who first rose in arms against the legal government in the north; together they went to the penitentiary and set Felix Diaz free. Felix Diaz, who always chooses what is safest for himself, went to the national arsenal, and Bernardo Reyes to the government palace. The guards of the palace were ready to receive the invaders, but they had been changed before Reyes arrived, so that what was to have been a safe entry was turned into a desperate fight. General Reyes, who with pistol in hand and riding a spirited horse had been shouting "Viva Felix Diaz," was shot down. Madero came riding in from Chapultepec. As he was fired on by the hostile troops he went into a photograph gallery, and there on the balcony addressed the people. General Huerta, who with all the principal officers of the army was in the conspiracy, but who in order to retain the appearance of loyalty had not yet identified himself publicly with the rebels, went to Madero and protested his loyalty, saying, "Come to the palace, it is still yours." Madero was a truthful man. He had the personal valor to meet an armed foe; but he never could fathom the heart of a traitor. Madero entered the palace with Huerta, called a council of generals, and said: "The situation is critical, much blood will be shed; tell me as man to man, do I count with your support? To resign at this moment would be an act of cowardice, but if you do not wish to adhere to my cause take me into custody and save the blood of the people." They protested that they would defend the constitutional government of which he was the head.

The national arsenal was now in the hands of Felix Diaz. Then began the most astounding farce of the century. Cannon were brought from Vera Cruz and Morelos, troops called from different States and the famous siege of the citadel begun.

Ten thousand men were placed in battle array. The cannon roared, the machine-guns sputtered, the mausers cracked. For eight days and a part of the nights we had that infernal din in our ears. People paid enormous prices for charcoal and meat; servants and working-people risked their lives to gain their daily bread—and lost them. Bodies lay unburied or were burned with gasoline during the eight days of bombardment. Five thousand wounded lay in the hospitals. Then came a lull.

The regular army had suffered little, Felix Diaz still less; but the volunteer corps had been shattered, and the people shot down like dogs to inspire terror. Then suddenly the cathedral bells began to ring, and people not in the secret thought the arsenal had fallen into the hands of the federals. In the balcony of the government palace appeared General Huerta saying: "Peace has come; there will be no more war; there will be plenty of work. Go home. I am now your president."

What had happened during that lull no one knows but God and the traitors, for the lips that would speak the truth are stilled in death or dumb with terror.

According to official accounts, who can believe thieves and murderers? President Madero was asked by the army to resign, and flatly refused. What happened later nobody has been permitted to know. They say he resigned. Who has seen t evidences? Who has seen the signatures?

They carried out the farce of law. Madero a Pino Suarez having resigned, the presidency fell the secretary of state, Pedro Lascurain. I named his cabinet, General Huerta being his s retary of state. After being president fifty-sev minutes Pedro Lascurain resigned, and Preside Huerta was recognized by the Senate as his su cessor. Thus in three years Mexico has had fi presidents.

The same day—the government does not do the honor of indicating the hour—Gustavo Mader the president's brother, was sent to the arser under arrest; there, it is generally believed, he w tortured to death, his eyes torn out and pieces c from his body.

Official accounts say he tried to escape, and w shot. Huerta (I do not condescend to call h president) says he gave no order of execution, b murder will out! The implacable enemies of t Madero family could not let his death remain secret. His body, thrown into a pit, was not giv to the family until decomposition rendered it u recognizable.

The horrible tragedy rushed on apace!

The ministers of the United States and Jap interceded diplomatically for Madero and Pi Suarez. But the church, the so-called aristocrac and the party of Felix Diaz were determined on h day of doom. As president, they feared Mader as a captive they feared him more, and dead th still fear him.

The thirty years' dictadura of Porfirio Diaz ha produced what the glorious (?) reigns of Louis XI and Louis XV produced in France.

The mighty revolution like an irresistible av lanche rushes on. The present reaction signifi

Continued on page 455

THE BOUND BOY

BY HARRIET PRESCOTT SPOFFORD

A Story in Two Parts, of Which This Is Part One

SAID Mrs. Mouse, "See what a charming rug I have for our house! Such a find!"

"What a manager you are, my dear!" said Mr. Mouse.

And what a hunter you are! I smell something cious."

A fine bit of cheese, I suspect, my love. Come, ne!"

As soon as I have patted down this rug—it's a le stiff."

Oh!"

Oh!"

. . .

)ver the high pasture bright with dew that lay the first level sunshine like a cloak of jewels, ng Erle Snow walked with long strides and a vncast face. Young as he was, life seemed all r for him. It was not worth living at all. The vens had fallen. It was impossible to believe— he knew it was true. It was, at any rate, impsible to live in the same place with her. How ld he see her and not love her still? How could dare love her after this? Marry her, and see ldren born to inherit— No, oh no, there was to neither wife nor child for him to the bitter end.

A girl came round the thicket on the crest of the , her bright blue cotton gown a deeper value on t blue of the sky behind her. A swift sunbeam ght and glinted on her hair a moment, and mined her exquisite loveliness. She hung her d as she saw the young man striding up the spe, but she did not hasten her steps. On the contry, it seemed almost beyond her strength to take other. She paused till he came up to her. Then, vhout looking at him, as if she could not trust rself, she drew a plain gold ring from her finger, d held it towards him.

'That is best," she said.

'Jes' so," he answered.

And then, before turning, she glanced up and met gaze of angry accusation, reproach, passion, th one long look of an almost infinite tenderness, d was gone, running like a fawn.

He was right, he told himself as he went down hill. She had seemed to scorn to make denial. e had not denied. But her action was confession. ing along he looked about him at the places that ould know him no more, the green plain, the low een hills, the purple heights beyond them, the arkling stream, the great sky arching over wood d river, and his heart yearned to it and yearned her. But he went straight on, moving as in a eam. He must get away. Annie Palmer must ase to exist for him.

That night he left the place. Except for a brief stay now and then, he did not return till his father's failing health required him, and he took the store himself. In one of these visits he learned that Annie Palmer had married Robin Graham, a man he was glad he had disliked before. And when he came back to care for his father he brought a wife with him—the very opposite of Annie—who ruled him with a rod of iron, not that he loved her so much, but that he did not love her more. When she died, Erle reasserted himself, and took his boy, a handsome black-eyed lad, into the store with himself, and said he would make a man of him. The boy was his heart's delight, all that was left him, he used to say—but that was not because his wife was no more.

So the years had passed, as years do in quiet places, like beads on a thread, each giving a new facet to the sun for eyes that perceive it.

Eyes could perceive but little change in Annie, however, except that she had grown more still and pensive. But her own eyes had become sightless, though they were beautiful still—sightless, her mother insisted, because of her long, long grief. Robin Graham had died and left her with no other possession than a young daughter. But what a pretty daughter! "She's 'most the pictur' o' you, Annie, time you hed that blue ginggum—there's a piece of it in the spare room quilt," said Annie's mother, with whom she and the child, greatly welcomed, had gone back to live, in the little house on the hill-top behind the wood, "time Erle Snow was makin' up to you—remember?"

"Was he ever?" in a far-away voice.

"Was he ever! W'en you cried yer eyes out after he'd gone off!"

"Could I cry my eyes out for any one?"

"But they're out," thought the mother, although she did not say it.

"Mother! Mother!" cried Annie, divining her mother's mind.

"Ye hadn't orter, marm," said the Bound Boy.

"Hadn't orter what?"

"Hev thoughts ye can't speak on," he said as he piled up the big chips he had brought in.

"I guess I've a right to my thoughts," said the little old woman, whose temper was testy. "I guess there wouldn't be any thoughts at all if folks couldn't think what they can't speak on."

"You can think thoughts of God and heaven and all that, but you can't speak 'em out."

"I can keep them to myself then. You're bound to be a preacher, John."

"I'm bound to be a Bound Boy. And I shall be a Bound Boy all my life. I ain't ever goin' ter leave ye, marm."

Annie put out her hands gropingly towards him. He wiped his own hands down the leg of his trousers, and took the little slim fingers in both of his. In his heart was the chivalry of the knight who wore his lady's scarf and kissed his lady's hand, but it was not his to speak such thoughts.

"You're a good boy, anyways, John. You was born good," said Mrs. Palmer, a tear in her voice, after all. "You ben a sort o' conscience to me. I do' no' what we'd 'a' done without ye, these latter years. And I do' no' what we're goin' ter do with ye now. I ain't got means to fairly feed myself."

"You ain't! But I don't need a great deal, do I, marm?" somewhat wistfully.

"You'd orter, 'ith all ye do."

"You mean, marm, you want me to take my freedom?" There was a flush on the freckled face and a glow in the wide blue eyes, wandering eyes, like blown robins' eggs on a string.

"I'll hev to let ye, boy. W'enever ye can find suthin' ter do. I ain't got no chice. Clary's goin' ter dress-make, an' that 'll be the heft of our dependunce. Annie can't do anythin' much, o' course; and I ain't good for nothin'. It's a shame, that Savin's Bank's bustin'! Sence it failed up I ain't got more'n enough lef' ter keep a bird alive."

"I s'pose I'd call this home fer a while," said John, adapting himself to the situation although his voice shook a little. "You'd let me come nights to sleep in my chamber? I'd see you hed yer wood fetched in an' sech thin's, and I'd make the garding in the spring same as ever. I don't want ter be cut off from ye. I ain't got nobody else. You've all ben orfle good to me."

"Oh, John, it's you've ben good to us!" cried Annie.

"John," said her mother, "o' course this house is yourn long's ye live, or there's a stick of it stan'in'. It mos' kills me—but what I ain't got I can't give. And I guess you can't live on a sup o' milk and a pertater, an' do a man's work. You're welcome to house an' harth, but ye've gotter look out an' fewd fer yerself. There!"

Annie was trembling as her mother spoke. "That's all right, marm," he said quickly. "Don't ye take on now, Mis' Graham. It's allers darkes' jes' afore sun-up, I've heered ye say. I've heered ye say, marm, never trouble trouble till trouble troubles you—"

"Lord, as ef 'twarn't troubling me now!"

"Sho! I ain't nobody's slave now, and I can work an' bring home money. Not that ye ever made any sort o' slave o' me, Mis' Palmer. You've allers ben an own mother."

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THE "POPE AND POLITICS"

BY PASTOR WILLIAM SCHOENFELD

UNDER the heading, "Pope and Politics," the *Marian*, a Roman Catholic quarterly, published at Opelika, Alabama, and enjoying the special endorsement of James Cardinal bbons and the Rt. Rev. Edw. P. Allen, Bishop Mobile, in its April issue accuses THE CHRISTIAN ERALD and all others of misrepresentation who arge the Papacy with claiming other than purely iritual authority and with seeking the conquest of nerica by any other than spiritual means and for y other than spiritual ends. It declares: "Cathics do not believe that the Pope has any divine ght to interfere with our country in things purely litical. The Pope has no right to interfere with r politics." "These Popes" (who did interfere in ings political) "had no divine right to interfere these things political; they had a human right, d this human right came from a human source. e source was the people; 'twas they who gave is right; 'twas they who could take it away." he nations gave to it (Papacy) a temporal power be judge among them in their disputes. To this wer they appealed; by this power the Popes ade and unmade kings, divided lands among the sputants, released peoples' allegiance from unorthy rulers. But no Pope ever claimed that he d this power by divine right, and Catholic naons never believed he so held it. Hence we see atholic nations in those days battling against the ope and still retaining sincere belief in his spirial supremacy." To the question, "But what ould happen if the Pope again should become the reat political power of Europe, and should muster l the fleets and armies of Europe to subdue us to e papal flag? What would Catholics in this coun-y do?" the *Marian* answers: "If, by an impossile supposition, the Pope should man army and fleet to storm our coast, do you know what Catholics here would do? You would have two million Catholics in the American army ready to die to resist the Pope's invasion; you would have thirteen million Catholics in their homes praying for their sons, brothers and fathers in the field; you would have forty-five thousand Catholic nuns upon their knees before the tabernacle beseeching the God of armies to strike the guns from the Roman emissaries. You would have seventeen thousand priests in the front ranks of the army fighting till they died for the Constitution of the United States. We would be loyal Catholics still; we would say to that Pope: 'We shall render unto God the things that are God's. Yes, but we will render also unto Cæsar the things that are Cæsar's.'"

Surely, these statements will strike as remarkable both the student of history and the everyday American citizen. Not that somewhat similar statements have not been made before, but they were made by laymen, and while admitting the hierarchy's lust after political power and control over political institutions, these laymen asked the American people to trust the Catholic laity to prove itself loyal to the country and its Constitution. Significant are the admissions here made as to what Roman Popes have done in days gone by, but more significant still we confess the contention made as to the source of the political power wielded by them, and above all significant and startling the declaration that no Pope ever claimed this political power by divine right. So, then, Gregory VII, Innocent III and Boniface VIII did not claim the power of the keys, the spiritual power, as the greater, to include the lesser, the temporal, and to constitute them lords and sovereigns over all temporal rulers and governments! But, pray, when and where did the people and nations confer upon the Popes sovereignty over themselves and elect them judges and arbiters, with the right and power to make and unmake kings, divide their lands and release their people from allegiance to them when adjudged unworthy? We know not by what authority the writer in the *Marian*, presumably the editor, undertakes to speak for the whole Catholic Church, clergy and laity, in America. To the best of our knowledge, the Pope is the only person in the Roman Catholic Church recognized as vested with authority to speak for the entire Roman Catholic Church, or for any part of it, as the divinely appointed infallible teacher of faith and morality. And if there be still another authority in such matters it is a church council. Yet the writer cites neither a Pope nor a plenary church council in substantiation of his teaching as being that of the Roman Catholic Church. We remember statements made by such recent Popes as Pius IX and Leo XIII which to us appear utterly at variance with the declarations of the *Marian*. We remember that the Americanism advocated in Archbishop Ireland's book was condemned, and so far as we know neither the clergy nor laity of the Catholic Church in America have made protest against such condemnation. We remember that Cardinal Gibbons, though he declared himself exceedingly well satisfied with separation of church and state as a policy here in our country, has never yet gone on record as subscribing to complete separation of church and state as a principle. Hence are we moved to ask: Will Archbishop Ireland, Cardinal Gibbons and the other high dignitaries of the Church of Rome in America, not excepting Father Phelan, unqualifiedly subscribe to the commitment made of or

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OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG — MANAGING EDITOR GEO. H. SANDISON — SECRETARY THEODORE WATERS

California and the Japanese

PRESIDENT WOODROW WILSON has lifted his hand momentarily from the tariff lever to apply it to the more urgent Japanese-California problem. For weeks past the country has been hearing daily of stringent anti-Japanese land laws before the California Assembly, which are represented as calculated to produce serious complications in the relations existing between the two governments. One of the bills bars all Asiatics who are "ineligible to citizenship" from owning land in that State, and is drawn in terms that are interpreted as sharply discriminating against Japan, and which virtually class the subjects of that country with the Chinese. Such a bill, if enacted into law, would come into direct conflict with our treaty with Japan.

Now, California, above all other States, has felt the results of Japanese immigration and the growing influence of that race in land control and products. Yet the fact remains that Japan has kept her promise in discouraging emigration, and there are not so many Japanese in California as a few years ago. But whatever legislation California desired to correct existing evils could and should have been drawn with due recognition of the treaty obligations of our government. It is universally recognized that a treaty by the national government with a foreign power is "the supreme law of the land," not to be impaired or invalidated by the independent act of any State or States. This principle has been upheld by the United States Supreme Court in practically all cases where the law-making power of an individual State has come into conflict with an international treaty. Besides, there are existing laws in eight other States which make it impossible for Orientals to own land in this country until they declare their intention of becoming citizens—a privilege which they have not yet been accorded by the States in question, since they are neither of white nor African descent. This, though perfectly well understood, is not specifically stated in the laws referred to, nor was it necessary that it should be stated. A bill in similar terms, if passed by the California legislature, would have excited no adverse comment here, nor would it have given the Japanese "jingoes" an opportunity to arouse anti-American sentiment. One very essential point to be remembered is that no power is conferred by the treaty of 1911 giving the Japanese the right to hold land here.

Back of the whole question at issue, there is to be considered our good faith with a Power with which we have always been on terms of friendship. The national honor is involved. President Wilson in his messages to Governor Johnson and the California legislature has emphasized this and has appealed to the wisdom and sense of honor and justice of the Western State to do nothing that would impair the good faith of the nation, as would be the case were a bill passed discriminating against Japan. He has received the assurance of Governor Johnson that nothing will be done to impair treaty rights. Secretary of State Bryan goes to Sacramento to explain more fully the administration view, and we may reasonably hope that what oratory alone may be unable to do, a sound exposition of constitutional law will accomplish. We cannot but believe that all of these efforts to induce calm reflection and a wiser policy will have the desired effect and that the bill in its ultimate form will prove unobjectionable. Governor Johnson, who wields the veto power of the State, has expressed this confident expectation and we may regard him as speaking with authority for his people when he gives the assurance that a majority of the legislators have no desire "to embarrass our own government or be offensive to any one."

The Value of a Name

OUR brethren of the Episcopal Church are still vigorously engaged in discussing the proposition for changing the name, "Protestant Episcopal," although there has been a strong protest against a change. The discussion has developed some interesting peculiarities. Some, like Rev. William T. Manning of Trinity, New York, have come out boldly in favor of dropping the word "Protestant" from the legal title of the church for the reason that it puts it "in the light of a modern denomination instead of as a part of the ancient historic Catholic Church." "Why," he asks, "should any one to-day fight for the word 'Protestant'? It reflects the spirit of a bygone age. We have progressed beyond it." In sharp contrast with this radical view is the opinion expressed in the *Churchman* (the official organ of the denomination) in an article by Thomas Nelson Page, who gravely sounds a warning that the effect of the present controversy may be to split the church in two. "I for one," he writes, "shall not be led out of the Protestant Episcopal Church. It is endeared to me by too many sacred associations. But if I leave I shall not stop on the way. I know where the path leads. . . . A portion will go—perhaps a considerable portion; but they will find that a considerable portion also hold the plain declaration of Protestantism in such reverent regard that they will have only split the church. At the end of every one of these uncandid attempts certain of the disappointed leaders perform a little pilgrimage to Rome—and that is where they ought to be." There are doubtless many who will agree with Mr. Page's view and who hold that there are problems of far greater importance in every Christian denomination to-day than a mere change of name. There are many urgent calls upon the energies of the church demanding the full use of all its resources and activities, and upon which it should concentrate its efforts with a view to the advancement of Christ's kingdom. The name in dispute is one that is honored everywhere. Why then prosecute an attempt at change, if it threatens to result in dissensions and possibly in disruption?

When Mayors Go to School

THAT distinguished citizen of Philadelphia, Mayor Rudolph Blankenburg, has injected a new feature in municipal government which promises to enliven the monotony of official business in the near future. He has decided that he and several of his associates shall go back to school for a season, in order that they may study the problems of civic government for the benefit of the citizens to whom they are responsible. Mayor Blankenburg, whose public career has been marked by the spirit of practical reform, believes that a course of lectures at the University of Wisconsin will enable him to overcome some of the difficulties he has encountered and will give him a better chance to cope successfully with the opposition that has made itself felt in the city council when he has lifted the reform standard for civic betterment. There are other mayors who might benefit by following his example. Every city should be governed on business principles, and it would be in the nature of a public blessing if all mayors and their associates, including, of cou city councils, should be converted to this view a be made to realize that honesty, economy and e ciency are the real test of a successful administ tion.

An "Extraordinary Utterance"

THAT is what a press notice calls the follow remark in Mr. J. P. Morgan's testament:

> I commit my soul into the hands of my Saviour in full confidence that, having redeemed it and washed it in his most precious blood, he will present it faultless before the throne of my heavenly Father; and I entreat my children to maintain and defend, at all hazard, and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone.

Joy and sadness are striving for the mastery one's heart as one gazes pensively at this br newspaper item: joy, because of the noble conf sion, by the great American financier, of the car nal and most consolatory truth of the Christi faith; sadness, because this truth, or its utteran under the attending circumstances, should be p nounced "extraordinary and striking." How tr have both Mr. Morgan and the reporter spoken! more natural sentiment can occupy the mind of dying Christian than the thought of the Saviou redeeming agony. With the eye of faith rivet upon the Man of Sorrows, stricken, smitten of G and afflicted, because he bore our sins and w bruised for our iniquities—with the eye of fa peering in rapt and grateful admiration into t mystery of his vicarious death, the dying Christi makes the riven side of Jesus the cleft in the Ro of Ages where his fluttering soul seeks shelter li a bird before the oncoming tempest, and is safe fr any real harm. For Jesus has said: "He that l lieveth in me, though he were dead, yet shall live." Thus did Paul Gerhardt propose to die. his paraphrase of the seventh passion-greeting St. Bernhard—the famous "O bleeding head, a wounded"—the last two stanzas read thus:

When hence I must betake me,
Lord, do not thou depart!
Oh, nevermore forsake me,
When death is at my heart!
When soul and body languish,
Oh, leave me not alone,
But take away mine anguish
By virtue of thine own.

Be thou my consolation
And shield when I must die;
Remind me of thy passion,
When my last hour draws nigh.
My eyes shall then behold thee,
Upon thy cross shall dwell,
My heart by faith enfold thee.
Who dieth thus, dies well.

A dying confession of such a character from person in the position of Mr. Morgan—his days earth having certainly been filled to the brim wi secular thought and earthly business—is extreme rare. Why should it be so? There is no va reason why the average man of affairs of this wo should live a Christless life and die a Christl death.

Mr. Morgan's testamentary utterance concerni the great Gospel panacea against death is the lo liest bequest of all the bequests he made. Let us share in it, and by our joint confession of the sa truths aid his children and heirs in carrying o this greatest trust which their father confided their courageous keeping.

Unostentatious Benevolence

GOD loves a "cheerful giver" and delights in o who does his charities in secret, obeying t Master's injunction in Matt. 6: 3-4. A reader this journal who desires to remain unonymous, h sent us a check for $160, of which he wishes $40 be applied to a Leper Mission, and a similar amou to the relief work on the Balkans, the balance to apportioned among various worthy causes. Th has been done and checks have been forwarded THE CHRISTIAN HERALD to the India Leper Missi $40; Balkan Relief, $40; Western Flood Fund, $2 Bowery Mission, $40; Pressing Need Fund, $20. T donor, whose letter was simply signed "Frie Pittsburg, Pa.," will accept this notice as acknowledgment of thanks in behalf of the chariti named.

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Great Mental Clinic Opened

MORE than one hundred authorities on medicine, some of them from foreign countries, assembled in Baltimore the afternoon of April 16 at the opening of the nry Phipps Psychiatric Clinic, a new unit of ins Hopkins Hospital, for the treatment and udy of every phase of mental disder. Mr. Henry Phipps gave 500,000 to make the clinic possi-. The principal address, on ecialism in General Hospitals, s delivered by Sir William Osler Oxford University, who was ought over to this country on rpose to deliver the message. William laid especial emphasis on the need of "mental nurses," d said they would be an impor-t part of the new clinic. A ban-et was given in Mr. Phipps's nor at night by the Johns Hop-ns University trustees, assisted a committee including Governor ldsborough and Mayor Preston. this racing age, with its strug-es of competition, many fall down the roadway of life, disabled in dy and mind. But science, and ecially that of medicine, has ved swifter than our rapidly vancing civilization, and the unded have been picked up by e hand of medical skill and of arity and nursed and put back on e roadway of life again. Dis-ses of the mind have been an alarming symptom our modern times. The nervous and mental eckage has been more rapid than our ability to air it. The new clinic in Baltimore is a long p in the right direction and the wisdom and con-ence and affection of the country will continue in-easingly to care for those afflicted with any kind of ntal disorders. The influence of mind over mind d of mind over body in curative processes is one the most interesting and important subjects of dern scientific thought. The soul, the highest rm of created being known, is sick with sin. rist came as a physician to cure it. His treat-nt of the leper is an example of his curative wer over body and soul.

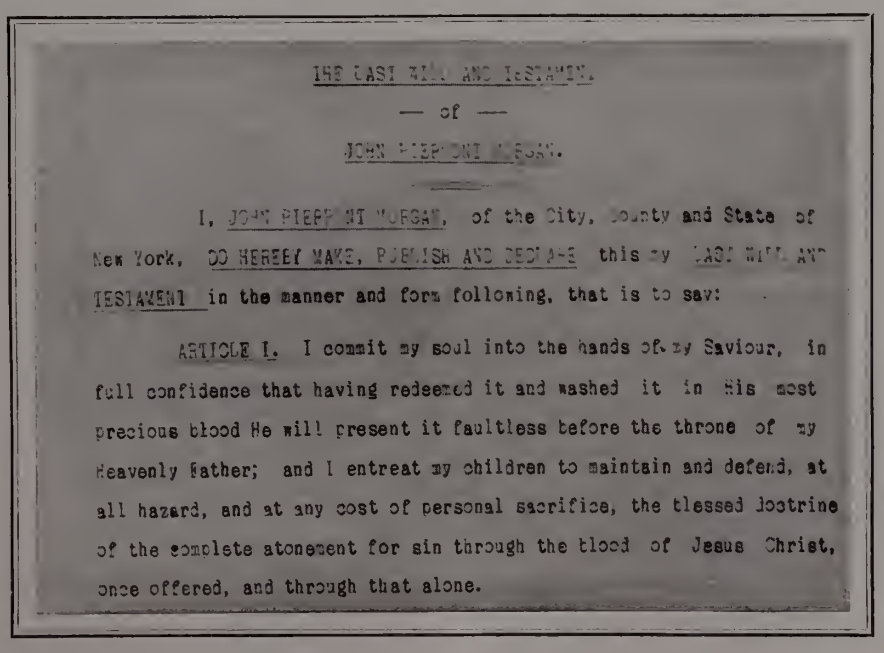
And Jesus put forth his hand, and touched him, saying, I 1; be thou clean. And immediately his leprosy was cleansed. (att. 8: 3.)

A FRONT VIEW OF PHIPPS PSYCHIATRIC INSTITUTE, BALTIMORE

J. Pierpont Morgan's Will

HE will of the late John Pierpont Morgan has attracted the attention of the world because of e very remarkable confession of faith which is ntained in its first article. The heading and the ticle that has attracted so much attention are produced on this page. In other articles the te banker disposed of an estate timated at a value of from $75,000,-0 to $125,000. He provided for s wife, daughters, and other rela-ves, for house and other servants, r employees in his banking houses; gave $100,000 to the Protestant piscopal Church, and $500,000 to e ministerial endowment fund of . George's Episcopal Church of ew York City, of which he had for any years been the leading officer. is son, John Pierpont Morgan, he ade the residuary legatee, and the lk of the mammoth fortune falls to his hands. To the son he also queathed his art treasures, said to worth $50,000,000, with the sug-stion, amounting to a direction, so place them that the American blic might have the enjoyment and nefit of them. All the daily pa-rs gave special emphasis to the in-oductory article, declaring Mr. organ's supreme faith in Christ's tonement. This man, who gave imself up to the activities and suc-ss of the business world as few men the nation ever did, is found to ave been in vital contact with the piritual world, and his heart, out of hich all the issues of life come, was one with Christ, with Christ on the cross. His great love for his Episcopal denomination was known, as was his devotion to St. George's, his local church; his love for the poor and unfortunate and large and constant benefactions to them were a matter of general knowledge, but his modesty had concealed somewhat his personal devotion to Christ and His cross, which was the chief inspiration of his life and his sure hope of heaven. In the fundamentals of his faith and the prime motives of his life he caught the spirit of the apostle:

For I determined not to know anything among you, save Jesus Christ, and him crucified. (I Cor. 2: 2.)



THE LAST WILL AND TESTAMENT

— of —

JOHN PIERPONT MORGAN.

I, JOHN PIERPONT MORGAN, of the City, County and State of New York, DO HEREBY MAKE, PUBLISH AND DECLARE this my LAST WILL AND TESTAMENT in the manner and form following, that is to say:

ARTICLE I. I commit my soul into the hands of my Saviour, in full confidence that having redeemed it and washed it in His most precious blood He will present it faultless before the throne of my Heavenly Father; and I entreat my children to maintain and defend, at all hazard, and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone.

THE FIRST PARAGRAPH OF THE MORGAN WILL

The Maxims of Napoleon

GREAT interest has been aroused among students and historians by the recent publication of some hitherto unknown maxims dictated by Napoleon while a prisoner at St. Helena. In speaking of the magical influence of his personal presence over his soldiers, he says: "When I used to say, 'Unfurl your flags, the moment has come,' the French soldiers simply shook with eagerness. At such a moment nothing seemed impossible to me. The Thirty-second Demibrigade would have died for me, because after Lonato I wrote, 'The Thirty-second was there and I was at ease.'" How much more influence a greater Leader than Napoleon has upon his soldiers of the Cross as he passes among their ranks, calling upon them to unfurl their flags and expressing his confidence in their loyalty and love! St. Helena gave Napoleon time for maxims and for religious meditation, which he greatly improved. There he fed his starved soul with self-examination, faith, and communion with Christ, of which he makes such distinct and grateful mention in his published sayings. He lost the Alps but looked toward Mount Zion. As Europe slipped from his fingers he reached out his hand to secure the heavenly Canaan. He lost an earthly kingdom; he conquered a greater empire within himself. He lost the crown of France; he gained a crown of immortality. The Scripture, in speaking of Christ's superlative greatness, places him

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. (Eph. 1: 21.)

An Illustrious Teacher

THE Secretary of State made his début as the teacher of a Bible class in Washington a Sunday or two ago when he addressed a meeting of men in the Columbia Theater under the auspices of the Christian Endeavor Society. Mr. Bryan's theme was "The Larger Life." He resented the implication that a man leading a spiritual life becomes narrow, saying that "If a man felt his spiritual starvation as keenly as he does physical starvation, or if his spiritual leanness showed as plainly as physical leanness, it would be easier to give him spiritual food." Everything that lives feeds: every plant, animal, man, or mind. The fields of earth do not grow any food good enough to feed the soul. God furnishes that from the harvests on the other side of the river, with truth and his own life of love. The necessity for the recognition of the condition of leanness and starvation for the sustenance of the spiritual is illustrated in the return of the prodigal, which began when he saw his condition, and said:

I perish with hunger! I will arise and go to my father. (Luke 15: 17, 18.)

A Missionary Martyr

MR. WILLIAM W. BORDEN, the wealthy young Yale graduate, who was preparing to preach the Gospel to the Mohammedans in China, died at Cairo, Egypt, on April 9, of spinal meningitis, which he contracted while nursing a missionary. He was the son of the late William Borden, a Chicago banker. At Yale he was the president of the Phi Beta Kappa Society, and was active in football and baseball and rowed on the winning 1909 club crew in his junior year. He was a member of the board of directors of the National Bible Institute of this city, a trustee of the Moody Bible Institute, Chicago, a member of the council of the China Inland Mission, Philadelphia, a member of the executive committee of the Nile Mission Press, and a founder of the Yale-Hope Mission of New Haven. Mr. Borden was graduated from Princeton Theological Seminary in May, 1912, and was studying at Cairo in preparation for his work as a missionary, upon which he expected to enter next year. The death of a young man like this is a providence which is difficult to interpret. With his splendid lineage, liberal education, upright character, and spiritual consecration, with the material means of carrying into execution any plan determined upon, he was just ready to live, and yet he died. This suggests the truth that death cannot hurt such a person as young Borden, and that his equipment for this life will serve him in the activities and ministries of the life into which he has gone. It may be that this young man by his love for his Lord, his widespread generosity, his great plans for the future, has done as much as many ordinary lives in the establishment of Christ's kingdom. The giving of his life with his heart for his Saviour suggests:

Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren. (I John 3: 16.)

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, May 11. Acts 2: 1-12. The Holy Spirit came like wind. It was as the creation of a new air, a new atmosphere, a new climate. Professor Huxley said that if only the bleak little island of Britain could be possessed by tropical airs we should be amazed what a bewildering plenitude of tropical seeds would awake out of their graves, and troop forth in luxuriant strength and beauty. They were waiting for climate. And the Holy Spirit brings heavenly climate to the soul, and latent powers of perception and affection spring into vigorous life and power. "The wind bloweth where it listeth," and there is a resurrection as of the earth from its wintry sleep.

And the Holy Ghost came as fire. "Ye shall be baptized with the Holy Ghost *and with fire*." He came to create pure fervors and enthusiasms. Consciences are burning dimly: he comes to feed them into radiant flame. Holy desires are growing lukewarm: he comes to inspire them with new zeal. Affections are smoldering: he comes to rekindle them into passionate devotion. It is his gracious purpose to make the entire life a holy shrine with its altar burning with glowing and hallowed fire.

MONDAY, May 12. Genesis 42: 1-17. It was through the instrumentality of a famine that the alienated brethren were brought together again. When Joseph was sold into Egypt his brothers hoped and thought that they would never see him again. And now they also are driven into Egypt, not by slave-bands, but by the tyranny of hunger. The Lord God drove them where they had driven Joseph! Shall we say that the great Shepherd was using his dogs on the scattered flock, and that the name of one of the dogs was Famine?

God frequently makes use of severe ministries to accomplish gracious ends. The shepherd's dogs gather the flock to the shelter and security of the fold: and God uses more fearful experiences of life to gather us into the vast sheltering goodness of his grace. Sometimes he uses sickness, sometimes death, sometimes the dark visitants of sheer disappointment and defeat.

When Joseph was sold it seemed to his brothers that the whole affair was over. No, the Lord was at work. When they were at work in Canaan, attending to their flocks, the net was being woven which was to catch their feet. We are so foolish as to assume that even God has gone to sleep! He "neither slumbers nor sleeps." He is wide awake, and his decrees are running in spite of our mischief and our sin.

TUESDAY, May 13. Genesis 42: 18-28. "*We are verily guilty concerning our brother.*" In going into Egypt they rediscovered their sin. They thought their deed was dead and buried, but now it has a dreadful resurrection. They went into Egypt for corn and they found their consciences. "Be sure your sin will find you out." The way of our life may wind and wind, and every winding may seem to bring us into new comfort and peace, but some day, and perhaps suddenly, the way will turn, and we shall find ourselves face to face with our old sin.

It was comparatively easy to sell a brother, it was impossible to escape God. We may get rid of the one, we cannot get rid of the Other. "If I make my bed in hell, he is there." Yes, if I make money in the realm of the evil one, selling even my brother for a handful of silver, "He is there," and he will not leave me, and the remembrance of that money will at length burn into my conscience like "a consuming fire."

It is well, therefore, to remember that when sin is done it is not done with. It can only be destroyed through penitence, and confession, and the cleansing energies of God's redeeming love. He only can deal with sin. "Though they be red like crimson they shall be as wool." "As for our transgressions, thou shalt purge them away."

WEDNESDAY, May 14. Genesis 42: 29-38. Let us not forget the ray of light which Reuben's character throws across the story. He is always chivalrous and magnanimous. His impulses are like crystal springs. The brothers are sullen and moody, full of plot and mischief. He is frank and candid, full of courage, and not fearing to stand alone. He is one to himself!

Let us thank God for the man who stands alone in the crisis, and who raises his solitary protest amidst the popular clamor. When the history of things is all unveiled it will be seen how great a part the single protest has made in keeping the atmosphere clean, and in preserving the life and vitality of the social conscience.

But if we are to be brave protestants we must feed on strong food. If we are to wield the angel's sword we must feed on angel's meat. We must have "the bread of heaven." We must be "strengthened by his spirit in the inner man." We must be "strong in the grace that is in Christ Jesus." Fine courage is a matter of high relations. If we "wait on the Lord" we shall be "of good courage"; and clothed in the "whole armor of God" we shall be "able to stand, and, having done all, to stand."

THURSDAY, May 15. Proverbs 12: 13-28. "*The tongue of the wise is health.*" Our doctors often test our physical condition by the state of our tongue. With another and deeper significance the tongue is also the register of our condition. Our words are a perfect index of our moral and spiritual health. If our words are unclean and untrue our souls are assuredly sickly and diseased. A perverse tongue is never allied with a sanctified heart. And, therefore, everyone may apply a clinical test to his own life: "What is the character of my speech? What do my words indicate? What do they suggest as to the depths and background of the soul?"

God delighted in truthful lips. Right words are fruit from the tree of life. The Lord walketh in his garden, and the fruit of holy lips is sweet unto his taste. But untrue words are as rotten fruit offered in the sacrifice of the temple. What is more abhorrent than putrid fruit? "*Lying lips are an abomination to the Lord!*"

It is only the lips that have been purified with flame from the holy altar of God that can offer words that are pleasing unto him.

Take my lips and let them be
Filled with messages from thee.

FRIDAY, May 16. Colossians 3: 12-17. True forgiveness is a very strong, and clean, and masculine virtue. There is a counterfeit forgiveness which is unworthy of the name. It is full of "buts," and "ifs," and "maybes," and "peradventures." It moves with reluctance, it offers with averted face, it takes back with one hand what it gives with the other. It forgives, but it "cannot forget." It forgives, but it "can never trust again." It forgives, but "things can never be the same as they were." What kind of forgiveness is this? It is the mercy of the police-court. It is the remission of penalty, not the glorious "abandon" of grace! It is cold "don't do it again," not the compassionate good-will of the Lord.

"*Even as Christ forgave you, so also do ye.*" That is to be our motive, and that is to be our measure. We are to forgive *because* Christ forgave us. The glorious memory of his grace is to make us gracious. His tender, healing words to us are to redeem our speech from all harshness.

And we are to forgive *as* Christ forgave us. We are to have no reserve—no smoldering fire of resentment. Resentment is to be changed into good-will, frank and generous, and filled with the grace of the Lord.

SATURDAY, May 17. Luke 17: 3-10. We are always inclined to set a limit to our moral obligations. We wish, as we say, "to draw a line somewhere." We want to appoint a definite place where obligation ceases, and where the moral strain may be released. The apostle Peter wished his Master to draw such a line in the matter of forgiveness. "Lord, how oft shall I forgive? Till seven times?" He wanted a tiny moral rule which he could apply to his brother's conduct. He would number the transgressions one by one, he would count the acts of forgiveness one by one, and then, when the sacred seven had been completed—? He would throw obligation to the winds, and allow the fire of resentment and revenge to burn without restraint!

Not so the Lord. Our Master tells his disciple that in those spiritual realms relations are not governed by arithmetic. We cannot, by counting, measure off our obligations. Our repeated acts of forgiveness never bring us nearer to the freedom of revenge. We cannot, by being good, obtain a license to be evil. The fact of the matter is, if our goodness is of genuine quality every act will more strongly dispose us to further goodness. It is the counterfeit element in our goodness that inclines us to the opposite camp. It is when our forgiveness is tainted that we anticipate the "sweetness" of revenge.

These Daily Meditations will appear in each issue through 1913

Make Kitchen Cheerful as Well as Convenient

Make Everything around the kitchen —walls, woodwork, floors, kitchen cabinet, ice chest — bright and cheering as well as clean and sanitary. Dirt doesn't cling to a white enameled surface. There is real joy as well as cause for womanly pride in a white enameled kitchen. Your work is lighter and pleasanter. The kitchen is cooler on a hot summer day. The hours you spend preparing meals will be less trying, less irksome. See the transformation that Acme Quality Enamel is making in this cabinet and ice chest.

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OWING AND REAPING LIFE'S HARVEST*

OUR SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

HE dearth of foodstuffs in Canaan caused anxiety among the sons of Jacob because their immediate families numbered seventy persons. "But Jacob saw there was corn in Egypt." (Gen. 42: 1.) He learned of it through passing caravans and from sons who had gone thither for food. So he said to his , "Why do ye look one upon another [in dismay]? Be- l, I have heard that there is corn in Egypt; get you n thither, and buy for us from thence, that we may live, not die." Jacob and his sons were rich in cattle and ds; these, however, were rather embarrassing riches in es of famine. But they were able quickly to fit out a avan of asses. After long days of journeying they ap- red at one of the government granaries in which corn been stored by Joseph against the time of famine.

nd when they saw the ruler they "bowed them- es before him with their faces to the earth." en. 42: 6.) They never guessed that they were bowing heir brother Joseph. They had not seen him for more n twenty years, when they had sold him as a boy slave the Midianites. Joseph had every appearance of the h Egyptian official that he was. His head was shaven l covered with a wig of long curls, very heavy. He was d in voluminous garments as light as air. He wore the g's golden chain about his neck, and the king's ring of thority was upon his finger. Joseph knew his brothers, he was in no hurry to let them know that he did. He d in mind first to test them, that he might discover ether or not they were as little changed in character as y were in appearance. Joseph proceeded in a diplo- tic way, as becoming a government officer; he charged m with being spies. "We are true men, and no spies," y replied, and they declared that they had come for no l purpose, but only "to buy food." But the diplomatic seph pressed them harder, repeating his charge that they re spies. This they disclaimed by telling the ruler out the family to which they belonged. "We are the ns of one man in Canaan, our youngest brother is with r father, and one is not" (not alive). They meant Jo- ph, for they supposed, of course, he was not living. "You st prove what you say," replied the diplomatic ruler, "so will have you all put in prison as spies until that young other is brought before me." After three days the ruler d another proposition to make to them, as he feared the milies of his brothers might starve to death. He said, ou may all return to your home with the food you have ught, excepting one of you, who must remain in the ison until you all come back, bringing your young brother ith you." The brothers talked with each other about w cruel they had been to Joseph, and they were sure eir father would not let them take Benjamin to bring m to Egypt. They thought the ruler was an Egyptian d so could not understand what they were saying. But seph understood every word, and he saw, too, that they ere very unhappy about the wrong they had done him. till he was diplomatic and he took one of them, Simeon, nd sent him back to prison until his brothers should re- rn, bringing their young brother Benjamin with them.

Another act of diplomacy was to have the money which ey had paid for the corn put back into their sacks. oseph wanted to see if they were as fond of money as ey were when they sold him to the Midianites. They did ot discover the money in their sacks until after they had eached their home in Canaan. And when they saw it ey were afraid, afraid the ruler of Egypt would say that ey were thieves as well as spies. They determined to carry the money back when they should go again to buy food and to take Benjamin with them.

Do you think they would have been any less afraid if they had known that the ruler of Egypt was really their own brother Joseph? We believe they would have been more than ever afraid, because they would have supposed that he would have had them killed for trying to kill him when he was a boy.

Those brothers of Joseph had sowed the seeds of cruelty and they were reaping the harvest. There was nothing, however, in what Joseph said or did as ruler of Egypt that was in the spirit of "paying them back." His investigation was solely for the purpose of discovering whether or not they had turned from their evil ways and become good men, whether or not they were to be trusted with opportunities that he might give them for larger life. One good symptom was that their consciences troubled them. To have a dead conscience is to be in the most hopeless condition. The story is told of a prince who had a wonderful ring which pricked his finger whenever he was doing anything wrong. It was given him to help him always to keep upright and good, and he was told that so long as he wore it he would prosper. At first he set a great store by his ring, but he afterwards got vexed with it, because by its pricking it kept him from doing many things which he wanted. At last he utterly lost patience with it and threw it away one day. He did not try to find it again. and as a result he became a very bad man. This is an allegory of a man who killed his conscience.

Henry Ward Beecher uttered the following warning against deadening conscience: "Take a shield and cast a spear upon it, and it will leave in it one great dent; prick it all over with a million little needle shafts and they will take the polish from it far more than the piercing of the spear. So it is not so much the great sins which take the freshness from our consciences as the numberless petty faults which we are all the while committing." But a dulled conscience or a slain conscience has a way of coming to life again, and so there is the hell of remorse in this world and in the beyond.

No doubt during those more than twenty years since they had so cruelly treated Joseph those brothers had often congratulated themselves in getting rid of him so easily. They were no longer troubled by their father's favoritism, nor by the ambitious dreams of Joseph. The whole affair was a forbidden subject, it was a closed incident. But how terrible was the awakening when they found themselves in danger of being apprehended for thieves and murderous spies by the ruler of Egypt! But better far to have so rude an awakening than to have none at all while there is still opportunity to retrieve the past.

Besides the evil consciences, or no consciences at all, which the brothers of Joseph cultivated, we place the wise words of William Byron Furbish in his book, *The Boy Problem*. He says: "The principal thing a child has to do morally before he is twelve years old is to grow a conscience. The principal thing after that is to get power to use his will. I would be glad, if I were sure it were a good one, to be able to button my moral code around my child, knowing that it would probably protect him until he was big enough to outgrow it; but I would much rather be sure that he had learned to speak the truth in his heart. If a boy can always do that, it is about all one ought to expect of him before he is twelve. If he obeys me, that is discipline; but if he learns to obey himself, that is character." But after all, there is only one way to develop a stainless conscience; it is to say, "I will try by the help of Jesus to give up everything that is sinful. I will try to be more like Jesus every day." In that kind of soil the conscience can neither degenerate nor die.

*THE INTERNATIONAL SUNDAY SCHOOL LESSON for May 18, 1913. oseph Meets His Brethren. Gen. 42. GOLDEN TEXT: "Whatsoever a an soweth, that shall he also reap." Gal. 6: 7.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—MR. DAVID S. FRY, of Newport, Pa., quotes order the objections that were recently made the Round Table to the graded lesson sys- em, and replies in a letter which is, in part, s follows:

(1) "'Mothers don't have time to teach sixteen or even six" children different les- ons.' Granted. The graded lessons were put nto operation for those children whose moth- rs do not teach them the Sunday school lesson efore they go to the Sunday school on Sunday. n this degenerate day this class of mothers orm about 90 per cent. of motherhood, espe- ially as concerns the smaller children. But or the mother who is anxious to teach her hildren something of the Sunday school lesson efore going to Sunday school the graded les- ons make it easy, for the lessons for the same ear and grade repeat themselves, so that the mother has to learn any particular lesson only once.

(2) "'Superintendents can't help all teach- ers in so many grades, all with different les- sons.' Neither do they help with the uniform. The lower grades of the Sunday school are habitually neglected by the superintendent or any one else chiefly concerned with adults. In little antiquated Washington if you have super- intendents of departments in addition to su- perintendents of the whole school, these super- intendents of departments and their teachers will convene weekly for what is known as a graded union.

(3) "'Papers publishing comments on the lessons cannot cover the ground when so many lessons are to be discussed.' No need to. The graded lessons are meant for children of such age that not one out of a thousand or ten thou- sand reads the comments in the papers, and so far as the teachers are concerned they have helps far superior to what any newspaper scribbler could furnish. There is no danger from this source that Dr. Crafts and other Sunday school lesson writers will lose their jobs.

(4) "'When pupils away from home can fit right into Sunday school anywhere only on uniform system.' Graded lesson pupils are always studying the Bible, and no matter what Sunday school they enter if they teach the Bible in that school the pupil will feel at home.

(5) "'Graded lessons too pedagogical for untrained minds.' Why not pedagogical? It is only in this way they can learn to love the Bible, while at the same time imbibing life truths from it. With uniform lessons Bibles are conspicuous for their absence. In graded lessons the use of the Bible is imperative."

—HERE AGAIN WE FIND some things that be- long to good teaching, both in the uniform and graded series, are assumed to belong to the latter only, such as the use of Bibles in the classes, which the best superintendents pro- moted before the graded series was ever thought of. The Religious Education Associa- tion, which was founded in part to promote the graded series, is doing most excellent work in other ways. One of the new ways which is mentioned in the *Continent* in con- nection with its last convention, though it may not have been mentioned there at all, is the request of the Board of Education of Phila- delphia that the Sunday schools set apart one Sunday in each year as "vocation day," putting up to the young people of each con- gregation the solemnity of choosing a life work in the fear of God with the question thrust upon them what profession or occupation each proposes to choose for a life work, and the deeper thought that each one will at any rate attempt to make his life useful so that the world will be better for his living in it. Surely every public and private school as well as every Sunday school may well have a "vocation day" when this truth is pressed home by teachers and by visiting speakers and in discussions among the pupils themselves.

—SEND QUESTIONS and suggestions for the Round Table to Wilbur F. Crafts, 206 Penn- sylvania Avenue, S. E., Washington, D. C.

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WHAT IS "TRUE CONVERSION?"

MORE VIEWS BY PASTORS OF VARIOUS DENOMINATIONS DEFINING THE NATURE OF THE NEW BIRTH

FEW questions of a spiritual character have aroused greater interest than the discussion on "True Conversion" in the columns of THE CHRISTIAN HERALD. Pastors of all denominations have contributed to the general enlightenment on this vital topic. To-day we give another instalment of letters on the subject:

"Conversion is Nothing Less Than a New Creation," Writes Rev. A. B. Simpson.

CONVERSION may be regarded as a spiritual change of heart and life, transforming its subject from a life of selfishness and sin to a life of righteousness and true service for God and man. On the divine side it is the result of a supernatural operation of the Holy Spirit creating a new spiritual life and described in Ezekiel 36: 26 as the imparting to us of a new heart and new spirit, and in John 3: 3 as a regeneration or being born from above. On the human side it begins with an act of repentance and decision for God, for which every sinful man is held responsible. This is implied in the words of the apostle Peter in Acts 3: 19, "Repent ye, therefore, and be converted," or literally "repent and convert."

It is more than ethical culture, or self-improvement, or reformation of character and conduct. It is nothing less than a new creation, and therefore we read in II Cor. 5: 17 "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

A. B. SIMPSON.
President Christian and Missionary Alliance, New York.

. . .

"Conversion a Change from a State of Wrath to a State of Grace," Writes Professor Dau, St. Louis.

CONVERSION is used in a wide, and a narrow, or strict, meaning. The etymology of the term implies that it is a turning, and Acts 26: 18 shows that a "turning from darkness to light, from the power of Satan to God," is intended. Such turning is effected when a person, on the one hand, acknowledges and repents of his sin (hence by a state of contriteness), and on the other hand, when he believes in the reconciliation effected for him by Jesus Christ. Contrition, produced by an earnest and conscientious application of the holy law of God, and faith, derived from the Gospel, are therefore the constituent parts of conversion in the wider sense. But very often conversion is used as a synonym for regeneration, or the new birth, and signifies the quickening of a person, who is by nature dead in trespasses and sins, into a new, spiritual life. This is effected by the kindling of faith in men; for it is those who believe in Christ as their Saviour who are declared to have been "born again." Conversion in the wider sense is an action proceeding through grades, or stages, and of longer or shorter duration. Conversion in the strict sense, or the bestowal of faith, the actual transfer from a state of wrath into a state of grace, is an instantaneous act of the Holy Spirit. Conversion is entirely a work of grace, wrought *in* the sinner, not *by* him.

W. H. T. DAU.
Concordia Seminary, St. Louis, Mo.

. . .

"Conversion Is a New Life, Dominated by New Motives," Writes Rev. C. L. Goodell.

CONVERSION, to me, is a change of heart. Once men thought the heavens were geocentric—that it was this little earth of ours that held compelling authority over sun, moon and stars. There came a time when all men realized that this was not true—that the sun was the center of our system, and that this earth played but a minor part in the great solar system. A man naturally is inclined to feel that the things which are seen and handled are the important things; that his own will and his own advantage must dominate everything. When a man comes to realize that this is not true; that our obligation to God is supreme; that "in him we live and move and have our being"; that he has made us for himself and that we are restless until we rest in him—then he acknowledges a new center of being, a new purpose for his life. When a man measures what he does by the will of God and the service of men he is a converted man.

The method of the conversion is another question. It may come to him with tremendous upheaval or it may come as quietly as the day breaks. It may come in an hour which he notes upon the clock and which is the mother of many a happy anniversary, or it may come little by little so that he cannot tell himself what day, or week, or month he enters into the new experience. Nor can an outsider always judge of the depth or reality of the experience. In any event it must be true that the things which he once selfishly loved have lost their charm and the things which he once hated because they crossed his natural desires and selfish impulses he now loves because he finds that they minister to his spiritual growth. A new life has come to him because new motives dominate him.

I have only touched, you will see, upon what I think is the essence of conversion. I have not considered at all the question of whether a person may come to God so early in life as to never have any sensation of selfish domination. That is entirely another question.

C. L. GOODELL.
Pastor Calvary M. E. Church, New York.

. . .

"The Hand of God Touches and Changes the Heart," Writes Professor Fritschel.

IN THE life of every true Christian there is one and the same experience—various and manifold as may be the time and manner—that a power and influence from outside enters into his life. The hand of God touches the human heart and changes it. This experience is the fundamental change by which man is rescued from sin and damnation and made a child of grace and salvation. Two component parts constitute conversion, namely, repentance and faith. Repentance looks downward and backwards. Through the law God produces a true knowledge of man's sins, sinfulness and the consequences; through the Gospel he produces a true knowledge and acceptance of God's grace in Christ Jesus. Repentance alone (cf. Judas) is not conversion; faith alone is not conversion. But repentance and faith taken together as a unit are that which the Word of God designates as conversion.

(PROFESSOR) GEO. J. FRITSCHEL.
Wartburg Seminary, Dubuque, Iowa.

. . .

"Conversion is Turning to God by the Holy Spirit's Help," Writes Rev. M. J. MacLeod.

CONVERSION is a turning to God by the help of the Holy Spirit, and so looking at life through the eyes of God in Jesus Christ, that the soul learns to love what He loves and hate what He hates.

MALCOLM JAMES MACLEOD.
Pastor Collegiate Reformed Church, New York.

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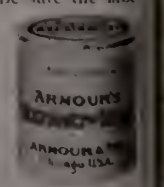

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ARMOUR AND COMPANY

MEXICO'S REVOLUTION

Continued from page 448

ning—nothing but tombs, widows
r orphans—nothing but ignominy
o Mexican plutocracy.

hy were Francisco Madero and
Suarez so terribly hated?

adero believed the lower classes,
slandered, so misunderstood," can
should be elevated.

hen ex-President Porfirio Diaz
e Lerdo de Tejado, constitutional
ident of Mexico, from the power,
rew about himself what was later
wn as the "Circle of Friends of
eral Diaz"; these friends had their
le, and these on the marriage of
z with Carmen Romero Rubio
ed with the so-called *Conserva-
s*, or church party. These are the
tocrats or *clases privilegiadas* of
ay. Their descent and claims to
ility will not bear too close investi-
on. Lerdo de Tejado said: "The
-of-arms of ——— should bear a
ttle, of ——— a trowel, of ———
ashtub." This class are bitter haters
oppressors of the lower and mid-
classes. Without noble blood, noble
incts, or a noble education, and
money the fruit of violence, they
to be feared. He who seeks to ele-
the masses, and espouses the
se of the oppressed must expect the
of Tiberius Gracchus be what it
his political standing; of Sparta-
, in spite of his bravery; of Savo-
ola, in spite of his purity, learning
fervor.

he twentieth century is not lacking
political intrigues and religious in-
rance. These have always had
rii at their command when not the
ke or the cord.

Madero sought to better the condi-
n of the workingman. He held con-
ences with capital and labor. The
ary of the workingmen and girls
s increased five per cent. Capital,
the energetic attitude of labor, and
president's support, had been
ced to yield, but it hid awful rancor
its foul heart.

No sooner was Madero deposed than
arge factory in Pueblo cut ten per
t. of the salaries of its employees.
mplaint was made, and capital re-
ed, "Take what is given and be
ateful; the day will come when you
ll be glad to work for a crust."
bor replied by burning the factory.
rong? Yes, to be sure; but when
pital starves labor it cannot expect
employees to be better than brutes.

The titles of the great *hacendados*
e none too clean, and none too
lid. It was truthfully said by an
ile of good family and splendid
rning: "In Mexico a man has no
ht to think; no right to possess, no
right to vote, no right to live." He spoke of the policy pursued by Porfirio Diaz. Madero listened to the disinherited.

During the *dictadura* the *hacendados* violently despoiled the *indigenas* of their lands. These on complaining received no legal support, and if they insisted on their claims, were threatened with imprisonment and worse things. A rich Spaniard of this capital was one of Madero's most implacable enemies because certain lands he had wrenched from the poor, they having proved their titles, were returned to them by President Madero.

"No right to think, no right to live," seems to be the policy of the present administration, since not more than five days ago (from the date of writing) forty men found talking together were accused of plotting and shot ere the morning light.

Madero brought upon himself the hatred of the Catholic party by permitting Doña Suz Zaragon, a Spanish liberal, to speak in public on the baleful and degrading influence of the priests. A group of dames of the *alta aristocracia* dressed in their richest attire went to Madero, and in a haughty manner protested against his permitting a woman who professed such ideas to speak in public. Madero received the ladies with small ceremony, and declared his intention of protecting liberty of speech. They retired highly offended, calling him a low vulgar fellow unworthy of a presidential chair.

Although the constitution gives equal political rights to all male citizens, suffrage was for thirty years a farce. Madero taught the people their rights.

Is the cause of the people lost? No, never. "Right even on the scaffold sways the future."

Should surrounding Christian nations take no part in present events? Intervention would not mend matters; yet by some other significant act Christian nations should prove to the actual government, founded on treachery, fraud, and murder, that its mask of hypocrisy is entirely too transparent, and its crimes are understood and condemned.

The rude soldiers, slaves of tyrants, destroyed the cross that ignorance and superstition, founded nevertheless on love, placed on the spot where Madero fell. He needs no visible cross. The government accorded him not the honors due to an ex-president. He needed not the empty roar of muskets over his grave. Madero gave his heart to the people, and in theirs he still lives.

ANSWERED PRAYERS

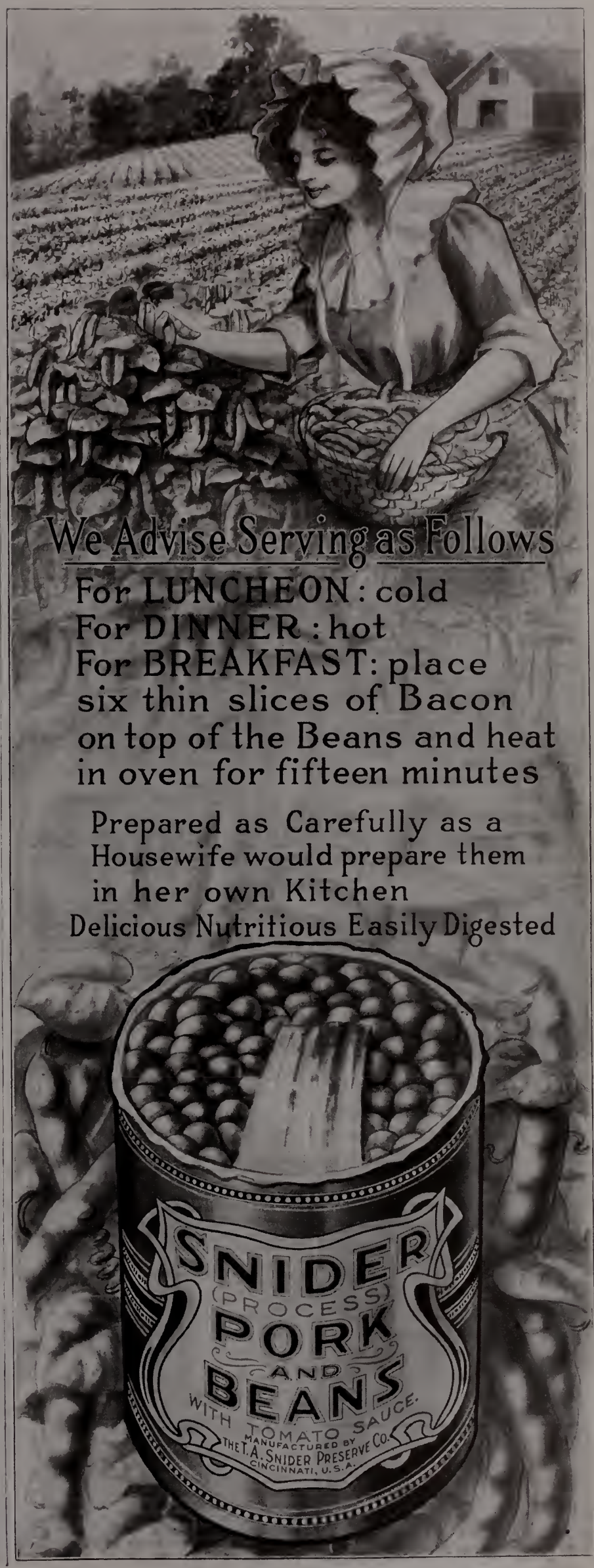
HERE is another flood letter: "I want to acknowledge through your paper my thanks to God for sparing e life of my son, who was in great nger in the recent floods. He has ard and answered many other times nen I have been in sore trouble. I n sure he doeth all things well if we ly trust him." Mrs. A. B., Lodi, is.

This mother received another kind help for her son in answer to ayer. Mrs. S. K. W. writes: "I ant to acknowledge the goodness of od in answering my prayer for em-oyment for my son." And there is world of tragedy and joy in this let-r from still another mother: "I want express my thanks for the An-vered Prayer column. I have been benefited by it. And within the ast year God has answered my rayer in behalf of a dear boy who ould not quit the drink habit. God eard my prayer in his behalf, and ow he is doing well. Praise God for-ver!"

E. T., of Capron, Ill., writes: "Your aper has been a constant enjoyment to me for many years. I wish to say, after reading your Answered Prayer column, that the Lord has answered my prayers also. My brother was seriously ill and my prayers for his recovery were graciously answered."

Best of all is the news of souls saved: A. P. writes from Stromsburg, Neb.: "I wish to acknowledge God's goodness in answering my prayer in saving two loved ones for whom I have been praying for years. He has answered many prayers for me and I believe we would get more from God if we prayed more."

Acknowledgments of answers to prayers have also been received from: Mrs. Z., Massillon, Ohio; A Reader, Carroll, Iowa; Mrs. McN., Osceola, Iowa; Mrs. W. A. C., Bougemont, N. C.; M. G., Cedar Bayou, Texas; A. H. B., DeWitt, Neb.; A. P., Chino, Calif.; A Constant Reader, Iowa City, Iowa; G. S. R., Dalton, Ohio; C. C. C., Moscow, Idaho; M. J. S., Berkeley, Calif.; An Earnest Endeavorer, Riverside, Calif.; E. R. A., Garden City, Kan.; W. K., Straw Plains, Tenn.; Mrs. D. M., Mohawk, N. Y.; Miss Z. I. D.; Mrs. B. F. P., Denton, Texas; W. S. T., Morgan Hill, Calif.; V. F. K., Des Moines, Iowa; Mrs. R. Z. E., Louisburg, N. C.; Mrs. L. V. T., St. Louis, Mich.; A Friend, Lyons, N. Y.; S. M. A., Alpine, Texas; A Reader, Golden City, Mo.; S. B. C., California; Mrs. E. M. L., Walton, N. Y.; Subscriber, Poland, Ohio.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THE "POPE AND POLITICS"

Continued from page 449

for the entire clergy and Church of Rome in America by the *Marian?* Nor are we sure of understanding fully the *Marian* when it declares the Pope to have no divine right to interfere with our country in things *purely political*, and this because we are in doubt as to what Rome defines to be the limitations of the sphere of that morality of which the Pope is held to be the divinely infallible teacher, and wherein unconditional obedience must be rendered him by every faithful member of his church. And might we also ask the *Marian* to give us an authoritative statement as to the limitations of the authority of civil government, and especially what is that standard or norm by which, according to Rome, the state must be governed in all its legislation and the exercise of its every function? And finally may we ask the *Marian* to define for us that liberty which Rome sets forth as the only true liberty, which it is the duty of civil government to establish and maintain? Does the editor of the *Marian* agree or disagree with Pius IX and Leo XIII? And if he disagrees with these Popes what is his warrant, and why does he ask of us to accept his definition as the true representation of the Roman Catholic Church over and against that of these recent Popes?

Once more let us say that we are animated by no spirit of malice or animosity, and that nothing should give us greater delight than to have the proof furnished by an official and authoritative statement from the acknowledged head of the Roman Catholic Church that the Pope of Rome has no right, unless it be expressly delegated to him by any nation, to interfere with or exercise any supremacy over its civil and political affairs, and that the only right principle is that of complete separation of church and state. Such proof we eagerly await.

Among the Workers

—THE REV. ALAN PRESSLEY WILSON, 271 North Second Street, Lykens, Pa., has published a series of missionary poems for free distribution. Mr. Wilson will send copies of these inspiring appeals to any who will enclose return postage.

—AT SMITHFIELD, OHIO, the five evangelical churches have held a series of union services, led by the Rev. David M. Conn, of Sandwich, Ill., and M. F. Smith, of Hookstown, Pa., with the result that over a hundred new members were added to their rolls.

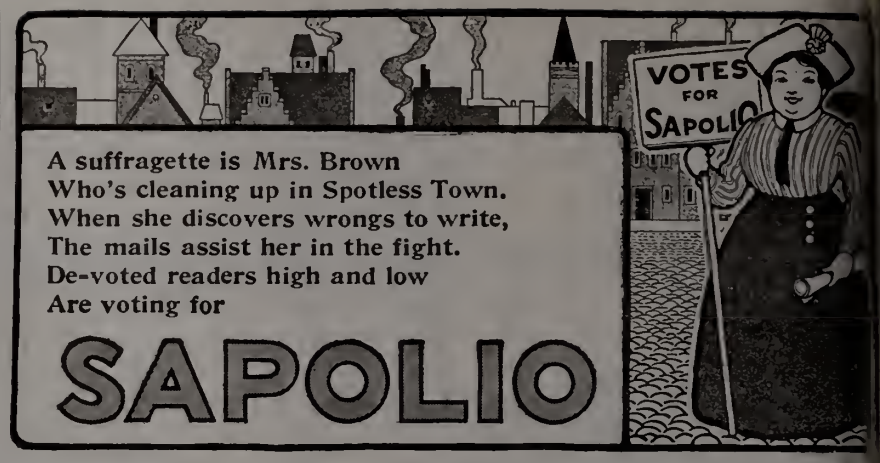
—THE UNION HIGH SCHOOL for boys at Wuhu, China, wishes to form a band this spring. Gifts of "instruments, new or old," can be sent to Rev. Z. C. Beals, 160 Warren Street, Boston, Mass., who will send them on to their Yangtse destination.

—ON PALM SUNDAY at the Kountze Memorial Church, Omaha, Neb., a class of 182 persons were confirmed, said to be the largest class ever received at one time in any Lutheran church in America. During Holy Week 114 others were received, making a total of 296 Easter accessions. Rev. Oliver D. Baltzly, D.D., is the pastor.

—A GOOD REPORT comes to THE CHRISTIAN HERALD of the work of "Jack" Lomberger, an evangelist who carries the Gospel among the mining and lumber camps of northern Minnesota and other localities of the Northwest. He was redeemed from a life of sin through the preaching and influence of Frank E. Higgins, the famous and beloved "sky pilot."

—IN THE BAHAMAS BAPTIST UNION are included pastors and churches in Eleuthera, San Salvador, Long Island, Exuma and Andros. The Rev. D. Wilshire, well known to readers of THE CHRISTIAN HERALD, is general superintendent. The Bahamas Union is part of the Baptist Union of Great Britain and Ireland, and is also incorporated in the Baptist World's Alliance.

—THE FIFTIETH ANNIVERSARY of the First Congregational Church of Woodhaven, L. I., on March 16-17, was a notable occasion. The first pastor was Rev. William James, who continued as pastor for thirty years. On November 2-3, 1890, the twenty-fifth anniversary of his pastorate was celebrated, and a purse of $250 presented to him. He built the first church, and at his retirement it had 214 members. There have been four pastors since, the present incumbent being Rev. Ray E. Butterfield. At the recent celebration Dr. James preached a sermon that was full of tender recollections of the church's early days and struggles.



A suffragette is Mrs. Brown
Who's cleaning up in Spotless Town.
When she discovers wrongs to write,
The mails assist her in the fight.
De-voted readers high and low
Are voting for

SAPOLIO

You know that harsh, chemical cleaners give poor suds.

Try this: Lather your hands with Sapolio. Swish them back and forth through a bowl of warm water. See the rich suds form.

Now try the same with any other cleaning compound.

Where are the suds?

Of course, strong harsh compounds will remove dirt. (So will sand-paper and caustic soda.) But they give tins a dull, "frosted" surface. In time they grind off the tin coating. Then your tins rust. If you want tin-ware that shines like a mirror, use Sapolio. It contains no strong chemicals or coarse, injurious grit.

Rub a damp cloth on a cake of Sapolio. You then have a quick economical cleaner for tin-ware, enamel-ware, kitchen knives and forks, pots and kettles, dishes, woodwork and marble. Works without waste.

Our Spotless Town booklet tells more about Sapolio and more about Spotless Town. Write for it. Sent free.

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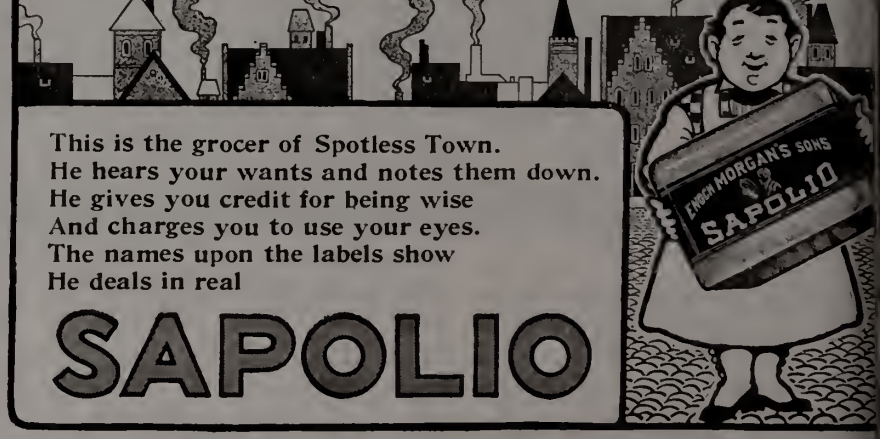

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The names upon the labels show
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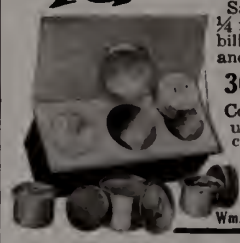

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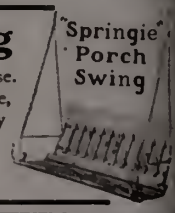

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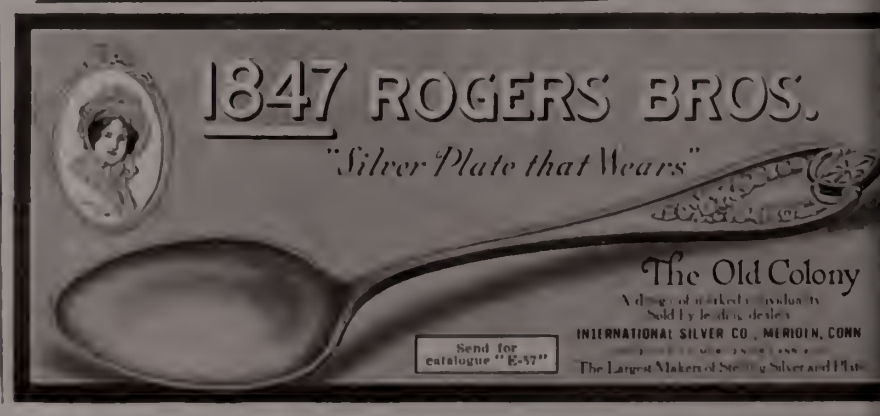
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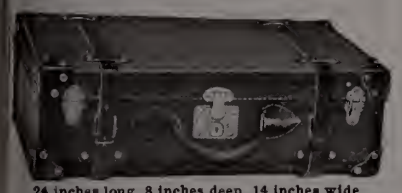

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FROM TWELVE TO ONE

BY MARGARET E. SANGSTER, JR.

I GOT out of the elevator feeling strangely happy and in tune with the springtime. The chimes of Grace Church were ringing softly to the melody of a sweet old hymn and the sunlight was tinged with that golden glory that some sunlight does not possess. It really seemed a shame to eat, and yet I was unromantically hungry.

Margaret E. Sangster, Jr.

But the glory of the wonderful day stopped right there, for one large drop of bitterness was in my cup of joy. I had to write as soon as I finished my luncheon, and the prospect did not please me. The springtime was too beautiful, the air too fresh and balmy and my mind was too full of dreams.

I went into the crowded restaurant and sat down in the only empty place, at a table with a young mother and her tiny daughter. The little girl was absorbing vanilla ice cream with a rapidity that astonished me until I heard her mother's voice say in tense, whispering tones:

"Hurry up, baby! I can't wait much longer—" and then again in a minute,

"I've got a lot to do, baby; eat just a little bit faster." Whereupon the child gulped down the last of the ice cream and was led, crimson-faced and choking, from the room.

An old man sat down at a table near mine; from the first glance I had of him I knew that he was cross and unpleasant, and when he spoke I found that his voice was even as I had imagined. Loudly, angrily, he called to the head waiter:

"Hey, you, get somebody to take my order!" and when at last a protesting little white-robed girl was produced to serve him, he snarled:

"Took you long enough, didn't it? Why can't you be here at your place?"

Then he went into minute details about his dinner until the waitress was so confused that I doubt if she remembered her own name. His manner was in marked contrast to the sweet way of a woman, well past middle age, who sat at the next table. The tired, white-faced girl who balanced a heavy tray looked almost rested when she received a charming smile and a "Thank you, dear," as she deposited her burden on the snowy cloth.

Three girls—attractive, light-hearted young women—sat down at my table and began to talk. They minded my presence not at all, and I soon became quite interested in their little conversation, for they were talking of love and ideals.

"I," said the tallest of the girls, as she pulled her chic little bonnet over her eyes, "I am never going to get married!" but she blushed as she spoke.

The next tallest girl looked up quickly.

"You say that?" she asked, nonchalantly biting an olive, "but last night I saw—" She broke off meaningly as a scarlet, burning flush crept up over the cheeks of the first speaker. Then all three girls laughed together.

The smallest girl, a chubby, cunning little lady, raised her eyes from her plate:

"I think," she spoke softly, "that I will like getting married, now that my ideal has come along. I like to cook things, and wash dishes, and take care of a house, and oh, all sorts of things!"

The tallest girl spoke again:

"Yes, marry a man to work for him," she drawled; "not much!" But the smallest girl did not answer. Her mild blue eyes gazed far off into the distance, and one could tell that her thoughts were dancing madly between dainty wall papers and embroidered pillow-cases, and hemstitched tablecloths. And as I glanced down I saw the sparkle of a modest diamond on her left hand.

A party of schoolgirls drifted in, dressed in their prettiest clothes, and evidently ready for a matinée. Although they were attractive girls, probably from very good families, their laughter and conversation was a little too loud to be in good taste.

These girls, although they did not dream of it, afforded quite a lot of amusement to three attractive college men who were seated near them. I saw the boys whisper behind carefully lifted hands, and then one of them smiled broadly at the leader of the noisy newcomers.

The boys left before I did, and I heard one say as he passed my table: "Those children ought to be kept home. Why, they acted as if they had never seen a man before!"

And one of his companions answered, in perfectly serious vein: "If I had a daughter and she acted like that, I would make her mighty sorry for it!"

And at that moment a shrill sentence drifted from the girls' table and I caught this: "That tall blond one is awfully cute! I think I made quite a hit with him."

If the girls of that age only knew what disgust they caused perhaps they would be more careful.

I got up, and with a smile that was heartily returned by the girls at my table, I left the room and entered the going-down elevator. An old lady with soft, wavy hair, who stood beside me, was smiling dreamily as she glanced over the crowded, noisy throng. With an impulse to confide in some one, I turned to her.

"It's queer," I said, "isn't it? The different people, and everything." But here she surprised me. She, too, had been "seeing things."

"'All the world's a stage,'" she quoted, "'and all the men and women merely players.'"

MORE THAN EVER

Increased Capacity for Mental Labor Since Leaving Off Coffee.

Many former coffee drinkers who have mental work to perform, day after day, have found a better capacity and greater endurance by using Postum instead of coffee. An Ills. woman writes:

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"Then I became less despondent, and the desire to be active again showed proof of renewed physical and mental strength.

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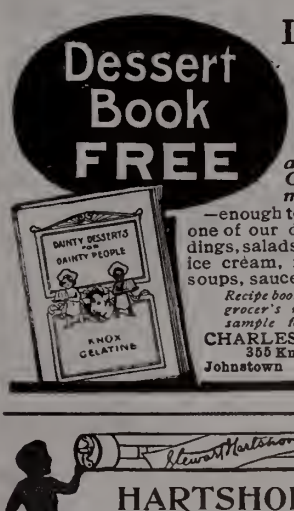
The Only Breakfast Cereal Made in Biscuit Form

Made only by

The Shredded Wheat Biscuit Co.
Niagara Falls, N.Y.



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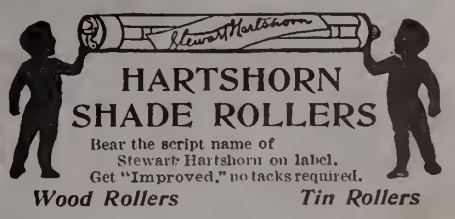

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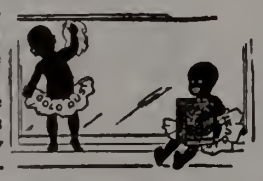

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Write to-day, enclosing postal or express money order, and the camera and supplies will be sent to you promptly. Your money back if not satisfied. Address

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THE STATURE OF CHRIST*

FOR every task there is an ideal. The laborer upon a building has before him the sketch handed by the contractor; the contractor has the full plans drawn up by the architect; the architect had in his mind a vision, the ideal of the edifice to be built. Even in the more humdrum tasks, such as the making of a dress or the baking of a cake, there is always either the actual, tangible model, or else the ideal in the mind of the worker toward which he strives.

For many centuries, in the business of trying to be good, men had only this mental ideal of what a good man should really be, but this ideal was made more definite by the written words of various sets of moral laws. All over the world men had this fundamental sense of the difference between right and wrong and the deep feeling that they ought to do right. The different sets of laws by which they tried to attain their ideal of righteousness differed very widely. There was only one authentic set of laws, and that was the code prepared by Moses under the direction of the one true God. But in many of these nations, both those who had the correct written law to guide them and those who had only the incorrect codes upon which their wise men had labored, there was the hope, and, in many cases, the confident expectation that all these ideals and plans would some day be made real in the actual life of a Man.

Did you ever stop to think what a striking proof of the deity of Christ it is that since his time the thought of the leading races of the world has looked backward instead of forward for the ideal? The disciples asked him, in a time of temporary doubt, "Art thou he that should come, or look we for another?" But ever since his day the conviction has been growing with incredible swiftness and strength that he is the consummate pattern for the business of building character.

So the very practical question that confronts every one of us every day is simply: "How can I be like Jesus?"

In the first place we must study most carefully the Model. Just as the contractor must follow minutely the plans of the architect, so the Christian must study the life, the words, the teachings of Jesus, as disclosed in the pages of the New Testament.

Aside from the study of his character as we find it in the Bible, we have also the amazing privilege of becoming his personal friends and companions. It is impossible to over-emphasize this feature of the Christian life. It is in reality almost all there is to it—simply to be friends of Jesus. That is the way his church started—just as a little circle of men and women who loved him. It has grown by having these friends of his tell others about the delights and hopes his friendship brings. It is a universally recognized fact that close companions are apt to become like one another, so as we associate with Christ in intimate, friendly companionship, as we talk with him moment by moment at our work or play and in the special hours of prayer, we shall grow more and more like him.

But there is still another definite step in this matter of becoming like Jesus. We must recognize the mystical and magical power of his blood to cleanse our hearts and make them like his own. Many books have been written on this great subject of the redemption of the death of Christ to the hearts of men who trust in him, but it is not at all necessary to understand any theory or philosophy that has grown up about this great fact. We only know that people who accept the fact of the death of Christ as the thing that makes possible the forgiving of their sins and the cleansing of

*"GROWING UP INTO IT." Christian Endeavor and B. Y. P. U. Topic for Sunday, May 18. (Union meeting with the Junior and Intermediate Societies.) Eph. 4: 11-16.

Continued on next page

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Perfect 3-Point Rim Contact

Our Engineers have built up and torn down thousands of experimental tires to give you a road-resisting More Mileage Tire—a tire in which each thread of fabric and every ounce of rubber would be combined to give you the greatest strength and resistance—and the result is **Perfect 3-Point Rim Contact.**

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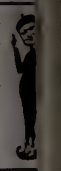

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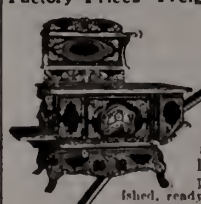

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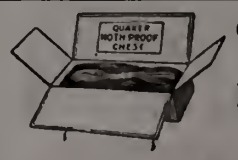

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THE STATURE OF CHRIST

Continued from preceding page

their hearts are made really sweet and pure and kind and good and holy. The very best and highest type of saints that any of us know are those who take for the watchword and model of their lives:

Never further than thy cross,
Never higher than thy feet.

A word must be said about the Holy Spirit. There is a very close connection between the help that we get from the Holy Spirit and the faith that we have in the power of the blood of Jesus. It is this death of Christ that makes possible the coming of the Holy Spirit to our lives. And it is the Holy Spirit dwelling in us that makes it possible for us to be like Jesus. The same Spirit who came to the disciples on the day of Pentecost will come into our hearts, if we will let him, filling us with holy fire and giving us the power that we lack to follow accurately our great Pattern.

But after all these things have been done there remains the daily and hourly task and privilege of becoming constantly and actually more and more like Jesus. As we learn new things about him, as he whispers new secrets to our hearts, as we contemplate more earnestly his sacrifice for us, as we rely more perfectly upon his Spirit dwelling within us, we find new ways of being like him, we come to think new and beautiful thoughts, we come to see new and unexpected ways by which we can serve others in his name, we find fresh avenues for expanding and applying the great principle of self-sacrificing love, which has become, by his grace, the dominant motive of our lives.

The Greater Work Ahead*

EVERY Epworth Leaguer ought to have in his private room a small globe, and he should think constantly as he looks upon it of the words of the great Wesley, the name of whose birthplace our league bears. "The world is my parish." That is to be or thought and our prayer, our hope, our anxiety, our passion, our effort, our determination: "The world for Christ."

The Epworth League has done splendid things in past years, yet we must not keep our eyes and minds on the achievements of the past but on the possibilities of the future. So long as there are any people in the world who have not heard of Christ, so long as there are sinful people anywhere, so long as there is oppression and injustice and hunger and want and sadness and pain anywhere, the Epworth League has work to do.

These words of Jesus, "The works that I do shall he do also, and greater works than these shall he do," are very staggering. Yet he seems to have meant them to be taken literally, for he prefaces them with the impressive formula: "Verily, verily, I say unto you." Yet in the light of the history of Christ's church the words become easy to grasp. Christ had all the power of God; yet he had for the conveying of that power to the people who needed help only two hands, two feet, one tongue. He promised that the same power that he himself had should remain in his church; and his church has millions of feet and tongues and hands. How vastly greater then ought its results to be than those that were possible to him when his mighty Spirit was imprisoned in the limits of one body!

But the question for each of us is: "Am I doing my part? Am I filling my place well in this new and greater body of Christ through which his power is to flow for the salvation and comfort and healing of men? Are my feet and hands and tongue doing their part?"

* EPWORTH LEAGUE TOPIC for Sunday, May 18, 1913. (Anniversary Day.) John 5:20;14:12.

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Easiest to Make in the AMERICAN Northwest

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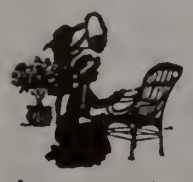

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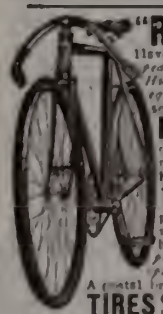

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Catalogue in Color Free. EVERY PIN PERFECT
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NORTH ATTLEBORO, MASS. Box E10

Continued from page 449

"Now, boy!"

"I know they think I'm feeble-minded. Folks sesso. Mebbe I be. But I ain't feeble-handed—"

"Oh, John, John!" cried Annie.

"I ain't no doubt I am. Most folks be. I got more wits than I useter hev. I mind w'en my intellect come to me one day, it come with a buz. But ef the seelec'men an' the overseers knowed you'd give me my freedom they'd clap me onto somebody else quicker'n scat. Folks better think you're a-farming of me out. I guess I'll fetch some more chips fust. There's quite a consider'ble down where they're buildin' the new kivered bridge. Mis' Palmer, marm, Mis' Graham, ye shan't never want fer nothin' w'ile I've got my two han's."

"What flow of eloquence is this I come upon?" cried a gay voice, and a burst of sunshine seemed to pour into the low dark room when the door blew to behind Clary.

The color mounted to the bound boy's ruddy hair, and his eyes wandered a trifle more than usual. "Ma! Mis' Perry has given me her new alapaca to make up!"

"That so?" said Mrs. Palmer. "Now ain't that a beginning!"

"Yes, she has. She has confidence. She see how my own gowns set. And I know jes' how it's a-goin' ter look. She's white an' slim. I sha'n't put a bit of gimp or beads on it, but have jes' long lines to set off her figger. She'll look like a lily on a stem." And Clary's eyes saw the picture of Mrs. Perry making a sunshine in a shady place, and her face shone with the glow of the artist.

She took off her shawl, catching up her great black cat. "Peter Paul," she said, burying her face in his fur, "Peter Paul, pleasant precious, perfect Puss Palmer, you shall have cream now every day of your life!"

"Pretty person," said John, either to the cat or to Clary, picking up his basket to get more chips before dark.

"If I could see you, John," said Annie.

"You'd see a fine-lookin' six-foot feller, Mis' Graham," he said with a wide wink for her mother, "with coal-black hair, an' black eyes 'ith a spark to 'em, and a moustache, and a mighty takin' way 'ith him!"

"Go 'long, John," said Mrs. Palmer.

"Oh, ain't it splendid, ma?" cried Clary, coming back. "It won't be any time at all before I can buy an alapaca for Gran' and a French calico for you with little sprigs of tiny garding flowers on a white ground—"

"I guess you'll be jest as well off as ef Erle Snow's son warn't too good fer ye!" said her grandmother.

Suddenly the girl's lip quivered, and she dropped her cat and ran out of the room. "Oh, isn't it wicked?" she said to herself, in her own room. "I don't see why old Mr. Snow's notions should stand between us and happiness," she murmured. "I'd have ben reel good to him. He'd have liked me, come to know me."

"You go up to her, Annie," said the grandmother.

"No," said Annie, "we have to meet our griefs alone."

And then Clary began to sing in order to mislead them downstairs, and presently she was enjoying her singing. She sang in the singing-seats on Sundays; and if now at first it was a little quaveringly, presently it was the full flood of melody, although she was not thinking at all of the beautiful old song, but of Mrs. Perry's gown, and then she tied on her apron and ran down, saying, "I'm goin' to make dip-toast for supper," and began stirring round in the pantry.

"Mother's sunshine!" said Annie.

. . .

Down in his office in behind the long counter, where he fingered his ledger without looking at it, Erle Snow would have been surprised if he had heard

Continued on next page

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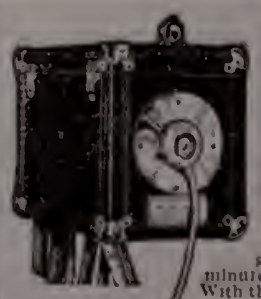

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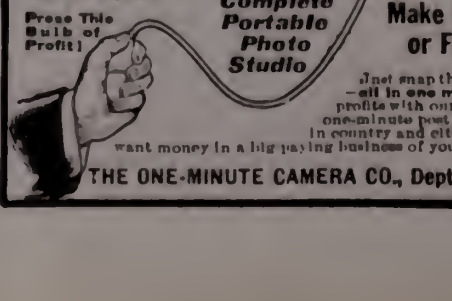

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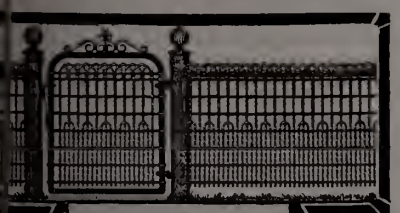

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Continued from preceding page

any one call him "old Mr. Snow." In spite of the facts of his experience and of the existence of a stalwart son, he looked on himself as young; he took it for granted rather, and thought nothing about it. If he had thought he would have said that life stopped for him one morning twenty years ago. Perhaps there had been few days when he had not remembered this tragedy of his youth, of his whole life. Yet no one dreamed of tragedy or romance, or of the wild stir of longings and regrets in this silent and prosperous man of small affairs, stern and of an inflexible honesty, a man who had been out in the world. He had not chosen his wife; she had chosen him; and he had not cared. Annie never came down to the village; since returning he had seen her only in the far distance like a glimmer of blue on the hill-top.

Just now his heart was more than a little sore for Steve's trouble—trouble he felt that must be met and endured. He would send the boy away. That, however, did him, himself, no good. But there was nothing else for it—unless—ah, that was too great a sacrifice! He drew in his breath sharply. But what of that? He must, he must tell Stephen the whole story! He was not going to have the boy's life ruined by the evil strain that ran in the veins of Clary Graham, cost what it might to speak. Yes—then he would send him off into a region of fresh interests. That is, as soon as he could find any one to take his place in the store.

It was at that fortunate moment that Mrs. Palmer's Bound Boy opened the door. "I've come to see ef you don't want some help to the store," said John, so eagerly that the words tumbled out half formed. "Mis' Palmer's giv me my time"—which he hadn't meant to say—"and I'm lookin' for work. I'm mighty good help."

The very thing! The bargain was soon struck. John was to come tomorrow morning early, if he was sure he was free. "Free as the wind," said John as he went out feeling like a man with a place in the world.

Mr. Snow would have preferred some one other than from the Palmers. But in his strait he could not be too nice; and John had a reputation of his own.

"I don't know if he will have wit enough to make change," said the man, returning to his son in the office.

"John's as bright as anybody," said Steve indignantly. "Only he's slow. They call him wanting because he sets lookin' into the sky an' sayin' nothin'—studyin' the weather. He can tell a storm comin' two hundred miles away. He can call the birds to light on his finger; and there ain't one o' *them* can do it!"

"Well, well," said Mr. Snow, wheeling his chair about, and tipping his fingers together, "I don't know that there's any particular advantage in calling the birds to sit on your finger. But that's neither here nor there. I'm going to tell you, Stephen," he went on after a moment huskily, "the reason I can't have you marryin' that Graham girl. It's hard—it's terrible"—and he paused a moment, catching his breath.

"Never mind, father," said Steve, choking up himself. "Never mind."

"I—I must mind," said the other. "It's twenty years ago. Here it is, here it is! We was missing small thin's here to the store, thin's of no 'count reely, such thin's as a customer helps himself to, mebbe, 'thout thinkin'. But one day father happened to leave a dollar bill on the counter, makin' change for her—for Annie. W'en she'd gone, that bill 'd gone, too! ''Twarn't possible!' I said, when father begun to talk. ''Twarn't possible!' But in a minute or two she come back with it, and she'd ketched it up 'ith her arrants. I felt as if a mountain had been lifted off my

Continued on next page

An American Flag

And a Facsimile of the Declaration of Independence FREE

WOULDN'T you like to own an American Flag if you could get it for nothing? Not a little hand flag, understand, but a large size "Old Glory," 6 feet long by 4 feet wide, bigger than the top of your dining-room table. Not a pitiful wisp of color, mind you, but real red, white and blue, right from the factory of the Government flagmaker, and guaranteed not to fade, run or shrink, no matter what the weather.

And wouldn't you like to own a copy of the Declaration of Independence—a facsimile of that priceless document now in the old State House, Philadelphia?

Here is an opportunity to keep faith with your patriotism. The Declaration should hang framed upon your wall and you will not only have use for a flag on every holiday for many years to come, but you can use it constantly for decorative purposes in public and private sociables, in the schoolhouse, in the church, and, best of all, in the home. You will be able to celebrate Memorial Day properly with this flag!

Of Course You Want a Flag for Memorial Day

At this time of the year THE CHRISTIAN HERALD usually puts forth an extraordinary effort to increase the number of members of the great CHRISTIAN HERALD Family. We can only do this with the help of the present members. *You* are one of these and we know *you will* help us. But we have no right to accept your good offices for nothing, and so we make you the following proposition:

How to Secure the Flag and Declaration Free

Isn't there some one among your relatives, friends or acquaintances who would be benefited by reading THE CHRISTIAN HERALD? You can probably think of several in a few minutes. We want them to join THE CHRISTIAN HERALD Family. We want you to induce them to join, say, for a short trial period of *Six Months.* Induce at least one friend to take THE CHRISTIAN HERALD for six months, sending us 75 cents with the order, and for your trouble in procuring this *New* subscription we will send you the large *American Flag* and the facsimile reproduction of the *Declaration of Independence* entirely *Free of all Charge.*

Do not wait! Send in your order *at once,* so as to be sure to have the Flag reach you before Memorial Day.

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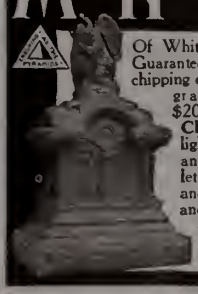

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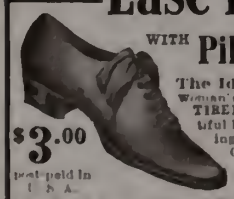

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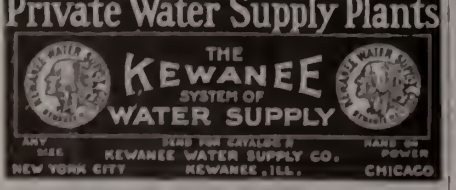

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Continued from preceding page

heart. 'Thought better of it,' ses father. 'Old folks are unfeelin',' I ses to myself. Then, in a few days, father took a ten-dollar bill, and wrote his name acrost the back, though it made him liable any day for that ten dollars. And he left it on the show-case. Annie came in for some tea. Father'd judged they'd be about out o' tea by that time. She stayed talkin' a few minutes. And when she'd gone, and father looked for that bill, 'twarn't there, sir! It—warn't—there. That settled it. I went for her, and I charged her with it. It hurt me awful. And then I couldn't take a light-fingered woman for my wife. You couldn't have a—a thief for your mother. And she didn't deny it. I give her a night to think and to explain if she could. And I met her nex' mornin' and she broke off—"

"Father! Mis' Graham! You talkin' about Mis' Graham? I don't believe it!" cried Steve, all the fire of youth in his eye. "She couldn't do it! The sun'd have to fall from the sky fust. She's a saint on earth, a sufferin' saint! And if she did, 'twouldn't make a speck o' difference to me. I ain't a-marryin' her. I'd take Clary if she had forty mothers and every one o' them thieves!"

"Ain't it any use," cried his father, in a white rage, "that I've gone and stripped my heart bare to you? You ain't any son o' mine! When I was your age I took my father's will and word for the will and word o' God. I've done with you!"

Meanwhile John, having filled Mrs. Palmer's bin, had sold a barrow-load of the chips that he had gathered earlier in the afternoon, had come with his slow and gentle movement to spend his ten cents for some smoked herring for supper, feeling already the joys of a good provider. He sat down and waited; and while he waited he heard all that Mr. Snow said.

At first the accusation was so enormous, so atrocious, that he did not fully comprehend it. It was too impossible. Mis' Graham? She never done it! That the white sweet soul should suffer such cruelty! He was half stunned. Then a slow indignation began to burn to a white heat. Everything became a blind whirl in his brain. Only one thing remained fixed. She never did it, and it must be proved. He would have roared in his wrath, but that would hurt her. It wouldn't clear her, and she must be cleared. It would hinder his being allowed here; and here was where the bill was lost, and here it must be found! He had never thought so rapidly before in all his life. Yes, he understood now; that was what he came into this world for—to find that lost ten-dollar bill with old Stephen Snow's name across the back, to clear Mis' Graham. Perhaps only a feeble-minded person could have imagined such a possibility after twenty years and more. He left the store as noiselessly as he had entered it, and he forgot all about the smoked herring.

To be concluded

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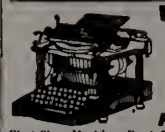

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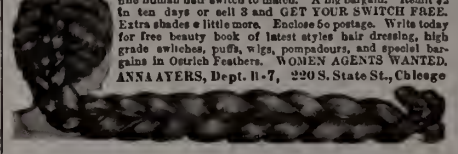

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NO WOMAN, however particular, could expect better fitting stockings. The secret Burson process of knitting, shapes the foot, narrows the ankle and widens the leg without seams, or without pressing and stretching. The result is comfortable, lasting, snug-fitting stockings.

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It is absolutely safe; has no cogs; is strongly built of iron, steel and seasoned wood; repair proof; an ornament to the lawn, or public play grounds. Made with or without canopy. Organ for music.

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State size and whether you want high or low collar. We will send sample so you can prove comfort and economy

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OUR MAIL-BAG

Questions and Answers

Mrs. W. W., Crosswicks, N. J. Are there any passages in the Bible that say we shall know each other in heaven?

God has universally implanted in the human heart not only the desire for immortality, but for recognition in the future life of that which we hold as purest and dearest in the present. This desire is as old as the race itself and has found expression in the creeds and literature of every age. If we consider the teaching of the Bible on this subject, it is impossible to escape the conclusion that we shall know each other in the future life. See David's lament over his little son: "I shall go to him, but he shall not return to me" (II Sam. 12: 23). See what Paul says about "ministering spirits" and "unseen witnesses," all implying recognition (Heb. 1: 12-14). See also II Cor. 4: 14; Eph. 2: 6; I Thess. 4: 13-18; Col. 3: 4; Rom. 12: 5. But Jesus, who "brought life and immortality to light" in a new and vivid sense, has given us also the assurance of recognition beyond the grave. In the parable of Dives and Lazarus it is clearly set forth, and in speaking to his disciples (John 14: 3, 4) individual recognition is implied, otherwise the language would be pointless.

G. D. W., Denver, Col. Please tell me what other name had the disciple Nathanael.

The general belief is that Bartholomew and Nathanael are the same person. This is based on the fact that John's Gospel mentions Nathanael twice and never refers to Bartholomew, while Matthew, Mark and Luke tell of Bartholomew, but make no reference to Nathanael.

Sorrowful. While your problem is undeniably an exceedingly painful one, you must believe that there is a plain way out of it. It is, however, one which cannot be judged at a distance, especially as it involves personal complications that can only be dealt with as they arise—although they may never arise at all. We think you would do well to consult your own pastor, or any minister of ripe experience in dealing with the individual cases of a parish. Such a one, being near at hand and familiar with the varied troubles that overshadow human lives and destroy happiness, would be the best adviser. You must believe, too, that Christ is infinitely tender as well as infinitely just and that he will not ask you to do anything without giving you strength to do it. It is not always necessary to confess to others or to make a public confession. Often the harm and distress which would come to them would more than offset the good that might result. This may be the fact in your case. Yet, if the offended one be a true Christian, he will show the spirit of forgiveness and cover all faults with generous love and confidence.

J. McG., Brooklyn, N. Y. 1. There is nowhere the promise, during the "fulness of the Gentiles," of any special opportunity for the salvation of sinners, although some writers have inferred it from various passages. Professor Weiss notes the close of Romans, 11th chapter, with the doxology on the "unsearchable riches" of the divine grace, which in God's wisdom and knowledge could give redemption alike to both Jew and Gentile by ways and means we know not of. (See Isa. 40: 13; Job 41: 2.) It should be observed that Rom. 11th chapter, deals with Israel as a people, and the Gentiles as a people, and not with individuals. 2. See I Cor. 15th chapter and Rom. 8: 11. Much has been written concerning the resurrection, but these passages give real light on the subject which makes the varying conjectures of commentators of little worth.

E. P. M., Monroe, Mich. 1. There are several colleges in which such Bible teaching as is given in divinity courses is tinged with liberalism or "higher criticism," with the result that students receive a very doubtful kind of preparation for service in the pulpit. 2. Dancing, while it may not in itself be an evil, is to be avoided because it leads to promiscuous and dangerous acquaintanceships. Many of the modern dances are objectionable because of being vulgar and immodest. 3. The tree of life conferred immortality; the tree of knowledge gave the power to discern between good and evil.

B. L. C., Providence, R. I. Has a Christian a right to believe: (1) That Christ plans all the little things that come into our lives—those we call happenings? (2) That Christ shows approval of his servant's work by giving him good weather to go about in, strength for the work and great joy in doing it?

As a basic thought in considering these questions it should be remembered that the attitude Christ wishes to assume toward all his followers is that of a friend. He said to his disciples: "Henceforth I call you not servants, but I have called you friends." We "work together" with him as friend with friend; our interests are identical with his and his with ours. On this basis it is perfectly rational to believe that he will give us all the help we need in the work we are trying to do for him. (1) Christ certainly knows all about all the "little things" that come into our lives; also he will allow nothing to happen which will spoil or seriously hinder our work. Paul believed that Satan was trying to hamper him; in one place he says definitely that Satan hindered him, really prevented him from getting where he wanted to go (1 Thess. 2: 18). The right attitude is to ask God to further our tasks and then heroically and patiently keep at them. We must remember, too, that a certain amount of hardship and suffering is really necessary to develop the most stalwart Christian character. (See Heb. 12: 1-11; II Tim. 2: 3; Heb. 11, etc.) (2) The Christian must beware of praying selfishly. A brave soldier would hardly pray for fair weather, except as it would aid the battle. We may certainly pray for strength; and the joy will come as we forget self in loving and serving the Master.

Mrs. M. D., Ossian, Ind. 1. There is not a Catholic member in the present cabinet. 2. Nineveh was destroyed about 630-635 B.C. Diodorus Siculus gives the account of its destruction as related by Ctesias. The armies of Cyaxares the Median and Nabopolassar the Babylonian monarchs laid siege to the city for two years and a flood in the Tigris made a great breach in the walls, giving entrance to the besieging armies. The whole city was burned and its great buildings leveled. Saracus, the Assyrian king, burned himself in his palace.

N. W., Providence, R. I. Kindly explain Matt. 27: 5-8 and Acts 1: 18-20. How could Judas meet with two different deaths?

It is likely that Judas arranged for the purchase of the field and that the priests, after he had returned the money to them, completed the transaction by the payment of the purchase price. In relating the event Matthew says that the priests purchased the field; the account in Acts states that Judas purchased it. As to the manner of Judas's death the two accounts are not contradictory. It is believed that Judas hanged himself from a tree at the crest of the precipice above this field and, the rope breaking, fell to the ground below. Two explanations of the name of the field are given. It is natural to believe that both these reasons contributed to the dreadful name. It was a "field of blood" both because it was purchased with the price of the Saviour's life and because of the horrible death there of the traitor himself.

C. M. V., Clear Lake, Ia. The marriage laws setting forth the degrees of relationship where union is forbidden may be found in Leviticus, 18th chapter. In 1563, the Church of England set forth in a table of "kindred and affinity," the forbidden degrees. Intermarriage between cousins is not specifically mentioned, but such unions are generally discouraged for physiological reasons.

Alfred S., Washington, D. C., sends us a copy of a poem entitled "Twenty Years Ago," the opening verse of which reads:

"I've wandered to the village, Tom, I've sat
beneath the tree,
Upon the schoolhouse playing-ground, which
sheltered you and me:
But none were there to greet me, Tom, and
few were left to know,
That played with us upon the grass some
twenty years ago."

Will any reader who knows the author's name kindly send it to THE MAIL-BAG?

Miscellaneous

M. Y., Helena, Ark. Nowhere in the Bible are prayers for the dead authorized.

Reader, Cooperstown, Pa. The Panama-Pacific Exposition is to be held in San Francisco and will open to the public early in 1915.

S. M., Kritchim, Bulgaria. The serum to which you refer is now being tested. Any definite results obtained and published by the United States Public Health and by the Marine Hospital Service will be reported in THE CHRISTIAN HERALD.

H. S. T. C., Prairie, Ind. We should require better evidence than the clipping you send to make us believe in the genuineness of the story. There are many tales of buried treasure, but very little proof of their accuracy.

W. H. G., Pawnee City, Neb. The mints are located at Carson City, New Orleans, Philadelphia, San Francisco and Denver. For full information send to Director of the Mint, Washington, D. C., for last annual report.

Mrs. F. X. B., Danville, Va. The greatest of all miracles, from a human point of view, is raising the dead. One of the greatest, in a spiritual sense, is the transformation by divine power of the whole nature of a sinner to that of a saint.

P. L., South Orrington, Me. In reply to your recent question we refer you to Pastor Furnajieff's letters as quoted in THE CHRISTIAN HERALD, and to the letters of our correspondents at Salonica and Constantinople. Sad as it may seem we must add to the war-ravaged Near East the great cities of our own land, for in these there are almost daily reports of cases of starvation.

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The Dainty Mint Covered Candy Coated Chewing Gum

Just ask *your* doctor what *he* thinks of Chiclets. Doctors, dentists and trained nurses use and recommend Chiclets for their patients' use and use them themselves in the sick-room, the office or home. That exquisite peppermint, the *true* mint, makes Chiclets the refinement of chewing gum for people of refinement.

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This perfect projection instrument throws brilliant pictures on the screen from ordinary lantern slides or slides from your own negatives. It is *mechanically* and *optically* accurate and exact—extremely *simple* to *operate*—very *durable* and *lasting*.

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$1 MAILED for each full set of false teeth. Partial sets in proportion. Highest prices paid for Old Gold, Platinum, Silver, Diamonds and Jewelry. Send by parcel post. Phila. Smelt. & Ref. Co. 823A Chestnut St., Phila. Cut out advertisement for future reference. Est. 21 yrs.

Are These Things There?

By R. E. Olds, Designer

In buying a car in 1913 here are some things to look for. By them judge how the car is built, how up-to-date it is.

And judge by them if the maker gives you the very best he knows.

Outer Features

Note if the car has left side drive, like the leading cars today. Does the driver sit close to the cars he passes, or on the farther side?

Has the car electric set-in dash lights, or the old projecting lamps?

Is it under-tired or over-tired? That makes enormous difference in your tire upkeep.

Is one front door blocked up by levers? Or do levers block the passage between the two front seats? If so, the driver half the time must enter from the street.

Is the upholstering genuine leather? Is the filling the best curled hair? Does the finish show the final touch in every part and detail?

Inner Features

How many Timken bearings has the car? They cost five times what common ball bearings cost.

In Reo the Fifth there are 15 roller bearings, 11 of which are Timkens.

In Reo the Fifth there are 190 drop forgings, used to avoid the risk of flaws.

The steel is made to formula. It is analyzed twice to prove its correctness.

The gears are tested in a 50-ton crushing machine. The springs are tested for 100,000 vibrations.

We use a $75 magneto, a doubly-heated carburetor, a smokeless oiling system, big, strong brakes.

We give to each driving part vast margin of safety—50 per cent over capacity.

Each engine gets five long tests. And each, after testing, is taken apart and inspected.

If you seek a durable car, a trouble-proof car, and low cost of upkeep, these are points to consider.

Skimping Is Now Unpopular

Many a car has gone into obscurity because the maker skimped.

I go to the other extreme in these days—after 26 years of car building I spend about $200 per car for features unusual in this type of car.

Men who buy my cars expect it. They expect low cost of upkeep, freedom from trouble. They expect a five-year-old car to run as well as new.

I have built such cars for legions of men. And every Reo the Fifth which goes out this year marks my level best. In the years to come, you men who get them will realize why I do this.

It means slow, careful building. It means endless inspection. It means grinding parts over and over. It means doing in a $1,095 car what users expect, and what makers must give, in a $4,000 car.

Where I Save

Such a car at such a price is made possible in this way:

We have a model factory, so finely equipped that engineers from everywhere come here to inspect it. Here we build the entire car by the most efficient methods.

Then this entire factory is devoted to a single model. Every machine, tool and mechanic is adapted to its production. We save in this way about 20 per cent under what it would cost to build two or three models.

Thus we give you a car, built as we describe, at this matchless price.

The Demand

Our output is limited to 50 cars daily, so cars are never rushed. Last April and May the demand for our cars ran five times our factory output.

We have worked all winter, at fullest capacity, to avoid that condition this spring. But a shortage is inevitable. If you want spring delivery on Reo the Fifth, please see your dealer now.

Our Unique Control

In Reo the Fifth you find a one-rod control. And that rod is out of the way—between the two front seats.

All the gear shifting is done by moving this rod only three inches in each of four directions. It is as simple as moving the spark lever.

Both brakes are operated by foot pedals. So there are no levers, side or center. The driver's way is clear.

No other 1913 car has this form of center control. And a car without it will seem inconvenient when you see what this form means.

This control rod comes at the driver's right hand, for the car has left-side drive.

A thousand dealers handle Reo the Fifth. Write for our catalog and we will direct you to our nearest showroom.

Reo the Fifth

The 1913 Series

$1,095

30-35 Horsepower
Wheel Base 112 Inches
Tires 34x4 Inches
Center Control
15 Roller Bearings
Demountable Rims
Three Electric Lights
190 Drop Forgings
Made with 5 and 2-Passenger Bodies

Top and windshield not included in price. We equip this car with mohair top, side curtains and slip cover, windshield, Prest-O-Lite gas tank for headlights, speedometer, self-starter, extra rim and brackets all for $100 extra (list price $170). Gray & Davis Electric Lighting and Starting System at an extra price, if wanted.

R. M. Owen & Co. General Sales Agents for **Reo Motor Car Co., Lansing, Mich.**

Canadian Factory, St. Catharines, Ont.

(188)

Christian Herald

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"GOOD MORNING"
From the painting by Walter Shirlaw

OUR MAIL-BAG

Questions and Answers

H. W. L., Ohio. What is the meaning of the words: "What advantageth it me if the dead rise not? Let us eat and drink; for to-morrow we die." 1 Cor. 15: 32.

Scholars differ as to the correct punctuation of this verse. The Revised Versions change the form to read: "If the dead are not raised, let us eat and drink; for to-morrow we die." In either case Paul is quoting a proverb of the times, and either states or implies, in his enthusiasm for the doctrine of the resurrection, that if there is to be no life after this we might as well adopt the Epicurean philosophy and give ourselves to pleasure in this life. It is hardly likely that if Paul had been held down to a real expression of his own views he would yield even this much, for he had learned that a life of self-sacrifice is the life of greatest satisfaction. But he is so sure of the fact of immortality in Christ that he defiantly exclaims that if this hope is false we may as well get what pleasure we can to-day, knowing that death will come speedily.

E. N. B., Cœur d'Alene, Idaho. 1. We have no recent information of the evangelists you mention. 2. The passage in John 12: 32 prefigured his death on the cross. As the brazen serpent in the wilderness, being lifted up, drew the attention of the suffering multitude, who were healed as they gazed, now, in a universal sense, the uplifted Redeemer would give "life for a look" to all who believed on him and followed in his footsteps. No other words could express the attractive power of the Gospel as strongly as this verse.

A. C. L., Carlsbad, N. M. In Luke 22: 7-38, we have the account of the last Passover, the institution of the Supper and the last discourse at the table. Peter had protested against any possible lack of fidelity on his part and the Master had warned him of his weakness and had also warned his associates of the trials and persecutions they must undergo (see verses 35, 36). They would not be going forth on a temporary mission as heretofore, for which they needed neither purse nor scrip, but into scenes of severe trial where all provision for support and protection would be needed. Were they thus prepared? Had they provision, defense, everything that might be necessary for such an experience? They might even be so hard pressed that they would be as men driven to sell even their clothes to procure weapons of defense. Had they swords? That he was not advising but merely interrogating to show them the reality of the perils they must face is evident from the fact that when they produced two of the short swords worn by many of the Galilean peasants, he put them aside with: "It is enough." Peter the impulsive was one of the two sword-bearers, and when a little later, at the betrayal, he smote off the ear of Malchus, the high priest's servant, his impetuosity was checked by the Master, who even healed the wounded enemy. His language quoted in Matt. 26: 52 clearly shows that while he foreknew that violence must come, he would rather have his followers non-resistants than combatants.

T. R. D., Utica, Mo. Isa. 4: 1 opens by referring to the period of national calamity impending for Israel which was described in the preceding chapter. So many able-bodied men would be killed that the women would greatly outnumber the survivors. "Seven" is the symbol of completeness, implying that the preponderance would be complete or altogether disproportionate. It is here employed as a figure of speech to be the more impressive. It was considered a reproach for a Jewish woman to be unmarried.

I. B., Kinston, N. C. 1. Eccles. 12: 7 is interpreted to mean that the mortal frame returns to the dust, while the spirit survives, implying its immortality, its ultimate condition being in God's hands. 2. Ps. 24: 1 is a recognition of God's supreme sovereignty, which requires holiness of life and cleanness of heart in his children. In the following verses, it is made clear that only those who are righteous can hope for divine approval and blessing. There is not the slightest basis here for any claim that all will be approved alike, whether good or bad, but precisely the reverse. See verses 3-5.

L. A. J., Hopkinsville, Ky., and Mrs. C. M., Three Forks, Mont. What is the rest referred to in Heb. 4: 1-11? How and when does one enter it?

It is plain from the wording of this passage that the rest spoken of is an experience to be reached in this life, and entered simply by faith. In verse 3 the writer says definitely: "We who have believed do enter into rest." In verse 10 he says: "He that is entered into his rest, he also hath ceased from his own works as God did from his." The exhortations also in verses 1 and 11 imply that the rest is to be entered immediately, not at death. The whole tenor of the passage is that of the description of a state immediately attainable. Jesus promised to give rest to all who would come to him. (Matt. 11: 28.) This experience into which Christ leads the believer was even promised in the Old Testament. See Isa. 11: 10; 14: 3; Ps. 116: 7. It is implied in all the Bible teaching about deliverance from sin and fear. It is the rest of faith.

Reader, Pennsylvania. In Pennsylvania, if a man dies intestate, leaving a widow and children, the widow receives one-third of the real estate for life and one-third of the personal property absolutely. If a woman dies, leaving a husband and children, the husband receives the use of the realty for life and all of the personalty absolutely. If the wife makes a will leaving her property to her children, her husband will be cut off from everything except his life use of the real property, from which she cannot deprive him.

Reader, Uvalda, Ga. The case you describe is one of peculiar hardship, since compliance with human law gives no assurance of pardon or peace of mind where the divine law has been transgressed. Then there may be a possibility that after so many years, to attempt rectification would result in making victims of innocent persons, who were quite irresponsible for the original trouble. We would advise a frank consultation with your own pastor, who will doubtless be glad to help you in any way possible.

O. D. D., Stambaugh, Mich. There is a wide distinction between paternal love or affection and conjugal love. There is no other kind of human love that is as perfect as that of a mother for her offspring or a father for his children. It is a type of God's own love towards us, which is the only perfect love.

J. H., Wyoming. If the decree of divorce forbids the remarriage of the wife, she cannot marry again in the State of New York, and so far as New York State is concerned, any marriage she may contract there would be void. She can, however, marry in another State and the marriage will be good in that State. Generally, where the decree forbids the marriage of the offending party, it will be modified subsequently to allow him or her to remarry, if the other party has remarried, and if the conduct of the offending party has been reasonably good.

R. L. H., Gallipolis, Ohio. There is no passage of Scripture which gives any ground for the belief in a second probation, although attempts have been made to distort certain passages into such a meaning. The passage you quote (1 Cor. 15: 29, 30) is one of this sort. It has reference to some symbolical rite of baptism or dedication of themselves (in the early church) "to follow the martyred saints even to death." It does not mean that the dead themselves are baptized.

Miscellaneous

Mrs. W. W., Crosswicks, N. J. No passage of the kind in the Bible.

D. R., Vestal, N. Y. The passage you have in mind is probably 1 Kings 19: 19.

Mrs. J. D. There is no passage in the Bible closely resembling the quotation you mention. Matt. 7: 20 is somewhat like it.

R. R., Allentown, Pa. Write to the clerk of the Senate, Washington, D. C., enclosing postage, for a copy of the document, giving number and date.

T. E. C., Leander, Texas. We cannot set limits to God's mercy. Even such as you describe may find pardon, if they repent of their sins and turn to the source of forgiveness.

If "Perplexed Reader," of Bridgeport, Conn., and the reader from Bancroft, Mich., who sent lists of questions some months ago will furnish us with their addresses their letters will be answered personally by mail.

E. H. P., Montesano, Wash. Matt. 25: 31-46 describes the Last Judgment in language unequaled in grandeur and simplicity. It is a topic all too rarely discussed in the pulpit to-day.

W. S. H., Virginia, Ill. 1. The best training for a young man in journalism is to get employment on some newspaper, city or country, and "begin at the beginning." Write to Professor Talcott Williams, director, School of Journalism, New York City, about practical studies. 2. The signs you send are those of the Pitman system, which is in general use.

THIS AMERICAN FLAG And a Facsimile of the Declaration of Independence FREE

WOULDN'T you like to own a large **American Flag,** like the one shown in this picture, if you could get it for nothing? Not a little hand flag, understand, but a man-size **"Old Glory," 6 feet long by 4 feet wide,** bigger than the top of your dining-room table.

Not a pitiful wisp of color, mind you, but real red, white and blue, right from the factory of the Government flagmaker, and guaranteed not to fade, run or shrink, no matter what the weather.

And wouldn't you like to own a copy of the Declaration of Independence—a facsimile of that priceless document now in the old State House, Philadelphia?

Here is an opportunity to keep faith with your patriotism. The Declaration should hang framed upon your wall and you will not only have use for a flag on every holiday for many years to come, but you can also use it constantly for decorative purposes in public and private sociables, in the schoolhouse, in the church, and, best of all, in the Home. You will be able to celebrate Memorial Day properly with this flag!

Compare the size of the Flag with the height of the children

[*N. B. The pole is NOT included in our offer.*]

Of Course You Want a Flag for Memorial Day

At this time of the year **The Christian Herald** usually puts forth an extraordinary effort to increase the number of members of the great Christian Herald Family. We can only do this with the help of the present members. **You** are one of these and we know **you will** help us. But we have no right to accept your good offices for nothing, and so we make you the following proposition:

How to Secure the Flag and Declaration Free

Isn't there some one among your relatives, friends or acquaintances who would be benefited by reading **The Christian Herald?** You can probably think of several in a few minutes. We want them to join the Christian Herald Family. We want you to induce them to join, say, for a short trial period of **Six Months.** Induce at least one friend to take **The Christian Herald** for six months, sending us 75 cents with the order, and for your trouble in procuring this **NEW** subscription we will send you the large **American Flag** and the facsimile reproduction of the **Declaration of Independence Free of All Charge.**

Do not wait! Send in your order at once, so as to be sure to have the Flag reach you before Memorial Day.

THE CHRISTIAN HERALD, BIBLE HOUSE, NEW YORK CITY

NEW YORK, MAY 14, 1913

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

VISITING THE SCENE OF THE FLOODS

BY E. R. JOHNSTONE

EXCEPT to the people who suffered, the story of the floods that devastated such large portions of Ohio and West Virginia this spring is as a thrice-told tale. To them, however, the disaster is an ever-present and continuing tragedy. One is tempted, in speaking of the results of the floods, to use the old newspaper phrase, "They beggar description." I shall not attempt an estimate as to the losses, because no proper computation can possibly be made at this writing. It is true that the loss of life was mercifully much smaller than early reports indicated. It is also true that thousands of escapes, especially in the more populous centers, bordered on the miraculous. Estimates as to losses of property cannot be anywhere near accurate, by reason of the fact that it is impossible to figure on the amount of salvage from stores and factories that were under water for days. On the other hand, it is completely impossible to tell the amount of damage inflicted upon former fertile farms and gardens now covered in many places with sand and gravel to such a depth that their removal and the restoration of the soil must be a labor of years.

A TYPICAL SCENE AMONG THE WRECKAGE AND DEBRIS SCATTERED ABOUT THE CITY OF MARIETTA, OHIO, BY THE WATERS OF THE MUSKINGUM AND OHIO RIVERS

When the Western Flood Fund of THE CHRISTIAN HERALD reached an aggregate that made its disposition worth while, it was decided that the fund could be appropriated with greatest certainty of good along the valley of the Ohio between Marietta, Ohio, and Huntington, W. Va. This region, about one hundred and fifty miles long and from two to five miles in width, suffered terribly, the destruction by the Ohio itself being augmented by that from the flood waters of the Muskingum and the Great and Little Kanawha Rivers, its tributaries.

It has been my privilege in other years to act as almoner for THE CHRISTIAN HERALD'S readers in scenes and countries far distant, but I can say unqualifiedly that never has more heartfelt gratitude been offered than from those who have been or will be recipients of assistance.

In the fortnight since I left New York, I have traversed about six hundred miles by rail, motor boat, automobile, wagon and horseback. It may readily be understood that all ordinary means of transportation were either wholly destroyed or mutilated into incapacity by the rushing waters. However, transportation and means of communication are absolutely necessary in times of disaster, and every effort was bent to rehabilitate the railroads and the roads. In the early stages of the flood, boats were used wherever they were available and were of great service.

Everywhere in my journeying I saw the same evidences of ruthless destruction—destruction to the point of destitution. Here one would see a massive bridge twisted out of all semblance and deposited in a field a mile away from the stream that it had crossed. Lodged against it, perhaps, would be a handsome residence, torn from its foundations many miles up the stream. Touching evidences of the home would strew and litter the banks and fields for miles—here a cradle, there a bedstead, farther on a bureau, a chair or a litter of books. Some undistinguishable mass might prove to be the muddied remains of what had once been handsome clothing.

The work of the line-restorer for telegraph or telephone communication was everywhere noticeable, and along the banks of the Ohio, between the villages of Mason City and Hartford, I chanced to note two telegraph wires strung, here upon a cradle, there upon a gate, at a proper interval upon a piano and still farther along upon a boat, all these fastenings being lodged well up on the trees that fringed the shores. The streets that, before the flood, were as orderly and as well cared for as those in any other towns, were obstructed by houses, churches, outbuildings, factories and a litter of fences, wires and pipes that made such thoroughfares impassable. Many of the homes had been completely gutted, not only of their usable contents, but of sashes, partitions, hearths and doors. A large majority of the homes had been moved only a comparatively short distance from their foundations, but many of the frame buildings, churches included, had been turned completely over and rested on their roof peaks, ghastly memories of the freakishness of the uncontrolled waters. In many places houses that had withstood the flood, so far as being moved was concerned, were still uninhabitable by reason of a deposit of from one to three feet of viscous, corroding mud.

There was an awful sameness in all the twenty-two villages and hamlets visited, but my sympathies were especially excited for those who dwelt along the banks of the rivers in isolated farmhouses. They had not the protection of adjoining walls or of the buttresses that other buildings give, and where they were not utterly destroyed the houses were rendered completely uninhabitable, while in many cases the farms themselves, if not disappearing into the maw of the river, were so overladen with sand and gravel as to be useless for agricultural purposes.

It may be well here to answer a question that has been asked all over this country: "What about insurance?" There was no insurance against this destruction. "Providential" is the word applied in all policies, whether for household effects, stocks in stores or materials in factories. This, in all cases, releases the companies from damage. Even the plate glass companies declined to pay the losses caused by the flood, and doubtless are legally justified in so declining.

MR. E. R. JOHNSTONE

The Christian Herald's Special Commissioner for the Ohio Valley Flood

I found the people wonderfully hopeful, wonderfully alert, wonderfully active. Far more wonderful, however, than these qualities were those of universal sympathy and neighborliness exhibited. There were no men or women too rich or too poor, too prosperous or too much affected by personal loss to give hearty aid to those in worse condition than themselves. It made one proud of his race and kind. It gave a new meaning to the grasp of the human hand and to the look from human eyes.

Through the country which I traversed, considerable relief work had been done before I arrived by the Federal, State, county and municipal authorities, and by national agencies, but in this particular territory the proportion of help had not been as great as in Dayton, Columbus, and other Ohio towns farther north. It may readily be believed that the offer I bore from THE CHRISTIAN HERALD Flood Fund was hailed with delight. It was impossible to give sums of money to isolated cases—impossible because I could not decide as to worthiness, not knowing the people or the local conditions, nor was it feasible for farmers and residents in small hamlets to draw money from New York, especially under the conditions still existing. I deemed it best therefore to constitute, in different centers, committees which should cover not only their own, but contiguous territory, for a radius of from twenty to fifty miles. Acting upon this, committees were constituted in the cities of Marietta, Ohio, Parkersburg, Point Pleasant and Huntington, W. Va., and later in Zanesville, Ohio. These committees would cover not only the cities named, but such towns and villages as Beverly, Lowell, and Unionville

Continued on next page

THE STORM CENTER OF EUROP

THE prophecy of Premier Asquith of Great Britain that an honorable and peaceable settlement would be reached "rather sooner than later" in the Montenegro-Austria-Albania tangle is so far unfulfilled. The international fleet has lain idly threatening off Montenegro's little twenty-eight miles of seacoast, while the ambassadors of the Great Powers of Europe have urged King Nicholas to reconsider his decision and evacuate the disputed city of Scutari. All are agreed that this must be done, though all except Austria-Hungary urge the delay of forcible measures until every other possible means has been tried. From Vienna daily announcements have come that Austria would wait no longer. Nicholas must move or war would be declared the next day. Yet up to May 2 nothing more serious than the movement toward the border of larger bodies of troops had taken place. Prince Danilo of Montenegro has moved part of his army from Scutari toward the Austrian frontier and has posted heavy artillery in the passes that give entrance to the little land of "the Black Mountain."

The stage is set for a momentous struggle. Austria ranks among the first six nations of the world in military strength, yet Montenegro, small and vainglorious though she may be, has the advantage of her mountains, which have never yet been conquered.

Montenegro is temporizing at the brink of the precipice, for should the struggle come she must, in the end, be vanquished unless the other Slav peoples of Servia, Bulgaria, Hungary and Russia rise to save her. This is perhaps King Nicholas's dream of Pan-Slavism, and if it comes true then there will be such changes in Europe's map as only Napoleon made.

The decision that Europe is urging Montenegro to accept was outlined as follows by Sir Edward Grey in the British House of Commons on April 7: "This agreement is that there should be an autonomous Albania. We willingly became a party to this, for the Albanians are separate in race, in language, and to a great extent in religion. The war which is proceeding against them has long ceased to have any bearing on the war between Turkey and the allies or to be a war of liberation. The operations of Montenegro against Scutari are part of a war of conquest, and there is no reason why the same sympathy that was felt for Montenegro or other countries contending for liberty should not be extended to the Albanian population of Scutari and its district, who are mainly Catholic and Moslem, and who are contending for their lands, their religion, their language, and their lives. For these reasons his Majesty's government have no hesitation in being parties to the agreement of the Powers about Albania. The agreement between the Powers respecting the frontiers of Albania was realized after a long and laborious diplomatic effort. It was decided that the littoral and Scutari should be Albanian, while Ipek, Prizrend, Dibra, ar after much negotiation—Djakova should be cluded from Albania. This arrangement leav large tract of territory to be divided between Se and Montenegro as the fruits of victory. The n ing of the agreement was essential for the peac Europe." Referring to the territory to be div between Servia and Montenegro an English wr says: "True; but if Montenegro is not to have fertile country about Scutari she will gain l but worthless additions to the 'heap of stones wl God dropped upon her when he made the wo This is the crux of the position. The small pop tion of Montenegro is stationary; it cannot sub on its barren soil; the Montenegrins n elbow room."

From the Sphere, London, England

A RELIEF MAP SHOWING THE DISPUTED CITY OF SCUTARI AND THE SURROUNDING COUNTRY

The whole situation has been still f ther complicated by the action of Es Bey, the former defender of Scutari, w with King Nicholas's consent, has p claimed himself King of Albania. He the 30,000 Turkish and Albanian tro that formerly held Scutari and will doubt be joined by the Turkish army Macedonia. Should Nicholas and Es stand together they might well give e Austria serious opposition.

The last despatches up to May 2 st that Montenegro has offered to accept c pensation for the abandonment of Scut and that the Austrian ambassador in L don had agreed to a three-day recess the ambassadors' conference. The Lon despatch says: "Though the war feel still runs high in Vienna, in all the otl capitals of Europe the belief is growi that with time and patience Montene will be induced to climb down."

One of the London papers states th there is no reason whatever to imag that the Austrian ambassador did not on the instructions he is known to ha received. Those instructions, it is und stood, were to warn the ambassadors th Austria now held herself at liberty to ta independent action. At any moment ne may come that such action has actua been taken. Every effort is being made induce Austria to refrain now that Mon negro has declared herself ready to aba don Scutari if paid the price. This, unf tunately, includes compensation whi Austria regards as utterly inadmissible.

VISITING THE SCENE OF THE FLOODS

in the Muskingum Valley; Bellepre, Belleville, Hartford, Mason City, Guyandotte, Cereco and Kenova, W. Va.

Believing also that Governor H. D. Hatfield of West Virginia would be a good adviser and could use as large an amount of money as was possible to spare him in helping isolated cases that would later come to his knowledge, I left with him a fund which he will distribute with the aid of his personal staff.

In every place the committees were made up of the very best possible material, and I mean that in its broadest sense. Upon all, or nearly all, of them a clergyman was named. In four cases the mayors are chairmen, and in every case the remaining members of the committees are men of the very highest standing and with the widest information as to the needs of the communities in which they dwell.

It is not deemed wise at this time to give the names of the committeemen and the amounts of money entrusted to their care, and the reason for this will be readily understood. They are men of affairs, terribly burdened at this time with losses of their own, and were connected with the distribution of relief from other sources, especially that furnished by the Federal Government. To publish their names or the amounts at their disposal would be to add to their burdens and make them subject to requests from many sources that, upon requisition, might prove unworthy. The names and the amounts allotted are in the possession of THE CHRISTIAN HERALD, and the committees will make due account of their stewardships.

Whom will THE CHRISTIAN HERALD fund help? Those most worthily in need and those who without this help might be reduced to despair. The superficial wants of the sufferers have been cared for, splendidly cared for. THE CHRISTIAN HERALD committees will reach the cases of those to whom extra help will mean more than even the most vivid imagination can properly paint. There are, unfortunately, thousands of such cases. Worthy men and women have seen the accumulation of a lifetime of toil disappear, leaving them stranded upon the shores of absolute want. There are hundreds of

Continued from preceding page

people along the Ohio whose homes have been washed from their foundations and overturned and who have not the money to replace them.

As an example. One of the reasons for allotting to Governor Hatfield a sum of money for distribution was a telephonic announcement from the sheriff in Mason City that six families had that day been found outside of the town, absolutely destitute, without food or clothing and in such hopeless case that unless money was speedily forthcoming they must become a public charge. The destitution of these decent, worthy people was not discovered until nearly three weeks had elapsed from the time of high water. And what they must have undergone in those three weeks it makes one shudder to think.

I could fill pages of THE CHRISTIAN HERALD with individual instances of suffering, of heroic rescues and splendid sacrifices. In order to show more specifically what the fund will do, let me mention two instances and let them suffice as an index to cases that the committees will seek to relieve.

On one of the streets of Marietta, when the mayor and the postmaster of that city were showing me some of the greatest evidences of destruction, we saw an overturned house to which the mayor directed my attention. "That is a sad case," said he. "That house belonged to a widow over sixty years old. After many years of hard work she had succeeded in building up a dressmaking business which promised not only to support her in comfort but to enable her to earn money to keep her when too old to work. Two or three days before the flood she received two sewing machines for which she paid $150, and installed them in her establishment. You see the house? That is all she has left. Everything else in the world is gone and she has not any money except what we can give her, even to replace the house upon its foundation or to buy the commonest necessaries of living. With what we can do from other sources and with some assistance from your fund we can give her a living start, and I tell you she deserves it if any one does

On an island in the Ohio lived an estimab couple who, in forty years of self-denial, had ma for themselves a pleasant home, had accumulat some stock and poultry, and from their viewpoi had reached the goal of a life of endeavor and we well to do. The rains descended and the floods can and washed away not only the house but all th stock; in short, everything that belonged to the Their own lives were saved with great difficulty a when I saw them, although it was weeks after th event, the man was absolutely dazed and the wom was practically bereft of reason. The money su scribed to THE CHRISTIAN HERALD fund will b drawn upon to put renewed hope in the bosoms this aged couple and they will be made to feel th in times of suffering all the world is kin.

To show something of the generosity that sprin spontaneously in times of tragedy, a gentlewoma of moderate means was visiting friends in th Muskingum Valley at the time of the flood. As soo as it was possible after the waters had receded, th great heart clothed and fed seventy-two famili and kept this up for two weeks.

The suffering among the churches, as such, h been terrible. The flood was no respecter of ed fices. The report from Dr. Norcross, presidin elder of the Zanesville district, in whose jurisdi tion there are one hundred churches of the Meth dist Episcopal faith, reports that of 1,490 famili represented, 510 lost their homes and are in abs lute need of assistance. Dr. Norcross places th loss sustained by the people of these churches, ex clusive of the loss of the churches themselves, a $222,450. I give this instance as it is the only car ful estimate that I have been able to discover as ye

Generous as THE CHRISTIAN HERALD subscriber have been, ten times the amount now in hand coul be used without the waste of one penny. Be we assured, however, that THE CHRISTIAN HERAL Flood Fund is now and will be for many years a name of sweet savor in the memories of the res dents of the Ohio and Muskingum Valleys fro Zanesville to Huntington.

ISLAM'S SPREAD IN AFRICA

BY W. W. HOOVER

THE spread of Islam in Africa is one of the most striking phenomena of the nineteenth century, Dr. Zwemer. Mohammedanism entered North Africa in 50 A.D., and spread along the Mediterranean coast to Morocco, thence southward to the Sudan. By the end of the thirteenth century the Hausa and other great pagan tribes of the Sudan had been completely Islamized, but it was not until 1[illegible] when Othman, a Fula of Sokoto, began his *jehad*, that Islam became a real aggressive force in the western Sudan. From that day to this Mohammedanism has been waging an active and successful propaganda among the pagan tribes. To-day Mohammedanism is the prevailing religion of all Africa north of the tenth parallel of north latitude, and is sweeping onward with ever increasing volume and momentum.

THE MISSION CHAPEL AT DONGA

In order to determine to what extent Islam is advancing in the Sudan, Dr. Karl W. Kumm in 1909 made a trans-African tour from the Niger to the Nile, following as nearly as possible along the southern limit of prevailing Mohammedanism. Dr. Kumm reports: "That Mohammedanism is spreading there cannot be the slightest doubt, and that it is spreading as the result of the conquest of the regions in question by Europeans is evident to any student of the geographical conditions or the political economy of Central Africa. The border war of five centuries between paganism and the Crescent faith in the mountain regions of Adamawa, in the Kordofan Hills, and in the Shari Valley has come to an end. Mohammedan traders and religious emissaries without having any definite Mohammedan missionary organization behind them are penetrating into the southern parts of the Sudan, and are extending their influence to West Africa, East Africa, and South Africa, and this may end in the whole of Africa becoming a Mohammedan continent, with only South Africa, parts of British East Africa, Uganda, and Abyssinia nominally Christian. Roughly speaking the tribes to the north of ten degrees north are Mohammedan." The remarkable Moslem advance in Central Africa is the work of the following four agents: 1. The Mecca pilgrim. 2. The trader. 3. The soldier. 4. The *malam*, or teacher. Some ten thousand Moslem pilgrims pass annually from West Africa to the East. All pilgrims are superlatively religious. They live Islam, and for them death on the way to Mecca or near the Kaaba is to be welcomed rather than otherwise, as heaven will unquestionably be theirs. The contact of the pilgrims with the pagans in the newly opened Central Sudan regions cannot therefore but advance the Crescent faith among the aborigines who have held to their animistic religions in barbaric simplicity. The Central African, being mentally a child, soon forgets the wrongs he has suffered at the hands of the Moslem slave raiders, and the war waged for almost half a millennium against his hereditary enemies, the Moslem Arabs, and Fulani is being obliterated from his memory. His persecutors cordially hated by him in former days are becoming his friends. The naked savage admires the clothed and educated Moslem devotee who condescends to sojourn with him. The second factor that helps the Moslem advance is found in the increased facilities for trade following in the wake of the "Pax Britannica." Only a few years ago many of the pagan tribes would not permit Mohammedan traders within their borders. Now in all British as well as in the French and German territories nearly every pagan village has its colony of Arab, Hausa, or Fula Moslem traders, and every Moslem trader is a missionary. Every new railroad, and new steamer, every new highway built by European enterprise in Central Africa helps the advance of the Mohammedan religion. The third agent at work in the propaganda of the faith of Mohammed is the soldier. England's Sudanese soldiers are practically all Mohammedans. New recruits are drawn from the pagan tribes, but as soon as they enlist they are made Moslems. Should they marry, as most of them do, their children are educated by the Moslem priests, and when they return to their native villages after their time of service, they return as diligent Moslem propagandists. The fourth representation of the Crescent faith who is doing yeoman service for his religion is the *malam*, teacher, priest and village scribe. The Moslem *malam* who can read and write and who also knows certain pagan languages is naturally the interpreter of the white governor's instructions and in many cases Moslem *malams* have been sent to pagan chiefs to act for them as scribes, as their mouthpieces in dealing with the government.

A YOUNG MOHAMMEDAN HAUSA

Unless the Christian Church bestirs herself, and that quickly, the entire continent of Africa is in danger of becoming Mohammedan. There is abundant testimony that Islam is spreading very rapidly, but unfortunately the Christian Church does not appear to have taken this very seriously. Sir Alfred Sharpe, governor of Nyassaland, says: "Twenty years ago, when I first knew Nyassaland, Mohammedanism was almost non-existent; since then it has spread greatly, particularly during the last eight or ten years. All through Taoland there is a mosque and Moslem teacher in almost every village." Bishop Gwynne of Khartum states that the advance of Mohammedanism in the Anglo-Egyptian Sudan is so rapid that Christian missions will either have to occupy the land within the next ten years or the tribes will have become Mohammedan. Pastor Wurz, secretary of the Basel Mission, says: "Islam is spreading with the certainty and irresistibleness of a rising tide."

In 1904 some of the leading men in the various denominations of Great Britain came together in London to consider what could be done to counteract the Mohammedan advance in Central Africa, and prevent the pagan tribes of the Sudan being carried into the faith of the false prophet. Various evangelical foreign missionary societies were approached and asked whether they would be able to occupy the Sudan, but without exception they expressed their inability. Claims in other parts of the world as well as lack of funds prevented their meeting the grave situation, though they all clearly stated their hope that something might be done and that a united missionary effort might be placed on foot in which all those churches, who were doing nothing for the Sudan, could co-operate. A resolution, signed by the secretaries of the principal missionary societies of Great Britain, declared that "In view of the present crisis in the West Central Sudan, where unless the Gospel of Christ be brought within the next few years to Northern Nigeria the million numbered pagan peoples of that new British protectorate (a country as large as one-third of India) will go over to Islam, and in view of the fact that none of the missionary societies of the Baptist, Congregational, Methodist or Presbyterian Churches of Great Britain or Ireland feels itself at present able to do anything for the evangelization of the Sudan, we should rejoice if the Lord should enable the Free Churches of this country to join in a United Sudan Mission; and while we do not pledge our churches or societies to the support of such a mission, we should be glad to see it taken up by all the churches which are at present doing nothing for the evangelization of the Sudan." Thus the Sudan United Mission came into existence, and at the first meeting of the London Council of the new mission it was proposed by Dr. R. F. Horton that an expedition should be sent to the Upper Benue River and the Bauche Hill Country in North Nigeria, West Africa. This party arrived at the walled town of Wase on September 17, 1904, and near that town at the foot of the mighty rock they built the first mission station in that region. Through the visit of Dr. and Mrs. Kumm to the United States in 1906 the American branch of the S. U. M. was organized. The following autumn its first American missionaries were sent out to North Nigeria. The sphere allotted to the American branch is the district south of the Benue River; accordingly the party proceeded to Ibi and thence southward to Wukari, where they arrived December 1. A few weeks later, a station was opened in Donga, an important town on the Donga River, twenty-four miles east of Wukari. Both towns are strategic centers, and important work has grown up around them. Work has been carried on along four definite lines: evangelistic, educational, medical and industrial. Religious teaching has been imparted by daily services in the mission compounds, public preaching, house-to-house visitation and itinerating preaching tours in the districts.

Only the most elementary instruction has been given, but considerable interest has been manifested in the schools, and a growing appreciation is noticeable. The medical department has been popular from the very first, and over 3,000 simple treatments were given. The Sudan United Mission is meeting in a practical way the crisis in the Sudan, and is giving the younger generation, especially, an opportunity to get Christian education and religious training; but in order to grasp the great opportunities of to-day it needs support in a large and adequate way.

NATIVE CHRISTIANS AT WUKARI

General Notes

—THE BRITISH GOVERNMENT'S last method of dealing with the militant suffragettes was to raid the headquarters of the Women's Social and Political Union in Kingsway, London, arrest six leaders, and take possession of the books and documents of the organization. The prisoners were later charged before a magistrate with conspiracy under the Malicious Damages Act, and it was stated, on government authority, that proceedings would be taken against persons who subscribed to the funds of the militants, printed their literature or made inflammatory speeches. One immediate result of the raid was the suppression of the weekly paper, *The Suffragette*.

—FOUR FORMER NEW YORK police inspectors were committed on April 29 to prison on charges of criminal conspiracy brought by District Attorney Whitman. The inspectors were James E. Hussey, John J. Murtha, Dennis Sweeney and James F. Thompson. All were members of the New York police system which is charged with having been for years in league with criminals to defeat the objects of the law. The charges against the accused are complex, and include the participation of a graft fund which was used for police bribery in certain criminal cases. This last group of arrests and indictments marks practically the culmination of the campaign for the unearthing of the criminal element in New York's police force.

CONCERNING SOCIALS

A SERMON

BY PASTOR D. H. STEFFENS*

TEXT: "Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse." I Cor. 11: 17

ST. PAUL is here speaking of a practice which was introduced into the church, not by divine authority, but in accordance with its Christian liberty. Like other congregations of the primitive church, these Corinthian Christians held so-called lovefeasts just before the administration of the Lord's Supper in their places of worship. They consisted in a common meal for the whole congregation, to which rich and poor alike brought their provisions and where all sat down together at a common board.

There was much to be said for this custom. It seemed to be in strict accordance with the original institution of the Lord's Supper, which had been preceded by the Passover meal of which our Lord and his disciples partook together.

There was also great beauty and propriety in this arrangement, for it showed the conviction of these Corinthian Christians that differences of birth and rank are not eternal, but temporal; and that the Gospel joins the several estates and classes of men together in equal fellowship. It emphasized the great truth, "One is your Master, even Christ Jesus; all ye are brethren." And again: "There is neither Jew nor Greek, there is neither bond nor free; there is neither male nor female, but ye are all one in Christ."

"Ye Come Into Condemnation"

There was also great practical utility in this arrangement; for in an age when social lines and class distinctions were much more sharply drawn than they are with us to-day, it brought servant and master, slave and free citizen together upon a common ground. It also tended to promote the mutual regard and fellowship of people who through the Gospel were now being knit together into the great family of Jesus Christ.

Besides, as the heathen were accustomed to have feasts and common meals, in connection with their sacrifices and worship, to which they invited their friends and acquaintances, these social, common meals of the church might be of practical benefit by keeping weak Christians away from such gatherings and entertainments of their heathen relatives and neighbors.

Now, what happened? These *agapæ* or lovefeasts—this most beautiful and appropriate custom of the primitive church—speedily degenerated into such a shameful abuse that St. Paul says: "Ye come together not for the better but for the worse." "Ye come together unto condemnation."

It would seem that these people, instead of waiting until a common meal could be arranged, each seized at once upon that portion which he had brought and ate it by himself or with the members of his own family. The rich made a bountiful feast and were "drunken" or filled, while the poor had a frugal bite and were hungry. The rich crowded into the foreground and made a display; the poor sat in some corner, if not angry and resentful, at least abashed and ashamed. The result was increased divisions and dissensions within the church and mocking criticism on the part of those who were without.

Meeting To-day's Social Needs

No doubt these Corinthians tried to check and reform these abuses. They did not succeed. The *agapæ* or social lovefeasts degenerated more and more. St. Peter mentions the presence of ungodly men at them, who degraded these feasts into worldly banquets. The heathen were not slow to seize upon and exaggerate this abuse; to accuse the Christians of wild license and immorality in connection with these social lovefeasts. Some of the most shameful accusations ever brought against the church of God were given an appearance of truth by reason of these abuses. Therefore, in the course of the second century, throughout many parts of the church, the *agapæ* were separated from the administration of the Lord's Supper, which was kept in the morning, fasting, while they were held in the evening. Finally, they were abolished altogether, and the great general councils of the church passed resolutions against them. They have never been revived. A deliberate effort in this direction was made in modern times, but it ended in dismal failure.

Now all of this may teach us some very important lessons regarding the social side of our present-day church life.

First, I notice that every church has full liberty and right to introduce such forms and ordinances and to arrange for the filling of such needs and requirements as may seem good to it. If we of this church wish to arrange a supper, a picnic, an outing, a social gathering or a festival, we have an undoubted right to do so. All of these things are left to our Christian freedom. Men may question our prudence and wisdom in doing these things; they may question the expediency and usefulness of such arrangements; they may question the manner in which they are conducted; but they cannot question our abstract right to do anything which is not plainly forbidden in the Word of God or which can be proved to be at variance with principles distinctly laid down in the holy Scriptures.

Just as the apostolic church, for reasons which seemed good to it, by arranging these *agapæ* or lovefeasts made provision for the social needs of its members, so may we make provision for any similar needs of our people. It may not be wise for us to do so. We may be making a mistake. But nobody can dispute our right to do as seems good to us in these things, without disputing the right of these Corinthian Christians to arrange these social meals.

While we have this right, we dare not forget that there is in all of these things an ever-present danger. "Common meals," says old Matthew Henry, "may be managed after a common manner, but religious feasts should be attended religiously." His distinction between the common and the religious, the secular and the sacred, is not a happy one. To a Christian, everything, even the most common, is religious. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." To the worldly man, everything, even the most religious, is common. In the highest conceivable form of life, in the world to come, this distinction between the religious and common, the sacred and secular, the holy and profane, will be utterly wiped out. "The kingdoms of this world are to become the kingdoms of God and his Christ." But in this world there is an ever-present danger of making this invidious distinction and of Christian people "doing common things in a common manner."

The Spirit of the World

Now the Church of Christ meets this danger by carrying the spirit of Christ and his Gospel into every human activity and occupation. She insists that everything a Christian does in faith and in obedience to the ten commandments is a good work —a holy, religious act. She does not admit that certain days are holy and others less holy, but she urges the sanctification of all time. She does not admit that a certain class of Christian men is holy while other Christians are less holy, but she urges that all are priests and kings before God. She does not admit that certain deeds are holy and others less holy, but she urges that everything be sanctified by the Word of God and by prayer. She does not admit that certain gatherings and certain meals are holy while others are common and profane, but she urges that all meetings of Christian people are to be a gathering together in Christ's name, that he may be in the midst of them.

The world does the exact opposite. While the church strives to make everything religious and holy by putting her spirit into the most ordinary affairs and activities of life, the world strives to make everything worldly by putting her spirit into all occupations and doings of man. The Lord's day it makes like every other day by devoting it, not to the hearing of the Word, but to having a good time at some outing. Christian ministers, according to the world, are engaged, not in their Father's business with Christ, but in a calling or profession to gain a livelihood. A church feast or social gathering, in her eyes, is not an assembling of believers in the name of Christ, but a common meeting of people for social pleasure and the making of a little money. Instead of making every meal, with prayer and thanksgiving, to have a sacred character, she would eat and drink even the sacred Supper of our Lord in the spirit of her ordinary meals.

This was the trouble with these social lovefeasts of the Corinthian church. The world gradually succeeded in introducing its spirit into these gatherings. So far as the world had succeeded in doing this, these feasts had become worldly. And so fa as the church permitted this to be done, the churc had been overcome by the world.

St. Paul therefore says: "Ye come together n for the better, but for the worse." "In eatin every one taketh before other his own supper; an one is hungry, and another is drunken. Wha have ye not houses to eat and to drink in? despise ye the church of God, and shame them th have not? What shall I say to you? shall I prai you in this? I praise you not."

He calls to their mind the great purpose of t Lord's Supper, which he had received from t Lord and had given to them, which was to "show t Lord's death until he come." This purpose w being defeated by their worldly manner of keepir these social lovefeasts. He says: "When ye con together therefore into one place, this is not to e the Lord's Supper." And why not? Because th were bringing the world into the church. It w for them to bring the church into the world. B cause they were being overcome of the world. was for them to overcome the world. And if the abuses were not checked and their occasion remove the kingdom of God would inevitably sink back in a kingdom of this world. To avoid this danger, t entire church abolished the *agapæ* or lovefea altogether, doing away with them root and branc

What Is "Church Work"?

The application is plain: While we as Christi congregations have the undisputed right to ma provision for such needs as may become appare in our church life, even for purely social needs, must never forget that there is in all of these thin an ever-present danger. It may not be everywhe and immediately apparent, but it is there. Th always tend to introduce the spirit of the world ir the church. And when they do that, even thou they, like these social lovefeasts, emphasize the gre truth of Christian fellowship, keep Christian p ple from worldly amusements and have a distir religious aspect as seeming to serve a religi purpose, they, like the *agapæ*, must be condemn and avoided—not as being wrong in themselves, b as tending to promote wrong by promoting disc and dissension, lowering the spiritual tone of t church, giving occasion for scandal and causing t enemies of the church to jeer at the weakness of b members. No matter how innocent or well int tioned these arrangements may be, away with th if they tend toward evil rather than good.

"Whatsoever things were written aforetime w written for our learning, that we through patie and comfort of the Scriptures might have hop Surely it is for us to learn and profit by the expe ence of these Corinthian Christians, as recorded us by the Holy Spirit. You will agree with when I say that one of the weaknesses of our pr ent-day church life is the emphasis of what might call social over spiritual Christianity. Thi have come to such a pass that Christian people arranging socials, entertainments, sales, baza and suppers, with the soliciting of advertiseme and selling of tickets, "church work." There Christian congregations which are conducted on lines of a social club, rather than a house of God

The Modern Danger

What is the result? People are making "soc bility" the condition of their membership in a tain church. The members are "so sociable." I the same reason they will refuse to join anot Its members "are not sociable." Meanwhile th are forgetting that the only work of the chu really enjoined upon it by its Lord is the evangel tion of the world through the preaching of Gospel. That and that only is required of it. A that is all that I may ask of it. To join a church sociability rather than for this reason, that it c fesses the truth in which I hope to find my so salvation, is to introduce the world into the chur And that, I fear, is the tendency of all these soci festivals, bazaars and sales which are such a f ture of our present-day church life.

So the warning and rebuke of St. Paul applies us with even greater force than to this Corinth congregation. I beg of you not to misunderst me. I frankly admit that a supper or social gath ing of Christian people is not in itself a wrong

Continued on next page

*Of the Martini Evangelical Lutheran Church, Baltimore, Md.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, May 18. Matthew 5: 21-26. Our Lord always leads us to the secret, innermost roots of things. He does not concern himself with symptoms but with causes. He does not begin with the molten lava flowing down the fair mountain slope and destroying the vineards. He begins with the central fires in which the lava is born. He does ot begin with uncleanness. He begins with the thoughts which produce . He does not begin with murder, but with the anger which causes it. le pierces to the secret fires!

Now all anger is not of sin. The apostle Paul enjoins his readers to "be ngry, and sin not." To be altogether incapable of anger would be to ffer no antagonism to the wrongs and oppressions of the world. "Who s made to stumble, and I burn not?" cries the apostle Paul. If wrong talked abroad with heedless feet he burned with holy passion. There is nger which is like clean flame, clear and pure, as "the sea of glass ningled with fire." And there is anger which is like a smoky bonfire, and t pollutes while it destroys.

It is the unclean anger which is of sin. It seeks revenge, not righteousness. It seeks "to get its own back," not to get the wrong-doer back to God. It follows wrong with further wrong. It spreads the devil's fire. t destroys more of God's treasures, and converts fair gardens into leserts, and temples into dust-heaps.

MONDAY, May 19. Genesis 43: 1-14. I am sure that in all these sorrowful days Jacob's thoughts were continually recurring to the old days when he wronged his brother Esau. These family dislocations would sharpen his remembrance of the former dislocation caused by his own sin. The Lord mercifully uses the waters of sorrows to wash out the stains of past sins. The angel was troubling the waters, but the troubled pools were the ministries of purity and healing. "*The Lord is King at the flood,*" sings the psalmist. And so it is in the flood-times of the soul: The tears of the saints are the symbols of cleansing: their very griefs are made the helpers of salvation.

And sure I am that through all these sorrowful days the brothers never had Joseph out of their minds. If in the soul of their father the sorrow was as purifying waters, in the souls of the brothers it was "as consuming fire." To forgiven Jacob sorrow purified the heart: to the unforgiven brothers sorrow inflamed the conscience. Trouble drove Jacob nearer to God: the same trouble made the brothers afraid of God. They must first of all be goaded before they could find peace. First there must be the harrow before they could have the harvest.

In all this the Lord was working. He was behind the scenes, but his hand was in everything. "Thy God reigneth!" It is his hand that guideth every wave of the sea that breaks upon the shore.

TUESDAY, May 20. Genesis 43: 15-25. Here is fear misreading circumstances. Fear perverts everything into a preparation for bondage. Every favor is regarded as a glittering chain. A guilty conscience sees bogies at every corner. Every sound becomes the footfall of vengeance. Every knocking is the officer of law at the door! Joseph's brothers were agitated by an inflamed conscience, and the most innocent occurrence was as the approach of doom. The entry into the palace was the passage into prison.

A quiet conscience is the only true lens of observation. When conscience is abused and excited it becomes like bottled glass. I was once in a little cottage whose one window looked down the village street. One of the panes was humped up in confusion, jumbled into a knot, out of all simplicity. I looked through that pane, and everything in the village was rendered monstrous and grotesque. So is it with an evil conscience: it is a crooked and knotted pane which is the enemy of all true reflection. The man with the vile conscience sees a church in the mist, and he thinks it a crouching lion.

To have "a conscience void of offense" is to have cool, true sight. Needless fears will not terrify. There are no bogies in the street. No ghosts shrink from one's yesterdays or his to-morrows.

WEDNESDAY, May 21. Genesis 43: 26-34. What a blessed thing it is that our emotion sometimes breaks through all restraints! We observe little conventions, and we practice little reticences, and then our natural emotion washes them all aside as the advancing tide sweeps away the sand barriers built by the children along the shore! Joseph was carrying out his carefully invented plans, but his natural emotion burst through like some strong spring rising through a heap of gravel. When he saw Benjamin the fountains of the deep were broken!

It is so with the emotion of love. People who have prided themselves on their self-control suddenly find all their ordered carefulness submerged like dikes before the onrush of a glorious sea. They "fall in love," and all their exquisite plans are overthrown. It is even so with the emotion of joy. Some people seem ashamed to give it expression. A man once remonstrated with me for using the word "merry" in the pulpit! "It savored too much of the world!" All his joy was locked up as in some inner prison. But one day it burst its way out, and what a transformation it made! His liberated emotion saved his spiritual life.

So it is well to pray for full and active emotions. Let us pray that these "springs of being" may be kept fresh and wholesome. Let us pray that rivers "may break forth in high places and fountains in the midst of the valleys."

THURSDAY, May 22. Philemon 10-18. The apostle Paul declares that benefits may be given in one of two ways—"of necessity," and "willingly." One is mechanical, the other is spontaneous. I once saw a little table-fountain playing in a drawing-room, but I heard the click of its machinery, and the charm was gone! It had to be wound up before it would play, and at frequent periods it "ran down." A little later I saw another fountain playing on a green lawn, and it was fed from the deep secret resources of the hills!

There is a generosity which is like the drawing-room fountain. If you listen you can hear the mechanical click, and a sound of friction, arising from murmuring and complaint. And there is a generosity which is like the fountain that is the child of the hills. It is clear, and sweet, and musical, and flows on through every season! One is "of necessity": the other is "willingly." And "God loveth a cheerful giver."

And prayer can be of the same two contrary orders. One prayer is mechanical, it is hard, formal, metallic. The other is spontaneous, forceful and irresistible. Listen to the Pharisee: "Lord, I thank thee that I am not as other men are." It is the click of the machine! Listen to the publican: "God be merciful to me a sinner!" It is the voice of the deeps. "I tell you, this man went down to his house justified rather than the other."

FRIDAY, May 23. I Peter 3: 8-17. "*Be ye all of one mind.*" But this is not unison: it is harmony. When an orchestra produces some great musical masterpiece, the instruments are all of one mind, but each makes its own individual contribution. There is variety with concordance: each one serves every other, and the result is glorious harmony. "By love serve one another." It is love that converts membership into fraternity: it is love that binds sons and daughters into a family.

Look at a field of wild flowers. What a harmony of color! And yet what a variety of color! Nothing out of place, but no sameness! All drawing resource from the same soil, and breathing the vitalizing substance from the same air! "And ye, being rooted and grounded in love," will grow up, a holy family in the Lord. If love be the common ground the varieties in God's family may be infinite!

And so the unity which the apostle seeks is a unity of mood and disposition. It is not a unity which repeats the exact syllables of a common creed, but a unity which is built of common trust, and love, and hope. It is not sameness upon the outer lips, but fellowship in the secret place.

SATURDAY, May 24. Romans 12: 9-18. Love finds her joy in seeing others crowned. Envy darkens when she sees the garland given to another. Jealousy has no festival except when she is "queen of the May." But love thrills to another's exaltation. She feels the glow of another's triumph. When another basks in favor her own "time of singing of birds is come!"

And all this is because love has wonderful chords which vibrate to the secret things in the souls of others. Indeed, the gift of love is just the gift of delicate correspondence, the power of exquisite fellow-feeling, the ability to "rejoice with them that do rejoice, and to weep with them that weep." When, therefore, the soul of another is exultant, and the wedding-bells are ringing, love's kindred bells ring a merry peal. When the soul of another is depressed, and a funeral dirge is wailing, love's kindred chords wail in sad communion. So love can enter another's state as though it were her own.

Our Master spake condemningly of those who have lost this exquisite gift. They have lost their power of response. "We have piped with you, and ye have not danced: we have mourned with you, and ye have not lamented." They lived in selfish and loveless isolation. They had lost all power of tender communion.

These Daily Meditations will appear in each issue through 1913.

J. H. Jowett

CONCERNING SOCIALS

Continued from preceding page

nful thing. On the contrary, it may be as well-ıtentioned and painstakingly designed to serve real need as were the Corinthian *agapæ*.

But, I repeat, there is in all of these things an ver-present danger. They invariably tend to introuce a worldly spirit into the church. While they ıay not immediately result in irregularities, divisions, dissensions, scandals and offenses, their tendency is ever in that direction. Therefore, it beooves us to be on our guard. It would seem, from he experience of the primitive church, that it is lmost impossible to check and correct these abuses fter they once appear. If permitted to go on unhecked their increasing worldliness inevitably succeeds in conforming the kingdom of God and his Christ to the kingdom of this world.

In conclusion, let me say this: When your pastor, prompted by anxious solicitude for the spiritual life of the church, finds it necessary to speak to you of these things, even as St. Paul here says to these Corinthians, "Ye come together not for the better, but for the worse," do not, I beg of you, meet him by an appeal to your rights. Do not immediately say: "It is not a sin. I see no wrong in it."

It is not a question of your abstract right to do these things; it is a question of the wisdom and prudence of doing them. The holding of these *agapæ* was no sin. On the contrary, there was much more to be said for them than for many of our present-day suppers, sales and bazaars. Yet, when St. Paul wrote to these Corinthians, pointing out dangers and abuses which were only half apparent to these people themselves, I am sure they gladly received and profited by his warnings.

May I not ask as much of you? Let me urge you to take to heart the practical lessons taught us by the experience of these Corinthian Christians with their social lovefeasts, that we may ever strive in all things to "make our faith the victory which overcometh the world."

THE SUMMER GOSPEL CAMPAIGN

DR. FRANCIS E. SMILEY SPEAKING TO A MIDNIGHT CROWD IN MADISON SQUARE, NEW YORK CITY

AVERY active and earnest propaganda in connection with evangelical and other religious bodies will be waged throughout the country during the coming summer. Promoters are now busy in getting their forces together and outlining the chief features of the campaign which has already begun in several centers.

Many of the best known clergymen both in the United States and Canada as well as several from London will lend their services to the cause. This year an unusually large number of specially trained workers will actively co-operate.

Back of the movement and supplying the greater part of the necessary financial support are many of the leading business and professional men, bankers, capitalists, manufacturers, and others from divers ranks of society, who are desirous that the Gospel be carried to the unchurched multitudes at home.

As in former years, New York will take a prominent part in the movement this summer. There is a wide area to be covered and much work to be done. Out of a cosmopolitan population of 5,000,000 in the greater city, it is claimed that only one in twenty attends church regularly and that a much lesser number are active church members; so it can be seen readily that a mighty labor of love must be undertaken to bring the Gospel into the hearts and homes of the non-churchgoing people of the metropolis.

The Evangelistic Committee of New York, which has its headquarters at 541 Lexington Avenue, is preparing for a season of great activity. Rev. Dr. Arthur J. Smith, superintendent of the work, last year paid a visit to the chief evangelistic centers of England, Ireland and Scotland to note how the work of reaching the masses was carried on in those countries. There are more lay workers in comparison over there than here, and a great deal of good has resulted from their efforts. Dr. Smith lays stress on the necessity of laymen entering the field here, especially young men, energetic, enthusiastic, imbued with the Christ spirit and eager for the salvation of souls.

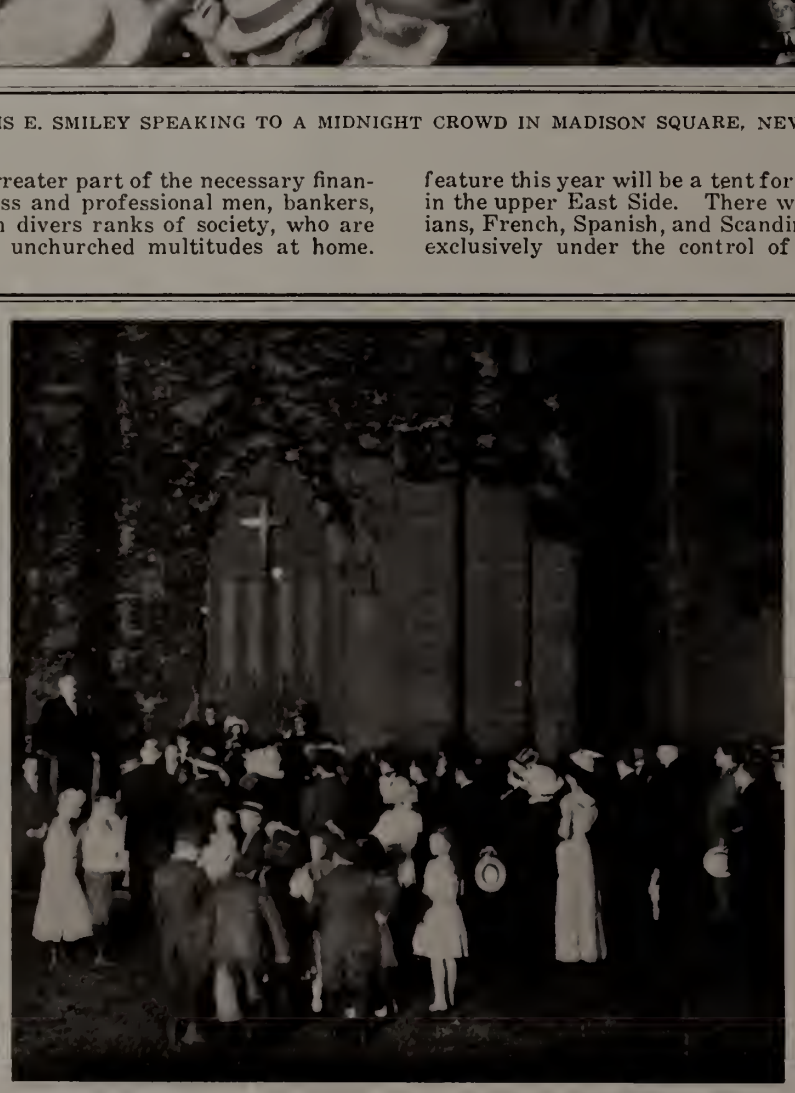
At the Lexington Avenue headquarters every year a certain number of young men receive a six weeks' preparatory course of training. They are addressed by experienced clergymen and missionaries, who instil the proper spirit and show them the way to carry on active evangelistic work among the masses. Last year fifty were so trained and the result their labors were satisfactory. young men on Su evenings held ings outside diff churches, and b the season ended crowds came to them and many converted. This a similar pro will be carried but on a more tended scale. young evangelist deliver the messa different section the city, and i hoped that a g harvest will be re from their labors.

There will be large Gospel tent various points of tage throughout metropolis. A sp feature this year will be a tent for Hungarians, of whom there is a large co in the upper East Side. There will also be special tents for Bohemians, ians, French, Spanish, and Scandinavians. An unique departure will be a exclusively under the control of lay workers. The attendance at the meetings last year aggregated 421,

Shop meetings will be held at the hour daily except Saturdays and days for the purpose of reaching working classes. These meetings be conducted in various languages, cording to locality and general roundings, and an effort will be mad segregate the different trades crafts so that each can be addre separately. Special meetings will held for the department store ployees, for clerks and bookkeepers, electricians, for ironworkers, for br layers and masons, for carpenters joiners, for cigar-makers, teamst bakers, chauffeurs and railroad men.

Open-air meetings will also be hel available locations for the general lic. In addition to lay workers, pro nent clergymen from time to time address these meetings.

The National Bible Institute, Fifth Avenue, has several mission the city which are exerting a good fluence. Meetings will be held daily half a dozen centers. The old T Evangel will this season enter upon thirty-fourth year of service. It have a seating capacity of two thous and be located on West One Hund and Twenty-fourth and One Hund and Twenty-fifth Streets, near M ingside Avenue. The character of work will be Bible Conference Tea ings and Evangelism for adults children. In connection with the T Evangel there will be an automobile ligious service, and it is expected t from this pulpit on wheels fifteen th sand will daily hear the Gospel.



A SUMMER EVENING MEETING IN FRONT OF "OLD FIRST" PRESBYTERIAN ON FIFTH AVENUE, NEW YORK

THE THREE THAT FELL

SO THE sparrow dropped when it was hit by the twig thrown by a thoughtless child.

The sad-faced Man in dusty garb stooped and picked it up. It lay in his hand with closed eyes, as though it were dead. The Man smoothed its rumpled feathers. All at once it quivered, its eyes opening brightly. The Man unclosed his hand, whose palm showed signs of olden injury. The bird, with a happy chirp, flew up and joined other winged creatures of the blue. The Man gazed after it.

"Are not four sparrows sold for a farthing?" he murmured, and took his way from the wood where he had picked up the bird.

He had to pass through a field on his road cityward. In the field many white lambs gamboled among green growing things. Suddenly they started and scurried away. All save one. This one fell, bleating, lame from a blow of a stick thrown by a thoughtless youth. The Man saw it and gathered it in his arms, tenderly touching its hurt. After a while the Man put it down, but it was no longer lame, and it nibbled at the grass.

"Feed my lambs," the Man said, and went on.

. . .

THE dew on the grass and herbs bathed his feet, which were so ill shod that here and there the skin was disclosed, and on it the marks of one-time hurts. The day was fair, and he raised his eyes to the sky. "Even as Thou gavest him authority over all flesh," he said, "that whatsoever thou hast given him, to them he should give eternal life."

Then he looked earthward once more, and in a little while he found the city's outskirts and many evidences of men's labor—factories, mills, carts, and the like. People passed by him, noticing him not, or criticizing his appearance—careless and desperate people, or those bent on excitement.

. . .

THEN he was in the place of noise and worry—huge buildings given over to toil, rattling wagons, smoke and murk. In a street there was a gathering of people. The Man went that way. There lay a sodden woman in the dust, men and youths and small children looking at her and laughing; ladies in fine raiment passing by with disdain. The Man leaned over the prostrate creature and raised her to her feet. She clung to him, weeping.

"I tripped," she said, "and the men called me names and would have thrown stones at me had you not come in time."

"Let him who is without sin cast the first stone," said he who had lifted her up, and he released his hold of her. She took a faltering step from his si

. . .

WHY, I can walk again!" she said. "Wh have you done to me that I can walk again

"Sparrow and lamb!" murmured the M "Woman, your life should be in better ways th those you have trod."

"I know," she sobbed. "And I shall try. there are marks of wounds on your brow; have n wofully used you, too?"

"Sister!" said the Man, and went on.

"A meddler!" said some of the men, as they d persed. "A silly meddler. Now she is gone."

For the woman had passed away from the m and youths and children who would still fell all f lorn and defenseless things that came their way.

. . .

AS for the Man, he was in the purlieus of the to amid the din and rush. He went into bywa and wretched courts and alleys. His eyes seem to search dark nooks and crannies where wound creatures might drag themselves for fancied safet

"A wounded sparrow, a wounded lamb, a wom in the dust!" he murmured. "Are they not as d to Him who made each of them?"

ROBERT C. V. MEYERS

THE BOUND BOY

BY HARRIET PRESCOTT SPOFFORD

A Story in Two Parts, of Which This Is Part Two

BRIGHT and early the next day John built the fire, did his chores before Mrs. Palmer waked, pausing a moment to let the fresh innocence of the dewy dawning enter his [illegible] Then he ate his porridge, and went to the [illegible]ge, and took down the shutters, and was sit[illegible] on the step when his new master appeared. "[illegible]s looks promising," said Mr. Snow. "Now [illegible] go in and sweep out and put things to rights."

"Needs a good housecleaning here," said John, [illegible]cing about him. "Guess I'm the one to do it. Le[illegible] unner this 'ere counter, sir. I guess there's th[illegible]'s tossed there ain't ben teched sence Bates was [illegible]g."

"I wouldn't wonder," said the other. "All right. Y[illegible] go ahead. I ain't had time, and Steve's too to[illegible] up."

"I'll be seein' to it fum time to time," said John. "J[illegible]' look at that top shelf there—"

"Trumpery. Empty boxes. Ain't ben handled th[illegible] dozen years, this two dozen years."

"Begin to the top," said John, recurring to the su[illegible]ect after some instruction in weights and m[illegible]sures and prices and the doing up of bundles. "I[illegible]s rainin' a blue streak. Guess there won't be m[illegible]y folks in, sir." And he made his preparations as seriously as one might be setting out on a great undertaking whose issues were life and death. It w[illegible] a great undertaking. It was stripping off the so[illegible] from a beautiful thing long buried; it was cl[illegible]ring foul slander away from the whitest soul in [illegible]he whole world.

"A good thing here," said Erle Snow to himself. "I[illegible]t afraid of work. You're Mis'—Mis' Palmer's bo[illegible]nd boy, ain't you?" he asked. "She know yo're here?"

"I ain't told her yit," said John. "I done the w[illegible]k 'fore I come. She's give me my time fer my ov[illegible]."

The floor was swept, the counter and show-case w[illegible]ed off, the windows washed, and Mr. Snow saw wi[illegible] satisfaction the beginning of a sort of transformation in his premises. And at last John planted his ladder, and with brush and cloths mounted to the top shelf and blew down a hurricane of dust. "Here, what you doing?" came the call from below.

"Cleaning up, sir. Beginnin' to the top," John called in reply. "There's dust enough here to make a new earth."

"Guess you'd better leave it alone."

"W'y, it'd orter breed a fever! I wonder you folks be alive to-day. 'Tain't remarkable old Mr. Snow died." If Mr. Snow should order him down and out he wouldn't hear. And he went on moving box after box, and looking into pile after pile of old newspapers, and a huddle of odds and ends. And he clapped things together till he sneezed, and was fairly overlaid with a cloud of floating dust that became almost terrific in a sudden sunbeam. But it was all to no effect; there was nothing there that he sought.

He had put a penny in the till—the only one he had besides his dime, an ancient and valued pocket-piece, that penny—and had taken a pilot biscuit for his luncheon. And he was still ferretting in that top shelf, the ladder moved from point to point, when his employer returned from his dinner. "We're goin' to be clean here, tell ye what!" said John. And although Mr. Snow had a vague feeling that where there was no mind to be used one had a right to take advantage of the body, yet he told John to come down and take a rest. But nothing was farther from John's intention, and he rummaged on.

John was in no wise discouraged when the dark came, and Mr. Snow bade him good-night. There had not been many customers, even after the rain stopped and the sun came out, and John had descended the ladder but a few times. He already knew from long custom the price of almost everything in the store. "You've worked well," said Mr. Snow. And John took home the smoked herring he had meant to buy with his ten cents the night before. "Keep the dime," said Mr. Snow. "Why, John, you're welcome." But the dime went into the till. Nothing was to be accepted from the man who believed evil of Mis' Graham.

He was in gay spirits when he went into the house on the hill. He was doing something for the people who had done so much for him. He was doing something for Annie. Her mother was lighting the candle; John himself had gathered the May-berries for its fragrant flame. Its pale light seemed in his eyes to make a faint aureole round Annie's head as she sat there gentle, lovely, with her pathetic smile and her idle hands. She had been braiding the long rag-mat strips that Clary cut for her till she had used them all, and her hands were fallen in her lap, and her eyes looked—to John—as if because they were blind here they were given insight of the things near heaven. And John's heart was very tender towards her. So solitary, so sweet, so patient, and the man she had loved thought evil of her! He knew well that she had married Robin Graham only because no one could say nay to Robin Graham.

He handed to Mrs. Palmer the little parcel he brought. "They're mighty tasty with a roast potato," he said. He could not possibly have given such a thing outright to Annie. He did not put the dim idea into distinct thought, but what he felt was that only the fish broken by sacred hands to the multitude was offering fit for her.

John had a trifle of cold that night, and Mrs. Palmer had prepared some sage-tea and honey for his throat. He sat beside her, toasting his feet over the red coals. "W'ile you got bees, marm," he said, "you won't need to buy sugar. Sugar's gone up," proud in his new mercantile knowledge.

"Old times all folks had was honey," said Mrs. Palmer. "Bees is interessin' creeturs," she added reflectively.

"Mis' Graham ses they make the blows themselves serve useful pupposes."

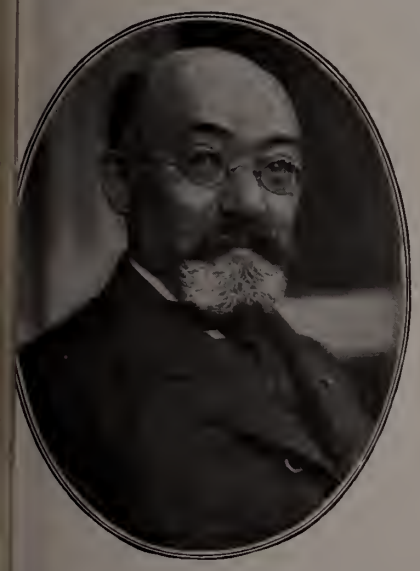
Continued on page 478

ESPERANTO IS NOW WORLD-WIDE

BY PROFESSOR EDMOND PRIVAT OF GENEVA, SWITZERLAND

SINCE my last visit to this country in 1907, the international auxiliary language, Esperanto, has made wide progress both in Europe and in Asia. After landing here the other day, my first visit to an editorial office was to THE CHRISTIAN HERALD, which is always ready to help world-wide movements for the betterment of human relations and which was the first American magazine to organize a great national course of Esperanto by mail.

Six years ago the people who learned Esperanto did so because they approved of the idea of such an easy means of communication with the whole world, and because they thought that it would help not only business intercourse but also bring about a better understanding between nations until now divided by differences of language. Since then, Esperanto has gradually become established as a reality and the dreams have changed into facts. In all the cities of the world and even in many small towns (altogether more than twelve hundred) the Universal Esperanto Association has appointed Esperanto delegates and Esperanto consuls whose addresses are published in a most practical year-book and thousands of people are using their services regularly. People traveling in foreign countries send a postcard to the Esperanto delegate at the point where they wish to stop and they are met at the station and helped for hotel accommodation, guidance throughout the city, and indeed during their stay until they leave for another place. I traveled throughout Hungary, Russia and Poland last winter and, as I do not know a word of the languages of those countries, I should have been at a decided disadvantage without the help of our Esperanto consuls in places where I would have had difficulty in finding any one to converse with either in English or French.



DR. L. L. ZAMENHOF
The Founder of the Esperanto Movement

Last year two blind people, who would otherwise have been obliged to pay some one to accompany them, traveled alone all the way from Spain to the North of Germany and were helped at all points in the most efficient way by Esperantists, being met at the train on their arrival and never left until they were comfortably seated in the train for departure.

Last year the statistics of the Universal Esperanto Association registered 956 tourists or travelers using these gratuitous services. Anybody who has learned Esperanto—you know how easy it is—can have a similar experience. Even for one who does not travel abroad the organization offers a wide field of opportunities. You want to know something about a certain industry in Budapest, or to have information as to a particular business in some Russian town, or to know about the responsibility of a firm in Sofia, or to receive statistics of a church movement in Stockholm, or to get the address of the best schools in Tokyo—all these inquiries will be accurately answered by the Esperanto delegates of those places, providing you enclose the stamps or postal coupons for the replies. Last year 41,087 such inquiries were answered.

In the larger towns, there are, besides the Esperanto delegate, several Esperanto consuls, one for commerce, one for tourists, one for students and university inquiries, and also a lady consul (*konsulino*) who is specially entrusted with the reception of girl travelers. Parents apprise her by postal of the arrival of their daughter and she meets the young person at the station and gives her all needed help, protection and advice. There are also consuls whose sole task is to help young people to find posts or get information as to the value of advertised employment. Last year 588 young people were enabled to get good engagements abroad through these means. This international work of mutual helpfulness is a realization of the spirit of brotherhood which inspired Dr. Zamenhof to create Esperanto thirty years ago.

PROFESSOR EDMOND PRIVAT
One of the World's Leading Esperantists

Last year I had an interview with his majesty the king of Italy, and he expressed his high appreciation of the results obtained. He was greatly struck with the simplicity of the language. He thought it really did make it worth while for any one to learn Esperanto now, as it only takes a few weeks to master it. I saw, later on, the prime minister of Russia and the ministers of education of several other European governments. The international language is now taught in many schools of Europe, and the Chinese Government is organizing classes in Peking, Dr. Sun Yat Sen being himself an enthusiastic Esperantist.

The old walls of difficulties and misunderstandings between men of different languages are now being removed by the spread of the new language. One who learns it finds the whole world opened to him.

Any one who desires to communicate with me during my stay in the United States for further information concerning Esperanto may address me in the care of THE CHRISTIAN HERALD.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

"Stand Upright on Thy Feet"

AN INTERESTING editorial appeared in a recent number of the *Continent* on the subject: "Saving One's Own Soul." Issue was taken with the counsel frequently heard nowadays in such sentences as: "Don't bother about saving your own soul; that's selfish; think about other people." The editor justly and correctly holds that it is not selfish to seek to save one's own soul; and that, "if anybody proposes to serve God in cleaning up the world, the necessary point for him to begin is the nearest—with himself."

This is precisely the point of view THE CHRISTIAN HERALD has always taken, and the emphasis we have tried to maintain. What the whole world needs is salvation from sin; and this implies that men, one by one, definitely give themselves up to God to be saved. All the splendid exhortations to social service, to unselfish living, to welfare and uplift work are calls that should be obeyed. But what the human soul and the human race need is God—and the salvation of society can only come as men, one by one, find him.

What we wish particularly to emphasize here, however, is the thought suggested in another sentence from the editorial referred to: "The soul which sees its first and most inevitable obligation to be the squaring of its own purposes and acts with God's will, adopts a principle of life which is in itself most unselfish." The point is that this whole matter of the saving of one's own soul is elementary. It is the kindergarten of Christian experience. It is the entrance upon the race course, not the course itself.

So that the advice which the *Continent* justly condemns when given to unconverted persons, becomes correct and sane when spoken to out-and-out Christians: "Don't bother about saving your own soul; think about other people." Christ commanded the disciples to "tarry" until they should be endued with power from on high, but after they had been thus baptized with fire they were to "Go!" Dr. Torrey tells about that tragic day in his own life when he determined that he would not go into his pulpit to preach again until he had received the baptism with the Holy Spirit. He "tarried" then till the blessing came; since then he has been busy "going."

That is the normal motion of the Christian: not kneeling but going. There must, of course, be much prayer, but as his experience grows his prayer will be less and less for self and constantly more for others. Paul counted his friendship with Jesus the one priceless treasure of his life, yet he declared he could wish himself accursed from Christ that his brethren might be saved.

So long as there is misery and sin and cruelty and injustice anywhere in the world the Christian should be swift and strong to bring relief and hope and salvation. He is to be a flaming herald, rebuking wrong, trampling down injustice, announcing the glad tidings of the salvation of the Son of God and the brotherhood of man.

"Stand upright on thy feet!" cried Peter, stretching out his hand to the impotent man. So we would shout to timid, hesitating, doubting Christians everywhere. Stop doubting God and begin to trust him. He declares he has forgiven your sins. Believe it, and forget them. He says he will cleanse your heart. Accept it, and rejoice. He says he will equip you with Holy Ghost power for your work. Take it by faith, and put the power he gives you to the test. This is no age for cloistered sainthood.

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar.
Who follows in his train?

Mr. Bryan's Mission

WHILE there may be different views regarding the outcome of Secretary Bryan's mission to California, it was an effort well meant, and there is every reason to believe that it has not been altogether wasted. If the changes in the alien land bill are such as to bring it more into conformity with our treaty with Japan, and omit any phraseology that would have been quite needlessly objectionable, they will very likely result in the whole question being now in a fair way to become one of diplomacy exclusively. Thus Mr. Bryan's efforts will have opened the way to a friendly adjustment, possibly under a new or amended treaty, satisfactory to both nations. It is regrettable that there should be a disposition, in any quarter, to make a sensation out of the California land question. Even the Japanese themselves, if we may judge from public sentiment in that country, see nothing in it to disturb the mutual good feeling existing between the two governments. They are far more interested in keeping Japanese capital at home than in facilitating its investment abroad. Besides, they rely on our fair treatment of the whole question and may be depended on to do what they can to that end. Treaties are not made of straw, to be broken at will; and we believe that where the nation's honor and sense of righteousness are involved, the unreasoning cry of the jingo will quickly dwindle to impotent appeal.

More War Clouds in Europe

NEITHER the fall of Adrianople nor of Scutari has brought peace to the troubled Balkans. Turkey is quiescent, it is true, but Montenegro's course in defying the Powers by refusing to relinquish Scutari and by assenting to the erection of Albania into a petty monarchy with Essad Pasha, the defender of Scutari, as king, has sadly complicated matters and driven the European concert into a state of lamentable discord. Austria still threatens hostilities and may begin warlike operations against King Nicholas with or without foreign aid. Italy may put a force in the field to help her ally, but no step has yet been taken in that direction. If the Balkan alliance holds—which now seems rather doubtful, as there are reports of a quarrel between Bulgaria and Servia—the aged Austrian emperor may have a big contract ahead. France and Russia both strongly sympathize with Montenegro, and a very small revolution of the kaleidoscope may bring mighty forces on the field. However we view the situation, it is not a promising one for the peace of Europe.

The Recall in Early Greece

IN THE palmy days of the Greek republics, many centuries ago, as historians tell us, when a man rose to such a height of power or affluence that he became a possible menace to the State, the citizens took a vote on his case as an "undesirable." This was sent to the Senate, and, if the vote was sufficiently large and representative, that body passed a resolution in which the too distinguished citizen was invited, in polite diplomatic terms, to take a few years of retirement abroad—in other words, he was officially exiled for the good of the S... This was "ostracism," so called from the fact, ... explained, that the voting citizens wrote t... names on oyster-shells, and it was instituted ... measure of security to the commonwealth. ... citizen of great wealth or influence, or who ha... large personal following which might, in an e... gency, be used to the detriment of the State, ... liable to receive this distinguished mark of p... consideration. It was a kind of primitive "rec... which had the advantage of being equally applic... to "ins" and "outs." Those early Greeks were ... derful fellows, and knew how to deal with ... knotty problems of their day, which doubtless ... cluded grafting and other human peculiarities ... unknown in our own time. If an election did ... suit them, or if any man swelled too far above ... fellows, there was always the leveling oyster a... wholesome corrective in reserve.

The Power of the Folded Hands

THERE are rare times when inaction may ... made as potentially expressive and effective ... action. One of the masterpieces of a famous ar... is a picture known as "The Folded Hands." I... just a mere sketch of the hands of a friend, clas... and at rest, drawn from life; yet it is eloquent w... the spirit of patient endurance. A few weeks ... THE CHRISTIAN HERALD printed Pastor Sheldo... imaginative story of "The Great Catastrophe ... 1913," in which the writer pictures the social, c... mercial and industrial life of the nation, and ind... the whole civilization of the globe, as being pla... in jeopardy through a universal paralysis of ... human hand. It is a singular coincidence that t... idea should have been dominant in the great str... which has just been won in Belgium for unifo... manhood suffrage and against the plural voti... system. "Folded hands, not violence," was ... motto of the workmen, and it is worth recordi... that among the 370,000 strikers there was hardly ... single departure from the plan of pacific campai... They simply laid down their tools and stood ... tiently by, with hands folded, awaiting the victo... Belgium already had manhood suffrage, but it w... so unequally distributed that the vital principle w... defeated. Nine hundred and ninety thousand wo... ingmen had each one vote; 390,000 men who eith... owned property or paid house-tax had each t... votes, and 308,000, who either now or formerly he... office, had each three votes. Thus with the aid ... the supplementary votes it was easy for the plu... voters to outvote the workers and defeat the will ... the majority. But the folded hands carried the d... where all other means had failed. Millions of d... lars in wages were lost, but not in vain, since t... sacrifice brought political equality and justice ... the end of the struggle.

California's Land Bill

—A PROBLEM, NOT ONLY of national but of international p... portions, was presented a few weeks ago in an alien land ow... ership bill that was introduced into the legislature of C... fornia. Protests against the enactment of this bill, which w... admittedly directly aimed at the Japanese and Chinese settl... in California, came from Tokyo as well as from many parts ... our own land. President Wilson felt that the enactment of t... bill might lead to strained diplomatic relations with Jap... Secretary of State Bryan was rushed to California, and p... sented to the legislators at Sacramento the President's vie... on the subject. Though the visit of the secretary of state ... not achieve the end hoped for by the Washington administ... tion it is generally believed that it was not without effect ... causing modification in terms, if not in sense, of a meas... designed to prohibit the ownership of land in that State ... aliens ineligible to citizenship. The generally expressed opini... is that there is room for doubt as to whether at least the spi... of the treaties now in force between the United States a... China and Japan would not be violated by the enactment ... such a law by the State of California. Up to May 1 t... Webb bill, as the measure is entitled, had not been passed, b... it is practically certain that it will be, and among its effec... will be the eventual extinction of all the Japanese farmi... colonies in the State. Mr. Bryan seems hopeful that a solutio... satisfactory to California, to Japan, and to Washington will ... reached, while the White House and the State Departme... have, of course, nothing to say at this point. Those who kno... most about the large and intricate nature of the problem a... saying the least. In certain respects there is a strong case f... both Japan and California, and to the ordinary lay mind the... seems little possibility of an adjustment that can satisfy eac... of these parties to the controversy. The possibility of the wh... nation becoming involved helps to create a situation which h... impressed many as being of grave importance. Two wide... differing interpretations are placed upon the action of the co... trolling party in the California legislature. On one side it ... stated that the entire situation is the outgrowth of economi... conditions, while on the other is the statement that a desire t... embarrass the Washington administration is the animatin... motive.

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Abdul Hamid on Balkan War

ABDUL HAMID II, the deposed Sultan of Turkey, who begged for his life with tears in his eyes on his capture in his palace, and has preserved an eloquent silence since, has st aroused the attention of the world by his mem-rs edited and translated by Ali Babi Bey. Among her things he says: "I do not lament the fact that e have lost the Balkan lands, so difficult to govern nd so exhausting to our national strength. The etter shall we be able to concentrate ourselves astward, the speedier shall we recover from our ill-ess. Europe shall see that the 'Sick Man' she has ered at, when once he has healed himself from ithin, is a strong man." The ex-Sultan insists pon the construction of the Bagdad Railroad as ecessary to the nation's prosperity. He has this neer for the Turkish officers educated in Germany: The old qualities of the Osmanlis—simplicity and lf-denial—are too often lost sight of by our youth Germany. What they do learn—and well, too—immorality and drinking, etc. Returning as in-ated windbags, they look down haughtily on their omrades, on the old tried generals, and hold our stoms up to ridicule. Shall I tell you what makes good soldier? A goodly allowance of common ense, pluck and endurance, nd above all, a firm, unwa-ering faith in Allah." The lurs of Abdul Hamid at the Young Turks that deposed im are bitter. It was only hercenary motives that led he nations of Europe so long o tolerate the crimes against he Christians about which Gladstone cried out so elo-uently. The long knife whet-ed to a keen edge for the ssault on Christians has ust stabbed to death Turkey n Europe. It was good ad-ice given to withdraw to Asia for national plans, ac-ivities and hopes, for Mo-hammedanism with its twin levils of slavery and polyg-my must hide itself farther way from the light to have ny little lease of life left. The memoirs contain this int of the old butcher: "We must cease thrusting further horns into our flesh by im-porting alien religionists. Within the limits of our state only men of our race and creed are to be tolerated." The Sick Man can never get well. Mohammendanism is against the spirit of the age and the decree of God. The mosque will give place to the Christian church, the Crescent will fade in the brightness of the Cross. This is the declaration of the prophet echoed by Paul:

As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. (Rom. 14: 11.)

Singular Reward of Honesty

A WEALTHY man who died in Brussels recently left much of his large fortune to a girl who was unacquainted with him. He was very eccentric, and, like Diogenes, he set out to find an honest man. His tub was an omnibus and his lantern a small coin. In the omnibus he took his seat near the conductor and always showed himself very obliging, passing up the money of passengers and returning the change, but to the latter he always managed to add a franc or half-franc. Then he would watch those to whom it came. They would count it carefully, notice the extra coin, and invariably slip it into their pockets. But at last a young woman passed hers back, with "Conductor, you have given me half a franc too much." The man followed her to her home, learned what he could about her, and made his will in her favor, though he never told her that the half franc returned would bring her a million. The man was so eccentric that it is a question whether the courts, if tested, would hold the sanity of the will, and yet two lessons are taught by the incident: one that many people will take from the public conveyances by the retail in wicked return for the amounts many of the public conveyances take from the people by the wholesale, and the other is that honesty carries with it its own priceless reward. The reward is not always in money, although material reward usually attends integrity. But the consciousness of a pure spirit is a richer reward than money. The apostle enjoins this strict integrity in these words:

Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest. (II Cor. 13: 7.)

Railroad Accident in Africa

BY a cablegram the other day from Boma, Belgian Congo, the news of a railway accident was announced. A train was crossing an arm of the Congo when the bridge gave way and the train fell a distance of 150 feet into the river and the three train men and twenty passengers were drowned. Not a person escaped. We see in the train the progress of civilization. We see the perils of civilization in the breaking of the bridge and destruction of precious lives. The mile-a-minute train is the perfection of transportation, and yet despite its signals and careful management it is liable to accident. A ship in the South Pacific by a collision

INSTRUCTING CHILDREN IN THE FAITH OF "THE SICK MAN" IN INDIA

sinks and a thousand brave soldiers go down; a greyhound of the sea in the North Atlantic strikes an iceberg and sends sixteen hundred to a watery grave. Wheels facilitate commerce and promote pleasure, and yet they kill in New York City an average of one person each day. Yet we must have the civilization. But its risks can and must be reduced. That bridge over the Congo doubtless had some parts weakened by rust and wear. The laws of all countries are demanding better inspection of all agencies that have peril in them. The one lesson the fatal train teaches us and to which busy people pay little attention is that of the brevity of life and the necessity of preparation for the future. It was after mentioning this uncertainty of life that Christ said:

Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh. (Matt. 24: 44.)

Threshing Uncut Grain

THE little hand sickle gave way to the cumbersome cradle with its sharp knife and long wooden fingers, and the cradle was hung up in the old barn or in the forks of a tree to rust, to make room for the harvester with the horses to draw and then with the steam to propel it. A new invention has just entered the field which threatens to send the reaping machines of all kinds to the scrap heap. It goes into the harvest field and threshes the uncut grain, leaving the standing stems to be turned under by the plow as a most valuable fertilizer. It is claimed that the new invention will save the farmers of America alone at least $200,000,000 a year. In the new thresher "a strong blast of air from a revolving fan is blown against the standing grain and forces it against a toothed cylinder which tears off the grain, depositing it in a trough, from which it is elevated by an auger to another toothed cylinder, which re-threshes it. The chaff is blown out and the clean grain falls into a sack, or maybe through a tube to a wagon driven alongside. Four horses pull the thresher over the field, and a small gasoline engine operates the machine." Only two men are required in the process, one to take care of the horses, the other to tie up the sacks of the grain. The cost of cutting and sacking the various grains of the country amounts to $210,000,000 a year. By the new process it will cost but $30,000,000, only a seventh of the amount, leaving a saving to the farmer of an enormous fortune in itself. The new threshing machine has been in operation three years. Last fall it threshed and sacked about thirty acres of wheat in a single day of ten hours. The farmers have invested so much money in their harvesters and threshers that they will continue to use them, and only lay them aside when longer time and experimentation shall have demonstrated the validity of the claims of the new machine. In these days of the conservation of energy and of wonderful progress in agricultural implements, it seems but natural that a thresher should be invented that can go into the field of standing grain and do its work there. There was no improvement made in the method of threshing grain for six thousand years until comparatively recent times. Gray-headed farmers living now can remember when the chaff was separated from the grain by the same process as when the prophet wrote:

The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan. (Isa. 30: 24.)

Toil Till Death

A DELEGATION of forty-seven schoolboys from San Francisco visited the White House the other day. President Wilson presented them an American flag and made them a little speech in which he said, "You think schoolmasters are often a bit hard on you in requiring you to do things in order that you may pass the tests of school; but I want to warn you that when you get out of the school you are going to have harder schoolmasters than you had before. The world requires that we make good, no matter what happens, and the man who does things amounts to a great deal more than the man who wishes he had done things and who promises he will do things. The men I am sorry for are those who stop and think that they have accomplished something before they stop at the grave itself. You have got to have your second wind in this world and keep it up until the last minute." The truth given to the boys was all-important: that the adverse tides of this life are so strong that the hardest rowing is required to the very last; that there are racers on the track so many and swift that there must be endurance to the end; that the enemies are so numerous and powerful that the fight must be maintained to the finish. It was peculiarly fitting that Mr. Wilson should give the school children the advice he did. For after working his way up from the poverty of a parsonage to the head of a great university, the governorship of a State, and the Presidency of the United States, he found that his promotions, instead of bringing him ease and inactivity, only brought to him more intense labors and perplexing problems for solution. The principle of persistency as a necessary element of success in life is particularly so in the religious realm. Temptation follows men and women to the verge of the grave. This great truth is expressed in this injunction:

Be thou faithful unto death, and I will give thee a crown of life. (Rev. 2: 10.)

DUBUQUE'S SUNDAY SCHOOL FESTIVAL

WHO said it was no fun to go to Sunday school? Whoever it was he did not live in Dubuque. Sunday school going in that city includes much more than the ordinary program. There is plenty of enthusiasm and pleasure all through the year and, of course, the perennial delights of Christmas. But it is in summer, when Sunday school enthusiasm in other places is apt to wane, that the Sunday school hosts of Dubuque really come into their own. There will be held this year the fifth annual Sunday school pageant, which includes not only a monster parade, at which prizes are distributed for those making the bravest showing, but a picnic dinner at Union Park and an athletic program with worth while prizes for which boys and girls, men and women all compete. Some idea of the size, dignity and splendor of the parade may be gathered from the contemplation of last year's line of march. It looks as business-like and martial as any military or political display.

A SUNDAY SCHOOL FESTIVAL AT THE UNION PARK PLAYGROUNDS

ONE OF THE SUNDAY SCHOOL FLOATS

City Police; Chief Marshal, L. O. Hillyard.

FIRST DIVISION—Marshal, Willis Dexter; Cuba City Military Band; Y. W. C. A.; Y. M. C. A.; St. John's Episcopal Church; Salvation Army; St. Luke's Methodist Episcopal Church; St. Mark's Lutheran Church; St. Peter's Lutheran Church; Summit Congregational Church.

SECOND DIVISION—Marshal, James Cameron; Dubuque Military Band; Sunshine Mission; Third Presbyterian Church; Westminster Presbyterian Church; Zion's Church; Center Grove Methodist Episcopal Church; Rockdale Methodist Episcopal Church; Reed's Chapel Methodist Episcopal Church; East Dubuque Methodist Episcopal Church.

THIRD DIVISION—Marshal, Dwight Phelps; Dubuque Moose Band; First Baptist Church; West Hill Church; First Congregational Church; German Methodist Episcopal Church; German Presbyterian Church; Grandview Avenue Methodist Episcopal Church; Immanuel Church; Jackson Street Methodist Episcopal Church.

The floats prepared by the various organizations were the chief feature of the parade. It was a difficult matter for the judges to decide where the prizes should go. But the final award gave the first prize to St. Peter's English Lutheran Sunday school, while the second went to the Westminster Presbyterian Sunday school. The St. Peter's float was decorated in light blue and white and drawn by two pure-white horses. Children of the school were seated in the float, each holding the church pennant. The Westminster float represented an arbor in a vineyard. The float itself and the arbor were of white, covered with light green trimming and foliage. The children were dressed in white and seated in rows on the float, each holding a small flag. The St. Luke's Methodist Episcopal Sunday school exhibit was especially gorgeous. The float was entitled "America Receiving the Nations."

Miss Edna Wood, representing America, was seated upon a high throne and held ribbons which were grasped by young ladies costumed to represent the different nations of the world. This Sunday school exhibited also another float decorated in purple and white and containing the children of the primary department, each holding an American flag. A drill team composed of sixteen young men from the German Methodist Church marched in the figure of a cross, making a most impressive and manly appearance.

Forty trolley cars conveyed the paraders to Union Park. There was a merry hour before dinner was served at twelve. The athletic program began at two and made a merry ending to the bright day. While scores of people deserve all sorts of credit for the successful affair, three men deserve special mention as those who bore the most responsible share of the work. They were Mr. L. L. Lightcap, president of the general committee; Mr. John E. Hedley, secretary and treasurer of the committee, and Mr. A. D. Schiek, assistant secretary and treasurer. The 1913 pageant will be held during the last week of June.

THE CHRISTIAN HERALD believes that this Dubuque idea could be carried out with most gratifying results in every city and large town. What can be done to spread the movement and thus help to convince again the young people of America that the very happiest hours of their lives and the finest opportunities for both profit and pleasure are those spent under the guidance and influence of Christ's church?

RENTS AND THE HIGH COST OF LIVING

THE interest in lowering rents is as wide as the interest in the high cost of living. To be sure, New York City has suffered more from high rents than any other city in the country, and the Lower Rents Exhibit, which has been open in Union Square, Manhattan, during the past few weeks, has illustrated most markedly the terrible burden of rents in that city, since they take from a fifth to a quarter of the earnings of most of its population.

The general appreciation of this burden of rents is shown by the fact that over 83,000 people visited the exhibit.

Nearly every renter in the United States pays from one-fourth to one-third more rent than he would pay if land values were more heavily taxed and buildings were untaxed. The small home-owner is penalized in about the same proportion for his malevolent aspiration to own his own home.

The Lower Rents Exhibit has shown by cartoons, placards, diagrams and many special features just how every class of tenants and home-owners of the city is burdened by the present system of taxing buildings at the same rate as land values.

Perhaps the most striking demonstration of the disproportionate cost of rent is the three-room apartment, such as ordinarily rents for about $180 a year in most parts of New York City, except the outlying sections, which has been completely furnished for about one-half the annual rental.

The unfair division of the ground rentals between the people who create the land values, that is, the people of the city, and the land-owners, is illustrated by a diagram entitled "The Great Divide." This shows that while the increase in land values of the city, annually, is about $100,000,000, and the annual ground rental about $260,000,000, making a total of $360,000,000, the city recovers by taxation only about $84,000,000, leaving $276,000,000 for the fortunate mortals who hold title deeds to the land of New York City.

The exhibit is designed primarily to educate the public on the land question, but its immediate object is to secure support for the bill now before the New York Legislature, submitting to a referendum vote at this fall's election the question of gradually reducing the tax rate on all buildings in New York City to one-half the tax rate on all land by a series of five equal reductions in as many consecutive years. It is generally admitted that this moderate measure will reduce rents by at least 10 per cent. a year, and probably by much more, and would give the same degree of relief to the owners of small homes.

A bitter fight is being waged against this by land-owners of the city, whose influence upon the legislature has been hitherto unchallenged.

BENJAMIN C. MARSH.

8 ROSES 8

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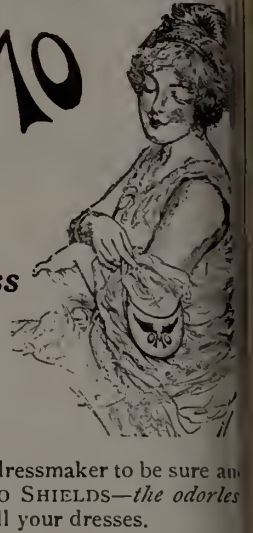

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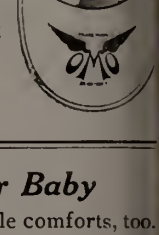

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A Word for Baby

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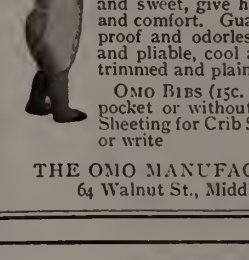

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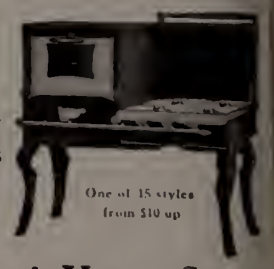

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BIG BROTHERS*

OUR SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

THE lesson story of the lovingkindness of Joseph as a great man for his little brother Benjamin suggests a broad discussion of Big Brothers of three kinds: 1. Real big brothers who are inspiring examples and faithful helpers to their little brothers and sisters. 2. Adopted big brothers of the juvenile court. 3. Adopted big brothers who keep boys and girls out of court. The lesson story is about the first-named kind of big brothers.

We need not repeat here the beautiful story of Joseph and Benjamin except to recall that when Joseph was but seventeen years of age he was separated from Benjamin, his only full brother, born of the same mother. The other brothers were only half-brothers in blood, and not half brothers in love. About thirteen years had passed since he had seen Benjamin. When his brothers came the first time to Egypt he had asked them, "Have ye yet another brother?" And when he learned that Benjamin was yet alive he had said that when they needed more grain they must bring this younger brother or they would come in vain. Jacob, supposing that Joseph had been slain long before when his brothers showed him his bloody coat, feared that Benjamin, his darling, might meet the same fate if he should be carried to Egypt, and so it was not until the danger of perishing with hunger compelled him to yield that he allowed Benjamin to go. Beautifully the Bible tells how at sight of Benjamin Joseph, the stately premier, went aside to weep for joy, and how at the feast that he gave his brothers, who as yet did not know who he was, he gave to Benjamin more and choicer food than to the others. Let us hope that by this time the older brothers had been cured of the folly of being jealous because an aged father loved best his youngest, the baby of the family. They should themselves have all been "big brothers" to the youngest, first to Joseph and later to Benjamin, seeking to protect their little feet against every peril to body and soul.

The Big Brother in the Home

The plain lesson is that older brothers and older sisters should faithfully help the little brothers and little sisters to get a good start in the way of life.

Alas, there is a rebuke in this lesson for the older boys and girls in many a home, because they have imposed upon their younger brothers and sisters, sometimes wronging them by physical abuse, oftener by a sharp tongue that sirs the youngest, as David's brothers, when Samuel came asking a king in the household, left David the youngest as of no account out among the sheep. In studies, in plays, in conversation, older brothers and older sisters should prove themselves inspiring examples and faithful helpers of their younger brothers and sisters. It is surprising how much quarreling there is among brothers and sisters. Most of it is soon over, but ought never to have begun. Some of these quarrels harden into grudges that darken for years the hearts that ought to be the best of friends.

The Bible has many strong warnings against hating and wronging our own brothers or any brother man. "He that hateth his brother is a murderer." "He that hateth his brother abideth in death." "If a man love not his brother whom he hath seen, how shall he love God whom he hath not seen?" "If thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar; first be reconciled to thy brother and then come and offer thy gift." These passages no doubt include more than real brothers, but they include those, and there are many who need to be reminded that it is a serious thing before God to hate a real brother—or even fail to love him and help him.

What a beautiful picture of true brotherhood it was when Andrew, the fisherman of Galilee, had found Jesus and immediately hastened to find his brother Peter and bring him to Jesus! There are many cases where a brother or sister has labored hard that a brother or sister might take a college course or a medical treatment. And sometimes even a little brother, when his father has died and left mother and the baby with no means of support, has become a "big brother" in love and courage and achievement. "Not to be ministered unto but to minister" should be the watchword of every big brother and big sister in the home.

Big Sisters as "Little Mothers"

"Little mother" is the favorite name of the big sister who takes good care of her little sister or brother. She should study to know how to care for the baby in sickness and in health, for babies are dying too fast—three hundred thousand in their first year in the United States, and thirty per cent. of all in the first five years. Most of these deaths, the doctors say, are due to the ignorance and carelessness of those who have the care of the little ones. If young girls will by reading and by inquiry learn now to be wise "little mothers," when they grow up they will be wise "big mothers," and there will be fewer little coffins. There is therefore a double reason why big sisters should become the best possible "little mothers" to their younger brothers and sisters. They should learn "first aid to the injured"; and why not give all young girls a course of lessons on care of their baby brothers for near and remoter benefits? This will be a way to help tired mothers at the same time.

One way to be of present usefulness and get a future reward also is to have a crèche in the church, where "little mothers" can take care of babies not only for their own mothers, but also for other mothers who can not otherwise attend church. And in mill towns, girls who are free from other cares can do good and at the same time learn lessons for future use by having a crèche in some church parlor or elsewhere where, with their own baby brothers and sisters, they can take care of the babies of mothers who must work in the mills.

That reminds me that the Young Men's Christian Association, in its new Bible studies for boys, finds that well informed Christian boys of sixteen to eighteen are often the best teachers of boys of twelve to fourteen; that is, the older adolescents, if real Christians and well trained in Bible study and methods of Christian work, are the best teachers for younger adolescents—their best "big brothers."

But we are getting away from real brothers to adopted "big brothers," of whom the greatest is the Elder Brother, as Jesus Christ is called. Let us all think of him as the "Big Brother," who, when we are found guilty in the court of God—guilty of sins of doing and not doing, of saying and not saying, of thinking and not thinking—said he would be responsible for us and secured for us not "suspended sentence," but canceled sentence, because he had in some way taken our place and made a way by which God could be just and yet merciful.

"Big Brothers" of the Juvenile Court

Joseph seems to be in many ways a type of Christ—one of them, the saying, "Ye shall not see my face except your brother be with you," suggesting that it is only through the merits of Jesus Christ that we are admitted to the presence of the King eternal, immortal, invisible. This brings us to the "big brother" of the juvenile court, who is thus seen to be a follower of Jesus in what he does for wayward boys.

When a young boy gets into court for some crime, he is usually to blame himself, but a part of the blame is on the family in that his parents or perhaps his big brothers at

Continued on page 478

*THE INTERNATIONAL SUNDAY SCHOOL LESSON for May 25, 1913. Joseph and Benjamin, Gen. 43. GOLDEN TEXT: "He that loveth his brother abideth in the light." I John 2: 10.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—"WHAT IS THE BEST book for superintendent or teachers in a Sabbath school? One that is the most instructive, with helps, and what is the cost?"—*J. G. Ferris, Holley, N. Y.*

Unhesitatingly we reply, *How to Conduct a Sunday School*, by Marion Lawrance.

Mr. Lawrance was made general secretary of the International Sunday School Association because of his great efficiency as a Sunday school superintendent in Toledo, Ohio. The management of his school and his plans of work were sagacious, and some of them quite new. He was in great demand in Sunday school conventions all over the United States and in Canada to set forth his methods. The book embodies these methods, and will help any superintendent to make a better Sunday school. Published by Fleming H. Revell, New York. $1.25.

—ANOTHER BOOK THAT might be called a companion to Mr. Lawrance's book is *Sunday School Problems*, by Professor Amos R. Wells. Teachers as well as superintendents will find it profitable to read and study both of these books for two reasons. First, because teachers should be conversant with every phase of Sunday school work in order to be the best teachers they can be. Second, because their knowledge of the work will raise the standard of the superintendent. This book is published by W. A. Wilde Co., Boston. $1.00.

Inquiries about books is particularly gratifying to THE CHRISTIAN HERALD Sunday school editor because it indicates an increasing appreciation of the technical side of Sunday school work. The more one knows about it, the more he wants to know; and as general intelligence on the subject is thus increased, loving interest of those who teach is increased, and the whole Sunday school movement is regarded with more favor by those who are not personally connected with it. In this connection it would be well to state that there is a "prayer cycle" for Sunday school workers, so that the Sunday schools in every part of the world are regularly brought to the throne of grace. It is as follows, from May 16 to 31: May 16, Central Africa; May 17, Central America; May 19, South Africa; May 20, Connecticut; May 21, Australia; May 22, Idaho; May 23, New Zealand; May 24, Missionary Education Movement; May 26, Alaska; May 27, Dutch East Indies; May 28, Layman's Missionary Movement; May 29, Wisconsin; May 30, United States of America.

—"FOR MANY YEARS, while superintendent of Sabbath schools, I had difficulty in securing teachers who would properly teach with one purpose in view, that of saving souls, rather than to lecture to their classes."—*S. D. Fitchie, Nebraska.*

Teachers who do not have in view the saving of the souls of their scholars as the matter of first importance have certainly no right to be in the Sunday school. The superintendent should adhere to that standard even though he can secure only a few teachers on that basis. It will be better to have the classes larger and fewer if need be until teachers of spiritual purpose can be developed. Conversion and leading a Christian life should be open subjects in a class, and then there will be no embarrassment when the teacher reminds first one scholar and then another of his or her duty, on the contrary, those who are Christians will become desirous of helping their classmates to be Christians. Let the standard of excellence be: "Our whole class students of the Bible, members of the church, workers in the church." Boys and girls certainly as young as twelve years of age should have such a standard placed before them. A teacher who simply lectures the Sunday school class has entirely a wrong conception of the relation of teacher and pupil, and has not yet grasped the truth that the formation of character in a greater work than gaining information.

—SUPERINTENDENTS AND TEACHERS are invited to send suggestions or questions which may be answered with benefit to others as well as to themselves. Address W. F. Crafts, 206 Pennsylvania Avenue, S. E., Washington, D. C.

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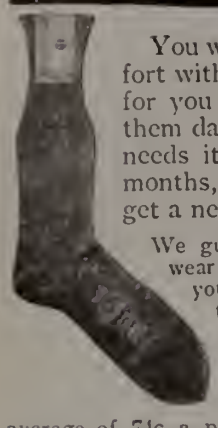

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We guarantee six pairs to wear six months, and give you a *guarantee ticket* that says so. The six coupons attached are to send with worn pairs.

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Look for this mark on the toe of each pair

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Continued from page 473

"I s'pose everythin' serves useful pupposes," said Mrs. Palmer.

"Even a Bound Boy. Marm," said John, between his sips, "marm, if Steve Snow had ben a Bound Boy, do you s'pose Clary'd 'a' took up 'ith him?"

"How you talk! How could Steve Snow been bound out?"

"Ef his folks'd lef him, same as mine."

"But they didn't."

"To be sure. You wouldn't guess—would ye now, marm—I useter think 'twas suthin' dretfle to be a Bound Boy."

"Why, John!"

"Yes, the fellers to the scule useter make me feel—'tain't no matter. Mis' Graham, she see how 'twas, an' she tole me there warn't another Bound Boy in town, an' 'twas good to be one w'en all the house here set by me so. And I ben glad ever sence."

"That's right; we do set by ye; you ben han's to me and eyes to Annie."

They were silent a little while; now and then a spurt of flame rose and fell and made the succeeding shadow a shield under which confidences take life. "You've growed into a fine person, John," said Mrs. Palmer, as if with some effort.

"Have I, marm?" said John. "Love done it," he added presently. "You mind once w'en I whistled a wild wood-pigeon to my hand, and I could 'a' kept it, 'ith a pinch o' my thumb an' finger? And I hated to do it, but 'twould 'a' ben a good bite for you an' her. And she considered what I was a-thinkin' of, an' ses, ses she, 'You can't betray its confidence John,' and I let it go. I looked at her, and she looked—I tell ye how she looked—as ef the gate of heaven was open an' the light a-shinin' full in her face."

"What do you know about the gate of heaven, John?" rather wonderingly.

"Jes' what she's tole me. I s'pose she's hed trouble, losing her sight and all, but—"

"Trouble! I should think so! Fum the day she merried Robin Graham. But then nobuddy could 'a' helped merryin' Robin Graham ef he said so. There, the coal's a-graying. Now you go to bed, and you sleep between the blankets."

Whether it was the sage-tea or the blankets or the elasticity of youth and strength, or the absence of dust, John was all right the next morning. Or perhaps it was a dream he had, just before he waked, that put fresh life into him. For Mis' Graham seemed to come to his side, white and lovely as a lily. He was not sure that those were not great snowy pointed wings reaching behind and above her head. She laid her hand on his forehead and said, "I can look into your heart, John. It is a pure heart. The pure in heart see God." Long after daybreak he felt the touch of that soft cool hand on his forehead, when he was out beginning to cut down a tree to be dried for the winter's fire. After all, what was any girl beside this perfect being who lived half in heaven, and took one into heaven with her?

The sun shone; and customers and loungers took up much time at the store, and by twilight of the second day, if John was not the least in the world cast down, any one else would have been. He had, in intervals of making small sales, largely cleaned up the regions below, finding nothing, and now again he was up aloft, dislodging, shaking, blowing, dusting and wiping. "You act as if you was expecting to find a fortune up there," said Mr. Snow, amused at John's earnestness and persistence.

"I be," said John. But he drew a long sigh. It was all right for Mis' Graham if he never came across what he sought; but he wanted to confound Erle Snow with it. Perhaps he was pursuing a chimæra, although he had never heard of such a thing; but his idea was that the wind of opening and shutting the door might have blown that bill in between the folds of a newspaper that had presently been bundled up there with the rest, or it could have dropped into one of the boxes underneath the counter, or—he remembered that old Stephen Snow had a young crow whose tongue had been slit and which said a word or two, and all the world knew that tame crows were thieves.

He was still rummaging, as purchasers came and went, as the fourth day drew towards twilight, when suddenly his hand arrested itself. "Hi!" he called a moment afterwards. "Hi! What's this! I vum, here's an old rusted mousetrap full of little bones!"

"By king!" cried Erle Snow. "You don't say! Why, man above! I set that mousetrap more'n twenty years ago and forgot it till this minute! You don't say!"

Continued on next page

SUNDAY SCHOOL LESSON

Continued from page 477

home have not done all they could to keep him right. And the whole community is partly to blame for allowing places of temptation to open on every side. To send him to jail for a first offense would usually make matters worse every way. The boy would lose his self-respect and learn new crimes from jail companions. And so in some large cities they set apart some judge, who, like Judge Ben Lindsey, "the kids' judge" of Denver, understands boys, and he paroles them for first offenses; that is, he suspends sentence and sends them home in care of a brotherly probation officer, who visits the boy often at his home or shop or school and seeks to help him to "make good" his promise to be good. And besides this paid probation officer, there are in some of these juvenile courts men who volunteer to be each a "big brother" to some boy criminal. And women agree in like manner to be big sisters for girls gone wrong. Sometimes a men's class in a Sunday school agrees to furnish "big brothers" for the little criminals of a juvenile court. That is a part of what we may call the new chivalry of men's work for boys. The volunteer "big brother" helps the boy who is on probation to be good by going with him on "hikes," by visiting him in his home and showing the parents how they can do more than they have done to guide their boy, and by removing some of the street temptations of the boy, to "make it harder to do wrong and easier to do right," which Edmund Burke said is the purpose of law. "Big brothers" should use law and law enforcement not only to save boys who have already committed some crime, but better still to keep boys from beginning to be criminals.

That is the third kind of big brother, the one who tries to keep boys from ever getting into court. It is said that one of the most esteemed pastors of Hartford, Conn., calls on every new boy that moves into the ward in which he lives, regardless of his denominational relations, to make the boy feel that the preacher who lives near him is a true neighbor and his "big brother," to whom he can come for help and sympathy at any time of need. They say that never from that ward since this "big brother" lived there has any boy been taken to the juvenile court or any other court.

There are many orphan boys who need some "big brother" to take the place of the father or mother they have lost by death. And many others are worse than orphans because they "have no parents to speak of."

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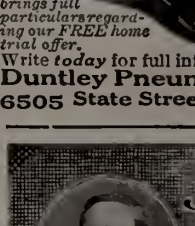

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THE BOUND BOY

Continued from preceding page

"And what is this!" cried John, his voice ringing with triumph. And in a breathless haste he clambered down that ladder, grasping a small pasteboard box that had no cover, and in one corner—what was this in one corner of it?

"See this!" he called out in his rejoicing tones, like the blare of a trumpet. "Look here, sir!" And the master looked. Tucked into one corner was a nest, possibly the nest of the very creatures whose little bones lay in the trap, a nest complete of rags and scraps, and lined with paper scratched and torn and nibbled and worked into place, and the whole thick with gray dust. But under all the dust there it was! "Look here, look here, sir!" cried John again, and Erle Snow bent, and his eyes were starting from his head, and his face was deadly white, and his forehead wet; for there, bitten and crumpled and ragged and soiled, were the fragments of a bank bill that barely held together as with shaking fingers he took it out. But plain as day was the color and number of a ten-dollar bill with the bold bad script of old Stephen Snow across the back of it.

There had been a shower, but if it had rained rivers it would not have stopped the man who was running bare-headed down the road and up the long hill. "What's the matter with Snow?" called one. "What possesses Erle?" called another. But he neither heard nor heeded. His youth had come back to him; all the years between were ashes. He burst open the door of the little hill-top house, and was inside the low dark room he knew of old, where Annie now seemed to shine like a light, and had flung himself on his knees before her, and had buried his head in her lap, throwing his arms up to her shoulders. "Oh, Annie! Annie! Annie!" he called poignantly.

She drew herself back a little, away from the grasp on her shoulders. But when he fell to violent weeping she laid a hand on his head, hesitatingly, lightly. "What I have done to you! Oh, Annie, my Annie, if you will forget it all," he sobbed, "I will make the rest of your life paradise! I will take you to the great doctors who shall give you back the sight of them dear eyes!" And he took her face between his hands as he lifted his head farther and looked into the depths of those eyes magnified through his tears.

"Salt and bitter tears washed the sight from those eyes," sighed Annie. "They washed out of my heart, too, love for the man that could think I was—"

"Don't say it! Don't say it!" he cried in an agony. "I who worshiped you to hurt you so! Oh, it is the same voice," he said, "like the wind in the reeds! Don't let it say harsh things!"

"There is nothing else to say. No, no, Erle."

"My heart is broke!" he cried, still kneeling there.

"You broke mine first," she said, her tone dull and dreary.

"Oh, I know it! I know it! But I, also, I was crucified. You have never been out of my thoughts one day—"

"When you put another woman in my place!"

"That was trying to forget. I remembered all the more. Come to me, Annie! Forgive me! Let me make up for it all. We've lost so much, life is so short, let's think the best is yet to come! And we will make the boy and girl happy, too." And suddenly he took her in his arms, holding her close, and covered her forehead, her eyes, her cheeks, her lips, with kisses. "I deserve nothing. But I will make you forget everything!" he said.

A half hour afterward John, who would not leave the store unguarded till Steve came in, quickly opened the door. "We've found it!" he was crying joyously, not thinking that no one knew what he meant. And then he stopped aghast as he saw Erle Snow beside Mis' Graham with her head on his shoulder. "Marm!" he exclaimed. In an instant, a twinkling, John's world turned upside down, and the light went out. After all, the idol had feet of clay. But it had been his idol. It could never be less.

"John," said Annie, rising, and moving towards him, she smiling, blushing, all but seeing, "when people are being married, their nearest and dearest give them away. When I am married to Erle, John, will you give me away?"

"If it's goin' to make you happy, Mis' Graham, I'd give my soul away!" he said.

AMONG THE WORKERS

—THE NATIONAL BIBLE INSTITUTE is continuing its open-air evangelistic work this summer, the hope being to hold at least 2,000 such meetings during the season. It is estimated that the number of hearers reached is at least 50,000 per month.

—DR. WILBERT W. WHITE is conducting "Everybody's Bible Class" at the Marble Collegiate Church, Fifth Avenue and Twenty-ninth Street, New York, every Sunday from 4.30 to 5.30 P.M. The inclusive subject is "A Study of the Gospel of John in the Light of Testimony and Belief."

—THE REV. W. H. TILLEY, pastor of the Methodist Church at Centerdale, R. I., a life-long worker in the cause of Prohibition and for many years a subscriber and constant reader of THE CHRISTIAN HERALD, died of pneumonia February 28, in his seventieth year. He left three children, one of whom, Mrs. Mary Collins, 12 Armington Avenue, Providence, R. I., intends to carry on, under the name of the Tilley Memorial Tract Society, an enterprise which her father conducted for many years.

—THE "OLD FIRST" PRESBYTERIAN CHURCH of Glens Falls, N. Y., has a notable record of Christian activities. Its Men's Bible Class numbers over 100, its Women's Missionary Society 150, and it has a large Men's Club, which deals with civic affairs and looks after the unemployed. Rev. L. S. B. Hadley, associate pastor of the church, has decided to join the missionary forces in China.

—THE DEPARTURE OF Dr. Charles T. Sibley from Davao, Philippine Islands, caused much regret to the citizens of that town, one of whom describes him as "our best friend and brother in Christ." He gave a *despedida* before leaving, the function including a lunch, several games and many speeches from friends, and a "jokeful" one by himself. Dr. Sibley has evidently met with success in his ministry both to the bodies and the souls of the people of Davao, who hope against hope that he will return—some day.

—CYRUS S. TOLMAN, the oldest descendant of the Fitch family, for which Fitchburg, Mass., was named, passed away at his home in that city March 12, 1913, at the age of ninety-four years. In the death of Mr. Tolman, Fitchburg loses one of its oldest citizens, one who was most respected and loved. Mr. Tolman was a successful inventor and manufacturer. He was one of the charter members of the Rollstone Congregational Church Society, which was organized in 1868, and he was closely connected with it and active in all its work to the end of his life. He was its senior member and oldest deacon.

—THE LEPERS of Bethesda Home in Dutch Guiana appeal to us for aid in their distress. They need special help for the many patients in the home who are still sound in body though afflicted with the dread disease. The Bethesda Leper Home is not a hospital, but a home for the unfortunates. It is non-sectarian, and is supported by voluntary contributions. The purpose of the home is to make the afflicted people there as comfortable as possible, and to give them an object in life by assisting them to learn such tasks and occupations as are in their power to perform. At present the Bethesda Home Colony consists of fourteen cottages with accommodation for forty-three patients. Additional cottages are much needed. One thousand dollars will build, completely furnish and equip a cottage for occupancy. In her letter to THE CHRISTIAN HERALD Miss A. E. Scott, secretary of the Bethesda Home, adds: "We appeal to men and women who are living with their children in happy homes, to help these poor outcasts, obliged to be separated from those they love and who must endure such dreadful suffering besides."

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WHAT THE GIRLS ARE DOING

BY MARGARET E. SANGSTER, JR.

DON'T you want to know what my pen-and-ink friends say when they write to me, and where they live, and what they are doing? Of course you want to know, so I am going to take a large stack of letters from my desk, and pull out (just as little Jack Horner pulled the plums from his Christmas pudding) some of the messages that have come to me from loving hearts. To be sure there are letters that might interest you much more, and there are stories that might make you sad and sympathetic; but the writers have said: "Please don't put this in the paper," or "Personal," or "This is just between us two," and so, even though you would like to peep into the envelopes, I won't let you, for I *will not* break my trust!

Margaret E. Sangster, Jr.

The first letter that I am going to let you see is from a dear little girl in Mexico. We have become, I think, very true friends through our letters, and I hope she will not feel offended when she sees her message in print. She writes:

"There is a lady who thought you knew me personally, from the kind, vivid style you use with me. I cannot find words in your own language to explain to you my admiration."

Far-away little friend, I have shown your letter only in love, and I know that you do not mind!

This is from a dear Virginia girl. Her home is in a heavenly place by the sea, and she loves it, as you may understand from her letter:

"I wish that you could see the bay now, as I see it. It is *so* beautiful this afternoon, for it is windy and the water is dotted over with foam-capped waves, each rushing to give place to the next. Nature is a mighty good teacher!"

Now, we are going to climb into our aeroplane and whirl away over the country. We shall cross the mountains that guard our East and we shall see the Mississippi River become only a narrow baby ribbon in the distance. Then with a whir of machinery we will stop—in among the Rockies.

A girl from Colorado—my "Girl of the Golden West," I call her—writes:

"We have a mountain ranch, and an old-fashioned log cabin with a fireplace. It is nice and cozy toasting marshmallows and popping corn on cold dreary evenings. And there are times when I ride alone, when it is just twilight and the sky is meeting the old world all around you; when the flush of the dead sun has faded to shell pink and amber, and a thin vale of amethyst hangs over the mountains."

Doesn't that description fit a fairy-tale?

Here is a lady that perhaps we can help. Who knows? She tells us bravely:

"I do different kinds of fancy work, cut work, and crocheting. I can make the counterpanes of crochet and linen combined. A friend of mine sold one for me in the city. Perhaps by this time you understand why I am writing to you. It is to ask you if you can tell me of any one who would care to buy my work."

If you want to buy anything in this line, dear CHRISTIAN HERALD readers, I have plenty of pen-and-ink friends who will help you out.

This note is from one of my other girls. She tells of the way she helps others:

"I write regular letters to two girls who are missionaries. My friends used to say to me, 'How do you write to strangers?' but I told them I wrote exactly the kind of letters that I sent to my dearest friends."

Can you imagine how glad the two girls are to receive such sweet letters from the homeland?

This is from a lonely girl in the Middle West. She has many trials and yet she is playing the "glad game":

"I seldom see any one, and there are no trees, flowers or creeks here; but God made these rolling hills and the soft blue sky, and after all I feel that I have no cause to be sad."

I admire your brave spirit, little friend from out of the unknown!

This poem comes from one who signs herself "Your sincere friend, A Southern Girl":

Hundreds of miles across the way,
This little letter comes to you;
Bearing my heartiest greetings
With thoughts from a friend so true!

Thank you, little stranger girl. (Since you did not send me your name. I must acknowledge your kindness in this way.)

Here is an extract from a message that I like very much:

"I, too, am sometimes troubled by the 'blue imps,' but I have an excellent remedy, better even than biting a bedpost, I think! Whatever I feel like doing when I have the blues coming on, I do just the opposite thing. When I want to cry I laugh, and when I want to say a cross word I say a kind one. The 'blue imps' cannot stand such treatment very long."

Indeed they cannot, and I admire you for your pluck.

Here is a letter from a girl who works, and who, happily, loves her chosen task:

"I am teaching in my own home town, and I enjoy the work very much, notwithstanding the little unpleasant things that arise."

Last of all I am going to show you a note from a straightforward girl, who writes a really good letter:

"I am trying to play 'the game' too. This morning I churned and churned and churned, and the butter would not come. Just as my patience was almost exhausted, and my temper-pot was beginning to simmer, with symptoms of boiling, I thought of 'the game' and decided that I could be very glad indeed that I would not have to churn to-morrow. Pleasant thoughts soon filled my mind, so that, really, when the task was finished I had not given way to complaining and bitter feelings. The game makes one stronger and better, I think."

Some of my friends, I imagine, are either too busy or too shy to write letters to new acquaintances. If they do care to write I shall be waiting with open arms to welcome them, and if they are ever in trouble I may be a help, for that, after all, is the true meaning of the word "friend."

"BE A SUNBEAM"

Can't you whistle just a bit,
Ladilie, as you go?
Brighten up some weary heart
That is aching so?
Can't you sing a bit of song,
Maiden, as you pass along?
Can't you smile
Once in a while
Though things do go wrong?

Can't you spend a little time
Making others happy?
Or are you one of the kind
Always cross and snappy?
If you are I'd like to say,
Better turn around to-day.
Give a trial,
Hurry, smile
Bigger, bromler, that's the way.

Listen, lads and lassies, too,
('Twill not take much time),
What would this old dark world do
Without God's sunshine?
Can't we be his sunbeams, too?
Scatter brightness this world through.
Laugh and try,
'Steal of cry.
Have our motto this, "Be True."

HELEN CAMPBELL, *age 15.*

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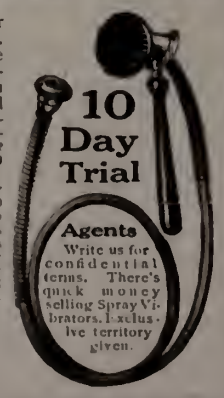

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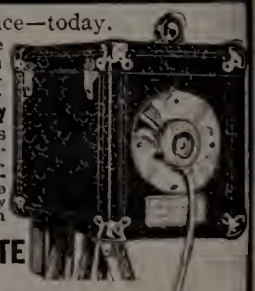

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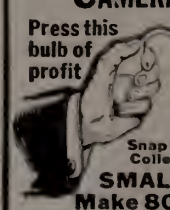

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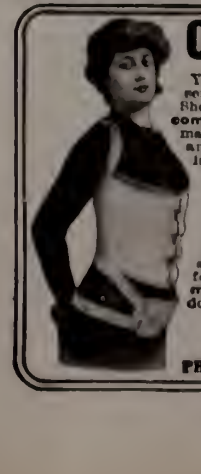

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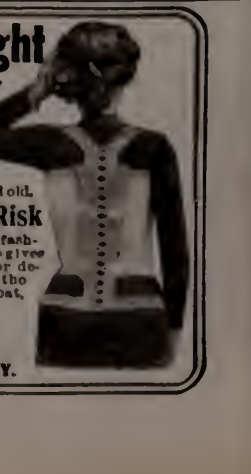

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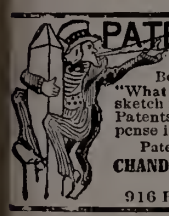

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ANSWERED PRAYERS

TESTIMONIES continue to come bearing witness to the present power of the Great Physician to heal from physical sickness. "I wish to make known," writes M. S. from Alton, Kan., "that God has heard and answered my prayers for my dear mother who was very sick. I asked the Lord to give her health and strength, and he did so." Mrs. D. J. S. writes: "I want to acknowledge God's goodness in answering prayer by restoring my grandson to health and family." Mrs. E. W. writes from Anderson, Texas: "With a grateful heart I wish to acknowledge answered prayer for the safety of a dear child who has just undergone a painful operation. He does answer prayer, as has been proved to me many times." Mrs. M. F. D., of Kernco, Calif., writes: "I want to acknowledge my thanks to the Lord for restoring my dear daughter to health." Mrs. A. K., of Peoria, Ill., writes: "I wish to acknowledge God's love to me in answer to my prayer in restoring my son-in-law to health after three doctors had given him up to die."

"I am nearing my eighty-third birthday," writes Mrs. J. P. T., of Plateau City, Colo., "but I remember well the first prayer answered for myself and a younger sister. I was eleven and she nine. We went into the woods one Sabbath morning and got lost so completely that we wandered most of the day as fast as our little feet could step, hour after hour, until the sun was getting low in the west. I saw it was useless for us to try to find our way out. I said to my sister: 'No one but God can get us out of this. We did wrong in coming; I wish we had not come. But let us ask him to forgive us and direct us out of this forest.' We knelt right there and asked these favors. In a very short time we started right on as if some one led us, and in a very short time came to an open field, reached a road, came to a house where the people put us on the right road home. Many, many times have I had my prayers answered so quickly I had no fear of failure. I have all along the pathway of life cried unto the Lord, and never in vain."

An "Old Subscriber" writes from Santa Monica, Calif.: "I wish to thank God for watching over me in answer to prayer while I was in the hospital undergoing two operations."

Acknowledgments of answers to prayers have also been received from:

F. D. S., New Brunswick, N. J.; Mrs. I. M. Rigby, Idaho; Mrs. W. S., Schenectady, N. Y.; Miss M. R., Los Angeles, Calif.; E. McC., Moundridge, Kan.; W. C. R., Allentown, Pa.; Mrs. C. L., Clarkston, Wash.; Mrs. W. F. D., Meadville, Pa.; K. M., Harmony Village, Va.; F., Fayetteville, Pa.; E. F. F., Hatchechubbe, Ala.; E. W. W., Whitehall, N. Y.; A Reader, Portland, Ore.; Mrs. L. R. S., Seattle, Wash.; Mrs. F. I. McC., Sheridan, Mont.; C. B. C., Oxford, Mich.; L. G., Salem, Ohio; Mrs. E. A. H., Naples, N. Y.; Mrs. D. N. W., Waynesboro, Va.; Mrs. A. A., Madison, Wis.; Mrs. I. P., Guy, N. C.; C. S. B., Hammondsport, N. Y.; CHRISTIAN HERALD Reader, New Town, Texas; Miss H. C., Memphis, Mo.; Mrs. J. A. M., Manteo, Va.; E. K. S., Gilroy, Calif.; Mrs. J. G., Bogard, Mo.; B. L., Chesterfield, Ill.; M. C. F., Youngstown, Ohio; A Constant Reader, Gallatin, Tenn.; R. C. K., Plainville, Conn.; Mrs. W. L. S., Tularosa, N. M.; A Subscriber, Richmond, Ind.; M. E. C., Otsego, Mich.; Mrs. G. E. W., Keokuk, Iowa; Mrs. V. A. G., Pueblo, Colo.; Mrs. A. A. P., Brooklyn, N. Y.; Mrs. C. A. B., Montverde, Fla.; M. W., Williamsville, Va.; Mrs. J. L. R., Monroe, Wis.; A Reader, Middletown, N. Y.; F. J. P., 3rd, Pelzer, S. C.; Reader, Lewisburg, Tenn.; Mrs. M. A. L., Jefferson, Ore.; A Mother, Mrs. A. W. W., Los Angeles, Calif.; M. W., Maryville, Tenn.; Mrs. W. S. H., Jewell, Iowa; E. K., Chicago, Ill.; E. C. R., Akron, Ind.

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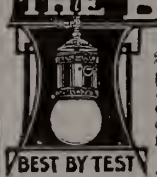

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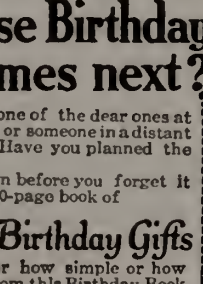

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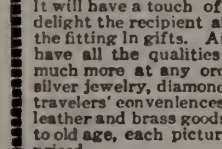

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THE AUTO IN THE COUNTRY

NINETEEN THIRTEEN is proving to be the record year for automobiles in small towns and on the farms throughout the country. In 1912 the production of autos was enormous, but this season has seen the output doubled. In 1912 the output was between 250,000 and 285,000 cars. Figures from the various factories place the output for 1913 at 564,000 pleasure cars and 50,000 commercial cars, and these figures do not include electric or steam vehicles, which would probably bring the total up to 20,000 more. There are at the present time 177 manufacturers of autos, 31 being of the larger order, producing cars by the thousand annually. Among the proposed output for 1913 the biggest are the Ford with 200,000, as against 75,000 last year; Studebaker, 50,000; Overland, 40,000; Buick, 25,000; Cadillac, 15,000; Hupp, 15,000; Oakland, 13,000, and over twenty others ranging from 10,000 to 3,000 each. The year's output will aggregate in value over $600,000,000. This enormous increase is directly attributable to the general prosperity of the country, which is largely due to the farmer.

There are 5,422,892 white farmers in the United States (according to the government estimate), only a small proportion of whom own autos to-day; but there are thousands who, having shared in the general prosperity, are now looking forward to being the proud owners of automobiles. And why shouldn't they?

After all, it must be admitted that to very many farmers and their wives, one of the chief arguments in favor of the auto, next to its obvious utility, is that it keeps the boys at home. There are tens of thousands of farmers and village dwellers scattered over the country, who would have made almost any sacrifice to have their sons by them and to feel sure that they would stick to the farm or the store after they themselves were gone. The lure of the city has lost its potency in the family in which an auto is kept. There has been no attraction like it for keeping the young people at home, as it enables them to really know their friends, enjoy a vastly widened range of social amusements and come to feel at home in town. They are no longer isolated; their calling list can be as large as they wish, and they can enjoy the diversions and pleasures to which every young man and woman looks forward eagerly, and from which they were practically barred.

It is on the social side that the country household looks at the auto with special favor. To them it means emancipation from lives of isolation. Nothing is thought of a twenty or twenty-five-mile run to visit a neighbor, and social calls have become quite the fashion in rural districts where they were as rare as angels' visits before. It is no unusual sight to see a farmer with a full load of his folks and possibly an invited guest or two, put out after supper to the nearest town to a concert or some other social attraction and all returning in good spirits in the moonlight. Even on pitch-dark nights there is no plodding along, feeling the road; the bright headlights on the swift machine send a shaft of light along the road, enabling the car to reel off the miles at a merry clip, making the ride home a real pleasure.

Speaking with a New Jersey farmer on the subject of the comparative economy of the automobile and the horse-drawn vehicle, he said: "It does more than twice the work of any team I have and it's such a saving of time and labor. Even if it cost me more than the use of horses, it would be worth the difference, but it doesn't. A good team of horses and a rig will cost us much as a car. My machine cost me $750, and does more farm work than three ordinary rigs. It takes the milk to the creamery before breakfast, carries the most of my produce to the cars, carries me and my folks to town for shopping and in bad weather it takes the children to school. We use it for visiting quite a little too, and for going to church on Sunday. Looks like a lot of work for one little rig, doesn't it? If two teams tried to do the work that little car does, they wouldn't be worth much at the end of a season."

"One great advantage in my case," said a New York truck farmer who owns a gasoline truck, "is that I can take my stuff to a good market in a big manufacturing town eighteen miles off, over good roads, without putting it on the railroad at all, and deliver it fresh and early. There are lots of folks around here who drive to market in the old way; but they have to be up all night to do it, and I get my good night's sleep and am back and at work long before they are. Any one who has used a machine like this knows the advantage it gives him over his neighbors who drive to market with horses. I can put in a few gallons of gasoline, start the engine and be out of sight before the other fellow gets his load out of the yard."

"It's the care that counts in keeping an auto," explained a village motor-car owner. "Any car can be knocked to pieces in a very short time if you're that sort of a man, but good horse sense and sane driving and a little attention will keep a machine looking good and running well. The fellow who buys his gasoline by the barrel and does his own adjusting and cleaning, has little or no expense bills for upkeep. These things the city man usually leaves to the garage keeper, pays the bills and tells his friends what an expensive luxury the automobile is."

There are many good touring cars and runabouts fitted with removable tops and seats, making the body available for carrying loads of a thousand pounds or less. Cars of this type cost from four hundred and odd dollars for the small ones up to a thousand dollars, and for general utility as village and small town cars, they cannot be beaten. For those who want cars for very heavy work, there are the big commercial trucks, costing any way from $1,000 to $5,000.

It is a noticeable fact that the low and medium-priced cars have far outnumbered the high-priced cars, showing that the auto is no longer simply a luxury for the rich, but fills the everyday need of the man of moderate means. In the inexpensive as well as in the costly cars, one rarely runs across the poor construction and unsuccessful experiments which were very often the case several years ago. Manufacturers have spent vast fortunes in perfecting their cars and are giving to the public the best that the American mechanic can produce, and at prices that cannot be equaled by their competitors in other lands.

Farmers as a rule make better automobilists than city or town people, because they have had more experience with machinery. The small stationary farm engine now so generally used has been one of the best educators in this line. In general principles, it is identical with the auto engine, and the man who understands his little one-cylinder general utility engine has little difficulty in managing his auto.

All through the country, thousands of little cars are in use by butchers, grocers, bakers, drummers, agents and salesmen of various kinds. One butcher in a small New Jersey town covers a thirty-mile route every forenoon and is through by one o'clock. Since getting his machine—a twenty-horsepower car with closed delivery body—he has been pleasantly surprised by more than doubling the number of his customers and extending the range and profits of his business. He is only one of many who are doing the same. In a Pennsylvania town, about forty miles below Philadelphia, a baker uses a twenty-two-horsepower machine with closed delivery body, which he packs with bread for delivery over a radius of twenty miles.

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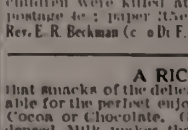

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Human Fellowship*

A TRUE conception of human fellowship is one of the distinctive notes of Christianity. During the early and middle Christian ages, it was in danger of being lost sight of. It was thought that sainthood required solitude.

But there is nothing like that in the teachings or the example of Jesus. Our Scripture references today show him at the marriage feast, at dinner in the home of a Pharisee, and making the heart of a tax-gatherer glad by going to be his guest. He said of himself that his opponents accused him of being too convivial in his habits. He was willing to take that risk in order that he might impress upon his followers his principles of joyous human fellowship.

There was never a day when this feature of Christ's message had such an opportunity in the world as now. People are seeing more clearly than ever the foolishness and the wickedness of selfishness. Earnest voices, many of them, alas! outside the church, are insisting that society take better care of its workers, its women, its children, that it step forward toward the sane and authoritative demands of altruism. The church of Jesus should be at the very forefront of all this, demonstrating the reasonableness and practicability of Jesus' Gospel of human fellowship.

It is the desire for the realization of this goal that should move us in our work. We must live for others because Christ died for them, because he loves them, because they represent him now. Epworth Leaguers should be jubilant, healthy, vigorous young humans, but in all their work and play they should feel the thrill of that great ideal of our Saviour, the ideal which poor "Bobby" Burns expressed so beautifully, though he failed so sadly of helping its realization in any other way than by his songs:

> It's comin' yet, for a' that,
> That man to man the world o'er
> Shall brithers be—an' a' that.

Industrial Missions†

THE word "work" occurs with great frequency in the New Testament. Jesus was a worker. His call has always been a call for "*laborers*."

This subject is almost equally interesting as applied both to home missions and foreign missions. The work of the rescue missions in the homeland is to a very large extent the work of rescuing men from lives of idleness. In a larger number of cases than the public is apt to believe the unfortunate men whom the mission seeks to reach are idle through no fault of their own. Industrial conditions are so complex and faulty that multitudes of men who want to work cannot find work to do. But of course there remain the other thousands of those who do not want to work. Such institutions as the Bowery Mission in New York, for instance, couple the business of finding work for their converts with the business of saving and training their souls. The Bowery Mission has made a most remarkable record, having found within the five years just past positions for over eighteen thousand men. It is a striking testimony of the soundness and value of this work that less than five per cent. of these men have failed to make good in the new life of industry.

In foreign lands the work of industrial missions is progressing with gratifying results. The problem is different for each different country. In Africa, for instance, where the native can live quite comfortably with almost no labor at all, it is difficult to get the Christian convert to see the need of going to work. But gradually as he appreciates the benefits of Christian civilization he is willing to learn the trades which are necessary to produce and maintain it. The work of the Livingstonia Industrial Mission is particularly successful. Professor Wilson S. Nayler, in his book, *Daybreak in the Dark Continent*, says of this mission and those whom it has trained: "Native masons, carpenters, machinists, printers, telegraph operators are transforming the appearance of the recently 'wild' Ngoni into that of a civilized country." The work of this mission is so appreciated by the British Central African Government that a State prize is given to every graduate. The Lovedale Industrial Mission in South Africa had, up to 1900, graduated 1,600 students from a four years' course, besides giving industrial training to many who did not remain to complete the entire course. Of these 1,600 only 15, or less than one per cent., have reverted to heathenism.

In India the work of industrial missions is made more difficult because of the caste system and because of the prejudice against manual labor. This latter difficulty is also felt to some extent in China, where the literary class has developed a contempt for manual labor. But under the new republican government the saner idea of the dignity of labor will be bound to triumph there.

* "THE SOCIAL IMPULSE: HUMAN FELLOWSHIP." Epworth League Topic for Sunday, May 25, 1913. John 2: 1, 2; 13: 15; Mark 3: 14; Luke 7: 34, 36; 19: 1-10.

† "MISSION WORK AT HOME AND ABROAD." Industrial Missions. Christian Endeavor Topic for Sunday, May 25, 1913. Acts 18: 1-6,

Founding and Developing Baptist Sunday Schools*

JULY 8, 1910, was celebrated in New York City the centenary of the founding of the first Sunday school for the exclusive study of the Bible and other religious exercises. The originator of this idea was the Rev. Archibald Maclay, D.D., an Englishman, who was pastor of the old Mulberry Street (afterward the Tabernacle and now the Second Avenue) Baptist Church. Dr. Maclay had been interested in England in the ragged schools established by Robert Raikes, but he found that there was no call for that kind of Sunday school in New York. He determined, therefore, to start a school which would supplement the teaching of the "civic" schools by direct teaching of the Bible and the singing of Christian hymns. Under his leadership two young members of his Bible training class, Charles G. Sommers and Joseph White Griffiths, opened such a school in a vacant shop in Division Street, the first of its kind in the world.

With this small beginning, the Baptists have gone on "founding and developing" the Sunday school idea with great and ever-growing success. A large number—by far the greater number—of our most prosperous churches, especially in the West, have originated with Sunday schools. Many of these schools have been started as mission schools by the churches, others by independent effort, but the greater number by the colporteurs and missionaries of our denominational societies, the Publication Society and the Home Mission Society, which have special facilities for prosecuting the work. On the foreign fields Sunday schools have been found indispensable agencies in the work of reaching the boys and girls and young people, so that our Baptist Sunday schools are now scattered the world over.

THOMAS A. CONANT, D.D.

* "FOUNDING AND DEVELOPING BAPTIST SUNDAY SCHOOLS." B. Y. P. U. Topic for Sunday, May 25, 1913. (Conquest Meeting.) Acts 11: 19-26,

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NEW YORK, MAY 21, 1913

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Painted by Gayle Porter Haskins

DECORATION DAY

Illustrating "The Daughter of a Soldier," by Mary Stewart Cutting, in this issue

OUR MAIL-BAG

Questions and Answers

F. A. H., Pullman, Wash. 1. One of my Bible class students recently nsked this question: "If Adnm and Eve had no knowledge of good and evil before eating the forbidden fruit, why was it a sin to eat?" 2. Why should such knowledge be wrong?

1. Although Adnm and Eve had no knowledge of good and evil, because there was as yet no evil in the world, they knew that they ought to obey God. It was a sin to eat of this particular tree because he had plainly commanded them not to do so. 2. It is impossible to know what was meant by "the tree of the knowledge of good and evil." It may have been so called simply beenuse the eating of its fruit, nfter it had been forbidden, would bring them that experimeatnl knowledge of sin. Before they slaned they knew only that disobedience was possible; after they had sinned they knew experimeatally what sin was nnd the sad difference between being holy and being sinners. It was not the knowledge but the disobedience that was wrong.

E. A. S., Columbus, Kan. It was immediately after his baptism by John that Jesus was led by the Spirit into the wilderness. He had just received the outward acknowledgment of his mission and authority, and now he was to prepare for the more public work before him by a period of prayer, fasting and deeper spiritual experience and communion with the Father. It was, in effect, a higher consecration, if such were possible. During those forty days "the plan and future of his work must have been always before him." Nowhere in the Scripture are we led to conclude that he had not always been clearly conscious of the outline of his mission, although its comprehensiveness and detail could only become apparent as the work proceeded.

R. D., Galean, Ill. 1. The obvious meaning of the passage in Mark 5: 39 is that so brief had been the damsel's state of death ns to be more like a short sleep than death itself. It was as though He had used the familiar figure "she hath fallen asleep"—the snme figure that is frequently employed in the Scriptures in describing death as sleep. See Acts 7: 60; I Cor. 15: 6, 18; II Peter 3: 4. Some have interpreted the language of Mark 5 to mean that the maid was in a trance or swoon; but most commentators agree that Mark 5: 35 is a clear affirmation that all the signs of death were evident, that the life had already fled and that the reassuring words of the Master (in verse 36) before he had even seen the maid, were intended to strengthen the ruler's faith nnd prepare him for the manifestation of divine power that followed. The last nine verses, rend as n whole, bear out this conclusion. 2. In I Peter 4th chapter, the apostle represented the true attitude of the church in every age, expecting Christ to come at any moment, to judge the "quick and the dend." The verse is parallel to I Peter 3: 19. Some authorities have interpreted this "preaching" as an annunciation of his finished Gospel work. There is no passage in this or nny other part of the Bible which affords the slightest foundation for holding that a second "day of grace" is given in Hades.

W. P. S., Belgrade, Mont. We think you did right in taking the stand you did against cards and dnncing. Even in the mildest aspect they are frivolous and time-wasting; but in very mnny cases they are a source of real evil. For the sake of example if for no other reason, and lest we should be a means of lending others into sin, we should avoid "even the appearance of evil" and let these things alone.

J. L. H., Keota, Iowa. A friend of mine argues that a man who is a good, honest, moral, upright man and a good citizen can enter the kingdom of heaven when he dies the snme as the man with the snme qualities who has named the name of Christ and made a public confession of his faith in Christ. Please state your opinion.

People are constantly being misled in this matter because they fail to understand what salvation really is. Salvation is personal friendship and companionship with God. It is hard to see how a man who is not a friend of God at death will become one immediately after death. Being honest and upright does not really get us acquainted with God. Paul was intensely moral before his conversion, but he found out later that he had been an enemy of God nll the time. Then, too, salvation means humility and meekness. The man who believes he can snve himself puts himself out of the kingdom of heaven by that very attitude of mind. For the kingdom of heaven is made up of people with childlike hearts, who have given up their pride and self-will. Nor will the mere naming of the name of Christ and making a public confession make the necessary change. Jesus said very distinctly: "Ye must be born again." It is extremely unwise and unsafe to quarrel or argue with Jesus. He knows all about the human heart and all about the kingdom of heaven. The only thing to do is to necept his plan of salvation and let him give us the new heart, the heart that is humble and obedient, that is not self-confident but trustful, the heart that loves God and so will feel at home in God's heaven.

Subscriber, Amherst, Mass. The Federation of Churches, while it is an orthodox organization, holding all the essentials of the Christian faith, embraces a wide variety of denominations, the object being to unite them, as far as possible, on common ground, while not interfering with their denominntioaal differences. Such an organization must necessarily be broad.

V. A. S., Elyria, Kan. 1. If God is all-knowing why did he say to Abraham: "For now I know that thou fearest God" (Gen. 22: 12)? Does not this seem to imply that he did not know before? 2. Have the promises of God to Abraham all been fulfilled? 3. Why did Abraham not live in a permanent home, since he was so rich? 4. What is meant by the statement that God made man in his own image? In what way does he resemble Him?

1. This statement may be taken merely as the announcement that Abraham had stood God's test. The old problem of foreknowledge is an extremely difficult one, and discussion about it is usually fruitless. But we know that such an experience as this that Abraham had gone through is like the testing or proving of nny instrument. It demonstrates what it is made of and how strongly and well it is made. God in this case speaks of the test as if it had been his own experiment. He proved Abraham and found him sound. 2. All the promises to Abraham have been fulfilled except the return of his descendants to the promised land. His seed is past all reckoning. Not only have all the Jews been his offspring, but Christians as well are his spiritual children. Their faith in Christ brings them into his family and makes them heirs of the promises made to him. The land of Canaan was promised to his seed forever. Since they are not in possession of it now we must believe they will return, as many other prophecies also declare. 3. Abraham probably preferred the nomadic life. He w accumulating cattle and other possessions d ing his travels. Then, too, he was taking p session by faith of the land through whic traveled. He believed God's promise that would one day belong to his descendants. (S Gen. 13: 15.) 4. Man was made like God the fact of his being a personality, with i tellect, sensibility and will, and possessing moral nature.

E. T., Boone, Iowa. The covenant wi Abraham was, in a spiritual sense, to be everlasting covenant. It applies to the chur in all ages (to "Abraham and his seed," G 3: 29). Circumcision was a sign and symb of spiritual blessing. The covenant, howeve applied only to those who lived up to its r quirements. In the Christian Church, baptis conveys the same significance.

Reader, Greenville, N. Y. Please describe t teachings of the "Holiness" Movemen

From time to time a number of cults hav appeared which held the doctrine of Christia Perfection, but it was not until the time c John Wesley that the doctrine was develope and preached so as to have wide influence. was this doctrine that was the distinctive not of the early work of Methodism. It is still hel and taught by the branches of that denomina tion. It is also held and taught by the Salvatio Army, while other denominations and organiza tions teach doctrines approaching more or les closely the Wesleynn position. The Pentecosta Church of the Nazarene is the latest denomina tional expression of this doctrine; this church has had a phenomenally rapid growth. Aside from these denominational groups there are in Amer ica the National and the Central Southern Holiness Associations. In addition to these direct developments of the Holiness movement there has been, among leaders from other de nominations, a marked approach toward the Wesleyan position. Since the time of Moody many preachers and writers, such as Torrey, McNeil, F. B. Meyer and Robert E. Speer, have taught that the baptism of the Holy Spirit is a second experience, and many influential leaders have taught the possibility of being kept from sin. The point upon which the positive Holiness Movement, including the Methodist Church, the Salvation Army and the Pentecostal Church of the Nazarene, differs from the rest is on the question of "eradication," the former holding

Continued on page 506

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WOULDN'T you like to own a large **American Flag,** like the one shown in this picture, if you could get it for nothing? Not a little hand flag, understand, but a man-size **"Old Glory," 6 feet long by 4 feet wide,** bigger than the top of your dining-room table.

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Isn't there some one among your relatives, friends or acquaintances who would be benefited by reading **The Christian Herald?** You can probably think of several in a few minutes. We want them to join the Christian Herald Family. We want you to induce them to join, say, for a short trial period of **Six Months.** Induce at least one friend to take **The Christian Herald** for six months, sending us 75 cents with the order, and for your trouble in procuring this **NEW** subscription we will send you the large **American Flag** and the facsimile reproduction of the **Declaration of Independence Free of All Charge.**

Do not wait! Send in your order at once. There is only just time enough to have the Flag reach you before Memorial Day.

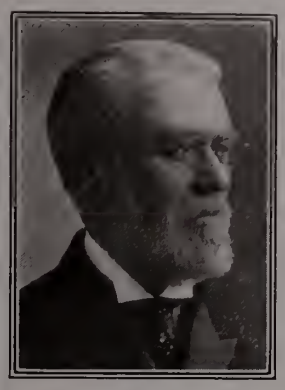
THE CHRISTIAN HERALD, BIBLE HOUSE, NEW YORK CITY

NEW YORK, MAY 21, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

DR. E. D. WARFIELD
One of the Prominent Delegates

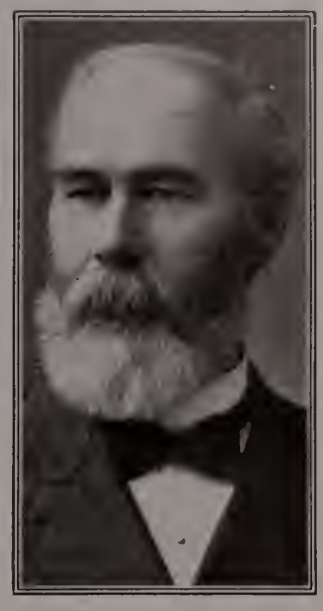


JUSTICE WM. GIBSON
A Leading Canadian Delegate

A. S. PHELPS, D.D.
President Southern California Peace Society

MRS. PHILIP N. MOORE
Organizer of the Women's Peace Activities

ELLIOTT W. MAJOR
Governor of Missouri, Who Opened the Congress



DR. BENJAMIN TRUEBLOOD
Secretary American Peace Society

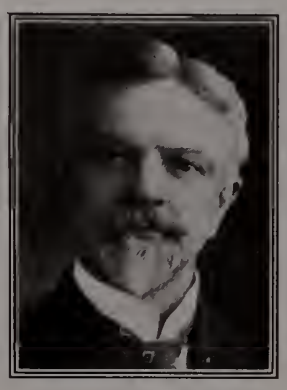
AMERICA'S FOURTH NATIONAL PEACE CONGRESS

OVER two hundred delegates from all parts of the United States, from Canada, and several of the South American republics gathered in St. Louis, Mo., for the fourth American Peace Congress. The first four days of May were occupied by series of meetings at which the present status of the peace propaganda and the hopes for the immediate future were reviewed.

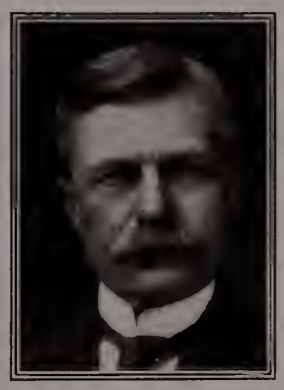
The congress was opened with an invocation by Bishop Daniel S. Tuttle and by speeches of welcome from Governor Major of Missouri and Mayor Kiel. Congressman Richard Bartholdt presided at the opening session and made a general defense of the agitation for peace in the face of actual warfare and the increased preparations for war in Europe. He said in the course of his address:

"Certain people delight in reminding us with every new war of the futility of our efforts, but who dares say we are in the wrong or that our efforts will be futile in the end? As a matter of fact, the cause of peace has sufficiently advanced that even to-day every shot fired, every life lost, every drop of blood shed is recognized as a fervent appeal to the human conscience to heed those who urge a more humane method of settling differences between nations. In the agony, the loss, the moral damage, the hell of war, the peace movement finds, not its condemnation, but its complete justification.

"'Meeting under war clouds,' then, proves nothing against us pacifists except that our advice has not yet been sufficiently heeded, but, on the other hand, no one can escape the conclusion that the continued existence of war clouds in an era of armaments is a complete refutation of the arguments of those who are constantly promising us cloudless skies as the result of big armies and big navies. Once convinced of this logic the world is bound to turn from their remedies to ours."



RICHARD BARTHOLDT
The Delegate Who Presided at the Opening Session



CHARLES NAGEL
Chief of the Department of Education of the Congress

Andrew Carnegie also addressed the first session on "The Baseless Fear of War." During his speech Mr. Carnegie was interrupted by a questioner in the audience who called out, "How about Japan?" The ironmaster replied, "Well, Japan has nineteen battleships and we have thirty-three, and more coming." The questioner admitted this, but said, "Right now we are in mortal terror." Then Mr. Carnegie appealed to the audience, asking every one present who was not afraid of Japan to stand up. As every one stood, he remarked to the questioner, "Nobody is in mortal terror but you."

Mr. Carnegie advanced the idea that he has advocated for some time of an international police force, and added to it the advocacy of a commercial and postal boycott on nations which offend against the world's peace. Later on, in conversation with Mr. Bartholdt and Governor Major, Mr. Carnegie expressed his approval of the Wilson-Bryan program for the investigation of international disputes by a commission. This idea received the formal approval of the congress by its incorporation in the official platform given out by Dr. Benjamin Trueblood. In that document the congress expresses its heartiest approval, stating its belief that such full investigation by an international commission into the facts of any dispute which either of the parties may not consider proper for arbitration will advance the cause of universal peace by allowing national feeling to cool down before any steps are taken toward hostilities.

On the second day of the congress an informal reception was given at the Noonday Club and a committee was there selected by the chairman to draft a cablegram of congratulation to the Chinese republic on its formal recognition by the United States. That morning's session in the Odeon the topic was "Problems of the Hague Conference." The most important idea advanced was that of Professor William I. Hull of Swarthmore College, who said that the next step in the tribunal's development should be that its members should cease to represent particular nations and act for the family of nations.

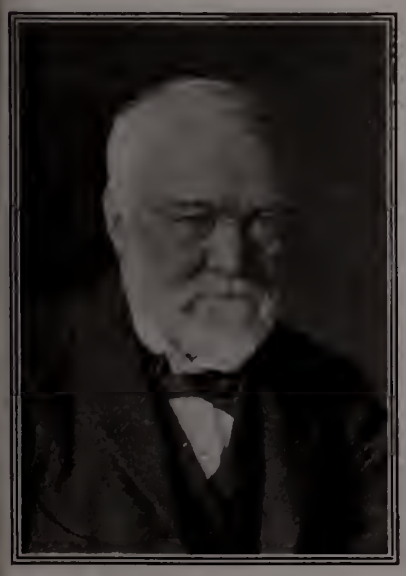
During the congress speeches on various peace subjects were made by former Vice-President Fairbanks, Laura Drake Gill, Jenkin Lloyd Jones, Booker T. Washington, Rev. Thomas E. Green of Chicago, President David Starr Jordan of Leland Stanford University, and Mrs. Percy V. Pennybacker, president of the General Federation of Women's Clubs. Three of the Canadian delegates, John Lewis, editor of the Toronto *Star*, and Justices Riddell and Russell of the Supreme Courts of Ontario and Nova Scotia, also added to the diversity of the sessions by introducing their ideas of the peace propaganda from the viewpoint of their British citizenship.

At the closing session Señor F. A. Pezet, the Peruvian ambassador, gave an address which attracted a great deal of attention because he fearlessly criticized Americans in general for their lack of knowledge about South America and their attitude toward their Southern neighbors.

"You don't study our history," he said, "though we teach your history to all our children. You overlook our virtues and magnify our faults. You call us lazy and indolent, and your literature sets about deliberately to foster this false impression."

The final report of the congress calls attention to several activities for the future which are of undoubted interest to all who wish to see America

Continued on page 504



ANDREW CARNEGIE
Founder and President, the World Peace Foundation

DR. DAVID STARR JORDAN
World Peace Foundation Representative Abroad

THE GLORIES OF BABYLON

BY EDGAR J. BANKS, PH.D.

BABYLON, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." No prophecy was ever more accurately fulfilled than were these words of Isaiah. In the year 538 B.C. Babylon fell into the hands of Cyrus, king of Persia. For a time Cyrus made the city his home; later the Parthians lived on its site; then the exiled Hebrews built their homes there, and the Hebrew homes gave way to the filthy huts of the desert Arabs. Finally the greatest city of the ancient Orient fell to ruins and was buried deep beneath the accumulated débris of later ages. Thus Babylon as a city was forgotten; its site became so desolate that no Arab pitched his tent there, so barren that no shepherd grazed his flocks there; only the hoot of a solitary owl hiding in some once pleasant palace, or the child-like wail of the jackal prowling in the darkness of night, broke the stillness. It is only in our day that the excavator has uncovered the ruins of the long-buried city that we may marvel at its wonders as did the travelers of old.

Babylon is one of the few ancient Oriental cities whose site has never been quite forgotten. Travelers of all ages have described its ruins. A few explorers of the past century wandered over the mounds and wondered what they might contain. Arabs from the neighboring town of Hillah dug deep trenches into them in their quest for building bricks, but it has remained for the German excavators, who are now at work, to bring to light the buried temples and palaces and their treasures. During the past twelve years the German Oriental Society, represented by Dr. Robert Koldewey and his able assistants, has been seeking to recover the ancient city. For several years their work met with little success, but at last their efforts have been rewarded.

The ancient authors were fond of describing Babylon, yet their descriptions were so fantastic that men refused to believe them. The wonderful hanging gardens, the huge temples and towers and palaces were thought to be the creation of imaginative minds. Herodotus said that the walls of Babylon were 365 feet high and 85 feet wide; that 250 towers surmounted their summits, and that one hundred gateways with gates of bronze led into the city. One writer says that the walls were forty-two miles in length; another says they were fifty-six. The Germans have not been able to determine the height of the walls, for they have fallen, nor could they trace their entire course, yet as much of the walls and temples and palaces as they have uncovered assures us that the ancient authors did not exaggerate the wonders of the city.

Seventy miles south of Bagdad, on the eastern shore of the Euphrates, within the long low ridges which represent the ancient city walls, the Germans found that Babylon had turned to three large and to several smaller mounds of clay. In the northern part of the city is the tall hill called Babil. A mile to the south is the Kasr or the fortress, a name which the Arabs have given to the mound because massive brick walls have always projected from the summit. Still farther south is Amran, so called because on its summit stands a tomb in which the Arabs say a Moslem saint of that name is buried. To the south are other low mounds, and along the river shore is an embankment of burned bricks, which Nebuchadnezzar built to confine the river to its course. In every direction for miles on the surrounding plain pottery fragments are strewn, showing that once the space within the walls was covered with houses. Such was Babylon when the Germans began to excavate the city; its present appearance is that of a labyrinth of ruined structures.

Babil, the northern mound, still bears the ancient name of the city. It is a huge square hill more than a hundred feet in height, and with sides so steep that they are difficult to climb. It is specially here that the Arabs have dug for bricks, and now as you wander about the summit you may see far down the shafts the massive walls of the great arches, arranged side by side and tier upon tier. Though the hollows of the arches have long been filled with fallen débris, once you might have seen through them. Dr. Koldewey believes that the ruin represents the Tower of Babel, because it still bears the name; more likely the hanging gardens of Babylon were there. Shady trees and hanging vines grew upon the elevated terraces. Water was raised from the Euphrates to the very summit, and came trickling down from terrace to terrace to nourish the vegetation. About the terraces were shady walks, and the long passages beneath the arches were delightfully cool and dark. Their entrances were half concealed by the overhanging vines, and the hot air, tempered by the trickling water, swept through them. Here the king and his queen passed the heat of the Babylonian summer, just as now the resident of Bagdad spends the hot days in his serdaub. In the underground second of the three large mounds, the Kasr, or the fortress, the Germans have done their best work. Here with a constant force of two hundred men, the excavations have been continued winter and summer. The workmen from the neighboring town of Hillah are Arabs whose long experience in digging for antiquities has specially qualified them for excavation work. They are arranged in groups of twelve. The foreman, with a native one-pronged pick, loosens up the dirt. Men with pointed hoes scrape the dirt into the baskets, and other men, with small baskets of date leaves, carry it to a car which is pushed along a narrow iron track to the dump at the edge of the mound. The pay of these men ranges from twelve to twenty cents a day. It is only at Babylon that a railroad has ever been employed in the excavation of an ancient ruin. There is a commissioner who is appointed by the Turkish Government to take charge of all the antiquities, for all the objects found beneath the soil in Turkey belong to the government; the excavators who find them may only photograph them, or copy their inscriptions.

When the excavations at Babylon were begun, Dr. Koldewey built a large house to the west of the Kasr on the bank of the Euphrates. The bricks used in its construction were dug from the ruins, and each bears on its lower face the name and titles of Nebuchadnezzar. Its plan is not unlike a Babylonian home, with its large open court surrounded by chambers, and with a flat roof where the hot nights are spent. Along the ancient embankment, however, the Euphrates no longer flows, for a few miles to the north of the city the river runs away into the western desert, and has left its former bed dry. Water may now be obtained only by digging into the river bed. The people of Hillah, compelled by drought, are migrating elsewhere. Babylon has never been so dry and so desolate as now.

In wandering over the Kasr the first object you will notice is a large granite lion standing over the figure of a prostrate man, reminding you at once of the story of Daniel in the lion's den. The lion was found years ago and was left lying uncared for at the bottom of a shaft, but Dr. Koldewey has placed it on a pedestal of bricks as if to guard the palace as in the ancient times. The sculptor of the lion never completed his work, for the stone is in the rough; the man beneath is merely outlined. It has suffered, too, from the hands of the Arabs, who delight in stoning it as an evil spirit of the past, and they have drilled a small round hole deep into one of its sides in search for gold.

Beyond the lion you stand amazed at the massive brick walls before you. You no longer doubt that Babylon was the wonder city of the ancient world. There is the Ishtar Gate, opening into the sacred street which led from the palace to the temple, and along which the statues of the gods were drawn in procession. The walls still rise forty feet above their foundations; originally they were higher, and they are built entirely of the square burned bricks bearing the name of Nebuchadnezzar. The gateway is flanked with towers twelve feet square, six of them, three on each side, and they are decorated with reliefs of bulls and lions and dragons, in bricks glazed blue and yellow and white. Glazing seems to have first appeared in Babylonia about the time of Nebuchadnezzar, yet the coloring is as fresh as ever it was. Each brick was moulded and glazed separately, yet so accurately was the work done that when the bricks were placed in the wall the relief was perfect. It is only in the Ishtar Gate that such glazed work has been found in Babylonia.

Beyond the gateway is the palace of Nebuchadnezzar. All that is left of one of the most important buildings of the ancient world are the foundations; few of the walls of its hundreds of small chambers stand to the height of more than four feet. The Oriental has never cared for large sleeping chambers; the modern Babylonian tucks himself away to sleep in a small closet safe from the night air. So many of the chambers of Nebuchadnezzar's palace were hardly larger than a modern bed. There was one chamber, however, much larger than the rest, and that, so Dr. Koldewey believes, was the throne room of the great king. Along one edge of it was a low brick platform upon which the throne may have stood.

For a long time the excavators were disappointed in finding little but walls among the ruins. In the upper strata there were Hebrew bowls and Parthian coins and graves in abundance, but in the chambers of Nebuchadnezzar's palace very little more than a few household implements. There was no great library of clay tablets as at Nineveh, nor were the walls lined with sculptured slabs, as were the Assyrian palaces. The chief discovery was a large black monument bearing on one of its sides the figure of a Hittite king; on the other was a long Hittite inscription. The stone had been brought from the Hittite country as a trophy of war. Excavations were carried down beneath the palace with the hope of finding ruins of a greater age. Though Babylon existed 2,500 years before the Christian era, little has appeared among its ruins from before the age of Nebuchadnezzar. About the year 700 B.C. Sinacherib, king of Assyria, destroyed Babylon, and that it might never be rebuilt, and the place where it stood forgotten, he scraped even its foundations into the river. This is the reason why the Germans have discovered little of an earlier age.

The excavations in the mound of Amran illustrate the wonderfully patient work of the Germans. Here, forty feet beneath the surface of the mound, was discovered the famous temple which was one of the wonders of the ancient world. The walls of the temple have disappeared; only its foundations remain, but from them the entire plan of the building is distinct. There were the outer and inner courts, and the innermost shrine or the holy of holies where the image of the great god stood. About the outer court were the chambers for the priests, and secret passageways led to the shrine. Running from the temple into the city was a paved street, the Street of Daniel, as the Germans have called it without any special reason for doing so. Imagine a hole nearly an acre in extent, dug by hand down to the depth of forty feet, and you will understand the labor which the discovery of this temple has cost the Germans. But the reward has been sufficient. Now we know the plan of the greatest temple of Babylon; we can reconstruct the forms of the Babylonian worship, which closely resemble those of the Hebrews; we have learned more of the life of the Jews whom Nebuchadnezzar carried from Jerusalem, and new chapters are added to sacred history. One little barrel-shaped object covered with writing, coming from Cyrus, tells how Babylon fell. Numbers of clay tablets found in the smaller mound of Jumjuma speak of the great banking house of the Igibi or Jacobs family of Jews, which controlled the finances of Babylonia for centuries. The ancient plan of the city has been determined; its walls have been measured; its streets have been traced. Though large parts of the city still lie buried far beneath later ruins, enough of it has been uncovered so that we are no longer dependent upon the imagination of the artist for a picture of it. We have the city itself to tell us how it looked, how its people lived and traded and worshiped, and how the great Nebuchadnezzar ruled. Thus the dead cities of the Bible are no longer dead; the spade of the excavator is restoring them to us.

To Celebrate One Hundred Years of Peace

ON MAY 5 the delegates to the international conference on the program for the centenary celebration of the Treaty of Ghent, which brought to a close the War of 1812 between Great Britain and the United States, held their first session at the Plaza Hotel, New York City. The business was purely formal, no plans having yet been definitely proposed.

In the morning the British, Belgian, Canadian and Australian delegates were escorted to the City Hall by the American members of the conference, and Mayor Gaynor welcomed the visitors and commended their mission as one of the highest educational value to the whole world. He attributed the long peace on the 4,000-mile frontier between the United States and Canada as largely due to the absence of war vessels on the Great Lakes. In his opinion this suggested that powerful influence of disarmament as a promoter of peace. Lord Weardale, the leader of the British delegation, also extolled the absence of warships on the Great Lakes. Mr. Alton B. Parker, chairman of the American committee, Alderman De Bruyne of Ghent, Belgium, and Sir Edmund Walker, C. V. O., the chief of the Canadian delegation, gave short addresses, after which the company was entertained at lunch by the Pilgrims Society.

Mr. Chauncey M. Depew, toastmaster, thought the non-existence of cables and reporters contributed to the success of the negotintions at Ghent. Mayor Gaynor considered that the chief problem as to the continuation of peace came down to individuals; also that the influence of such societies as the Pilgrims, and of men who believed in the things that society stood for, would go far in restraining even a warlike President in Washington and a warlike Prime Minister in London. Sir Edmund Walker, for Canada, laid emphasis on the strong factor making for peace created by the commercial intercourse between this country and his own. As certain American papers had erroneously announced the death of Sir George Houston Reid, Lord High Commissioner for Australia, that gentleman felt it necessary to apologize for appearing in this country after such kindly obituaries had been published.

Among the plans for the celebration of the hundred years of peace about which there has been some unofficial newspaper talk, is the erection of an arch at Rouse's Point, N. Y., near the Canadian frontier, and twenty-four miles from Plattsburg, where the naval battle was fought that practically ended the War of 1812. The British commander in that battle and many of his officers were buried with the American dead, and their graves have always been tended with greatest care.

SCENES IN THE UNCOVERED CITY OF BABYLON

THE RESULTS OF THE EXCAVATIONS OF THE GERMAN SCIENTISTS WHO ARE UNEARTHING THE ANCIENT CITY

See the article by Professor Banks on the opposite page

VIEW OF THE RUINS FROM THE "STREET OF DANIEL"

LOOKING INTO THE PALACE OF NEBUCHADNEZZAR

THE GATEWAY OF ISHTAR

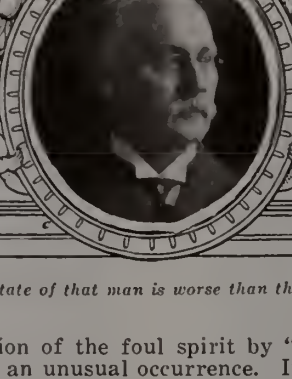
BABYLONIAN BAS-RELIEFS

THE RUINS OF THE TEMPLE OF ETEMENANKI

A GROUP OF ARAB EXCAVATORS AT WORK

THE GREAT GRANITE LION OF BABYLON

SIN AND THE HEART



A SERMON

BY

Rev. David J. Burrell, D.D., LL.D.*

TEXT: "And the last state of that man is worse than the first." Luke 11:24-26

THE Lord has just healed a demoniac; and the multitude, amazed by this and his other wonderful works, were asking, "Is not this the Christ?" The Scribes and Pharisees, alarmed by his increasing popularity but unable to deny the validity of the miracle, charged him with "casting out devils through Beelzebub the prince of devils." His answer was after the manner of the schools. He began with the *reductio ad absurdum:* "If Satan be divided against himself, how shall his kingdom stand?" He next employed the *argumentum ad hominem:* "If I by Beelzebub cast out devils, by whom do your sons cast them out?" And then he used the syllogism, "If I with the finger of God cast out devils, there is no doubt that the kingdom of God is come among you." Having thus disposed of his critics by the logical method, with which they were most familiar, he resumed his popular form of address in the parable of the House without a Tenant.

The House Desolate

It is commonly agreed that the immediate application of this parable was to the Jews. The evil spirit which had long held possession of the nation was idolatry, which was finally cast out by the Babylonish captivity. It required seventy years of discipline to clean house; but it was cleaned as with a besom. On their return from Babylon the Jews proceeded to the garnishing. What fasts and festivals and solemn assemblies! Of the outer forms of religion there was no lack, of bowings and genuflections, of formal prayers and oblations and tithes of garden herbs. It was at this time and under such conditions that Isaiah delivered the thrilling message, "Hear, O heavens, and give ear, O earth; for the Lord hath spoken; I have nourished and brought up children and they have rebelled against me. To what purpose is the multitude of your sacrifices unto me? Bring no more vain oblations; your incense is an abomination unto me. Wash you, make you clean; cease to do evil, learn to do well!" The house had been swept of idolatry and garnished with all manner of rites and ceremonies, but, alas, it was empty! There was no real devotion. The result was a foregone conclusion. Into that empty house came the evil spirits of pride and uncharitableness, formalism and hypocrisy, worldliness, apostasy and disloyalty to the Hope of Israel: so that when the long-looked-for Messiah came, it was his own people who nailed him to the bitter tree! Thus their house was "left unto them desolate"; and it has remained desolate to this day.

But the parable is not exhausted by this application. We frequently lose the value of truth by carrying umbrellas to shed its droppings on other people. The Jews have much to answer for; but in this case there are important lessons for us.

Casting Out the Squatter

The parable is addressed in particular to respectable sinners. The general understanding is that there are two kinds of sinners: namely, the vulgar sort of "down and out" drunkards and reprobates who frequent our rescue missions, and the respectable class that assembles in our Fifth Avenue churches. In fact, however, there is no such distinction in the sight of God.

The house of this parable is the heart of man, "out of which are the issues of life." Its owner is God, who, as its Creator and Redeemer, has a proprietary right in it. But he is excluded. "The carnal mind is enmity against him."

The intruder is Satan, who occupies the heart only by "squatter's right." There he is, however; and "possession is nine points of the law." The denial of the personality of Satan, against the teaching of Christ and the Scriptures, is one phase of current unbelief. If the foundations of Biblical authority are undermined what is to prevent the gainsaying of any or all spiritual truth? In that case the rejection of the incarnation and the atonement, of the divine immanence and the supernatural itself follows almost as a matter of course. But however men may argue against the personality of Satan they inadvertently consent to it when, on seeing a man given to nameless vices, they say, "The devil is in him."

The eviction of the foul spirit by "the stronger man" is not an unusual occurrence. In the experience of many a drunkard there comes a time when, scourged by shame and remorse, he cries, "Things cannot go on this way," and resolves to be a better man. I do not go with those who regard this as impossible even in the most desperate cases. A man can quit his vicious habits when he wants to.

The will is here the "stronger man." The drunkard "swears off"; and this particular spirit of evil goes out of him. He has "reformed," as we say; and it is assumed that he is a better man.

The sweeping and garnishing are then in order. The man is now clothed and apparently in his right mind. He takes his place in commercial life where he is recognized as a man among men. He appears at social functions in evening dress and conforms to all the external proprieties. He is to all appearances a respectable man. The vulgar vices, such as theft and adultery and inebriety, are abhorrent to him. He keeps out of jail, as a good citizen, and conforms to the conventions of common life. But the question occurs, is he really a better man?

The house is empty. It is swept and garnished, but without a tenant. He has not passed under the yoke of any nobler purpose or lofty aim. The owner of the house is still shut out. It is to let. An empty house is a weird place; full of gloom and shadows and oppressive silence, of ill odors and scurrying mice and of mold and cobwebs. An empty heart-house is always a haunted house; haunted by ghosts of previous occupants; by memories of the mislived past.

The Keeper of the House

What happens then? Here they come! The seven spirits of evil are not content to "wander in dry places," but must needs find an embodiment in man. The vacant heart invites them. No vulgar vices now; but smug and decorous sins, such as pride, envy, avarice, impiety, insincerity and self-righteousness. Oh, there is no end of respectable sins!

Here is your Pharisee, standing and praying thus with himself, "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." He looks askance at the publican who stands afar off, beating on his breast and saying, "God, be merciful to me!" Yet this vulgar sinner went down to his house justified rather than his respectable neighbor. The garnishing of fringes and phylacteries covers no sins from God. He sees the dead men's bones in the whited sepulcher. The secret imaginations of the heart are known to him. And sin is always sin in his eyes; vulgar or respectable, it matters not. Envy and avarice and selfish arrogance are as truly abhorrent to him as theft and murder and adultery. It follows that the man who has forsworn inebriety or licentiousness or any other of the vulgar vices, while yielding to more presentable sins, is mistaken in assuming that, on that account, he is really a better man. In fact, "the last state of that man is worse than the first"; since, by reason of self-satisfaction, he is less accessible to the approach of truth and righteousness.

What is the remedy? Let the Owner come in! He wants to be admitted, saying, "My son, give me thy heart!" Once there, he has power to repel all comers. Without him there is no moral security; for "except the Lord keep the house, the watchman waketh but in vain." All the good resolutions in the world cannot exclude sin from a heart that is closed against God.

Faith the Dynamic of Conduct

One of the best sermons ever preached was that of Dr. Bushnell on the "Expulsive Power of a New Affection." The effort to rid one's self of besetting sins by the mere power of resolution is as irrational as it would be to undertake to exhaust the foul air in a room by the use of an air-pump. Open the doors and windows, and the thing is done! Thus the love of God drives out the love of sin.

And with the new affection comes a new conviction. Life is now grounded in truth. Faith becomes the dynamic of conduct. Things temporal and things spiritual are seen in their right relations. The man has a goal set before him, and "the high calling of God in Christ Jesus" rings in his ears. He is no longer under the necessity of casting up earthworks to repel every invader, because God has taken command; and if God be for him, who can be against him? His heart is fixed on the great verities which center in God and is therefore armed and equipped against sin.

And the new affection and the new conviction bring with them a new occupation. The man has something to do. He has found a new Master and keeps busy for him. To the spirits of evil who draw near, as Sanballat and Tobiah approached the builders on the walls of Jerusalem, he answers, "I am doing a great work, and I cannot come down!"

It is frequently said that if one does his best no more can be required of him. This is quite true; but no man is doing his best when he leaves God out of the reckoning.

"Try Christ. Let Him In"

It would be difficult to find a more pathetic confession of failure than that of Charles Lamb: "The waters have gone over me. But out of the black depths, could I be heard, I would cry out to all those who have set foot in the perilous flood. Could the youth to whom the flavor of the first wine is delicious as the opening scenes of life, or the entering of some newly discovered paradise, look into my desolation and be made to understand what a dreary thing it is when he shall feel himself going down a precipice with open eyes and a passive will; to see his destruction and have no power to stop it; to see all godliness emptied out of him and yet not be able to forget a time when it was otherwise; to bear about the piteous spectacle of his own ruin; could he see my fevered eye, fevered with the last night's drinking and feverishly looking for to-night's repetition of the folly; could he but feel the body of the death out of which I cry hourly with feebler outcry to be delivered—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation." Poor Charles Lamb! Had he been as willing to lean on God as he was to confess his own weakness he would never have written, "I had no power to stop it!"

The effort to repel sin and build up character without the divine help is a dead lift; and it always ends in failure. The best that can be hoped for under such circumstances is the transformation of a vulgar into a respectable sinner, which does not mean the making of a better man. No such halfway measures will answer. Take the case of John B. Gough as a contrast to that just referred to. For years he tried to reform himself, only to find that the expulsion of one vicious habit was merely the opening of the door for other sins. One day as he was reeling through the street of Newburyport a cobbler named Joel Stratton laid a kind hand on his shoulder and said, "John, there's good stuff in you; but you are going at this thing in the wrong way. I know a Friend who can help you. Try Christ. Let him in!" From that day the result was certain. He had a mighty Friend and leaned hard on him. His resolutions now were buttressed by Omnipotence. The Owner of his heart was defending it.

"Behold, I Stand at the Door"

The life of Luther is also in evidence. He was compassed about by besetting sins. He speaks of his many personal encounters with the spirits of evil. It was "hard pounding, gentlemen," as Wellington said of Waterloo, and with little to show for it. But the time came when Luther, half way up Sancta Scala, heard a voice saying, "The just shall live by faith!" And then and there he took Christ as the Man of his counsel. The rest of his life's voyage was all plain sailing. He presently wrote: "If any man knock at my bosom and ask 'Who dwells here? Luther?' my reply is 'Nay; Luther once dwelt here, a self-willed man; but Christ has moved in and taken possession.' I no longer live, but Christ liveth in me!"

Are you, my friend, engaged in this grapple with sin? Have you failed? Are you asking, like the young ruler, "What lack I yet?" *You need a Tenant.* Let the Lord come in! He waits to enter. His word is full of promise: "Behold, I stand at the door and knock. If any man will open unto me I will come in and sup with him and he with me."

* Pastor Marble Collegiate Church, New York City.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, May 25. I John 2: 1-11. A new commandment! And yet it is an old one with a new meaning. It is the old water-pot, but its water has been changed into wine. It is the old letter with a new spirit. It is the old body with a new soul. Love makes all things new! It changes duty into delight, and statutes into songs.

What a magic difference love makes to a face! It at once becomes a face illumined. Love makes the plainest face winsome and attractive It adds the light of heaven, and the earthly is transfigured. No cosmetics are needed when love is in possession. She will do her own beautifying work, and everybody will know her sign.

What a magic difference love makes in service! The hireling goes about his work with heavy and reluctant feet: the lover sings and dances at his toil. The hireling scamps his work: the lover is always adding another touch, and is never satisfied. Just one more touch! And just another! And so on until the good God shall say that loving "patience has had her perfect work."

Love lights up everything, for she is the light of life. Let her dwell in the soul, and every room in the life shall be filled with the glory of the Lord.

MONDAY, May 26. Genesis 44: 1-17. Love sometimes uses innocent wiles to attain a richer loveliness. The lover defers her letter in order to elicit some deeper expression of love from her beloved. She hides herself for the joy of being sought. She devises means for the ripening of her own fruits.

It is even so with our God. "He waiteth that he may be gracious." He hides himself so that in our search for him we may find some richer treasures of his grace. Our very quest strengthens our sight. First of all, the searching gives us freer eyes and we are more competent to discern his glory. If there were no quest there would be no conquest. And so the Lord hides in order that he may the more gloriously be found.

And there was something of this same spirit in Joseph's relation to his brethren. It was not malice that made him stay the revelation. It was not revenge. It was not the desire to see them suffer torment. His heart was bursting with affection. But he veiled his love in order to lead his brethren to a richer discovery of it. He delayed so that he might provide a more delicious feast. Love tarried for greater loveliness.

TUESDAY, May 27. Genesis 44: 18-26. What a wonderful thing it is that there are so many men and women who are ready to be bondsmen for their fellows! "Let thy servant abide instead of the lad, a bondsman to my lord." This old earth is glorified in ten thousand places by the vicarious deeds of consecrated souls. Vicarious blood is endowed with immeasurable virtue. When life becomes sacrificial it discovers its innermost strength. When men begin to bleed for their fellows they are sowing a holy seed which is sure of glorious harvest. The world would become a harsh and barren desert if the sacrificial life were to become extinct. Take away the readiness of parent to suffer for child, and brother for brother, and friend for friend, and the home of humanity would become worse than the lair of the beast.

But "there is a Friend who sticketh closer than a brother." "He loved me and gave himself for me." "In my place condemned he stood." And there is saving energy in that sacrifice to lift the dead race into life, and health, and beauty. Our Brother can bring us all into the likeness of his grace and holiness. At his cross we may find our crown. In his sorrows we may find our rest. Our lilies of peace grow in the midst of his bitterness, and the flowers of our joy "blossom red" from the ground of his sacrificial love and grace.

WEDNESDAY, May 28. Genesis 44: 27-34. *"His life is bound up with the lad's life."* And it is our privilege to lift up this human relationship to express a relationship still more glorious and wonderful. It is a dim and clouded reflection of the heavenly Father's intimate love for every one of his children. "Thou shalt be bound up in the bundle of life with the Lord thy God." We are every one bound up in the life of God as flesh and blood are bound up in the life of our body. God is not remote from me as the Matterhorn is remote from me as I labor here in New York. We say of some fond father, "He is just wrapped up in his children!" And our heavenly Father is "wrapped up" in his children. "His life is bound up in the lad's life."

What gentle comfort there is here for every parent, and what inspiration for every teacher in the school! Our children are to be saved, not by the strength of our weakness, but by the glorious energies of divine love. The most intimate of earthly ties is only like a frail and brittle thread when compared with "the tie that binds" us to the heart of God. Our poor grip may fail just when we need it most. But the Father's love "holds fast" through noons and midnights, through life and through death.

O love that wilt not let me go,
I rest my weary soul on thee.

THURSDAY, May 29. Psalm 130. *"With the Lord there is mercy."* That is the ultimate spring. All the "pilgrims of the night" may meet at that fountain. We have no other common meeting-place. If we make any other appointment we shall lose one another on the way. But we can meet one another at the fountain, men of all colors, and of all denominations, and of all creeds. "By thy mercy, O deliver us, good Lord!"

"There is forgiveness with thee." That is the quickening river. Sin and guilt scorch the fair garden of the soul as the lightning withers and destroys the strong and beautiful things in woodland and field. The graces are stricken, holy qualities are smitten, and the soul languishes like a blasted heath. But from the fountain of God's mercy there flows the vitalizing stream of his forgiveness. "There is a river the streams whereof shall make glad the city of God." It is the mystic "river of life, clear as crystal." "Everything shall live whither the river cometh."

"With Him is plenteous redemption." Salvation is not merely a recovered flower, it is a recovered garden. It is not the restoring merely of a withered hand; "He restoreth my soul." God does not make an oasis in a surrounding desert; he makes the entire wilderness to "rejoice and blossom as the rose." His redemption is plenteous. "All that is within me" shall "bless and praise his holy name."

FRIDAY, May 30. Romans 2: 1-11. *"There is no respect of persons with God."* All human distinctions vanish in the light of his presence. Our positions and our possessions can offer no bribe. The secret things of the soul are the only things that are seen. The blazing light of truth is like some mystic Röntgen ray, and "there is nothing hid that shall not be revealed." "And I saw the dead, small and great, stand before God," in the impartial light of his holiness.

But if our lives are to be tested by the equal scales of judgment, so also are we all to be equally privileged in the glorious bounties of his grace. No one is received into paradises from which another is expelled. There was no garden of exclusive privilege for the apostle Paul. The slave Onesimus shared all the spiritual resources of the great apostle. He drank the same "cup of salvation." He ate the same "bread of life." He was equipped in the same armors. He enjoyed the unbroken friendship of the same Lord. Onesimus and Philemon walked side by side in the realms of grace.

Every soul is therefore prospective heir to the "unsearchable riches of Christ." We are all millionaires in the treasures of eternal love. "Bless the Lord, O my soul, and all that is within me praise his holy name."

SATURDAY, May 31. Galatians 6: 1-8. This is a surgical operation in the realm of the soul. A man has been *"overtaken in a fault,"* some evil passion has pounced upon him, and he is broken. Some holy relationship has been snapped, and he is crippled in his moral and spiritual goings. Perhaps his affections have been broken, or his conscience, or his will. Or perhaps he has lost his glorious hope or the confidence of his faith. Here he is, a broken man, the victim of his own broken vows, lame and halt in the pilgrim-way! And some surgeon is needed to re-set the dislocation, and to make him whole again.

And who is to be the surgeon? *"Ye which are spiritual restore such a one."* The men who live under the control of God's Spirit are to be the surgeons for broken hearts and souls. When a man has fallen by reason of sin, the Christian is to be a good Samaritan, seeking to restore the cripple to health and strength again. We are not to add to his injuries by our contempt. We are not to abandon him to his moral helplessness. We are to kneel and minister to him, binding up his wounds, giving him the balm and cordial of oil and wine.

And what is to be the spirit of the surgeon? "The spirit of meekness." We are not to be supercilious, for the "touch" of pride is never the minister of healing. We are to heal as though some day we may need to be healed, "considering thyself," and remembering that the compassion we show to others will some day come knocking at our own door.

These Daily Meditations will appear in each issue through 1913.

J. H. Jowett

THE MORAL HERO

IT IS said that everybody loves a hero. The kind of hero that people can understand most readily is the physical hero, the man who, either in his own bodily strength or through the force which he controls, achieves tremendous results. At the dedication of the Grant Monument in New York a few years ago, several hundred thousand people joined hearts and voices to do honor to the memory of a man who, so far as most of them had eyes to see, was only a physical hero; one who had overcome force with force, one who had triumphed in a struggle the results of which depended on visible and material resources. They honored the hero who had played such a momentous part in the preservation of our nation as a unit. The greater hero most of them did not think of at all, and yet he was the same man—the man who conquered himself.

To know the story of General Grant's life is to know what that means. There was a period in his young manhood when he came perilously near to ruin and had nothing else in prospect but oblivion. There was hardly another man among the graduates of West Point who had dropped so completely out of sight. But the hour struck and the man in him awoke. Very quietly, but with splendid heroism, he gathered up the reins of character which had been lying loose so long, and took himself in hand. That noble grasp was never relaxed; it grew stronger and stronger until, when he sheathed his sword at the end of our historic struggle for a principle, as modest, as brave, as magnanimous a soldier as ever lived, he stood before the world the impersonation of self-mastery, a character which for beautiful simplicity and heroic strength may well be a model for generations following.

The moral hero is one who does his strong things in his heart, where motives and purposes are the battleground. There are many who will never have great monuments reared to their memory, who live and die without recognition from their fellow men; but they will not be forgotten when the crowns are given out by the hand of the Righteous Judge.

PERCY E. QUINN

LOUIS C. CRAMPTON

EDMUND PLATT

HOWARD SUTHERLAND

JOHN J. ROGERS

LOUIS FITZ HENRY

M. CLYDE KELLY

CHARLES M. THOMSON

THE NEW ADMINISTRATION'S BUSY SUMMER IN WASHINGTON

BY ABBY GUNN BAKER

ALL signs agree that summer, with its temperature so often at tropical register in Washington, is nearly with us, and the signs are equally as sure that for the better part of the summer, no matter how hot it may be, Congress is to be in session. No one who is acquainted with Congress and who has watched the proceedings at the Capitol building since the extra session began, can doubt that last statement. The committees have been appointed with all the care that marks the opening of a regular session. There have been the usual heart-burnings over the assignment of committee-rooms; and while the extra session was called ostensibly to regulate the tariff only, not a day has passed but that innumerable bills, covering almost every subject under the shining blue, have been introduced in both the House and Senate.

But the chief reason why the extra session will not be brief is the change of party politics which came in with the new administration. It has been sixteen years since a Democratic President occupied the White House and longer than that since that party controlled both houses of Congress and had the President too. This brings the party which for so long has been in the minority again into power; and of course there must and will be innumerable changes by which ante-election pledges may be satisfied. One only needs to spend a day in the halls and lobbies of the Capitol to realize that a new administration is in power. The Senate ante-chamber and the marble room are crowded with anxious-faced men and eager-faced women; every doorway leading to the Hall of Representatives is thronged—men old and men young, gray-haired women and girls in their teens, walk unceasingly back and forth from Senate to House, and from House to Senate, waiting to see their members of Congress, upon whom they are depending to put through legislation in which they are interested, or to secure them government positions. The most pathetic place in the whole big building is the southeast corner of Statuary Hall, the little space back of the great monolithic pillars which has been screened off and fitted up as "The Ladies' Lobby" of the House of Representatives. Here the women who have claims before Congress, women who are trying for government positions for themselves or are interceding for some one else, women who are stranded financially and who are hoping for some kind of help, wait to see the members of Congress. The tragedy which is written on some of their faces! A woman is in charge of the lobby and sits at a table by the south window. She has a number of boy pages and by them she sends in the waiting women's cards to the members. So often these patient souls come day after day, full of hope at noon when the day's session of Congress opens, but only to leave as the shades of night settle down over the historic building, with weariness and sorrow and often despair written on their pale faces. There are women to be found there who have claims against Congress and who have haunted the halls of the Capitol for years and years. War claims, pension claims, property claims, and claims of every kind. They come with every session, and while some of their claims are without a shadow of justification and should never be granted, there are others whose claims should have been paid long ago, and this adds to the pathos of the Women's Lobby.

"Every Democratic family in Dixie-land has sent some member of its household to Washington to get a government job under Wilson," said a member of Congress jocularly the other day, and it would look as though he had only half stated the truth to watch the crowds of office-seekers from East, West, North and South, who have filled Washington since the fourth of last March. They make life busy not only for the members of Congress, but particularly so for the new President and his cabinet members. When watching the crowded halls and lobbies at the Capitol it would seem as though all the applicants for positions were at the Capitol. It would be thought so unless one spent a morning at the White House or in the departments. Then he would know better. He would find a similar eager, anxious-faced crowd at each place. The President has announced that patronage must wait until the more important matters of state are looked after, and that applications for positions must be made through the cabinet ministers. This was sad, sad news for the office-seekers, but it has not retarded appointments very materially. Nearly all the Republican assistant secretaries in the departments have been replaced by those of the political faith of the administration party, and many of the higher paid positions have been thus changed. Civil service laws have not been disregarded, but it is always expected that the party in power will bring in men of its own faith—and within the limits of Civil Service there is no reason why any one should complain of this. The most noticeable change in Washington, however, is in the Congress itself. The party changes in both the Senate and House are very marked. In the Senate there are now fifty-one Democrats, forty-four Republicans and but one who records himself as a Progressive, although the latter party will probably hold the balance of power when the two leading parties split on any issue and it may be able to control from fifteen to twenty votes at any time. In the House of Representatives the change politically is far more marked than in the Senate. Where two years ago that body was overwhelmingly Republican, there are now two hundred and ninety Democrats against one hundred and twenty-seven Republicans, while but seventeen register as Progressives.

It is interesting also to note that over half of the members of the House were born on farms, and while almost half of them, two hundred and ninety to be exact, record themselves as lawyers a good many of them still claim to be farmers or to be living in villages. Seventy-eight of them are engaged in various kinds of mercantile business, twenty-four are newspaper men, several are engaged in iron or steel manufactories of various kinds, thirteen are educators, five are doctors, one is a dentist, one is a pharmacist, one is a horticulturist, one a naval architect, one a hatter, one a printer, two are authors, one a telegrapher, one a soldier, one an electrician, one a chemist, and one a minister. The minister of the Gospel who has become a member of Congress is Rev. Henry Willson Temple of Washington, Pa. He was a Presbyterian pastor and had charge of several Pennsylvania churches before becoming professor of history and political science at Washington and Jefferson College in 1905. It is surprising the number of men who are in the sixty-third session of Congress who were elected on reform and progressive principles. But one only needs to study the personnel of this Congress to realize that the people throughout the country took the view that some reform was necessary. Both of the old parties are filled with men who, like Senator Kenyon of Iowa, plainly told his constituents that he stood for principle and not party. Said he in his address to the Iowa legislature, "I shall go back to Washington to stand with the right. I shall vote with my party whenever she is right, and when she is wrong I shall vote against her."

This Congress is also notable for the men who are actively identified with religious, moral, and philanthropic movements. Mr. Edmund Platt, the editor of the Poughkeepsie *Eagle*, who was elected to the sixty-third Congress as a Republican, had long used the editorial columns of his paper in the interest of civic betterment, and for the higher moral standard of the community. He was a director of the Poughkeepsie Chamber of Commerce, member of several city administrative boards, yet he found time to be actively identified in the council for the Boy Scouts, a director in the Vassar Brothers' Educational Institute, and a member of the governing board of the Dutch Reformed Church, with which he has long been affiliated. Mr. John R. Clancy, the new Democratic member from Syracuse, for years has been associated with the important civic and charitable undertakings of his city. He was president of the Central Hospital Council which succeeded in placing all Syracuse hospitals on a business basis, which enables them to run without financial embarrassment, and he was founder and secretary of the Central New York Society for the Prevention of Cruelty to Animals.

It was not so long ago when members of Congress were most suggestively silent on the subject of temperance, woman suffrage, and labor questions, and even yet it would not be hard to find those in both chambers who do not blow a trumpet to call attention to their views on such subjects. But there is a surprising number among both the new and old members who unhesitatingly take their places on the side of the right when a moral issue is brought to the front. Mr. Abercrombie, the new member at large from Alabama, is a deacon in his home church, the Baptist, and stands unflinchingly for State-wide prohibition and for woman suffrage. Mr. Charles Thomson is a member of the City Club of Chicago, the live organization for civic betterment in the great Western metropolis. For three terms he has served on the city council, where he has fought unflinchingly for civic righteousness, and he too is an active church man, a member of the Presbyterian denomination. Melville Clyde Kelly, elected from the thirtieth Pennsylvania district, editor of the Braddock *Daily News-Herald*, is widely known for his Christian activities. He has long been one of the board of trustees of the Presbyterian Church of his city. In connection with the Sunday school of the church, he has one of the largest Bible classes for young men in the country. Percy Edwards Quinn of Mississippi is the son of a Baptist minister, an earnest church worker, and has made a splendid record in his State in reformatory endeavors.

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JOHN R. CLANCY

S. D. FESS

THE DAUGHTER OF A SOLDIER

BY MARY STEWART CUTTING

A Decoration Day Story Complete in This Issue. See Front Cover.

OH, Miss Minnie—Elizabeth couldn't work in a factory! That would be impossible."

Mrs. Garland's delicate features had taken on a permanent droop since her early widowhood, but they were unusually agitated now; her fingers trembled on the baby-socks she was crocheting, and which, disposed of with painful secrecy at the Exchange, as beseemed the past grandeur of the family, had netted the mother and daughter the munificent sum of five dollars in the past year.

"But it isn't working in the factory—though I can't see anything degrading in that!—it's just helping Miss Dominick in the office with the books. It's really an opportunity for Elizabeth. She's so bright, she's *sure* to make her way."

Miss Felter spoke encouragingly, though it was the fifth time this morning she had gone over the same ground. She was always encouraging the people whom she sought to assist. For thirty-five of her sixty years Miss Felter had helped men and women to situations in which they could earn a wage; she was an adept in patiently showing square people how to trim off the corners so they might fit into round holes, when, as only too often happened, they had to take what they could get instead of what they wanted. She was a high-nosed, plain-featured woman, whose reasonable kind-heartedness had become so heavenly a principle that neither ingratitude nor indolence nullified it. She gazed now at Elizabeth's lovely, half-averted face as she stood behind her mother's carved arm chair in the center of the old-fashioned, stately, shabby room, and strove to think how she might reach the child.

"It's very nice to feel that you are really helping," she urged.

"Oh, but the publicity!" protested Mrs. Garland, who had been born a Burling, and one of the owners of the town, still more agitatedly. "Elizabeth could never stand the hours and the confinement, not to speak of the companionship,—and all for such a mere pittance! Besides, I don't see how she could take the time now, with all our summer things to be fixed over and the housework to do. I don't think there's any use in considering it *at all*, Miss Minnie, or at any rate, not until we hear from Mr. Rufus Garland."

"Well, think over it," said Miss Minnie, rising. She knew very well, as far as Elizabeth was concerned, that she might be prodded and she might be helped, but when it came to the main thing, she would have to do it herself—the spirit for it must be in *her*.

"Well, I'm glad she's gone," said the mother with a sigh, when the visitor had departed. "Poor Miss Minnie! She means well. I wish you'd get the water now, Elizabeth, before you go for the mail."

"I will in a moment, mother; I can't cross the street while those two men are standing right in front of the house, I'd be too ashamed for anything to walk past them with the bucket, and with Miss Davis there at the corner, too!" Elizabeth's face was flushed, and there was a suspicion of tears in her voice.

Mrs. Garland's work slipped from her hands. "If you knew how badly it made *me* feel to have you obliged to do such menial work—*you*, a *Burling!*—you wouldn't speak about it that way, Elizabeth. It worries me dreadfully to have you carry that heavy pail! It was outrageous of Micky to refuse to do the chores any more."

"We didn't have the money to pay him," stated Elizabeth extenuatingly. She stood by the window, looking out, her slender figure, in the faded blue gingham gown, drooping a little. Her profile had a spirited, aquiline curve very different from that of Mrs. Garland, but she had the same look of plaintive timidity and discontent. Of the two men who were still talking outside, one was Connors, the manager of the factory of which Miss Minnie had spoken; his shrewd, kindly, Irish face gave her a feeling of terror in connection with the factory. It had always been the haunting dread of her life that she might have to come down to a place in the "works." The other man was young, with something peculiarly alert and fine in his expression. The cut of his clothes, the very way he held himself, showed that he came from that greater world which it was Elizabeth's birthright to know. She had heard of his being at a tea given by Miss Davis to which she hadn't been asked; he was a Mr. Howard Dare, who was said to have succeeded wonderfully under difficulties; he had "made his own way." If one only had opportunities like a man!

While she was waiting to cross the street, she reverted suddenly to the subject that had occupied the minds and conversations of both women since Cousin Rufus Garland's return to the West, after that brief visit from him two months before.

"Do you suppose we shall get the letter from Cousin Rufus to-day?"

"Well, Elizabeth, you know what he said—that we would hear from him anyway by the twenty-eighth of May. He said that he considered that he owed your father a debt, and he wanted to do what he could to pay it. He showed a great deal of feeling when he spoke of it, and he made me tell him about the mortgage, too. If we had a few hundred dollars now we might go away for a little while. I'm sure we need a change, and you could have new clothes, dear. If I could only give you advantages, Elizabeth—you don't know how badly I feel because you don't have the chances a girl ought to have. Of course I know there's no one here whom you would care to marry, but if the right kind of a man came along—"

"Oh, mother, please don't!" It was the last straw when Mrs. Garland went on a visionary search after suitors.

"There, those men are going now; I'll get the water."

She caught up the big tin pail and ran from the house and down the wide steps of the broad piazza, out under the green elms and across the grass-bordered street to the well of the unoccupied house opposite; their own water supply had been condemned as unfit for use, and there was no money to have the well cleaned: the well-house was tumbling down like the large old mansion itself, with its broken steps and scaling paint. Elizabeth's mother had been the last Burling to inherit it after that gay youth abroad, where she had been a beauty and a belle before Grandfather Burling lost all but a remnant of the wealth which had been gradually departing for years. She had married a stranger from the West; Mrs. Garland still wept when she spoke of him, but then she wept when she said the flour was out or the milk was sour. Elizabeth knew very little about her father, who had died when she was a year old, except that she looked like him. The Burlings had indeed always been very great people in Burlingsville, in a wealthy, alien sort of way, spending most of their time abroad: the thought of this past greatness was answerable now for the crimson flush on Elizabeth's face as she looked up and down the street, and gave her that feeling of bitterness over the neglects and slights of the "new people," such as Miss Davis, who hadn't asked Elizabeth to her tea, while she worked the windlass and drew up the bucket, with all the strength of her young arms. The pail was full almost to overflowing as she started back with it; she did not want to repeat the trip. As she looked down to steady it the sound of a suddenly-beaten drum made her give an involuntary jump that sent a splash of water over her low-shod feet.

"Please allow me," said a voice at one side. The young man whom she had noticed before had turned in parting from Miss Davis, who was disappearing around the corner radiant in her spring attire; his hat was still in one gloved hand, while with the other he took the pail from Elizabeth.

"Where do you want it—over there?" He obeyed her indicating look, and with a few lengthy strides, deposited his burden on the door sill.

"It's not so heavy for me as for you." His bright smile seemed to admit her into some pleasant fellowship before he had put on his hat, after her murmured thanks, and was off down the road once more under the greening elms.

Mrs. Garland called out: "What are the drums beating for, Elizabeth?" and she answered:

"Oh, they're getting ready for Decoration Day, I suppose," before she too went slowly down the village street toward the post office. The thought of the stranger and his instant, straightforward service—"though I wasn't dressed up at all," she said to herself—made an interesting event, that almost blottd out those noisy drums.

From a tiny child, Elizabeth had cried when she heard their strident beating, and even now that she was older they gave her a strange feeling that came from more than the reiterated sound. Something rose in her bosom, she couldn't tell what, or why—the stirring of unknown forces, that overwhelmed and frightened her.

The fact that they were beating now gave added fright and grimness to that other fact that the descent into poverty was becoming more rapid every day. She had grown up, indeed, with the insistently weighting thought that when the money gave out she would have to "do something"—but what? It could only be something very elegant, and with large profit. Teaching was always respectable, but she didn't know enough to teach, even if there had been any position open in Burlingsville. Every plan was subject to a withering criticism, a paralyzing indecision, a timidity as to any public descent that made effort well nigh impossible. It was a usual thing indeed that girls should earn a living—no one thought any the less of them, yet she had the individual feeling that for her—a Burling—it was a terrible fall from the social position to which she was born; she would be dropped out of everything; it simply couldn't be allowed: something must happen to prevent it. She, a Burling! She had never thought of herself as a Garland; it had been rather an unexpected pleasure to find the unknown cousin Rufus from Oregon a man of whom nobody need be ashamed, although he was so Western. If he kept his implied promise—

"Good-morning, Miss Garland!"

Elizabeth's heart gave a thump; the worst had befallen her; this was Connors who was speaking.

"You're lookin' like the mont' of May yourself." His shrewd eyes regarded her kindly, he bent to whisper, with a jerk of his thumb over his shoulder, "Miss Felter—she's after speakin' to me of a job for you. She and I, we've made it up between us—she's a great sort! Well, if you go to the office a-Monda' I'm thinkin' 'twill be all right; I gave Miss Dominick the tip; she's a dago, but she's all right, she is—it's an openin' for a bright girl that's good at figures, and a bright one's what we been lookin' for. Eight a week's no great forchune, but it's eight a week annyhow. It's a wonder how much more a few dollars looks to be when 'tis in your hand!"

"Oh, Mr. Connors!" cried Elizabeth with panic in her voice. Her face became white, she felt as if she must sink to the ground with shame. The Miss Belfords were just passing. What must they think? "Please don't speak about it now. I can't decide. I can't stop; I'll let you know!"

She almost ran the rest of the way to the post office. The loathed factory! To be seen taking her place with the "push" that streamed in at the gates in the early morning and out of them tired and work-bedraggled when the long day was done! To be under Miss Dominick, who walked out on Sunday with a young man who smoked a pipe! To be all day imprisoned, never to have any of the social daylight pleasures the "other girls" had! To be looked down on as she knew she would be by all the new people!

"Oh, mother, mother, the letter's come! Mother, the letter's come!" Elizabeth's deliriously excited voice went ahead of her; she dashed into the living room with sparkling eyes, her fair cheeks radiantly glowing. She stooped to embrace the little mother and the two clung together for a moment with the joy of an unspeakable relief. "The letter is for me—such a thick one!" Elizabeth threw off her hat, and sitting on a low stool with her elbows on her mother's lap, tore open the envelope, and read:

"DEAR COUSIN ELIZABETH:

"I reckon you've been expecting to hear from me before this, but I felt that I had some things to say that took quite a lot of planning and thinking over first. I told you I wanted to do something to help, that I felt I had a right to.

"I went around to your lawyer's before I left, and he's going to see about having that mortgage on the place extended for a couple of years. I'll see that the interest is paid. I guess you won't have any trouble with it. And I've made arrangements to have the house put in shape a little. There was just about so much I'd portioned out that I could spend, and what was left after the house and mortgage were allowed for, I've put into something else that maybe you didn't expect.

"I reckon you haven't ever heard much about your father, he dying when you were so young, and your mother's people being the whole show, and naturally so, in the place you live in. But one thing sort of hurt me—not that it's your mother's fault; if she had money, I reckon it's one of the first things she'd use it for—it sort of hurt me that day you took me to the cemetery to see that your father's grave hadn't any stone on it. So I took the liberty of ordering one—a plain granite shaft, as good a one as I could get, with the condition that it should be put up for Decoration Day. Captain Finch of the G. A. R. Post is to superintend the ceremony."

"A gravestone!" said Mrs. Garland blankly, "when we—" A motion of her hand conveyed the irony of the situation.

After a dead pause Elizabeth went on:

"Perhaps you've never heard about your father's record in the Civil War. I gave it to Captain Finch, but there's just a little incident I'd like to tell you myself—it happened at the siege of Vicksburg. One day when the firing was pretty fierce a soldier was

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OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Peace—and Memorial Day

IT IS a most delightful fact that as Memorial Day dawns this year there are a number of impressive and promising signs pointing the way to the long-wished-for era of universal peace. It is true that the air of Europe is agitated not only by the memory of the terrible campaigns of recent months, but with fears of possible renewals of strife; it is true that the United States has been facing a grave issue with an Oriental Power; but it is also true that things are happening which emphasize above the glamour and the memory of war the greater glory of peace.

The North and South on Memorial Day rehearse the splendor of the courage shown on our battlefields of the Civil War. Tears fall afresh at the recollection of the sufferings that were borne, and the brave lives that the war snuffed out. But it is most fitting that on this day when we review the courage and the glory of the past we should look forward toward the bright dawn of universal peace.

Perhaps most important as a hopeful sign is the suggestion made by Secretary Bryan, and indorsed by President Wilson and presented to the Senate to be made into the form of a bill, that the United States enter into treaties with all other nations, agreeing that whenever a point of dispute arises, from six months to a year shall be spent in official investigation before war is declared. The substance of such an agreement was not only presented to the Senate Committee on Foreign Relations, but was also handed to the diplomatic representatives of foreign governments at Washington. So far, the suggestion has met with most friendly comment. Every one can see at once its thorough reasonableness. It is a clear fact of history that a large percentage of wars have been chiefly the result of sudden passion. Nations are aroused to wrath just as individuals, and at the moment of their wrath they insist upon fighting. The suggestion that they wait to cool off is met with scorn. The old advice to count ten before speaking when angry is sound and excellent. If followed it would prevent most of the bitter words now spoken. If applied and extended to nations it will do much to avert war. It is likely that this bill will quickly pass Congress and that these new treaties will speedily be made.

Shortly after this movement was started by the Washington administration a distinguished group of peace delegates from England and Canada visited the United States for the purpose of making arrangements to celebrate in 1915 the centennial of peace between the British Empire and America. This celebration will be one in which all nations can participate through their official representatives. The advantages of arbitration as a permanent means of adjusting international disputes will be thus set forth in a practical way before the whole world. It must be apparent to all that not only have the two nations affected been satisfied with the results of arbitration, but that the honorable avoidance of war, with its criminal waste of human life and natural resources and its measureless sorrow and suffering, outweighs all other considerations. Yet in these ninety-eight years there have been several occasions on which national feelings of good will have been strained well-nigh to the breaking point. But the calmer judgment of both countries chose the civilized method of settling these disputes according to the principles of law and justice.

Coincident with these two hopeful occurrences came the Fourth American Peace Congress which met at St. Louis on the first four days of May, at which over two hundred delegates from North and South America were present. The Congress demonstrated that both the common sense and the conscience of mankind are steadily leading the civilized nations away from the horrors of warfare.

One of the most hopeful signs of the peace movement has been the growing hatred of war in the hearts of the masses everywhere. It is the common people, who are not themselves the makers of war, that must ultimately be the means of its decline. We have seen a whole nation of workers on strike for the ballot in Belgium. The day may come when we shall see the men of a nation on strike against a needless war.

We honor to-day the brave men who heard the call of duty when it sounded a half century ago. Soon the nation will meet reverently at the field of Gettysburg to commemorate there the dauntless courage of the men who fought and died upon that ghastly field. We have the same need of courage still. We should be brave in peace as our sires were brave in war. We should pray, with fervent hope, that the fair fields of America shall never again be drenched with the blood of battles, and that all nations shall speedily yield themselves to the sweet power of peace.

The Wider Horizon

WHEN we begin to realize that the spiritual life has boundless possibilities, and that, in contrast with the natural life, it has practically no limitations, we are making one of the greatest of discoveries. Real Christianity must be progressive. As with the children of Israel, the divine voice gives us the order to "go forward." We are not to be content with a minor degree of efficiency; but with hearts full of courage we must press on to grander aims and wider effort in the service of God and humanity. In doing this we are working in harmony with all the spiritual forces and with God himself, who gives us the assurance of being able to do all things in him. Elijah knew that the whole host of heaven was ready to fight on his side. So invisible spiritual forces fight the battle of Christians to-day. If we have the faith and the courage to "go forward," God will make every jungle a clear path for us, and every impediment will become a stepping-stone to success.

Herein is a mighty lesson for the "timid Christian." To win this divine co-operation we must zealously cultivate those qualities that go to make up the sum of Christian efficiency. Our life must have a plan and a purpose. Since divine love has done so much for us, we must dedicate in return the best there is in us to the service of God. We set our own boundaries. The Christian who has never known the desire for service, whose heart has never thrilled with the "passion for souls," has missed much of the joy and meaning of life, while he who has gone forward in faith and courage to wider tasks never fails to feel the hand of Omnipotence leading him to triumph.

The March of the Women

ALL of New York's gallantry was aroused by the suffrage parade. As the 10,000 women, garbed in immaculate white gowns, swept along Fifth Avenue with flags fluttering and bands playing, the entire metropolis turned out to gaze upon the prettiest procession it had ever witnessed. There was nothing martial about it; yet the paraders, marching eight abreast and every woman in the long line looking her best and stepping with a jauntiness that bespoke serene confidence in herself and the cause, gave to the multitude of onlookers a new thrill such as no similar event had ever imparted. American they were mostly, and they were happy in their holiday, though the weather was a trifle warm, and they were especially fortunate in the fact that every spectator was contrasting them favorably with the militant suffragists who, by their rampant violence have made the movement so unpopular in England where suffrage has just been killed in the Common by a decisive majority. Altogether the parade was a graceful and dignified spectacle, pleasing to the eye and creditable to the organizers and to all concerned. If one had any doubt as to the kind of women who want to vote, he could there find them drawn from all ranks and conditions of life, with a plentiful sprinkling of wealth, social position and professional talent.

How much more convincing of the worth of womanhood is this pacific display than the militant plan with its hysterical battering at the doors of Parliament, blowing up of country-houses, wrecking of plate-glass windows and letter boxes, burning of railway stations and grandstands, and its plots to kidnap cabinet ministers! It has been wittily said that the average American man thinks so highly of the American woman that, should the sex ever get the suffrage, it will be conceded because, besides his conviction of the justice of it, he will be moved by the sense of gallantry, which, after all, is one of the most potent influences in human affairs.

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The Crossed Over

WHEN a good man passes away in the midst of a career of Christian activities, the whole world is the loser. In the removal by death of Charles H. Mead, D.D., pastor, evangelist, philanthropist and humanitarian, the whole community is a loser and thousands will sincerely mourn the departure of one who had endeared himself to them by a long lifetime of loving service. He was a soul-winner of a rare type, possessing power to make the religion of Jesus attractive to the simple as well as to the learned. In his lips the Gospel found free and convincing expression and his labors were divinely owned in bringing many out of darkness into the light. In the temperance field, there were few advocates who have done more to break the fetters that bind men to the slavery of drink than he, and he was a host in himself wherever the battle waged in a city or State.

For two decades, Dr. Mead was actively associated with the spiritual work of the Bowery Mission and for the last three years of his life he was the Mission's president, succeeding the late Dr. Louis Klopsch. He was also one of the trustees of THE CHRISTIAN HERALD Children's Home. In both of these benevolent organizations he was a worthy leader, infusing enthusiasm and winning the love and esteem of all with whom he came in contact. His Christian optimism, his boundless geniality and his attractive eloquence, though they will be sadly missed, will be a treasured memory in the years to come. He was truly one of those who have many souls for their hire and who are to "shine as the stars forever and ever." If every one he helped should drop a flower of remembrance on his resting-place in Greenwood, a monument of fragrance would rise above him. His noble, consecrated, self-denying life is his best monument.

So we leave our beloved fellow worker, whose comradeship was so dear while he was with us, and the recollection of whose splendid, well-rounded life we shall cherish as one of the brightest examples of strong, sunny, helpful, practical Christianity it has ever been our privilege to know.

General Notes

—ICELAND, WHICH RECENTLY passed an anti-spirit law, has decided that after the present stock of liquor on the island is consumed, no more alcoholic liquors of any kind will be permitted to be sold in that country.

—BY THE TERMS OF the will of Mr. Ferris S. Thompson, an alumnus of Princeton, '88, who died in Paris February 18, that university will ultimately be the wealthier by some three millions of dollars. Several years ago he gave the university a $50,000 gateway for its athletic field, and now he has left it, outright, 1,000 shares of the Chase National Bank, which yields an income of 20 per cent., and has been quoted between 675 and 700. It also receives his residuary estate, which will exceed $2,000,000 upon the death of his widow. But there are a number of other public bequests, the largest, $200,000, to Mercy Hospital, Chicago. The Salvation Army forces in New York City and in San Francisco receive $50,000 each, and a similar sum goes to the Episcopal Church of the Holy Trinity in Paris, France. Several sums go to various religious and philanthropic enterprises in New Bedford, Mass., and a number of private persons are also "remembered" in liberal financial terms.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Dedication of Jefferson Memorial

THE $450,000 Jefferson Memorial in Forest Park, St. Louis, Mo., was dedicated on the 30th of April, which was the tenth anniversary of the dedication of the Louisiana Purchase Exposition. The largest throng the park ever saw, with one exception, since the exposition, gathered to witness the exercises. The exercises were preceded by an imposing parade. The heroic statue of Jefferson was unveiled by Miss Natalie Norton, a descendant of the illustrious Revolutionary statesman. Ex-Governor David R. Francis presided and in a brief address presented the keys of the Memorial Building to Mayor Kiel, who accepted them in appropriate remarks. Many distinguished persons were present, among them Governor Major of Missouri and Governor Dunne of Illinois, who, with their gold-laced staffs, were conspicuous figures in the parade. There was also unveiled in the building a tablet commemorating the Louisiana Purchase Treaty. America was singularly fortunate in the great and good men who founded the commonwealth. It was natural that a man of the great intellectual force and patriotism of Thomas Jefferson should have been selected to write the Declaration of Independence, whose adoption marked the nation's birthday. It so happened that the anniversary of the nation's birthday was the day of Jefferson's death. He died on the fourth day of July, 1826. It so chanced that John Adams, who had signed with him the Declaration of Independence, died on the same day and about the same hour. The great leaders in the foundation of the nation differed as to the policy to be pursued. Washington, John Adams, Hamilton and Jay favored a strong central government, while Jefferson led the forces that asked for States' rights and a restricted Federal government. The party that Jefferson led was called Anti-Federal at first, then Republican, then Democratic, which was at first a term of reproach. So he is looked upon as the founder of the Democratic Party. The most important thing about Jefferson's administration as President was his purchase of the Louisiana Province from France for $15,000,000, which added to the new nation an empire of fabulous wealth, material, mental, moral and political. It was after the World's Fair celebration of this purchase that nearly a half million of dollars was found left over in the treasury of the exposition, which was fittingly employed in providing the Jefferson Memorial. As a leader of the nation out into liberty, and as one providing a veritable Canaan for it in the new territory, the memorial to him calls to mind the memorial stones set up to commemorate the leading of a nation into liberty and plenty.

And these stones shall be for a memorial unto the children of Israel forever. (Joshua 4: 7.)

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THE JEFFERSON MEMORIAL BUILDING RECENTLY OPENED IN ST. LOUIS, MO.

Allowance Was Too Small

A GIRL of fifteen in New York was in great distress. The trouble was, she could not get her expenses inside of her income. She came out behind each month. It was true she had an allowance of $14,000 a year, but how could she be expected to get along on so small an amount as $276.50 a week, or $36 a day? The extremity of distress was reached when she found that the outfit in which she expected to celebrate the resurrection of Christ would cost $1,500, and that she positively did not have that much money on hand for the purpose. Relief came, however. For her uncle and guardian got from the surrogate an additional allowance of $6,000, and with proper economy she is expected to get along with her $380 a week, or $54 a day. This annual outlay for one person is awfully extravagant when compared with the condition of thousands of her sisters who are struggling to support themselves, and some of them widowed mothers and orphan brothers and sisters as well, on pitifully inadequate weekly or monthly salaries. There was never a time when rich people gave so generously to body, mind and soul as now. And yet there is a wicked extravagance among some of them which tends to elevate the cost of living and lower the standard of morals. There is enormous waste on the fictitious things of life, on establishments and equipages, and wardrobes, and functions, and vanities, and pleasures, which could be dispensed with to the advantage of the health, morals and happiness of themselves, and to the prosperity of their fellows. The apostle gives this message to persons of wealth, urging them to pay attention to the eternal verities rather than to the fictitious things of life:

That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. (I Tim. 6: 18, 19.)

Little Captain a Martyr

THREE little "wharf rats" in Brooklyn, aged eight, ten, and twelve years, made a raft out of some planks, boxes and driftwood of one kind or another the other day and started out to navigate the East River. The oldest one was the proud captain, the other two completed the crew that loyally obeyed orders. They were having the time of their lives when a ferry-boat coming along kicked up such high waves that the raft was broken to pieces and the boys thrown into the river. A deck hand on the ferry-boat seeing the accident jumped into the water and swam to the rescue. He went to the little captain first, who said: "Leave me to the last. Save them other fellers; they are littler than me; besides, I got 'em into it." He meant that he had conceived the trip of navigation and had persuaded his companions to join him. The deck-hand obeyed the orders of the captain and swam to safety with the smallest, then he took the one next older, but before he could get back, the little captain, unable to hold out any longer, had sunk for the third time, and it was the lifeless body of the boy that he found by diving. The property owned by the municipality of New York has just been assessed at $1,500,000,000, and yet that is not so precious a treasure as the elements of true manhood manifested in the street urchin hero, who had physical bravery, who acknowledged responsibility for having led his companions into danger, who was willing to bear the penalty of his rashness rather than have it fall on them, and who manifested an unselfishness and a sacrifice Christlike in its spirit. These are the materials found in places however obscure or unfortunate out of which the best civilization is built. These qualities of manliness in embryo in the little captain are the ones enjoined by the apostle:

Quit you like men, be strong. (I Cor. 16: 13.)

Bible Inscribed by Ruskin

AT a book auction in London the other day a Bible sold for $1,275. The value of the book was partly in its age, being a Vulgate, an illuminated manuscript of the fourteenth century, and partly in the fact that the fly leaf contained the autograph of John Ruskin. This is the inscription: "Laurence Hilliard, with John Ruskin's hope that he will keep this book in memory of better times. April 7, 1875." Ruskin referred often to the influence of the Bible on his mental and religious life. He told how his mother taught it to him, and had him memorize whole chapters of the Old and New Testaments and recite them. He bore tribute to the wisdom as well as conscience of his Christian mother in doing so. His was the testimony of the Psalmist:

Thy word is a lamp unto my feet, and a light unto my path. (Ps. 119: 105.)

The Fabulous Waste of War

A NEWSPAPER writer has just called attention to the colossal armaments of the nations of Europe and to their wicked extravagance. The six great Powers of Europe which compose the Triple Alliance and the Triple Entente are spending for military equipments not less than two billion dollars a year. To this fabulous amount can be added another billion dollars from the money loss of the soldiers who are diverted from the productive callings of life into this trade of slaughter. These three billion dollars only measure the material waste to feed the nation's vanity, or jealousy, or avarice, or to allay its fear. In time of action there is the merciless, causeless slaughter of the flower of a nation and a hiding of all its glory behind a veil of tears. The rise of the Balkan Allies, a powerful military combination on the flank of Austria-Hungary, has stirred Germany with alarm to increased extravagance in military preparations, and France to follow her example in this regard. In the earlier stages of the race, when animalism predominated, force seemed to be necessary to mastery and to the progress from barbarism to civilization. Almost all of the great sins of the world have had to be shot down. Now, under the era of Christ, love is the masterful instrument, and Christian civilization relies for its progress upon love and peace as the dominant factors. Once it was the right of might that conquered. It seems a parody and mockery that at this time, when most parliaments and rulers are declaring for peace, the world should be thrown into such a great tumult of war. But these irritations, and frictions, and conflicts, and shifting of the centers of power in continents, are only hastening the day toward which Christ looked, and for which he gave his life, when all the questions that used to be settled on the battlefield may be settled by the pen of diplomacy, and Christ's peace that makes fresh the individual heart may make fresh the hearts of the nations of mankind—that day when

They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. (Micah 4: 3.)

Endowment for Cancer Cure

TIME was when millionaires were few; now they can be found almost anywhere. Mr. Henry Rutherford, a resident of Grand Isle, Vt., who died at a hotel in New York City a few weeks ago, left an estate of a million dollars, and he escaped oblivion by leaving $200,000 as an endowment fund for the study of a cure for cancer. The money was left to the Rockefeller Institute in New York. After some bequests to nearer relatives, Mr. Rutherford, who was a bachelor, left the remaining $500,000 to sixty-four cousins. This man took a portion of his material dollars, and by the alchemy of benevolence turned them into sympathy, love, and the divine ministry of easing the excruciating pain and checking the horrid ravages of a most loathsome disease, and arranged those dollars so that they should take his place by the side of the patient as physician and friend for thousands of years to come. And the voice of his Master will be heard to say:

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matt. 25: 40.)

SUFFRAGE PARADE A RIOT OF COLOR

NEW YORK has long since gotten over the shock and the amusement that the first straggling parade of the woman suffragists gave it and has come to expect something rather fine and dignified. The 4th of May was marked this year by a suffrage parade that called forth the sincerest admiration of the throngs that gathered to watch the women and their little group of male supporters march by. Though the hopes of the organizers were sadly disappointed by the fact that of their anticipated 30,000 marchers only 9,613 appeared, they may well be proud of the showing made. Last year's official figures were 9,600, and it was announced that this year would see as marked an increase as the 1912 parade showed over the 1911 display of hardly 3,000. It was not in size but in marching, organization and arrangements that this year's parade outshone all the others. The color schemes had been carefully planned and the women who composed the parade seemed to have advanced as much in ability to follow the directions of their leaders as those leaders themselves in powers of organization.

Splendid police arrangements made the way clear and kept in check the 150,000 people who lined the route from Washington Arch up Fifth Avenue and through Fifty-seventh Street to Carnegie Hall. At the Public Library a big reviewing stand had been erected and there a group of city officials gathered and bowed their respects to the various divisions of the marchers.

It was a well arranged parade, and when Miss Inez Milholland gave the signal for the start from Washington Square it was with the assurance that the various sections were all ready to fall in from their waiting stations in the side streets. Led by a line of mounted traffic policemen, a cavalcade of sixteen horsewomen with a herald and a standard-bearer formed the head of the parade. Each rider wore a purple, white and green cockade in her straw riding-hat, and the bridles of the horses were trimmed with the same colors. The groups that followed accentuated the kaleidoscopic color effect. The white clothing of the majority of the paraders made a dazzling background for the sashes and pennants and streamers of yellow that predominated. The students in the college divisions that represented Vassar, Wellesley, Barnard, Bryn Mawr, Goucher, Adelphi and other institutions wore academic costumes and the lavish display of their college colors added another note of brilliancy to the scene. The members of the Women's Equal Franchise Society were dressed in white and blue and made a splendid appearance. All the various organizations that are agitating for the granting of woman suffrage were represented, and the result was a parade the impressiveness of which no one could gainsay. Divided into senatorial and assembly district groups, the members of the Women's Political Union were followed by the divisions from the various cities of the State of New York.

There were nine women, one from each of the States in which woman suffrage has already been granted, each carrying a banner representative of her State. The section composed of the women who attracted so much attention by their hikes to Albany and Washington were in heavy marching order despite the temperature and they received a good round of applause.

As in other years, the divisions of various callings and professions attracted considerable attention. There were four hundred public school teachers with one hundred private school teachers and several hundred students. Then followed the physicians and the lawyers, the architects, nurses, journalists and musicians, all of whom had good-sized representation. There were delegations of actresses, librarians, social settlement workers and investigators. These were followed by the representatives of "the countries where women vote. This was the most picturesque division of the whole parade, for Norway, Sweden, Finland, New Zealand, Australia and Denmark were all represented by women in national costume. The business and industrial women were represented in the parade by groups of real estate and insurance agents, secretaries, bookkeepers, "steno-typists," printers and milliners and dressmakers, white goods and shirtwaist-makers, and the procession ended with the hairdressers, manicurists, laundresses, tea-room attendants and motorists.

A SECTION OF THE SUFFRAGIST PARADE PASSING UP FIFTH AVENUE, NEW YORK CITY

FRESH CONQUESTS IN INDIA

THIRTY converts were recently baptized in India in the midst of most dramatic surroundings. Brahman reformers were visiting the village, and spent several hours trying to persuade the new converts to renounce the Christian faith. Meanwhile there was great excitement in the village. Many were interested in the outcome. While the Brahmans were trying to win back the Christians from their new allegiance, alternately entreating and threatening them, the Christian pastor and his little band of workers spent the time in prayer, crying to God to hold the converts firm. "Prayer won the day. Christ conquered! One by one the thirty people confessed Christ in baptism, and the Brahman reformers stood on the bank of the lake and cursed them all through the baptismal service. Any one knowing India, and knowing the fear in which the Brahmans are held, will not need to be told that these dear converts proved that they had 'the root of the matter in them.' The time of praise and rejoicing at the close of the baptismal service is not easy to describe. *'There was great joy in that village!'*"

This incident is related in an interesting letter from Rev. A. S. Paynter, of the India Christian Mission. He acknowledges the receipt of funds for his work, and thanking THE CHRISTIAN HERALD and the donors, he adds, "I am thankful to tell you we are meeting with much encouragement. God is doing great things in our midst."

Speaking of the Brahman reformers, he writes: "These Brahman reformers are becoming a serious menace to our work. They travel round the villages, paying particular attention to hamlets we visit, and do all in their power to oppose Christianity. I need not tell you that Brahmans have enormous influence with Hindus of all castes. The zeal of these reformers is astonishing, and in their opposition to our work they even condescend to rub shoulders with Hindus of the lowest castes—people whom they have hitherto called 'the untouchables.' This opposition is causing us no little anxiety, and we fear much that unless we are speedily enabled to send Christian teachers to the many villages who are begging for them, the influence of these reformers may spread, and the doors that are now wide open may be closed. Oh that I could make friends in the homelands see the unique opportunity God has given us! We have earnest, repeated calls from scores of heathen villages all around us—villages in which there is not a single Christian. For lack of funds to support pastors we cannot respond to these appeals. We face the opportunity of opening one hundred new village stations at once, and with the almost certain prospects of winning the majority of the people in each of these hundred villages to Christ. I wish to thank the many readers of THE CHRISTIAN HERALD who are interested in our work for their sympathy, help and prayers. How greatly we value and need the latter I cannot tell you. We have an 'Open Door' set before us, but there are 'many adversaries.' One has to be on the spot to understand the subtlety, malignity and power of the devil in a heathen land. We are just now much in prayer in regard to the starting of a mission rubber and cocoanut plantation. This has been laid on our hearts for years, and we believe the time has now come for the scheme to materialize. Suitable land can be bought, planted up and cared for till it yields a return for $50 per acre. We have a suitable 100-acre block of land in view, and believe the way will be opened up for us to secure it. Friends have already sent us remittances to cover the cost of five acres. Words fail me to tell how greatly such a mission plantation would help the work in enabling us to respond to the repeated calls we have from heathen villages, as well as in the way of providing work for our poorer Christians. I am this month celebrating the thirtieth anniversary of my arrival on the India mission field."

A GROUP OF HIGH-CASTE HINDU INQUIRERS AND THEIR PASTOR

'ESTING THE GROWTH OF THE SOUL*

OUR SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

T WAS in B.C. 1729 that Joseph's brothers were filled with envy, and sold him as a slave to the Midianites going down to Egypt. Envy had destroyed all of their brotherly kindness, and made them cruel, even bloodrsty. Now it was B.C. 1707. Between those two dates great change had come over the brothers of Joseph. ey were changed during that interim from bitter speak-, lying men into kindly speaking, praying men. How d it all come about? Partly from love of their father cob, for bad as they were they did not lose all of their al feeling. There was still a spark of brotherliness in ir hearts, for they loved their kid brother, Benjamin. Sometimes when a fire burns low, and only a spark is t, it is possible to fan that spark into a flame. And so it s with the ten sons of Jacob: the little love they had t in their hearts was fanned by lack of food, by adrsity, by fear, by sorrow, by remorse, into a wonrful flame of love. The story of it all is so familiar, it es not need to be given here. If we would see the soulowth in the hearts of the brothers we must compare iat they said about Joseph when they were about to sell n, with what they said about Benjamin when he was ought as a culprit before the Egyptian ruler:

B.C. 1729

Come now, therefore, and let us slay him, and cast him into some pit, d we will say, Some evil beast hath devoured him; and we shall see at will become of his dreams.—*Gen. 37: 20.*

B.C. 1707

t shall come to pass when he (Jacob, our father) seeth that the lad not with us, that he will die, and thy servants shall bring down the y hairs of thy servant our father with sorrow to the grave.—*Gen. : 31.*

Joseph recognized that all bitterness and envy had gone t of their hearts, and lovingkindness had entered. We ed have little doubt that Joseph's servant had reported e open, honest attitude of the sons of Jacob when they ere overtaken on the road—"How then should we steal t of thy lord's house?"—and the pledge backed by a e and the liberty of all. Joseph knew of the grief for e younger brother that they had symbolized in the rendg of their clothes. Can we not realize the surging emoons that he hid behind a passive face as Judah, the okesman for the brothers, addressed him: "Now therere when I come to thy servant my father, and the lad be ot with us, . . . he will die; and thy servants shall ring down the gray hairs of thy servant our father with rrow to the grave. . . . Now therefore, I pray thee, t thy servant abide instead of the lad a bondman to y lord; and let the lad go up with his brethren. For how hall I go up to my father, and the lad be not with me?"

There was in these words a tenderness for the aged ather and a spirit of self-sacrifice of which in those days e world knew little. And what a sermon the last senence quoted should be to all who are working for the salation of the youth of America! We cannot shirk the esponsibility that those words should have for us in this odern day. How shall we, any of us, go up to our father nd the lads be not with us?

Joseph had tested his brothers, and they had stood the esting. They had been tried in the furnace and been reined so that they reflected the image of God, as men may. He shall sit as a refiner and purifier of silver, and he shall urify the sons of Levi [and all sons] and purge them as old and silver, that they may offer unto the Lord an offerng in righteousness." (Mal. 3: 3.) Joseph had himself een "purged," so that men have dared to speak of him as "type of Christ," as "the fruitful bough," even as Christ s called "the Branch" and "the True Vine." The Joseph who tested his brothers when he had become the ruler of Egypt was certainly a very different character from the boy who told rather boastfully the visions of his greatness.

Let none of us overlook ourselves in this matter. We must believe that God desires that we shall be purified and purged of all evil. This will cause us to view in the right light the disappointments, the losses, the crosses, the afflictions that come to us. One day a gentleman sat at the window watching a pair of pigeons exercising their young ones on a perch. He says: "The birdlings had grown to almost full size, but they have been brought out of the cote for the first time this sunny morning. There is a good deal of cooing and chaffing between the father and mother. She says, 'It will never do.' He ruffles his feathers and says, 'It is high time.' She runs back through the little window and coaxes them to follow her. Then she pushes one of them off the shelf. It flounders a little, catches itself, and finally lights safely on the ground. The mother is down there in a minute, pitying and comforting and withal very proud. And the father takes that opportunity to push the other one off. And now they have a nice time, trying short flights up again." And the gentleman who was observing the pigeons moralized thus: "You have been growing in grace, and now the time has come to fly. You do not know how, and so you think divine grace is withdrawn. Step off. Trust God. You will find this one supreme confidence will strengthen your faith immensely. By one resistance of evil Joseph attained a steadier growth in grace than years of obedience without trial would have yielded. Grace for trials and responsibilities is not always a slow growth. It is often a sudden endowment."—*Wolcott Calkins.*

The same writer again says: "When I want to fill my soul with confidence in the present and almighty power of my Saviour I pick out a Christian man whom I knew before he was converted to have a covetous disposition. I wait till he has an opportunity to double his investments by overreaching a neighbor. I see him resist the temptation and work by the Golden Rule. There is growth in grace for you! Then I find one who used to be jealous and envious. A rumor is started to the discredit of a neighbor. I remember how such a story used to leap from her lips like wildfire, and inflame the neighborhood with slanderous gossip. Now the evil tidings are buried in silence. When this becomes impossible, she is the faithful friend to go and speak alone with the sufferer, never opening her lips to another. There is growth in grace for you! I find another Christian who had an ungovernable temper before conversion. A day comes when for sixteen successive hours she is incessantly plied with harassing, provoking cares. There is a little outburst of impatience at last, but she is sorry a moment after. I know there must have been a struggle for months and years to make her so patient and cheerful that day. And I praise God for this miraculous growth in grace."

But there are some Christians who do not grow this way, and those whose right and whose duty it is to attain unto the measure of the fulness of the stature of Christ (Eph. 4: 13) are so stunted as to be mere pigmies in grace!

We may learn from the beautiful magnolia tree an impressive lesson about growth. It is a tree that is never without leaves—until it is dead. It is green when others are leafless. As the spring advances, the new leaves appear, and at the same time the old ones drop off, and lying on the ground they form a strange contrast to the new. So our corruptions are best removed by the growth of new graces. Soon the beautiful white blossoms with their sweet fragrance appear among the fresh green leaves, typifying the white life of the Christian sending forth blessing upon all who pass.

Continued on page 499

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, June 1, 913. Joseph Tests His Brethren. Gen. 44: 4-17. GOLDEN TEXT: "Confess therefore your sins one to another, and pray for one another, that e may be healed." James 5: 16, R.V.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—"WHAT IS THE BEST method by which to get a correct enrolment of the Sunday school? We want to revise our roll because we feel that there are some members not entitled to enrolment, but we don't know just where to draw the line. When, in your judgment, should a member be dropped from the roll?"—*E. E. Blint, Leechburg, Pa.*

Appoint a rally day for the express purpose of making a new enrolment. Announce that only those who attend the rally day services, or send a notice, either written or verbal, explaining their absence, will be put on the new roll. Afterward keep the roll "alive" by cutting off the names at the end of each quarter of those who have failed to attend during that time. Such persons, however, should have had at least two visits in their homes, if not three, from the superintendent or teacher. Such a course as this would certainly prevent scholars from drifting away from the Sunday school.

—"HOW CAN I BRING about a teachers' revival?"—*J. C. M., Indianapolis.*

We are quite at a loss to know exactly what you mean by a "teachers' revival," but we will answer it as an all-around question. We take it for granted that teachers are not in need of a revival of religion, and yet we believe that Sunday school teachers should be made the subjects of special prayer, private and public, by the church whose children they are instructing. The pastor should himself feel much concern for teachers, and endeavor in an unobtrusive way to put helpful books and papers in their hands, and should be on terms of special friendliness with them.

A revival of teaching interest could best be brought about by having a teachers' mission conducted for three months during the hour preceding the prayer-meeting, when up-to-date methods should be presented. The superintendent should be the leader in this matter, and he should call to his assistance some expert institute workers if possible. But if he cannot do this, let him prepare himself for it by sending to the International Sunday School Association, Mallers' Building, Chicago, for a set of Teachers' Training leaflets (not forgetting to enclose a two-cent stamp for postage). And when he has secured these, let him mark out a course of instruction to give his teachers. In some Sunday schools a teachers' meeting is regularly held fifteen minutes before the opening of the school. What an uplift such a plan provides in a sympathetic word from the superintendent, also a wise teaching hint uttered in two or three sentences, and earnest prayers from the teachers themselves for each other, and for the scholars they are about to teach and influence for eternity.

There might well be a teachers' social revival, a meeting to be held twice a year, or once a quarter, for certainly those who are engaged in the same blessed work should be well acquainted with each other in order to bring about the best results.

—SOME TEACHING HINTS.—Accidental should not be confounded with intentional wrongdoing; bad pupils need most sympathy; confidence in pupils makes them trustworthy; decision is necessary in securing good discipline; emotional natures may be made too sensitive; the fatigue point should not be passed; growth comes from repeated acts; hypocrisy is caused by stimulating precocious goodness; inattention is worse than inability; knowledge should be fixed by being used; listening is not a very developing exercise; manners are an important part of moral training; noisy teachers make noisy pupils; obedience is a clear duty; parents and teachers should work in harmony; questioning in rotation is wrong; repression of activity is not true discipline; suggestions are better than commands; telling is not true teaching; uniformity in movement is desirable; variety promotes mental and physical vigor; will is trained by acts; young children cannot study hard.—*James L. Hughes.*

—ALL SUPERINTENDENTS and teachers are invited to send communications to W. F. Crafts, 206 Pennsylvania Avenue, S. E., Washington, D. C.

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35C571. The Graceful, Becoming Coat is in Russian blouse effect, made of sheer white voile with woven stripe to simulate pin tucks. Collar, cuffs and girdle are of rich taffeta ribbon with fancy edge. Collar is square; collar and cuffs are covered with Bohemian lace. The same rich lace is used to edge the garment down front and around peplum Coat fastens with white cord frogs and is trimmed with white crochet buttons. Dress to match coat of the same beautiful woven striped voile with a girdle of taffeta ribbon Waist has yoke and front trimming of rich Bohemian lace, and an extra wide band of the same rich lace trims skirt all around. Crochet buttons trim front of waist. Dress fastens in back. Short sleeves with Bohemian lace cuffs. Colors: white with Nellrose or light blue taffeta ribbon trimming also in all white. Sizes 32 to 44 bust, length 40 inches. Also to fit small women, 32 to 38 bust, skirt length, 38 inches.

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Price for Coat and Dress, Mail or Express Charges Paid by Us..... **$10.75**

NOTE—We will sell the Dress and Coat separately if desired.

Price for Coat 35C571A **$4.98**

Price for Dress 35C571B **$5.98**

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2C573 Waist **$1.00**

2C573—New Style Bulgarian Blouse Waist, made of sheer white voile trimmed with embroidery in contrasting color and colored voile to harmonize with embroidery. Has tucked Tuxedo vest effect outlined by veining, below which is an insert of colored voile. Embroidery and tucks down each side of front. Collar edged with lace and is of colored voile to match the cuffs which finish the short sleeves. Back cluster tucked. Waist fastens in front. Bow tie to match collar. Comes in white voile with embroidery and trimming in Copenhagen blue or the new Nellrose. Sizes 32 to 44 bust. **Price, Mail or Express Charges Paid by Us..... $1.00**

3C574—Smart Skirt of fine Washable white Cotton Corduroy. Has stitched plait effect down front trimmed with ocean pearl buttons. Falling from a short distance below hips at side of front is a group of side plaits. Lower part of skirt also trimmed with pearl buttons. Stitched panel box-plait in back. Sizes 23 to 30 waist, 37 to 44 length. **Price, Mail or Express Charges Paid by Us..... $1.50**

3C574 Skirt **$1.50**

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THE SEARCH FOR HAPPINESS

BY MARGARET E. SANGSTER, JR.

A RICH girl, who, so everybody says, should be happy, left her home and ran away. She was found in a day or two and brought back, sorry and repentant, but with very firm convictions. When a reporter, one of those gimlet-eyed, question-asking gentlemen that we read of, asked her why she left her home, she told him that she was in search of happiness.

Margaret E. Sangster, Jr.

I quote her words from one of the daily papers:

"People say that I am rich, but that does not mean that I am happy. Daughters of rich people are not always happy. I didn't have anything but money; I couldn't buy happiness with that. It didn't do me any good except to buy fine clothes. I wanted love. I wanted a home. If I ever run away again it will be to elope!"

Oh, girls! when you see the ones "who toil not" rolling by in their luxurious cars, and when you feel the tiniest bit of envy tug at your heart strings, remember this girl who had everything money could buy and feel sorry for her.

I am going to tell you about a very sad contrast that I saw the other day as I was walking down a city street. A funeral was passing by; one of those elaborate funerals with wagons full of flowers and a string of carriages that reached perhaps two blocks. In the first carriage sat three ladies, robed in elaborate mourning garb of crêpe and silk. Two were hard-faced, cold-looking women, who stared haughtily over the heads of the crowd, but the third, a pretty, blond, doll-like little person, smiled as her dark-lashed eyes swept the throng. She seemed to be enjoying her small distinction very much.

I had hardly walked half a block when another funeral crept down a side street. It was a very unpretentious affair, and only one clumsy home-made wreath of spring blossoms gave a touch of color and light. A single carriage followed the hearse, and as it passed I saw shrinking back into the dim corner of the seat a young woman dressed in a faded black cotton dress. She was very pale, but her eyes had red rings around them that told of long weeping, and her thin arms clasped a tiny baby close to her heart.

As I brushed my hands across my eyes I seemed to see the other shining procession placed beside this one. And then I fell to moralizing, a habit one acquires in the city. I thought that the man, the rich man, had not been able to buy happiness, but that the poor man going shabbily to his last resting-place had been able, with all his poverty, to buy love.

I once read a story by a very idealistic modern author. It was the reconstructed story of King Cophetua and the Beggar Maid. Tennyson says:

> In robe and crown the king stepped down,
> To meet and greet her on her way.

But he never told us just what the beggar maid thought.

Now, in the story that I read, the beggar maid became queen, and for a little while she enjoyed herself. She was fêted and praised. Great gifts were showered upon her, and she was dressed in satin and silk. But after a while the queen tired of her royal life, of the pomp and ceremony, of the exquisite clothes and wonderful jewels. Then one day when the king and his court were hunting, the wanderlust caught her, so she laid her rich apparel in a cedar chest, and donned the ragged gipsy dress in which the king had first won her. And with a last lingering look at the things that money could buy, she left the palace for the free, happy life that she loved.

The story had a great charm for me because it was so well written, but I wondered how many of us would have had the courage to follow the beggar maid's example. How many of us, if the choice were ours, would cast our lot in the paths of humble happiness? The glitter of wealth is an attraction not to be scoffed at, for if the heart be right it can add new worlds of travel and music and education and beauty to our enjoyment. Yet alone it is nothing.

I know another story that I am going to tell you while I am in the story-telling mood. This one is about the lord of a great estate, whose wide acres gave all that his heart could desire of this world's goods. His splendid manor house was a home of luxury and ease, though not of contentment. So its master went in search of happiness. The elusive little sprite seemed to hover always just out of his reach; teasing, alluring, but unattainable. And the lord of the manor became pale and wan for the want of it. He traveled to distant lands and cities over seas and mountains, and through forests. He tasted all the pleasures of the cities and the wilds. He spent lavishly only to find that his money could not buy happiness.

At last he returned, weary and dissatisfied; and as he crossed a field by his old home he saw a man plowing. He watched the work for a moment, and suddenly a longing gripped him to walk through the soft earth, his own land, with the handles in his hands. So he took the plow and started. It was a warm day, and as he reached the end of the furrow he began to feel tired; but when he looked over his shoulder at the fresh furrow his plow had cut, he felt strangely contented. His heart leaped forward with his task and he hardly knew when the end had been reached. Then a strange thing happened. For the king heard a light little laugh, and looking down he saw Happiness perched on the handle of the plow, within reach of his hand.

There is a fine little moral that sticks out at the end of this story.

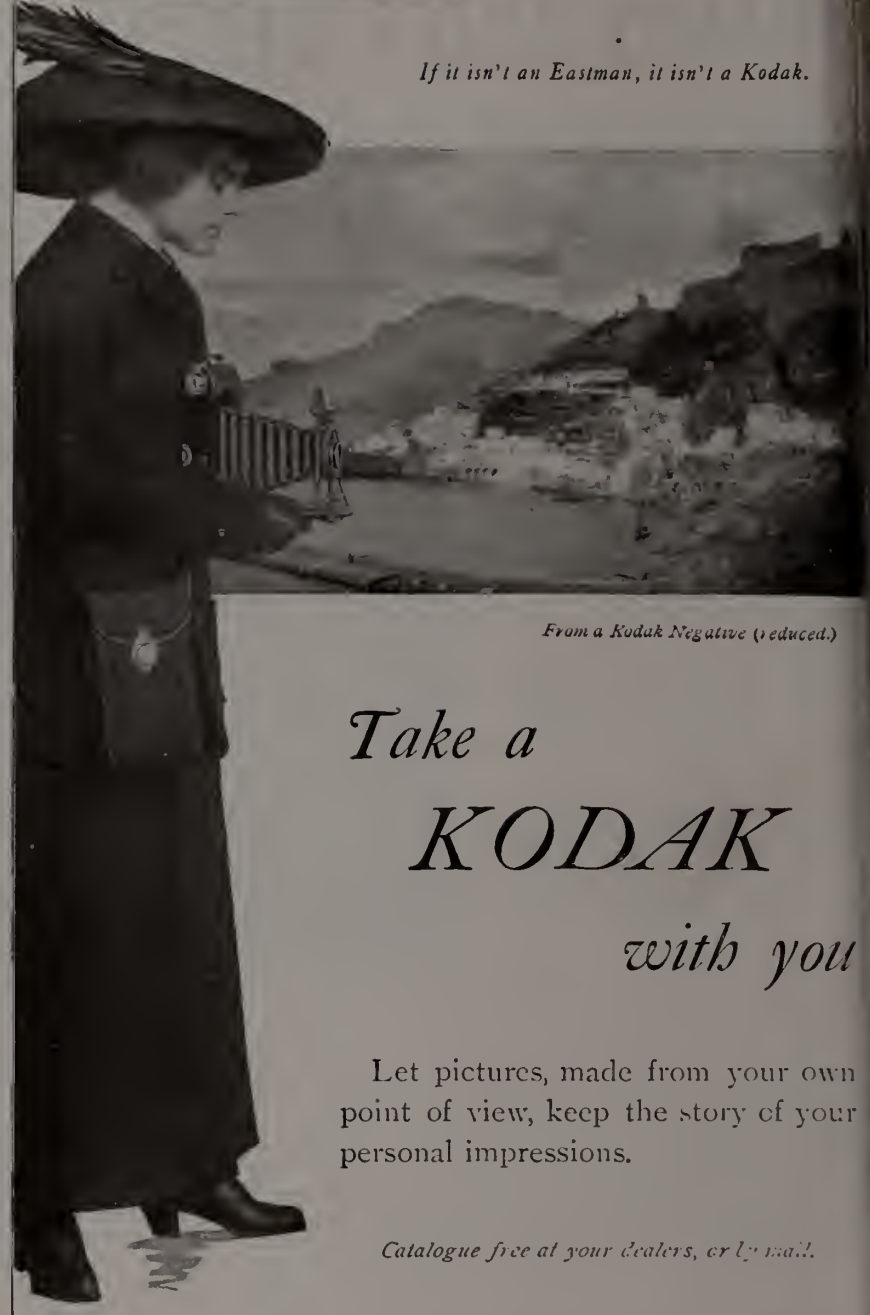
I know that some within our own little circle are discontented and unhappy, because, oh, so many have told me "all about it" in letters that were blue as indigo. And yet, perhaps, if you searched you would find happiness right at your own door in your own home. Maybe there is a burden that can be lightened by a cheerful smile or a bit of good advice, or a tiny little effort from a helping hand. And you will be surprised to find how much nearer Happiness will seem if you will only realize that it is not in the great world of glitter and bustle that the fairy sprite is found.

You remember the old saying, "Money is the root of all evil." Let us keep always beside it this other sentence: "Love is the beginning of all happiness."

Put a little love into your most homely tasks; smile at the little cripple boy that you meet in the street car and bite your lips *hard* when you want to say an unkind word.

Don't try to chase a happiness that glitters and shines like a bubble in the sunshine; do your best at helping and comforting and loving, and then you will find Happiness at your finger tips and smiling.

> Don't cry for the wealth of Midas;
> He suffered his share of pain;
> Don't think that all joy is money,
> In a glittering, golden rain.
> For a thankful smile is a blessing
> More precious than gold can buy;
> And happiness goes to the one who knows
> That God is enthroned on high.



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THE VALLEY AND THE VISITOR

BY MRS. A. R. STARK

AS EVENING deepens mists soften the forbidding harshness of the foothills of the Andes, and for a short time the last rays of sunshine clothe them in brilliant garments, changing rapidly from transparent, gleaming gold to rose, pink, and yellow, then to the violet tones of violet and pearly gray. San Cristobal Hill stands out, bold and clear, above valley and river, keeping watch over Peru's proud capital, Lima, "the City of the Kings." A large cross on its summit is overshadowed by a gigantic "wireless" tower, destined to send messages across the heights 17,000 feet above sea-level, to towns and peoples in the far interior of Peru. The cross tells city and valley the supreme message of the world's Redeemer, and speaks to us of the power of a perfect love. The "wireless" shows us the marvelous forces of nature captured and adapted to man's use. Both draw their power from above—a power that we may hold and use, but cannot understand.

A group of women are carefully making their way down San Cristobal's winding footpath, returning from the steep climb up to the cross. Down the perilous south side belated "wireless" workmen make their way, clinging to any uneven surface they can find as they slip and slide down the shaled rocks to gain sure footing on the pathway beneath.

Below, the river Rimac waters estates where cotton, sugar-cane, fruit-trees and vegetables grow. Vines trail over rustic supports, where clusters of grapes hang in rich profusion. Olive groves and palta-trees, oranges and lemons, pomegranates and grenadiers, blossoming shrubs and the stately magnolia owe their very life to the river's generous supply.

Yonder is a pretty village with flat-roofed houses, the main road shaded by an avenue of dark-leaved trees that frame a glimpse of white surf breaking over rocks in the sparkling Pacific. Field-laborers live in the whitewashed huts on the outskirts of the village. In their gardens vines trail over rough trellis, shade the wells, and hens take their earth-baths under the laden fig-trees.

Women are cooking their evening meal on braseros outside the walls of their huts and children run to and fro scattering corn for the hens or playing together. Against one open door a little sunburnt girl is standing, her scant blue frock, rent at the shoulder, scarcely covering her pretty rounded limbs. The child's dark eyes rest unheeding on everything around as she watches for her father's return. Close by are large fields of broom-cane partly cut to-day, and Anita hears unheeding the creaking noise of the stiff cane-stalks as they sway unwillingly in the light breeze, and the squeal of the fieldmouse as it hunts for its lost nest.

Along the road two men are slowly wending their way. "Who comes with thy father, my child?" asks the mother, leaving the *cazuela* (soup) she is cooking and joining her child by the rough wall of sun-dried bricks.

"Yonder comes a señor with my father, but they are as yet too far distant for me to tell who it is." And shading her eyes with a little brown hand, she looks intently down the long road.

Bending slowly forward she screws her bare toes deep down in the loose dust. Suddenly, springing up by a gap in the broad wall, she claps her hands and calls out excitedly:

"Mamma, mamma, he who comes with my father is the seller of sacred books! Shall I hasten in and put another plate with that of my father on the table?" and without awaiting her mother's answer she runs into the unfloored room to make ready for the guest.

"I have brought with me our good friend who last week told us so many *cosas interesantes* [interesting things] from his books," said the laborer as he came up to the door.

"He has arrived at a good time," and the mother stowed her baby away in a swinging hammock over the bed and turned to bring in the brown earthen pot full of savory steaming stew.

"Nay, but I must not stay this night," said the man with the bag of books. "I have walked far to-day, and see, the sun now dies. I must return to my home. Anita, la señora, my wife, has for thee a little book. To-morrow thou mayst ask thy mother's permission to come and visit her, and if thou canst read the little book it shall be thine."

"A thousand thanks," said the child. "I know not how to read. Would the señora teach me? And the book, does it contain beautiful stories like those we heard last time you came?"

"It contains those and many others, all stories of the Saviour's life and death, and of his love that dies not. Come, that thou mayst learn to read them. Adios, dear child; may God's blessing be with thee."

"Señor," says the laborer as he warmly embraces the departing Bible-man—"señor, this humble house with all it contains is yours whenever you will honor it by your presence. May God bless you."

SUNDAY SCHOOL LESSON

Continued from page 497

The modern investigations of the relation of growth to health among children have developed some points that may be suggestive in their spiritual upbringing as well. A writer in the *Westminster Review* says: "With regard to the standard of weight for growing children, that usually given by authorities in the matter is that at five years of age a child should weigh about as many pounds as it is inches high. As a rule this will not be much or more than forty pounds. A deficiency of weight, especially during the continuance of growth, is always an unfavorable sign. Any interruption in the progress of increase of weight, especially during the continuance of growth, must be a danger signal that should not be neglected. . . . To be under the normal weight is to be especially liable to contract the infectious diseases, for the resistive vitality is considerably lower than normal. The scale then will have to be considered an instrument of precision for diagnosis, and especially for prognosis, in the obscure conditions that so often occur in growing children." All of which is highly suggestive to those who are dealing with the growth of children in soul life. We read in the Bible that the child Jesus increased in wisdom and stature and in favor with God and man (Luke 2: 52). "Even a child is known by his doings, whether his work be pure, and whether it be right" (Prov. 20: 11). All parents and teachers should endeavor to keep the children up to the Christ standard. This oversight should be none the less exercised when the children are under the stress of school life. If they are early strengthened in Christ it will help them to grow both in soul and body.

PRAY FOR ONE ANOTHER

More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If knowing God, they lift not hands of prayer.
Both for themselves and those who call them friends?

ALFRED TENNYSON.

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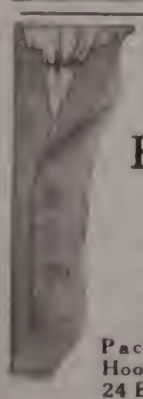

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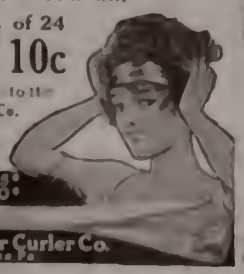

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THE DAUGHTER OF A SOLDIER

Continued from page 493

shot out in the open, and fell down there wounded between the two forces. Your father—he was nothing but a boy, only nineteen—he jumped over the rank in front of him and ran out under the fire from both lines and picked the man up in his arms and ran back with him, and the Johnnies and our boys they all stopped shooting and cheered him. I reckon that was a pretty fine thing for him to do, but he would never listen afterwards when any one told of it—said he disremembered anything of the kind. There wasn't a bit of foolhardiness in him; it was just clear, simple courage, and he had it all through his life. When my boy died of scarlet fever he helped me carry the little coffin out of the house when no one else would come near us—and he'd never had the scarlet fever himself.

"I guess there's more things like this to tell than anybody'll ever rightly know. When he had burdens to bear, he never laid them on other people; he just helped carry theirs; there's a look that comes on some people's faces even now, when they speak his name, that's a greater testimonial than any monument could be.

"But I want him to have the stone too. I told Captain Finch I wanted them to beat the long roll on the drums at the grave; your father, he loved the drums more than most any one I ever knew—he said he always felt like he was called to march when he heard them. There were some words he used to be fond of singing—I don't know where he got them—to the tune of 'The Girl I Left Behind Me.'

"I march to the call of the drum, drum, drum,
To the beat of the drum march I;
I'll take my place on the firing line,
And with face to the front I'll die!

"I'd like to have told you all this, but I'm not much at talking: I seem to get at what I want to say better when I'm by myself. I don't go all the lengths of the Japanese about their ancestors, but I reckon I'm Japanesy enough to feel that we let something go out of our lives that we can't get back in any other way when we forget how they've lived, and what they've done. I'm not belittling any of your mother's people; but it's because you're your father's daughter that I write this to you now, and I want you should be proud that you're his girl.

"With my deep respects to your mother, I am,

"Your affectionate and true cousin,
"RUFUS GARLAND."

"Well, the mortgage is settled for a while, at any rate," said Mrs. Garland with a sigh of relief, after a moment's thoughtful silence. "I wouldn't have you think, Elizabeth, that I'm not glad to have your dear father's memory honored. Of course it's only right and proper, but I'm sure he would a great deal rather go without a tombstone when you need so many things! There's the sweetest muslin at Green's that I've been longing to buy for you—it's only ten cents a yard—a mere nothing, and yet—"

"Oh, mother, mother dear, never mind about me now," said Elizabeth. She ran hastily out in the garden and sat down on the bench under the grape arbor with its budding vines. She wanted to be alone—to think. There was a big world—not far off, but here—that she had never known. The call of the drums! So that was why they had always stirred her so strangely. She heard them now beating down in the village, and her young heart suddenly beat to match them exultingly, her young hands clenched as if to hold their message in the soft clasp. Suppose it was a call not to run from, but to follow! Something seemed struggling to free itself that had been imprisoned in her bosom for a long, long time. If you could get to the place where you would never be ashamed of doing what was right—if you could get to that place—

"I beg your pardon. I didn't know that there was any one here."

The carrier of the water pail stood before her, hat in hand. "I came with Captain Finch, who is making some arrangements with Mrs. Garland about her husband's monument, and I took the liberty of straying into this lovely old-fashioned garden." He turned as if to leave.

"Oh, please don't go; please sit down, won't you?" She had forgotten to blush or look conscious as she usually did in the presence of a strange young man. Instead, she moved to make a place beside her under the budding grape-vine; her tremulous smile seemed a part of both the sunlight and the shadow that wavered around her. "I'm Elizabeth Garland; you're Mr. Dare, aren't you?"

"Why, yes," said the young man taking the seat with an instant courteousness that showed no surprise, however much he may have felt.

"I heard some friends of mine speak of you. They said that you had your own way—that you had had a hard fight for it! I remember the very words." Her color changed a little, but she went on: "Do you know, I was thinking just now, before you came, about meeting you this morning, and wishing to see you again; it's just a fancy, but I wanted to ask you something just because you were a stranger and would tell me the truth without caring why I wanted to know. Perhaps, though, you'll think me very odd."

"No, no! Ask anything." His gray eyes earnestly responded to her confidence.

"Well, then! Did you ever do anything that was very, very difficult—that you felt beforehand that you couldn't possibly do?"

His fine smile brought cheering assent.

"Yes, many times."

"And was it as hard as you thought it would be? There's something I may have to do—it seems very hard, and I'd like to know. My father was very brave, and I ought to be. Is it as hard afterwards?"

He considered. "Yes, harder, in some ways, perhaps; not so hard in others that one hasn't thought of. I can't explain except to say that bad as a thing may be to stand, you get to feel that nothing is so bad as shirking it; you find that hurts you worse than anything afterwards."

Her deeply questioning gaze seemed to compel him to further confidences. "Indeed, indeed I know! My father died when I was fourteen and there were four younger than I. We hadn't a cent."

"What did you do?"

"I picked over rags in a factory—it wasn't pretty work." His smile dwelt on her with something tenderly, finely stimulating in it. "That wasn't for very long though. I got up a little higher in a couple of months; then I studied nights, and got up a little higher yet, and so on. By and by when I understood more about the machinery, I invented something."

Elizabeth drew a long breath. "Didn't you mind that you couldn't do things like other boys—didn't you ever get discouraged?"

"Often."

"But you kept right on all the time?"

"Yes. You mustn't speak as if I'd stopped." He unconsciously braced his shoulders as he spoke. "I'm putting the boys through college now. There is Captain Finch standing on the porch with your mother, and I have to leave on the next train."

"Oh, I'm so sorry you have to go!" She placed her hand in his cordial grasp. "Thank you for telling me. Thank you so much!"

"When I'm here again in the fall may I come and see how it goes with

Continued on next page

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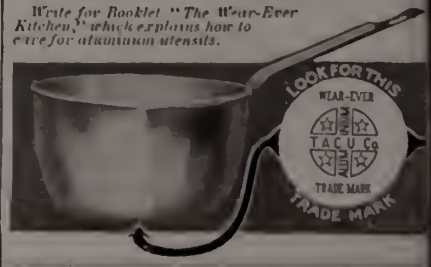
Always look for the "Wear-Ever" trademark on the bottom of every utensil. It is your guarantee of safety, saving, service.

Write for Booklet "The Wear-Ever Kitchen," which explains how to care for aluminum utensils.



THE ALUMINUM COOKING UTENSIL C
Dept. 34, New Kensington, Pa.
or NORTHERN ALUMINUM CO., Ltd., Toronto, Ontari
(Distributing Agents for Canada)

Please send me, prepaid, sample one-quart "Wear-Ev Saucepan, for which I enclose 30 cents in Parcels P stamps (30c), money to be refunded if I'm not satisfied.

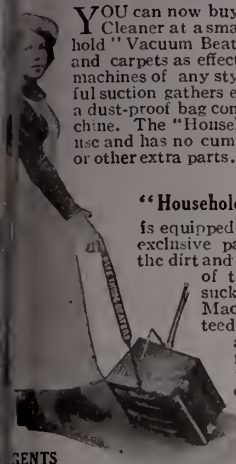
Name _____

Address _____

I buy cooking ware of Dealer's Name _____

t Last! A Real Vacuum Cleaner

a Price within the Reach of All



YOU can now buy an efficient Vacuum Cleaner at a small price. The "Household" Vacuum Beater will clean your rugs and carpets as effectively as higher-priced machines of any style or type. A powerful suction gathers every speck of dirt into a dust-proof bag concealed within the machine. The "Household" is light, easy to use and has no cumbersome hose, nozzles or other extra parts. A child can operate it.

The "Household" Vacuum Beater

is equipped with "beaters" (our exclusive patent), which loosen the dirt and bring it to the surface of the carpet where it is sucked into the machine. Machines fully guaranteed. Money back if you are not entirely satisfied. Order today and make house-cleaning easy. Or write for free catalog and further particulars. Price **$12.50** for a limited time only.

Household Mfg. Co.
Dept. C, Swissvale, Pa.

GENTS
We want capable representatives in unassigned territory. Write today for exclusive agency proposition.

FREE

Try "3 in One" on pianos, tables, any furniture, all veneered and varnished surfaces.

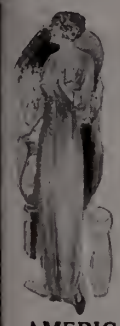
Doesn't form a crusty overcoat of grease and dirt like varnish, but sinks into the grain of the wood, removing scars and stains, bringing back the original finish. Soils nothing; helps everything; no grease; no acid; no offensive odor; all stores; big bottle; little price. Write for free bottle and new booklet. 3 IN 1 OIL CO., 42 C.H. Broadway, New York City

3 in One Oil

Maternity Apparel

At Wholesale Prices

Direct from Manufacturer



We specialize in Maternity Apparel. Constructed on scientific prineiples, absolutely self-adjusting to all periods and ordinary wear.

No extra charge for making to measure.

$2 to $25

Ginghams, Wool Serges, Pongees, Crepe de Chines, Charmeuse, Silks, etc.

No. 1146. Maternity Dress of Striped Cotton Madras or Tissue. Collar and Cuffs of sheer white Dotted Swiss **$4**

Send for our loose-leaf catalogue of Maternity Dresses and Coats.

AMERICAN WOMEN'S WEAR CO.
119c. West 25th St., New York City

LADIES Ease Your Feet

WITH **Pillow Oxfords**

$3.00 post-paid in U. S. A.

The Ideal Summer Shoe for woman's wear; absolute comfort for TIRED, TENDER FEET; a beautiful hand turned shoe, no breaking in required; relief from pet Corns and Bunions; soft, flexible, durable, dressy, and stylish. The sole oak leather. The whole top genuine Vici Kid, soft, pliable. O'SULLIVAN RUBBER HEELS. No lining to wrinkle or chafe. WE GUARANTEE TO FIT YOU PERFECTLY. Absolute comfort and satisfaction or money cheerfully refunded. Write to-day for our Free Illustrated Catalogue and special self-measure blank.

PILLOW SHOE COMPANY
184 Summer Street, Dept. 3. Boston, Mass.

$1.00 Special New Model

An unusually pretty and dressy waist with dainty lace trimming, alternating with rows of fine pin tucks. Where the waist closes invisibly in the front it is finished with handsome pearl buttons. May be had in voile or lingerie, with long or short sleeves. Sizes 32 to 44. A real bargain for $1.00, postpaid. *Send to-day for your copy of the*

New Style Book—Free

illustrating the latest styles in cloaks, suits, dresses, waists, lingerie, stockings and underwear. Shows you how to dress well and save money. Charges prepaid on all orders.

POST PAID

MAIL ORDER APPAREL CO.
105 EAST ST., PITTSTON, PA.

THE DAUGHTER OF A SOLDIER

Continued from preceding page

you? I can understand a little, although I don't ask." His tone had the simple directness of hers. Heaven only knows how fragile and sweet and helpless she looked to him, and how much he suddenly longed to carry all her burdens for her, but he only held her hand a little more firmly as he continued:

"I would say I am sorry for you—only one never, never knows; perhaps it is all a part of something that will make you very glad some day."

"Yes, oh yes! I'm glad now." She stood and looked after him as he went out the gate, and laid the hand he had pressed against her cheek, to feel the thrill of it, as she was to hold it there for comfort many a time in day or night to come.

The Day of Memorial came with its full tide of remembrance of the noble dead. Elizabeth in her white gown stood with her mother on the green sward under the flag that waved to the blue, blue sky, while the unpretentious monument was unveiled, and good old Captain Finch, gray-bearded and tremulous, yet on this one day erect and soldierly with the spirit of the past, read the brief and simple record of one unknown hero to the little group that crowded around the veterans.

"At the siege of Vicksburg—"

Oh, a deed of courage never dies! At the mere mention it springs into life once more; at the mere mention of it something strangely sweet, strangely quickening, stirs the blood, helping us to do our own lowly duty, no matter how differing, how slight.

The parting shots were fired in a late salute. "Taps" were flown that told of sleep and rest, and then that long roll of the drum that called for action still!

And this was not Elizabeth, timid and shrinking, ashamed of her clothes and of her poverty, clinging for the sake of gentlehood to the submission of decay, who walked to the factory in the early light on Monday morning. This was Elizabeth, the daughter of a soldier, brave to march with the great Army of Toilers who must fight for the lives of those they love. She did not see Miss Minnie's quick, satisfied glance down from behind her window blinds, though the glance had a blessing in it, but there was all the comradeship of the enlisted with the crowd who went beside her through the gate; yes, and with Howard Dare, who was "on the firing line" too; hadn't he begun by sorting rags?

Her light step smote the pavement with the suggestion of a martial ring in it as she kept time unconsciously to the unheard beat of the rallying drums.

AMONG THE WORKERS

—THE REV. SEDWICK W. BIDWELL, of Middlebury, Vt., recently celebrated his one hundred and third birthday. For nearly eighty years he has been a preacher of the Gospel. He has retained his faculties to a remarkable degree and his physique is well preserved. His wonderful memory goes back three generations, and he can relate incidents of the battle of Plattsburg. Five years ago he was asked to preach at the Methodist church at East Middlebury, and did so with great vigor before a large congregation. During the past summer he read a letter without the aid of glasses. A grateful reader of THE CHRISTIAN HERALD recalls two sermons preached by Mr. Bidwell in 1855, which led to her conversion. He performed the wedding ceremony for about 500 couples, and the same correspondent states that she has never known one of the many couples married by Mr. Bidwell to separate.

—THE SECRETARY of a Soldiers' Aid Society sends some interesting information about the life and work of the Rev. John W. Lindsay, D.D., who died at Clifton Springs Sanitarium recently, in the ninety-third year of his age. Just before the Civil War, Mr. Lindsay came from Wesleyan University to the pastorate of the Chelsea M. E. Church, New York City. Under his care the church rapidly increased in membership and prosperity. Although he did not resign his pastorate when the war broke out, he visited the battlefields and the hospitals at the front, looking after his parishioners who were in the army and comforting and cheering other soldiers. His simple Christian life won the hearts of all. During war times his Sunday school superintendent and wife, Mr. and Mrs. Charles C. North, looked after the families of the men who had gone to war. Later Dr. Lindsay was the pastor of the Eighteenth Street and Bedford Street M. E. Churches. He remained in the active ministry until 1909.

—THE REV. G. N. THOMSSEN writes from Bapatla, India, about one of the Bible workers in that country who recently died: "Her name, Guddala Sarahmah, does not mean anything to the public in general, yet she was the man and woman of the family, for her husband is only a poor stick of a man, too brittle to lean upon. This woman, under circumstances that would have appalled most people, has brought up a model family. Her daughter is a noble wife. The eldest son is intelligent, and ambitious in every good work. The second son is a successful teacher. The youngest son bids fair to excel all in manly virtues. Sarahmah was every one's friend. Though only a poor outcaste Christian woman, Brahmans and Chetties and Sudras all honored her. She seemed to know that her end was near, for she settled all her affairs, even arranging for the marriage of her youngest son, and then she said: 'An angel came and told me that I am to go to heaven to-day. Oh, the joy of dying!' There was lamentation in the village when the news spread: 'Sarahmah is dead!' All gathered at her humble home in the hamlet. The body was wrapped in new clean cloths; the bier was decked with flowers, and the burial was almost like a bridal procession—but for the mourners. The body was reverently lowered into its narrow bed decked with flowers and then covered with the soil. But no rude shovel rattled the clods upon the coffin. Loving hands, little by little, filled the grave by solemnly, tearfully, gratefully dropping dust upon the dust below. Even Brahmans came and deposited a handful of earth upon the remains of that poor outcaste woman."

CALLED HIGHER

Frederick M. Carr died at his home at Carr's, Ky., March 17, 1913, at the age of 87 years.

Mrs. Sarah Caroline Pettengill, of Amesbury, Mass., was called higher January 2, 1913, at the age of 82 years.

Mrs. Jane Pettigrew (83), of Everett, Pa., passed away March 17, 1913. She was a reader of THE CHRISTIAN HERALD for many years.

James Edward Ellery died at his home in Titusville, Pa., February 25, 1913, at the age of 72 years. He was a member of the Methodist Church.

Mrs. Mercy P. Smith (69), of Five Islands, Canada, was called higher March 24, 1913. She was a member of the Five Islands Church for about 55 years.

John W. Sill, a respected citizen of Lyndonville, N. Y., died on March 6, 1913, at the age of 78 years. He was a faithful member of the Methodist Episcopal Church.

Mrs. Mary E. Peterson (60), of Jamestown, Kan., passed away March 19, 1913. She was a faithful Christian, a member of the Methodist Episcopal Church for many years.

Mr. Albert E. Lewis, of Newton, N. H., passed to the home above March 21, 1913, at the age of 44 years. He was a reader of THE CHRISTIAN HERALD for many years.

Mrs. Mary B. Hodges, of Great Neck, N. Y., passed beyond into a higher life March 14, 1913, in the ninety-sixth year of her life. She had been a member of THE CHRISTIAN HERALD Family for the last twenty years.

Thomas P. Hayward, of Marlboro, N. J., was called higher February 26, 1913, at the age of eighty-two years. He was a life-long member of the Methodist Episcopal Church.

Mrs. Hannah Jenkins Hillman, of Greely County, Neb., passed from this life January 13, 1913, at the age of 82 years. As the wife of a Methodist clergyman she devoted her life to the service of her Master.

A beautiful coincidence is portrayed in the lives and deaths of S. P. Kindle and Thomas J. Brown, of Waynesville, Ohio. Mr. Brown was born August 16, 1833, and Mr. Kindle, August 23 of the same year. Living within a short distance of each other, they became brothers-in-law and fast friends almost two-score years ago. Both were Christian gentlemen of the noblest type. Their lives on earth ended within twenty-three hours of each other on April 2, 1913, and their bodies were laid to rest in the Miami Cemetery within the same half hour. For many years they had been most appreciative readers of THE CHRISTIAN HERALD.

The little brother of Packer's Tar Soap would like to pay you a visit.

The little brother is a sample half-cake which will give you a number of refreshing shampoos.

Those who have never used Packer's Tar Soap will find it of great benefit in bettering scalp conditions—conditions unpleasantly shown by dandruff and falling hair.

Systematic shampooing with this pure tar soap is a delightful habit. After a hard day's work it will give you comfort and rest.

In the bath its rich, creamy lather insures absolute cleanliness and a sensation of unusual refreshment.

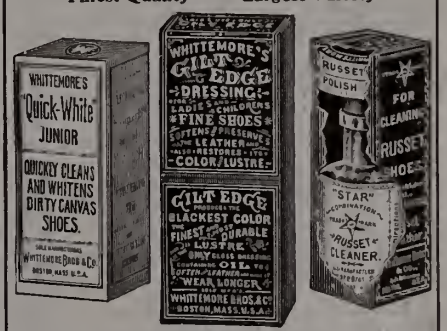
To aid you in getting the greatest benefit in using Packer's Tar Soap we will gladly mail you free our manual "The Hair and Scalp—Their Modern Care and Treatment."

The sample half-cake sent on receipt of 10c.

THE PACKER MFG. CO.
Suite 84 B 81 Fulton Street, New York

Whittemore's Shoe Polishes

Finest Quality Largest Variety



GILT EDGE, the only ladies' shoe dressing that positively contains OIL. Blacks and Polishes ladies and children's boots and shoes, **shines without rubbing**, 25c. **"French Gloss,"** 10c.

STAR combination for cleaning and polishing all kinds of russet or tan shoes, 10c. **"Dandy"** size, 25c.

"QUICKWHITE" (in liquid form with sponge) **quickly cleans and whitens** dirty canvas shoes, 10c. and 25c.

"ALBO" cleans and whitens canvas shoes. In round white cakes packed in zinc-tin boxes, with sponge, 10c. In handsome, large aluminum boxes, with sponge, 25c.

If your dealer does not keep the kind you want, send us the price in stamps for a full size package, charges paid.

WHITTEMORE BROS. & CO.
20-26 Albany St., Cambridge, Mass.
The Oldest and Largest Manufacturers of Shoe Polishes in the World

TAKE FINISHED PICTURES IN 2 MINUTES!

NO DARK ROOM—No Expensive Films or Plates

In order to make our new cameras known in every locality, we shall sell them at half price, for a short time only. Write at once for full information. Address Gordon Camera Co., 1713 Stuyvesant Bldg., New York, N.Y.

Safety — First and Foremost

THE thoroughly conservative and prudent investor considers safety first of all and satisfies himself that an investment is sound and thoroughly safeguarded before he even considers any of its other features. Too many investors, especially under present conditions, think of the interest return first and of safety second, a policy which experience has shown to be unwise.

To investors seeking assured safety, whether their funds be large or small, we recommend

FIRST MORTGAGE BONDS

5½ to 6%

directly secured by absolute first liens on the highest class of newly improved, income-producing, centrally-located Chicago real estate, maturing serially in two to ten years, issued in denominations of $100, $500, $1,000 and $5,000.

We emphasize the safety of these bonds rather than the attractive interest rate they bear. Their soundness is best shown by the fact that no investor has ever lost a dollar of principal or interest on any security purchased of us since this House was founded, thirty-one years ago.

Call or write for Circular No. 1150-E and "The Investors Magazine."

S.W. STRAUS & CO.
INCORPORATED
MORTGAGE AND BOND BANKERS
ESTABLISHED 1882
STRAUS BUILDING, CHICAGO — ONE WALL STREET, NEW YORK

D. Arthur Bowman & Co.
INVESTMENT BANKERS
610 THIRD NATIONAL BANK BUILDING
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Buy Tax-Protected BONDS

YOUR savings and surplus funds will earn from 5% to nearly 6% in first-class tax-protected municipal district bonds. We have handled the obligations of rich taxing districts in the Southwest and other sections of the country for years—they have an excellent record—are sound and backed by full faith and credit of the issuing districts. Acceptable as security for deposits of state and public funds. Not affected by speculative market conditions — security unquestioned. These bonds are always PAID — never refunded. Send for new list of sound, choice tax-protected bonds, paying 5% to nearly 6%, and our book

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Trustees For The Investor

THE COMBINATION STRENGTH OF
Six Big Loan and Trust Companies
stand back of our securities.

MAY NUMBER OF
HORD'S INVESTMENT GUIDE
tells all about them, besides treating on various phases of investments. Send free on request. No obligation.

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DEPARTMENT OF INVESTMENT COUNSEL

This department is maintained for the benefit of our *regular* readers; the service is offered *entirely free* of cost to them, and all correspondence is *strictly personal* and *confidential*, in so far as the identity of the inquirer is concerned. Always enclose letter postage and write name and address plainly, addressing your inquiry to Financial Editor, CHRISTIAN HERALD, Bible House, New York City.

THE CHRISTIAN HERALD *does not in any way guarantee investment advertisements. It is impossible to do so, because our subscribers have far more money to invest than our total capital would permit us to refund. We do all we can, however, to make sure of the integrity of our advertisers before admitting them to our columns. Also, any advice given is an expression of our conclusions, based upon information we believe to be reliable; but we must not be held responsible, should any loss arise from its acceptance.*

ANSWERS TO FINANCIAL QUERIES

J. R. C. M., MANITOBA. The latest quotation for Northwestern Asbestos stock is one-half cent a share. It is understood that the company is to be reorganized, other men put in as officers, and the capital stock reduced from $20,000,000 to $8,000,000. The promotors have been scored for the way they sold the stock.

G. H. G., PENNSYLVANIA. I am unable at present to report on the Los Angeles Investment Company, but have sent for statement. The company is supposed to be successful.

B. H., OKLAHOMA. The realty company with which you have invested is not a very large concern and operates in real estate outside the city lines. This department has never favored the methods pursued by the concern in attracting investors nor in the plan of operation. One redeemable feature is, investors are permitted to withdraw money after a certain date—after payments have been made for three years, I believe. This being so, you should ask for a return of your money.

J. F. R., NEW YORK. Neither New York Central nor Southern Pacific is recommended. At present prices, the yield of the former stock is too small for a speculative investment, and, while the return from the stock of S. P. is more liberal, there is too much uncertainty as to the results from the forced dissolution of the Southern and Union Pacifics. No one knows how the break will affect either company. At 99 Baltimore & Ohio offers a better opportunity for a speculative investment. Your $1,000 will secure ten shares, and pay the broker's commission and tax. Don't, however, buy any railway stock, unless you fully realize the speculative nature of the security and are able to assume the risk that must always be present.

REV. C. V. M., NEW YORK. That you do not see the advertising of the company in question in THE CHRISTIAN HERALD, though it formerly was given a place in our advertising columns, in no ways reflects on the solvency of the concern. We were compelled to ask the company to withdraw its patronage because it did not measure up to certain definite standards, which all financial advertisers must meet if they secure admission to THE CHRISTIAN HERALD. I do not believe you will lose a cent through the company, but to assure the safety which should be yours I suggest that you ask for a refund, and when you have secured your money invest it in some of the securities that are now advertised in our financial department, provided they meet with your approval.

REV. D. C. B., NEW JERSEY. A Presbyterian clergyman from your own State came into our office recently and stated that he desired to invest $8,000, and he wanted to secure our advice. We gave him names of a number of banking firms and suggested a line of securities which, in our judgment, would be sound and profitable investments. Our friend visited a number of firms and finally bought the following:

City of Tacoma (Wash.) 5s.
Fonda, Johnstown & Gloversville 4½s.
City of Westwood (N. J.) 5s.
Cuban Government 5s.
Chicago & Eastern Illinois 5s.
Cumberland County Power & Light 5s.
Chicago, M. & St. P. General Mort. 4½s.

Our friend will not lose sleep over his investments. These bonds are well secured, the yield is as liberal as one should expect and he can get his money quickly if he should require it. I recommend this class of investment to you, if possible visit our office and consult the financial editor before making any move.

E. J. W., PENNSYLVANIA. You ask about the following securities:

(1) Manufactures Light & Heat 5s.
(2) American Water Works & Guarantee Co. Cum. Participating Preferred Stock.
(3) West Penn. Traction Bonds.
(4) Great Shoshone & Twin Falls Water Power Co. Bonds.

Nos. 2, 3, and 4 are backed by a firm regarded as more than ordinarily successful in their undertakings and the securities are attractive. They are traded in on the Pittsburg Stock Exchange.

S. W. P., CONNECTICUT. The Federal Crate & Basket Co. was organized a number of years ago to take over the business of the Mergenthaler-Horton Basket Co. whose big basket making plant at Paducah, Ky., had proved to be a failure. Considerable additional capital was put into the new company and the two or three hundred basket machines were started up again. So far as I know nothing came from the second attempt. The trouble lay, partly, in the machines. They wasted an appalling amount of veneer, the raw material from which the berry baskets are made. But the principal trouble with the original company was the waste of stockholders' money by the promoters, principally Charles R. Barlow, who disappeared just before the company went to smash, and has never been apprehended. Your stock is of no value.

S. M. H., ALABAMA. I think well of the first mortgages offered by the Chicago firm. Apparently every possible safeguard has been resorted to that investors may be protected. The firm back of the mortgages make it their custom to re-purchase the notes on demand. This feature of marketability makes the investment additionally attractive.

MISS O. M. G., MISSISSIPPI. There is no reason why you should send your money to the Georgia Savings Bank. The rate of interest offered is not sufficiently liberal to offset the risk, but it is too high for any bank to pay on demand deposits. Buy a good $1,000 railway or public service corporation bond, or ten $100 bonds. These may be secured to return an average yield of from five to five and one-half per cent., and your principal will be instantly convertible into cash. The great investment firms, some of whom advertise in THE CHRISTIAN HERALD, offer splendid facilities to small investors to acquire ownership of sound securities. I remember no time in many years when good bonds and stocks could be bought at such attractive prices.

W. E. C., CALIFORNIA. (1) Industrial Savings & Loan claimholders will probably be paid a ten per cent. dividend in August is the information given at the office of Mr. Benjamin D. Haight, deputy superintendent of the Banking Department of the State of New York. This instalment dividend, when paid, will be most welcome to the thousands of investors in the Industrial.

MRS. W. R., MASSACHUSETTS. You state that you have a little money to invest and ask about American Telegraph and Telephone Co. and the New York, New Haven & Hartford Railroad. You specify the stock issues. I do not recommend either for a woman's investment. You can secure nothing better in the way of investment, however, than the American Telegraph & Telephone Co. bonds and the bonds of the New York, New Haven & Hartford Railroad.

MISS A. P., NORTH CAROLINA. The real estate company mentioned in your letter of the 21st is run by a man whom I believe to have honest intentions, but unfortunately is possessed of a prophetic view of profits from real estate speculation that ordinary mortals do not have. It is all right to figure out such wonderful profits from real estate speculations when you are engaged in fooling yourself, but when it comes to fooling others it is another matter. I do not believe the company will ever realize such profits. Are you given any assurance of a withdrawal privilege? If you are, I should take advantage of it before it is too late.

L. C. T., OREGON. You ask how you may invest your money so that the principal will go to foreign missions at your decease and the interest come to you during your lifetime. Write to Mr. F. M. Bruselman, the Presbyterian Board of Publication, Witherspoon Building, Philadelphia, Pa.

J. E. W., IOWA. You need have no fear regarding the safety of your investment in the Dayton Power & Light 1st and refunding 5s. Advices from the company say that the properties have been restored to normal conditions and that all flood damage has been repaired. Total loss to the physical property is said to have been under $25,000, although the loss due to interruption of service was larger. Within forty-eight hours after the floods had subsided a large part of the city was being served with gas. It is said that 85 per cent. of the Industries of Dayton are dependent on the Dayton Power & Light Co.

(This form went to press May 8)

We own and recommend for
Conservative Investment
West Penn Traction Compa
First Mortgage 5% Gold Bonds
PRICE 97 AND INTEREST
(To yield about 5.20% per annum.)

Between December 31, 1908 and December 31, 1912, company increased its
Track mileage operated from 157.52 to 299.38, or 90
Total cars owned from 162 to 326, or 102
Generating capacity (H.P.) from 16,750 to 49,641, or 196
Connected load (H. P.) from 26,055 to 55,510, or 113
High tension transmission lines from 119.38 to 266.51 miles, or 123
Gross earnings from $1,551,138 to $3,408,586, or 119
Net earnings from $691,874 to $1,579,127, or 128
Surplus after bond interest, $245,568 to $784,379, or 219

Descriptive Circular No. 429, mailed on reque

J. S. & W. S. KUHN, Inc.
345 Fourth Avenue, Pittsburgh, P
Chicago—First National Bank Bldg.
Philadelphia—Real Estate Trust Bldg.
New York—37 Wall Street
Boston—Kuhn, Fisher & Co., Inc.
London, Eng.—J. S. & W. S. Kuhn (European Agency), Ltd. Pinners Hal Austin Friars

The Future of an Investment

is of more importance than its past. The past is of importance only so far as it indicates present conditions and future prospects. It is for this reason that we select investments which not only offer ample security and yield for the time being, but which, from our study of conditions, we are satisfied will accrue to the benefit of our customers in the future.

Write for Circular 6-C

A. B. Leach & Co.
Investment Securities
149 Broadway, New York
Chicago Philadelphia Buffalo
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"Too Young to Work— Too Old to Work"

A method has been devised by this bank whereby any one may profit by their opportunity to work and provide for a future without present inconvenience. Open one of the new checking accounts in the Savings Fund of this institution. You are permitted to draw against your savings by check without notice, and to your balances is added Saving Fund interest regularly. Send for booklet, "Banking By Mail in the Colonial Way."

THE COLONIAL TRUST COMPANY
Market at 13th Street
Philadelphia, Pa.

Buy Mortgages— Avoid Speculation

and sleep peacefully at night, knowing your money is wisely invested. I offer investors

First Mortgages to Net 6%

based on the Rocky Ford District of Colorado, famous the world over for its cantaloupes and sugar beets.

In my 20 years' experience I have never offered investors a more attractive field than this—the richest valley in all Colorado.

In every transaction I send you the original mortgage, and will legally represent your interests during the life of the mortgage.

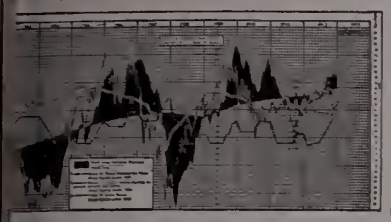
Practical advice given on Irrigation enterprises and Irrigation Bonds. Bank references furnished.

Write for interesting Free booklet describing Rocky Ford lands and their products.

L. R. FENLASON, Rocky Ford, Col.

"YOUR MONEY:" WHEN SHOULD YOU INVEST IT?

This is a problem which confronts every investor.
Let us help you decide.
Take your pencil and mark on the



Babson Composite Plot

e dates of your investments during the past n years. Frankly, have you always chosen e most favorable time to buy, the time when ndamental conditions were just right to give u the lowest price and the highest yield? ow instead of looking backward and seeing hat you ought to have done, why not look ead and actually do it? The Babson Com- site Plot indicates when funda mental condi- ons are ripe for buying stocks and bonds. efore you make your next investment, write r a copy of a valuable booklet, explaining *hen to buy*, which will be sent gratis to any erson interested in the work of the Babson rganization.

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SPRING COMES A-MAYING

ALL dressed in vernal radiance,
The fair Spring comes a-Maying;
Along her path the flowerets bloom,
And birds and bees are straying.

Like rare ambrosia of the gods
All things with dew are dripping.
As through the sparkling grass there comes
The robin gaily tripping.

I hear the joy-pipe of the lark
O'er wood and meadow ringing,
While lesser songsters all around
A glad refrain are singing.

From every pond and dank morass
In minor strain carousing,
The late awakened frogs attest
To Nature's careful housing.

A million blossoms deck each vale
The gipsy bee caresses;
Their fragrance floats upon the gale
Like wandering fairy kisses.

My spirits rise to meet the day,
With heart attuned to reason;
Until, with Nature, I can feel
The gladness of the season.

And with serenest faith I know,
By all these bounties heaping,
That God is in his heaven yet,
The world still in his keeping.

Alpena, Mich. CLAUDE A. JONES.

THE SONG AND THE SINGER

WEARY and fretful faces
Were about me everywhere
In the overcrowded street-car,
With its hot and stifling air.
Faces that seemed, I fancied,
To ask, "Is life worth while?"
Too tired, with day's work over,
To even try to smile.

A man in the farther corner
All at once began to sing.
His song was as sweet and simple
As that of birds in spring.
Grim faces brightened to hear it,
And the music of its strain
Made glad the hearts that heard it
As parched fields rejoice in rain.

The song of the unknown singer
Was like a cool, sweet wind
That blows through the dusty city
And leaves its spell behind.
It told of the kiss of welcome
That waits at home's open door,
And the faces of those who listened
Grew bright and glad once more.

O comrade mine, when weary
With the burden and heat of day,
Let's sing like the wayside singer,
And sing our cares away.
Let's learn, for the sake of others,
A song that is blithe with cheer,
And hope that a smile, as we sing it,
May take the place of a tear.

EBEN E. REXFORD.

NOBILITY

TRUE worth is in being, not seeing;
In doing each day that goes by
Some little good—not in the dreaming
Of great things to do by and by.
For whatever men say in blindness
And spite of the fancies of youth,
There's nothing so kindly as kindness,
And nothing so royal as truth.

We get back our mete as we measure;
We cannot do wrong and feel right;
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight for the children of men.

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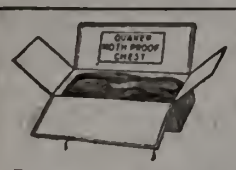

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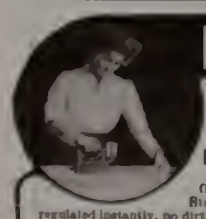

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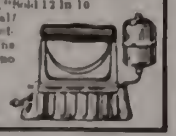

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ANSWERED PRAYERS

OFTEN I wonder what it would mean to be a Christian who thought it not worth while to plan with Jesus his daily life. Although I am but a young girl and have lived only six years as a Christian, I would not do without the blessing of being permitted to take the little problems to him and knowing that in the solution of them I will be directed by him. Because of his presence in the smaller things I am enabled to face with prayer and faith the greater things." This good letter comes from E. M. F., Fort Smith, Ark. A reader from Oberlin, Ohio, writes: "God answers my prayers in many cases. One especially I want to mention. I was out of a position, and while I was upstairs praying that one would open, the answer came at once. I was summoned to meet a caller who wanted me to fill a position. I have now held it for seven years. I ask prayers for two people who are not Christians that they may be converted.

"After the sowing cometh the reaping,
After the harvest cometh the song;
After our praying cometh God's answer,
Though to our heart it seemeth so long.
Oh for a faith more simple and trusting!
Oh for a heart completely at rest!
Heavenly Father, hear our petition.
Grant us, we pray thee, whatever is best."

"Some years ago," writes C. G. from Chicago, Ill., "when I had troubles in two most important things in my life God answered my prayers in a most remarkable way." Mrs. E. M. Gillespie, of Austin, Texas, writes: "It is good to read about God's wonderful goodness and mercies to his children all over the country. I am restored to health after fifty-two days of fever—the dear friends from Chicago to California in prayer. I want to make public acknowledgment of God's love and the keeping power of our Christ. I want to thank him for my children, my brothers, and my host of tireless friends, and for my faithful, patient nurse." Mrs. W. H. Dodd writes from Lunenburg, Mass.: "I wish to acknowledge that my heavenly Father has answered a prayer that has made me very thankful. He has answered many of my prayers." A subscriber writes from Liberty, Ariz.: "I wish to add my testimony of God's goodness and mercy in answering prayer. He has blessed me recently. I was in very bad health and great sorrow. He gave me my health and sent me comfort in my grief."

An "Old Subscriber" of San Diego, Calif., writes: "I have long desired to add my testimony to the never-failing answer to prayer when offered in faith and in accordance with His will. The column of Answered Prayers is always a great source of comfort and help to me. I have received many answers to prayer in the past and sometimes almost immediately. We have so many precious promises that we never need to doubt."

Acknowledgments of answers to prayer have also been received from

S. A. S., Emporia, Kan.; Constant Reader, Munda, N. Y.; Mrs. M. V., West New Brighton, N. Y.; J. H. A., Jr., Philadelphia, Pa.; Mrs. S. C. B., Connersville, Ind.; M. D., Mahomet, Ill.; Reader, Butler, Ohio; M. R. F., Penna, Mont.; A Reader, Roanoke, Va.; J. F., Oakdale, Calif.; Mrs. J. L. R., Monroe, Wis.; Mrs. L. H. C., Glens Falls, N. Y.; Mrs. F. M. A., Readville, Mass.; Mrs. A. A. Walker, Reidsville, N. C.; Mrs. R. S., Hummelstown, Pa.; E. E. H., Cardenas, Cuba; A Constant Reader, Rochester, Pa.; A Reader, Chase City, Va.; Mrs. W. H. G., Caledonia, N. Y.; Mrs. F. T. H., Poughkeepsie, N. Y.

THE NEW ADMINISTRATION IN WASHINGTON

Continued from page 492

Mr. Louis Fitz Henry of Illinois, one of the new members, was elected to Congress on reform principles, and he also is a Presbyterian, as is Mr. Howard Sutherland, the Republican member from Elkins, W. Va. Mr. Sutherland was educated at Westminster College, at Fulton, Mo., and has always devoted his life to public interests. Dr. S. D. Fess of the Sixth Congressional District, Ohio, and former president of Antioch College of that State, is another man of brilliant intellect who has devoted the best years of his life for the uplift of humanity. He was a lad left fatherless almost in infancy, reared in poverty, and earned his own way through college, where he was graduated with the highest honors of his class. He has won distinction as a teacher, lawyer, and writer, and he has made his home a place of helpfulness to many struggling young men and women.

Since his graduation from Harvard in 1904 Mr. John Jacob Rogers, the new member from Lowell, Mass., has been prominently connected with many of the philanthropies of the Old Bay State. He is president of the Lowell Social Service League, trustee of the Old Ladies' Home, of the Rogers Hall School, and of the Lowell Textile School. He is a hearty supporter of the Y. M. C. A. and an efficient member of the Congregational Church. Mr. Lewis, the Republican member from Allentown, Pa., served for two terms as mayor of his city—terms which were notable for good city government. Mr. Crampton, the Michigan editor and publisher who is spending his first term in the House, succeeded in securing the passage of an admirable liquor law while he was a member of the State legislature, and he, too, is a Presbyterian.

And these are but a few of the many men who might be included in an article telling of those who are standing in their high places in Congress to the honor of God and their country.

FOURTH NATIONAL PEACE CONGRESS

Continued from page 487

take the lead among the nations as the promoter of peace. These activities and the recommendations in connection with them were contained in the following paragraphs:

"The Congress respectfully urges upon the President of the United States the initiation at the earliest practicable date of negotiations for an international agreement for not only the arrest of the current naval and military rivalry, but also of the simultaneous reduction of armament, that the peoples may be relieved from the heavy and exhausting burdens of taxation under which they are now suffering.

"We call upon all friends of peace to guard against the insidious effort to extend military training in the schools and to make naval recruiting stations of their colleges and universities.

"As it is expected that the third Hague Conference will assemble in 1915, the Congress respectfully requests the President to appoint without delay a committee of not less than five persons especially fitted by ability and international experience for the task, to consider what proposals the United States shall present for the program of their Hague Conferences.

"It is the judgment of this Congress that the difference which has arisen between the governments of the United States and Great Britain over the question of Panama tolls should be disposed of by the prompt repeal by Congress of the provision in the canal act for the exemption of vessels engaged in coastwise trade from the payment of tolls. Failing this, the controversy should be submitted without delay to the Hague Court for arbitration."

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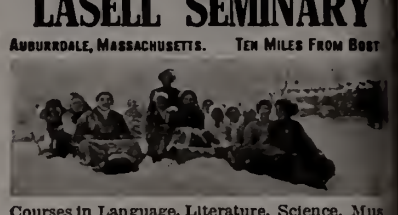

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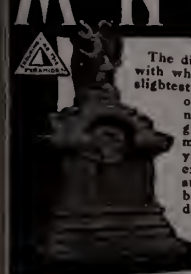

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THE HEART OF A SOLDIER*

I HAVE ridden up to report to Old Peter. I shall give him this letter to mail to you, and a package to give you if—oh, my darling, do you feel the love of my heart, the prayer, as I write that fatal word?"

So wrote General Pickett to his betrothed just before he led the fatal, famous charge at Gettysburg. Miraculously he did not die. In a letter, written the day after the battle, he describes the circumstances under which he added a postscript to the first letter, voicing another "good-by." He had ridden up to Longstreet, whom he affectionately called "Old Peter," for orders. "Pickett," said Longstreet, "I am crucified at the thought of the sacrifice of life which this attack will make. I have instructed Alexander to watch the effect of our fire upon the enemy, and when it begins to tell he must take the responsibility and give you your orders, for I can't."

"While he was yet speaking a note was brought to me from Alexander. After reading it I handed it to him, asking if I should obey and go forward. He looked at me for a moment and held out his hand. Presently, clasping his other hand over mine without speaking, he bowed his head upon his breast. I shall never forget the look in his face nor the clasp of his hand when I said: 'Then, General, I shall lead my division on.' I had ridden only a few paces when I remembered your letter and (forgive me) thoughtlessly scribbled in a corner of the envelope: 'If Old Peter's nod means death, then good-by, and God bless you, little one.'"

A moment later he led forward his 5,000 men through a fiery blast of canister, shot, and shell, of whom he brought back, in little more than an hour, only 1,500. That evening he wrote: "Your soldier lives and mourns, and but for you, my darling, he would rather, a million times rather, be back there with his dead, to sleep for all time in an unknown grave."

Sentences like these give some indication of the strange and startling interest to be found in the collection of the letters of General Pickett to the lady who, in the midst of the terrors of war, became his wife, as they are brought out in book form under the title *The Heart of a Soldier*, published by Seth Moyle (Incorporated). Simply as a story the book is thrilling and beautiful. The tenderness of a beautiful love and the bitterness of warfare are strangely blended. Compelling as the book is simply as a story, it is even more valuable for the new and vivid light it sheds on the sad history of the Civil War, and the great men on both sides who led the struggle.

In an introductory chapter, Mrs. Pickett gives some most interesting details of her own experiences during the war, containing one of the tenderest and sweetest Lincoln stories ever told. Another unique passage in the book is that describing the celebration fires that were kindled along the Federal lines of encampment in answer to the fires of the Confederate camps which blazed in honor of George Pickett's new-born son; the message Grant, Ingalls and Suckley sent across to the happy father and, later, the silver service they presented to "the new recruit."

One further quotation must suffice. The war is over; the cause for which he fought is lost; the great general is unable to continue his chosen profession; his ancestral home has been destroyed; now his youngest son is dead. And to his wife he writes: "Dear, beautiful mother of an angel, come, say 'Thy will be done,' and try to recognize the wisdom of our Lord. See, my lily, how well your soldier has learned his lesson. It was you who taught him to believe—to look up and trust. Come, now—take your spelling-book and let *him* teach *you* the Word."

* *The Heart of a Soldier, as Revealed in the Intimate Letters of General George E. Pickett, C. S. A.* New York: Seth Moyle (incorporated). $1.30 net.

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These two features together have saved tire users a good many million dollars.

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HER "BEST FRIEND"

A Woman Thus Speaks of Postum.

We usually consider our best friends those who treat us best.

Some persons think coffee a real friend, but watch it carefully awhile and observe that it is one of the meanest of all enemies for it stabs one while professing friendship.

Coffee contains a poisonous drug—caffeine—which injures the delicate nervous system and frequently sets up disease in one or more organs of the body, if its use is persisted in.

"I had heart palpitation and nervousness for four years and the doctor told me the trouble was caused by coffee. He advised me to leave it off, but I thought I could not," writes a Wis. lady.

"On the advice of a friend I tried Postum and it so satisfied me I did not care for coffee after a few days trial of Postum.

"As weeks went by and I continued to use Postum my weight increased from 98 to 118 pounds, and the heart trouble left me. I have used it a year now and am stronger than I ever was. I can hustle up stairs without any heart palpitation, and I am free from nervousness.

"My children are very fond of Postum and it agrees with them. My sister liked it when she drank it at my house; now she has Postum at home and has become very fond of it. You may use my name if you wish as I am not ashamed of praising my best friend — Postum." Name given by Postum Co., Battle Creek, Mich.

Postum now comes in new concentrated form called Instant Postum. It is regular Postum, so processed at the factory that only the soluble portions are retained.

A spoonful of Instant Postum with hot water, and sugar and cream to taste, produce **instantly** a delicious beverage.

Write for the little book, "The Road to Wellville."

"There's a Reason" for Postum.

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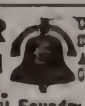

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OUR MAIL-BAG

Continued from page 486

that sin is really destroyed and eradicated from the soul, the other that it is "suppressed." This discussion grows chiefly from a difference of opinion as to the definition of the word "sin." Wesley's great expression was "purity of intention." He held that the Scriptures clearly taught a kind of perfection that was attainable in this life; it is not "angelic perfection," or "Adamic perfection," but "Christian perfection."

E. E. P. Please explain Acts 2: 4. Did they all understand each other or not? The reason I ask is that some people in this vicinity claim that they are "filled with the Holy Ghost," and when they assemble for prayer they talk in some strange language. Sometimes they are able to interpret and sometimes not. Is this the same thing as the occurrence at Pentecost?

So far as we know there have been no well authenticated cases in recent years of believers receiving the "gift of tongues." On occasions when the gift, if genuine, would produce helpful results, as in speaking to foreigners, or to heathen, or to persons of another tongue lying at the point of death, there are, so far as we know, no recent records of the successful use of this gift. It was a recognized element of the Christianity of the New Testament, though Paul did not give it a high place in the list of spiritual gifts. He seems to have had among his churches frequent recurrences of the same kind of trouble experienced in the present over this question. It is possible to explain the event at Pentecost in one of two ways: either the disciples spoke in their own native tongue and were miraculously understood by the foreigners, which would seem to be the natural interpretation of verses 7-11, or else the disciples retold the facts of their blessing in different languages, with which they were not previously familiar. The further New Testament passages which mention this gift imply that it was at times the ability to speak in another language and at times the speaking in a new language, which certain of the hearers were miraculously able to comprehend. While not wishing to be harsh in our judgment of those who profess the gift of tongues in the present day, we must state that usually such profession is accompanied by clear indications of fanaticism.

H. I. M., Petersburg, Mich. Speaking in a strictly Christian sense, a man should vote as he prays. Certainly he would not be justified in voting one way and praying another.

O. W. H., Provo, Utah, writes: "It has often occurred to me that as the Mormons are criticized so severely for believing in modern revelation, etc., you or some other should start some educational plan to reclaim them from their error. Peter said on one occasion: 'Lord, if I would leave thee, where would I go?' So in place of persecuting the Mormons and finding fault with their system of religion, point out the way. Name the creed which is right and give reliable information and sound reasons. Religion should be the most interesting subject in the world, and we should be very tolerant in listening to each other's reasons and beliefs. If you have a truth, I want it, and I voice the sentiment of every Mormon; but I have no room for error. The partition wall should be broken down, and Christians should come together in the right spirit, and be free and open to receive any truth that will build us up, and protect us temporally as well as spiritually. Is it not the mission and office of the church to offer temporal salvation as well as spiritual? The true church of Christ should be thoroughly constructive in every particular. Whatever our building is made of, whether of gold, silver, precious stone, hay or stubble, it will be tried as to its strength and durability. So unless our system of religion is founded on truth, it will surely crumble and fall." This letter from a Mormon shows a spirit of tolerance and fairness toward others which is doubtless shared by many of the same faith. We know of no purpose on the part of any religious body to criticize unduly, and we hope and believe the day for intolerance has passed. Mormonism must stand or fall by the verdict of its own people, whose honest convictions will tolerate nothing but truth and will sweep away error and imposture once they are detected. We would be pleased to hear from other readers in Utah on the same subject.

Story of "Little Hai Ieh Tsi" Free

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tsi* (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

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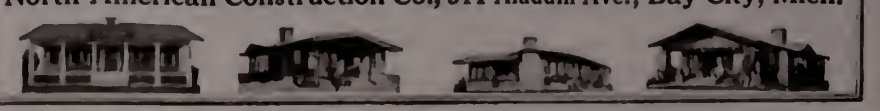

THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

The Christian's Bible Study*

CONSECRATION, Zeal, Service, Humility, Prayers—these are the factors we have studied so far this year in the life of the "Ideal Christian." To-day we consider his Bible Study. This does not mean that Bible Study is the least important of all these, or that it comes last in the list of things the Christian must do or possess. He begins the Christian life by studying his Bible, he progresses by studying his Bible, he finishes his race with the Bible in his hand.

A few practical suggestions: Master the contents of the Bible. A great deal of Bible study has been too fragmentary. Verses were learned here and there; isolated passages studied. Dr. W. W. White, president of the Bible Teachers' Training School at New York, has probably done more than any other Bible teacher to found and spread a system of study in which the contents of the books and chapters are really mastered. His students are trained so they can go through a book and say what each chapter teaches or narrates. This is the way the Bible ought to be read and studied.

The Bible student should also study outside helps for the light they throw on the Bible itself. The authors of the various books, the time at which they were written, the history of the times, the geography of the countries, all these help one to understand the contents of the Bible itself. Such books as Edersheim's *Life and Times of the Messiah*, Connybeare and Howson's *Life and Epistles of St. Paul*, Smith's *Bible Dictionary*, or, if a more extensive work can be afforded. Hastings's *Bible Dictionary*, are of great practical value.

A very delicate point arises as to the extent to which one should keep his own personal needs in mind while studying the Bible. This should be done, of course, but it can be overdone. If we are not careful we shall be putting our own thoughts into the Bible rather than letting the Bible speak for itself. We must go to its pages with open, unbiased minds to learn what it has to say. Yet the earnest soul will always be on the lookout. and rightly so, for special, personal messages suited to his own peculiar needs of the moment. And this is the amazing thing about the Bible, that souls in all manner of condition and in every kind of trouble and perplexity, physical, mental, spiritual, social, financial, and of every other sort, go to the Bible and find help.

Still another care we must exercise. We must get the broad, general principles of Scripture; then we must realize that there are a few sharp, cardinal facts, closely related to spiritual needs, which are to be found in various places in the Book. The fact of the atonement for sin; the facts of the Holy Spirit; the teachings about holiness and faith—the soul that is keenly alert is skilful in finding the passages which illuminate and emphasize big things like these. Here again he must not read them into passages which relate to other things, but he will be quick to see light on great questions like these wherever it is to be found.

Too much stress cannot be laid upon the advantage of memorizing Scripture passages. It is altogether impossible to estimate the value of having these words stored away in the mind so that the Holy Spirit may bring them to our attention just at the time they will be of service. Often such a message comes almost as if a voice had actually spoken. We may forget that we had ever learned that passage, but here it is, brought to our attention to guide or purify or cheer us.

Finally, we should train our minds to feel all the time the presence of Christ as we read and study. He is in that Book. Its pages are a garden where we walk and talk with him. We find him in the church; we find him in history, in nature, in music, but pre-eminently we find him in the Bible. Through its words he speaks to us; in its pages we see him; faith in its sayings leads us to love him, to become his friends and followers. Faith is the connecting link between the treasures of the Bible and our own great need. The writer of the Epistle to the Hebrews mourns that the word preached to the ancient Jews "did not profit them, not being mixed with faith in them that heard it." As we mix our Bible reading with faith, as we venture out upon its promises and trust the Christ of whom it tells, we shall find our souls growing pure and strong and our lives rich and fragrant and fruitful.

* "THE IDEAL CHRISTIAN. VI. HIS BIBLE STUDY." Christian Endeavor and B. Y. P. U. Topic for Sunday, June 1, 1913. Deut. 6: 1-9. (Consecration Meeting.)

The Cross of Jesus*

WE ARE standing to-day in contemplation of the most important event in the world's history, unless, indeed, we should make an exception of the departure from the grave of the Man who was slain on the cross of which our lesson tells. Did you ever stop to think that no single event has ever stirred the human race so deeply or continued its influence so long and so mightily as the death of Jesus Christ on his cross? Libraries of books have been written about it, mighty organizations have been formed upon it as a foundation. Its very form has become the symbol of nations and a model for architecture and ornament.

Why has the cross of Jesus stirred the human race so mightily? Surely Epworth Leaguers should know the answer to this question. It is because that cross gives the only answer to the otherwise baffling problem of sin. The experience of sin, the queer and dreadful trouble which comes to the human feelings because of this sense of guilt, leads men to do all sorts of things in the hope of getting relief. Different religions offer different suggestions. Pleasure holds out its invitation with the promise that these distressing feelings of guilt will be conquered and put away if more pleasure is indulged in. Work offers its allurements; sleep gives temporary relief. But the only satisfactory and final answer to this terrible problem of guilt is the cross of Jesus. History records the fact of his death; the history of two thousand years bears witness to the fact that he is "the Lamb of God that taketh away the sin of the world."

But the cross of Jesus does more than merely bring relief from the painful guilt of past sins. Sin is more than a record of past deeds; it is a present power, working for the destruction of the soul. And the only real method of deliverance from that power of sin is found in the cross of Jesus. The influence of the fact of that death upon the soul who really wants to be freed from the power of sin brings the deliverance longed for.

This is an experiment that any soul can prove on any day or night. Christ's cross stands, the steadiest fact in all the shifting scenes of this world. If you like, you may find at this moment relief from the guilt of past sins and power over the temptations which beset you now. You may tell the story to any soul that is in need of deliverance and prove again that the old story still has power in these modern days to comfort and purify human lives.

* "THE CROSS OF JESUS." Epworth League Topic for Sunday, June 1, 1913. Matt. 26: 27, 28; Heb. 12: 2; 5: 8, 9; Luke 22: 44.

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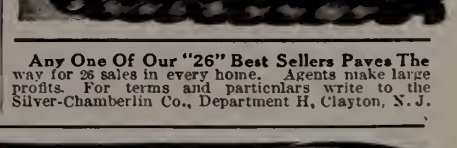

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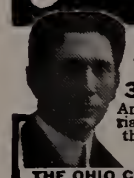

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Christian Herald

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REFLECTIONS

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Stammering Cured by Education

The Great Work of Benj. N. Bogue, Author, Teacher and Founder of the

Bogue Institute for Stammerers

Afflicted in childhood with speech impediments that made him practically an outcast from human companionship, this remarkable man worked out his own cure and then dedicated his life to the task of curing other stammerers. Gives a copy of his great book free to all who ask for it.

The Man

Benj. N. Bogue

IF you were to ask the average resident of Indianapolis who is the happiest man in that city the answer would doubtless be: "Benjamin N. Bogue." Yet for almost twenty years Mr. Bogue was living a life of melancholy, gloom and despondency, sensitively shunning all normal social intercourse, avoided by his aquaintances and pointed out to strangers as "*the worst stammerer in Indiana.*"

A Blighted Childhood

In his early childhood Benjamin N. Bogue had become afflicted with an impediment of speech. At school he was unable to recite when called upon although he knew perfectly well what he desired to say. At play-time he had no part in the healthy pastimes of other children because his infirmity made him "*different*"; he was laughed at, teased and taunted by thoughtless companions who delighted in witnessing the contortions and grimaces he made when attempting to talk.

His parents sent him from specialist to specialist, from doctor to doctor and from stammering school to stammering school. But instead of getting better he grew worse. At eighteen years of age he was obliged to abandon his career as a student at Earlham College. His instructors told him that he could not possibly make a success of life unless he could be cured of the affliction that made him a burden to himself and a source of discomfort to all with whom he came into contact.

Business Failure Predicted

Leaving college, Mr. Bogue endeavored to secure employment but found that nobody would hire him because of his impediment. One day a prominent business man said to young Bogue: "Young man, cure yourself. You will never amount to anything until you can talk like ordinary people. Nobody else seems to be able to help you. So it is up to you."

Mr. Bogue Cures Himself

This was the beginning of a new life to the young man. It thrilled him with a new purpose, a new impulse, a new ambition. Out of the many failures and disappointments of his previous years he had learned how stammering could *not* be cured. From this as his beginning point he set himself the task of discovering how it *can* be cured. After months of study and experiment he suddenly discovered that by an effort of the will he could speak certain words with perfect clearness. Little by little he increased his power of vocalization and in incredibly short time he astonished his friends by appearing among them once more perfectly able to converse without hesitation and without even a suggestion of stammering.

The Institution

WHEN the Honorable Hervey D. Vories, Ex-State Superintendent of Public Instruction of Indiana, heard Mr. Bogue speak after his restoration to normal speech he urged the young man to found a school for the instruction of other stammerers, saying to Mr. Bogue, whom he had always known as a hopeless stammerer: "It is a noble life that lives to do others good."

Thus was founded The Bogue Institute for Stammerers at Indianapolis, Indiana, an institution that has been the means of restoring to perfect speech hundreds of men, women and children whose lives had seemed to be doomed to failure and wretchedness because of the affliction of stammering.

Known to One Hundred Thousand Stammerers

Mr. Bogue's fame rapidly spread to every corner of the continent. Thousands of stammerers sought his advice and help. Every day he meets and advises scores of them. Since the founding of The Bogue Institute Mr. Bogue has personally interviewed and advised nearly twelve thousand stammerers. Personally and by mail he has diagnosed the cases of almost twenty-five thousand stammerers and he has corresponded with one hundred thousaud victims of speech impediments.

Stammering Cannot be Cured by Mail

Understanding the laws that govern speech and knowing what principles are violated in every case of speech impediment, Mr. Bogue sincerely believes that stammering and stuttering cannot be cured by mail. The Bogue Institute is strictly educational in its methods and ideals. It accepts for treatment no cases in which the speech impediment is due to organic or physical defects and it uses no medicines or surgery in effecting its cures. "Stammering," declares Mr. Bogue "is not a physical disease. It is purely mental and is due to the failure of the nervous system to properly respond to the impulses of the brain. The only way that stammering can be cured is by establishing a healthy co-ordination between the organs of speech and the brain centers. This is a matter of education—not a matter of medicine or surgery."

The Buildings

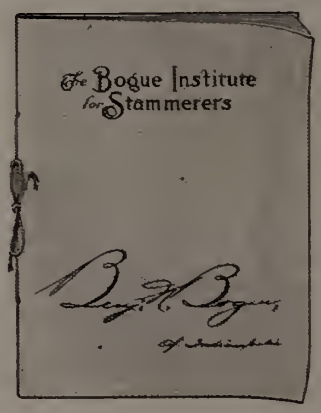
The main building of The Bogue Institute for Stammerers is a magnificent structure of pressed brick and cut stone located in one of the most desirable residence sections of Indianapolis. It is three stories high and is a model of comfort and convenience. The floors are of hard wood; the rooms are large and cheerful, lighted by electricity and heated by steam. There are numerous bathrooms all equipped with the most modern and sanitary plumbing.

A solid masonry wall runs through the building from front to rear dividing it into what is practically two distinct buildings. One of these is occupied by men and boys and the other by girls and women students. Separate entrances are provided and the only means of communication between the two departments is through the executive and administrative suites.

Responsible attendants are in charge of the dormitories and they not only look after the moral and social welfare of the students but they see that every physical comfort is provided. In this way the Bogue Institute maintains the very highest standards of environment for all students, surrounding them with the refining influences of a well regulated home. The class rooms and gymnasium are in a separate building and are perfectly equipped for their purposes.

Complete and Permanent Cure Guaranteed

Students are admitted at all times and are encouraged in every way to make the most rapid progress consistent with thoroughness. The time usually required for effecting a cure at The Bogue Institute for Stammerers varies. The average pupil has remained from three to six weeks. Mr. Bogue issues to every student whom he accepts for treatment at the time of enrollment his guarantee in writing.



The Book

DURING the past ten years Mr. Bogue has published several books on stammering, its causes, effects, treatment and cure. These books are recognized as the most complete and reliable works ever compiled on this subject and they have all run through several editions. But by far the most notable of Mr. Bogue's publications is his latest volume which has but recently come from the press.

This book tells the story of Mr. Bogue's life and work. It is as fascinating as a romance. It is full of human interest being a story of this man's struggles and of his final triumph. The chapters describing the experiences of other stammerers who have come to Mr. Bogue for help, the letters from those who have come to him hopeless and have gone away rejoicing in their restoration to the power of perfect speech, the pathos of those who have suffered and who open their hearts to this man because they know that he can understand and sympathize, the testimony of multitudes of representative people in all walks of life who bear witness to the great work of Mr. Bogue and of his institution will appeal to every person who stammers or who has a loved one afflicted with speech impediments.

This book is handsomely bound and profusely illustrated. It is printed on fine paper and is in every way a book that will grace any library. Although the cost of this book to Mr. Bogue was great, it was not published for profit. Mr. Bogue wants every stammerer to read it and to draw from its pages such knowledge, hope and guidance as shall be of permanent help. For this reason he will send a copy of this book **FREE** to every reader of the Christian Herald who writes him asking for it.

The coupon at the bottom of this page is for your convenience only. If you do not wish to deface the page of this magazine write on a postal card and a copy of the book will be sent to you by return mail. The only condition Mr. Bogue makes in this connection is that you write clearly so that the book may not be lost in the mail. *Write today.*

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A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE RUIN OF THE ANCIENT ROMAN BATHS AT PERGAMOS, PART OF WHICH IS NOW USED AS A GREEK CHURCH

THE SEVEN CHURCHES OF ASIA

*PERGAMOS, THE CITY OF SATAN'S SEAT**

BY REV. FRANCIS E. CLARK, D.D., LL.D.

Founder and President of the Christian Endeavor Society

WE LEFT Soma, the terminus of one branch of the Anatolian Railway, early one bright February morning for Pergamos, or Pergamum as it is called in the Revision, the ancient capital and most important city of Asia Minor. Soma is a good place to get away from, and, to vary a modern gibe that rival cities sometimes throw at one another, the best thing about Soma was the araba which took us away from it. This araba is a strong spring cart covered with dirty white canvas, looking not unlike a butcher's cart. It has no seats, and our two missionary friends and ourselves piled our suitcases, our rugs and other impedimenta in the bottom of the araba to afford as comfortable seats as possible for the bouncing, jolting journey of forty-two kilometers that lay before us. Our driver was a picturesque-looking Greek, sad and gloomy but handsome, and with a Byronic cast of feature. But his acts were not as handsome as his face, and he proved, before we were through with him, to be a grasping rascal. Pergamos is the only one of the Seven Cities that must be reached by araba, for all the rest lie near one of the three lines of railway in Turkey. The February air is crisp, but not too cold, for spring comes early in this part of Asia Minor. The apricot and peach trees are in full bloom, and the almond trees flourish on every side, reminding us of Solomon's description of the hoary head of the aged saint. The ride was a charming one so far as the scenery was concerned, and if as much could be said for the road over which we traveled one could not wish a more delightful journey than that from Soma to Pergamos. But, like all Turkish roads, this highway in many parts is abominable. There were stretches of decent road alternating with other stretches which are quite indescribable, where the *araba* sways and pitches and rolls like a ship in a heavy sea. Much of the way we seemed to be on the edge of a great natural bowl, or saucer, with the valley below us, and the outer rim of the bowl on the opposite horizon. In the early morning, and in the sunset light, the purple hills in the distance are beautiful beyond compare. Especially in the evening a long after-glow illumines them, a glow even more characteristic of Asia Minor than of Switzerland.

We pass many groves of olive trees and others of mulberry, while cherry and peach orchards abound in many places. This is a cotton country too, and the few still ungathered bolls of last year's crop decorated the dried stalks. Now and then we passed a rude little Turkish village heralded in advance usually by a cemetery filled with cypress trees and dilapidated tombstones.

As we drove farther from Soma small streams became more numerous, and we rattled across many rude wooden bridges, unless our *araba-ji* preferred to drive through the stream in order to tighten up his tires and lave the feet of his tired horses. Kilometer stone after kilometer stone was passed, and at last a turn in the road showed us a glorious spectacle; the lofty citadel of ancient Pergamos, the city which for some hundreds of years was the most noted wealthy and powerful metropolis in the whole province of Asia. Sir William Ramsay, a noted traveler and archeologist, writes: "History marked it out as the royal city, and not less clearly has nature done so. No city of the whole of Asia Minor, so far as I have seen, and there are few of any importance which I have not seen, possesses the same imposing and dominating aspect. It is the one city of the land which forced from me the exclamation, 'A royal city!' There is something unique and overpowering in its effects, planted as it is on its magnificent hill, standing out boldly in the level plain, and dominating the valley and the mountains on the south." Though I can scarcely share to the full Sir William Ramsay's enthusiasm for the site of Pergamos, it is certainly striking and imposing, and still more so when viewed as he viewed it in the light of its splendid history.

MODERN PERGAMEMIANS

For 2,500 years a city larger or smaller has stood upon the slope of this commanding hill, or nestled at its feet, but it was not until three centuries before Christ that Philetærus revolted from King Lysimachus, whose vassal he was, and founded the kingdom of Pergamos. A succession of brilliant kings named Attalus reigned in Pergamos, and the last of them, Attalus III, when he saw that the Roman power was to become dominant throughout the world, made his kingdom over by will to the Roman emperor. Then it became the "province of Asia," to which frequent allusion is made in the Bible, and Pergamos for two centuries and a half more was the capital of this great province. A fact most interesting to us in studying the history of the Seven Churches of Asia, and, by the way, all these seven churches were situated within the border of the ancient kingdom of Pergamos, is the fact that the first temple where the emperor was worshiped in any provincial Roman city was Pergamos. Here about thirty years before Christ was built this splendid temple in honor of Rome and Augustus, and to it were brought in after years many a Christian who was commanded to worship the statue of the emperor and burn incense before it. If he refused the most awful fate awaited him—martyrdom by burning at the stake. Or perhaps he would be transported to Rome, and there thrown to the wild beasts in the Colosseum.

When we remember these facts, and that this temple was the place where idolatrous worship was enforced by all the mighty power of Rome, we can understand why St. John, the Revelator, should call it "Satan's seat." Pergamos had long been a peculiarly idolatrous city. The native Anatolians worshiped animal gods, and though when the Greeks came they introduced more spiritual, or at least more artistic, divinities like Jupiter, Minerva, and Æsculapius, yet the animal gods still were worshiped by the common people, the natives of the province. One of the coins of Pergamos represents Caracalla, the emperor, adoring the serpent god at Pergamos. Another coin represents a serpent wriggling out of the mystic box of Dionysos.

Another characteristic of Pergamos was that its governor had the right of life and death. He had absolute authority to kill or to spare, and in St. John's time the man who exercised this absolute authority with which the ruler of Pergamos was invested, was bitterly hostile to the Christians. The one who wielded the power of life and death, the *Jus gladii*, or "the law of the sword," hated them with a cruel hatred.

All of these facts we must bear in mind as we study the words of the Revelator, the one who styled himself when he wrote to the angel of the church at Pergamos as "He that hath the sharp sword with the two edges," and evident reference to the law of the sword possessed by the proconsul of Pergamos. It may be of passing interest to know that Pergamos to-day seems to be the seat of a considerable manufacture of cutlery and swords, and one of the mementoes which I have brought away from the modern city was, not a sharp sword, but a sharp knife

* See Rev. 2: 12-17.

Continued on next page

THE SEVEN CHURCHES OF ASIA

with two edges, of a style such as I have seen in no other part of the world.

The Revelator goes on to say to the beleaguered Christians in this idolatrous city: "I know where thou dwellest, even where Satan's throne is—the great temple of Rome and Augustus—where is set up the image of the emperor before which the inhabitants bow down and to which they burn incense as a sign of their loyalty to the Roman emperor. But even there, where Satan's throne is, thou holdest fast my name, and hast not denied my faith."

These must have been precious comforting words to the faithful few. One of these faithful ones is singled out and mentioned by name, "Antipas is my faithful witness, who was slain among you, where Satan dwelleth." But doubtless there was many another Christian who shared the same fate, perhaps hundreds of them brought from all the country around, and taken to Satan's Seat to be tested as to the reality of their faith in Jesus Christ. Alas! all the Pergamenian Christians were not like Antipas, and "the One that hath the sharp sword," because of them, had a "few things" against the church in Pergamos.

Those that held the doctrines of Balaam were largely represented in the church of Pergamos. They were the lax, yielding Christians of their day, who found it easy to conform to the ways of the world and the temptations of the time. They had little of the Puritan type of blood in their veins, and they could easily excuse themselves, doubtless, not only for eating things sacrificed to idols, but for occasionally bowing before the statue of the emperor, and burning a little incense before it. "The Lord knows," they doubtless said, "that we are simply showing our loyalty to Rome by conforming to the customs of the day. The emperor is a mere man and his image we do not worship, but only bow before it to show our obedience to the authority of our emperor." Doubtless the Nicolaitans of those days had quite as many excuses for their worldly practices as the Nicolaitans of modern times. But to them comes the sharp and terrible reproof, "Repent, or else I will come unto thee quickly, and will fight against thee with the sword of my mouth."

But to the faithful members of the church in Pergamos comes a blessed and appropriate reward. The "hidden manna" was to be theirs, which they might eat and gain strength for their terrible trials.

Continued from preceding page

According to Jewish history, King Josiah, or the prophet Jeremiah, when Solomon's temple was destroyed, hid a pot of manna, which the Israelites had gathered in the wilderness and had kept in the holy of holies, that it might not be captured by Nebuchadnezzar's army. What became of this pot of manna was the subject of different traditions; one, that it had been carried up into heaven, another that it was concealed in a cave of Mount Sinai to be revealed when Messiah came. More significant still was the "white stone," which was to be given to the Christian who did not deny his Lord even in Satan's Seat. In the stone was his new name. It was an old Jewish custom, when a man was sick even unto death as it was supposed, to give him another name by which, if he recovered, he was known throughout the rest of his life. To the Christians who were faithful, who overcame the sharpness of death, and were not afraid of its terrors, a new name was to be given, written upon the white stone, a name showing that they were Christians. This very word itself was a new name, given not many years before at Antioch to this despised and persecuted sect.

What do we find at Pergamos to-day? We see in fact two cities: a city of ruins without a single inhabitant, and a city of the living, now called Bergama, mean and squalid to be sure in comparison with its ancient glory, but busy and bustling, and interesting as a typical center of modern Greek and Turkish life. Long caravans of camels march through its streets in almost endless procession, loaded with wood, charcoal, chick-peas, millet, wheat, sesame, lentils, leeks, carrots, black turnips, chopped hay and other kinds of produce. The bazars are gay with bright colors, wadded jackets, embroidered saddlebags, tinsel ornaments for the heads of the women, and all sorts of cheap jewelry that Birmingham or Attleboro can furnish.

The streets are paved with cobblestones set on edge and are horrible for the pedestrian. A sewer runs down the middle of each street, and garbage and refuse of all kinds are thrown out of every doorway for the pariah dogs to fight over. There seem to be as many dogs as men, most of them miserable depressed creatures, who fight with each other over a refuse pail, or lie curled up in the sun by the hour together.

One of the most attractive features of Bergama is the fountains, and many an old sarcophagus, beautifully sculptured on every side, is now used as a watering trough. Veiled Turkish women with the tip of their noses showing, unveiled Greek women and a multitude of men in baggy blue trousers are the principal people whom one meets upon the street. In the provision shops one sees groceries of various kinds, oranges, dates and peanuts, leeks, onions and garlic, spinach, turnips and potatoes, long strings of dried okra, cauliflower and cabbages, dried squid and devilfish from the Ægean, and the various kinds of helva in which the Turkish heart delights.

Such a modern city, however, you might find almost anywhere in Turkey, but no other such city as the ancient Pergamos do you find the wide world around. Climb with me the steep slope of the ancient citadel, at first through the narrow street lined with the stone huts of the modern Pergamenians, and very soon we come to the borders of the ancient walled city. More than thirty years ago the Germans began to excavate ancient Pergamos and made some wonderful finds, most of which were transported to the Pergamenian Museum in Berlin, but still there is much left to remind the traveler of the glorious city on whose grave he is walking. There are many white stones lying about on every hand, not the white pebbles of which the Revelator spoke, on which the new name was to be written, but great masses of marble, fine capitals beautifully carved, lofty columns, some standing erect, and others prostrate, with their drums scattered about. A few headless torsos and fragments of arms and legs strew the ground. Here is a great gymnasium, covering many rods in length, with many beautiful columns still standing, where the Grecian youths exercised themselves in games of all sorts, and there the remains of a stately old palace.

Above this, on a higher slope, are the theatres and temples, the great altar of Zeus, of which there is nothing left but an enormous base of solid masonry. Still higher up on the hill is the temple of Athenæ Polias, a library, and beyond this, perhaps the most interesting spot of all to the Christian, the Temple of Rome and Augustus, "Satan's Seat," or

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A MOTHER OF MEN AND OF CHURCHES

AMONG the historic churches of our country there is none which stands out more prominently than the "Dorchester Church." It is not great on account of the beauty and grandeur of its architecture, or the importance of its location, or the prominence of its ministers, or the number and wealth of its communicants. In all these matters it is quite modest. The house is an old frame building, located in a comparatively obscure country district, its ministers have never been widely known, and the whole number of its communicants for over a century does not exceed the present membership of many large city churches.

This church was first founded at Dorchester, Mass., in 1630, only ten years after the landing of the Pilgrims at Plymouth Rock. In 1696 some of these members removed to South Carolina, and founded a colony which they called Dorchester. Then about 1753 the colony again removed to the Medway Province, in what is now Liberty County, Ga. At first no definite name seems to have been given, either to the church or to the community. Finally the district became known as the "Midway District," and the colony and church were called "Midway."

From the settlement of this Midway colony in 1753 to the present time the colony has had four houses of worship. The first one was a log house built in 1754 a little east of the present site. In this they held their first communion, September 8, 1754. The second building was a frame house built in 1756. This was burned during the Revolution in 1778. From this time till after the Revolution ended the colony was without a house of worship.

Then the third building, a coarse, rude structure, was erected in 1784. The fourth and last building, a strong frame structure, was erected in 1792, and is still in a remarkable state of preservation. Every board in this edifice was sawed by hand by slaves, and every nail and bolt was wrought by hand. The house has recently been repaired, the roof being strapped with iron bands.

Until 1871 this organization was known as the "Midway Congregational Church." Since that time it has been Presbyterian, and has gone by the name of the "Dorchester Church," in honor of the original organization at Dorchester, Mass., and also because it is in the little village of Dorchester, Ga. The old Midway Congregational Church was never formally dissolved, but was simply exhausted by repeated removals to newer organizations near by. The old church literally gave itself away to other churches. Out of it have grown six neighboring churches. These, with the Dorchester Church, constitute seven centers of Christian influence which now represent the old "Midway Congregational Church."

Though its house of worship, its location, its ministers and the size of its membership have no special

THE "DORCHESTER CHURCH," DORCHESTER, GA.

distinction, this church is pre-eminently noteworthy for the *quality* and *influence* of its membership. More influential and eminent men have gone out from this church than from almost any other church in America.

Here is a partial record of her achievements: Out of her fold have come a number of statesmen and other high officials, including two mayors of cities, four governors, two judges of superior courts and six congressmen. Two of these governors—Button Gwinnett and Lyman Hall—were signers of the Declaration of Independence. One of these superior judges, Hon. John E. Ward, was also the first minister plenipotentiary sent by any nation to China. Two of those elected to Congress were senators, one of whom was Hon. John Elliot, grandson of the noted "Apostle to the Indians." Six counties of Georgia have been named after families who belonged to this church.

This church has produced six editors and five authors. One of these authors was Dr. Abiel Holmes, father of Oliver Wendell Holmes, so well known in American literature. Dr. Abiel Holmes was pastor of the Midway Church for six years.

A large number of educators have gone out from this old church, among whom are one president of a State normal school, one professor in a medical college, two chancellors of universities, three presidents of female colleges, and nine professors in other colleges and seminaries.

This prolific church is believed to have sent out more ministers of the Gospel than any other church in America. Among them are six foreign missionaries and over eighty regular pastors of churches! It is remarkable that in this number of ministers there are fifty Presbyterians, seventeen Baptists, thirteen Methodists, one Episcopal, and *not one* Congregationalist!

In addition to such a record as this, the venerable church has produced a number of prominent business men, public school officials and teachers, lawyers, physicians and other professional men.

In the Midway Cemetery lie the remains of nearly twelve hundred persons. Here we find entombed the remains of Governor Nathan Brownson, Senator John Elliot, Commodore John McIntosh, General Daniel Stewart. In this cemetery is also the tomb of that remarkable man, John Quarterman, one of the original settlers, from whom have descended twenty-two ministers of the Gospel, four of whom were foreign missionaries!

Surely here is a church that has been willing to "spend and be spent for Christ," and whose noble record beautifully exhibits the spirit of him who came "not to be ministered unto but to minister."

CHARLES W. MEYERS.

COMMEMORATING A GREAT AMERICAN

ON THE afternoon of May 10 there was unveiled on Morningside Heights in New York City, overlooking the park at One Hundred and Sixteenth Street, a monument to the memory of Carl Schurz, statesman and soldier. When this famous German-American passed away about seven years ago a movement was started for the erection of this commemorative statue. Karl Bitter, himself a German-American, was commissioned to execute the work as soon as sufficient funds had been raised by popular subscription.

It was a bright but windy and rather chilly Saturday afternoon that saw the formal presentation of Mr. Bitter's artistic effort to the city. About two o'clock a long and brilliant parade formed in Broadway between Seventy-Second and Seventy-Eighth Streets and marched to the music of many bands up to Morningside Heights. Several regiments of United States regulars were followed in the parade by militia, infantry, cavalry and artillery, while the German veterans and German military and civic societies brought up the rear.

Mr. Joseph H. Choate, ex-ambassador to Great Britain, presided at the unveiling ceremonies. With Mr. Choate in the speakers' stand were Count von Bernstorff, the German ambassador; William H. Carpenter, Provost of Columbia University; the mayor of New York and several other civic officials. At the right of the stand seats were reserved for the members of the Schurz family and their friends. Seated here were Mrs. Antonie Jussen, sister of Carl Schurz; the Misses Agatha and Marianne Schurz, his daughters; Carl L. Schurz, his son; and Mrs. Schurz.

In opening the ceremonies Mr. Choate read a letter from President Wilson, who regretted his inability to be present, and said in his letter: "One of the most gratifying elements of our national life is the part played by men born on the other side of the water, who have chosen America for their permanent home, and who have caught the real spirit of our institutions and have lent themselves and all the fine force that is in them to patriotic service in promotion of the cause of liberty and justice."

Mr. Choate then paid tribute to the memory of Carl Schurz. He reviewed the humble circumstances of Mr. Schurz's early life and his struggles in behalf of German freedom. Mr. Choate said in concluding: "Carl Schurz came here when twenty-three years of age, bringing with him those German ideals which have made his native country so great and which have aided so much in the upbuilding of our own. He came here without friends, unable to speak the

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THE CARL SCHURZ MONUMENT

English language, and yet he was soon a master of that language and a leader in American thought.

"Lincoln sent him as ambassador to Spain, where his work is known to history and to all of us. But when the war started he returned here and gave his sword to the country for four years. I am glad to see here to-day some of his comrades, some of the survivors of those battles in which Carl Schurz took so brave and active a part. After the war he became a leader among the German people in his adopted country.

"As a leader he did what is so seldom seen and yet so necessary in the upholding of the best in public life. He put expediency above personal and party advantage. His work will long be remembered as a purifying example to the young men of this country."

Miss Agatha Schurz, accompanied by her brother, unveiled the statue with the assistance of several members of the memorial committee. Mayor Gaynor accepted the memorial on behalf of the city, paying tribute of praise in a well-turned speech to the sturdy German element of our population of which Carl Schurz was such a shining example. Count von Bernstorff sounded the note that connected this American patriot with his former fatherland. The count said in his eulogy:

"He was one of the martyrs of the movement which had its origin in the craving of the soul of the German nation for unity and political freedom. Twenty-two years later Bismarck completed the creation of united Germany, the idea for which Carl Schurz had given the strength of his youth. From that time on dates the reconciliation of the Germans at home and those in the United States who had fought for German unity; a reconciliation which never found a better expression than in the words of Bismarck, who said: 'As a German I am proud of Carl Schurz.' I came here to-day to repeat Bismarck's words, and to say to you, as a German, I am proud of Carl Schurz."

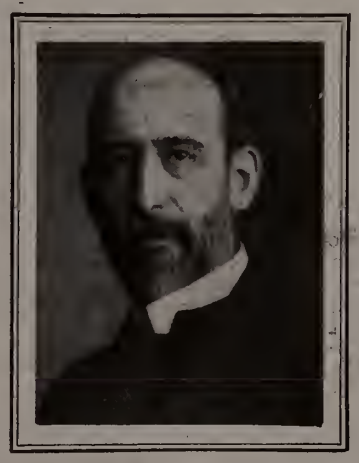
The Schurz Monument stands in a circular plot fifty feet in diameter at the head of the flight of steps leading from Morningside Park to the driveway and facing the buildings of Columbia University, the Cathedral of St. John the Divine, and St. Luke's Hospital. The full-length figure of the patriot in bronze stands upon a granite pedestal on the periphery of the semi-circle. The statue is nine feet high and shows Mr. Schurz in the long coat and cloak of the style he generally wore. The pedestal bears reliefs in polished granite, and the inscription: "CARL SCHURZ, Defender of Liberty and Friend of Human Right."

THE RURAL CHURCH AND COUNTRY LIFE

BY PASTOR D. H. STEFFENS

ARE we not, in connection with the present country life movement, in some danger of asking too much of the rural church and too many things of the country minister? This is a fair question, for we Americans are rather prone to let our enthusiasm run away with us and overdo things, which are often suddenly dropped when the results do not come up to our expectations.

Here we are vigorously urging that candidates for the ministry should spend at least two years at an agricultural college before entering a theological seminary. It is seriously contended that "some rural pastors have more than doubled their efficiency by taking a course in an agricultural college," and that "the field for the country church is co-extensive with that of the new agriculture and country life. The pastor must lead in all this." "There are four periods of country life in North America, coincident with Pioneer, Household, Speculative and Co-operative Farming. We are now just beginning to frame a period of speculative exploitation into a period of co-operative agricultural effort. The church has in this change its supreme opportunity to grasp new ideas of co-operation and to knit together the economic, intellectual, social and moral forces of the community until country life has been completely transformed."



REV. D. H. STEFFENS.

Surely this is an ambitious program, and I must confess that I sometimes wonder where it is all going to end. Is the study of agriculture, horticulture and animal husbandry to replace the study of Greek, Latin and history as a preparation for the study of theology? Is a knowledge of bacteriology to be considered of greater importance for the country minister than a knowledge of New Testament Greek? Shall he learn to fight insect pests and plant diseases rather than to fight sin and the forces of moral evil? Shall the country minister concern himself with the answer to the question, "What shall we eat, what shall we drink, wherewithal shall we be clothed?" rather than with the answer to that other question: "What shall I do to be saved?" Of course, nobody would seriously entertain or defend such a proposition. But in the face of this present discussion on the part to be played by the church and its ministry in this country life movement, which seems to include everything from killing potato bugs to the science of eugenics, a former country parson may be pardoned for asking himself how it is all to be accomplished and what the result is likely to be. If he has read any history he may remember that during the eighteenth century the intellectual movement which we call Rationalism in Germany, Deism in England and Infidelity in France so completely enthralled the hearts of men that country churches on Christmas Day were actually satisfied to have their ministers preaech to them "On the Advantages of Stallfeeding" because the Gospel speaks of a manger. The themes selected by some of the German preachers in those days are astounding. Thus one of them used the Gospel for Palm Sunday to warn his congregation against breaking branches from the trees of the government forests.

Now, I do not wish to imply that we are again tending in that direction, or that our country churches will ever again submit to such preaching. I desire merely to suggest that as we discuss the work of the rural church, it will be well for us to remember that this movement, like every other, may have its weaknesses and its dangers.

It is, for instance, not quite clear to me why the church is suddenly urged to completely transform country rather than city life. If there is any place where "the economic, intellectual, social and moral forces of a community need knitting together" it is the city rather than the country. In the country people are more or less compelled to associate with each other; in the city no man needs to know the people who live in the adjoining flat. The town-dweller can more completely isolate himself from all the interests and activities of community life than the countryman. His factory, his union, his shop, his office may represent his only point of contact with its economic forces. His evening paper, the moving-pictures, the theater or an occasional concert may represent his entire intellectual interests. His lodge, a pleasure club, a social party, or a visit make up his social life. His church, and when he is unfortunate, federated charities, represent his point of contact with its moral forces. Only in exceptional cases does he come into contact with people whose interests and views are not identical with his own. Constant movement in this narrow circle tends to limit his vision. Some of the most narrow people I ever met were New Yorkers whose entire knowledge of the world was gained by reading a newspaper, on the way to or from their work on the elevated or subway. To them, everything outside of New York was simply "country," a terra incognita somewhere beyond Hoboken or Jersey City. New York, which meant their factory, their tenement flat and their own little circle of acquaintances, was their universe. Every city is made up of an immense number of such disconnected circles and disjointed fragments. It has no real social fabric. It, no less than the country, needs knitting together. It is therefore not plain to me why the church should be urged to transform the country rather than the city.

As I see things, the social organization of the city stands as much in need of transformation as the open country. We felt this some years ago, and urged our candidates for the ministry to study sociology just as we are now urging them to study agriculture. The clerical sociologist and the institutional church have not yet succeeded in knitting together the disjointed members of our civic social organisms. Still, we are now called upon to adopt and carry out a program which would make the economic, intellectual, social and moral

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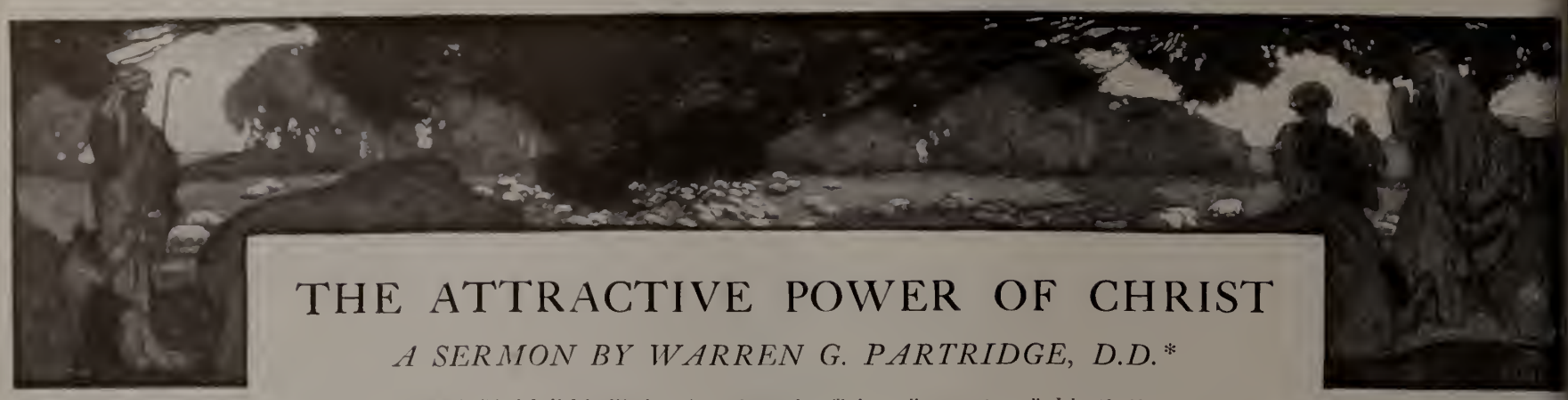

THE ATTRACTIVE POWER OF CHRIST

*A SERMON BY WARREN G. PARTRIDGE, D.D.**

TEXT: "And I, if I be lifted up from the earth, will draw all men unto me." John 12: 32

THESE momentous words were spoken by our Lord only six days before Calvary. The scene marked a crisis in the career of our Master. The Greeks desire to see Jesus, and therein he has a vision of a whole world redeemed. He sees his cross in the center of human history. In his arrest, trial, and death, we can see the critical moment in the existence of the human race. Thoughtful men discover that this world is a momentous battlefield. The forces of good and evil wage a relentless and persistent war. Jesus, as he speaks these words, stands at the psychological moment in the battle, when the tide of conflict is turning in his favor. He sees his adversary broken, and the text is a promise of victory.

The splendid vocation of Jesus was to attract all mankind to himself. But his adversary, Satan, attempts to attract all men to his standard. There are two camps. Every human being must choose sides in this battlefield. We must enroll under the banner of Christ or Satan. We must choose, as our master and leader, either Jesus or his bitter foe. In every country, in the time of civil war, there is a life and death struggle for the reins of government. If it is a monarchy, the storm-center is the throne. The problem of every subject is, shall he be loyal to the reigning king, or will he throw his influence on the side of his adversary? In this life we must choose our king. Our loyalty is competed for. Two rulers contend for a kingdom. The line of battle encircles the globe in every generation; and men every day are rallying to one banner or the other. Some days the forces of evil seem to be winning the battle, but, in the course of years, we see that the truth, as it is in Jesus, is mighty and must prevail. Christ came into the world to be our King, and to lead us to heroic deeds. He came to enlist us in achievements worth while. Why are men attracted to him? His personality casts a spell over men. His sinless character is a powerful magnet for sinful men. He unveils the character of God, and makes that attractive. His magnificent mission attracts thousands of men. His program stirs the blood and appeals powerfully to the imagination. His grand program includes the conquest of the world.

The Leader's Magnificent Army

Here is a divine Leader that calls out all that is heroic in human nature. He seems audacious, as he undertakes to win the human race to his standard. But his audacity is captivating and compelling. Its very magnitude is attractive. Think of enrolling millions of men and women in world-wide evangelization! Multitudes hear, in his call, the will of God and the appeal of righteousness. World-wide missions is the slogan of his enthusiastic followers as they crowd around his banner. Men love a powerful leader, and here is a personality that captivates the imagination, subdues the will, dominates the intellect, and melts the affections. Thousands of martyrs have rushed to the stake to die for this commanding figure in human history. His influence was never so tremendous as it is this very hour. David Livingstone, John G. Paton, William Carey, Adoniram Judson, David Brainerd, Dr. Grenfell, and thousands of other heroic missionaries have been transfigured by his leadership and example, until they were anxious to flee to the remotest corners of the earth to win him disciples. Jesus' benefactions and sympathy for the poor and suffering have won him thousands of followers. His enthusiasm for humanity has been contagious. Men and women have flocked to his standard, attracted by his program of social uplift.

Multitudes of men and women to-day have "the mind of Christ" for the lost, the broken-hearted, the suffering, the poor, the ignorant, the weak, and the tempted. They enter into his benevolent views for the human race. Millions of dollars are flowing into his treasury every year, to found hospitals, asylums, rescue missions, churches, missions, schools, and universities, where his Gospel may have practical application. Multitudes make sacrifices of money, health, time, and even life itself, to carry forward his kingdom of love. There are various attractions in his person and in his message; but numberless followers feel the thrill of the great apostle who exclaimed, "For the love of Christ constraineth us." Paul was transformed by the attractive power of Christ, and he says, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me." Our King has a magnificent program, and he needs all men to co-operate in his plans for the betterment of this world.

The Needs for the Campaign

Christ seeks a multitude of followers, so that he may have an irresistible army for the accomplishment of his purposes. Vast numbers are needed for his colossal plans. He needs an immense kingdom of redeemed men to achieve success. Our Master is seeking multitudes of followers, not for his sake, but for the good of the human race. His universal kingdom has a glorious destiny for mankind. Millions have been attracted to him because he is the Hope of this world. We are powerfully drawn to Christ because of what he has done and is doing for the cause of humanity. His program has emancipated millions of slaves. It has brought civil and religious liberty to many nations. It is eliminating ignorance, bigotry, and superstition in many benighted lands. It is bringing in the new day of international arbitration and peace. It is bringing about individual salvation and social salvation.

It is the leaven of civic righteousness, social uplift and good citizenship. It is the hope of social and industrial justice, and of equality of opportunity for all men. Will we take our place in his everlasting kingdom, and co-operate in all his plans for the redemption of mankind? When we accept Christ as our Master, we pass through the portals of his everlasting commonwealth to become his partners in every project to bless the world. Christ has a spiritual attraction, and those who respond to his potent spell become lovers of mankind. I have read a legend that there was once an immense mountain beside the sea, which was an irresistible magnet. Whenever a ship got within reach of its magnetic influence it was drawn helplessly to its doom. The attraction was so powerful that the bolts and nails flew out of the ship and rushed to the great magnet; and the ship rushed to the magnetic mountain and lay a mass of ruins on the rocks at its base. The attraction was absolutely compelling. Christ has the attraction of a colossal magnet in the whole world, but men can resist his potent influence and make shipwreck of their lives.

Christ, the Magnet of Humanity

Christ has established a universal kingdom. His religion is to supplant all other religions. It is a world-conquering religion, and he says: "I will draw all men unto me." Great rulers in the past have had visions of a universal empire. Alexander the Great seemed near realizing his ambition of a world-kingdom. But all such dreams of universal empire have been bitter disappointments. But Christ, some day, is to realize this dream of humanity. Every member of the human race needs him. All generations need his Gospel. Christianity is adapted to every individual and to every race of mankind. Christ attracted men of the first century, and he is powerfully attracting millions of men in the twentieth century. Christ has this attractive influence in all ages over the educated and the illiterate, the man, the woman, and the child, over the Oriental world and over the Occident. It will require time to build this kingdom of light and love. But it will be the one permanent result of human history.

Righteousness, justice and truth will ultimately prevail in the world. The whole world is destined to bow at the feet of Christ. Christ holds the key to the doors of human hearts. His spirit is in the world to act as a powerful searchlight, and to discover human sin. Men in their guilt must seek the face of God, and Christ is the open door to the Father's heart. Jesus is drawing men by inward conviction, not by outward coercion. He would "draw" men by the cords of love. Every day more statesmen, poets, thinkers, educators, and scientists are being swayed by Christ. Social workers in the tenements and slums are catching his passion of humanity. It was the cross of Jesus which was to sway the future. This was his throne, and the crucified One was to draw all men to become his loving and loyal subjects. Christ crucified and risen draws men by all the moral and spiritual influences of his kingdom.

The preaching of Christ, the work of the Holy Spirit, the influence of Christian homes, the molding of youth in Christian schools, the power of the Bible and Christian literature, and the example of daily Christian conduct "draw" men to him. We speak to-day of the "magnetic field." How far away will a piece of iron be influenced by a magnet? It depends upon the size of a magnet and its power. But the magnet does not draw the piece of iron if the latter is outside the magnetic field. Jesus is a spiritual magnet. How far can a man be away from him and yet feel his attractive power? The prodigal was in a "far country," but he felt even there the drawing power of love divine. The Master says, "I will draw all men unto me." No human being can ever be outside the magnetic field of Christ's loving heart. But any man can resist the power to his ruin. But Jesus to-day is drawing millions of hearts to him, and by his pierced hand he is welding the nations of the world into a spiritual kingdom. Christ's rule is inward. All our ideals, motives, and conduct must be governed by Christ. The circle of our Saviour's influence is growing larger every day. Satan is being daily cast out of human hearts. Some day the great gulf streams of human thought, feeling, and action will become Christian. Christ will one day have the heathen for his inheritance, and the uttermost parts of the earth for his possession. The reign of Christ will supplant the ancient reign of Satan.

Christ's Drawing Power To-day

This heavenly drawing is not irresistible. Any man can insulate his heart and mind, and resist the divine attraction. A piece of iron cannot help flying to a powerful magnet when the two are brought close together. But the human will can resist the spiritual attraction of God and Christ. But multitudes of people respond to the drawing power of Christ, and he will have an innumerable throng around him, as the center of the universe. This divine attraction is operating powerfully every moment of time on the whole human race. I have read of a company of soldiers who had an electric battery in camp, and they wound a coil of wire around a big cannon, and turned on the electric current; and they transformed the cannon into an immense and mighty magnet. Then the soldiers stood some distance away and held big cannon balls, swords, and muskets in their hands and wondered, as they saw these heavy objects fly out of their hands and adhere to the powerful magnet.

Jesus is a spiritual magnet of such omnipotent power that nations as well as individuals are drawn to him; and some day battlefields will disappear, and armies will lay down their cannonballs, muskets, and swords at Jesus' feet. "And nations shall beat their swords into plowshares and their spears into pruninghooks, and they shall learn war no longer." Our Redeemer was a true prophet and he said, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life."

The cross of Christ has wonderful attractive power. As the Master spoke of how he would draw men unto himself, he said, "If I be lifted up." His death on the cross would accomplish what his life could not accomplish. He knew that there would be in his death a more heavenly spell, a more absolute and potent influence to transform human character than even in his wonderful miracles and teachings, or in the sinless purity of his daily life. When he laid down his life for sinners, it was the uttermost

Continued on next page

* Pastor Fifth Avenue Baptist Church, Troy, N. Y.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, June 1. Psalm 133. True unity is like a perfume which lends its fragrance to everything. The "precious ointment" gave its grateful scent to Aaron's head, and his beard, and "to the skirts of his garments." And so it is with the grace of spiritual communion; it makes even commonplaces beautiful. When the spirit of union prevails in a family it hallows ordinary speech, and it makes the household meal a sacrament. "There is fragrance all around, when there's love at home." And it is even so with the fellowship of a church: its unity makes common service glorious. Discord ravages everything, it spoils every feast, and even the most delicious food becomes bitter or insipid. But saints in unity taste the "hidden manna" in life's daily bread.

And unity is also like the dew which rested upon the herbage of Hermon. Every blade of grass had its own shining presence, and every blade was fellow to every other blade in possessing the gentle refreshment of God's bounty. In brotherly unity the tender dews of God's grace rest upon every soul, rich and poor, learned and ignorant, prominent and obscure. No faculty is imperiled with the fever heat of passion, or with the equally fierce glare of unholy pride. The "still dews of quietness" are over everything, and the powers of the soul move in cool communion.

Beautiful is the life that finds its symbols in fragrance and dew. It means that Eden is being recovered, that paradise is regained.

MONDAY, June 2. Genesis 45: 1-15. *"It was not you that sent me hither, but God."* How gracious and magnanimous! Joseph hides the cruelty of his brethren behind the glory of God's wonderful grace. He cannot see their sin because of the vision of divine providence. Sometimes we cannot see things because "the sun is so strong!" We use our hands for a shade, and we shut off some of the bright light, and then hidden things come into view. The sense of God's goodness so blazed round about Joseph as to put out of sight his brothers' envy and hatred, and all the dark conspiracy of past days. Misunderstandings were swallowed up in the fulness of divine love and grace.

All this unfolds a great attainment in the life of the soul. It is beautiful when we dwell so intimately in the "burning bliss" of the eternal Light that the faults and failings of our brethren are cast into the shade. Surely we may test our spiritual progress by measures such as these? When other people's faults and weaknesses stand out in vivid intensity we are not living in the light of God's love; we are rather living in the light of our own conceit. When we begin to see the gifts and graces in our brother's life, the flowers growing in the wilderness, then we may rest assured that we are catching "the way of God," and in his light we are seeing light.

TUESDAY, June 3. Genesis 45: 6-28. *"And it pleased Pharaoh well, and his servants."* They were caught in Joseph's joy, and their own hearts kindled with delight. It is amazing how contagious are joy and kindness! One kindly presence can turn mourning into dancing. Who has not had painful experience of a company whose "genial currents" seemed to be frozen? All was cold, stiff, reserved, and artificial. Then some bright, cheerful, overflowing soul enters the room, and lo! "the winter is past," everybody is irradiated, and the birds of good spirits begin to sing! It is the contagion of joyfulness. "A merry heart doeth good like a medicine." The joyful kindness of Joseph sent springtime throughout the palace, and "it pleased Pharaoh well, and his servants."

Robert Louis Stevenson, in one of his incomparable essays, proclaims *"the duty of joy."* It is a strange phrase, for joy, like love, seems to live far from the highway of duty and commandments. And yet it is right. It is in our power to obtain a kindly and joyful disposition. There are ministries and processes by which the finest graces can be grown. We can foster jealousy, or we can foster good will. We can nourish melancholy, or we can nourish hope. We can welcome bitterness, or we can welcome joy. If the bright graces come within our power, then it is our duty to possess them. They all abide in God, and we can be his friends, and share the things which dwell in his presence.

WEDNESDAY, June 4. Genesis 46: 1-7. *"Fear not to go down into Egypt . . . I will go down with thee."* That is the assurance which drives fears away like dark birds of the night! The divine Presence transforms any road. Who has not known a monotonous stretch of highway transformed by strong and interesting company? A friend can grace a wilderness. How much more is it so with "the Friend that sticketh closer than a brother"! "The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose."

And therefore the main consideration in life is not the road but our company. If our fellowships are sweet then in passing through "the valley of Baca" we shall "make it a well." And the supreme Friendship, before which every other friendship grows pale, is that of our blessed Lord. In his companionship we can go on the uncertain journey to Egypt and not be afraid. We can take any appointed road, in the happy assurance that there will be lights all along the way. "Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me."

And so the Friend really makes the road. Our circumstances may change, but he abides. And where he is there is rest and heaven. "Through cloud and sunshine, Lord, abide with me.'"

THURSDAY, June 5. II Corinthians 5: 5-11. *"The love of Christ constraineth us."* And that word "constraineth" is very strong and picturesque. It means to lay an arresting grip upon one, as of an officer taking a man into custody! It means to get round about one, and to carry him forward as in the irresistible momentum of a vast crowd! And that is how Paul felt the love of Christ. It arrested him and held him in strongest yet in sweetest bonds. It surrounded him like a thronging multitude, and carried him almost off his feet! He could not resist it. It was overwhelming!

I do not wonder that, in the strength of that tremendous constraint, the apostle believed that he could "do all things." Yes, in the power of his Saviour's love he could even forgive his enemies! He could offer flowers to those who had stoned him. He could take ministries of goodness to those who hated him. He could carry the burdens of those who had tried to break his heart. In the love of Christ he could do the impossible!

And we, too, may live in the same mighty constraint. We can harness the power of infinite love to our daily tasks. We can experience its "pull" and its "lift" at the "steep and stony hill." It will keep us sweet amid reproaches. Our milk of kindness will not be soured in "the dark and cloudy day." We shall be able to be gracious to the graceless, for "our sufficiency is of Christ."

FRIDAY, June 6. Matthew 5: 38-48. *"Love your enemies."* The Lord's commandments are just the obverse sides of his promises. The duty is equaled by grace. If he commands us to a certain expenditure we may be sure the money is in the bank. If we are ordered on a journey all provision has been made for the road. God's commissions are always "personally conducted," and nothing is neglected or overlooked. For every obligation there is a corresponding inspiration. For every demand there is adequate resource.

So that when the Lord commands us to love it is clear proof there is love in the bank on which we can draw in our necessity. "We love because he first loved us." In the fountain of his love we have an inexhaustible supply. In "the grace of the Lord Jesus" we can become gracious. In "the compassion of Jesus" we can be pitiful. In the forgiveness which we have in Jesus we can forgive our fellow men. We can reveal what we have first received. Our river is born at the eternal springs.

It is idle, therefore, to seek to "work ourselves up" into love. We must receive it as a gift from the hands of God. We must ask for his gift of love as we ask for his gift of bread. "Give us this day our daily love." And his love will make us loving and lovely, and we shall be able to meet even our enemies with the love-gifts of grace and benediction.

SATURDAY, June 7. Psalm 103: 1-12. *"Who forgiveth all thine iniquities."* God's holy forgiveness wipes out a dark record. It is blotted out of the "book of remembrance" and God retains the thought of our sin no more forever. But God's forgiveness not only washes out the record of our sin, it cleanses us from the defilement of its guilt—like a boat that is taken into dry dock and cleansed from all the hindering encrustments, weeds, and barnacles that have gathered about her in her journeyings.

"Who healeth all thy diseases." Even when guilt is forgiven the soul may be sorely diseased by reason of its sin. But, when God forgives, the forces of grace have the ascendancy, and all the ailing and broken powers begin to recover their moral and spiritual health. Habits are changed, the habits of looking, listening, speaking. A new climate is round about us; our spirits breathe their native air; we find ourselves in a new world. The "saving health" of the Father is imparted to his children.

"Who redeemeth thy life from destruction." We are no longer the property of the evil one. We are like slaves who have been redeemed from captivity, and we have found a new Master. The forces that move about us are no longer destructive; they are ministers of grace, and like the powers of the springtime they woo every hidden power into strength and beauty.

God's wonderful forgiveness brings the soul from wintry bondage into spiritual warmth and glory, and crowns the life "with lovingkindness and tender mercies."

These Daily Meditations will appear in each issue through 1913

J. H. Jowett

THE ATTRACTIVE POWER OF CHRIST

the Son of God could possibly do to show his infinite love and devotion to the sons of men. Nothing is loftier than self-sacrifice. He said himself, "Greater love hath no man than this, that a man lay down his life for his friends." But he laid down his life just as willingly for his bitterest foes. Here we see the marvelous attractiveness of the cross. Christ was not simply a hero or a martyr, but he was God's representative, and man's representative. His cross has divine attraction because his death was more than human self-sacrifice and human heroism.

Continued from preceding page

"God is love," and the cross of Christ is the climax of divine compassion for sinful men. Such love melts the hardest hearts, and softens the most stubborn wills, and captivates the most bitter intellects. The cross of Christ draws and attracts us to God. It reveals the tender compassion of the divine Father.

The apostles, in the first century, seemed like men driven by a superhuman dynamic force. In the twentieth century reformers, evangelists, teachers, missionaries, social and settlement workers, preachers, and thousands of laymen have become crusaders in the titanic battles to usher in the kingdom of heaven upon earth. Money is given to Christ and to his cause as never before witnessed in the world. Young men and women are offering themselves in larger numbers than ever before for home and foreign missions. Tens of thousands are saying every day, "What can I do to-day, so that I can follow in the steps of my sinless Lord?"

ATLANTA'S SUNDAY SCHOOL PARADE

THE SECOND BAPTIST AND FIRST CHRISTIAN SUNDAY SCHOOLS OF ATLANTA, GA., ASSEMBLED AT THE STATE CAPITOL, SUNDAY MORNING, MAY 4

THERE were six thousand three hundred and nineteen enrolled Sunday school students of all ages in the parade Sunday morning, May 4, when the Second Baptist Sunday school of Atlanta, Ga., and the First Christian Sunday school of that city marched through its streets from the State capitol, on whose grounds they met, to the public auditorium, to hold their joint meeting and jubilation just before the end of the three months' contest between them.

Included in that number was the Sunday school which had set a new world's record for attendance—the First Christian school, with 4,129 scholars, all regularly enrolled, and including 776 new ones who had joined that morning. The previous world's record was said to have been 3,800, held by the Christian Sunday school of Canton, Ohio, champion among the schools of all denominations in the entire United States and Canada.

The standing of the two schools in the Atlanta contest, announced with their morning's record included after they had convened their joint meeting, was as follows: First Christian, 55,344; Second Baptist, 48,086 points. The contest had but one more Sunday to go before its end. Notwithstanding the apparent certainty that they had won, there was no exuberance on that score among the scholars of the First Christian Church at the mass meeting. "We've both won," they insisted. The prize, a picnic from loser to winner, will be nothing less than a joint jubilation of the two schools, with each bringing full baskets—for that spirit is in control of their policies.

A further contest, beginning just where the original ends, was broached and practically agreed upon between the leaders of the two schools. The purpose of the second contest will be to furnish an incentive in each school for retaining all that it has gained by the first engagement, in which new scholars were the premium and promptness and attendance were made to count.

At the beginning of the first contest, the Second Baptist Church, much the larger of the two schools, gave a handicap of over 2,000 points to the First Christian. The average attendance of each school for the preceding three months had been around 400. The First Christian school seized an advantage at once in seeking new scholars, and so won a lead which the Second Baptist workers could not overtake. "We have had a broader field to work in," explained C. V. LeCraw, superintendent of the Christian school. "There is but one other church of our denomination in Atlanta, and we have had the whole city to draw our new membership from, whereas the Baptists have been handicapped in this regard by the fact that theirs is but one of a number of Baptist congregations in Atlanta." W. T. W.

AS LONG AS THE HILL STANDS

BY CAROLINE WOOD MORRISON AND JANE MORRISON

A Story Complete in This Issue

JUST a little beyond the Burke farm rose a lone, precipitous hill. David Burke, as a little boy in calico trousers and stiff waist, luxuriated, barefoot, in the warm dust of it, swinging his carpetbag school satchel and trudging up the crest, a happy atom on the top of the wave of life. The boy was affected, as by drugged wine, by the scent of earth when fields are feeling the caress of little growing fingers on their brown, still flesh, and trees look companionably, even conversationally, towards crooked fence and blackberry bush. Subconsciously he was a dreamer, though physically alert to the most timid bird's flight, the scurrying of a rabbit, the whisk of a squirrel's gray flare of fur.

Over the hill lived the Fennels, a family of "poor whites." David, preoccupied in his own concerns, had but a vague consciousness of the swarm of children in the gray, unpainted cabin and the gaunt woman on the porch watching her flock off to school.

There never were shoes or dresses enough for all the Fennels. Little Jimmy, the only boy, sometimes took his turn in an elder sister's high-heeled slippers while a younger sister covered her shoulders with his outgrown coat. Mrs. Fennel had obstinate, fighting blood in her veins. Few men would have suffered the sting of humiliation and extra toil that this woman endured that she might secure her children "book learning." She managed so that some of the Fennels—steps of tousled heads—drifted schoolward each day.

David was taught, "You must never play with the Fennels, never, so long as the hill stands."

This was his mother's fetish—"So long as the hill stands"—her measurement of the everlasting. She had been born in the large farmhouse where she still lived. She, too, had passed over the hill summer and winter to school. She remembered it, bathed in moonlight, on her betrothal night. It stood to her for the unchangeable. When David crossed the hill at evening, the white road lying like a trail to the sky, the warm light undulating in ebbing waves from the fence line, the wide-eaved barn, the homeward-bound teams, made his little heart under the starched waist-line swell with a sense of elation. His father was a silent, undemonstrative man. The mother was the child's companion. Sitting in her lap, or following her about, feeding chickens and wee calves, gathering vegetables in the flower-sweet garden, he had no sense of loneliness.

The days seemed to him to be a succession of passing over the hill and returning in the evening. It was the way to school, to town, to church. And when he had gone over the hill a great many times he was sixteen, and it was evening, and his mother and he rode over the hill alone, leaving his father forever on the other side.

At first the boy was astonished as the happiness he had thought the usual atmosphere of life eluded him. Sorrow and new cares crowded out the long, sweet hours of delight. He became, suddenly, a man. He drove the calves he had petted to slaughter, directed the shearing, revived the dairy that had fallen off during his father's failing health. The Fennel boy, red-headed and stoical, was employed to drive the milk wagon.

One evening David—he was twenty years old that day—sought a stray heifer across the hill. The white warm road, the red gash of the gulley, the brown of sleeping fields, as softly the eyelids of evening mist were closing over them, stirred half-forgotten memories of happiness. Down the road some one was singing

> Daisies and buttercups bring I to you,
> Daisies and buttercups sparkling in dew.

David leaned forward, peering at the singer under his hand. The girl, swinging a school satchel by a long strap, her sunbonnet hanging by one string, made a pretty picture with her big-eyed oval face in its clustering dark hair. The young man felt a breath of the lost happiness on his cheek—the old spiritual self-satisfaction of four years ago. He did not understand, but he stood and waited.

Presently he realized that this was the youngest Fennel girl. The others had married or found employment in the city. The drunken father was "out of his cups" at last and Mrs. Fennel, with her son's steady wage to be depended on, saw that she had done well to make a stand in the last ditch. There was meat on her table—even cake of a Sunday—and Kinnie, the baby, represented the achievement of her life's struggle, ambition, aim, for Kinnie was to graduate in June.

"Hello, Kinnie!" said David.

The girl caught her under lip between teeth that were white as milk. The unexpected greeting, which was like a hail, first thrilled, then frightened her. She began to run up the hill.

"Is anything happened to Jimmy?" she panted.

"I—don't—know," stammered David, confused.

The wind blew her bonnet quite away to show her beautiful hair, blew the over-long skirt backwards like a wing bearing her onwards. Looking into his face she felt her anxiety recede. David put out his hand and took her books.

"Do you like to learn about strange places?" he questioned idly as he opened the dilapidated geography.

"Yes, oh, yes. I have always wanted to go to them. I—" Her young voice trailed to silence. Why were the words not true now? A few moments ago she had wanted rebelliously to go away, to seek some of those far-off places described by the book—but not now!

A half-grown dog, frisking after his master, snatched her fallen sunbonnet and made off with it.

"Oh, my bonnet!" she cried.

David uttered a sharp command, but the puppy

Continued on page 523

IN THE LAND OF THE ASTRACHAN

BY LIEUTENANT COLONEL ALFRED HEINICKE

A CARAVAN OF $100,000 WORTH OF LAMBSKINS STARTING FOR THE FRONTIER

EXAMINING THE SKINS AFTER THEY HAVE BEEN IN PICKLE

WASHING THE SKINS IN RUNNING WATER AFTER LEAVING THE SALT MIXTURE

IN THE Shah-in-Shah's country, far away across the seas in southern Persia, the astrachan trade has its origin. Before the little lambskins became valuable in the eyes of the fashionable world, all Persians wore hats of real astrachan, but nowadays the genuine skins have become so expensive that only the wealthiest of the people can afford to use them. The poorer classes wear either caps of felt or imitation lambskin hats made of cotton woven and imported from Europe.

In bygone times the real hats were tall and straight like long stovepipes, and in old Persian paintings this form of headgear takes a prominent place, for no man had his portrait painted without his tall hat. Even at the present day every Persian puts on his lambskin *kollah* when he leaves his bed in the morning, and wears it all day, not even removing it when he enters a house, for instead of uncovering the head, Persians remove their shoes on entering a room.

The finest lambskins were formerly obtained from the unborn lamb, by sacrificing both mother and young, for by this cruel and extravagant method the fine curls of the jet-black wool were preserved unopened, and the beautiful glossy sheen on the wool was preserved intact.

Little by little the lambskins became more and more important in the Persian export trade. Russia was naturally the first foreign country to buy them, and for this reason most of the skins still find their way to Europe through Russian dealers, the big furriers in London, Paris, Leipzig and New York supplying their wants every year at the great fair at Nijni Novgorod. Only the skins bought in this market are considered genuine astrachan, and nobody will buy skins which do not bear the Russian stamp.

The keen Caucasians, who are the most enterprising dealers, visit Persia year after year. Some of them, indeed, have settled in the South, where their chief buying center is Shiraz in Farsistan.

The Arabs and Gashkais, the most powerful and numerous tribes in Southern Persia, bring immense flocks of sheep each spring and autumn to the Shiraz market. The Russian dealers pay large sums in advance to the various chieftains, and deliveries of forty thousand or fifty thousand lambskins at one time are of frequent occurrence. Many odd lambs are also brought into town every day during the season by the village people living near Shiraz.

Sturdy copper-brown nomads walk from shop to shop with lambs slung over their shoulders, offering them to the highest bidder. As soon as the bargain is struck, the breeder whips out his knife, kills and skins the lamb on the spot, hands over the pelt and walks off with the cash and the flesh, which he sells to some passerby. Keen competition and the ever-increasing demand from the Western markets have put up prices year by year. Perfect skins with the finest curls and glossy sheen cost at present from $4 to $5 a pair; the cheapest fetch as much as $2 to $2.50 a pair.

In making a cloak or cape of fine quality, the center of the saddle only is used and a very large number of such strips, perfectly matched in curl and degree of blackness, are stitched together to make up a complete garment. The rest of the skins, the legs, sides and other inferior parts, are used for less important purposes, such as linings for gloves, shoes and other articles. In classing the various skins the jet-black ones are considered the best. The gray ones are also used in their natural color, but the fawn-colored skins are generally dyed black and used in Persia, though now a large number of dyed skins are also prepared for export. Prices are so high that even inferior skins fetch good sums from the dealers.

Besides the first cost of the skins as they come from the lambs' backs, several other items go to increase the cost to the wearer. There are, for instance, the expenses of preparing the pelts for transport and the mule freight from Shiraz to Resht, some sixty to seventy days' journey by caravan, a very heavy item. The continually increasing taxes levied by the Persian Government for permission to export the skins must not be forgotten in calculation. Every now and then the wily Persian Government puts an embargo on the skins, the ostensible reason being the ever-increasing price of meat for food, but this is only an excuse, the real object being to squeeze as much money as possible out of the dealers, for bribery plays a very large part in the astrachan trade.

The smart Caucasian merchants are quite sufficiently wide-awake to deal with the wily Persian officials, but before the skins reach their destination, about 40 per cent., even 50 per cent., has been added to their actual purchase price. The skins are packed in bales containing from one hundred to one hundred and fifty pairs, and a mule carries two of such bales. Caravans bearing as many as two hundred loads, or 400 bales, representing a value of from $40,000 to $75,000, leave Shiraz at one time, and as the goods travel perforce uninsured to the northern frontier the dealers are always very anxious until they have reached Resht in safety.

In 1912 about 180,000 pairs of skins, worth 1,250,000 rubles ($700,000), were exported from Shiraz alone. Before they are packed into bales the skins undergo a very careful and lengthy preparation to preserve them. They leave Persia in the salted state, the final tanning being done in Europe. The preliminary cleaning is done in running water to get rid of impurities on the fleshy side of the skins, which are scraped with long, blunt-edged knives. Then follows the salting, which is done in large tanks or earthen vessels, capable of holding three hundred to five hundred skins each. There they are thoroughly steeped in a mixture of salt, barley flour and water. After remaining in this pickle for ten to fourteen days, the skins are taken out one by one and spread on a table, where they are again carefully examined and scraped. This finished, they are laid out in the sun to dry for twelve hours or so, by which time they are bone-dry but very dirty, for the flour and water have formed a paste and the fine curls are all stuck together and full of lumps, to get rid of which the skins are once more washed in running water by men standing kneedeep in the stream.

After being thoroughly rinsed and well shaken, the skins are placed woolly side on the hot pebbles in the river bed, and before they have time to dry hard they are sprinkled all over with a thin coating of fine barley flour. At sunset they are taken up and handed over to the classers for sorting according to quality and color. Each skin is stamped with the mark indicating its quality and color, and they are then stacked in pairs, wool against wool, and tied round the legs with red string, after which they are ready for making up into bales. The bulk of the skins are exported, but those which are to be used locally are tanned in Shiraz.

The mode of Persian headgear has altered considerably. In days gone by the hats were very tall and heavy, but now the most fashionable are quite low. The middle classes still wear a hat ten inches high of melon-shaped form, but the most aristocratic members of society prefer a hat only five inches high with straight sides, for which they will pay as much as $10 or $15. Commoner hats of coarser wool are to be had for about $2 to $2.50. The poor folk, for whom this is too expensive, wear the less costly felt cap.

It is said that a real lambskin *kollah*, like the genuine Panama, lasts more than a lifetime, and descends from father to son, or is the subject of special bequest to some valued relation.

THE FINAL DRYING PROCESS

THE EXPERT INSPECTORS AT WORK

OUR EDITORIAL FORUM

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The Latest Bible Discovery

THE church and the world are hailing the publication of the latest great find of Gospel manuscripts. Mr. Charles L. Freer of Detroit, Mich., has recently sent to the chief libraries and universities of the world fac-simile copies of the manuscript discovered in Egypt six years ago, which he later purchased. Accounts of the discovery were published at the time it was made, but the judgment of the world of scholars was reserved until the whole text could be observed and investigated. This is now possible, and the indications are that the new manuscript will rank as one of the most ancient known to be in existence. It is said to date from the fourth or fifth century, and thus may be found to be of equal antiquity with the two oldest known manuscripts, the Sinaiticus and the Vaticanus, both of which are assigned to the middle of the fourth century.

It is interesting to note that in the new manuscript the order of the Gospels is changed, the sequence being Matthew, John, Luke, Mark. The most striking feature of the Freer manuscript is the appearance of a number of verses near the end of the Gospel of Mark which do not occur in any other manuscript. There has always been a great perplexity about this particular portion of the New Testament because in the most ancient and authoritative manuscripts the last verses of the last chapter of Mark are missing. Later manuscripts contain an appendix which has been incorporated into the English translations; in the Revised versions, these last verses are detached from the rest of the book. The new verses occurring in the Freer manuscript are believed to have been known to Jerome, who quotes part of them in his writings. They come after the fourteenth verse, in which Christ upbraids his disciples for their unbelief and hardness of heart, and are as follows:

"And they excused themselves, saying that this age of lawlessness and unbelief is under Satan, who through the agency of unclean spirits suffers not the true power of God to be apprehended.

"For the cause, said they unto Christ, reveal now at once thy righteousness.

"And Christ said unto them, The limit of the years of the power of Satan is [not] fulfilled, but it draweth near.

"For the sake of those that have sinned was I given up unto death, that they may return unto the truth and sin no more, but may inherit the spiritual and incorruptible glory of righteousness in heaven."

Nearly four thousand ancient Scripture manuscripts are now in existence. New discoveries will doubtless be made. Meanwhile the Word of God is being engraved on the hearts and minds of his people all over the world; the Bible continues to be, beyond all comparison, the most widely read book; and every new discovery tends to substantiate the firm facts of the Christian faith.

Two Views of the California Case

IN VIEW of the prevalent agitation in California over Japanese land ownership, it is interesting to know just how much land these aliens control in that State at the present time. An educated Japanese, Kiyoshi K. Kawakami, writing in the *Independent*, sums up their holdings, viz.: 8,000 acres in northern San Joaquin Valley, 7,000 in southern San Joaquin Valley, and 2,000 in Sacramento Valley—17,000 acres in all. When it is understood that the two great valleys first named contain over 166,000 square miles of arable land, the Japanese holdings, according to Mr. Kawakami's view, are altogether too small to constitute a menace to the State's agricultural industries. Besides, these valleys, being lowlands, damp and frequently inundated, were shunned by immigrants and other cultivators and the Japanese developed them when they were practically neglected. He points out that no less than thirty-four anti-Japanese bills have been introduced in the present session of the State legislature, "all aimed at curbing the rights of the Japanese, which are obviously guaranteed by treaty." These measures provide for increasing the license fee of Japanese fishermen from $10 to $100 a year; for the segregation of Japanese school children; the prohibition of liquor licenses to Japanese; prohibiting them from using power engines; establishing a special poll tax upon them; prohibiting them from employing white women; prohibiting them from acquiring title to or owning land or real property. These bills do not mention the Japanese by name, but as "aliens not eligible to citizenship."

Mr. Kawakami's recital of the situation is instructive, but it should also be stated that the treaty, while allowing Japanese to own or lease land and buildings for trade or manufacturing purposes, confers no right to occupy land for agricultural purposes. It is reasonable to assume that this omission was not unintentional. All the anti-Japanese measures before the Legislature deal not with trade or manufacture but with land held for agricultural purposes, and this is especially so in the latest bill, which was the object of Secretary Bryan's visit to Sacramento. The Californians claim that as only land held for agricultural purposes will be affected, it cannot be shown that the rights given under the treaty are impaired or abridged in any degree. This attitude makes the whole question at issue one of treaty interpretation, which can only be satisfactorily passed upon by the Supreme Court, or possibly by the Hague Tribunal, should Japan wish the matter committed to arbitration.

Vacation Time

AS THE season of summer outing draws near, when mountain, seashore and valley resorts reap their annual golden harvest from the multitudes in search of recreation and physical reinvigoration, it is well to give heed to the timely note of warning that has been issued by several Health Boards which are co-operating in sanitary effort. Health Commissioner Lederle of New York, who may be accepted as an authority on sanitation, cautions vacationists to make sure of three things if they desire to benefit physically by their summer outing, viz., that the drinking water supply is pure, that the milk served at meals is uncontaminated, and that the place is not fly-infested as the result of carelessness in the kitchen, unclean stables, or objectionable surroundings. Impure water, bad milk and flies are the three greatest typhoid-breeders. Of the 1,000,000 or more cases of typhoid occurring annually in the United States, a very considerable proportion is traceable to unhygienic conditions at rural resorts, although they do not usually develop until the victim is back in town after vacation. As the young are especially liable to this insidious danger, too much care cannot be exercised by parents and guardians. Absolute cleanliness is the latest word in science, and the summer camp, hotel or boarding-house, however attractive the surroundings, which makes no adequate effort to protect its guests from the dangers mentioned, cannot be patronized without positive peril.

The Recall of Judge Weller

THAT the recall is not the dangerous innovation pictured by Senator Root, by which "the people, if they get the power, will strike down and degrade all just and righteous members of the judiciary," but an instrument which can be used intelligently to serve the ends of justice, has been convincingly shown in the case of Judge Charles L. Weller, a police magistrate of San Francisco. His methods of dealing with crimes against morality, and especially with regard to offenses against womanhood, aroused the women of San Francisco, who formed a Recall League to oust him from office, which they have succeeded in doing, electing his opponent, Wiley F. Crist, by a small majority. It is generally conceded that they waged a fair campaign, in which the offending magistrate was fought as the representative of an evil judicial system rather than personally. It was an uphill battle and powerful local interests, including the Bar Association, opposed the women; but as the press of San Francisco frankly admits, the people themselves were convinced "that the honor of womanhood is more important than any judge," and they voted accordingly. The case will stand as a precedent and should be a wholesome reminder to other judges who, through a desire to serve partisan or personal interests, may be tempted to abuse their official position in favor of influential or protected criminals.

The Banner Over the Work

WE PASSED a square on one of the New York streets where a number of old houses had been demolished and removed, and preparations were being made for the erection of an enormous building on the site. Down many feet below the street level men were at work, carting away dirt and hauling blocks of granite into the empty space. They were very common-looking men—rough, unskilled day-laborers. But there was a lofty flagpole standing in the midst of the great lot, and a flag floating at the top of it bore the names of the firm of rich merchants by whose order a vast structure is to stand on that spot. What could it matter to those men at their humble toil whether they dug away the rubbish for the foundation, or laid the copestone of the finished structure? The same banner would float over all the workmen, all the way up; the banner that meant authority for building and reward for faithful labor. And if we could see now with the eyes we shall have by and by, the places that we call lowly and the work we think hardly worth while would stand out before us in amazing grandeur as contributing to superstructures of eternal glory. A hundred years from now, it will not be known who were the wagoners, or who was the architect of the most splendid structure in New York. And what difference do you suppose the angels see between the work of Wesley, Spurgeon or Moody, and the work of that little child over there—when they look at the whole mighty kingdom which has been building for thousands of years—except only the difference in faithfulness? And that difference may be in favor of the child.

One banner floats over all the workmen, and it means no more for the greatest than for the least.

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Former Officials in Stripes

—FOUR NEW YORK INSPECTORS OF POLICE—Dennis Sweeney, James E. Hussey, James F. Thompson, and John J. Murtha have been convicted of conspiracy to cause the removal of a witness to another State, and been sentenced to a year's imprisonment and a fine of $500. They were removed to Blackwell's Island, where Sweeney went to work in the bakery, Hussey in the bed shop, Thompson in the shoe factory, and Murtha in the broom factory. District Attorney Whitman proposes to move at an early date for the trial of former Inspector Sweeney on one of the fifteen bribery indictments against him.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tai* (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Centennial Peace Delegates' Reception

THE peace delegates who are arranging plans for the great centennial celebration began with a visit to the mayor of New York and have had rounds of receptions in New York, Boston, Philadelphia. Washington, Chicago and other cities. The one at the Hotel Astor in New York was of great significance. Joseph H. Choate was the toastmaster and a distinguished company sat down at the banquet. Secretary of State W. J. Bryan made an eloquent speech, claiming to have been sent by President Wilson to voice the nation's desire for and determination to preserve peace. Among other things Mr. Bryan said:

The moral standards of the world are being lifted up, and the world's conception of brotherhood is a conception growing more definite and more clear year after year. There is a greater sense of kinship among men than there ever was before. There is more altruism on this earth than this earth has previously known. Every year the number of those increases who recognize that they are linked by indissoluble bands to all other people. And with this understanding of the meaning of universal brotherhood peace makes progress.

Lord Weardale, head of the British delegation, made an able address in which he referred in beautiful terms to the peace between Canada and the United States. Sir Edmund Walker, head of the Canadian delegation, made most appropriate remarks. Dr. Albert Shaw, chairman of the Publicity Committee of the National Peace Centenary Committee, has made public the manifesto adopted by the international conferees. The proclamation concludes:

We are, therefore, encouraged to hope that the development of letters, science and the arts, of commerce, industry and finance, of mutual knowledge, trust and good feeling on the part of those who owe different allegiances and who speak different tongues may profitably absorb the energies of mankind, as well as offer opportunity for the display of the noblest and finest fruits of mind and character.

We respectfully request His Majesty's Secretary of State for Foreign Affairs and the Secretary of State of the United States to transmit this invitation through the proper official channels to the governments of the world, in order that both by the participation of governments and by the co-operation of men of good will in every land this celebration may be so carried out as to mark not merely the close of one hundred years of peace between English-speaking peoples but the opening of what we sincerely trust will be a fresh era of peace and good will between all the nations.

THE DELEGATES TO THE PEACE CENTENNIAL CONFERENCE WITH MAYOR GAYNOR OF NEW YORK ON THE STEPS OF THE CITY HALL

Plans have been practically completed by the delegates for the International Centennial Celebration. Two monuments, identical in design and inscription, are to be erected in Washington and London, and the cornerstones are to be laid at the same moment by the King and the President, with a brief cessation of all business simultaneously in both countries. Other plans are contemplated, such as the institution of traveling scholarships, the preparation of a new history of the one hundred years of peace, and the building of befitting monuments along the Canada boundary line. One of those looked upon with most favor is a splendid new memorial bridge across the Niagara River. The world is moving so swiftly upward, manward, and Godward, that it is hard to keep up with the pace. This centennial celebration will help to usher in the kingdom of God in the era of peace proclaimed by the angels, in whose anthem the civilized world will join:

Glory to God in the highest, and on earth peace, good will toward men. (Luke 2: 14.)

Killed Hunting Birds' Eggs

MR. WILLIAM CRISPIN, a scientist of Salem, N. J., was found dead at the foot of cliffs that rise 700 feet above the Delaware River near Narrowsville, the other day. He was a member of the Academy of Sciences of Philadelphia and had taken a deep interest in gathering eggs of rare birds. He went to the cliffs of Nockami in search of the eggs of some rock hawks that made their nests there. He took a rope 400 feet long to the top of the cliffs, tied it to a tree, and let himself down some 300 feet to a ledge. It is thought that he slipped there and fell to his death, as his lifeless body was found by two young ladies of Riegelsville under the rope that hung several hundred feet above him. We have here another one in the long line of martyrs to science. Some of the best thoughts in nature have been secured not only by the persistency, industry and consecration, but also by the sacrifices of the devotees of science. There are few great discoveries or inventions that have not cost their toll of lives in experimentation. In the pursuit of any life plan there are dangers at every step. In the mill, the shop, the store, the office; in the crowded streets, with whirling wheels; on the ship or train, there are perils everywhere, some of which can be guarded against by prudence; others are a part of the lot of human life. These are typical of the dangers in the spiritual world. There are many that slip from the ledges and fall a long way to the rocks below. The lesson most important to be learned, and which most people refuse to consider, is that of the insecurity of human life as illustrated in the fall of the scientist, and as thus expressed by David:

There is but a step between me and death. (I Sam. 20: 3.)

Wood Becomes Precious Stone

WOOD, under the chemistry of time and the elements of nature, has often turned to stone, but it does not often turn into precious stones, as in the deposits of the Western parts of the United States. There are deposits of wood turned into opal in Nevada, which is manufactured into jewelry, specimens of which are on the market in New York and other cities. The new jewel consists of petrified wood, the fiber of which has been gradually replaced by particles of the silicate called opal. It is of dark red and blue shades, with many flashes of color through it. In the sunlight the stone has a fascinating play of hues. Opalescent wood is used for pendants, brooches, rings, etc. In appearance it rivals the precious opals that have been found in Hungary. These opals from Nevada are cut with a convex surface in order to bring out the play of colors. There is an old belief that the opal brings good luck to the one wearing it. Some people from the most primitive and homely beginnings by the alchemy of time and thoughts and sentiments have been transformed into beautiful characters adorned with the precious jewels of wisdom and virtue. The value of this precious jewel of wisdom, which guarantees to its wearer the good fortune of both worlds, is thus described by the wise man:

She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. (Prov. 3: 15.)

Counted Sister "Sacred Legacy"

A RETIRED naval officer, living in Brooklyn, had a maiden sister, who was dependent on him solely for support. He had such intense affection for her and such a keen sense of his responsibility for her support that he sent home to her every cent of his savings for deposit for that purpose. The sister died the other day, leaving an estate of $83,900, which her brother had laid away for her during forty years. The brother's testimony, given at the instance of the transfer tax appraiser, showed that he made the first deposit in 1874 and continued till his sister's death, having deposited $16,000 of his retirement pay since 1899. He contracted a disease while on service in China, which he felt sure would end his life, and his care was that should death come to him first his sister should have enough to keep her in ease the rest of her days. He told the tax appraiser that he held his sister as a "sacred legacy." The sister left a will by which $20,000 went to the brother outright, and also the proceeds of the remaining $63,000, all at his death to go to two hospitals in Washington, $60,000 to the Garfield, and $20,000 to the Emergency Hospital. The picture of the devotion of this manly man to his sister and his tender care of her, and her confidence in and affection for him is beautiful to behold. It suggests the constant care and providence of our Elder Brother, on whom we may rely absolutely, and in whose love we may rest.

A friend that sticketh closer than a brother. (Prov. 18: 24.)

Convict Ship "Success"

ONE of the oldest ships afloat is now in the Hudson River, off upper New York. It is the old British convict ship *Success*. She was built in Moulmein, Burma, 143 years ago, of teak wood throughout, the finest wood for making ships. She is 165 feet long and displaces 580 tons. She was at first a crack ship in the East India trade, and in 1806 she made her first voyage from Portsmouth to Australia with several hundred poor men and women who had been convicted of one crime or another and had been sentenced to banishment to the far-off South Pacific shores. It is said that fully one-third of the poor creatures died on the six months' voyage out, and many more perished from diseases contracted in the filthy cells where they were chained. Some years ago Captain D. H. Smith purchased the ship as an historical curiosity. With a small crew he worked her from Melbourne, his home, to England, where he exhibited her. A year ago he brought her across to Boston, and then to Providence, where she spent the winter, and now she is in port at New York, where she will be visited by many and where will be seen the tangible reminders of the crime, injustice, and cruelty of a hundred years ago. The *Success* marks the progress of the world in both justice and mercy since she began her deadly voyages. She has seen the slave-ships annihilated, the pirates driven from the face of the sea, the protection instead of oppression of the poor, and the care of a Christian age for the health, spirit, and morals of the prisoner rather than his torture. The convict ship, with its dark history, illustrates the fact that

The dark places of the earth are full of the habitations of cruelty. (Ps. 74: 20.)

THE FIGHT FOR INDIA'S CHILD WIVES

WE ALL know the lines of the "Barrack Room Ballad": "Somewhere east of Suez, where the best is like the worst and there ain't no ten commandments—" and that wonderful line, "The East is East and the West is West, and never the twain shall meet." These are but the words in which the genius Kipling sang in colloquial form the fundamental essential differences of principles—one might almost say eternal principles—that underlie the civilizations of the Orient and the Occident. Hence it is that a phrase that conveys little meaning to a Western ear may contain tragedy on a colossal scale for millions of Eastern hearts and lives. One such phrase is "child marriage," and another, related to it and of almost equally dire import, is "child widows."

There is no more encouraging evidence of the growing enlightenment of India than to find a great native organization fighting for reforms along these sociological lines. The Hindu Marriage Reform League is an outstanding example of such effort on the part of the educated Hindus. The league was founded by the late Rai Norendra Nath Sen Bahadur, who died July 1, 1911; and its present president is the Hon. Justice Sir Asutosh Mookerjee, Kt., Saraswati, C.S.I., M.A., D.L., D.Sc., F.R.A.S., etc., judge High Court and vice-chancellor Calcutta University.

The secretary and treasurer is Dr. Indu Madhav Mallick, B.L., M.A., M.D., professor of pathology, College of Physicians and Surgeons of Bengal.

The headquarters are at 70 Harrison Road, Calcutta, India.

The objects of the league are:

1. To raise the marriageable age of boys and girls to sixteen, and to spread education among girls on a wider scale than at present.

2. To educate public opinion on the question of marriage reform by means of lectures, books, pamphlets, tracts, leaflets, etc., and by such other means as may be found expedient.

3. To obtain a sufficient volume of Hindu public opinion which may have the effect of modifying the system of early marriage to an appreciable extent in the near future.

4. To minimize marriage expenses and dowries.

5. To take steps generally for the extension and promotion of the above-mentioned objects.

There are seventy-three branches of the league—forty-one for men and thirty-two for women—the presidents being, in every case, native gentlemen or ladies of exalted station in official, political, professional or social life.

More convincing than mere statistics are some photographs sent by Miss Carrie A. Tennant, the league's honorary traveling representative. One shows a child wife, eight years old, with two nine years of age. Their husbands are all over twenty-five. Another shows a girl of thirteen with her two-months-old baby in her arms, while another wife of ten stands beside her. A third is of a child of nine with her husband, aged thirty-four.

At a lecture delivered in Calcutta by Miss Tennant, she quoted Hon. Mohendra Lal Sircar, M.D., as saying that from medical observation extending over thirty years she could say that 25 per cent. of Hindu women died prematurely through early marriages, 25 per cent. more were invalided by the same cause, and the majority of the remainder suffered ill health from it. She said that in many parts of Southern India girls were married between the ages of six and ten. A special commissioner of the High Court in one of the cities there told her that he was one of the greatest sinners who would attend her meeting that evening, for in the preceding May he had given a daughter in marriage at the age of six; he joined the league, however, and promised to keep his other daughters single to a later age and educate them. In one city she visited a Hindu school of 500 boys, and when she asked all who were married to stand up, 200 responded, 98 of whom were fathers, and the first to stand up was a boy of nine. At the particular meeting at which this last statement was made (in Calcutta), the number of married girls between one year and fourteen was given as 8,487,430, and the number of child widows from one to fifteen to be 321,47(These figures were presumably for Bengal.

TWO HINDU CHILD-WIVES, THIRTEEN AND TEN YEARS OF AGE

Concerning child widows Miss Tennant reminde her hearers at Lucknow that 300,000 of their daugh ters below fifteen were doomed to lives of widow hood because of the terrible evil of early marriage and at Madras she spoke of statistics showing 700,00(child widows under five years old. These widow are, by custom, forbidden to marry again, and ar usually treated as slaves and drudges in the fami lies of their deceased husbands. The misery o their lot is simply beyond the conception of any on who has not personally seen the degradation, igno rance and servitude into which the so-called ethnic religions of Asia have trampled the women of the several races.

The league is a native organization throughout Miss Tennant's being the only foreign name on its list (except that of Mrs. C. P. Wallace, who recently left India after rendering much excellent service) as honorary traveling representative. It was founded by a native gentleman, and Miss Tennant quotes to her audiences the Shastras, Puranas and Vedas as well as the Sanhitas in support of the reforms she urges. Indeed, she maintains that "it is for the lack of the study of these sacred books that many social evils have crept into Hindu society."

At a meeting in Madras, the chairman, the Hon. Mr. Justice P. R. Sundara Aiyar, referred to the mischievous system, which is becoming more and more prominent, of receiving money from the parents of brides as consideration for allowing boys to marry them. It was considered so important that a word was coined—*Varasulka* (bride-price). This has become a great source of oppression on the part of those who had sons against those who had daughters. That morning he had received a letter from a gentleman subscribing to the league as a very poor father of a very poor girl, asking him to raise his voice against this system, which was ruining many a parent. Evils had really grown to that extent that there was nothing which more impoverished a father than having girls to marry. No longer was it the case that the property of the family came to the sons. The present condition of things was that all was exhausted before the daughters were married.

The league has a gigantic task before it. The Hindu population is something like 200,000,000, and when one begins even to think of the far-reaching effects of these evils, one is almost tempted to despair of accomplishing any perceptible results of real value. As for "eugenics," the question, "What chance has anybody to be 'well born' in such a community?" naturally arises. For the encouragement of India's well-wishers, however, it may be said that Miss Tennant's seventy-three league branches all occupy important strategic positions in the country and that the local heads are men and women whose official positions or personal attainments—or both—make the mere use of their names in itself a powerful force for good in the community.

THE SEVEN CHURCHES OF ASIA

Continued from page 512

"Satan's Throne," where the cruel test which meant either death or denial of their Lord was offered to so many Christians. Not far away are the ruins of the Temple of Julia, and, most massive of all, a magnificent piece of the acropolis wall, built of enormous stones, fully a hundred feet in height, and buttressing part of the hill itself, and extending some feet above it.

No description can give the reader an adequate account of these extensive ruins. They cover acres and acres and acres. To see them all one must walk for miles over rough and steep paths, often climbing over huge fragments of marble and masonry, mute relics of past glories.

The view from the summit is far more beautiful and scarcely less impressive than the ruins themselves. Fifteen miles away one catches a glimpse of the bright waters of the Ægean. In the nearer distance rise three great tumuli, some hundreds of feet in height, the graves of forgotten kings. Pausanias, writing nineteen hundred years ago, tells us that they are the tombs of Auge, the mother of Telephus, of Andromache and Pergamus.

Close to the base of the citadel lies the modern town, which we have already described, but it looks better from a distance, and its fifteen slender minarets relieve the city of the sordid appearance which it presents when one is in its crowded streets.

The most striking ruin within the confines of the modern town is a vast library of Roman times. This reminds us that our word parchment is derived from the name Pergamos or Pergamum, where sheepskins were first tanned for purposes of literary composition. In this library, it is said, were stored no less than 200,000 volumes or rolls of parchment, which Mark Antony gave to Cleopatra, in order that her great library at Alexandria might not be surpassed by the library of Pergamos.

Beyond the city stretches the wide and beautiful valley of the Caicus, charming as we saw it in the greenery and blossoms of early spring, and hemmed in on the further side by glorious mountains that stretch far up towards the clouds.

A little touch of homely modern life did our hearts good, as we stood upon the ancient citadel, for some young girls from the modern town had come up to the ruins with their baskets of provisions to enjoy a picnic amid the marble columns. Here they played "throw the handkerchief" and "puss, puss in the corner," and other games as familiar to the children of America as to the descendants of the ancient Pergamenians. From a spot of green sward below came the voices of many smaller children that sounded pleasantly as they mingled with the tinkle of the distant camel bells, the loading of the water buffaloes, and the occasional cry of the muezzin calling to prayer from the minaret.

There is no Protestant church, and perhaps no Protestant disciple in Pergamos, but the representatives of the Christians to whom the Revelator wrote belong to the Greek Orthodox faith.

As a last view from the citadel, it is pleasing to rest our eyes upon one section of the ancient library before alluded to, which has been made over into a Christian church, the Church of St. Antipas. It is an enormous circular church, forty-five feet in diameter and over seventy feet high, while the walls are seven feet thick, and there is an opening in the top, something like that in the Pantheon at Rome. Let us hope that in this Church of St. Antipas there may be many Orthodox Greek Christians, who, like Antipas of old, are Christ's faithful witnesses, who will receive at last the "hidden manna" and the "white stone" with the new name.

Famous Author and Preacher Dead

THE Rev. Lennder Trowbridge Chamberlain, D.D., of New York City, died at Pasadena, Calif., on May 9. Dr. Chamberlain was born at Brookfield, Mass., in 1837. He prepared for college at Phillips Andover, was graduated from Yale with the class of '63, studied at Andover Theological Seminary and received the degree of doctor of divinity in 1879 at the University of Vermont.

He was assistant paymaster of the navy from 1863 to 1867, and also judge-advocate of the Pacific squadron. He had been pastor of the New England Congregational Church, Chicago; the Broadway Congregational Church, Norwich, Conn.; the Classon Avenue Presbyterian Church, Brooklyn. At the time of the great Chicago fire Dr. Chamberlain was superintendent of the northern relief division, where he rendered notable service, relieving over 30,000 sufferers. He was president for many years of the Evangelical Alliance of the United States and of the American and Foreign Christian Union.

He was president of the New York Colonization Society, custodian and patron of the gem collection in the National Museum, Washington; patron and curator of the Eocene Mollusca, Academy of Natural Science, Philadelphia, and vice-chairman of the National Arbitration Commission between Great Britain and the United States.

He was a member of the American Civil Service Reform Association, the American Philosophical Society, the American Geographic Society, the New York Historical Society, the New York Academy of Sciences, the Phi Beta Kappa, and the following clubs: Sigma Chi, Authors, Century, Quill and Yale.

OUR MAIL-BAG

Questions and Answers

H. M. A., Hartford, Conn. The miracle of the feeding of the 5,000 took place near Bethsaida Julias, on the eastern border of Galilee, just beyond the territory of the tetrarch Philip. It lay on the eastern bank of the Jordan, at a point where that stream enters the lake. The fact that the Passover was at hand and that many were starting on the way to Jerusalem by the route around the lake and through Perea, would partly account for the presence of such numbers as are mentioned in the narratives of the evangelists. There was another town of the same name on the western bank of the lake, in Galilee (see John 12: 21).

C. W., Saginaw, Texas, writes: "I was just reading in your editorial page of 'The Leafless Bible,' and it reminded me of a piece one of my pastors gave me which pictures the Bible as being full of leaves and the leaves full of knowledge. It says: 'This book contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts binding, its histories true, its decisions immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's chart. Here paradise is restored, heaven opened and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment and remembered forever. It involves the highest responsibilities, will reward the greatest labors and will condemn all who trifle with its holy contents.'"

Mrs. J. L. P., Saratoga, Calif., writes: "We were pleased to see in THE CHRISTIAN HERALD the picture illustrating the workings of the 'School Savings Banks.' Through the efforts of the National W. C. T. U. these banks are in operation in most of the large cities of our country. The bank in San Francisco, which is the depository for the School Savings Banks of that city, employs an automobile and two men during every hour of the school week going from school to school to get the deposits."

Mrs. H. F., Bellefontaine, Ohio. Please explain the expression "buried by baptism." Rom. 6: 4; Col. 2: 12.

These words are capable of both a literal and a spiritual interpretation. The theologians of the Baptist faith take them to indicate that immersion, in which the body is buried beneath the water, is the only legitimate form of baptism. They accept also the spiritual interpretation that this sign symbolizes and should be accompanied by a real death of the soul to sin and self-will and worldliness. Others hold that the latter meaning is the essential one and that the form or mode of physical baptism is not absolutely a matter of prime importance. However teachers may differ about the question of the form of baptism, there can be no difference about the spiritual force of these words. To the old life of self-will and self-confidence and self-assertiveness the Christian must die. See also Gal. 2: 20.

X. Y. Z. Please give me an opinion on this phase of domestic life. The father in the family when in good humor is kind enough, but has a disposition to force all in the family to submit without question to his will. Of course there are other members of the family who naturally partake of this same stubbornness, so obedience is not so prompt as it should be, and punishment falls on their heads with venom. Is it the duty of the wife to sit calmly by and see her own flesh and blood harshly and brutally treated without one word of pleading in their behalf, and must she be untrue to herself and to them by telling them that "all that father does is right"? It seems more than mother love can endure. And must she not do all she can to keep their love herself so as to keep them under the parental roof when they are a few years older?

Although this is truly a most trying situation there is little doubt that the Christian principle of love can solve it. The wife should begin by loving her husband still more tenderly, even though he is unreasonable. She must long to save his soul and to help him find deliverance from his ungovernable temper. Beginning with her own heart, she will also find much that she can do in the hearts of the children. There could, of course, be no excuse for her being untrue by telling them their father is in the right when she knows he is in the wrong. But she could urge them to love him; she must help them to conquer their own stubbornness; she must persuade them to obey quickly and cheerfully unless their father's demands are absolutely wrong. She is under no obligation, however, to keep silent when he is actually brutal in his punishment. The best modern ideas about punishment, both in school and home, are quite different from the earlier notions, which accepted severe and heavy punishment as a matter of course. Unjust and cruel punishment should not be tolerated, and, though it would be a most unfortunate necessity, the wife would be thoroughly justified in calling upon the aid of the law for the protection of her children. Before this is done, however, she should call in the pastor and perhaps one or two other friends of years and discretion. These extreme measures will, however, probably not be necessary. Prayer, love and faith have solved countless problems more difficult than this.

Reader, N. J. In Matt. 18: 15-17 our Lord was urging kindly forbearance one with another. One brother should not harbor a grudge against another, nor accuse him in presence of the unbelieving, but take him aside, speak to him kindly about his fault, and if he admits it and tries to make amends, then you have done him a real service and served the ends of justice as well. If this plan does not succeed, take other brethren as witnesses and deal with him in their presence in the same kindly and conciliatory spirit. Should even this fail, and if the matter be one of sufficient importance, invite him to join you in laying the whole subject before the congregation to which both belong and whom he cannot regard as other than fair-minded and impartial. If he reject all of these propositions for a peaceful adjustment of the trouble, he clearly puts himself beyond the pale of Christian effort and should be left alone.

M. A. J., Sandusky, N. Y. The passage in John 20: 17 has been much discussed: "Touch me not, for I am not yet ascended to my Father." (The interpretation to which you refer is a fanciful one, and has no basis in Scripture.) Mary, at the single word of recognition, would have thrown herself at Jesus' feet in homage and worship, not knowing the change which had taken place, from the natural body to the resurrection body, glorified, yet strangely like its predecessor. It is to be noted also that the disciples who had known him most intimately while he was with them failed to recognize him at first, but knew him quickly when he spoke to them.

F. L. H., Watsonville, Calif. Please explain Ezek. 18: 13, first half of verse. Do we do wrong to put money at interest in present times?

According to Hebrew law interest could be exacted from members of other races, but not from Hebrews themselves (see Deut. 23: 19, 20). By the earlier law (compare Lev. 19: 33, 34) it may have been regarded as wrong to demand interest even from outsiders. It was always forbidden to accept it from the poor. Christ refers to the taking of interest as an accepted principle of the commercial life of his day. (Matt. 25: 27; Luke 19: 23.) As to whether or not it is wrong at the present day must be determined by the individual conscience. As the commercial world is organized it is a necessary part of business, but it is quite clear that in an ideal state of society it would not be necessary. It must be remembered that the term "usury," as employed in the Bible, was equivalent to our word "interest." Usury now means excessive interest, which is forbidden legally, as well as by conscience.

B. D. R., South Gibson, Pa. 1. Gen. 2: 6 has been interpreted by some commentators as representing the condition of the earth in early antediluvian days, as rainless, the mist being caused probably by the gradual cooling of its surface. Such a condition, if general and prolonged, would obscure the heavens, and if any rainbow existed, it would be practically invisible. With the tremendous aqueous precipitation at the Flood, the advocates of this theory urge, there would be clearing atmosphere, and under such favoring conditions the whole heavenly phenomena would be clearly seen. These, of course, are merely conjectures. 2. All the facts we have concerning Noah's first sacrifice, on leaving the Ark, are stated in Gen. 8: 20. His altar was the first mentioned in the Bible, and upon it was laid the first burnt-offering.

Mrs. P. M., Three Forks, Mont. 1. If the old covenant is done away (Heb. 8: 13), why did Jesus say: "If ye will enter into life keep the commandments"? 2. What are we to conclude from such passages as Gal. 3: 13, I John 2: 3, 4, and Rev. 12: 17?

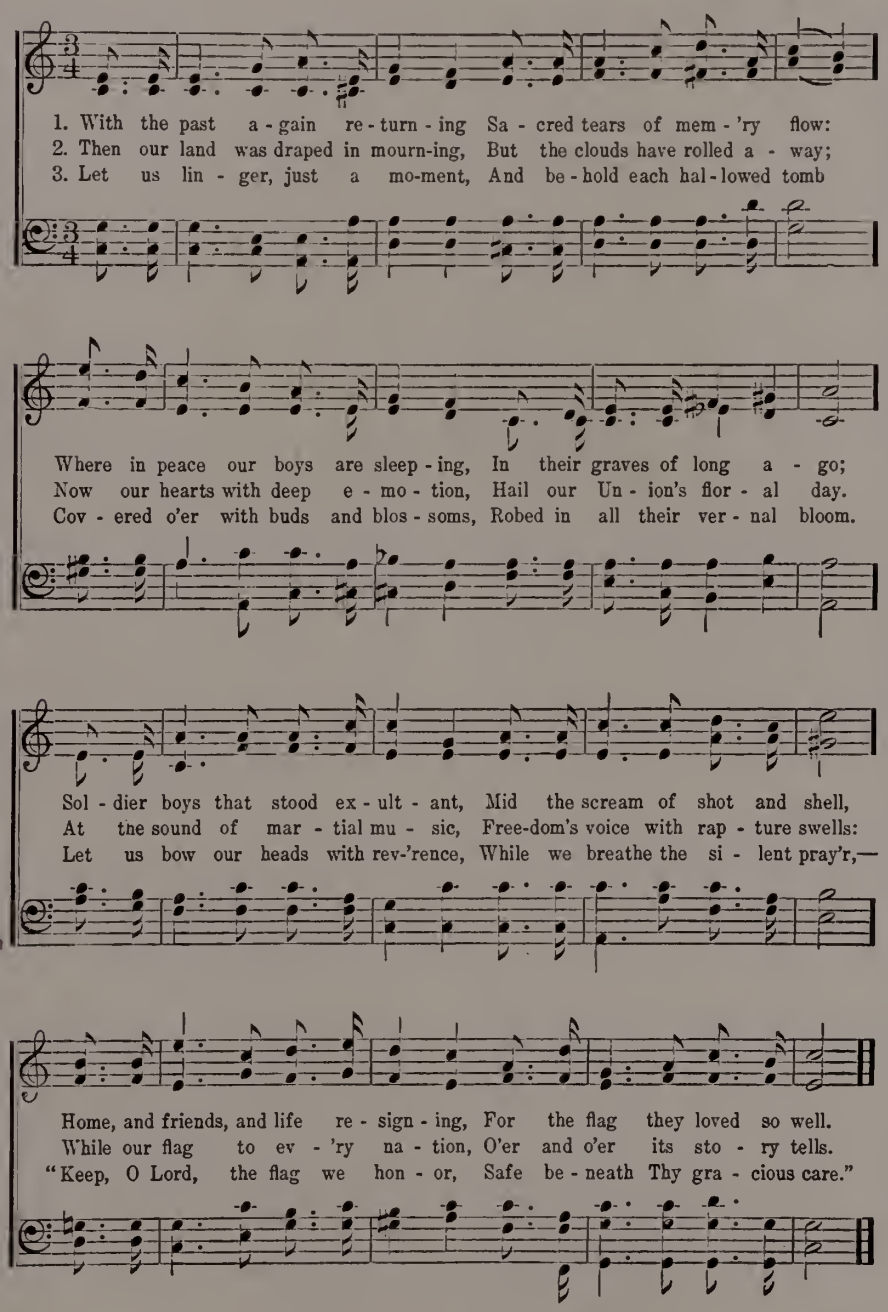
1. The people to whom Jesus spoke were living under the old dispensation. The great atonement for sin had not been made, and the only advice that could be given to seekers after holiness was to keep the law. It should be noted especially that the commandments Christ referred to here were the great commandments of the moral law, not the lesser requirements of the ceremonial law. Paul always insists that the Gospel does not do away with the claims of the moral law. (See Rom. 3: 31). The Gospel gives us power to keep the law. 2. Christ saves us from the penalty of the law, but after we have thus been pardoned and set at liberty, we are still under obligation to keep not only the moral law of the Old Testament, but the commandments of Jesus himself.

S. B., Sulphur, Okla. The passage in Matt. 27: 52, 53 relates all we know of the circumstance in question. These sleeping saints (see I Thess. 4: 14) were Old Testament believers, who, according to some commentators, were quickened into resurrection life and came forth at their Lord's resurrection. Others conclude that their graves were opened by the earthquake at the moment of Jesus' death, as though in preparation for their subsequent exit, when they rose with him in victory over death. They were thus made witnesses of and participants in the resurrection of Jesus, an incontrovertible testimony to the fact. One commentator adds: "There is no room to doubt that they went to glory with their Lord, as trophies of his victory over death."

With the Past Again Returning

(DECORATION DAY)

FANNY J. CROSBY — HUBERT P. MAIN


1. With the past a - gain re - turn - ing Sa - cred tears of mem - 'ry flow:
2. Then our land was draped in mourn-ing, But the clouds have rolled a - way;
3. Let us lin - ger, just a mo-ment, And be - hold each hal - lowed tomb
Where in peace our boys are sleep - ing, In their graves of long a - go;
Now our hearts with deep e - mo - tion, Hail our Un - ion's flor - al day.
Cov - ered o'er with buds and blos - soms, Robed in all their ver - nal bloom.
Sol - dier boys that stood ex - ult - ant, Mid the scream of shot and shell,
At the sound of mar - tial mu - sic, Free-dom's voice with rap - ture swells:
Let us bow our heads with rev-'rence, While we breathe the si - lent pray'r,—
Home, and friends, and life re - sign - ing, For the flag they loved so well.
While our flag to ev - 'ry na - tion, O'er and o'er its sto - ry tells.
"Keep, O Lord, the flag we hon - or, Safe be - neath Thy gra - cious care."

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Miscellaneous

Beckey, Charleston, Iowa. No; the Bible you mention has no family record.

Mrs. O. M. H., East Granby, Conn. The passage you have in mind is probably Ezek. 33: 12.

Regular Subscriber, Lancaster, Pa. Write to Secretary, Keeley Institute, White Plains, N. Y., for the information desired.

Dr. S. J. A., Cottonwood, Minn. The leading English versions of the Bible now in use are the Authorized Version, the Revised, the American Revised, and more recently the Baptist Revision. The other questions we cannot discuss in THE MAIL-BAG.

J. A. M., Stanton, Va. THE CHRISTIAN HERALD is interdenominational. On its editorial and contributing staff are represented Presbyterian, Methodist, Lutheran, Episcopal, Baptist, Disciples, Congregational, Reformed, and several other branches of the great army of orthodox Christianity.

BE RECONCILED TO THY BROTHER*

OUR SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

THE love in the heart of Joseph which prompted him to forgive his brothers is the sublime theme of this lesson. When we say that Joseph had Christ-like love, we do not forget that Joseph lived at least seventeen hundred years before Jesus manifested his love for sinners by coming into this world to die for them. But the love of Jesus was in this world from the beginning. Jesus was the Lamb slain from the foundation of the world. (Rev. 13: 8.) So we may safely say that when men had love in their hearts, particularly love for the unlovely, it was Christlike love. Joseph loved his unlovely brothers. He loved them though they had sought to kill him. Joseph had learned by his tests that his brothers had come into a state of mind and heart where they could receive forgiveness. He was so impressed by this change that he ordered all of his courtiers and attendants to depart from his presence, leaving him alone with the pilgrims from Canaan. How dumbfounded and filled with fear they must have been when they found themselves alone with the ruler of Egypt, as they supposed, to hear their doom. How marvelous the opening of the floodgate of Joseph's tears as he wept so loud that "the Egyptians and the house of Pharaoh heard." But they were glad tears to see his brothers so changed and to see alive his dearly loved brother Benjamin. But the brothers were filled with fear rather than rejoicing to discover that the brother whom they supposed to be dead was really the ruler of Egypt. Their consciences pricked them harder than ever before. Their fears, however, were assuaged by the tender words and embraces of Joseph, who, when he was at the point of declaring his forgiveness, tried to shield them from self-recrimination by saying: "Be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life." (Gen. 45: 5.) "And he kissed all his brethren, and wept upon them." That was the Oriental way. And then the forgiven brothers gained courage to talk with the great lord of Egypt! It was sweet to be forgiven, but it was sweeter far to forgive.

Jesus loved Peter despite his fickleness and cowardice and denials. He loved Thomas in spite of his stubborn doubts, and John notwithstanding the quick temper with which he called for fire from heaven upon the city which refused provisions for his Master. Jesus loved the three apostles, Peter, James and John, even when they fell asleep amid the agony which drew the bloody sweat from him. Jesus loved not only his disciples, but the vicious classes of his day, though their vices were unspeakably loathsome to one of his pure nature. He did what has always been found so difficult—hated the sin, and yet loved the sinner.

Joseph had the Christlike spirit, for his thoughts went immediately out to his brothers, as to how he could relieve them from want and famine, and establish them in peace and plenty. But we have not yet touched the tenderest spot in the heart of Joseph; it was the love he felt for his father Jacob. He had learned from his brothers that he was still alive, and so he said to them: "Haste ye, and go up to my father, and say to him: Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not; . . . and thou shalt be near unto me, . . . and there will I nourish thee."

Dr. Joseph Parker says of this: "A day of reconciliation! A family made one. Brethren coming together after a long separation. It is a beautiful picture. Why should it not be completed, where it needs completion, in our own day amongst ourselves? . . . Families and households often get awry. The younger brother differs with his elder brother—sisters fall out. One wants more than belongs to him; another is knocked to the wall because he is weak; and there come into the heart bitterness and alienation, and often brothers and sisters have scarce a kind word to say of one another. Is it always to be so? Do not merely make it up, do not patch it up, do not cover it up; go right down to the base. You will never be made one until you meet at the cross and hear Christ say, 'Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.'"

But who is to begin? That is the wonderful question that is often asked us. Who is to begin? One would imagine that there were some very nice people about who only wanted somebody to tell them who was to begin. They want to be reconciled, only they don't know who is to begin. I can tell you. *You* are! "But I am the eldest,"—yes, and therefore ought to begin. "But I am the youngest." Then why should the youngest be obstinate? Who are you that you should not go and throw yourself down at your brother's feet, and say, "I have done you wrong; pardon me!" Who is to begin? *You!* Which? Both! When? Now!

Joseph and his brothers were reconciled, because the one who had been harmed was willing to forgive the past and fill the future with kindness. Such a spirit on his part quickly closed the hearts of his brothers as one may put a drop of a certain kind of chemical into water black as ink, and it will immediately become clear and colorless. A more wonderful alchemy is that by which the grace of God enters an angry, revengeful spirit and changes it into the purity of lovingkindness and forgiveness.

The "good news" about Joseph and his brothers was soon passed along until it reached the ears of Pharaoh, the king of Egypt, "and it pleased Pharaoh well, and his servants." And Pharaoh said to Joseph—only he did not call him by that name, but "Zaphnath-paaneah," which meant "bread of life," a name Pharaoh had given to Joseph because he had laid up food for the people during the seven years of famine—Pharaoh said to him, "Tell your brothers to go back to their home land, and get their father, and their families, and come to me, and I will give the best of the land for them to live in, and they shall have plenty to eat. Give them wagons of food to carry back, and food to eat along the way." What a noble king was that! So Joseph loaded his brothers with presents for his father, and presents of clothing and other things as well, but he gave more to Benjamin than to any of the others, because he loved him best of all, as he was the youngest, the "kid brother." What a happy going home that was! And what a happy coming home it was when they told their father that Joseph was still alive, and that they had seen him; that he was the ruler of Egypt, and had sent them to bring him to Egypt. It seemed to Father Jacob "too good to be true," but when his sons showed him the presents they had brought, he said: "It must be true, and I will go and see my son Joseph before I die." And preparations for the journey began to be made.

"Burying the hatchet" is the phrase that is sometimes used when persons who have been at odds decide to give up their differences and become friends. In the case of Joseph and his brothers, the hatchet seemed to belong only to the brothers, but Joseph helped them to bury it. Under the wagon loads of food which Joseph gave to his starving brothers it disappeared, never to be brought to light again. It was buried even deeper when the good land of Goshen was given them to dwell in. We seem now to hear a sweet chime of bells, which ring out in glad harmony, "Behold, how good and how pleasant it is for brethren to dwell together in unity." These are the words of our Golden Text, to be stored in our memories to guard us against cherishing any unkind feelings. It will help us to keep in mind how nobly Joseph treated his brothers.

A savage chief when he was being baptized held up his right arm out of the water, and afterward explained that he was reserving that right hand to take vengeance on his enemies. That seems horrible, but it is no worse than to keep a grudge or the intention of revenge in one's heart.

But in contrast with this is the action of some slaves in Jamaica who were freed by Great Britain at midnight on July 1, 1838. They prepared a mahogany coffin and placed in it whips, torturing irons, branding irons, handcuffs, etc., etc., and screwed down the lid. And as the bell began to toll for midnight, a voice was heard to cry out: "The monster is dying! Is dying! Is dying," and as the last stroke sounded: "The monster is dead. Let us bury him out of sight forever." Then the coffin was lowered into its grave, and a throng of fourteen thousand adults and five thousand children joined in singing the doxology. Dr. Arthur T. Pierson in recounting this incident says: "This is the way in which those black slaves took vengeance on their former masters—not by deeds of violence and murder, but by burying the remnants of their long bondage, seventy-eight years—in the grave of oblivion. Where did they learn such magnanimous love, excepting of Him whose greatest miracle was his dying prayer, 'Father, forgive them, for they know not what they do.'"

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for June 8, 1913. Joseph Forgives His Brethren. Gen. 45: 1 to 46: 7. GOLDEN TEXT: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Ps. 133. 1

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

HOW CAN WE get scholars to be present at the opening of the Sunday school? This question has come to us not from one superintendent but from many. Tardiness seems to be a general fault. We will tell how it is being corrected in a Washington Sunday school. The hour of opening is half past nine. Matters had grown so bad that on the average only fifty persons were present at that time, hardly one-tenth of the number enrolled as members of the school. The pastor and the superintendent agreed upon "a surprise plan," and it was announced, "There will be a great surprise, something very interesting to see and hear, next Sunday morning for those who are present at half-past nine." It was a Christian Indian, who read the Scriptures and sang a hymn. Another Sunday it was Sophie the scrub-woman evangelist of New York, who made a remarkable address on evangelistic and missionary work, telling how she had been impelled to give to China a hundred dollars of hard-earned money which she had laid by because she had heard God's voice over and over again saying: "God wants you to send that money to China, that hundred dollars that you have." Afterwards she regularly scrubbed one day a week for either China, or Africa, or India. Keeping that up year after year, she had been able to help a great deal in many lands. Another Sunday a small boy whistled several beautiful hymns with a piano accompaniment. It is proposed to have a ram's horn obtained in Jerusalem blown by an expert on some Sunday near at hand, when many interesting things mentioned in the Bible about the blowing of trumpets will be recounted. As a result of the "surprise plan" the number of those present at the opening has risen to two hundred and fifty, and the number is still rising.

Late Sunday breakfasts and mid-day dinners are responsible for much of the tardiness in the Sunday school whether it be held in the morning or afternoon. Let this defect be met by turning over a new leaf, and having the breakfast at an hour which will give ample time to the children or where it is necessary have the Sunday mid-day meal well over before the appointed hour of Sunday school.

ALL SUPERINTENDENTS AND TEACHERS are invited to send communications to W. F. Crafts, 206 Pennsylvania Avenue, S. E., Washington, D. C.

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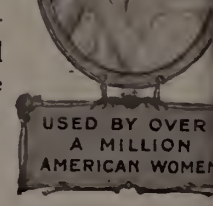
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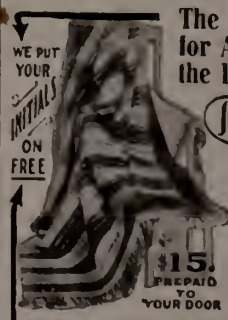

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AS LONG AS THE HILL STANDS

Continued from page 516

aboled ahead with his booty, its k strings streaming, casting a kward look of invitation for them follow. Down the hill, through a in the Fennel fence, into a new wed field they raced, dog, man and . Kinnie—she had on boy's shoes ank in the soft soil and pitched ford, across David's arm, as he ght her.

Now David as a child had experied no temptation to "play with the nels," his mother's adjurations ing formed in him a mental habit shunning the brood under the hill. t Kinnie had ceased to be a Fennel! was the Girl. She was the Happess of Childhood returned. She s Romance, Adventure, Surprise. e impossible had come to pass. The known had become sociable and approachable. There were, suddenly, no nnies in heaven that David did not mpse. Kinnie was not a Fennel! e was a guide back to happiness, a nbol of wider futures.

"You must never feel ashamed or aid with me. Won't you promise that, Kinnie?"

She glanced sideways through heavy hes and answered:

"Yes, Mr. David."

"I want you to call me David," he ged.

Across the pulsating idyl of the mont a voice broke sharply.

"Kin-nie!" called Mrs. Fennel.

With the voice came realization to vid. His mother's commands rerned overwhelmingly. Shamefaced, turned away.

"I must be crazy, plumb out of my ad," he muttered, and flung his engies into the ever-waiting farm rk. As he went in to supper he Mrs. Fennel emerging from the ck door.

"She's been over to tell me she saw u talking to Kinnie," his mother exained. She was standing by the ve, dishing up supper, and seemed rfectly unconcerned.

"Why—oh—did she? That's all ht," he mumbled, dashing cold wa on his face at the kitchen sink.

Mrs. Burke laughed. "I sometimes ink Amelia Fennel is out of her ad," she commented, and made no rther allusion to their neighbor's sit save to mutter, once or twice, nder her breath.

"Thinks she's going to have a ano, and my son—my son!—paying tention to her daughter! Yes, melia Fennel is out of her head."

Her evident confidence in him made avid uncomfortable. "But I'll cut t all that sort of foolishness after is," he resolved.

After supper he sat down to his sk in the sitting-room and gave his ind to the daily accounts. Mrs. urke "cleared up the table" and rought out her sewing. The gaudy ag rugs, the two lighted lamps and e very stiff, very white lace curtains nparted cheerfulness to the domestic cene. Presently the wind came up in hard blow, shutters banged and dry wigs snapped against the pane.

At seven o'clock the mistress of the ouse folded her work and rose.

"Did you find the heifer, son?" she ethought to inquire.

He started guiltily. He had forotten the heifer.

"No," he confessed, frowning over he papers.

Her lips parted in an indulgent mile. "She'll come up of herself," he prophesied. "I always say, 'Give our animals salt and your menfolks ictuals and confidence and they'll all ome home at night.'"

His eyes followed her as she went pstairs, carrying the lighted lamp. He felt strangely young, elate. Why, e was so happy that it was no hardhip at all to promise himself that his uture care should be all for his nother, and no girl, unloved by her, should ever occupy his thoughts.

The storm increased and he stepped outside to take a last look at things before closing the house. It was a lowering night, a gray, swirling, noisy night. The puppy frisked at his feet and he saw that it was still worrying the pink sunbonnet. He attempted a rescue and the dog, alert for another frolic, bounded off with its plaything. Hatless and coatless, the wind sweet in his nostrils, David pursued, around the house, through the gate, up the hill.

There was a blur of stiff darkness on the white road. A flash of lightning showed him that it was a young girl holding back her blowing hair with both hands. Before he could retreat there came a second keen flash of white fire, the branch of an old oak not ten feet distant fell across the roadway, and a clap of thunder crashed over their heads. Kinnie screamed and ran towards him. She clung to him, trembling in the familiar scene as it turned inimical and menacing.

The man had a feeling of unreality. A moment—a second—since, he was watching his mother, devotion and loyalty for her in every heart beat. How had this happened to him? How was it that this wild joy was pulsating through him?

The wind flung the trapped children against each other as it bent the trees to earth and sent the shingles scuttling from the Fennel roof. David, holding the quick-breathing child-woman in his arms, did not at first realize that the stars were shining again, the pale moon creeping back between black shades.

Kinnie lifted her face, white and deep-eyed, from his shoulder.

"I thought it was going to rain," she half whispered, "and I came out to find my bonnet."

"Why, I just saw Rover with it." He tried to speak lightly as he released her. "Where is that puppy? That lightning must have struck somewhere near here," he went on more naturally.

Looking down she tumbled out the fact that was more ominous to her. "David, ma went to your house today. She was awful mad because you —I—"

He nodded. "I know. Forgive me. I—Kinnie, what came over us? Why, we've known each other always."

"I reckon it was something we hadn't known always," she argued sagely.

What a night it was! The winds, roaring across the dusky fields, carried the black clouds with them. The moon shot forth a cloud of golden arrows. David saw the girl in the golden mist, her lips trembling, tears gathering slowly on her dark lashes.

"I wish—your mother—liked me," murmured the musical voice.

"Maybe she will some day," he promised vaguely.

Her eyes grew starry. Her smile, timid, quivering, innocent yet eloquent, was his undoing. He caught her in his arms and covered the soft, silken hair with caresses, saying over and over, "Kinnie, Kinnie."

"You mustn't—yet," she entreated, pushing him from her. "Oh, listen to me, David. There's a chance that I may be made teacher in the county school. Miss Merton is going to be married. Maybe—your mother—might —like me better if she knew that."

He caught at the hope.

"How soon?" he asked, pressing her hands hard against his beating heart.

"It won't be till next term. Sister Kate can get me a good position where she is. I wanted to go—" Blushing she completed the sentence, "this morning."

"I'm sure mother will like your being a teacher," he said confidently. It seemed to change matters entirely and give a hope for happiness. Before they parted they resolved not to confide in his mother until Kinnie became one of the school force and so entitled to respect. Two months later David said to his mother, "Kinnie Fennel has been made a teacher in the county school."

Mrs. Burke, her mouth full of pins, was kneeling on the floor, stretching curtains.

"That so?" she articulated with difficulty. "Gimme another chair, David, to put this stuff on."

David stood still, his hands in his pockets.

"Mother," he blurted out, "I want to marry Kinnie."

The old woman got up stiffly, groaning a little involuntarily as her knees straightened. Her hands shook.

"Have I brought you up for this?" she cried, her eyes fierce under their gray, bristling brows. "I watched over your cradle, gave up everything for you, and now—in my old age—you, my only child, want to bring this disgrace on me!" She started towards him as she had been wont when he was a disobedient small boy. "David, if you marry a Fennel I will never forgive you—never—as long as the hill stands!"

He was frightened by her face, its grayish pallor, the horror and despair of the expression. But the only thing that seemed possible to him at the moment was to leave her alone with the blow he had dealt.

In the morning, for the first time in her son's memory, his mother's capable hands were helpless, her strong, kind face piteous and blank. The very curtains, drying unstretched, accused him who had struck down the mistress of the house.

He carried up her breakfast, neatly arranged on a tray.

"I can't eat, my boy," she refused in a voice that brought him kneeling by her bedside.

"It shall be as you say, mother," he promised in a low, unsteady voice. "I will not marry without your consent."

She put a tremulous hand on his shoulder and the slow, pathetic tears of age stole down her cheeks.

In a few days she was up and about again. At first his relief in her recovery seemed to compensate for the sacrifice of anticipated happiness. His young shoulders bowed, furrows creased his face. But he saw to it that his mother had "help" in the kitchen. He bought a carriage and they drove townward together, she in a new black silk and purple bonnet. As they passed the gray, sagging roof of the Fennels, he turned aside his head. When a bird sang he started painfully lest it prove to be a girl trilling.

He lacked courage to go and talk frankly with Kinnie.

"Mother will not consent," he scribbled on a vagrant sheet of paper which he sent by her brother. "We must not see each other. It only makes it harder. I wish now that you had gone to your sister Kate's. Mother vows we can never marry as long as the hill stands.—David."

Later he learned that she had given up her position and gone to Kate Fennel, in another State. He heard the news with a sensation of sorrowful relief.

In the fall his mother died peacefully and happily, her eyes fixed with love on her boy to the last.

One evening he drove slowly homeward over the snow-shrouded hill. He walked to and fro on the long front porch—to and fro in the Sunday-like hush and leisure. He could not bear the silence within. At last he walked toward the hill, aimlessly seeking refuge from the loneliness of the deserted house.

The stillness of the late afternoon was broken by a girl singing, as she ascended the hill from the other side:

Daisies and buttercups bring I to you,
Daisies and buttercups sparkling in dew.

"Kinnie," he called, as she saw and

Continued on next page

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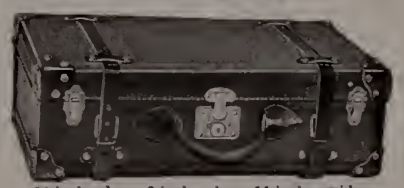

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AS LONG AS THE HILL STANDS

Continued from preceding page

half turned away. "Wait; I must see you." He rushed up the incline, head down, breathing heavily. "I'm glad you're here," he greeted her abruptly, stopping at a discreet distance, not offering to shake hands. "I wanted to see you."

"It is my vacation," she explained confusedly. "Sister Kate came with me. We'll be here until after Christmas. Ma wrote me—about your mother. I'm sorry—"

His emotions were too primal, too intense to let him listen to condolences. There was tragic, brutal directness in the way he interrupted. "When my mother was dying," he said, looking across the fields away from her, "she asked me to make a promise. I said the words after her, 'As long as the hill stands I will not marry Kinnie Fennel.'"

The wood smoke from the chimneys on either side took on a wan, wintry dryness that was spectral. The man and girl, though for a long time neither spoke, felt themselves to be saying a great deal of farewell, of surrender, to each other. It was Kinnie, the tears sparkling on her cheeks, who broke the pregnant silence.

"It can't ever be any different now." Her eyes wandered towards the distant cemetery. "Even if she—were sorry—if she changed—she couldn't tell us—now."

"No," David acknowledged huskily. "She couldn't know how hard she was making life for me. I believe if she saw me, alone—like this—" He clenched and unclenched his hands, which hung at his side. "She used to come to my bed at night when I was a little chap and wipe away my tears, and say, 'If I'd known you cared so much, David, I wouldn't have done it.'"

"If you had only—if she had only understood," sighed Kinnie.

They talked on fragmentarily for a little while, speaking of the precious moments that they had spent together in the past; of her recent experiences in the city; of her plans for the future. She and her sister would return soon to their new home; she and David would meet no more. They were both resolved on that point.

Jimmy Fennel came driving the milk wagon up the hill, passed them and rumbled and clattered downwards to the Burke farm.

"He'll tell ma," said Kinnie. "She thinks we ought not to even speak to each other, David."

"And that's true enough," he agreed. "This must be the last time, Kinnie." He kissed her once tenderly, in renunciation, on the forehead, and they parted.

She watched through tears until he reached and entered the desolate house, her hands against her soft, warm cheeks. Ah, what love and sweetness, what companionship and laughter she held ready to carry down the hill and into that lonely heart.

"But the end has come," she taught herself with courage inherited from her mother. "I must make a new life for the future. I must. I shall."

David, lest temptation overcome him, determined to leave his place in charge of tenants and travel. Surely the world was large enough to absorb one heartache. He forgot that it has many millions thrown on its mercy. But the trip, his first departure from familiar environments, at least distracted his mind for the time. He returned strengthened in many ways. Home looked good to the wanderer and neglected work called like the voices of friends. He was beginning to realize that responsibility is something, that no life that is busy is unendurable. Then Mrs. Fennel became ill and Kinnie was called back. The realization that she was near started into renewed activity a thousand restless longings and regrets.

"How is your mother?" he continually questioned Jimmy, hoping, though fearing, to hear Kinnie's name coupled in the answer.

"She's up," Jimmie answered at the end of the week. "Kinnie's goin' tonight. The school teacher promised to call by and take her to town in his new buggy," he added proudly.

In the late afternoon David permitted himself to seek a location from which it was possible to catch a glimpse of the Fennel house. It was a clear, beautiful day; the snow was quite pink with twilight. The Fennel chimneys spouted unusually. There was a fire in the parlor. His heart contracted instinctively. He clenched his hands when a horse and buggy, driven by the young teacher, drew up at Kinnie's gate. It seemed to him a deadly insult, very personal, that this careless youth should alight just here and go up the broken bits of board that served the Fennels for a walk.

The door opened. Kinnie came out, cheeks glowing, laughing as the young man said something to her, bending his head close. He lifted her into the buggy and sprang gaily in after her. They drove away, their voices floating back to the miserable man on the hillside.

David was up betimes in the morning to turn the blade in the wound by discussing it with Jimmy.

"Did—did Kinnie go last night?" he asked.

Jimmy nodded cheerfully. "I reckon that thar red cow's comin' through all right," he changed the subject to matters of more importance.

David was retreating in disgust when a stranger appeared and asked Jimmy for a drink of water. He then perceived that there was a group of men gathered on the hillside. He listened idly to Fennel's questioning of the stranger.

"What you all think you're doing up thar?" Jimmy asked politely.

"Surveying for the Good Roads Committee," the man replied good-naturedly as he drank at the pump. "They're aiming to make a level stretch from town to the Ridge. Reckon they'll tunnel this hill."

"Why don't you all go round?" suggested Fennel, son of an easy-direction-seeking father. "Don't tunneling cost a heap?"

"Money ain't no object to them men," said the stranger, blowing a great breath of satisfaction as he gave Jimmy the dipper.

All through the spring and summer David watched the men dig the tunnel. In the fall his haggard eyes questioned the hill as though it were a clay sphinx, the keeper of mighty secrets, an earth-god that might show mercy to the human clod who tilled it.

Great windlasses and excavators had gullied its heart. Black and uncanny yawned the great hole they had made.

"But the hill stands," said David to himself. "It is murdered; its heart is being cut out—but the hill stands as a man's promise must."

It was the harder for him because he knew that Kinnie was again with her mother and he felt that she might have shared his secret hope, might have remembered the qualifying clause of the promise exacted from him. But he did not see her.

As the harvest moon waned and the days lengthened came the rains, swiftly, resonantly, incessantly, beating upon the green hill. The windows became so many walls of mist and gloom; the roads a wash of muddy streams. Jimmy could not deliver the milk; the fields could not be worked, and enforced idleness was added to the general desolation.

One night, after it had rained for days upon days, David sank into a deep dream of falling mountains in which the crest of the hill was laid low and he and Kinnie passed over it, hand in hand, like children, into a new country. He was awakened by a strange, ominous, rumbling sound. Men and women, all the people within earshot, rushed out of doors. Shrouded in raincoats, shawls, anything for protection, carrying lanterns, they gathered in the road, shouting above the storm, one to another, in awed voices:

"What's happened?"

The answer cut sharply through the thunder of heavy waters: "The hill has caved in!"

The rain beat, white-winged, on the changed earth. The trees rocked, strange silhouettes against the far, faint, scared dawn. A vast, brownish, shapeless mass where the hill had risen yesterday, was settling slowly into new relationship with air and light.

David, moving with difficulty, for the scattered dirt and rock erected new barriers, made his way forward. The phenomena, the excitement of his companions, faded into a blurred background; one clear issue, and one only, obsessed him, lighted up his mind like a flash from heaven. He must find Kinnie and claim her. The hill had fallen. He must cross the bridge of freedom, the road of air that had been but yesternight a solid barrier of rock and soil standing for centuries.

Kinnie, her cold little hands dripping, the rain thick on her sweet, pale face, came through the dawn to meet him. Reaching out his hands to her, he cried with strangely vibrant voice:

"The hill stands no longer, Kinnie."

AMONG THE WORKERS

—Miss Sarah Wirt Peoples, missionary to the Laos in Siam, writes that the "Laos Mission needs eight ordained men, three physicians and five women teachers. Dr. and Mrs. Peoples are hoping to go back to the field at Nan, Laos, on September 1, with health nearly restored."

—Rev. M. N. Popoff sends the following interesting communication from Samakov, Bulgaria: "Some time ago I received $7, contributed by readers of The Christian Herald for purchasing New Testaments and Bibles for soldiers. I now wish to report what has been done with the $7. I immediately sent the amount to Rev. A. Georgieff in Yambol, who ever since the opening of the war is as a volunteer serving in the military hospital of that city, being put in charge of the supplies for the hospital. He writes that with the $7 he purchased and distributed to the wounded soldiers 170 New Testaments and four Bibles. I can assure the donors that they have made a good investment. All Bulgarian soldiers can read, and they have been very grateful for tracts and New Testaments given them. Many soldiers went to the battlefield with their Testaments, and have read them over and over."

—The Mothers' League of Public School No. 25, of Brooklyn, of which Mrs. F. F. Purdy is president and Mrs. A. F. Zahn secretary, is promoting a movement for a curfew law in that district. The organization is hoping to bring about the enactment of a law requiring all children under fifteen years of age unaccompanied by adults to be off the street after ten o'clock at night. The board of managers of the Sunday School Union of Brooklyn, of which Mr. Edward R. Carhart is president, has issued a stirring circular letter, urging the parents of the city to arouse themselves to the importance of keeping in close touch with their children, exercising a careful control over them and doing all they can to counteract and remove the many evil influences to which they are subjected.

—Mr. Isaac N. Snyder, Sr., A.M., has written an interesting and attractive book entitled *Looking Skyward and the Earth*. The book is recommended by scholars and pastors. It is written in popular language and is reverent as well as scholarly. It would indeed be a fortunate thing if people generally were more interested in the stars, and more familiar with them. The whole outlook of life is broadened when one's mind is drawn out to consider the wide spaces of the universe and understand its marvels. Particularly when this study is combined with a devout spirit are the results gratifying and valuable. The book contains seventeen chapters and twenty-five illustrations. It is published by Mr. Snyder at Liberty, Ind., and may be ordered from him by mail. Its price is $1.30.

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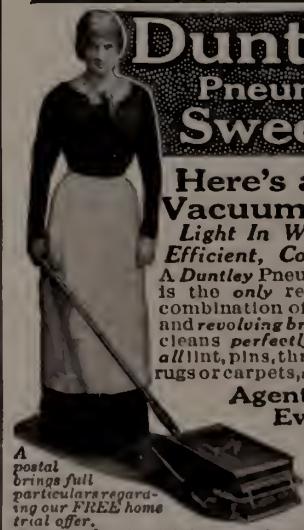

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ANSWERED PRAYERS

MRS. J. G., of Syracuse, N. Y., writes: "I would like to add my testimony to the hundreds of others that God ars and answers prayer. For the st three years I have been suffering om a nervous breakdown. It is only e last few months that I can say I n really well. Before a complete re- very was possible, I had to undergo operation. I was fearful and wor- ed. For a year and a half I lived nder a cloud. At times I was almost despair. My mental distress was times greater than the physical. hrough those weary months I passed rough a deep spiritual experience. prayed a great deal but it seemed metimes as though God did not hear e. Ever since my teens I had been zealous church worker, up to the me of my illness. I could not under- and why illness should so suddenly eprive me of the privilege of service which I delighted. I always eagerly anned the testimonials in your aper. These strengthened my faith hope of a complete recovery. It is ith a desire of encouraging some one se who may now be experiencing hat I did that I write these words.

"I am again at work in the church. am not able to undertake as much as ormerly, but my outlook on life has een broadened and deepened and I elieve in God's sight the quality of y service is better than before. God nows how thankful I am to him for ealth and strength to be of use to thers. I believe that 'all things work ogether for good to them that love od.'"

Mrs. A. B. writes, from Sault Ste. Marie, Mich.: "I wish to acknowledge God's answer to prayer in restoring y two babies to health when they ere sick." J. W. W., Jr., of Middle- ury, Va., writes: "I wish to acknowl- dge through THE CHRISTIAN HERALD hat when my father was ill recently asked the Lord to restore him to ealth and he did so." Mrs. L. J. E., f Calera, Ala., writes: "I want to ac- nowledge God's goodness in answering my prayers in behalf of my little one and in giving me back my own health. My little girl was critically ill and I know God restored her to health in answer to special prayer." Another mother, Mrs J. E. W., writes from Tunnelton, Pa.: "I want to acknowledge through the columns of THE CHRISTIAN HERALD our thanks to God for sparing the life of our little girl, who was very sick. We feel that God has been wonderfully kind to us." Here is another little Pennsylvania girl who was healed in answer to prayer. C. S. M., of Philadelphia, writes: "We desire to acknowledge publicly an answered prayer for the restoration to health of our little girl who was dangerously ill with diphtheria."

Miss L. D., of New York, writes: "Through prayer a burden of financial embarrassment has been lifted. Also through prayer a loved one who was away from home and in great danger has returned in safety, for which I wish to praise our kind heavenly Father, who does answer our earnest prayers."

Mrs. M. E. T., an aged saint of Norwood Park, Chicago, is too infirm to write, but sends, by the pen of a friend, this message to CHRISTIAN HERALD readers: "Our dear heavenly Father has answered my prayers in his wise, kind way since my childhood days. And as the years roll by and I go down the sunset of life, I can truly say: 'Thy will, not mine, be done.'"

Acknowledgments of answers to prayer have also been received from:

E. St. J., Greenville, N. Y.; A. B. G., Catlettsburg, Ky.; A Reader, Elkton, Tenn.; Mrs. H. J. S., Pottersville, N. Y.; A Reader, Blythedale, Mo.; F. C. M., Alhambra, Calif.; Mrs. F. L. R., Ione, Wash.; A Reader, Bayard, Iowa; E. L. S., Sealy, Texas; C. C. H., Brattleboro, Vt.; J. F. W., Harlan, Iowa; Mrs. E. A. H., Jacinto, Miss.; C. O. B., Brooksburgh, Ind.; F. J. McG., Bridgeton, N. J.; Mrs. B. A., Liberty, Ariz.; A. A., Barberton, Ohio: Mrs. D. E. V., Norwich, Conn.; Mrs. W. H. E., Pachuta, Miss.; Mrs. W. H. S., Galveston, Texas; A. J., Ballston Spa, N. Y.; A Reader, Creekside, Pa.; A Reader, N. Y.

WONDERFUL SUNDAY SCHOOL RECORDS

I HAVE been a subscriber and close reader of your valuable paper for thirty years, and have read from time to time of Sunday school record attendance. For the past forty-four years I have averaged a little more than once each Sunday. Part of the time I have attended two schools, one in the morning and one in the afternoon. For the past twenty years I have attended but once on Sunday, and have missed but one session—on account of severe sickness. I take great delight in Sunday school work. During all those years I have filled the offices of superintendent, assistant superintendent, teacher and scholar. I do not wish to boast of my record in Sunday school attendance, but trust it may induce others to attend all the time. ALLEN CHURCH.

Berkeley, Calif.

• • •

Thirty-Seven Years Without Missing

A MEMBER of my class of ladies in St. Paul's Reformed Sunday school, Reading, Pa., Miss Mary A. Simon, has not missed a single session of the school during thirty-seven years until a year ago, when she was detained at home by the death of a sister. And she has not missed a Sunday since. If there is a longer record of regular Sunday school attendance anywhere it would be interesting to know of it.

May I, in this connection, correct a popular error which prevails in reference to the founding of the first Sunday school of the world? It is generally stated that Robert Raikes was the founder of the first Sunday school at Gloucester, England, in 1780. The fact is that the first Sunday school was established by Ludwig Hoecker in 1740 at Ephrata, Lancaster County, Pa. This was forty years before the work of Mr. Raikes. Mr. Hoecker's school was for the religious instruction of the children of the neighborhood. Among other methods employed he wrote Bible verses upon cards which the children committed to memory. Later he had the cards printed. Mr. Hoecker died in 1792, after a long and useful career.

Reading, Pa. DANIEL MILLER.

• • •

Thirty-One Years' Consecutive Attendance

UNDER date of April 23, 1913, page 405, you have an article bearing upon the case of Miss Susan Steed, Middletown, Conn., who has the very creditable record of having attended Sunday school every Sunday in the year for twenty-five consecutive years. This is indeed very good. We beg, however, to state that Miss Jane Long, Harrisburg, Pa., has attended the Fourth Street Church of God Sunday school every Sunday for thirty-one consecutive years, which exceeds the record of Miss Steed to the extent of six years. C. M. SIGLER.

Harrisburg, Pa.

• • •

Never Missed in Thirty Years

THE secretary, Mr. Albert W. Bisbing, of class 64, Fifth Baptist Church Bible school, has not missed a session for over thirty years. He came into the class April 22, 1883, and has never missed a session since, part of the time coming a distance of eight miles. We just passed our fortieth anniversary last month, of which we enclose a souvenir.

G. C. LANDES, *Leader.*

Philadelphia, Pa.

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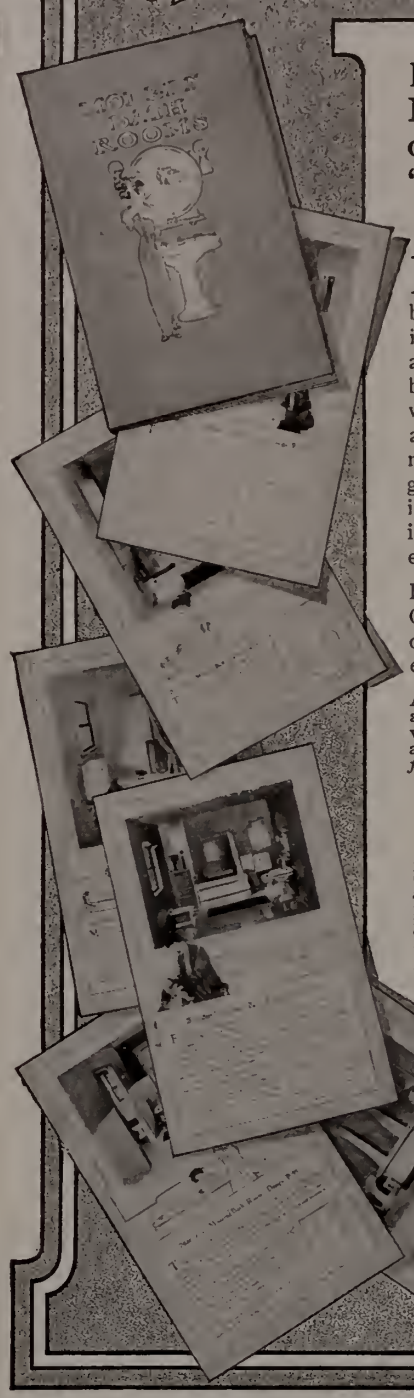

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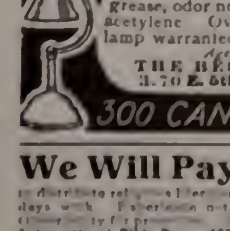

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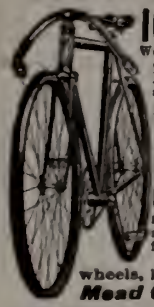

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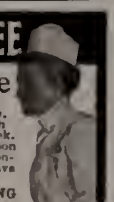

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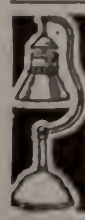

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RURAL CHURCH AND COUNTRY LIFE

Continued from page 513

forces of the rural community revolve around the country church. Are we not again asking too much of the church and its ministers? If this program could be carried out, would it not work harm to the church, just as it did in the fifth century, when the legislation of the Roman emperors placed the administration of all municipal affairs, taxation, education, public works and defense into the hands of the clergy and bishops?

Whatever has been accomplished in our day for the betterment of economic and social conditions, for the knitting together of the various forces of society and the social uplift of the community, has been accomplished through the state rather than through the church.

Did the church have no part in these things? Most assuredly: She not only took the first steps towards organizing these various co-operative social activities, establishing schools, hospitals, charities and benevolences, afterwards taken over by the state; but by her insistence upon those great foundation truths which underlie all social organization—that all men are brethren; that each is his brother's keeper; that despite outward differences of birth or fortune all men are equal before God and therefore entitled to equal justice, equal economic opportunities and equal social advantages in their mutual relations with each other—she acted as the salt of the earth, the great preservative of society.

Thus her teaching is at the bottom of our anti-trust legislation, the control of public service corporations, the physical valuation of railroads, not to speak of old age pensions, workingmen's compensation acts, public playgrounds and the care for the public health. It is at the bottom of this agitation for the co-operative organization of agricultural business. But this does not mean that the church is called to do the organizing any more than she is called to conduct a railroad-rate investigation. It is for her to fearlessly proclaim the truth, leaving it to her members as citizens to translate that truth into civic action.

I can conceive of circumstances under which it may be advisable and necessary for the church, with benefit to society, to adopt such an ambitious program as that described above. When the monastic orders of the ancient church, which were originally associations of laymen, began their missionary labors among the barbarians by establishing conventual communities in the unbroken forests of northern Europe, around which all social activities revolved, they proceeded "to knit together the economic, intellectual, social and moral forces of the community until country life had been completely transformed." The church thus conferred an immense material benefit upon the social order. Whatever men, during the dark ages, knew of agricultural science had been taught them by the monasteries under whose direction and upon whose lands they learned co-operative effort.

But this by no means proves that the church of to-day ought to adopt a similar program, unless it be admitted that rural society is in a state similar to that which confronted the missionaries who in the eighth century followed St. Boniface to the oak forests of central Europe. The American farmer will hardly thank the church for making such an admission, even by implication.

Every social question is in its last analysis a moral question. It is therefore to be assumed that the moral and social sense of the church will be in advance of that represented by the legislation of the State. It may thus fall to her lot to undertake certain social activities in advance of the state. But this does not mean that organizing corn clubs and rural credit associations is her proper function. If she through her members who are also citizens does these things, she does them, not as a church, but as a voluntary association of interested individuals who by personal effort are doing something for the state which the state is not yet ready to do for itself.

As I read my Bible, the church is commanded to do but one thing: Bring men into the obedience of faith by the preaching of the Gospel. Since preaching must be followed by practice, hearing by doing, and faith by life, it is plain that the church through her teaching must suggest and inspire ever new phases of economic and social effort. An attempt to organize and direct these various activities means that she will cumber herself with much serving instead of busying herself with the hearing of the Master's Word. Yet this is urged upon her by the well-meaning people who insist that she grasp as a supreme opportunity this present agitation for the co-operative organization of agricultural community interests. They forget that it was not Martha but Mary who had chosen the better part, for the much serving of the one sister seems so to impress most people that they utterly refuse to see any good whatsoever in the quiet devotion of the other. Let the church take heed lest it neglect the Word to cumber itself with much serving.

I am quite aware that the Lord of the church not only preached the Word but also fed the multitudes who waited on his ministry. He cared for their bodies even as he cared for their souls. But the feeding of the multitude was not his ordinary occupation. Nor should the transformation of country life through increased crop production and the providing of opportunities for intellectual advancement and social recreation be the ordinary occupation of his ministers.

Does this mean that the country church and its ministers are to take no part or interest in this present country life movement? Not at all. It simply means that they dare not, as they would be faithful, neglect spiritual teaching to promote scientific agriculture. They dare not center their attention upon temporal rather than eternal things. They dare not concern themselves with economic, intellectual, social and moral forces and activities rather than Christian missions, Christian education and Christian benevolence. To do this would mean to forget that their Lord said: "My kingdom is not of this world."

But they are in the world. While they may not organize and direct all secular occupations and activities, they may, ay, they must, by influence and example lift them up to a higher plane of increased usefulness and nobler service.

It was for this reason that men of old endowed each country parish with a parish glebe or farm. It was never their intention that the country minister should be a farmer rather than a pastor. Nor did they desire that he should spend his time in agricultural experimentation and demonstration. Neither did they care to have him discuss, except to illustrate spiritual truths, the difference between good seed and bad seed. But they did want him to be close to the soil, for that brought him closer to them. They therefore arranged for his support, not on the basis of money payment, but rather by the attaching of fertile fields to his benefice. They knew that the possession of land means a degree of independence which cannot be secured in any other way. Besides, it is the most certain of all means to secure the permanence of any institution. While no farmer likes his minister to pose as an agricultural expert, he does like him to have some knowledge of the care, toil and labor which fill his life. The farmer more than any other man feels his dependence upon the

Continued on next page

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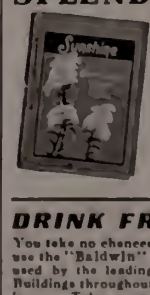

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THE FRIENDLINESS OF DEFEAT

ONE of the major paradoxes of life is that defeat leads to triumph! Commonly we are of the opinion that triumph lies in the garnished path of successive victories, that such course leads to one's ultimate end and brings the individual face to face with his cherished ideals; yet the fact remains that defeat is a better friend than we know.

It was not by means of successive victories that the great world characters and world leaders were made, and by which they left the impress of their personalities upon the mind of the world; but they developed in character, grew in power, and flourished in influence simply because they recognized the value of defeat, and used it as the most potent factor in the accomplishment of their ends in life.

True manhood, noble character and sublime achievement are the direct products of defeat. No worthy life has ever yet been produced by means of continued and unhindered success. The way of ease is the way to disease —physical, mental and moral. It is the life that faces difficult undertakings, that wrestles with the most stupendous tasks, and that battles with the unconquerable forces—once, twice, a dozen, a hundred times—and goes down to apparently utter defeat, that finally will rise up out of the smoke and confusion of the conflict, a master of human affairs and a director of human destinies.

The man with a world vision necessarily must become the victim of many defeats before he can become a general of cosmic questions and movements and destinies. And unless he will consent to this course of training and refinement the latent forces of his life will forever lie dormant. Defeat is the tutor that develops alertness, discrimination, determination and mastery. Without it no great things can be done.

Search the annals of human history, and it will become evident that defeat was one of the most eloquent factors operative in the lives of the great men of the world. Would we have a Demosthenes to-day if unhindered success had been his lot? Could we turn with pride to a Socrates if his life had been a garden of roses and sunshine and ease? Could sacred history furnish the foundation of ancient and modern jurisprudence if Moses had leaped into unquestioned prominence at his first attempt in Egypt?

Suppose that Raphael had won fame when he first drew his brush across the canvas, and then imagine, if you can, such an immortal production as the Sistine Madonna! The Fifth and Ninth Symphonies of the noted Beethoven bespeak a multitude of lost chords. Thomas Carlyle's *Sartor Resartus* was the product of defeat. Hence in oratory, in philosophy, in jurisprudence, in art, in music and in literature, the individual who faced the stupendous and the unconquerable, who fell time after time, and who learned the lesson of triumph through defeat—he is the one who also received the awards of the immortal.

The same fact is true to-day. The reason that so few great leaders are in evidence in modern times is because men are too unwilling to face defeat and its cost. They seek the winning issue. And so long as defeat is despised, shunned and spurned, we need expect no great life to be evolved. Therefore it is necessary to face defeat, and to suffer humiliation, rather than sacrifice principles and ideals, for its reward is expressed in the word triumph!

Thomas Edison was once informed by a young lady that he certainly must have an abundance of inspiration to accomplish his wonderful feats in electrical appliances. To this he replied: "It is not inspiration that does it—but perspiration!" And behind that word "perspiration" there lies such an innumerable succession of exasperating defeats as would make the most of us stagger to the grave were we called upon to experience them. But therein lies triumph—and until we are willing to face the issue and suffer the consequences we shall remain destitute as a world-force, and useless as a factor in the upbuilding and cheering of human society.

Those who meet defeat with a brave heart will find that when it has done its worst they shall rise up and shout, "Defeated? Yes; defeated! But not conquered! A few more such blows and I shall triumph in my cause!"

JOHN HENRY NEUHAUSER, A.M.
Shelby, Ohio.

RURAL CHURCH AND COUNTRY LIFE

Continued from preceding page

bounty of God's gracious providence, and he likes his pastor to feel it with him, so that both together may pray: 'Cause also the needful fruits of the earth to prosper that we may enjoy them in due season." But no farmer likes his minister to study agricultural journals rather than his church papers, "Soil Fertility and Permanent Agriculture" rather than his Bible.

I am therefore persuaded that the country church and its minister will fare best if, instead of trying to make everything revolve around the church as a community center, they will simply give intelligent and sympathetic co-operation and support to those agencies which are now working toward the reorganization of country life in America: the agricultural college, the agricultural high school, the demonstration work, the co-operative associations, the rural exchanges and the rural savings and credit societies. This they can do without any neglect of the things directly enjoined upon them by the Head of the church. These other things they cannot do without incurring the risk of the loss of strength and power, which is the inevitable result of doing those things which we are not called to do, rather than those things unto which we are directly called.

DO YOU KNOW YOUR BIBLE?

ANSWERS to the questions of List No. 4 and the April Honor Roll will appear in the next issue of THE CHRISTIAN HERALD. Here is the new list of questions. Remember that the answers must reach THE CHRISTIAN HERALD office within two weeks of this date.

New Questions, List No. 5

1. Find a prophecy that hail shall destroy falsehood.

2. Find a prophecy that the moon shall be confounded and the sun ashamed.

3. Find the prophecy of a situation in which only a few berries shall be left in the tops of trees.

4. Where is the advice given that the proper time to stop a quarrel is before it begins?

5. Where is the warning given that the man who builds a high gate is inviting trouble?

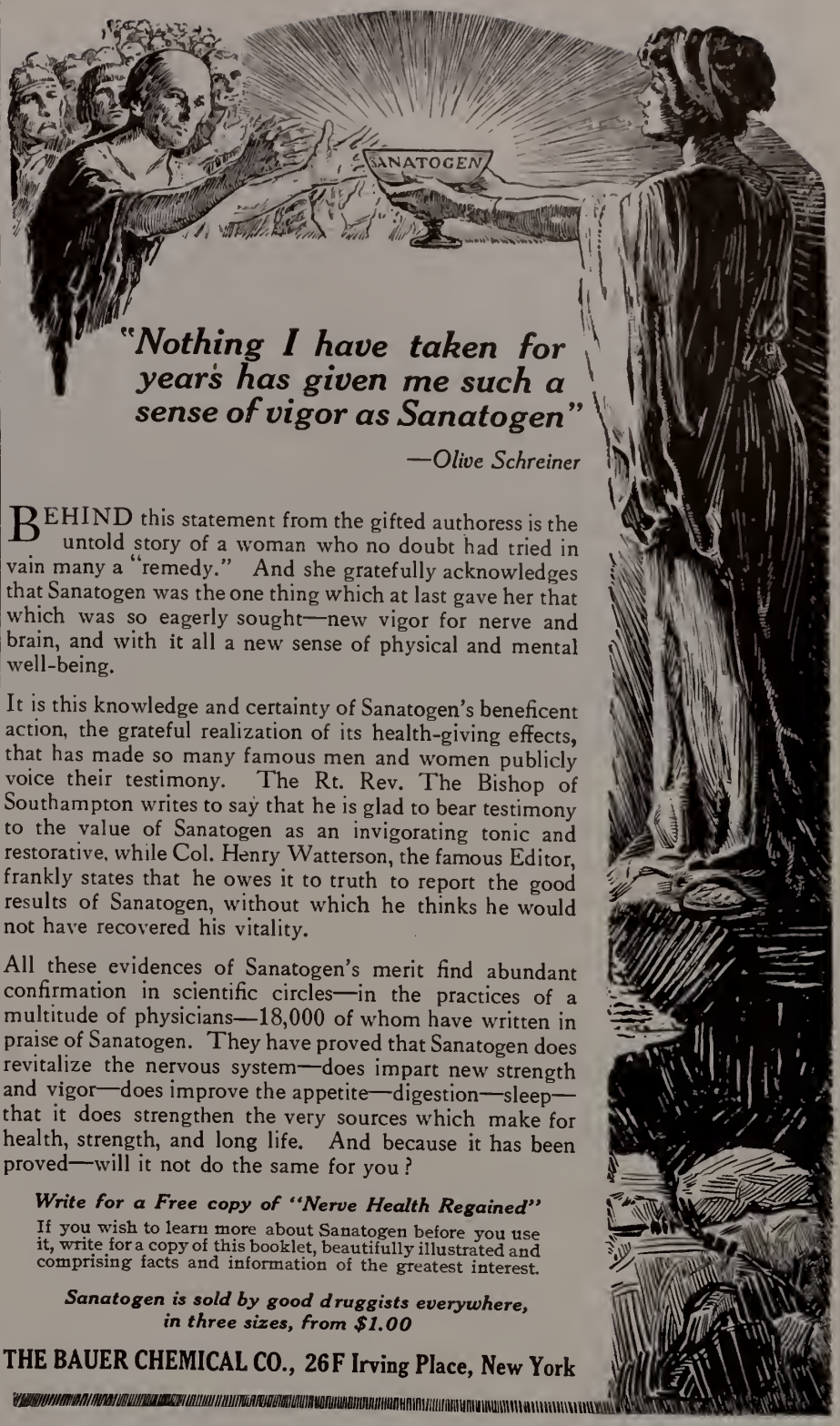
6. Where is a company of expert left-handed soldiers mentioned?

7. What prisoner requested that his cloak and books be brought to him?

8. What three New Testament epistles contain the word "love" the greatest number of times? How many times in each of these three epistles?

9. A New Testament reference describes the oath by which God emphasized his promise to Abraham. Find this passage and the Old Testament reference corresponding.

10. How many and what occasions are recorded in the book of Acts on which Paul had supernatural visions in which some one appeared to him and spoke with him?



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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Pursuing Peace*

IT IS very appropriate that this lesson should come at a time when so much is being said about peace. The Fourth American Peace Congress has just been held at St. Louis; a commission, composed of distinguished men, has been visiting America to plan for the celebration, in 1915, of a century of peace between England and the United States; at the beginning of July a great festival will be held at Gettysburg in which the small remnants of the great armies which met in cruel conflict there just fifty years ago will meet again in peace and brotherhood. The Senate is probably about to adopt a suggestion, made by Secretary Bryan and endorsed by President Wilson, that the United States enter into new treaty relations with the various nations, agreeing, when a dispute arises, to delay a declaration of war until from six months to a year has been spent in investigating the cause of disagreement and trying to reach an amicable adjustment. The Peace Movement is one in which every young soldier of Christ's army should be deeply interested. He is the Prince of Peace, and pronounced a special blessing upon the "peacemakers." In all our dealings with people, in business and socially, we should, as we come more and more to take influential positions, be outspoken for the theory of international peace and do all we can to influence the thought of the world in favor of it. War is coming to be recognized more and more as a hideous, inhuman thing. Under the leadership of Jesus the members of the human race must find the saner and milder ways of settling their disputes.

But it is not only among nations that we are to seek peace. Various interests and factions of our own nation are at odds, and, while not counseling that any group of men should surrender their principles, we must urge them, so far as possible, to use the gentler rather than the harsher measures of persuasion.

Then, too, among our friends and in our homes, we must be friends of peace. It is shocking that in so many Christian homes there are bickerings and harsh disagreements. Even churches are often tormented by factional strifes, and—I suppose—it is not altogether unheard of for a young people's society to have occasional dissensions.

All this is too bad. Christians are people who are pursuing peace, and we surely ought to be able to get along among ourselves without strife. If we really followed the principle that Jesus laid down and that Paul emphasized, we should have just the other end of striving—each one trying to cease and serve and help his brother and trying to fix things so that his brother would have his way rather than that he should have his own. It is quite likely that a revival would break out soon in the society or the church that started in to live and work like that. Yet it is very sad that such a thing should seem strange and unlikely when it is precisely the way that Jesus so distinctly told us to live.

But in studying this lesson we must not omit the still deeper problem of personal peace. If we are to be peacemakers, pursuing peace at home and abroad, we must have peace in our own souls. And here the word "pursue" is hardly satisfactory, for this sort of peace we do not gain by pursuing. It is the gift of God, the fruit of the Spirit, the blessing that Jesus gives to his friends. We find it, not by seeking it, but by seeking him. He gives us pardon for our sins, and we have peace with God; he gives us his love, and we have the peace of God in our hearts; he gives us strength and courage and hope and counsel, so that in the midst of life's troubles and perplexities we may have his peace within. It was at a moment of great turmoil and disaster that he said to his disciples: "My peace I give unto you." Have you let him give you this gracious gift?

* "SEEK PEACE AND PURSUE IT." Christian Endeavor and B. Y. P. U. Topic for Sunday, June 8, 1913. I Peter 3: 8-18.

The Complete Man*

WHEN men are building a machine they have a standard to which they must conform. The machine must be able to do certain things, and when it can do them as its designer intended it is called a perfect machine. Some pieces of modern mechanism are almost miraculous in their precision. Delicate armatures do the work of human fingers; false weights are detected; imperfect material rejected; the machine seems to think; its work is flawless.

Now if all this is true of a machine it is reasonable to expect that God has provided for the attainment of some sort of perfection in this present life. It is in this world that the Christian must live his life and do his work; and we may expect to be provided with adequate equipment for the work we have to do. A hint of God's plan for thus equipping us is found in Ezekiel 36: 27: "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Paul declares, in our first reference, Col. 4: 12, that Epaphras was constantly praying for the Christians at Colosse that they might "stand perfect and complete in all the will of God." In our last reference, II Tim. 3: 17, he declares the purpose of Scripture to be that "the man of God may be perfect, thoroughly furnished unto all good works."

The whole Bible, particularly the New Testament, clearly teaches a kind of perfection as attainable in this life. This was the cardinal doctrine of Methodism in its early days and is still adhered to in the doctrinal standards of the church. It is not a difficult doctrine when fairly understood, and the Epworth League could do no greater service to the church than to revive the faith and experience of this sacred truth. The doctrine should always be studied in connection with the passages which state and describe the power of Christ's blood to cleanse the soul from sin. See especially I John 1: 9; Zech. 13: 1; Heb. 13: 20, 21; Heb. 10: 14; Rom. 6: 6. Sin mars the human soul so that its motives and purposes are all awry. Jesus, by the power of his death, removes this principle and purifies our motives and intentions, and gives us, through the gift of the Holy Spirit, the power that we need for our work.

* "THE COMPLETE MAN." Epworth League Topic for Sunday, June 8, 1913. Col. 4: 12; II Tim. 2: 15; 3: 17. (Christian Culture Sunday.)

Called Higher

Mrs. Lucina Bixby Carleton, of Brooklyn, N. Y., passed away March 9, 1913, at the age of 87 years. Her beautiful Christian spirit and loving ministrations made her life a benediction.

Henry C. Case (76) passed away at his home in Belvidere, Ill., February 12, 1913. He had been a member of the Methodist Episcopal Church for many years, and an ardent temperance worker.

Mrs. Mary Culberson Leight, of Newnan, Ga., passed to her heavenly home February 20, 1913, in the ninety-third year of her life. She was for many years a member of the Methodist Episcopal Church, South.

Mrs. Wealthy McAtee (90) passed away at her home in Topeka, Kan., on February 10, 1913. She was an earnest Christian, and has left behind her a rich legacy in the memory of her faithful, devoted life.

Your car can't skid

if you ride on

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Safety Tread

(Squeegee) Tires

Won't slip—Won't slide
Won't skid—They grip

So this time buy Diamond Vitalized Rubber Tires with the Safety Tread—you can get them to fit your rims at any of the

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pleasant, congenial outdoor work, awaits you. Learn, by mail, at home, from recognized Poultry Experts, how to start and operate a money-making poultry business
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at once, for this season, with equipment and select flock prize fowls from our big $25,000 poultry plant. Details and splendid illustrated Brochures, FREE. Offer limited—write today.
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Many designs. Cheap as wood. 32 page Catalogue free. Special Prices to Churches and Cemeteries
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Oh! Oh!! Oh!!! How that corn does hurt! Get rid of it by using A-Corn Salve. 15 cents at druggists' or by mail.
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For Invalids and Cripples
Worthington Co.
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Light on Dark Spots. — The little beauty lamp is always on the spot shedding its glow like a little electric light, which it resembles. Pays for itself and costs less than 1 cent a night, will burn forty hours with one filling of kerosene. Price 65 cents, postpaid. Send for catalog of other useful household articles.
Galt & McCutcheon, Dept. H, 1133 Broadway, N.Y.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL, No. 1 or 2 (No. 2 just out). Round or Shape notes. $3 per hundred; samples, 5c. each. 83 songs, words and music. E. A. K. HACKETT, Fort Wayne, Ind.

Silks Direct From The Mill
Big saving on Dress Silks, Satins, Charmeuse, Taffetas, Tussahs, Wash Silks, etc., cut direct from our Looms, any length. Guaranteed to give satisfaction. You cannot buy such silks at such prices elsewhere.
Samples sent only for 10c in stamps or coin.
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Fish Bite Like hungry wolves any time of the year if you use Magic-Fish-Lure. Best fish bait ever discovered. Keeps you busy pulling them out. Write to-day and get a box to help introduce it. Agents wanted.
J. F. Gregory, Dept. 113 St. Louis, Mo

YOUR POOR FEET
Six interesting articles on care of feet (home cure for corns, bunions, callouses, etc.) by orthopedic surgeon of 25 years' experience, originally written for and published by metropolitan daily paper, are now, because of big demand, printed in pamphlet form and will be sent FREE TO ALL. If you want FOOT COMFORT, address postal card request to W. F. Jordan, 141 E. Boylston St., Boston, Mass.

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MEDART'S OUTDOOR HOME GYMNASIUM
Provide healthy out-door amusement for your Boys and Girls. Make them strong and self-reliant. MEDARTS HOME GYMNASIUM will do this. Consists of horizontal Bar, See-Saw, Swing, Teeter Ladder and Summer Toboggan. Built of steel tubing; repair proof; costs little. Set up on surface of ground—no post holes. EVERY OUTFIT GUARANTEED. FREE Illustrated book for children.
DEVELOPS THE BODY — QUICKENS THE MIND
Write for it and for Illustrated catalog No. 10
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"There goes a Handsome Couple!"

"And They Used To Be So Thin"

THEY are contented, capable and resourceful, because their bodies are well nourished—clothed with the right amount of solid, healthy flesh.

They are not thin, nervous, and lacking in vital force; they are not wanting in that substantial backing that can only come from a physique fortified for any task requiring confidence and reserve strength.

There is a positive adjustment of that interdependence of good mind and good body.

The beauty of perfect health and perfect physical development is irresistibly attractive—everybody admires it, many envy it and all strive for it.

No Thin Man or Woman Should Miss This Opportunity

Wouldn't you like to be every inch a man or a woman—to have the steady nerves and faculty of accomplishment associated with normal weight and physical charm?

Then we invite you to try Sargol—the new flesh-forming discovery—Sargol, that, as hundreds will testify, puts pounds of solid healthy flesh and tissue on people who are thin and under weight.

Sargol is the new regenerative force for thin, nervous people. It is a scientific assimilative agent that works on the principle that thin people stay thin because they cannot absorb the flesh-forming elements of the food they eat. Sargol comes in the form of tiny tablets which you take—one at every meal—so that the fats, sugars, starches and muscle-building protein of your food may make sound healthy fat and tissue upon your body. It aims to save food waste, to force your food to renew the red corpuscles in your blood, to strengthen your nerves and put your digestive tract in shape to assimilate full nourishment from all you eat. Its sole purpose is to Increase Weight by Creating New Healthy Fat—Fat that means better looks, better health, stronger body, more active brain and a perfectly proportioned figure. That it succeeds is best attested by those who have used it; hundreds stating they have increased their weight from 10 to 30 lbs

50c BOX GIVEN FOR TRIAL

Let us prove to you, at our expense, that SARGOL is what we claim it to be. All that we ask is a fair trial. To convince you and show our faith in SARGOL we will send you, on request, a full-size 50c package absolutely free. With the package we will send you a booklet containing much valuable information about nutrition, together with letters from users of SARGOL. *Write to-day for FREE package, enclosing, if you please, 10c to help pay postage, packing, etc.*

Ministers, Physicians, Scientists, and other well-known people endorse Sargol

Just read the letters herewith:

Rev. George W. Davis Says:

"I have made a faithful trial of the Sargol treatment and must say that it has brought me new life and vigor. I have gained twenty pounds and now weigh 170 pounds, and, what is better, I have gained the days of my boyhood. It has been the turning point of my life."

Mrs. A. I. Rodenheiser Writes:

"I have gained immensely since I took Sargol, for I only weighed about 106 pounds when I began using it, and now I weigh 130 pounds, so really this makes 24 pounds. I feel stronger and am feeling better than ever before, and now I carry rosy cheeks, which is something I could never say before."

Clay Johnson Says:

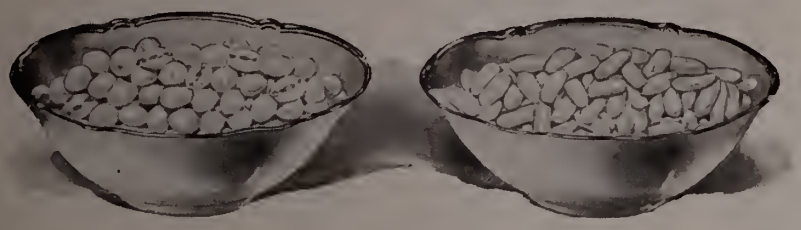
"Please send me another ten-day treatment. I am well pleased with Sargol. It has been the light of my life. I am getting back to my proper weight again. When I began to take Sargol I only weighed 138 pounds, and now, four weeks later, I am weighing 153 pounds and feeling fine."

Sample—Sargol Analysis No 7691
Recd. March 7, 1909.

After an exhaustive analysis of samples I found they contain no Morphine, Opium, Cocaine, Mercury, nor any Narcotic or Poisonous ingredients. In my opinion Sargol contains the best elements to accomplish what is claimed for it. Sargol is a superior preparation. I recommend Sargol as a safe Vitalizer and Flesh Builder.

Respectfully submitted,
Dr E. Armant, M D., Sc.D., Ph.D.,
Consulting Chemist, Diploma from Ecole de Medicine, Paris

The Sargol Company :: 9-E Herald Bldg. :: Binghamton, New York



Serve Two
With Cream and Sugar

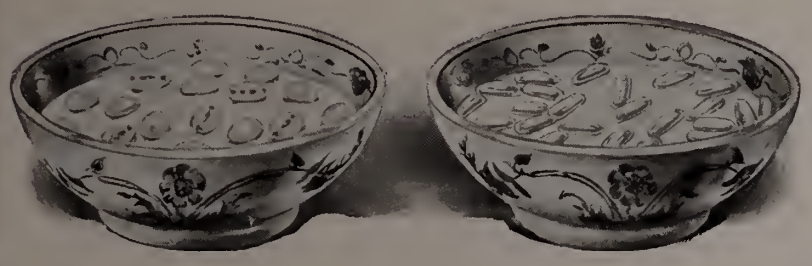
Puffed Wheat and Rice--the exploded grains—are filled with a myriad cells.

Each cell is surrounded by thin toasted walls, which melt away into almond-flavored granules.

In the morning, served with cream and sugar, these are royal dishes.

Two with Fruit
Note the Nut-Like Blend

Puffed Wheat and Rice taste much like toasted nuts. That's due to terrific heat. Mixed with berries, or with any fruit, they add a delicious blend.



Two at Night
Floating in Bowls of Milk

Puffed Wheat and Rice are eight times normal size—four times as porous as bread.

They float like bubbles in a bowl of milk.

These are whole grains made wholly digestible. Crisp, airy, toasted wafers.

No other grain-made morsels are so delightful, or so easy to digest.

The Other Four

Use the rest like nut-meats in cake frosting, or as garnish to ice cream.

Or use in making Puffed Rice candy. Directions are on the package.

Or let the children eat them dry, like peanuts, when at play.

Thus these ten dishes will reveal to you the endless fascinations of Puffed Grains.

Puffed Wheat, 10c
Puffed Rice, 15c

Except in Extreme West

Let Us Buy 10 Dishes
For Your Folks to Try

This Coupon, at your grocery store, pays for a 10-cent package of Puffed Wheat—enough for ten big servings.

Please cut it out—present it. Pay no money, for your grocer will collect from us.

Then serve the grains in the ways we show. Let your folks enjoy them.

Then ask those folks if any ready-cooked cereal ever tasted half so good.

To 22,000,000 Homes

We make this offer, every spring, in 22,000,000 copies of various magazines. And some 200,000 grocers stand ready to accept the coupons.

All because these enticing foods tell you more than words can tell.

Thus we spread to countless new homes one of the great food delights of the century.

Prof. Anderson Wishes You to Know

Prof. A. P. Anderson, who invented these foods, wishes every home to know them.

For these Puffed Grains are scientific foods, despite all their fascination.

Every food granule has been blasted to pieces, so digestion can instantly act.

Inside of each grain there occurs, in the making, 125,000,000 explosions.

The process is this:

The grains are sealed up in mammoth bronze-steel guns. Then the guns are revolved for 60 minutes in a heat of 550 degrees.

Each grain contains not less than 125,000,000 granules. Inside of each granule there's a trifle of moisture, and this heat turns that moisture to steam.

When the steam pressure reaches 175 pounds, the guns are unsealed and the grains are exploded. Each granule is blasted into countless atoms. The grains are puffed to eight times normal size.

Yet the grains come out, shaped as they grew, with their coats unbroken.

Thus are created the best-cooked foods in existence. No other process makes grain so digestible. Serve any hour, from morning to bedtime, for these foods don't tax the stomach.

From the expert's standpoint these exploded grains form the greatest of food inventions.

10-Cent Package Free

Take this coupon to your grocer and he will give you, at our expense, a full-size package of Puffed Wheat.

If you prefer the Puffed Rice, which costs 15 cents, this coupon is good for 10 cents toward it. Pay the grocer 5 cents in addition.

The Puffed Wheat, to a coupon holder, is entirely free.

Accept this offer in fairness to yourself. It means a 10-meal treat. You will never forget the delight of them.

Cut out this coupon now. Lay it aside, and present it when you go to the store.

SIGN AND PRESENT TO YOUR GROCER ·w
Good in United States or Canada Only

This Certifies that my grocer this day accepted this coupon as payment in full for a 10-cent package of Puffed Wheat.

To the Grocer

We will remit you 10 cents for this coupon when mailed to us, properly signed by the customer, with your assurance that the stated terms were complied with.

THE QUAKER OATS COMPANY
Chicago

Name .....

Address .....

.....

Dated 1913

This coupon not good if presented after June 25, 1913. Grocers must send all redeemed coupons to us by July 1st.

NOTE: No family is entitled to present more than one coupon. If your grocer should be out of either Puffed Wheat or Puffed Rice, hold the coupon until he gets new stock. As every jobber is well supplied, he can get more stock very quickly.

10-Cent Coupon

The Quaker Oats Company

Sole Makers—Chicago

(403)

Always Comes Ready to Work

A Quick and Thorough Helper In House Cleaning Time

MANY USES AND FULL DIRECTIONS ON LARGE SIFTER-CAN----10¢

Christian Herald

SUBSCRIPTION, $1.50 PER ANNUM
PUBLISHED 52 TIMES A YEAR

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NEW YORK, JUNE 4, 1913

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"BY THE RIVER"

From the painting by Henri Lerolle in the Museum of Fine Arts, Boston

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IN the care of plants, that advice which you have heard in numerous other instances applies equally well: "When in doubt, use Ivory Soap." And the reasons are the same.

Because of its purity, mildness and freedom from alkali, there is no soap safer than Ivory. It can be used wherever water can be used. And its purity has the additional value of giving it strong insecticidal properties, thus making it not only an ideal cleanser for the tenderest plants but a safeguard against plant pests as well.

The directions below should give you excellent results. They are followed by plant lovers everywhere.

1st. **To keep the leaves clean:** Wash once a week with a weak suds of Ivory Soap and lukewarm water, applying with a sponge or soft cloth.

2nd. **To guard against insects:** Spray stems and leaves once a month or oftener if necessary with a solution made by dissolving half a cake of Ivory Soap shaved fine in a quart of boiling water and adding four gallons of cold water. Apply with whisk broom, spray or watering can, then rinse with clear water a half-hour later.

3rd. **To keep the roots free from worms and bugs:** Pour around the base of the plant the Ivory Soap suds from the laundry or dishpan.

IVORY SOAP . . . .

. . . . 99 44/100 % PURE

NEW YORK, JUNE 4, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE FIELD OF THE GREAT CONFLICT AT GETTYSBURG AS IT IS TO-DAY

GETTYSBURG—FIFTY YEARS AFTER

THE VETERANS OF THE BLUE AND GRAY TO MEET IN FRIENDSHIP ON THE BATTLEFIELD OF '63

IN a peaceful valley lying between twin ridges of the South Mountains at Gettysburg, Pa., just forty-nine years and eleven months ago, was fought the greatest battle of the Civil War. For three terrible days the conflict raged on the meadows and hillslopes, the advantage lying first on one side and then on the other, with Hill at Willoughby's Run and Reynolds in McPherson's Grove, with Longstreet in the Wheatfield and the Peach Orchard, and with Slocum on Culp's Hill, until at last came Pickett's magnificent charge, ending in defeat. Immediately after the great battle the army of Lee retired from Pennsylvania and the tide of the Confederacy, although it was pressed with vigor, never again rolled as high as it did at Gettysburg.

A month hence the Blue and the Gray will meet again on the famous battlefield—this time to cement the ties which half a century ago they fought to sever. Practically all of the living survivors of the three days' struggle, some fifty thousand in number, will be present at a great semi-centennial reunion which is to be held at Gettysburg from July 1 to July 4. It will be, without doubt, the most notable gathering of its kind, and the last—since the veterans of the '60's are fast departing; and for this reason the government as well as the veterans' organizations plan to make the occasion a memorable one.

In accepting the invitation to take part in the Gettysburg commemorative jubilee, General Walker, of the Confederate Veterans, declared to his former companions-in-arms: "Your commander feels that the time has come when, by invitation of our one-time foes, we can unite with them in celebrating that permanent peace which we pray may forever bless this our great and glorious country." General Trimble of the G. A. R. sent greetings to the former Confederate leader saying: "Let us assemble there and inaugurate a great peace movement under which shall be entombed forever any lingering prejudices and bitterness, to symbolize to all our people and to the generations yet to be that even out of the dead dust and ashes of war under the sunlight of our Christian civilization the fragrant flowers of peace and amity may grow and bloom."

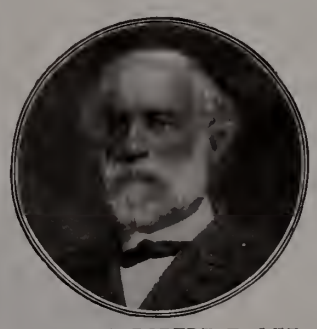
GENERAL GEORGE PICKETT

As soon as the project was launched, it assumed national proportions. Recognizing its importance the government immediately consented to participate, appropriating $350,000 for the purpose, and practically every State in the Union has responded to the appeal for funds. As a result the veterans of both North and South will be sent to the scene of the great battle without expense, and during the week while they are quartered at Gettysburg they will be hospitably entertained at no cost to themselves. Surrounded with every possible safeguard for their health and well-being, the gallant soldier boys of fifty years ago will gather again on the historic field, and, without hatred or enmity, live over again the experiences of those bitter days in July, '63, thanking God at the end that they and their fellow countrymen have been able to merge their differences of yesterday in their common hopes of to-morrow.

GENERAL GEORGE G. MEADE

The celebration to take place at Gettysburg originated with the Pennsylvania Commission, which has been the leading force in preparing for the event. The State commission, known as the "Fiftieth Anniversary of the Battle of Gettysburg Commission," includes Colonel J. M. Schoonbecker, chairman; Lieutenant Colonel Louis E. Beitler, secretary; General B. Dixon, Colonel R. Bruce Ricketts, Major Alexander MacDowell, Corporal Irwin K. Campbell, Captain W. J. Patterson, Captain W. E. Miller, Captain G. F. Baer and General John P. Green.

The Congressional Commission, whose pictures appear on the following page, is made up of an equal number of Union and Confederate veterans, with one non-veteran Congressional representative. Originally the celebration was designed chiefly in the interest of the old soldiers, but the national importance of the occasion has come to overshadow the first plan, and it has finally taken the form of a great peace memorial. In addition to the veterans it is estimated that more than 250,000 visitors will come from all parts of the country to witness the ceremonies.



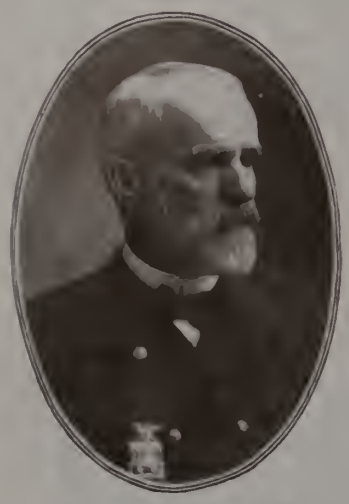
GENERAL ROBERT E. LEE

A word of warning should be inserted here for the benefit of those who contemplate making the trip. Do not expect to stay in Gettysburg over night. The town contains only three or four small hotels, and they have already been engaged to their full capacity. Private houses will be unable to furnish sleeping quarters and the accommodations in nearby towns are by no means adequate.

So far as the veterans are concerned, it is different. They will be cared for in an improvised camp of more than six thousand tents, where their wants will be looked after by the government itself. This immense city of a week, occupying more than twenty acres, has been planned with the utmost consideration for the comfort of the old soldiers, for it is realized that they are no longer able to withstand the rigors of rough camp life. The camp will be laid out in broad avenues, lined with wall tents and lighted at night by tungsten lamps. The arrangements are in charge of two of the most experienced men in the Quartermaster's Department of the United States Army—a wise provision, since the problem of

Continued on next page

GETTYSBURG—FIFTY YEARS AFTER



JUDGE HARVEY M. TRIMBLE
Past Commander-in-Chief G. A. R.

feeding this army of 50,000 will be a large matter in itself. For this purpose four hundred great army cooking ranges and outfits will be installed in the camp; with a chief commissary, eighteen assistant commissaries, eight hundred cooks, eight hundred assistant cooks and one hundred and thirty bakers. Nearly one and one-half million pounds of food of various kinds will be consumed during the week, at an estimated cost of thirty cents for each ration. Outside the camp a large hospital will be established, while inside will be located eighty-seven field hospitals and infirmary tents with one hundred and thirty surgeons and attendants.

The program for the four days' celebration at Gettysburg has been tentatively arranged as follows:

First Day, July 1, Veterans' Day—All surviving veterans to be participants in a great camp-fire, presided over by the commanders-in-chief of the Grand Army of the Republic and the United Confederate Veterans.

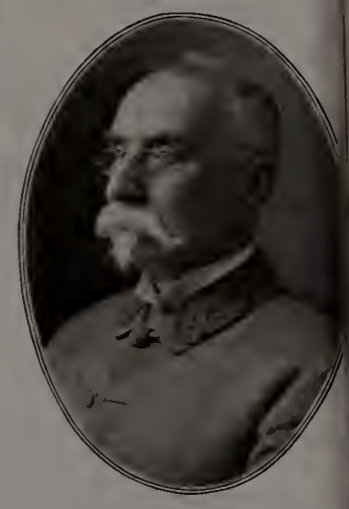
Second Day, July 2, Military Day—Exercises to be under the command of the chief of staff of the United States Army. Special detachments of each branch of the army to be detailed by the secretary of war, and representatives of the National Guard of the States to be chosen and invited for merit.

Third Day, July 3, Civic Day—Under the personal supervision of the governor of Pennsylvania, the participants to be the governors of States, their staffs and the general public.

Fourth Day, July 4, National Day — The chief justice of the Supreme Court to preside, and the President, Vice-President, the cabinet, the justices of the Supreme Court, the speaker of the House of Representatives and the Congressional Committee to be the guests of honor. At 10 o'clock A.M. a great mass meeting will be held at the rostrum, at which prayer will be offered, singing by a great chorus and the people will be rendered and an oration delivered by the President of the United States. At noon, the cornerstone of a great peace memorial will be laid by the President, which act will conclude the official exercises.

The veteran who fifty years ago fought on the famous battlefield will not find as many changes as he might expect. The fields over which the men of the North and South struggled so desperately remain practically unchanged. There still is the Peach Orchard, the Wheatfield, the Cordovi House, which split Pickett's division in its great charge. Aside from new roads built by the government and monuments, tablets and memorials that have been erected by patriotic and admiring citizens, the field is as it was in the long-gone yesterday and the veteran who visits it again can easily rebuild in his imagination the events that transpired there fifty years ago.

He can again picture that first day of July when Buford's cavalry came into contact with Heth's Confederate division just beyond the town and, step by step, were driven back, even after the arrival of Reynolds and Doubleday and Howard, until the entire Union forces had retreated through Gettysburg to Cemetery Hill, where they awaited the developments of the morrow. He can follow the giant fish-hook crest of Cemetery Ridge, where Meade's line of battle was drawn up on the second day, and again witness the terrible scenes that were enacted in the Wheatfield and the Peach Orchard, at Devil's Den—well-named spot—and Plum Run, where thousands of the boys in blue and gray laid down their lives. This time he will see the Union line, though it is hard pressed at many points, standing fast along the ridge until nightfall brings an end to the roar and slaughter of the battle. He will again wait through the long ominous hours of silence that preceded the terrible cannonade of the third day, when more than three hundred guns shook the hills from crest to base; and finally he will look upon the splendid charge of Pickett and his men, as they emerge from the pall of smoke that covers Longstreet's lines, moving forward to the assault like an army on dress parade. He will see them form and reform their gray ranks under the rain of shot and canister, grim, determined, advancing steadily in the face of the most terrific fire ever poured upon living men, until they actually pierce Hancock's line and Armistead falls mortally wounded. Then at last the gray lines break, and a mere remnant of Pickett's glory-crowned division makes its way down the mile-long slope again. The battle is over. In the face of dauntless courage and superhuman heroism the hand of Providence has reached out to preserve for these embattled thousands and their descendants the heritage of a common country.



GENERAL C. IRVINE WALKER
Commander-in-Chief U. C. V.

In his war-time letters to his wife, which, just fifty years after Gettysburg, have been published under the title, *The Heart of a Soldier*, General Pickett tells the story of his famous charge on the third day of the battle. Pickett's division did not reach the scene of the conflict until the night of July 2, having been held in reserve at Chambersburg. Upon reporting to General Lee, the division was assigned immediately to make the assault whose failure decided the battle, and as it later proved, the fate of the South. The following letter was written just before Pickett gave the order to charge. He handed it to General Longstreet to be delivered to his promised wife in the event of his death. A corner of the envelope bore the penciled inscription: "If Old Peter's nod means death, then good-by, little one, and God bless you."

"We have been on the *qui vive*, sweetheart, since midnight and as early as three o'clock were on the march. About half past three, Gary's pistol signaled the Yankees' attack upon Culp's Hill, and with its echo

Continued on page 553

GEN. E. H. RHODES

JOHN THREADGILL

HON. JOHN LAMB

JUDGE A. B. BEERS

COL. GEO. C. NORTON

NEW YORK'S CIVIC PARADE

ON SATURDAY, May 17, New York saw, for the first time, a parade of some 12,000 marching men, six and a half miles in length, members of nineteen municipal departments. It was reviewed by Mayor Gaynor from a stand two blocks in length, well filled by invited guests, in spite of the rain that came down continuously. The three most conspicuous divisions of the parade were those of the firemen, the police and the "White Wings" (street cleaners). Each section of the marching host carried devices giving information as to its work, and showing its contribution to good citizenship.

There were many special features that greatly added to the interest aroused all along the line of march—some of them possessing strong human appeal. One of these consisted of two large sight-seeing cars filled with men, women and children, of many ages, and widely varying stations in life, whose lives had been saved by members of the Fire Department. Conspicuous among these was Judge Conrad, of the Supreme Court of Delaware. Immediately preceding them marched 125 of the medal men—firemen who wore such honors as the Bennett and the Bonner medals for saving life. These numbered in their ranks men with whitening hair, and others still endowed with youth and vigor. Then there was a battalion of nineteen firemen who have been in the service for thirty-five years and longer.

Nor must the four-footed members be forgotten. There were a score of "mascot" dogs, each having a special uniformed "keeper" for the occasion; and also eight fire horses from 22 to 27 years old. The leader, Abbott, has responded to 2,090 alarms, and is still in active service.

The relatively prosaic services rendered by the city tenement house inspectors, the Department of Bridges, the Department of Charities were represented by uniformed men, and a number of nurses whose good looks made one inclined to envy the patients who profited by their ministrations. Exhibits of many phases of municipal effort in the fields of sanitation, prison work, hospital work, and even in the domains of agriculture and floriculture were also included in the division that was followed by 1,700 marchers and 350 vehicles, representing the Street Cleaning Department. Their marching was as perfect as that of regular troops. The Park Department of New York and Brooklyn sent artistic floats and exhibits, and some 400 of the aqueduct police, mounted on roan horses, attracted much attention. The 7,224 men of the Police Department were led by about fifty honor men. Each regiment of the division had its own flag, and many were led by a brass band. The mounted men and bicycle and motorcycle squads brought up the rear. The general opinion was that "the finest" had never shown off to greater advantage.

ONE OF THE MOST STRIKING EXHIBITS IN NEW YORK'S CIVIC PARADE

ARMAMENTS AND ARBITRATION

A GROUP OF THE DELEGATES AT THE NINETEENTH ANNUAL CONFERENCE ON INTERNATIONAL ARBITRATION AT LAKE MOHONK

THREE hundred delegates gathered on May 14 at Lake Mohonk, N. Y., for the first of the three days' sessions of the nineteenth annual conference on international arbitration. Following the custom of his late brother, Albert K. Smiley, who founded the conference, Daniel Smiley delivered an opening address of welcome and expressed his hope for a profitable meeting.

Dr. Lyman Abbott presided at the opening session and addressed the gathering on international justice and arbitration. Dr. Abbott's speech was followed with intense interest, as it was his first public utterance on the peace movement since his name was stricken from the roster and honorary vice-presidential roll of the American Peace Society. Dr. Abbott's friendly attitude toward national armament was given as the cause for this removal. In the Lake Mohonk speech he contended that lasting world-wide peace could be secured only by establishing world-wide justice. Until that is done armaments are a necessity, he believes. He continued: "Christians have not stood and ought not to stand for peace at any price. They have recognized and they ought to recognize that there are worse things than war, bad as war is. It is quite possible to pay too high a price for peace. Our fathers would have paid too high a price if, in 1776, they had bartered liberty for peace. The generation of the Civil War would have paid too high a price if, for the sake of peace, they had allowed the country to be rent in twain and a great slave empire to be founded, extending from the Ohio River to the Gulf of Mexico, and perhaps including Mexico and Central America."

Later, he said: "When a plan for securing justice was proposed that promised to avoid the tragedy of war, mankind began to listen. The proposal is nothing less than a substitution of an appeal to reason for the appeal to force. Before this substitute can be successfully adopted three conditions are necessary. There must be developed in the civilized nations a sense of justice strong enough to overcome race, religious and national prejudices. This international conscience must create some permanent tribunal which can give it official and authoritative expression. And there must be developed in every nation such a sense of honor that, having once submitted a question to this tribunal, its decision will be accepted, not perhaps without criticism, but without resistance or serious complaint."

His attitude on armament was outlined as follows: "It is the first duty of a government to protect its people in the enjoyment of life and liberty. If it fails to afford such protection it has no right to exist. America, therefore, must have an army sufficient in size, equipment and efficiency to protect its citizens from violence at home, and a navy sufficient to protect its coast and its commerce from attack and to enable it to take its share in the fulfilment of those world obligations which belong to all the civilized nations on the earth."

Professor William R. Shepherd of Columbia University and Henri Bourassa, one of the Canadian delegates, spoke on the Monroe Doctrine and its application to America's present duties and needs and the general international political situation.

"How to Root Out the Causes of War" was the subject of Dr. Charles W. Eliot's address. He said this could be accomplished only by a combination of popular education; the progress of international law; the acceptance of the "open-door" policy; the increase of good will among the nations and the focusing of attention upon war's wastes and brutality.

The last day of the conference was occupied very largely by a discussion of the Panama Canal tolls problem. Both sides of the now well-known subject were represented, though the arguments seemed to favor those who contend that even despite the recent legislation in Washington the United States must find some way of arranging this difficulty other than a direct violation of the promise of the Hay-Pauncefote treaty, which provides that the canal shall be "free and open to the vessels of commerce and war of all nations observing these rules, on terms of entire equality."

PARSON PICKARD'S MISSIONARY BOX

BY ELIZABETH D. YORKER

A Story Complete in This Issue

AS THE Rev. Silas Pickard vigorously wiped the great beads of perspiration from his brow, he was free to admit it had been a very strenuous and trying day. This was his second funeral. As each of his bereaved parishioners lived at remote distances, and at opposite points of the compass, he had been obliged to make an early start, for his only means of transport was Peggoty, an antiquated old nag.

It was well along in the afternoon when he left the little cemetery after performing the last rites over poor old Ann Eliza Ostrom. There were no tears or regrets observable among the small group of mourners—only feelings of relief that she was at rest after four long years of patient, bedridden misery and suffering.

Rev. Silas felt almost guilty at his own sense of relief, for now there would be no further necessity for those weekly trips over eight long miles of rough mountain roads to visit her and administer spiritual comfort. Then, too, it would mean less wear and tear to his buggy, and that was an important item to consider. The wornout old vehicle was evidently a matter of vital concern to him as he jogged slowly homeward, driving carefully to avoid the deep ruts and sharp turns, but in spite of his vigilance it continued to display marked symptoms that aroused in his mind vague doubts as to its future utility. Its constant creaking and groaning, as if vainly protesting against further action, grated ominously on his ear. Suddenly it parted company with one of the rear wheels—there was a snap—then came the crash that announced the final dissolution.

Peggoty obligingly came to a standstill, as was her habit on the slightest provocation, and turned her head serenely to see what it was all about. The parson, somewhat startled and bruised, extricated himself from the débris and ruefully surveyed the wreck. The situation was a humorous reminder of the historical deacon and his one-hoss shay, while at the same time it was to him something little less than a tragedy as he realized what its loss would mean.

With his little flock widely scattered throughout the country region, a conveyance was a positive necessity. He could see no way of replacing it, for his meagre salary of $40 a month left no margin for such expenditures. Indeed, it hardly sufficed for the barest necessaries of life.

His weariness was evident as he stooped to remove the splintered remains of the old buggy to one side of the road. He turned and eyed his horse dubiously. In his present state of mind and body a ride of eight miles on her back did not present an alluring prospect. Peggoty entertained pronounced objections to such mode of travel and was prone to discourage it by assuming an exasperating and racking gait not unlike that of the camel. But her master could see no alternative, so he braced himself for the ordeal, mounted her, and continued on his way homeward.

It was not until the evening meal that he apprised his family of his mishap. He first opened and read a letter that awaited him, then passed it over for his wife to read aloud. It was from the Ladies' Aid Society of a prominent church of Oakland, California, conveying the welcome announcement that they were planning to send him a missionary box. He was requested to reply immediately with a list of the family's most urgent needs.

John and Teddy, two rosy-cheeked youngsters of nine and twelve, were the first to enthuse over the contents of the letter.

"I hope they send us some more of those dandy picture cards!" said Teddy gleefully, with joyous recollections of a box that had come to them some two years previous. That had seemed at first to be a most promising box, its sides fairly bulging with imaginary treasure, but when opened the greater part of its contents were found to consist of old magazines, calendars and showy picture cards. These were greatly appreciated by the boys, who at once proceeded to use them to decorate the walls of their bare little room.

"I shall be quite sure to inform them of my age," declared Marion, a tall graceful girl of sixteen, who also cherished vivid memories of that other box, particularly of her keen disappointment on catching a glimpse of some ravishing lingerie and gingham dresses, then discovering them to be a five-year-old size.

The little mother had carefully refrained from any comments or criticism, for she knew the box had been sent by a society of inexperienced young people, and it had really contained a number of useful articles. For instance, that nice long warm coat had been of untold service to her. Why, she had fairly lived in it. To be sure, more than once she had secretly wished that the donor had not found it necessary to remove the rows of buttons that originally decorated each side of the front, or, if so, that she had observed a little care in the removal process. A poor minister's wife, however, must be a person of fertile resources, so it did not take her long to darn and patch neatly the rows of unsightly holes from which generous fragments of the material were missing. These were then cleverly concealed by tiny rosettes she had evolved from a bolt of narrow velvet ribbon some one had thoughtfully placed in the box.

A reminiscent smile lighted her pale features as her thoughts reverted to the black broadcloth suit they had sent to Silas, and the fun they had when he first tried it on. The former owner was evidently a man short of stature and wide of girth, while Silas was tall and lean. The two might have posed for an illustration of "the long and short of it."

Should she ever forget the struggle of trying to make the suit wearable for Silas? The alteration of the frock coat and vest was an easy matter, but when it came to the trousers, then her heart failed her. However, her resourcefulness again came to her aid, and the task was finally accomplished by letting out the hems at the bottom and introducing at the top a deep yoke, evolved from surplus material taken from the width.

When he was arrayed in the suit, Silas certainly presented an appearance of genteel clerical dignity. She was in deadly fear, though, lest he might unwittingly expose her little artifice, for when he warmed up in his preaching he had a habit of reaching frantically around for his handkerchief, which usually reposed in his hip pocket. To avert any such dire possibility, she prudently removed all of his pockets, and as an added precaution, had wisely stitched the coattails together half way down.

"Rouse up, Mumsey!" shouted her daughter

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THE FIRST DUTY OF THE INJURED

A SERMON

By

Rev. Charles F. Slattery, D.D.*

TEXT: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Matt. 18: 15

YOU have heard St. Paul's description of Love. (I Cor. 13.) Love is one of those tremendous words which, baffling all definition, thrill us with their power and their reality. No description is adequate. You know some of these words—God, religion, country, friendship. All these names stand for something greater than we can fully comprehend; yet we know them better, more intensely, than we know anything else in all life. Any one who sat down deliberately to define them would surely come to a ridiculous end. But now and then, under stress of some significant and overwhelming moment, a great soul has given us a vivid sketch of one of these sublime words. For example, it was Abraham Lincoln, bowed with a sense of a nation's sacrifice, who, standing on the battlefield of Gettysburg, defined patriotism in words at once so simple and so deep that they never can be forgotten. A few years ago learned explorers entered an Egyptian tomb which had been sealed three thousand years before. They found the marvelously carved sarcophagus of a little child, which they were about to remove for a famous museum. Then they paused, and deciphered the inscription, which read, "O my life, my love, my little one! Would God I had died for thee!" In these words, carved thirty centuries ago, they read a description of love. Instantly they uncovered their heads and tears were on their cheeks. In silence they went out and sealed the tomb. Nothing should invade that place of love. In a mood as profound as that, St. Paul must have written this thirteenth chapter of First Corinthians. There is no studied balancing of phrases. There is no attempt at completeness. There is only the rushing, mighty impulse of his whole nature to tell his Corinthian parishioners what love is. And all the years since, men have recognized these words as among the great words of all time. "Here at last," they have cried, "is a description of love."

It would be profitable to take up this wonderful chapter phrase by phrase. But I am going to draw your attention to one or two sentences only, to tell you what happens to real Love when it is obliged to go through hard places. Let me read to you the quality which Love manifests when so besieged: "Love suffereth long . . . is not provoked . . . beareth all things."

Tests of Love

It seems then, in the first place, that a person may be quite loving and lovable, and yet have people all about him who inflict injuries, who provoke, who impose burdens upon his extremest patience. Love is not a soft quality which stupidly ignores all that goes on at its door. It is keen. It feels weariness, insult, peevishness, uncongenial surroundings, quite as much as self-centeredness. Even love cannot control the neighborhood and the atmosphere.

Think of two or three illustrations. If there is one class of men and women to whom a community owes more than to another it is the men and women who give their lives to teaching. Imagine, then, a teacher who has been giving himself as thoroughly as possible to his pupils. By deliberate, deep-seated purpose, he has tried to let his friendship go out to them. He has tried to treat them as friends, for such, in spite of youth and immaturity, he has really counted them. They have received his kindness, let us say, calmly and complacently. He begins to think the friendship mutual when some day, by chance, he overhears a harsh remark about himself, describing him as a hypocrite trying to be popular, or an ingenious spy probing the secrets of the school. It sends an icy chill down a man's back. The love in his nature is apt to freeze over, as it were. And it would not be unnatural if he determined to reserve his friendship for the exclusive one or two whom he could certainly trust.

Or, think of an illustration much commoner. In most households, and I suppose in all institutions, there is at least one person who is crabbed. It is apt to be a person not quite well physically; it is even more apt to be a person who is selfish. When at a sufficient distance we smile over the cutting words and the insolent bearing. But should we be called to live with such a person day after day, very likely we should discover how wretched it all really is. Perhaps every other sentence we spoke would draw down on our heads some bitter criticism; or every day or two the house would be pervaded by a silent gloom because the difficult person had taken offense at we knew not what and in morose stubbornness refused to speak, except in monosyllables, answering only the most necessary questions. In other words, we should be treated as criminals: ignored for the most part, we should be living in the tense air just before a thunderstorm. Even Love is apt to become just a little frosty in such an atmosphere. "There is no excuse for it," Love says; and Love is quite accurate; it is beyond reason.

One more illustration must suffice. There is no person who does not, sooner or later, meet the kindly soul who enters where angels refuse to come, and makes a delicate situation impossible. Many a man has done his fine hard task to find its usefulness ruined the next day by some officious meddler, who came to add a few strokes to its completeness. The mischief was done instantly: no harm was intended. But the fact remains: with perfect good-nature and the utmost kindness the good deed is spoiled. Love finds its hardest work to keep serene under such conditions.

There then you have three exceedingly common illustrations of the test to which love is frequently put. You know, I am sure, that because a man has Love well lodged in his heart, he is not therefore immune from all that is painful and disagreeable. The question now arises what Love is to do under such trying circumstances.

Love's Sublime Hardiness

I suspect that most people would say that it was now time, conditions being thus and so, for Love to exercise a little righteous indignation. Why be fretted by the perpetually crabbed being who is always either losing his temper or shutting himself up to sullen silence? Why be any longer annoyed by the suspicious, hardened worldling who believes Love a dream for callow youth? Why longer be bothered by the doltish creatures who mean well, but whose friendship, true as it is in its intention, is a constant menace to our usefulness in the world?

"*Now* you are being sensible!" cries the man who boasts of his common sense. "Give up your Quixotic notions. Love is intended only for those who are perpetually agreeable. It was never meant to be given to those who, longing for it, thrust in our faces their most obnoxious traits. Let Love build its fences and be like the sensible people of our Saviour's day who saluted their brethren only. Who cares about the reward?"

So the world. Now think of St. Paul. Shall Love yield to such smug maxims of ease? "Never!" is St. Paul's ringing answer: "Love suffereth long; . . . Love is not provoked; . . . Love beareth all things." See what Love is. It is not an insipid quality. It is not a fragile, ease-loving flower, which thrives only in sunny weather. It is something sublimely hard, which survives in all its grace and beauty when the storms of provocation, distrust and wilful harm beat against it. Love, which seems so blithe and simple, is the most difficult quality in life, because it must control not its outward demeanor only, but the inmost feeling and thought. To play at Love is not difficult, if one be clever at acting, and many are quite clever in the rôle for a little while at a time; but to think Love, to feel Love, when conditions are austere and cruel, requires all that is Christlike—it requires that in a man which *is* Christ—the Son of the Living God—Love made flesh.

"Be Reconciled to Thy Brother"

All this, you will say, is still putting the matter in large terms. Let us then take one simple rule for retaining Love in bleak conditions. It is the rule of Christ, which I put at the beginning of this sermon. See how direct it is: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Let us reflect upon this.

When we have offended, when we *know* that we have done a friend an injury, our duty is clear. It is to go to him as soon as possible, and, frankly confessing our fault, ask his generous pardon. But when, after searching our minds, we can think of n wrong which we have done, and when we see wit distinctness that we have been injured; then we ar apt to think, are we not, that the time has come t exercise that quality most sacred to pride which w call dignity. We hold our heads quite high, we ar quite placid and self-contained, and we say to our selves that we do not care. But we *do* care. An the dignity is extremely cold comfort. There is n solution here.

Going a step higher, we say that we shall pas over the affront. We shall utterly ignore the hur which has been done us. So we argue to ourselve in this way: "I know how sincerely I have this per son's friendship. Behind all indifference and crustiness there is still some of the old love; and for the sake of this old love of many years I shall pay no attention to this present inconsistency." I have seen people who were doing that very thing. It is in a way magnanimous. But it is not the highest sort of magnanimity. It has a large section of pride and self-complacency under its fine covering. We must go farther if we would find a real medicine for the sickness.

We come then to the words of Jesus Christ: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." There you have love, love both brave and rational. That is common sense all fused with divine courage. Only one who lived as our Master lived could have given such a rule. No one else would have dared.

How many an unhappy period of coldness between old and dear friends that simple rule would end! Think of what must happen in nearly all cases where it is honestly tried. Hear the peacemaker as with shyness he begins his tale: "Dear friend, why have you treated me as if I were no friend? Your behavior has cut me to the quick. I thought our friendship established forever; and these last months that now count into years, you have, as it seems to me, deliberately hurt me." Then will come the broken explanations of surprise, and the peacemaker will go on: "What! You did not know that you had done it? You still care? You thought that *I* had cast the old friendship aside as outworn? You too have suffered?" Men and women, if any of you have grown cynical as years have increased, if you have caught yourselves saying that there is no such thing on earth as a lasting friendship, if you have passed into friendships and out again, then I beg that you will obey your Master to-day and do what he told you to do. Try the divine experiment of his law and see how it opens the gates and tears down the dikes, and the great wide sea of God's love comes pouring in. So, and so only, are old friendships restored, not only to live again, but to live with such strength as they never knew in the past.

Love's Enemies

Even as I say these words I can imagine that about the lips of one or another might play the incredulous smile of superior experience. "Well," some one might say, "the preacher is theorizing this morning. To be sure, he is repeating one of Christ's rules, but if the preacher were wiser he would doubtless be able to show that this was not intended to be obeyed literally: he would show that it is only an exaggerated Orientalism, put strongly to be picturesque. The preacher does not recognize the humiliation of it all; he does not recognize the risk that I might go up to my old friend with a heart overflowing with love, and I might declare my humility only to receive a blank and frozen stare as if I were a madman or a convict. The preacher does not know what it means to run such an abominable risk as that."

Whether the preacher knows it or not, St. Paul knew it. "Love," he said, "is not puffed up, . . . seeketh not its own." . . . "Love beareth all things, believeth all things, hopeth all things, endureth all things." . . . "Love is kind." Love plainly, to this sternly practical man, was no flimsy quality to be picked up by the wayside. It was so precious that he advised men to fight for it: the battle, too, he advised was against a man's most unscrupulous enemy, selfishness, pride, so-called dignity. St. Paul knew exactly what he was talking

Continued on next page

* Pastor Grace Church (Episcopal), New York City.

LIFT A SONG

LIFT a song from the shadows
As onward you go,
When wild beats the tempest
And skies cease to glow.
Not long is the sunshine
By storms hid away.
'Twill shine through the cloud-rifts
To gladden the day.

Lift a song, let the glad notes
Ring out strong and free.
Let your voice not be silent,
For some one may he
Made strong by the message
You bear for your King,
And he'll hush into silence
Your griefs as you sing.

Lift a song, though the heart ache.
He giveth his peace.
He'll heal the deep sorrow,
Nor ever shall cease
The love that doth hold thee.
Then lift to his praise
A song for the mercy
That erowneth thy days.

Philippi, W. Va. IDA L. REED.

The First Duty of the Injured

Continued from preceding page

about. He had many frank talks with St. Peter and St. Luke and others. Circumstances were often galling. But the prize of thorough friendship was worth every risk; and that risk he took.

Whether we are old or young, I think it wise to put this plain rule of Christ to the fullest test. Some people do not come to the Holy Communion because they remember the condition, "Be in love and charity with your neighbors," and they remember also that an old friendship was twisted off one day, they know not how, and the memory rankles so sorely that they dare not come. I could wish that some such person this morning could determine to turn about sharply and try Christ's great command.

And do not think yourself alone. I fancy not a man or a woman here has escaped the need of Christ's plain rule for broken friendships. We all need to kneel together and ask of him the supreme gift of his love, whereby we shall never willingly let any friend be cold toward us. As we are ready to give explanations, so we shall as frankly ask them, till all that has been dark and misunderstood is brought to Christ's marvelous light, and in his love the friendship is renewed and made complete.

Life is so great, its destiny so majestic, that to pause in our course over the hindrances that a few candid words could dispel, is pitiful. To find, as one does find, that people are on such strange terms with certain old friends that they run up inconvenient streets rather than meet them, would be ludicrous, were it not so shamefully tragic. People with sound brains and good hearts, who are from forty to ninety years old, have an absurd way of being childish, while they protest that they are only mature and know the world uncommonly well. It is enough to make a really sane man hysterical, because he sees how much true happiness and strong service is being lost. Even the really sane man cannot be self-complacent or patronizing, for he knows how prone even he is to the same sad absurdity when he imagines that he meets what he is pleased to call sufficient provocation. For not one of us is this a foreign problem. We all need to ask God today to keep us childlike and loving and forgiving and very patient.

So let us pray for one another, "O God, give us the true friendship, the true love, which suffereth long and is kind, which is not provoked, which endureth all things."

OUR DEAD

THEY go beyond our reach and call,
We cannot bring them back.
But if they had lived godly lives,
And left a shining track,
We hardly wish them back again
The trials here to face.
We know they're resting safe with God,
In his divine embrace.

EVA WENDELL SMITH.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, June 8. Genesis 50: 14-21. "*Ye thought evil against me; but God meant it unto good.*" How tenderly Joseph was leading his brethren back into the full intimacy of unbroken communion! Their consciences were burning with remorse, but he sprinkled them with the dew of forgiveness. Stinging nettles were everywhere, but he found the docks which helped to assuage their pain. He magnified the providence of God who had converted misfortune into good fortune, and he sought to lead his brothers into the full recovered sunshine of God's grace.

"*I will nourish you, and your little ones.*" He paid them back in heavenly coin! Too often it is our delight to pay a man back "in his own coin,"—slight by slight, injury by injury, treachery by treachery, and we wait our turn until we have the unclean money in our hand. But Joseph paid his brothers back in God's money, even with the pure gold of heaven. He was a New Testament saint in Old Testament times; he was a Christian who had never seen Christ.

If we would know it, the only way to conquer our enemies is by the weapon of goodness. Light is ultimately far more efficient than lightning. A prayer is infinitely mightier than a malediction. Sunshine can do what a pickax could never do. Love is the greatest thing in the world.

MONDAY, June 9. Genesis 46: 29-34. How beautiful is a pure and fervent relation between father and son! It is like some favorable port to which boats come, ladened with treasures and spices from every clime. Love brings her manifold riches. Hope brings her golden store. Faith brings her shining confidences. Friendship brings the wealth of secret mines. When father and son are one, in a pure and glorious union, all sorts of strong, angelic visitors come to their dwelling-place, carrying the gifts of joy and peace.

This fair relationship of father and son must be guarded by every ministry of grace. Nothing vulgar must be allowed to stain or imperil it. No discourtesy must be permitted to disturb its bloom. A strong, clean reverence must provide it breath and atmosphere. From the very earliest days the communion of father and son must be nourished in Christ Jesus. It must never be left to take its chance. It must be sanctified, and beautified, and glorified in the Lord. If the Lord appoints and controls the relation he will "give his angels charge" concerning it, and it will grow in strength and beauty with the years. Father and son together discover the secrets of the Lord, and in enriched and enriching communion they dimly reflect the august and holy relation of the Father in heaven and his Son Jesus Christ.

TUESDAY, June 10. Genesis 47: 1-12. Fine character always means ultimate triumph. Duplicity may appear to win in the short run, but in the long run it faints and falls in the way. There is many a racer who is an easy winner in the spurt of a hundred yards, but who utterly fails in the mile. Fidelity wins in the long run! Joseph's uprightness conquered Pharaoh, and he moved in unlimited confidence and regard. "In the best of the land make thy father and brethren to dwell."

And let me also mark how one man's integrity brings showers of blessing upon others. The whole family shared in the fruits of Joseph's fidelity. For his sake they came into realms of bounty. So it is always. Other people's welfare depends upon our own goodness. If we are disloyal we impoverish their heritage; if we are faithful their inheritance is enriched. If we keep our garden sweet, and clean, and beautiful, others will have the inspiration of our fragrance. If our garden is neglected, and becomes the home of noisome weeds, the ill seed will be wafted to every man's garden on the countryside. "No man liveth to himself."

So let us set about gardening our souls. And, in order that we may be sure of fruits and flowers, let us seek the aid of Him who was once "supposed to be the gardener," and who, in very truth, is the Lord of life and beauty.

WEDNESDAY, June 11. II Corinthians 1: 3-7. "*Who comforteth us . . . that we may be able to comfort.*" And how does the Lord comfort us? He has a thousand different ways, and no one can ever tell by what way the comfort will come to his soul. Sometimes it comes by the door of memory, and sometimes by the door of hope. Sometimes it is borne to us through the ministry of nature, and at other times through the ministry of human speech and kindness. But always, I think, it brings us the sense of a Presence, as though we had a great Friend in the room, and the troubled heart gains quietness and peace. The mist clears a little, and we have a restful assurance of our God.

Now comforted souls are to be comforters. They who have received benefits of grace are to be benefactors. They who have heard the sweet music of God's abiding love are to sing it again to others. They who have seen the glory are to become evangelists. We must not seek to hoard spiritual treasure. As soon as we lock it up we begin to lose it. A mysterious moth and rust take it away. If we do not comfort others our own comfort will turn again to bitterness; the clouds will lower and we shall be imprisoned in the old woe. But the comfort which makes a comforter grows deeper and richer every day.

THURSDAY, June 12. Genesis 49: 28-33. It is beautiful to watch how the soul, at the end of the days, "turns again home." There is a longing for the old haunts, a quenchless desire for old associations and relationships, a sighing for the early simplicities and for the place of our first rest. Strange and pathetic is this call to return, and yet very gracious, too! Life is often a wide and sad vagrancy, and we drift far away from our first moorings, and it is by

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JUST A SMILE

SMILE a little, smile a little,
Sing a happy song;
Life is full of thorny places,
And the road seems long.

Smile a little, smile a little,
Make some one feel glad;
Earth is full of stony places,
And some heart is sad.

Smile a little, smile a little,
Life is bright as gold;
Make of earth a glorious heaven,
And be blest threefold.

Smile a little, smile a little,
Be for earth a leaven;
And perhaps you'll give some soul
Just a glimpse of heaven.

WM. H. HADLEY.

Bible Work in the Canal Zone

THE British and Foreign Bible Society recently issued its annual report of work in the Canal Zone and the figures show a gratifying number of whole copies or parts of the Holy Scriptures circulated throughout the territory in the year 1911-1912. At the beginning of the year the following stock was registercd at the depot in the city of Panama: 747 Bibles, 1,481 New Testaments and 5,063 Gospels, a total of 7,291 copies of whole or portions of the Scriptures. From headquarters in London there were received 4,877 Bibles, 2,137 New Testaments, a total of 7,014 books, making the total stock for the year of 14,295 books, the largest ever carried by the Society on the Isthmus of Panama. These books have not lain away on dusty shelves but on the contrary the circulation has been most encouraging—3,986 Bibles, 1,691 New Testaments and 3,251 Gospels, a total of 8,928 books, were sent out from the depot during the year. Of this number, 3,055 were given away and the remainder were sold.

The society has maintained an agent and depot in Panama for two and a half years, and has circulated 13,313 copies of the Scriptures.

The agent employs colporteurs who go out along the line of the Panama Canal, usually following the pay-car through Culebra Cut and at Gatun and Pedro Miguel. The Isthmian Canal Commission employs, besides the white American force of 5,000, a labor force of more than 30,000. This force is composed mainly of negroes imported from the islands of the West Indies, Jamaica, Barbados, and others in the Caribbean Sea. A few natives of Panama and laborers from Central America are employed, and there are also Chinese, Hindus, Japanese, Filipinos and Indians. It is among this population that the Bibles are circulated. The majority of the West Indians owe allegiance to the Anglican Church. A sect called the Christian Mission, which has its headquarters in Bridgetown, Barbados, also has a considerable following. J. M. B.

If You're a Farmer

ON EVENIN'S when the southern breeze comes soft an' sweet an' mild, just clingin' an' caressin' like the fingers of a child, it brings a kind of longin' to a feller's heart to be at peace, an' feelin' full of love t'wards all humanity; it thaws out all the hardness an' the spite he's stored away an' charged 'gainst some that's wronged him, to be used some other day; it makes him mild an' yieldin' so he hardly could refuse a favor to most any one ev'n if he knows he'll lose.

The birds an' beasts are matin' an' the trees an' growin' things are spread with all the soft new life an' beauty summer brings. It all acts like a tonic—lightens up a feller's heart; it brightens up old friendships an' helps new ones get a start; it helps a feller see the works of his Creator's hand; he gets a glimpse of mightiness that men can't understand—that is, if he's a farmer with a real farmer's heart—when the mild, sweet southern breezes of the early summer start.

ERNEST A. WENDT.

HUGH R. MONRO

MILFORD H. LYON

W. R. MOODY

W. A. SUNDAY

R. A. TORREY

J. WILBUR CHAPMAN

IS EVANGELISM DYING OUT?

LEADING EVANGELISTS DISCUSS THE QUESTION AND TELL SOME WHOLESOME TRUTHS—SENSATIONALISM AN MONEY-GETTING CONDEMNED, WEAK AND INEFFICIENT METHODS EXPOSED

FOR nearly a year past—indeed, ever since the close of the Men and Religion campaign—the utility of revivals has been a subject of warm and widespread discussion. This controversy is still going on in the pages of the religious press. At no time in our experience has evangelism been under fire all along the line as it is to-day. On every hand we hear it asked: "Is real evangelism disappearing?"; "Does evangelism pay in spiritual results?" and "What has become of the 'lost chord,' the old-time triumphant spiritual note of the evangelist?"

Dr. J. Wilbur Chapman's letter, written from Australia to THE CHRISTIAN HERALD, in which he advocated a higher standard of evangelism, and severely characterized sensationalism and cupidity in spiritual work, marked a focal point in the controversy. The public interest became acute. As many letters come to us from pastors and laymen, THE CHRISTIAN HERALD, in order to make a satisfactory presentation of the whole subject, invited the leading evangelists throughout the country to answer—out of their own experience—the question: Is Evangelism Dying Out?"

That the evangelists have responded with right good will is evident from the very large number of replies received by THE CHRISTIAN HERALD, only a portion of which, however, appear in the present issue. These letters in the main are cheerful concerning the spiritual outlook. They deal with absolute frankness with the questions at issue and endeavor honestly to place blame where it belongs, sparing not even the writers themselves. They should be widely read and appreciated.

Dr. Torrey Touches "The Root of the Matter" as to Loss of Evangelistic Influence

EVANGELISM is not dying out. There seems to be this year a greater demand for evangelism among really intelligent pastors than there has been for many years. It is true that certain types of evangelism are being attacked from various sources; but that is not at all a bad sign. I find that the minister is most likely to be attacked when he is doing real work for God. When the apostles were accomplishing something, then it was that the most violent attacks were being made upon them. When John Wesley began to accomplish something, then opposition of the most energetic and apparently dangerous character arose on every side.

However, I believe that much of our modern evangelism is open to just criticism. That some of our evangelists, even men who in many ways are good and well-meaning, have been snared by the love of money and the love of applause, does not admit of question. Furthermore, there has been, even among leading men, what practically amounts to misrepresentation as to results. There has been such a desire to report large numbers of converts that evangelists have gotten to vying with each other to see who can report the largest numbers and the result has been that all kinds of meaningless invitations have been given out for the sake of getting people up on their feet, or getting them to sign cards, and then all of these people who have stood up or signed cards, many of whom are already the most active members of the church, have been reported as "expressing in some way a decision for Christ." This has led to superficial work, deception, misrepresentation, and consequently to disgust on the part of intelligent pastors.

There can be no doubt also that the Men and Religion campaign wrought great injury for a short time to real, solid evangelism. While this campaign doubtless accomplished good in some cities, it did great harm through the country as a whole. Churches were led to center their activities for the year upon this campaign, which was largely along sociological lines, and as a rule very weak along true evangelistic lines. Of course, the campaign resulted in bitter disappointment to those ministers who really were looking for and expecting something genuine in the way of spiritual results.

But I think the greatest source of evil in modern evangelism is that we have allowed ourselves to be led astray from dependence upon God in prayer and upon the power of his Word preached in the energy of the Holy Spirit, into putting our dependence upon men, machinery, self-exaltation and advertising. Little by little, most of us have drifted into it. Some of us have employed press agents in an altogether worldly way, and this whole thing is an abomination in the sight of God. If God should see fit to chasten us because of it, who of us can wonder? It is questionable if any of us can claim perfect innocence in the matter. What is needed is not some new evangelistic federation, or some new organization; we have too many organizations now, and each new one simply makes matters worse. What we need, as individuals, is to repent and get down on our faces before God and make up our minds that whatsoever others may do we shall endeavor to please God and will not truckle to the spirit of the times, and will not be led away by the love of money, or the love of applause; that we will not try to see if we cannot excel all other evangelists and be "the leading evangelist of the day," or "the acknowledged successor of Mr. Moody."

This old world never needed genuine evangelism more than it needs it to-day, and if we will only pray for one another, instead of trying to excel one another and seek to please God rather than try to get a good report in the papers, and seek to obtain a fresh anointing of the Holy Ghost and go out to spend and be spent in winning men to Christ at any cost to ourselves, financial or in the matter of reputation, then we shall see as great results as we have ever seen in the history of this world. Let us get in line with God. Sometimes, when I think of the petty and selfish ambitions that have crept into my own heart and how I have been tempted to try to get a large compensation for my services in the evangelistic field, I am filled with shame of face and wonder that God ever used me at all.

Los Angeles, Calif. R. A. TORREY.

. . .

Why Some Kinds of Evangelism Offend

I WOULD hardly say that evangelism is dying out. There is still a desire, and a very earnest one, in many of the churches for the old-time spiritual note of the evangelist. It cannot, however, be denied that there is a growing prejudice against many of the present-day methods, and rightly so.

Too many are striving for quantity rather than quality, and by so doing they impair the permanency of the work. It is all right to count, but it should be like the counting on the day of Pentecost —only the Spirit-filled. It is easy to count a hundred *hands*, or even get a hundred names *on cards* on a single evening, but it is all wrong to herald it abroad as so many converts in the sense of present-time evangelism, and in the end it discredits evangelistic effort. Those whom we would win are ofttimes disgusted with such methods. Recently, while working among the unsaved, we were met with the query: "Where are the seven hundred converts of five years ago?" And it was true that scarcely one could be found.

But neither the evangelist nor his methods are entirely to blame. Much well begun work is allowed to suffer and even die for want of proper nurture by pastor and people. Few realize the great responsibility a church takes upon itself when it receives an influx of new members.

There is a place for evangelism, but it must be the earnest, spiritual kind that grips the soul, and for such there is always a demand; but the sensational, spectacular kind is passing. No, we do not believe that evangelism is dying out. We do believe that almost every pastor, down deep in his heart, is yearning for a revival of spiritual life in his church and will welcome the evangel through whom it will come. C. C. HARPER.

Galesburg, Ill.

. . .

Greater Evangelistic Emphasis by the Church Is Needed

I AM too much of an optimist to believe that evangelism will ever die out. There seem to come great spiritual waves at different times, when the evangelistic note receives more special emphasis on the part of the Christian Church, and again there are other seasons when it is not so dominant. At the present time I should feel that it is not receiving the emphasis on the part of the Christian Church that it received a generation ago.

It may be that the evangelistic note is finding expression in other ways than by the evangelist himself. Many an earnest pastor and individual worker is seeking to bring the message of the Gospel to individual hearts, and we should not lose sight of the fact that wherever social service and philanthropy are actuated by a true Christian spirit, it is in a sense evangelism; but in the more restricted sense of the word I do not feel that at the present time the church is laying the emphasis upon the work of the evangelist.

I believe that some of the reasons which have shaken the confidence of many a true and earnest pastor in the cause of evangelistic effort should be considered, and possible mistakes and errors should be corrected. There has never been a time when there has been greater need of an evangelistic emphasis on the part of the church. W. R. MOODY.

East Northfield, Mass.

. . .

"We Need a Panic in Religion," Writes Evangelist Sunday

RESPONDING to your question, "Is Evangelism dying out?" I would say YES, with a certain class of preachers who have never been accused of preaching the fundamentals of religion, i. e., God as the only true God; Jesus Christ as the only begotten Son of God; the Bible as the inspired Word of God, the only rule of faith and practice: salvation by repentance and faith in the atoning blood of Christ; the return of Christ to reign a thousand years; hell, eternal, conscious retribution in a place of torment for the impenitent sinner; heaven, eternal, conscious reward in heaven for the Christian.

The history of the church is the history of revivals. The church is losing its revival spirit because many of the preachers are losing their concern for the lost; they put forth no effort to reach the unsaved with the Gospel.

We hear much about an "ethical revival." You can rot any church in America with dry rot and sink it forty fathoms in hell if you have nothing but this ethical stuff to offer to this old sin-soaked world. When evangelism stops, the church will be simply four walls with a roof over it, and degenerate into a third-rate amusement bureau with religion left out. In the name of God let us tear off the signs that label us "churches of Jesus Christ" if we lose compassion for the unsaved. Every church should be a home of refuge for the discouraged, broken-hearted and sinful who long to be free from the sins that enslave, brutalize, demonize and stupefy.

There has been no general revival because the church has been indifferent, cold, formal, dignified, worldly. This God-hating, Christ-hating, whisky-soaked, gambling-cursed, grafting old world needs Jesus as much to-dny as ever, and yet many a preacher, instead of hurling the anathemas of God into the ranks of sin, high, low, rich, poor, black, white, highbrows and lowbrows, and holding up

Continued on next page

THE RESCUE MISSIONS CONVENTION

YOU represent the core of vital Christianity; you stand for the essential message of salvation. You say to the man who is bound captive in the chains of sin as firmly as if they were bands of iron, that because the Son of God has power on earth to-day to impart a new and divine life, there is still hope for him. That is the vital heart of Christian theology and of Christian experience now, and has been for nineteen hundred years. In so far as that has been preached the church has been really Christian, and just in so far as it has not been preached, there has been only an imitation of Christianity. It is this message that keeps rescue missions alive, together with the fact that Christ has always been on hand to deliver the goods and provide samples of his wonder-working resurrection power that can be seen and read of all men. If this had not been so, not only would all the rescue missions have been dead and buried long ago, but the whole Christian Church would have been dead and buried long ago, too."

These were the words of the Rev. Dr. Francis of Boston at one of the meetings of the sixth annual convention of the National Federation of Gospel Missions, held in New York from May 12 to 15. The president of the Federation, Mr. Sidney Whittemore, was chairman of the committee on this convention. Mr. Don O. Shelton and the Rev. A. J. Smith, D.D., were vice-chairmen; Mrs. John H. Wyburn and Mr. Wyburn, secretary and treasurer respectively.

Twenty-six States and Montreal, Canada, were represented at the Conference, and among the delegates were those who represented the following cities: Philadelphia, Pittsburg and Allentown, Pa.; Bridgeport, Conn.; New York City, Brooklyn, Buffalo, Ossining, Herkimer and Solvay, N. Y.; Providence and Pawtucket, R. I.; Boston, Mass.; Minneapolis and Duluth, Minn.; Jersey City, Newark and Morristown, N. J.; Chicago and Joliet, Ill.; Charleston, S. C.; Asheville, N. C.; Norfolk, Va.; Pensacola, Fla.; Dallas, Texas; Baltimore, Md.; Washington, D. C.; Wilmington, Del.; Sioux City and Cedar Rapids, Iowa; Toledo, Ohio; St. Louis, Mo.; Portland, Ore.; and Spokane, Wash.

The term "Gospel Missions" as used in connection with the Federation covers a wide field of evangelistic and philanthropic endeavor, carried on under widely differing circumstances of environment and equipment. One delegate referred to his $50,000 building, with no debt on it, in a city of 35,000, and an endowment of $6,500 from legacies; while another mentioned his preference for a measure of unrest in his congregations in order that the noise made by the rats should not come into too sharp competition with his addresses.

A notable feature was the proportion of the delegates who had had their own lives transformed through the agency of such institutions as they were now conducting themselves. One now holds his meetings in the saloon in which he used to spend his money in the old days, transformed into a place of worship. The assembly might accurately be described as an aggregation of walking and talking up-to-date miracles assembled for the purpose of multiplying indefinitely concrete samples of the transforming power of the living Christ. Incidentally, any one whose circumstances may be exercising a depressing effect upon his faith in the deity of Christ or the power of his resurrection, is recommended to attend a meeting conducted by one of these men. If he stays to the end of the meeting he will see enough to brace up his faith and send him on his way rejoicing.

THE RESCUE MISSION WORKERS AT THE DOORS OF CALVARY BAPTIST CHURCH

In most cases open-air work is one of the most important forms of effort, and on Wednesday three open-air meetings were held at noon, one at Battery Place, one in Printing House Square, and the third in Madison Square, where the delegates from other cities told New Yorkers of all kinds and classes how they could enjoy heaven on the way to heaven.

Among the topics considered at the various meetings were "How to Secure the Confidence and Cooperation of Pastors," "The Wandering Convert," "The Giving of Food and Lodgings in Mission Work," "Summer Evangelization in Tent and Outdoor Meetings," "Industrial Departments" and "Advantages of a Farm to Rescue Missions."

One of the most bizarre contributions was the story of the Rev. Lucius B. Compton of Asheville, N. C., whose work now includes a rescue home for women, an asylum for children, and the maintenance of eleven missionaries among the mountaineers in the Appalachian districts. He was born

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THE FATE OF EVANGELISM

the bleeding form of Jesus as man's only hope of salvation, is reviewing some fiction, staking out a claim on Jupiter, preaching that man came from a monkey, or "fortuitous concurrence of atoms," or dishing out a fascinating mixture of higher criticism and ethical culture, while this old world is going hellward so fast she is breaking the speed limit.

We need a panic in religion—back to Christ—back to Pentecost—back to apostolic truth—back to the courage of the prophets and of the apostles and our forefathers. The preaching of a compromising, veneered Gospel will never win this world. All this railing against evangelism is simply the trend of the times. A few years ago Christianity was openly assaulted by brazen infidelity; to-day the devil has transformed himself into an angel of light and assaults aggressive Christianity through the damnable heresies and false doctrines which have just enough religion to float the fallacies.

I do not believe that evangelism is dying out any more than I believe that farming is dying out, or that therapeutics, surgery, pedagogy, or merchandising is dying out. In all of these I can see that great changes have taken place in their methods of practice, but they are all more alive to-day than they ever were. The survival of the fittest is a law that is always in force in everything and everywhere. Everybody knows this, and evangelism is no exception. Methods in evangelism changed even during the lifetime of the apostles, but evangelism in its motive and purpose has never changed and never will until God's will is done in this world as it is in heaven.

Who would think of asking, "Is preaching dying out?" because no minister now preaches as John Calvin, Martin Luther, Jonathan Edwards or John Wesley did?

Is evangelism dying out? Ask the drunkard who has been made sober. Ask his wife and children, who have plenty to eat and warm clothes to wear, and whose tears have been dried because daddy has been saved.

Is evangelism dying out? Ask the thief who steals no more.

Is evangelism dying out? Ask the blasphemer who prays now instead of cursing.

Is evangelism dying out? Ask the poor girl who

Continued from preceding page

used to sell her virtue in the redlight district, and has left her life of sin and shame and gone back home to mother.

Is evangelism dying out? Ask the infidel who used to sneer and rail at God and the church, who now weeps at the cross.

Is evangelism dying out? Ask the society woman, who found her chief delight in playing bridge whist and chasing the phantoms of pleasure over the ballroom floor, who now reads her Bible, prays and visits the sick.

Is evangelism dying out? Ask the young man who found himself becoming a cigarette fiend and drifting toward a drunkard's grave, who now, with beaming eyes and shining face, and with elasticity in his step, sings as he journeys on, "I was a sinner but Christ made me whole."

Don't ask some backslidden higher critic, ethical culture, evolution preacher, who preaches salvation by character instead of salvation by repentance and faith in the shed blood of Christ. Don't ask some theological professor, swathed in papyrus and breathing an odor of hieroglyphics, who sneers at the doctrine that "Jesus was conceived by the Holy Ghost, born of the Virgin Mary." Don't ask some church-member who rents his property for a saloon or a house of ill-fame. Don't ask some stiff, staid, petrified, mildewed, beer-drinking, card-playing church-member who never won a soul to Christ.

Is the sun dying out? Is the moon dying out? Are the stars dying out? Is God's love for sinners dying out? When you can answer yes to all of these questions, then you may write, "Evangelism is dying out."

WILLIAM A. SUNDAY.

Wilkesbarre, Pa.

. . .

Evangelism Needs a New Rallying Cry

YOU ask me, "Is evangelism dying out?" My own experience and outlook answer positively, NO! The past two years have been by far the most fruitful of all my evangelistic ministry.

We find it is no harder to win men to Christ to-day than it ever was. If Mr. Finney or Mr. Moody returned to earth now, they would find evangelism a far different proposition from that of past years. Amidst the multitudinous distractions of theaters, picture shows, athletics, social functions, and financial and industrial pressure which are speeding our civilization to the utmost, it is becoming constantly harder to get people to think upon the great themes of the spiritual and eternal. To accomplish results evangelism must to-day be carried forward on a scale commensurate with other lines of modern activity.

If there has been a dearth of evangelistic demand in some quarters, it can be attributed primarily to the general decadence of vital Christianity. Only its effects can be discerned more plainly in evangelism than in other forms of religious work. For example: The scarcity of fruit on a fruit tree is much more noticeable than would be the lack of increase in the size of the trunk or the growth of the bough. Second: This dearth is due largely to the materialistic and questioning spirit of our age. Third: It may also reasonably be charged to some notorious examples of "shirt-sleeved" evangelism which have frequently tended to cheapen the profession and bring all evangelists into disrepute. Fourth: To an over-dependence upon nurture to the neglect of evangelism.

But the most important question is: "How can evangelism be improved?" First: The plan you suggest of a federated, interdenominational committee of evangelism might be of advantage. If this could be brought about by the church bodies themselves rather than by self-appointed leaders it would carry far greater confidence. Such a committee ought to include three classes, laymen, pastors and evangelists. Second: Instruction on evangelism in theological seminaries by competent and experienced evangelists. Third: Elimination of objectionable features from modern evangelism. Fourth: The weeding out of incompetents and the recruiting of consecrated and cultured leaders. Especially enlisting men for evangelists who have had a preparation as pastors and from experience understand better the needs of the church. Fifth: Modern evangelism needs the incentive of a mighty central

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OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Matter With Evangelism

EVER since apostolic days, the evangelist has been a spiritual torch in the service of the Christian Church. Gifted far above the average man, and with hearts fired with the "passion for souls," these devoted workers have been of priceless value in rekindling the spiritual ardor of the churches, strengthening their numbers, and reaching many who could not be dealt with by the regular organizations. To-day, there is a note of discord in the evangelistic camp. Pastors and workers are not in full accord as they should be. Methods have been used which have raised the question whether commercialism ought to have so prominent a place in revival work. When Dr. Chapman wrote from Australia to THE CHRISTIAN HERALD, he voiced in plain terms the general feeling in the church to-day concerning evangelism, and warned the workers that the methods now in use were in many cases viewed with disapprobation by both clergy and laity. He believed the time had come for a higher standard of evangelistic work and urged his fellow laborers to prepare for such a contingency. In this sound advice he was supplemented by Dr. Biederwolf, who favored the organization of an Evangelistic Federation.

Now, THE CHRISTIAN HERALD, which believes in evangelism, has laid the situation before the evangelists of the country, with the request for a frank and unrestrained expression of their views. We publish to-day the first instalment of the answers received in response to our invitation. It is a wholesome discussion, and one which has a very special interest to pastors and church members. Our correspondents write like men in dead earnest, and do not hesitate to apply criticism where they deem it to be deserved. We have requested Dr. Biederwolf to sum up at the close of the discussion, and Dr. Chapman may also have something more to say on the subject. Let us hope that it may clear the atmosphere somewhat and lead to greater harmony and better spiritual results.

Church and State

IN a recent article in the Belfast *News-Letter*, which is reprinted in the *Protestant Observer* of London in its issue of August, 1912, the writer, Arthur Walsh, discusses the chief objections to Home Rule held by the Irish Protestants. Their principal apprehension he declares to be the influence in Irish politics of the Church of Rome itself. As evidence that this fear is well founded he points to the doctrines taught to the priest-students in Maynooth College (a Roman institution), which is set forth in their class-books in language that admits of no misinterpretation. Baptized Protestants in Ireland are declared to be subject to the laws of the Roman Church and to the penalties they impose. This same principle was set forth in the letter of Pius IX, August 7, 1873, to the German Emperor in these words:

> Every one who has been baptized belongs, in some way or other—which to define more precisely would be out of place here—belongs, I say, to the Pope.

Further, Professor E. J. O'Reilly, of the Theological branch at Maynooth College, in his *Relations of the Church to Society* (p. 77), reiterates this claim:

> A Protestant clergyman or a Protestant layman introduces the child whom he validly baptizes, as effectually into the Catholic Church as the Pope could, and into no other.

In a country where the government is Catholic, such laws and the penalties they carry can be and are enforced. Church domination and its results have been sufficiently demonstrated in the history of those lands that have come under Roman rule. But Rome claims more than merely spiritual supremacy wherever she can safely assert her demands.

Naturally, the question will be asked: "What if those who are not affiliated with Rome should repudiate these claims of supreme authority over the State?" Rome has provided for such emergencies and is prepared, wherever she has the political power, to compel obedience or to apply "all the necessary machinery for the enforcement of her laws against Protestant 'heretics'." It is her proud claim, Mr. Walsh reminds us, that she is unchangeable—"the same yesterday, to-day and forever."

There are several class-books in use at Maynooth College which instruct the priest-students how to deal with Protestant religionists. One of these, based on the teachings of Thomas Aquinas, is truly medieval in the ferocity of its suggestions as to the punishment of heretics. Another text-book, Schouppe's *Course of Religious Instruction for the Use of Colleges and Schools* (approved by the Archbishop of Westminster) says (p. 72) that

> Absolute civil tolerance is bad and unjust. . . . A legislator is bound to protect the true religion, just as much as he is bound to protect order and repress disorder. . . . Can we then establish in principle the separation, or we may say the divorce, of the church from the state? This assertion, so justly condemned by the church, is contrary alike to divine and natural right. . . . In a country where there are many religions, but where the Catholic religion predominates, it must be the favored one. False worships may be tolerated so long as they remain inoffensive.

This is equivalent to saying that active antagonism, though lawful and right from the view of such "moral" teaching, is not always expedient. Professor O'Reilly deals with the same subject in his text-book already referred to, and goes a step further than his associate instructors in recognizing the point of expediency. He says (on page 269 of *The Relations of the Church to Society):*

> "It is our interest to take our stand on the broad principle of liberty of conscience for all, on the doctrine that differences of religion are not to be minded by governments, that they are to be settled with God, not with man." I freely admit that this doctrine is convenient for Catholics who have to do with Protestant governments. The principle of liberty of conscience, unbounded liberty of conscience, once admitted, is a strong shield and a powerful weapon against oppression of Catholics. The unexclusiveness of the principle commends it to many an adversary of our faith. Hence it is that Catholics have been led to proclaim it, emphasize it, and extol it in the most eloquent terms. I do not mean to imply that the Catholics I allude to consciously put forward a false theory for a purpose. . . . The convenience of the ultra-tolerant theory we have been considering commends it to those circumstanced as Catholics are in these countries, and helps to make many of them *believe it;* while on the other hand, they are disposed to look on an opposite view as not only incorrect but dangerous. But, for all that, the principle is not true, and we must not sacrifice truth for convenience, not even to what may seem to be the public good. The principle is one which is not, and never has been, and never will be approved by the Church of Christ.

Here we must leave the subject, trusting to the intelligent American reader, whatsoever his faith, to digest these matters at leisure and form his own conclusions. These quotations from Catholic text-books of to-day are strictly in line with the ancient teachings of the Church of Rome. Here we have its true political attitude defined by its own chosen exponents and not by its enemies. Here also we find the same Jesuitical spirit of bowing before expediency which Rome has invariably adopted when dealing with conditions unfavorable to the fullest exercise of her doctrines of universal supremacy and the subordination of the state to the ecclesiastical power. We cannot believe that her hopes can ever come to fruition in a land whose people are steadily growing in intelligence and in the love of liberty and of that wide toleration which assures all absolute freedom in matters of creed and conscience.

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The "Soft Pedal" in Diplomacy

WITH the exchange of notes between the Washington and Tokyo Governments, the California Japanese question has assumed a more favorable turn and may now fairly be regarded as pointing to a better understanding in the near future. Japan has been impressed with the candor of the American reply, which, so far as can be learned, presented the real feelings of this country, its appreciation of Japanese character and progress, and our national sense of the consideration due to a people with whom our relations have always been friendly and satisfactory. Now that diplomacy has opened a clear path to the adjustment of matters, it is to be hoped that no undue exhibition of sensational jingoism in either country will occur to cause new complications. While the "soft pedal" is being applied by the diplomats in the two capitals in an earnest effort to reach an understanding, it is a good time for our legislators, State and national, to put an embargo on "jingo speeches." We propose to treat with Japan through sane and honorable methods, respecting both her rights and our own, and keeping in view our mutual treaty obligations. Any act that would wound the self-respect of the Japanese would be unworthy of this nation, and any orator who burns to make personal capital out of the situation by firing a platform broadside, should be muzzled and led to the rear. It is a time for sound common sense and not for sensationalism and clamor.

Greeting the Unseen With a Cheer

MR. B. SANDERS WALKER, a young banker of Macon, Ga., seems to have established a new record for cheerful dying. On Wednesday, May 14, he took by mistake a seven-grain tablet of bichloride of mercury, thinking it was a headache tablet. He did not discover his mistake for four hours; and by the time the doctors arrived they declared the poison to be so intrenched in his system that recovery was impossible. They informed the patient, and he set about his brave task of meeting death cheerfully. He was not compelled to remain in bed, but dressed, and received friends who came to call. He settled his business affairs and made his will; the house was made bright with flowers and he greeted his friends with his customary cheerfulness. The whole city was stirred by his cheerful courage, and all over the country men and women were interested in the spectacle of a brave man who could, as Browning put it, "Greet the unseen with a cheer."

Some one asked John Wesley on a certain day what he should do if he knew that he was to die the next night. He had the appointments for the day's work clearly in mind and replied without hesitation that he would preach at such a place at such an hour, preach again at another place, meet a class here, and so on through to the end of the day's work. "Then," he continued, "I should go to bed and wake up in heaven."

After all, that is the only sensible way to live. Every one of us is under sentence of death as surely as the gentleman who unwittingly took that fatal draught the other day. Are we living so that we can face death and the world beyond with calmness and a smile? Are we living so that if this day were the last there would be nothing in it to make us ashamed?

The Christian has nothing to fear. His faith rests on things that cannot be shaken. His hope in the brightness beyond is clear and strong. His work lies plainly to hand. Courage is in his soul and laughter upon his lips. Familiar hands stretch out toward him from the unseen shore. He knows that there he shall see face to face the Captain of his salvation. He works steadily, sturdily doing with his might what his hands find to do. He is working under orders, awaiting the command that shall take him to another field of service. Whenever the summons comes he is ready to greet the unseen with a cheer, while friends bid him

> "Strive and thrive!" cry "Speed, fight on, fare ever
> There as here!"

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Valuable Battleship Plans Stolen

THE United States Navy Department is much concerned about the theft of duplicate sets of plans of battle fire control apparatus to be installed on the super-dreadnought *Pennsylvania*. The matter was of so deep and general an interest that Secretary Daniels gave out the following statement: "On the night of March 4, when there was a large number of persons in the State, War and Navy Building, assembled to witness the inauguration fireworks, there were taken, by persons as yet unknown, from the drafting-room of the Bureau of Steam Engineering uncompleted plans of the electric wiring of the new battleship *Pennsylvania*. These plans showed the general arrangement of the decks, hatches, etc. A short time after similar plans were missed from the same drafting-room." Detectives have been busy looking for the thief, who has not yet been discovered. The knowledge given by these plans in the hands of experts would be of untold damage to the vessel in an engagement. Marksmen of the enemy would be able quickly to direct a shot that would disable the ship and make it impossible to direct her fire. The apparatus consists of tall skeleton structures fore and aft looking like oil derricks. These are the fire control masts. In their tops, during a naval engagement, officers are stationed, who send signals to all the batteries as to how to direct their fire at the enemy. It is from these tops the wires run that are shown in the plans stolen. Such a theft is punishable by a fine of $1,000 or by a year's imprisonment or both. The giving of them to any foreign government would be punishable by an imprisonment of not more than ten years. It is likely the plans were taken by some spy and are in the hands of some power interested in knowing our naval secrets. If the thief be a foreigner his deed would be despicable enough; if a citizen of this country his treachery would be base beyond words to describe. The thief, whoever he be, is one of the great army who has broken the commandment:

Thou shalt not steal. (Ex. 20:15.)

A Record Family

THOMAS ALLISON of Newton County, Ark., comes pretty close to the record in the number of his descendants. He is 93 years old, was married three times, and has 262 descendants in all. He is the father of 50 children, grandfather of 125 children, great-grandfather of 60 children, and great-great-grandfather of 27 children. His oldest child is sixty-five, and his youngest is eleven years of age. The parents are incarnated in the features, character and activity of the children; what arithmetic can compute the influence of this man nearing the century mark on his 262 descendants, and those that shall be born to them? How important that there be the proper parental example and instruction! There is such a continuous line of hearses to the cities of the dead that cradles, and many of them, too, are necessary to keep the balance of population on the proper side. While families like Mr. Allison's must be the rare exception, the fact remains that reasonably large families among the poor as well as rich are a blessing to the church and the state. Jehovah manifested his appreciation of the value of children in the establishment of a nation when he took its founder out under the open sky at night and said:

Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be. (Gen. 15: 5.)

Sacrifices Life for Child

HAGAN SHINE, Whitestone, L. I., gave a quart of his blood by transfusion to save his child's life a short time ago, but the little one did not rally and the other day Mr. Shine died as a result of his loss of blood. It was a pity that the operation was not successful, and that they both had to die when such beautiful heroism was manifested by the man. He may not have occupied an important place in society, nor had any notice in the newspapers, nor figured as a man of influence and importance, but the story of his heroism is beautiful. We have in his action, however, the tale of the devotion of the average American to his children. There is scarcely a day that does not chronicle the risk or the sacrifice of the life of a father or mother in efforts to save the children. Undying as is the affection of parents for children, the love of our heavenly Father for us, his children, is still greater. The prophet expresses the superiority of the divine love.

Yea, they may forget, yet will I not forget thee. (Isa. 49: 15.)

Greatest Efficiency at Sixty

IN AN address in Washington the other day Dr. Harvey W. Wiley, former Pure Food Commissioner, said that men and women sixty years old and over are the real benefactors and the actual workers for the uplift of the human race. He said: "The idea that the greatest services to humanity are rendered by young men and women is shown by the facts to be erroneous. These services are rendered by elderly men and women. We do not reach the maximum of efficiency until the age of sixty." It is encouraging to hear such clever talk about old people by such a reliable authority as Professor Wiley. Professor Osler expressed exactly the opposite opinion about old people; he thought that people of sixty had far outlived their usefulness and were fit only for translation. It is likely that if the views of Drs. Wiley and Osler were added together and divided by two, the average would come pretty close to the truth of the matter. It is certain that this cold utilitarian age, measuring a man as a machine capable of making so much money, does not have the appreciation of the efficiency of old people that Dr. Wiley does. It is next to impossible for a man of three score years to get a job at any trade or kind of employment which has in it a decent living. And even in the ministry when experience has ripened the man in character and service and sweetened his spirit, it is counted almost an impertinence for him to expect a call to any large or so-called important pastorate. Why should he expect to have anything when he has crossed the dead-line at fifty and gotten past it ten years dodging the bullets that fly in that territory? Some ought to have retired before they were gray for lack of ability or consecration, but sixty years do not hurt but help the lawyer and doctor and merchant who have prospered, and they do not hurt the average preacher, as the church is inclined pretty nearly universally to believe. There is a place for young men and old men in the callings and professions of life, and that institution in the industrial or religious realm that does not utilize in wisdom and fairness the efficiency of each is far from complete. Cicero in his essay on old age defines the harmonious relationship between the service of youth and age in the labors of life by the figure of the navigation of the ship in which the young men climb the masts and adjust the sails, while the old men sit at the helm and steer the vessel. It was this wisdom which experience gives to age that Rehoboam sought in his conference with his old men, which he unluckily abandoned for the rash advice of the young men of his realm.

And the king answered the people roughly, and forsook the old men's counsel that they gave him. (I Kings 12: 13.)

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NAVAL CONSTRUCTOR R. M. WATTS

Chief of the Bureau of Construction and Repair of the Navy Department

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REAR ADMIRAL NATHAN C. TWINING

Chief of the Bureau of Ordnance of the Navy Department

Fortune in Ashcarts

THE Street Cleaning Department of New York has just been assisting in a thorough spring cleaning of the city. Fifteen thousand loads of ashes, rubbish and garbage were removed one day, and another day fourteen thousand loads were collected and hauled away. There are two men who have been especially delighted with this thorough cleaning—Antonio De Marco and Joe Morone. They are what are called the official "scow-trimmers" of the city. The more old bottles and tumble-down beds, rickety furniture and scrap iron the city cleaning department carries to the dumps, the richer they grow. So profitable is this scow trimming that for many years Antonio De Marco paid the city the enormous sum of $91,000 a year for the privilege of sorting out the good from the bad refuse. Under competition the weekly payments have been cut down, but the privilege still is worth considerable more than a thousand dollars a week. This is in ordinary times, but the house-cleaning period has been a great harvest for the "trimmers." The utilization of waste forces in the realm of matter is one of the most interesting features of modern industry and life. In many great institutions it is claimed that the waste furnishes the profit. There is such great need of utilization of the waste forces in the intellectual and moral world, the idle moments, the drowsy faculties and the unemployed opportunities. These men who pay many thousands of dollars a year for the privilege of sorting the refuse, suggest that economy which the Saviour enjoined in his words:

Gather up the fragments that remain, that nothing be lost. (John 6: 12.)

Banker Unfortunate But Honest

THE Security Savings Trust Company of Kansas City, Mo., failed in the panic of 1893. Mr. Willard P. Holmes, who was at the head of his bank, and his wife set themselves at once to earn money enough to pay off the $63,000 which the bank owed. The other day they paid the last dollar of the amount and cleared up every cent of indebtedness. Mr. Holmes said: "It was a matter of plain duty. I was instrumental in organizing the institution. I got some good people in it with me. Their friends deposited money with us. My wife and I determined that we would never rest easy or cease our efforts until every penny of the indebtedness of the bank was paid. We have a feeling of infinite relief now." What a splendid example this man has set of old-fashioned incorruptible integrity, and what a beautiful spirit his loyal wife had, who, by sacrifices and the patient hard toil of twenty years, aided him in meeting their just obligations. There are crises that seem to make restitution impossible, and yet there must be the honest endeavor to do so if there shall be peace of conscience or integrity of character. The action of this man reveals the quality which is attributed to Stephen.

Provide things honest in the sight of all men. (Rom. 12: 17.)

HOW ONE GIRL HELPED HER CHURCH

THIS is the plain story of how one girl, an ardent young Sunday school teacher, helped to reduce the building indebtedness of her church, and how she hopes ultimately to efface that indebtedness altogether. Her method was so practical and withal so simple that it might well be followed by members of other churches. The girl's name is Elsie J. Phillippi, and the church, the First United Brethren Church of Johnstown, Pa.

In the first place, the congregation of the First United Brethren Church had outgrown its building. The original church, little more than a meeting-house, was built in 1844. This was replaced by a stone church, built in 1868, but the growth of the United Brethren in Johnstown had been so rapid that it became necessary recently to build a larger, more commodious edifice. The Building Committee worked faithfully and manfully, raising money by such devices and collections as seemed proper, with the result that on Sunday, November 24, 1912, the new church, a picture of which appears on this page, was dedicated.

The Building Committee received many pledges of financial help from nearly all of the congregation, but, as frequently happens in such cases, some of the congregation were unable to make good their pledges when called upon to do so. Naturally, every adjunct of the church was called upon to help. And the pastor, in particular, asked the Sunday school classes to help make up the deficiency. At once a species of rivalry was started between the various classes, each of which strove to turn in the largest amount by the end of the ensuing month. Miss Phillippi taught one of these classes—twenty-three boys, ranging in age from ten to fourteen.

MISS ELSIE J. PHILLIPPI

Now, Miss Phillippi is one of the most successful class teachers of the school. She has a manner with the boys—which is another way of saying that she understands them. Of course the boys think they understand her, and probably they do, for it is her theory that boys will be boys, even in Sunday school. At any rate, she and her Sunday school class work together on a basis of mutual confidence that has had some surprising results. She began immediately to urge them to lend every effort to turn in more money at the end of the month than any other class in the school. She went deliberately to work with each boy to find out some little pleasure or luxury which he might be willing to do without and which would consequently result in his turning in more money than usual for the benefit of the building fund. They worked together to such good purpose that at the end of the month they contributed "over four dollars." True, other classes had gathered together as much or nearly as much as this, so Miss Phillippi and her boys made mutual pledges for extra effort to save at least eight dollars during the next month.

Now, one of the boys in her class was Charles Huffman. His brother Percy was a CHRISTIAN HERALD boy who sold copies of the paper in Johnstown. Percy's mother, Mrs. Huffman, had heard of the efforts of the Sunday school class to raise money for the building fund, and suggested to Miss Phillippi that she might very much enlarge the sum total of her Sunday school class offerings by selling CHRISTIAN HERALDS. Percy Huffman had even won a prize of $100 from THE CHRISTIAN HERALD in a sales contest. Why could not Elsie Phillippi, who was older and more experienced, sell many more copies and make much more money?

THE FIRST UNITED BRETHREN CHURCH AND PARSONAGE OF JOHNSTOWN, PA.

About this time THE CHRISTIAN HERALD offered to its boy agents a prize for the greatest number of subscriptions or single copies sold by any one agent within a given time. Every single copy sold was to count one point in favor of each boy contestant, and every yearly subscription taken was to count fifty-two points in favor of each contestant. The boy or girl with the greatest number of points would naturally win the prize. In addition to this, of course, each boy or girl salesman would receive the regular commission for the sale of CHRISTIAN HERALDS.

Elsie Phillippi wrote to THE CHRISTIAN HERALD for information. Her idea was to organize her class and try and have the boys induce all of the church members to subscribe. She found, however, that according to the terms of the contest, this was not permissible—that is to say, she might take as many subscriptions as she could personally, and sell as many copies as she could personally, but it would not be fair to other contestants to employ a number of boys to take subscriptions or sell copies for her. There was no objection to having the boys deliver the copies, but *she* must make the actual sale.

Nothing daunted, she started in. She obtained a list of the church members; indeed, she knew them all personally, and made the rounds of their homes, explaining the nature of the publication, telling them just why she wished to sell it, or why she wished them to subscribe. Every cent she made in commission was to be turned over to the Building Committee, and if—this was a big IF—she could manage to win a prize, she would turn the full amount of that also over to the Building Committee. Of course the church members were naturally in sympathy with her plan. She had very little trouble in obtaining subscriptions or in selling single copies. Those who did not agree to subscribe for a whole year were, in most cases, perfectly willing to buy single copies. She worked early and late, excepting Sundays.

It became a matter of comment in town if Miss Phillippi was seen without a bundle of CHRISTIAN HERALDS under her arm. To her the enterprise was not commercial. She was helping her church, and so she had no hesitancy in asking people to buy her paper. Again she felt she was giving them full value for the money. She was not asking them to make a contribution. Those who subscribed received the paper for a whole year, fifty-two fine numbers. Those who bought single copies received their money's worth to that extent.

When her regular weekly customers became numerous enough she organized her Sunday school class to make deliveries, so that the paper might reach her customers on time, but the collection of the money she attended to herself. Miss Phillippi has the executive mind, and finally it became obvious to her that, handicapped with the necessity of making every sale on her own account the number of CHRISTIAN HERALDS sold by her must necessarily be limited to the number of people she could see and talk with in a given time. How to get over this difficulty was the problem. She solved it one Saturday evening while walking down the main street of Johnstown. One of the finest general stores in town was owned by a friend. She noticed that Saturday evening was the busiest in that store; that more people seemed to be passing in and out of it than in any other store in the neighborhood. The idea came to her to take advantage of the crowd. She consulted the proprietor of the store, told him what she was trying to do, and asked his permission to place a table just inside the entrance of the store.

If it had been a personal matter, it is probable that he would not have consented, but when he found it was a matter of helping the church he not only consented, but urged her to do it. So the following Saturday night found Miss Phillippi ensconced behind a table piled high with CHRISTIAN HERALDS. Every one who entered or left that store was made to know what those CHRISTIAN HERALDS were there for. She sold more this way than she had been able to in the same length of time anywhere else. Later on she did the same thing in a woman's furnishing store, which was owned by another friend. In fact, she worked different nights in different stores, according as the size of the crowd suggested. Then it happened that several entertainments or sociables were given by her church. Miss Phillippi and her tables were to be seen at the entrance of these also. She even obtained permission to sell CHRISTIAN HERALDS at the sociables of a church of another denomination in Johnstown.

Now, as is natural to surmise, the amount of money collected by Miss Phillippi was growing with the weeks. But while she took her class into her confidence, she at the same time made it a great secret between the boys and herself as to just how well she was doing. In fact, the amount grew perceptibly, and she and the class began to have visions of a CHRISTIAN HERALD prize in addition to the commissions which she was earning. But the Building Committee did not know it. No! the joy of letting them know just how much was coming to them was reserved so that the Sunday school class might tell them about it suddenly as a great surprise. Of course, other classes were working hard along other lines, and some very creditable collections were made, but it was not to be expected that they would be able to collect as much as Miss Phillippi and her boys.

By the end of December she had a record of 880 points; by the end of January she had 3,147 points; by the end of February, 4,650 points; by the end of March, 6,221 points. This meant that she had sold 1,520 single copies of THE CHRISTIAN HERALD, and secured 70 yearly subscriptions, 22 six months' subscriptions, and 35 three months' subscriptions. Quite a record for such a short time. The prize contest ended March 31, and while she knew that she had gone far toward winning the first prize, she could not know, of course, what the boys and girls in other parts of the country had been doing. When the contest was over, she had turned over to the Building Committee $120 in commissions from THE CHRISTIAN HERALD and in collections which her boys were able to make in other ways. This was announced to the Sunday school about the end of March.

The final reward came a little later in the form of a letter to Miss Phillippi from THE CHRISTIAN HERALD, informing her that she had won the first prize and was entitled to $125 in cash. Again was an announcement made to the Sunday school, and the check was turned over to the Building Committee. She and her boys had earned and collected a total of $245. She was complimented upon her success everywhere, and even the local newspapers contained an account of her achievement.

This is the story, which only goes to show what it was possible for one girl to do for her church; indeed, what it is possible for *any* girl to do for her church if the will is there and a way can be devised. Elsie Phillippi had the will and she certainly devised a way. And it is characteristic of her that she does not mean to stop with this achievement. Having gone so far, she desires to go further. She believes that, working without any contest, and able, therefore, to use the services of her Sunday school class, she can take a greater number of subscriptions for THE CHRISTIAN HERALD than she was enabled to do under the terms of the contest. THE CHRISTIAN HERALD, at least, is willing to help her accomplish her ultimate ambition—to clear the church entirely of debt—by contributing a generous share of every new subscription which she and her friends in the church will send in, provided the money so donated is used entirely for church purposes.

And this offer is open to members of any church who desire to take advantage of it, and it provides a greater chance to make revenue for churches than was enjoyed even by Miss Phillippi.

GRAND OLD AGE*

OUR SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

JACOB was the Grand Old Man of his time. We read in the Bible that the angel said to him: "As a prince hast thou power with God and with men" (Gen. 32: 28). Jacob's greatness, however, was not dependent upon his possessions, for when the greatest earthly honor was bestowed upon him—his presentation to the great Pharaoh of Egypt—he was a wayfarer, and would have been in a starving condition but for the generosity of Pharaoh. We see him now at one hundred and thirty years of age, brought by his son Joseph, the ruler of Egypt, to be "received at court." Does he bow low before the king to receive his blessing? Not so; instead he raises himself to his full height, and gives a very brief history of his life, as if that could interest Pharaoh. But it did! And then he raises his hand and blesses Pharaoh! Did the old man's blessing offend the great monarch of Egypt? Far from it, for in accordance with the king's wishes Joseph gave Jacob and his sons possessions in the best of Egypt, the richest pasture land. And the great Pharaoh instructed Joseph to give his father and his father's sons and their families plenty of food during the years of famine.

Was it the grand old age of Jacob that appealed to Pharaoh, or was it the regard he had for his most efficient secretary of agriculture, Joseph? It is not probable that Jacob could have gained an audience with Pharaoh at all if he had not been the father of Joseph. But undoubtedly the heroic in Jacob impressed Pharaoh and moved him to honor the patriarch and treat him with great liberality. At that interview Jacob wore a more honorable crown than Pharaoh himself: it was "the hoary head found in the way of righteousness." The hoary head found in the way of unrighteousness is no crown at all, far from it, for it only serves to make the wearer more despised.

JOSEPH PRESENTING JACOB TO PHARAOH
From the painting by Sir E. J. Poynter, Bart. P.R.A.

Let us ask the question, How did Joseph feel about taking his father into the presence of Pharaoh? There was probably a great contrast in the clothing worn by Jacob and Joseph. Joseph was arrayed in vestures of fine linen, which was like woven air, and he wore a gold chain, which the king had placed upon his neck, and also the king's ring was upon his finger as a sign of authority (Gen. 41: 42). Was Joseph ashamed of his father, or proud of him that day? From the frank manner that Joseph went in and told Pharaoh, "My father and my brethren, and their flocks and their herds and all that they have, are come," we must believe that Joseph had only joy in presenting his father to Pharaoh.

The kind treatment which Jacob received from his son Joseph put an extension of seventeen years upon his life; he was one hundred and thirty when he was presented to Pharaoh, and one hundred and forty-seven when he died.

I saw a tent beside the lotus-river;
I saw an old man bowed upon the bed;
Methought the river sang, "I roll forever;
But soon he will be dead.

"Long since his grandsire walked beside my stream;
His wife, a lily, lit my lilied meadows;
Long since they glided like a magic dream
Into the old-world shadows.

"Up where the grandsire rests the mummy goes—
Up to the shriveled lily's mask of clay;
But on my liquid music grandly flows,
And it shall flow for aye."

Whereto another voice kept chanting on:
"The shadows come, the shadows go, old river;
But when thy music shall be mute and gone,
He shall sing psalms forever."

And then, methought, beside that pastoral tent
The ladder rose from the green land below;
Fair, spiritual creatures made descent
And beckoned him to go. —*Unidentified.*

But Jacob as a grand old man was not a perfect man in his youth, particularly he had his failings: deceit and selfishness, as when he obtained his brother's birthright, and when he took an unfair course to increase his flocks; but he had outgrown or overcome those wicked ways. Quite likely the twenty years that he had mourned for Joseph were the crucible in which he had been purified.

"Father," said a Persian monarch to an old man who, according to Oriental usage, bowed before the sovereign's throne, "pray be seated. I cannot receive homage from one bent with years, and whose head is white with the frosts of age." The old man sat down. "And now, father," said the monarch, "tell me thine age. How many of the sun's revolutions hast thou counted?" "Sire," answered the old man, "I am but four years old." "What!" interrupted the king, fearest thou not to answer me falsely, or dost thou jest on the very brink of the tomb?" "I speak not falsely," replied the aged man, neither would I offer a foolish jest on a subject so solemn. Eighty long years have I wasted in folly and sinful pleasures and in amassing wealth, none of which I can take with me when I leave this world. Four years only have I spent in doing good to my fellow men; and shall I count these years that have been utterly wasted? Are they not worse than a blank, and is not that portion only worthy to be reckoned as a part of my life which has truly answered life's best end?"

Do not give up easily, and say, "Oh, let the young folks do that." Henry Ward Beecher once said: "Do not be

Continued on next page

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for June 15, 1913. Jacob Before Pharaoh. Gen. 46: 28 to 47: 12, 28-31. GOLDEN TEXT: "To them that love God all things work together for good." Rom. 8: 28, R.V.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—HERE IS A SUNDAY SCHOOL victory won single-handed that may well prove an inspiration. In the winning school at Atlanta, Ga., the gain was sixfold, but here is the story of a girl of fifteen who quietly brought in seventy-five, all by herself. We recall the Bible challenge: "Shall not one chase a thousand?" in our joy over this "victory of an army of one." We quote the following story: "Ella Nesbitt, a pupil in Richardson Memorial Sunday School, Philadelphia, was recently given a gold watch for her genius in adding members to the Sunday school. During the last few months she has brought in seventy-five boys and girls, increasing the attendance 15 per cent. Miss Nesbitt modestly denies that she has done anything wonderful. 'I simply heard the pastor talk about how nice it would be to have a larger Sunday school, so I thought I might as well try to get the children in,' she said. 'So I asked every boy and girl I saw in the street in the neighborhood if they didn't want to join. Lots of them did, and four of them came the first Sunday. After that they came ten and fifteen at a time.'"

—HAVING GATHERED YOUNG people in Sunday school, the officers and teachers must study how to keep them and convert and develop them. Youth needs to be given (1) something worth hearing; (2) something to see; (3) something to do, in the class and through the week. No teacher has any right to come to a class merely to read extracts from a printed lesson or to say such commonplaces as occur to the mind without study. It is a downright insult to a class and to God when a teacher first looks at her lesson on Sunday morning after a late breakfast with only a few minutes to prepare for molding character for life and forever. The teacher should read the lesson a whole week ahead and "watch out" all the week for illustrations and applications. But the teacher should also remember that in this age of moving pictures and illustrated magazines the eyes should also be enlisted by charts, diagrams, object lessons, blackboard or slate outlines, which need not be artistic—a long upright line may stand for a mother, a short one for her boy, a square for the city at hand and another long line for the approaching prophet. But a class will be still more attentive and more impressed if not only ears and eyes, but hands are occupied—the latter copying diagrams or statements on slates or pads or note-books.

Each organized class, and that should be every class in which the scholars are twelve years of age or over, should meet at least once a month for practice in holding meetings for social fellowship and to plan for useful work such as Boy Scouts do, whose plans should be studied by teachers of boys. This is our answer to a teacher in Missouri whose class is made up of first and second year high school students who asks for "something which will add interest to our mid-week meetings, and make a real live, energetic class, meeting the needs, so far as possible, of every boy in it." We shall be glad if some teachers who have had good success in these out-of-school meetings of Sunday school classes, whether of boys or girls, will promptly tell others through the Round Table how they do it.

—IS YOUR CITY or town or district going to have a Sunday school parade or pageant or big picnic this season? If it is, send the best picture you can get of the event to THE CHRISTIAN HERALD. We will print a number of the best ones, and best in this case is not necessarily the largest. Those exhibiting novel features of a kind likely to prove of benefit if introduced elsewhere will receive first consideration.

Strawberry short-cake, better than ever. More economical too!

Strawberry Short Cake made even *more* delicious, much more *digestible*, and at less expense. And just at present strawberries are apt to be better for short cake than for serving by themselves.

CRISCO
For Frying—For Shortening For Cake Making

There are three reasons for using Crisco for short cake, and in your other baking as well.

It makes a more delicious cake, as rich as if made with butter. It is delightfully tender.

It is better for you, for Crisco digests with readiness, while lard does not.

It costs less, for Crisco costs half as much as butter, and requires no refrigeration to keep it pure and fresh.

Try this recipe. It is simply a sweet biscuit dough, made richer and more digestible by Crisco:

2 cupfuls flour	2 teaspoonfuls sugar
4 teaspoonfuls baking powder	¾ cupful milk
½ teaspoonful salt	¼ cupful Crisco

(Use level measurements)

Mix dry ingredients, work in Crisco with tips of fingers, and add milk gradually. Toss on floured board and divide in two parts for top and bottom. Pat, roll out and spread both with Crisco to obtain crust and to keep the two from sticking. Place one on top of the other and bake twelve minutes in a hot oven, in a round layer cake tin. Separate and spread with crushed strawberries that have been sweetened to taste.

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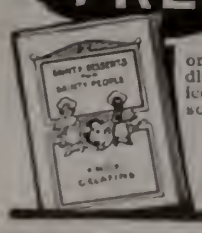

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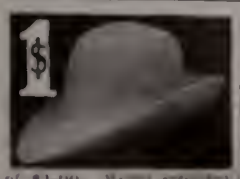

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DAILY MEDITATION

Continued from page 539

the mercy of God that we come back to the early anchorage, the place of simple things—simple love, simple joy, and simple peace. Blessed is that man who, after the wearings of sensations, turns again to the pure springs of childhood, to the pure and crystal river of God's pleasures.

"I am to be gathered unto my people." So Jacob's troubled and cloudy day is hastening swiftly to its close. For his comfort, in that shadowy hour, he needed a God whose gracious power could deal with his past. The grace of the Lord can fetch fragrance from desert places; his forgiveness can distil the "dews of quietness" from noisy and rebellious days. Yes, his mercy sets sunshine over the place of our shame, and his love plants lovely hopes and possibilities in the desecrated homes of our moral defects. In the evening of his day Jacob looked back upon the forgiving ministry of God's grace. The angel with whom he wrestled in the night never again left his side; and so at evening time it was light.

FRIDAY, June 13. Psalm 37: 27-40. "*Mark the perfect man, and behold the upright, for the end of that man is peace.*" That is a precious and inspiring hope, to know that the end of the day will bring peace. After the stormiest voyage there is the assurance of a quiet haven. "The dreariest path, the darkest way, shall issue out in heavenly day." That, I say, is in itself a radiant and quickening hope: to know that every step taken by the upright man is a step nearer the end of trouble and the beginning of eternal rest. He is marching surely toward the lily-land of eternal peace.

But we know something better than this, something which the psalmist did not know. We can be not only stepping out towards the land of rest, we can be carrying peace with us all along the way. "My peace I give unto you." That is not peace as a promised inheritance, it is peace as a present possession. It is not associated with some future change of circumstances, it belongs to an abiding mood of the soul. We can have peace on the troubled sea before the haven is reached. We can have peace "when all about tumultuous seems." We can have "a heart at rest" on the ways of hard and burdensome toil. This peace is not a consummation, it is a companion; it is not an ultimate reward, it is a daily fellowship.

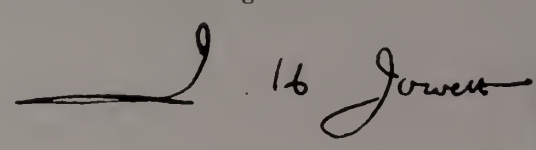
To have this peace we need the Lord of peace. To enjoy his rest we must rest in him. When we delight in his communion we share in all his gifts.

SATURDAY, June 14. Psalm 90: 1-12. Numbering things is one of the healthful exercises of the spiritual life. Unless we count, memory is apt to be very tricky and to snare us into strange forgetfulness. Unless we count what we have given away, we are very apt to exaggerate our bounty. We often think we have given when we have only listened to appeals; the mere audience has been mistaken for active beneficence. The remedy for all this is to occasionally count our benevolences, and see how we stand in a balance-sheet which we could present to the Lord himself.

And we must count our blessings. It is when our arithmetic fails in the task, and when counting God's blessings is like telling the number of the stars, that our souls bow low before the eternal goodness, and all murmuring dies away "like cloud-spots in the dawn." Yes, a walk down the endless series of providences is a fine cure for melancholy, and a splendid tonic for a despairing soul. "Count your blessings."

And we must also "number our days." We are wasteful with them, and we throw them away as though they are ours in endless procession. And yet there are only seven days in a week, and only fifty-two weeks in a year, and "the years of our life are three-score years and ten"! A day is of immeasurable preciousness, for what high accomplishment may it not witness? "Give me health and a day," says Emerson, "and I will make the pomp of emperors seem ridiculous." Yes, but a day in health or in sickness spent unto God and applied unto wisdom will gather treasures more precious than rubies and gold.

These Daily Meditations will appear in each issue through 1913.



SUNDAY SCHOOL LESSON

Continued from preceding page

older in your feelings than you are in fact. Therefore never withdraw your interest from life. See what is going on, and care for what is going on. It is a good thing for a man to set his affections on things above, and to have investments in heaven; there is a time for these things, but they are not inconsistent with a knowledge of what is taking place below. Men should let the heart of the times brood upon their hearts."

In this spirit those who are advancing in years may cause the sun in their life to stand still, for a while at least. Let us see what some grand old men have done for God and their fellow creatures: John Wesley, the preacher, lived to be eighty-eight years old. Arnauld, the theologian and sage, translated Josephus in his eightieth year. Dryden, in his sixty-eighth year, commenced the translation of the *Iliad*. Dr. Cary, the founder of missions, acquired many of the dialects of India after he was quite advanced in life. Michael Angelo was still painting his giant canvases at eighty-nine years of age; Titian, at ninety, painted with the vigor of youth, and kept on painting until he was ninety-nine. Franklin did not commence his philosophical pursuits until he was fifty. Newton, at eighty-three, worked as hard as he did in middle life. Verily, it would seem that there is now no age at which a man—or woman—may retire! An old lady was running over the catalogue of her ailments to her physician, and he replied, "What would you have, madam? I cannot make you young again." "I know that, doctor," she replied, "what I want you to do is to help me grow old a little longer." The best prescription for that is to serve, day and night, in His temple, and among the sad, and weak, and helpless ones of God's household in this world. Let no one say, "I have outlived my usefulness," but let each spur himself to be and do and live for God and his little ones, and so renew his life day by day.

This lesson should be as good for the young as for the aged. It should teach them to be more appreciative of the aged members of their families, and make them think how they can add to the lives of the aged with whom they come in contact by taking them into their plans and pleasures, considering them as comrades rather than "old folks" or "back numbers" no longer interested in events of the day.

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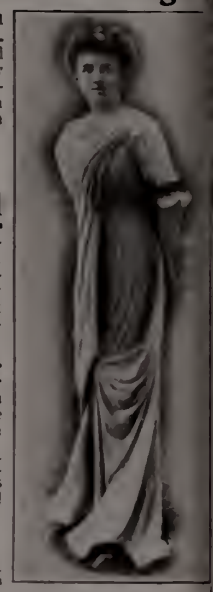

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WHERE WAS THE GARDEN OF EDEN?

WHERE was the Garden of Eden? What are the facts? It has been confidently located in half a dozen different localities, Australia and the North Pole included. The great majority of scholars for ages have favored the head waters of the Tigris and the Euphrates. Frederick Simpich, of the United States Consular Service, in his recent article in THE CHRISTIAN HERALD, places it forty miles west of Bagdad on the Euphrates. After years and years of worry, beaten about by conflicting authorities and great names, I was led by a few simple facts in the case to differ from all the authorities known to me. After solving the problem on the basis of fact, I waited long, hoping to find another who had abandoned the learned authorities and had been led by the same facts to the site of the Garden of Eden. Ten weeks ago I was gladdened by finding such an one. He is an archeologist of international standing, is associate editor of the oldest theological quarterly in America, is permanent lecturer on Biblical Archeology in Xenia Theological Seminary, consulting editor of records of the past, member of the American Oriental Society, the Archeological Institute of America, the Society of Biblical Literature and Exegesis, the Archeological Department of the University of Pennsylvania, and of the *Vorderasiatische Gesellschaft* of Berlin. I refer to Melvin Grove Kyle, D.D. You will find his article in the *Sunday School Times*, p. 4, January 4, 1913.

What are the facts? (1) The garden was in Eden, eastward in Eden. (2) A river on its way out of Eden watered this garden. Do not forget that this is one, not four rivers, and that you are looking down stream. (3) Now the very next words of the ancient narrative turn you round and face you up stream and you see at once that four heads or sources combine to form this one river. "From thence it was parted and became four heads," not four mouths. The garden therefore was below the junction of the four and was watered by the one made up from these four. Of course the ancient writer, as translated for us, says this in a way very awkward to us, but he says it.

Now, take a good map of the country at the head of the Persian Gulf with its river system and compare this ancient description with it. On your left as you look north is the Euphrates, the last river named in the old document. On its right as we look north is Mesopotamia, the last land named. Then comes the Tigris River or Hiddekel, the third river mentioned, with a land on its right called Ethiopia or Cush. Then comes the second river and the second land. Then the first river and its land. There are but four main rivers to this very day, not three nor five. What about the one river formed by the four—the great river which watered the Garden as it went out of Eden into the Persian Gulf? Six thousand years of wear and tear have not placed it beyond recognition. The great flood of Noah came and went without completely destroying it. It is still conveying to the gulf the waters of the Euphrates and the Tigris. For a short distance it yet conveys the water of the second river, while no geologist can doubt that it once carried the waters of all four.

Not even the name of the second land should stagger an ordinary thinker. Who is this Cush who gives his name to the land? Is he not a son of Ham? See Gen. 10: 6. What was the final dwelling-place of his descendants? Ethiopia in Africa. Where previous to that? Ethiopia in Arabia, east of the Persian Gulf. Where previous to that? In the ark and near where it landed. In his migrations southward to his Arabian home why should he have not tarried long enough to give his name to this country as he later did to two other regions? And is it strange that in the lapse of millenniums we should have lost the historic data confirming this old historic document in its namings? Are not enough of its items confirmed by the present geography, by history and by archeology, so that we should easily trust it in the three names lost and the one name under discussion, Cush or Ethiopia? Do not the facts show that Eden was above the Persian Gulf and below the junction of the Tigris with the Euphrates? If so was not the Garden on the great river not far above the gulf?

ALFRED M. HAGGARD.

Drake University, Des Moines, Ia.

THE AMERICAN TRACT SOCIETY

AT THE eighty-eighth annual meeting of the American Tract Society held May 7, President Wilson and Governor Baldwin of Connecticut were elected honorary vice - presidents. During the year 39 new publications had been issued, 25 in English, and 14 in foreign tongues. The number of English publications for the year was 1,455,495 copies; and of foreign publications, 1,587,079 copies. A new Italian hymnal has been issued and a new Spanish hymnal is now in the hands of the printer. During the year in the home field 101,999 volumes were distributed through 100 colporteurs by sale or grant; the number of meetings held by colporteurs was 7,688, and of family visits by them 295,242. The distribution of Christian literature in thirty-three languages and dialects at Ellis Island and the port of Boston reached 204,665 publications. The value of publications distributed free has been $19,882.24 at catalogue prices, which includes $1,044 for libraries that have been sent to Sunday schools, mission schools and struggling churches. Those pages of the report that treat of the society's work in this country make it clear that it is an agency of the greatest importance in carrying the Gospel to the masses of immigrants from Central and Southern Europe.

The "foreign cash" appropriations made during the year totaled $5,100. Some idea of the extent and value of the society's missionary literary work abroad may be gained from the fact that the total foreign cash appropriations during the society's existence reach the sum of $789,895.39, and the grants of electrotypes, $61,126.16.

So much for the past. The needs of the present and of the immediate future—in respect of Eastern Asia alone—are colossal in magnitude, even as regards only China and Japan. The society says that millions of dollars for the circulation of the printed page are needed in order that they may know, even intellectually, the true Gospel, and one million is definitely asked for from the American public for this purpose. A matter of urgent importance to the society itself is the necessity for an early reduction of the principal of the mortgage on its building, 150 Nassau Street, New York City, and an appeal is made for $500,000. If this amount, or any considerable portion of it, is obtained, an endowment will be practically assured, and through the saving of interest the resources available for missionary work will be substantially increased.

A Welsh Pastor's Appreciation

It struck me that the latest issue of THE CHRISTIAN HERALD was extraordinarily rich in material. THE MAIL-BAG contained so varied and instructive a correspondence. The sermon on the "Forgotten Secret" by Dr. Campbell was magnificent. Dr. Jowett's "Daily Meditations" are refreshing and invigorating. Even the Crafts and Miss Sangster seemed to me to have excelled themselves. May you still continue to flourish.

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PARSON PICKARD'S MISSIONARY BOX

Continued from page 537

Marion gaily with her pencil poised. "I am all ready for business. You are to head the list. See, I have you already registered. How does this sound? 'Mrs. Elinor Pickard, only wife of Silas R. Pickard, the beloved pastor of an obscure little church in Rockville, Ore., aged thirty-nine years, three months and sixteen days; weight 110 pounds; would probably weigh more under more affluent conditions; height, five feet two inches; waist measurement, twenty inches.' Now please make known your wants."

"There, that will do," replied her mother reprovingly. "Never mind about me. Begin with your father first."

"All right, daddy dear, what shall it be?" questioned the daughter fondly.

"Well, just at the present moment," returned the father thoughtfully, playfully pinching her ear, "I am conscious of one very pressing need; but it could hardly be stowed in a missionary box."

His attempted cheerfulness did not deceive his wife, for she at once detected a troubled note in his voice, and in answer to her look of inquiry the story of his mishap came out.

"Yes, you certainly need a buggy, above all things," she answered, after a brief moment of contemplation of the facts. "But of course we could never think of asking a Ladies' Aid Society for such a thing. It would be preposterous. It'll be bad enough to ask for the other things, and really I should hesitate to express all of our wants."

"Now, I'll tell you what let's do," suggested Marion with youthful optimism: "let's jot down everything we would like if we were rich, and just see how they would look on paper. Then we can select from the list only the things we actually must have."

"Agreed," replied her mother with an indulgent smile, "but we should hardly know where to begin first."

"Oh, daddy's buggy must head the list," remarked the young girl confidently, as she quickly made a note of the item. "Now, what comes next?"

Then followed a long line of wants, including clothing, shoes, wearing apparel, household goods, curtains, bedding, blankets, rugs, carpets, and the multitude of things that are considered indispensable in the ordinary household but which would be counted luxuries in the home of a pioneer preacher. It required some urging before Mrs. Pickard could be induced to breathe her desire for a black silk dress for best, and a brown serge for second best, with possibly some shoes and a pair of black kid gloves.

"Seeing we are making believe, I think you had better put me down for a bicycle," said Ted importantly.

"And I want a pony and cart, like Walter Sims," echoed Johnny wistfully.

Marion obligingly recorded these impossible demands, and as she did so she was reminded of the beautiful set of furs that belonged to Walter's sister Nannie. She had often enjoyed the privilege of stroking the large, furry muff that to the touch seemed like something alive, and which Nannie asserted kept her hands as warm as toast. That suggested to her another of Nannie's proud possessions, and she held out a plump white arm reflectively, wondering how it would look adorned with a gold bracelet like Nannie's. She was doubtless impressed favorably, for it appeared on the list along with the set of furs.

She handed the completed list to her father, who looked it over attentively. It surely was a formidable array, but with few exceptions—the dream wants of Marion and the boys—there was nothing mentioned that was not sorely needed. The more he studied it the more he doubted his ability to discriminate in preparing a reasonable list to submit to the Aid Society. He realized, as never before, their deprivations and utter lack of life's comforts and his failure to supply them for his dear ones.

Disheartened, he reluctantly gathered writing materals together and penned a letter of appreciation and thanks for the prospective box. He advanced a few suggestions as he registered the age and measurements of each individual member of the family, then left the matter to the judgment and discretion of the Ladies' Aid Society.

. . .

There was a flutter of interest in the Ladies' Aid Society when Parson Pickard's letter was read. Nods of approval were noticed among the members of the box committee. They were thinking how easily and quickly his modest demands could be executed. This was so unlike some of their former experiences, when letters of that character had contained an inordinate list of wants, in tone rather dictatorial and exacting, with minute directions as to width of hem on sheets and pillow cases, or the required fulness of ruffles, or perhaps the correct size of pocket handkerchiefs.

Some one called the president's attention to another letter that, unnoticed by her, had dropped to the floor. She seemed puzzled over its contents for a moment, but after reading a few lines her countenance lighted up. It was evident to her that a mistake had somehow occurred, and it had inadvertently been enclosed in the envelope with the letter.

Although it was clearly not intended for them, she felt justified in reading it aloud to the assembly of women. It was in clear, girlish handwriting, the headlines expressing volumes and explaining all.

"Things the Pickard family would have if they were very rich. Things that would make us all comfortal and happy, but which we never exp to have, and that Mother says wo be perfectly preposterous to ask a L dies' Aid Society for, and which it useless for me even to wish for, l alone express on paper.

"First, we would buy a buggy f daddy. (His collapsed this P.M.)"

On down through Marion's exhaus ive list the president continued un she reached the last few articles. Sl paused with choking sensations as sl read:

"A bicycle for Ted, a small pony an cart for Johnny, and a set of brow furs (large muff) and gold bracel for Marion."

Evidently as a conscientious afte thought was added: "It is perfectl scandalous for us children, in our ci cumstances, to crave such luxuries— but we really don't mean it. MARIO PICKARD."

The hushed silence that followe was at last broken by Mrs. Gaynor chairman of the box committee, wh rightly interpreting the sympathy ex pressed in the faces, rose and mad a motion that Marion's list be give consideration and supplied as far a was practicable and possible.

"Are we expected to send them a buggy?" asked one woman in vagu alarm.

"As for that," replied Mrs. Gaynor who had recently acquired an auto mobile, "I shall be glad to provide no only a buggy, but a surrey also, i which the family can ride. I have no further use for them and they are tak ing up room in the garage."

Another, whose son had discarded a perfectly good bicycle for a motor cycle, said they might count on that for Ted.

Numerous other offerings came in so rapidly it seemed as though the Pickards' wants were about to materialize.

Continued on next page

HOW "FLAG DAY" WILL BE CELEBRATED

THE American Flag Association, which is composed of members of patriotic societies and Flag Committees in the various States, united for the purpose of fostering public sentiment in favor of honoring the flag of our country, has issued the following appeal on account of Flag Day, June 14th:

"We respectfully appeal to the President of the United States of America, to the Governors of all the States of our land, and to the Mayor of each American city, to herald the coming and celebration of Flag Day, June 14, 1913, by proclamation; we call upon every public officer, every teacher of the youth of our country, the editors of all newspapers, the daily instructors of the youth of our land, to call public attention, to arouse enthusiasm, and to provide for public exercises and general celebration of the day.

"We earnestly exhort our citizens to join in making Flag Day an event, and its celebration in 1913, a great event. Let us, from one end of our land to the other, fling the Stars and Stripes to the breeze on June 14, 1913. May it greet the rising and salute the setting sun, and float all day long from every church edifice, school and building, public and private, and however humble, throughout the entire land."

RALPH E. PRIME, Pres.
THEODORE FITCH, Sec.

THE CHRISTIAN HERALD is heartily in sympathy with this movement, and is endeavoring to place it within the reach of all of its readers and friends to celebrate Flag Day in the proper manner by offering to them FREE a large American Flag 6 ft. long by 4 ft. wide; not a pitiful wisp of color, but real red, white and blue, right from the factory of the Government flag maker, and guaranteed not to fade, run or shrink, no matter what the weather.

And in order further to inspire the patriotism of all of our readers, we are sending with the flag a copy of the Declaration of Independence—a facsimile of that priceless document which has been locked away in the archives of the Government.

Here is an opportunity to keep faith with your patriotism, an opportunity to celebrate Flag Day in a fitting manner.

THIS AMERICAN FLAG *and the* Declaration of Independence **FREE**

[N. B.—The pole is NOT included in our offer.]

Of Course You Will Need An American Flag

At this time of the year **The Christian Herald** usually puts forth an extraordinary effort to increase the number of members of the great Christian Herald Family. We can only do this with the help of the present members. **You** are one of these and we know **you will** help us. But we have no right to accept your good offices for nothing, and so we make you the following proposition:

How to Secure the Flag and Declaration Free

Isn't there some one among your relatives, friends or acquaintances who would be benefited by reading **The Christian Herald?** You can probably think of several in a few minutes. We want them to join the Christian Herald Family. We want you to induce them to join, say, for a short trial period of **Six Months.** Induce at least one friend to take **The Christian Herald** for six months, sending us 75 cents with the order, and for your trouble in procuring this **NEW** subscription we will send you the large **American Flag** and the facsimile reproduction of the **Declaration of Independence Free of All Charge.**

Do not wait! Send in your order at once. There is only just time enough to have the Flag reach you before Memorial Day.

THE CHRISTIAN HERALD, BIBLE HOUSE, NEW YORK CITY

ARSON PICKARD'S MISSIONARY BOX

Continued from preceding page

When the furs and bracelet came
ler discussion, a sharp-faced, eld-
y spinster rose to her feet to protest
ainst the "inconsistency of fostering
h a spirit of vanity in a minister's
ughter."

A sweet-faced, black-robed woman
the back of the room rose in de-
ise, saying it should not be consid-
d in the light of vanity, but just the
tural instincts and longings of any
mal young girl, whether a parson's
ughter or a banker's.

With conflicting emotions she had
n thinking of another Marion, and
the wardrobe and trunk filled with
rything that would delight the
art of any girl. Perhaps her grief
uld be less poignant if they were not
ere she could make of them a shrine.
en, in a voice trembling with agita-
n, she added :

"I will undertake to provide for
rion's needs." And they all under-
od.

* * *

The Rev. Silas Pickard was engaged
preparing his sermon one Saturday
rning, a few weeks later, when he
s interrupted by an expressman at
e front door.

"Good morning, parson; looks as if
might be goin' to start a carriage
ctory," remarked the man with a
in, as he pointed to the array of
hicles he had in tow.

The bewildered clergyman looked
er the bill of lading. It called for
ne box, one bicycle, one buggy, one
rrey, and one trunk."

"I was somewhat expecting a box, but there must be some mistake about the other things," he argued. "They cannot be intended for this place."

"Oh, I guess it's all right," insisted the man. "Anyhow, I had orders to leave 'em here, and that settles it." And he hurried out to unload.

The sermon was forgotten in the unrestrained excitement that enveloped the Pickard household the remainder of the day. It was a question whether they slept any that night. It was long past midnight when Mrs. Pickard found her daughter lingering over the fascinating contents of the trunk, fondling a set of beautiful gray furs, and softly crying over a gold bracelet and a ring that were enclosed in the envelope with a letter that revealed a mother's yearning and a mother's grief.

Sleep was impossible for Mrs. Pickard as well. Her heart was so full of thanksgiving for the generous gifts. There was everything she could wish for, even to the black silk for best, and the brown serge for second best.

Peggoty seemed quite conscious of the new acquisition as she surveyed the surrey and its happy occupants on the way to church the next morning.

The sermon was so uplifting and full of heartfelt fervor, it is doubtful if any one of the little congregation recognized it as an old one taken from the barrel.

It ever remained a mystery to the Pickards how that Ladies' Aid Society learned just what they all wanted.

BOWERY MISSION TESTIMONIES

TOM KELLY

MANY'S the night I have sat in this Mission and laughed at what was said. I was a "wise guy." I knew it all. used to hear them say "The Lord is y Shepherd, I shall not want." I anted everything. Oh, yes, I was ise, and yet I did not know enough to ed myself. I laughed at the Bible. did not believe in Christianity, and t with all my wisdom I came to be a oor despised "bum." I lost all my iends. I lost my wife, my children, y home, everything. A nice fellow I as, to laugh at religion!

I was born in this city, and within a one's throw of this Mission. I knew e Bowery from end to end when I as a boy. When I was young I was ade to go to Sunday school and urch, and I was brought up decently. ut when I got control of myself, I ent to sea, and then it was that I oke loose through all restraint, and ved a wild drunken life, and by the me I ought to have known something knew nothing.

In my seafaring life I went to all arts of the world. When on land I raveled in every section of this coun-y, but wherever I went my highest m was to earn money for the purpose getting "booze." I have been im-risoned for drunkenness in nearly very big city in this country.

My life on the Bowery is well known. lot of you men have known me for ears. I see some sitting here to-ight who sat with me in the "Billy oats," the "Doctor's" and other laces on the Bowery hundreds of mes, waiting for a "live one" to come long, that we might "soak" him, and o through him, and take everything way from him that he had. It seems ke a horrible dream to me now. And ometimes I shudder to think what it neans if ever I went back to it. Why, ather than that, I'd go and make a ole in the East River.

I didn't belong to myself. I was orking for nothing or nobody but the um-sellers. I didn't even think of buy-ng anything to eat. Just rum; that as all. "Scat" was what I lived for. often when on a voyage my mates and I would swear by all above us that on reaching port we would rig ourselves out in new clothes. Once, going to Londonderry, Ireland, we threw what we had left overboard, leaving just enough to cover us, so we'd have to buy. Then we got our pay and went ashore. All I bought was—a pair of socks. The rest of my money was spent for drink.

This was my horrible condition when I came in here a year ago last month; a poor, despised and friendless bum, with no other idea in his head than rum. I had been on a drunk for two weeks, and was not then sober. But I was hungry, and I sat through the meeting wishing many times that some of the speakers would drop dead so that the thing would be over and I would get something to eat. I had been like that hundreds of times. I cannot understand why things happened as they did that night. But when the invitation was given and the little Brotherhood card was offered to me I took it. After the luncheon was over I went down to the docks and slept there. I felt that card in my pocket, and somehow that night I did not feel half as miserable as the night before. I hadn't prayed for years, but this little card in my pocket seemed to be telling me to pray. I used to know some prayers when I was a boy, but I had forgotten them. I just sat there on the dock, and, feeling helpless, I asked God (I don't think I uttered any words, but the prayer was in my thoughts) to have mercy upon me. I prayed in my own way. God knew what I wanted and he heard me. It has never entered my head to go and get a drink since. Oh, how quickly God took drink out of my life when I asked him!

The next night I came to the Mission and joined the Brotherhood. I have been here almost every night since. I have had work to do. I have had money in my pocket. I have lots of friends. I am hoping to find my wife and children whom I have not seen for years. God has taken me out of the gutter and placed me upon my feet, and by his help I am never going back to the old life of "Kelly the Bum."

The Howard Watch

THE World's Record for speed on the water is held by a motor boat—45.22 miles an hour. A measured mile in less than one minute and twenty seconds: *Howard time.*

Forget for a moment that speed-boat racing is a sport. Consider its *practical* results. At any given price, compare the motor boat of today with that of a few years back.

In every American industry, you will trace all its progress to hard-headed efforts to beat the record for efficient use of time.

When you see a concern forging ahead of competition, stamping its individuality on the trade—there you find the HOWARD type of man putting the thing across.

The HOWARD Watch owner may be the titular head of the concern, the Superintendent or Department Manager. It is just as likely to be some inspired youngster, who would probably disclaim any part in moulding the career of the business. As if he could help exerting the power he does!

A HOWARD Watch is always worth what you pay for it.

The price of each watch is *fixed* at the factory and a printed ticket attached—from the 17-jewel (*double roller*) in a Crescent *Extra* or Boss *Extra* gold-filled case at $40, to the 23-jewel at $150—and the EDWARD HOWARD model at $350.

Not every jeweler can sell you a HOWARD WATCH. Find the HOWARD jeweler in your town and talk to him. He is a good man to know. Admiral Sigsbee has written a little book, "The Log of the HOWARD Watch," giving the record of his own HOWARD in the U. S. Navy. You'll enjoy it. Drop us a post card, Dept. W, and we'll send you a copy.

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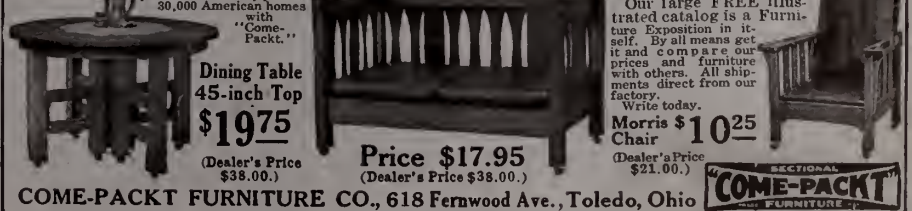

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THE FATE OF EVANGELISM

Continued from page 541

principle to be the dynamic and inspiration of the entire movement. Luther had this in "Justification by Faith," Finney in "The Responsibility of Choice," Moody in the doctrine of "Grace." Such a principle will be additional, not substitutional. While not slighting the other great fundamentals of religion, some truth will be brought into the forefront that has never received the emphasis its importance deserves. I believe we have such a truth in the Lordship of Jesus.

We have already proved the inspiring power of this principle in attracting men. Let the rallying cry of evangelism be, "Make Christ King." King in the home, in business, society, politics, as well as the church. Then the coming decade will see the mightiest tidal wave of revival that Christendom has ever known.

MILFORD H. LYON.

Wheaton, Ill.

. . .

The Root of the Trouble Frankly Stated

NO TRUE evangelist can fail to be in accord with what Dr. Chapman says in THE CHRISTIAN HERALD, and evangelists and pastors will do well to take careful heed to his words of warning. I feel convinced, however, that in addition to the sensational, high-pressure methods and exaggerated statements employed by some well-meaning and I doubt not entirely honest-hearted evangelists, several things have combined to put present-day evangelism in disrepute with many good people.

First, the unguarded, superficial and unfair statements of workers in connection with a recent nation-wide movement, who were not themselves sufficiently trained or fully instructed in regard to the methods or work of the evangelists they criticized to be able to judge fairly or intelligently.

Second, the attitude of pastors who profess to have no sympathy whatever with spectacular methods, sensational straining for effects, questionable schemes for raising offerings, doubtful advertising and exaggerated counting of converts, and yet who employ or vote to engage men whom they accuse of doing these things, forgetting the large number who do not.

Third, the highly-colored reports of evangelistic meetings in the public press. Many editors seem to think people do not want to read sermons like those preached by Mr. Moody or Dr. Chapman. This is a serious mistake. The Brooklyn *Eagle*, the Chicago *Inter-Ocean* and other papers have proved that great masses of people will read and appreciate strong, straightforward Gospel sermons. Mr. Moody doubtless reached for good more people through the press than he did from the platform, but if his sermons had been garbled, or the things he said rewritten to appear startling or sensational, it is doubtful if they would have been read as generally or would have wielded the influence for good they did.

Now, the cure for the blight that has fallen on all aggressive Christian work and especially on modern evangelism, in our day is found simply in old-fashioned honesty, consisteney and fairness to the truth in pulpit, press, platform and pew. Modern critics are just as prone to blink facts and stretch the truth as were their fathers before them. High-toned thinking does not always issue in high and holy acting or living. Unfortunately, jealousy still finds work for idle brains to do, no matter what the grade of brains may be. A false modern statement in public can beat the old-fashioned lie every time, although we all know it could get out of sight before truth could lace his shoes.

JOHN H. ELLIOTT.

Oak Park, Ill.

. . .

True Evangelism Still Holding Its Own

I THINK you are right about the consecrated evangelist. I do not think that the evangelism of Acts 1 and 2 is dying out to-day. I grant you that it is, however, with many pastors and churches. My experience for the last fifteen years has been that the average pastor is not bringing men and women to Christ—not even during the revival meeting itself. This is a sad fact, but it is true! I am glad there are some exceptions. Now, somebody must win them to Christ. It seems to me that the true, consecrated evangelist is an absolute necessity. The evangelist who preaches in a Christlike spirit the *four great Rs*, Ruin by the fall, Redemption by the blood, Regeneration by the Holy Ghost, and Reception by faith, will always be in demand and bring results. That style of evangelism is not dying out.

I think an "Evangelistic Federation" might be a good thing, if it were carried out right and had consecrated men at the head and to preach the great fundamentals of the Bible.

Denver, Colo. A. J. FITT.

DO YOU KNOW YOUR BIBLE?

HONOR ROLL

THE following 75 readers answered all the questions of List No. 4:

Mrs. Wm. Anderson, Mrs. J. Adam Andrea, Mr and Mrs. Burch Atkins, Mrs. A. F. Avery, Mrs. Charles Bartholme, Clara A. Beekman, Mrs. Louis A. Black, Corn B. Blinn, Mrs. B. F. Bohrer, James G. Brown, Mrs. L. M. Brown, Mrs. Martha K. Burger, Mrs. John Burgoyne, Mrs. Annie L. Chism, Mrs. Ella L. Clark, Mrs. Thomas W. Cole, Mrs. Isaac T. Coppock, Jennie Cunningham, Miss Ora M. Curry and parents, J. M. Davis, Charles W. Dickinson, Mrs. Arthur DuBois, Mary F. Dunham, Anna C. Dunnell, George M. Elliott, Mrs. G. W. Elliott, Oliver W. Fishbee, John W. Field, Sr., Anna Fitts, Mrs. Adelia Forsythe, T. M. Galphin, Hattie Gifford, Mae Granger, Sadie Harrington, Mina L. Head, Mrs. J. F. Hirleman, Mrs. J. R. Hissem, Mrs. Percy W. Holmes, Esther M. Howell, Mrs. H. J. Hyman, Mr and Mrs. E. E. Hubbard, Mabel M. Hutchinson, Mrs. Jennie B. Johnson, Eliza Jones, Lydia V. Joseph, C. T. McCoy, George McLachlan, Miss M. E. Miller, S. M. C. Musgrove, Margaret Newlin, Miss W. Nicholson, J. N. Ogle, Mrs. L. B. Parker, Mrs. Clement T. Paul, Miss I. L. Pierce, Rebecca Pierce, Mrs. B. H. Price, Mabel Pugh, Mrs. Sarah L. Reed, D. E. Robson, Madge M. Sachs, Clara Schell, Rachel A. Shoemaker, Mrs. D. H. Shumway, Mrs. J. D. Smith, W. B. Snyder, Mrs. Laura Stokes, J. E. Taylor, Charles S. Watrous, Anne Weld, J. O. Williams, Eugene Wilson, Ellen B. Wilmer, Mrs. O. A. Wolcott, Edward Yoder.

Answers to List No. 4

Here are the correct answers:

1. What is declared to be better than a dead lion? A living dog. Eccles. 9: 4.

2. Where is the assertion made that the crooked cannot be made straight? Give three passages in which this statement is contradicted. Eccles. 1: 15. Contradicted in Isa. 40: 4; 42: 16; 45: 2 (also Luke 3: 5).

3. Where is a cart-rope mentioned, and in what connection? Isa. 5: 18. Of the wicked, drawing sin as with a rope.

4. Find two passages in which the figure is implied of water running up-hill. Isa. 2: 2; Micah 4: 1. (Also Isa. 8: 7, 8; Jer. 46: 7-8; Jer. 47: 2).

5. What prophets rebuke those who use false balances? [Passages not found in the Book of Proverbs.] Hosea 12: 7; Amos 8: 5; Micah 6: 11.

6. In what Psalm is God's faithfulness six times declared? Ps. 89.

7. Where in the Old Testament are the circumstances and the place of the Saviour's birth foretold? Born of a virgin. Isa. 7: 14. In Bethlehem. Micah 5: 2.

8. Where does Paul state that God's covenant of grace was actually older than his covenant of law? Gal. 3: 17.

9. The Jews of what city demonstrated their nobility by searching the Scriptures to see if the message of the apostles were true? Beroea. Acts 17: 11.

10. What two classes of people does Paul declare are united to each other and to God by the blood of Christ? Jews and Gentiles. Eph. 2: 11-16.

Many readers had difficulty with the fourth question. Three other passages besides those giving the expected answer were counted correct. Many others had to be rejected because, while there was a suggestion of water rising, as in the crossing of the Red Sea and the Jordan, the references were in no sense figurative, but merely statements of fact. The wording of the question clearly indicated that other passages were called for.

HOW WEAK EYES ARE STRENGTHENED BY EXERCISE

By C. Gilbert Percival, M.D.

IN this, which is undoubtedly the most active period in the history of man, every one of our faculties is called on to do more, and to respond to a longer continued extraordinary strain than ever before.

"Take things easy" may be very good advice, but most of us, who know how our competitors are hustling, fear that the practice of it would furnish us with a free seat on a beneh in the park, instead of a cash income.

More energy, more concentration, are required to keep up with the leaders nowadays—hence our nervous exhaustion is greater. Busy city life with its clang, clatter and rush, even most of our time-saving inventions and modes of travel, keep the nerves on edge, and give them no opportunity to rest during our waking hours.

Now the eye is one of the most delicate centers of the nervous system. This is clearly proven by the fact that the first place a physician looks for symptoms of paralysis is at the base of the optic nerve—if there are none in evidence it is taken as positive proof that there is no danger.

This will clearly evidence that nerve exhaustion means eye-exhaustion and finally eye affection if nothing be done to correct it.

If, however, the blood circulation in the eyes is kept normal by the proper kind of simple and safe exercise, they continue healthy, normal and strong.

Beside this nervous strain that I speak of there are many other features of modern life which tax the eyes unduly.

Our schooling, once confined to the simple rudiments of education, is now so extended that the books of a schoolchild of to-day would cause a child of thirty years ago to look aghast—hence at the threshold of practical life we start to unduly tax our eyes.

The glitter of city streets—the speed of traffic—the riding in fast trains—the viewing of scenery from train windows as it flashes quickly by—and above all, the habit of reading every time we have the opportunity in our busy careers, under all sorts of unfavorable conditions—these all add to the extraordinary burden which our eyes are asked and expected to carry without assistance of any kind.

And, remember that though your arms may rest, your body may recline, and every limb, and other sense may be to a great extent dormant at times, your eyes are always seeing unless they are closed—always active during every waking hour.

Hardly any wonder, then, that eye strain is so common and up to recently so many have had to call on artificial aid in order to see at all.

You know the eye is just like a little camera. It has the lens with the iris opening which enlarges and contracts agreeably to the amount of light existing. It also has a dark chamber which may be compared to a camera bellows, and the retina corresponding to the sensitive plate. It has three sets of muscles—one turns the eyes in any direction, one controls the iris, and one operates the focus.

When, through nervous exhaustion or over-taxation, the circulation of blood in the eyes becomes weaker than is normal, these muscles become flabby and refuse to act up to their usual standard, and the eyes do not focus easily if at all. Premature old-sight is the result.

The muscles still do their best to focus properly; eagerly struggle and strain to properly do the work which your brain commands them to do—strain and struggle so hard in fact that they affect the tired nerves, and not only cause headaches, of which this is the most fruitful cause, but put the entire nervous system under a pressure which extends to the stomach and digestive organs, and brings on nausea and dyspepsia.

What eye specialist is there who has not heard from his patient: "Why, I had no idea in the world that it could be my eyes." There are many physicians in fact, who look to the eyes for one of the first causes of stomach trouble.

It is perfectly amazing, in reviewing the progress of science, surgery and medicine in the last fifty years, that the methods of correcting eye affections, even of the simplest kind, seem to have been entirely overlooked.

Science in physiology is correcting deformities which used to require harnesses or mechanical support. Surgery is correcting displacements which heretofore caused life-long confinement. Physicians are departing more and more from the old-fashioned practice of continual drugging, and using more rational methods of restoring and preserving health.

But, until the recent discovery of this system of exercise to which I refer, no matter how simple your eye-trouble was, you were told that you had to wear eye-glasses.

Now, eye-glasses are not necessarily to be despised. They are a great invention in their way—so are crutches.

But you would not relish the anticipation that you had to use crutches all your life—nor would you. Just as soon as your sprained ankle, for instance, were in condition to stand it, your doctor would instruct you to touch it to the ground gradually and *exercise* it to bring back the *normal circulation* necessary to enable you to discard your crutch. Exactly the same with a broken arm—exercise it as soon as possible to bring it back to normal.

The wearing of eye-glasses is just exactly like using a crutch for life. Instead of growing stronger by their use, the eyes grow weaker, and you probably are well aware of the fact that in order to see perfectly the wearer of glasses must change them from time to time for new and stronger ones.

Let us see what authorities say on the subject of eye massage: Doctor De Schweinitz, of Philadelphia, Professor of Ophthalmology in Jefferson College, makes the statement that in treating so serious a condition as dreaded cataract of the eye, massage of the eye-ball "has been followed by improvement in vision and deepening of the anterior chamber." The Medical Record, in writing of the same serious ailment, urges the great value of "any means that would bring an increased blood supply" and considers that "the most feasible plan seems to be properly applied massage."

It would of course be impossible to satisfactorily or even safely give this massage (or exercise) with the hands, but this problem was successfully solved a few years ago by a New York specialist, who realized through experience how many troubles of the eyes could be quickly corrected by this method.

The greatest and most practical inventions usually seem the simplest and most obvious once they become known, and this one is no exception to that rule. So simple is it that anyone can use it in their own home without instruction, yet it is so safe that there is not the slightest chance of giving the eyes anything but great benefit, no matter how long they may have been affected.

This system of exercise is fully explained, also many interesting scientific facts about the eyes are given in a little book on the subject, which will be sent without cost if you address Charles A. Tyrrell, M.D., 134 West 65th Street, New York, and mention having read this article in THE CHRISTIAN HERALD.

It may, with reason, be suggested that at no time could this system have been perfected more opportunely than now. At no time has the world demanded more perfect men and women; and if your eyes are weak, whether you wear glasses or not, it is not necessary for any one to point out its disadvantages—perhaps you even consider glasses a disfigurement to a certain degree—surely they are an inconvenience.

Of course you cannot put new muscles in an eye, as you would a new tire on an automobile, but you can restore health to these muscles and give them the renewed strength that assures the thorough performance of their natural work.

Personally I have seen this system in a few months make a boy of eighteen entirely independent of glasses who had worn them continuously for twelve years; also enable old folks over sixty to discard their glasses in an incredibly short time. Therefore, I believe it is safe to assume that many thousands of spectacles will cease to be useful as this system becomes generally known, and I am sure that everyone whose eyes are affected in any way, whether a wearer of glasses or not, will be greatly interested in the little book which tells so much about the eyes and their care.—*Advt.*

Are You Going to Gettysburg?

THE GREAT SEMI-CENTENNIAL CELEBRATION AND REUNION WILL BE HELD ON THE FAMOUS BATTLEFIELD JULY 1 TO JULY 4

Grand Army Veterans Will Camp in 6,000 Tents and Over a Quarter of a Million People Will Witness the Ceremonies on the Bloodiest Field of the Civil War

On another page of this issue of THE CHRISTIAN HERALD will be found a vivid description of the ceremonies which will take place on the Battlefield of Gettysburg from July 1 to July 4—the fiftieth anniversary of the bloodiest battle of the Civil War. Grand Army veterans from every State in the Union, North and South, will camp in 6,000 tents on the field where once 30,000 of their comrades fell wounded or dead, and interested spectators to the number of 250,000 will gather to absorb the lesson of the horrors of war, which the greatest of Civil War reunions must surely teach.

The Horrors of War Teach Us the Blessings of Peace

It will not be possible for every one to absorb this lesson on the battlefield itself, nor is it absolutely necessary. The art of photography can bring it home vividly enough to us all. Mathew Brady, the government war photographer, was present with his camera during all of the great battles of the Civil War, and the result is a collection of photographs that make a wonderful plea for Peace. The blood of a thousand dead heroes cries out through these prints in protest against such carnage being allowed to take place again.

Mathew Brady died practically in the poorhouse, and for years his wonderful collections lay neglected in the government archives. Recently they were reproduced by order of the United States War Department and incorporated in

Lossing's Vivid History of the Civil War

which is offered to readers of THE CHRISTIAN HERALD.

You will see through the pages reproductions of the war photographs taken fifty years ago of campgrounds, battlefields, regiments, hospitals, men in the trenches, dead, wounded, dying, and great leaders on both sides, all by the faithful reproduction of the famous Brady War negatives. 1,576 separate Brady War Photographs are shown in the work. There are 512 pages for the text, photographic reproductions from the Brady War Photographs, War Maps and a Chronological Record from the Government Records in the War Department giving every engagement, with names of troops on both sides and showing the total losses and casualties throughout the four years of the war.

The entire work is printed on fine enamel paper, in large and clear type specially made for the purpose. The engravings are made direct from the Brady photographs by the best engravers obtainable. The whole book is profusely illustrated with these engravings, scarcely a page being without illustration.

Over 30,000 Union and Confederate Soldiers Were Killed and Wounded on This Battlefield

This Is One of the 1576 Brady Photographs

(USED BY SPECIAL PERMISSION OF THE U. S. WAR DEPARTMENT)

Which Are Included in Lossing's History of the Civil War

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Think of it! Copies of the real photographs "taken on the spot" by Mathew B. Brady and his men during the whole four years of the war. It was a feat without a parallel. General Grant saw many of the photographs taken, and in a letter in 1866 said: "The collection is valuable for the present generation, but how much more valuable for future generations!" General Grant joined Generals Butler and Garfield in stating that these negatives were worth $150,000. *They are not merely imaginary sketches of what an artist might think, but real speaking likenesses of the great men who made history and the historical scenes and thrilling events of the time.*

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

The Cross of Every Man*

IT WOULD be a wholesome exercise for every one of us to face the question squarely: "How much is it costing me to follow Christ?" It is quite likely that most of us are not making anything like the sacrifice we ought to be making for the cause of Christ; perhaps many of us are making practically no sacrifice at all. Yet these things, cross-bearing, hardship, sacrifice, are almost integral elements of Christianity. It is hard to have vigorous, fruitful Christianity without them. Our faith came into being through the blood of Christ; it was kept alive and nourished by the blood of martyrs; even in present times Christian converts in foreign lands suffer and in some cases die for the faith. Yet we take our religion listlessly, easily, luxuriously. When any one asks us what cross we are bearing for Jesus to-day it is hard to find any.

Cross-bearing does not mean that we are to be morose, burdened Christians. We are to be jubilant warriors; but we ought really to be at war, really fighting something that is antagonizing the kingdom, really fighting to win souls from the dominion of evil, and to spread the Gospel to the uttermost parts of the earth.

Christian America needs to learn again the lessons of heroism and self-denial. It is positively humiliating, for instance, to read the figures of the money spent every year for chewing-gum and then to compare it with the sum invested in the effort to bring the heathen nations to the Saviour. Even in the matters of our food and dress and ornament we are careless. Missionaries on furlough in the United States often gasp at the way their religious friends and allies in this country spend money, say, for their lunches in the city. A sum of money will be tossed lightly away for one luncheon for the missionary's friend and himself that might support a native worker for a couple of months, or keep a native boy in school a fourth of a year.

We must not forget that Christianity is at present on a war basis. Within reason we ought to be living on war rations, with war equipment. While millions are yet without the Gospel, while millions more, both in Christian and heathen lands, are living in misery and want, the Christian must give himself and his time and his money to push the campaign that the Master outlined, the campaign of salvation and philanthropy.

It may, perhaps, make our duty still plainer when we consider the athlete. Every boy knows what it is to be "in training." Girls are learning what it means, too, now that basket-ball and other contests are open to them. Certain kinds of food cannot be eaten because they keep the body from being at its best; regular hours of sleep and exercise must be observed. "They do it," says Paul, who would have known all about baseball and football and basket-ball if he had been alive to-day, "to obtain a corruptible crown, but we an incorruptible." If other young people, or if we ourselves, will bear these crosses to win honors for our school or college or town, what sacrifices ought we not to be willing to make to win triumphs and honors for Jesus?

But there is a still deeper meaning to our lesson, brought out particularly in the passages assigned for Scripture study. That is the great, first sacrifice that one who would be a Christian must make of his will to the will of God. Many Christians are living a perplexed, almost fruitless life because they have not clearly settled it in their own minds that they are going to be true to God at any cost. Christ said that the soul of the man who would follow him must die, die to its own aims and desires and determinations, even as the grain of wheat dies when it falls into the ground, in order that it may bring forth "much fruit." God's will is best. It is also kind and sweet. The life that is based on a full surrender to him, and that is lived in whole-souled carrying out of his purposes, is the happy as well as the successful life. We are to be crucified with him; yet we are to live exultantly, victoriously, the new life of faithful service. See Gal. 2: 20; 6: 14; Rom. 6: 4-11; Col. 3: 1-15.

Straight Paths*

WE HAVE all been annoyed, on sidewalk and street crossing, by people who did not seem to have any very definite idea where they were going. The whole business of walking in crowded streets would be greatly facilitated if everybody had his mind made up where he wanted to go and would keep moving in that direction at a reasonably regular rate of speed. But saunterers, loiterers, wobblers, mix things up badly.

The passage from the Proverbs to be studied to-day, in which occur a number of "favorite verses," gives us the picture of a person who knows where he is going and is making it his business to go there. He is traveling in the way of "wisdom"; it is a straight, clear way, not always easy, it is true, but straight and plain. "I have taught thee," says the wise man, "the way of wisdom. I have led thee in right paths. When thou goest thy steps shall not be straitened (or tangled, hindered); and when thou runnest, thou shalt not stumble."

Right here occur two of the "favorite verses" that everybody ought to know by heart. They are bits of invaluable advice to the people who want to walk straight: "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." Here is another (verse 18): "The path of the just is as the shining light that shineth more and more unto the perfect day."

There are times when the light on certain problems is not very clear; the thing to do then, if we are sure we have been going in the right direction, is to keep right on. Don't make a turn until the command to do so is made overwhelmingly convincing. Keep on the old road, even in the dark, and the light will come back again, and grow brighter, shining "more and more." Here is another good piece of counsel for steady travelers (verse 25): "Let thine eyes look right on, and let thine eyelids look straight before thee." The feet are very apt to follow the eyes; keep them straight, and the feet will follow.

After all, it all depends, as we find even here in the Old Testament and in the Wisdom Book, upon the *heart*. This is another verse that every one should know and often repeat (verse 23): "Keep thy heart with all diligence, for out of it are the issues of life." The margin of the Revised Version reads: "Keep thy heart *above all that thou guardest*." A pure heart and a steady eye will keep you on the straight path. The writer of the Epistle to the Hebrews adds the most necessary advice of all: "Let us run the race, . . . looking unto Jesus." This will make our going absolutely safe, and absolutely sure to end in victory.

* "THE CROSS OF EVERY MAN." Epworth League Topic for Sunday, June 15, 1913. Matt. 16: 24, 25; 10: 34-39; John 12: 24, 25.

* "FAVORITE VERSES IN THE PROVERBS." Christian Endeavor and B. Y. P. U. Topic for Sunday, June 15, 1913. Prov. 4: 10-27.

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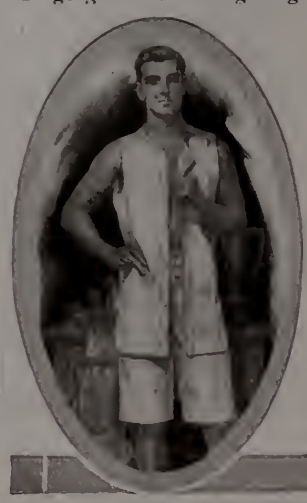

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THE RESCUE MISSIONS CONVENTION

Continued from page 541

a log cabin without any windows. s father was a Baptist preacher who : his living by milling grain for the mers. A church provided him with ee papers, one of which was THE RISTIAN HERALD. There were, how- r, no educational facilities; and en he ran away at the age of four- n he knew little more than his let- s. For several years he did not re to go into a church and on a cold nter night went into a mission in ncinnati more for the sake of get- g warm than anything else. That s the beginning of the change. en came work for ten hours a day, lowed by the spelling-book and der till midnight; mountain evan- ization, two years' salary amount- to less than fifty dollars; a matic inauguration of rescue work d of aid for orphans; to-day two ge institutions with glorious rec- ds of past and present.

With regard to the important ques- n of what may be termed the "loaves d fishes" in mission work, the Rev. an Callahan, whose mission shares th the Bowery Mission and the ater Street Mission a country-wide me for the excellence of the free als furnished, discoursed forcibly on eir practicable value as baits for shers of men." Among other things mentioned the fact that when the odigal son got hungry he went home his father's house to get food; and id he thought that if more food were nded out at the churches, now repre- nting the Father's house on earth, ere would not be so many prodigal ns eating free lunches in saloons. ferring to the regular "rounders" who have been eating free meals at the various missions for years and have not yet been "landed," he described them as a distinct asset to the institutions in so far as they acted as decoys to younger men by telling them first of the free meal and then of the place where it could be obtained. He also cited instances in which the said "rounders" had at last been duly "landed" themselves—sometimes after many days.

The field of labor of Mr. E. C. Mercer is in the universities, colleges and preparatory schools of the country. A university man himself, who was graduated from the park benches and the Water Street Mission as well as from his *alma mater*, he is singularly qualified for the preventive efforts in which he has been successfully engaged for many years. Perhaps the most encouraging statement he made was to the effect that never in the history of the colleges and universities of the United States has there been so much real vital Christianity among the students, finding expression in all manner of home mission work as well as in the daily life lived out before the men with whom they are in contact. As to the causes of the "going wrong" of university men (himself included), he mentioned as among the most important the desire of popularity and the lack of foresight and reflection as to the probable results of action taken at the moment. As a curious illustration of the latter, he said that he had recently seen a man come out of a saloon and fall heavily to the sidewalk, cutting himself severely. Yet he counted twenty-one young men pass over that man's body into the saloon itself; not one of the twenty-one stopping to consider that he might one day be himself like the prostrate man over whom he walked.

A delightful feature of the convention was the entertainment of the delegates at the beautiful estate conducted by the Rev. G. S. Avery at Chester Crest, Mount Vernon, N. Y., for the reclamation of intemperate men. The characteristic hospitality won an equally characteristic appreciation from the pan-State company of guests.

That evening, in the course of Dr. Wilbert White's forceful presentation of the importance of bringing individual converts into direct contact with the Scriptures, he took occasion to give his indorsement to the work of "Billy" Sunday; he did not approve of the way in which some things were done and he wished that some things were not done at all; but a two-day attendance at the meetings at Wilkesbarre, Pa., followed by a third day of inquiries among all classes of people, had caused him to revise an opinion expressed by him some time ago and impressed him with the fact that Mr. Sunday was preaching the real Gospel in the power of the Holy Spirit, with results equally remarkable and important.

All the officers of the Federation were re-elected for the coming year, and fourteen names were added to the list of directors. These additions afford a tangible proof of the expansion of the valuable influence and operations of the Federation, which will be held next year at Cedar Rapids, Iowa.

GETTYSBURG—FIFTY YEARS AFTER

Continued from page 536

wail of regret went up from my very ul that the other two brigades of my l division had been left behind. Oh, d, if only I had them—a surety for e honor of Virginia! for I can de- nd upon them, little one. They know ur soldier and would follow him into e very jaws of death—and he will ed them, right here, too, before he's rough.

"At early dawn, darkened by the reatening rain, Armistead, Garnett, mper and your soldier held a heart- heart powwow.

. . .

"Just as we three separated to go r different ways after silently clasp- g hands, our fears and prayers iced in the 'Good luck, old man,' a mmons came from Old Peter, and I mediately rode to the top of the dge where he and Marse Robert were aking a reconnaissance of Meade's sition. 'Great God!' said Old Peter I came up. 'Look, General Lee, at e insurmountable difficulties between r line and that of the Yankees—the eep hills, the tiers of artillery, the nces, the heavy skirmish line—and en we'll have to fight our infantry ainst their batteries. Look at the ound we'll have to charge over, early a mile of that open ground ere under the rain of their canister d shrapnel.'

" 'The enemy is there, General ngstreet, and I am going to strike m,' said Marse Robert, in his firm, iet, determined voice.

"About eight o'clock I rode with em along our line of prostrate infan- y. They had been told to lie down prevent attracting attention, and ough they had been forbidden to eer, they voluntarily rose and lifted reverential adoration their caps to ir beloved commander as we rode owly along. Oh, the responsibility r the lives of such men as these! ell, my darling, their fate and that our beloved Southland will be set- ed ere your glorious eyes rest on ese scraps of penciled paper—your oldier's last letter, perhaps.

"Our line of battle faces Cemetery Ridge. Our detachments have been thrown forward to support our artillery, which stretches over a mile along the crests of Oak Ridge and Seminary Ridge. The men are lying in the rear, my darling, and the hot July sun pours its scorching rays almost vertically down upon them. The suffering and waiting are almost unbearable.

. . .

"Well, my sweetheart, at one o'clock the awful silence was broken by a cannon-shot and then another, and then more than a hundred guns shook the hills from crest to base, answered by more than another hundred — the whole world a blazing volcano, the whole of heaven a thunderbolt—then darkness and absolute silence—then the grim and gruesome, low-spoken commands—the forming of the attacking columns. My brave Virginians are to attack in front. Oh, may God in mercy help me as he never helped before!

"I have ridden up to report to Old Peter. I shall give him this letter to mail to you and a package to give you if—oh, my darling, do you feel the love of my heart, the prayer, as I write that fatal word?

"Now I go; but remember always that I love you with all my heart and soul, with every fiber of my being; that now and forever I am yours—yours, my beloved. It is almost three o'clock. My soul reaches out to yours—in my prayers. YOUR SOLDIER."

A few days after the battle Pickett wrote:

"I can't think of anything but the desolate homes in Virginia and the unknown dead in Pennsylvania. At the beginning of the fight I was so sanguine, so sure of success! Early in the morning I had been assured by Alexander that General Lee had ordered that every brigade in his command was to charge Cemetery Hill, so I had no fear of not being supported. Alexander also assured me of the support of his artillery, which would move ahead of my division in the advance. He told me that he had borrowed seven twelve-pound howitzers from Pendleton, Lee's chief of artillery, which he had put in reserve to accompany me.

. . .

"In the morning I rode with him while he, by Longstreet's orders, selected the salient angle of the wood in which my line was formed, which line was just on the left of his seventy-five guns. At about a quarter to three o'clock, when his written order to make the charge was handed to me, and dear old Peter after reading it in sorrow and fear reluctantly bowed his head in assent, I obeyed, leading my three brigades straight on the enemy's front. You never saw anything like it. They moved across that field of death as a battalion marches forward in line of battle upon drill, each commander in front of his command leading and cheering on his men. Two lines of the enemy's infantry were driven back; two lines of guns were taken—and no support came. Pendleton, without Alexander's knowledge, had sent four of the guns which he had loaned him to some other part of the field, and the other three guns could not be found. The two brigades which were to have followed me had, poor fellows, been seriously engaged in the fights of the two previous days. Both of their commanding officers had been killed, and while they had been replaced by gallant, competent officers, these new leaders were unknown to the men.

. . .

"I wonder, my dear, if in the light of the Great Eternity we shall any of us feel this was for the best and shall have learned to say, 'Thy will be done.' "

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Questions and Answers

V. H., Pattonsburg, Mo. Please tell how gravitation exists, or its principal cause.

No one can explain the source or reason of gravitation. All that we know is that it is a law governing the position and movement of material bodies. Every material body has the property of attracting others to it; the greater the body the greater the attraction. For instance, all detached bodies near the surface of the earth are drawn down toward the center of the earth; the moon is drawn toward the earth; the earth is drawn toward the sun. The earth is prevented from falling into the sun, and the moon from falling to the earth, by centrifugal force, by which a body moving in a circle tends to fly from the center of the circle.

Mrs. E. R. K., Conway Springs, Kan. What did Jesus mean in his wonderful prayer in the seventeenth chapter of John: "Thine they were and thou gavest them me"? Why were they his more than all the rest who came to him, and why did he pray specially for them? Do not all belong to the Father equally?

It may be true that in this prayer Jesus was praying for all who were believers in him at that time, as well as for all who should come to believe in him later (see verse 20). But the prayer has been almost universally understood as a special petition for his disciples. And it is perfectly true that they were given to him in a special sense. Others were and are given to him to receive his salvation and his love. These men were given to him to be his closest companions and to be the official founders of his church.

J. T. H., Long Island, N. Y. 1. James 2: 1, which in the Authorized Version reads "My brethren, *have* not the faith," etc., should read "*hold* not the faith," and is so rendered in the Revised Version, which makes the sense clear. The apostle tells them that they are not to exercise "respect of persons," while they hold the faith, for God is no respecter of persons. 2. Confession is good for the soul. Your attitude in the matters referred to is the right one. Lean hard on God and pray hard, and he will open a way to set you right again.

W. H. W., Greenridge, Mo. Gen. 3: 14, 15 must be taken in connection with the preceding verses. First, the temptation (verses 1-5), next the fall (verses 6-9), then the examination (verses 10-13), then the sentence (verses 14, 15) and lastly the promise (verses 16-19). The passage you quote is the sentence. The serpent which Satan had used as his emissary, was degraded, branded with infamy and avoided with horror. The tempter, who had assumed the serpent's form, was doomed to be still more degraded than he had been, and his power was to be destroyed by the offspring of those he had deceived. "Thy seed" (addressed to the serpent tempter) meant not only evil spirits but wicked men; while to the woman it was promised that her posterity should bruise the head of the serpent, which in anger would wound the heel that crushes him. The promise to the woman is interpreted as a prediction of the coming Messiah.

E. H. H., Coal City, Ind. 1. When do we Gentiles receive the gift of the Comforter? Do we receive the Holy Spirit when we make a change for the better? 2. Does the Holy Spirit guide us in any way before we become converted?

1. The Holy Spirit is received at conversion, but the baptism with the Holy Spirit is an experience which comes usually at some time after conversion. The disciples were regenerated men when Jesus told them to tarry in the city of Jerusalem until they should be baptized with the Holy Spirit (Acts 1: 4-5). This was the experience to which he had previously referred as the coming of the Comforter (John 14, 15, 16). 2. God's Spirit is constantly trying to get into a man's heart. He speaks to him in many ways, convicting of sin, urging to repentance, etc. It is also likely that many of the impressions leading to a wise and safe course of action, which a man may receive before he is converted, are really the messages of the Holy Spirit. God is very good, and tries to help us in every way. But it is not until one has become a child of God and received the fulness of the Spirit that he can expect to have the clear guidance of the Holy Spirit. Even then such impressions and messages must be tested by sane judgment, by the Word of God and by counsel with Christian friends.

L. E. Mendenhall, Sebastopol, Calif., writes asking some reader of this journal to send him a copy of the poem which contains these lines:

"A bittern's boom came far
On a free and bridgeless tide."

E. H. J., Colorado, Texas. 1. The American Congregational churches are orthodox in the general sense in which the term is accepted by all Christian churches. They hold the Scriptures as the rule of faith and practice. Baptism by sprinkling or affusion is the general custom. 2. For passages relating to backsliding or apostasy see Acts 21: 21; II Thess. 2: 3; I Tim. 4: 1; Heb. 6: 4, and 10: 6; Matt. 24: 13; Heb. 10: 38; Luke 9: 62 and others. 3. Many sermons and books have been preached and written on the Beast in Revelation with varied results. The subject was recently treated in THE MAIL-BAG.

M. S., Cuthbert, Ga. 1. The passages in Ezek. 40 and 47 and Haggai 2: 6-9 are a prophetic picture of the restored Jewish temple. The temple referred to in Habakkuk 2: 20 is his "place" (Isa. 26: 21) in heaven, of which the Jerusalem temple was a type. 2. Ezek. 34: 23 points to Christ, the true David of Israel, of whom David, the shepherd king, was the type.

E. H. P., Montesano, Wash. 1. The best commentators place the martyrdom of Stephen about A.D. 29 and Paul's conversion in A.D. 30. 2. The change in the priestly order and in the law (referred to in Heb. 7: 12) took place at the meeting of Abraham with Melchizedek. "Before that meeting Abraham had the general promises and the special one of a natural seed, and so of Levi; but the promises under which Christ was comprehended were given *after* Abraham met Melchizedek and received his blessing." Psalm 110: 4 is taken by Paul as presupposing a change or transference of the priesthood which carried with it also a change of the law, which is inseparably bound up with the priesthood (see Heb. 7: 11). 3. Matt. 25: 31-46 is a description of the Last Judgment. It has been the theme of innumerable sermonic discourses, although it is not as familiar a pulpit topic to-day as it should be.

F. C. R., Elk Garden, W. Va. The ancients had only a dim perception of the destiny of the soul of man and of the future life. It was not until Christ himself declared the existence of the soul after the death of the body (II Cor. 5: 1) that the world began to understand. He "brought life and immortality to light" (II Tim. 1: 10). With regard to the theory of conditional immortality to which your letter refers, the discussion of the subject has been voluminous and inconclusive. The essential point for the Christian is to hold fast to the divine promise in the Gospel, which shows the way of eternal life, and refuse to be drawn aside into speculative doctrines which no man can assume to decide with authority beyond what is revealed in Scripture.

Mrs. M. K., Jamestown, N. D. Is it possible for one to be saved without knowing it? If one is really converted will he know it so definitely that he can testify to the fact?

Among the children of Christian homes or among conscientious heathen (see Rom. 2: 14, 15; Acts 10: 34, 35), there may be cases in which a soul has salvation and is not definitely conscious of it. In the vast majority of cases, however, since the turning toward sin has been definite and voluntary, so the turning from sin and the receiving of forgiveness and a new nature are so definite as to be matters of plain

Continued on next page

The Babylon Photographs

THE full page of photographs that accompanied Dr. Edgar J. Banks's recent article on the excavations of the German scientists at Babylon has attracted a great deal of attention. We have been asked by whom they were secured and how such work is carried on. These special pictures were taken by a representative of the famous photographic company, Underwood & Underwood, of New York, and are copyrighted by that firm. They represent one activity of this concern, whose photographers have covered practically the entire civilized world and have gone even beyond the outposts of the army of progress to bring back to us scenes from wild and barbarous countries or from the almost forgotten cities of ancient civilization. Mr. Burt Underwood says in referring to the Babylon pictures, "We have for a number of years had as our purpose the covering of every section of Biblical importance. We knew from the first that it would be far from commercially profitable, yet we have literally accomplished what we undertook to do. Practically every spot associated with Biblical literature and history has been carefully covered by the company's operators. This work has necessitated travel in lands where it is extremely difficult, slow and expensive, decidedly out of the beaten track, and where the photographer struggles against climatic conditions that are almost insurmountable. Our payment for this work, however, cannot be in dollars and cents. It must come to us, if it comes at all, in recognition of the work we have done in Bible lands to bring them to the eyes of the millions who cannot travel."

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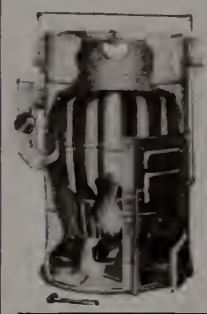

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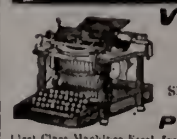

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ANSWERED PRAYERS

FROM Hazelton, Pa., L. M. writes: "I have been very much interested in reading of answers to prayers. My prayers have been answered for my dear wife, who has just undergone a serious operation. It seemed as though she could not be spared to us, yet the Great Physician heard our prayers and the change has come for the better, blessed be his name! There is nothing that soothes the heart when burdened with so great a trial as a little talk with Jesus."

A lady from West Virginia writes: "I was in sore distress, the clouds of sorrow so thick that not one ray of light gleamed through. I besought God with all my heart to avert the impending calamity—and I am now out of the shadow. Verily he is our God in the storm as well as in the sunshine. I was greatly encouraged by an answered prayer in THE CHRISTIAN HERALD."

Mrs. J. Bushfield, another of our large circle of aged friends, writes from Brockville, Ont.: "I come with praise and thanksgiving to my kind heavenly Father for his great goodness to me in healing me of two diseases. When we lay our will aside and say: 'Father, thy will be done,' we are sure God will meet with us and we will have our desire. God loves to be trusted." Mrs. F. M. S., of Hagaman, N. Y., writes: "I wish to acknowledge my heartfelt thankfulness to God for the restoration to health of a dear daughter for whom I prayed constantly."

E. S. D. writes from California: "I would thankfully acknowledge God's goodness in answering many prayers for health and other blessings to me and mine." A reader from Oxford, Ont., writes: "I would like to say to all weary ones that God surely answers prayer if we pray earnestly and believe. I was sick, and thought there was no help for me, but prayed at all times. Often at my work when I was so weak and felt pretty blue I would sing hymns. Oh, how they comforted me! I wish every one would pray and sing hymns when they feel sad; it will surely help them." Mrs. H. W. M., of Minneapolis, Minn., writes: "I cannot remember the time when I did not believe that 'all things are possible with God.' I wish to testify to Jesus' power and willingness to heal all manner of sickness and disease now as when he was on earth, for he is the same 'yesterday, to-day, and forever.' I believe that he has healed me from two diseases."

C. A. O. writes from New York: "I wish to acknowledge the goodness of God in answering my prayers for the recovery of my daughter, who was seriously ill. Often have my prayers been answered when I was in sore trouble."

Acknowledgments of answers to prayer have also been received from:

A. M. H., Louisville, Ky.; Mrs. W. M., Bellville, Texas; A Subscriber and Reader, C. H. R., El Paso, Ill.; Mrs. W. T., Merna, Neb.; A Reader, Livingston, Wis.; A Reader, Meria, Ark.; A Constant Reader, Haddonfield, N. J.; Mrs. W. McC., Lyons, Canada; Mrs. C. O. M., Osceola Mills, Pa.; A. M. S., Worcester, Mass.; A Reader, Fort Jennings, Ohio; R. C. K., Plainville, Conn.; C. L. I., Midland, Pa.; L. H., Kellyton, Ala.

OUR MAIL-BAG

Continued from preceding page

knowledge. The New Testament clearly teaches that those who become converted may receive the witness of the Spirit, assuring them that they have been born again (see Rom. 8: 16; I John 5: 10). Any one who wants to be a Christian or hopes he is a Christian may receive this assurance if he persists in trusting Christ. Our salvation depends, not upon our feeling, but upon the unchangeable fact of the atonement and upon the plain promises of God's Word. When we definitely trust we become conscious of certain definite changes in our experience. Fear of God changes to love of God; we love God's people and his work. If we continue faithful the witness of the Spirit will be added to these signs and we shall know that we are children of God.

R. C. S., Gainesville, Ga. To those who are really children of God and who have received forgiveness through Christ, sin is no longer imputed and temptation loses its power, as they are endowed with divine strength to resist it. Christ died a sacrifice for all, and the gift of free salvation is offered to all who repent.

Subscriber, Three Forks, Mont. The first five books of the Bible, called the Pentateuch, are usually ascribed to Moses, but it is obvious that at least the last chapter of Deuteronomy is by another hand. Their authorship has been a subject of extensive controversy. The Jews themselves hold rigidly to the belief in Moses' authorship. Many modern scholars believe they have discovered traces of a later writer in these books, but the majority still retain the old belief that they are of Mosaic origin.

Constant Reader, Paterson, N. J. 1. The vote (or any other method of deciding certain questions except the lot) does not appear to have been employed by the ancient Hebrews. 2. In its fullest interpretation, the suffrage would include the right to hold office.

H. T. Fasting was voluntary in the early Christian Church. It was charged by his enemies that Christ's disciples "fasted not," while those of John did fast (Matt. 11: 18, 19). Our Lord did not positively enjoin religious fasting, and indeed he alluded in terms of censure to the frequent fasts of the Pharisees. His reference to the time which would come when, being deprived of the personal presence of the bridegroom, his disciples would fast, implied rather a season of general mourning than of self-denial. In the Sermon on the Mount (Matt. 6: 17) he recognizes the practice, but leaves the frequency and extent to the individual judgment. Fasts were undoubtedly observed by the early Christians (see Acts 13: 2; 14: 23; II Cor. 6: 5), but these were probably a recognition of old established usage, handed down through generations. When it is remembered that a very large portion of the Christian church was originally Jewish, it is not surprising that fasting, which was so marked a feature under the old dispensation, should have been handed down from age to age and that it should be occasionally found to some extent in the church even at the present day.

Miscellaneous

G. W. L., Goshen, Va. The passages dealing with the subject are Rom. 14: 1-5 and 15: 1, 5, 7; also Matt. 28: 19-20.

A. K. B., Germany. The Kopfsteuer is a uniform poll-tax levied on the person, per capita, instead of on property.

Mrs. S. L. B., Juniata, Neb. It is presumed that John may have been baptized by some member of his own band of disciples.

R. C., Bunker Hill, W. Va. The book you have in mind is probably *Looking Backward*, by Bellamy, which you can procure through any bookseller.

H. H. H., Prospect, Ohio. We are not informed as to whether the secret societies you mention have anything in their constitutions that is opposed to Christianity.

C. J. S., Newburg, N. D. The consolidation, or rather the federation, of Protestant churches is not a new idea. Write to the Federal Council of Churches of Christ, 215 Fourth Avenue, New York.

St. Louis Subscriber. We know of no denomination which confers the title of "Reverend" by a correspondence course. It is not a degree, but simply a title of courtesy.

P. M. D., Monroe, Mich. Melchizedek was priest-king of Salem. The statement that he had neither father nor mother is regarded as a figure of speech, interpreted to mean that his origin was so humble or obscure that the names of his parents were unknown.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tsi* (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

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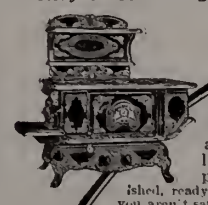

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I have spent 26 years building automobiles. I know their shortcomings—know what cars must stand.

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NEW YORK, JUNE 11, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

BACK AND FACE OF FIRST AND SECOND MIRRORS

THE ENLARGING MIRROR

THE REFLECTING MIRRORS IN POSITION FOR WORK

STUDYING THE WONDERS OF THE SUN

A SOLAR trust to study the sun has been formed. A few weeks ago an inconspicuous little despatch from New Zealand announced that Miss Mary Proctor had succeeded in linking the solar observatories throughout the world into a co-ordinated and co-operative group. Miss Proctor, who is the daughter of the famous English astronomer, Richard A. Proctor, has devoted years to this project. Since the death of her father in New York some years ago, she has worked steadily to the end which has now been made possible by the donation of $60,000 by Thomas Cawthron Nelson for the establishment of a solar physics observatory in New Zealand.

To each of the great solar observatories of the world a special field of work will be assigned, and the results compiled in such a way as to put the findings of the scientists in a more complete and comprehensive form than ever before. Of this great work the United States will have an important and interesting part, for one of the world's best solar observatories is that maintained by the Carnegie Institute of Washington on one of the twin peaks of Mount Wilson, California. From Los Angeles by trolley-car and burro-back up through the pine forests one reaches the observatory. No dome or gigantic telescope greets the visitor when he gains the summit. A huge Noah's Ark of canvas destroys all preconceived ideas of what an observatory should look like, and within three wonderful mirrors take the place of the great tubular telescope of other observatories.

The observatory building is constructed of canvas, the sides being set in the form of tiers of steeply overlapping eaves. This arrangement is calculated to allow for perfect ventilation and is reinforced by a vertical wall of canvas which can be raised or lowered at will to obtain an even temperature. The peculiar arrangement of mirrors that replaces the familiar telescope is the center around which all interest in the observatory revolves. These mirrors were constructed at the Yerkes Observatory, and are the finest products of the optician's manufacturing skill. The enlarging mirror, which is supported by a pier of stone at the farther end of the building, is of concave glass, four inches thick, and the scientists tell us it is of twenty-four-inch aperture by sixty-foot focus. The glass is polished every so often with jewelers' rouge upon pads of chamois-skin, and is burnished every week or ten days, in order to remove all possible dust. In addition, a galvanized cover is kept over it when it is not in use.

All of the mirrors at the observatory are mechanically arranged and weighted so that they may be set in any required position and held absolutely rigid. The mechanism which carries them is so arranged that it can be readily moved backward and forward to obtain a proper focus and to catch the reflection of any of the heavenly bodies in which the astronomers may be interested. The reflection of the section of the sun to be studied strikes the first mirror, primarily; this being tilted to the proper angle. Just as the schoolboy will flash a mirror at a friend across the street, so this mirror flashes that image to the second, the flat, circular mirror, standing on its massive iron column beyond. The second mirror, while normally upright, can be racked back, so as to set the reflection received in any direction desired. It therefore sends the rays on to the third mirror, the concave one, which does the enlarging, and so acts as does the lens in an ordinary tubular telescope. The principle is similar to that of the "bulging" or sunken mirrors in the city summer-resorts, which make the fattest man seem lean, or vice versa. Incidentally, though, it seems that the astronomers cannot reflect from the first mirror to the third direct with advantage, since they cannot hold the reflection so well and would have to keep changing their stations every so often. The effect of such changing is now accomplished by the second mirror.

MOUNT WILSON OBSERVATORY

Look into the enlarging mirror and see there the enlarged image of part of the flaming orb of day, sharp and distinct, revealing new secrets. To look more closely still a pocket magnifying glass is brought out, and with this somewhat unique arrangement the secrets of space are bared.

These mirrors have the main telescope building reserved for them—a building two hundred and thirty feet in length by thirty-five in width, with the height of roof given as ten feet. The floor here has its secrets too. The tented portion, in which the third mirror is installed, rests on a track so arranged that the entire outfit can be slid nearer or farther to the rest of the great building containing the two other mirrors. Behind this is a small dark-room inside the canvas superstructure, for star-work and the spectrum instruments. Still farther to the rear, but separated from the main observatory building is another stone pier, carrying a rotating mirror similar to the second of the series. This is known technically as the cœlostat mirror. This revolves on an axis that points due north, and has a glass surface thirty inches in diameter.

One stands watching the setting sun gild the mirrors, inviting to inspection and study, but that must be for the morrow, for it's 5.30 now, and supper-time. He follows the path lit by those last shafts of sunlight back to the rustic inn, and then to the veranda, where pseudo-students of the sun revel in that wondrous view over mountains and valleys and off into space—another valley, turned to blue—and to where a ship is visible away on the distant Pacific.

SPIRITUAL EBB-TIDE

A SERMON

BY

Rev. C. H. Parkhurst, D.D.*

TEXT: "And the people served the Lord all the days of Joshua . . . and there arose another generation. . . ." Judges 2: 7-11

THE Hebrew people, during Moses' forty years' leadership of them, had been instructed in the things of God; had witnessed what were to them incontestable proofs of God's presence and power; and had, moreover, been so subdued to the moral and spiritual sovereignty of Moses himself as to have become an altered people, quite substantially transformed from the servile condition in which inwardly and outwardly they had existed in Egypt, and had been made a worshiping congregation, with their hearts set actually, though fluctuatingly, in the direction of an ennobled national destiny.

By a happy Providence, when Moses' term of leadership and prophetic service was expired, he was succeeded by Joshua—a man in some essential respects the duplicate of Moses, grown up in immediate association with him and therefore the beneficiary of his spirit and purpose—and thus in a true sense the prophetic succession was secured. The Hebrew people held to the line laid down for them by the prophet of Sinai and were carried onward and upward, not simply by the momentum which had been accumulated under Moses' administration, but by the added increment of impulse conveyed to them by Joshua's own devout and heroic leadership.

So long as Joshua lived, and so long as the elders who had grown up under Moses and Joshua lived—maintaining by their presence and inspiration the established high tone of national life—it went well with the people. The spiritual influences conveyed to them through these inspired agencies were sufficient to repress the innate heathenism in their own souls, and to secure them against the invasion of the heathenism that existed in the barbarous tribes by which they were environed.

Losing the Momentum

It might have seemed as though a national life, initiated as theirs had been, might have maintained itself, and gone on at a level no less exalted, at any rate, than that at which it had moved in its introductory years under the two great prophets, but hardly had they died before the people forsook the Lord and their covenant with him.

And this entire Book of Judges is a prolonged series of illustrations of the principle that religious momentum, like every other species of momentum, soon becomes dissipated. The only condition under which momentum *seems* to preserve itself and even to go on accumulating is when it is operating on a down grade. But when working at a level, and still more when operating on an ascent, its expenditure is only a question of time and not a very long time.

Moses anticipated this, even while in a forlorn way hoping the contrary. In his final address he said to them plainly: "I know that after my death ye will utterly corrupt yourselves and turn aside from the way which I have commanded you; and evil will befall you in the latter days, because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands."

This was not spoken by him out of a spirit of self-aggrandizement and with an ambition to accentuate himself as indispensable to the security and well-being of his country, but spoken rather out of a clear understanding of facts, and of the principles that operate both in individual and associate life, and that determine the processes of such life and its issues. Hebrew history, and all subsequent history, justify Moses' assumption that a religious impulse can be counted on for results only so long as it exists *as* an impulse; that such impulse *tends* to wear itself out, and that *when* outworn there is a reversal to the same conditions as obtained before the impulse existed.

The principle is important because of the variety of ways in which it works into practical results.

We will suppose the case of a man who has been born and nurtured in a Christian home, a home that is Christian not in name only, but in reality, pervaded by an atmosphere which fosters the growth of Christian thought and sentiment, and secures thereby the adoption and observance of fixed principles of behavior.

Character and life acquire by that means a certain momentum. That is a matter of common experience. So that if later on there be a change in environment and a removal from the influences which had been working with so beneficial an effect, there will not necessarily be an abrupt alteration in the tone of thought and conduct, but only a gradual diminishing of the force that had previously operated with such great effect and a scarcely perceptible modification of modes of feeling and action.

There are many young men and young women who are floating out to sea on an ebbing tide of old family religion; who have a relic of sweet loyalty for their childhood days, a sense of tender obligation to the chastening and sweetening influences by which they were then surrounded; who cherish toward the mother that is gone a sentiment that is akin to worship; and who, if they have not ceased to pray—which very possibly they have—do not omit to thank God for giving to them so dear a place in which to be born and reared; and not only thank God for that but are grateful for the results wrought in them by the mother's fostering care.

And yet it will very likely appear on investigation that there is a very wide discrepancy between the religious temperature of their souls and that which existed in their home days. A great many who originated under the domestic influences just described have become doubters, and religion has ceased to be a conscious power in their lives. The tide may have set still farther seaward, and their doubts have developed into agnosticism, and their agnosticism flowered out into atheism or into an attempt at atheism.

It is, however, perfectly consistent with all that, that their character retains *very much* of its old flavor. They are gentle, they are kind, they throw themselves ardently into humanitarian effort. They do not steal: they do not kill: they are neither debauchés nor vagabonds. And then they will point to themselves with admirable pride and ask you to realize how possible it is to be a man of pure life and exalted aspiration without borrowing any aid from religion.

Without the Sunshine

It is strange how many people there are in these days of schools and enlightenment that will put two and two together and make five of it. A plant stood up bravely in the evening twilight, a couple of hours after sunset, and remarked to a passerby, "Behold and see what a beautiful creature I am here in this dim evening light. There are some superstitious people, whose souls have been fed on old fables, who say that it is the sun that keeps flowers alive and that makes them grow in verdure and beauty. But look at me! Aren't my leaves green and glossy? Are not my petals beautifully crimson and the breath of my blossoms delicately fragrant? Why insist upon the need of sunshine when I can be such a splendid success *without* any sunshine?"

It cannot be difficult to appreciate the pertinence of our little allegory. The passerby would easily find words in which to retort upon the small and presumptuous philosophy of the little vegetable upstart, whose memory was so short and whose consciousness of the solar baptism it had been standing under only two hours before was so feeble and ungrateful. And the young man who remembers his mother, and who carries in himself the fruits of his mother's Christian nurture, but who is standing out of relation with his mother's God, and puts himself forth as example of what a man can be *without* God, shows himself as void of rational appreciation as the flower that thought its beauty to be explicable without reference to sunshine because it had been an hour or two since it had been bathed in sunshine.

But let us carry our allegory a stage farther. In due course, seeds gathered from this sprig of vegetable impertinence are taken by the florist and planted. Under the impulse of the negative philosophy taught by the plant the gardener, instead of laying the seeds in furrows that lie up warmly toward the sky, and where a direct touch of sunshine can be laid upon them as soon as they have sprouted up through the soil, deposits them in cold ground, and in some polar spot of earth where the shadows always lie and where even in the longest, brightest days of summer no immediate contact will be possible between the flower and the sun. What will naturally issue one does not need to be a florist or a botanist to determine.

Similarly, in due course, our young man, w thinks to have acquired the art of godless nobil of character, marries and becomes the father children. Religion is with him at best only a fo of philosophy, perhaps nothing better than a me ory; possibly he even scouts the whole idea, havi drifted clear out to sea on the ebbing tide of the religion of his dead mother. Momentum is pret well spent. Moses is gone; Joshua has follow him, as have also the elders that outlived Joshu and the heathen lie around very close and ve numerous, saying nothing of the little fascinati pagans that naturally populate the human soul.

We are now in a position to watch the natur outworking of tendency. There is no family alta no Sabbath which, when observed in sweet a trustful reverence, becomes a blessed reminder what the eye cannot see, nor the ear hear: no eve ing prayer in which the dear little souls of t children commit themselves and are committed the care of Him whose eye never slumbers n sleeps: there is in the atmosphere of the home no of that peculiar pervasive influence which operat with so definite effect to season the heart again the contaminating influences that seek to invade from outside the home.

The Home Without God

The right, therefore, has lost a great deal of it meaning because it has lost its divine meanin Everything that deserves to be called holiness ha gone out of life. Many of the words that othe wise have a just and dignified place in our commo vocabulary fall into disuse. The voice of conscienc as we used to consider it, becomes in a godless hom a mere warning against unpleasant consequence without being any longer a still small word o gentle remonstrance, issuing from the heart of On whose throne is above the sovereignty of even fathe and mother and established eternal in the heavens

"Religion" becomes merely a word on the lips o the child without any reality answering to it in th child's experience. Momentum of the generatio before is pretty well spent. The child is civilize but he is a civilized pagan. He is dressed like Christian. He is schooled like a Christian. H will, for convenience and respectability's sake, cop after the conventional proprieties of his parents; that is, he will, so far as it is necessary for him t do so in order to retain his position.

In a household conditioned like the one we have been describing, the worldly spirit becomes an influence that not only saturates the experience of the six days but with its rising tide becomes an inundation overspreading the remaining day. The father goes to church when he feels like it, and the children do not so often feel like it. The day is not observed as holy to the Lord, for it is not clear any longer that there is anything that is exactly holy, or any Lord for the day to be holy *to*.

There is just enough religious sentiment left in such a home to make its members feel that it will be safer to spend the after part of the day in secular entertainment and social dissipation if an hour or two of the forenoon is spent in some form of church service that is so ornate in its form and so unexacting in its demands as not to put too severe a strain upon the lingering remains of religious sensibility.

Now, if there were none of what I have called little pagans in the human heart, and no hordes of heathen influence in the world in the midst of which we are so closely set, then the old inherited religious momentum would be much slower in becoming dissipated; but in fact our surroundings are as full of a certain kind of Amorites and Jebusites as were the regions adjacent to Hebrew territory. We do not set up idols that we designate by that term, but to a very wide extent the dominant interest and devotedness of people is becoming monopolized by *things*, things that are as material and perishable as a dumb idol would be, as superficially fascinating as was the calf of gold which the Hebrews molded during the temporary absence from them of their inspired leader and lawgiver.

In the constitutional convention of 1787, so great were the difficulties encountered by the conflicting sentiments and interests of different parts of the

Continued on next page

*Pastor, Madison Square Presbyterian Church, New York.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, June 15. Ephesians 6: 1-10. A starling never reveals the richness of its hues until we see it in the sunlight. A duty never discloses its beauties until we set it in the light of the Lord. It is amazing how a dull road is transfigured when the sunshine falls upon it! God's grace reveals the graces in all healthy things. Hidden lovelinesses troop out when we set them in the presence of the Lord.

And so the apostle counsels an obedience which is "in the Lord." He wants us to know how beautiful common things can be when they are linked to Christ. And what he says about obedience he says about everything. One of the great secrets in the teaching of Paul is expressed in just this phrase, "in the Lord," "in Christ." With the apostle the relationship expressed in the preposition "in" mattered everything. It meant connection with a power-house whose energy would light up all the common lamps of life, the lamps of hope, of faith, of love, of human service.

And this is the secret of the Christian life. We need no other; at least all other secrets are involved in this. If we attend to this little preposition "in," we have entry into the infinite. If we are "in Christ," we are in the kingdom of everything that endures, and we are outside nothing but sin.

MONDAY, June 16. Amos 6: 1-8. The most delusive thing about sin is that it puts us to sleep. It uses spiritual opiates, and narcotics, and anesthetics; it makes us insensible, we do not know what is happening, and so it does its nefarious work. It makes us feel "at ease" in the midst of destruction, and we fiddle away while Rome is burning! When sin succeeds in drugging us we dance in levity and profanity on the very brink of the pit.

Now what we are pleased to regard as "little sins" contribute to this perilous sleep. It is amazing how much poison even a tiny bottle can contain. A drop of laudanum can hide itself in a mere thimbleful of apparently harmless liquid. And the evil one can instil a moral opiate in very slight transactions. Small disobediences bring on the dangerous "sleeping sickness." Tiny moral neglects produce heaviness, then stupor, then "deep sleep."

No one is competent to defend us from this insidious foe except the Lord himself. He knows all "the wiles of the wicked one," and he can resist and overcome them. "No plague shall come nigh thy dwelling." "Thou shalt not be afraid . . . for the pestilence that walketh in darkness." The Lord Jesus will protect us against all the perils of the enchanted ground. He will keep our spirit wakeful, and our senses vigilant to discern between good and evil. "The eyes of them that see shall not be dim."

TUESDAY, June 17. Isaiah 5: 8-16. "They regard not the work of the Lord. . . . Therefore my people are gone into captivity." When we ignore God we pass into bondage. There is no liberty in the far country. There may be the show of liberty, but it is only decked-out servitude. The devil intertwines his chains with attractive greenery so that they look like gay festoons on a gala day. But the greenery withers away and on the morrow we are faced with naked bondage. There is no liberty in a state of alienation from our God.

If we would have true freedom we must seek it in him who is the truth. The most exquisite freedom is that of children in their Father's house. There is obedience, but it is creative of delightful liberty. Contrast the restraint of a servant with the freedom of a child! Contrast the bondage of a visitor to Windsor Castle with the freedom of a son of the royal house! Doors and corridors are all open to the son of the house, to all his goings out and his comings in. And this is the freedom given to us all by the great Son of the house, even the Son of God. "If the Son therefore shall make you free ye shall be free indeed." "Ye shall go in and out," in "the glorious liberty of the children of God."

Bondage comes with sin, freedom comes with holiness. Bondage comes with exile, freedom comes with home. To forget God is to forfeit our franchise, to walk with him is to enjoy "the inheritance of the saints."

WEDNESDAY, June 18. Isaiah 28: 1-7. Here is a fleshly habit which has become a tyrant. "*Through strong drink they are out of the way.*" The tyrant has gripped them and led them into foul ways of his own choosing. The body is riding the soul! The soul was purposed for heavenly flight, but "his heavy rider kept him down." The servant has become the master: the kitchen rules the house: appetite gives orders to the conscience and the will.

Now let me mark what follows when the flesh ascends the throne of the life. "*They err in vision.*" The eyes of the soul are impaired. Moral discernment becomes dim. The difference between the holy and the profane becomes confused. Opposite colors blend into one another, and we cannot define their limits, and say when one ends and another begins. Whites mingle with blacks through intermediate grays. White lies join together the false and the true. Experiences and compromises destroy the contrast between low principle and high principle. We do not see things as they are, and we call good evil, and evil good. We "err in vision."

And then comes a further disastrous issue. When the flesh is master we "*stumble in judgment.*" Even our practical judgment is confused. We lose our common sense. Common sense never dwells in the house where carnality rules. They cannot live together. Common sense goes away and practical folly takes her place. We stumble from one mistake into another, and life is filled with confusion.

THURSDAY, June 19. Titus 2: 6-15. Where there is soberminded-ness there will be sobriety in every part of the life. If the mind is drunk, if the thoughts stagger about in flippant and aimless wanderings, then every external habit will be lacking in moral strength. If we have only loose opinions in the mind, and no noble and firmly-rooted convictions, then everything else will be loose and inconsistent. If the monarch be a dissipated character his courtiers are sure to share his nature: and if the monarch be pure and morally invincible all the members of his court will "wear the white flower of a blameless life."

So that if we want to fight drunkenness we must begin in the realm of the mind. If we can establish a sober mind we absolutely insure a sober life. Material remedies will never cure a drunkard. A new environment will not redeem him. There are rich men and women, who are girt about with all the privilege and beauty that money can buy, who are nevertheless the pathetic and desolated victims of drink. Garden cities do not make garden minds, it is the garden mind that makes the garden city. If we can only alter a man's mind we most certainly transform his world.

And how is the mind to be changed? It cannot be done without the grace of the Lord Jesus. It is his blessed work. We can become "renewed in mind" in him. We can be "transformed by the renewing of our mind." When the mind has been refurnished all things will become new. Make a man sober-minded and all bestiality will go from his life as the wild beast vanished from the habitations of men before the pure knights of King Arthur's court.

FRIDAY, June 20. Daniel 1: 8-16. "*Daniel purposed in his heart that he would not defile himself.*" A noble heart-purpose is the strongest watchman over external conduct. It is the purposeless life that has no defenses. A liner, with engine-power, and helm, and compass, and destination, can cut her way through the most tumultuous seas. A liner, destitute of helm, and compass, and errand, is at the mercy of every fierce and unfriendly sea. Daniel had the mighty safeguard of "a purpose true," and when floods of unfriendly circumstance beset him he held firmly on his course.

I turn from Daniel to the apostle Paul. He, too, had a purpose which dominated everything: "For me to live is Christ." That sovereign ambition was always on the throne. In every movement Christ must be honored! In every issue Christ must be glorified! The body must do nothing which will impair its fine fitness as a servant of Christ. The mind must entertain no suggestion which will make it a less holy temple for Christ. The heart must allow no sentiment or desire to sit at its table which would be an affront to Christ. The apostle led everything up to this pure and lofty purpose, and by it everything was accepted or condemned.

My soul! Cultivate the companionship of a glorious purpose! Never be caught in spiritual indolence. Let thy flag be always unfurled, and let this be emblazoned upon it: "For me to live is Christ!"

SATURDAY, June 21. I Thessalonians 5: 5-11. Can we think of a more beautiful figure than this—"*children of light*"? As I write these words I look out upon a building every window of which is ablaze with light, every room the home of attractive brightness. And my life is to be like that! And I look again and I see a lighthouse sending out its strong, pure, friendly beams to guide the mariner as he seeks his "desired haven." And my life is to be like that! And I look once more, and I see a common road lamp, sending its useful light upon the busy street, helping the wayfarer as he goes from place to place. And my life is to be like that. I am to be a child of light.

And if my soul is all lit up in friendly radiance for others the light will be my own defense. Light always scares away the vermin. Lift up a stone in a meadow, let in the light, and see how a hundred secret things will scurry away. And light in the soul scares away "the unfruitful works of darkness"; they cannot dwell with the light. Light repels the evil one. Yes, we are well protected when we are clothed in "the armor of light."

But how can we become "children of light," holy homes of protective and saving radiance? Happily it is not our lot to provide the light, it is ours to provide the lamp. If we offer the lamp the Lord will give the flame. "I am the light." Where he comes the soul becomes luminous. "Now are ye light in the Lord." "The Lord God is the light thereof."

These Daily Meditations will appear in each issue through 1913.

J. H. Jowett

SPIRITUAL EBB-TIDE

Continued from preceding page

country that the work of constructing a constitution seemed so on the brink of failure that Benjamin Franklin, an old man of eighty years, "proposed that as all human means of obtaining agreement seemed to be useless, the convention should open its meetings with prayer"—a mode of breaking deadlocks which if applied either at Washington or Albany would doubtless be regarded by the great majority of our citizens as of questionable propriety, even if not openly ridiculed.

That incident is stated simply to show our fallen religious temperature, diminished religious momentum, heathenism let in because of our not being consciously held under the enlightening and determining sway of God's wisdom and sovereignty.

And so I want to say in a finishing word that the best efforts that can be put forth by patriotism looking to the preservation of our national integrity and therefore to the stability of our institutions, will not be efforts that expend themselves in letting off fireworks or in oratorical expatiation upon the geographical magnitude of our country, or its colossal wealth, or even its educational facilities, but efforts that look to the staying of the swelling tide of social and financial corruption and of base commerce with all that is earthly and paganish, by interposing the breakwater of God's truth distinctly preached, of Christ's life uncompromisingly lived, and of the Holy Spirit availed of as strength to the purpose and light to the eye in all our daily walk and conversation.

IN MEMORY OF DR. MEAD

"I WAS married to my conscience many years ago; we have lived happily together ever since; it is too late for me to seek a divorce." These words, spoken some years ago by the late Charles H. Mead, D.D., when faced with a proposition which he believed to be a compromise, are a true index of his stalwart character. Courageous, genial, gifted, he numbered his friends by the thousands, and the news of his sudden death on May 6 brought genuine grief to many a heart. He had lectured, preached and sung in cities and towns and schools over the United States; he was well known as a writer and editor; he was prominent in the work of the Prohibition Party; his songs have been sung, his witty sayings retold, his bright personality admired far and wide.

At the time of his death Dr. Mead had been for thirty years associated with the National Temperance Society and had been since 1896 a member of its board of managers. He was also the editor of its literature and its most popular lecturer. As an editor his principal work was in bringing out the society's monthly periodical, the *National Temperance Advocate*. As a lecturer he traveled extensively, and there were few platform speakers in America who so steadily and brilliantly held and moved the audiences they addressed. Not only was his public speaking brilliant and impressive; it was also amazingly fruitful. He won many souls to an acceptance of the Gospel; he influenced temperance legislation; he induced many to sign the total abstinence pledge. He was permanent chairman of the National Prohibition Party, presided at its 1912 convention at Atlantic City, and was chairman and spokesman of the delegation which officially notified Dr. Chapin of his nomination for the office of President. Irresistible as Dr. Mead was as a lecturer and evangelist, he was, if possible, even more charming as a singer, and for many years traveled with the Silver Lake Quartette as its manager, leader and lecturer. He was the founder of the Silver Lake Temperance "Camp," which was for many years a center of temperance inspiration, organization and activity.

THE LATE CHARLES H. MEAD, D.D.

At the time of his death Dr. Mead was the president of the Bowery Mission where his presence was always hailed with delight. He was also one of the trustees of the CHRISTIAN HERALD Children's Home, and there was no more popular visitor there than big Doctor Mead.

Dr. Mead was born in New York City in 1841. He entered upon a business career but from early manhood was an enthusiastic Gospel and temperance worker. At Hornellsville he conducted with the Praying Band of which he was leader a great revival campaign in which nearly 1,200 souls were converted. He was led to give up his business activities and devote himself entirely to evangelism and reform. His wife was Elizabeth Bedell, who died six years ago.

Dr. Mead's funeral services were held on Friday, May 9, in the Marble Collegiate Church, New York. Dr. J. G. Hallimond presided, and addresses of loving appreciation were made by Dr. Hallimond, Dr. Leighton, Dr. A. B. Leonard, Dr. G. H. Sandison, editor of THE CHRISTIAN HERALD, Rev. Clinton N. Howard and Dr. A. A. Hopkins. Mr. B. F. Butts led the congregational singing of "My Jesus, as Thou Wilt," and "Abide With Me," and also sang with great tenderness a song, both the words and music of which Dr. Mead had composed, and which he had dedicated to the memory of his mother—"Beautiful City of Love."

At the interment in Greenwood, Dr. F. C. Iglehart delivered an eloquent eulogy over the body of his friend, and conducted the commitment service. The memorial service held in the Bowery Mission on May 22 was an occasion of deep spiritual blessing, and at its close, after an appeal by Dr. W. P. Ferguson, twenty-five men took the first step signifying their desire to lead a better life. Short, earnest addresses were made by Dr. Hallimond, Miss Sara Wray, Professor Hopkins, Mr. James T. Hunt, Dr. H. P. Lyman-Wheaton, Mr. George Cummings and many others. Solos were sung by Mrs. Hallimond, Mr. Butts and Mr. Hunt; the audience sang heartily, "All Hail the Power of Jesus' Name," to the tune of Dr. Mead's own composition, "Triumph."

IMPRESSIONS OF THE FOURTH PEACE CONGRESS

THE week just closed (May 4) has been a week of paradoxes for St. Louisans. Within the gates of our city there were gathered in convention some 1,200 men and women, many of them of national and international fame, statesmen, clergymen, educators, authors, financiers. All were ardent in their advocacy of world-peace and of the abolition of war. Speakers drew volleys upon volleys of applause from their audiences, as they depicted the horrors of war and the glories of peace, the waste of life and earthly possessions caused by the former, and the far better application of life and means in the pursuits of the latter. It was all but proven that war is absolutely unreasonable, and peace the only reasonable thing.

While these events were transpiring, the first honorary vice-president of the Congress, who was to have addressed the Congress at its closing session on Saturday night, had hurried to Sacramento, Calif., to avert, if possible, a certain action by the Legislature of California which threatened to bring on war with Japan. There was a grim sort of humor in the remarks of one of our local editors, who discussed Mr. Bryan's failure with the California legislators, and pointed out that war and peace are not regulated by reason—certainly much to the regret of all good men.

Alongside of the reports of the Peace Congress we were reading of Austria's ultimatum to Montenegro, of the despatch of her picked soldiery, the Tyrolese mountain troops, to the Montenegrin border, of hurried conferences between the powers of the Triple Alliance and the Triple Entente.

Thus this "peace week" turned out to be the most warlike week which we have passed through recently. When one remembers what Scripture says of "wars and rumors of wars" (Matt. 24: 6), "distress of nations with perplexity" (Luke 21: 25), and that these things have been recorded as forerunners of the second coming of the Prince of Peace, one might feel inclined to regard the warlike manifestations as a truer omen of what this poor sin-ridden world has to expect, while sin exists in it, than the reasonable arguments of the Peace Congress, which will never abolish sin, and hence cannot eliminate war.

When Klopstock had written his "Messiah," it was impossible to refuse him praise. The subject was a magnificent one, and it had been magnificently treated. All were agreed on this. But all did not read Klopstock, and many tried, but did not finish, reading his masterpiece. It was too grand, too exquisite to be real.

This thought suggested itself during the perusal of the press notices of what had been said and done at the Peace Congress. Universal peace, disarmament of nations, billions that are now wrung from unwilling taxpayers because of the presence or in anticipation of war to be henceforth devoted to education, public improvements, and the general diffusion of enlightenment and culture—all this is apt to stir up honest enthusiasm, because it sets up a goal that is worth striving for. Moreover, it is an undeniable fact that perhaps three-fourths of all the wars waged in this world have been wicked and wanton and foolish wars—wars that had nothing but the lust of power or mad revenge back of them as their governing motive, wars that could have been averted, if the belligerents had allowed time for the sober second thought to assert itself.

The Peace Congress was undoubtedly right in pointing out these facts, and in placing the utmost emphasis on them. They are old truths, but they deserve to be uttered again and again, just as we do not tire of preaching against sin and pointing out its awful consequences. Some of the speakers at the Congress drew eloquent word-pictures of the ravages of war, almost moving their audiences to tears. This, too, was proper in an orator, though there can be no more tear-compelling presentation made of the terrible woe of war than we have in the sober accounts of historians in all ages. No one, for instance, can read the history of that wicked war, the Thirty Years' War, without being stirred with indignation and resentment. The Congress produced no really new arguments under this head, but to have reiterated old facts and reasserted old truths is worth something too. Besides, an address like that of Dr. Green was of great value because of the wealth of detailed information which it offered on the movement for general peace and disarmament.

Perhaps the most prominent figure at the sessions of the Peace Congress was "the ironmaster." There is no doubt but that the millions which he has devoted to the cause of world-peace have given him a determining influence on the entire peace movement. He is altogether a unique factor in this movement. One is inclined to believe that with his rugged common sense he holds conservative views as regards the feasibility of the movement. He was without question the lionized member of the Fourth Peace Congress. In spite of his advanced years he entered into the work of the Congress with such zest that he fairly exhausted his physical strength by his oratorical effort at the opening session. There was a pardonable consciousness of his importance shown, when at a visit to the Carnegie Library he remarked that it was a better library than "I gave to London." It is open to debate, of course, whether the Carnegie millions might not be employed with more telling effect in other ways, for the purpose of alleviating real suffering in this world. But that rests necessarily with the owner of those millions.

We were startled, however, by the expression of certain religious and ethical views of Mr. Carnegie, which we had not supposed him to harbor. One of our afternoon dailies expressed surprise that in one of his public remarks he endorsed the ethics of Omar Khayyam, and thus put him "not only on the literary but also on the ethical map of the world." A prominent religious organ of St. Louis noted the expression of his "philosophy of life" made to local reporters, to whom he stated that his philosophy consisted in this, to have heaven on earth. He did not wish to die and go to heaven, and had no desire for any ticket to heaven issued by any person. Earth, he said, was heaven enough for him. If he were permitted to decide how long he might remain on earth, all his wishes would be fulfilled. The religious organ to which we refer added this editorial remark: "Poor man! He declares himself bankrupt. This earth is his heaven; yet he recognizes that he cannot remain in his heaven. Being seventy-eight years old, he will soon have to vacate his heaven. If Carnegie does not abandon his 'philosophy'—something we cordially wish he would—there will follow after his heaven on earth everlasting terror. Scripture cannot be broken, and Scripture says: 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.' John 3: 36." The same paper also drew a parallel between Mr. Carnegie's religious views and those expressed by Mr. Morgan in his testament, which THE CHRISTIAN HERALD published recently. The effect can be imagined.

W. H. T. DAU.

EMPEROR WILLIAM II OF GERMANY

PRINCESS MARY

Copyright by Lafayette

PRINCESS ELIZABETH

PRINCESS OLGA

Copyright by Ghirardelli

THE DUKE OF CUMBERLAND

THE IMPERIAL WEDDING

THE THREE greatest kings of the earth, to whom six hundred million people owe allegiance, and a hundred lesser kings and princes, dukes and marquises, counts and barons and all their brilliant suites and military guards gathered in Berlin on May 23. Europe had not seen such a lavish display of "pomp and circumstance"—military, ceremonial and social—in a generation. And it was all for the marriage of a young girl, whose sweetness and simplicity have endeared her to all Germany, the Kaiser's only daughter—Prinzesschen, little princess, as she is lovingly called. The following day, May 24, four other princesses, Mary of England, Olga of Russia, Yolanda of Italy and Elizabeth of Roumania, were the bridesmaids of Princess Victoria Luise Adelheid Mathilde Charlotte, when she was married to Prince Ernest Agustus of Cumberland. All the world was the audience of this much-talked-of marriage. Interest has been aroused everywhere in the fact that this was a pure love match on the part of both the bride and bridegroom. During the last few months they have been the most photographed royalties of Europe and the camera has caught many unconventional poses, ranging all the way from arm-in-arm walks in the park to winter sports in the mountains. Then, too, the presence of the British and Russian emperors, Queen Mary of England, and the rulers of all the German kingdoms, principalities and duchies, added another note of human interest to the occasion. Fortune seems to have favored these young people in more ways than one, for their marriage closes a feud of some fifty years' standing between the Hohenzollerns and the Guelphs, caused by the setting aside of the claims of the bridegroom's father to the title of King of Hanover. More than that, the Kaiser, in giving a toast at the marriage feast, intimated that in the near future the bridegroom would become the ruler of the independent duchy of Brunswick.

The civil ceremony, attended only by the members of the families of the bride and bridegroom, took place at 4.30 in the Hall of Electors of the palace. At its conclusion a procession of the wedding guests was formed in line and proceeded to the royal chapel of the palace. It was led by the bride and bridegroom—the latter in the uniform of the Zieten Hussars. The princess wore a gown of cloth of silver, embroidered with real silver. Her train was of the same material as the dress and lined with ermine, and was carried by four bridesmaids, dressed in pale blue; and she wore the crown diamonds, forming a necklace and brooch, and the historic "Princess of Prussia" crown of large diamonds, resting on a base of purple velvet.

They were followed by the Kaiser with the Duchess of Cumberland, the Duke of Cumberland, with the Empress Auguste Victoria, then the Czar, King George V and Queen Mary of England. The crown prince and princess were followed by the younger sons of the Kaiser and their wives and over fifty other princes and princesses of the blood royal.

The empress was dressed in green satin with old silver embroidery, the robe being bordered with sable. She wore her famous five rows of pearls and collar of emeralds, and a diadem of diamonds.

The dress worn by Queen Mary of England was of cloth of gold, designed and made in India, with colored flowers worked in colored diamante embroidery. The train was of Irish lace, lined with cloth of gold, and having a deep embroidered border of leaf design. She wore a diamond crown, a collar formed of rows of diamonds, and a large necklace made of the lesser stars of Africa from the Cullinan diamond. In addition to these she wore the ribbon and splendid jeweled insignia of the Order of the Garter.

The German crown princess was in silver brocade, set off by the grand cordon of the Russian Catherine Order. The train was of pink velvet, embroidered in silver. She wore a diamond tiara, and the crown sapphires formed a necklace and brooch.

The simple religious ceremony of the Lutheran Church was performed by the Rev. Dr. Dryander, who had baptized the princess and also prepared her for her confirmation; and he also delivered the customary address of advice and admonition to the newly married couple. The ceremony ended at 5.30 and its conclusion was announced to the public by a salvo of thirty-six guns from the Wesen Battery of artillery.

The bride and bridegroom, with the Kaiser and Kaiserin and the Duke and Duchess of Cumberland, then proceeded to the White Hall, where they received the felicitations of the guests, who, in "passing the presence," walked through the hall in a stately procession, bowing low as they passed before the Emperor and Empress and the happy pair.

PRINCE ERNEST OF CUMBERLAND AND HIS BRIDE

Then came the wedding feast, for which the tables filled several banqueting halls. According to ancient custom, each dish was tasted by Prince Radolin before being served. In proposing the health of the bridal pair the Kaiser said: "My dear daughter, on this, the day that you leave us, I thank you from the bottom of my heart for the pleasure and joy you have always been to me and your mother. During a long time you have been a sunbeam in our house. It has been granted to you as to few to follow freely the inclination and the desires of your heart and receive the man you selected."

Addressing the bridegroom, he said: "My dear son: I confide to you our child. We both have the fullest confidence that you will love and care for her." After admonishing him to be grateful for the good things of life, he bade him to be also prepared to carry heavy burdens should they be placed on him, and then came the significant sentence: "It will surely ere long be vouchsafed to you both to serve and care for others," and the last sentence was: "May the task of serving others be the most beautiful of your life, and may the love of humanity warm both your hearts!"

At 8 P.M. the guests reassembled for the "torch dance," consisting of grand marches round the hall headed by twelve pages, arrayed in scarlet and gold, bearing thick candlesticks two feet long. The bridal pair joined the procession, each in turn leading two gentlemen and two ladies, respectively. At the beginning the bride led the Kaiser and the Duke of Cumberland, and Prince Ernest the Kaiserin and his mother. Later the princess led the Czar of All the Russias and King George V, while the bridegroom followed with Queen Mary and the crown princess.

The torch dance ended with the pages escorting the bridal pair to the nuptial chamber, where they changed the gorgeous wedding apparel for street attire before motoring to the depot for their railway journey to Hubertus Stock, the Kaiser's shooting box near Berlin, where they were to spend the first week of their honeymoon.

The distribution among the wedding guests of silk ribbons bearing the princess's initials and the date in gold letters—supposed to represent the bride's garter—brought the festivities to a close.

The total value of the wedding gifts was estimated to reach $2,000,000. They consisted largely of costly furniture. A Persian rug, a gift from the city of Berlin, had taken two years to make. The Kaiser gave his daughter a diadem and necklace of pearls, while the Kaiserin fitted her out with a complete wardrobe from her private purse, and gave her also a diamond tiara. The bridegroom's gift was a gigantic brooch of emeralds and pearls, and Dowager Queen Alexandra of England sent a similar ornament; while the Czar gave a rare malachite bowl, and the Emperor of Austria a tiara of diamonds.

Only one utterance of direct political import went forth to the world from the palace when the three greatest living monarchs met together. At a luncheon King George V said that it was the great object of his life to preserve peace among the nations as it had been that of his father, King Edward VII.

At the beginning of the week the Kaiser pardoned two English officers and one civilian serving sentences in German fortresses on charges of espionage.

General Notes

—The Woman's Board of Foreign Missions of the Reformed Church is arranging for a memorial to the late Margaret Sangster, which will take the form of a gymnasium for the Ferris Seminary at Yokohama, Japan.

—On May 20, the United Presbyterian Assembly, in session at Atlanta, Ga., adopted a resolution, introduced by Professor John A. Wilson, who occupies the chair of Church History in the Pittsburg Theological Seminary, calling upon the President to forbid teachers in government schools to wear religious garb of any kind whatsoever.

—On May 18, Emperor Yoshihito, of Japan, took cold at a military parade in Tokyo, which developed into pneumonia. When the news reached Washington, four days later, President Wilson cabled the following to his majesty: "Reports received through press agencies are current to the effect that your majesty is indisposed. I have heard these reports with sorrow and with great concern. Should they prove to be true I desire to offer to your majesty for myself and for the government and people of the United States the assurances of my sincere sympathy and to express the ardent hope that your illness may prove to be of brief duration and your recovery rapid and complete." A prompt reply came in the name of the emperor: "People touched by your kind message inquiring after my indisposition. I express my sincere thanks to yourself, and the government and people of the United States." A day or two afterwards the emperor was reported to be out of danger.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The World's Hope

TO THE thoughtful student of events, who distinguishes between clamor and real progress, there must come the conviction that, even in these boisterous, unsettled days, so filled with war, worldliness and wickedness, humanity is marching onward, divinely guided along the right track. This view was empl asized in a very notable way by Mr. Bryan. our Secretary of State, in a recent address delivered in Chicago, the speaker laying down as a basis the threefold proposition of an advance in intelligence, in morals and in the science of government. China, India, Africa, Japan, the Philippines, Spain and Portugal have all experienced, some in greater, others in lesser degree, the awakening power of education. In moral advancement, we need only look at the great change in the attitude of men to-day toward the Bible and religion. Over a million in adult Bible classes in our own land within a decade; benevolent and altruistic effort everywhere spreading; conscience striking deep into business and politics; official honor and uprightness demanded more than ever before—these and many other indications are to be regarded as forerunners of a new and better era.

If we could only understand God's times and seasons—which are hidden from us by his wisdom, but regulated with unfailing precision—we would be wise indeed! If to the divine mind duration and achievement are one and the same; if the fruitless years may be less than days and the full years more than centuries, then, as we look upon the record of achievement of the Christian Church in the last few decades, we may be justified in believing that the world is marching on more quickly than before. The deep stirring of the masses in the desire for better conditions of life; the spread of the Gospel; the growing tendency to international fraternization on social and spiritual lines; the ever-increasing hope in men's hearts for the dawn of world-peace—these are "signs of the times" not to be overlooked. We are not to look for the world's conversion through any human effort—that must be accomplished by divine power; but to the church belongs the responsibility of giving the whole Gospel message to all men. Is it living up fully to that responsibility? Are we striving with all our energies and resources to carry out the great task to which Christ dedicated his church? If we are slack in our efforts at world-evangelization, may not we be delaying the fulfilment of the divine programme, which is not to be carried out until all is ready and our whole duty is done? If our Lord were again to visit the earth for a season, would he find that his church and his people had faithfully performed their task in preparation for his final coming? Would he find faith in the seminaries of learning? Would he look in vain for that unity of Christian forces which he has the right to expect? Much that is good he would find unquestionably; but what of the task he gave each and all of us to do, and which has been lingering incomplete? If the Christian men and women of America were each to ask of themselves these questions individually, what would their answer be?

These are the thoughts that must arise in the minds of many earnest Christians who are now laboring and praying for the advancement of the Kingdom—thoughts that cannot and should not be repressed. They were the thoughts of the early church; they should be the inspiration of the church to-day. Only when we have done all of our duty and have witnessed for Christ "unto the uttermost parts of the earth" can we claim the right to look for the redemption of that glorious pledge which so long has been the desire of the Christian world.

The Episcopal Controversy

IN THE protracted controversy over the proposed change of name in the Protestant Episcopal Church, a focal point was reached when the Diocesan Convention of Central New York, sitting at Utica, on May 28, decided to postpone indefinitely any action on the proposed change, which was first suggested by the Des Moines diocese over a year ago. They found that the controversy had engendered much bitter feeling, threatening a serious split in the church. It was the pastor of Trinity, New York, who, by his able defense of the old name, turned the tide against a change. There was brought to light, among the archives of Trinity parish, the charter of that corporation granted by King William in 1697. In that historic document it is set forth that the charter is given for the purpose of "settling a ministry and raising a maintenance for them in the city of New York, . . . and there shall be called, inducted and established a good sufficient *Protestant* minister to officiate and have the care of souls within our said city of New York." Further, this minister is bound to preach and officiate "in the public worship and service of God according to the rites and ceremonies of our Protestant Church of England, established by our laws." The corporate name of the parish is designated as "The Rector and Inhabitants in Communion of the Protestant Church of England in the State of New York." In 1814 the New York legislature passed an act changing the title to Trinity Church, but not separating it from the Protestant Episcopal Church in the State. It is quite clear that those good old-fashioned churchmen held the name "Protestant" in greater esteem and veneration than some of their descendants do to-day, and that any suggestion of abandoning a name which stood for something far above mere sentiment, would have been deemed almost a sacrilege.

Is It the Tower of Babel?

FROM Babylonia, where a party of investigators, under the auspices of the Institute of France, have been conducting excavations near the ruins of the ancient city of Kis (near the Euphrates River and about eighty miles north of Bagdad), comes a very remarkable report. These men, in the course of their researches, uncovered an immense palace, resembling royal residences that have been disclosed in other parts of ancient Babylonia. In a vast courtyard near this palace, which was heaped high with mounds of débris, they unearthed the ruins of a tower, which, according to inscriptions found upon it, was called "The Temple of the Foundation of Heaven and Earth," and which was dedicated to the honor of the god Zamana. Various pieces of statuary found in the ruins seem to warrant the conclusion that the tower itself might have been constructed during the reign of Hammurabi, about 2100 B.C. There have been several so-called identifications of Babel. One of these related to the ruin of a tower at Borsippa (Birs-Nimrud) which the Babylonians called the "House of Eternity"; another was the temple, *E-Sag-illa*, which has now disappeared and which was a huge, storied tower, bearing the appellation *E-timin-an-ki* ("House of the Foundation Stone of Heaven and Earth"). The similarity of inscriptions between the latter and the new found tower at Kis suggests the possibility of natural mistake. Hammurabi is also said to hav built a temple, also near Kis, "whose top he carrie up as high as heaven." Thus, the region seems t have been "a complex of towers and sanctuaries making the positive determination of the Scriptur Babel a matter of grave difficulty. Any one Bab lonian or Chaldean temple is a type of all the other

Colonel Roosevelt's Courage

ONE of the ancient writers tells of the temple o Rumor, which hangs midway in air, its wal of brass, its windows ever wide and the whole edi fice a sounding shell, which repeats with exag gerated reverberation the noises that ascend fro below. In our own day, the real temple of Rumo is the sensational newspaper, which catches up an multiplies a thousandfold every word of detraction every slanderous innuendo, and scatters then abroad promiscuously. Occasionally, the slander mongering journal gets a well-deserved jolt, whe some public man of courage and spirit compels it t recognize the distinction between legitimate criti cism and libel. This is what Colonel Roosevelt i doing in his prosecution of the Michigan edito whose paper accused him of excessive drinking. I bringing him sharply to book, the ex-President i rendering a substantial public service. Any case that is built on mere gossip and rumor, which i circulated with the obvious design of detraction deserves to be exposed and penalized. It is unfor tunately true that the aspersion of men prominent in public life has become a part of the stock-in-trade of certain newspapers. Possibly Mr. Roosevelt's plucky battle may set a new precedent, which wil have the effect of reducing this evil hereafter.

Ghastly Sport

THAT prizefighting is a relic of barbarism and should be legislated out of existence is brought home to the average mind with intensified conviction by the killing of Luther McCarty at Calgary, Alberta, recently. A champion in full health enters the roped arena and a few moments later is dead of a neck-breaking blow, received in what the professionals denominate a "fair fight." This is the eleventh instance in recent years in which a fistic encounter has ended in manslaughter. Such occurrences cause only a passing thrill; they rarely arouse sufficient indignation to make them an object of prohibitive legislation, and the mankiller usually gets off with a nominal punishment. And we call ourselves civilized and humane; although when the old savage that is hidden in most men comes to the surface in a modern prize ring mob, one would hardly suspect that it belonged to the twentieth century.

Winning China Through the Children

WE ARE urged by our missionary friends in China to remind our readers at this season of the twelve hundred little famine orphans who for several years past have been provided for at the mission schools through the generosity of CHRISTIAN HERALD friends. This has been a work of pure Christian love, and it is missionary service of the very highest order. Bishop William Taylor, one of the grandest Americans who ever entered a foreign mission field, used to say that if any heathen land was ever to be taken for Christ, we must begin with the children. China is undergoing a gigantic transformation, political, economic, social and spiritual. She is breaking away from her pagan faith and her idols and calling on us for the Gospel. Here is an opportunity which no one who believes in the carrying out of the Great Commission should slight. We would wish every reader of this journal to have a share in China's spiritual redemption, and it is an excellent plan to begin with the Christian training of her little ones. Our orphun training work in India has produced many pastors, evangelists, colporteurs, Bible-women and Christian workers, in addition to hundreds of self-supporting godly men and women engaged in other callings. Funds are needed now for the support of the Chinese orphans for the next twelve months, and we extend a cordial invitation to all who read these lines to send a gift for that purpose to The China Orphan Fund, care of THE CHRISTIAN HERALD. "Whosoever hath done it to the least of these little ones, hath done it unto Me."

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Cuba's New President Inaugurated

NOT in ten years had there been such a gala day in Havana and Cuba generally as the twentieth of May, which witnessed the inauguration of General Mario G. Menocal as president of that republic. Secretary of State Enguily, in a handsome carriage and escorted by mounted guards, left the palace for the humble home of General Menocal in the Vedado to bring him in to the palace. Crowds cheered all along the route. Women from the balconies of their houses threw down showers of flowers into the carriage, and the streets were literally carpeted with roses as a mark of popular affection. The oath of office was administered in the Red Room of the palace, and a single gun from Cabañas Fortress proclaimed the hour. Then, accompanied by General José Miguel Gomez, the retiring president, President Menocal passed out upon the balcony overlooking the Plaza de Armas. The president's address was short, declaring that he would devote all his energies to giving the country a clean business administration, which will foster the industries of the land, develop its splendid resources, welcome the coming of foreign capital and immigration and maintain friendly relations, especially with the United States. After his inauguration, President Menocal received the American special mission, composed of Dudley Field Malone, General Enoch H. Crowder and Edward Bell, and the members of the American legation. General Menocal was born in Jagüey Grande, Matanzas Province, in 1866. His family removed to the United States soon after and he was educated in the Military College at Washington and then at Cornell University, where he graduated as a civil engineer. He went with his uncle, Aniceto Menocal, chief of the engineering staff which made the survey of the Nicaragua canal and worked with him. At Santa Cruz he joined the revolutionary forces as a private and rose to a division general. The inauguration, it is expected, will usher in a new era of national thrift and happiness for which the people of our country, as well as those of Cuba, will rejoice. The sovereigns amongst the Hebrews were inaugurated with considerable pomp and popular enthusiasm. Elisha sent one of the sons of the prophets to perform the most important function in the inaugural of Jehu the king.

GENERAL MARIO G. MENOCAL (at the left), THE NEWLY INAUGURATED PRESIDENT OF CUBA

And he poured the oil on his head, and said unto him, thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel. (II Kings 9: 6.)

Hagenbeck Filled Difficult Contract

KARL HAGENBACK, who died recently, was the most renowned animal collector and dealer in the world. He supplied nearly all the menageries and zoos in three continents. He kept his animals in a large park at Stellingen near Hamburg. During his last years he did not go far from home, and took no risks from wild animals. In 1905 the German Government asked him if he would furnish one thousand dromedaries, provide saddles for each, and transport them thousands of miles from East Africa to German Southwest Africa, and have the first shipment of three hundred beasts ready in three months. He said that he could. He sent his brother and other trusty men to do the buying and set sail in a vessel he had chartered and fitted up especially for the purpose. He could not find any saddle to suit him, so he invented one and had the saddlers of Hamburg make them. He had his first shipment delivered in three months, and then the rest of the thousand were furnished. The German Government was so pleased with the animals, their quality, and the speed of their delivery, that it took another thousand of them from him. In the business engagements of life, in the material, mental and spiritual realm, it is necessary to be prompt, accurate and reliable. The animal dealers' expedition in filling the government order reminds us of David's haste because he had business for the government.

For I have neither brought my sword nor my weapons with me, because the king's business required haste. (I Sam. 21: 8.)

Declares Cross a Failure

EVERY now and then some heretical minister has to break out in a sensational assault upon the cardinal doctrines of the Bible. The last is the denial of the atonement by the Rev. Edward Cummings of the South Congregational Church of Boston made in an address before the Free Religious Association in Boston, when his name was placed on the program with four other speakers representing three denominations having as the subject of the session "A Religious Program for To-day." We hope that no injustice has been wrought by misquotation in the report sent out quite generally to the daily papers. According to report he says: "The religion of the cross is a failure. I believe the Christian world is tired of it. The cross was a great mistake, a woeful tragedy. How much better it would have been if the Master could have gone on unfolding truth to the world and clearing the old doubts and misconceptions which have given the world such endless difficulty!" The religion of the cross is not a failure, but every other thing that is employed as a substitute for it is. To cut the cross out of Christianity would be to cut the heart out of it. It would be to tear down nine out of ten churches, Sunday schools, Young Men's Christian Associations, colleges, and institutions of beneficence, the offspring of the church in this country. No! the Christian world is not tired of the cross; it is its greatest pride voiced in the words of the apostle:

God forbid that I should glory, save in the cross of our Lord Jesus Christ. (Gal. 6: 14.)

Pugilist Killed in Ring

LUTHER McCARTY, the white heavyweight champion fighter of the world, had his neck broken in the prize-ring at Calgary, Canada, the other day by a blow on the jaw delivered by Arthur Pelkey. The match was being fought in violation of the law, and the man responsible for the death is being held for trial, as are also two or three managers of the contest. It is said that the tragedy will put an end to all illegal prize-ring contests. The next day after McCarty's death, Tommy Burns's prize-fight arena, in which the tragedy occurred, was burned to the ground, it is thought by some one out of revenge. Less than twenty-four hours after McCarty's death at Calgary, Frank Carbone, a young student in the pugilist game, died from injuries received in a sparring match a few nights before. This prize-fight business is a shame and a crime. It is the slugging of brutes to satisfy diabolical tastes. It has been pretty nearly done away with. Every vestige of it must be uprooted. No polite boxing matches should be allowed as the entering of the thin edge of this wedge of crime. The deaths of McCarty and Carbone, though not intended, were murders and in disobedience to the law of God and man.

Thou shalt not kill. (Ex. 20: 13.)

Restored Daughter, Secures Fortune

A TRUE story, stranger than any fiction, is told of the restoration of a daughter of wealth and culture from a life of shame to her parents by a Canadian merchant and of the gift of $2,000,000 to him by a provision of the thankful father's will. David S. Kidd, superintendent of the Protestant House of Refuge in Montreal, then a tea merchant in Toronto, went to Chicago in 1907 to find his brother, whom he had not seen for twenty years. He went to the large store where he expected to find him, but failed to do so. He walked across the street into what he supposed to be a real estate office. It was not; men and women were in the room. One beautiful girl ran up to him and asked him to buy a drink. He said he would not, and taking a Bible from his pocket he read to her the twenty-fourth chapter of Luke and emphasized the affection of women for the risen Lord. He then begged her to leave the place and go home to her parents. She told him her father was one of the leading business men of Pittsburg, and that she had one of the sweetest homes on the earth to return to. Kidd went out and over the way to a restaurant for his luncheon, and to his surprise this girl came in and sat down at the same table opposite to him, and as the two were alone she opened her heart to him and said she was homesick for father and mother and for the right. He encouraged her and offered a silent prayer for her. She went back home to her parents, who were wild with joy at her return, and told them of the good man who had persuaded her to return, and gave them the name and address of her benefactor. This was in April, 1907. In September of the same year her father, who was Mr. Byrne, wrote Kidd a letter, thanking him, and saying that he intended to reward him in some substantial way. The girl, Lucy Byrne, died in 1908, and her father soon followed her. In the will $425,000 was left outright to Kidd, and another $1,544,500 on the condition that he change his name from Kidd to Byrne. Besides, $580,000 was left for a Byrne Memorial Home and $1,000,000 more for its endowment. The estate was worth about $10,000,000. Kidd, after a great deal of trouble and delay, involving a trip to Australia to secure the proper authority, had his name changed to Byrne and is just entering into the possession of his great fortune. Kidd had a fortune greater than the money left him in his love for God and his fellow men, and in the salvation of a precious soul from a life of sin. And Byrne had a wealth above his millions in his love for his daughter and in his gratitude for her return to him and to a life of virtue and piety. This love for his wayward girl reminds us of Christ's treatment of the unfortunate woman whose death by stoning the law required.

Go, and sin no more. (John 8: 11.)

NORTHFIELD'S THIRTY-FIRST SUMMEI

THE visitor to Northfield this summer finds that the administrative offices of the Northfield Schools and Summer Conferences are no longer located in scattered and cramped quarters, but are comfortably housed in a beautiful new building, Kenarden Hall, the gift of Mrs. John S. Kennedy, of New York City. Another important change which will add greatly to the capacity and comfort of the conference grounds is the complete renovation of Marquand Hall, which has housed thousands during the past thirty years. Guests at Marquand and tenters who go there for meals will particularly appreciate the enlarged dining-room, the newly equipped kitchen, and the shower baths and up-to-date plumbing throughout the house.

There are some things that do not change at Northfield. The same hills stand guard, inviting a climb; the Connecticut River still winds down through its green meadows, calling the water-lover to boat or swim; the same shady country roads suggest a tramp or a drive. Best of all, the same old spirit of consecrated service is there, the same old fellowship in the deeper and more abiding interests of life, and an inspiring presentation of the truths of the Christian life by speakers of world-wide renown.

Through all the spring the campus has thronged with the six hundred girl students at Northfield Seminary. But on June 10 came the last day of the concerts and receptions of commencement week, and now the girls have scattered to their homes to give place to the hundreds of visitors who go to Northfield to attend the summer conferences.

This year the list of conference speakers includes a large number of favorites, some of whom have not been at Northfield for several years.

Already the list is practically complete, and it includes many names of men of international fame. Among them are Rev. J. Stuart Holden, London, England; Rev. John A. Hutton, Edinburgh, S land; Dr. George R. Stuart, Knoxville, Tenn.; A. T. Robertson, Louisville, Ky.; Dr. Robert Speer, New York City; Rev. John Daniel Jo Bournemouth, England; Rev. John Thomas, L don, England; Professor Charles R. Erdm Princeton, N. J.; Rev. John McDowell, New N. J.; Rev. Charles Inglis, London, England; F W. S. Jacoby, Chicago, Ill.; Dr. Len G. Brought London, England; Mr. Melvin Trotter, Gra Rapids, Mich.; Mrs. Helen Barrett Montgome Rochester, N. Y.; Rev. Fra S. Downs, Baltimore, Md.; Robert F. Y. Pierce, N York City; Rev. Herbert White, Hartford, Conn.; R H. F. Swartz, New York Ci Dr. John R. Mott, New Y City; Dr. G. Campbell Morg London, England. The da for the different conferen on various phases of Chr tian work to be held t summer have been announc as follows: The Summer Bi School and Special Lectures the Northfield schools, May to September 28; the Stude Conference, June 20-29; t Young Women's Conferen July 2-9; the Summer Sch for Women's Foreign Missio ary Societies, July 10-17; t Home Missionary Conferen July 18-24; the Summer Sch for Sunday School Worke July 19-26; and the Gener Conference of Christian Wor ers, August 1-17.

KENARDEN HALL, NORTHFIELD'S NEW ADMINISTRATION BUILDING

THE GRADUATING GOWN

BY HAROLD WILLIAM FIFERLIK

A Story Complete in This Issue

THE cottage of Miss Ellen Parks nestled cozily among the shadowy clumps of rose bushes and bridal wreath that grew close about it. In the darkness it seemed almost like a small, contented white fowl of some sort. The light from the window of the sitting-room revealed the tangle of red rambler that climbed the porch and the net of straight white strings for the morning glories that had just begun to reach upward.

The girl at the gate stopped and stood still for an instant with her hand on the latch. "Isn't it a pretty little place?" she said, with a catch in her voice. "It's like a home—or something. I never noticed before."

She went in and up the path and waited a moment on the porch. Then she rapped.

Miss Parks answered the summons. In some way Miss Parks's plump, neat figure seemed to belong to the house, to be of a piece with it. Her eyes lighted behind their gold-rimmed spectacles as she caught sight of her caller.

"Why, Rhoda Marsh," she cried hospitably, "I'm just as glad as I can be to see you! I was only this minute wishin' somebody'd come in. I declare, sometimes it seems as if I get downright hungry to have folks to talk to, and to-day's been one of the times. It gets so quiet when I'm here alone that I just get nervous." She laughed indulgently. "I guess I ain't gettin' any younger as I grow older, Rhoda. Come right in. How's Mis' Taylor?"

"She's well," the girl answered hastily. "But I can't stay. I just came on an errand. I must go back."

"You come right in here," Miss Parks repeated firmly. "You can sit a few minutes, anyway. I won't hear to any nonsense."

In a moment the girl found herself being guided into the little sitting-room. It was a comfortable room, with its bright wallpaper, its clean, worn carpet, its well-kept furniture, and its hanging lamp with the glass prisms dangling from the shade. She sat down in a cushioned rocker, and her hostess drew up a chair opposite and regarded her across the broad center-table.

"Why, Rhoda, ain't you well? You look sort of played out or something."

The girl sat erect quickly, and clasped her hands in her lap. She smiled. "No, no," she said, "I'm all right. I could hardly wait to get here; that's all. I ran some of the way. Miss Parks, Mrs. Taylor sent me to ask you if you could come to-morrow."

Miss Parks grew sober. She paused. "Well now," she said slowly, "I don't see how I can to-morrow very well, Rhoda. I've been gettin' so kind of lonesome and fidgety that I've planned to go down to Alton to stay two or three days. I s'pose I could put it off, though."

The girl's face fell. Her companion did not see the look of bitter disappointment in her eyes.

"I've been plannin' on gettin' me a new carpet and maybe a chair or two for this sittin'-room," Miss Parks went on. "It's seemed as if it's needed brightenin' up of some kind lately. I've got it into my head that some new fixin's would do it, maybe, and I've been savin' a little to get 'em. It don't do to have the same things too long, I guess; or probably it's just an old maid notion. What is it Mis' Taylor's calculatin' to have done, Rhoda?"

The girl drew a deep breath. "It's a dress, Miss Parks, a dress for me. It's my graduatin' dress."

The slight cloud fled from Miss Parks's face. "Rhoda Marsh," she cried, "why didn't you say so in the first place! Land sakes, I'd forgotten all about it! Why, any one could have told you I can't ever keep away from such work! It'll do me more good than a month of visitin' or buyin' fifty chairs! You ought to have known how I love to fuss with pretty things, Rhoda!"

The girl smiled brightly. "But I 'most know I won't have anything so very pretty, Miss Parks," she said. "Mrs. Taylor only told me to ask you to come; she said she'd have a slip fixed over and she'd see about the dress after you got there. Oh, I was so afraid she'd think she couldn't let me have anything at all—and it seemed as if I just had to. But now I am going to have a dress!"

Miss Parks beamed delightedly. "And it will be pretty, Rhoda; I know it will. Graduatin' things are just bound to be. My, it don't seem as if you could be goin' to graduate, though, does it? Why, it wasn't a week ago that you was a little trick. But le's see; you come to Mis' Taylor's when you was twelve. Rhoda Marsh, you're sixteen! And now you're goin' to stay right on with Mis' Taylor, I s'pose, and—"

"No," the girl said quickly. "I'm going back to Uncle Max's."

"Rhoda! Why, what on earth for?"

"I—I didn't know it till yesterday, Miss Parks. Then Mrs. Taylor told me. She said she couldn't afford to keep me any more now that I wasn't going to be in school and she'd have to pay me." The girl stopped. "But I—I don't care," she hurried on. "I wanted to graduate, and I'm going to. I—I'll be big enough to look out for myself pretty soon, I guess."

"Rhoda, you're nothing but a baby," Miss Parks said indignantly. "What can Mis' Taylor be thinkin' of?"

"She—couldn't afford it, she said. . . . But I am going to graduate! I guess I can stand the rest." The girl rose abruptly. "I'll have to g Mrs. Taylor told me to come right back; it's u stairs sweeping day to-morrow."

"How many children has your Uncle Max go Rhoda?"

"He—he's got six. I— Well, good night, Mis Parks."

Miss Parks got up quickly and came and patte her shoulder. "Rhoda, I'm awfully sorry; I'm jus as sorry as I can be. I wish I could do something.

"Oh, you can. You're going to make the dres I know it'll just need everything you can do."

Suddenly Miss Parks bent and kissed her cheek "It'll be just the prettiest graduatin' gown tha ever was in Elmdale, Rhoda," she promised. "Yo just wait and see if it ain't."

The girl did not reply. They went to the doo together.

"You're awfully good to me, Miss Parks."

Miss Parks smiled. "I wish I could be better Rhoda. And I declare, I'm just as anxious to begi on that dress as you are to have me. If you ain' spry, I'll be there before you're up, I believe."

She stood in the doorway and watched the girl g down the path. Long after Rhoda had disappeare in the shadow of the maples that lined the sidewalk she stood there with an absent frown on her face Then she closed the door and went thoughtfully back to the quiet sitting-room.

Rhoda Marsh, hurrying homeward, was striving bravely to keep before her the picture of commence ment day. She felt that she must keep it there. By means of it alone could she nerve herself to look into the future that had so suddenly been opened to her the night before. Resolutely she summoned up the vision, as she had dreamed it a hundred times— the little Congregational church filled with people and fragrant with roses and garden flowers, the decorous group of trustees, the class soberly assembled in the front pews, and herself for once garbed like them, for once undistinguishable from them.

"Maybe if I've got that to remember, I can do the rest," she whispered. "I—I know I won't be afraid to try, anyway."

When she reached the tall, gaunt, angular Job Taylor house, she went around to the kitchen door and climbed the steps. As she hung up her hat, a woman's shrill voice came down the back stairs.

"Rho—die!"

"Yes, ma'am."

"Have you been to Miss Parks's?"

"Yes. She said she could come. She'll be here early."

"All right. Now come up here. I'm in the attic."

The girl felt herself turn strangely cold. A

Continued on next page

THE BUSINESS OF BEING TACTFUL

BY MARGARET E. SANGSTER, JR.

"WHENEVER I open my mouth I put my foot in it!" announced the tiny blonde girl, decisively; and in the general laugh that followed her rather proper assertion she only ruefully shook her head and smiled. "I mean it," she went on, "I mean it — dreadfully! When I go out calling, and there is no subject that I should avoid, I always stumble into it. If, even in fun, I say something about a stranger that is disrespectful or cattish, why, it always happens to be some relative of her that I am talking to. I don't know what to think, girls, but I guess that I was born unlucky."

"Don't worry about that," said one of the other girls who was placidly eating fudge, "it really shouldn't matter to you!"

But it *should* matter to *you*, girls, every one of you. For the hurting of people's feelings by saying the wrong thing is a very large matter indeed.

Some people seem to be born tactful, and others acquire tact with difficulty. But some poor unfortunates die without ever having known the softening influence of the right word at the right time.

I had my first little lesson in tact when I was a very tiny girl. It was Christmas morning, and I was displaying my new doll (Christmas always meant a doll to me), to my three little playmates who had dropped in with their own newly acquired treasures. Two of the little girls were very rich, and they displayed beautiful Parisian models with wonderfully shaped faces and real hair; my doll was not nearly as pretty in itself, but it was a beautiful baby dressed in snowy clothing made as only my mother could make all dresses. The third little girl came from a family that was not at all well off. Every penny was counted, as there were many mouths to fill, and yet she too had a new doll. It was a rag baby of the kind that may be made at home from a ten-cent linen pattern.

The richest little girl started things. She held her doll up high, triumphantly.

"See," she cried, "my dolly is nicer than yours, much nicer! Why, she can say 'mamma' like a real live person, and she opens and shuts her eyes!"

My mind was full to overflowing with thoughts of the embroidered petticoats and silk bootees that clothed my baby doll; and I was about to speak when I noticed a round glassy tear gathering on the lashes of the poor little girl, as she held her rag baby tightly to her breast. An awful thought struck me and my eyes grew round as I looked. Could it be that my little friend did not like her doll? I held my breath and waited for the storm. But the other rich child saved the situation.

Margaret E. Sangster, Jr.

"What a dear dollie!" she cried, putting her own down on a nearby chair. "Let me hold her! She's so soft and nice when you love her, just like a real baby!"

And in the depths of my very young heart, I wished I had been the one to make that speech.

I am going to take the risk of telling you a story that has become almost threadbare from many repetitions. You have probably all heard about the man who committed suicide by hanging himself in the attic of his home. His wife was, of course, stricken with grief, and kind neighbors came in to sympathize with her. One woman who called had a talent for saying the wrong thing, and as she was fully aware of the fact, she began desperately to hunt around for something safe to say.

"Isn't the rain awful?" she said.

"Terrible," answered the widow mournfully; "I don't know how the washing will ever get dry!"

"Oh! don't worry about that," returned her tactless comforter, "you have a perfectly lovely attic to hang things in."

Of course this story is overdrawn, yet I have known people, and I imagine you have too, matter-of-fact, tactless people, who would have said the very same thing or something equally impossible under those circumstances.

But there are many less significant "breaks" that are very common. Who has never mentioned the fatal words "red hair" to a girl who is sensitive about her auburn locks? I love that color of hair myself, and yet I, too, am among the thoughtless number. Who has never remarked in the hearing of a favorite teacher that she hates school?

There are so many, many "don'ts" that a tactful person must remember. Never say to the girl who has only one new dress a year, that that dress is unbecoming. Its colors may clash wildly, and it may take all the natural charm from its wearer, and yet as long as it *must* be worn, why not smother the criticism? When a girl dislikes her freckles, or her straight hair, or the shape of her nose, always carefully avoid the subject; for a girl, particularly a very young one, often lies awake half the night going over in her tired little brain some unkind thought or tactless word too hastily expressed.

I once heard an elderly man speak of a boy who had offered him a seat in a trolley car:

"Why," he told me, almost in tears, "that boy (he wasn't more than eighteen) got up and touched my arm. 'Here,' he said, 'take my seat. You need it more than I do.'"

The action was kind, but tactless. If the young man had only said:

"Won't you take my seat, sir? I leave the car very soon," it would have been much more thankfully accepted, and the old man would have been much happier.

In a school I once attended the most popular girl was the most tactful one. As far as I know only one girl disliked her. That girl was spiteful, cross, and therefore not very well liked. Do you know what she used to call our idol? A hypocrite. The words bothered me not a little, and I spoke to my chum about it, but she answered me in her thoughtful little way:

"Well, I guess that maybe Betty is a hypocrite, if being a hypocrite means saying little kind things based on small pretexts and leaving unsaid the unkind things no matter how good a reason there is for saying them; but she's a mighty comfortable person to have around. I wish that the world was full of such hypocrites!"

Girls, tact is the oil that makes the wheels of our great social and industrial and business worlds run smoothly. I want you all to have it. Be tactful in your homes as well as in school or in your daily life. When mother and grandmother are in the room with you and your friends, include them in your conversation. It is mighty unkind to let a person, particularly one who is older than you, think that you do not care to interest her in your little affairs. If you dislike people do not say things point blank that you know will annoy them. It is much better to say nothing. Remember that you should "do unto others as you would have others do unto you."

When you say the wrong thing don't regret it,
And cry in your sorrow and pain;
But clench your hands tight, and with all of your might,
Think: "I never will say that again!"

THE GRADUATING GOWN

Continued from preceding page

premonition of disaster came over her. As she mounted the stairs, her heart began to pound. She paused at the first landing, and again at the top. She was trembling.

Before a high old wardrobe in the stuffy garret Mrs. Job Taylor sat on a broken chair with a lamp beside her on the floor. Her straight, spare back was toward the stairway, but piled around her was a varied assortment of old garments—skirts, coats, hats, and shoes. She was inspecting something.

Rhoda came forward slowly. "What is it, Mrs. Taylor?"

Mrs. Taylor turned her head briskly. "Rhodie, I just wanted to show you what I've found. I'm real pleased over it. I did think I'd have to go and buy something, and then I remembered this. You step right around here where you can see."

Like one going into the presence of some dreaded thing Rhoda advanced. Her employer rose. The girl stopped. With one energetic flirt the woman shook out the object she held. There was a gasp of dismay.

"There!" exclaimed Mrs. Taylor delightedly. "Now ain't that about the finest piece of luck anybody ever heard of?"

Rhoda stared at the object in a sort of dumb fascination. It was a gown, a gown of a limp, worn dimity that had once been white, with a pattern of small flowers, but had faded till the flowers were gone and the ground would never be quite white again. A thousand disordered ruffles adorned the skirt, and the plaits and tucks and little fulnesses of the waist were a bewilderment to the eye. It hung from its owner's hands like the weary ghost of all the gowns since time began.

"Yes, sir," Mrs. Taylor went on, eyeing it, "it'll be just the thing. There's lots of it, and Miss Parks is real handy at contrivin'. It'll be just a wonderful savin'."

The girl gulped. She seemed to have gone pale in the lamplight. "Mrs. Taylor," she faltered, "am—am I goin' to graduate in that?"

Mrs. Taylor started. For the first time she took her eyes from the gown and fixed them on her companion. "Rhoda Marsh," she cried, "what ails you? Certainly you are!"

The girl stood still, as if held by a spell of some kind. She was looking at the gown again.

Mrs. Taylor's thin lips tightened. "No one would ever know but what it was regular white goods," she declared. "Miss Parks will get you a real handsome dress out of it. It'll look just fine when it's made up. I know perfectly well what I'm talkin' about, Rhodie."

"Mrs. Taylor!" cried Rhoda. She shook herself, and then a light of frantic fear flashed up in her eyes. "Mrs. Taylor, I wanted a new dress! I want one like the other girls will have! You as much as said I might! I've got to! It needn't be expensive. I don't want a lot, Mrs. Taylor; you know I don't." She choked. "But I've got to have one! You don't understand, Mrs. Taylor—you—"

"Rhoda Marsh!" Mrs. Taylor exclaimed, aghast. For an instant she was too overcome to say more. "You stop such talk! You ought to be ashamed! Ain't you goin' to have a dress? Ain't I—"

"Mrs. Taylor, just look at it!"

"Wait till it's made up, I tell you! It's white and thin; it's just the right thing."

"Mrs. Taylor, I've earned—"

"That'll do! You've earned! What have you earned that you haven't had, I'd like to know? Do you think I can go and buy a great lot of truck just for nothing?"

"Mrs. Taylor—"

"I won't listen to another word! But I declare, if I ever take another young one to board and school for what housework they can do, I'll miss my guess! No, no; I've heard enough! Rhodie Marsh, you go straight downstairs. I hope you'll come to your senses before mornin'."

Without a word the girl turned and obeyed. She seemed scarcely to realize what she was doing. Dumbly she made her way to her own room, went in, and closed the door. She undressed and got into bed in the dark. With eyes tight shut and hands clenched she lay there barely breathing.

After a while she began to think. There was no vision now. It was gone, and she was face to face with a future that stood out bare and wretched, unrelieved by the softening influence of happy memories. It was all there; its details seemed even clearer than those of the vision had ever been. There was the dreary, poverty-ridden, unfruitful farm that, despite Uncle Max's utmost efforts, was always unable to meet the innumerable heavy demands upon it. She well knew what a burden one added presence would be. Still she could have met the weariness, and the loneliness. But now—

"I can't," she moaned. "I can't, I can't."

But gradually the details became dimmer. Only a great, dull ache remained, an ache that left her powerless to cry out or protest. It was the ache of the forsaken, the miserable, of those for whom there seems to be no place.

No relief came with the morning. The light seemed almost mocking. For a time she lay still in a sort of apathy of misery. Then she got up in a mechanical, unthinking way, dressed herself, and went down to the kitchen. Mrs. Taylor regarded her as with outraged patience.

"I want this nonsense stopped, Rhodie Marsh," she said sternly. "There ain't one bit of sense to your actin' so like a martyr."

It was hardly eight o'clock and Rhoda was just finishing the breakfast dishes at the sink when there came a brisk ring at the front doorbell. Mrs. Taylor herself answered it, and then Miss Parks's cheery greeting was wafted through the house.

"Good mornin', Mis' Taylor. I allowed to get here early. I know just how hard it is for young folks to wait in any such matter."

"Yes, yes," Mrs. Taylor responded; "Rhodie's set great store by her graduatin'. I'll have you step right into the sittin'-room, Miss Parks. I've got the sewin'-machine and work-table drawed in there by the window. I'll take your things so's't you won't have to lose any time."

Rhoda heard them enter the sitting-room.

Continued on next page

CHICAGO'S BEST-KNOWN MISSION

THE Pacific Garden Mission in Chicago, where for over thirty-two years Harry Monroe has been performing miracles of salvation with the human wreckage that drifts within his reach, took its name from a beer-hall—but in the years that mission workers have taken the place of bartenders sufficient tears of penitence have fallen upon its one-time beer-soaked floors to wash away all memories of its former use. In its unregenerate days the "Pacific Garden" was a famous hangout for crooked men of all kinds. Its big sign was better known to thousands of drifting derelicts than that of the Sherman House—Chicago's oldest hostelry. Accordingly, it was perhaps little less than an inspiration which possessed the new owner of the property, George R. Clark, when the beer-hall moved away, to insert the word "Mission" on the old sign and turn the room into a place for the saving of souls. And now the fame of the Pacific Garden Mission has gone from coast to coast and is known to mission workers throughout the world.

One of the earliest fruits of the Pacific Garden Mission was the conversion of Harry Monroe. The mission was only three or four years old at that time. Monroe was saved from the depths—but of those early days there is little to say. God has seen fit to use him as an efficient instrument in the salvation of men, and if the instrument happens to have been effective for good it is only another evidence that God doeth wondrous things. A short time after his conversion Monroe became a worker in the mission. For over twenty of the thirty-two years that he has been connected with it he has been in full charge. During this time thousands of men and women have been converted in the rather dingy room which, from its location on the edge of the South Side levee district, is easily accessible to the class which is so in need of its ministrations — men and women who are down and out, who have lost their grip, and who have also lost hope of ever being any different.

Not all, however, who have experienced the joys of salvation in the Pacific Garden Mission have been of this stamp. There have been notable exceptions—among them "Billy" Sunday. The famous right fielder of the White Sox baseball team first came into touch with Harry Monroe at an open-air meeting on State Street when with several of his boon companions he drifted into the edge of the circle of listeners and heard some burning words which found a lodgment in his heart. That night he presented himself at the little mission, where, after a heart-to-heart talk with Mr. Monroe and Mrs. Clark, widow of the founder of the Pacific Garden Mission, he became imbued with a desire to do personal work himself. It was the beginning of his picturesque evangelistic c
Another notable convert of the I
Garden Mission is "Mel" T
whose chain of rescue homes f
ebriates stretches from Boston t
Francisco.

HARRY MONROE

Personally, Mr. Monroe is a
the last person one would pick o
sight as an evangelist. His be
face suggests that of a witty tra
salesman, or perhaps a prosp
business man at peace with al
world.

He is a man to whom men are d
by the very power of personality
is magnetic, big-hearted, sympat
convincing. The faces of men
women are as open books to his
cerning eye. It is said of him th
can instinctively read the hear
those in an audience and at the
of a service make his way unerr
to the side of a man or woman w
wavering and in need of the per
word that will turn the scale. At
rate, there are hundreds who call
blessed—men and women who will
tify to the power of God that
into their hearts when Harry Mo
looked into their eyes and gave t
encouragement and hope.

The Pacific Garden Mission has
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ORIN EDSON CROOKE

THE GRADUATING GOWN

Continued from preceding page

"I thought maybe I'd have you do some other things first," Mrs. Taylor began, "but now't I've got matters arranged, I guess I'll have you get right at that dress. Of course, that's the main thing. Here 'tis. Once I didn't know but what I'd have to go and buy something; but last night after Rhodie'd gone I just happened to think of this old dimity of mine, and I went and got it out. It's exactly what I wanted. I've got one of her patterns here; and maybe, if I can't find anything else, I'll buy a little trimmin' of some kind down to Pearce's."

There was a long pause. Rhoda turned. Through the partly open door she had a glimpse of Miss Parks. With shocked dismay the seamstress was gazing at the gown Mrs. Taylor held up against herself. The girl felt her scant fortitude slipping. Noiselessly she stole across the kitchen and hurried up the stairs. She got the broom and cloth and dustpan from the hall closet and went into the front room. With lips tight pressed she began her day's task.

It was noon when she descended. The dinner table was set in the kitchen. Miss Parks came out quietly and the three sat down in silence. Little was said as the meal progressed. Once Rhoda glanced up from her plate and found Miss Parks's eyes fixed expressively upon her. The moment was almost too much for her self-control. She looked down quickly.

"Now, Rhodie," Mrs. Taylor remarked, as they rose, "if you had any ideas about how you wanted that dress made, you'd best let Miss Parks know. The rippin's all done, and she's about ready to go to cuttin' out. I'm goin' down town, and you and her can talk it over as soon as the dishes are done."

"I—I don't care how it's made," the girl stammered.

"Rhoda, we'll see," Miss Parks said positively. "We'll put our heads together. There's no tellin' what we'll make out."

The others went into the sitting-room, and the girl began to gather the dishes. She heard the front door close and knew that Mrs. Taylor was gone. She looked through the sitting-room door again. Miss Parks was sitting motionless before the work-table with a look of decision on her face. Before her lay the dimity.

A sudden sense of panic seized the girl. She wanted to escape, to get as far from that abhorred garment as she could. One great, choking sob escaped her, and she fled up the stairs and into her room. She did not hear the hasty pushing back of a chair below or the quick steps behind her. She threw herself fiercely, face down, upon the bed. Then a pair of arms went around her and held her close.

"Dearie, dearie," Miss Parks commanded, "don't you take on so. Don't you mind. You're goin' to have a dress. It's goin' to be all right."

For a long time the girl sobbed wildly on the plump, kindly shoulder, while a hand gently stroked her hair. "There, there, there," Miss Parks murmured, "there, there, there."

Then the sobs gradually grew fainter, and there was silence in the little room. Miss Parks rose and deftly straightened the pillow.

"Now, Rhoda," she said brightly, "I'm goin' to boss you a little. You lay right here and rest you good. I'm goin' down and finish them dishes; I'll have 'em all done before Mis' Taylor gets back. And there's one thing I want you to promise me; you've got to agree not to fret one speck more, not one speck. You're to lay right still, and you're to know that everything's all right—dress and all. You're not goin' to wear that dimity!"

Before the girl could answer, Miss Parks had drawn the window-shade, gone out, and closed the door softly. Firm, purposeful steps descended the stairs.

For a time Rhoda lay there listening to the rattle of china from below. Her brain seemed dulled and quiet. Then the slam of the front door roused her. She got up, opened the door, and dragged herself back to her work.

"It can't make any difference," she told herself miserably. "I can't take things I haven't earned. Miss Parks is awfully good—but it can't make any difference."

It was almost dark when she went downstairs. Her employer was laying the table for supper. "You all done up there, Rhodie?" she demanded. "It seemed as if I just couldn't get a chance to get up and see."

"No—I didn't get quite through, Mrs. Taylor. There's the back room yet. I'll do it in the morning."

Mrs. Taylor snorted. "Well, I ain't much surprised. I guess there ain't been enough accomplished anywhere in this house this afternoon to hurt anybody. Land sakes, I never knew Miss Parks was so puttery. She ain't made any headway at all, and I've had to be right with her every minute answerin' questions and gettin' things. And now she's up and declared she can't be here to-morrow. Had to go to Alton, she said. Didn't know whether she'd be back to-morrow night or not. I declare, if she don't do better than she has to-day, it would pay me to get at the job myself."

Rhoda did not answer. She was glad that work on the gown had been interrupted. She hoped it would never be resumed. And then, too, the interval would give her time in which to collect herself and recover her courage. She felt that it would take all the bravery her pitiful little pride could muster to face Miss Parks again and refuse her kindly offer.

But all through the next day, as she strove to make firm her purpose, she felt that she was not succeeding. The remembrance of those two protecting arms about her was always intruding itself. In spite of her efforts to stand alone her need of them seemed to be growing greater instead of less.

Her heart sank when Mrs. Taylor said impatiently at supper: "Rhoda, I guess you'd better step around to Miss Parks's and see if she's got home. I can't have the sittin'-room stand there cluttered up and nothin' bein' done. I'm 'bout out of patience."

To Rhoda, as she went down the steps, it seemed that her fortitude was going fast. And when she came to the row of maples along the sidewalk, it had well-nigh vanished. Then she was at the gate, and she stopped in dismay. There was a light in the sitting-room window. A shadow passed quickly across it as she stood there wavering between desire to retreat and desire to remain. The door opened.

"Rhoda," Miss Parks called, "is that you?"

There was no answer for a moment. "Yes—ma'am."

"Then you come right in here!"

Unable to disobey, the girl pus
open the gate and went slowly up
path. "Miss Parks," she began,
can't come in. Mrs. Taylor
wanted to know if—if you'd got b
She—she's in a hurry—"

Miss Parks took her firmly by
arm. "You walk in here, Rho
There's something for you to see."

"Miss Parks, I can't! I don't w
to see!"

She did not finish. She felt her
being drawn unresisting inside
into the little sitting-room; and t
she stood still before the center ta
with her eyes fixed on the folds
folds of soft white fabric that w
heaped there. As through a haze
made out that there were dainty la
and satiny ribbons, a long, fine sc
and stockings, and that from a swir
tissue paper the tiny toes of slipp
were peeping. She looked, and in
great wave there surged in upon
all the longing, all the loneliness,
the heartsickness, all the hopelessn

"Miss Parks," she cried, "how co
you do it? You—you know I ca
take them! How could you let me
them all when it can only make m
ters worse?"

Then once more the two kindly ar
went about her. She tried desperat
to pull away, but they held her fast

"Rhoda Marsh," Miss Parks
manded, "can't I get what I want
for my own girl? Don't you s'pos
want her to have things like the rest

Suddenly Rhoda grew still. Alm
in consternation she stared up at t
face above her. It was smiling, b
the eyes behind the gold-rimmed sp
tacles were strangely blurred.

"Miss Parks—what do you mean

"I mean, Rhoda Marsh, that y
ain't goin' back to Mis' Taylor's a
more nor to Uncle Max's any more n
any place but here any more! I sa
your uncle this afternoon there
Alton. He was 'most as glad as
was. He told me about everything."

She stopped. All at once she fou
herself fairly strangled by franti
strong young arms about her neck.
head was on her shoulder. Great, pa
sionate sobs sounded in her ear. S
tightened her embrace joyfully.

"Rhoda," she whispered, "I knew a
along that carpets and chairs wouldn
do me one bit of good. I'm so gla
I've found something now that will.

ALCOHOL THE FOE OF MEN AND NATIONS*

QUARTERLY TEMPERANCE LESSON BY DR. AND MRS. WILBUR F. CRAFTS

THE key for the interpretation of this temperance lesson is the proverb, "A man is known by the company he keeps." If a man or boy is frequently seen in bad company, it will be very hard to prove he is a good man when he is under accusation.

Now, alcohol is under accusation. It is on trial in the legislative bodies of many lands and in the court of public opinion everywhere. Its friends seek to show that its influence is good, that it promotes health and strength and gladness, and that the evil doings it is charged with are due to casual associates. Many if not most of those who vote to "abolish the barroom" in the United States, in Canada, in Australia, in Sweden, and elsewhere, continue to use wine and beer in their homes or at their banquets. Some of these not only condemn the public bar, but also distilled liquors—whisky and brandy and rum and gin; and yet they regard drinking wine or beer or champagne as a "small vice" at most. It is not the drink they condemn but its associations.

But why do they not see that when the associations of a thing are habitually bad through five thousand years—from the days of Noah and Lot down to our own—there must be something radically wrong in the thing itself?

We look about us in our streets or in the columns of our papers and find that alcohol is daily associated with cases of poverty that appeal for our aid and cause drafts on our purses; with crimes against person and property and against good government; with idleness, laziness, loafing; with lynchings, riots, and mobs. Then we turn to our lesson story of the eighth century before Christ—2,700 years ago—when the rough shepherd Amos, an Old Testament John the Baptist, was protesting as a fearless prophet against the drunkenness of both Judah and Israel, and we find grouped about "wine in bowls"—goblets were too small for these silk-clad swine—these other hints at wine's companions: "idle songs," "revelry," "violence," "captivity," and we are constrained to say, "The gang's all there."

Through all these centuries, especially the last, vain efforts have been made by appeals for "moderation" and by restrictive laws to separate alcohol from bad company, but it is still found in the same company as in the days of Amos. It is time that all should conclude that alcohol is as bad as the company it keeps, and that it be ostracized from every civilized community by total abstinence.

"Woe unto them that are at ease in Zion, and to them that are secure in the mountains of Samaria." Zion and Samaria represent the two kingdoms of Judah and Israel, both of which wine had brought "woe" and would bring more. "Them that are at ease in Zion" pictures drinking church members, for they are generally "at ease" rather than in earnest. Alcohol dulls all our powers, but especially the noblest. Alcohol is an epicure that feeds on the very best parts of its victims, rushing through the blood stream to the upper brain to paralyze first and gradually destroy the latest additions to human development, the cells that give us judgment and sympathy and refinement and conscience and faith and zeal. It is as if some liquid were poured around the roots of a tree that rushed to the top to kill the best blossoms. Alcohol, as now admitted by medical science, is not a "stimulant" but a narcotic. Strange that any one ever thought a drug which in its full operation puts its victims into a dead sleep could be a stimulant. It is in its first shock of the offended system an irritant, that lashes the face like a slap, and creates a momentary warmth, quickly followed by a lowered temperature and a diminished vitality, a state of narcosis. It is disputed whether the word alcohol is derived from Arabic words, *Al Gohol*, meaning the chief devil, but there is no doubt that alcohol has been the devil's chief agency for keeping men from the church, and from all that is good, and in dragging victims out of the church into hells on earth. Shakespeare said: "O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil," and yet about all the church members welcomed this rosy "devil" to their homes and even to their churches at that time, and even to-day a total separation from this evil through total abstinence is not yet generally required of church members. The church, as Christ's successor in the world, cannot "destroy the works of the devil," and leave enthroned the liquor traffic and the liquor habit. We need Paul's reminder that wine and spirituality are antagonistic. "Be not overcome with wine, wherein is excess, but be filled with the Spirit."

"Are they better than these kingdoms?" Hamath was the northern boundary of the Land of Promise, as outlined of God to Joshua and others, which Jeroboam II had restored. Gath was a Philistine city, which Jeroboam had fortified. The references to these cities is intended to suggest that material prosperity was abundant in the Israel of the prophet's day, but was not used for the glory of God and the good of men. The patriotic argument for temperance is too seldom presented in the United States in discussing moral evils. Nations have not died of free trade or free silver, but of free indulgence; not of conquest but of cancer. The German emperor is appealing to students, workmen and soldiers on patriotic grounds, for the sake of the commercial and military success of the "Fatherland," to take the pledge of total abstinence. The French Government also makes a patriotic appeal "for the future of the nation" in its municipal posters against "Alcoholism," which means "the chronic poisoning that results from habitual use of wine, beer, or spirits even to an extent that would not produce drunkenness." One hundred British cities also make a patriotic appeal in official municipal posters. "Strangely enough the very military leaders in the United States who proclaim the shocking prevalence of immorality and its physical consequences in the American army call for the restoration of the beer saloon as a remedy. In Canada, the minister of militia recently acceded to the plea for beer canteens as preventives of drunkenness, but on inspection he found fourteen soldiers drunk on "canteen" beer and abolished it in short order, with notice that the subject must not again be mentioned. The Daughters of the American Revolution have been misled into the same error, and have asked that canteens be restored to the army to promote sobriety and purity. Manifestly, the relation of morals to patriotism needs to be studied by many of our people.

"Drink wine in bowls." The picture here is of men for whom goblets are too small. They are like the swine that climb into their eating-troughs. Neither the rules of health nor those of manners restrained them. They expected to drink themselves under the table on festal nights, and be carried home like logs by their servants. They were not ashamed to be drunk. Just when we are developing in respectable people a feeling that it is dishonorable to get helplessly drunk, science is revealing the fact that those who never get fully drunk but are seldom wholly sober suffer more from alcohol in their own health and bequeath worse defects by heredity than those who have occasional drunks followed by long periods of sobriety. The insurance records of fifty years in Great Britain, where several mutual companies insure moderate drinkers and total abstainers separately, have proved that moderate drinking will kill young men of twenty, vigorous enough at that age to pass the severe test of insurance, in thirty-one years, cutting off thirteen years of life, as compared with the endurance of total abstainers who passed the same tests the same year.

"Therefore shall they go captive." The use of wine in Judah and Israel not only made individuals abject captives of appetite, but was also one of the causes of the overthrow of these two kingdoms and their captivity in Assyria—in one case without recovery, as the tragic name "lost tribes" reminds us. Somewhere the deep cause why God's own people lost everything worth while is given in the words, "They forgot God," and so we close with a story which suggests how remembering God may prevent the wreck of a soul. A mother took her boy to church for the first time, and he heard a sermon that even a child might understand, in part, on "Thou God seest me." A few years later she saw these words printed on a large card in ornamental letters for framing. She bought it and when her boy was asleep hung it where his eyes could fall on it as he awoke. He was delighted and came to welcome it as a morning visitor. A few years more and he went to the city to become a bank clerk. As his father was about to leave him in the bank, he took him aside and said: "My son, be obedient, obliging, civil, respectful, attentive to business, honest and trustworthy. You are now to form a character for life, and perhaps a fortune, too. Above all, remember your motto, 'Thou God seest me.'"

He promised he would, and conducted himself so honorably that he was fully trusted. The tempter whispered of opportunity to betray his trust to his own great enrichment. He at first put the thought aside, but the thought returned, and one night he remained after others left the bank on pretense of finishing some work. He walked to the vault, swung back the door and reached out his hand to take the money. It fell from his fingers as if it had been a bar of red hot iron, for just then the words flashed through his memory, "Thou God seest me." He fell upon the floor and prayed, "O God of my mother, save me from this crime." And God did save him. He told the bank president the whole story the next day, and was allowed to go away for a month to recover from the shock and prepare his mind for a faithful future. And never did he have occasion to recall with dread, but only with the joyous sense of a mighty Helper near, that golden shield of his life, "Thou. God, seest me."

* INTERNATIONAL SUNDAY SCHOOL LESSON for June 22, 1913. The Blinding Effect of Sin. Amos 6: 1-8. GOLDEN TEXT: "Seek good, and not evil, that ye may live." Amos 5: 14.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—NOW LET ALL OUR readers in THE CHRISTIAN HERALD Million Bible Class help us in this Round Table to solve for each other the summer problems of parents and teachers and pastors and "city fathers":

How to provide recreation that will not prove dissipating to both physical and moral energy.

What to do to make Sunday school picnics happy hours and yet not harmful.

How to get the boys and girls safely through the two most trying months of the year, July and August, with no loss in manners or morals, but rather a true growth in body, mind and soul.

How to keep up the Sunday school in hot weather.

Ought not teachers and pastors to seek to influence those under their charge to choose for summer resorts places that furnish clean enjoyment rather than places where the ordinary rounds of amusements bring daily temptation?

What shall we do about Sunday school athletics?

Ought not the parents of every town to ask the "city fathers" to enact or enforce the curfew to guard our boys and girls against the perils of street roving at night—especially on summer nights?

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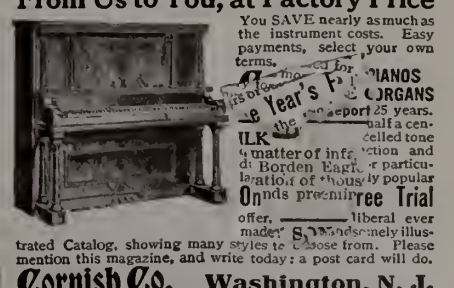
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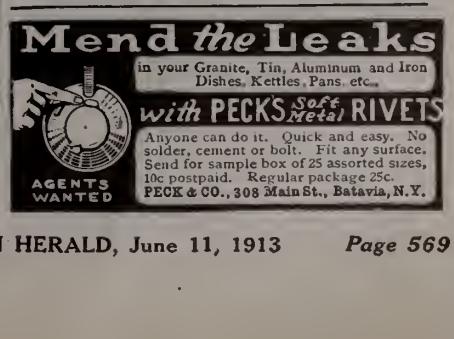
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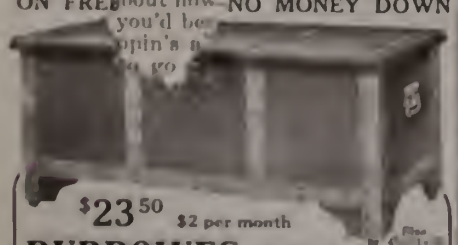

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Questions and Answers

Student, Port Jefferson, N. Y. Please explain Zech. 14: 6-8, inclusive. Although the prophet lived nearly five hundred years before Christ, was he not foretelling the day of our Saviour's crucifixion, and the miraculous conditions in nature that then occurred?

The whole chapter prophetically describes the last struggle with the hostile world powers, and the saving of Jerusalem by the Messiah who destroyed her enemies. The verses mentioned picture the dawning of the millennial day, which interpretation is confirmed in verse 9. The whole chapter is a grand picture of Jehovah going forth to war, the commotion in nature, the earthquake, the mingling of day and night, the battle, the victory, the world-wide establishment of the divine kingdom, and the rehabilitation of the Holy City.

Mrs. S. J. K., Jr., East Oakland, Calif. Our eleven-year-old son asked me recently, while studying his Sunday school lesson, how there could be God the Father, and Jesus Christ, the Son, and not be two people. Can you help us to answer this difficult question?

Professor Borden P. Bowne, one of the greatest, if not the greatest philosopher of recent American scholarship, held that we should not hesitate to acknowledge that each of the three persons of the Trinity is a distinct personality. According to this belief the union between the three persons is so essential and fundamental that the three literally make one; not one person, but one union, one unit, of which we get some faint notion in the perfect companionship of a husband and wife, where two souls are said to become one. On the other hand, Dr. Luther Townsend, author of *Credo*, practically denies that each member of the Trinity is a real personality in his effort to preserve the doctrine of one God. The best way to treat the doctrine of the Trinity, for adults and children alike, is to say that it is one of those many subjects that are too big for the human mind to grasp. Just how much must be and can be included in the word "person" we cannot tell. How much more than a person God may be we cannot tell. Of one thing we are absolutely certain, and that is that Jesus Christ reveals and represents the Father. Our ideas of God we get from him; the more we know about him the more we are convinced that he himself is God. When Philip asked to be shown the Father the Master said: "He that hath seen me hath seen the Father." And he had previously said to the Jews: "He that seeth me seeth Him that sent me." Our faith can rest here. To the Christian Christ is God. The rest we may learn in another world than this.

Mrs. S. K. B., Bethel, Ind. 1. The unpardonable sin, as already explained, is believed to have been attributing the works of the Holy Spirit to Satanic power. 2. Many volumes have been written on the subject of the Trinity. It is too large a subject to discuss in a paragraph. Excellent books on the subject are those by Burris, Mattison, and Lamson, any of which you can procure. 3. Jesus' advice to the young ruler (Matt. 19: 19), to "love thy neighbor as thyself," was a broad expression of the spirit of unselfishness and consideration of what is due to our fellow men. The possession of wealth too often closes the heart to sympathy and compassion. If we regard our fellow beings as equally with ourselves children of the divine Father and of the same family, we will not deny them any good thing which we might be able to give. Our means would thus become a stewardship for the dissemination of love and kindness, of gentle deeds and of tender solicitude for our brothers and sisters, seeing all are God's children. And our love for our neighbor and for whosoever needs our help will emulate the divine love, which goes out to all humanity.

A. O. Q., Hudson, S. D. When Paul commands the Corinthians that their women are to "keep silence in the churches," is it supposed to apply to all Christians for all time? Women uncover their heads in church, in spite of Paul's injunction, and our ministers do not protest; but when the women wish to confess Christ publicly, our ministers quote Paul; yet women, who have been abroad as missionaries, are permitted to speak in church. Is not here an inconsistency? We are Norwegian Lutherans.

In 1 Corinthians Paul was dealing specifically with the case of a church which he himself had founded. He had received intelligence from the household of Chloe, a pious member (see 1: 11), that serious schisms had arisen and that advice was sorely needed. From other sources he had learned that the church had sunk into corruption and error. Apparently four distinct factions had sprung up, all quarreling over their respective teachers. There was much bitterness in the situation, and, besides, he had learned that immorality and disorderly practices had crept in; also that their meetings were brought into disrepute by the women appearing in them unveiled (in defiance of the common usage among decent women of

Continued on next page

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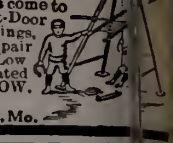

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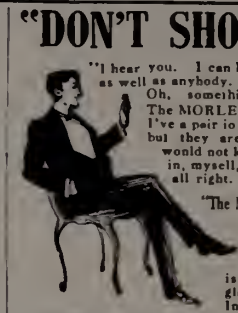

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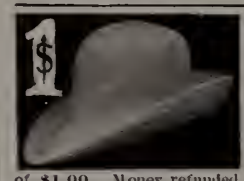

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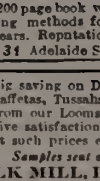

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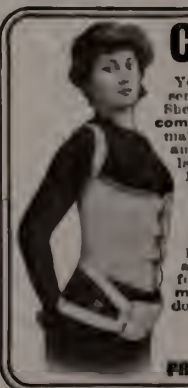

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Enemies in the City*

FIRST among the enemies of the church in the American city is the passion for gain. The old idea of herding together for protection has changed to the idea of coming together to find wealth. People do not come to cities nowadays to protect one another, but to compete against one another. The god of many an American city is gold, and the spirit of it is the spirit of greed.

This cruel greed gives birth to countless other horrors. The saloon business, the white slave traffic, the production of indecent plays, labor oppression, political corruption, back of them all is the terrible determination to make money. If the church should conquer this one greatest enemy, the rest, the other conquests would be, in comparison simple. Demetrius of Ephesus sums up in our Scripture reference the spirit of the city: "By this craft we have our wealth." Any movement which touches that program can count on furious antagonism.

The next great enemy of the church in the city is vice. Vice is closely allied with greed, but it also has a campaign of its own, apart from the work of greed. It works vigorously in the country, but more flagrantly and successfully in the city. As city atmosphere breeds haste and intensity, so evil things themselves and evil forces seem to grow stronger and quicker and more daring there.

Added to all the other enemies, and working with them, is the mere passion for pleasure. Harmless and natural as this is in itself, it is a desire that must be guarded and controlled. It simply cannot be given free rein. All the pleasures of the city are carried forward in the same intensified, aggerated way as its out-and-out crimes. Many of the amusements provided are planned largely for the visitors to the city, but this creates such an atmosphere of excitement and misery-making that even those who live permanently in the city are apt to be carried away by it.

Young people themselves will be saved from the perils, the excesses and the sins of the city by entering with their whole heart into the life and work of the church. A firm desire to be true to the highest ideals; an intense eagerness to help others; a clear view of Jesus, who is the only one who can save our American cities from crime; a warm spirit of neighborliness and friendliness, which can thrive in city as well as country; these are the things that will keep individual Christians and the church pure and triumphant.

*"Enemies of the Church in the American City." B. Y. P. U. Topic for Sunday, June 22, 1913. Acts 19: 24-34.

Missionary Tours*

NOT many of us can literally take a missionary tour. But we may study the tours that missionaries of the past and present have made. And, better still, we may, with papers, pictures, letters and books, make tours of our own which will make our comprehension of mission fields much wider and more vivid and our interest in them more keen and intense.

Plan out a missionary tour for your society. Make up your mind what countries you would like to visit. The missionary board of your own denomination will send you facts about the conditions there, and perhaps give you the name of some missionary to whom you may write directly. This will take some time, but for this present meeting you can arrange some sort of a tour, getting help from your pastor, or finding information in your church papers. You may find that your pastor or some member of the church has a personal letter from the field that he will lend you to read at the meeting. This will seem like a face-to-face talk with a worker in the foreign land. Study some missionary tours that have been made, particularly the one described in our Scripture references. The week's readings suggest other tours described in the Bible: Jonah's trip, Jonah 1: 1-3; 2: 1-4; home mission tour, Mark 1: 16-31; regions beyond, Acts 13: 44-52; an incident, Acts 16: 16-28; a great record, II Cor. 11: 23-33; missionary visits, Acts 8: 14-25.

*"Mission Work at Home and Abroad. VI. Missionary Tours." Christian Endeavor Topic for Sunday, June 22, 1913. Acts 15: 36-41; 16: 1-5.

Social Basis of Last Judgment†

ARE you really living as if you expected that your destiny through all eternity would be determined according to the standard laid down in this lesson? It is very simple. "Have you treated others," the King will ask, "as I should have expected you to treat me if I had been present in the flesh during the days of your earthly life?" The cup of water, the visit to the lonely, or the sick, or the prisoner, the sending of a garment to the destitute—have you done these things?"

The objection might be made that this makes the real basis of final judgment a matter not of faith but of works. It looks as if we were invited to buy our way into heaven. Is this so? No, but we know that our eternal destiny will depend upon our character. The real question will be: "What sort of a person are you? Do you like God and his folks and his ways? Have you got love in your heart, love for God and love for all men? Can you breathe the atmosphere of love? If so, come in, for this is where you belong."

The rest of the New Testament tells us how we may get this kind of a heart. It is by letting the power of the death of Christ destroy our sin and selfishness. Christ laid down the true principle of holy living; then he died to make such living possible. St. Paul and St. John explain particularly how faith in his blood brings about the great change in our souls, our dispositions, our plan of life.

As to rewards, we know that what we do on earth will make our reward in heaven. If we help and cheer and save any one here, that fact will meet us in heaven. The mere fact of the good deed done would be reward enough. There it is to stand forever—somebody blessed by us in Jesus' name. How can we possibly estimate the loss if we had not done it? How can we estimate the gain of doing it? Are we not eager to accumulate as great an amount as is possible of such heavenly treasure?

†"The Social Basis of the Last Judgment." Epworth League Topic for Sunday, June 22, 1913. Matt. 25: 31-46.

OUR MAIL-BAG

Continued from preceding page

time) and that the feasts of the church were often scenes of gluttony and excess. His epistle was written to correct these disgraceful conditions, to set matters right, to rebuke the leaders and to set before them all anew the essentials of the Gospel. We can only infer, from the general contents of the entire epistle, that certain women who had been active in fomenting the trouble had merited a share of the chastening message, which doubtless produced the desired effect. It was not intended as a message to all the churches, but to the one particular church at Corinth, and it is a mistake and a grievous injustice to apply it to women in general. They have borne too noble and useful a part in the progress of the Christian religion to be subjected to any needless criticism that could only be based on a misunderstanding as to the actual conditions in the Corinthian church which rendered such a message necessary.

Mrs. S. P., West Newton, Ind. See the story of Abraham's sacrifice in Gen. 22. The patriarch came at God's call from Ur of the Chaldees. "Ur" means "fire," and from this fact, which may be interpreted as meaning that he came forth from the fire of the Chaldees, probably sprang up the tradition that for his disbelief in the idols of King Nimrud, Abraham was cast into a blazing furnace and miraculously delivered therefrom. The call is referred to in Acts 7: 2, 4.

Miscellaneous

M. V. M., McKenney, Va. The "mark" upon Cain has been a fertile subject of conjecture among Biblical scholars. Some hold that it was probably a sign given to Cain as assurance that no man should kill him, but the nature of the sign, and whether it was something perceptible to others, are left in uncertainty. One commentator suggests that it may have been an aspect of such ferocity that he became an object of horror and avoidance.

A Reader. Phi Beta Kappa is an honorary, semi-secret college fraternity, founded in 1776. Election to it is a mark of scholarly achievement and usually occurs at the close of the junior college year, when the members of the class having the highest standing are made members. Men attaining distinction in later life are often elected to membership. The motto, represented by the Greek letters Phi, Beta, Kappa, is one of the society's secrets.

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Mathematician Figures Out the Food Question.

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An Ohio man writes:

"I am a teacher of mathematics and for 15 years prior to four years ago, I either took a lunch composed of cold sandwiches, pickles, etc., to school or hurried home and quickly ate a hot dinner.

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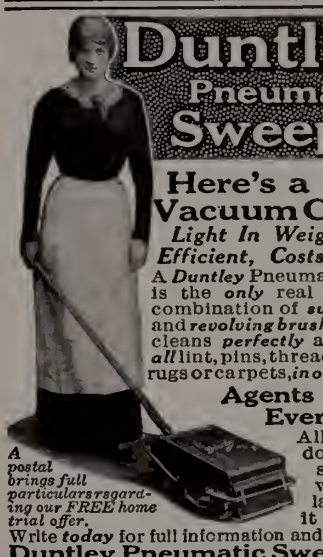

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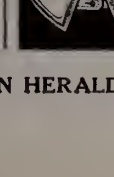

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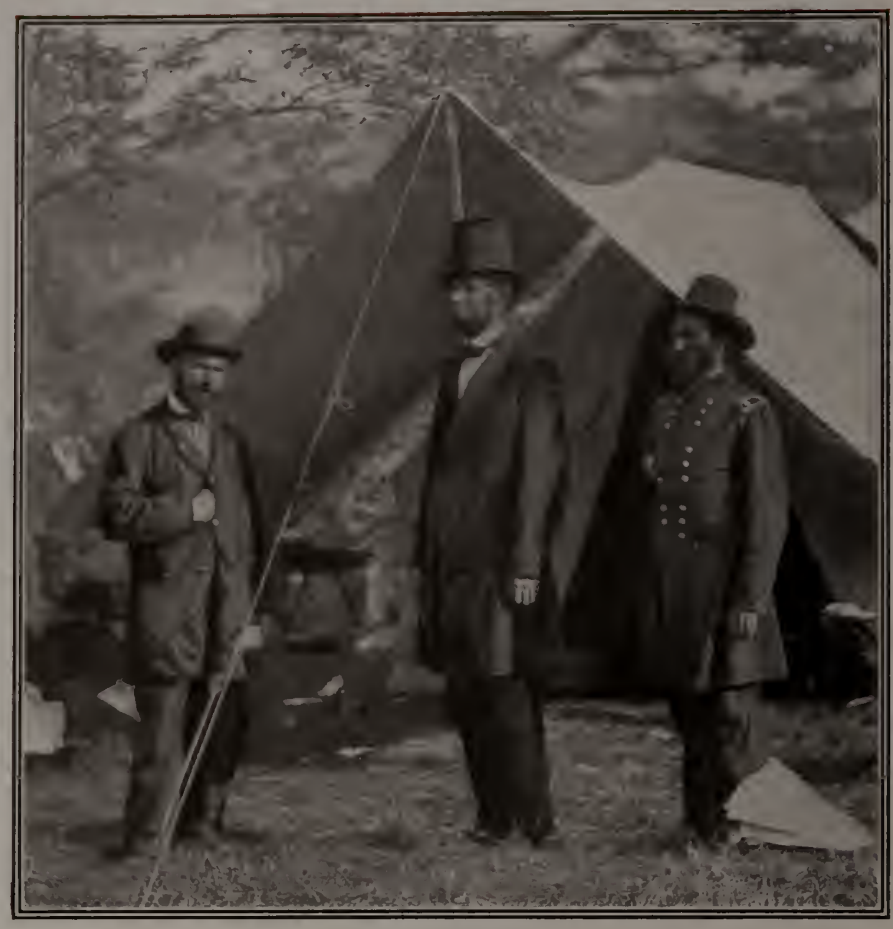

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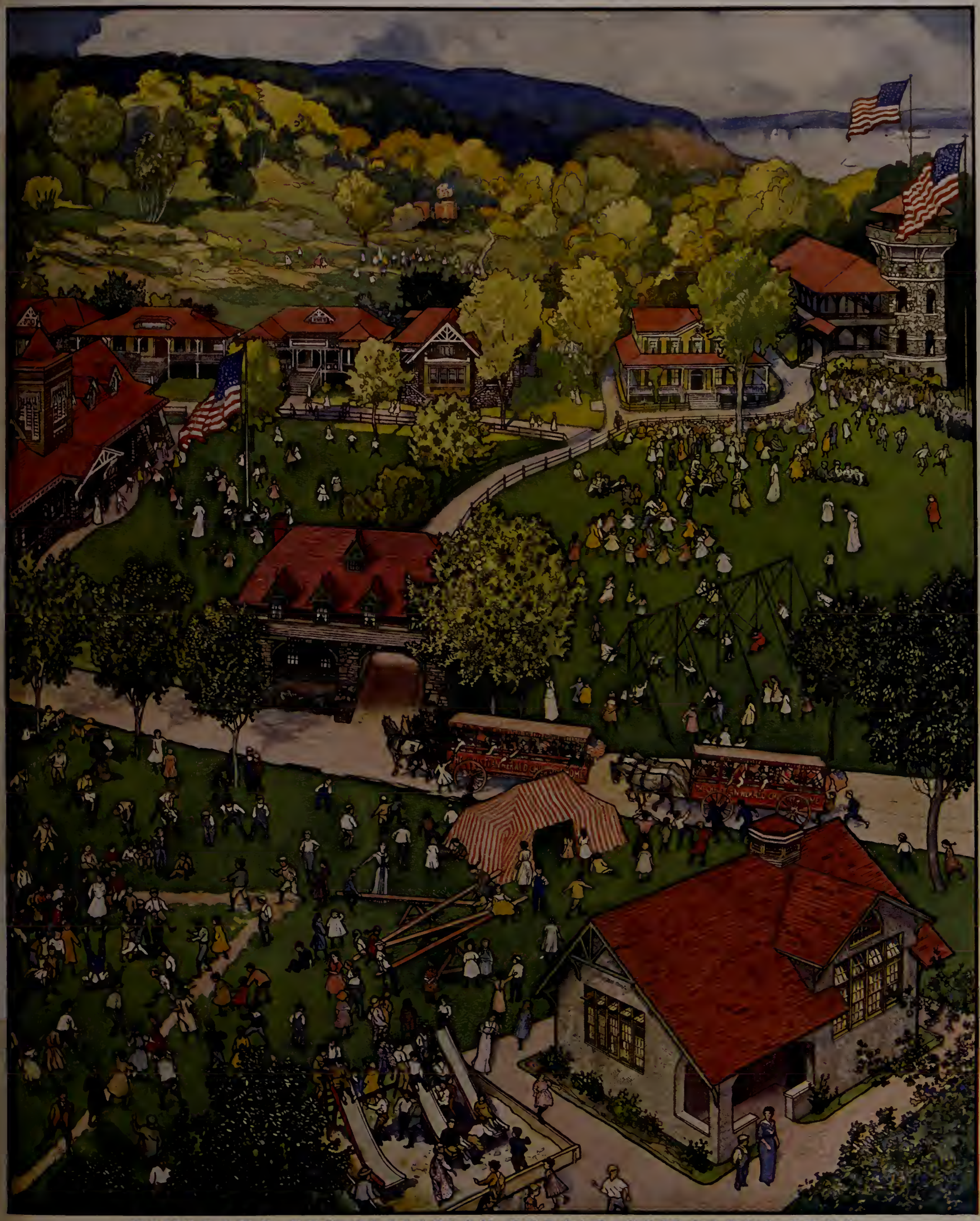

MONT-LAWN—THE CHRISTIAN HERALD CHILDREN'S HOME

A bird's-eye view drawn by Corwin Knapp Linson

OUR MAIL-BAG

Questions and Answers

Mrs. C. McD., Martinsville, Ill. 1. There is nothing in Romans to indicate Peter's presence in Rome at any time, but that is merely negative evidence. If he ever visited Rome, it was probably during the last year of his life, although Eusebius in the *Chronicon* says he visited it in A.D. 42. Jerome also mentions Peter's visit to Rome. Catholic writers assert that he was there for a number of years. There is no evidence of the fact in the New Testament books. It is generally accepted, however, that he was in Rome in his last year when he became a martyr as our Lord predicted (John 21: 18, 19). Dionysus of Corinth writes that Peter and Paul suffered martyrdom in Italy together. Irenæus confirms his presence in Rome. Caius, Origen, Tertullian and others bear similar testimony. 2. The writer of the poem "Rock me to sleep, mother," was Elizabeth Akers Allen.

W. C. T., Central Islip, N. Y. What can be done to fill the Protestant churches? I think one grave mistake the Protestants make is the want of a real catechism. Sabbath school is to some extent on that line; but I may be safe in saying that there is not one Protestant child in a hundred who can answer questions regarding the Bible that in any respect would compare with Catholic training. It is my prayer that God will direct Protestants to the church where they may show to the world their faith in Christ.

Our correspondent has touched a vital note. Child-training in the rudiments of the Christian faith is greatly neglected. The catechism is almost unknown in many of our Sunday schools, when it should be a prominent feature in all.

H. D., Ventura, Calif. 1. The reference in Luke 21: 32 (as in Luke 9. 27) is to the firm establishment and victorious progress, in the lifetime of some of those then present, of the new kingdom of Christ, which was to bring about the greatest of changes on the earth and to be the pledge of his final coming in glory. This is the interpretation of the passage as held by the best commentators. 2. Luke 16: 8, 9, are verses frequently misunderstood. Our Lord was showing how worldly people, "in their generation" and for their own selfish purposes, were prudent and sagacious in the worldly sense, and showed energy and determination in carrying out their mercenary plans, none of which, however, were for God and eternity. They were types of the money-makers of that day. Even from them, selfish and worldly though they were, the children of light might learn the lesson of concentration—not in relation to worldly, but to spiritual things. It should be noted also that (verse 8) it was not Jesus, but the "lord" of the steward, who commended the latter. The Revised Version corrects verse 9, which, accurately translated, reads: "Make to yourself friends by means of the mammon of unrighteousness," etc., implying that they, "the children of light," should use money not as the steward did, for selfish purposes, but in doing good to others. (See Luke 6: 38 and Matt. 25: 34-40.)

L. B., Warren, Pa. What is the difference between the voice of conscience and the Holy Spirit?

This matter was quite fully discussed in the notes on the Christian Endeavor and B. Y. P. U. topic "Obeying Conscience," for March 9, in THE CHRISTIAN HERALD of February 26. The facts of experience hardly bear out the conclusion that conscience and the Holy Spirit are the same. Conscience is a faculty of the soul which approves or condemns according as one has or has not done what he believes to be right. By study of the Bible, prayer and the counsel of Christian friends one often finds that what seemed formerly to be right was in reality wrong. The Hindu mother throwing her babe in the Ganges believes she is doing right, and her conscience approves; but when she becomes a Christian she knows that such a sacrifice is wicked. In all nations and times certain souls have been alert and humble enough to hear the direct messages of the Holy Spirit, but it is through the written Word, the message of the Gospel and the knowledge of Jesus that the Holy Spirit comes to be a positive and constant fact of experience. The Christian tests the messages that seem to come from him by the Bible, by the personality of Christ, by the advice of Christian friends (see 1 John 4). The messages of the Holy Spirit are clear and positive, not hesitating and confusing. In the enlightened Christian the voice of conscience and the voice of the Spirit will always agree.

Mrs. B. A. P., Kalispell, Mont. Like several other prophecies, Matt. 24 has a twofold perspective. Dealing first with the prophecy of the destruction of Jerusalem, it gives warnings suggested by that event to prepare for the far greater event—Christ's second coming. (See also Mark 13.) In Matt. 24: 30, 42 both verses are interpreted as referring to the coming of Christ for judgment. Many preachers neglect this crowning subject in their sermons, although it is urged by Christ himself as the duty of all Christians to be in an attitude of prayer and expectation for the event of his return.

B. D. R., South Gibson, Pa. 1. There is no recorded evidence that a rainbow was visible from the earth before the flood (see Gen. 2: 6, 7). Some have held that these conditions lasted until the atmospheric change wrought by the flood, and claim that this view has scientific support, although it is in the nature of conjecture. 2. See the Scriptural statement concerning Noah's sacrifice in Gen. 8: 20. This was the first altar of which we have any record.

R. J. W., Laredo, Texas. Missionaries and other travelers affirm that nowhere on the globe is there a people who have no conception of worship of some sort, the sole possible exception being the natives of the Solomon Islands, who are said by some writers to have been absolutely without any idea of a Supreme Being, or any kind of worship, when first discovered by white men. Even idolatry must be regarded in a sense as an apprehension of an overruling Power, though a perverted one. The contention of skeptics that we have no right to enlighten the heathen cannot be maintained; for, if it be conceded that it is our duty to help our fellow men in any degree, we certainly should strive to enlighten them on the most vital of all questions: that which affects their happiness here and hereafter. Besides, Christians are commanded to "preach the Gospel to all the world."

Mrs. B. S. B., Factoryville, Pa. 1. In Rev. 7 the name of the tribe of Dan is omitted (Joseph being substituted), and commentators are divided in opinion whether this was because Antichrist was to come from Dan or because that tribe was to be Antichrist's special tool (Jer. 8: 16; Amos 8: 14). There was to be a Judas among the tribes just as there was one among the twelve apostles. 2. The "sons of God" (Gen. 6: 2) are believed to refer to the descendants of Seth, who were God-fearing, as the "daughters of men" are presumably the descendants of Cain. Mixed marriages among the religious and irreligious were an evil even in those early days. 3. The passage in II Cor. 12: 7, which speaks of Paul's "thorn in the flesh" has been variously interpreted. Alford and others have assumed it to be some bodily affliction (see Gal. 4: 13, 14). It may have been a form of physical weakness which interfered with his program of spiritual work.

Miscellaneous

M. R. W., Thurmont, Md. According to the creation story in Gen. 2: 23-25, marriage was instituted in Eden before the fall.

R. L. K., Farmville, N. C. All speculation regarding the lapse of time between the creation of man, the creation of woman, and the fall, is futile. Much has been written on these and other allied subjects of which Genesis tells us in its brief outlines, but conjectures even from the ripest scholars have given little or no additional light.

H. C. F., Iowa. The passage in Gen. 6: 3 is usually interpreted as meaning that God would allow a period of respite for man's repentance and not that 120 years would be employed in building the ark. It is regarded by some however, as implying the coming reduction in the duration of human life, which in antediluvian times was very long, and conducive to increase of wickedness.

R. C. W., Belleville, Ill. There are several religious bodies which teach faith healing by prayer and the laying on of hands. It is not general, however, among the denominations. But while the divine power is as great to-day as in the time of the early church, and while many remarkable instances of healing through faith and prayer are adduced, the usual teaching in the regular denominations is that, in cases of sickness, we should employ the remedies at hand through medical skill or otherwise, and ask God's blessing on these means to effect a cure.

THIS FOURTH OF JULY FLAG FREE
and a facsimile of the Declaration of Independence

WOULDN'T you like to own a large **American Flag,** like the one shown in this picture, if you could get it for nothing? Not a little hand flag, understand, but a man-size **"Old Glory," 6 feet long by 4 feet wide,** bigger than the top of your dining-room table.

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Here is an opportunity to keep faith with your patriotism. The Declaration should hang framed upon your wall and you will not only have use for a flag on every holiday for many years to come, but you can display it constantly for decorative purposes in public and private assemblies, in the schoolhouse, in the church, and, best of all, in the Home. Wouldn't this be better than **fire-crackers** for the children?

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At this time of the year **The Christian Herald** usually puts forth an extraordinary effort to increase the number of members of the great Christian Herald Family. We can only do this with the help of the present members. **You** are one of these and we know **you will** help us. But we have no right to accept your good offices for nothing, and so we make you the following proposition:

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THE CHRISTIAN HERALD, BIBLE HOUSE, NEW YORK CITY

NEW YORK, JUNE 18, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE CANNIBAL'S ALTAR POST

MR. AND MRS. SPRINGER, MR. HERMAN HEINKEL AND SOME BELGIAN-CONGO CONVERTS

THE SUB-CHIEF KAZEMBE

THE PASSING OF SLAVERY IN THE CONGO-BELGE

BY JOHN M. SPRINGER

FROM Ruwi to Malange is perhaps eight hundred miles as the crow flies, but being pedestrians and as the cannibals were carrying on extremely active warfare in the country traversed by the direct route, for safety we had to make a long detour that added almost two hundred miles to our trip. That was in July, 1907, and Mrs. Springer and I had reached the most westerly of the Katanga mines at Ruwi, with the intention of proceeding directly west to the line of Methodist mission stations in Angola. The southwest corner of the Congo was, at that time, a veritable hot-bed of cannibalism and slaving. All captives that the cannibals did not eat they sold to the Portuguese.

Such conditions had prevailed for many years, and the chances of improvement seemed extremely small. A few months later, however, the Compagnie Kassai, an immense rubber trading concern under the leadership of a *chef du secteur*, waged war on the cannibal Waleshi, and effectively put them to rout. Only here and there a few remain.

Seventy miles north of Lukoshi we found the stump, a picture of which is reproduced on this page. It was quite evidently a sort of sacrificial altar, as it was decorated with human skulls, mostly those of little children. The territory in which this was found was occupied by the Waleshi until less than three years ago. They were the worst slave traders of all the tribes of this section. It was very largely for their lawlessness and absolute disregard of the decrees of the Compagnie Kassai that they were driven from the country in which they had operated for so many years.

But though the Waleshi, with their ghastly practices, were driven out, the Bachokwe remained, and the traffic in slaves continued.

In 1911, we crossed over from Northern Rhodesia and opened a mission station on the Lukoshi River, thirty-five miles from the border. We were two hundred and fifty miles due west of Kambove, and one hundred and fifty miles west of Ruwi. We found ourselves practically in No-Man's-Land. The authority of government had been taken away from the great Compagnie Kassai concessi... and the civil authorities had not yet occupied the section. The chief, Kazembe, hailed our coming with delight, but we soon learned that his idea was for us to drive all the Belgians out of the country. He firmly believed that all we needed to do was to write a letter and all the Belgians would have to clear out. We also found that while slavery was not in full swing, it still existed, and that, hanging about the border, there were not a few Portuguese whom the natives said bought slaves. Domestic slavery was practiced openly.

Here is an instance of how domestic slavery is carried on: We had in our school a boy named Chiwahe. One day messengers arrived with the news that Chiwahe's father was dead, another man wounded, and that his mother and her children had been taken slaves. In the course of the next few days, we got the details. A sub-chief named Samalonga had owed a slave for some years to another sub-chief. At last, being wearied of constant dunning and possibly fearing an attack, he had made a night raid on this small village, killed one man, wounded another badly and had seized all the women and children and everything of value in the village and marched off. In telling the story, the natives repeatedly asserted that Samalonga had had no previous trouble with Chiwahe's father, and they laughed heartily as if it were a rather good joke on the dead man that he had been thus involved.

In a year's time several such murders were perpetrated in our vicinity. Every man carried a gun if he ventured out of his village. Kazembe ridded himself of a troublesome adversary by shooting him down in cold blood. "That is the way of our fathers," he said proudly. And naturally he resented the interference of a European government. When we returned from an extensive trip to the paramount chief's, Mwata Yamvo, last July, and found that this section of Congo had been taken into the Katanga and that officials from Elizabethville were occupying the country, we were greatly pleased.

MWATA YAMVO ATTENDING A SERVICE HELD BY MR. SPRINGER

Kazembe has been pleased to have the Belgians strengthen his position as chief, but he surely resents the edict that has gone forth that all slaves are to be free. One of his wives' slaves has come to our mission and wishes to stay, and Kazembe is very sore over it. At first, both he and the woman swore that the boy was their own flesh and blood. Finally, when confronted with the boy's story, they had to admit that they had gotten him as pay for this wife's son, who had been killed. Other slaves have come to us for refuge, and Kazembe feels that his rights are being trampled on when he is prohibited from shooting whomever he pleases and from

Continued on page 586

A FINAL STEP IN DEMOCRACY

SEVENTEENTH AMENDMENT OF OUR NATIONAL CONSTITUTION ENACTED AFTER EIGHTY-SEVEN YEARS' CONTEST

THE enactment of the seventeenth amendment of the constitution of the United States has placed our nation in possession of the most perfect theoretical democratic republican government in the world. This amendment provides for the election of United States senators by the direct vote of the people. On May 31 Secretary of State Bryan formally announced its adoption by the legislatures of thirty-six States and signed the document putting it in force.

A favorable vote by at least two-thirds of the State assemblies was necessary before the federal authorities could handle this subject, and though the agitation has been pressed with varying activity for many years it has never before been possible to obtain the required action by a sufficient number of States. Mr. Bryan has expressed the opinion that this enactment is the most important reform affecting the federal government that has been made in a century.

Considerable ceremony attended the signing of the document promulgating the amendment. Mr. Bryan was deeply impressed by the historic importance of the occasion and entered heartily into the spirit of those who wished to attach something of memorial value to the event. A large gathering of department officials witnessed the placing of the secretary's official signature, and there were several specially invited guests. One of these was ex-Congressman Harry St. George Tucker of Virginia, who was the ranking member of the majority side of the House committee on the election of President and Vice-President in the Fifty-second Congress when the resolution providing for the submission of this amendment to the State legislatures was adopted. Mr. Tucker is the sole survivor of the prominent Democrats on the committee who were active in supporting the resolution. Representative William W. Rucker of Mississippi and Senator William E. Borah of Idaho were invited to be present because of their close and active connection with the measure in its course through the House of Representatives and the Senate during the Sixty-second Congress. Mrs. Bryan and Miss Mary Sharp, a relative of Mr. Tucker, were the only two ladies present as guests.

SECRETARY OF STATE BRYAN SIGNING THE DOCUMENT PROMULGATING THE DIRECT ELECTION OF SENATORS

Mr. Bryan used four silver pens in signing his name and affixing the date to the document. With the first pen he wrote "William" and then handed the pen to Mr. Tucker; with a second he wrote "Jennings," and this was passed over to Judge Rucker. With a third pen he signed "Bryan" and gave the pen to Mrs. Bryan; with the fourth he wrote in the date "thirty-first" and gave this pen to Senator Borah.

"That marks the end of a long fight," Mr. Bryan remarked as he rose from his chair. "The struggle for election of Senators by the people began twenty-one years ago in Congress and eighty-seven years ago among the people."

"Yes," added Senator Borah, "it began in 1826."

Mr. Bryan is greatly gratified that the making of this official announcement of the ratification of the amendment has fallen to him as an official duty as secretary of state. He said in the course of conversation after the signing of the promulgation document, that he was elected to Congress in 1890 upon a platform containing a plank which pledged him to the advocacy of this reform. He voted in both the Fifty-second and Fifty-third Congresses for the resolution submitting the amendment, and he has assisted in the writing of four national political platforms which have endorsed it.

MONT-LAWN'S GATES READY TO OPEN

BY MARGARET E. SANGSTER, JR.

TEN days from now THE CHRISTIAN HERALD'S beautiful Children's Home at Mont-Lawn, Nyack-on-Hudson, will open for its nineteenth season. The gates will fly apart in welcome, and the smooth, green lawns, the graceful trees and the noble Rockland hills will smile a happy greeting to the hundreds of the tenement folk who are to come there this summer.

And the children, white-faced, tired of body, weary-hearted, and all too many of them burdened with the cares that God never meant his little ones to carry — they come to the Children's Paradise, which is to the little forgotten ones a combination of fairyland and heaven.

Many people who have never seen Mont-Lawn have read about the model cottages, the charming grounds, and the Children's Temple until they have been enabled to visualize the place; and so Mr. Corwin Knapp Linson, who drew this week's cover design, has helped them out by using his magic pencils and crayons and paints (in a clever way that only artists know) and transforming a perfectly plain sheet of paper into a picture that shows the Children's Home in all of its glory of youth and summertime. It's a "birds-eye view" of the beautiful place. So, people, first of all fill your hearts brim-up with the spirit of joy, and then imagine a great deal of childish laughter and hundreds of sparkling eyes. Then look at the picture and you will have a good idea of the Paradise that exists for the poor, neglected tenement children of the city.

Do you know that Mont-Lawn, since its opening, has made 40,000 children happy? Do you know who has made them enjoy themselves? Why, friends who have contributed, you are the ones that have made childish hearts see beauty and light and love!

I love Mont-Lawn. I would like to creep away from the city and take the train up through the country until I reach Nyack on the banks of the Hudson; and then, I would take my suit-case in my hand and run just as fast as ever I could until I reached the gates of the Children's Paradise. And as I entered under the happy, gold-colored little sign board that cries: "I Love God and Little Children," I would ask my fairy godmother to wave her wand over me and change me into a tiny little girl with tight pigtails, and freckles on my nose, and sunburned, scratched little arms and knees. And then I think that they would let me come in and play with the children, and wade in the tiny brook, and eat in Fort Plenty with the wind from the river blowing the hair on my forehead; and best of all, they would let me sing songs and wave my flag beneath the soft glow of the windows in the Children's Temple! Perhaps some of you think that my little soap-bubble dream is a silly one. But if you could see the home as I have seen it, you'd change your minds.

When I first visited the Children's Paradise, it was on one of those horrid, chilly, lion-like days of March. A fine snow, that was half rain, blew from one mountain to the other, and the river was covered with a heavy gray blanket of mist. The trees were bare and shivery-looking, and the ground was sullen, grayish brown. The sky was gray-looking, too, and the cottages were locked up, so that one had to peep through the windows to get an extremely vague idea of the interior. But Mont-Lawn is attractive enough to stand any amount of storm and mist, and bareness and locked windows. I am not exaggerating when I tell you that, as I drove under the welcoming gates, through the mist and the storm and the dim light, Mont-Lawn looked pretty to me. I realized then why the Children's Paradise is the name that gives the best idea of the delightful retreat.

Just at this time of the year the little East Side children are in a state of excitement. The visitors, and teachers, and social service workers are besieged with requests of: "Aw, lady, can I go to the country dis year?" "Please, teacher, ain't I been a good boy? Can't I go to the country?" and "Please, miss, I been sick, but if I went to the country it might make me all well."

And the lady goes away with tears in her eyes and sorrow tugging at her heart-strings, that they cannot all go.

I heard a story the other day about one of the small street children. A little boy had been promised an outing. He had been looking forward to it for two years, but the day before the start he hunted up the lady who had promised him his outing, and with tear-filled eyes sobbed: "Lady, I can't go."

"Why?" asked his friend, all sympathy.

"'Cause I'm strong and big," answered the thin little mite, "an' Mike, he lives on my street, is awful sick. Please, teacher, let him go instead of me."

There are so many tragedies of the city that are just as heart-breaking as this one. So many children that dream of the country, and look forward to the flowers, and pray for a sight of the green-clad hills, and then die without ever having seen anything more beautiful than sun-baked flagstones and grimy tenements, and a gray space of sky overhead.

The sorrow of it is that people know about such conditions, and yet are too busy to help. For in the beginning of summer there are new dresses to be bought, and trunks to be packed, and vacation tickets to be purchased. So many of the hurried people, who have the God-given chance to assist, turn away from the weak "cry of the children," and at most venture to shed a furtive tear, if they have time for pity. But pity helps very little. In spite of it the heat sweeps heartlessly through the city, leaving the usual train of small protesting victims in its wake.

God must have had children in his mind when he created summer. The green things of nature and the brooks that were made to splash in, and the bird songs all seem to be such an ideal background for childish laughter and happiness. But the cities have, in a measure, spoiled the divine plan. For how can the joy of summer-time enter into the crowded, work-filled lives that eke out an existence between high, dusty walls, which keep away the very sunshine of heaven? Oh, you people that care for little children, how your help is needed!

It takes very little to do good in this world of ours. Three dollars will send a child to Mont-Lawn for ten blissful days, twenty-one dollars will endow a cot for the season, making seven children happy during the summer; and five hundred dollars will endow a bed until the "Children's Paradise" has crumbled into dust. I know that my friends are some of the dearest in the world, and I know that they will want to help.

When the sun falls full on the pavement,
And children whimper and cry,
When the mothers sob in their anguish,
As they watch while the babies die;
Then, people of earth, who are happy,
Don't cast your eyes upward and pray,
But help with the goods that God gave you,
And send your small brothers away!

A GRADUATION PAGEANT OF BIBLE WOMEN

MRS. SILAS PORTER

MRS. CHARLES KLEINHANS

THE wideness of the late Dr. Klopsch's visions flashed upon me during the fifteenth graduating exercises of Mrs. Menninger's Bible class in Topeka, Kan. In my memory I again sat opposite him at his desk there in the old Bible House where I was telling him of the Bible studies of our Topeka women.

"When you go home write it up for us. Just give the facts. Send plenty of pictures." Those were his directions.

That request resulted in Mrs. Menninger being recognized six weeks later, from her picture that had appeared in THE CHRISTIAN HERALD, and requested to take the platform at the Winona Summer Bible Institute. At three o'clock she started to speak and at six was still standing to answer questions. Later requests to formulate her teaching methods led to their publication in a little volume which has since been used by many of the Winona visitors.

Among the graduates in this year's class is one of those ladies who has studied under Mrs. Menninger's direction at Winona. This is Mrs. Nelia Gregg, of Harrisburg, Ill., who has taken two summer courses, and finally qualified to receive her diploma through a correspondence course. This is only a single example; for enrolled among this year's graduates are students from all parts of the country, from Michigan to California.

The splendid results of that former article prompted me to describe for THE CHRISTIAN HERALD the rather unusual graduation exercises of the class this year. In it there may be some inspiration for other classes and Sunday schools to model their graduation or annual pageant exercises along similar lines.

A living pageant of Bible women was the result of the careful planning for this Topeka graduation. Kansas flowers are gay now, and both the gardens and the fields were called upon to provide the profusion of them that went into the decorations of the church. Temporary steps were arranged from the center of the pulpit platform, and down these the pageant flowed, making a veritable kaleidoscope of color.

MRS. C. F. MENNINGER

Mrs. Menninger, in the little address with which she opened the exercises, said that she had long wanted to present this pageant, but though among the two hundred women mentioned in the Bible not over one-half were of sufficient importance to be represented, she had never before had a class large enough to take all the parts. But this year there were a hundred members. There were eleven post-graduates, four five-year students, three six-year and four eight-year, in addition to the twenty-seven from the Tuesday division, forty-four from the Y. W. C. A. classes, fifteen from the Sunday or high-school division and four from Mrs. Kleinhans's Grantville class.

Dr. Charles M. Sheldon opened the services with prayer and a short address. Then from the vestry doors on either side of the pulpit the women in their strange and picturesque robes entered one by one to meet on the platform and pass in couples down the stairs into the auditorium of the church. Each graduate was dressed to represent one of the famous women of the Biblical story. The positive colors, so characteristic of Oriental costume, were largely used, and the effect was both brilliant and impressive.

In the course of the program the class memorial was presented by Mrs. Silas Porter, wife of Judge Porter of the Supreme Court of Kansas. The memorial this year took the form of a drinking fountain, which was presented to the Y. W. C. A. and accepted by Miss Marguerite Dice, secretary of the association. Dr. Sheldon presented the diplomas and the exercises closed with the song, "One of the Sweet Old Chapters."

The effects of Mrs. Menninger's unique work have been felt practically all over the United States. She has graduated eight different classes that have completed the four years' course of thirty lessons each year. Her own personality has been a large factor in this success and all her students have proved splendid workers.

The members of this year's graduating class are:

TUESDAY DIVISION

Miss Eleanor Bartel, Mrs. W. A. S. Bird, Mrs. M. Bishop, Miss Jennie Blinn, Mrs. Sarah Brown, Mrs. C. E. Brownell, Mrs. Virginia Burket, Mrs. W. Caldwell, Mrs. Frances M. Carnahan, Mrs. Sara Hill Doncyson, Mrs. G. H. Flintham, Mrs. Nelia Gregg, Mrs. J. D. Heym, Mrs. Clara Hoaglin, Mrs. E. G. Hughes, Mrs. O. S. Johnson, Mrs. Chas. A. Kline, Mrs. R. C. Klopfer, Mrs. A. T. Lucas, Mrs. May Mitchell, Mrs. James Mullin, Mrs. J. A. Nichols, Mrs. O. C. Neiswender, Mrs. S. C. Petit, Mrs. Silas Porter, Mrs. V. J. Quisenberry, Mrs. G. W. Reed, Mrs. Leola Robertson, Mrs. Maurice Schlegel, Mrs. Robert Sheffield, Mrs. F. H. Smith, Mrs. H. M. Starr, Mrs. A. W. Thompson, Dr. Mabelle True, Mrs. W. H. Tyler, Miss Mary Walker, Mrs. T. C. Whiteker.

Y. W. C. A. DIVISION

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EMMA T. WOOD.

SOME OF THE PARTICIPANTS IN TOPEKA'S PAGEANT OF BIBLE WOMEN

PEACE AND WAR IN THE BALKANS

THE honors of the achievement of peace—at least for the present—in the Balkans go to Sir Edward Grey, as the spokesman of the concert of Europe. On May 30 the treaty of peace between Turkey and the Balkan allies was signed at St. James' Palace, London. The proceedings were extremely brisk and business-like. Five copies of the treaty, one for each of the involved nations, were at hand and were passed around the meeting of delegates for signature.

Dr. S. Daneff, the Bulgarian peace delegate, in the course of an interview said:

"I am rejoiced. It means not only Balkan peace, but general peace, for Europe is saved from one of the most thorny problems of the Near East. We owe a deep debt of gratitude to Sir Edward Grey, whose enduring and untiring mastery in treating diplomatic problems has brought about peace much sooner than some of us had expected."

M. Popovitch, the Montenegrin chief delegate, delivered a short speech, in which he said: "We have signed the preliminary treaty because nothing else remained for us to do. We are glad to have peace, but are profoundly dissatisfied with the terms we have been obliged to accept. We have been despoiled of the fruits of our victories. We have been made the whipping-boy of Europe. We look here to secure a modification of the Albanian frontier, so as to give us lands for cultivation."

Sir Edward Grey has been both commended and criticized for his action, which was almost that of a dictator. He announced to the delegates that the time for delay was now ended and that this preliminary treaty must be signed in spite of all outstanding differences.

That such differences exist and that they are likely to cause trouble seems evident from the despatches which have recently arrived, telling of clashes between Greek and Bulgarian forces. The distribution of the territory which has been wrested from the Turk is the matter of contention among the allies. According to the agreement which bound the Balkan nations for the prosecution of the war, Bulgaria and Servia were to divide conquered northern Macedonia, leaving a section in the south for Greece. The declaration of the Powers that Albania should become an autonomous principality upset this prearranged plan. Bulgaria claims that she should have what was originally agreed upon. Servia feels that the treaty should be revised so as to give her a compensation equivalent to that which was outlined in the original agreement. Greece insists that all the territory of southern Macedonia, which is Greek both in nationality and tradition, shall come under the sway of the Hellenic throne. The feeling on all sides is strong and deep-seated, and it is believed that unless international intervention brings about a settlement nothing can prevent another war being fought out on the fields of Macedonia.

JESUS, ABSENT AND PRESENT

A SERMON

By

Rev. Richard Braunstein *

TEXT: "And he saw them toiling in rowing; for the wind was contrary unto them." Mark 6: 48

IT WAS evening in Galilee. The setting sun had thrown his latest ray across the sea, and his golden beams, pursued by the shadows of the valley, had crept far up the eastern sky. There, on the distant peak, in evening's beauty, they lingered for a moment as if to bid farewell for the last time to the valley below. The wandering multitude, which had seen and heard strange things that afternoon and which had so recently partaken of that evening meal prepared at the miraculous bidding of the Master, had dispersed. The last wanderer from the village had retraced his steps in anxious haste to relate the scenes of that eventful day. And now, alone on the fragrant mountainside that overhangs the sea, wearied with the painful misconceptions and sins of human life, Jesus has repaired in secret to watch and pray, while out on the freshening sea his disciples, in faithful obedience to their Master's constraint to pass before him into Capernaum, are toiling laboriously at their oars. The evening shadows are lengthening. The night is growing dark. The evening breezes that had been making ripples on the surface of the sea have united their forces and now a stiff gale from the north is piling the waves higher and higher on the pebbled beach. The watches of the night pass on. Jesus alone, in the mountain, is still in prayer. His disciples, toil-worn and sorrowful, are still bending at their oars; the wind still contrary and boisterous. But suddenly, about the fourth watch of the night, there is a great commotion in that little craft; each arm drops hastily its oar; each weary eye peers into the darkness; each heavy heart palpitates with fear; each troubled mind wonders. "A spirit?" But no! It is Jesus amidst the tempest and billows of the night, walking at their side upon the sea. Listen as he quells their fears with loving voice and words, "Be of good cheer; it is I; be not afraid." All is over now. The Master is with them. His presence fills them with new life and strength. The Master is with them, and at his command the wind and waves are hushed. The Master is with them, and the morning finds them in safety on Capernaum's shore.

The Darkness of Absence

In this brief outline of the Galilean scene suggested by our text, we have two quite distinct pictures which cannot but impress us with their suggestive and significant truths. One picture bears the name "Jesus Absent," and the other bears the name "Jesus Present." By the first picture we are immediately impressed with the fact that it is a striking representation of a soul with Christ absent. And in the second picture, by the altered scenes, we find a vivid resemblance to a soul with Christ present. In order that it may be clearly understood what is meant by having Christ absent and Christ present, it should be known that no fanciful or uncertain idea is intended. You remember that when Christ's disciples asked how he would manifest himself to them after he had passed from their sight, he said: "If a man love me he will keep my words, and my Father will love him, and we will come and make our abode with him." It is having God in our hearts and in our lives, a manifestation of the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, grace, meekness and temperance. When a man displays these characteristics and has an intense longing after righteousness, with all his soul, with all his strength and all his mind, and loves his neighbor as himself, then it is that Christ is present with him.

With this conception of Christ's presence let us notice a few suggestions that come to us from the position of those disciples that night on the stormy Galilean Sea with Jesus absent, which reminds us of a soul on this sea of life with the Master absent. The disciples started out on their journey soon after sunset. At first they could see very clearly, but as they receded from the shore it began to get dark. Soon night was covering them with its black pall. The way had been so plain at first, but now they cannot see at all. So it seems to me that the soul, starting out on life's journey without Christ, will find the way clear at first, but soon the way will be very dark. After a while a sense of lostness will be felt. It does not make any difference who it may be, whether a prince, surrounded by all that the heart could wish, or the peasant in the dingy hovel; however situated, he will find the way very dark, unless the Master is with him. The awful, hideous night of spiritual darkness, with all its doubts, troubles and fears, settles around him, and very soon hope, joy and the peace of his soul are gone.

Throughout the past men have striven intensely, and intensely they are still striving to live successfully without God. They employ the gifts that God gave them without a thought as to the manner he proposed. Without regard to him they use their minds with all their mighty forces as a means of fathoming the deep things of nature; they spend their lives with the sole thought of gaining a reputation or a fortune; they use their lofty ideals and noble purposes as a means of gaining the plaudits and admiration of the passing throng. They use their valuable lives in becoming rich in material things, but are not getting rich toward God. This is not the way that God intended men should live and use their endowments, but rather that they should seek first of all his kingdom and his righteousness, and after that all those other things shall be added unto them. If the soul, without Christ, could only be made to know the end of his journey there would be less sin and misery and despair in the world, and men would not rush headlong to their spiritual deaths. Let the multitudes that are following Christ pause in their pilgrimage to the better land, and make themselves more worthy of the name and fame of Christians and heirs to eternity by helping these brethren that are struggling, fainting, dying in their struggles against the winds and waves, and give them a helping hand and a message of hope and cheer wherewith to gladden their hearts. Let us, we that are in the churches, awaken to our discipleship and prove our calling by making this the King's business, our business, by serving him in a life of devotion and service and uplift and benevolence in the interest of our fellow beings. Let us show them what the Christian life is and means, and by so doing lead them to Jesus Christ and a larger hope and broader view of that better life which prepares men for citizenship in the city of God in the life to come, and makes them better citizens here, and the world a better world because men are living with the Word of God prominent in their comings and goings, their dealings in the market-place, and transactions with one another. Thus in drawing men to God we draw nearer to him ourselves and come to a fuller realization of what it means to have "Jesus Present" in our lives.

The Light of His Presence

Life at its best is full of storms. There are few homes that have not been darkened with distress and black clouds of trouble. There are few hearts that have not been sorely tried with grief. Look out across the sea of life, and see how those storms are raging now! Do you not see the baffled men and women, storm-tossed, sore, afraid, bewildered, toiling alone? When the weary soul without Christ is overtaken by these tempests, he can cry with the child of God, "Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me," but he cannot raise his head in triumph and sing above the winds and waves, "Yet the Lord will commend his loving kindness in the daytime, and in the night his song shall be present with me." When he is overwhelmed with life's duties and hard burdens, he has no tender Saviour to whisper to him, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." When he is bowed down by sorrow and grief and his heart is breaking, he does not understand the language which says, "Cast all your burdens upon the Lord." When the sun goes down upon the horizon of his life and the skies are dark and he stands alone, friends having forsaken him, surrounded by a world that does not understand his malady, he knows not that Friend "that sticketh closer than a brother." There will come a day in his life when he shall do battle with a grim messenger, but shall suffer defeat and be forced to open his arms and a loved one shall fly away. It is the that he will not hear that voice of the Son of Go ringing down the aisles of time, "Let not your hear be troubled" and "I am the resurrection and th life." Because his heart and mind have not bee attuned to spiritual harmonies, when the day dawn that shall see him on his last journey through th valley of the shadow, he shall hear no glad welcom by the heavenly choir, singing the anthem of th blest, "Well done, good and faithful servant; ente thou into the joy of thy Lord."

Let us turn to our second picture, "Jesus Present," reminding us of a soul hid with Christ in God. In the first place I am sure that the most prominen resemblance existing between such a soul an the position of the disciples on the Sea of Galile with Jesus present, lies in the fact that both ar in the light. Our text tells us that "about th fourth watch of the night he cometh unto them walking upon the sea." The hour which ushered in the fourth watch of the night was the one which in the summer time (the season of the year in which the events of this chapter occurred) caught the first glimpse of the morning. It is a most suggestive fact that the hour in which the Saviour brought joy and rest and peace to the weary toilers of the night was the one which saw the first gleams of cheerful light break across the sea. It was the time of day in which the flowers awoke and the birds burst forth in song. Yes, Jesus came in the morning and all nature, which had been wrapped in darkness and storm, broke forth in praise around those to whom he came.

Calming Life's Storms

So it is always to the soul to whom Christ has come. His coming brings the light of eternal day, and fills the heart with a new song and a new hope and a new strength. When Jesus comes he dispels the gloom, and the way grows brighter, making us to see our destination and our home in heaven. The mission of the Son of Man was to bring light. How often did he say, "I am the light of the world; he that followeth me shall not abide in darkness, but shall have the light of life." That light is shining for each of us now; it fills the earth and the heavens with the glory of God; it shines in splendor from every page of God's book and appeals to us to come forth out of gloom and sin, out of darkness and despair, into the hallowed circle of its radiance. It lights the way home, showing the weary wanderer the way to the Father's house. This holy light is seen reflected in the lives of men and women that are striving to make the world better by noble deeds and sacrifice in emulation of Him who came down from heaven with healing for sin-sick souls. This light is seen reflected in the lives of men and women who are not only praying, "Thy kingdom come," but are also striving to make that kingdom come by doing the will of God; for where God's will is done, then and there has the kingdom come. So many of us are praying that great prayer, but want the kingdom to come our way instead of God's way. Not according to the gospel of us, but according to the Gospel as set down by Matthew, Mark, Luke and John. Not the gospel according to me, but according to Jesus Christ, who said, "Do unto others as you would have others do to you." We shall soon know and the world shall know by these standards whether Christ is present or absent in our lives.

This, then, is our message: "Christ can still the tempest. He can control the sea of life. He has traveled across it. He calms the bitterness of its storms. He has felt the power of its ill winds. Thus, knowing the supreme power, joy, hope, peace and light of having Jesus present, in every storm of great stress that may blow, in every billow of temptation and sorrow that may roll, we shall hear him saying, "Peace, be still." Jesus with us! When he is with us the breaking of that eternal day shall find us safely landed on the celestial shore. If your life is one of darkness and despair, if your heart is aching and you are storm-tossed, toiling, sore afraid; if the winds are contrary unto you, pray God that he send Jesus, the light, into your life. Pray the heavenly Father for the sunrise of a new and better and more perfect day, which shall find you secure with Jesus present.

* Pastor M. E. Church, Ashland, N. Y.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, June 22. Proverbs 23: 29-35. *"Look not upon the wine when it is red. . . . At last it biteth like a serpent."* This is the contrast between the winsome and the deadly: it is the deadly beginning as the winsome, charming me with brilliant and sparkling hues. The thirsty man looks upon the glowing wine. The delicate translucency bewitches him. He holds it up to gaze upon it before he drinks. It is exquisite and delightful! But "at last it biteth like a serpent." The exquisite hides the destructive. The light is the home of the lightning. The sparkle is really the glint of a foe.

Men often become drunkards through the harmless door of sociability. It "looks friendly" to take a glass. It is a sign of geniality. It is only the morose who stand aloof in abstinence! Who wants to be a skeleton at the feast? Who wants to be a wet blanket in the glowing throng? And so in order to be companionable men begin to drink. It begins as geniality, but "at last it stingeth like an adder." It seemed to be the friend of sociability, and it ends by destroying all fellowship.

Let us be on the alert when temptation comes to us as "an angel of light." Let us be especially vigilant when he makes drink to sparkle in the glass. The evil one is an expert at making death simulate life. He borrows the colors of paradise to adorn the way to destruction. The sirens could sing with the loveliest voices of women. Satan can mimic Christ!

MONDAY, June 23. Genesis 27: 22-40. Let me remember that the wearing of any kind of false skin is an offense unto God. Let me remember that all mere seeming, which does not agree with reality, is a sin against Him who is the truth. Jacob put on a skin that he might personate his brother Esau. I may not imitate his deception, yet I too may so dress up things as to make them appear other than they are.

Malice can clothe itself in the skin of courtesy. It can endue itself in politeness. Treachery can veil itself in a kiss. Ill-will can hide itself in compliments. An ugly purpose can conceal itself in soft and bewitching tones. Nay, murder can crouch behind a smile. Menace can approach behind a friendly gesture. In all these ways the sin of Jacob can be repeated: the differences are only seen in the changes of the skins.

Now the only way to escape Jacob's tragedy is to be passionate lovers of truth. A fine, healthy palate is the only defense we need against putrid food. A refined, artistic touch is our best safeguard against daubs. And a clean heart is our protection against all falsehood. A man with a clean heart recoils from a lie as a man with a clean mouth is repelled by noisome food. To a truth-loving man a lie is horrible; he spurns it with loathing.

And so this must be my prayer, "Create within me a clean heart, O God, and renew a right spirit within me."

TUESDAY, June 24. Genesis 28: 10-22. It is always a great moment in life when our God is unveiled to us in unexpected places. To stand in some unfamiliar spot, and see "a ladder set up on the earth, and reaching even to heaven," always marks the beginning of a new and larger life. To pass into some new and strange set of circumstances, and to behold the divine ladder of light and glory, is a great discovery for the soul. To grope in the darkness of some chilling disappointment, and in the deepest hour of the night-time to see the shining stair, is to receive one of the surprises of God's good grace. Or when we have sinned, and we think our secret is unknown, and suddenly we see the holy ladder, then our little world is filled with confusion because we have come in sight of the great white throne. But always and everywhere, in noontide or night, in society or solitude, the appearance of the ladder means the breaking up of our littleness, and the opening out of a larger life.

Now it is our blessed privilege to become so intimate with God that we shall see the ladder everywhere, and there will be no spot on earth where the shining communion does not rest. We may see the ladder in the privacy of our chambers, in the busy workshop, in the green pastures of rest and recreation, by the still waters of seclusion, or in the dark valley of the shadow of death. Happy, thrice happy are they who are accompanied by the shining stair, as the broad belt of moonlight upon the waters follows the wayfarer as he trudges along the shore!

WEDNESDAY, June 25. Genesis 3: 1-17. Jacob found the fruits of his wrestling at Peniel in the love, and long-suffering, and forgiveness of his brother Esau. While he agonized with the angel God's healing energies were doing their blessed work in the soul of his brother. How much the good Lord is doing in the dark! What wonderful things are born in secret, and no one knows whence have come the seeds! Man makes a railway, and cuts a wide gash through a land of loveliness, leaving a terrible scar. Then nature takes the ugly thing in hand, and bringing her seeds from near and far she clothes it in beauty. Nature heals the wounds while man goes about his appointed work.

And God has healing and restoring energies in the soul. And ours is the holy privilege of making them operative by our prayers. When we pray for another we set the energies at work. Jacob prayed at Peniel, and God's forces of spiritual health began to move in the soul of Esau, converting bitterness into holy longing, and harsh and fierce resentment into gracious good-will. By our prayers we can bring new springtide into lives that are held in the bondage of cruel winter.

A man's Peniel is therefore always the minister of spiritual spring. When he wrestles in intercession he is co-operating in the creation of spiritual flowers and fruits. He is making a climate which will convert estrangement into communion, malice into benevolence, and feverish revenge into fervent love.

THURSDAY, June 26. Genesis 37: 23-36. I learn from the earliest teachings in the Bible that *when a thing is done it is not done with.* When the brothers sold Joseph into Egypt they thought that the whole thing was done. The business was ended, and there would be no entail! They had devised a grave from which there could be no resurrection! It was a blind mistake. They had not dug a grave, they had only prepared a harvest. Every deed is a seed, and is sure of its progeny. No deed is seedless: in itself it is a seed, and no one can stay its harvest.

This is at once the grandeur and the fearfulness of life. Everything tells, everything counts! Every deed has its issues. Nothing falls dead and infertile. This makes life very grand, for even the apparently trifling nobility is destined to entail to itself retinues of glory. To give "even a cup of cold water" matures itself in rich reward. To wash a disciple's feet brings a gloriously enriched communion with the Master. To offer hospitality to a stranger is to entertain God.

On the other hand, such a principle makes life very fearful. We are always sowing seed, and we may be sowing tares as well as corn. We may sow blasphemies and reap dragons' teeth. We may sow frivolities and reap insensibility. "Whatsoever a man soweth that shall he also reap."

FRIDAY, June 27. Genesis 41: 25-43. In all the malicious designs of Joseph's brethren there was an unseen and unrecognized antagonist. They had forgotten God! In all their plans the main factor had been ignored. It was as if a man should seek to build a house and overlook the force of gravity. It was as if a man should seek to construct a reservoir and should ignore the laws of hydrostatics. The house-builder would find his presumptuous work toppling over in confusion. The constructor of the reservoir would be submerged in the unimprisoned flood. Joseph's brethren left out God, and God overturned their work, and laid their pride in the dust. He took their victim and made him the companion of kings; he took the outcast and set him in lofty places.

We may ignore God, we cannot miss him. We may decide to leave him out, but he will most surely be in, either as enemy or friend. If we do not build him into all our structure we are fashioning not houses, but rubbish heaps. If God be ignored he becomes our foe. "The grass withereth, because the spirit of the Lord bloweth upon it," and that same destructive wind blows upon everything in which God is not hallowed and glorified.

Joseph was sold as a slave; God laid hold of him and made him ruler. He was led through captivity to sovereignty. His brethren were led through apparent triumph into humiliation, and confusion, and fear. The Lord "stood within the shadow, keeping watch above his own."

SATURDAY, June 28. Genesis 42: 1-17. Roads in life have a strange way of turning, and we come face to face again with things we had long forgotten. Our business leads us to our native town, and buried sins troop out of their graves. We come upon one of our early altars, and many miles of irreligious living stare upon us. Joseph's brethren come into Egypt, and they meet their brother again, and memory recalls every lurid detail of their treachery, and they are filled with fear. Life has strange resurrections, and we never know when they will happen. Just when we are feeling most secure, when all about us is like a garden, the earth opens, ghosts of the past appear, and we are pursued by our old forgotten sins. Egypt became an awful opener of graves for Joseph's brethren! They went for corn; they found the great white throne.

Beautiful is it when awakened memory brings forth sweet angel presences, and not the bodeful ministers of fear and judgment. Beautiful is it when memory brings messengers to deepen our peace. And this is surely the gracious will and purpose of our God. It is his will that whether we open the door of memory or the door of hope we may be attended by welcome guests who sing songs of rest and inspiration. Yesterday and tomorrow may be in concord in bringing the soul the sweetest.

But if memory brings dreads and fears, even these can the good Lord deal with. His forgiveness can transfigure them. He can clothe a fear in a wedding garment and change it into a minister of thanksgiving.

These Daily Meditations will appear in each issue through 1913.

J. H. Jowett

A HIGHWAY TO PEACE

BY P. A. GILMORE

TO SEE the good in others rather than the evil; to loathe the sin, but to think kindly of the sinner; to look carefully when criticizing others lest any root of bitterness in me cause me to be a castaway; to guard well the door of my lips, allowing no profane or unseemly word to pass those sacred portals; to love truth, to utter honest words; to be kind to strangers, knowing that ofttimes men entertain angels unawares; to treat others as I would have them treat me; to be true to friends and just to enemies; to forgive and forget personal wrongs; to return good for evil and thus make a flower bloom from a weed; to fear nothing but cowardice; to hate nothing but sin; to admire the charm of youth and to venerate old age; to be courteous to children and kind to dumb animals; to be honest in my dealings with others, knowing that a double life cannot have a single virtue; to love God and the church, notwithstanding its imperfections, and to work and pray for the attainment of its ideals; to admire the beautiful in literature, in music, and in art; to cultivate a love for nature in her various forms—the song of the birds, the sighing of the winds, the music of the waters, the stateliness of the forests, the grandeur of the storm, the sublimity of the mountains, and the majesty of the seasons; to look upon life as a God-given opportunity to improve, and to make others happy; finally to think, to speak, and to do as God designed I should, and, having done all, to look up and to be resigned.

YOUNG MEN FOR THE OLD FAITH

THIRTEEN HUNDRED Y. M. C. A. DELEGATES ATTEND THE INTERNATIONAL CONVENTION AT CINCINNATI

"YOU stand for true social democracy and for true patriotism. And in these days of social unrest we need you, God knows we need you." These words, from the Rev. Samuel Tyler, of Cincinnati, greeted the more than thirteen hundred Y. M. C. A. delegates assembled in that city for their thirty-eighth international convention, which lasted from the 15th to the 18th of May.

"There never was a time in the history of the world," declared John R. Mott, from the platform of the convention, "when opportunities for spreading the faith of Christ were so great as they are today. In the Turkish Empire, in the Balkan States, in Russia, in Southern Asia, in Africa, and in Latin America the harvest is ready to a degree never before known by the church. When I first visited Constantinople in 1895 I heard a crack of rifles as Armenian men and women were being murdered because they were Christians. To have suggested a meeting to preach Christ would have meant death. A few months ago we could not find a hall in the city large enough to accommodate the crowds who wished to hear us speak of the glories of Christianity. The same is true in Egypt and Japan. At the Imperial University of Tokyo, where the graduating class numbers 5,000, the attendance at our meetings was simply marvelous, and the students and professors joined the faith in large numbers. It was the same in China and in India. But if the opportunities are great for the spread of Christianity, the present time also is the most dangerous in history. Wireless, railroads, cables and steamship lines have made this world a very small place, and the racial problem is becoming more and more acute.

"We cannot afford to treat the matter of Japan and California lightly. I have been asked by Japanese statesmen recently what is the solution. The best solution would be to keep our poise and try to turn this difficult corner, and then, when we are calmer, fix up the laws in accordance with the teachings of Jesus Christ. This may work out the problem. With the present facilities for transportation we cannot keep out the young men of the East. The solution is not segregation, not amalgamation; not in education, but in Christianity. Put Jesus Christ in the hearts of every one and you will keep this world from danger. The nations of the world are at present in a plastic condition, and as they are set at present, in a Christian or anti-Christian mold, so they will remain. The corrupt influence of Western civilization is felt in the Orient, and during the next ten years the millions there must be won for Christ or the chance may never come again.

"The Y. M. C. A. should take the whole world in its plans. At the Philadelphia convention in 1885 we sent two missionaries, our first, to foreign fields. It was enough at that time, but now there is work for thousands, and within the past twenty-four hours more than a score of secretaries at this convention have offered themselves. This is a great time, too, for a unification of all Christians. A divided Christianity means an unbelieving world."

A GROUP OF THE LEADING WORKERS AT THE CINCINNATI CONVENTION

At the close of the session a number of prominent businessmen signified their desire to pay the salaries of the young men who had volunteered for missionary work. Earlier in the convention Alfred E. Marling of New York briefly commented upon the written report, which was in the hands of every delegate. Some of the points brought out showed great advance during the past ten years. Increase in members from 323,224 to 566,101. Increase in buildings from 414 to 756. Value of property from $28,500,000 to $81,600,000. Current expenses from $3,171,000 to $10,155,000. Foreign countries entered from 7 to 18, and tuition receipts from $60,000 to $628,500.

Continued on page 591

THE BURDENS OF A "FAMBLY"

BY DELLA DIMMITT

A Story Complete in This Issue

FORCED by the exigencies of the situation to a swift choice he took the stairs. It was not their steepness so much as the very singular way they had of slipping from under, and soaring up mountains high ahead of him, that made the ascent dangerous in the extreme. But the pursuing terror that might at any moment lay hold upon his heels was so much the more to be dreaded that under the circumstances any man, however unstable his balance, would have preferred the risk the stairs involved to the unsheltered open of the street.

Glancing fearfully over his shoulder now and again, after much painful and exhausting effort he finally did succeed in scaling those slippery stairs, and, as if in direct answer to his prayers, right at the head of them stretched a settee. It was not long enough, and he had to let his legs hang out and dangle over what he knew to be a dark and dismal abyss reaching down clear to nowhere. But there are times when one has to risk even legs. His were not very valuable, anyway, so he spoke to them not at all reproachfully, but as one in whom the bitterness of parting is no more, "Well, go if you loike." But in spite of permission, the legs didn't go. They merely hung and threatened while the rest of him, too weary for discussion or controversy, lapsed off into gentle slumber.

It was the snoring that first apprised the deaconess that she had a caller. She was used to callers; nevertheless, as a precaution, she kept the door leading from this wide humanitarian upper hall of the Institutional Church here on Halstead Street into her own snug quarters securely bolted. She slid the bolt firmly but cautiously, and her eye fell on the limp thing that for want of a better name we still, even under such circumstances, are compelled to call a man.

"You're pretty far gone," she said to him, going over for a nearer inspection. But before she had quite time to re-enter her room and call up the police station a small creature, enveloped in a dingy shawl miles too big for it, appeared at the head of the stairs, and in one swift bound reached the side of the sleeper.

"You wuthless critter," she flung at him in a high, penetrating key; but seeing that he was beyond the reach of upbraiding, she fell to searching his pockets, drawing forth with no small degree of triumph a dollar, intact, and some smaller loose coin which she immediately transferred to the pocket in her short skirt, and which she proceeded to secure by a large bent safety pin thrust through on the under side.

The deaconess eyed her with a certain degree of amusement mingled with pity. She was only a wisp of a girl, twelve years old or hardly that, but there seemed actually nothing childish about her except this brevity of skirt. She was as soberly and capably going about the management of this "plain drunk" as any judge on the bench, and the way she had managed her search for funds betokened uncommon ability in the executive branch of the business. "I've fixed ye," she said at length, and for the first time she seemed aware of the presence of the woman in the scrap of a black bonnet tied with white strings. "I'm sorry to be troublin' ye wid my fambly, ma'am," she said in a voice that in its singing sweetness was manifestly different from the one used on the "fambly." "He's the plague o' me life. I will be reformin' of him yet, but he watches his chanct and whin I get busy playin' wid the kids he's off an' the money spint. I headed him off fine this time afore he'd got to the end of his rope." She tapped the region of the hidden pocket.

"Suppose you let him sleep it off right here," suggested the deaconess. "He can't do any harm, and that will give you and me a chance to get acquainted. I think I'd like to know you." She led the way into her own dainty apartments.

"So this is where you live?" and the little old woman-child looked about her in frank curiosity. "Where's your man?"

The deaconess was not prepared for that, but she explained as best she could the fact of her spinsterhood. Still less was she prepared for what followed. "So you hain't never been married at all? Why, you pore thing, you! Air menfolks so scarce-like and hard to get where you was borned and growed up?"

Outwardly the deaconess was gravity itself, and she set herself resolutely to draw the child out regarding herself. The details were pathetically brief—a mother dying, a father losing the influence that had held him to a straight course, and now—Halstead Street, and these periodical sprees that were slowly submerging the irresolute man and his child.

The deaconess was quick to feel the tragic element underlying it all, but to the whimsical creature relating the tale there was nothing in it but the common, acceptable facts incident to all life everywhere. When her new friend expressed pity for her she merely shrugged her shoulders, exclaiming indifferently, "Oh, pa—he ain't bad—he don't never come home throwin' things and bustin' up the furniture, and he don't go beatin' me when I don't get things to his taste, the way Mamie Flymm's pa done. And he takes all the jawin' I lays up fur him when he gets to hisself, just as nice and lam'-like as if I was his own mother. And I do give him fits sometimes, same's a mother'd ort to. I don't never mean to be too hard on him. Course it's fittin' fur him to take a bit o' pleasurin' fur hisself. He ain't grudgin' me mine; but twict a week is too often fur any man to get full. Now ain't it, ma'am?"

The deaconess thought it "twict" too often, but she refrained from expressing herself just then. Indeed, there was no chance, for the child's exploring eyes, so rich and deep a brown, were taking an inventory more detailed and complete than any tax assessor ever compassed in a like given time. "This here's a terrible clean place," she said at length. "Is them your folks?" forbearing in the asking to more than indicate with her soiled forefinger the near-at-hand family group. Assured that it was, she added, "You've got a terrible clean fambly. Mine's so dir-rty." And she sighed.

"I wonder if you wouldn't like to see how we manage it?" The deaconess was used to acting on impulse. She was sure she was following the right one now, when she led the way into her own private bath, and turned the water on in the immaculate tub. "See," said she, "I bring the water up to that knob, and then I get into it, every morning of my life, Rosie."

"Ivery marnin', ma'am?" exclaimed the child in wide-eyed astonishment, "why, whatever can ye be doin' to git such a deal o' dirt on that ye have to be

Continued on page 585

A GIRLS' SCHOOL IN TIBET

GIRLS going to school on the roof of the world! That sounds rather odd, doesn't it? There are two very good reasons why it should. In the first place they have not been doing it very long and in the second we know so little of that sealed land of Tibet and that little is so wild and strange that we have never connected it with such an ordinary proceeding as going to school. From her far outpost of Christianity at Khalatse, where British India joins Tibet, away in the fastnesses of the Himalayas, Mrs. S. H. Ribbach, of the Moravian Mission, writes of the girls' school she has begun in that strange land.

"For nearly six years I tried to start a girls' school at Khalatse," says Mrs. Ribbach, "but in vain. 'We peasants have so much work that no time remains for learning; besides, our girls are not gifted. They'll be too stupid to learn,' say the mothers. 'But because they know nothing and because you think they are stupid I want to teach them. Let them come to me for a trial,' has been my answer. For a long time the girls themselves gave the same excuses, so I had to be satisfied with teaching those who have been connected with our own household at different times. Then, last winter, when I had nearly given up hope, two little girls suddenly appeared to ask me if they might come to school. They were, of course, given permission, and to my great delight, during the following weeks they brought in some more girls, and these, in turn, drew others, so that there are now thirteen in all, besides three Christian orphan children.

"The work has had some peculiar and sometimes rather comic difficulties. In the first place, to find out the girls' ages has been a matter of close computation and considerable guesswork. The Buddhist counts a cycle of twelve years with the following names: cat, ox, tiger, hare, dragon, snake, horse, sheep, ape, bird, dog and swine. In the most favorable cases a girl will say, 'I was born in the ox year,' and as 1913 happens to be an ox year it means that the child is twelve years old. A birthday no one can tell. The nearest to an exact date that one can get is the statement that a child was born 'before the plowing,' which here in Khalatse means in the beginning of March. Or one is often told that the time of birth was 'at the barley harvest,' which is in the middle of July, or 'when the buckwheat was cut,' about the end of September. At last I found that the youngest girl was about eight years old, while the oldest was two cycles—or twenty-four years.

"It may seem strange to girls of this age in America, but only a few of these new charges of mine have any sense of cleanliness. One of their proverbs says: 'In the hands of a Tibetan all color dies," so when their names are called at the beginning of a lesson they are strictly examined for the evidence of any growing love of the use of water. At first I had to be satisfied with clean hands and faces while neck and arms offered a terrible gray-black contrast. But nowadays these too are being censored and rewards passed out for cleanliness as well as for regular attendance and attention.

"We began with knitting and sewing. The poorer girls are supplied with wool free, whilst the fairly well-to-do parents are expected to provide for their girls. Great pride was displayed over the first knitted mittens and the first simple pieces of needlework. These, of course, became the property of the girls who had made them.

"When we began reading lessons it was soon discovered that the smaller girls retarded the progress of the older ones, so Martha, Odga and Dondrub, the Christian orphan children, are serving as monitors, and their skill and patience are often sorely tried in the attempt to teach those about their own age. The middle class is being managed by Chompel, our native evangelist, and I take the most advanced group, at the same time keeping general watch over the others.

"It may sound easy; but what a time it takes until they grasp and keep the thirty letters of the Tibetan alphabet! Ambition is entirely unknown to them and they take the whole thing as a matter of play, so one must laugh with them until they get used to a little discipline. Too much strictness at the outset would only drive them away. They continually made a muddle of the letters they were attempting to learn, and the conquest was only made after each letter had been attached to some definite idea, such as that of a sheep or a goat, with which they have been familiar from their babyhood. It is amusing how they add the polite syllable *le* to each letter—for instance, repeating the alphabet *a-le, b-le, c-le*, etc. The letters *ng* indicate profound thinking to the Buddhist mind, so one girl reflects aloud *ng. f-le,ng, g-le*, and so on until one's brain is fairly in a whirl from trying to follow them.

"After the stiffest part of the reading had been mastered, singing lessons began. The girls have very little ear for music, and when the organ played a deep note they would sing a high one, or vice versa, without realizing that there was anything the matter. It is quite incomprehensible to them that while singing they must stand up straight and not hold their hands in front of their mouths. During the first lesson they usually laugh more than they sing, especially when, or rather because, I expect them to open their mouths. When it is the turn of one of my own household girls she pleads politely 'Please wait a little,' then proceeds to indulge in a hearty laugh. When she finally manages to compose herself she sings fairly correctly. Inwardly I have moaned and gotten terribly impatient and then counseled myself to have patience, for they really don't know any better. Now, after the training they have had, they can sing a few songs.

"Another step forward came when I was sure of such continued attention that I could begin to tell them Bible stories. This is always done with the help of a picture, which, as such, and entirely irrespective of its subject, has to be fully explained. In the beginning they repeated the Bible stories very poorly in spite of many questions, and in some cases I noticed that the girls from rather bigoted Buddhist families were purposely inattentive. I do not force them to retell the stories, as I fear it would only make them stubborn. My silent prayer is that some of the seeds of truth may fall into fertile ground and bear fruit later on.

"On the whole the girls come fairly regularly, or they have acceptable excuses for staying away. Some of these excuses will be amusing to American girls. I find among them on my list, gathering wood for fuel, working at the mill, plowing, weaving and winding thread on shuttles for the weavers. Then each girl has her day as the village shepherdess and goes with some other girl to keep watch over the flocks. The matter of hairdressing is also an excuse for absence. This is a momentous affair, as it only takes place about once in a month or six weeks. It takes several hours to go through the process of washing and plaiting the hair, weaving in little woolen tails and sewing on fancy ear-flaps and turquoise bands. Autumn brings a set of excuses of its own; reaping, gathering and drying apricots, watching the fields against innumerable birds, and pressing oil from the kernels of the apricots. Occasionally an illness or an invitation prevents them coming and in the winter months they must attend all weddings, which play a great part in the village life.

"In spite of the work seeming to be all of an uphill nature and some of it apparently of little consequence there is the encouragement of seeing a little progress each week, though often it is very small. Our greatest hope is that this little school may develop, and become a blessing to many. Later on most of these girls will marry and go to other villages. If we could make it possible for them to take some Christian light into their surroundings there, we would feel that we have not labored in vain. We pray that the friends of missions in America may give an occasional thought and prayer to this new work here in the Himalayas."

MRS. RIBBACH AND THE KHALATSE GIRLS' SCHOOL PUPILS

TOPICS OF INTEREST AT HOME AND ABROAD

—AT MARQUETTE, MICH., on March 25, court proceedings began in a suit brought by Colonel Roosevelt against George A. Newett, editor of the Ishpeming, Mich., *Iron Ore*, in which the colonel claimed $10,000 damages for libel because of a statement made in that paper last fall to the effect that the former President "gets drunk and that all his intimates know about it." Among those whom Colonel Roosevelt intended to put on the stand in his behalf were James R. Garfield, formerly secretary of the interior; Jacob A. Riis, Robert Bacon, former secretary of state; John Callan O'Loughlin, former assistant secretary of state; Truman H. Newberry, formerly secretary of the navy; William Loeb, Jr., Frank Carpenter, two secret service men who attended him when in the White House, Drs. Murphy and Bevan, who attended him after he was shot in Milwaukee, Drs. Rixey and Lambert, Gifford Pinchot, Governor Hadley of Missouri; General Leonard Wood and Mr. Lawrence Abbott, of the *Outlook*. Colonel Roosevelt's chief object in bringing the action was to destroy the widespread effect of statements and insinuations of similar tenor to the passage in *Iron Ore* of which complaint is now made. The ruling of Judge Richard C. Flanigan, which barred all newspaper reports and rumors from the evidence, was an important factor in favor of the prosecution. At the close of one of the most animated trials this country has ever seen the jury awarded Colonel Roosevelt a vindicating verdict and six cents damages.

COLONEL ROOSEVELT ON THE WITNESS STAND AT MARQUETTE

—ON MAY 22, State Senator Stephen J. Stilwell, of New York, went on trial for bribery in the criminal branch of the Supreme Court. He was charged with having sought to obtain from George H. Kendall, president of the New York Bank Note Company of New York, a considerable sum of money for his influence in getting a certain bill reported out of committee in the Senate and the Assembly. After a trial lasting two days he was convicted. The verdict rendered him liable to ten years' imprisonment and $5,000 fine, and also stripped him of his office, and overruled the decision of the judiciary committee exonerating him from these charges, and the adoption by the Senate of that decision on May 12 by a vote of 28 to 21.

—THE BANKERS INTERESTED in the financial affairs of Mexico have announced the issue of bonds for a two-year loan of $27,000,000 by the National Railways of Mexico and for a Mexican Government loan of about $10,000,000.

—AT THE federal elections in Australia, the Laborites won by a decreased majority. Three women candidates for the House of Representatives were defeated.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Mr. Bryan's Peace Plan

IN THE carrying out of every great reform, the pioneer has to run the gauntlet of sharp criticism, abuse and misrepresentation. When Mr. Bryan became secretary of state, he did not hesitate to declare himself an advocate of international peace and a believer in the principle that there is practically no dispute between nations that cannot be settled better by reason than by war. He even ventured the prediction that the world had seen the last great war, but the Balkan campaign, which cost many thousands of lives and changed the map of Eastern Europe, speedily proved him a false prophet. Now he has further demonstrated his ardent love of peace by framing a concrete plan, the particular object of which is to prevent precipitate wars by a chain of treaties which would impose on the signatories the duty of submitting to arbitration of a novel type any dispute that may arise among them, the purpose being to permit the dangerous period of "hot blood" to pass without any overt act, and to allow the question at issue to fall into channels which may be reasonably depended upon to guide it to a satisfactory conclusion without hostilities.

Mr. Bryan's "peace plan," which has already been communicated to several foreign governments and conditionally approved by ten, is briefly as follows: the new treaties, which are not intended to supersede others now existing, provide for submitting the quarrel to a commission of citizens of both nations involved, for investigation on its merits; a guarantee is to be exacted that no declaration will be issued and no strategic movement be attempted, pending the inquiry; a time limit is to be set for the commission's work; and the Powers may reserve the right to independent action after the report has been received. This plan, it is urged, would enable the contestants to discriminate between vital and non-vital questions and would give time for undue excitement to subside. Followed out logically, it would eliminate the danger of sudden war, begun in haste and "hot blood," in obedience to public clamor, which is so often grievously wrong. It would not stop war—probably no human being could devise an infallible recipe for securing peace. The one hidden rock of danger would be the question of national honor, as, when no other excuse sufficed, a headstrong nation, bent on belligerency and probably with a view to material advantage, might easily waive all other considerations save the paramount claim of national insult. But even that point might be so searchingly sifted by the commission as to leave no ground for such a pretext. On the whole, Secretary Bryan's plan, if adopted, might prove a long step toward better international feeling, and consequently would make for peace. It is certainly well worth a trial, and would probably be approved by all classes of people except the irrepressible and tempestuous "jingoes."

Feasible Church Union

WHEN all is said and done it must be admitted that the subject of church union is not one which arouses very intense enthusiasm among the rank and file of Christians. In almost all cases those who are aggressive and vigorous in church work have certain profound convictions, partly the result of heredity, partly of experience, which they find it difficult to think of surrendering. They are interested in these distinctive forms and beliefs; they have a warm affection for their home denomination; they like to promote its activities, and believe that by so doing they can best forward the cause of world-wide Christianity. So the principle and project of church union is unfortunately not of supreme interest.

Nevertheless there is a deep conviction that all denominations should work toward this goal, and all Christians rejoice at concrete signs indicating progress in this direction. The spectacular gathering in Atlanta during the last part of May, when approximately 1,600 Presbyterian commissioners met simultaneously in three great assemblies, emphasized a certain phase of church union which must appeal to most Christians as not only extremely desirable, but also practicable—that is, the organic union of denominations which have the same doctrinal and governmental basis and form.

There had been some fear that the enthusiastic advocates of union might take advantage of the goodfellowship sure to be felt on this occasion to stampede the various assemblies for immediate amalgamation, so the stipulation was made that the matter of union between the Northern and Southern bodies was not to be discussed. But much was accomplished, nevertheless; and the Southern church and the United Presbyterians took some positive parliamentary steps. Altogether the earnest sermons, the amazing union communion service, the Pentecostal gatherings, the great union mass meetings, the delights of daily intercourse, socially and in the interests of the kingdom, tended to make organic unity an attractive proposition, and it may not be long before all the Presbyterians of America shall be dwelling together in one denominational home.

The World's Evangelization

IT IS to be regretted that we do not hear with more frequency the theme of world-evangelization discussed in our religious assemblies. In a recent address before Southern Baptists, Mr. J. Campbell White, general secretary of the Laymen's Missionary Movement, sounded a note which deserves more than passing attention. Formerly, it was the general impression that centuries would be required for carrying out the church's great work of giving the whole world the Gospel, but the last two decades of effort in that direction have changed this view. Now, the entire globe is known and practically accessible and the mind and heart of almost every nation are open to the Gospel. Many petitions are coming for missionaries from lands till lately heathen. In India, China, Japan, Korea the truth is given "free course" with a cordial liberality hitherto unknown. In many places there is now a self-sustaining, self-propagating Christian church. Missions have spread beyond all anticipation, and there is in many places a strong movement for the development of a native Christian ministry. Further, the people themselves are furthering the work by liberal gifts, which steadily increase; multiplied Bible translations augment the efforts of the missionaries. Even in remote places, where all these cheering signs are not yet visible, the movement has begun to be Gospel-ward. So encouraging is the whole outlook, that the more sanguine have already begun to hope that the great task may be much nearer accomplished than the Christian world dreams of. All of this is a mighty incentive to greater effort among the home churches. The doors are open, the workers are calling for reinforcement, that they may enter and preach the truth until, by God's grace, the last of earth's races has heard the message of salvation.

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A Beautiful Testimony

SELDOM do we find a more convincing illustration of the value of practical Christianity in winning the heathen than this, in a letter from Superintendent G. H. Malone of the Nanking Orphanage, China:

> The very thought of saving human life appeals to the Chinese. It is not an uncommon thing to see a Chinaman bargaining for a caged bird, so that he might secure it and let it fly away—thus acquiring merit in the other world. This is not only done with birds and animals, but oftentimes children are purchased and given better homes and other advantages, with the firm conviction that in the other world blessings will be in store for the benefactor. The work missionaries have been doing through THE CHRISTIAN HERALD Orphan Fund has met the approval of thousands of these people. In talking with some of my friends a few days ago, one remarked: "Preaching has its place, mission schools are doing a splendid work in training young men and women for useful lives, but those who take the helpless and destitute and provide a home, give them a trade, make them to see the meaning of life and the dignity of labor, are doing the work of the Carpenter of Nazareth, the only perfect man—Jesus Christ, the Son of God. That work has done more to convince me that Christianity is divine than any other work missionaries are doing." I pass on this testimony to you, readers of THE CHRISTIAN HERALD, and to you who are making it possible for some of us to rescue a few of the helpless and homeless children of China. We say, "God bless you."

In these days of wondrous transformation, when the greatest miracle in the history of missions is taking place before our eyes and the Chinese are calling for the Gospel, let no one undervalue the opportunity afforded of winning the children. They, in turn, will become the evangelists of the future. "He that winneth souls is wise," with a wisdom that reaches beyond time to eternity.

The "Morals Court" Experiment

IT IS only fair to admit that in certain respects the Middle West displays more skill and courage in lines of pioneer reform work among the unfortunate and the criminal than are found in other sections of the country. One of the latest evidences of this fact is the establishment of the "Morals Court" in Chicago, which deals with all cases involving violations of the city ordinances regarding the social evil. This court makes it a point to exalt mercy and helpfulness, instead of hurling the terrors of the law at all offenders alike. In other words, it is a reformatory institution, keyed to a work of rescue, and endeavors to give to the offender opportunity and strong encouragement to forsake sin and make a new start in life. The pariah class is its special object of sympathy and assistance. It comes a long way nearer to the ideal set up by the Founder of Christianity than any other court before which such cases are now tried. It has attached to its staff women probation officers and women physicians, and it co-operates with employment agencies in finding work for the unfortunate class of offenders who come before it, and who are willing to make the effort at social rehabilitation. Of course, like every other attempt in altruism, it is sharply criticized as being a foolish and fanatical experiment; but its purpose is clearly noble and its methods are humane, and we are led to hope that it may demonstrate its value as a reliable agent in social reclamation work. If it should do this even in small degree, it will be a blessing to society. No one can sit through a police court session, with its heartless and frequently brutal treatment of such cases, without wishing that some system more in accord with our Christian civilization could be substituted. We ought to be able to give even the poorest of moral weaklings a chance at least for redemption.

General Notes

THE MOVEMENT in support of retaining the Bible in the public schools of the United States made a splendid advance when, on May 20, Governor Tener, of Pennsylvania, signed a bill under the terms of which ten verses of the Bible must be read daily in the public schools of that State. The Scripture passage is to be read without comment. Teachers who refuse to comply with the law are subject to dismissal.

—THE MISSION TO LEPERS in India and the East is now responsible for the maintenance of fifty-two asylums for lepers in China, Ceylon, India, Burma, Japan, Siam and Korea, and of twenty homes for untainted children of leprous parents. Thirty other stations are aided by grants of funds for Christian teaching or for support of lepers. Twenty-seven of these asylums for lepers are managed by missionaries under United States Mission Boards. The secretary of the Mission is W. M. Danner, 105 Raymond Street, Cambridge, Mass.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Monument to "Maine" Heroes

ON DECORATION DAY there was dedicated a beautiful monument in memory of the officers and men of the battleship *Maine* who went to their deaths when the warship was blown up in Havana Harbor the night of February 15, 1898. The memorial stands at the Columbus Circle entrance to the Central Park, New York City. Among the distinguished personages present were the Secretary of the Navy, the Secretary of War, the Governor of New York and the Governor of Maine, the Commander-in-chief and the division and ship commanders of the Atlantic fleet, the Mayor of New York, and scores of leading citizens. Before the unveiling services there was one of the greatest parades ever seen on Memorial Day. Soldiers and sailors from Cuba had an important place in the column, and received especial marks of public favor. After prayer had been offered by Bishop Greer, the monument was given to the city in an able address by General James Grant Wilson, chairman of the Monument Committee. He said the monument cost $175,000, raised by subscriptions throughout the country, mostly in small amounts from a million of the plain people. As "The Star-Spangled Banner" was started by the fleet band little George Hearst, dressed as a sailor, gave the silken ropes a jerk, and the large flag fell away, disclosing the beautiful memorial. Wreaths from President Wilson, the States of New York and Maine, the city of New York, and the republic of Cuba, were placed as decorations. The last wreath was by the gallant Admiral Sigsbee, who, with tears in his eyes, placed the floral offering for the Atlantic fleet. Mayor Gaynor then accepted the monument in becoming words. An appropriate letter from President Wilson was read. Ex-President Taft made the principal oration. "The monument we dedicate to-day," said Mr. Taft, "is an enduring witness of three facts. The first is the gratitude that our country feels toward the men who went down on the *Maine*, in that they gave up their lives in her service. The second is the birth of a new people and the founding of a new nation through our disinterested aid and sacrifice. The third is the expansion of this nation into a wider sphere of world usefulness and greater responsibility among the nations than ever before in its history." Secretary of the Navy Josephus Daniels then spoke. Said he: "In the wide range of patriotic story as it comes to us in the tales of the sea there is no finer illustration of heroism than that exhibited at the time of the blowing up of the *Maine*. How beautiful is the life wedded to duty! How glorious is the spirit of the sailor who gives up all to stand watch for his race, and gives up his life for his country!" Admiral Sigsbee, who was greeted with prolonged cheering, gave a thrilling account of the tragedy, and praised the sacrifices of the brave men. Señor Calderon, of Cuba; Governors Sulzer of New York and Haines of Maine, made timely addresses. The brave men do not need the memorial stone. They gave to their country their all, and have had their reward. The living need the monument to teach the young and old as well how to do, and dare, and die for others. On this monument and the tombstones of all who have sacrificed their lives for their country can be written this epitaph:

He being dead yet speaketh. (Heb. 11: 4.)

Plants Pearls in Garden

FOR a few weeks Mr. and Mrs. Charles Frederick von Glahn of Berlin, Germany, stopped at a leading hotel in New York City. Their son, five years old, was greatly interested in the planting of flower seeds in the boxes of the garden on the roof of the hotel. When the workmen went to their luncheon it occurred to the lad that he would do some planting himself. So he slipped into the room, and going to his mother's jewel case, took out about eight thousand dollars' worth of pearls, which looked to him so much like seeds, and planted one in each of the forty flower boxes into which the gardeners had sown the flower seeds. The nurse caught him putting down the last pearl, and the men had to undo all their work in hunting for the precious jewels, all of which were found. The boy did not know the great fact of God's universe, that life can come only from life, and that a dead thing like a jewel cannot start a stem or bear a flower. But when we look closer at the child's performance, we see that he planted wiser than he knew, that live things can come from pearls; that gold and silver and precious stones can produce life of ever-widening influence; that from them in good soil grow universities, libraries, hospitals, institutions of beneficence that bless the infirm, the diseased, the unfortunate in body, mind and heart. Pearls of wealth can be so planted that they grow churches and evangelical and missionary institutions. They can make a garden of God, the desert blossom as the rose. The world would be better off if quite a proportion of the fabulously costly jewelry of our time could be planted to these ends. Christ told the rich young man it would be necessary for him to sow wealth in poverty if he would have a harvest of spiritual treasure.

Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. (Luke 18: 22.)

Doctor Dies a Martyr

DR. HUGH BAKER, of Connellsville, Pa., died from blood poisoning, contracted while treating a charity patient. Dr. Baker had a large practice amongst the wealthy residents of his city, but it was his custom to give the poorest people of the community his best service free of charge. It was while operating upon a charity patient that he became infected, and, though they took him to the Mercy Hospital in Pittsburg, and did all they could for him, they could not save him. Dr. Baker is only one of the many thousand physicians who become martyrs to their science and to their benevolence. The general public does not know how much genuine charity work our physicians do, and it often seems as if those who have the best practice and the most imperious demands on their time are most generous-hearted in their treatment of those who are not able to pay them. Dr. Baker and other martyr physicians like him copy the spirit and service of the Great Physician, of whom it was said:

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THE "MAINE" MEMORIAL MONUMENT, COLUMBUS CIRCLE, NEW YORK

For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. (Mark 10: 45.)

Women Aid Boy Singer

ENRICO ALESSANDRO, the son of poor parents in Greenwich, Conn., has an unusual voice. When a comparatively small boy he sang on the street corners to get money to help in the support of his family. He also sang to secure his own education, including a course in law, which he finished with his degree a year ago. Soon after his graduation in the law school he met Caruso, the great singer, who said, "What, study law with a voice like that?" Several women of wealth, taking a deep interest in the career of the young man, collected over $1,000, with the promise of more, to send him to Rome, Italy, for study in vocal music, with the hope that he may become a star in the musical world, and contribute in some real way to the happiness and development of society. The women are rich, and will not miss the money they spend on the vocal culture of the young man now just twenty years of age, and they have a wealth superior to their silver and gold in the disposition they have to do this benevolent thing for a worthy, talented youth. Young men of fine musical ability were selected, and were subjected to the most competent vocal training to fit them to sing in the worship of the Lord's house. There is this mention of them:

So the number of them, with their brethren that were instructed in the songs of the Lord, even all that were cunning, was two hundred fourscore and eight. (1 Chron. 25: 7.)

Hurled Stones, Scattered Roses

THE severe and mild side of human nature, the diabolical and angelic element in earthly conduct, appeared in striking contrast in the recent street-car strike in Cincinnati. As a car containing strike-breakers came to the corner of Fourth and Vine Streets workmen on a new thirty-four-story building threw out of the windows bags of cement, pieces of marble and rough timbers down on the top of the car, breaking holes in it, driving the conductor, motorman, and strike-breakers to cover, frightening the pedestrians, and calling mounted policemen to the scene of danger. The policemen on entering and ascending to the top stories of the building were not resisted by the workmen, who went quietly back to their work. But there was a tie-up for some time at this point of assault on the car track. After a few days of conference a mutual agreement was reached, and the strikers resumed work. Peter Rossak, the chief sculptor of the new building, was so shocked at the shower of stones the men had thrown out of the windows on the car the Saturday before that he proposed that the settlement of the strike should be celebrated with another aerial bombardment. The men looked at him in wonder when he said bombardment with roses. But these sturdy men, thinking the idea a beautiful one, hastily made up a purse among themselves, and bought all the roses and other flowers out of the flower stores in that region and rained them down on the cars and men who manned them. The Christ that stilled the tempest is the only one who can quiet the storm of human passion, and quell the tumult of earthly strife. Laws are important; boards of arbitration have their office, but it is the temper of the individual soul after all that determines the strife or peace of the community. Christ came to turn the individual heart and society from the bitterness of hate to the sweetness of love, the hurling of the stones of wrath into scattering roses of affection. The spirit manifested in the settlement of the street-car strike was that of the Master, who brought peace out of the storm in the natural world.

He arose, and rebuked the winds and the sea; and there was a great calm. (Matt. 8: 26.)

Kiss Papa for Me

KISS papa for me," was the message sent by a little girl to her father, confined in the death cell at Montgomery, Ala. The words came over the telephone to Deputy Sheriff J. F. Tucker, who went upstairs to the prisoner under the death watch and told him he had a kiss for him from his daughter. The man cried like a child, and begged the officer to take a kiss to the child for him. And the officer did so, but before he did the rope was put about the condemned man's neck and he was hurried into eternity. Could any scene be much more pathetic than this? Boys are splendid, with their romp and rollick, and dash, and impulses and virtues, and buddings of manliness, but no one has had the complete paradise of parental joy who has not had a girl baby in the house. No matter what the prisoner had done, he was the little girl's father, and she sent him a kiss that had in it a love stronger than her life. We have here in this story a suggestion of the love of the divine Father that goes down past the sins into the heart of the sinner, expressed in these words:

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (Rom. 5: 8.)

THE QUARTERLY REVIEW*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

PERSONS: Names of persons about whom we have studied during the quarter: Isaac, Rebekah, Esau, Jacob, Laban, Leah, Rachel, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Dinah, Joseph, Benjamin, Midianites, Potiphar, Pharaoh, the two sons of Joseph, Ephraim and Manasseh.

PLACES: Haran, Canaan, Beersheba, Bethel, Padanaram, Edom, Peniel, Shechem, Egypt, Goshen (trace these places out on a map).

DATES: B.C. 1796 to B.C. 1689.

EVENTS: Isaac, his eyes being dimmed with age, and all of his faculties depleted, was deceived by his son Jacob. Jacob became an exile from home as a result of his perfidy. Leaving Beersheba he went to dwell in Haran, which was outside the land of promise. In his flight he stopped to rest, and received a vision from God, which made him a new man. He became a part of his uncle's household at Laban, where he dwelt fourteen years and became the father of a family of twelve sons and one daughter, and the owner of extensive flocks and herds. After these many years Jacob determined to return to his paternal estates in Canaan. On the way the angel of God met him, and gave him a preparation of heart to meet his brother Esau. The heart of Esau also was softened by the power of God, so that the two brothers, estranged so long, met in loving embrace. After his return to Canaan Jacob became a blessing because of the many wells which he dug in that parched land. All of his sons save two were shepherds. There were ten grown men and two boys, one of whom was Joseph, and the other Benjamin. Joseph was the son of destiny, and this aroused the ill-feelings of his grown-up brothers. They plotted against his life, but in the end sold him as a slave, and as such he reached Egypt. Faith in God and faithfulness in duty were the characteristics of Joseph in his life as a slave. The good report of him reached Pharaoh, the monarch of Egypt, who summoned him to the palace, that he might give expert testimony concerning warnings which had been sent to him from God as visions, or dreams. The help of God was with Joseph, and he was able to foretell that after seven years of great fruitfulness in Egypt there should be seven years of dire famine. Pharaoh at once appointed Joseph his chief commissary, and bestowed upon him the royal chain and ring as emblems of his authority. Joseph ordered a number of vast store-houses to be built, and these he filled with grain during the years of plenty. And when the years of famine came, the people were able to get from him all of the foodstuff which they needed. The fame of the plenty of Egypt reached Canaan, where there was also famine. The father and brothers of Joseph were among those who lacked food, but Joseph knew it not, until one day his ten shepherd brothers arrived in Egypt to buy corn. They knew not Joseph, but he knew them. Joseph, desiring to know what was in the hearts of his brothers, determined to test them, both as to love of money and unbrotherliness. They stood the tests well and showed themselves to have become true men. Then Joseph made himself known to them, and willingly forgave them, and made generous provision for their needs, both in food and clothing. Then he sent them back to bring his aged father and his youngest brother down to Egypt. Then followed a glorious family reunion, an honorable reception of the aged father Jacob by the monarch of Egypt, and an allotment of the best land wherein to dwell. For the space of seventeen years Jacob lived as a pensioner on the bounty of Egypt and died there. A state funeral was given him by order of Pharaoh, when all of the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all of the house of Joseph, the chief ruler, with chariots and horsemen, as well as all the sons of Jacob and their households, making a very great company, went from Egypt to Canaan to bury the embalmed body of Jacob in the cave of Machpelah at Hebron with his own people, Abraham his grandfather, and Isaac his father.

God's providences. When we consider such a life-history as we have been following, we must know without a doubt that man is in God's thought. This is the way Christ put it: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? One of them *shall* not fall on the ground without your *Father*. Fear not therefore: ye are of more value than many sparrows." Matt. 10: 31 and Luke 12: 6, 7.

The life of Joseph is interwoven with the providences of God. No one knew this better than Joseph himself, for did he not say to his brothers when they trembled in his presence after he had made himself known to them: "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. . . . And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." (Gen. 45: 5, 7.) In saying this did not mean to exonerate his brothers from their malicious and cruel treatment of him, but rather to show that God in his providence had made evil a vehicle for good. But let no one be confused by this and excuse himself for doing wrong that good may come as telling a lie to save life. Such reasoning would make God the author of evil rather than the redeemer from sin.

Another thing clearly set forth in these lessons is the efficacy of prayer. Jacob, in his loneliness in the desert, in the night, as he was fleeing from the wrath of his brother, had a dream prayer for God's help, and a glorious vision was granted him, which made a new man out of him (Gen. 28: 10-22). And when he was returning to his home, fourteen or more years afterward, he spent the whole night in prayer (Gen. 32: 24-31), and as a result the fear he had to encounter his brother Esau was turned into a harmonious incident. Not much is said about the prayers of Joseph, but his reply to Pharaoh showed that he was a praying man: "God shall give Pharaoh an answer of peace." (Gen. 41: 16.)

The duty of faithfulness was exemplified by Jacob in that he expected to work for his living, God helping him, and he promised to give tithes to God, a tenth of his profit.

Joseph was faithful in every relation of life: As a son, his father could depend upon him to carry out instructions, as when he went far away at his father's command to see if it was well with his brethren, and well with their flocks. As a slave he was faithful, for when Potiphar, the captain of the guard, bought him from the Midianites, to whom his brothers had sold him, and placed him in his household, his faithful service caused Potiphar to promote him to the place of chief overseer of his household. When he was summoned before the king of Egypt as an interpreter, he was faithful to his God, assuring the king that power to tell him what he wanted to know rested in God and not in himself. Joseph was faithful in the high position to which the king appointed him as commissary, so that when the years of famine came there was an abundance of grain in Egypt, which Joseph had been storing in barns for seven years. Joseph was faithful to his brothers, when they came to Egypt in a starving condition, though unknown to them he so disciplined them that manhood at its best was developed in them, while loving care for the young and the aged began to flow from their hitherto selfish hearts. Joseph's faithfulness to his father continued to the end, for unto the day of Jacob's death, Joseph sustained him with the best that Egypt could provide, and followed him to his burial with the highest honors Egypt could give.

Jacob and Joseph belong to the ancients, and we are the moderns. But the truth of God knows not age; it always has been and always will be the same in its application to human lives. China is the modern illustration of the vitality of the truth of God. China, the oldest nation in the world, the longest steeped in idolatry, after a hundred years of missionary work is casting away her idols, and beating them to dust in the streets, throwing herself at the feet of the true God and asking "her Christian sister republic," the United States, to pray for her. Again "the people that walked in darkness have seen a great light" (Isa. 9: 2). Great is the joy of those who in God's name went forth to preach the Gospel there!

*THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, June 29, 1913. Acts 7: 9-16. Heb. 11: 20-22. GOLDEN TEXT: "This is the victory that overcometh the world, even our faith." 1 John 5: 4.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—CHILDREN OUGHT ABSOLUTELY TO BE brought into the church by twelve, if possible, before the dangerous "teen age," that they may be fortified for the temptations of that period. Twelve is the age at which Jesus joined a church which God had closely supervised. Boys and girls are older in mind to-day at twelve. In those days they were not "twenty-one" till they were thirty and at thirty is to twenty-one, twelve is to eight, which our courts count as the age of responsibility. Whether children should join the church at eight or not, they certainly are capable of being Christians as early as they are capable of being criminals, and if not received in full membership they should be led to make clear-cut Christian life as early as eight, and be enrolled in a "Junior Church," or in some other way.

—HERE IS A GOOD thing from Mr. G. G. Mahy on the supreme work of the Sunday school as an evangelistic agency: "The evangelistic minister develops his Sunday school into an efficient evangelistic agency. The teachers are trained to deal personally with their scholars, and to bring them to the place of decision. The decision service is not a haphazard and hurtful thing, but it is a service wisely planned. The claims of Christ upon the children are presented in a form which they can understand, and with a wise and tactful tenderness which draws their hearts to him. The decisions thus registered are strengthened by the pastor's instruction class until the children of the church enter the membership of the church as true lambs of the flock fed by a faithful shepherd."

—JUDGE WILLIS BROWN argues, and we think rightly, that to give a boy's energies right direction is the best way to keep him out of mischief and vice and crime, and tells of a boy arrested for housebreaking who showed in court that he could pick open any lock, but was saved by challenging him to make a lock that nobody could "pick," which he did. That gave him steady and stimulating employment with a locksmith and he became an honest and useful citizen. A companion story is that of a delinquent Chicago boy, who passed from one corrective institution to another until he arrived at the John Worthy School. Here, in spite of every effort, he grew increasingly incorrigible, until there seemed nothing left but to send him to the industrial school at St. Charles. This boy, however, had a special friend at court. Though the other instructors had found him an impossible pupil, his art teacher thought she had discovered in him a spark—only a tiny one at that—of interest in drawing. She begged the superintendent to turn him over to her. After weeks of tireless labor she succeeded in fanning that spark into a flame. John became so absorbed in his art that he hadn't time to be naughty; and he developed a talent, amounting almost to genius, which has taken him at last to the Art Institute, where he has outstripped all his classmates, with brilliant prospects of becoming a light in his profession. Where Industry and Interest go hand in hand a boy's natural activity has little chance to lead him astray.

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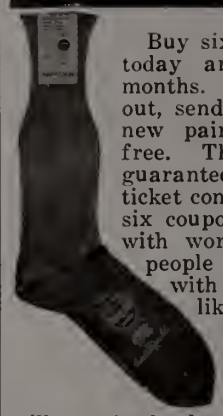

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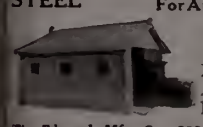

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THE BURDENS OF A "FAMBLY"

Continued from page 580

scrubbin' ye so oft as all that? Why, I niver knowed anybody as iver took a scrub barrin' a Saturday night. Ivery day? Why, it looks like a sinful waste o' water. It do indeed, ma'am."

"Oh, it isn't altogether on account of dirt, although I do get a good bit of grime on me going about the streets as much as I do; but a bath, especially of a morning like this, gives you such a clean, fresh feeling, Rosie, for all day. It just makes you feel clean away down deep inside of you. It's a good deal easier, I'm thinking, for folks to be good when they keep themselves clean."

"Mebbe you're right, ma'am, sure 'tis the time most folks set out fur church. I'd allus thought they went because it were a Sunday. Belike 'tis the scrub they got the night afore. Sure, an' I like to go to church and hear the mewsic an' say me prayers—whin I'm clean anough an' got some decent things to put on me back. I ain't been this long time.

"That's a terrible sight o' water," she added, a reflective eye once more on the glistening tub, "an you've sure set out wan large dish to ketch the drip in."

"Suppose"—the suggestion seemed a mere afterthought—"I leave you here to undress and jump into that tub. Let's see how clean you will come out. Soap is a big help, and that brush there would almost take off the skin, let alone the dirt—this is the way it works. See, isn't that hand of yours clean—isn't it beautifully clean, though? Here are towels, and this is the way you let the water out of the tub—if you should happen to need a rinse."

Alone in the next room the deaconess listened delightedly to the splashing. This rich, strange life surging about her here in Halstead Street was continually flinging up its derelicts, but in all her experience she could not recall anything quite like this. The mothering instinct in her, quick always to respond to the call of helplessness, especially the helplessness of a child, was stirred, of course, but for the moment the deaconess, the altruist, with all her high designs on the captured energies of these poor submerged, was entirely sunken in the woman filled merely with a devouring curiosity to know what this small and vividly alive creature would say and do next.

In the course of a half hour the door of the bath opened, and the child emerged, damp but shining. "La," she said, with radiant satisfaction, "look at me now! Why, there ain't a speck on me, 'less"—she reflected—"'tis on me insides. But ain't these clothes o' mine bum?"

"Never mind your clothes," said the now thoroughly aroused deaconess; "what I'm caring about is that hair. It's so thick and curly that I'd just love to comb out the tangles. I have a pink ribbon somewhere that would be lovely on it."

As she set to work she talked, she asked the child about her mother—her home—striving to piece out of the meager fragments some whole of life that would afford her the clue to the one best way—she did not question there being a way—of resolving the situation into something higher and happier for the man as well as the child. Rosie remembered her mother. "She were a lady," she said with proud satisfaction, "an' we had silver forks to our house with a letter on the handle and enough of 'em to go round. And," she went on, slowly and dreamily, as if charmed by her own recital, "we had lace curtains to the parlie windies an' a stove wid a chimbley that would draw fur ye to bake yer biscuits on.

"It were a large place where we lived, ma'am; it reached—well! I tell you, ma'am, there wan't nothin' between it and the sun. And the sun we had out there, it were large. too—oh! a good bit larger than the sun they got here. It were most as big round as a tub an' not so smoky. And it were never hot in summer—not very. They called it the country, ma'am. Belike you've niver seed the country. Oh, have you? So thin you know what it is like, too. An' have ye iver picked the flowers a-growin' in the woods? Oh, my! ain't that fun?

"Some like dog fights and scrappin', but I don't keer fur them things—much. I'd a heap ruther enjoy myself some other ways, but thin, of course, there ain't room fur lots of things—such-like as drivin' the cows up from the pasture an' follerin' after the plow—here in the city. Sure, but I do like the country. The kids in our neighborhood goes out there sometimes fur a week. A woman takes 'em an' ye don't pay nothin', but la! I niver could leave me fambly fur a week. There's no tellin' what he'd git into."

The story languished for a minute, and then, with a quick indrawing of breath, as a fitting climax to all the grandeur she had been recounting, she resumed, "I went to a party onct, an' I wore a white dress. I were young then—seven, ma'am—an' my pa he had to come after me when the party was done. He had a Sunday hat them days an' he looked—well! he looked some like your fambly, ma'am. Anyhow," she added with a quick instinct of apology—"he looked more like' em than he do now."

"Well!" said the deaconess, passing lightly the parallel of "famblies," "those must have been happy times."

"Yes," said the child, for the very first time a note of wistfulness creeping into her tone, "I wisht it could be like that some more—I wisht it could." And then she twisted her head suddenly and looking desolately into the face of the deaconess asked, "What makes mothers die?"

The deaconess put her hand to her throat; she felt a curious kind of aching there that made speech slow and difficult. "I don't know, Rosie," she said in a very low tone—"I wish I did."

She plied her comb in silence after that. It was a long, slow process, but in the end the tangles yielded. With great inward satisfaction she gave a final twist to the pink bow that rose rampant above the smoothed and really lovely locks. "Go look in that mirror and see what you think of yourself," she said, smiling softly.

The child surveyed the clear, bright image. "Miss Rosie O'Brien," she said to it, the true Irish lilt in her fresh little voice, "and whin did you git back from Michigan Avenoo? I love pink"—she turned to the deaconess—"'tis such a healthy color," and then she added forlornly again, "Ain't these clothes bum?" The deaconess eyed them closely, and as the child was quick to note, disapprovingly.

"I should think," said the deaconess thoughtfully, "that if your father worked steadily he could buy you better."

"Sure and he could, ma'am," confirmed the child, "he's a terrible worker whin onct he's set a-goin', and the bricklayin' is grand pay; but 'tis this way, ma'am—he's on and thin he's off agin, wid the rint goin' on steady, spreein' days and all. I'm minded to take his wages off him intirely, but the other women they sez to me, 'Rosie O'Brien, you'd ort to remimber yer mercies. Quiet-like as that man is in his cups he's ort to be jinglin' his own coin in his pocket and takin' his bit o' pleasurin' same's airy other man.' But they're so dirrty whin they're underfoot like him, now, ma'am, and I *hate* dirrt, I do, indeed, ma'am. But 'tis little ye can do wid the whole of a man like him whin ye can't iver git but a piece o' yer own self in the bit of a small tin washbasin. I do be thinkin' that the drinkin' makes 'em far dirrtier.

Continued on next page

Baking 300,000 Meals Daily

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Here are beans, Mrs. Housewife, which come to your table with all the fresh oven flavor.

Some of the ablest chefs have spent years and years in bringing the dish to perfection.

The beans we use are picked out by hand. The tomatoes are all vine-ripened.

The baking is done by superheated steam, which doesn't touch the beans.

Thus the beans come to you nutlike, mealy and whole—none crisped, none broken. And the luscious sauce which is baked with the beans, permeates every atom.

If you served twenty kinds of baked beans, the folks at your table could, with one taste, pick Van Camp's. We have tried this.

If Van Camp's stand out that way—because of their excellence—don't you think it pays to get them?

A million women do.

Three sizes:
10, 15 and 20 cents per can

Baked by
Van Camp Packing Co.
Established 1861
Indianapolis, Indiana

(245)

THE BURDENS OF A "FAMBLY"

Continued from preceding page

"I knowed a man onct"—she paused that the deaconess might get the full weight of this astounding thing—"what never drinked no time at all. He were a switch watchman, and he'd ha' been fired quicker'n wink if ever he'd swallered a glass. He were that clean, ma'am! And they had a pianny to their house and his girl Mame took mewsic lessons and she wan't no bigger'n me."

"Music lessons?" echoed the deaconess; "music lessons! why, would you like to take music lessons, Rosie?"

"Well! would I?" The child folded her hands in a quick and eloquent gesture. "'Tis the main reason I'm worrkin' to make hivin, ma'am, that I may git me hands on wan o' thim harrps. Sure, and I won't know how to play on me harrp, but I do be thinkin' wan o' thim tinder-hearrted angels will show me a bit.

"Course, I'd a heap ruther win a pianny, and I wouldn't care a cint how good I'd have to be to git one, but they don't seem to deal much up there in any kind o' mewsical instrymint savin' the harrp, ma'am. 'Tis so in this worrld that ye have to take pretty much what ye can git and belike 'tis the same in the worrld to come."

The deaconess put her hand to her throat again and again she felt that curious kind of choke that was a far, far remove from laughter.

"I was just thinking," she said, softly, after quite a long silence, "that up in our club-room there's a piano that you would be perfectly welcome to come and practice on a little every day if you cared to do so. And I would just love to give you lessons, Rosie."

A fit of trembling seemed suddenly to seize the child as the greatness of this wonder grew. She could find no word adequate as she sat there staring out of her great brown eyes seeming for the first time to be what she actually was in years—a child.

"But," said the deaconess quite positively, "I'd want you to come clean, and I'd want him to clean up, too."

She pointed to the limp individual out on the settee. "We have some shower baths down in the basement, and I know a great many men and boys who make use of them. Could you coax him to come and get scrubbed?"

"Oh, I don't go much on coaxin'," said the child, her piquant nose in the air. "I tell him to do a thing, and he goes an' does it. Sure and why shouldn't he, ma'am, whin I cook fur him and scrub fur him and do fur him and be both father and mother to him? If you want him clean, clean he's got to be."

"And when he's clean"—the deaconess seeing her glorious opportunity put on the screws without mercy—"then make him stop drinking, Rosie, make him stop entirely. Don't let him take a glass—not even an occasional glass of beer. The women are all wrong when they tell you to let him take his pleasuring in this way. There are a thousand other better, sweeter, safer pleasures that any father—"

Telepathy may have some explanation for it, but at any rate the limp individual on the settee began to show symptoms of coming to. He sat up. He reached down and felt of one leg, felt of the other. They were on—the two of them on! "Must ha' got tired and walked back," he remarked in grateful recognition of their attachment to him.

Perceiving the woman in the scrap of a bonnet standing up in the doorway, he rose with a dignity befitting the occasion on his devoted but sympathetically unstable legs and introduced himself by the chief distinctive title left him—"I be Rosie's pa"—then catching sight of the small, judicial figure back of the deaconess he added, precipitately, in beautiful Hibernian, "I be goin' back to worrk to-morry."

"You be goin' back to-day," was the instant, stern correction. "And whin the Saturday night comes"—here the prisoner at the bar stood up with his mouth wide open that he might receive his full sentence therein—"and whin the Saturday night comes, ye do be fetchin' me yer pay to the very last cint of it. I give ye back—what do thim shower baths cost, ma'am? Not anything *at all*—not *anything* at all!

"Sure," she turned once more to the shrinking head of the "fambly." "Sure, and I do be givin' ye back not anything at all. Ye'll take yer bit o' pleasurin' same as iver ivery Saturday night and"—she paused impressively—"ye'll take it in a shower bath."

Winding the voluminous shawl about her small shape, she walked her unresistant charge off to "worrk" without further ceremony, and before the very eyes of the delighted deaconess who, the purely abounding woman in her once more awaking, stole softly downstairs after them that she might the further feast her eyes on the sight. In her inmost consciousness dwelt no doubt as to the thoroughness or the permanence of this work of grace—this instantaneous and beautiful work of grace wrought in a "fambly."

As the pair were about to round the corner the deaconess sent her voice far down the street—'Don't forget your music lesson, Rosie; come tomorrow at four."

And the child instantly turned her head. The "fambly" still required her guiding hand—the unrelenting firmness of its pressure—in the steering of a straight course down a perilous street. She had not loosened her hold, but there must have come some momentary slipping of the burden, for she smiled winsomely and as a child.

THE PASSING OF SLAVERY IN THE CONGO-BELGE

Continued from page 575

keeping slaves. All women are practically slaves. They are bought and sold as such. We had one bright little girl in the school who we learned had been paid for with a boy slave. Her master calls her his wife, and, fearing that she would learn that she could have her freedom for the asking, he has refused to let her come to the school any more. She is only about twelve years old.

As was stated, the men usually carry a gun, which is the largest extent of their labors. The women dig the fields, harvest the grain or cassava, pound it out, grind it and make it into food. It is not strange that as every woman must thus support herself, her children and husband, the most of them prefer their husbands to have a plurality of wives. Perhaps nowhere have we seen the curse of slavery more plainly demonstrated than in the capital of the Aluunda kingdom, where Mwata Yamvo and his two hundred odd wives live. These wives live in idleness so long as they are favorites, having slaves to wait upon them. When they cease to be favorites, they are degraded according to their sense of the word. According to our judgment, they could not become more degraded than they were when in high favor.

The dawn of a better day has come for the Congo-Belge. Especially in Katanga, the Belgian officials are doing their best to bring order out of chaos and make law-abiding citizens of these lawless savages and cannibals. But it is a work no government can do alone. Only the freedom which is in Christ Jesus can make these people really free.

Nearly 50 years of success

This handsome lad won first prize

Robert Oliver Pearman, Columbia, Mo.

at the Missouri State Baby Show held in Columbia, Mo., Jan. 13 to 18, 1913. On examination by Dr. W. J. Culvert, Dr. C. W. Green and Mr. Chester Brewer, he scored 96-½ points out of a possible 100 for his physical condition, perfect development and general health.

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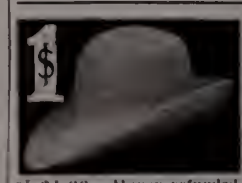

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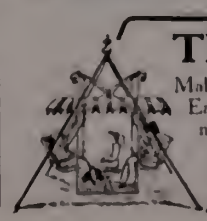

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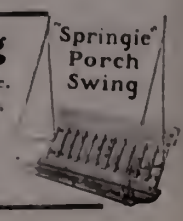

THE STRANGE CASE OF COL. LABRADOR

FROM the days of Fernando VI. if not from an earlier period, it has been the custom in the Spanish naval service to demand that the officers who are to take part in a court-martial be present, first of all, at a religious service called "The Mass of the Holy Spirit." This is to prepare their minds and hearts for doing justice. Whilst a similar obligation has been removed from the officers of the land forces, for some inscrutable reason it has been left binding on officers of the navy.

Hence, the following incident, which occurred recently, and which may bring serious consequences to an honorable and upright officer, who has given two sons to the service of his country. One of his sons died in an early engagement of the last African war.

This officer is Don Juan Labrador, colonel of marine artillery, a Protestant, whose career has been something of a romance, owing to the difficulties he has been obliged to confront because of his religion. Promotion has been unduly delayed, many a vexation has he suffered, and many questions of conscience have perplexed him, when he saw simple privates boldly facing imprisonment because they would not bow the knee at mass. They, poor fellows, had been drafted into the service by conscription, and had no choice; he, on the other hand, had chosen the profession of arms, and thus, with his eyes open, had put himself in risk.

However, be that as it may, up to the present he has avoided direct collision with the Church of Rome. But now, after having, at great cost, and owing to his skill and acquirements, risen to the rank of colonel, and with the prospect of being made general within a few years and enjoying a general's pension on retirement, he is suddenly brought up by an incident that could hardly have happened out of Spain.

When appointed to San Fernando, and knowing that his new place exposed him to the risk of being obliged to attend the religious service which precedes a court-martial in the navy, and to kneel at the elevation of the host, he directed a special petition to the king, requesting to be exempted from the necessity of attending this service—but only the service—when there might be a court-martial in prospect. His petition was refused, and that with the more injustice when it is considered that the obligation to attend at a like service has been abolished in the land services of the crown; and also when it is remembered that the parliament has lately made a concession in the case of Protestant soldiers, allowing them to be absent from mass on Sundays at least.

Now comes the incident which concerns him and all Protestants, and perhaps in a special degree officers in government service, whatever be their religion. On Saturday, April 26, Don Juan received instructions to preside at a court-martial on the following Monday. He at once respectfully wrote to his superior officer that his religious convictions did not allow him to attend the mass. He was again ordered to fulfil his first instructions, and again declined. For this conduct on his part he was put under arrest, awaiting definite trial for disobedience to orders and a possible punishment of from six months to six years in prison.

What is feared is that, granted the fanaticism which prevails in this unhappy country, the officer in question may be imprisoned (with possible consequences which could not come about in other European countries), his family may be impoverished, and he may lose his due promotion and pension. He is well known in naval circles and among the Protestants of the peninsula, and his brother officers and civilians in San Fernando respect him. The writer also knows him, and writes this account from typewritten notes and a personal letter supplied by Don Juan, lest there should be any error in published facts. In the Spanish newspapers the facts have, perhaps without intention, been somewhat distorted.

It is his desire, and the desire of Protestants in Spain, that the facts in the case should be known, both for his protection and in order to procure a change in the military laws, so as to save others from punishment on account of their religion.

[The foregoing is a copy of the statement given of the case by an English minister in Spain.]

HENRY C. THOMSON.

Puerto de Santa Maria, Spain.

PRESBYTERIANS IN YEARLY SESSION

IT WAS an unprecedented event in the history of Presbyterianism when three assemblies met simultaneously in the city of Atlanta during the latter part of May. Altogether the delegates numbered approximately fifteen hundred, and the spirit of fraternity and good will was strongly marked throughout the days of deliberation. An awe-inspiring union service for communion was held on the great Baptist Tabernacle on the afternoon of May 16, and many union gatherings gave the commissioners from the various bodies an opportunity to unite in work and worship. Really all our Presbyterian bodies were represented at Atlanta during those great days, for while the assemblies of the Presbyterian Church in the United States of America, the Presbyterian Church in the United States (the largest Southern body of Presbyterians) and the United Presbyterian Churches were in session, the moderator and a number of clergymen of the Associated Reformed Church, the Southern wing of the United Presbyterian Church, came to Atlanta to attend the union sessions.

The Rev. John Timothy Stone, D.D., pastor of the Fourth Presbyterian Church, Chicago, was made moderator of the U. S. A. Assembly, the Rev. J. G. Lyons, D.D., pastor First Presbyterian Church, Louisville, Ky., moderator of the Southern Assembly, and Dr. Robert M. Russell, president of Westminister College, moderator of the United Presbyterian Assembly.

There had been some little misgiving about the feasibility of conducting the Northern and Southern Assemblies at the same time and place, and it was understood that no aggressive and official attempts would be made to further the cause of union between the two denominations. The spirit of Christian brotherhood was abroad, however, and while no positive action was taken a good foundation of confidence and esteem was laid. On the other hand, definite action was taken by the Southern Presbyterian Assembly and the United Presbyterians looking to an organic union of those bodies. Another important item of the deliberations was the decision of the Southern Assembly, by the decisive vote of 138 to 37, to remain in the Federal Council of the Churches of Christ in America. It had been feared that this body would withdraw from the council.

The Northern Assembly exonerated its board of church extension of charges of extravagance, but voted to discontinue the department on the country church. Sharp controversy raged over the matter of the relation of the Assembly to Union Seminary and a new committee of seven was appointed to deal with the situation and report in 1914.

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Our 11% Reduction

No-Rim-Cut tires now cost, on the average, 11 per cent less than last year.

This is partly due to lower rubber, partly to our multiplied output.

It is all due to our policy of keeping our profits close to 8½ per cent.

Good News

This will be good news to motorists. After all the advances they have had to pay, it seems good to have something come down.

Rubber has come down somewhat. But fabrics and labor have advanced in the same time. The net saving on materials warrants a reduction of five per cent, we figure.

But our output has multiplied. Our new factories are completed, and equipped throughout with the latest labor-saving machinery.

We figure that No-Rim-Cut tires this year will cost us 11 per cent less than last year. And we give you this entire saving.

Three Savings

These new-type tires save you all the cost of rim-cutting. And that is what ruins 23 per cent of all the old-type tires.

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They save you by extra capacity. For No-Rim-Cut tires are 10 per cent larger than the same rated size in clinchers.

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No-Rim-Cut tires have come to outsell every other tire. The demand has doubled over and over. Our last year's sales by far exceeded our previous 12 years put together.

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Apply a little Blue-jay plaster, and the corn pain stops at once.

Then forget the corn. In two days take off the plaster and lift out the corn.

This is the only scientific way to terminate a corn.

It is so efficient that folks now use it on a million corns a month.

It is gentle and easy and comfortable. And Blue-jay does what nothing else will do. Try it on one corn.

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ANSWERS TO FINANCIAL QUERIES

I. D. L., OHIO. You will be making a grave mistake if you borrow money with which to buy U. S. Steel common, even on a fifty-point margin. Steel is a highly speculative stock, subject in times of market activity to wide swings in price. There are few stocks on the list that afford the speculator a more uncertain venture. Don't buy any stock or bond you cannot fully pay for at the time of purchase, and especially keep out of marginal transactions.

J. C. W., WEST VIRGINIA. You need not feel embarrassed over the nature of your inquiry. Your lack of familiarity with Wall Street terms is shared by many other investors. 1. Convertible bonds are seldom secured by mortgages. They are usually debentures, and have the privilege of being converted into, or are exchanged for, stock of the issuing corporation at a fixed price. 2. Collateral trust bonds have grown out of the absorption of one company by another and are secured by stocks or bonds, usually stocks of the corporation which has been taken over. In addition to the collateral security, they are a lien against the credit of the issuing company. 3. Income bonds partake of more of the nature of a stock than a bond. The interest on them is payable only if and when earned, and foreclosure proceedings cannot be brought in case of a default of interest payments. 4. A closed mortgage is an issue of bonds all of which are outstanding. No more bonds can be issued under the mortgage securing them.

E. E. D., CONNECTICUT. You ask for an "absolutely safe" real estate investment. We cannot name any such investment unless it would be a mortgage on a piece of improved Hartford realty. It should not be difficult to secure a responsible borrower for your $5,000, for we are told that building operations are active in your city just at present, and that there is an active demand for money at 6 per cent. Real estate loans are not attractive, however, to many, and if you are not disposed to follow this suggestion you should put your funds into good bonds, yielding 6 per cent. or less. The following bonds are recommended as possessing the elements that should be present in a conservative investment:

Atchison General 4s at 93.
Baltimore & Ohio First 4s at 92.
C., B. & Q., Joint 4s at 94½.
Chicago & Northwest General 3½s at 80½.
D. & H. First and Refunding 4s at 96.
Illinois Central Refunding 4s at 91.
Northern Pacific Prior Lien 4s at 94.
Union Pacific First 4s at 96¼.

The above bonds yield on investment from 4.22 to 4.55 per cent., according to the issue. They can be quickly marketed.

M. E. W., MISSOURI. Cobalt Central stock is practically worthless. A few days ago ten thousand shares were reported sold at one mill per share. This is a tragic drop from 73c., which you state you paid for your stock during the boom. The Nevins firm, the former sponsors of Cobalt Central, were said to have "traded" in 30,000 shares a day on the Curb, boosting the stock from 30 cents to 77 cents. When the promoters stepped from under, the public had the bag to hold, just as the public always does with mushroom mining stocks.

DR. C. W. H., MAINE. Yes, Cities Service preferred may be considered a good speculation investment for a physician.

P. J., MONTANA. Great Northern Railway preferred has paid at the rate of seven per cent. since 1899. In 1906 this stock, including ore certificates, sold at $348, but sold during the same year ex-ore certificates at $178. No matter what the market is doing, once bought, Great Northern should be held. In the past prizes have been awarded; they may be again.

REV. A. W. D., NEW JERSEY. Erie common is far removed from the investment class. As an out-and-out speculation the stock presents attractive possibilities. But remember this: the first and second preferred stocks receive no dividends, and these issues must receive their share of profits before the common stock is paid anything. Before another winter sets in the entire Erie system between New York and Chicago will be double-tracked and then the earnings, already increasing, will be, it is expected, quite sufficient to pay dividends on both classes of preferred. If Erie continues to improve its traffic facilities to keep abreast of its rapidly expanding business, it is not idle presumption to expect dividends on the common stock at a time not so very far off, for once a rehabilitated railroad property as important as the Erie gets fairly started, it is surprising how quickly it soon passes into the first class, and its shares, once sneered at, become the market's leaders. Still, hopeful as we are of Erie's future, we consider the bonds more attractive than either of the three stock issues. We are especially attracted to Erie's General Mortgage Series "B" Convertible 4s. These bonds are now selling around 70 and yield at this price nearly 6 per cent. Not the least of the attractive features of these bonds is the fact that they are convertible into the common stock at $60 a share at any time before October 1, 1917.

MRS. D. B., OHIO. We have no information regarding the Lead Trust Mine. In the winter of 1906 the writer visited the Kootenai County and the Leroy mine, but fails to recall any property in the vicinity possessing a name even remotely resembling the name of the mine you have put your money into.

S. R. W., PENNSYLVANIA. While we are assured, by the inevitable spread of New York's population northward, that the now practically uninhabited tract known as Morris Park will become thickly settled and the lots offered at auction will increase many fold in value, we do not, however, recommend such long distance speculation to a person living in Pennsylvania. You should say no when tempted to buy real estate you have no personal knowledge of, will probably never see, and which attracts you merely as a speculation. Goodly profits eventually may be realized by the purchasers, but it will be those on the ground ready to take advantage of a favorable market.

REV. D. A., MAINE. Mr. Benjamin D. Haight, deputy superintendent of the Banking Department of the State of New York, has informed us that he hopes to make a payment of 10 per cent. to the Industrial claimholders in August, and he expresses belief that before the end of the next twelve months the claims will all be liquidated. If this hope is not realized it will be due to the fact that the assets of the company comprehend large tracts of suburban real estate, and a complete liquidation necessarily depends on the condition of the real estate market. This has not been good for many months, although improvement is noted.

MRS. A. L., NEW YORK. We do not know what became of the National Consolidated Oil Company or where the promoters are at present. The stock has no value whatever. You state that it seems too bad that corporations should be allowed to conduct swindles. Of course the majority of people who invest money in an enterprise that proves unsuccessful believe they have been swindled. Perhaps in the majority of cases there has been no real swindling. At the time the company you inquire about was promoted, hundreds of thousands of people were frantically endeavoring to invest in oil enterprises, and they bought millions of shares of oil stocks. There was a veritable craze of speculation. Hundreds of companies were formed by promoters who had perfectly honest intentions. If their enterprises had been successful they and their stockholders would have made money. A vast number of these enterprises proved failures, and the promoters and their stockholders lost. We presume that it was so in the case of the company that you invested your money in. The promoters probably believed that they had a good thing, but the oil production business proved to be a disappointing gamble.

G. D. D., NEW HAMPSHIRE. 1. We give no approval to the Telepost stock. It is one of the best things we know of to leave alone. 2. The Metropolitan Telephone and Telegraph Company's bonds receive the same classification. Leave both alone. The latter company was recently sued by the New York Telephone Company to compel the defendant company to stop using the name "Metropolitan," the name of one of the subsidiaries of the New York Telephone Company. The case was decided in favor of the New York Telephone Company and in the judge's charge to the jury the Sterling Debenture's "Metropolitan" Company was scored by the court for selling the unsuspecting public "bonds" which were backed by no appreciable assets and at best are of doubtful value.

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The bond house of J. S. & W. S. Kuhn, Inc., has a wider field of usefulness than merely the buying and selling of bonds:

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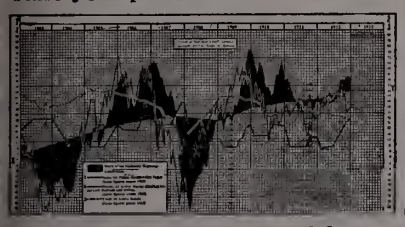

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

National Glories and Perils*

AS ONE thinks of the United States perhaps the first thing that impresses itself upon the mind is the fact of its great strength. The stretch of its prairies, the depth of its forests, the breadth of its fields, the size of its cities, the height of its "sky-scrapers," the miles of its steel railroads, the roar of its factories and foundries and printing-presses, all these things mean strength. It is true that much that looks like strength in our daily living and working is in reality little else but nervous haste, but after all we are a nation of strong men, doing great tasks with vigor and speed.

With this glory of strength comes an accompanying peril. It may be called the peril of "self-will." Jehovah complained of his chosen people that as they became more prosperous they became more "stiff-necked." Strength is a dangerous gift. If a boy or a citizen has it, without having with it good principles of honor and kindness, he is dangerous. So a great and strong nation needs to learn humility along with its glory of strength. We must recognize that the business of life is not to have our own way or seek our own glory, but to submit ourselves to the requirements of duty. Our greatness as a nation will depend ultimately not on how much we can get for ourselves, but on how much we can do for the rest of the world.

Another of our nation's glories is its freedom. It cost a great deal; it is a priceless treasure. Yet with this possession of freedom, freedom from the dominion of other powers, freedom of assembly, and speech, and of the press, has come another peril—the peril of lawlessness. This is a special danger for our boys and girls. The old ideas of restraint and discipline are irksome. Children and young people, even of respectable homes, have an air of independence, and feel free to do and say things that would not have been thought of even a few decades ago.

Young America needs to learn again the joys of *obedience*. It is not necessary to break rules and laws to have a good time. Organizations like the Boy Scouts and Camp-Fire Girls are demonstrating how much fun can be had in accordance with strict rules and regulations.

This peril of lawlessness is especially great in business and political circles. It is very humiliating that our boasted national "freedom" has given rise to so much dishonor in these spheres. But it is also a cause for great thanksgiving that recent years have seen a marked change in this regard. We are beginning to learn again the use and the rights of *conscience*.

The most serious phase of this peril of lawlessness is its tendency to irreligion. Whatever we may be or become, if we cease to be a religious nation all the bright promise of our beginnings will be unfulfilled. The doom is fixed of "all the nations that forget God." It is good that Kipling's great Recessional has found its way into so many school and church song books:

> Lord God of Hosts, be with us yet,
> Lest we forget, lest we forget.

What our nation needs more than anything else is an old-fashioned, sweeping revival of religion. If you want to be good patriots, if you want to be worthy of the traditions and events we commemorate on the Fourth of July, pray and work and believe for a nation-wide revival that shall rouse the consciences of the people and turn them to God. Let the revival begin in your heart, in your society, in your church. It will begin somewhere. Why not with you?

Another glory is our wealth; and its accompanying peril is our greed. Something was said about this in the B. Y. P. U. lesson about American cities last week. Look up those paragraphs, and emphasize the thought here that greed is one of our deadliest national faults. It must be restrained and conquered and changed to kindness by the power of the Holy Spirit. The rights of the toilers must be recognized. We must come to see and feel that wealth mined from the privations and travail of our fellows is accursed wealth that will doom instead of bless us.

We have many added glories; we have many other perils. But these six will give us food for thought and prayer and should lead to fresh consecration to our nation's God and his plans for us—on Independence Day.

* "OUR NATION'S GLORIES AND PERILS." Christian Endeavor and B. Y. P. U. Topic for Sunday, June 29, 1913. Ex. 19: 1-8.

The Price of Power*

POWER is an attractive word. But power, like most attractive things, costs something. You cannot get steam power without consuming fuel and water. So you cannot get spiritual power without some kind of sacrifice. Whatever is to be changed into power or charged with power must be surrendered to the power. If a wire is to be transformed from a dead wire to a live wire it must be surrendered to the electrical power. It cannot be alive and dead at the same time; it cannot keep part of its length for itself and give part of its length to the power. It surrenders itself, and becomes mighty enough to move railway trains and the shuttles of a thousand looms.

Yet after all the word "price" hardly expresses the surrender. We do not pay God anything to get the power. Simon Magus made that proposition to Peter, and was furiously rebuked. True, he wanted to use the power of the Holy Spirit for selfish gains. But we must beware, in our longing for power, of falling into his error. We want the power for doing certain work and are apt to think we can pay for getting it. We cannot. We can only submit ourselves to it. It is like yielding oneself to the beauty of music or the splendors of the sunset or the majesty of the sea. The soul drinks in these glories as it allows itself to be captured by them. So the power of God will envelop us and fill us if we give ourselves up to it.

It is well, too, to remember that power is, after all, a secondary gift. It is sin in the soul that keeps the power out. If we seek purity we shall find it, and shall find power too. Faith is the connecting link. We trust the blood of Christ to cleanse us, and with the cleansing the power of the Holy Spirit comes upon us.

Truly wonderful are the promises of power. There is all we need. It has been purchased for us by the death of Christ. Can we hesitate any longer to surrender ourselves utterly to it?

* "THE PRICE OF POWER." Epworth League Topic for Sunday, June 29, 1913. Matt. 20: 20-22; Luke 9: 24; 5: 11; Mal. 3: 10.

Called Higher

Mrs. Frances Jamieson (69) died at Kansas City, Mo., April 24, 1913.

James H. Hunter, of Galesburg, Ill., died March 15, 1913, aged 70 years.

Mrs. E. A. Mosher passed away March 3, 1913, at Greenville, S. C., in her ninety-first year.

Mrs. Mary L. Fitch, of Southington, Conn., passed away May 1, 1913, at the age of 90 years.

Mrs. E. E. Chipman (62) passed away at her home in Unadilla Township, Gregory, Mich., April 28, 1913.

Martha Ballou (77), of Altadena, Calif., was called higher, May 11, 1913. Her faith in Christ was strong.

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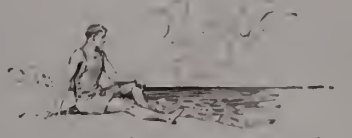

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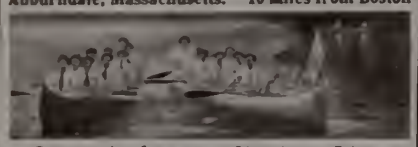

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ANSWERED PRAYERS

HERE is the account of another mother saved to her home through prayer: "I believe that God does answer prayer, for he has answered many for me. Last winter my mother lay at the point of death, and I prayed that she might live, and she recovered. If we pray with earnestness God will hear us. But we must remember to add 'Thy will be done.'"—A Reader, Greenfield, Mass. K. K., of Cincinnati, Ohio, writes: "I wish to acknowledge one prayer in particular. My sister was very ill; I wish to thank God for her recovery." Mrs. A. A., of Lowville, N. Y., writes: "I wish to acknowledge that God does hear and answer prayer. I prayed for a dear child that he would be restored to health, promising to acknowledge it in your paper, and I wish to do so. God has answered a great many prayers for me, for which I praise him."

Not only have prayers for health been answered, but prayers for other practical things as well. O. Y. writes from Tuscarora, Pa.: "God has heard and answered many of my prayers, especially one in which he has provided me with work." I. E. C., of Cleveland, Okla., writes: "I want to acknowledge God's goodness in answering prayer and helping me out of a great financial difficulty." W. R. J., of Massena, Iowa, writes: "With a grateful heart I wish to acknowledge answered prayer for the safe return of two loved ones who were traveling in a district swept by a severe storm." An old subscriber writes from Treadelphia, W. Va.: "With a grateful heart I wish to acknowledge God's goodness in answering my prayer for protection from a great calamity." Mrs. W. V. Stewart, of Huntingdon, Pa., writes: "I want to acknowledge the goodness of God in answering prayers for employment for my husband, and other things we were very much in need of."

Trouble does not always vanish in answer to prayer, but we may always receive grace to endure the trouble. Mrs. C. W. S. writes, from Chatham, N. Y.: "I can add my testimony to many others of THE CHRISTIAN HERALD readers that God does hear and answer prayer. My life has been full of trouble, but through prayer I have found peace." G. T. B., of New Bedford, Mass., writes: "I am a young girl seventeen years old, and God has answered my prayers many, many times. I want to testify for him."

T. McM. writes, from Boston, Mass.: "After continuing for some time instant in prayer about a matter which had been causing me unutterable sorrow and distress, the answer came as it always surely will to those who have the faith to say: 'I will not let thee go unless thou bless me.' I desire to thank God through the columns of THE CHRISTIAN HERALD."

Another old subscriber writes from Dover, N. H.: "For many years I have been an interested reader of THE CHRISTIAN HERALD and have enjoyed its contents. The Answered Prayer column has been a source of comfort and strength to me. Many times have I tested God's promises and found him faithful. When the days have been particularly dark and sorrows threatened to overwhelm me my heavenly Father heard my cry, gave me strength and faith and brought me to brighter days."

Acknowledgments of answers to prayer have also been received from: F., Jonestown, Pa.; L. S. P., Belchertown, Mass.; Mrs. A. A. H., Ontario, Canada; Mrs. E. F. T., Garfield, Wash.; E. M. D., Galena, Kan.; A Reader, Sullivan, Ill.; A Reader, Falmouth, Ind.; A Reader, Franklin, Pa.; E. L. M., Hangchow, China; Mrs. M. E. S., California, Mrs. I. G. H., Plainfield, N. J.; A Reader, Sandusky, Ohio.; A. L. R., Ontario, Calif.; E. D. F., Lancaster, Wis.; A Reader, Norwich, N. Y.; Mrs. W. F. W., Burkumsville, Va.; M. S. H., South Braintree, Mass.; M. E. M., Cozaddale, Ohio; An Old Subscriber, Evans, Col.; A Reader, Detroit, Texas; E. O. D., Robinson, Kan.; Mrs. A. J. S., Lucknow, Ontario, Canada; A. B. D., Quincy, Ill.; A Reader, Huntsville, Ill.; Mrs. A. C., St. Clairsville, Ohio.

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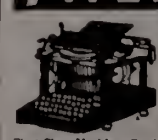

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YOUNG MEN FOR THE OLD FAITH

Continued from page 580

George Sherwood Eddy, world-wide traveler, student, and speaker in the cause of world evangelization, sounded the keynote of the convention in his opening address. In his judgment the questions to be considered were the most important in the history of the association.

Most important of these was the stand to be taken in defining the term "evangelical." The report of the "Commission of Fifteen," appointed at Washington six years ago to consider the evangelical tent, led to a long and earnest debate. The final resolution reaffirmed the demands made at the fourteenth international convention, held at Portland, Me., in 1869, defining "evangelical" as requiring an acceptance of the inspiration of Bible and of the deity of Jesus.

During the convention Hon. H. B. F. MacFarland, of Chicago, addressing the delegates on the subject "Recent Progress and Present Outlook on the North American Field," mentioned the work of Mr. Julius Rosenwald, of Chicago, for the colored men of this country. Mr. Rosenwald has offered a gift of $25,000 to every colored association that will in its own city raise $75,000. Dr. Walter Rauschenbusch, of Rochester, delivered a stirring address on "The Responsibility of the Association to Present-day Social Problems." Alexander Simpson, of Edinburgh, successor to Henry Drummond, brought greetings from the Scottish National Council and urged the delegates of the convention to always stand steadfast in the service of God.

One of the most important reports prepared by any commission for the convention was that on "The Relation of the Association to the Church." This report was read by Frank W. Sanders, president of the Washburn College, Topeka, Kan. After reviewing the history of this relationship since the organization of the Boston association in 1851, resolutions were adopted, among them the following:

"The most important agency for the promotion of religious life is the church. No other institution should be permitted to supplant it or to ignore its primacy. The association reaffirms its historic policy of absolute loyalty to the church, and reasserts its intention to recognize in all its activities the pre-eminence of the church, the extension of whose influence is the primary purpose of the association."

On Sunday afternoon there was a demonstration of evangelism in action. Notwithstanding the interruption in travel caused by the car strike, about 2,500 men assembled in Music Hall to hear George Sherwood Eddy. His subject was "The Greatest Question in the World," and he held the rapt attention of his hearers from start to finish. In clear and forceful language he told of the Gospel of Christ. "Neither wealth, nor love, nor power, nor influence can satisfy any one," he said, "unless God is with him." He gave numerous examples to prove his words and read a copy of a letter written by a woman in China shortly before she was beheaded for her faith.

Mr. Robert E. Speer in his address: "What Religious Message Should the Association Bring to Young Men?" declared that the answer is in two words: "The Gospel." Mr. F. S. Brockman, national secretary for China, closed the convention with a most graphic description of last year's famine in that country, but saying that to-day's famine is for the bread and water of life.

Dr. Ira Landreth, of Tennessee, characterized as "the man of many inches and every inch a man," was president of the convention. The gavel used was sent by George Fire Cloud, a full-blooded Sioux Indian of Montana, a member of the association. His message accompanying the gavel referred to his earlier days and declared that now it was his pleasure to send this gavel in the interest of peace and order.

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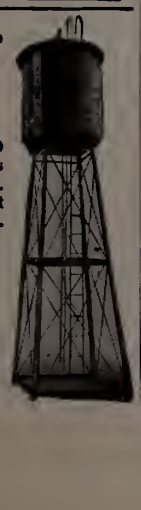

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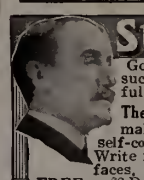

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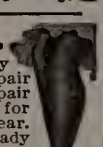

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Christian Herald

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NEW YORK, JUNE 25, 1913

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MEDITATION

From the Painting by Frank D. Millet

OUR MAIL-BAG

Questions and Answers

T. L. R., Winston, N. C. As far as can be gathered, the story of the controversy over the body of Moses (mentioned in Jude 9) seems to have been based on a lost apocryphal book, mentioned by Origen and Fabricius. This dispute probably had reference to the concealment of the body to prevent idolatry, though some commentators, as we stated, have held otherwise. The nature of the bodies of Elijah and Moses, visible in the Transfiguration, cannot be conjectured, although they were doubtless spiritual bodies, rendered recognizable to the quickened spiritual sense of the disciples.

J. P. S., Tabor, N. C. 1. How much above sea level is the land surface of the Egyptian pyramids? 2. How far is the pyramid from the passage taken by the Israelites, when they left Egypt via the Red Sea?

Professor Edgar J. Banks of Harvard, to whom these questions have been submitted, answers: "1. The pyramids at Gizeh are scarcely above sea level. The Great Pyramid stands on a rocky ledge overlooking the Nile. I should think not more than forty or fifty feet above the river. I do not think Cairo is many feet above sea level, and the pyramids could not be more than fifty feet or so above the sea. 2. As I understand their route, the Israelites did not cross the Red Sea anywhere near the pyramids. The Land of Goshen, where they are said to have lived, lies almost directly between the Red Sea and the pyramid, and if their journey started from the Land of Goshen, which is forty or fifty miles east of the pyramid, they went directly away from it. If the journey started from the Nile, then it is possible that the pyramid was somewhere visible on the horizon in their rear."

C. D., New York. The repentant sinner who comes to Christ to seek forgiveness and cleansing, does not wait until he is clean and whole. He comes just as he is, without any plea save that Jesus died for sinners. Assuming his repentance to be genuine and his "turning away" from sin sincere, God's people will welcome him and strengthen and encourage him. Until he become strong and steadfast in the faith, he will be modest and unassuming in his new surroundings. With rare exceptions new converts should take only a humble position in church work. Consult your pastor and talk freely with him on all these matters. Give him your confidence, and abide by his advice.

Reader, Little Muddy, Ky. If the circumstances are as you describe, we would regard her as justified in taking any reasonable steps for her own protection and happiness. It is frequently the case, however, that people in such conditions are apt to magnify their troubles, and to imagine them far worse than they really are, when an earnest effort at reconciliation, with faith in God to bring matters right, might change the whole situation. Consult your pastor before taking any decisive step.

W. E. A., a reader of this journal (a traveling evangelist), now in Fresno, Calif., writes: "I want to thank THE CHRISTIAN HERALD for the favors of the past winter, and through it those who made it possible for me to distribute eight hundred copies of the New Testament. I gave away the last twenty last evening, and how thankful I am to the Lord for opening this channel, for nearly every one has gone into the hands either of some street lad, who never goes to Sunday school, or some man who never goes to church. The people who needed them most and who seemed to appreciate them most were poor folk."

E. C. B., Monroe, Wis. 1. David's mother's name is not stated, although some, by comparing various detached passages, have inferred that it was Nahash. 2. See answer to "Bereaved," on this page. 3. If the generally accepted view of recognition in the future life be correct, there would seem to be no reason to doubt that parents and children will know each other. As to other relationships, we can only conjecture.

Bereaved, Mossyhead, Fla. If we could answer all the questions that relate to the future life, we would be wiser than any mortal who has ever lived. God, in his wisdom, has seen fit to leave many things undisclosed here, which will be made plain to us by and by when the veil is lifted. We have the assurance of his holy Word, and the special assurance of Jesus himself, that the souls of the righteous are in safe keeping, and we must be content to leave all the rest with him. See John 14: 1-3; II Cor. 5: 1; II Tim. 1: 10; I Cor. 15: 35-57, and many other passages. Many books have been written on the subjects touched in your letter, but none give so much comfort as the old Bible itself, which tells us that our dear ones dying in Christ are safe with God. Recognition in the future life is clearly implied in various passages. See II Sam 12: 22, 23; the parable of Dives and Lazarus in the Gospel; Heb. 12: 1 and others. While we cannot know all, we have enough to assure us that God is far kinder than we can ask or think, that the future of all those who believe and trust in him is safe in his keeping. (II Tim. 4: 7.)

Mrs. M., Butler, Va. The appellation "Jew" is derived from the patriarch Judah, and was originally applied to all members of that tribe and also to subjects of the separate kingdom of Judah, in contradistinction to the seceding ten tribes, who retained the name of Israelites. During the captivity and ever since, the term "Jew" seems to have been applied indiscriminately to the whole race.

T. M., Enterprise, Ore. 1. Insurance actuaries, who compile comparative statistics of the duration of human life, prove by their tables that the average length of life has materially increased within a century. You can procure statistics by writing to some life insurance agent. 2. The "sons of God" (Gen. 6) are believed to have been the descendants of Seth, who were righteous and law-abiding, in contradistinction to the descendants of Cain, many of whom were given to idolatry and other forms of wickedness.

O. B. H., Wendell, Idaho. The annual drink bill of the United States for the year ending June 30, 1912 (according to figures compiled by the *American Grocer*), is estimated to cost consumers $1,888,527,914. Of this sum, $1,630,187,252 represents the retail cost of malt and spirituous liquors, and $258,340,662 non-alcoholic stimulants. The annual cost per capita was $9.37. During the year, the United States revenue from alcoholic beverages was $332,497,000, or 48.06 per cent. of the total revenue.

R. C. S., Gainesville, Ga. 1. We cannot advise without knowing more of the doctrine these men teach. What you state of it, however, is sound enough. 2. Women have a place in church work with important duties, but we do not believe it is in the pulpit.

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Miscellaneous

P. T., Pleven, Bulgaria. We know of no bequest made to the inventor of perpetual motion.

A. N. O. Street preaching, in certain places at least, requires a permit. Any policeman w give you the desired information.

H. B. C., Morristown, N. J. Address the Superintendent, Children's Home, Mont-Lawn, Nyack, N. Y., about contributions of bed covering and clothing.

W. B. M., Canby, Ore. We are not to judge others as to the genuineness of their profession of religion. God alone knoweth the heart. We might do a grievous injustice were we to measure all men by our own narrow standard.

D. C., Homer, N. Y. Science has so many "last words" that to discuss them would fi pages of THE CHRISTIAN HERALD. Procure, through a bookseller, the latest books on astronomy and geology, which will answer the questions in your letter.

NEXT WEEK—4th of July—NEXT WEEK

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Compare size of Flags with height of children

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THE CHRISTIAN HERALD, BIBLE HOUSE, NEW YORK CITY

NEW YORK, JUNE 25, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE PERRY MONUMENT AT KURIHAWA, JAPAN.

JAPAN'S MONUMENT TO THE HEROIC DEAD, BOTH RUSSIAN AND JAPANESE

JAPANESE COMMERCIAL DELEGATION AT ITHACA, N. Y.

AMERICAN AND JAPANESE FRIENDSHIP

BY WM. ELLIOT GRIFFIS, D.D., L.H.D.

Author of "The Mikado's Empire"; "The Hermit Nation"; "Japan: In History, Folk-lore and Art," etc.

IN THE very old days China built a great wall across northern Asia to keep out persons "ineligible to citizenship." Japan's bad repute, all over the world, for making rigid exclusion laws was within our memory. Now, when a section of our country is taking up the business where the Japanese left off, it is well to inquire what roots of friendship lie deeper than this recent manifestation. The good doctor is not always frightened by symptoms, but looks rather to the constitution of the patient. The true navigator regards the oceanic drift more than surface currents. The bonds uniting Japan and America are historical, economic, educational and Christian; while the fears of the terrible things that will happen, if we welcome freely the Japanese, are imaginary. Divine Providence, directing the course of civilization to move westward with the sun, has at last brought the ends of the earth together. To the Christian, as well as the scholar, there is no East and no West. This is God's world. The ocean, once a barrier, is now a highway. Both wires and wireless telegraphy have given us new nerves. Now we feel, one with the other. In old days a famine or a pestilence would sweep off millions in either Europe or Asia without the other knowing of it. So neither cared. Now, by God's help and through science, we are famine-breakers and we call "Halt" even to plagues that once traveled round the world. Only ignorance can now keep apart those who are mutually benefited by knowing each other.

Almost all the hard things told about the Japanese were also said about the Germans who came to Pennsylvania in the eighteenth, and again about the Irish who arrived in the nineteenth century. Yet how grandly both peoples have responded to their opportunity and enriched the American composite! In still older time Jews and gipsies bore the brunt of popular ignorance, yet the world now has room for both. Roger Williams and William Penn proved that the little Dutch republic was blessed of God for showing Christian tolerance and charity to many forms of religion. Today we thank God for the founders of Rhode Island and Pennsylvania and rejoice in the Hague Tribunal and Peace Palace.

Human nature is the same all over the world, and if there be any vital difference between the Japanese and the American varieties my nearly fifty years of knowledge of the Nipponese and Yankees have not enabled me to see just where it is. I find that they are both in awful need of divine grace.

On Japanese soil one will see in Perry Park at Shimoda, fronting Yedo Bay, where the peaceful armada from America anchored in 1853, an imposing monument. This granite monolith, inscribed in colossal letters of gold, tells how President Millard Fillmore's envoy landed there. and is a memorial of honor and gratitude. The Japanese "Friends of America Association" built it themselves, the Mikado subscribing a thousand yen. A society is already formed to rear a memorial to Townsend Harris, who excelled even Perry. Through his patience and Christian character, as much as by his negotiations, the gates, ajar in 1853, were in 1859 opened wider to commerce, American residence and missionaries. In Japan he is called "the Nation's Friend." Americans were happy in the choice, not only of their first servants in diplomacy, but of the first four great American missionaries, Verbeck, Hepburn, Brown and Williams. Besides being a man of extraordinary vision and practical ability, each one served nearly forty years. For a full decade they had virtually the whole country to themselves. Did the Japanese appreciate their labors? On Dr. Hepburn's ninetieth birthday the Mikado directed his ambassador to go in person to East Orange, N. J., to confer on the medical missionary a decoration of the Order of the Rising Sun. When Verbeck, trainer of statesmen, died on the soil, the Emperor sent five hundred dollars to his family and ordered two companies of the Imperial Guards to escort his body to the grave. The greatest men in the empire attended his funeral, the city of Tokyo deeded a burial lot, and his students have built his monument. The other two are remembered as makers of the New Japan, and by thousands as their teachers and spiritual fathers in God. Brown, the master educator, translator of the New Testament, founder of theological study and leader of "the intellectuals," has a name immortal in Japan. Five thousand secular helpers from foreign countries were invited by the Japanese to aid them with their advice and expert talents between 1870 and 1900. The majority were Americans. Besides being well paid, they have, to the number of several score, received decorations from the imperial government. The Japanese memory is long. Instead of a night of oblivion after "arigato" (thank you), and "sayonara" (farewell), these golden stars —jewels of gratitude—glitter in the sky of remembrance.

WAKASA, JAPAN'S FIRST PROTESTANT CHRISTIAN

The Americans established a national educational system, and about twelve hundred teachers from the United States have assisted. American missionary ladies began the education of native women and then the government followed, until now, thirty thousand public schools are open to girls as well as boys. The Woman's University—a flower that opened out of a Christian man's heart — the Peeresses' School, the Tokyo Woman's Normal School and hundreds of private schools tell Christianity's message to woman. None more than Japanese writers have acknowledged this. American financial, railway, telegraph, postal, express and telephone systems have been adopted and, we are bound to say, in some cases improved upon.

Even to catalogue the tablets, monuments, inscribed and embroidered expressions of gratitude and regard, or to show proofs of native appreciation of what Americans have done for Japan would require a booklet of no mean size.

We first invited, almost forced, the Japanese to come among us. Why? What was President Fillmore's motive in sending a squadron of ships and a letter to the

Continued on next page

AMERICAN AND JAPANESE FRIENDSHIP

Emperor of Japan? Read the letter and you will see that he wanted the country to be opened to commerce in order that California and the United States as a whole should be enriched. The Japanese did not ask us to come. They feared the "white peril," and prayed to all their gods against it; but we wanted their coal, silk, tea and gold. Almost by main force Uncle Sam pulled the reluctant hermit out of his seclusion. Then, naturally, there broke out within the empire a struggle between the progressives and conservatives. This meant for Japan the civil war and bloodshed of 1868, followed by political and social reconstruction.

Under the Townsend Harris treaty merchants flocked to the islands where, so long shut up from the world, Japanese gold was worth only four times as much as silver. At once Americans bought up the precious metal at the astonishingly cheap rate until the land was drained. One fool wrote out his demand in nine figures. The government took alarm, for prices rose and the poor were suffering. The Americans did that same awful thing with which "labor" now charges the Japanese, of "carrying the money out of the country." How dreadful! Many splendid fortunes were made. Some of our millionaires to-day rejoice that Nippon was opened, for even now the Japanese buy sixty per cent of all their foreign purchases from us. They want our cotton, petroleum, flour, machinery, and a hundred other things which Uncle Sam is glad to sell. Having previously bought millions of dollars' worth of war and merchant ships, munitions of war and agricultural implements from us, they sent, the very day after peace with Russia was proclaimed, orders for ten million dollars' worth of machinery.

There are some things Japan will never be able to produce in successful competition with the Americans, and most of these are just those very things which we can supply. As for the old stories about the Japanese being "cunning," "tricky," "dishonest," and unable even to keep securely and count correctly their own money, being obliged to employ Chinese confidential clerks to do this—these are about the same order of trustworthiness as were the old anti-missionary stories.

Judge the Japanese as individuals, and you will have the same experiences as in dealing with particular persons of any other country. Judge them as a nation, and history will explain why the average Japanese reputation may not yet have arisen to the level of the Chinese. It is only since 1872 that the merchant in Japan has had social standing. The first native traders in the seaports, usually of the lowest class, were not shining examples of honesty. The initial banks established were by Englishmen from China, who employed the Chinese clerks to whom they had long been used. Travelers around the world had their letters of credit cashed and the money handed to them by Chinese. These banks were English, and not Japanese. Hence the silly stories, which mislocated and belated. Japanese banks, on our models, which did not exist until later, do not employ and never have employed Chinese clerks or paying tellers —all assertions to the contrary notwithstanding. Not one is to be found in the five thousand Japanese banks.

It would mean commercial disaster for both the Americans and the Japanese to be so foolish as to hate instead of loving each other.

Yet even intelligently selfish, as well as strong altruistic bonds of affection are not necessarily those based on material interests. Can anything be more touching than the relation of the grateful student to the faithful teacher? Judging by my own experience, gratitude is far from being an unknown quantity in the Japanese mind. To Siebold, the great German of ante-treaty days, they have reared five memorials. To Englishmen there are busts, statues, tablets, possibly a score in number. When we think of the tens of thousands of grateful pupils who gladly own their intellectual debt, who in their churches and schools keep in honor the portraits, or in their learned books make dedication, acknowledgment or reference to Americans who have helped them, one must feel that the Japanese are much like ourselves, especially when we are at our best. It is a fact undoubted that they who have longest known these people like them best. Is it strange that those most altruistic in serving or helping the Japanese are unanimous, or nearly so, in their high regard? Even those who see clearly their real faults have wonderful power for good over them.

It is not between the living only that an invincible bond unites the two peoples. From hundreds of graves of the Mikado's people on our soil, and of our dead in Japan, there issue influences which make for national affection. How striking is that picture in Hamlet, where a word issues from the grave—"Swear, swear." So to us these voices call now to keep good faith. From the sculptured tomb of a great French philosopher arises a hand holding a torch, while Holy Scripture tells of one who "being dead yet speaketh." These are but symbols of a real bond gripping two nations, which, by the indications of Providence, seemed destined to be united in mutual interests.

Nor can the scholar forget the ethical claims. Whatever the ignorant, indifferent, or selfish may

THE MARCHIONESS OYAMA, A VASSAR COLLEGE GRADUATE, AND HER DAUGHTER

say or suggest, he who has read carefully Japan's ancient records, studied the language, art, and antiquities, not only thinks, but knows — for the evidence is overwhelming—that the Japanese are a mixed race. That they have in them Tartar and Malay blood no one doubts. It is certain, also, that the blood of another of the most gifted of races, the Semitic, flows in their veins. Apart from the testimony of language, history records that colonies of Semitic stock settled in the islands. As for the Aryan strain in the Japanese, it is very rich, and possibly even the greatest. Language, mythology, tradition, all show the Ayran infusion of words, ideas and blood. The names of the mountains and the rivers teli of the first inhabitants, who were

RELICS OF JAPAN'S PAST: MONUMENTS AT THE END OF A MOUND AT FUKUI IN WHICH 30,000 FAMINE VICTIMS WERE BURIED BETWEEN 1830 AND 1844

the Ainu, and who are of Aryan blood. A remnant of these white savages, numbering over fifteen thousand souls, yet remains. They speak a language allied with those of Europe. Their faces, features, eyes, beards and mental processes are exactly like our own. No one versed in even the rudiments of ethnology but realizes there is no such thing as a perfectly pure or unmixed race on the face of the earth. Yet it is beyond question that the nearer we are to foreign peoples in blood and descent, the easier it is to understand them, and the more rapidly are repulsions softened.

That the lower class Japanese, who have emigrated, are apt to show marks of degeneracy is quite true. I have no doubt that thousands of the people of Nippon, when away from home, free from their own social restraints, and missing the universal atmosphere of politeness of Japan, become slovenly and careless in foreign lands. More likely, however, are others of their people to adapt themselves to our ways very easily. Herein is something for us Americans to consider. We ourselves know well that "assimilation" is both upward and downward. The "white" man from southern Europe is only too apt to learn all the American varieties of villainy and scouldrelism and add them to his own. In becoming assimilated many end in degradation, increasing our taxation and swelling the ranks of our criminals. Others, again, from the first moment of their arrival, seem to select and adopt all that is best in American life. On the contrary, the Chinese, as a rule, neither rises or sinks. He makes little claim on our charities, nor does he adopt our customs. In the past he has remained pretty much about the same, hoping only to remain a Chinese. Nevertheless, we are happy to know many exceptions to this rule, and mainly for the better, with some for the worse. Yet, in the main, we may say the Chinaman does not greatly change by coming to America, and the reason is plain. He belongs to an old nation and is himself an ancient type of man.

But the island nation is young. The Japanese people is of the same age as the English people, who, blended of many stocks, came to national consciousness, as the race of to-day, only after the Norman conquest; that is, after the twelfth century—which is the same era as that in which the Japanese islanders had became one people. With all the faults of a young race, and all the promise of one. the Japanese abroad affects good clothes and aspires to a high social condition. Or he makes Americans disgusted with him on account of his slovenly ways and habits. Neither the saloons, nor our criminal courts, nor our almshouses see many Japanese.

I believe that, the opportunity being given of becoming a citizen, a Japanese, especially if caught young, will make as good an American citizen as the average. The purely local objections against him will, in time, pass away. All their history shows that the Japanese are the most improvable of the races of Asia. They will certainly make better citizens of our republic than the degenerates. anarchists and ne'er-do-wells, the riff-raff of all Europe, that has been thrust upon us. To allow the negro from Africa, even though of the lowest grade and fresh from savagery, to enter our gates and to keep out the Japanese, seems the height of absurdity. In truth, both science and religion call upon us to decide what a "white" man is.

It is especially in the Christian sphere that the Japanese and Americans respect, like, enjoy each other and find real basis for friendship. God cannot change, the Scriptures do not, the Holy Spirit is as active as ever, and Christians find that for the communion of saints, it is as in St. Paul's day. There is neither Jew nor Greek. Just who are the "barbarians" and who are the "Scythians," who are the civilized and who the uncivilized is not for me to say, or define the terms. When I first saw the Japanese in Philadelphia in 1860 I felt sure that whatever else they were, these strangers were not barbarians.

Already there are nearly a quarter of a million nominal Christians in the empire. In hundreds of Christian churches in Japan, Korea, Manchuria, China, Hawaii and the United States, the Japanese and Americans meet together, more or less. One sees in the changes of the individual heart and life how powerful the Gospel is, not only in helping our Japanese friends to reach a high standard of Christian character, but to show us that we Americans have not all the gifts and graces of the Christian.

Personally, I believe the Japanese contribution to our common Christianity will be very rich, manifested especially in the twofold gift of art and loyalty. In time they will furnish the best illustrated edition of the Bible, in which the wonders, the glory and the charm of nature and the life of animals, insects and flowers are to be depicted as never before. As they have excelled for a thousand years in the cultivation of loyalty, they will adorn this doctrine, also, of loyalty to Christ, in a pre-eminent manner.

So both at this time and always, may it be our prayer and hope that the missionaries who have gone out to preach the truth that we have all one Father and that we are his children, without regard to color or race, will not have to explain away or recall their message. As patriots we trust that Americans, who have throughout the world heralded the doctrine that "all men are created equal," will not have to eat their words. If the cry of "America for Americans" must be raised, let it be at least in the language and accent of the first founders of the American republic.

503 NEW MEMBERS IN A SINGLE DAY

A PENNSYLVANIA METHODIST EPISCOPAL CHURCH MAKES A HISTORIC RECORD

A PANORAMIC PHOTOGRAPH OF THE NEW MEMBERS OF THE CENTRAL METHODIST EPISCOPAL CHURCH OF WILKESBARRE, PA.

ON SUNDAY morning, April 27, Rev. E. E. Helms, pastor Central M. E. Church, Wilkesbarre, Pa., received 503 members into the church. Among these were 17 men between 70 and 80 years of age, and 104 young men between 18 and 25. The pastor writes to THE CHRISTIAN HERALD: "So far as I have been able to discover, this is probably the largest number ever received into any one church at one service in the history of America. The following Sunday I received 124 more, making 627 for the two Sundays, which I doubt not is also historic. The two Sundays following we added 78 more, making a grand total for the month of 705. I am sending you a photograph of the 503 who were received at the first service. This picture was taken on a week-day afternoon, when a number of men, for business reasons, were unable to be present." THE CHRISTIAN HERALD would be glad to learn from its ministerial readers of any other church which has a record number of membership additions on a single day.

IS EVANGELISM DYING OUT?

ANOTHER SERIES OF PITHY LETTERS FROM EVANGELISTS IN WHICH VITAL QUESTIONS ARE DISCUSSED WITH UNUSUAL FRANKNESS

Some of the Weaknesses of Modern Evangelism

IS EVANGELISM dying out?" I beg to emphatically say, No!

"Does evangelism pay?" It is owing to the character of the "evangelism." Much that goes in its name to-day is sailing under false colors, and to this is due in a large measure the justness of recent criticism.

Clear distinction should be made between "the old-time note" of a modern evangelist and the "lost chord" in some of the so-called professionalism of to-day. Both the preaching and work of too many of the men who have in late years entered the evangelistic field are entirely too superficial. And then too much fuss is made by the critic about methods of advertising, the feature of remuneration, etc., and too little insistence is made upon piety in the man, power in the message, and thoroughness in dealing with the converts.

For the last mentioned weakness many pastors are as responsible as some of the evangelists, for they have often been satisfied with additions to their church through the increasingly popular method of merely having converts take the front seats and sign up their church preference rather than to encourage the evangelist to deal more thoroughly with the enquirers.

Real evangelism is not dying out. The people want the Gospel, and we are finding them hungry for it. No evangelist need lower the tone of his message or method to get the ear and heart of the people. I believe that the problems of modern evangelism can be solved by the evangelists themselves at the Winona Conference, if the officers of the Interdenominational Association of Evangelists will take the matter up. Personally, I do not believe that the federated plan advocated by some is going to relieve the real difficulty. It will merely shift the problem.

My suggestion is twofold: First, let Dr. Biederwolf and others in charge of the evangelistic conference at Winona this year devote the sessions to a thorough examination into and discussion of the difficulties involved, getting at them from the inside. Second, let the religious papers of the nation begin a campaign of insistence upon thoroughness in the after-meeting. HENRY W. BROMLEY.

Wilmore, Ky.

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Some Reasons Why Evangelists Are Discredited

THE reason why evangelists are discredited in some sections to-day must be laid at the door of a class of men who are aping sensationalists in methods, language, etc.; and their effort to copy methods of speech and in money-raising is so apparent that good people are disgusted and become so prejudiced against revival efforts that it is almost impossible to convince them that there is such a thing as sane evangelism.

These are about the only men doing evangelistic work to-day in America who can be rightfully accused of commercialism. I know of many consecrated men who are doing this work who are getting barely enough to live on. And these are men, too, who are doing a great work for the kingdom of God, who do not receive much advertising in the daily press or in the church press, but who are winning thousands of souls to Christ every year and are a great help to the pastors in whose churches they labor.

The federation suggested by Dr. Biederwolf would be all right provided it would accomplish what he advocates; but the probability is that the men who are abusing this holy office would be the first to thrust themselves into such an organization, as they would see in it a means of advertising themselves, and the purpose of the organization would be at once frustrated.

I am inclined to think that the matter must eventually come back to the churches, and that each denomination must refuse to allow any but the most trusted, efficient, and spiritually minded men to go into the field to do evangelistic work—men who have demonstrated in the pastorate that the Holy Spirit has called them to do this work. Then the irresponsible and unequipped man will not be accepted by the churches.

As it is now, the evangelist is not always to blame. Many pastors take no pains to discover whether a man is responsible and capable before employing him. Indeed, some pastors will pass by the man who is trying to keep evangelism on a high New Testament basis, such as will appeal to thoughtful people, and will select as a helper the man notorious for doing sensational things and getting off crude jokes. The ideal of many pastors seems to be to "get the crowd." J. W. MAHOOD.

Sioux City, Iowa.

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Evangelism Itself Needs a Revival

I AM glad Dr. Chapman has written his letter to THE CHRISTIAN HERALD. It gives new hope for true evangelism.

I love the church and reverence such blessed men as Dr. Chapman.

The church should guard against objectionable methods and secure evangelists who are fishing for souls and not for lucre.

God speed the day when the field of evangelism shall be revived, and when all shall realize it is not by might nor power, but by my Spirit, saith the Lord. THEODORE M. HOFMEISTER.

Mount Vernon, Ohio.

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The Right and the Wrong Kinds of Evangelism

IS EVANGELISM dying out? Yes and no! Yes! The kind in which the human element is conspicuous, as seen

First—*In the motive*—where God's honor and glory are not dominant. We must fill our pews and coffers and increase our membership in order to maintain or save our reputation.

Second—*In the methods.* Doing all sort of claptrap and sensational things to attract attention and draw a crowd, and ministering to the vanity of saints and sinners.

Third—*In the matter*, substituting for God's infallible Holy Word the opinions of men—seeking to entertain and amuse, and appealing to the lachrymals. This kind of evangelism is dying out; and the sooner it is buried beyond the hope of resurrection, the better. Many pastors are largely to blame for this sort, as they have invited it and put a premium upon it.

No! The kind of evangelism that is Scriptural and sensible, in which God's honor and glory are the supreme motive, the Holy Spirit the Agent, the Bible the means, saved men and women the instruments, in answer to prayer, that appeals to the intelligence and conscience—this kind of evangelism may not be very popular just at this time, a time of alarmingly prevalent unbelief, but it will not die out while sin scars and damns, while hearts ache and break, while the fires of hell burn and the unfading glories of heaven invite, and such evangelism was never so much needed as now. L. W. MUNHALL.

Germantown, Pa.

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Will the Evangelistic Tide Rise Again?

IF EVANGELISM is dying out then the church is dying out. The church was born in a revival, the revival of Pentecost. There is more interest in evangelism in the church to-day than ever.

That it is harder to-day to do evangelistic work than it has been in many years is true; but it is true also that it is harder to do any kind of religious work. We are living in days when men are mad in money-making and money-spending, and so it is harder to turn their attention to spiritual things. But this makes the need of evangelistic effort the greater. We are living in an age of specialization. Why is it an unreasonable thing that men should specialize in spiritual work? Every pastor, Sunday school teacher, yes, and every Christian ought to be a winner of souls, yet the evangelist may sometimes be used to reach those who cannot be reached by the ordinary means of the church.

That there is a good deal of prejudice against the professional evangelist at this time is true. There is a process of ebb and flow in the religious tide as in the tides of the ocean. The tide may be out, but it will surely come in again. God has used the evangelist in the past, and I am sure he will use him again.

If sometimes the evangelist employs methods that seem to be strange, sensational, perhaps extravagant, that does not prove that God has not called him, or will not use him. William A. Sunday does some things that I could not do, and some that I would not do; but I have a profound admiration for the man and great respect for his work. Evidently God blesses his methods whether I like them or not, and I dare not depreciate the work of one who is leading souls to Christ. EDGAR E. DAVIDSON.

Newtonville, Mass.

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CHRISTIAN JOY AND SORROW

A SERMON

BY W. H. T. DAU*

TEXT: "A little while . . . and ye shall see me . . . and your sorrow will be turned into joy." John 16: 16, 20

SIX years ago there was running in a Sunday supplement of a St. Louis daily newspaper a serial story, the main purpose of which was to show what would happen in this world of ours if the resurrection of Christ were proven a falsehood. The author of this piece of fiction narrated how a British scientist had gone to the Holy Land to make explorations near the tomb of Jesus. His research was alleged to have led to the discovery of a plate bearing an inscription to this effect: "I, Joseph of Arimathea, took away the body of Jesus, and hid it." (The story was afterwards dramatized, and staged at the Odeon Theater in Paris, France, on Good Friday night, 1907.)

The author depicted the appalling effects that were produced when the news of the discovery of the tablet were telegraphed to Europe. When the full significance of the discovery dawned on the people, the churchless masses and the multitude of nominal church-members quickly proceeded to throw off every moral restraint that had held the beast in them in leash. "The Bible is a myth! There is no divine Christ! No resurrection! No judgment! We shall not be held to account for our actions! Let us eat and drink and be merry!" As these shouts went up in a frenzy of animal delight, indescribable orgies of vice began to be enacted. All the safeguards that had been thrown around virtue were swept away in a mad onrush of lust. Life and property were no longer safe. Decency and order had vanished.

On the other hand, unutterable sadness settled on the Christian communities. Churches remained closed. Preachers resigned their commissions, because they felt that they had no longer any message of real importance to a world of sinners. The dying perished without a word of cheer, or a ray of hope. Infants remained unbaptized; children uninstructed in the ways of the Lord. Christianity was dying of a broken heart. This state of affairs continued until another report was published, stating that the discovery had been a deception perpetrated by designing men.

Which Joy and Sorrow?

The significant part of this presentation of fictitious events was that the same news which brought unbounded joy to some caused unspeakable grief to others. The story dealt with events that were altogether imaginary. However, the possibilities which it opened up to men's view are real enough. They are all recognized in our text. This text is full of the two ideas of joy and sorrow. At one time the Lord says: "The world shall rejoice." At that time the disciples shall "weep and lament." At another time he says to the disciples: "Your heart shall rejoice," and he leaves us to infer what will be the state of mind of the worldly.

There are two kinds of rejoicing. Which of these shall be yours depends entirely on your relation to Christ. There are also two kinds of sorrow, and again, your relation to Christ determines which of the two shall be yours. There is a Christian, and an Antichristian, joy and sorrow. The cause and character of either becomes plain from what the Lord says about this matter.

When our Lord spoke these words, his life was entering the shadow of the cross. "A little while," he says to the disciples, "and ye shall not see me, because I go to the Father." This announcement at once starts anxious inquiries among them. "Did you hear what he said? What does he mean?" The import of his words is so ominous that they do not trust themselves to utter their thoughts outright. They dread to have their fears verified. Jesus notices their perplexity, and repeats his statement. He now adds the further announcement that his departure will be the signal for unconcealed delight to the world, while his disciples will be well nigh reduced to despair.

Christian joy rests on the fact that we have Jesus present with us. Christian sorrow starts with the belief that we have lost him. Turn the case around, and you have Antichristian joy, or sorrow.

We know what happened a few hours after the Master had spoken these words. Before the cock had crowed twice that night, he and his followers had passed through Gethsemane, and to the disciples it seemed that all was over with the cause they had espoused. Their Master was in the hands of his enemies, and his friends were fleeing apace. While most of them were running for their lives, Peter was lying to save his life. When the morning dawned after that night of terror, the streets of the holy city, which had rung with hosannas to the Christ a few days before, were echoing with the murderous shouts: "Crucify him!" It does not require a great stretch of imagination to picture to ourselves the smile of satisfaction that has overspread the faces of the Jewish highpriest and of the hierarchy, as they hustle the Galilean prophet away to Pilate. How the rich and proud citizens of Jerusalem may have looked sneeringly on, while the culprit Jesus was marched through the streets! Then came Gabbatha, and the humiliating dickering of justice with malice, the cruel sport of Herod's courtiers, the coarse buffooneries in the soldiers' hall, the horrid frolics on Golgotha, when they stood beneath his cross, yelling in mad joy: "Aha, what a fine fellow you are! Why do you not come down from the cross?"

The Modern Crucifixion

We have in these events a portrayal of scenes in the history of the church in all ages, of scenes in the lives of individual Christians. Ever and anon the Christ-hating forces in this world have had their brief day of jubilation and triumph. It was thus when the Roman Cæsars were slaughtering the Christians, when the Mohammedans overran Eastern Europe, when the saints of Christ fell dying beneath cruel swords on the hills of Savoy, near the tide-waters of the North Sea, and in many other lands. In our day the world is ringing with the victorious shouts of infidel science. In far-famed seats of learning, in the secular press of nearly every country, in countless societies, they are tolling the death-knell of the Bible, and of the Christ of the Bible.

These are prominent and very public instances. There are others. Christ is the ribald song of the taverns; his teaching is traduced in the drama, printing presses are groaning under the burden of blasphemy against his holy name. Unnumbered multitudes are deluding themselves with the belief that Christianity is a dead issue, and that men may sin as they list.

While these events were, and are, transpiring, the disciples have been buried in grief and shame. Two thousand years ago they were gathering in subterranean caverns at the dead of night, to whisper to each other His blessed name, and to study his life-giving Word. They were pining later in sadness and solitude, when the hand of the inquisitors was upon them. In our own day there is many a student leaving his school heartbroken because there they took out of his heart the Christ of his childhood, the Saviour of his youth. Many a Christian's heart is bowed with grief, because of the havoc which infidelity has wrought with the faith and morals of his dear friends.

The Restoration of Christ

This is the triumph of Antichrist. The forces who are determined that Christ, his Book, his Church, shall not have sway among men, are having their little while of rejoicing. Their seeming success may shake the faith even of tried and true disciples. The frightful specter of doubt and skepticism looms large in the lives of God's children. The constant offenses which surround them threaten to take Christ, and the verity of his Gospel, and the sustaining power of his Word entirely out of their lives. There is an agony of unspoken grief engulfing them, a pain tugging at their heartstrings, at times, that would startle us, if it could be spread out to our gaze. Christ is passing—has passed—out of their thoughts and affections, and the gloom of unforgiven sins is settling on their accusing consciences.

But this rejoicing of Antichrist is all an ephemeral show. "Again a little while," the Lord says, "and ye shall see me. Your sorrow shall be turned into joy. Your heart shall rejoice, and your joy no man taketh from you."

A flash on Easter morning. The grave opens. White-robed messengers from heaven take up their station at its awful mouth. Dazed soldiers are rousing themselves out of a sudden stupor, and scamper off panic-stricken to the city. There is a hurried meeting of the Jewish church dignitaries. "Hush! Do not tell it aloud! If you must say anything at all, lie that his body was stolen." Oh what a catastrophe! But the news is out. Women are hurrying into the city with the wonderful tidings. Peter and John are off for his tomb. And there he is himself, the Christ, and his sweetly solacing greetings: "Peace be with you!" falls like a heavenly benediction on their drooping spirits, as the dew of a May morning revives a parched flower. Can it be true? Oh, yes, it is. Angels and men are joining in pointing out the evidence of his return. And now there goes up a shout of joy throughout Jerusalem and Judea and Galilee. Craven disciples are becoming dauntless heroes. Crestfallen, confused, cowed, abashed, the forces of Antichrist are lapsing into a state of sullen, spiteful, impotent rage, while the story of the living Christ is making conquests every day throughout Asia and Europe.

These events, too, have been duplicated in the life of the church and of individual Christians. The blood of the martyrs who perished at the cruel orders of the Roman Cæsars and governors from Nero to Diocletian proved the seed of the new faith. From its ordeal of woe Christianity rose stronger than it had been before, and its very executioners became its loyal confessors. When toward the close of the Middle Ages the mystery of iniquity that had arisen in the church had reached its height, God brought in the Reformation. The children of Christ again began to sing the songs of salvation in ever-swelling chorus in many lands, because the lost Gospel, the absent Christ, was restored to them.

Nor do we fail to note evidences in our day that the tables are being constantly turned on the forces of doubt and denial of the saving truths of Christianity. God everywhere raises up witnesses for the power of his Son's blood, shed for the remission of men's sins—witnesses, who testify with convincing force that the Christ who seemed dead is still a living issue in this world. Braggart infidels are being constantly hushed when redeeming love dons the panoply of inspired truth, and steps forth to challenge their false assertions.

The Triumph

True, these ordeals are to the child of God no pleasant pastime while they last. Christian sorrow is a deep, and strong, and keen pain. But it is a healthy sorrow. Its issues are glorious. In this sorrow there is life, not death; hope, not despair. Though tossed with many a tempest, many a doubt, imperial Salem, the church of the living God, and her individual children rise from each paroxysm of grief, from each hour of despondency, with a clearer vision of faith, with firmer resolve to cling to the consolations of the Redeemer's Word, with more buoyant hope that the day is dawning rapidly when the Christ who is now attesting his unseen presence to the heart of every believer by his Word, by the ordinances of his church, and by the silent testimony of his Holy Spirit, will come to see us again in celestial glory.

We are singing our songs of rejoicing now *sotto voce*, as it were, in an undertone, perhaps in subdued whispers, because we are still in sin and pain, and our birth to the life that really deserves to be called life in the fullest sense, our birth unto eternity, is not yet effected. But even the feeble hosannas of Christ's little flock are sufficient to drown the Babel of infidel voices that are shouting around us: "We will not have this man to rule over us." Let them shout and rage. Theirs must be a short-lived triumph, and their joy will always prove a cheat. Alas! for them is coming their day of weeping, and lamentation, and gnashing of teeth. 'Tis only a little while. The mills of God's justice grind slowly, but they grind with exceeding care. Even the seeming tardiness of God in working the deliverances of his children is regulated by his unerring counsels of mercy, and in the end will be seen to have been marvelous haste.

Then, when the Lord comes entirely back to us, when we shall see him descending in his cloud-chariot, when a new sun shall rise, never to set any more, over the pinnacles of the eternal city of God, the song of the home-coming pilgrims as they enter Salem will rise in loftiest melody, and merge with voices of angels and the congregation of the first-born in the victorious acclaim: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Yes, a little while.

* Professor Theological Department, Lutheran Seminary, St. Louis.

WHAT IT MEANS TO SAVE A CHILD*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

FROM the cradle of Moses, the imperiled foundling, born a slave under sentence of death, who was to grow up to be the greatest of mortals, the world's law-giver, the chief prophet of Jews, Christians and Mohammedans, heaven's delegate to the transfiguration-coronation of Christ, with whose divine name that of Moses alone of human names was to be linked in heaven in "the song of Moses and the Lamb," let us learn what it means to save a child.

You are thinking perhaps that the babies born in our times are not in any such danger of early death as Moses and the Hebrew babies of his day. But have you not heard that in the United States a third of a million babies die before their first birthday, and thirty of every hundred before their fifth birthday? The case is just about as bad in Great Britain, Australia and many other lands. This infant mortality is a far greater "slaughter of the innocents" than Herod's or Pharaoh's, and far less excusable, for we live in a better day. One ignorant father when asked about the death of his baby boy, replied: "The doctor said he died of *the neglect*." He thought that was the name of a disease, and it does kill more than any disease. The "neglect" begins when parents and teachers "neglect" to train their boys and girls to become strong both physically and morally, just as young men train for Olympic games or other athletic events.

The Hebrew children that were born shortly before the massacre period of our lesson were doomed to child labor, which either kills the child or makes it a weakling unfitted for life's responsibilities. I very much doubt if the labor required of Hebrew children in Egypt was as unhealthy as that of our Southern cotton mills and Northern canneries and mines, for the work in those days was mostly above ground and out of doors. There has been some mitigation of the child slavery of old England and New England since Mrs. Browning wrote her mighty imprecatory psalm, "The Cry of the Children," but in our age, when increased wealth and labor-saving machinery and the plan of "mothers' pensions" has removed the last excuse for substituting labor or business for both education and play in the lives of the children, not only the manufacturers and merchants, but parents scarcely less, need the blistering protest of the great prophet-poetess:

How long, how long, O cruel nation,
Will you stand to move the world on a child's heart;
Stifle down with a mailed heel its palpitation
And tread onward to your throne amid the mart?

Sentiment against child labor seems to be mainly sustained on pity for "the poor little things who have to work so hard." But if there were nothing in child labor except the toil of it, it would be hard to keep up a steady and rational movement against it. The profound peril of child labor, which makes the fight against it a patriotic necessity, is its awful bequest of inefficiency to the manhood, womanhood, and childhood of the next generation.

The most wonderful thing done by the tactful, heroic mother, Jochebed, in our lesson story was not hiding a baby from the police for three months, but hiding enough truth in his heart in the three years she had to train him for God before she must turn him over to Pharaoh's daughter to be educated by idolaters, and associated with vicious princes, to make him refuse long after to desert his enslaved people or give up the true God even for the crown of the world's greatest empire of that day. "By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible." (Heb. 11: 24-27.) This may seem to be getting ahead of our lesson, but it is necessary to go so far at least to measure the influence of what his mother taught him of his duty to God and his duties to man in the first three years of his life. There is nothing to show that he got any teaching about the true God after the three years he was left in his mother's care up to the time God spoke to him from the burning bush. What Jochebed was able to do in three months before Christ came and before the Bible was written should startle parents by way of contrast with the very little that most of them are doing to fortify their children for life in those wonderful years of first impressions. A child of two and a half, returning from his first day at church, being asked what he had learned, said with a reverent upward look, "God, God, God." He had learned more of reverence than many learn in a lifetime.

One of the writer's own flock in New York joined the First Union Presbyterian Church on his own motion in 1884, at five years of age, after one of the most thorough and satisfactory examinations any one ever passed. His answers were taken down and they show clearly that the essentials of religion may be taught in the first five years of life when father and mother and teacher put forth real effort.

In a Hindu house, the home of three brothers and their wives, their sons and sons' wives, and several grandparents, in all more than fifty persons, the gladdest person of all the company was a little dark-eyed girl of five years of age, who went daily to a mission school. Though her father and brothers were bigoted Hindus, nothing was done to prevent her from attending the mission, where she learned to read verses from the Bible. But when she was eight years of age she was considered too old, according to the customs of the country, to go out of the zenana, and so her daily trips to the mission ended. Shut in her home, with a Testament, which she had received as a prize, she was accustomed to "play school" under a wide veranda with her sisters and brothers and cousins, who had a great admiration for her superior education and were delighted to repeat after her texts of Scripture whose full meaning they did not at first understand, such as "God so loved the world," and "Jesus said, I am the way, the truth and the life." The two best scholars were the little girl's brother and cousin. Both of them determined that they would learn English so they might read the English Bible and books about the "Bible God." The father of this little girl and her brother was rich, and so the boy soon got money to buy a Bible, which he hid away and secretly studied, learning some verses out of it every day. One day his Hindu father discovered the Bible, and angrily said he should go no more to college and should learn no more English. "These teachings will be your ruin," he said, "but you are young and will forget, for I will destroy this book." And so he tore up the Bible and burned every scrap of it. Meantime the cousin, a few years older, had also bought a Bible and was studying it and had learned without a teacher what Jesus meant when he said, "I am the way, the truth and the life," and begged permission to be baptized. This his father refused and sent him to Burma, where some months later he died mysteriously. It was believed he died a martyr's death because he would not give up his faith in Christ. The brother escaped his fate. Stealing away from his home, he heard a missionary preach and became more convinced that he should be a Christian. Then he went further away and heard another missionary, and asked to be baptized, and he was aided in escaping to a far-off island, where there was a mission and where he would be safe from his father. He was very sorry to leave his mother, whom he loved, and after some years, when his cruel father had died, he went back among his own people to tell them of the Saviour. He formed a Bible class, and has shown many of them the way to Christ. As in the case of Moses, lessons learned in childhood held as anchors in the testing hours of later life.

THE FINDING OF MOSES

From the painting by J. Young Hunter

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for July 6, 1913. The Child Moses Saved from Death. Ex. 1: 8-14; 1: 22 to 2: 10. GOLDEN TEXT: "Whoso shall receive one such little child in my name receiveth me." Matt. 18: 5.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—HERE IS SOMETHING fresh and stimulating for organized boy classes that have weekday meetings and athletics and social service in their comprehensive plans. It is about a lot of "prize boys" who were not content to excel in one thing, but aimed at all-around excellence. And it will serve as additional illustration of how boys can be saved by giving them interesting good things to do in place of the bad activities to which their energies naturally turn when they are not otherwise employed. At the Panama-Pacific Exposition in San Francisco in 1915 there is to be a model boys' city. As a "runner up" for its foundation fifty boys chosen from the various cities of the United States by the National Youth Achievement Committee by reason of superior quality and achievements set sail from Boston, May 7, on a nine months' tour of the world. The ages of the boys range from 11 to 18. The candidates were graded on general achievements, scholarship, character, athletic ability, musical ability and health. Each boy was asked the questions: Can you run the 100-yard dash? Do you smoke? Did you ever take part in any dramatic performance? Can you swim? Do you work in the summer? Have you a bank account? The accomplishments of one boy, as sent to the committee, include: "Ability to play the piano and sing. Worked in summer time and on Saturdays at a clothing store and for an electric light company. Put a device on the furnace for closing and opening it from upstairs. Played on basket ball and gymnasium teams. Assists physical director at high school. Secretary of Sunday school and prominent in Christian Endeavor Union. Can milk a cow. Installed a private telephone system from his home to a friend's house. Can do general housework." Besides a number of exhibitions and contests in athletic games, the boys while in foreign cities will give a formal program. "There are 18,000,000 boys in the United States," says Judge Willis Brown, chairman of the committee. "All that the most of them require is some wholesome incentive to do something worth while. Every boy who can go to his teacher and produce proof that he has done something worth while will be entitled to one of the boys' achievement badges."

—THIS NUMBER OF THE CHRISTIAN HERALD will have reached its readers before the World's Sunday School Convention will open in Geneva, July 8-15. A special order of service has been prepared for Sunday, July 13, which is obtainable by all Sunday schools in the United States. We give a portion of the prayer which is part of that service, asking that it be offered in all CHRISTIAN HERALD Sunday schools:

Prayer—"O God, our help in ages past, our hope for years to come, we ask thy blessing upon us and upon thy children in all lands as we bow before thee. Thou art our Father, our Redeemer, our Guide, and without thee we can do nothing. We love thee, dear Lord, and we long to serve thee by bringing into one great fold all people throughout the world. They are thine, for thou hast created them. They are thine, for thou didst die to redeem them. They are thine, for thou art pleading for them. Bless them, every one, and make them thine own now and forever.

"Dear Jesus, bless the Sunday schools everywhere. May teachers and scholars be consecrated to thee and learn more and more to love thy Word. Hasten the day when every child in every land shall worship thee. Bring the nations into thy fold and add the heathen to thine inheritance, that at thy glorious coming the whole world may be ready to welcome thee and crown thee Lord of all. And to thee will we give now and forevermore all praise and glory, even as thou hast taught us: 'Our Father, who art in heaven,'" etc.

CENTENARY OF HENRY W. BEECHER

COMMEMORATION of the one hundredth anniversary of the birth of Henry Ward Beecher, which Brooklyn and Plymouth Church will observe this year, has the scope of a national celebration.

The opinions which men held thirty or fifty years ago concerning Beecher the preacher and agitator have crystallized into firm judgment of Beecher the man, and to-day he is acknowledged as a world figure. Phillips Brooks called him "the Shakespeare of the modern pulpit." Charles Spurgeon said, "I regard him as the greatest preacher Protestantism has produced." Dr. Allen, speaking for the Congregational churches of England, declared of this American, "He carried more genius as a preacher than any other man of our century."

Beecher was utterly courageous, utterly independent and utterly sincere. His was a great and commanding intellect, but the more one becomes acquainted with his life the more one learns that it was his heart that dominated all. His success owed its greatest debt not to his learning, not to his eloquence, not to his magnetic personality, but to the heart which spoke in honesty and commanded all these gifts of genius in the service of conscience.

THE LATE HENRY WARD BEECHER

Plymouth Church is Beecher's greatest monument, and it was these very traits of courage, independence and sincerity which led him to Plymouth Church. He was serving in an Indianapolis pulpit when, in 1847, Park Street Church, Boston, called him to its historic pulpit.

Now, normally, Boston should seem a splendid opportunity. Beecher was New England bred and New England educated, and a New Englander could appreciate the importance of Park Street Church. In the face of the great Unitarian defection of a few years previous, Park Street Church had remained the stronghold of orthodoxy. "Brimstone Corner" it was called, and it was a very important corner. It offered Beecher a commanding pulpit in an old and established community, with the surroundings of wealth, culture, and learning, which must have been dear to the mind of a New Englander. It was practically an offer of the leadership of New England Congregationalism. The reasonable course to take, for a young and ambitious minister, who had made a name for himself in the West and was aware of his own powers, would seem to be this course to Boston. To follow the headwould certainly have brought Beecher to Boston.

But about this time there came another call. Members of the Church of the Pilgrims in Brooklyn had decided to found a new church in their city. One of their number, who while visiting in the West had heard a remarkably stirring and unusual preacher in Indianapolis, suggested to the founders of the new church that here was a suitable man for their leadership. Beecher was thereupon invited to visit them; he came and preached, and immediately was called as the first pastor of Plymouth Church.

The church was just beginning; it had but sixteen members; its success was problematical. Perhaps it was just this that Beecher wanted—a chance to begin a work at its beginning. He came to Brooklyn in 1847, and then began one of the most remarkable ministries in the history of American Christianity.

It began in a tabernacle on Clinton Street and two years later the present meeting house on Orange Street was erected. Mr. Beecher made that the most conspicuous pulpit in America. He carried the church through three revivals, and built up the congregation from sixteen to twenty-five hundred members. The pulpit was his throne, and for thirty years he lectured three days every week, conducted his Friday prayer-meeting, and preached twice on Sunday. Dr. Hillis says Mr. Beecher's sermons and religious addresses in fifty years total 7,000, and his lectures on week days during that period aggregate 5,000 more.

PLYMOUTH CHURCH AS IT IS TO-DAY

All of the time that Beecher was doing this prodigious work in the pulpit he was active in many other directions. The period of his ministry in Plymouth Church spans the most tremendous years of our national life—the most tumultuous and the most critical years. The times gave Beecher opportunities to use his great gifts, but it was his courage and independence and honesty which made these services pre-eminent. Fame came with increased labors. Beecher became not only a national, but an international figure, distinguished in many fields.

As an editor and journalist he had built up the *Independent* and had founded the *Christian Union* (now the *Outlook*). As a political and social reformer he had been a leader in the anti-slavery agitation, had rocked the cradle of the Republican Party, by his lectures and addresses had contributed directly to the election of Abraham Lincoln, and by a series of addresses in England and Scotland in 1863 had carried the British working people over from the side of sympathy with slavery to that of pronounced advocacy of free labor and the Union. As religious teacher he had won a following all over the nation. The enormous congregations which crowded Plymouth Church twice each Sunday by no means measured the number of those who looked to Beecher as the inspired teacher of God's truth. Newspapers and other journals printed his sermons and addresses, and his congregation became nation-wide. He started another religious movement in one of our great educational centers when he established at Yale, in memory of his father, the Lyman Beecher Lectureship on Preaching. He delivered the first series of lectures himself, covering the ground so fully that Leonard Bacon said, "They might as well have closed up the institution, for Henry Ward Beecher has said everything on preaching that can be said."

When, in 1886, increasing labors and old age compelled Mr. Beecher to lessen his pulpit labors, he betook himself more and more to his library and study, engaged himself in *The Life of Christ*, and died while in this characteristic work, March 9, 1887. It is this long and fascinating and productive life whose centenary falls in this year. Litchfield, Conn., where he was born June 24, 1813; Amherst College, where he graduated in 1834; those Western towns, where his early ministry was spent, and where the school of poverty and necessity added to his education important disciplines which the college and theological seminary had not given, and Brooklyn, where all those eventful sowings of New England and the West were brought to marvelous fruitage—these are the milestones in Beecher's life.

His birthday falls in June, but the memorial committee, headed by Dr. Newell Dwight Hillis, has planned to have the commemorative exercises in October. They will occupy the last of that month with nightly meetings in Plymouth Church and a mass meeting in the Brooklyn Academy of Music. Many distinguished persons, some of those who worked with Mr. Beecher in his many activities, representatives of church and state and of the Civil War veterans will participate.

Dr. Hillis and the committee have been planning a Beecher Memorial for years, and at this centennial commemoration a permanent memorial to the great preacher will be dedicated. It includes a memorial house adjoining Plymouth Church and Beecher Park, in which a statue of the preacher will be set up.

The memorial committee has also planned to remove the remains of Mr. Beecher from Greenwood Cemetery and place them in a tomb in Beecher Park at Plymouth Church. Thus the memorial will be completed, with the preacher's ashes resting in the place that witnessed his wonderful life-work.

Albert J. Lyman, an old Brooklyn friend of Mr. Beecher, tells an interesting story of the Plymouth preacher's later years. "One never-to-be-forgotten afternoon," relates Mr. Lyman, "I remember walking with him back to his home from some occasion of funeral solemnity. He said suddenly: 'Well, Lyman, I suppose they'll try to take me out to Greenwood some day. But,' and just then the light javelin of his unmatched humor shot from his eyes, 'God knows I won't stay there.' Falling into his tone, I asked, rather impertinently, 'Where then shall we look for you, Mr. Beecher?' Instantly a change swept over his mobile face. The merry eyes widened, softened and looked far away, and the deep note thrilled up through his voice as he answered, gravely: 'Oh, somewhere in the thick of things, fighting for my country.'"

GEORGE W. GRAY.

TOPICS OF INTEREST AT HOME AND ABROAD

—A CABLE DISPATCH from Lyons, France, states that a noted bacteriologist of that city analyzed a "mud pie" with which his little son was playing, and found it to contain 10,215,000 dangerous microbes, including those of diphtheria, measles, smallpox, tetanus, pneumonia and tuberculosis.

—THE WONDERS OF THE stellar firmament grow as astronomy advances. Every year adds to our knowledge of the stars and multiplies those vast and innumerable phalanxes of brilliancy that gleam around us. From those of the first magnitude to the fourteenth, the numerical estimate of the astronomers now reaches amazing figures. Of the first magnitude there are visible thirty-eight stars, and the numbers increase in rapid ratio until in the fourteenth magnitude it is estimated that there are 8,325,000 stars. The eleventh, twelfth and thirteenth magnitudes have an aggregate of 8,000,000.

—AT A DINNER given in New York on June 10, by the Philippine Society, Manuel Quezon, a delegate from the Islands to Congress, made a strong appeal for independence. Ex-President Taft delivered a notable address, in which he declared that the Islands were not yet capable of self-government, and that were we to grant it now we would regret it later. Bishop Brent of the Philippines also spoke, earnestly supporting Mr. Taft's view.

—WE ARE RECEIVING many letters expressing the delight of our readers with Mrs. Porter's delightful serial story, *Pollyanna*. Lillie Rice Stuhl, of Butler, Ohio, writes: "We demand a sequel! The author has given a lesson to pessimists. She teaches a great moral as to the beauty and excellence of optimism. I wish some one would kiss her on both cheeks for me, and tell her how the readers here enjoyed *Pollyanna*. I hope *Pollyanna* will eventually marry Jimmy Bean after they are grown. It would be romantic." This is a fair sample of many letters on the subject. Mrs. Porter is now considering a second serial giving the little heroine's further adventures. Meanwhile *Pollyanna* in book form is in growing demand.

—COLONEL GOETTHALS, chief of the Panama engineering staff, has announced that the canal will be fully opened on January 1, 1915. It could be opened even earlier, but the schedule date, as set, will be adhered to. A vessel will probably be sent through, experimentally, on October 15 next, but at that date only one flight of locks will be fully completed. The vessel will be a comparatively small steamer, and her trip is designed to demonstrate the practical workings of the traffic system on the canal.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, JUNE 29. Genesis 45: 1-13. In forgiving his brethren Joseph sought the best explanation of their deed. He looked for anything bright about it, and where he could not find it he allowed his imagination to devise some possible and noble reason for what they had done. That is so unlike the ordinary conduct of men. When we have been injured we turn to the darker aspects of the betrayal. We search out the ugliest roots of deeds, and we feed our minds upon them in constant brooding. Any brighter suggestion is at once dismissed as being both unlikely and unwelcome. And then the black contemplation breeds resentment, malice, and all the foul progeny of revenge.

In forgiving his brethren Joseph sought to change their bitter remorse into healthy aspiration. Remorse may blight and wither the soul and transform it into an arid desert. It is the ministry of forgiveness to convert remorse into penitence, and so bring heavenly seed and rains into the desert waste, and so change "a sorrow which is unto death" into a sorrow that makes for the fruits of eternal life.

And in forgiving his brethren Joseph showered upon them actual beneficence. It was not a passive forgiveness which merely shrinks from revenge. It was positive, active, energetic, loading them with benefits. He overwhelmed them with a multitude of kindnesses, and buried the past in the glory of the present.

MONDAY, JUNE 30. Exodus 1: 8-14. Here is an early story of tyranny. But it is possible for us to feel relief in sympathy for the oppressed while in reality we are ranked with the oppressor. Tyrants are not confined to thrones. Every form of power may be oppressive, and may manifest itself in irresponsibility and pride. An "overlooker" may be a tyrant among the operatives in the factory. A mistress may be a tyrant over her maids. A teacher may be a tyrant in the realm of the school. We may all be Pharaohs in our petty kingdoms, and some one may be burdened by our cruel oppression.

All unsanctified power is the minister of tyranny. It is directed by pride, and glories in the subjection of others. It is not inspired by wisdom, nor is its exercise subdued by holy fear. It exults in its own commandments, and never tastes the deeper delights of service. Unhallowed strength tends to brutality, and it rejoices to plant its heavy feet on the necks of its victims.

So that instead of sitting in judgment on Pharaoh let me sit in judgment upon myself. How do I use my own power? Do I love to "lord it" over others? Do I find enjoyment in making others cringe? What is my tone and manner of address? Do I like to make them fear me, or do I seek to win their confidence and love? What is it that directs my power? Is it the sheer delight in power, or the love of service? "Even the Son of Man came not to be ministered unto but to minister." And this is the glorification of all power when by love we serve one another.

TUESDAY, July 1. Exodus 1: 22 to 2: 10. Moses was cradled in Providence. His earliest years were befriended and beset by the care of God. The divine purposes have long range, and they begin their blessed work apparently afar off. The emancipation of a people began in the protection of a cradle made of rushes, floating on the waters of the Nile. God watched over a babe and thus prepared a champion of the oppressed. Who would have thought, in looking upon the weakness of this little child, that he saw the key that would unlock the iron gate which imprisoned a people in bondage? God's arm is not shortened; it has a very far reach; and it begins the building of Zion at a cradle on the Nile.

The Lord prepares his servants for his work. Thus he began the early training of Lincoln for the liberation of the American slaves. He began the illumination of India by lighting a lamp at a cobbler's bench in Northampton. Nay, he began the Christian Church with a few fishermen on the Galilean shore. He began the provision of nesting-places for the birds of the air in a tiny mustard-seed. "A little one shall become a thousand."

God is even now "making ready" his deliverer for the next emancipation. When the hour is come, the man will appear. Perhaps he is now at school, or maybe he is sucking at his mother's breast. The Lord is preparing his own way, and when the hour strikes his knight will step forth fully armed for the work.

WEDNESDAY, July 2. Isaiah 49: 18-23. *"And kings shall be thy nursing fathers, and their queens thy nursing mothers."* And all this for a poor captive who had languished in impotence in cruel servitude! And now kings and queens are to nurse its frail life into strength and dominion. She that was trampled upon is to be nursed into mastery; she that was a mere footstool is to take the throne. Pharaoh's daughter is to nurse the little child who is to break her father's power. The emancipator is to be reared and schooled in the royal house whose throne he is to shake to its foundations. This is the way of our God. He makes his servants to "drink the blood of kings."

But what has all this to do with me? It has this: When I am in the line of the Lord's purpose and dead-set to the doing of his will, mighty allies will be called to feed my weaknesses, and to make me competent for my work and duty. Nature shall be my helper. Mighty circumstances shall be compelled to give me their blood. Things that would dominate me, such as disappointment, disaster, and death, shall be made to yield me tribute, and pour moral energy into my heart and will. "All things shall work together" for my good.

God appoints the nurses for his "little ones." He brings them out of weakness into strength, and when the crisis calls for a leader, the child of the cradle is like a martial host.

THURSDAY, July 3. Psalm 27: 1-10. *"Now shall mine head be lifted up above mine enemies round about me."* This is often God's way of saving me; his salvation is by elevation. He makes me victorious over my enemies by lifting me above them. He does not destroy the enemies; he puts me out of their reach. He gives me the security of a loftier life.

My enemies have an easy time with me when my life is lived on a low plane. They are rendered impotent when I live "in heavenly places in Christ Jesus." Microbes become fewer and fewer as we climb the higher mountains, until, in some sublime elevation, the air becomes so rare and pure that the last pursuing invader faints away and dies. And so it is with the microbes of the soul; they swarm and devastate when the life is low-minded, where everything is of the earth earthy, and where no heavenly air blows across the soul. Temptations come to such a life, and find everything congenial, and they destroy the graces of the soul as the cankerworm destroys the produce of the field. But "what can harm us if we be followers of that which is good," if our mind is "set on things above," and if even now we sit with the Lord on his throne? "No plague shall come nigh thy dwelling." The elevation of our dwelling-place is our supreme defense. When God lifts us up, our enemies follow us in vain.

FRIDAY, July 4. Acts 7: 14-21. *"And seeing one of these suffer wrong, he defended him."* And so Moses defended one man against oppression, and later he became the champion of a nation. Chivalry in small spheres prepares for grander crusades. Abraham Lincoln, in the days of his childhood, would go through the woods seeking for tiny birdlings that had fallen out of their nests, and tenderly put them back again. And this was his schooling for the noble work of emancipating the slaves which glorified his later life. We are never going to do the bigger thing if the smaller thing is despised or ignored. We shall not do much in the great work of foreign missions if we suffer no pang for the ignorant and unprivileged at our own door.

"Who is made to stumble and I burn not?" Such was the holy boast of the apostle Paul. Whenever there was oppression, near or far, his heart burned in righteous indignation. His sacred fire was kindled by another's pain. His passions were healthy, and they were always ready to the chivalrous call. And so must mine be, and so they will be if I am baptized "with the Holy Ghost *and with fire.*" "Our God is a consuming fire," and I must share that flame if I would be a child of the Highest and a "partaker of the divine nature."

SATURDAY, July 5. Psalm 118: 14-21. *"The Lord is my strength and my song."* Yes, first of all "my strength," and then "my song"! For what song can there be where there is langour and fainting? There must first be strength if we would have fine harmonies. So the good Lord comes to the songless and with holy power he brings the gift of "saving health."

"And my song"! For when life is healthy it instinctively breaks into song. The happy contented soul goes about the ways of life humming its satisfaction to itself, and is now and again heard by the passerby. The Lord fills the life with instinctive music. "His satisfactions" are deep; "he satisfies the hungry soul with goodness," and the inner jars and discords are changed into a harmony which is perfectly confluent with the order of his will. When life is holy, it becomes musical with his praise.

So here I see the appointed order in Christian service. It is futile to try to make people joyful unless we do it by seeking first to make them strong. First the good, and then the truly happy! First the holy, and then the musical. First God, and then the breath of his Holy Spirit, and then "the new song." When men exult in the health of God's countenance they will assuredly sing "the song of the Lamb."

These Daily Meditations will appear in each issue through 1913

J. H. Jowett

DO YOU KNOW YOUR BIBLE?

THE Honor Roll for last month's list of questions will appear next week, also some names which have been added to two other Honor Rolls.

Again we must explain that it is impossible to answer by letter all questions as to the decisions made. The Bible questions are prepared with care; the answers received are marked with great pains, and all complaints carefully investigated.

New Questions—List No. 6

1. What king declared that he had acted like a kind of bird, and had mourned like still another kind?

2. Where is the weakness of idols implied by the statement that they were carried about on beasts?

3. Find an Old Testament passage stating that God's guidance will be as definite as a voice sounding in our ears.

4. One character of the Old Testament walked with God; another was known as the friend of God; another talked with God as a man talks with his friend; another was "greatly beloved." Name these men, with Scripture references.

5. What chapter in the Old Testament contains an invitation to the thirsty and hungry; the promise of a leader; the promise of pardon; the promise of joy?

6. How many nations were driven out of Canaan by the Israelites? Give a New Testament reference which states the number and an Old Testament reference which names the nations.

7. Find passages likening the overthrow of evil-doers to the passing of cloud, dew, chaff and smoke.

8. Find an Old Testament reference to a divided heart, and a passage in which one prays for a united heart.

9. Find two New Testament statements that God loves those whom he afflicts.

10. Mention three passages in which Paul declares that it is sometimes wise to refrain, for the sake of influence, from doing what we ourselves may consider harmless.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

What Would Your Answer Be?

FROM a reader of this journal in a Southern city comes this strange and unusual letter:

"A little circle of friends here were greatly interested at a recent gathering when THE CHRISTIAN HERALD article in your issue of June 11, on "The World's Hope" and the duty of preparation for the Lord's coming, was read. To most of us it was a beautiful thought that to believers he has committed the task of "making all things ready." The question was asked: "If Jesus were to appear *now*, for a brief sojourn, to encourage his people, would he find the world better or worse? We know he would find his church, which he left but a little nucleus of believers, a great world-wide organization; but how would he regard its divisions, its antagonisms, its jealousies, its war of creeds? Would he find the true faith and the Holy Spirit in the churches generally? And what of other conditions—the great mass of non-churchgoers, the servitude of the laboring classes, the corruption of politics, the growth of crime, the luxury and extravagance of wealth, the indifference of the multitudes, unawakened to spiritual things; the grossness of the theaters, the white slave traffic? Would he find that the Gospel of peace and love and brotherhood had taken due root as he hoped and prayed that it would? And would he find that the professing church had done its whole duty in carrying the light to the heathen?"

We venture to ask THE CHRISTIAN HERALD to open its columns to the discussion of this, surely the greatest of all religious topics, since it embraces practically all there is of Christian duty and obligation. If we are truly working and praying and looking forward to "one great event," we should at least be able to give our reason for such a hope. R. M. W.

Chattanooga, Tenn.

Our correspondent's letter suggests a wide field of religious speculation. We are not to judge others, far less to judge the whole Christian world. Yet we are face to face with social, political, economic and religious conditions to-day that are so evident to every thoughtful mind as to warrant such an inquiry as his letter suggests. We commend it to the consideration of our readers, and would be pleased to have such an expression of views as the problem demands. All letters, however, should be brief. Such a discussion may well serve to arouse interest in a phase of Christian teaching which is too little in evidence in our pulpits and in the religious press to-day.

Is Rome Losing in Numbers?

IN MANY quarters there has been an impression—fostered partly by the claims of the Catholic press and partly by the uninformed discussion of the subject in Protestant publications and the daily newspapers—that the Roman Church in America was gaining numerically by leaps and bounds. For a time "the trend to Rome" was a foremost topic. When the official Catholic Directory was issued several months ago, THE CHRISTIAN HERALD directed attention to the fact that it claimed only a net increase of 138,000 adherents during the past year, being a distinct decline in the ratio of previous years. This we regarded as significant, especially in view of the great additions that might naturally have been expected as the result of our steadily rising immigration from Southern Europe. As an offset to this disappointing aspect of the situation, the Catholic journals made the most of the occasional defections from other churches.

But investigation made within the last few weeks shows conclusively that "the trend to Rome" is the other way, and that Rome's losses to Protestantism far outweigh its gains from all other faiths. The Boston *Transcript* publishes a list of leading Presbyterian churches throughout the country, whose records "show an average of five per cent. of their entire membership to come from the Roman Catholic Church." Among these churches are the following:

Westminster, Minneapolis; Brick, Rochester; First, Seattle; First, Newark; Covenant, Cincinnati; Tabernacle, Philadelphia, and University Place and West End, New York. For example, the University Place, New York, has in its membership 139 former Roman Catholics; the First Presbyterian, Newark, 150; the First of Seattle, twenty-five.

Commenting on this the *Transcript* says: "If the same proportion obtains throughout the Presbyterian Church, former Roman Catholics now in its active membership number 70,000."

Zion's Herald, a Methodist publication, which has also taken up the work of investigation, says:

The records are not confined to the Presbyterian Church. The investigation was carried on also among a number of Protestant Episcopalian Churches, also selected at random, and precisely the same results were obtained. The churches chosen were the famous Church of the Advent, Boston; Holy Trinity, Brooklyn; St. Thomas', Brooklyn; St. Peter's, Chicago; and Gethsemane, Minneapolis. For example, St. Thomas', Brooklyn, has above 100. Rev. Dr. Shaw, of Chicago, says: "Every confirmation class brings some Roman Catholics in St. Peter's." If the same proportion obtains in all of that communion as in these whose records were examined, there are between 45,000 and 50,000 members of that church who were formerly Roman Catholics."

These represent only two of the great Protestant denominations, and their figures show an increase, straight from Rome, which practically wipes out the entire gain claimed for the Roman Church in its official directory. Other Protestant Churches—the Methodist, Baptist, Lutheran, Disciples, Congregationalist, Reformed—have all had proportionate additions from the same source, and these when fully compiled will show that the "trend from Rome" toward Protestantism in America has carried with it more than double the increase claimed by Rome from all sources. This is the true and logical explanation of the Catholic Church's meager gains—the fact that thousands of its adherents are forsaking the Papacy and coming voluntarily into the larger light and broader freedom of the Protestant faith.

Clearly, here is irrefutable evidence that there is something wrong with Rome—something which may well give it pause in its campaign to "make America Catholic." Gaining in wealth, power and influence, it is losing its ancient hold upon the masses, losing not by tens and hundreds, but by thousands! Its highest hopes are threatened by such a situation, for it is a loss that is irreparable and which seems destined to grow with the spread of education and the love of freedom. These have made shipwreck of Rome in the Old World; they now threaten to overwhelm it in the New.

The Right to Marry

THERE are indications that the movement toward the eugenic marriage, in which Dean Sumner of Chicago was the pioneer, is finding serious consideration among clergymen in many parts of the country. Over fifty ministerial associations, representing nearly four thousand pastors, are reported as having voluntarily adopted the custom of demanding health certificates in addition to licenses from all candidates for matrimony who appear before them. Much criticism and not a little sarcasm have been indulged at the expense of the new idea; but its advocates stoutly maintain that reason and justice are on their side in demanding that the welfare of the race and the integrity of the home be protected, and add the conviction that its influence will operate toward happier unions and fewer divorces. Some even urge that in order not to impose undue obstacles, licenses might be made easier of procurement, but health certificat should be imperative. On the other hand, it mu be admitted that the opponents of the new ide have at least the weight of sentiment on their sid when they contend that the Sumner plan takes muc of the romance out of marriage, puts restraint upo human liberty, and invades a hitherto sacred doma in assuming to restrict the right to marry—domain in which the State, till now, has never a tempted interference. Meanwhile, none are s enthusiastic over the new plan for "reformin matrimony" as the clergymen themselves, and a they are in a good position to judge of the effect o ill-assorted marriages, their growing support of th Sumner plan may be regarded as significant.

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The Laborers and the Lord

IT IS a most distressing thing to note that labo leaders and labor organizations occasionally mak defiant boasts of their disbelief in God. At one o two recent labor demonstrations a banner was dis played bearing the dreadful words: "No God. N Master."

The legend on this ensign ought to awaken in th hearts of God's people a twofold grief: Grief tha these brothers of theirs have so misunderstood thei Lord; grief that the church has been so indifferen or antagonistic to the claims of labor that such a view of God is possible even in the minds of a few

When will the laborers learn not only that Go is in sympathy with them, but that they need hin in their struggle for justice? When will the churc learn that it can not rightly represent and serv its Lord until it has taken its place alongside the toiler and helped him to win his rights?

Simply on the basis of practical common sens it is a terrific mistake for individual labor leader to flaunt their atheism before the church and the world. It blinds good people to the real situation; it tempts them to think that the new uprising among labor classes is essentially an ungodly, irreligious thing. It alienates many who might otherwise work sympathetically with the toilers. It misrepresents most grievously the real labor movement, for there are in its ranks many devout believers and followers of the Christian's God.

Let the last phrase on the banner stand. In the ideal social structure there will be no master, except as one shall guide in brotherly helpfulness and skill the tasks of others. We shall learn at last to live as brothers should. But when that day dawns it will have dawned because the comforting God of the people has bowed down the hearts of men to himself and has made them hear and heed the message and accept the salvation and friendship of his Son—the Carpenter of Nazareth.

A Four-Version Bible

WE ARE living in an age of multiplied Bible translation and of dissemination on a scale that would have appeared incomprehensible to our forefathers. With the Word in almost every known language under the sun, being circulated—some of it complete and others the Gospels and different portions—by the hundreds of thousands of copies every month, and with large fortunes dedicated exclusively to the work of Bible translation and distribution, it is not difficult to foresee a day when the printed message of truth will be in the possession of men and women of every tongue. These are mostly translations from the Authorized Version, but now we are to have a Bible in no less than four versions. This is to be the product of the gift of Edward E. Guy of New York, who died recently, leaving his entire estate to be devoted to this work. He had spent forty years in Bible research and was an expert student of ancient Bible manuscripts. Each page of the new Bible will contain four columns, the first giving the Codex Sinaiticus and the parallel columns presenting the Modern Greek, the King James Version and the Guy translation. His ripe scholarship and the fact that he personally studied the oldest existent manuscripts in the world's great libraries, will invest his work with special interest. It is stated that Mr. Guy held the old Authorized Version, with its stately and dignified phraseology, in higher esteem than any of the later translations, and almost unimpeachable in point of accuracy. It will probably be many months before the critics have an opportunity of passing upon the value of Mr. Guy's labors, which seem to have covered the larger part of a studious lifetime.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

mbassador Page Formally Received

WALTER HINES PAGE, one of America's most able and noted publishers and editors, who was recently appointed United States Ambassador to the Court St. Janies, was formally received on May 30 by ng George, to whom he presented his letters of dence. Sir Edward Grey, the British foreign retary, presented Mr. Page to his majesty, who turn introduced him to Queen Mary. Then Amssador Page presented to their majesties the mbers of the embassy staff, most of whom had ended many courts and levees in company with late Whitelaw Reid. Ambassador Page and his retaries, in ordinary evening dress, were driven, gether with the military and naval attachés, in iform, from the hotel where the ambassador is ying, to Buckingham Palace in a royal carriage, racting considerable attention as the string of rriages passed through Mayfair to the palace. r Arthur H. J. Walsh, the king's master ceremonies, accompanied the ambasdor from and to his hotel. Speaking of e audience afterwards Mr. Page said: t was one of the most pleasant experices of my life. The king and queen oke cordially and kindly about the subts of mutual interest to both nations." fter the royal audience, Ambassador ige called on Paul Cambon, the French nbassador, and dean of the diplomatic rps of Great Britain. He will soon make s formal calls on the other ambassadors. r. Page is one of a long line of the ablest en the nation could furnish, who have en appointed to represent our governent at the Court of St. James. This apintment is in accordance with the avowed licy of President Wilson to appoint as epresentatives to foreign courts men of tellectual and literary ability as well as integrity irrespective of the possession a private fortune. Mr. Page was editor the *Forum*, and afterwards of the *tlantic Monthly*. During the past twelve ears he has edited the *World's Work*. He as been a great student of the educational nd sociological questions that affect our ountry and the wide world, and for wenty-five years has been in the midst of he discussion and settlement of these quesions. Being an excellent platform speaker e is the kind of a man to command the espect of the nation to which he goes, and o bring honor upon his own country. The postle uses this governmental office as a ype of the ministry of Christians from the ourt of heaven to the children of men to ecure harmony and happiness.

Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. (II Cor. 5: 20.)

Insane Artist Honored

RALPH ALBERT BLAKELOCK, who has been confined in an insane asylum for the last sixteen years, was made an associate member of the National Academy of Design at a recent meeting. There were thirty other candidates, but Mr. Blakelock alone received the unanimous support of the hundred members who voted. The determination to honor him was made when one of his paintings had been sold for $13,000 and others had been hung in the Metropolitan Museum, New York; the Brooklyn Institute, the Corcoran Gallery and the National Gallery in Washington. The artist was born in New York City in 1847 and became famous as a painter of Indian scenes. It was while he was painting his masterpiece, the "Pine Dance," that it was discovered that his reason was gone. He had his canvas before him like a piece of music and played violently on the piano, and used his brush alternately. He said he played the piano to get the rhythm into the movement of the dancers. Soon after the completion of the picture, which is in the Metropolitan Museum, he became insane and was sent to the Matteawan Asylum, where he remained six years and was then transferred to a similar institution in the northern part of New York. It is said at the academy that no attempt will be made to notify him of the honor conferred. The artist may have had a hereditary taint; he may have overtaxed his mind in his tireless pursuit of his profession; the world may have been slow in appreciating his merit. Through his knowledge of and participation in the things of this world, his pictures will live for generations. He is the same as dead, and of such it can be said:

His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them. (Job 14: 21.)

An Indian Landmark Gone

IN THE death of George Mitchell at Hempstead, Long Island, at the age of ninety the other day there passed away one of the last pure-blooded members of the great tribe of Shinnecock Indians. Few men lived to see more sweeping changes than he. He saw the silence of the red man's country disturbed by the rumbling of the wagon, the ranting of the railway train, and the noises of the automobile. He lived to see men fly in the air, where only the wild birds dared to venture, and go swifter and higher than they. Almost beside his hut he saw the second city of the world spring into being as by magic. His life was a landmark measuring the period of the world's greatest progress from barbarism to civilization. The fading away of this Indian tribe calls to mind this fact:

One generation passeth away, and another generation cometh; but the earth abideth forever. (Eccles. 1: 4.)

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THE NEW AMERICAN AMBASSADOR LEAVING TO MEET KING GEORGE

Overemphasis of Social Service

DEAN SHAILER MATHEWS, president of the Federal Council of Churches in America, issues a warning against the substitution of social service for spirituality in the church. He says: "Picnics are not the equivalents of prayer-meetings and Sunday school baseball leagues have not yet developed into revivals. A Protestant church cannot be an ethical orphan asylum; it must be a home in which souls are born into the newness of life. True, the church wants its ministers to be alive to the needs of the hour in politics and in industrial reform. Yet most of all do Americans want to be assured of God and immortality, and the worth of righteousness. When they ask for 'the bread of life' they will not be satisfied with treatises on eugenics." Christ enjoined social service and plainly taught that his treatment of men in the last day would depend on their treatment of each other here. And yet he laid the emphasis on the new birth, on the supreme love for him out of which all love for one's fellows and all true social service flows. There is little doubt that there is a tendency in many places to substitute the outer service for the inner principle of the Gospel. The supreme passion for saving the souls of men is the one thing needful for the church of to-day, and all the social services, the sweet charities that have characterized the Gospel in the generations of the past will beautify and sanctify our own. Paul puts the emphasis on the saving Gospel as the supreme thing when he says:

For I determined not to know anything among you, save Jesus Christ, and him crucified. (I Cor. 2: 2.)

Nature's Unsolved Mysteries

A RECENT author has recorded some of the puzzles of nature and Professor Serviss has called attention to them. The brilliant diamond and the dull piece of charcoal are of the same substance exactly, pure carbon; one is crystallized. The diamond put in the fire swells up and becomes as ugly and opaque as a piece of coke, and no chemistry can ever get the ugly mass back into the diamond, glancing with its strange interior fires. The poison of the rattlesnake, which, injected into the body, kills, contains the same elements as the white of an egg the consumptive takes to save his life. Coal gas, with the most offensive smell, and oil of roses, with delicious odor, each consist of four atoms of hydrogen combined with four atoms of carbon. Oil of orange, lemon, cloves, ginger, and black pepper is in every instance composed of sixteen atoms of hydrogen and ten of carbon. Ammonia, with its cruel pungency of smell, is composed of hydrogen and nitrogen, neither of which has any odor. The apples, peaches, pears, plums and cherries of the orchards, the grapes on the vine, the berries in the garden, the corn and wheat in the field, are all made out of the same material of earth, air, sunlight, dewdrop and shower, and how different in form, color, and flavor! How does the hen get the egg out of the grain, or the cow milk from the green grass, or the bee honey out of the buckwheat, or the worm the robe for the queen out of the mulberry leaves? If they could speak, they would tell us they do not know, but that the Creator who made them and set them to their tasks does. There are many puzzles in nature that have been solved and will continue to be solved. Luther Burbank has been a marvelous interpreter of the secrets of the vegetable world. But there are riddles too deep for him or any one else to solve. Mr Burbank can turn a field of yellow poppies into a field of crimson ones, but he will never be able to make a poppy or to mix any earthly pigment so that he can paint a flower. We search for an explanation of the puzzle of puzzles, life itself, which is responsible for the mysteries we cannot understand. It is the specific life in the animal or plant that makes it what it is. It is the snake's poison that destroys the body with albumen, and the hen's gift that saves it with the same albumen. It is the wheat life that makes the grain small to grow on a slender stem, and to taste like flour; it is the corn life that makes the grain larger, on a stronger stalk, and to taste like meal. It is the individual life in the orchard tree that gives the form, color, and flavor of the fruit. Life is the unexplained puzzle that determines all. The hen, minus its head, lays no egg; the cow in the butcher shop gives no milk; the bee, dead on the ground, makes no honey; the dead orchard tree bears no fruit. This great fact is the puzzle of the spiritual world, the mystery of mysteries in the incarnation, and the mystery of the relation of God's life to the human soul, giving to it life, growth, flowers, fruit, dwelling in the soul so intimately, transforming it so completely, and determining its thoughts, sentiments, habits, character, ministry and destiny. This life of God in the human soul is the love of the living Christ which gives to character the blush of the peach, the sweetness of honey, the beauty and fragrance of the rose. That these significant, saving, spiritual facts of blessed experience are veiled in mystery is asserted by the apostle when he says:

Without controversy great is the mystery of godliness. (I Tim. 3: 16.)

THE KAISER'S 25TH ANNIVERSAR

EMPEROR WILLIAM II OF GERMANY

From his latest photograph

AND Frederick, Emperor of Germany, reigned one hundred days when he died, and there came to the throne William, aged twenty-nine years. That was twenty-five years ago, on the 15th of June. Then all Europe looked upon William II as an autocratic and impulsive young man, heart and soul a soldier and thirsting for military glory. Not long after his accession he overruled the counsels of the great Bismarck, the Iron Chancellor, making it perfectly plain that he and he alone would be master in Germany. He began the organization of Germany's mighty military power and the nations feared him as a menacing force and dubbed him "The War Lord of Europe."

Now, at the end of twenty-five years, when Germans are celebrating the peace and prosperity, the progress and enlightenment that the reign of their emperor has symbolized, men of all nations have arisen to praise William II as one of the greatest factors for peace and progress that our age has seen.

Lord Blyth, a noted English authority, says in reply to a request from the New York *Times* for his opinion on this subject:

"I believe the Kaiser really has been the true and central factor of the past peaceful policy of Germany. Kaiser Wilhelm does not want war, not only because peace will pay Germany better, but because he sincerely prefers peace for its own sake.

"The Kaiser's love and reverence for his grandmother, Queen Victoria, are well known, and he must have been much influenced by her unfailing wisdom. He has, too, no doubt, the natural desire to follow the lead of his illustrious uncle, King Edward the Peacemaker."

Herr Arthur von Gwinner, one of the most eminent of Germany's financiers, writes in part as follows:

"His reign will be memorable in history for achievements of peace and progress. At the head of the strongest army the world has seen, William II has kept peace during a quarter of a century, while all his big neighbors, without any exception, have been warring and conquering. The achievements of the present emperor's reign must be sought, therefore, in comparing the figures of the German Empire's population, wealth and trade; its industrial, agricultural and social progress; the nation's savings and peaceful increase.

"Population increased from 47,000,000 to 66,000,000. The emigration of Germans to foreign countries dropped from 66,000 to less than one-quarter of that figure; it practically has disappeared, the number of foreigners immigrating into the German Empire having come to exceed the number of emigrants. The number of persons employed in the industries, mining, and trade has doubled — it is now about 15,000,000. Foreign trade has trebled. The shipping increased from 95,000 ships sailed and returned to nearly three times that number, and the tonnage of ships from 18,000,000 to over 60,000,000. At the beginning of Emperor William's reign there were 39,000 kilometers of railways in Germany; there are 60,000 now. Letters forwarded by post have quintupled. Deposits in savings banks have increased about fivefold; they now exceed $4,500,000,000. Figured on every German man, woman and child, they exceed, per head, the savingsof any other nation in the world."

Ex-President Theodore Roosevelt writes: "The one man outside this country from whom I obtained help in bringing about the peace of Portsmouth was His Majesty William II. . . . This was a real help to the cause of international peace, a contribution that far outweighed any amount of mere talk about it in the abstract, for in this as in all other matters an ounce of performance is worth a ton of promise."

Ex-President Taft says in his letter: "The truth of history requires the verdict that, considering the critically important part which has been his among the nations, he h been, for the last quarter of a century, the greatest single individual force the practical maintenance of peace in the world."

THE GERMAN EMPEROR, AGED 29

As he appeared at his accession

Two famous Englishmen give these glowing tributes. The Duke of Argy writes: "The German Emperor's life has been worthy of his father and of h mother, and no higher praise can be rendered in grateful acknowledgment c a great career—great with the abounding blessings of peace through steac fast striving for strength, and duty done for his people and his justice to hi neighbors. . . . This generation of Germans have good reason to be proud c and to love their patriot emperor." Sir Gilbert Parker, the author statesmar says: "The highest praise that I can offer concerning Emperor Williar II is that he would have made as good a King of England as our history ha provided, and as good a President of the United States as any since Georg Washington. . . . When he became emperor Germany—and Prussia par ticularly—was rigid, narrow, and pedantic in all too many respects. Unde his enlightened, tolerant, and broad-minded guidance she has become—ever Prussia has become—resilient, absorptive, and almost impulsively adaptable The world owes Emperor William a debt of gratitude. . . . He has proved himself among the most civilized, internationally patriotic of rulers."

(The above selections are reproduced by the courtesy of the New York *Times*.)

OUR AWFUL ANNUAL FLOOD LOSSES

FACTS PERTINENT TO EXISTING CONDITIONS IN THE MISSISSIPPI DRAINAGE AREA—THE MORAL, ECONOMIC, PATRIOTIC DUTY OF CHRISTIAN HERALD READERS

BY E. R. JOHNSTONE

THE Spanish have a proverb: "He who will not look forward shall look backward with a tear in his eye."

Substitute the nation for the individual and the application of the proverb is apparent to many of our political, social and economic ills, which more careful provision, more business method, would have prevented or abated.

There is an obverse side. We do not look backward long enough, intelligently enough, hopefully enough. You remember the little boy who bewailed his inability to make his "remembery work as well as his forgettery." No nation in this world is quicker to recognize calamity by substantial, generous aid. No civilized country practically forgets disaster as readily as ours. The reason? Not lack of intelligence, or pride, surely. Doubtless there are many reasons, among them belief in the inexhaustible riches of the country; individual opportunity to make money and the quick rewards of industry and mental alertness; distance from the immediate locale of catastrophe, and absence of direct personal loss.

There are thousands of trained observers and thinkers in the United States who believe that the greatest economic problem that confronts us is the prevention, or large reduction, of waste from the floods that yearly devastate some considerable portions of the one and a quarter million of square miles embraced between the Rocky and the Appalachian mountain ranges and drained by the 15,000 miles of navigable waterways that make up the Mississippi and its trihutaries. These men believe that this problem of prevention is more important to the material welfare of our nation than questions of tariff and revenue, than regulation of trusts or reform in the currency, than exclusion of Orientals or reconstruction of our merchant marine, and publicists so believing do not minimize the gravity of any one of the problems mentioned.

SOME ASTOUNDING FIGURES

Here are some figures furnished me by John M. Parker of New Orleans, who, according to Colonel Theodore Roosevelt, himself a potent factor in conservation, is of the very highest authority in matters relating to flood losses. The total Panama excavation for the trans-isthmian canal will be 210,000,000 cubic yards. The annual erosion of the banks of the Mississippi River alone (tributaries excluded) is estimated at more than 1,000,000,000 cubic yards.

The Mississippi in flood is eight times the volume of mighty Niagara.

The annual losses in the Ohio valley alone exceed $50,000,000 and the Ohio is only 967 miles long and drains but 210,000 square miles.

Gifford Pinchot estimates the flood losses since 1900 at $1,000,000,000, and statisticians agree that direct flood losses within the last half century exceed the total cost of all the wars (including the Civil War) in which this country has ever been engaged.

Floods in the Mississippi Valley carry out to the Gulf of Mexico every year nearly 600,000,000 tons of the richest soil in the whole great basin, and the irony of the loss is biting when it is remembered that this vast area of alluvial is wrenched from the producer only to obstruct navigation by depositing bars or shallowing channels, and that this same producer must be taxed to pay for a second removal of this lost producing area. All of these figures have been on the direct lines of dollars or square miles. Who can estimate the volume of the value of the lost hope and courage of those who see the results of years of hard endeavor swept out in a single night, and swept away by the floods that originate far away from where the greatest damage is done?

DESTRUCTION IN LOATHSOME FORM

Probably a majority of CHRISTIAN HERALD readers have never seen an extensive flood or the flood-ravaged country after the waters have subsided. It has been the writer's fortune—or misfortune—to have seen many floods, as far north as Poplar River, on the mad Missouri, as far south as the delta entrance of the Mississippi; floods in Cuba, in China, Mexico; cloud-bursts in Arizona and "June rises" on the north Saskatchewan.

Every one of them is ghastly in its effects, but I never saw more depressing devastation than that following the floods of last March on the Ohio and its tributaries. I was impressed by what a San Franciscan said as he looked over the Muskingum Valley three weeks after the highest water had subsided: "I lost everything I had by fire in San Francisco in April, 1906," said the man, "and the destruction there was bad enough, sad enough, I can tell you. But it was clean compared to this. Why, I don't believe I could have made good again, as I did, if I had found what was left of my property in such shape as that you do. Ugh! Look at that mass, that mess of slimy, unhealthy looking mud, and that contorted pile of débris with dear knows what of former value tangled up, twisted about, smeared with dried slime. If I must be cleaned out again, let it be cleaned out, not buried under and drowned in filth."

There is no question among men who have seen

Continued on page 608

COMMENCEMENT DAYS

BY MARGARET E. SANGSTER, JR.

THE sky is blue overhead and the trees are a tender green; birds sing in hushed, thrilling notes and tiny breezes murmur words to the flowers. For it is June, the month of roses, and and happiness.

Margaret E. Sangster, Jr.

ne little red school-e by the road is silent and in the big stone institutes, and in the ges, the books have laid away, and the humming voices are White-robed girls men in dress suits d, self-conscious but d, waiting for the di-has, or wander to-er, perhaps for the time, over the well-d campus. For the duation means parting ell as commencement for the girls. hen a girl graduates it is the ing of a new life to her. Her es are high and her ambitions are e of the stuff o' dreams. The re is a rose-hued something cov-with a veil of illusions through h the "shadows of the world ap-."

ommencement day stands for a t deal to the graduate. It means victory in a battle with the forces cience and mathematics and Latin, the languages, and English; it ns the realization of a very real m that has taken years to ma-alize; it is the gate to a broader better country. It means all of and, oh! so infinitely much more, each graduate carries a heart too for mere words, a heart in which longings of childhood are as one the hopes of grown-up-land.

have attended commencements at eges that were really pathetic. m-mates have clasped hands si-ly, with dim eyes, as they sang ld Lang Syne," and one has felt t they are mentally saying good-a farewell too deep to put into e words. For college and school ngs many people together that me from the ends of the earth."

he ones who take the most pure, lloyed joy in commencements are mothers, for they see a glimpse of ir own girlish souls shining out of eyes of their daughters, and they l more of love and pride in the con-tional speech based on "What is rare as a day in June?" than an ob-re artist feels in his first recog-ed work.

Sweet girl graduates have made ad-sses ever since school days have un — and finished. They have ked to their classmates of many ngs in which the trite phrases often ur that mean so much to the young irts. It may sound forced to the sé, indifferent commencement-goer, to one who loves the speaker a rring sentence such as:

'Beyond the Alps lies Italy!" "We ve crossed the Rubicon of our lives," even, "We are standing where the ook and the river meet," sounds very al indeed.

I once heard some girls talking out their approaching graduation. e girl was going to Paris to study t. Her slender brown fingers ved nervously while she talked, as she wished already that she was her canvas with a box of colors and long chubby brush. Another girl s going in for suffrage with all of e power and influence that money d an old family name could buy. t another spoke of fame gained rough a beloved old violin that could b in heart-breaking cadence or sing ht-heartedly for its mistress. Only e girl was silent about her secret ngings.

"Now, Mary," said the first girl to r, half reproachfully, "why so si-nt? What are you going to do?"

"Well," said the girl slowly, "I was going to go to school and learn to model figures in clay—and plaster—and marble. I thought at one time that people might hear of me. But mother has broken down and there are the four children that have to be taken care of, and educated, and loved. I guess, girls, that I shall just stay at home."

Perhaps that graduating class will be famous in time. Perhaps the violin will sing to great, silent, wondering audiences, and perhaps the paintings will go down as a heritage of wonder through the ages. Perhaps the name of a girl will be powerful in politics and reforms; but oh! of this I am sure: God will write one name in his heavenly book of deeds.

Girls, I am going to pretend that I am a fortune-teller. I am going to sit in a dark corner with a bright scarlet shawl thrown over my face, and my head on my hands. I shall have a large sleepy-looking owl on my right hand, and a small wide-awake black kitten on my left. Do you see the picture? Then I shall take a clear crystal ball and read in it the fortunes of the girls who are graduated. This is what my make-believe crystal tells me:

All of my graduating girls are going to leave school and go in to whatever work is ready for them, be it at home or abroad, with happy hearts and brave spirits, for they are going to make a glad game out of their lives. And above all, my girls are going to remember that, as the wives and mothers of a new generation, the fate of our country lies in their hands; for the women-folk are the molders of the country.

Before the knights of the round table were deemed worthy of a title they were made to live up to this motto. It is a wonderful motto, and I wish that my girls would remember it, and love it even as though they were armor-clad men who made the days of chivalry a theme for poem and ballad.

> Live pure, right wrong, follow the king;
> Else wherefore born?

With that motto blazoned in one's heart, the world seems to be a better place.

The little Roman boys who went to school in the days before Nero and his successors sent the city to its ruin, did not use the pencil and paper that we know. Instead they wrote on little wax tablets with a sharpened stick, and when the lesson was finished they smoothed the wax down and began anew on the flat clean surface. Girls, life is one long series of lessons, some charming, easy ones; others as hard as granite, and as heartbreaking as despair. But if you keep the tablet of your mind clean and spotless it is always very easy to begin again.

And as you receive the diploma that means the finishing of one lesson in the school of experience, remember that life is at the commencement and that there is plenty of time for you to follow the King.

When the end of your lesson has come, dear,
And the school books are laid on the shelf,
And the playtime and worktime is finished,
And your heart is in tune with itself,
Then, dear, take a grip on your life-line,
And conquer each task worth your while,
So that when the last lesson is done, dear,
You may go to your God with a smile.

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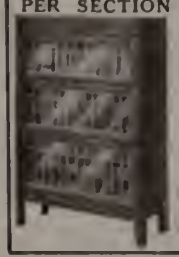

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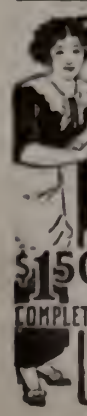

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IS EVANGELISM DYING OUT?

Continued from page 597

An Illinois Evangelist's View of the Situation

I HAVE been engaged exclusively in the evangelistic field for a number of years, my work has called me from one end of the country to the other, having worked in twenty-seven States, besides Canada and Great Britain. To your question, "Is Evangelism Dying Out?" I answer most emphatically, NO! I have had more calls this season than for the past three years, have seen more souls saved, have found the pastors hungry for the salvation of souls, and the hearts of the officers and members of the churches burdened for the unsaved. Methods have necessarily changed, because conditions are constantly changing; but the heart hunger of the human race still exists. Evangelism is not dying out, and as long as the world stands it must continue, for this is the divine plan as laid down in the Book.

JOSEPH C. LUDGATE.
Wheaton, Ill.

. . .

The Day of "No Method" Evangelism Has Gone

WE HEARTILY endorse the stand taken by THE CHRISTIAN HERALD regarding evangelism. We confidently believe that evangelism is not dying out. The day of "no method" evangelism is past and we thank God for that. The definite preaching of the Word of God, the intelligent use of Gospel songs and sane methods are welcomed. The consecrated evangelist who is called of God, trained for his work, and filled with the Spirit, will always have an abundant field of operation.

We favor such an Evangelistic Federation.

A. R. LYTLE.
Vernon, Ill. G. A. DEFLON.

. . .

A Federation the Remedy for Existing Evils

I AM more and more convinced, as I study prophecy and present conditions, that Jesus is soon coming to reckon with earth's nations, and that the day of grace is far spent. And I am growing impatient with much of the so-called evangelism of our day. In the catalogue of Eph. 4-11, we find that the evangelist's relationship to the church is even more vital than that of the pastor. But to-day we have so-called evangelists who sustain no relationship whatever to the church, and whose love for money is paramount to their love for the church and a lost world. These self-appointed, irresponsible, untrained evangelists invariably poison the church with their heresies, cause dissatisfaction among the laity with the pastors, and reflect discredit upon the labors of men actually called of God to do the work of the evangelist. I am therefore fully in sympathy with the pastor who dreads the evangelist, and I am thoroughly convinced that evangelism is fast dying out. I most heartily endorse Dr. W. E. Biederwolf's propositi concerning a National Evangelistic Federation as a correction for these ills. What is needed now is concerted action under some efficient leader, like Dr. Biederwolf or Dr. Chapman.

It must not be our sole aim to win sinners but to prepare the church to care for those who are won. Right here we too often fail, and within six months after the campaign, few results can be found. Card-signing should be abandoned forever and either altar services or inquiry meetings substituted where seekers can pray through and really touch God. To influence them to simply espouse the cause is to do them and ourselves, our God, and the church in general, a gigantic injustice! We should be too modest to speak or think of modern methods of getting men saved; there has never been but one method. If we are to bring evangelism back to its proper place, before leaving the field we must set aside a special service for the churching of converts. We have failed right here to stand by the pastors, and later on they have discovered that they spent their money on the evangelist for nought. We should see to it that classes of converts are organized in churches joined and spiritual leaders appointed, qualified to instruct them in the Word and doctrine, and capable of leading them in the deep things of God. We should carry our converts on our hearts as much as the pastor should, and if we do, we will be thorough in our dealings with them. Pastors have grown very weary of being harassed by begging evangelists, who cannot trust God to take care of them, and who are forever urging their own financial welfare. Let the evangelist trust God, keep quiet about his earnings, preach the Gospel earnestly, uncompromisingly, lovingly, prayerfully. Let him get away from all desire for worldly honor or store, and with his heart on fire with holy zeal for the church of Christ, and burdened for a lost world, and filled with the joy of sacrifice, he will have the endorsement of pastors, the call of the church, and abundant success in his labors of love.

E. T. LIDDELL.
Philadelphia, Pa.

. . .

The Influence of Evangelism on Church Growth

I WISH to say a word about the criticism of evangelists and of evangelism that has been so widespread during the past few years. In the first place, I wish to say that much of the criticism which has pleaded for "sane" evangelists and "sane" evangelism has itself been insane.

What are the results of the criticism that has been going on for a number of years? First, hundreds of conscientious, godly evangelists have been ignored and their influence destroyed for all time. To-day there is less desire for the aid of evangelists on the part of pastors and people than there has been for many years—and along with the desire for the aid of evangelists has gone the desire for revival meetings, and the lack of the vitalizing work of the evangelists has left multitudes of our churches either dead or in a dying condition. Three thousand seven hundred and thirty-seven Presbyterian churches, North, received not one solitary addition on confession of faith last year; 1,997 Presbyterian churches, maintaining Sabbath schools, won last year not even a single child to confess Jesus Christ. All the churches in our country gained last year 280,000 less members than the year before. The Southern Presbyterian Church reported 1,617 churches (about one-half of the whole number) in which there was not a single convert during the past year. The evangelical churches of the United States made a net gain of a little less than 1½ per cent. last year, and had it not been for the evangelists even this small gain would doubtless have been cut down almost to nothing.

Now, I have no ill feeling against these critics of the evangelists and evangelism. As a matter of fact, if I could have my way, the good Lord would take every one of them to heaven immediately, where they could no longer injure the cause of Christ in the earth. Then the godly self-sacrificing work of the evangelists would in time restore them to the place in the confidence of the pastors and churches which they ought to occupy.

If all the pastors of our land were criticized for their sins in the same proportion as are the evangelists, their influence and power would be destroyed in a day.

In conclusion let me say that I value your paper very highly and have distributed hundreds of copies in railway construction camps, prisons, etc.

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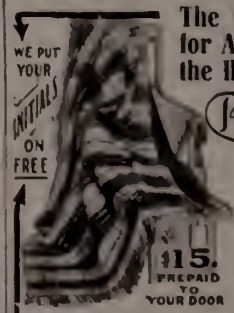

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he Christian's Courage*

OW may I be brave?

We read about courage, and observe courage, and admire courage. But to get age; how can it be found, if one 't it?

any Christian Endeavorer has thoughts as these in beginning to ty the subject of courage, he may e that he has gone a fairly long way o rd it. For to desire a virtue e ly is to begin to possess it. Lowell a :

The thing we long for, that we are
For one transcendent moment.

we desire a thing long enough hard enough we are apt to attain t, or the desire grows as we cherish t, nd as the desire grows we increase efforts to gain the object.

soldier on the battlefield who de- s to be brave will train himself discipline himself until at last e istinguishes himself for valor. It s fine thing to practice being brave if one doesn't feel brave. Often men who actually do the bravest gs think of themselves as ex- ely timid; often those who think are brave find themselves failing he time of danger—like the soldier explained, when he was twitted having been a coward in battle: 'I heart was as brave as any man's, t my cowardly legs ran away with m."

eart and legs, tongue and hands, need training and equipping if we to be truly brave. The surest way be thoroughly brave is to have a at passion in the soul. You have rd the story of the mother snatch- her baby away from the crouching er. She was not thinking of being ve; she did not know she was brave. only knew she loved her baby; h such love in her heart she had to cue it.

n our second study of the year on e Ideal Christian" we considered zeal. Zeal and courage are closely ted. Zeal is something in the rt that compels one to act strenu- ly. So a burning love for the Sav- r, an intense desire to please and or him, an overwhelming longing win people to him, a real hatred of and a mighty eagerness to over- ow it—these things will make us ve. And if we do not possess them, may receive them at once by ask- the Saviour to bestow them, by saking the things that keep our arts cold, and by trusting Christ to d his Spirit with his fiery enthu- sm to our souls.

After all, there is no excuse for be- cowardly in Christian service, be- se the forces of evil are in reality weak compared to the forces of the ng of kings. The enemies of the rd are to be driven away like smoke; y are to be melted as wax. We are the side of omnipotence; we have thing to fear.

The Virtue of Honesty †

ONOR and Christianity belong ex- tremely well together. Yet many ople outside the Christian faith do t believe that this is so. Enemies of ristianity like to allege that the ry foundation of Christian experi- ce is false because it rests on faith things which they deny. Sometimes ch ideas creep very close to the ristian fold itself, as in the case of e little boy who defined faith as "be- ving that something is so when you ow it isn't so." Now if Christianity d rest on any such foundation as at it would be impossible to build up an honest character upon it. The Christian would be as badly tangled as poor Launcelot, whose

Honor rooted in dishonor stood,
And faith unfaithful kept him falsely true.

No, we have not followed "cunningly devised fables." We know whom we have believed, and "the foundation of God standeth sure."

But aside from their objection to the Christian's faith outsiders have often objected, and with better reason, to his moral conduct. The Christian should never forget that Christianity will be judged by the kind of life he leads. Those are bitterly sad chapters of history which record how uncivilized or heathen countries have been wronged by representatives of Christian nations. The greatest obstacle the missionary has to overcome in some fields is the influence of his own countrymen who are living lives of sin and dishonor.

It is an easy, fundamental virtue—this virtue of honesty. There is absolutely no excuse for being anything else. A Christian must be honest in big things and little things alike. He must scorn the petty deceptions often resorted to. His conscience must not allow him to cheat the railroad or the car line out of a fare, and then say, with a laugh: "The company is rich, and can afford it." The company can afford to lose the nickel he neglects to pay, but he cannot afford to be the thief he becomes when he keeps it.

The Christian should be careful about his debts. If he is in debt, he must train himself to live carefully and economically until his debts are paid. He must be careful about current expenses and bills. He must be honest with his employer, laboring faithfully, as though his employer's business were his own. He must deal justly with all associated with him or laboring under him. He must interest himself in the injustices of society, and strive to make his community and his nation truly honorable. He must be honest with God, with himself, with his neighbor, with the world.

In Vacation Time*

THE subject assigned for to-day's study is very well worded: "Opportunities and Perils of Vacation." Vacation has many opportunities; it has some perils. We must not spoil the vacation by thinking too much of its perils; if it is a real vacation we need not be too serious about its opportunities. But before we start it is well to consider both sides of the matter.

Vacation means a chance to change the point of view. Our ordinary daily life tends to get us out of focus. We are apt to think either that our work and our location is too important or too unimportant, or perhaps too uninteresting. To find ourselves suddenly somewhere else, looking back upon our daily task, changes matters so that we see it at its true value. Vacation means, of course, a let-go, a chance to regain our nerve, our poise, our grip.

As for the perils, they are the perils of too much letting-go. Restrained from daily duties and conventions, we are apt to be careless in conduct. We must remember that, even on vacation, we are Christians. In speech, in act, in influence, in Sabbath-keeping, we must remember that we are still the representatives of Christ. Take him along with you. Your rest and pleasures will be wholesome and refreshing, just as your work will be vigorous and good, if shared with him.

Study the Scripture references carefully, especially comparing Jonah's journey, taken without God, to the disciples' outings, taken in company with Christ.

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* "THE IDEAL CHRISTIAN. VII. HIS COURAGE." Christian Endeavor Topic for Sunday, uly 6, 1913. Josh. 1: 1-9. (Consecration eeting.)

† "THE CHRISTIAN VIRTUES. VII. HONESTY." Y. P. U. Topic for Sunday, July 6, 1913. om. 12: 9-17.

* "OPPORTUNITIES AND PERILS OF VACATION." Epworth League Topic for Sunday, July 6, 1913. Ps. 55: 6, 7; Mark 6: 30-32; Matt. 15: 21-28; Jonah 1: 1-6; Jer. 6: 16.

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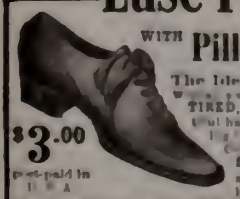

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OUR AWFUL ANNUAL FLOOD LOSSES

Continued from page 604

all sorts of disasters by flood and field that—save and except the ravages of some terrible and fatal disease—the worst of all in its effects upon the mentality of the survivor is that caused by uncontrolled and undirected streams.

A BIG MORAL QUESTION

But if conditions along the Ohio and its affluents are awful and depressing, what about the lower Mississippi? As pointed out with great vigor by prominent men in Louisiana and Mississippi, they can take care of all the water that comes into the big river in normal seasons from Memphis down to the delta, but they cannot provide for, or guard against, the floods which tile drainage, deforestation and modern engineering skill hurl against the defenses of the lower river year after year. This spring the rainfall in Ohio, Indiana, western Pennsylvania and West Virginia was from double to quadruple the normal precipitations. For example: In Logan County, Ohio, where a two-inch rainfall in a week is regarded as heavy, 11.16 inches fell in four days and a half, while in Marion, Wyandot, Richland and Wayne counties, in the same period, the fall varied from 10.15 to 10.61 inches. The Scioto River in summer discharged one-hundredth of one cubic foot per second for each square mile of watershed. It has been pointed out that on the 25th of last March the discharge was more than ten thousand times as much. Multiply these conditions throughout the 210,000 square miles of the Ohio drainage basin and judge what was asked of the Mississippi protection below Cairo, where the Ohio joins the larger stream. It was God's kind providence, not man's foresight, that saved a catastrophe that would have appalled humanity. There was great absorption and evaporation, due to bright sunshine and freedom from rain; otherwise one shudders to think of the losses in Louisiana, Arkansas and Mississippi.

The Mississippi Valley is the drainage basin for most of the United States, and Uncle Sam owns the river and the water. You cannot bridge it, or dike it, or dam it, or turn it without federal permission. If you interfere with your neighbor's drainage or overflow his property with your drainage, you may expect to pay damages if he sues you in a State or Federal court. Ethically, morally, is it not right (not to say expedient) that the lower part of the Mississippi should be relieved of this annual menace, this recurring catastrophe. Without flood-menace and flood-damage it would soon be the most populous and the richest, as it would surely be the most productive, of the nation's wealth-fields.

PLANS FOR PREVENTION

There is no lack of superficial and temporary recognition of the appalling losses by yearly floods on the part of those high in authority, or, in a measure, on the part of the public not directly affected. Our present chief magistrate and his predecessors, Taft and Roosevelt, are on record on the subject, and seven years ago President Roosevelt constituted an authoritative committee, of which Senator Newlands of Nebraska was made chairman, whose duty, after careful observation of the sources and causes of flood damage and upon consultation with the best engineering authorities, was to report upon the most practical, comprehensive and useful method or methods of prevention.

That committee has made its report, which is now before Congress, and its conclusions as to the imperative need for national action and the feasibility thereof are matters of public record. Perhaps the most succinct summary of what the best thought of the country regards as desirable is found in a letter written by Colonel Roosevelt to Hon. John M. Parker of New Orleans, and bearing date of March 5—considerably antedating, be it observed, the disasters following the floods in the Ohio Valley. The letter says:

"The valleys of the Mississippi River and its tributaries cannot be permanently protected from floods unless four things be done:

"First. The Mississippi River must be treated as a unit, with all its tributaries, from source to mouth;

"Second. The levee system must be brought up to standard for its entire length, and thereafter maintained by the Federal Government.

"Third. The levee system must be supplemented by adequate revetments that will protect caving banks; and

"Fourth. The levee system must be further supplemented by source-stream control which will lower the crest of the floods in the Mississippi Valley, and thereby relieve the pressure on the levees.

"Source-stream control will mean flood waters conserved for use in the irrigation of dry lands, for the development of hydro-electric power and for the supplementing of the dry season flow for the purposes of navigation.

"Bank revetments will mean prevention of soil erosion, of soil waste, the adoption of a policy, adequate in every way, to put an end to the waste of waters, to the silting up of the river beds through soil erosion, to the denudation of the mountain sides through forest destruction without replanting, and to the periodical flooding of fertile farms by uncontrolled freshets, which form in ever-increasing volume as a result of the changes made in the upper watersheds by man in the name of progress and development."

Civil Engineer Carroll L. Riker has formulated a plan that has aroused a deal of controversy and in which he proposes the condemnation of a strip of lowland, ten miles wide, running direct from the Red River of Arkansas to the Gulf of Mexico. This land, it is contended, would cost only $5,000,000, and the Mississippi in flood could be made to use this area as a spillway, thus reducing a rise of thirty feet in a mile-wide channel to the comparatively harmless height of three feet. It is contemplated, as time and funds are available, to continue this wide channel as far north as St. Louis. The idea is given because of its novelty, and because many eminent public men believe it to be a partial solution.

PERTINENT FACTS

There are myriads of pertinent facts connected with flood destruction in addition to those already given, but it is possible to cite a few only as accenting and impressing the problem.

The Yangste-Kiang in China is 3,000 miles long (with its tributaries) as against the 15,000 of the Mississippi and tributaries, and drains about half as much territory as does our own great stream. While the loss of life resultant from the Chinese river's frequent floods is far greater than any America has to chronicle, the property losses are in no wise comparable.

The Kansas experiment station reports to the U. S. Agricultural Department that the actual losses in 1903 from floods devastating a comparatively small part of the great basin aggregated more than $40,000,000.

M. Yves Guyot gives as the European "cost of fear" per annum (that is, the expenditure made to increase armies and navies) the appalling sum of $2,000,000,000. It is believed that half that sum, were world-peace assured, would greatly minimize the flood-waste throughout the world.

Preliminary and necessarily incomplete hydrographic office computations of Ohio River flood losses this spring aggregated $50,000,000. Ohio State

Continued on next page

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OUR AWFUL ANNUAL FLOOD LOSSES

Continued from preceding page

officials claim that the losses in the Scioto, Miami and Muskingum river valleys alone exceed $150,000,000. Some authorities give far larger sums. Probably $100,000,000 is a conservative estimate.

All authorities of competent knowledge agree that floods and by consequence flood losses are increasing in an alarming volume, year by year, in the United States.

Water Supply Paper No. 234, of the U. S. Geological Survey, gives the following estimates of total damage to property by floods in the eight years from 1900 to 1908 (inclusive) as follows:

1900	$45,675,000
1901	45,438,000
1902	55,201,000
1903	97,220,000
1904	78,841,000
1905	98,589,720
1906	73,124,000
1907	118,238,000
1908	237,860,000

Dayton, Ohio, has raised a fund of $2,000,000 to safeguard the city against floods, and it is said that many workingmen mortgaged their homes in order to contribute to this fund.

Senator Newlands says: "Every consideration of national prosperity required that every navigable river with its tributaries should be regarded as a unit from source to mouth, and should be treated as such by the scientific and constructive forces of the country."

Gifford Pinchot, in a recent article, thus records his convictions: "Do forests really influence stream flow? They do. The measurements of the Forest Service and the United States Geological Survey in this country, confirming the results of observers abroad, have settled that question for good and for all. It would be mere waste of time to discuss the matter further."

President Roosevelt: "The American people are fair and patriotic. I cannot believe that when they realize the situation they will permit it to continue. The people of Arkansas and Tennessee, Louisiana and Mississippi cannot do the work, and are well-nigh helpless, unless the nation does its duty and undertakes the work as a whole. Mind you, it is no question of charity on the part of the nation; it is a question of performance of duty."

THE CONCLUSION IN MORALS

Now for the principal reason for this article. It is to impress upon the readers of THE CHRISTIAN HERALD, representative as they are of the best moral thought of the country, their immediate responsibility in this matter. Upon each man's and woman's conscience I place the injunction, "You can help to prevent the frightful flood loss and it is your bounden duty to do it and to do it at once."

Your representative and your Senator in Congress may not, probably will not, pay much attention to one or to a dozen letters on this subject of flood-prevention from constituents. He will pay a great deal of attention to hundreds of such letters, repeated now and again, and pointing out that the writers are in deep earnest.

Tell your Congressmen that their slices of what is known as the "pork-barrel," however large, will not conduce to their political longevity if they longer neglect definite action on this subject. Point out that an appropriation for deepening the channel of some usually insignificant stream is of no importance as compared with prevention of the damage wrought by that stream in flood. Educate your Congressmen into a believing certainty that government of, by, and for the people shall not perish from the earth by reason of selfishness, personal greed, or misconception of what would be genuinely popular.

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5 lbs.	Lb. Sugar	Lb. Karo	Water	Time of Boiling (min.)
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Cherries	Sour 2½ / Sweet 1½	¾ / ¾	1½ pts.	15
Currants	3	1	1 pt.	15
Peaches	1¼	⅝	1 pt.	10 to 15
Pears	1¼	⅝	1½ pts.	15
Plums	2	¾	1 pt.	20

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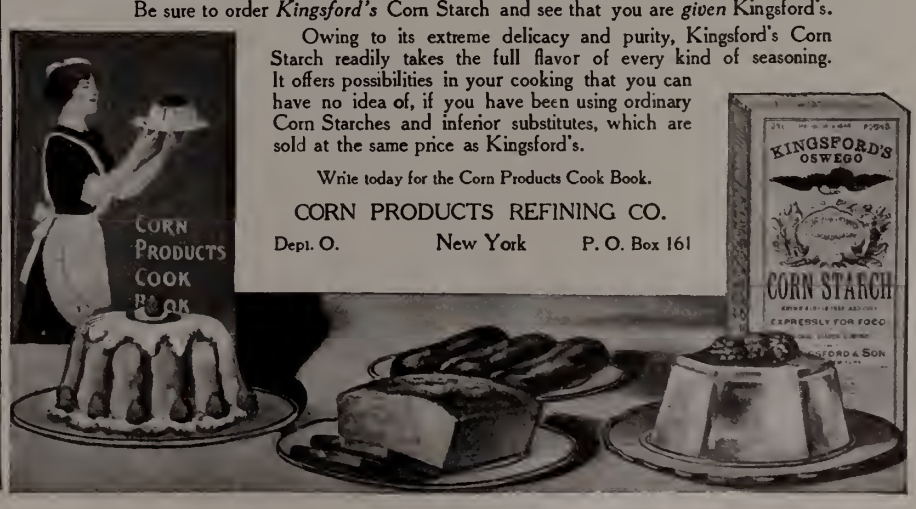

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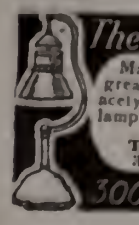

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SPAIN'S RELIGIOUS STRUGGLE

EVER since the spring of 1910, when the Evangelical Party in Spain began to bring the important matter of entire religious liberty before the general public from their point of view, the question has not been allowed to rest. The Clerical party have for forty years purposely followed the principle in Spain and out of it of representing the evangelical work in Spain as despicable and quite unimportant because the number of the members of the church who are in full communion is so small. They have now formed big organizations and are sounding the alarm, for they are terrified at the power of the ideals and their increasing influence on the people. The present government follows the example of the preceding one under Canalejas, and tries to quiet the evangelicals and that portion of public opinion which sides with them, by offering them a few crumbs. In this way the matter, of course, can not be settled definitely. The latest phases of this fluctuating strife are as follows: The most prominent of all the conflicts last year was that in which the marine Pablo Fernandez was involved. In the summer he was arrested because he would not kneel down during the mass which he had been obliged to attend. After several months' imprisonment he was acquitted by the court martial, but the higher authority was not satisfied and the case was brought before the supreme court in Madrid. On the 14th of December, 1912, the member of parliament, Don Luis Zulueta, asked a question of the government in the Congress, and Count Romanones promised that liberty of conscience would be respected in every way. A few days later the supreme military tribunal condemned Fernandez to six months' imprisonment. The minister of war issued a decree in the end of January, 1913, according to which all the recruits who on entering the army had declared that they were not Roman Catholics, should be excused from attendance at mass on the church festivals. The obligation to take part in acts of Roman Catholic service remains binding on particular occasions, such as the taking of the oath, which ceremony is usually preceded by a mass, or when troops are ordered to take part in a procession. Some time after, Pablo Fernandez, who had suffered the greater part of his sentence, was pardoned.

In the beginning of March the prime minister, Count Romanones, made it known that he was going to issue a decree according to which the children of those dissenting from the Roman Catholic Church should no longer be obliged to learn the Catholic catechism. Now the storm prepared by the clericals burst. Petitions, speeches, newspaper articles, in short, everything was brought to bear on the subject at home and abroad. At the same time it was represented that the government was going to banish all religious and moral teaching from the schools. None of the dissenters had attached any importance to the abovementioned announcement, but when the clericals put their forces in motion the liberal-minded party also came forward. A public meeting which the clericals wished to hold was forbidden by the church authorities, for they did not think it desirable to come into collision with the government just when at last a legate had arrived in Madrid, and a Spanish ambassador had again been sent to the Papal Court. The meeting which the dissenters wished to hold was opposed indirectly; but in spite of all it was held on the 6th of April with great success. In the meantime several hundred state professors and elementary teachers directed a petition to the government requesting that the Roman Catholic religious instruction should no longer be obligatory in the state seminaries, and thus the elementary teachers should be placed on the same footing as the secondary teachers and the professors of the university. This was refused. But on the 25th of April a decree was issued exempting the children whose parents profess another religion than the Roman Catholic, from attendance at the Catholic religious instruction. The children of freethinkers are therefore still obliged to attend. This is evidently not a final solution of the problem. Besides that, we do not yet know whether the interpretation of the decree will be favorable or the reverse. It is possible that the government gives with one hand and takes away with the other, as has already happened in other instances. GEORGE FLIEDNER.

Madrid, April 30, 1913.

Another Military Mass

IN THE presence of fully 6,000 soldiers and civilians, the first military mass ever held in Texas occurred in the camp of the Second Division of the United States Army at Texas City, Texas, Sunday morning, April 27. Army chaplains of all faiths united in making it a success and sat in the sanctuary during the ceremony.

The altar was situated just back of the camp of the Eleventh Infantry, near the bay shore, and was resplendent with American and regimental colors. Choirs from Galveston and Houston, the Fourth Field Artillery Band and others assisted in the incidental music.

At the consecration a triple salute was fired by a detail from the Fourth Field Artillery and a bugle was blown three times.

Very Rev. J. M. Irwin, president of St. Mary's Seminary, LaPorte, and a former army chaplain, preached the sermon, taking as his subject "The Church Militant." Knights of Columbus from Galveston and Houston were present in large delegations.—*Boston Pilot (Roman Catholic), May 10, 1913.*

THE DEATH OF DR. BRIGGS

THE Rev. Professor Charles Augustus Briggs, D.D., died at his home in New York on Monday, June 9, at the age of seventy-two years, having just completed his fortieth year as a teacher in Union Theological Seminary.

Dr. Briggs came into prominence twenty years ago when he was accused of heresy before the General Assembly of the Presbyterian Church, and suspended from the ministry of that denomination. Union Seminary took the side of its representative and withdrew from its connection with the Presbyterian denomination, becoming an independent school. Of late years the bitterness attending this unfortunate controversy has largely passed away, and now candidates from Union Seminary are ordained in large numbers to the Presbyterian ministry.

The point at issue between Dr. Briggs and the Assembly was in reality merely a definition of inspiration. He held that the Bible was inspired, but declared that he had a right to subject its pages to the tests of criticism and was not compelled to believe all parts of it infallible and accurate. After leaving the Presbyterian ministry he became an Episcopalian and was ordained a clergyman of that denomination. His scholarship received wide recognition at home and abroad, and he was greatly admired for his noble character and intense earnestness.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hui Teh Tai* (the "Abused Lenf"); a *Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

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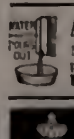

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can be spent in traveling abroad, or in living over home scenes and pleasures with the

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The Perfect Stereopticon

Extremely simple to operate, optically and mechanically accurate, and very durable.
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BAUSCH & LOMB OPTICAL CO.
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Man and Wife Fatten on Grape-Nuts.

The notion that meat is necessary for eal strength and the foundation of solid lesh is now no longer as prevalent as ormerly.

Excessive meat eaters are usually slug-ish a part of the time because they are ot able to fully digest their food, and he undigested portion is changed into vhat is practically a kind of poison that cts upon the blood and nerves, thus get-ing all through the system.

"I was a heavy meat eater," writes an Ills. man, "and up to two years ago, was n very poor health. I suffered with in-digestion so that I only weighed 95 pounds.

"Then I heard about Grape-Nuts food and decided to try it. My wife laughed at me at first, but when I gained to 125 pounds and felt so fine, she thought she would eat Grape-Nuts, too. Now she is fat and well and has gained 40 pounds. We never have indigestion any more and seldom feel the desire for meat.

"A neighbor of ours, 68 years old, was troubled with indigestion for years, and was a heavy meat eater. Now since he has been eating Grape-Nuts regularly, he says he is well and never has indigestion.

"I could name a lot of persons who have rid themselves of indigestion by changing from a heavy meat diet to Grape-Nuts." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," In pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

"DON'T SHOUT"

"I hear you. I can hear now as well as anybody. 'How?'
Oh, something new—The MORLEY PHONE. I've a pair in my ears now, but they are invisible. I would not know I had them in, myself, only that I hear all right.
"The MORLEY PHONE for the DEAF
is to the ears what glasses are to the eyes. Invisible, comfortable, weightless and harmless. Anyone can adjust it." Over One Hundred Thousand Sold. Write for booklet and testimonials.
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THE CHRISTIAN HERALD offers students a plan by which they may earn money to pay the expenses of an entire college course.

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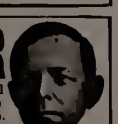
Do You STAMMER



Send for my 200 page book with Free Trial Lesson explaining methods for Home Cure Established 15 years. Reputation world-wide.
G. A. LEWIS, 31 Adelaide St. Detroit, Mich.

ANSWERED PRAYERS

MRS. J. O. S., of South Brownsville, Pa., acknowledges answer to prayer for her brother's restoration to health. W. L., of Long Batton, Ohio, gives thanks for the healing of his son; Mrs. V. T. B., of Petersburg, N. Y., for the recovery of her little grandson from a severe illness.

A wife writes: "I wish to acknowledge God's goodness to me in answering my prayers for my husband. I prayed that he might be led to see the evil of drink. He was saved from his sin, and is now an elder in God's church." Miss M. L. writes from Buckingham, Va., "I want to add my testimony to your Answered Prayer column. God has answered many prayers for me, for which I am earnestly grateful. I watch every week for this column, and have gotten much comfort from it. When we earnestly and with faith call upon him he hears and answers."

A sad, beautiful, triumphant story comes in a letter from K. B. H., of Brownsville, Tenn.: "I have had several prayers answered. In February a dear young relative was caught in a sawmill and injured so no one thought he could possibly live. He was paralyzed from his breast down. He was not a professor of religion, and I prayed earnestly to God to spare him until he trusted in and accepted him as his Saviour. He still lives—a sweet, submissive, sunny Christian although paralyzed, with no feeling from waist down. I am frequently put to shame by hearing of his cheerful, bright, sweet acceptance of his affliction. He is just twenty-two years old, and was a strong, active young man."

Mrs. H. C., of Belleville, Wis., writes: "I want to acknowledge God's goodness in answering my prayers in restoring me to health. I believe God hears and answers prayer. He has answered mine many times." A reader from Kenwood, N. Y., writes: "I enjoy the Answered Prayer column so much. I wish to acknowledge God's answer to prayer in restoring to health a sick sister. It was thought that she could not survive, but she recovered to help and bless many lives, and still continues well and strong though quite aged. I feel that many other prayers also have been answered for me."

C. A. K., of Berger, Mo., writes: "I wish to acknowledge through your paper that God has answered my prayer and helped me in a matter that worried me greatly." Again the good news of a soul saved. Mrs. D. N. E. writes from Bow, Wash.: "God has answered many prayers for me; also prayer for an unconverted friend."

Called Higher

Mrs. Emma Heaton, of Washingtonville, Pa., died April 27, 1913, at the age of 87 years. She was an invalid for many years.

Mrs. Thomas Walker, of Melbourne, Australia, passed to her heavenly home, March 28, 1913. She was a devoted Christian.

Mrs. McKenny, of Crown Point, Ind., passed away May 8, 1913. She was a lifelong Christian and a faithful member of THE CHRISTIAN HERALD Family.

Mr. Abner E. Philips, of Philadelphia, Pa., was called higher, May 3, 1913, at the age of 73 years. He was a faithful Christian for fifty-four years.

Mrs. Jane M. Conklin (80), of America, N. Y., was called higher, March 3, 1913. She was for many years a faithful and devoted reader of THE CHRISTIAN HERALD.

Mrs. Janet Crinklaw Gilchrist died April 9 at her home in Omaha, Neb., at the age of 83 years. She had been a subscriber to THE CHRISTIAN HERALD for many years.

Mrs. William Fletcher, of Brampton, Ontario, Canada, was called higher April 24, 1913, at the age of 65 years. She was a woman of fine character, a faithful worker in the Presbyterian Church.

CAMP-MEETING AT GROVEVILLE, N. Y.

—THE ANNUAL CAMP-MEETING of the New York district of the Pentecostal Church of the Nazarene will be held at Groveville, near Fishkill-on-the-Hudson, from July 3 to July 13. Rev. Wm. Howard Hoople and District Superintendent J. A. Ward will be in charge.

Write for a Free copy of "Nerve Health Regained"

If you wish to learn more about Sanatogen before you use it, write for a free copy of this booklet, beautifully illustrated and comprising facts and information of the greatest interest.

What Sanatogen will do for your Health

"IF you have taken Sanatogen regularly three times a day you will have gained, in a few weeks, a fund of added health, nerve strength and a general sense of well-being which you cannot fail to *feel* and appreciate." This is what thousands of intelligent men and women who have partaken of the benefits of Sanatogen would tell you, did they enjoy your acquaintance; this is also what thousands of practising physicians might say, for it is a fact that over 18,000 of them have written us of the remarkable benefits they have observed from the use of Sanatogen. They tell us in these letters how Sanatogen infuses new strength and endurance into weak and nervous people, how wonderfully it improves digestion, how quickly its concentrated nourishment builds up the blood and gives new tone and strength to the entire system. The overworked business man, mothers (especially nursing mothers), men and women who have made too heavy drafts upon their vitality, will find in Sanatogen a splendid source of renewed health and strength. And remember Sanatogen is a *natural*, healthful food and tonic—purest protein and organic phosphorus—free from anything unnatural or harmful, so that little children can take it with nothing but benefit. You can obtain Sanatogen of any good druggist; it comes to you as a fine white powder which you can pleasantly mix with milk, chocolate, etc.

Sanatogen is sold by good druggists everywhere, in three sizes, from $1.00

The Bauer Chemical Co., 26 F Irving Place, NEW YORK

John Burroughs
The distinguished naturalist and author, writes:
"I am sure I have been greatly benefited by Sanatogen. My sleep is fifty per cent. better than it was one year ago, and my mind and strength are much improved."

Colonel Henry Watterson
The famous Editor, writes:
"I feel I owe it to truth to state that I have made a thorough trial of Sanatogen, and that I have found it most efficacious and beneficent. I do not think I could have recovered my vitality, as I have done, without this Sanatogen operating equally upon the digestive organs and nerve centers."

The Right Rev. the Bishop of Southampton
writes:
"It gives me pleasure to bear my testimony to the value of Sanatogen as an invigorating tonic and restorative. It is undoubtedly beneficial."

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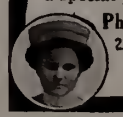
Let us make you a successful nurse!

Great opportunities

for earnest girls to make money for themselves and do good to others.

We can teach you by mail. Our **Home Study Course** makes you useful both to doctor and patient even before the course is finished and thus enables you to earn money as you go along. This school has been established 17 years. It is affiliated with the Central Hospital of Philadelphia; it has a resident training course of greatest value, with some free scholarships; it was selected by Clara Barton as her favorite school and is conducted along philanthropic lines. Thousands of physicians and ministers vouch for us. We are specially interested in women who may give a little time to church or settlement work and have a special proposition for them.



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These should be cooked at the factory in a clean and scientific manner to make them easily digestible.

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FOOD

Is made of wheat and barley, the greatest of all cereals, containing the tissue-building (proteids), energy-making (carbohydrates) elements; and *also* the "vital" phosphates (grown in the grains) which Nature requires for replacing the soft gray material of brain and nerve centres, worn away by Life's daily activities.

Follow the law of Old Mother Nature—eat Grape-Nuts and cream, and *give it to the children,* at least once a day.

"There's a Reason"

Christian Herald

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SUBSCRIPTION, $1.50 PER ANNUM
PUBLISHED 52 TIMES A YEAR

NEW YORK, JULY 2, 1913

VOL. 36—NO. 27. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

"I Pledge Allegiance to My Flag, and to the Republic for Which It Stands."

Saluting the Flag at The Christian Herald Children's Home, Mont-Lawn, Nyack-on-Hudson, N. Y.

"Yes, it will wash if you use Ivory Soap and a little care."

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Delicacy of color and beauty of pattern make many of this season's "wash goods" so attractive that you may forget to consider whether the goods will wash safely.

But you need not be disappointed if you use Ivory Soap.

Ivory Soap, because of its extreme purity, mildness and freedom from alkali, will cleanse the most delicate muslins, cambrics, prints, etc., without fading the colors. Handle the garments with a little special care, as suggested below, and they will retain all their original beauty.

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Soak for ten minutes in salt water, a half cupful of common salt to two gallons of cold water. Wring out and wash quickly in Ivory Soap suds. Rinse in bluing water. Starch in boiled starch. Hang in shade. Wash only one thing at a time.

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Wash in warm, weak Ivory Soap suds with salt in suds. Rinse twice in hard water with some salt added. Make smooth, thin starch and put this in last rinse water with a pinch of powdered alum.

IVORY SOAP . . . . . 99 44/100 % PURE

NEW YORK, JULY 2, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

The NATION'S UNKNOWN TROPHIES

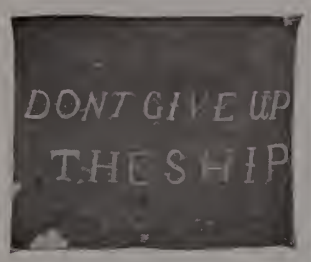
BY THEODORE RAND-McNALLY

The *Avon* Flag—History Unknown

The Jack of the *Guerrière*, Captured in 1812

'TWAS many and many a year ago" somewhere on land or sea that brave men fought and died that their countrymen might see the visible trophies of their victories. Yet in the midst of that wonderful collection of the souvenirs of battle that has lately been put on permanent exhibition in Trophy Hall at the Naval Academy in Annapolis are the nation's unknown trophies. Flags that were captured in now forgotten engagements are hung in the cases side by side with those whose glorious history is known. That the historical data of the trophy flags is so complete is due in no small measure to the efforts of Professor Harold Connott Washburn, the civilian instructor in English at the Naval Academy. For over a year he has worked quietly but thoroughly, until to-day only a few of the flags are marked unknown. Two of these souvenirs of forgotten battles are British flags. One is a jack marked *Avon* and nothing more; the other is the ensign of a warship, and is marked *Beresford*. From the condition of both of these flags it is supposed that they date back to the War of 1812, but history gives no record of ships bearing those names being sent to American waters by Great Britain. Another of the mystery flags is shown on this page. It is the "814" flag. In great white figures this number appears on a field of blue, and the entire flag is bordered with red. From some engagement in the war with the Moorish pirates the flag that the officers at Annapolis came to call the "house flag" seems to have come. Yet no one knows where that battle was fought or under what circumstances of heroic sacrifice it was added to the long list of the trophies of our naval victories.

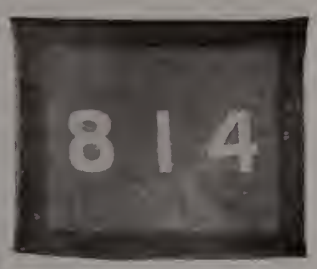
Formerly in the list of unknown flags appeared two Mexican cavalry guidons. Wonderful silver bullion work, bearing the legend *Escuadron Activo de Vera Cruz*, distinguished one, and the other is of dark green cloth fringed with red and marked *En. Ao. de Jalapa*. Long and patient search has led Professor Washburn to believe that he has solved the mystery of these trophies; yet should these descriptions recall memories to some survivor of the war with Mexico, Professor Washburn will be glad to add to the nation's knowledge of the flags. A beautiful guidon, bearing the lion and unicorn blazonry of England, and marked "John Wilson, Bedford, Long Island," still awaits the discovery of its history. In 1812 a John Wilson, of Long Island, organized a battery of light artillery, and it is thought that the flag may have belonged to him. But the devices upon it are older than that date, for George III officially changed the royal blazonry of England in the year 1801, and it is doubted if as enthusiastic a supporter of his king as



Admiral Perry's Battle Flag, Flown on Lake Erie

MRS. AMELIA FOWLER

Who Originated the Method and Supervised the Work of Flag Preservation



Probably a Civil War Flag History Unknown

Wilson must have been would have employed a flag which was not correct in every official detail.

The gathering together and setting in official form of the histories of all the nation's trophies comes only as a part of a great work that has been done at Annapolis during the last year. It was over two years ago that Captain William Carey Cole, who was then the commandant at the Naval Academy, discovered, packed away in wooden boxes, the flags which had cost so dearly in patriotic sacrifice in days gone by. Captain Cole tried his best to stir up some enthusiasm for the preservation of these flags, but met with very little success. Finally he appeared upon the floors of Congress with a few of the flags in their tattered and moth-eaten condition and one flag which had been preserved so that it would last a thousand years. Congress was not enthusiastic on the subject, and it was not until the tattered remnants of Admiral Perry's battleflag "Don't Give Up the Ship" fluttered to the floor from the outstretched arms of the naval officer that the tide turned, and before he left the floor of the House Captain Cole had the pleasure of hearing Congress vote $30,000 for the restoration of our national trophies. To-day, as one enters Trophy Hall at the Naval Academy, there appear before him in cases about the walls and stretched across the ceiling those flags which mark the naval successes of the United States. Almost every battle in which the ships of our country have met an enemy is represented in this wonderful collection. Most of the flags come from the battles of the War of 1812, and Perry's battleflag is the center and the inspiration of all this group. It is only a square of dark blue bunting, but across it in straggling letters, evidently cut by a sailor from some odd piece of white cotton that was at hand, are the words of Captain James Lawrence as he was carried below in that ill-fated fight between the *Chesapeake* and the *Shannon*, "Don't Give Up the Ship." This is the flag that Oliver Hazard Perry flew on Lake Erie on that eventful September day in 1813. First at the masthead of the *Lawrence* it gave the signal for the beginning of the fight, and later, when that ship was sunk by the fire of the British, Perry carried the flag over his arm as he was rowed to the *Niagara*. "This is the battleflag under which I wish to fight," he said. Around this relic of two great naval heroes are the captured flags that date back to the wonderful campaign of Lake Erie. From all of the captured ships of Captain Barclay, who led the British squadron, the flags have been preserved. The list is a long and glorious one. As one consults the numbers and

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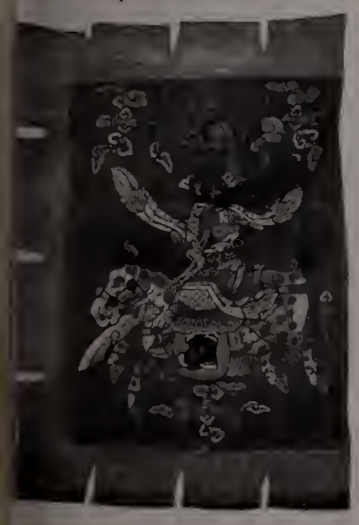
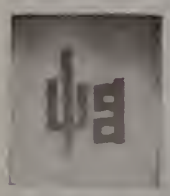
Trophy of the Successful Korean Expedition of 1871



THE NEEDLEWOMEN AT WORK IN TROPHY HALL, THE NAVAL ACADEMY, ANNAPOLIS, PRESERVING THE NATION'S FLAGS

The Flag Under Which Perry Negotiated Our Friendship With Japan

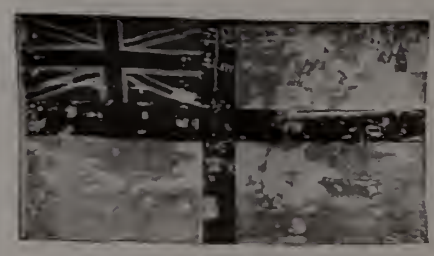
THE NATION'S UNKNOWN TROPHIES



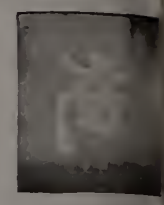
A Korean General's Flag

Probably a Moorish Flag

The British Standard Taken From the Parliament Building When York (Toronto) Fell in 1813



The *Beresford* Flag—History Unknown



A Chinese Pirat Flag

the catalogue he reads that here are the flags of the *Detroit*, the *Chippewa*, the *Hunter*, the *Little Belt*, the *Lady Prevost*, the *Queen Charlotte*, and a number of others. Nor are the lake battles the only ones which have given their trophies to serve through the years as reminders of past valor. The jack, the ensign and the pennant of the *Guerrière* recall the first successful action of an American warship on the high seas. "Old Ironsides" in her first battle with this ship that the British had captured a year before from the French made her first great success and brought home these historic trophies. Then on down through the war with the Algerian pirates, through the campaign against the Chinese pirates, through the expedition that went to Korea to mete out punishment for the destruction of the trading ship *Sherman*, into the days of our own memory of the war with Spain and the later fighting against the Filipinos, the trophies are here and preserved so that time can never harm them.

Some almost forgotten incidents of our national history are recalled by these tattered old flags. The United States and France have never declared war upon each other, yet among the trophies are two French tri-colors. They are the ensigns of the frigate *L'Insurgente* and the corvette *Le Berceau*. In 1799 and 1800 the United States Government backed with force the protests of New England shipowners against the searching of their vessels by foreign warships for the naturalization papers of the seamen. So without a declaration of war a clash took place between the two French vessels and two American frigates, the *Constellation* and the *Boston*, and the French ships were captured.

A group of wonderfully decorative Oriental flags and pennants is formed by the trophies of our navy's two greatest punitive expeditions. Here is the Chinese pirates' flag taken by the crew of a pinnace from a battery at Coolan on the Island of Tylo near Hongkong. There are upwards of thirty brilliant trophies of Rear-Admiral John Rogers's Korean expedition in 1871, and an enormous black silk flag bearing a legend in scarlet Chinese characters recalls to mind the heroic work of the American legation guard at Peking during the Boxer rebellion in 1900.

There are only a few "Old Glories" in this collection of a hundred and seventy-three historic flags, but each of these is connected with some incident that gives it the honor of its present position. There is the thirty-one starred flag that flew as an ensign beside the sunrise flag of Japan when the close-shut doors of that island kingdom were pried open for American commerce. The old flag that Lieutenant Charles Haywood defended so gallantly in 1847 at San José, Lower California, is there to recall the story of how he and his tiny garrison held an old mission house for over three months against an overwhelming Mexican force. Here, too, are a few reminders of history's saddest war—our own Civil War. Side by side in the one case are draped the ensign of the Union man-of-war *Kearsarge* and the stars and bars of the ensign of the Confederate cruiser *Albemarle*. The most recent addition to the collection is the ensign of the battleship *Maine*, which was recovered fourteen years after the catastrophe in Havana Harbor.

Great splashes of gold and red are formed by the wonderful silk banners of the Spanish ships which were captured during the Spanish-American War. These, displayed so that their embroidered armorial bearings may be easily distinguished, fill five big alcoves at the head of the white marble entrance stairway of the building.

The work o preservation entirely attributable to a Massachusetts lady who ha devoted her life to this field of patriotic endeavor. Som years ago Mrs. Amelia Fowler undertook the preserva tion of the Civil War flags which are displayed in th State House at Boston. This work was so successful tha when the nation's trophies were to be restored Mr Fowler was selected for the task. The method whic she has followed is entirely of her own invention, thoug she acknowledges her indebtedness to some tapestries which were made thousand years ago by the Duchess of Normandy and her ladies.

The old worn and tattered flags were spread upon great squares of speciall woven Irish linen, and then with linen or silk thread dyed by Mrs. Fowle to match exactly the color of the tattered remnants these were fastene to the linen. To preserve the appearance of the flag and yet secure it perma nently to the sustaining background Mrs. Fowler invented a special openwor stitch which she taught to the fifty-seven girls and women who worked so dil gently under her direction on these invaluable flags.

The dyeing of the silks and linens used was a work calling for a consummat knowledge of colors. The brilliant reds and blues and greens and yellows o the old flags have softened and faded until in many instances they demande hours of patient labor to match even a few square feet of a single flag.

The result of Mrs. Fowler's method of preservation is that where the rem nants of the flags were in good condition or comparatively so, like the flag whic Admiral Perry flew in Japan when he made the first compact of friendshi between the United States and the Mikado's empire, the stitches are invisib from a distance of a few feet. Where the flag was almost all gone the stitch appear as a ghost of the past across the background of the gray line The restoration in every case is as remarkable as that of a perfectly restore oil painting. The British royal standard, which fills the center of the ceilin of Trophy Hall, is a splendid example of this aspect of the work. Professo Washburn said that this flag was "in about as fine pieces as chopped hay," y to-day it looks as if it had just left the hands of the weaver. A great deal o historic value is attached to this flag as it is the only British royal standard i the possession of a foreign nation. In 1813 Commodore Isaac Chauncey an General Montgomery Pike captured the city of York, now Toronto, and too from the Parliament House there this royal standard.

That Mrs. Fowler's work is influenced by the highest motives of patriotis has been shown time and time again by the comments she has made to visitor "Simply as emblems of glory and sacrifice," she says, "these flags are of r interest to us in this day, but as indicative of the inspired courage and valo which made possible the progress and achievement which our nation is enjo ing to-day they are beyond valuation.

"To me this work marks a stage in the evolution from war to peace and ca be counted on as a factor to lead the mind from bloodshed to the higher civi zation. Anyone who sees the repose in which they have attained it must al see the ultimate to which they point with insistent love and power.

"This great country of ours has been and is steeped in commercialism. It blinded to the fact that when national greatness has been achieved it also ha to be maintained. Other factors besides money-getting are required to 'hold th fort.' Nothing can be more impressive than the preservation of the flags tha figured in the construction of our greatness, nor can anything better open th way to show where real greatness and power lie."

TOPICS OF INTEREST AT HOME AND ABROAD

—The prospect of a $5,000 check recently cheered the home of a Chicago woman. A jury in the circuit court awarded her that amount against four saloonkeepers for selling intoxicants to her husband. She charged that she was deprived of her husband's wages because the saloonkeepers sold him liquor, and that she was compelled to support her three small children while her husband was spending time in the Bridewell penitentiary.

—The United States training ship *Illinois*, carrying 250 naval cadets, was at Kiel, Germany, during the regatta week at the end of June. Elaborate entertainments for the cadets, who were the guests of the German Navy, were carried out under the direction of Commander Rey-Ed, the German Naval attache at Washington, who is now in Germany. The *Illinois* will visit Muerwik, the German Annapolis, on the Baltic, where athletic contests will take place between the American and German middies.

—Five persons were killed and over a score more or less seriously injured on June 12 when the second section of the westbound Boston express on the New York, New Haven and Hartford Railroad crashed into the rear of the first section. Since the accident, one more name has been added to the death list, and it has been learned that six others were dangerously injured. The first section of the train had stopped at Stamford, Conn., at 5:48 P.M. to exchange its steam locomotive for an electric. The second section crashed into it, the engine completely telescoping its last car. A full investigation of the accident is now under way, and the evidence which has so far been given leads to the conclusion that it was to a great extent due to defects in the mechanism and running system of the railroad. No verdict has been returned by the coroner's jury up to our date of going to press.

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THE NEW COMMISSIONER OF INDIAN AFFAIRS

This photograph was made in the office of the Secretary of the Interior at Washington, D. C., on June 4, when Mr. Cato Sells was sworn into office as the new Indian Commissioner. Chiefs representing a number of the most important Indian tribes were present. The central figures of the picture are F. K. Lane, Secretary of the Interior, and, seated at his right, the new Indian Commissioner, Mr. Sells.

—Army officers who have served in the Philippines were interested tremendously in the despatches from Manila, telling of the battle at Bagsag, in the Island of Jolo, where the intrenchments of rebellious Moros were taken by American forces. The Moros of Jolo and the Sulus generally are a fanatical lot. For the last 300 years they have been the pirates of the Eastern Seas, and for more than two centuries the Spaniards found it impossible to control them and were able to hold only a few isolated forts in the Sultan's dominion. "Probably no fiercer battle since American occupation," is the description by Brigadier General Pershing of the battle with the Moros in his report to the War Department. The Moros made desperate attempts to rush the American lines, but were beaten back and overwhelmed. Their leader, Amil and several other noted outlaws were reported killed, but the total loss of the Moros is not known. On March 5 last the situation was regarded as acute. The Moros of Mindanao had become peaceable, yet in one island rebellion of a sort still raged. It was not an insurrection in exactly the sense in which the word had been used in the Philippines, but in an extinct crater at Bagsag, or Buntad, were gathered men, women, and children, estimated to number about 3,000, who were defying authority, and behind intrenchments were daring the American soldiers to come up and take their arms.

AN AFRICAN CHURCH JUBILEE

THE Church Missionary Society of England began its work of evangelization in West Africa a little over a century ago. Such great progress had been made by the year 361 that it was felt possible to place increased esponsibility for future advancement upon the ative converts. Hence, the Sierra Leone Native astorate Church was formed in that year with a onstitution similar to that of the Episcopal Church England.

After a toilsome existence of half a century in olding aloft the cross of Christ and striving to oread the Gospel among pagan tribes, it can be aid of the Native Pastorate Church hat it is a self-supporting body. n addition to this it is a missionry church, supporting missions mong the Timnis, Limbahs, Yaunkas and Mendis of Sierra eone. It also started and mainained missionary work in the agos and Niger districts of Nieria. Rev. Samuel Adjai Crowher, the rescued slave boy, who was ducated in Sierra Leone, and who vas the first African admitted to he ministry, became the first ishop of the Niger in 1864. Bishop Crowther and his associates were ioneers on the Niger River in a very real sense, as they took up heir work there before the British Government began to exert influence and activity in that part of West Africa. This emphasizes the heroic work of the Native Pastorate Church, which has advanced from nine districts in 1861 to seventeen in 1913. Three former mission districts are now self-supporting stations. The secretary of the Church Missionary Society in Sierra Leone says of the Native Pastorate Church: "As a church it has not lowered the flag. Individual pastors may fail of their duty, but the church as an organized body has kept to the standard of duty."

The above facts add special importance and interest to the jubilee celebrations of the Native Pastorate Church, which were held in Freetown, Sierra Leone, in February of this year. There were conferences on problems of evangelization, education and administration. There was a great meeting for women and a special children's gathering. Consideration was given to the duty of strengthening the work among the Mohammedans and pagans. After the main meetings in Freetown minor celebrations were held in the outlying districts.

That which made the celebrations unusually noteworthy and historic was the presence of Mr. and Mrs. T. F. Victor Buxton. Mr. Buxton is the chairman of the African section of the Church Missionary Society in London and is the great-grandson of Sir Thomas Fowell Buxton, who is known in England as "the man who broke the fetters of the slave." The coming to Freetown of a lineal offspring of a great African benefactor brought sincere joy to the descendants of liberated slaves, who made his visit the occasion to remember with gratitude the philanthropies of the past. An immense public gathering was held in Wilberforce Memorial Hall to present various addresses to Mr. and Mrs. Buxton. On the day of their departure an immense throng, representing the city, its churches and schools, collected to bid them farewell.

ONE OF THE JUBILEE SERVICES ON THE CAMPUS OF FOURAH BAY COLLEGE

Mr. Buxton said in the course of an address: "Your future as a people rests ultimately not with your friends in England but with yourselves. Those who already occupy positions of importance in government service or in other departments have a great opportunity of proving to the world that Africa can produce men not only of intellectual ability but of high character, independent judgment and spotless integrity. But it is not only those in prominent positions, but every member of his community, who has a part to play in the advancement of his people. A special obligation rests upon parents and those who have to do with the training of the young. Let the home life be pure and holy, so that when young men and women go out into life and face the temptations of the world they may have the memory of God-fearing parents and happy homes to help them in the battle of life." This touches the kernel of the problem of African advancement and the building up of communities capable of propagating the principles of Christianity.

Some of the exercises of the jubilee celebrations were held at Fourah Bay College, an institution which was founded in 1828 for the training of native ministers and teachers. Among those who have been graduated from this school nine became canons, four archdeacons and three bishops of the Church of England. Fourah Bay College is affiliated with Durham University, England.

St. George's Cathedral was the scene of the most impressive services in connection with the jubilee. This church edifice was started in 1817 and was opened for divine service in 1828. During recent years it has been extensively remodeled.

Bishop Walmsley, who is in charge of the diocese of Sierra Leone, bore a great burden in directing the celebrations, but he did so in a spirit of comity and optimism. Bishop Johnson of Western Equatorial Africa was also present and greatly aided in making the celebrations a success. The other denominations in Freetown entered heartily into the jubilee. There was a strong feeling of church fellowship and it is hoped that this will lead to a larger co-operation of the forces of evangelism in Sierra Leone.

RAYMOND P. DOUGHERTY.

JIMMY'S SANE FOURTH

BY ARTHUR H. HOWLAND

A Story Complete in This Issue

ACCORDING to Jimmy the Fourth of July plans at Brandon were altogether too sane —and too safe. What was the use of being a prospective American citizen anyhow, if one could not smell gunpowder and make things roar on Independence Day? What would become of patriotism and heroism and all those fine things that the Fifth Reader was full of it there wasn't at least once a year something to remind one of a battlefield? Thus reasoned Jimmy—alone in the woodshed.

Surely the combination of circumstances in which Jimmy found himself was particularly distressing. Ever since last Fourth of July things had begun to go steadily wrong, and the culmination of woes had been almost overwhelming. Last year the other gang had loaded a big log pretty nearly full of gunpowder up in the woods on the hill just back of the village, had gone up before midnight and precisely at twelve touched it off and made a perfectly gloriously thunderous roar which fairly shook the foundations of the buildings of Brandon. Jimmy's gang had plotted carefully and thoroughly to go the opposition one better this year and blow up a rock with real dynamite. Sam Akers's father was foreman at the neighboring stone-crusher and Sam had promised to deliver the dynamite duly. But woodshed conferences had been overheard, and parental and municipal authority invoked with dire results. Not only was the use of dynamite to be effectively forbidden, but the whole town had been won over to the "safe and sane" idea, and there were not even to be any firecrackers.

This would surely have been gloom enough, but it was only the beginning. The next item of the universal misfortune was that the big firemen's parade was to be held over at Springdale this year instead of at Brandon. And that deprived the town of the chance of decking itself out in flags and bunting to welcome all the fire companies of the county and even some from below the State line and having a bewilderingly gorgeous time with bands, ice cream and fireworks. Still, if the celebration was to be over at Springdale there was some compensation, for that gave one the delights of a journey thither by train with the firemen and the band from Brandon—all the firemen, that is, who do not accompany the apparatus over the country roads. But Jimmy couldn't even go to Springdale—because—because—and this made him ashamed of his rebellious grief—because his mother was sick.

He was a good patriot, and liked gunpowder, but he was a fairly good nurse too, and no call of duty had ever been clearer than his call to stay home and take care of his mother to-day. Jimmy was the man of the house. It was two years since his father had died, and his sturdy young shoulders had been growing constantly more erect and strong under their growing burdens. There was a sister, and a little brother, and a baby. And Jimmy found it rather strenuous business running the outdoor end of the establishment, superintending the household errands, helping his mother with the transportation department of her dressmaking business, and giving first aid in the kitchen. But he was a good scout, was Jimmy, and all these things came in the day's work, along with arithmetic and history, and were consequently to be done with a stout heart—and a whistle—that is, of course, a whistle whenever one was not in the school.

But this was a bit too stern a battle—even for the Fourth of July. He was genuinely sorry for his mother, and genuinely anxious to try to make her day in the hot sick-room comfortable; but to have heard the band marching down to the station, and the fife and drum corps leading a fire company to the train, to have listened to the yelling and the laughter, to have heard the fire engine and the hook and ladder go jangling down Main Street on their way across country to Springdale, and then to realize that one could not even console oneself with a single firecracker—it was all somewhat tough. He was glad Frances and Dick were out of the way anyhow. They had gone with Uncle Jack and Aunt Lizzie to the celebration. They should not see how much he cared—and he knew he could keep smiling all the time he was in his mother's room.

Jimmy's doleful meditations were interrupted by an ominous and totally unexpected sound. He had expected soon to be summoned by the bell at his mother's bedside. He was going in in a minute more, anyway, for it was nearly time to peel the potatoes for dinner, a task that was rather more appallingly odious than any other single thing Jimmy could think of, with the possible exception of washing dishes. Frances was getting almost old enough now to wash dishes, but she could not be trusted with the potato knife. Since potato-peeling was in itself such an unattractive task Jimmy always made it a point to enliven it with the jauntiest airs in his whistling repertoire.

But instead of rising to answer the call of his mother's bell or to go down in the cellar for the potatoes Jimmy sprang to his feet from quite a different incentive. The fire gong was ringing. Sanders County still used the locomotive tire gongs which so mystify city folks on their arrival in certain rural localities. It is a deadly sound at any hour of the day or night—the sledge-hammer blows on the suspended steel ring. Now it sounded out clear and determined—the kind of a blow that meant a big fire, Jimmy knew.

What would happen? All the fire apparatus and firemen were out of town; only a few men left behind in the village; all the boys gone. And fire—fire—fire! And he, Jimmy Rouse, defrauded out of a great plot, denied all gunpowder, kept at home from the celebration, doomed to peel potatoes—and now, now—doomed to stay home from the fire!

But he could not stay home. Not only was it more than mortal flesh could endure, but duty called him there as well as here. He must go and help put the fire out. Just then deliverance appeared in the person of the stalwart matron from the second house, who came running in the front gate.

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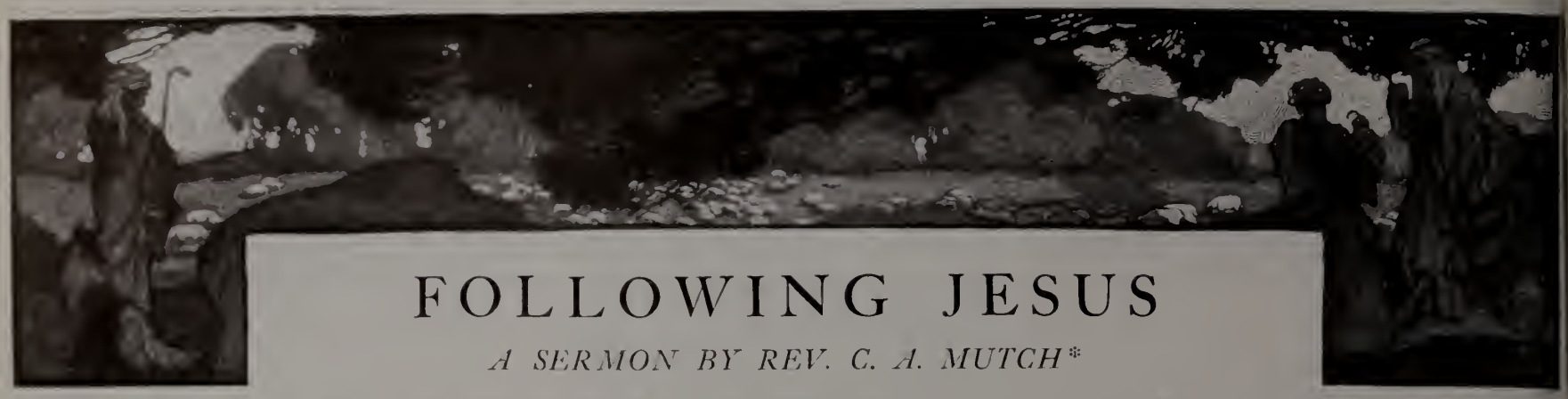

FOLLOWING JESUS

*A SERMON BY REV. C. A. MUTCH**

TEXT. "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16: 24

THERE are perhaps no two words in our English Bible which are so pregnant with infinite possibilities and so superlatively magnificent in their ultimate results, and that so fully bind Omnipotence with human weakness, as the last two words of the text if they are heeded. There are others of profound import, the meaning of which we have not yet fathomed; there are words and phrases which bring into prominence certain qualities necessary to perfected character—that emphasize certain states of attainment, or that foreshadow the glory of redemption when it shall have been completed, and magnify the grace of God to fallen man far beyond what man could even think. All this is freely granted; yet I am stating a truth which is apparent to all when I say there are no two words, perhaps, in our Bible so all-inclusive in their ultimate results as these.

What does it mean to follow Christ? It means revilings and scourgings and thorns; it means losses and crosses; it has meant cruel persecution, the dungeon and the stake; sometimes it requires the forsaking of father and mother, wife and children, houses and lands. It means also justification, sanctification, redemption; it means sonship; it means also power and victory and endless life; it means enlargement and development and growth, until we shall have come to the fulness of the measure of the stature of Christ. And there is nothing beyond that. To follow Christ there are three things we must do, and, as I understand it, only three:

To follow Christ is to leave the world. But what is meant by the term "world"? In the Scriptures it has various meanings, and if we are not careful to distinguish them, we shall fall into serious error. Sometimes it means the whole universe, as in Rom. 1: 20. Sometimes it means the earth on which we live, Matt. 4: 8. Sometimes it means the inhabitants of the earth, as in John 1: 29. Lastly it means the inhabitants of the earth, whose practices, usages, customs are simply in material things. It is an order or sphere touching man's life, affecting man's life, shaping, molding, fixing his character wholly in the realm of the material.

The Standards of the World

The world lives upon a plane far below that standard set by Infinite Wisdom. It acts according to and in harmony with those principles which minister only to selfishness and greed; that warp the judgment, stifle conscience, blunt the sensibilities, so that the soul is indeed dead in trespasses and sins. What do we mean by leaving the world? What does it include? What is involved in it? Does leaving the world mean getting out of it in the sense of dying and entering a world where conditions for service, for development, are perfect? No. (John 17: 15.) Neither does it mean to withdraw from society and shut ourselves up in cloisters, monasteries, etc., though this conception has had frequent expression by many of Christ's followers. Man belongs to two worlds, and may be in active communication with both. Nowhere does Christ teach us to undervalue the world and its legitimate concerns. The claims of this world's lawful authorities always received his ready acknowledgment. (Mark 12: 17.) The social obligations imposed by his religion form one of his most constant themes. Love, not that sentimental thing so often in evidence, but that which finds expression in whole-hearted service, is the test of discipleship. (Matt. 25: 34-46.) "So far, indeed, is he from any undervaluation of the present life that we know of no teacher in any age whose principles, carried into effect, would so ameliorate the material aspects and social relationships."

Man is in communion with two worlds, and may fulfil the claims in each, and so fulfil the law of Christ. One should be diligent in business; but there are times—and they are of frequent occurrence—when one's business clashes with the business of the kingdom, and the danger is to sacrifice the spiritual interests. When that is done, man is dominated, at least for a time, by what is called the "spirit" of the world. It is this spirit that Christ condemns. It is this world the disciple of Christ must leave, for the ethics of its business, of its pleasures, of its successes, are false. Its standards are false. They rest upon selfishness and greed. The Brotherhood of Man is not an article in the world's creed. The law of the jungle is the law of the world. "Get there!" is the slogan we hear repeated constantly. Success is its object, and when it has been attained it covers a multitude of sins. The one article of the world's creed so admirably expressed by David Harum is: "Do unto the other fellow what he would do to you, but do it first." I repeat, this is the world the disciple of Christ must leave. He must get above it and keep above it if he would be what he ought to be.

Leaving and Leading the World

To leave the world, to act contrary to prevailing custom, refusing to yield to the pressure to conform to its pleasures, social customs, business methods, and vulgar fashions in the face of cruel criticism and perhaps of threatened ostracism; with a full knowledge of what one may expect to meet with if the principles of our holy religion shall find expression as His followers in all our relationships, requires courage of the highest sort. One must have invincible determination; a purpose that does not falter nor even hesitate to do the right as God gives him to see the right; a faith that does not tremble when on the brink of what the world calls failure; a love for righteousness and square dealing so mighty that one could cheerfully accept the condition of Lazarus with his sores and poverty, rather than the ease and luxury of Dives—the man who is rich by means and methods the world regards as legitimate. He who will thus live will suffer the agony of the cross, but it is the price each must pay if he would follow Christ.

Leaving the world means the crucifixion of self. Crucifixion of self not only means suffering, but primarily it means death. As Christ had his cross, so surely the one who would follow him also has his cross. The central fact of Christianity is the cross. By that standard we are measured; by it every act is weighed; by it the worth of our service is computed. The cross faces two ways: the past and the future. It is the symbol of two things: life and death. Everything we do, whether singly or collectively, has its value only as it exemplifies the principle for which the cross stands, viz., self-sacrifice.

Human nature has never been able to reconcile itself to the cross; it is not likely that it ever will. The cross has always been a stumbling-block to the ritualist and foolishness to the advocate of progressive thought falsely so called. In this connection it is well to remember that leaving the lower things as a means of gaining the higher is not peculiar to Christianity. It is one of the laws of progress in every realm in which man has a part. Everything that has ministered to the welfare of men or of nations has come by the way of the cross. This is true of the intellectual, political, moral, and spiritual worlds. It is the one law that operates in each, and perhaps with equal force. It is the law of life. It is the law of progress. It is fundamental to right achievement. It knows no exceptions. One must always lose the lower if he would gain the higher.

To follow Christ is to lead the world. The Christian is in the world to lead it in all its manifold activities, and these should be but so many modes of expressing the life he now lives. He lives upon a higher plane and he is to help others occupy these higher levels of life. The simple fact that he lives upon this higher, holier, diviner level, places him under increased obligations to those below him. His superiority not only entitles him to leadership but demands it. It is in the very nature of things that he should lead. It does not follow necessarily that he is superior in mental endowment, or possesses greater wealth, or excels in all those things deemed essential to leadership; but he is superior in spiritual endowment; he is mightier in heart-power and therefore superior in motive, in aspiration and in vision. The child of God is led by the Spirit of God and everything he does is performed as it stands related to the kingdom of God. If all were controlled by the principles of the Gospel, there would be no war between capital and labor, for there would be no occasion for strikes and boycotts. The social questions, as we know them to-day, would not exist if Christian men and women fully recognized their duty as leaders in reform. There would be no political unrest if all our statesmen were Christians and all of them dominated by the spirit of Christ. Then legislation would be in the interest of the many, and not for the favored few.

Our habit of cutting life into fragments is a serious blunder. We speak of physical, mental, political, social, spiritual life as separate, distinct, unrelated and independent of each other; we speak of things secular and of things sacred, whereas these terms should express but different phases of life and its activities. "Life is one and religion belongs everywhere." The follower of Christ is to be the leader in all these activities mentioned. Not that he must be at the head of every movement; not that he must originate every plan that shall be beneficial to the world; but it is life that gives these things their real value. The Christian is the concrete expression of the life that vitalizes everything it touches, that purifies everything that is foul, that heals the putrid sores of the body politic, that rights the wrongs men are suffering everywhere. He has the life that shall dominate in all of life's activities. Whether he is active in politics, or in reform, or in civic matters, or in business, whatever the sphere in which he is most active, *that* should be his contribution to the forces that "make for righteousness."

Leading in Love

The Christian is not his own; he belongs to God. He is the ambassador of the King Eternal. He should represent him. In politics, in civic matters, in social affairs, in business, in philanthropy, in statesmanship, in the workshop, on the farm, in the counting-room, in diplomacy, in the marts of trade, everywhere and always, the ethics of the Gospel should be in complete control. Our citizenship is in heaven; our sphere of action is in the world. The terms of our citizenship are to be expressed in ways that should lead the world out of the intricate mazes of wrong into the straight highway of right. Of course, I do not believe that the church, as an organization, should enter politics, nor that she should array herself on the side of either capital or labor, except to commend or condemn these forces in accordance with their attitude towards the principles for which she stands.

An appeal is being widely circulated in Germany which says: "Many scientists, artists, journalists, bankers, are to-day supporting opinions which have nothing in common with Christianity. Free-thinkers, ethical culturists, supporters of a secularized school, Bruno Leagues, Culture Leagues, unions of liberal teachers, and numerous other groups are working for the destruction of the church, since it is as indissolubly bound with Christianity as a screw rusted into the nut." *(Das Freie Wort.)* "And this hate draws through the whole of modern life. It is publicly proclaimed in assembly and workshop and borne by a godless press in open or disguised form everywhere. Even in the church itself, in the form of radical liberalism, the foundations of Christianity are attacked and Biblical Christianity is pressed into a fight for life without parallel in world-history since the days of early Christianity. In view of the conflict between positive Christinnity and modern paganism in our national and church life, what is the crying need? There can be but one answer: Christians to the front!"

Are we to assume that Christianity is a failure, that the church will be overthrown, that sin is mightier than grace, that the king of this world is greater, more resourceful than the King Eternal? No! There is no cause for anxiety so far as Christianity or the church is concerned. These cannot

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* Pastor First United Brethren Church, Sunbury, Pa.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, July 6. Matthew 2: 13-23. *"The angel of the Lord appeareth to Joseph in a dream."* The Lord can get at his people in many ways. He is not confined to one door; he can make such doors as please him. He can reach the consciousness by night or day, and lay the imprint of his will upon the soul. He can open the springs of impulse, and no one knows when the gracious well was digged. We awake some morning to find a new purpose in the mind, and a refreshed spirit of determination. It is the Lord who has "visited us in the night seasons," and bestowed upon us a silent gift of his grace.

And thus no one can be the judge of another man's experience. The word of the Lord came to the Philippian jailer through the ministry of an earthquake. It came to Lydia, in the same city, with all the silent softness of the dawn of day. The Lord speaks to one man through calamity; he speaks to another through a commonplace. He guides the mind of one by the speech of events; he talks to another in vision and dream.

No man must suspect his brother's communion with the Lord because it was expressed in unfamiliar ways. God speaks to man "in divers ways and in divers manners."

MONDAY, July 7. Exodus 2: 11-25. God prepares us for the greater crusades by more commonplace fidelities. Through the practice of common kindnesses God leads us to chivalrous tasks. Little courtesies feed nobler reverences. No man can despise smaller duties and do the larger duties well. Our strength is sapped by small disobediences. Our discourtesies to one another impair our worship of God.

And thus the only way to live is by filling every moment with fidelity. We are ready for anything when we have been faithful in everything. "Because thou hast been faithful in that which is least!" That is the order in moral and spiritual progress, and that is the road by which we climb to the seats of the mighty. We cannot prepare to be good missionaries by scamping our present work. When every stone in life is "well and truly laid" we are sure of a solid, holy temple in which the Lord will delight to dwell. The quality of our greatness depends upon what we do with "that which is least."

TUESDAY, July 8. Matthew 16: 21-28. *"Whosoever will lose his life for my sake shall find it."* The Lord permits no hoarding. If we lock up our strength in selfish indolence it will be invaded by mysterious moth and rust, and subtle thieves will break through and steal. A joy that is selfishly enjoyed dies out like a lamp deprived of oil. A blessing that is not shared withers away like grass which has no rain. Things are always fertilized when they are shared. They begin to propagate in the fine atmosphere of communion. God's holy dew and rain and sunshine fall upon human fellowships, while the selfish and exclusive life becomes dry and barren as a blasted heath.

Strange and gracious discoveries are made in the fraternal and sacrificial life. We go about distributing comforts and we find comfort. We take heart's-ease to our neighbors and we return to find the gift of peace. We go down the roads of life lighting lamps of happiness for our neighbors, and lo! on our return blessedness is shining in our own chamber. We scatter flowers of good-will and beneficence, and lo! Eden blooms in our own garden. We come to our own life through the welfare of our fellows; by lighting their streets we find our way home.

Many hearts are poor because they never give anything away. God cannot pour anything in because they pour nothing out. Every time we graciously minister to our brother we make room for the grace of God.

WEDNESDAY, July 9. Luke 1: 68-80. *"Thou shalt go before the face of the Lord to prepare his ways."* What a beautiful ministry, to be a preparer of the ways of the Lord! To go before him and to arrange for his coming! To go to guest-houses along the road and to provide him with chambers of rest! To make all preliminary provision, to do all that mortal can for the entertainment of the Lord of glory!

I saw a workingman shake hands with another who had fallen into beasthood and shame. He spake to him in courtesy, and hopeful goodwill, and made him feel the love of a fellow man. He was preparing the way of the Lord! I saw a city councilor seeking the removal of a social iniquity. He was working to let in the sunshine and the sweet air into reeking slums. He was "preparing the way of the Lord." I saw a teacher opening out the beauties of a flower to a little child, and unfolding the wonders of a country lane. She was "preparing the way of the Lord."

We are all forerunners of the Lord whenever we are laboring in any way in the services of truth and beauty. The king will come along our road in grace and glory! But let it be also remembered that we can hinder the way of the Lord. We can make crookedness and difficulty, and we can fill the road with stones. This we do by petty passions, by small resentments, by peevish self-seeking, by all bitterness and ugly self-will.

THURSDAY, July 10. Acts 7: 22-29. *"It came into his heart to visit his brethren, the children of Israel."* So that is how this great emancipation was born. A thought quietly arose in a man's mind, and it was to mean the rising of a people. "It came into his heart": that was the beginning of the Exodus. Vast movements often begin as silently as steps in silken slippers. There is no sound of drum, no call of trumpet! No rustle as of angel's wing! A ray of counsel falls upon a receptive mind, and its light is the birthday of a race.

So is it needful that we dwell in "the secret place of the Most High" that we apprehend these silent intimations of his will. If we dwell in the outer courts of the temple we shall miss the mystic guidance that is born beside the cherubim. If we abide in the passages of the external senses, amid transient sensations, we shall miss the heavenly messengers that visit the room of the heart. "The kingdom of God is within you," and we must seek the decrees of the King in that inner sanctuary.

"It came into his heart!" Whenever anything enriching and enlarging comes into the heart let us give it its true name. It is the Lord, and if only some thin veil were to be removed we should see him face to face. Let us "love his appearing," and in humble obeisance say, "Thy will be done."

FRIDAY, July 11. II Timothy 3: 10-17. *"From a child thou hast known the holy Scriptures."* And so Timothy was being prepared even though he did not recognize the preparation. Perhaps he found it burdensome: in later life the burden was to carry him! What in the earlier day may have been a dreary task turns out to be a lamp, which throws its welcome beams upon a dreary road. Yes, the piece of drudgery turned out to be Aladdin's lamp!

Timothy's mother, Eunice, little knew that she was preparing a great apostle of the Lord when she taught him the holy Scriptures. She "builded better than she knew." We can never measure the scope of faithful service. A teacher may have in his class a boy who is to unravel complicated social problems, or lead mighty crusades against hoary wrongs. It is a wonderful privilege to be permitted to give the first heavenly direction to lives that are destined for mighty issues. But there, in the mind of God, every life is appointed unto glory: and so for every life we may be heaven's fellow laborers in preparing the ministers of grace.

Let me, therefore, pay reverence to all childhood. It is very holy ground: the Lord is moving about making momentous preparations; and I must prepare with him. The mother, Eunice, and the grandmother, Lois, were fellow workers of the eternal God.

SATURDAY, July 12. Hebrews 11: 23-27. *"He endured as seeing Him who is invisible."* By faith Moses saw him everywhere. The invisible Presence was in every company, a Companion along every road. Everything was seen against his holy and eternal background. Every circumstance was set in the light of his countenance.

This is the faith which transforms the desert into a garden of Eden. When two lovers walk down the dingiest road it is as though it were adorned with the blood-red roses of paradise. The gray day has its own mystic sunshine. The lovers carry the magic air which suffuses everything with loveliness. And when the invisible Lover is with me on the road I can gather grapes of thorns, and in the grimiest circumstances I can see the gleaming tokens of grace.

And this, too, is the faith which makes the impossible a radiant hope. Tasks seem overwhelming until I measure them against God. Battles appear forlorn hopes until I see the Lord upon the field. The moral commandments daunt me until the Commander himself is seen on my side. His presence alters the face of everything. They say that when Napoleon rode on to the field it was like the entry of an additional host. Where my Lord appears "my dawning is begun." Roads are seen over every mountain: and a way is found over unbridged streams.

These Daily Meditations will appear in each issue through 1913

J. H. Jowett

THE MOUNT OF VICTORY

ACROSS the yellow sands of Allah's realm,
Where Himalayan Mountains break the plain,
There stands, somewhat apart from lowlier peaks,
A mountain, called the Mount of Victory.
And all about the base there lies a wall,
And at the foot, and toward the setting sun,
A portal stands—a magic, mystic gate—
Which only those may enter through who win,
In many battles fierce, with monsters dire
That haunt the plain and passes near the mount.
But many youths and men there were who sought—
With purpose evil, or with goodly one—
To gain the sacred Mount of Victory.
So one—a prince from far-off land—had come,
And stood at last before the 'wildering door;
And as a traveler on the desert waste
Beholds the green oasis near at hand,
Nor scarce is sure it will not flit away
Like those mirages he beheld so oft,
So Nahad stood before the mighty gate,
But feared to touch it, lest it fade from view.
And while he paused he gazed upon the plain
And saw the snares of evil overcome.
And thus he mused: " 'Tis but a meet reward
Of all my prowess, that I gain this mount!"
Then he, on turning, fain had entered in
To share the glories he had long desired.
But lo! the massive portal yielded not,
Though madly, fiercely did he strive therewith!
Then, as a tiger, faint in time of drought,
Through forests journeys to a distant spring
And finds there only parched and sparkling sands—
Then as that beast, in mad and brutish rage,
Roars, howls, and paws the earth for wrath and grief,
So Nahad cried aloud and tore his hair,
While on the plain the conquered monsters hissed
In scorn, that one so valiant and so strong
Was ruled by such wild passions as the prince.
Then came a being, veiled, but tall and proud.
And Nahad, blind with rage, drew forth his sword.
The vision likewise did. And then befell
A conflict like the strife of fiend with fiend.
And, though the prince had fought with monsters dire,
None was so fierce and terrible as this;
But finally the sword of Nahad pierced
Right through the breast of him who fought to live;
And as he fell, the veil of his disguise
Faded, and Nahad saw a face—his own!
And—as reflected in a glass—his form!
But while he gazed, the vision fled away.
Then Nahad paled, but straightway flushed for joy
That conquered was the worst of monsters—Self!
And waking then, as from a trance, he saw
He stood upon the Mount of Victory.

Washington, D. C. MARY R. LINEBACK.

FEEDING A HUGE CAMP-MEETING

PREACHERS and religious workers whose duties embrace the conduct of camp meetings or other similar open-air gatherings have recently been making pilgrimages in considerable numbers from all parts of the country to Takoma, Maryland. The magnet which has drawn these churchmen—leaders in their respective communities, who must, perforce, be of a practical as well as spiritual turn of mind—has been found in the opportunity to observe the routine of what is frequently referred to as the world's greatest camp meeting.

Once every four years representatives of the Seventh-day Adventist denomination assemble at Takoma Park in a world conference which continues in session for a month or more. Adventists come from all quarters of the globe and "camp out" in a model tented city during the conference. It is not alone the programs given in the huge assembly tent that attract. Many of the visitors are deeply interested in the ways and means of caring for the material needs of those in attendance. The Adventist officials have not only been willing to disclose their methods, but have afforded every facility to persons, whether of their own denomination or not, who have journeyed to Takoma Park to get "pointers" on this subject.

It is safe to say that no camp meeting in the length and breadth of the land presents harder problems in connection with cooking and serving food than does the conference in Maryland, which has come to be regarded as a national object-lesson. For one thing, there is the circumstance that the scene of the conference is in a somewhat isolated locality, and there being few, if any, regular eating-places in the neighborhood capable of caring for strangers, it becomes necessary to provide meals for virtually all those in attendance at the conference. As many of the delegates camp on the grounds, the responsibility is not merely for a mid-day meal, but for three meals every twenty-four hours. Finally, the fact that hospitality must extend not over days, but weeks, precludes the possibility of those makeshifts, suggestive of the basket-picnic idea, which are resorted to in the case of many a brief camp meeting.

The officials of the International Conference of Adventists, as the result of experience, have gradually reduced to a fine science the task of feeding the multitude. A large dining-tent is maintained at a central location in the conference grounds, and connected with this are kitchens which, in point of system and equipment, are worthy to rank with those in the average large city hotel. During the conference of 1913 there were served in this dining tent an aggregate of upward of 100,000 meals. On occasion 4,000 to 5,000 persons had to be cared for, and repeatedly the dining-room force demonstrated its ability to serve 2,500 people within an interval of from one hour to an hour and a half. The dining-room and kitchen staff totaled 125 persons and the salary list was approximately $600 per week.

Persons who made a study of the culinary department at the gathering at Takoma soon found the secret of its success. It was system, always system with rigid economy of time and space. The kitchens, as has been explained, directly adjoined the dining-tent; but in order to minimize the effect of inclement weather, the kitchens were installed in rough wooden buildings rather than in tents. Ranges and ovens of the latest approved pattern were provided, but these were not as numerous as they would have had to be but for the fact that the Adventists serve exclusively vegetarian menus. There were machines, all operated by electricity, which did the work of dozens of persons in preparing the vegetables, and there was even an individual butter cutter which turned out with almost incredible rapidity the individual squares of butter served to each diner. Potatoes were pared by friction—the skins being removed without a suggestion of tearing, pounding or bruising—and dish-washing machines, likewise operated by electricity, cleansed thousands of dishes after every meal with very little breakage.

IN THE CAMP KITCHEN

From the kitchens food was transferred direct to the steam tables, ranged in double tier in the center of the dining-tent. This was one of the most ingenious features. In such temporary quarters it was, of course, impracticable to have steam tables such as are utilized to keep food hot in restaurants and hotels; but tables were constructed with racks into which pans would fit snugly, and beneath these were placed burners, such as are to be found in the ordinary gasoline stove, with the result that the heat was easily regulated and all food was kept piping hot for the late comers. Most of the serving in the dining-tent was done by young women and they were so well trained that the serving of each course in a meal proceeded like clockwork.

The menus for all meals were posted in advance on large bulletin boards outside the dining-tent and persons who did not choose to patronize the dining-room were free to go to a lunch counter, which was operated in connection with the dining-room and under the same canvas roof. Or, if preferred, a visitor could be even more independent by making such purchases as he might desire at a full-fledged grocery and provision store which was conducted in this same connection. This store not only furnished the supplies needed for the dining establishment, but all manner of eatables, and especially package goods, were retailed over the counter.

SERVING FOOD FROM THE STEAM TABLES IN THE DINING TENT

Visitors were most favorably impressed by the excellent sanitary conditions in the camp, despite the great quantities of food handled daily and the rapidity with which many of the operations connected with cooking and serving had to be conducted. It was found impracticable to screen the huge tent; yet, thanks to traps and preventives, flies were at a minimum. The manager even resorted to the expedient of erecting a screened shed, in which all garbage from the kitchens was deposited until it could be burned or permanently disposed of. Another marked improvement over old-time conditions was the provision in the dining-tent and electric lights.

WALDON FAWCETT.

DISTRIBUTING THE FLOOD FUND

REPORTS OF THE USE OF PARTS OF THE RELIEF FUND IN MARIETTA, OHIO, AND POINT PLEASANT, W. VA.

THE various local committees to whom was intrusted the distribution of the apportionments of THE CHRISTIAN HERALD Western Relief Fund are rapidly completing their work and placing their reports in the hands of THE CHRISTIAN HERALD'S auditing department. The first two of these reports are given below with the names of the beneficiaries omitted, in accordance with the permanent policy of THE CHRISTIAN HERALD of shielding those in temporary need, to whom its charities may be extended, from all publicity. The business management and editorial force of this paper wishes to take this early opportunity of tendering its sincerest thanks on behalf of the contributors to the flood fund to those who have so ably co-operated in this distribution.

MARIETTA, OHIO, *June 12, 1913.*

Editor Christian Herald, New York, N. Y.:

SIR: During the early part of April, a representative of your paper, Mr. Edward R. Johnstone, visited this city in behalf of the Flood Relief Fund created by you, and after reviewing carefully the great loss and distress caused by the flood in this vicinity, asked the mayor of the city to appoint a committee of three, including himself, to take charge of that part of THE CHRISTIAN HERALD fund assigned to Marietta. The committee appointed was Mayor C. F. Leeper; Chas. A. Ward, postmaster, and Rev. Chas. C. Elson, of the First Methodist Episcopal Church.

Mr. Johnstone authorized the committee to draw upon THE HERALD for $1,000, which was later increased to $2,500.

We take great pleasure in enclosing herewith a detailed report of our expenditures, together with receipts covering the entire amount. You will note that we gave partial relief to 89 cases, amounting in all to $2,498.15, while the expense of disbursing same was $1.85.

Each case is numbered consecutively to correspond with the receipts. If you should care to publish the report in detail we would ask that you use the numbers only and not the names, for obvious reasons.

You will note that we sent $125 to Beverly and $100 to Lowell, villages near here, to be disbursed by their relief committees.

The loss from the flood in this little city of 14,000 was in the neighborhood of $1,500,000, and the loss came the heaviest on the poorer class of people, hundreds of whom lost their all. Through the agency of the Red Cross, THE CHRISTIAN HERALD and numerous other relief agencies, the worst of this distress was relieved temporarily, and most of the families given a small start towards ultimate recovery. Many of them, particularly the older people, will never get back to the same place they occupied before the flood, while hundreds of them are in a measure starting life anew.

In each case relieved by your committee we made a personal visit to the premises, satisfied ourselves of the situation and found out what other relief had been given them. We went on the theory that small amounts spread over a large number of cases would be better than to give larger amounts to a few cases.

The relief funds here are now practically exhausted, although there are still a number of cases where a little help would be of great benefit.

In conclusion we wish to thank THE CHRISTIAN HERALD and its subscribers on behalf of the city of Marietta for its timely and valuable assistance in the darkest days our little city has ever experienced.

Respectfully,

Committee. { CHARLES F. LEEPER, CHAS. A. WARD, CHAS. C. ELSON.

The detailed report of the Marietta committee, together with that from the Point Pleasant organization, will be found on page 632.

AMERICA'S FLYLESS TOWN

REDLANDS, California, is not a big place, but it has recently attained wide fame as the only "flyless" town in the United States. A worth-while distinction for any place, big or mall, when we remember the millions and millions f disease-breeding flies turned loose every summer o plague man and beast. About a year ago the fly uestion was reached in Redlands. It was high time. The weather was hot and the town seemed to swarm vith these insects. The mayor of that city recently emarked: "That 'swat the flies' advice is all wrong. There is absolutely nothing to it. We don't do it in our town and we have made Redlands the most unhealthy burg in the land for a fly to try to live in."

"Well, what do you do to get rid of the flies?" the nayor was asked.

HOW THE FLY-CATCHER SNARES THE PESTS

"Go out in the streets of our town and see for yourself and hunt up Chapman, our official fly-catcher. He is the only one in the world, I think, and he has made good. Hear what he has to say about flies," was the reply.

This advice was taken. At the first street corner was noticed a curious object which proved, on close inspection, to be a screened frame, twelve inches square and over two feet high, about the size of a big square waste-basket. It was a fly "cage." The bottom sat about two inches from the ground. In this bottom was a cone-shaped screen with the large opening down. Under this was placed a banana peel or other fly delicacy. Investigation demonstrated that the pests go under the screen and, the light being above, fly up into the cone and thence through the small hole into the cage. Naturally it would take a rather smart fly to find that little hole again and get out. Flies instinctively fly up and towards the light. So that cage, with no effort whatever, catches flies by the thousands.

It is so complete that the duties of the municipal fly-catcher consist simply in daily baiting the traps, collecting the flies and burning them. According to the report he filed at the end of his first month in office, September, 1912, he killed 3,750,000 flies. He had emptied fifty gallons of flies from 100 traps scattered through the business portion of Redlands and he estimated that there were 75,000 flies to a gallon. At this rate of destruction it is no wonder Redlands soon became a flyless town.

At present, over five hundred fly traps are distributed over the little city. They are to be seen in every place—in front of the municipal building, the post office, the railroad stations, many of the big shops and along the highways, but recently the daily task of the official fly-catcher has been light.

It was in July a year ago that Mr. Chapman built his first "fly-catcher" and began experimenting. He found that if the trap could be shaded so that the light would show higher through the cone more flies would enter the cone. He also found that the traps on the shady side of the street would always catch more flies than those on the sunny side.

It was quickly discovered, in conversing with Redlands' fly-catcher, that he has made a deep study of the psychology of flies. He knows how, when and where they breed, how much damage they do and how necessary it is to the health of any community to get rid of the pests.

"Every one knows," he said, "the real danger of the housefly. It has been spread broadcast until there is scarcely an intelligent community but contains people who know how the fly can carry all sorts of foul disease germs; how typhoid, tuberculosis and many other dread diseases—even infantile paralysis—can be spread by the flies.

"It probably seems to almost every householder that winter kills off all the flies; even a month of cold weather seems sufficient for this; but if you will investigate in the early spring you will be amazed to find many flies about your home. Look in your cellar and you will doubtless find these flies patiently dozing away around the hot-air pipes, in corners of the ceiling, in the rafters and crevices around the kindling piles, behind barrels and boxes stored away, and in many such places.

"In the early April days, or, in the South, as early as the first of March, the female fly that so cleverly tucked herself away in some warm nook of your house will begin to awake from her long sleep, flutter her wings, shiver a few shivers and then fare forth to multiply.

"This female fly has from 120 to 200 eggs which she wants to deposit, and which she will deposit. If there is no stable at hand she will deposit those eggs in the garbage pan, or even in the earth of your rubber plant or ferns or palms. She will find some place to deposit these eggs—any place where there is exposed organic material.

"Now, if the weather is fairly warm, every female fly that was hatched from the 200 eggs deposited by our first fly (the one that passed through the winter sleeping) will begin to deposit eggs at the end of ten days.

"The little fly that first deposited eggs the first of April will have been responsible for descendants by the first of next September that will amount to ten raised to the thirteenth power, or more than one hundred thousand million! If one fly can do this, what can a houseful of flies do?

"The remedy is to begin in the early spring and fight the flies. Search your house as though you were looking for a two-carat diamond you knew was there, hunt up every fly in every cranny and crevice and kill it. When the warm weather comes keep up the fight with screens and traps and above all with searching out the breeding-places and destroying them.

SIDEWALK FLY-TRAPS IN REDLANDS

"Working on the basis that the best way was not to swat, so generally advocated, but to capture in large quantities, I devised the fly-catcher. How successful they have been only Redlands knows. They have kept the dwellings, and even the meat markets, grocery stores and fruit shops almost entirely free of flies, and each day thousands and thousands of the pests are caught in the traps.

"The most important thing in the use of the fly trap is the bait. Bread and milk is the best and it should be frequently renewed. It should always be fresh and never allowed to dry up, for it then loses its attractiveness. The best way to kill the trapped flies is to immerse the top portion of the trap in boiling water; then destroy the dead flies by burning, destroying all the germs that are on them."

RECENT SUFFRAGE VICTORIES

FOR several weeks there had been a number of black men marching through the halls, asking the legislature for an appropriation to assist them in celebrating the semi-centennial of their emancipation. At the same time a number of white women had been walking the same halls seeking from the legislature assistance, not for the semi-centennial of their emancipation, but for their deliverance from political bondage."

These words were spoken by Governor Dunne of Illinois at a banquet held in Springfield on June 13, celebrating the great victory for the cause of woman suffrage won on June 11, when the Illinois House of Representatives passed, by a vote of 83 to 58, the McGill Woman Suffrage Bill, which had passed the State Senate early in May. Continuing his address, Governor Dunne said: "Eight years ago, when I was mayor of Chicago, I found the school teachers of that city, six thousand women, one of the most potent forces on which I could depend. It was then that I became an advocate of woman suffrage. The women seeking suffrage knew they were right. While their sisters across the water were firing buildings, creating riots and injuring their cause, these women went about their task quietly and sensibly until they carried their cause to victory. I know their votes will have a good effect upon the purity of the institutions of the State."

Nearly one hundred women left Chicago to be present at this banquet, which was given by the members of the Illinois Equal Suffrage Association to members of the legislature and others who united in the jubilee. The four women who conducted the successful and innocent lobby at the legislature were Mrs. Grace Wilbur Trout, Mrs. Medell McCormick, Mrs. Elizabeth K. Booth and Mrs. Antoinette Funk. A big parade was organized at Chicago to meet these ladies and their companions when they returned, after their victorious siege at the legislature. Women all over the United States and Europe were jubilant over this latest victory for "the cause," a victory which is clearly the largest so far won in the United States. Illinois is the third largest State in the Union, and the largest State so far to adopt equal suffrage. Wyoming was the first State to grant the franchise to women, adopting the principle of equal suffrage in 1869. Colorado came next, in 1893; Idaho and Utah took the stand for votes for women in 1896; Washington in 1910. Four States surrendered to the demands of the fair sex last year, when California, Arizona, Kansas and Oregon passed equal suffrage bills. Montana and Michigan have partial woman suffrage, giving women who pay taxes the right to vote on questions submitted to taxpayers. In Louisiana women taxpayers may vote in person or by proxy on questions of taxation.

At about the same time this State victory for woman suffrage was gained, the Federal movement won another count in the contest, when the committee on woman suffrage made a favorable report to Congress on the constitutional amendment granting the ballot to women, which had been introduced by Senator Chamberlain of Oregon.

On the same days that the Woman Suffrage bill passed the Illinois Legislature, the Storthing of Norway unanimously agreed to extend the principle of female suffrage already in force in that country so that all women will have the right to vote in parliamentary elections without regard to the amount of their income tax. The provision now in force grants the franchise to women in the cities w o pay a tax on an income of $100 and in rural districts to those paying a tax on an income of $75.

On June 15, the Woman Suffrage Congress opened in Budapest. The Minister of Education on behalf of the government, the burgomaster of Budapest, and Countess Iska Teleski, president of the Hungarian Organizing Committee, delivered addresses of welcome. Mrs. Carrie Chapman Catt, of New York, the president of the Congress, in her presidential address reviewed the rapid growth of women's movement toward greater liberties. She declared that there are now but few countries which do not have an organized woman's movement. The movement in China was to be enrolled on the day after Mrs. Catt's address. She pointed out that during the past winter woman suffrage bills had been considered in seventeen parliaments and in thirty-three State and other legislatures.

The Rev. Anna Shaw preached at the Protestant Church in Budapest the morning before the conference opened. Some of the presbyters had objected to her occupying the pulpit and she spoke from the font at the entrance to the church. Simply to make this record complete and truthful, it must be stated that some recent public remarks of Mrs. Shaw concerning women who are opposed to receiving the suffrage were so vigorous that the organization of the anti-suffragists in America issued instructions to its workers to refuse in the future to enter into any public discussions with her.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Our Coming Celebration

ELSEWHERE in this issue we let out a secret. On October 24 next, THE CHRISTIAN HERALD will celebrate its thirty-fifth birthday. For a full generation, as they are now reckoned, it has been carrying into countless homes its message of cheer and entertainment and of the joy of Christian service. In all those years, the radius of our Family Circle has been steadily widening, adding new thousands every season until it has grown to be the greatest ever known of its kind. And what a mighty power for good in the world it has proved itself to be none knows better than our readers themselves, whose zeal for all good works has literally compassed the globe.

We invite each and every reader to join us in helping to make the coming anniversary of their favorite journal a memorable success. Our own preparatory work is already under way, and now we ask you to do your share. How you can cooperate most effectively is explained in pages 623 to 626 of the present number, which we cordially urge you to read. We are still keeping the Million Mark clearly in view, and here is a splendid opportunity to bring us closer to that shining goal than ever before. With your loyal help and a big, confident effort all along the line, we can reach it. Then the whole Family Circle would raise a pæan of exultation over the good news.

When you recall what wonderful things have been accomplished in the past with your co-operation—how THE CHRISTIAN HERALD has been a welcome messenger of helpfulness, consoling those in sorrow, lifting up the fallen and despairing, illuminating the dark places of the earth with the radiant Gospel, befriending the fatherless and the helpless, leading thousands of little ones into the light and training them for useful lives, relieving the distress of multitudes at home and abroad; when you remember how all through those years it has been a standard-bearer of divine truth and how it has stood like a bulwark of defense for the Protestant faith against its assailants—when you think of the many wonderful experiences in which you have had a share, you will confess, in your own secret heart, to a feeling of thankfulness that your personal cooperation and encouragement have helped to make such a record of service possible.

But we feel, after all, that the real work of THE CHRISTIAN HERALD is only beginning, and that its best years of service for Christ and humanity are yet to come. Protestantism is to-day facing a great issue—the ever-increasing political power of Romanism in this republic. Churchless multitudes need the Gospel. There are urgent calls for Christian service from various quarters. We not only want you with us, but we want you to enlist recruits, that our army may be up to the million mark. Every one who reads this knows of others who would be benefited by joining our Family Circle—some friends or acquaintances, perhaps, for whom life could be invested with a higher purpose than now. We want you to bring them in. There's room enough and a welcome for all. Just think of the results that are possible if every member of our HERALD household brought in one new subscriber! But you may do even better than this. Try it. Read the four-page anniversary announcement, and begin your canvass forthwith, so that you may share with our whole Family Circle in the rejoicings when the anniversary day arrives.

Summer and Mont-Lawn

MONT-LAWN is rather a desolate place in winter. The cottages are closed and cold; the grass is dead; the trees are bare; "Fort Plenty" is bleak and cheerless; the river is locked with ice; the winds sweep over the gray hills and whistle through the deserted paradise of the children.

But summer brings a transformation more wonderful than fairy ever wrought. Windows are opened, and soft summer breezes float through brightened rooms; the grass is again a living velvet of green; thick green leaves dance and whisper in the wind; Fort Plenty offers its alluring welcome; the blue river smiles and glistens under the golden sun; the flag rolls sedately in the breeze—and children, children, children are everywhere.

Is this anything like our heart, one wonders? Some hearts are apt, at times, to grow chilly and bare, devoid of music and laughter and sunshine and fragrance—and the love of little children. Then when we let the children and the sunshine and the sweetness of charity in again, the soul is transformed, and the face beams, answering to the rejuvenated heart. And if it were not for the fact that every summer many hearts are tender and radiant with love and sympathy Mont-Lawn would be desolate in summer as well as in winter, desolate because devoid of the sweet child life for which it stands. Most of the hearts that keep Mont-Lawn flourishing never allow the winter of unconcern for others to settle down upon them. They live in the sweet summer land of charity all the year round. But there are many more who would be cheered and blessed beyond measure if they would come into this glad fellowship.

Summer—and Mont-Lawn. Who this year will join our former friends in bringing three thousand little waifs out of the stifling heat of the city to the health-giving joys and comforts of the country? The Home is ready for the children. Already the first battalion has come, making the green hills echo with their laughter and their songs. Will you help bring the others who need the refreshment and the cheer of the Children's Paradise? It is a work the great, divine Friend of children loves. He cared for children then, and blessed them. He cares for them still, and is saying: "Whoso shall receive one such little child in my name receiveth me."

The Folly of Strikes

OUR well-meaning neighbor, the *Independent*, commenting on the disturbed industrial situation—with its accompaniment of strikes and acts of violence and with all the suffering it entails upon the workers themselves, besides the discomfort to the public every time a strike begins—compassionately declares it a pity that such things should be. As a people, are we not educating at the top, while the bottom of the pile is neglected? We have arbitration treaties, commerce courts, interstate boards and a vast amount of legislative machinery for the regulation of "big business," yet we have thus far no organized system for dealing with labor disputes, which, left to run their own course, operate as a grievous infliction upon the whole community, and on no class do they bear so heavily as on the workers themselves. Every new strike sweeps away the savings of thousands. Defeat means to them absolute poverty for a time at least; and triumph, while satisfying a principle, usually has the same effect approximately. However we may view them, strikes cost all too dear for everybody concerned.

There should be a remedy, which would meet at least some of the needs of such a situation, and i must ultimately come through wise legislation Compulsory arbitration on the Australian plar would probably be held as too drastic, but othe means could be devised to bring the workers anc employers together voluntarily for the review of their differences before a properly constituted authority. Civil and criminal courts are not suited tc the requirements of the case. What is needed is a court of conciliation, advisory in its character, and which will not hew harshly to the line and letter of the law, but will be governed by the principles of equity and justice. If an industrial dispute were submitted to a Labor Court at the outset, and the case either heard at once or testimony taken by a commission on which both sides are equally represented—strikes being held in abeyance meanwhile—a fair basis would be laid, in a majority of cases, for a peaceful adjustment. Such a tribunal necessarily would give consideration to more than the purely legal aspect of the case; it should take a liberal view of the claims of justice and humanity and the good of the greater number. Its attitude would awaken the spirit of mutual conciliation; misunderstandings would be more quickly cleared up, and bitterness and antagonism would be allayed, leading to the avoidance of strikes and lockouts.

It is unfortunately true that labor leaders are not always the best advisers or protectors of labor. Our industrial system is cruelly crude and imperfect, and, taking advantage of this, some of these leaders become mere fomenters of discord. It is their profession and they live by it. Were affairs to move along peacefully and quarrels to be settled amicably, their occupation and their income would soon be gone. If labor courts were established to deal with all important industrial disputes at the outset, it would be a long step forward in the direction of industrial peace.

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LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at Post Office, New York, as Second-class Matter

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The Suffrage Amendment

IT WAS a day of crowning triumph for the advocates of woman suffrage when the State of Illinois decided to give them the right to vote. Eleven States are now in line for equal suffrage for both sexes, and the Senate Committee in Washington, four of whose nine members represent suffrage States, has reported favorably an amendment to the constitution, giving women the right to vote. This, coming closely on the heels of the Illinois event, is the most significant indication of ultimate victory thus far recorded. It is the hope of the women that the non-suffrage States will now fall into line. In several States, where there is a strong anti-suffrage organization, the campaign may be a prolonged one. But the admirable attitude of the women of America, especially in contrast with the situation in England, where violence seems to have set back the movement indefinitely, has won them respect and confidence.

The Latest Gospel "Find" Not New

IT IS perhaps unfortunate, yet seemingly inevitable, that the daily newspaper should be an extremely doubtful source of information in matters relating to theology. Recently a London despatch appeared in a number of daily journals, announcing as an important discovery the finding and publication of "The Book of the Resurrection," said to have been written by Bartholomew, one of the disciples, and now restored to the world after having long been lost. This "find," it was explained, was in the Coptic text and dated back to the tenth or eleventh century. Originally in the dialect of Upper Egypt, it had now been translated, edited and published. It is a mistake, however, to give the impression that the book is a "find" in any sense. Bartholomew's *Resurrection* has been well known to students of Biblical research ever since it was printed in Greek by Vassiliev from a Vienna manuscript of the thirteenth century. It is ranked among the purely apocryphal writings, and is one of the great mass of Manichæan productions belonging to the third century, which represented a system outside of the Christianity of that early day, and which industriously confused legend and tradition with the truths of sacred history.

—THE NEW YORK STATE COURT OF APPEALS has rendered a decision supporting the Cullan law, lately passed by the legislature, which makes the flight of an automobilist, after running down and injuring a person on the public highway, a crime. This will have the effect of checking an evil which has outraged public feeling on many occasions, when motor drivers have fled after an accident for which, in many cases, they might not have been criminally responsible.

Thirty-fifth Anniversary of The Christian Herald

A Personal Letter from the Editor

ear Friend:

On October 24th, 1878, the first mber of *The Christian Herald* was issued America. October 24th, 1913, will then the thirty-fifth birthday anniversary of the *hristian Herald* Family.

There are still in the Family today not a w members who read that first number of *he Christian Herald*, and who have re-ained steadfast members of our spiritual ousehold for over a third of a century. lany thousands of others have joined dur-g the intervening years, and have added eir zeal and enthusiasm to the purpose for hich this periodical was created.

The growth of the *Christian Herald* amily has always been from within. That to say, new members joined because of the irect efforts of the older members to make em do so. These efforts have been of two inds: first, where members persuaded their iends to subscribe; second, where the mem-ers, recognizing the great good *The Christian Herald* would do some friend or acquaint-nce, have taken an extra subscription and ad it sent to the person they wished to help. his is a form of home missionary work that as had the most fruitful results. For instance, ead the following letter, which we received ome time ago from a man who became a eliever through reading *The Christian Herald:*

> I have been receiving *The Christian Herald* about five years. It was subscribed for me through the kindness of a dear old grandmother, who, thinking I might go astray in this game of life, thought your paper would be a guide for me, I suppose. Not being used to such reading or literature, I did not take to it for quite a while; but I always did like truth, and *The Christian Herald* seemed to be full of it, and I must honestly say it just seemed to plead for me to lead a clean life. It has taught me to seek higher ideals, and makes me believe more and more that we have great power in God, if we will only give in and live up to his great laws, which give us strength to be of use to God and our fellow-man.
>
> A READER OF YOUR PAPER.
>
> *Sacramento, Calif.*

This letter is only one of hundreds we have on file — letters of thankfulness from souls which have been won through the efforts of the *Christian Herald* Family.

Now, the anniversary of the *Christian Herald* Family presents a wonderful opportunity to bring thousands more into the fold. By permission of the U. S. Post Office Department, we are enabled to make one of the biggest offers ever made by this paper. *We are actually enabled to offer The Christian Herald for six months for 35 cents.* Think of it! a chance is given to you to have *The Christian Herald* sent for a half-year into some home where its influence is not now felt.

If a friend will *not* go to church, you can have the church come to him by sending him *The Christian Herald.* He will not be able to escape its influence a single week for a whole half year. Have you a son who is making his way in the city, or a daughter, perhaps, who is married and gone away to a home of her own? Make a list of these friends and relatives and get them to subscribe, or if they will not, send *The Christian Herald* to them anyway and see if the result will not be as in the letter we have quoted.

Never was there a time when opportunity to do good was as great as now, because, during this anniversary year, we are going to publish special features of a highly spiritual nature. During anniversary week we shall issue a special Anniversary Number, the biggest ever published by *The Christian Herald,* which will contain a complete illustrated history of the paper and what it has accomplished under divine blessing. And in that number will be begun a wonderful continued feature which we believe will exert a greater power in bringing the attention of the world to the saving grace of Jesus Christ than anything yet published in any periodical. Your friends will simply not be able to resist it.

We are sure you will want to help us in carrying on this work. We count upon your help and we know you will give it.

Yours in the Gospel service,

Geo. H. Sandison

EDITOR.

P. S. — Please Read the Following Pages Carefully.

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I ENCLOSE with this Coupon (good for 40 cents, as on the face hereof) the sum of thirty-five (35) cents in cash for a six months' subscription to *The Christian Herald* (regular price $1.50 per annum), and I hereby certify that I am not now a subscriber to *The Christian Herald*, and that this subscription is not intended to take the place of one on your books.

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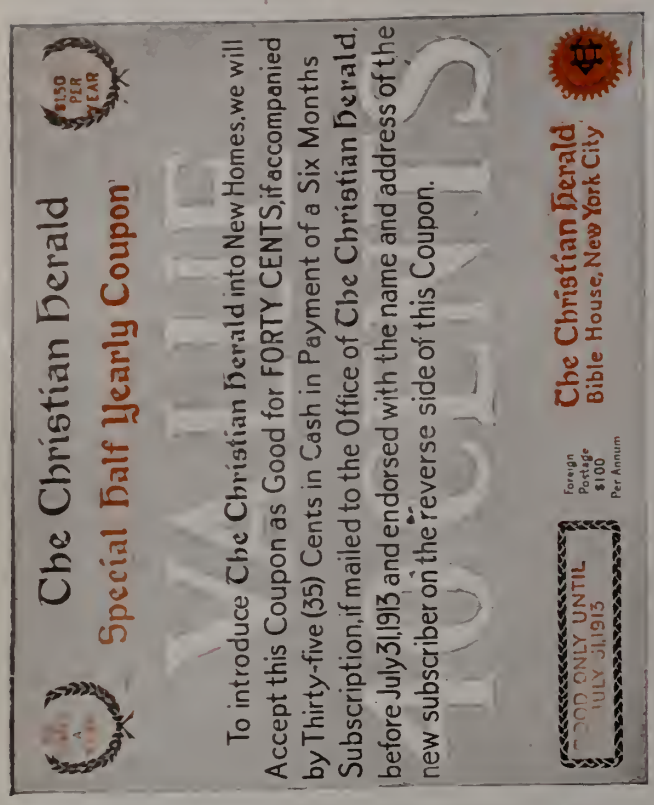

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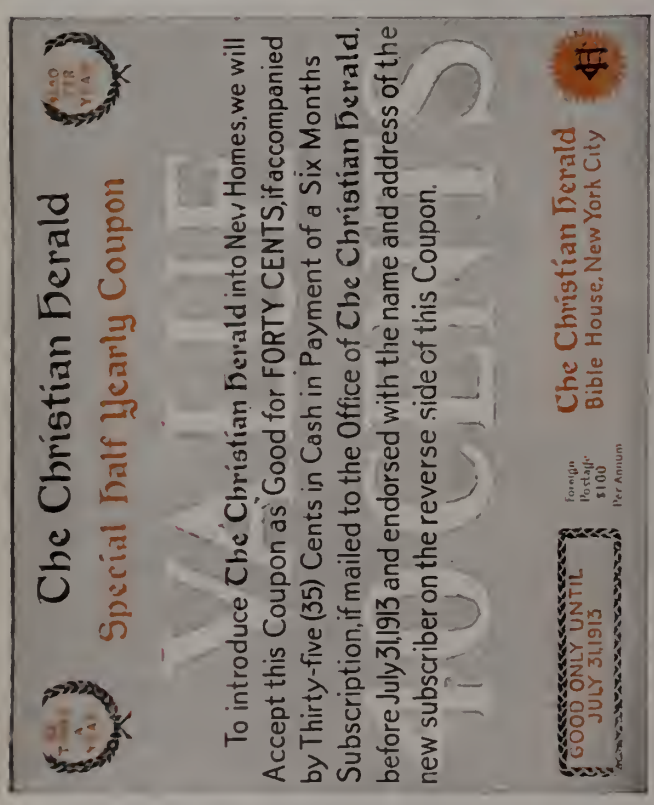

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WONDERFUL PR…M

One-Half Year Subscription

Celebrating Our Anniversary

THIS is positively the biggest offer THE CHRISTIAN HERALD has ever made its readers. Think of being able to send such an evangelizing force into thousands of homes where it has never before been felt and at such small personal cost! Is it not your duty to embrace such an opportunity? Can you think of any other as great, or any to be had at such small personal sacrifice? If you could cause a single friend to attend church for half a year would you not go out of your way to do it? Of course you would.

Never in the history of the CHRISTIAN HERALD Family was there a chance to accomplish so much. It is the anniversary year of THE CHRISTIAN HERALD, and we mean to celebrate the event by giving our readers a better, more intensely interesting, and more highly spiritual paper than ever.

Special Features

During anniversary week we shall publish a special anniversary number, the biggest ever issued by this publication. Therein will be begun the first instalment of a series which, as Dr. Sandison says, "will exert a greater power in bringing the attention of the world to the saving grace of Jesus Christ than anything yet published in a periodical."

So you may have the satisfaction of knowing that if you cause a friend or acquaintance to read THE CHRISTIAN HERALD for the next six months he or she will simply be *impelled* to remain a permanent member of the Family.

How to Use Coupons

Distribute the coupons among such of your Church and Sunday School friends as will be likely to subscribe. Tell them that each coupon saves **40 cents** on this half year subscription. Explain to them the beauties, the riches, the great attractiveness of THE CHRISTIAN HERALD, and urge them to give it a trial. Or, you may prefer to make a list of your friends at a distance, and make them a present of a half-yearly subscription to THE CHRISTIAN HERALD (sending us the coupons with the names and addresses of your friends accompanied by 35 cents each), thereby causing them to feel its influence and to thank you for it every week for one half year.

Read Coupons Carefully

Each Coupon attached hereto will be accepted in lieu of *40 Cents*, if accompanied by *35 Cents for a HALF-YEARLY Subscription to The Christian Herald.*

But no subscription induced through this offer will be permitted to take the place of one now on our books. Each subscription must be *NEW*.

FOR EXTRA COUPONS

We could print only six coupons in this issue of *The Christian Herald*, but you can have extra coupons, all you can use, by simply dropping us a post card asking for them.

Christian …

We especial… before Octo… If every men… *one* coupon… of *The Chri*… than a millio… apiece to bri…

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IN addition to the satisfaction felt by you in inducing your friends to subscribe, you may have any of the following rewards free for the number of 35-cent coupons as specified. It is understood, of course, that these rewards are in payment to old subscribers for sending us new subscribers, and are not to accompany the new subscription itself. The reward will be sent only to the friend influencing the new subscription.

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We will send you *The Wedding Ring*, by the late Rev. T. DeWitt Talmage. No husband or wife or single person contemplating matrimony should be without this book.
Add for Actual Postage 5 Cents

Or, we will send you *Stories of Life and Love*, by Amelia Barr. Told with the tenderness and broad knowledge of human nature for which this writer is famous.
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Imitation of Christ. A superbly beautiful little volume. Written 500 years ago by Thomas à Kempis; yet the same yesterday, to-day, and forever.
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Or,

The Pilgrim Ship, by James Black. The wonderfully romantic narrative of the voyage of the Prince of the Happy Isles to a far distant country. 352 pages.
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Miniature Swiss Clock. Made by the peasants of Switzerland during the long Alpine winters, and beautifully hand-carved. Keeps accurate time. Weight, two pounds. *See your postmaster for exact parcel post charge and enclose amount with order and coupons.*

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Mother, by Kathleen Norris. Now in its third special edition. *Mother* is a book from the heart with a universal appeal.
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A Weather House, as shown in our regular premium list. A combination of barometer and thermometer. Weight, two pounds. *See your postmaster for exact parcel post charge and inclose amount with order and coupons.*

For further DETAILS concerning Rewards see next page.

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To every person sending us six or more coupons properly endorsed we will send twenty-five of these beautiful Biblical pictures as an *extra* reward entirely *free* of charge.

Special Notice!

Remember, this offer will hold good *only until July 31*, and we reserve the right to return any coupons and money sent us after that date. All subscriptions *must* date not later than from the last issue in July.

HERALD, Bible House, New York City

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Special Half Yearly Coupon

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SUBSTANTIAL REWARDS

For Christian Herald "Million Worker"

YOU may have any of the following beautiful and useful articles for sending i e or more coupons filled out with the names of ***new*** subscribers and accomp ed by 35 cents each. **Extra Coupons.**—If you can use more than six coupons, wr us for an extra supply. We will send you as many as you desire.

Given for ONE Coupon

The Wedding Ring, by the late Rev. T. De Witt Talmage. No husband or wife, or single persons contemplating matrimony, should be without the wholesome and tremendously important knowledge contained between the covers of this book.

Add for Actual Postage 5 Cents

Or,

Stories of Life and Love, by Amelia Barr. Told with the tenderness and broad knowledge of human nature for which this writer is famous. A perfect gem of a book. It is enough to know the author and the title. **Add for Actual Postage 5 Cents**

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Moody's Sermons, being eleven hitherto unpublished pulpit masterpieces by the "Uncrowned King of Preachers." The secret of Moody's power is revealed in this wonderful series, which includes the following titles: "Thou Fool;" "Power for Service;" "How to Deal with Inquirers;" "The Soul-Winner;" "Working for Christ," and others.

Add for Actual Postage 6 Cents

Or,

The Pilgrim Ship, by James Black. The wonderfully romantic and adventurous narrative of the voyage of the Prince of the Happy Isles to a far distant country. Graphic; magically fascinating to both young and old. Handsome cloth binding; 352 pages. **Add for Actual Postage 14 Cents**

Given for FOUR Coupons

Miniature Swiss Clock. Made by the peasants of Switzerland during the long Alpine winters, and beautifully hand-carved. Works are perfectly adjusted and the clock will keep accurate time. Size 4x7 inches. Weight, 2 pounds. *See your postmaster for exact parcel post charge and enclose amount with order and coupons.*

Given for FIVE Coupons

Pilgrim's Progress. There have been books and books, but few that have achieved such lasting celebrity as this now time-honored classic from the pen of John Bunyan. A narrative that compels continuous interest. **Add for Actual Postage 20 Cents**

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FOR EXTRA COUPONS

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Remember, July 31, 1913, is the Last Mailing Date

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Send for EXTRA Coupons

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Off for the World S. S. Convention

BLUE skies and every propitious circumstance that could mark the beginning of a journey conspired for the happiness of the hundreds of Sunday school delegates who led on June 14 from Boston on their way to rich, Switzerland. Even before the liner *Canopic* cked away from her pier it was known that practally every State in the Union and almost every otestant denomination known on the American ntinent was represented by the delegates on ard. A huge crowd gathered at the pier to watch steamer away and send their warmest wishes the success of this, the world's greatest confere on the problems of childhood. This is the era young life. Childhood is the center of attraction a large section of the activities of our age. The bies are the sovereigns now. What care they uld have, what they ought to eat, what ingrents in food will harm and what will do the most od, how they can have purer air and better enronment are subjects of daily argument and entific consideration. This modern attention to e imperious demands of babyhood and childhood s actually increased the physal longevity twenty-five per nt. in this country in an inedibly short time. There is ecial care for the intellectual lture of children in the superb stem of public schools, the just ide of the nation, and the spel schools provided. It is the ildren's era in the religious orld. The origin of the Sunay school was a part of the vine appointment. It has been hrist's right arm among the ations in saving the world in odern times. In our own untry ninety per cent. of all ho join the Protestant churches. o so through the doorway of e Sunday school, showing hat an elementally evangelical gency it is, and how much ore important it is to form han reform character, important though that be. Hence a orld gathering in behalf of unday schools is of deepest sigificance. There are some daners that the Sunday school aders of to-day should avoid. he greatest of these is the hint r broader statement of doubt s to the authority of the Scriptural text in the printed lesson elps. It is a shame, and a tronger term could be used, to oison the very fountain of noral and religious life with unelief. The rank heresy that is oured into some of the Sunday chools of the country is a nockery. By the time the children have gotten it into their minds that Moses is not a historian but a mythologist, that the miraculous statements of the prophets and sacred writers are not what they claim to be, by the time there is a hint of doubt about the bodily resurrection of Christ as expressly stated in the text, that sin is not the most fatal malady and crime in the universe as the Book says it is, the child has gotten a long way to agnosticism and atheism, instead of being trained up for an honored place and loyal service in the Christian Church. Christ is the all of the Sunday school as he is the all of the church, and it should be of first importance for the teachers to inspire in the children faith in the text that tells of him, in order that they may take him as a crucified Redeemer and as their personal Saviour. This thought is contained in the command of Christ to Peter:

He saith unto him, Feed my lambs. (John 21: 15.)

SUNDAY SCHOOL CONVENTION DELEGATES BOUND FOR ZURICH, WAVING GOOD-BY FROM THE "CANOPIC"

Childless Couple Commit Suicide

EUGENE MAGGI and his wife, believed to be the richest people in Switzerland, committed suicide a short time ago. Maggi was forty-one years old and his wife thirty-five. They both inherited and added to large estates. It is estimated that they were jointly worth several million dollars. They had been married a number of years and no children had been given to them, and in deep disappointment from that fact they lost interest in life. They retired to a chamber in their beautiful villa and were found dead the next morning with the gas turned on. What a tragedy! It was natural they should have been disappointed in being childless, and yet they ought to have been philosophical enough to have taken the appointments of life as they came with a good grace, as many others have done whose homes have had no children. How lovely it would have been if they could have remembered that there were so many children in the world fatherless or motherless, or worse than orphans, and could have adopted through a mammoth system of beneficence, which was within their means, thousands of little ones and supported and educated and prepared them for the duties of life. This would have occupied their time and filled their lives with happiness, and the world with their influence and their fame. During their lifetime and through all the ages they could have cared for thousands of orphans every year. What a pity that they should have lost their grip on life and thrown away the immortal possibilities of usefulness in this world by turning their material wealth into a divine providence of motherhood and fatherhood to those whom circumstances have deprived of their parents. Such conduct would have answered this apostolic description of true religion:

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. (James 1: 27.)

Boy Saved His Brother

WILLIAM ZIMMERMAN, of Nyack, passing a deep pond in that village the other day, heard cries for help. He discovered a youth struggling in the water. He ran down the bank, dived into the water and swam out to the drowning lad, who, as he came up almost within reach of him, sank for the last time. Zimmerman followed him down and pulled him up, and to his astonishment and delight he found that the one rescued was his little brother Alfred. The little fellow, who could not swim, had been floating around on a large log and had tumbled off. There was mutual rejoicing joined in by a number of spectators on the bank when the big brother swam with Alfred to the shore. We may not realize the fact, but every thought of affection, every act of love in behalf of a fellow mortal, every physical, moral or spiritual rescue that is made is as though the service were rendered to a blood relation. The poor wretched man, however broken and marred, is our brother, and the woman, however degraded and cast out by society, is our sister, and the rescue of such is the salvation of a brother or a sister. The rescue of Alfred by his elder brother suggests to us our salvation from sin by our Elder Brother, which beautiful thought finds expression in these words:

Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. (Heb. 2: 17.)

Duty to the Orient

PRESIDENT W. H. P. FAUNCE, in a baccalaureate address to the graduating class of Brown University, outlined the needs of the Orient which this country must supply. President Faunce has recently returned from a trip around the world. He said among other things: "Engineers are needed to build the railways of the East, bankers to devise monetary systems, doctors to deal with the plague of blindness in Egypt, the horrors of leprosy in China and pollutions of soul and body consecrated by religion in India. But the greatest need of the Eastern world is still to be named—the spirit of disinterested service to humanity. No material improvements will meet the Oriental needs. No economics or sanitation, no judicial reforms or building of railways will do it. Nothing but the vision of God in Christ, a vision which came to us from the Orient, can uplift and reshape the Oriental lands to-day." As Europe and America received their civilization and Christianity from the missionaries who came out from Asia with the message of Christ's Gospel, so Europe and America have recognized the obligation of sending Christ back again to Asia and to the people of the Far East. This duty is expressed in the answer of the apostle to the call:

And a vision appeared to Paul in the night: there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us. (Acts 16: 9.)

$43,500 in Gems Stolen

BELOW the "dead line" that demarks the financial district in New York City and where a crook of any kind is supposed to be arrested on sight, $43,500 worth of diamonds was stolen a short time ago from the desk of a diamond broker in Maiden Lane, in the most mysterious manner. I. R. Theise had, according to his custom, taken the brown satchel containing the jewels from the safety deposit vault to his office. Before going to a wash-room adjoining his office, he locked the jewels up in his desk, and then closed two doors with spring locks behind him. Returning in three minutes he found the doors ajar, the desk open, and his fortune in diamonds gone. Alarm was given, but as yet no clue to the thieves has been found. Among other gems in the satchel taken were 300 unset diamonds. The wife's private jewelry, a valuable collection usually in the deposit vault, happened to be in the bag stolen. The proprietor in accounting for the theft said: "I believe that the man who got my jewels was behind the partition door when I entered the office, and the fact of my going to the wash-room saved me from being murdered." We have here a striking illustration of the insecurity of earthly treasures, and the folly of setting our hearts upon them, as thus expressed by the Saviour:

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. (Matt. 6: 19, 20.)

OUR MAIL-BAG

Questions and Answers

Reader. What was the cause of division between the Methodist Episcopal Church and the Methodist Episcopal Church, South?

The differences of opinion between the North and South during the years preceding the Civil War caused the disruption. There is a very strong feeling in both denominations now that since these differences have so long been settled the two bodies should reunite. At the General Conferences of both the M. E. Church and the M. E. Church, South, last year the sentiment for union was very strong. Some years ago a promising step was taken in the adoption of the same hymn book by both communions.

S. L. D., Paducah, Ky. All Baptists claim that the apostolic church was essentially Baptist and that infant baptism is an innovation which came later. Orchard asserts that the first three centuries were Baptist. About the middle of the third century the Novatian Baptists established separate societies which continued until the end of the sixth century, being followed by the Paterines, who continued till the Reformation. These views, of course, are not shared by the historians of non-Baptist denominations, who hold that Baptism dates from about 1520 and that infant baptism was practiced from the beginning of Christianity.

E. D., Gannett, Idaho. I would like to know what the meaning of Matt. 1 really is. It says: "The generation of Jesus Christ, the son of David, the son of Abraham." In the sixteenth verse it explains that it is the generation of Joseph, the husband of Mary. What shall we say to the infidel who pointed this out to us?

The "book of the generation" is a purely Jewish expression. A genealogical table was carefully kept in every Jewish household, according to ancient law and custom. The genealogy in Matt. 1 is that of Joseph only, not of Mary, but even here it is proclaimed that Joseph was not the natural but only the legal father of our Lord. Matthew's genealogy traces the descent of the legal father from David, thus giving assurance that even on legal grounds the royal lineage of Jesus could not be questioned (see verse 16). Contrast this genealogy with that of Mary, found in Luke (who wrote more immediately for Gentiles, while Matthew wrote for Jews). Both genealogies trace the descent of Jesus, through his legal father and his actual mother, from David, the line upon which all the Jewish hopes of the Messiah centered.

J. H. McG., St. Marys, Can. 1. Such reasoning as you suggest with regard to the creation of man would involve an endless circle of questioning, since everything finite must have had a beginning. 2. See recent paragraph in THE MAIL-BAG concerning the "sons of God" (progeny of Seth, the righteous) and "daughters of men" (progeny of Cain). 3. According to tradition, Mary the mother of the Saviour lived many years after the crucifixion, and may have been alive at the time of the incident you mention. Besides, the early church had nothing in common with Roman Catholic teachings regarding saints, etc.

Reader, Marshfield, Wis. 1. Was it ever right for a man to have more than one wife? 2. If so, why is it wrong now, or how did it become wrong? 3. Are the moral and spiritual laws the same for women and men? 4. If so, why is a woman always blamed more than a man for wrong-doing?

1. Jesus, in speaking of certain provisions of the Mosaic law on the marriage question, said: "From the beginning it was not so." Matt. 19: 8. He referred to the original creation of one man and one woman as fixing the moral law that a man should have but one wife. The fact that Abraham and the other patriarchs had more than one wife does not make polygamy right any more than the fact that they owned slaves makes slavery right. The Bible is a truthful record of the lives of the people of whom it tells. They did many things that were wrong; God dealt gently and patiently with his people, leading them by a long process of teaching and development toward the full understanding of his perfect will. 2. There was no particular time at which polygamy became wrong, but it was the teaching of Jesus, more than any other influence, that showed mankind that it is wrong. In the New Testament the love of husband and wife is presented as the highest form of love; it is inconceivable that any outsider, or third person, can enter into this sacred fellowship. Polygamy means injustice to women; the plural wives are outsiders, deprived, from the Christian point of view, of real wifehood. 3. The moral and spiritual laws for men and women are undoubtedly and incontrovertibly the same. 4. A woman should not be blamed for wrong-doing more than a man, except that Christian civilization and the old ideals of chivalry have taught the race to feel that a woman's spiritual and moral instincts are finer and purer than those of men, and thus there is a greater shock and horror when she does wrong.

H. H. B., Ashland, Calif. 1. The passage in Jer. 31: 22 should be translated, more accurately, "encompass." Commentators, in the main, interpret it as meaning that Israel, though feeble as a woman, would yet arise with new strength and become superior to the warlike Chaldeans—that the captives would subdue their captors. It was as though Jeremiah had written that when wayward Israel returned to her spiritual allegiance, the Lord would bless his people with such happy conditions that even a woman might act as protector. Some of the early church writers, however, held it to be a Messianic allusion. 2. Don't know where the poem can be found.

THE IMPERATOR, BIGGEST OF LINERS, NEARING HER PIER IN NEW YORK

THE new Hamburg-American liner *Imperator*, the largest ship afloat, reached New York on June 19 on her first trans-Atlantic voyage. She made the trip from Cherbourg in six days, five hours and twelve minutes, carrying 350 first-class, 400 second-class, 1,000 third-class and 1,700 steerage passengers. The new ship measures 919 feet in length, 98 feet beam, and has a tonnage of 50,000. The bridge is 90 feet above the water-line and her masts measure 246 feet from keel to truck. The giant liner is like a great floating hotel, with elevators and rooms en suite, with private baths. She has restaurants and regular dining saloons, huge open music rooms, library, drawing-rooms and smoking room, and a wonderful Roman bath with a splendid swimming pool.

Old Subscriber, Wilton, Wis. No enforced celibacy was known in the church until long after the apostolic age. Chrysostom opposed it, Polycarp, Eusebius, Cyprian, and other early writers mention priestly marriage as a common thing, and in fact, during the first three centuries there is no evidence of celibacy as a rule of clerical life. The Council of Trent (1545-1563) established the rule of celibacy. It is uncertain at what date the confessional was established, but it was doubtless much earlier. Indulgences seem to have been unknown in the early church, and probably date from about the third century A.D.

Subscriber, Peru, Ind. Kindly name the authors of all the books of the Bible.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy—Moses [scholarly opinions differ here, but so far no thoroughly convincing arguments have been advanced to disprove the Mosaic authorship of large portions of these books]; Joshua—Joshua [also ascribed to Phinehas, Eleazar, Samuel and Jeremiah]; Judges—ascribed by Jewish tradition to Samuel; Ruth—unknown; I and II Samuel—unknown [probably the work of Samuel, Nathan and others]; I and II Kings—unknown; I and II Chronicles—probably Ezra; Ezra—probably Ezra; Nehemiah—Nehemiah; Esther—probably Mordecai, or Ezra; Job—uncertain [has been attributed to Moses, or Job]; the Psalms—David, Moses, and others; Proverbs—Solomon and others; Ecclesiastes—formerly ascribed to Solomon, now thought by many to belong to a later period; Song of Solomon—Solomon; Isaiah—Isaiah; Jeremiah—Jeremiah; Lamentations—Jeremiah; the remaining books of the Old Testament were written by the prophets whose names they bear, with the probable exception of Jonah; Matthew—Matthew; Mark—Mark; Luke—Luke; John—John; Acts—Luke; Romans to Philemon—Paul; Hebrews—unknown [has been ascribed to Paul, Luke, Apollos, Barnabas]; James—James; I and II Peter—Peter; I, II and III John—John; Revelation—John.

M. M. B., Poughkeepsie, N. Y. Our Children's Home at Mont-Lawn opened for its eighteenth season on June 27. You are still in ample time to endow a cot for the season (cost, $21), or to provide one or two little tenement waifs with a delightful ten days' outing, costing $3 for each child. Send your full name and address for the Home booklet for 1913, just issued.

J. S., London, Canada. 1. Babylon was taken by Cyrus B.C. 538; its walls were thrown down during an insurrection, under Darius Hystaspes, B.C. 500; its temples were plundered and destroyed by Xerxes some years later, but it was still a royal abode in the time of Seleucus Nicator, after which it began to decline rapidly, finally becoming a mass of ruins. In 4 A.D. its site was used as a park or hunting ground for the Persian monarchs. 2. The reference to Babylon in I Peter 5: 13 is to that portion of the dispersion (the church of Christianized Jews with Gentile converts) residing in Babylon, which was the center from which the Asiatic dispersion was derived, and the headquarters of many of those whom Peter had addressed at Pentecost (see Acts 2: 9).

J. M. O., Council Bluffs, Iowa. 1. Speaking generally, the Irish people as a whole are Roman Catholics. 2. In 1690-91, James II and his French auxiliaries were supported by the Catholics, and King William III and his Dutch and English forces by the Protestants of Ulster, who were in large part of Scotch Presbyterian descent, their fathers having been sent to Ireland as colonists by James VI of Scotland upon his ascent to the English throne as James I. 3. The relative percentage of Roman Catholics and Protestants in Ireland to-day may be roughly estimated as about 80 and 20 respectively.

Mrs. A. G., Lincoln, Mo. 1. The passage in Rom. 6: 23 is one which contains the very marrow, the "fine gold," of the Gospel. As the laborer is worthy of his hire and feels it to be his due, so is death the due of sin, the wages the sinner earns and works for. But "eternal life" is in no sense or degree the wages of our righteousness, for we can never earn it by any effort of our own. It is, in the absolute sense, the free gift of God, who bestows it of his divine grace, making Christ the channel through which it comes. Death and life are before all who hear the Gospel, the one the natural issue and reward of sin, the other the gracious prize which God of his own free will bestows upon the repentant and believing sinner who comes pleading the righteousness of Christ as Saviour, who has paid all the [illegible] and through whom alone we become acce[illegible] 2. Matt. 10: 28 carries its own explan[illegible] implying elements of suffering adapted [illegible] material as well as the spiritual part of [illegible] nature. 3. James 1: 15 shows the dan[illegible] of inviting and finally yielding to wicked te[illegible]tions and is a passage which further illus[illegible] the "wages of sin." Contrast this wit[illegible] "crown of life" that is awaiting those in [illegible] repentance and salvation have wrought [illegible] perfect work. 4. Ezek. 18: 4 is still a [illegible] affirmation of the same principle of re[illegible]tive justice for sin unrepented of. This v[illegible] announcement under the law and befor[illegible] Gospel. Yet even while asserting his su[illegible] dominion over his creation, the Lord s[illegible] the way to pardon and acceptance (see ver[illegible] The Scriptures, while distinguishing be[illegible] bodily and spiritual death, make it cle[illegible] Matt. 25: 46 that everlasting punishme[illegible] exclusion from God and from the joys [illegible] await the righteous are the second death [illegible] 20: 14).

K. M., Barbour, Col. 1. Some of them [illegible] been, we believe; but we have no reliab[illegible] formation on the subject. 2. It has be[illegible] stated repeatedly and never denied. 3 a[illegible] The evangelists, the world's great refor[illegible] the leaders in notable Christian moven[illegible] have all been inspired, some of them in [illegible] greater degree than others.

H. S. B., Newton Highl[illegible] Mass. 1. Who is the [illegible] of the south" referre[illegible] several times in Dan. [illegible] 2. What is the meanin[illegible] Dan. 12: 1?

1. The "king of the s[illegible] (literally, "king of mid-d[illegible] was Ptolemy Soter (of Eg[illegible] the son of Lagus, who took [illegible] title of king, although his fa[illegible] was merely a governor. 2[illegible] Dan. 12: 1 "at that time" i[illegible]terpreted as referring to the [illegible] of Antichrist, and the [illegible] persecutions that were to [illegible] eede the final deliverance. [illegible] many other prophecies, how[illegible] this one has the double vi[illegible] the first having reference to [illegible] time of Antiochus, the per[illegible] tor of the Jews, and the se[illegible] or further interpretation r[illegible] ing to the last persecut[illegible] which are to precede the fina[illegible] liverance of Israel.

Reader, Z. Y. S. N. L[illegible] and moral responsibility do [illegible] always coincide. While you [illegible] not be responsible for the [illegible] of your parents, it would [illegible] duce to your own happine[illegible] set the matter right, since it [illegible] in your power to do so. A [illegible] fund (approximate, of cou[illegible] would be the most direct met[illegible] Where direct restitution is [illegible] possible, the equivalent migh[illegible] given to some benevolence.

S. W., San Francisco. I[illegible] a pity that you do not take [illegible] trouble to look a little fur[illegible] into the Scriptures you are[illegible] quick to criticize. Your cas[illegible] an illustration of the say[illegible] that "the letter killeth" w[illegible] taken by itself, without cont[illegible] or proper spiritual interpr[illegible] tion. No average Bible student would take [illegible] passage in Luke 14: 26 without setting it [illegible] by side with its parallel in Matt. 10: 37, wh[illegible] it is clearly shown what the meaning is.

Miscellaneous

Reader, Bloomfield, Mont. Absolutely [illegible] Such a thing would be a sin before God [illegible] man.

Mrs. M. H., Grow, Neb. Joseph is suppo[illegible] to have been in prison two years (see Joseph[illegible] *Antiquities*, book 2, chap. 5, sec. 3).

E. E. R., Wisner, Neb. Why not st[illegible] loyally to your own church and denominati[illegible] The claims of the sect to which you refer h[illegible] been fully exposed.

J. A. H., Clarington, Ohio. 1. Don't kn[illegible] the poem. 2. The word "catholic" in the cr[illegible] means "universal." 3. See paragraph on Cai[illegible] mark in recent issue of THE MAIL-BAG.

Mrs. G. H. Bullock, 22 Beech Street, Pa[illegible] tucket, R. I., requests some reader to send h[illegible] author's name and if possible a copy of t[illegible] poem beginning: "The frost looked forth o[illegible] still clear night."

A. M., Winnipeg, Man. Many writers ta[illegible] the view outlined in your letter, but while th[illegible] agree on the fulfilment of certain prophecie[illegible] they differ materially with regard to those n[illegible] yet fulfilled. The movement looking to Jewi[illegible] restoration is regarded as significant. A co[illegible] of *Studies on the Second Advent* by Flynn, pu[illegible] lished by Longmans, Green & Co., New Yor[illegible] would help you.

PASTOR SHELDON AND CIVIC REFORM

TOPEKA has been enjoying the novel experience of having a preacher as chairman of the Civil Service Commission of the city. The last election of mayor and commissioners put into office the best set of who have ever presided over the city. Rev. Charles eldon, D.D., during the campaign made a speech at a meeting, at which he suggested certain things which he ht should be done e police. The successful candidate for r, R. L. Cofran, who been mayor twenty before, asked Dr. on to put his ideas practice. Dr. Sheldon accepted the position. Of the other two ers on the commission one is a principal in ublic schools. As were no rules for police, Dr. Sheldon up a set, using the to police regulations as a basis. One of new requirements is prohibition against ing while on duty. rules are now in .

PASTOR SHELDON AND HIS CIVIL SERVICE COMMISSION

In addition to this, it was decided to have policewomen. Two have already been employed and are on duty, one having taken part with the chief of police in a raid on a disorderly joint. Dr. Sheldon also drew up rules for the policewomen. The former chief of police resigned immediately after the election, and Colonel J. W. F. Hughes was appointed. He is rigidly enforcing the law. Judge Huron is giving the maximum fine to all offenders. As a result, a great many of the undesirable class have already left town. F. M. Stahl, the warrior of the Kansas State Temperance Union, says that the condition is "the best to-day in the history of the city."

Dr. Sheldon accepted the task of assisting in the reorganization of Topeka's police system with the understanding that the appointment should be temporary. As he will be away from Topeka most of the time for the next two years, he handed in his resignation a few weeks ago.

ROY B. GUILD.

FOLLOWING JESUS

Continued from page 618

verthrown. The gates of hell not prevail against them. God his church and in every movefor the betterment of the world. ough these agencies he will not to accomplish his purposes. But Christian must lead. The battle is world-wide; we are in possession nlimited spiritual forces and will ly win the day.

follow Christ is to love the d. I have followed the logical se and named the most important ciple last; but in its practical application to the affairs of the kingdom second. Love is the prime requite in leading the world. It is impible to lead it without loving it. second great command is: "Love neighbor as thyself." Love, in e form, is the master motive of y advance movement. It may be of adventure, or of conquest, or of e and glory. It may be that of exation, of discovery, or the love of try. It may be manifested in anthropy, in invention, in the ch after truth, or in the mere acition of gold. Other elements r these quests, but love is the chief pelling force. It is not the of man to man that lifts the world rer the divine ideal; it is not in an affection to woo the world away n itself; it cannot do the work that equired. It is the love of God operg through these human channels t will accomplish what God had posed from the beginning, viz., the salvation of the world. It is a fact of revelation that love is both the foundation and capstone of the Kingdom of God. It is both the law and the life of that kingdom. It is the key to all mysteries and it unlocks the doors of God's treasure-house, flooding the soul with the riches of his grace. It is the love of God that constrains men to live and toil, to suffer hunger and cold, to die, if need be, only so that the kingdom may come. The experiences of Paul, as he relates them in II Cor. 11: 23-30, have been the experiences of God's chosen ones in every age, and with him they have also exclaimed: "None of these things move me."

But love does not only concern itself with great world movements, upsetting age-long customs, changing the habits and laws and government of the peoples. It does these things, but it does them as the individual is changed. The individual, the man, the unit, is the key to the world-problem. Man in himself is a kingdom. And that kingdom to its remotest bounds is to be under the reign of love and should govern him in all his relations with other men.

One reason why the world has not yet been won for God is because those who are to lead the world and to love the world have not allowed him to fill them with his love, so that they could love all men, their enemies as well as their friends. To love an enemy is a difficult task—none more difficult—yet none so imperative and necessary. It is a difficult thing to love one who hates us. There are few things that so severely test us as to kiss the hand that smites, to pray for one who persecutes, to bless the one who curses us. But God loved the world enough to give his only Son to redeem it. After all, perhaps the reason why it is so hard to love an enemy is because we have come to regard love as an emotion, as a sentiment or an impulse, when it is the highest attribute of God and should be the highest characteristic of the Christian. Many are simply religious sentimentalists. "They revel in the poetry of feeling," and that is all. Beecher said: "Love in the moral world is what heat is in the natural world." Blot out the sun and everything that has life dies. Destroy love and the same result follows in the moral world. Love is the one thing that shall abide. Prophecies shall fail, knowledge shall vanish away, tongues shall cease, faith and hope shall pass, but love abideth forever. If the world is ever to be won for God, it will be won only as the Christian loves it. The love of God was manifested to a lost world by the gift of his Son, and the love of Christ is to be manifested to the world by those whom he has redeemed. To follow Christ, then, is to leave the world, to lead the world, to love the world, but the greatest of these is love.

DO YOU KNOW YOUR BIBLE?

Honor Roll

HE following 78 readers answered correctly all the questions of list 5:

rs. Arthur H. Apple, Maurine Apple, Wm. uckle, Mrs. Charles Bartholme, Hannah O. cley, Ruth E. Braun, James G. Brown, Mrs. M. Burroughs, Mrs. E. E. Cammack and ghter, Janie C. Cann, Mrs. Annie L. Chism, D. Clapp, Mrs. Ella L. Clark, Una Corner, nie Cunningham, Mrs. A. A. Decker, Chas. Dickinson, Avis A. Ellis, Calista V. Ellis, y J. Elmore, Oliver W. Elsbree, Mary F. rcloth, Mary French, E. L. Funk, Mrs. R. in, Mrs. Jerome Gilbert, Mrs. A. S. Gra-, Mr. and Mrs. Charles Hallock, Emma nna. Mrs. Clarence Harlowe, Mrs. Emily H. rrington, Anne M. Hawley, Mrs. F. E. ningway, Mrs. J. F. Hirleman, Mrs. J. R. sem, Mrs. Percy W. Holmes, Mrs. Alfred rton, Mrs. Annie Howell, Mrs. H. J. Hoyn, Kate A. Jackson, Mrs. Jennie B. John-, Amanda Greer Kendig, George McLachlan, s. J. H. Masten, Mrs. T. D. Matson, Mrs. haux and daughter, Mrs. Charles Newton, s. J. L. Ostrander, Mrs. Clement T. Paull, Grace I. Paun, Willie J. Pell, H. Maud Plaisted, Mrs. Lyman Porter, Florence Pritchard, Persis J. Roberts, D. E. Robson, Clara Schell, Lillie M. Shipe, Mrs. C. A. Shurtleff, Mrs. G. G. Smith, George G. Smith, Jr., Mrs. W. W. Smith, W. B. Snyder, Mrs. Ruth E. Speare, Mrs. W. R. B. Steele, Mrs. A. E. Stockmon, Adelaide Taylor, Mrs. C. C. Tilley, Mrs. H. N. Turner, Mrs. C. C. Van Dusen, Mrs. Edwin D. Ward, Mrs. Wm. Warren, Charles S. Watrous, Beulah Whitsell, John C. Williams, Etta M. Wilson, Eugene Wilson, Mrs. O. A. Wolcott.

Additional Names for the Honor Roll of List 2

Mrs. Esther Boone, Mrs. Susan A. Coburn, J. S. Dell, Lillian B. Flanders, James B. Gilchrist, Mrs. Emma Hubbell, Mrs. F. I. Harriman, W. L. Hull, Clara F. Meserve, Beulah S. Maitland, Hattie Neely, D. Egbert Robson, W. G. Robb, Howard W. Russell, Clara Schell, Miss P. J. Stone, Mrs. Mary A. True, Mr. and Mrs. John H. Weidner, G. F. Young.

Additional Names for the Honor Roll of List 3

Miss J. H. Archibald, Mrs. Kittie Baldwin, Mrs. Gilman Brower, Mrs. O. C. Barnes, Mrs. Clara Blurton, Clara L. Banning, Irene S. Corfman, Mrs. Kate M. Crockett, I. B. Davidson, Mrs. Nettie Dymond, Birdie W. Eslinger, Mrs. H. C. French, Mrs. T. M. Hazlehurst, Mrs. Emily Sharpe Henderson, Mrs. J. R. Hissem, Nellie Harrenstein, Mrs. Emma Hubbell, Mrs. Clarence Harlowe, Mrs. H. M. Hollister, Emma Hanna, Mrs. Esther D. Jones, Alda M. Johnson, Miss C. E. Keckeley, Susie Moore, Mrs. Helen Olafson, Edith O'Neill, Miss E. A. Rhoud, Mrs. Charles Sharp, Mrs. Rachel A. Shoemaker, Madge M. Sachs, C. H. Sultner, George G. Smith, Jr., Mrs. G. G. Smith.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tsi* (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

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KNIGHT-ERRANTRY IN BIBLE TIMES*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

BY THE lesson story of to-day we see that knighthood was in flower thirty-five hundred years ago. When Moses came to the defense of his fellow countryman who was being beaten by an Egyptian in an unwarrantable way, he was a true knight; also, when he tried to part the two Hebrews who were striving with each other. Transcending either of these occasions, and quite idyllic in character, was the occasion when he came to the relief of the seven shepherdesses, who, when they had laboriously drawn water by handbuckets from the well, and had filled the troughs that their sheep might drink, were driven back that the sheep of the shepherds might drink. Then Moses coming upon the scene stood up and helped the shepherdesses and watered their flocks. Not having to draw water twice as on other days, they returned to their home earlier than usual, and when their father asked an explanation of them, they told him that an "Egyptian" had defended them. Moses was to all appearances an Egyptian because he had dwelt in the king's palace for nearly forty years, thirty-seven to be exact, and was known everywhere as "the son of Pharaoh's daughter." Added to the force and charm of his knight-errantry was his exceeding culture, for "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."

And Reuel, the father of the shepherdesses, a prince and also a priest in Midian, said to his daughters: "Where is he? Why is it that ye have left the man? Call him that he may eat bread." That was extending hospitality according to the Oriental way of establishing a friendship never to be broken. The shepherdesses sought Moses, and, finding him, gave their father's invitation. And Moses came, and dwelt in the family of Reuel. Even so long ago the brave deserved the fair, for Reuel gave Zipporah his daughter to Moses to be his wife, and she bore two sons to Moses, Gershom and Eliezer. There are three accounts given of this interesting story in the Bible, and they should all be read now. (See Ex. 2: 11-25; Acts 7: 17-29 and Heb. 11: 23-27.) The exchange of a palace home in Egypt for the rural home in Midian was certainly to the liking of Moses, because he continued to dwell there forty years.

This was a part of God's great plan to make Moses the leader of his chosen people. God was schooling him first in the palace of Pharaoh to be a learned lawgiver, and second as a sojourner in desert (country) places he was being prepared to guide his people in their journeying to the Promised Land. The crisis came after this manner: "And it came to pass in the course of those many days that the king of Egypt died; and the children of Israel sighed by reason of the bondage, . . . and their cry came up unto God, . . . and God remembered his covenant with Abraham, . . . and God took knowledge of them." Ex. 2: 23-25.) And Moses was fully prepared to carry out God's purposes for his people.

Read the stories of Isaac and Rebekah, Jacob and Rachel to learn that Moses was not the first knight. (Gen. 24 and 25.) Certainly Moses was not the last Old Testament knight. Joshua was a defender of the oppressed; the education of children was a part of his economics. (Josh. 4: 19-24.) Samuel at the close of his long career was able to say to the great congregation: "Whom have I defrauded? Whom have I oppressed?" And there was none to challenge him. David withstood Saul as a brave knight that Saul might realize his folly and mend his ways. (I Sam. 24.) Again, David showed his knightly qualities when he provided in a royal manner for the lame son of Jonathan. (II Sam. 9.) It would be quite worth our while to search the Scriptures on a campaign for discovering knights.

Now we will consider the knights of more recent times. When the departure of the Roman legions from Britain, as Tennyson tells us, left men to do about as they pleased in the absence of any adequate government, the roads were filled with robbery, and everywhere outside of walled towns men generally adopted the robbers' simple plan "That they should take who have the power and they should keep who can." Therefore King Arthur gathered men of noble instincts about his round table, and made them knights to go forth not to conquer territory or markets or win spoils, but to redress wrongs, to defend the weak, especially womanhood, in the spirit of the cross. They were "knights without fear and without reproach," who took King Arthur's oath as expressed by Tennyson:

> To ride abroad redressing human wrongs,
> To speak no slander, no, nor listen to it;
> To honor his own word as if his God's.

As years went on boys were trained for knighthood. This began when they were seven or eight years of age. Their first course was when they gave seven or eight years of constant attendance and waiting upon a master and mistress. They were taught religion and morals and love by the chaplain. They were taught to walk as soldiers, and to ride as brave hunters. They were accustomed to military exercises and athletic sports. They voluntarily suffered heat and cold, hunger and thirst, fatigue and sleeplessness in order that they might become hardened. When between fifteen and sixteen years of age the "pages" became "squires," and in the ordinary course of a chivalrous education "knighthood" was reached in early manhood. There is much in the Boy Scout movement of to-day that reminds us of the training for knighthood. The solemn promise made by a boy scout at his initiation is "I will be a friend to every living creature, man or beast, and a brother to every other scout, fortunate or unfortunate, rich or poor. I will be courteous to all."

Are knighthood and meekness incompatible? In the Golden Text for this lesson we read: "The meek shall inherit the earth." In Num. 12: 3 we read: "Now the man Moses was very meek, above all the men which were upon the face of the earth." But how could Moses be both meek and possessed with knightly courage? We must not confuse meekness with weakness. "Meek," in the Bible sense, is the equivalent of "gentle" in "gentleman." It is not cringing, it is courtesy and dignity combined. It is not necessarily a passive virtue; on the contrary it may be active, as in the case of Moses when he defended the shepherdesses; but it is always self-controlled. It is not like water flying off the wheel, but rather like gliding water, keeping within its limits. Meekness is strength. King David said: "Thy right hand hath holden me up, and thy gentleness hath made me great" (according to the margin: "With thy meekness thou hast multiplied me"). And Jesus said: "The meek shall inherit the earth"—they shall be great. Jesus himself, when he dwelt among men, showed that gentleness is the highest type of manliness. The word "meekness" as used in the Bible is the same Greek word that is used in Xenophon's *Anabasis* for the training of horses, and the Scripture idea of a meek man is a tamed man. Then one need not be discouraged if he strives to acquire meekness even if he has a fiery temper.

It is well for us to consider what are the chief adversaries of meekness. Here they are in array: irritability which comes from untrained or overspent nerves. It is always easier to "let ourselves go" than to hold ourselves in check; when we come to this point it is well to go aside by ourselves to think and to pray.

Pride is another adversary. We would sometimes be quite willing to overlook a thrust or a slight, but we have too high an opinion of ourselves not to take notice, and so we fight it out, and often find ourselves humiliated in the end.

Conscience is an adversary of meekness—a misguided conscience. It has been said: "Conscience lends its name and its clothes to every passion in turn to masquerade withal." The same writer has said: "A glorious thing is an educated and intelligent conscience, moving within the sphere of love and long suffering, and not going outside of its glorious rainbow lines. But a conscience that is allied to all the underman is the world's torment. Conscience has persecuted the world, turmoiled the world." A regenerated conscience will make way for meekness.

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for July 13, 1913. Moses Prepared for His Work. Ex. 2: 11-25. GOLDEN TEXT: "Blessed are the meek, for they shall inherit the earth." Matt. 5: 5.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—WE HAVE BEEN asked to give some hints about what to do with the Sunday school in the summer. This we will do from two points of view—the city Sunday school and the country Sunday school. Generally speaking the city Sunday school is at its lowest ebb during the summer for two reasons: many of the teachers and scholars leave the city for vacation trips and those who remain either spend much time on Sunday in the parks or in short excursions to the country.

The first thing to be done is to make an attractive summer program. Saturday excursions should be planned to get flowers with which to decorate the Sunday school room. A committee of teachers and scholars should be appointed to have this matter in charge. If flowers are not obtainable, let branches of leaves be used—anything to make the room compare in beauty with the outside world. Inside dreariness and dirtiness will only disgust young people with the Sunday school. Have the Sunday school room renovated during the summer so that the stay-at-homes will get the benefit of its first freshness.

Provide a good musical program, twice as long as usual, with the addition of a flute or violin or even a harp. What if it does cost something to do it? Those who cannot have vacations are entitled to something extra at home. Let the superintendent exert himself to make his talks to the school more interesting. He would do well to use a stereopticon at least once in two weeks. Occasionally, let some expert speaker be engaged to address the school. Introduce the "surprises" suggested a few weeks ago in THE CHRISTIAN HERALD. Let no teacher be guilty of leaving the city without making provision for a substitute teacher. Nothing reacts so painfully upon scholars as to have no teacher. Let the superintendent of the city Sunday school determine that the summer session shall have the best features of the whole year, and he will be saved from the hard work of building up the school as a part of his autumn work.

As to the country Sunday schools: they should make up a list of city visitors in their region and discover who among them are Sunday school workers, and those persons should be invited to give some assistance during the summer. It would be well to have two or more monthly institutes arranged in which the city talent could be used. These might take the form of "bush meetings," and if held on a week day, a fine country lunch might be served. Some country Sunday schools hold out-of-door services during the summer, excepting when it rains. The Northfield plan of sending wagons around to gather up the scholars, each farmer taking his own wagon, is an excellent scheme for getting together that might be copied everywhere.

The suggestions herein made for both city and country schools can be adapted to towns and villages according to circumstances.

One point to be guarded against everywhere is the excursion, either on week days or Sundays. The children in the city should be instructed and guarded against the contamination of the Sunday excursions. And as for country Sunday schools, there should be counter-attractions of the proper kind arranged for them when they are in regions where Sunday excursions from the city occur.

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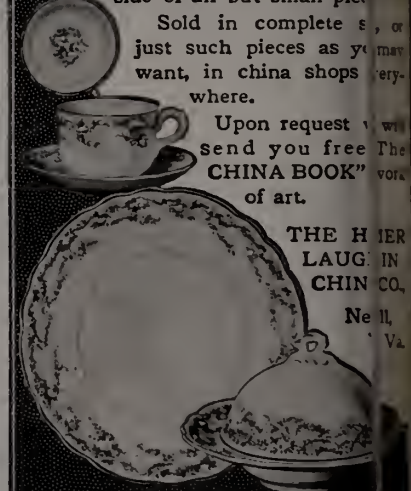

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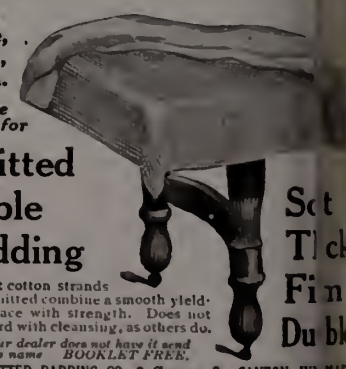

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LOVE OF COUNTRY

BY MARGARET E. SANGSTER, JR.

ANG! Crash! Boom!" The fire-crackers, and the torpedoes, and the rockets join together in a wild and discordant tumult, to the delight of the small boys, o the horror of the grown-ups. ed fires vie with the waves that somehow s seem to help cele-the glorious Fourth. e midst of the noise he laughter and the ant excitement we t all too often the ing of the day that lebrate.

ne one has said, in a of eloquence, that to love of God comes of country. And al-h there are scoffers aliens in our land, it nderful to notice the ence that is shown, as heads are l while the band plays the "Star-gled Banner," or when the flag rried by.

nce saw two dirty little boys ling by the gutter selling papers. of them was wearing, very self-iously, a large and rapidly ing black eye. As I waited for ar I happened to catch a tiny bit is conversation:

lory, Jimmy," said one little boy fle enviously, "how did yez git de eye?"

ay, kid," answered the other, "yez see de other feller! He had both mine, and one tooth out, too!" and he went on to explain: "Y' see, I on to de movies, and as soon as I dere dey started playing de Span-Banner t'ing, and so I got up like rest. But one kid—" his voice red contemptuously, "he sat still to me. An' I yelled at him, 'Hey, e, get up.' But he said, 'not h!' So I said: 'Git up or I'll lick and he said: 'I'm bigger'n you!' beat him up good!'"

did not approve of the methods, yet when I heard the tiny citizen his story, I could have applauded. if the little untaught children of streets, children whose fathers and hers were foreign born, can love honor the flag of their adoption, do not have to worry about the fu-e of our home land.

here are so many stories of patri-m that could be told, and so many ies that have been told over and r again, ever since the day just one dred and thirty years ago, when a pany of the scholars and states-n of America gathered together to te a wonderful paper that has, in th, been the foundation of our free-n. Men and women have done brave ds, and have suffered and died for country that belongs to them, but friends-of-mine, do we remember m as we watch our fireworks, and ute our flag?

t is impossible to count the ways being patriotic, of loving one's ntry. Ways that seem pitifully all and unsubstantial to the person o is looking for big things. And it the little things that count. e girls and boys who help a tired ther, or lend a hand to some strug-ng soul; who give up some great easure for the sake of another, are e present-day patriots.

I once knew a Civil War veteran who ed to tell the most fascinating ries that a small imaginative child er listened to. He told of battles, charges, of attacks by night, and bugles that as darkness fell played ps softly over new-made graves. nd I listened big-eyed with excite-ent or with frank tears as a tribute heroism. Once in a burst of en-usiasm I asked him why I too uld not be a soldier when I grew up, it he told me that little girls had to ay at home. At which I cried and fused to be comforted. Then he told e this story.

Margaret E. Sangster, Jr.

"Once upon a time there was a girl who wanted to be a soldier when she grew up. She wanted to wear a shiny sword and sit on a prancing charger, and ride off to the wars. She dreamed of it all her little girl life while she was helping her mother wash dishes, and take care of the baby, and darn stockings. Then one day a war did break out, a great war that swept through the country and took her brothers away to the front to be killed. The girl found that she could not leave home, for her mother needed her. So she felt in her heart that she was a failure, that she could never be a patriot and show how much she loved her country.

"The war went on fiercely, as wars do, and very few tidings came to the girl's home. But sometimes a soldier, tired and worn from the struggle, would stop at the door, for he knew that he would not go away empty-handed, and often a hungry troop would struggle past on their way to the front, and she would feed them. One day two men came bearing between them a stretcher, on which lay a man who seemed to be dying. The girl with loving care nursed him back to health again. But at last, as she was sitting by his side, tidings came to her that the war was over. And she looked at the man while tears welled up into her sweet eyes.

"'Sir,' she said, 'the war is over and I have not helped. I have done nothing to show how much I love my country.'

"But the man reached over and drew her hand to his lips.

"'Maiden,' he said, 'you have done much. You have fed the hungry and put new heart into the weary ones. You have given of your little store to the penniless, and last of all, maiden, you have saved my life; and I am the king!'"

I was very young then, but the story took deep root in my mind, and whenever I read in poem, and legend, and ballad about the daring deeds of Joan of Arc and other warlike maidens, I think of the little girl who stayed at home to help her mother, and who saved her king.

Girls, every day there is a chance to be patriotic, to show your love of country. Fourth of July, with its blaze of glory, and Decoration Day, with its flowers and wreaths, are only two days out of a whole year. Do not try to concentrate all of your patriotism into just forty-eight hours a year. Try not to fret because you must sit at home and do the homely little tasks that have to be done while others grapple with the world and do the showy deeds that win public applause. For some day a king may pass by the others and come to your door.

Patriotism and love of country are not merely shown by courage and bravery on the battlefield. It is the heroine that can do the everyday things of life with a smile, even though her heart is breaking and her eyes brimming with unshed tears, that shows her love of country, her patriotism and her faith in God.

When the wars are waged and the soldiers die
For the flag that they hold most dear.
When the rockets shoot to the darkened sky
And the people applaud and cheer,
When the death drums roll o'er a fresh-laid mound
And the ivy twines on the sod,
Then be brave to try, while you live—or die,
To honor your land—and God!

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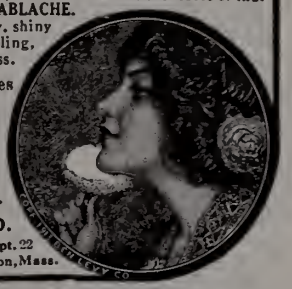

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DISTRIBUTING THE FLOOD FUND

Continued from page 620

REPORT OF COMMITTEE HANDLING FLOOD RELIEF FUNDS OF THE CHRISTIAN HERALD AT MARIETTA, OHIO

Received to date from THE CHRISTIAN HERALD.....$2,500.00

EXPENDITURES

No. 1, record book, receipts, etc.	$1.10	No. 46, Marietta	35.00
No. 6, Postal cards	.75	No. 47, Marietta	15.00
No. 2, Marietta	25.00	No. 48, Marietta	25.00
No. 3, Marietta	25.00	No. 49, Marietta	25.00
No. 4, Marietta	25.00	No. 50, Marietta	25.00
No. 5, Marietta	50.00	No. 51, Marietta	25.00
No. 7, Marietta	100.00	No. 52, Marietta	25.00
No. 8, Marietta	50.00	No. 53, Marietta	25.00
No. 9, Marietta	100.00	No. 54, Marietta	25.00
No. 10, Marietta	15.00	No. 55, Marietta	25.00
No. 11, Marietta	25.00	No. 56, Marietta	25.00
No. 12, Marietta	50.00	No. 57, Marietta	20.00
No. 13, Marietta	20.00	No. 58, Marietta	50.00
No. 14, Marietta	25.00	No. 59, Marietta	25.00
No. 15, West Marietta	50.00	No. 60, Marietta	25.00
No. 16, Marietta	20.00	No. 61, Marietta	25.00
No. 17, Marietta	20.00	No. 62, Marietta	25.00
No. 18, Marietta	35.00	No. 63, Marietta	20.00
No. 19, Marietta	25.00	No. 64, Marietta	25.00
No. 20, Marietta	20.00	No. 65, Marietta	25.00
No. 21, Marietta	25.00	No. 66, Marietta	25.00
No. 22, Marietta	15.00	No. 67, Marietta	25.00
No. 23, Beverly, Ohio	125.00	No. 68, Marietta	20.00
No. 24, Marietta	20.00	No. 69, Marietta	25.00
No. 25, Marietta	25.00	No. 70, Marietta	15.00
No. 26, Marietta	25.00	No. 71, Marietta	25.00
No. 27, Marietta	20.00	No. 72, Marietta	25.00
No. 28, Marietta	25.00	No. 73, Marietta	15.00
No. 29, Marietta	25.00	No. 74, Marietta	20.00
No. 30, Marietta	25.00	No. 75, Marietta	25.00
No. 31, Marietta	25.00	No. 76, Marietta	20.00
No. 32, Marietta	20.00	No. 77, Marietta	35.00
No. 33, Marietta	25.00	No. 78, Marietta	15.00
No. 34, Marietta	15.00	No. 79, Marietta	25.00
No. 35, Marietta	20.00	No. 80, Marietta	25.00
No. 36, Marietta	20.00	No. 81, Marietta	25.00
No. 37, Marietta	15.00	No. 82, Marietta	20.00
No. 38, Marietta	20.00	No. 83, Marietta	25.00
No. 39, Marietta	50.00	No. 84, Marietta	25.00
No. 40, Lowell, Ohio	100.00	No. 85, Marietta	25.00
No. 41, Marietta	15.00	No. 86, Marietta	25.00
No. 42, Marietta	25.00	No. 87, Marietta	20.00
No. 43, Marietta	25.00	No. 88, Marietta	25.00
No. 44, Marietta	25.00	No. 89, West Marietta	23.15
No. 45, Marietta	25.00		

Total amount expended..$2,500.00

POINT PLEASANT, W. VA., *June 7, 1913.*

Christian Herald, New York City, N. Y.:

DEAR SIRS: We, your committee, in submitting its report herewith, beg to say that we have gone over the situation very carefully several times, and have placed the funds where we felt it was most needed. We also beg to say that we have not furnished the local papers with an itemized copy for publication, thinking it best that same should come through you if you think advisable to publish it, as many are sensitive about the publicity of such things, and the committee does not wish to embarrass any one.

We are making a distributon of the $500 fund as before, after making a personal investigation of each case, and will submit our report of same later.

Again thanking you for your kind and liberal assistance to our distressed people, we beg to remain,

Very sincerely yours,

Committee. { C. C. BOWYER, ARTHUR EDWARDS, J. C. FRANKLIN, J. F. BAXTER, MARY MCCULLOCH,

POINT PLEASANT, W. VA., *June 7, 1913.*

Christian Herald, New York City, N. Y.:

DEAR SIRS: We, your committee, appointed by your representative, Mr. E. R. Johnstone, to distribute $1,000 among the flood sufferers of this place and vicinity, have performed said duty, and beg to submit herewith its report of same with vouchers attached, as follows:

No. 1, Henderson, W. Va.	$10.00	No. 16, Point Pleasant	20.00
No. 30, Henderson	20.00	No. 17, Point Pleasant	25.00
No. 31, Henderson	25.00	No. 18, Point Pleasant	20.00
No. 32, Henderson	25.00	No. 19, Point Pleasant	15.00
No. 33, Henderson	25.00	No. 20, Point Pleasant	20.00
No. 34, Henderson	25.00	No. 21, Point Pleasant	20.00
No. 35, Henderson	40.00	No. 22, Point Pleasant	10.00
No. 38, Henderson	30.00	No. 23, Point Pleasant	30.00
No. 2, Pt. Pleasant, W. Va.	40.00	No. 24, Point Pleasant	7.00
No. 3, Point Pleasant	30.00	No. 25, Point Pleasant	20.00
No. 4, Point Pleasant	25.00	No. 26, Point Pleasant	10.00
No. 5, Point Pleasant	25.00	No. 27, Point Pleasant	20.00
No. 6, Point Pleasant	35.00	No. 28, Point Pleasant	15.00
No. 7, Point Pleasant	25.00	No. 29, Point Pleasant	25.00
No. 8, Point Pleasant	70.00	No. 36, Point Pleasant	10.00
No. 9, Point Pleasant	25.00	No. 37, Point Pleasant	20.00
No. 10, Point Pleasant	20.00	No. 39, Point Pleasant	15.00
No. 11, Point Pleasant	15.00	No. 40, Point Pleasant	15.00
No. 12, Point Pleasant	30.00	No. 41, Point Pleasant	25.00
No. 13, Point Pleasant	10.00	No. 42, Point Pleasant	10.00
No. 14, Point Pleasant	65.00	No. 43, Point Pleasant	10.00
No. 15, Point Pleasant	20.00	No. 44, Point Pleasant	3.00

The item of $3.00 to ———— was estimating the cost of replacing houses on their foundations, from which report the committee made its pro rata distribution.

Respectfully submitted,

Committee. { C. C. BOWYER, *Chairman*, ARTHUR EDWARDS, J. C. FRANKLIN, MARY MCCULLOCH, J. F. BAXTER,

JIMMY'S SANE FOURTH

Continued from page 617

"You go and see where the fire is, Jimmy. I'll stay with your ma."

And Jimmy was out on the sidewalk and halfway down the block before the stolid neighbor had reached the kitchen door. The premises and his mother were safe. He could not even stop to ask permission to go or to announce his departure. There was nothing to do but go—and he had gone.

It really was an ugly fire. The minute Jimmy saw Jackson's grocery store he knew there was no possible chance of saving that particular building. He was something of an expert on fires. He had for years been a close observer of them and of the methods of fire-fighting. Indeed, he had, only last spring, been the leading spirit in forming a boys' auxiliary fire company, but his efforts had been frowned upon by the two fire companies of the village and by the village authorities. Boys were in the way at fires. Fire-fighting was a man's job. There was not the slightest encouragement given to Jimmy's brigade and, having no opportunities to demonstrate its usefulness, the organization had fallen apart. One thing, however, had been accomplished. A defective fire hose, condemned by one of the men's companies, had been, through the good offices of a big brother who belonged, made over to the boys. It was now in Bill Peter's woodshed, Jimmy knew, on a cart which the boys themselves had built.

But before he started to run for it Jimmy studied the present fire more carefully and critically. It was a combination almost as bad as his Fourth of July distresses. Just north of Jackson's grocery store was an old rookery, formerly a tenement house, now too dilapidated even for storage purposes, but still intact because the owner had not made up his mind what to do with the lot on which it stood, and was awaiting developments. Next to the old tenement was the first of the newer and better stores of Main Street, then residences stretching down the shaded road toward the schoolhouse. There was a brisk south wind, growing brisker every moment, and the flames were having a most delightful time in Jackson's grocery, and were already reaching out greedily toward the tenement.

A score of men and very small boys were standing helplessly about and a few were making frantic efforts to do something. There was really nothing to do. One graver head, sensing the serious danger which really threatened half the town, telephoned to Springdale, summoning the firemen to return, and hinting that some of the other companies had better be invited to come along.

By this time Jimmy was scurrying wildly down Main Street to Maple Avenue, making a dash, not for Bill Peter's woodshed, but for Abel Swift's barn. Abel's son Morton shared a secret with Jimmy Rouse. Some dynamite had actually been secured from the stone-crusher, and nobody but these two knew where it was. Jimmy dived into the barn, ripped up a loose board from the floor, took out a small box, and tearing off the cover and pawing over some cotton packing, drew out three dynamite sticks, duly capped and ready for business.

He raced back to the fire. The deputy policeman was on duty, and Jimmy, to give the transaction a semblance of order, handed the cartridges dutifully to him.

"You'd better dynamite that tenement," he said in a matter-of-fact way. "While you're doing that I'll go and get some hose, and we can douse Smith's store. Only don't wait. That building's got to come down quick or one hose won't do Smith's place any good."

A crowd of men gathered round the bewildered constable and helped him follow Jimmy's directions.

"If you want to come with me, Mr. Savage, I'll show you where there is a roll of hose we can make fast to this hydrant. We can get it here quicker together than I could alone."

Mr. Savage, who had been a leader of the safe-and-sane idea and did not even care to go to Springdale, found himself following Jimmy to Bill Peter's woodshed. They trundled the hose down the street, Mr. Savage puffing in somewhat undignified fashion, and were greeted with cheers as they came in sight. Everybody had forgotten the boy company's hose.

The tenement had fallen, but the grotesque piles of its ancient timbers made an excellent conductor for the flames from Jackson's store to Smith's. But Jimmy's hose came into the game, and the flames did not have the easy time they had anticipated. The breeze was stronger than ever. There was a good pressure in the water mains, particularly good because it was a holiday and the big subscribers to the village water were not using their ordinary daily supply. The flames licked the south side of Smith's store, but Jimmy's hose, held by Mr. Savage and himself—for it was his hose, and not even the constable could have driven him away from it—contested every square inch of the south wall and the shingle roof. The extra heavy water pressure counteracted the defects of the hose itself. Jimmy directed Mr. Savage to help him turn the stream now and then directly on the fire, keeping all the while a close watch on conditions at Smith's. The water

Continued on next page

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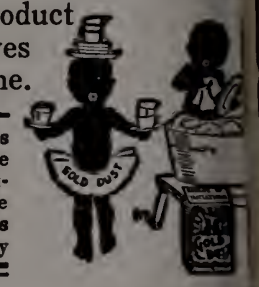

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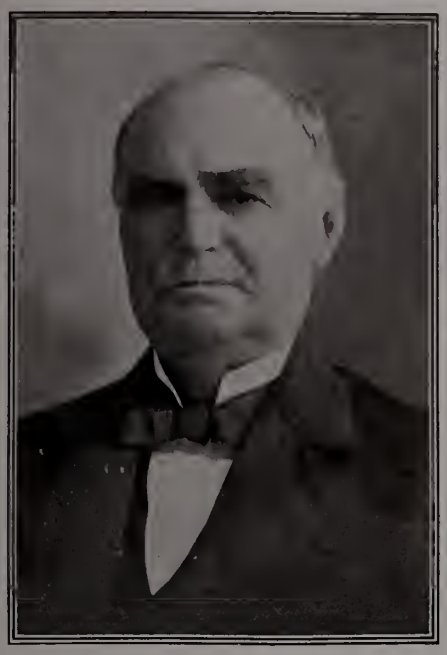
HE PROCTOR BENEVOLENCES

Y THE blessing of the upright the city is exalted"—so runs a proverb from the lips of Israel's seer of olden time—a bit sdom which enjoys a modern apion in the splendid public beences of the ohn C. Proc- of Peoria, Ill. h second city of ois, in point f opulation, is e in no very esteem by e who know only from its e tation of be- the largest er of the dis- y interests in h country — in- sts that locally ay an annual rnal revenue a to the Federal ernment of r $40,000,000. in Peoria ex- nes meet and things which g down rub ws with the gs which build u It is a fitting illustration of h in the midst o agencies that ke for desola- th and iniquity C raises up forces to build the kingd of heaven in the hearts of men.



THE LATE JOHN C. PROCTOR

ohn C. Proctor came to Peoria in h young manhood with no other capit than a clear brain and a clean h rt. He never married. Through a ong life he prospered in a business y and when he died some six years a it was found he had virtually given b k to the public the wealth which a g wing population and the increasing i lustry of the region had helped him t accumulate. Practically his entire f tune of about $3,000,000 was left in the form of a trust fund, out of the income of which certain public charities are to be created and maintained. Two of these benevolences, the Proctor Hospital and the John C. Proctor Endowment Home for Elderly People, have been in operation for some time. The Proctor Field House and Recreation Center is in process of completion and will be opened to the public in September. There are public playgrounds in the country with a larger area of ground for out-of-door sports, but for the amount invested the Peoria Recreation Center is already conceded to excel all others. Indeed, the building itself, when in operation, will be surpassed by none in the country. The playground covers some four acres of ground, exclusive of the land used for building purposes. This will, of course, be utilized for all manner of field sports. The entire plant, excepting the outdoor swimming pool, will be open the year round. It will be maintained free of expense to the city.

Having seen these splendid benevolences by which Mr. Proctor perpetuated his memory one thinks of St. Paul's words to Timothy, "Charge them that are rich in this present world . . . that they do good, that they be rich in good works, that they be willing to distribute." O. E. C.

JIMMY'S SANE FOURTH

Continued from preceding page

uld not make much direct impresn, for the tenement made a magficent bonfire. But the flames could ake no headway at all at Smith's. ney found nothing there but deluge. Gradually the tenement material as consumed, and Jimmy and his iend turned their attention to subing the flames there. Then the noke began—glorious, thick smoke. nd Jimmy's heart danced with joy. ere was a Fourth of July worth hav g. He was fighting against the noke instead of making it. It was real battle—but a battle against anger, not a battle to create danger. ut the smell of the smoke! And the ullen glare of the defeated flames! nd the feel of the heavy hose in his ands! And the delicious mud and rime and smudge and water with hich he was covered!

The fire was out. The town was aved. Then Jimmy thought of the otatoes he had not peeled.

"I'll have to sneak home," he said o Mr. Savage. "I'll come back after linner and wind up the hose. We can et somebody to keep the water turned n the ashes here a couple of hours. Might's well telephone the boys to go n with their parade. I guess there ain't no more danger."

Jimmy forgot grammar rules occaionally in moments of stress.

But it was too late. The firemen ad almost reached the village, and hey came on. And when it became known what Jimmy had done they commanded him to go back with them for the parade at Springdale, which would be delayed about two hours and half on account of the Brandon fire.

"I've got to stay with my mother," said Jimmy stoutly. "She's sick."

"No, you haven't," insisted Dr. Ainslie, one of the companies' chiefs. "I'll send a nurse around to stay with her, and I'll send my cook, too, to get her dinner. And you'll ride back to Springdale with us on the engine and ride in the parade. That's where you belong to-day. We'll be a little late for the spread over there, but we'll get in on it before they have everything eaten up."

It was really a fine parade at Springdale. But in all the magnificent procession, a procession of fire companies and militia companies and a cavalry troop, with bands, drum corps, floats, engines, hose-carts, hook-and-ladder trucks, and emergency wagons, there was only one item that actually awakened thunderous applause—an item that not only thrilled with delight the crowd of spectators on sidewalk and lawn and porch and window-seat, but curiously gripped the throats of many and caused a sudden moisture in eyes here and there. That item was a very muddy and bedraggled boy, perched up between the knees of the driver of Columbia Engine No. 1 of Brandon. For a hastily painted canvas sign, draping the engine, told the story, of whose details all the citizens of Springdale and its crowds of visitors were by this time aware:

"Jimmy Rouse, chief of Hiawatha Fire Brigade, Brandon. He put out the big Brandon fire to-day—and saved the town."

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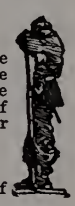

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CHURCH AND STATE

FROM A LUTHERAN STANDPOINT

By Pastor D. H. Steffens

SOME years ago I happened to be one of a number of Lutheran clergymen who, while attending a church meeting in Washington, called at the White House to pay their respects to Mr. Theodore Roosevelt, who was at that time the chief executive of this nation. As is customary on such occasions, a spokesman made a short address introducing the party, to which the President responded. At the close of his address the clergyman who acted as spokesman chanced to say that the Lutheran Church of this country stands unequivocally for the full and complete separation of church and state. Mr. Roosevelt, in his reply, immediately seized upon this point and dismissed it with a brief reference to the first article and amendments to the constitution, remarking, "As I said to the gentleman who called upon me yesterday: 'This country stands for impartial justice to all of its citizens regardless of any difference of race, creed or color.'" I afterwards learned that the gentleman who had called upon him the day before was the papal delegate, Satolli. This gave the whole incident a peculiar significance. I could not but wish that I knew in what connection President Theodore Roosevelt said to a representative of the Church of Rome the self-same thing that he, on the following day, said to a little group of Lutheran ministers.

"This country stands for impartial justice to all of its citizens regardless of race, creed or color." But does it? In theory, yes. In practice, no. We have not yet consistently carried out to its logical consequences this principle, according to which the state has to do with its citizens purely as citizens, and consequently with a church merely as an association of citizens and not as a church.

The average American statesman is fully persuaded that this has been done. He is convinced that in this country church and state are so completely separated as utterly to preclude any possibility of a conflict between the civil and ecclesiastical powers. Such a thing might happen in France or in Portugal; but in this country never. Having been written into the constitution it is finally and definitely settled for all time that church and state must be separate. Any apprehension of trouble on that score is therefore too remote to be seriously considered. The constant harping of some people on this one string is just a little tiresome. Why can they not be satisfied to look up at the constitution and sing, "My country, 'tis of thee"? This, I think, fairly represents the attitude on this question of most of our leading men in public life. Instead of frankly recognizing the extreme difficulty, in a world composed of all people, of church and state mutually apportioning in peace the things which belong to God and the things which belong to Cæsar; instead of striving, by a watchful and consistent application of this divinely established principle, which is indeed written into our constitution, to preserve the rights and liberties of its citizens, both in their relation to the state and their relations to the church, our statesmen often act as if existing institutions might be best preserved by simply shouting, "Great is Diana of the Ephesians!"

I doubt whether it is clearly seen that, if this principle is to be logically and consistently applied in its full bearing, the state can recognize no church as a church. It has to do with the church's members only as they happen to be its citizens, or as a purely secular corporation organized under its laws for purely secular purposes and therefore, like every other corporation, possessing such powers and enjoying such privileges as may be granted to it by the state without jeopardizing its own legitimate interests.

This is what the great teachers of the Lutheran Church had in mind when they, with Optatus, Bishop of Mileve, of the fourth century, said: "*Civitas non est in ecclesia sed ecclesia est in civitate.*" "The state is not in the church, but the church is in the state;" "not," adds the great teacher of the Lutherans in America, Dr. C. F. W. Walther, "as a church, but only as a number of persons who are at the same time citizens."

The state is therefore in no way concerned with the purely religious activities of the church. Whether it preach the Gospel or "cunning fables of man's invention;" whether it teach truth or falsehood; whether its adherents are saints or sinners, sincere or insincere, believers or hypocrites; whether its worship is inspiring or absurd; whether the morals it inculcates are based upon truth or fiction—with all of those things the state has absolutely no concern; unless perchance these citizens comprising the church should publicly teach and practice things in conflict with the laws enacted by the state for its own preservation and safety. In such a case, the state would deal with these people not as members of the church, but as its subjects or citizens. This was the position taken by our government over against the citizens of Utah who insisted upon practicing polygamy. It never attacked the Mormon Church as a church. It merely exercised its right to compel the citizens of Utah to obey the laws of the state. If, after establishing its sovereignty over the Philippine Islands, both by conquest and purchase, it had dealt with the religious orders directly as with its own citizens instead of conducting its negotiations through a subject of the King of Italy, it might have saved itself some money and possible trouble. In this instance the principle was not logically and consistently applied, with the result that we generously paid twice for the same piece of property and created a situation which is by no means exempt from danger.

If church and state are fully and completely separated; if the distinction between the spiritual kingdom of Christ and the material kingdoms of this world is clearly seen and maintained, then no nation can be either Christian or un-Christian; for the state, as such, is a purely secular thing—"*ein rein weltlich Ding*," as Luther says.

"My kingdom is not of this world," said Christ to Pilate. If any nation or state were to become fully and perfectly Christian, this saying would no longer be true, for such a state would then have ceased to be a kingdom of this world and have become a "kingdom of God and his Christ." The distinction between church and state would have been wiped out. But we have no promise that this shall be anywhere accomplished before the great consummation at the end of time.

Then, why do churches "politically organized" for the legal accomplishment of certain reforms threaten and intimidate legislators who may refuse to do the bidding of their "Christian voters"? What do these things mean, if not this, that we have not yet learned to logically and consistently apply this principle of separation of church and state? On the other hand, we see Christian men who, for fear of "getting into politics," fail or refuse to perform the first simple duties of good citizenship. For the same reason we have almost forbidden our ministers to possess any knowledge of civic or economic questions whatever. In Maryland we have gone even farther. I am reliably informed that there is among our ancient statutes a law which says that "no Indian, felon or minister may be a member of the state legislature."

To be concluded next week

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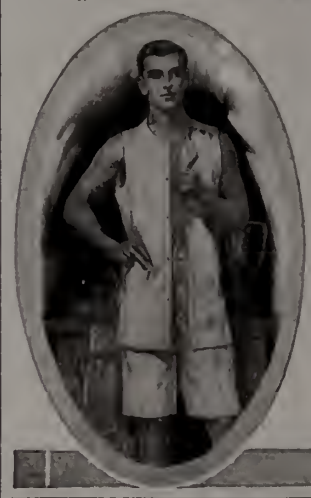

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BANISHED

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"Mother had been suffering with nervous headaches for seven weary years, but kept on drinking coffee.

"One day I asked her why she did not give up coffee, as a cousin of mine had done who had taken to Postum. But Mother was such a slave to coffee she thought it would be terrible to give it up.

"Finally, one day, she made the change to Postum, and quickly her headaches disappeared. One morning while she was drinking Postum so freely and with such relish, I asked for a taste.

"That started me on Postum and I now drink it more freely than I did coffee, which never comes into our house now."

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

As to Evil Speaking*

YOU would not think of taking your neighbor's life or wounding him with any physical weapon. But you perhaps do not realize that when you say an evil thing about him you are wounding him more grievously than you could possibly wound him with gun or dagger. You may indeed be killing his reputation, which may be a worse calamity to him than killing his body.

It is strange indeed that this terrible item of wrong-doing is so easy and so widespread. It is hard to understand the peculiar pleasure which many people seem to feel in saying unkind things about others. Bad as it is, simply as a breach of good neighborliness and good citizenship, it is unspeakably bad from the standpoint of Christianity and the teachings of Christianity's founder.

This particular problem of life becomes simplified as all problems do when we apply to them the simple and universal rule of love which Jesus laid down. If we care for our brother we will not wrong him. Not only will we not wrong him by saying things about him that are not true, but we will not wrong him by saying bad things about him that are true unless we believe that the things we are saying will do good to others. It is very dangerous, however, to attempt to justify ourselves even on this ground. If we are not extremely careful we shall find ourselves passing from an endeavor to help into an indulgence of that strange human propensity to say evil things about the people we know.

If somebody has wronged us the Master's directions are very plain as to what we should do: "Go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." Dr. Slattery, the gifted rector of Grace Church, New York, had an excellent sermon on this very subject in THE CHRISTIAN HERALD of June 4, the reading of which would make a good preparation for this meeting.

The point of the whole matter is that when an evil has been done to us, what we must be interested in is not to "get square" with the one who has wronged us, not to pass on for general information the story of his error, but to help him out of the error into which he has fallen and to keep intact the friendship that threatens to be broken.

There is a very bad habit, often noticed even among Christians of pronounced and positive spirituality, the habit of ridiculing the faults of others If a man falls short of his profession or deceives himself into thinking that he is doing right when these others think he is doing wrong, they are sometimes apt to laugh about it among themselves as if it were a really humorous thing. Is this very much better than speaking evil in a spirit of unkindness? If any one has done wrong it ought to arouse grief in the hearts of all Christians who observe the error. It is impossible to imagine the Saviour laughing about the evil in any life. And it is made very clear that we must be like him.

Train yourself to be on the alert to see the good things in others rather than the evil things. Parents are often quick and keen to notice the good points of their own children and slow to observe their faults. This is true because they love them. And so we, if we have genuine love in our hearts, will be slow and unwilling to see the faults of others and shall find ourselves noticing and delighting to talk about their excellencies.

* "SPEAK NOT EVIL ONE OF ANOTHER." Christian Endeavor and B. Y. P. U. Topic for Sunday, July 13, 1913. James 4: 6-12.

Passing by on the Other Side*

JESUS was a very subtle and infallible observer and discerner of the thoughts and habits of men. He knew and in the parable of the Good Samaritan emphasized the widely prevalent habit, even among those who make some definite and official claim to goodness, of refusing to face the real facts about the needs of their neighbors. This point of view was well put by Mr. Spenlow in Dickens's *David Copperfield*, when he said: "It is the property of the gentleman to take things as he finds them." This is precisely what the priest and the Levite did on the Jericho road. They found a man in trouble, and they left him—still in trouble.

The world is getting a different conception now both of what it means to be a gentleman and what it means to be religious. We cannot be truly cultured or truly Christian unless we have a practical and active interest in the needs and distresses of others, and are really trying to help them. The old watchword, "It is none of my business," is less popular than it used to be. If we can change even in some slight degree the distressing situation it is our business. And we are learning that the respectable people who "pass by on the other side" are not vastly better than the disreputable thieves who first wounded and robbed the unfortunate traveler.

Christ gathered the whole of the problem of life into two great principles: We are to love him supremely, acknowledging him as Master, Lord and Friend; then we are to consider that every person whom we meet represents him and must be served and helped in precisely the way that we would serve and help him if it were he instead of them who was in the condition of distress. This principle applies to little things and big, to concrete cases and to broad tendencies and customs. We must not only help all the individuals we can, but we must set ourselves valiantly to the task of so changing society that its wrongs shall be lessened, that there shall be fewer tears, fewer wounds, fewer heavily burdened and deeply shadowed lives in the ranks of the toilers, fewer sins the world over, fewer lost souls.

* "THE DISTRESSED ON OUR 'JERICHO ROAD.' ARE WE PASSING BY ON THE OTHER SIDE?" Epworth League Topic for Sunday, July 13, 1913. Luke 10: 30-37; Isa. 58: 6-9; Isa. 40: 1, 2.

Saluting the Flag

(See Cover)

MORE than two hundred little people, whose fathers and mothers come from a score of different lands, born to different languages and faiths, forced by circumstances to spend their lives in the slums of New York, where they are surrounded with confusion and poverty—it is a beautiful thing to see them gathered about our great flag, united in their love of it and wildly enthusiastic in pledging allegiance to it.

It is not hard for Mont-Lawn children to be patriotic. Patriotism is part of the fun as it is part of the helpfulness of the Children's Paradise. At all the chapel exercises the boys and girls, after waving their smaller flags in the chorus of their flag song, join in saluting the big flag draped behind the platform and reciting their pledge of allegiance. Our cover design shows them grouped on the green lawn, saluting one of the still larger flags as it is being raised to the head of the staff. If the picture could have reproduced the soft breezes, the summer fragrances and the sound of the children's voices, it would be even more beautiful and thrilling than it is.

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Christian Herald

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PAULINE

OUR MAIL-BAG

Questions and Answers

Reader, Ironton, Mo. I always turn first to OUR MAIL-BAG. In your answer to X. Y. Z. (May 28) you say: "The wife should begin by loving her husband still more tenderly even though he is unreasonable." Is it possible for love to exist when a man is brutally cruel? I know a case where there are years of patient effort on the wife's part, met by continual fault-finding and nagging on the part of the husband, with almost inhuman punishment for the little children when guilty of minor offenses. If love died and indifference took its place is the wife to blame?

The very essence of love is forgiveness. In a Christian home, this quality should be emphasized more than any other. In all homes there must be much "bearing and forbearing." Yet it is undeniable that sometimes there comes a point where, humanly speaking, forbearance ceases to be a virtue, and love is in danger of being starved out. Such cases are tragically pitiful. It is a hard thing to wholly uproot a wife's love and trust; but once uprooted, who can restore it? The case you describe is unfortunately not an uncommon one. If the offending partner persists in such a course, untouched by a wife's appeals and sacrifices, he has only himself to blame if he brings his home to ultimate shipwreck.

J. C. McW., Eagleville, Mo. 1. It is a familiar saying, sometimes applied to sincere, simple-minded folk, that they are "too good for this world," meaning that they are ill-fitted to cope with the craftiness and wickedness which they are sure to encounter in life. As a matter of fact, however, none are "too good" for this world in the spiritual sense. The more pure-minded, honest, virtuous, clean-hearted, right-living people there are in it the better. Such people may never be rich or successful, as the world looks at success; but they can have the "inward riches" which is far better and infinitely more precious in God's sight. 2. The future life, as the great majority of Christians hold, is to be one of growth and progress in all things—a life of unimagined possibilities of expansion and development. It is reasonable to suppose that children, dying in infancy, will share in this general development, although we have no specific Scripture passage on the subject.

Westfield, N. J. There seems to be some confusion in your mind between Luther's nailing the Ninety-five Theses on the church door in Wittenberg in 1517, and the Protest of Spires of 1529. The Ninety-five Theses were aimed primarily at the sale of indulgences, but they went much further, and repudiated the principles upon which the whole practice rested. The Protest of Spires was signed by Princes John of Saxony, George of Brandenburg, Ernest of Lüneburg, Philip of Hesse and Wolfgang of Anhalt, and by the representatives of the free cities of Strasburg, Nuremberg, Ulm, Constance, Lindau, Memmingen, Kempten, Nördlingen, Heilbronn, Reutlingen, Isny, St. Gall, Weissenburg and Windsheim. By it the signers claimed the right as Germans to freely preach the Word of God and the message of salvation, that all hearers might join the community of believers, and protested against the abrogation of the Act of Toleration of 1526 by the commissioners of the Emperor Charles V.

R. F., Paterson, N. J. The liberty of the press (which is uniformly guaranteed in all the State constitutions), though often attacked, has invariably been upheld by the courts of final decision, even in cases where the lower courts had taken strong grounds against it. In many States, there have been notable attempts to silence journals which had criticized public men, officials, or even judges, but these have ended in ultimate defeat. It is a fixed principle in this republic that the press shall have entire freedom of discussion on all legitimate matters that affect the public welfare, and whenever there has been any attempt to infringe that right the Federal courts and Congress have stood ready to defend it. But there is a sharp distinction between liberty and license, between the reasonable and proper criticism of officials, courts, legislatures and public individuals, and the criticism that runs to slander, lewdness and sheer mendacity. There is nothing, expressed or implied, in the Federal or State constitutions which can be construed as extending encouragement to or promising immunity for such offenses, which can be punished under the criminal laws. Further, a publication that shows open and persistent hostility to government, which tries to break down law and order and to incite others to lawlessness, places itself altogether outside the pale of constitutional privilege, since, instead of being a conservator and defender of the rights of the people, it is attacking their best interests.

Still, the whole question is a very delicate one, and judges and juries would do well to be careful lest they be misled into attacking legitimate rights, which every good American should hold sacred and inviolable.

Mary J. and Louise D., Lexington, Ky. We have some 1,200 little Chinese orphans, boys and girls, under care in a number of mission schools in China, for whom our missionaries are pleading for support. It costs $12 a year to maintain an orphan. You will receive letters at certain periods from the missionary, or from your protégés if they are old enough to write. The work is a delightful one—a real missionary education, full of spiritual surprises, for your protégés learn to look upon you as their godfathers or god-mothers. Send postal for our illustrated China orphan pamphlet for yourselves and friends. Address your application for orphans to be assigned to you to China Orphan Fund, care of THE CHRISTIAN HERALD, Bible House, N. Y. If you do not feel able to undertake entire support, any contribution you may send will be welcomed and will be added to the general support fund.

A pastor in Exeter, Calif., writes: "I knew before I came to this State that there was no Sunday law, but I was surprised to find that even church members pay very little attention to the observance of the Lord's Day. Efforts are being made to bring about a better observance of the day with some measure of success, but we are fighting against great odds. The great fruit industries oppose any attempt to secure a proper regard for the day. Very nearly all the packing-houses run on Sunday, and the young women who work in them are required to work on Sunday, or often to lose their positions. Beginning with the cherry packing in May and closing with the orange packing in February and March, our Sunday school girls, and sometimes teachers as well, are required to work on Sunday or have their places filled by some one else. Plans for picking and packing could be made in such a way as to do away with Sunday work entirely. Even the canneries often run on Sunday." The writer is doubtless one of many good people who would wish to see a better state of things. His description of Sunday labor in California is one which has a parallel in certain mining districts, where seven days' labor in the week operates to wholly deprive a large part of the industrial population of religious privileges. Surely the Christian churches of the State could succeed in awakening public interest in such conditions.

J. M. R., Two Harbors, Mich., a railroad conductor, writes: "In the summer time I run my train and preach the Gospel to people of almost every tongue, by tracts and in various ways. The greater part of them have no other church privilege than this from myself and a few others in service on the road. Thus our Lord is making our place of service a platform to preach Jesus. Another blessed thing about this is that the management of our road are godly men, who help us in various ways." Here is a worthy example for other conductors to follow. We hope there are many who scatter Gospel seed along the track as this Michigan conductor is doing.

D., Bancroft, Iowa. 1. Mr. Beecher, pastor of Plymouth, never renounced evangelical Christianity. He took a liberal view of Scriptural interpretation, but held to the essentials. He believed science and religion to be substantially in agreement. Above all else, he believed in the divine mission of Jesus as Saviour and Redeemer, and that his sacrifice was the one central fact of the Christian faith. 2. We are not to judge others who, according to their own lights, may be striving sincerely to do their duty.

B. P. P., Goldsboro, N. C. In the Eastern lands people wore sandals or very light foot covering. As limestone abounded, making a fine, pulverized dust, the feet were more or less soiled, and it was a part of the daily regimen to wash them. A host would detail servants to wash the feet of his guests. It was a part of Oriental hospitality to attend to this. In lands where different conditions prevailed, the custom of foot-washing, as a part of hospitality, was unknown, ablutions being attended to in a different manner. See article on the subject in any good encyclopedia. The ceremony of public feet-washing is still preserved in the Greek Church.

W. S. C., Oakland, Calif., and C. V. L., Zeeland, Mich. Our paragraph on the passage in I Corinthians gave the view taken by the leading commentators on the subject. While Paul addressed the church in Corinth specifically, it is unquestionable that in this, as in all of his epistolary writings, there is a lesson to the church at large. The best concerted scholarship, however, does not take the narrow view your letter suggests, as to the particular injunction to the Corinthian women being directly designed for womanhood for all time. Read Weiss, Jamieson, Faussett and Brown and other eminent authorities, and you will see how they deal with the question.

Pattick Thomas, Columbus, Miss., would be pleased to learn from some reader of THE MAIL-BAG the name of the author of the poem beginning:

> "A garden is a lovesome thing,
> God wot! Rose plot,
> Fringed pool, ferned grot," etc.

Reader. The disputed passages in I John 5: 7 are found in the following Greek MSS.: the Montfortianus, the Ravinnus (copied from the Complutensian Polyglot), a MS. of Naples of uncertain date, and the Ottobonianus of the fifteenth century. They are not in the oldest MSS., and were probably written marginally to complete the sense of the text and then bodily introduced into the text of the Vulgate.

Presbyterian, St. Joseph, Mo. Such beliefs as you mention concerning infants and the heathen would conceive God to be a Moloch, instead of a God of love and justice and c... To whom much is given, of him much sh... required. In the old dispensation the fait... godly lives of men (not yet having the C... light) were accounted for righteousness. ... has his witnesses in all lands and in ... age, and to him alone belongs judgment. ... need not fear that he will deal unjustly.

J. V. M., Alpine, Texas. You write un... misapprehension of the situation. In this ... try, every religion has equal right to prote... and to freedom of worship. It is only wh... religion invades politics and makes know... purpose to secure political power and to o... tain things wholly outside its proper sphere ... objection is raised. Under such circumsta... criticism is not intolerance, but sound com... sense.

J. F., Taft, Fla. The fact that the rul... the feast pronounced the miraculous wine ... best," showed that it was really wine, bu... are not justified in concluding that it ... alcoholic or intoxicating. There has been ... less discussion on this point, but we are ... isfied that divine power never gave any gi... man that would degrade or hurt him.

Miss M. P. R., Ashbrook, N. J. We ... advocated the principle that vivisection s... not be permitted except under rigid leg... control; that if permitted at all it shou... rigidly confined to those authorized to per... it; and that all cruelty in the name of sc... or under any pretext should be properly ... promptly punished. The promiscuous pra... of vivisection has become a positive evil. ... know many of the leaders in the ... vivisection movement and respect t... humane purpose.

SIXTY-FIVE OF THESE WERE ONCE CHRISTIAN HERALD FAMINE ORPHANS

READERS of THE CHRISTIAN HERALD, who so generously helped to relieve the suffering in India during the famine of 1900, when so many died of hunger, and who for years contributed toward the support of the thousands of orphans left in the various missions after the famine was ended, will be interested to know something about the present condition of these orphans. The accompanying photograph, representing about three-fourths of the Christian community in the city of Ahmedabad, shows the faces of at least sixty-five of these former CHRISTIAN HERALD orphans, and a number also of the second generation. The orphans are now grown up and employed in various ways, having been trained and educated by the generosity of CHRISTIAN HERALD readers. What inspires our greatest praise and joy is the fact that they have been rescued from idolatry and brought to a knowledge of Jesus Christ. Many are very clear in their Christian experience. Few of our men earn more than five dollars a month, and many even less. A plain church in this city will cost at least $5,000, as building material is very expensive. Should our men all contribute a month's wages (which they probably will do when called upon) the sum would be a very small part of the amount required.

Ahmedabad, India. H. V. ANDREWS.

Miscellaneous

Village, Mass. You can order a book ... social forms and customs through ... regular bookseller.

R. T., Parksville, N. Y. Their use ... evidence of a depraved taste and t... abuse is a wicked indulgence.

If J. H. S., of Wilmington, Del., ... forward his full address the inquiry ... be answered personally by mail.

E. H., Providence, R. I. Write to ... perintendent of Moody Institute, Chica... Ill., for full information concerning tra... ing for practical Christian work.

R. W., Yonkers, N. Y. It is customa... though not invariably so, to pay a fe... pastors who officiate at weddings and ... nerals. Many decline to accept any ... neral fee.

S. K. deS., Chicago, Ill. The verse ... allude to is in the 121st Psalm. It ... been held almost universally that sleep ... under the moon's beams is injurious. ... the Orient, when the natives sleep ... doors, they usually cover their faces, ... the moon-rays were believed to ca... blindness, epilepsy and insanity. ... word "lunatic" is derived from the ... cient belief in moon-madness. Mod... science does not confirm any of these c... clusions, however.

M. G., Greer, S. C. 1. It is a great ... to resort to force with a boy of fift... Quiet reasoning and loving persuas... should be sufficient. A father, however ... usually the best judge of a son's or da... ter's associations, and his wish should ... heeded by his son. Why not try the m... method with the lad? Sheer force m... compel, but it will not convince, wh... quiet friendly talk may put matters ... right. 2. We do not approve of the d... trines taught in the organization ... mention.

A. C. S., Frederickstown, Ohio. The pass... in Matt. 10: 28 is generally accepted as p... that the lost will have elements of suffe... adapted to the material as well as to the spi... ual part of their nature.

A. R. J., Verdon, Neb. You must dis... guish between the criticism which is con... tive or interpretative, and that which ... signedly destructive, pulling down the tem... of faith and providing no substitute. The la... sort is incompatible with Christian belief, wh... on the other hand much of the former may ... made helpful and enlightening.

The Story of a Little Chinese Mai...

MANY readers of this journal have alre... taken advantage of our offer and ha... sent for free copies of the booklet entit... *Little Hai Ich Tsi* (the "Abused Leaf"), ... *Story of Childhood and its Perils in H... China*, which THE CHRISTIAN HERALD has ... issued. All who are interested in sweet a... innocent childhood will find this a fascinat... story, and especially those who sympathize w... the children of China. A postal card addre... to THE CHRISTIAN HERALD will bring you f... copies of this illustrated booklet. Ad... "China Orphans, CHRISTIAN HERALD, ... House, New York."

NEW YORK, JULY 9, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

ROSSING THE ICE-CLAD HEIGHTS

THE PERILOUS HEIGHTS OF MOUNT McKINLEY

WORKING TOWARD THE SUMMIT

DR. STUCK CONQUERS MOUNT McKINLEY

MERICA'S HIGHEST POINT REACHED AT LAST. THE EPISCOPAL ARCHDEACON OF ALASKA ACCOMPLISHES, ON A VACATION JAUNT, THE FEAT THAT HAS BAFFLED SCIENTISTS AND EXPLORERS

NORTH AMERICA'S highest mountain has at last been scaled. Mount McKinley, the peak that has defied all attempts to reach its summit, now bears at its highest point a six-foot cross, placed there on the 7th of last month by Archdeacon Hudson Stuck, an Episcopal mis- ry to Alaska. Accompanied by Robert G. Tatum, one of his missionary s ants, and Harry P. Karstens and Walter Harper, Alaskan guides, Dr. u undertook the perilous climb as a vacation jaunt after five years of n ant missionary work among the Indians.

T e little expedition left Fairbanks on March 13 and hoped to reach the r ait of the mountain early in May. This was found impossible because ree weeks' delay in cutting a passage three l long through a wall of ice which had been m over the ridge by one of last summer's quakes. The party found many evidences olent earthquake disturbances on the upper s of the mountain. The upper basin shows nce of a violent upheaval. Many of the s are badly shattered but the summits re- unmarred. When the party reached the of the mountain after the descent, a rest was established and a messenger sent into anks to announce the ascent of the mountain e world. A private cable despatch brought ollowing details to Seattle, Wash.:

xpedition successful. Accomplished first lete ascent of Mount McKinley June 7. . Karstens, R. G. Tatum, Walter Harper, and ched top of South, the highest of all peaks, clear day, when it was possible to read all the es of the mountain and other points and make in that the peak we had conquered was the est of all.

Ve successfully carried a mercurial barometer e top and made complete readings and obser- ns, which, with simultaneous readings at en, should permit a close approximation of rue altitude when proper corrections are ap- . Water boiled at 174.9 degrees. The pres- estimate of the summit's height is upward of 00 feet.

Ve were able to read angles on all prominent ts. With field glasses we clearly saw the ole erected in 1910 by Thomas Lloyd expedi- on the North Peak (the lower of the two n peaks).

After completing observations on the summit oisted the American flag on the upper basin, ted a six-foot cross, and said 'Te Deum' on highest point of North America.

"The northeast ridge is the only possible approach to the summit. Due to the violent earthquakes of last July, the higher ridges were terribly shattered, and this added largely to the danger, difficulty, and labor of the ascent.

"We spent three weeks in continuous bad weather, hewing a passage three miles long through this side. This was the chief cause of delay, as we made rapid progress at all other stages of the journey.

"The chief credit for our success is due to Karsten's good judgment, resourcefulness and caution. We did not have a single mishap."

A number of attempts have been made within the last few years to accomplish that which Dr. Stuck has now succeeded in doing. Professor Herschel C. Parker, professor of physics in Columbia University, has made three expeditions with this purpose in view. On his last trip he succeeded in reaching a point within three hundred feet of the summit, but was then compelled to turn back. The pictures of Mount McKinley which are reproduced on this page were taken by one of the members of Dr. Parker's party. On his first expedition in 1906 Dr. Frederick A. Cook, whose claims both to have reached the summit of Mount McKinley and the North Pole were afterward exploded, was a member of the party.

REV. HUDSON STUCK
Episcopal Archdeacon of Alaska

The successful missionary mountain-climber is an Englishman by birth who has been in the United States for a number of years. After graduation from King's College, London, England, and the University of the South he went to Texas and served two years under Bishop Johnston. He was then made dean of St. Matthew's Cathedral at Dallas and there he served ten years. It was a great surprise to his colleagues when in 1904 he withdrew from his position and went to Alaska to take up missionary work. He is known throughout the entire Protestant Episcopal Church by his writings about Bishop Rowe and about mission work in general in Alaska. Those who know him best are not at all surprised by the announcement of his successful mountaineering feat, for he has climbed many of the most difficult peaks in the Alps and in the Canadian and Colorado Rocky Mountains. In the course of his regular work as archdeacon of Alaska it has been necessary for him to travel many miles by dog-team and to learn all the arts and makeshifts of the trail. He is a member of the National Geographical Society.

Archdeacon Stuck is expected back in Fairbanks in August, and in the fall will visit New York as a delegate from Alaska to the general convention of the Episcopal Church.

THE MODERN CHRISTIAN

*A SERMON BY PASTOR CHARLES WAGNER**

TEXT: "Go ye therefore, and teach all nations." Matt. 28: 19

IT SEEMS at first as if there were a contradiction between the spirit of the Gospels and the spirit of the age. Something prevails about us like a wind of negation, a breath of atheism; there is no use denying it. If we do not allow ourselves to be dazzled or deceived, we can see that this age has lost something. Wholesome traditions, excellent habits of thought and life, have been slowly suppressed, not by decree or by conscious purpose, but by slow trituration and the march of events.

But if we are to be just, we must admit that there are two sorts of atheism. There is the profane variety, atheism which is impiety, iniquity, brutality. Such atheism as this despises, mocks, ridicules all that is respectable and venerable. This atheism is not a philosophical or scientific movement. It is a form of vice; it is corruption made into a theory and wearing on its wicked shoulders the mantle of reflection.

It is the eternal negation of humanity itself, of all that is beautiful, sublime and venerable. For this wicked impulse to blacken, to soil, to hate, this furious desire to befoul everything in reach, this humor of vicious brutes, is the enemy of all honest men and women, be they believers or unbelievers. All ages have known its hideous face.

But there is another unbelief and another atheism. This variety is present sometimes in very noble and well-meaning souls, who cherish no practical impiety in their hearts, who respect what is respectable, who take no pleasure in soiling what is pure or in blackening what is bright. They do not rejoice when evil appears. They do not glory in dogmatizing about their baseness to give it the appearance of wisdom, nor in advertising it in an effort to make it universal. There are men full of goodness, with clear consciences, who do not share our beliefs. They do not share them for intellectual reasons, for reasons of logic, and reasons of that other logic which comes from the heart. They cannot think as we do; they can not, at least in the form in which we present it to them, find joy in the Gospel or assimilate it to themselves.

Disciples of Christ must ask themselves two questions. First: How can we best combat evil in all its forms, joining forces with all good men against the dregs of humanity? And the second question is: How can we place ourselves whole-heartedly at the service of all whose purposes are honest?

The Gospel for Our Age

One can not speak the same language at all epochs. The Gospel must be retranslated into the language of this time, into the sentiments of this time, into acts which touch and seize the consciences of this time. It is not sufficient to believe oneself, and to be entirely and completely persuaded and convinced; it is our duty to make our convictions bear fruit, for the good of those among whom we live. We must give ourselves to the society about us, with the best of what we possess. "Go and teach all nations," said Christ. He meant: Go and inflame all hearts with the same fire, go and set into operation everywhere that divine force which each one who is filled with the faith feels throbbing at the bottom of his being, and without which the most brilliant epoch is only a queen in mourning, guarding at the bottom of her soul the memory of a good which has been lost forever. It is not enough that the Christian love and understand the Gospel; it is necessary, in order that he establish a connection between the treasures of the Gospel and the spirit of his age, that he love and understand his age.

This age is not so far from the Gospel as we are inclined to believe. When Christ, in his newness, in his divine simplicity, claiming only the title of Son of Man and Son of the Father, sat on the mountain to proclaim the kingdom of heaven, did he bring a new explanation of the universe, the key to all the sciences and all mysteries? Did he set a new knowledge in opposition to an old knowledge, or a knowledge to come? No; he said: "Fear nothing, only believe!" He taught, by his word and by his life, simple and profound confidence in Him who governs all things and knows what we cannot know. Faith is this and nothing else. He proclaimed a great tenderness and a great pity for every creature, a sad and sacred respect for every soul, even the souls which have fallen. He preached humanity, sacred and intangible in its conscience, and he set the human soul on such a height that he said: "What shall it profit a man if he gain the whole world, and lose his own soul?" Now what age has ever had greater respect for the individuality of a human being than the age in which we live? This age, at its best, in the practices and the aspirations of its heart, has not assimilated the mechanical conception of the universe from which results the deification of force. This age, even when it does not call itself soul and when it declares that it knows nothing of spirit, has at least set in evidence that intangible quality of the human being, the grandeur of the weak, the sacredness of him who cannot defend himself. This age, in its inmost conscience, finds itself called to plead the cause of those who themselves have neither voice nor arm to protect themselves. It is an age of justice, or at least of aspiration toward justice, and however the savage prophets may vociferate or the demagogues may hurl unjust accusations, in the inmost hearts of its best men this age has established an incorruptible sanctuary of justice. It is not far from the Gospel.

If Christ Were Here

The Gospel was the signal for the death of the despotic power of the ancient divinities whom men venerated, the gods seated amid the splendors of Olympus, careless of distant and obscure humanity, leaving men to fight their battles, suffer their pains and die their deaths. Another divinity came into being. A suffering God mounted the eternal throne, in the form of the Crucified, a God sobbing in the breast of a man. Men saw descending to earth and bending over them other powers than those fatal powers which crush men and take no heed of their suffering. They saw a divinity who weeps with those that weep, who smiles with those who smile; a divinity who hides himself in the tomb to relieve its blackness; a divinity who is not nonchalance, inaction, pleasure, but the prodigious labor of a creation of which man himself, in his most ambitious flight, cannot conceive the height nor the breadth. And this human divinity who will not quench the flax that still smokes, who will not finish breaking the bruised reed, even though we see as yet on the horizon only the dawn of a nameless day, this new divinity already haunts your dreams, speaks to you in the silence, inspires you and wins your soul to love. Our time, at its best, is not far from the Crucified.

For this age, when it judges calmly of final values, nothing is greater than charity, nothing is more august than the spirit of sacrifice. It is they who devote themselves to others; they who know how to forget their own advantage; it is those who are able to cast themselves into the gulf to fill it and make a bridge of their bodies, it is these who are great in our eyes. They have the best place in the esteem of this age. No, our age is not far from the Gospel.

If He were to come back to-day, the Master, with deep eyes full of pity for all suffering and all vice; if he were to come back to-day, the Master who loves courage and industry, because he was brave and industrious himself; if he were to come back who bravely submitted to living on this earth with no place to lay his head, that he might in his poverty build more freely and more purely the city of the future; if he came back now, how he would love these men to-day who have renounced everything to follow the track of the unknown, these men completely devoted to their science, who are so filled with respect for facts that they are giving themselves to revising the accounts of human knowledge, renouncing all our pompous ignorance, to gain a competence in poverty and labor! If he came back and saw all these who search, who enrich humanity with new means of action; if he came back and saw all those who are consecrating themselves to solacing misery, all those men who have contracted disease themselves to find a rem disease, who have grown pale in the lodg misery the better to study our tares and to to remove them, if he came back, with whor we find him? He would be with all who pierce the black mountain of injustice and to make themselves useful by serving their bors. He would remind us that it was he wh those weighty words concerning the Last ment: "I was naked and you clothed me; prisoner and you visited me; I was hungry fed me; I was thirsty and you gave me drin would call these unbelievers to him and wo to them: "Come, ye blessed of my Fathe would make these publicans his apostles. his church, he would pick up from the dust road the stones the builders rejected; he woul them stones of the corner.

My brothers, let us come to know our better!

We sometimes have the bad and demo habit of complaining too much of our time. of staring at the faults of others, we forge virtues. But was a caricature ever a po Let us be less unjust toward God, Maker of and toward men, our fellows. Your problem i of the problems of your age, and it is blasph sit at the side of the road and complain to cause he did not bring you into the world in t of your ancestors. Let us accept God's ca comes. It is in this age, at this hour, amo people that he has called us by our names. L of us answer: "Here am I!"

We speak of social Christianity. Christia interested in the social questions of the hour. It is well that they are. But if you a to contribute as much as possible toward the difficulties of the day, toward preparing a future, do you know what is the most usefu for you to undertake? It is first of all to m conquer the difficulties among yourselves. example, we furnish in our church a means ture in the spirit of our Master, loving each working unitedly, supporting each other, upl each other, in spite of the diversities of our position, and in spite of the differences in our of belief, we shall have found the grain to s fields. By conquering our own disagreeme shall have won the victory over the world w promised to the spirit of the Gospel, and the remain nothing but to spread the news.

Keep Open the Eternal Spring

Is there not a painful contrast between ou of propagating a better spirit, and the weakne incoherence of our organization? Our attac to our faith, as well as our love of souls, impel us to strengthen our spiritual and m base; to make of our churches a compact an balanced unit where each one is glad to p debt to the whole. Protestants are too nur who have not yet understood the most elem necessity, that of assuring their church a su tial financial foundation. They do not see th lack of material support which causes ideas their footing in the world.

To-day, for him who knows how to see and there is evident a longing for the world of tery, the divine world, the world we cannot with our hands, that we cannot see wit eyes, that we cannot weigh in a balance. yond our labors and our studies, we are beg to show such a thirst for the unknown an longing for the bread of the soul, that the day distant when your age will be grateful to y having kept open and pure the spring where a may drink without money and without price.

Do not content yourselves with saying: "W the children of Abraham," but justify your pr among the men of this age by your conduct, by service for others. And it is my wish that a zeal may seize you to meet the Lord on un paths, to render him homage in new forms bring the heart of this time near the heart great, merciful and pitiful One who brooods th the dark night, bent over our cities filled wit wandering about as sheep without a shepherd

* Protestant pastor, Paris. Author of *The Simple Life*. Authorized translation by Roy Temple House for THE CHRISTIAN HERALD.

IEN OF LETTERS FOR AMBASSADORS

HE literary men of America as well as the newspaper and magazine men are to have their representatives in the diplomatic corps which will represent the United s at foreign courts during the present admin- tion. Two of the most prominent names in connection are those of Thomas Nelson Page Henry Van Dyke. President Wilson sent to Senate, during the third week of June, the es of these two of letters, nom- ng them respec- y for the posts ambassador to and ambassa- to the Nether- s.

homas Nelson e is a Virginian has achieved himself a na- al reputation by Southern stories. the last few s his books have among the best ers in the field of on. Mr. Page's ointment was osed, to a certain nt, by some of Democrats of native State, but e seems little bt that it will be y ratified by the ate.

HENRY VAN DYKE
New Ambassador to Netherlands

WILLIAM E. GONZALES
New Minister to Cuba

THOMAS NELSON PAGE
New Ambassador to Italy

WALKER W. VICK
Receiver-Gen. of Santo Domingo

r. Van Dyke is perhaps one of the most widely wn literary men of America. He is a poet, a acher, an author, and a professor. He is arded as one of the most distinguished Ameri- poets. Dr. Van Dyke has had a long and dis- guished career both as a pastor and as a profes- . In 1882 he was called from his first pastorate in Newport, R. I., to the Brick Presbyterian Church in New York City. He remained there until 1899, when he was appointed professor of English literature at Princeton University. Dr. Van Dyke has been American lecturer at the Sorbonne in Paris, and has been decorated with the medal of the Legion of Honor in recognition of his literary work.

There are two newspaper men among the recent appointments. These are John B. O'Rear of Missouri to be minister to Bolivia, and William E. Gonzales of South Carolina to be minister to Cuba. Mr. Gonzales has been prominent in the political life of his native State for a number of years and has been associated with his brother in the conduct of the Columbia *State*, one of South Carolina's most influential newspapers. He is of Spanish descent and has a wide and thorough familiarity with Cuban affairs, as well as an inborn knowledge which it is believed will make his choice for the post a most happy and successful one.

Walker W. Vick of Burlington, N. J., was recently appointed by President Wilson Receiver General of Customs for the republic of Santo Domingo. This appointment is in accordance with the treaty arrangement between Santo Domingo and the United States, which empowers the President to appoint the collector of customs at an annual salary of $6,500. Mr. Vick will be required to live in Santo Domingo and will enter upon his new duties as soon as the business of his New York legal practice can be adjusted. Mr. Vick has been actively associated with all of President Wilson's political campaigns and especially distinguished himself by his conduct of the financial end of the Democratic National Committee's affairs during the last election. The announcement of his appointment immediately had a favorable effect on the bonds and on the financial interests of Santo Domingo in New York City.

Mr. Meredith Nicholson of Indiana, another well-known author, has been appointed minister to Portugal and will enter upon his new duties within a few weeks.

THE REAL CAUSE OF THE FINANCIAL UNREST

N ALL the leading countries of the globe today, the subject of the widespread financial depression is being discussed. Those writers who have devoted much study to the condition affairs, assign various causes, and their views collated and skilfully presented in the *Outlook* June 21. The Cedar Rapids (Iowa) *Gazette* ikes the keynote at the outset when it indicates tremendous outlay for the Balkan War and the vitable hoarding as the primary cause of the ney stringency. The *Gazette* says:

> war sends billions of real money into hiding. The Balkan t hundreds of billions into seclusion, and so long as there is ossibility of a continuation of the conflict or any likelihood other wars, the money will stay in hiding. War is an exsive thing, and when there is a conflict between nations lions of dollars that would be invested in business enterses must be wasted. It takes the world no little time to oup the financial losses entailed by a war.

Agreeing with this, the London *Statist* adds: "In e last resort, it rests with the investing public to p all wars and even to prevent unpopular wars." ie *Bankers' Magazine*, of New York, takes a nilar view, and says that British investors have d some recent experiences teaching them that ar loans are unprofitable investments. The Brit- n banks lost heavily on the Boer War. "If inves- rs were to decline to take stock in war loans except exorbitant rates, it would operate to prevent ar and to preserve peace."

In the *Times* of New York, M. Guyot, a distinished French statistician, recently stated that the ilitary expenditure of the six great European owers composing the Triple Alliance totaled 2,000,000,000 yearly. To this he added another llion of dollars to represent the labor of young en withdrawn from productive operation to rengthen the fighting forces. The Springfield *epublican*, speaking of conditions at the present oment, says:

> Nearly all the Great Powers, and of course bankrupt Turkey, re eager to borrow in the aggregate vast sums at the earliest pportunity. In addition to these demands the field of borrowg has been widely extended of late by the inclusion of China nd India, so that the demands upon capital are probably reater than ever before.

The New York *Sun*, while believing that the oarding of money in Europe may be exaggerated, ays that even before the Balkan War the financial ondition generally was so close as "to leave no argin for accident." When capital is on a strong oundation, war does not greatly shake it. Explaining the present financial situation, the *Sun* continues:

> In 1911 the first danger signals began to be displayed by securities, and in that year and 1912 the great London market was conspicuously characterized by congestions of new promotions, which were only slowly and with increasing difficulty overcome. Practically all countries continued, nevertheless, to press vast borrowing demands on capital and credit. The tale of the present year made the notice of danger unmistakable. As early as January a Credit Foncier loan of $100,000,000 in Paris was only two and one-half times subscribed, although the rate of interest was 3½ per cent., whereas a 3 per cent. loan had been subscribed nineteen times over in January, 1912. In March a $100,000,000 offering of Prussian treasury 4 per cent. notes failed of complete subscription in Berlin, and at the same time $37,500,000 of Imperial and Prussian Government bonds were barely sold. Meanwhile the indigestible mass of securities underwritten abroad was steadily augmented by fast-following public and private undertakings, and the convincing proof of practical exhaustion of the European capital market was given when $55,000,000 of Brazil Government 5 per cent. bonds offered under Rothschild auspices received less than a 10 per cent. subscription.

This seems to abundantly justify the comment of the London *Economist* that the world is "overloaded and overarmed." And the Philadelphia *Record* gives the additional news that "France has been projecting a loan of $200,000,000."

> Fifteen bond issues of national and colonial governments and corporations have been left in the greater part upon the hands of the underwriters in London, who have been obliged to borrow money to carry them. . . . The financial authorities are coming to the conclusion that the demand for money far exceeds the world's supplies.
>
> All our cities and States are borrowing for buildings and canals and roads and every conceivable form of expenditure. The State of New York is now raising $27,000,000 on short-time notes, because for the moment its bonds are unsalable, though they are among the most desirable of all investments. In fifteen years New York City has added $913,000,000 to its bonded debt, and its annual budget has very much more than doubled. In seven years the per capita debt of this city, whose debt is relatively moderate, has increased from $37.03 to $55.56; that of Pittsburg from $56.24 to $81.33; that of Baltimore from $40.34 to $71.64; and that of Cincinnati from $86.48 to $140. A number of State and city bond issues during the past few months have failed or have been carried through only by increasing the rate of interest.

Here, in the United States, we have contributed to some extent in adding to the prevailing stringency. Then there are other contributory causes to the stringency. An incident like the recent St. Louis and San Francisco railway receivership naturally produces a bad effect on the standing of American investments abroad, making foreign investors more cautious.

Last of all, the tariff situation has to be considered as an influence in the money situation, and it is frankly discussed by various journals, without any special evidence of anti-administration feeling. The New York *Evening Post* says:

> We have no idea of denying that public policies may have had some hand in the financial unsettlement. Anything that makes the investor hesitate will tend to disturb the markets. Even of the tariff it must be said in fairness that any extensive change in schedules, whether upward or downward, interferes inevitably with some of the normal plans of the business world for a season's trade, and therefore might affect the market. It is the simple fact of impending change and intervening uncertainty which causes hesitation. But these are wholly temporary influences; they could not of themselves explain the recent market; and, as a matter of fact, they were not needed for explanation.

The Topeka *Capital* upholds the government as against the complaints of Wall Street speculators that it is responsible for bringing on one of the street's periodical panics, and says:

> It is the apparent intention of the government to reach a settlement of some of the pressing questions that the government has been facing, and with as little delay as necessary. Also it is the government's intention to carry out its public pledges. This [the chance that stocks may decline further] need not worry the owner of such securities, while it causes disaster to the margin trader who is on the wrong side. Unfortunately 98 transactions on the Stock Exchange out of every 100 are of the latter character, of margin buying and selling, instead of actual purchase and sale for investment, and hence the excited flip-flops of Wall Street when margins are gradually or suddenly wiped out, even though dividends are in no wise affected. The country in late years has come to regard the palpitations of the stock market less seriously than in the past. If Wall Street intends to have a stock market panic at all, President Wilson will be lucky to see it occur early in his term.

From all of which it would seem that the causes of depression are not local, but world-wide, that the chief factors in producing present conditions are the great war loans and the extraordinary peace expenditures for army and navy expansion to keep up the mad craze for "world supremacy." Other causes, as pointed out by the journals quoted, while important in themselves, are trifling in comparison and by no means beyond remedy, especially those that relate to the indebtedness of some of our States and cities. It is well to know the facts concerning these matters, and to realize that, while the present is a time for exercising care in financial dealings, there is nothing to excite undue apprehension. Probably the best commentary on the whole is that of the Springfield *Republican*, which remarks that "it is a poor time to borrow."

THE JUDSON CENTENARY

ADONIRAM JUDSON

JULY 13 will mark the one hundredth anniversary of the landing of Adoniram Judson in Rangoon and the beginning of American Baptist foreign missions in Burma. Judson had gone out as a missionary of the American Board, but on becoming a Baptist appealed to American Baptists for support, and as a result the American Baptist Foreign Mission Society was organized. The centennial of the organization of this society will occur May 21, 1914. The combined centennial is to be celebrated during the coming year by the Baptists of the Northern States, the Southern Baptists joining the Northern in the celebration, as Judson is rightly claimed as the first foreign missionary of the Baptists of the South as well as of the North.

In Burma the centennial will be observed by a series of meetings next December, beginning December 10 in Rangoon, and continuing in three-day gatherings in that city, Moulmein, Mandalay and Bassein. The lieutenant governor of Burma will preside at some of the sessions, and reminiscences of the great pioneer missionary will be given by older missionaries and native Christians who remember him. The presence of Christian converts from practically all of the many tribes of Burma will be a feature of the celebration. There is also to be a unique centennial exhibit, which is now being prepared. Representatives of other Baptist missions in the East and many of the missions of other denominations in India and Siam are expected, together with a good-sized deputation from America. Many of the visitors from this country will go in a body on one of the Judson Centennial Tours, visiting Baptist missions on the Pacific before reaching Burma and taking in the India missions on their way home after the Burma conventions.

To make the centenary in Burma of lasting practical value the missionaries and native Christians have set before themselves the securing of a special centennial offering of 100,000 rupees ($33,000) and the increasing of the number of Baptist church members in that province to 100,000. In this country the Baptists of the North and South, including woman's circles, Sunday schools and young people's societies, as well as the united churches, will join the coming year in a great educational campaign centering around Judson. Northern Baptists will also emphasize the history and present work of their society—the American Baptist Foreign Mission Society. A historical text-book on the one hundred years of foreign work is about to be issued, written by Mrs. Helen Barrett Montgomery, for use in classes and for individual reading. A new *Life of Judson*, written in popular style especially for the boys and girls, is being prepared by the well-known author of juvenile stories, J. Mervin Hull. A comprehensive historical volume, covering the century of the work of the Foreign Mission Society, is being written by the former foreign secretary of the society, Rev. Thomas S. Barbour, D.D. Other books are also projected.

Judson Day, July 13, is to be observed in Baptist churches all over the country with special sermons by the pastors and the reading of letters written by Adoniram Judson and his wife, Ann Hasseltine Judson, telling of their arrival in Burma. More elaborate plans have been made for the campaign in the Sunday schools, especially in January, February and March of next year, and the whole campaign will culminate at the meeting of the Northern Baptist Convention in Boston in May, 1914, when the centennial of the Foreign Mission Society will be observed with noteworthy exercises.

Mrs. Harriet C. Stevens, who has now retired after years of service on the field that Judson opened in Burma, writes of the growth of the work in later years. On the foundations laid by the splendid self-sacrifice of the great pioneer missionary, there has been built a great active native Baptist church in Burma. From persecution and ostracism the Christians of Burma have advanced to positions of honor and respect. Mrs. tSevens briefly tells the story of nearly half a century of missionary work in these words:

This land, called by the ancients "Suvanna Bumme," the "Land of Gold," has for just one hundred years been the scene of missionary effort by the American Baptists. July 13, 1813, Adoniram Judson landed in Rangoon, having been ordered out of India by the East Indian Company.

October 5, 1865, two children of missionaries to Burma sailed to carry on the work of their parents. At that time, just after the close of the Civil W American ships sailing for the East were few and far between. Passage w however, obtained on an ice ship sailing for Calcutta, and after four mont and four days the "city of palaces" was reached. One week later a sm coasting steamer took us to Rangoon, where we arrived February 22, 18 The station to which we had been assigned was Prome, 250 miles up the Ir waddy River, then the northernmost of our mission stations, only fifty mi from the frontier of Burma proper. The province of Pegu, in which Pro was situated, had been taken by the British in 1852, and occupied by our m sion the following year. We found three small churches established amo the Burmese, with an ordained native pastor in charge of each, in the to and district, and a good boys' school in the town.

We found three women who had learned to read before they became Chr tians, and with one of these opened a girls' school. The children of heath parents were taken out of school as soon as they knew how to read, so befo they had reached that stage we instilled into their minds a catechism of t Christian religion and hymns, that they might have at least a slight knowled of the truth.

During the first ten years a brick chapel was erected near the bazaar, that passers-by might learn of the true God as well, as a place of worship f Christians.

Three wooden chapels had been burned on this site, so the government i sisted on a brick one being built. This entailed much anxiety and care procuring the necessary funds, and in the oversight of the building operation as a contractor could not be afforded. In addition to the preaching, teachin and building, the care of the sick added much to our work. As the heathe resort to charms and incantations to appease the evil spirits when they are il of course Christians must give that up, and are at a loss to know what to d There was a civil surgeon for the British officers, and he opened a dispensary the jail, it being the only place at his command. Naturally many did not ca to go to the jail for free medicine even, so we were the main resource. We ha an old bamboo structure honored by the name of hospital, and when that wa full, the sick found room for themselves on our veranda or under the hous Diet as well as medicine must be looked after, so that our hands were ofte filled to overflowing. Some people call the Burmans undemonstrative like th American Indian, but we found those under our care most appreciative an loving. They do not fawn and flatter like some Eastern peoples, but once ge into their hearts and you are there to stay.

On our return in 1877 from a two years' furlough, they met us at the statio with great demonstrations of joy, and carried our luggage to the house tri umphantly on their heads. At the house they had provided for us a fine dinne having hired a cook who un derstood English cooking. An other ten years of happy labo was spent among them, durin which in 1885 occurred th third war of the British wit the Burmans, which resulte in the overthrow of their kin and the taking of Burm proper, thus throwing open th whole country to missionary endeavor.

At the end of our secon furlough in 1889 we were asked to take charge of Moulmein, our oldest station. It was a great wrench to leave the work and people of Prome, but it was very encouraging to work among a people of the third generation of Christians and see how they developed intellectually and spiritually.

The church there not only supported its pastor, but also an evangelist to travel about, and a Bible woman. Some of the children of the early Christians were prominent in business and teaching and in government employ. One Burman educated in America was a doctor, and had a dispensary, and the people had learned to go to the government hospital, so our cares in that line were much diminished, though by no means entirely eliminated. Here another race, the Talaings, claimed our attention, and Mr. Stevens became quite proficient in their language, preparing books for them, etc.

Here the boarding-schools had been brought to a high degree of efficiency. No longer have girls to be hired to be educated; they go to school paying all the charges, eagerly trying for the coveted prize of a "teacher's certificate." In 1902 we were transferred to Insein, a suburb of Rangoon, Mr. Stevens having been appointed to revise Dr. Judson's Burmese Bible.

In this center we had the privilege of seeing from time to time our "children in the faith" from both Prome and Moulmein. Our Christians, from being a little despised group huddled in a mission compound, lest they suffer at the hands of heathen neighbors, are a highly respected portion of the community. During the last war the government admitted that the Christian officials were the only loyal ones, the only ones on whom they could depend. Among the few holding the highest office the government gives to natives are three of our earnest Christians. One sent three sons to England to be educated, another has now two sons in America, all at their own expense. In their cases, as in many others, it has been proved that "Godliness has been profitable in this life as well as in the life to come."

THE BOYS' SCHOOL AT MOULMEIN, ONE OF THE BUILDINGS THAT STAND TO-DAY ON THE COMPOUND WHERE ADONIRAM JUDSON SETTLED A CENTURY AGO

SOME NOTES OF THE ORIENT

—ANOTHER FAMINE is threatened in China. A cable message from Bishop White, in charge of the Anglican Mission in Honan Province, says: "The famine is very severe. All Honan is interested. Is feeling very serious." It is said to be caused by extreme drought. For several years crops have been poor. Last summer rain failed entirely in Honan. A missionary writes that starvation is staring many people in the face. This section of China borders on our north, Kiangsu Mission on the west.

—THE CHRISTIAN HERALD has received from missionary friends in China a sixty-page illustrated album, relating the pathetic story of the great famine of 1910-11. To every contributor to our China Famine Orphan Fund we will mail one of these books *free*. The book has a preface in English, and the fifty-five photographs have each an explanatory title in English, with corresponding title in Chinese. It contains also a large map of the famine region. For those who wish to possess a pictorial souvenir of the great famine, this is an excellent opportunity. Your gift will be applied to the support of our 1,200 Chinese orphans at our mission stations. Send early, as there is only a limited number of these albums. Address, "China Orphan Fund," THE CHRISTIAN HERALD, Bible House, New York.

—JAPAN, LIKE OURSELVES, has its "jingoes," but it has also a substantial residuum of common sense among its people. The delegation of Japanese who visited Secretary Bryan on June 18 represented the best conservative thought of their nation. One member of the party, Dr. Soyedo, declared it was "a crime for newspapers to print stories" about the possibility of war between the two countries. "Trade and peace are what we want," he said. He reviewed the long-established friendship between this republic and Japan, and concluded by saying, "Japan regards the United States as a country to be looked up to as one looks up to a teacher."

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, July 13. Romans 12: 1-8. *"Present your bodies . . . unto God."* I put a coin in the offertory: but do I yield my body in holy sacrifice? Do I present it to the Lord as the minister of his will?

There is my bodily hearing. Do I offer the faculty to God that my rs may listen to the cause of his kingdom? There is my bodily sight. n the Lord use my eyes in the search of lost pieces of silver? There are y lips. Are they at his disposal for the messages of his grace? Has the rd the use of my body?

For this is the teaching: It is the will of the Spirit of God to become in- rnate again in my flesh. He would use my body for the transmission of s ministries of life and grace. It is a marvelous dignity to which I am lled: to be used as the vehicle of the King's will! When an earthly king rites his name in my album the album is glorified. But for the King of ngs to write his name in the volume of my life and through it to convey e tidings of his love and power enrolls me in the holy circle of the friends God.

The Lord seeks the temple of my body. He will make it his home. He ill fill it with the light of his Presence. He will make it gladsome with s joy, and fragrant with his peace. "If any man will open the door I ill come in."

MONDAY, July 14. Exodus 3: 1-14. *"I have surely seen the affliction of my people. . . . Come now, therefore, I will send thee."* Does that seem a weak ending to a powerful beginning? The Lord God looks upon terrible affliction and he sends a weak man to deal ith it! Could he not have sent fire from heaven? Could he not have rent ie heavens and sent his ministers of calamity and disaster? Why send a eakling when he has round about him mystic "horses and chariots of re?" Why choose a man when the archangels stand ready at obedience?

This is the way of the Lord. He uses human means to divine ends. He orks through man to the emancipation of men. He pours his strength nto a worm, and it becomes "an instrument with teeth." He stiffens a rail reed and it becomes as an iron pillar. He touches the lips of the umb, and the dumb speaks with the voice of God. Our God delights to use hings that are weak to confound the things that are mighty. White ants an eat away the strength of stalwart trees, reducing them into dust.

And this mighty God will use thee and me. On every side there are Egypts where affliction abounds. There are homes where ignorance reeds, there are workshops where tyranny reigns, there are lands where ppression is rampant. "Come now, therefore, I will send thee!" Thus aith the Lord, and he who gives the command will also give the equipment.

TUESDAY, July 15. Exodus 3: 15-20. *"Thus shalt thou say, The Lord God of your fathers hath sent me."* It is strengthening to be associated with strong men. There is vital inspiration in noble kinships. It is something to drink at Jacob's well; it is far better to kneel at Jacob's altar. It is something to tread the Appian Way with remembrances of the apostle Paul: it is infinitely better to sit at the table of the Lord and eat of the bread which made the apostle strong. It is good to read of the Lord going with Paul to Macedonia, but far better is it to have the promise that the same Lord will go with me to Birmingham, or Manchester, or New York. "The Lord God of your fathers hath sent me."

And so I can be linked with the fathers in personal experience. I can taste the same grace as Augustine. I can share his faith with Luther. With Andrew Bonar I can "draw water out of the wells of salvation." I can drink with Bunyan from the spring at the foot of the hill, I can rest with him in the pleasant arbor, and with him I can gather lilies in the vale of peace. Their experiences are promises for me. Their triumphs unveil my resources. Their songs lead me to the springs of my delights.

And so the story of grace is the revelation of my Lord. All history calls to me as I go to my task. "The God of our fathers" is "the God of their succeeding race."

WEDNESDAY, July 16. Exodus 4: 1-9. *"And Moses answered and said, But—"* We know that "but." God has heard it from our lips a thousand times. It is the response of unbelief to the divine call. It is the reply of fear to the divine command. It is the suggestion that the resources are inadequate. It is a hint that God may not have looked all round. He has overlooked something which our own eyes have seen. The human "buts" in the Scriptural stories make an appalling record.

"Lord, I will follow thee, but—" There is something else to be attended to before discipleship can begin! Obedience is not primary: it must wait for something else! And so our obedience is not a straight line: it is crooked and circuitous: it takes the way of by-path meadow instead of the highway of the Lord. We do not wait upon the Lord's pleasure: we make him wait upon ours.

There need be no "buts" in our relationship to the King's will. Everything has been foreseen. Nothing will take the Lord by surprise. The entire field has been surveyed, and the preparations are complete. When the Lord says to thee or me, "I will send thee," every provision has been made for the appointed task. "I will not fail thee."

THURSDAY, July 17. Exodus 4: 10-17. *"Now therefore go, and I will be with thy mouth."* And what a promise that is for any one who is commissioned to proclaim the King's decrees! Here can teachers and preachers find their strength. God will be with their mouths! He will control their speech, and order their words like troops. He does not promise to make us eloquent, but to endow our words with the "demonstration of power." Eloquent words may be impotent: commonplace words may go forth like an army. A few smooth stones from the brook, when guided by the Lord, can bring down giants!

"And I will teach thee what thou shalt say." The Lord will not only be with our mouths but with our minds. He will guide our thoughts as well as our words. He will be as sentinel at the lips. He will be our guide in meditation and judgment, and he will bring us to enlightened ends. All of which is just this: He will give us mouth and matter.

This does not put a premium upon idleness. The Lord guides when men are honestly groping. He gives us fire when we have built the altar. He works his miracle when we have provided the five loaves. He sends his light through diligent thinking.

FRIDAY, July 18. Matthew 10: 24-31. *"The very hairs of your head are all numbered."* Providence goes into details. Sometimes, in our human intercourse, we cannot see the trees for the wood. We cannot see the individual sheep for the flock. We cannot see the personal soul for the masses. We are blinded by the bigness of things: we cannot see the individual blades of grass because of the field.

Now God's vision is not general, it is particular. There are no "masses" to the Infinite. "He calleth his own sheep *by name*." The single one is seen as though he alone possessed the earth. When God looks at the race he sees every man. The eyes of the Lord have distinguishing vision. His love is "full of discernment." He sees the sparrow, the lily of the field.

And, therefore, I need not fear that "my way is overlooked by my God." He knows every turning. He knows just where the strain begins at the hill. He knows the perils of every descent. He knows every happening along the road. He knows every letter that came to me by this morning's post. He knows every visitor who knocks at the door of my life, whether the visitor come at the high noon or at the midnight. "There is nothing hid." "The very hairs of your head are all numbered."

SATURDAY, July 19. Isaiah 6: 1-8. *"In the year that King Uzziah died I saw the Lord."* He lost a hero, and he found the Lord! He feared because a great pillar had fallen: and he found the Pillar of the universe! He thought everything would topple into disaster, and lo! he felt the strength of the everlasting arms. When Uzziah lived Isaiah had forgotten his Lord. He so depended on the earthly that he had overlooked the heavenly. Uzziah concealed his Lord as a thick veil hides a face. But when the earthly king passed the eternal King was revealed: as when by the passing of a cloud the moon reigns radiant in the open sky.

And thus it is that apparent calamity is often the minister of revelation. The great storm clears the air, and luminous vistas come into view. The howling wind of adversity drives away the earth-born clouds and we see the face of God. Our sorrows prove the occasion of our visions. We see new panoramas through our tears. Bereavement gives us spiritual surprises, and death becomes the servant of life. So it happens that days begun in gloom end in revelation, and we keep their recurring anniversaries with deepening praise. Isaiah lost a hero and found his Lord! He found his Lord, and through his Lord he found his mission. "Here am I; send me."

These Daily Meditations will appear in each issue through 1913

J. H. Jowett

THEY SHALL SEE HIS FACE"

Rev. 22: 4

SEE His face! O joy divine!
What richer treasure could be mine
n when, these earthly trials o'er,
e his face forever more!

see his face! My soul, rejoice
see his face and hear his voice;
count my toilsome journey o'er,
l see his face forever more.

recious hope born from above!
ression of our Father's love!
find in heaven a resting-place!
know that I shall see his face!

lood-washed throng redeemed from earth
olding God! Oh, sound it forth,
all who will may find their place
heaven, where they shall see his face.

MRS. A. E. BARNES.

SUMMER

WINTER is cold-hearted,
Spring is yea and nay;
Autumn is a weather-vane
Blown every way.
But the summer days for me,
When every leaf is on its tree.

When the sparrow's not a beggar,
And little wren's a bride,
And the larks hang singing
O'er the wheatfields wide;
And the anchored lilies ride
On the waters as they glide—

Before green apples blush,
Before green nuts embrown—
Why, one day in the country
Is worth a month in town!
Is worth a year and a day;
Then come to the woods away!

HENRY P. LYMAN-WHEATON.

SUNDAY

CALLED by whatever name,
Pagan or Christian signed,
God's day is still the same,
A day for rest designed.

One of the mystic seven,
Blessed evermore of God:
Hallowed from arching sky
To trodden, earth-worn sod.

How shall we keep the day
A rest for weary feet,
Surcease from work and play,
A benison complete?

More than all other days,
The gift of God it seems:
Down shining paths of light,
His grace and glory gleams,

Lifting our hearts above
To seek our Father's care,
On this his day of rest,
Our sacred day of prayer.

M. D. TOLMAN.

THY HAND

IF I could feel my hand, dear Lord, in thine,
And surely know
That I was walking in the light divine,
Through weal or woe:

If I could hear thy voice in accents sweet
But plainly say,
To guide my trembling, groping, wandering feet,
"This is the way"—

I would so gladly walk therein, but now
I cannot see.
Oh give me, Lord, the faith humbly to bow—
And trust in thee!

There is no faith in seeing. Were we led
Like children here,
And lifted over rock and river bed,
No care, no fear,

We should be useless in the busy throng,
Life's work undone.
Lord, make us brave and earnest, true and strong,
Till heaven is won. —*Selected.*

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The New Evangelism

IN HIS able and convincing contribution to the absorbing discussion on evangelism (the third instalment of letters on the subject appears in this issue) Dr. Biederwolf places his finger squarely on the real seat of the trouble. He does this by skilful elimination, showing that the individual evangelist or "personal worker," the pastoral evangelist and the denominational evangelist are not involved in the present controversy, which in his opinion deals in the main with public union evangelism. It is well to keep this point clearly in view, since it has been demonstrated, in the report of the Men and Religion Movement, that of the permanent additions that have come to the churches, a majority is distinctly referable to public union evangelism. And it is this kind of evangelism that is needed by the churches to-day.

But to make the evangelists' efforts fully acceptable, and to prepare the way for successful spiritual work, there must be greater harmony between pastors and evangelists. There are methods to be changed, faults to be remedied, and the evangelists themselves must be the principal factors in bringing about new and improved conditions and better relations. Dr. Biederwolf writes very plainly on these matters, as one who has the future of evangelism deeply at heart. His conclusion is that the church must assume charge of evangelism. Pastors and evangelists must co-operate, each and all doing their share toward making the union complete, harmonious, and thoroughly efficient for service. Such are the essential features of his proposition for a great continent-wide spiritual organization, on new lines, and within whose ranks every evangelist could find abundant scope for his energies as a Gospel messenger and a winner of souls.

The Heart's Gifts

IN a letter from a missionary correspondent of THE CHRISTIAN HERALD in a heathen land, received not long ago, the writer told of a little native lad who, when a number of converts were making their offerings at a service, took a collection plate, and, setting it on the floor, stood upon it with his brown naked feet. Then with folded hands he faced the missionary, who gazed on him in surprise. In broken syllables the child explained that, having nothing else to give to the Lord, he gave himself!

In many of the gifts to God's work that come through the readers of THE CHRISTIAN HERALD, we find evidence of this beautiful spirit of personal dedication. The heart prompts the gift, and goes with it. We give ourselves with every real love-offering. A few days ago, a lady handed in at THE CHRISTIAN HERALD office $100 in bills, directing that $25 be apportioned to the Gospel Mission work of Joseph Vital in Yonkers, N. Y., and the balance for the support and Christian training of the orphans in care of our missionaries in China. She would give no name, but the heart clearly went with the gift. Another reader, a Massachusetts lady, wrote about the same date: "The 'Beautiful Testimony' on the editorial page of THE CHRISTIAN HERALD of June 18 has touched me, and as I had some money given me lately, I have resolved to give $200 of it to use for the helpless children of China. I do not want my name published." Here also is the evidence that the heart went with the gift. Both these good friends had in loving remembrance the Master's injunction in Matt. 6: 1-4, which promises a blessing to those who do their alms, not for the world's praise, but for love of Him whose great heart went out to all humanity.

Reckless Exposition

SOMEBODY has been kind enough to send to us several copies of a series of expository addresses issued under the title of the "Bible Study Club." As we presume they are sent for comment, we feel at liberty to say a word concerning them. As "studies" of God's Word, they are of a kind to make the judicious grieve, being apparently the product of a corps of writers who discard practically all the results of the highest Bible scholarship, and put forward an assortment of theories and conclusions that have no place in any recognized theological system. Claiming to harmonize all sectarian doctrines, they have produced a conglomerate as unsound, unscholarly and unfounded as could well be imagined. These studies are so full of glaring absurdities that they would be passed by as so unimportant as to be unworthy even of comment, were it not for the fact that they are being widely distributed and are liable to fall into the hands of many who may be grossly misled by them. When we note that they teach universalism and second probation; abolish future punishment and extend divine clemency even to the Sodomites; teach that the work of Creation needed 49,000 years, and speculate as to the size of the population of Eden before the fall, we are moved to inquire in what wonderful seminary these "teachers" took the course in systematic theology, whether they ever studied Greek or Latin, and how they ever came to be ordained and let loose upon a defenseless world as Bible expositors. If they will supply us with this information, we may have something further to say concerning the "Bible Study Club."

Haste and Thoroughness

MANY will regret that the old Corner Clock has seen its day. We retain a fond and lingering memory of its conspicuous place in our grandparents' homes. When in its presence, we were fully conscious that with each stroke of its pendulum it was measuring time as faithfully and accurately as if it had been a living thing. As the months passed by, it would not be one whit behind the seasons of the year. It won and held our entire confidence. So slowly and persistently did it perform its service that, as we went into the library, it would greet us with its soothing message, giving the supreme assurance that there was "Plenty-of-time! Plenty-of-time!" It seemed to instil a spirit of confidence and contentment that made life worth while. We found time for business, for home pleasures, for social pastimes, for the enjoyment of real life. Somehow, we had time to attend to things—and to attend to them rightly—for we worked to the tune of the old Corner Clock.

But to-day we have a small clock on the mantel that jerks and sputters all day long; a little nickel-and-brass concern that persistently urges us to "*Get*-there! *Get*-there! *Get*-there!" We catch its impulsive sentiment; the blood tingles through our veins, nerves reach high tension, minds are set awhirl, and we unconsciously keep time with its jerking suggestion. We rush and fuss all day long until we are half crazed; and even during the silent hours of night, our slumber is often interrupted by its insistent "Get-there! Get-there! Get-there!" In such state of mind and body, we are apt to slight the details of life's mission and work, blunder small things, shun matters that seem to be i nificant. We live too fast. The "short-cut" prevails. Duties, privileges, responsibilities, consciously escape notice. Real purpose and se in life fade away under the stress and strai hurry and hustle. We become overburdened. our hands find to do is not done rightly, for w all things either in too much haste, or compl unto ourselves, and not as "unto one of these children." All this because we want to carry the suggestion of the fussy little clock that tell to "Get-there! Get-there! Get-there!" Let turn over a new leaf and learn to value time living with more deliberation, by measuring tematized service with the length of the pas hour, and keeping at our work—slowly, stea persistently, learning thoroughness, and so to l that the little things of life and the details of vice are neither overlooked nor shunned, but re nized as stepping-stones to greater things.

Our New Ambassadors

IN THE appointments of Thomas Nelson Page, well-known author, as ambassador to Italy, of Dr. Henry Van Dyke as ambassador to the N erlands, President Wilson has once more han the laurel wreath of official recognition to Am can literature. On several notable occasions in history men of international literary repute h represented us at the courts of London, Vien Paris, Berlin and Rome, but none has better ear the right to such an honor than the brilliant ginian whose books have delighted a full generat here and given him an enviable literary reputat abroad, and the scholarly pastor who is hailed the "Dean of American Poets." While we h no official school of diplomacy, like some Eu pean governments, we certainly make no mistake choosing for such important diplomatic posts m who represent the finest type of Americanism whose sound judgment, rare culture and wide perience are in themselves an equipment for a emergency. It is all the better too when they ha not an office-holding record. If there is one p which above all others we can afford to keep out the reach of the professional politician, it is the p of ambassador.

"Our Children for Christ"

ON JULY 8 the World's Sunday School Conve tion, the largest and most representative ga ering of its kind, meets at Zürich, Switzerland. ocean steamers and overland trains, hundreds delegates have been speeding thither from all lan civilized and heathen. THE CHRISTIAN HERALD h two representatives among the delegates, who w send reports of the convention work, and an inte esting description of the memorable gathering, wi photographs, so that all of our readers will be fu informed on this important event. Zürich has p pared for the convention in a loyal, Christian spir and in the ancient city's official welcome to t guests, and it asks them to come in the spirit prayer and service, and to accept "Our Children f Christ" as the password—a motto which might w be adopted by churches and Sunday scho throughout the world.

General Notes

—AT THE SUGGESTION of friends of the "Children's Paradi we have printed a number of copies of the beautiful bird's-e view of our Children's Home by Corwin Knapp Linson, wh appeared in our issue of June 18, and will mail copies in tu to any address at ten cents each to cover printing and posta

—RECENT CABLE DESPATCHES from Morocco give the bare d tails of a critical situation in that country. On June 12. London cable stated that a Spanish warship, the *Gene Concha*, had accidentally gone ashore on the Moroccan coa and had been immediately made the target of thousands of Moor sharpshooters. Two men escaped in a rowboat, and on b picked up by the Spanish gunboat *Lauria*. Induced the capta to rush to the rescue. The gunboat succeeded in re sixty-three of the crew, thirteen of whom were wounded. Th men are missing and nine have fallen into the hands of t Moors. The commander of the vessel fell dead on the bri shot through the eye. The cruiser *Reina Regente* bombarded group of natives for two hours. Negotiations have been beg for the surrender of the captured sailors. The Spaniards ha taken the offensive with a combined movement from Tetua Alcazar, and Arzilla. Fighting has occurred at Alcazar. R inforcements from Spain are being sent. A later cable advi says: "A French force has been ambushed and seriously c up in Morocco. The column which has been operating in th Tabla region was surprised by the enemy, and suffered a loss sixty-four dead and one hundred and nine wounded."

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Stefansson Sails for the Arctic

THE Canadian Arctic expedition under Vilhjalmar Stefansson left Victoria aboard the steam whaler *Karluk* on June 17. Most of the members of the party were on board. r. Stefansson with Dr. Anderson, zoologist, and ames Murray, oceanographer, will overtake the *arluk* at Nome. The vessel sailed under command of Captain Robert Bartlett, who took Rear dmiral Peary's ship, the *Roosevelt*, to within four undred miles of the North Pole. Besides the crew here are in the expedition fifteen scientists, most f whose names are known throughout the world. Ir. Stefansson, who is a seasoned arctic explorer, elieves that there is a vast area of land between laska and the North Pole, containing 1,000,000 quare miles of territory, and it is his determinaion to discover that new continent, make careful aps of it, and make permanent record of all facts elating to whatever science. The Canadian Govrnment has had sufficient faith in the man and in is vision of the undiscovered country to fit out his hip with every needed supply and the company of cholars regardless of expense. The expedition as gone with the intention of spending three winers and four summers in the gigantic task undertaken. Should the expedition prove as successful s is contemplated, it will close forever the chapter f geographical discovery, for the only place on the whole earth where there can possibly be land of any considerable extent the very existence of which is nknown to us is this one for which the explorers ave gone to search. The morning before sailing he explorers received a farewell visit from Sir Richard MacBride, premier of British Columbia. At night the premier gave a banquet in honor of the event, presenting Mr. Stefansson a piece of plate in commemoration of the departure of the expedition. In the afternoon the mayor and a committee of the aldermen of Victoria went aboard the *Karluk* and presented to the explorers four British flags to be put up over any lands discovered. In the arctic regions thus far discovered, as in all new countries on the earth, the explorer and scientist is quickly followed by the missionary, and under the flag of a nation newly set up there is placed the standard of Christ's royalty in fulfilment of the prophecy:

He shall have dominion also from sea to sea, and from the river unto the ends of the earth. (Ps. 72:8.)

EXPLORER STEFANSSON EXAMINING HIS STORES

THE "KARLUK" AT HER DOCK IN ESQUIMALT, B. C., CANADA

Faith and Works Necessary

IN HIS letter to an officer of the Salvation Army, Vice-President Thomas R. Marshall says some very true and practical things. Among other things he says: "I am convinced that the genuine Gospel of Jesus of Nazareth is the only thing that can eradicate evils in business and political life. And more and more am I convinced that Peter and Paul must be blended in order to make a twentieth century Christian. Faith and works are both required. The measure of the great success comes from the personal touch which it gives its work. It is not that you dispense charity in the old-fashioned sense, but that you dispense love and give the erring and the fallen a knowledge of the fact that they are the children of the selfsame God, and may, by his grace, rise to greater heights. May it be given to all of us to understand that Christianity is not a system of ethics, a code of morals or a list of dogmas, but that it is a vitalizing influence for the individual man." This demand for an unselfish devotion to the interests of others as a necessary fruit of Christian faith by the Vice-President calls to mind the apostle's searching statement of the requirement of good deeds:

Even so faith, if it hath not works, is dead in itself. (James 2: 17, R.V.)

Fifty Years Counting Money

MISS EMMA R. GRAVES, a maiden lady of eighty-four, has spent fifty consecutive years counting Uncle Sam's money. There are important reasons for her long employment by the government or she would not be rounding out her half century of public service. There has been constancy personified. Her hands have been just as regular at their task as the hands of a clock are in marking the flight of time. There was integrity complete. The most remarkable fact in the history of this servant of the government is that she never made a single mistake in counting the money during the half century of her employment. This service to the government, though humble, was as necessary as that of the highest officials of the nation, and was rendered with a constancy, honesty, accuracy, and fidelity to trust which dignified humble toil, and elevated a modest life to the altitude of the highest principle and noblest patriotism. The constancy, integrity and fidelity to trust which the woman who has counted money for the government manifested are required in the spiritual life, as expressed in the injunction of the apostle:

Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. (I Cor. 15: 58.)

Judge Rebukes Woman's Extravagance

IN a Brooklyn divorce case the other day Supreme Court Justice Aspinwall delivered a most stinging rebuke to those women whose extravagance in social life had led to such domestic infelicity. A woman sued her husband for absolute divorce and $78,000 a year alimony. The husband made affidavit that the plaintiff "by her extravagant expenditures, her insane desire for social display and her irascibility of temper, which has been aggravated by her overindulgence in intoxicating liquors, has estranged the defendant and made his home life unbearable." He claims that he inherited $1,000,000, and that largely by his wife's reckless extravagance the fortune has been reduced to $350,000. Her serious claim of alimony, amounting to twice as much as his annual income, provoked this terrible rebuke by Judge Aspinwall: "An income according to her station in life. That sounds very well in novels, but many a woman has to marry a rich man before she has any station in life at all. The plaintiff has been living too high, and has taken advantage of her husband's softness in her wicked extravagance, thereby losing his interest and respect. These society women live at the fashionable hotels, smoke cigarettes, and drink wine. They spend money like water instead of trying to make happy homes for their husbands. They don't want children. They had rather ride the length of Fifth Avenue with spangled poodle dogs than care for their own flesh and blood." Such frankness from the bench would have a tendency to put a check on the reckless expenditure of those who marry for money, and then sue in the divorce court for liberty and more money. Many husbands are guilty of the same sinful extravagance. The class of women the judge justly rebuked might pay attention to this pen picture of the ideal wife and mother:

That they may teach the young women to be sober, to love their husbands, to love their children. (Titus 2: 4.)

Foolishly Dives Two Hundred Feet

A YOUNG architect was arrested a week or so ago on a charge of attempted suicide for diving from the Washington Bridge two hundred feet into the Harlem River in New York City. It seems that the young man had not contemplated suicide at all but performed this venturesome deed to show his courage. Socially he was of a timid disposition, and his companions rather teased him, charging that he had not the courage to propose to or marry a certain lady. He determined he would show them he had greater physical courage than any of them. The life-risking jump from the bridge was the result. It is a wonder he lived. The bridge is nearly twice as high as the Brooklyn Bridge. It is said no one who ever jumped from it before has survived. The young man's explanation of the cause for his act indicates that he is a crank, and yet the laughs and jeers of companions often drive young men and women into acts of physical and moral danger and death. Moral courage in the face of ridicule was manifested by the great leader when challenged to compromise in these words:

I am doing a great work, so that I cannot come down. (Neh. 6: 3.)

Snake Breaks Up Excursion

A RATTLESNAKE broke up the annual picnic of a Brooklyn Sunday school the other day at Fairview Grove, N. J., on the Palisades opposite the upper part of New York City. Irwin Kiellberg, a young sailor from the Navy Yard, who was doing his part in the entertainment of the children, was helping some boys and girls up a cliff when a rattlesnake bit him on the leg. A companion sailor, at his command, made a tourniquet of a handkerchief and applied it to the young sailor's leg. He was removed to the hospital at Dobbs Ferry, where, though his limb had swollen to enormous proportions, it is thought he will recover. The accident so filled the company with fear that many went back to the boats and returned early to their homes. It would hardly be thought a rattlesnake would venture to a place little more than the width of a river from a city of four million people. But he found the Palisades a good enough place for his house, and his ancestors had claimed the territory first. This is not the first religious company that snakes have disturbed. They did deadly work to the children of Israel. Moses put the brazen serpent on a pole and those looking on it lived. Christ took this event as a figure of the serpent bite of sin, and of himself as a cure.

As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him shall not perish, but have eternal life. (John 3: 14, 15.)

MEN AND EVENTS IN THE WORLD'S NEWS

NOW, put down all these impressions. Put them in a long row and add them up somewhat after the manner that a bank clerk totals a column of figures, and like the sum of such a column there will be one big impression of Bishop Brent. Simply this: He is human."

With these words a writer in one of the great metropolitan newspapers concludes an article made up of impressions gathered from the stewards and some of the passengers who were fellow voyagers from Liverpool with the Rev. Charles Henry Brent, Protestant Episcopal missionary bishop of the Philippines. Bishop Brent attracted considerable attention a few weeks ago by crossing from Liverpool as a steerage passenger, faring in every way like his emigrant companions. The newspapers both quoted and misquoted him very widely, attributing all manner of motives for his action. In an interview granted at the Church Mission House after his arrival Bishop Brent is quoted, and we believe correctly, as follows:

The Bishop Who Crossed in the Steerage

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BISHOP CHARLES H. BRENT

"I made my trip in the steerage for the purpose of investigating, and I had to be very careful as to the questions I asked, because, if my fellow travelers had got the idea that I was traveling as an investigator, they would not have given me their confidence. I may add that I shall respect the confidences they gave me.

"While I should pronounce the people from northern Europe whom I met in the steerage of the *Carmania* desirable material for American citizens," said the bishop, "I am convinced that there is peril for our standards in the class that we are getting from southeastern Europe. On their account, there is apt to be some day a worse mix-up than can possibly happen from the admission of Japanese subjects. We don't have to assimilate Japanese; but those five hundred Continentals that came over in the *Carmania* steerage are the very kind of people that do have to be assimilated here.

"This government ought to make a careful investigation into the subject of immigration from Europe. As an American citizen I do not see why we are called upon by backward nations to do work they are capable of doing and which they should do. They should at least make the people that they send us clean. I talked with many of the other steerage passengers, and I found that a lot of them thought the same way as I did. The Scandinavian and English passengers were disgusted.

The bishop mingled freely with the steerage passengers during the voyage and became very popular. This close contact with those of whom he speaks gives to his opinion a great additional value.

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MR. C. D. USINGER, superintendent of the Faith Mission, in connection with the St. Nicholas Collegiate Church, New York, recently passed to his eternal reward. Mr. Usinger was converted at the Bowery Mission about ten years ago. He was a veteran of the United States Army, and for some years had lived an ungodly life. His conversion, however, was of the most pronounced and dramatic character. He began at once a life of the most earnest and disinterested Christian service. For two successive winters he worked in the Bowery Mission Bread Line, being present every night throughout the winter months, dealing with men personally, and without any remuneration. Shortly after this he was appointed superintendent to the Faith Mission, in which he rendered splendid service. He was an earnest co-operator with the evangelistic committee, doing much effective tent and open-air work.

Faith Mission Loses Its Superintendent

His loss is mourned by an exceedingly large circle of friends. He leaves a widow and one son.

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WE ASK neither home nor food, rather give us a house where we may again meet together to worship God." The people who said these words looked poor indeed. They were also weary, for after a night of arduous toil and excitement they had had to take a long walk in the afternoon's burning heat in order to be present at the last service which Mr. Jansen was about to hold in their far mountain district. Mr. Jansen writes briefly of this journey of many miles of walk and climb, at times over such paths and mountains as well nigh exhausted the accustomed Cebuans themselves. The following is gathered from the brief account he gave: "Back again from a trip! Although the famine among our congregations continues, the work is going forward. Thank God there has not to be in this island in these days a famine of God's Word! Fifty-five of those who so eagerly waited to declare their faith publicly by baptism were baptized, but as we had expected a number more of new candidates from a distant village we wondered at their non-appearance at the last special service which was held on the Sunday morning. On Sunday afternoon we went on to a place some three hours distant to hold an open air service, and old and young walked cheerfully over an open country in the scorching heat. What was our surprise to see the missing candidates came hurrying on some time later.

Cebuan Christians During Famine

"They arrived just in time, for I was leaving right after. The reason they gave for non-attendance was adequate indeed. Their entire village nearly had been burned down, and so they had been detained! Homes made of grass, so low built as to seem to be continually in reach of the irregular flame from the improvised lights. Owing to the hurricane there are only a few houses standing in whole districts. Our faithful evangelist and his wife were anxious as to where they should gather the scattered congregation for the services in case of rain. They made no comment on the miserably uncomfortable way in which they themselves were living. In that locality there was just one house of fair size left standing. It was for sale, as the family who owned it were eager to leave the famine districts.

"Before starting off on the long homeward trail I gathered together the most needy of the people. There was little difference between their degrees of misery. Those villagers whose homes had been burned were in greatest need.

"When the Christians understood that through Christians in distant lands they were to receive help they one and all began to plead, 'We do not need it, pastor. We have still roots to eat, but we do need a church where we can worship God together even when the rain shall have come.' What can we do for such a people? We would care for their poor suffering bodies, but they care more for the things of God. 'What will you have me to do?' I asked them. There was no hesitation in their decision. They quickly told me about the house that was for sale, and before I left them they were assured of a place where they could meet for worship." ELIZABETH W. JANSEN.

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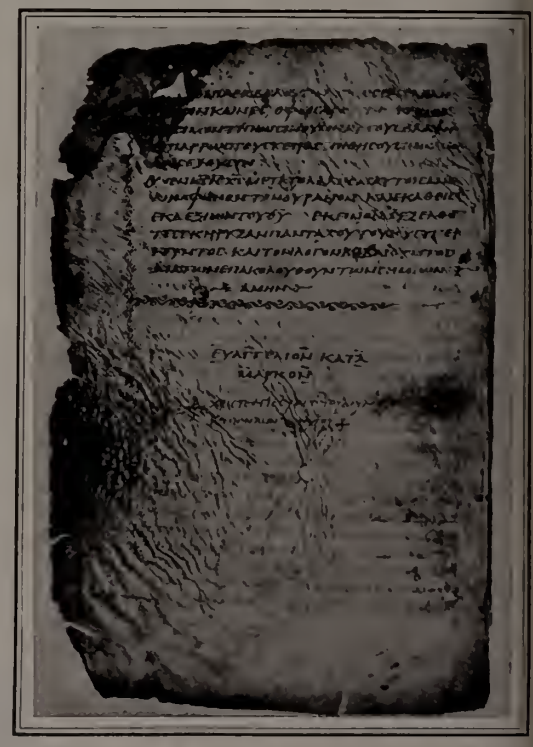
THE Freer manuscript of the *Memorabilia of Jesus*, and especially the addition which it makes to the Gospel of St. Mark, has attracted considerable attention during recent weeks. The secular and some of the religious press of America has hailed the manuscript as a "new find" in spite of the fact that it was purchased by Charles L. Freer of Detroit from an Arab, Ali im Ghizeh, in 1906, and copies of it have been in the possession of several large libraries for many months. Mr. Freer bought from the Arab 187 sheets of vellum, goat and sheepskin bearing a Greek text of the Gospels in the Western order, Matthew, John, Luke and Mark, all in the script of a single writer. Though the edges of the sheets show the results of years of wear, the text of the parchment pages is quite legible. This text was evidently gathered from scattered copies of sections of the Gospel by its devout writer, for it shows plainly by the display of regional characteristics that it was copied from those fragments which, in widely separated parts of the Roman Empire, escaped the destruction of Diocletian in 303 A.D. There are in the manuscript 160 corrections made by erasure and rewriting. Some of these were made by the original scribe, evidently as he compared with the older text, and some by a later scholar. A very careful investigation by experts has proved, however, that none of these corrections were made later than the sixth century and that certain marks found on the first pages of each Gospel were made by drops of candle grease, left perhaps from occasions when the manuscript was shown to visitors at the ancient monastery where it reposed.

The Freer Manuscripts of the Gospel



THE LAST PAGE OF THE GOSPEL OF ST. MARK IN THE FREER MANUSCRIPT

These findings lend a greater semblance of truth to the story of the Arab trader, who claims to have unearthed the manuscript from a stone jar buried near the ruins of a monastery, the head of which was martyred in the time of Diocletian, and which was finally destroyed in the thirteenth century. The text given in this new source is in few essentials different from that already known. The most important addition is made to the end of the Gospel of Mark. After verse fourteen follow six more. These have been translated specially for THE CHRISTIAN HERALD by Professor Charles Fremont Sitterly of the department of Biblical literature of Drew Theological Seminary. This translation is as follows:

He showed himself in another form (to two) of them as they were walking into the country. And these also went and told the good news to the rest, but not even did they believe them. Later he showed himself to the eleven as they reclined at table, and he upbraided them with their unbelief and hardness of heart because they had not believed those who had seen him alive.

And they excused themselves, saying that this age is one of lawlessness and unbelief under Satan. An age being under the wicked influence of spirits (or influence of wicked spirits) it does not recognize the true power of God, on which account they already rendered conspicuous your righteousness, answered these to the Christ. And the Christ replied back to these same, that the mountain of the years has completed the authority and rule of Satan, and it draws near that day of doom, for on behalf of sinners I was given up unto death so that they should turn back unto the truth and no longer be sinners. So that they should inherit the spiritual (kingdom) in the heavens and the undying glory of righteousness. But going into all the world proclaim the good news to all creation. He who believes and is baptized shall be saved, but he who disbelieves shall be condemned. Moreover signs shall accompany those who believe such as these . . . in my name. . . .

Dr. Newell Dwight Hillis, writing on this subject, says:

"Now, a child can discern the difference between the simplicity and beauty, the majesty and dignity of the Gospel itself, and this variant. Doubtless on the earlier manuscript some scribe wrote this passage on the margin. Later on, through excess of reverence, another scribe, living a century later, in copying the page upon his knees included the marginal note in the text. Other extraordinary variations appear. So different are they that Professor Sanders seems to have proved that the scribe who wrote these four Gospels copied them from at least seven independent manuscripts. The probabilities are that this scribe may have determined to make the round of the great Christian centers and copy all the writings in the possession of the leaders of the early church."

THE "LOST CHORD" IN EVANGELISM

FURTHER LETTERS ON THE GREAT QUESTION: "IS EVANGELISM DYING OUT?" BOTH SIDES CONSIDERED
DR. BIERDERWOLF REVIEWS THE CONTROVERSY

THERE is not the slightest indication of any decline in popular interest in the discussion over the absorbing question: "Is Evangelism Dying Out?" Letters from evangelists ar and far continue to reach THE CHRISTIAN ERALD, and from the tone of these communications is evident that the writers regard the controversy of vital importance for the future of evangelism. is agreeable to note that the discussion on the iole is conducted in the most friendly spirit all und.

In the third instalment, which is printed below, e leading place is assigned to a letter from Dr. ederwolf, which is timely and helpful:

·. Biederwolf on the Evangelistic Problem and the Remedy

THE discussion of the subject of evangelism is . far more important at this particular time than ·en the majority of the most ardent churchmen ay perhaps be inclined to think. What is meant / evangelism? What phase of evangelistic work uppermost in the minds of those asking and of ıose attempting to answer this question? I warıt it is not individual evangelism. There is no roblem here. Individual evangelism is not a thing talk about; it is a thing to do. The pity is that ore of us are not doing it.

I warrant it is not pastoral evangelism. There little if any problem here except what to do with ıe pastor who is not evangelistic. Neither is there ny serious problem connected with evangelistic ·ork done by the denominational evangelist workıg within the lines of his own church; no problems t least but what are comparatively easy of solution. While it is true that many of the weaker evangelists re doing or are attempting to do union evangelistic ·ork, it is also true that most of the stronger evan·elists are not for various reasons doing denominaional work. And there are reasons, many of them, hough not pertinent to the present discussion, why nion work far more than denominational work is alculated to meet the present-day demands of the ingdom. And I warrant it is to this kind of evan·elistic work more particularly that men's minds ·re reverting, when they think of the discussion now ınder way. It is well to understand clearly the nain issue.

Now, there are two things to be said just here: First. In the writer's mind much of the hope for he coming kingdom lies in the combined effort of he pastors grouped in the various towns and cities n a heroic, earnest and sometimes oft-repeated ampaign of sane and thorough evangelism. Some nay take exception to this, but the limits of this discussion will not permit us to argue it. My belief is based on the record of the past. That record, so far as numerical increase is concerned, is humiliating enough as it is, but what would it have been apart from such work as we are discussing? Let the minister who harps so continually against evangelism face that question squarely and answer it fairly.

In connection with the Men and Religion Forward Movement, in which the writer had the privilege to serve as dean of the Evangelistic Message, a survey of church life and activities was taken in nearly three score of the largest cities of the land, and the charts, made up from the figures presented by the pastors themselves, revealed the fact that by far the largest additions to church membership on confession of faith and otherwise have come about as the result of public evangelistic services; and in every case, without one single exception, the year or two following such effort was characterized by larger accessions and keener activities and heavier benevolences than had been the case for many years prior to the series of successful union evangelistic services. These facts speak for themselves.

Second. It is, however, exactly in regard to this kind of evangelism that the most serious problems present themselves. There must be a greater harmony between the pastors and the evangelists. This is at least one crying need of the times. What could speed the kingdom more? But this harmony is lacking. There is prejudice, jealousy, suspicion and antagonism. Why? Because the ministry is wrong? No. Evangelism is at fault. And certain aspects of evangelism must be altered, certain features must be eliminated, certain faults must be remedied before confidence on the part of the pastors can ever be secured, or the desired co-operation attained. The trouble is just there.

Now, what is the remedy for all this? We answer emphatically: Federated church control! This and this only will relieve the situation. Evangelism has always suffered through its own mistakes, and it always will, until it is brought within proper ecclesiastical direction. Dr. Torrey says: "We have too many organizations now." Then let us get rid of some of them, or all of them, and get together in some way and do business. Mr. Mahood says, "The probability is that men who are abusing this holy office would be the first to thrust themselves into such an organization, and the purpose of the organization would be at once frustrated." Not if it were rightly officered by pastors and evangelists with proper ideals. Mr. Bromley says: "It would merely shift the problem." Well, it's time to shift it somewhere; we cannot let the situation cure itself. It has had time to do this and it has failed, and, some want us to believe, miserably so. I believe God is calling to the church to-day to take charge of evangelism and the work of the evangelist, just as she has always taken charge of the pastor and his work. The *modus operandi* we can consider later. Not a few men in the pastorate and the evangelistic field have fairly well defined ideas in regard to this. But it is as certain as the rising and setting of the sun, that we shall never get very far out of the present discouraging situation until we make some thorough, carefully thought-out effort to do it. I trust the discussion will be continued.

Chicago, Ill. W. E. BIEDERWOLF.

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Is the Trouble with the Churches?

IN YOUR letter, which appeals to me strongly, you say: "Since the Men and Religion Movement, evangelism has been under fire." This is true, for neither were attended with the success the leaders had expected in all towns. Then as to "evangelism being under fire," this is also true. It was the same when Paul preached, and when Jesus rebuked the Pharisaism of his day. Then you ask: "What has become of the old-time note of the evangelist?" With some it is still in the preaching. In others, that note is lost in the harmony of this worldly age. Some have lost it in the frost felt in the average congregation, others in the ring of the money-changers' counting-room and in the effort to float a movement that has more of the commercial than has hitherto been known in evangelistic meetings.

As to the trained evangelist, that's the only kind I should want. Why take men whose experience does not tally with the pastor's?

As to "evangelism dying out," it's as dead as it can be in some parsonages, as well as in the churches. I would as soon try to hold a meeting with a lot of wooden Indians as some of the churches I know. Evangelism is as truly fruitful to-day as ever if pastors and church officers only have the faith to break through whist, the dance halls, Sabbath desecration, and commercialized tendencies of this twentieth century materialistic, sensual age.

Winona Lake, Ind. CHESTER BIRCH.

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True Evangelism Cannot Die

FOR the past three seasons I have restricted my work to the towns and villages of Canada of 5,000 population and under. The time at my disposal this season was all filled up months ago. The results, in professed conversions and additions to the churches, have been the best in twenty-five years.

The church is suffering from worldliness, materialism and infidelity, for which the higher criticism is largely to blame; but I find everywhere both pulpit and pew crying out for the help of evangelists in whom the spiritual note is not a "lost chord."

Many things have changed in recent years, but human nature is still sinful, and needs a Saviour who is "mighty to save." The evangelism which stands fast by the Old Book, preaches a Saviour who atoned for sin by his death and who saves from sin, is not dying, and will never die out.

Montreal, Mich. J. RITCHIE BELL.

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Stage Methods Out of Place in Evangelism

IS EVANGELISM dying out? From the evangelist's standpoint, it appears to be. I have never known a season when calls for such work have been so few. Evangelists and evangelism have always been targets for critics, both friendly and unfriendly; but now they are being wounded in the house of their friends. Conferences are of value and are much needed; but the wide publicity given to certain features is to be deplored. The sins of a few are being imputed to all.

Without doubt there is need of a reformation in the evangelistic work. The high tide of evangelism of a few years ago led many well-meaning, earnest men into the work who, I fear, were "stage-struck." The Spirit of God did not lead them, and consequently has not indued them. As a result, extremes in manner, method and message have been resorted to to attract attention.

The situation now should lead us all to prayer and a complete surrender to the Holy Spirit's leading. Our churches are in a serious condition spiritually and now need, and will always need, evangelism inspired of God and evangelists called of God.

Chicago, Ill. FRANK E. LINDGREN.

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The Field Ripe to the Harvest

IN NO time during my evangelistic life have I received so many calls for evangelistic meetings or have the churches been more willing to make preparation. I have never found people more ready to respond to the Gospel call. A larger number of the converts I now receive are men. I have recently returned from a tour of Australia, and found the people there just as responsive. I unhesitatingly say evangelism is not dying out. There are neither symptoms of its doing so, nor any reasons why it should. C. R. L. VAWTER.

Enid, Okla.

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Reforms Needed but the Outlook Hopeful

THERE is doubtless some evidence to bear out the claim that evangelistic campaigns are not as fruitful in results as they were a generation ago. Certainly communities do not seem to fall under the same sense of conviction, or to be moved to the same degree of religious fervor, as heretofore. The influences of modern life tend to spiritual atrophy, and the process is hastened by the loose views regarding the Bible which now so generally prevail.

But several notable campaigns which have recently been held in Western cities prove that it is still possible to penetrate the hard shell of spiritual indifference and reap an abundant harvest of souls. Easy-going, lethargic preaching will not do this. The distinctly emotional type of evangelism has also ceased to be effective. Nevertheless, the old truths, proclaimed with passion, with the Spirit's power, and with proper emphasis upon man's ruin, sin, and judgment, will always be attended with "signs and wonders following."

One fact may be stated with all assurance: If the Gospel has lost its power God has nothing to take its place. The evangel of Jesus is his last word to a dying world. Evangelism will thus remain the supreme responsibility of discipleship until all men have heard the saving message—and that day is not near at hand.

New York City. HUGH R. MONRO.

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We Should Not Judge the Many by the Few

AFTER having been in the evangelistic work for twenty years, I take this opportunity of saying that I am in full accord with Dr. Chapman's letter as published in THE CHRISTIAN HERALD. The sensational commercialism of a very few evangelists has brought evangelism into disrepute; yet evangelists as a class are among the truest and best of men, many of them working for small compensation, and denying themselves the home life enjoyed by pastors and other Christian workers. The world ought not to judge the many by the few.

Rochester, N. Y. MILTON S. REES.

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Evangelism Stronger To-day Than Ever

EVANGELISM is not dying out. There are more evangelists in the field than ever before (estimated by some to be 750), and practically all seem busy. Evangelistic meetings are unusually large and successful from every standpoint.

There is constantly being added to the ranks of evangelists men who are not called of God, or gifted by grace or nature for this work. These may give the impression that evangelism is waning. Places where these men labor and do not make good present a difficult problem for the future evangelist, who must restore confidence.

I have been in the work for over twenty years, traveling over the entire country, and have been vice-president of the Interdenominational Association of Evangelists for several years, thus putting me in touch with all classes of evangelists, and I am frank to say they are among the most self-sacrificing, consecrated, fearless men to be found in the ministry. While they are remunerated according to their ability and success, they make no definite stipulation. Last year, at the Conference of the Interdenominational Association of Evangelists, steps were taken to make certain stipulations for membership which are calculated to keep the standard high and above reproach.

I firmly believe that instead of evangelism dying out, it is securing a deeper hold on the masses, and will continue to do so, for it is the plan of the Gospel for the redemption of the world. H. C. HART.

Fairbury, Ill.

MODERN DRESS

BY MARGARET E. SANGSTER, JR.

Margaret E. Sangster, Jr.

DO PEOPLE come up to you, girls, and say with earnestness and sometimes a tiny bit of anger shining out of their eyes: "Aren't the modern dresses awful?" and "What do you think of Susan's new suit?" and "Have you seen the ball gown in Madame's window?"

Well, they ask me all of these questions, every morning, and yes, many more, by the little white messengers that make the East and the West of my world meet.

I think that you all must certainly have some thoughts about clothes. Every girl has. And, after I have shown you just what some people have written to me, I want you to give your ideas about the matter.

First of all I am going to show you a very emphatic little article that was handed to me not long ago. It is entitled "An Appeal to Christian Women," and is by Maria E. Howard.

"Never has there been a time when a heavier responsibility has rested on the Christian women of the world, and particularly those of our own dear country, than now.

"The men of the world, as well as of the churches, are rousing themselves to overcome abuses in civic life and to make it easier for them to live clean and honorable lives; and we women are joining with them in prayers and efforts to break down that colossal evil which is desolating so many thousands of our homes. But, my sisters, there is confronting us now one which has even greater power to debase and blast the lives of both sexes, and one wherein the responsibility rests *wholly* on ourselves. I must speak plainly and tell you that I refer to the wholly immodest and almost indecent style of dress which is being followed at the mandate of the god of Fashion. That it is destroying the delicate sensitiveness of our daughters, you must feel if you quietly think of all our mothers and grandmothers taught us, and contrast these lessons with present-day standards; and what of our husbands and sons and brothers? They are telling us that *we*, yes, we are placing temptation in their way at every street corner, more subtle, yet as great, as that of the demi-monde; the temptation of mental suggestion by means of our dress which psychologists are now proclaiming to be such a powerful force in its influence on character and action, and which is causing thinking men to say (as I have heard them): 'The Christian women of this land should take this matter up.'

"'What can we do?' you ask. We can unite and say as bodies of Christian women and as individuals, 'We will not follow or endorse this slavish devotion to and following of indecent fashions in dress set by the world's god of Fashion and his votaries.' What if this world says: 'Oh, you must be in the fashion and not peculiar!' My sisters, when you belong to God's people, who have been called to be a 'peculiar people, a holy nation,' can you not *dare* to be peculiar for the sake of our precious sons and brothers, whose purity of mind and soul we are endangering? We may think, in the conscious purity of our own minds and thoughts, that we are not, but men know themselves, and they are telling us that we are. Our sons, our precious sons, sent out from under our loving care to develop their glorious manhood, where we have hoped and prayed all good and helpful influences would surround them, are met at every turn, in places where evil should never be thought to lurk, by this terribly subtle one of thought suggestion made possible by our style of dress, and instead of carrying out our God-given mission of being the greatest blessing to man, oh, I ask you in an agony of earnestness, are we not in danger of becoming manhood's greatest curse?

"Do let us resolve that we, as Christian women, individually and collectively, break away from this debasing tyranny of fashion, and let our dress only and always express and cause in the minds of others thoughts of whatsoever is pure, lovely and of good report.

"If, in the opinion of some, straight lines are more to be desired than flowing skirts, these can be easily adopted without adding to them the display of such closely clinging and thin materials, and, my sisters, can we not resolve, at least for ourselves as women professing to be living for others, to make this sacrifice for the sake of those dearer to us than our own lives? I leave the question with you."

Now, girls, do you agree with Mrs. Howard? I want you to tell me exactly what you think.

Here is an extract from a letter that was sent to me anonymously:

"It is my opinion that many girls are now discouraged and downhearted because of the evils of dressing. My heart goes out to girls who have not been taught the proper way to dress. I believe it would help this movement that has started in many States to rid society of this trouble, if many of the girls would work against it. Most of us do the best we know, and then scoff at the one who does not know. Do you not think we should help others this way too?

"Many girls will not listen to our talk, although we mean only good. A few can not work alone and keep the friendship of the girls they are trying to help. Hundreds of girls are reading your page and many of us would be truly glad if you would talk on this."

I read in one of the daily papers a short interview with a famous Frenchman. He was very much amused, and in a measure disgusted, with our so-called "Parisian fashions."

"Why," he said to the reporter, "the French women do not wear dresses like that—no! Your 'imported' gowns are only the ones that my well-dressed countrywomen do not care to be seen in, so the clever modistes send them to America!"

A great many other girls have writen to me about the beauty or the ugliness of the clothes that are being worn this year. They have talked about dress until my mind is a confused jumble of silks and satins and muslins and rattinet.

Very soon I am going to have another article about clothes on my page. And I want you to help me with it by sending in your ideas on the subject. Tell me exactly what you think about the types of dress that you see every day. Do you think they are immodest, and can you wear them without a feeling that they are just a little different from anything you have ever worn before? Then it seems to me that we will get to the root of the matter. So I, too, leave the question for you to answer.

A WOMAN TAMES A SAVAGE TRIBE

RARELY in recent years has the power of the Gospel to "tame the savage breast" been more strikingly illustrated than in the experience of Miss Annie Coope, an American missionary, whose letter to THE CHRISTIAN HERALD is printed below. She writes from Cristobal, Canal Zone, Panama, under date of May 16. Miss Coope is the first English-speaking missionary ever permitted to remain among the wild San Blas Indians. She has been in the village of Nirgana since February 12. The San Blas Indians never before allowed a white person to remain in their country over night. Her letter follows:

"THE CHRISTIAN HERALD is sent to me as a Christmas present by dear friends in Providence, R. I., and I assure you it is a very welcome visitor. I am a little over one hundred miles from Colon City and Cristobal post office; but traffic along this coast is so irregular and changes with the wind that I have to wait on the traders coming and going, and it has now been seven weeks since I received a letter.

"Three years ago I came up this coast to start a mission. I had heard that the Indians were a neglected people; and not only that, but they would not allow any foreigners to stay in their village. All traders and travelers must leave the land before sundown and sleep on their schooners, but not among the natives. I also heard of one chief who had lived in New York a few years in his younger days. He desired his people to be educated, and had been to a Protestant minister in the city of Panama to plead with him to send a lady teacher, and to show that he meant it he left his boy of eleven years of age with the pastor's family. I made inquiries and found it was true. Then I started out, not without first committing my ways unto the Lord. I arranged to go on a small launch to the extreme point of the republic on the Caribbean coast. We stopped on our way at several Spanish villages, where I gave out tracts and Gospels and sang and spoke to the natives."

She encountered much opposition from the priests in that region, but finally accomplished her purpose. On several occasions she met with violence from fanatical tribesmen, and her life was in danger. She was compelled for a time to give up, but she returned afterward and ultimately reached the distant island of her search after many thrilling adventures. She continues: "I am now living here and teaching the natives of Jesus' power to save. Last August, when I came back to the isthmus, I awaited the chief's coming to Colon, and he was very glad to hear that I would come. He said the children could not read or write; the priests only taught them prayers. His eldest boy was seven years old. He was thinking of sending him to one of the British islands, but was very glad I would come. He then said: 'How about a house? We have only grass houses.' I said: 'Well, I'll get along in a grass house.' So we made arrangements. He went back to his people, and in less than a week three Indians came with a letter from this same chief. I will give it verbatim:

"SAN JOSE, NAGARA, *February 2.*

"DEAR LADY, I have sent my 3 Indians to bring you up to San Blas Coas to My Country. My people like to see you. Dear lady, you can By [buy] A, B, C Book Engles and Bring your Piano [folding organ] up with you no more for Present.

"MR. CHARLES J. ROBINSON.

"And there stood the three Indians waiting to take me in a little canoe over one hundred miles under the tropical sun. Here was an answer to prayer! I started as soon as possible, but the wind turned contrary, and I waited for two weeks longer, and finally went on a trader's schooner. We were awakened by daybreak by a voice, saying: 'Is the Missi are?' and the captain said: 'Yes,' and I said, 'Oh, si, señor; yo estoy aqui' (Oh, yes, sir; I am here). He said, 'The chief has sent us to bring you up at once.' So I got into the canoe and we sailed for six hours. As we neared the island they blew a large shell to notify the people I was coming. The people stood on the shore and greeted me with horns and 'howdo's.' I was met by the chief and for a few hours was on exhibition as it were; then dined with the chief, and was shown over the island, a crowd following us. I was then taken to my grass house. I have neither doors nor windows; the earth is my floor, bamboo sticks my walls and a partition separates my bedroom from the larger room used as schoolroom. I keep school ten hours a day, and the children are making rapid progress. I also have service three times Sunday: Sunday school morning and afternoon, and service at night. Two chiefs from other islands have visited the school and say they want a teacher. I told them I would write some of my friends who loved Jesus and would come and teach them.

"Now the people will not let me leave the village. 'No,' they say, 'Miss Coope, you must die with us.' I am willing to live and die with them. I love them dearly, and we are happy. My desire is that they may understand that Jesus loves them, believe in him and be saved. I ask your prayers that these people believe the Gospel. ANNIE COOPE."

PAULINE

(See Cover Page)

"PAULINE," the cover of this issue of THE CHRISTIAN HERALD, is the work of Miss Helen M. Turner, one of the most interesting modern woman portrait painters. Miss Turner is a Southerner by birth, her home being in New Orleans, which she left some fifteen years ago to come to New York to study under Mr. Kenyon Cox.

As regards this fine example of her work which we have reproduced, Miss Turner writes us that "Pauline" was a little pupil of hers whom she prevailed upon to pose for her, being attracted by the child's exceeding beauty and unusual mentality. Says Miss Turner: "I scarcely hoped to make a success of the picture on account of the subtility of my subject. I arranged the surroundings of the portrait, hoping to help, in this way, to portray her joyous, sunny nature, and for this reason, too, I painted it all in a high, sunny and golden key. The birds and the flowers and the sunshine and joy and happiness are what she loves. I feel I must have succeeded in getting something of all this into my picture, as it has appealed to every one. It was one of the first pictures sold at the Pennsylvania Academy."

An interesting fact is that Miss Turner does not know the name of the purchaser of her picture. One of the rules of the Pennsylvania Academy is that they do not divulge the names of the purchasers who buy work there exhibited.

IOW GOD APPOINTS AND HELPS*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

MOSES led the flock to the back of the wilderness," verse 1. "It was a silent and lonely region beyond the nearer branch of the Red Sea—a district extremely desolate and solemn—lofty mountains ısing their sharp ribs and bald summits far into the sky; d where, if his bag of dates and water sack were not ent, the pilgrim might pass many days without ever countering the 'human face divine'; seldom a living eature to be seen except the lizard looking timidly from der the stone, or a coney as timid venturing forth for a rtive nibble in the cool of the day; seldom a sound to be ard, except the murmur of the bee among the acacia ɔssoms, or the tinkle of the sand as it slid tunefully down e slopes of the granite—the desert's musical hour-glass— oratory vast and tranquil and unprofaned."—*James ımilton, D.D.*

"The angel of Jehovah appeared unto him in a flame of e out of the midst of a bush." The fire differed from any e Moses had before seen; it glowed with exceeding ightness, but it was not a consuming fire. As Moses atched it, he marveled that the bush was not burned up, ıd he came near to investigate. His wonder grew, for the e became vocal and spoke words which he understood, en called him by his name, "Moses, Moses."

"The place whereon thou standest is holy ground." It as "holy" because God was there speaking to him, and hat Moses saw was not fire, but the glory of God, as it as afterwards seen in the "Shekinah," a pillar of fire by ight for the guidance of God's chosen people to the prom- ed land.

"I am the God of thy father, the God of Abraham, the od of Isaac and the God of Jacob." It was the first time loses had heard the divine Voice, and he was overpowered, nd hid his face. We can not wonder at this, for we have ossibly sometimes been abashed in the company of some erson of great distinction.

"I have surely seen the affliction of my people, . . . nd I am come down to deliver them." God did not stop alking because Moses was abashed. It would be most in- eresting to read the whole life of Moses for the sole pur- ɔose of discovering how many times God talked with him .fter this, and under what conditions. Read Ex. 19, 20, 24, :4, 40. "And the Lord spake unto Moses." We find these vords recurring in many chapters not named here.

"I will send thee unto Pharaoh, that thou mayest bring 'orth my people, the children of Israel, out of Egypt." Moses staggered under the great commission, saying: "Who ım I that I should go?" etc. Then God tried to encourage ıim by saying: "Certainly I will go with thee." Then Moses asked God that he would give him some sign that he ɔould show the people that of a truth God had sent him. Read in Ex. 4 what was the sign given by God to Moses. Moses still urged his incompetency, saying: "I am slow of speech, and of a slow tongue." Read God's reply to this in Ex. 4: 10-12. At length God upbraided Moses for his lack of courage and faith, and named his brother Aaron as one who should go with him and be to him "instead of a mouth." (Ex. 4: 14-16.) Thus ended that wonderful bush meeting. Moses gathered his flock and returned to his family at the house of Reuel, his father-in-law, and formed a caravan of asses, taking with him his wife and his two sons, and returned to Egypt after forty years' sojourn in Midian. He had the assurance from God before starting back, "All the men are dead which sought thy life."

What a memory was that burning bush to Moses! The brightness of it remained until his dying day, for when he took his last leave of the people of Israel he craved for them the blessing of "Him that dwelt in the bush." (Deut. 33: 16.)

There are two strong Bible parallels to the call of Moses from the burning bush. One of them is the call of Isaiah (chapter 6), who hears the voice of God from the blazing glory of the heavens, saying: "Whom shall I send, and who will go for us?" Isaiah, like Moses, felt his unfitness in the blaze of divine purity, and exclaimed: "Woe is me, for I am a man of unclean lips." But when those lips had been purged by the live coals from off the altar, Isaiah said: "Lord, here am I, send me."

Another close parallel to Moses' call was that of Saul of Tarsus, who at the gate of Damascus suddenly beheld in the sky the glorious form of the risen Christ standing sentinel over the little church he had come to destroy, and heard the divine call to become a missionary of the Cross. There was a great struggle in his soul, but he "was not disobedient to the heavenly vision."

Not miraculously like Moses, Isaiah and Paul are most of us called, but more like Peter, James and John, to whom Jesus said only, "Follow me." The calls of several of them came through other Christians—Peter's through Andrew, Nathanael's through Philip, as our calls to service mostly come through parent or pastor. During a season of revival, a man was praying for an unconverted neighbor, that he might be "touched with the finger of God." Something seemed to say, "Thou art the finger of God; hast thou touched thy neighbor? Hast thou ever in all these years spoken to him of God?" He arose from his knees to bear to him the call of God.

There are some people who express great regret that they have done so little with their lives. Some of them are modest, and do not wish to claim too much for themselves; others, in fact, have done little, because they have been waiting on opportunity. That is a trick of the evil one, even Satan, to keep people from doing all the good in the world they might. No lack of opportunity will be found if we just get busy in doing good to those around us, in our home, in our church, in the town or city where we live, anywhere, everywhere.

A lady once saw in a London daily paper a call for Christian workers in a very bad part of the city. She determined to report at the office named. She declared herself ready for service, stating that she was not afraid to go anywhere, that she could work among foreigners if needed, as she was able to speak several languages. "You are just the person we have been wishing for," was the response to her offer. She was invited to go with the workers to a tea to be given in a chapel to poor downfallen creatures. She was seated at a table with a company of girls, who snatched the food as it was passed. The lady kindly spoke to them about gentle manners, and assured them that there was plenty for all. During the tea she asked the girls for their names and addresses. They all came from one quarter. She told them that on the next day she would be down to visit them. She dressed herself in her accustomed manner, wearing a beautiful satin cloak and a gold chain. When the policeman saw her, he essayed to accompany her, "for," said he, "it is a dangerous place." She declined his kind services, saying: "I am not afraid to go anywhere." So she passed through an archway or gate into the close, and there the girls came around her, both delighted and surprised to see her. She told them she had decided to have a social at least twice a week in the chapel, and if they would come, she would teach them to sew, and read beautiful stories to them, and give them books to carry home to read. They all said they would come, and they did. She purchased ten dollars' worth of books, many of them with beautiful bindings. She was advised to cover them with cloth, so they would not get soiled. "No," she replied, "the beauty of the bindings will be greatly enjoyed by them, and will do much to make them keep their hands clean, more than any advice I might give." It worked just as she thought it would, for at the end of three months, though in constant use, the books showed very little soil excepting what would necessarily come from constant use. The good that was done in those social hours by the lady wearing the satin cloak and the gold chain can never be estimated in this world, and she has never ceased to regret that her work for those particular girls stopped, because she left London for her home across the sea. It is hoped that this incident may cause others to look in daily papers or in conditions by which they are surrounded to find a work waiting for them to do. The case of Moses should be a warning against an overplus of self-depreciation, which is a bar to one's usefulness. Also we should be impressed with God's willingness to sustain us in any matter undertaken in his name.

The pure in heart shall see God. We shall see him face to face in the beyond, but before that time it is our privilege to see him thought to thought, to be so attuned to God that we can truly know him, and that is to *see him*, not with the eyes of the body, but with the eyes of the soul.

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for July 20, 1913. Moses Called to Deliver Israel. Ex. 3: 1 to 4: 20. GOLDEN TEXT: "Blessed are the pure in heart, for they shall see God." Matt. 5: 8.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—"WHAT IS A GOOD method to use a banner in the Sunday school? We have been giving it to the class having perfect attendance for a month. Thus far this plan has not been satisfactory, and I thought you might have some good suggestions to offer."—*Mary H. Walton.*

A beautiful banner is among the desirable assets of a Sunday school. In a parade the scholars like to march under their own banner; on Children's Day they like to follow it as they march into the church; they are happy to take it along when they go on the annual picnic. On all of these occasions it identifies them as belonging to something worth while. A very nice banner can be purchased for $10 and one can be "home-made" for half of that. In addition to the occasions named, the Sunday school banner can be made of practical use in improving the quality of the school. Let "a standard of excellence" be determined upon by the Sunday school board or committee, which should cover the following points:

1. *Promptness*—to be present at least five minutes (ten minutes would be better) before the opening of the school, in order to adjust books, etc., and have a little friendly visiting. Just on time for the opening of the school is really to be behind time.

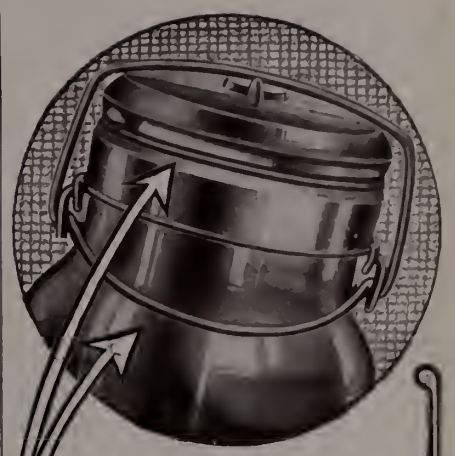
2. A second point of excellence should be *no absentees.* In order to win this point a whole class has been known to "go for a boy who was missing, and bring him along."

3. A third point of excellence should be: "Every scholar having his own Bible in hand." Lesson leaves and quarterlies are very convenient, but by the exclusive use of such material scholars fail to get training in handling the Bible by becoming accustomed to turn easily to passages named by teachers.

4. A fourth point of excellence should be "an offering from every scholar present." Stress should be laid upon regular giving rather than on the largeness of gifts; that will take care of itself if the scholars are trained to be regular givers.

Probably the Sunday school board might determine upon other points of excellence suited to the peculiar conditions of their school.

All classes should enter into competition for it, and whenever a class can report all points fulfilled, let the banner be set on a standard in the midst of that class. This may be done every Sunday, or once a month, or once a quarter, according as agreed upon by the board. If two or more classes are entitled to the banner at any one time, the fact should be announced by the superintendent, and the banner carried from one class to another during the closing exercises of the school.



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CHURCH AND STATE

FROM A LUTHERAN STANDPOINT

BY PASTOR D. H. STEFFENS

Concluded

NO MINISTER has ever raised any objection to Maryland's law, which bars him, along with Indians and felons, from membership in the State legislature, for no minister has yet evinced any desire to be a member of that body. Still, it is rather difficult to understand why, if we knew how to separate church and state, he should be placed upon a level with an Indian and a felon and forbidden to exercise the right of representing those of his fellow citizens who may desire to send him to the House of Delegates.

Then there is the school question. Shall the members of those church bodies which maintain their own schools be exempted from the payment of taxes levied by the state for the support of its schools, which are open to all children of the entire citizen body? Or shall such church schools be subsidized by the state in proportion to the number of their pupils who are being educated for their future duties of citizenship without direct expense to the commonwealth? Shall the state, which depends for its continued existence upon the possession of an intelligent electorate, exercise any supervision over the curriculum and management of such church schools? That it has the right to watch over them in the interest of public health is quite generally admitted. That it has the right to watch over the training of its future citizens by insisting upon the maintenance of proper educational standards on the part of such schools is just as frequently denied. The question therefore arises: What does this principle of complete separation of church and state demand of us with respect to this matter?

The justice of taxing church property, especially when not directly used for public worship, hut as a source of revenue for religious corporations, is another instance of our failure to consistently apply this principle. The limitation of the amount of capital which may be owned by a religious corporation, together with the manner in which such capital and property may he held, invested, administered, bequeathed and transferred, is by no means clearly defined, although it comes before our courts whenever some little Polish congregation desires to repudiate the jurisdiction of some Irish bishop of the Church of Rome. At this moment the legislature of Pennsylvania is being urged to enact legislation legalizing the peculiar mode of property tenure which ohtains in that church, which for reasons sufficient to itself insists that all property titles in a given diocese be vested in its bishop. Strange to say, no one seems to feel that this system of property tenure makes possible, not merely a most potent moral suasion, but a form of positive religious tyranny incompatible with free institutions.

The right of the state to appropriate public funds for private and ecclesiastic charities, reformatories and institutions of learning is constitutionally prohibited in Missouri and Michigan. In most other States this dangerous practice has by long tolerance become so firmly entrenched that it is claimed as a right by many religious corporations. The refusal of the Roman archbishop of New York to permit the comptroller of that city to audit the accounts of those institutions which regularly receive large sums from the public treasury is a case in point. In Maryland the State makes some effort through its Board of Charities and Corrections, together with perfunctory grand jury visits, to exercise a certain supervision and control over these institutions, which it so lavishly subsidizes. Its activities in this direction have hitherto been so little successful that we, at this moment, are conducting an investigation, evoked by a recent report of the secretary of the State Board of Corrections and Charities indicating that there had for years been a shameful waste of public funds through such legislative appropriations. We may therefore well ask ourselves what a consistent application of the principle of separation of church and state demands of us with respect to this system of subsidizing private and ecclesiastical charities and institutions out of the public treasury. Certain church corporations are more and more organizing industrial activities and entering into open competition with private business. By conducting laundries, managing farms and workshops, in which every advantage of tax exemption and opportunity for the exploitation of cheap labor is utilized to the utmost, even to the employment of the contract labor system which is now being abolished in the prisons and reformatories of every progressive State, coupled with the maintenance of a vigorous system of discipline sufficient to promptly squelch any attempt at self-assertion on the part of their inmates, these institutions are placed in a unique position of advantage over legitimate private or corporate enterprise. They very often plead their religious character as a ground for exemption from ordinary factory supervision, inspection and control, without, however, giving the state any real assurance that such of its citizens as are deprived of their liberties and committed to the charge of ecclesiastical corporations are being properly treated. The state thus not only permits the exploitation of its own citizens by a religious corporation, but by the conferring of special privileges it places this corporation in a position of advantage over other corporations or individual citizens engaged in the same industrial occupations.

Marriage, which the state considers a contract between two of its citizens, should be legalized by the state, even as divorces are now granted by the same power. To delegate the right to legalize such a contract by the performance of an ecclesiastical ceremony to any or all church bodies, especially to a church body which enacts *"Ne temere"* decrees and sets up the preposterous claim that all citizens not married by one of its ecclesiastics are living in a state of unlawful concubinage, is a grant of power which no state can make without a loss, at least in part, of that power which no state can delegate without building up a state within a state. Here again, we have failed to make any final application of this principle of complete separation of the ecclesiastical and civil powers. The same thing appears when we begin to consider the appointment of chaplains for our army and navy; the prominent part taken by ecclesiastics as ecclesiastics in purely civic functions, and the recognition given to ecclesiastical bodies by state officials attending in their official capacity purely religious gatherings. All of these things plainly indicate that the struggle of centuries for the separation of these two powers has not yet taught us how to apportion and administer the affairs of each in peace.

Nor will this ever be accomplished until the state insists upon placing religious organizations, which it must consider only as corporations, upon a level with all other corporations, granting them full liberty to concern themselves with the spiritual welfare of their adherents, to preach and teach what they conceive to be the truth; depriving them, however, of every privilege which might enable them to further their material interests under the guise of religion; and insisting that they confine their activities to those purposes for which they are organized. Then the state, without interference in things purely spiritual, may grant to the church in its corporate capacitv full protection against any and every injustice or interference with its efforts to care for the spiritual welfare of men.

Having done that, the state has done all that it legitimately can do for the church. To do more or less than that would be to invite a repetition of those unfortunate conditions which, after working almost irreparable injury to both church and state in Europe, again, despite the provisions of the constitution, threaten to disturb the peace of our beloved country.

Unfortunately, this is not clearly seen by our leading men in public life. Mr. Roosevelt certainly did not see it when that delegation of Lutheran ministers called upon him at the White House. If he sees it to-day, he has given no indication of the fact. The same thing must be said of President Woodrow Wilson. If he sees it, he has given no indication of the fact.

Is it then not the duty of every citizen who can see that we have not yet pushed this great foundation principle to its logical conclusion—whether he be Protestant or Romanist, churchman or no church—to so utilize the approaching four hundredth anniversary of that great event which, by the assertion of this truth, liberated the state from the domination of the church, as to bring to the attention of the leaders of social and political thought in America the necessity of a constant reiteration and consistent reapplication of this principle—the full and complete separation of church and state? As we love our country and seek its peace, there can be but one answer to this question.

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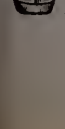

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Favorite Verses*

A FEW weeks ago we studied some favorite verses from the Psalms; a little later a group of favorite verses in Proverbs. To-day we have a selection from the Prophets, which has long been loved by Christian Bible students. It is one of the many beautiful passages in God's Book that bring comfort to those who have wandered away from their zeal and purity and have become cold in their love.

One of the utterly incomprehensible things about the Bible message is the insistence with which God declares that he is ever ready to forgive and welcome those who have wandered away. People are tempted to think that there are some circumstances which may make such a return impossible. People in this sort of distress often come to pastors or evangelists or write to Christian leaders and workers, asking in despair what is the thing to do in the new and terrible and supposedly hopeless situation in which they find themselves. There is only one answer to be given always to all such people: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity." That is the Bible message. God is patient. He is never tired of loving us. He is ever on the lookout toward the far country, waiting for the wanderer's return. The fifty-first Psalm, the first chapter of Isaiah and the fifteenth chapter of Luke, are among the beautiful and comforting passages which contain the Father's gentle call to those sons who have left his house.

It is a rather terrible thing, though perhaps inevitable in view of the frailty of human nature, that this confidence in God's willingness to forgive has a tendency to make some people careless about wandering. They say: "He is so good and kind that even if I do slip into sin he will take me back." Can anything be more unfair than this, or more cruel? Just because he is so patient and so good and so kind, we ought to love him with a kind of love that will keep us from falling again.

And this is what the rest of this "favorite passage" from the prophets tells about. We are to say to the Lord: "Take away all iniquity and receive us graciously; so will we render the fruit of our lips." The removal of the iniquity and the gracious reception should lead us to use our lips in the praises of God and in testimony to his goodness. And as we appreciate his welcome and train our lips to speak and sing his praises we shall be held back from further wandering.

Verse third is still more hopeful. It shows the soul laying aside its confidence in all other sources of strength than God, and willing to forsake the idols that had lured it from Jehovah. In this verse the refrain occurs again of God's lovingkindness and of his care for those who need him most: "For in thee the fatherless findeth mercy."

"I will heal their backsliding," the Lord mercifully declares. "I will love them freely; for mine anger is turned away." Now follow still more definite and abundant promises for the future. "I will be as the dew unto Israel; he shall grow as the lily and cast forth his roots as Lebanon." This is a promise of nourishment, beauty and strength.

"His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon." Here is the promise that the soul shall grow in power and influence and shall become still more beautiful and fragrant. This idea of attractiveness in the spiritual life is one that should be emphasized far more than it is. There is no other way of bringing others to the Saviour quite so efficient as the way of being beautiful and winsome in one's own soul. "A merry heart doeth good like a medicine," medicine not only for one's self, but for others who are in need of healing.

By this time the soul is so happy in its communion with God that it cannot understand how the false gods could ever have had any charms. "Ephraim shall say, What have I to do any more with idols?" Then the Lord states again the fact of his interest in the wanderer and his observation of him during his wandering. That is the feeling of every one who returns: That God's eye has been upon him, that his hand has been touching him and that it was his love that won him back. So it is God who shall make his new life fruitful: "From me is thy fruit found." Compare this verse with the words of Jesus in John 15: 16: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

* "Favorite Verses. III. In the Prophetical Books." Hos. 14: 1-9. Christian Endeavor and B. Y. P. U. Topic for Sunday, July 20, 1913.

Hidden Springs*

THERE are few more interesting studies than psychology. It is interesting to observe and study faces. It is interesting to study anatomy, but it is more intensely interesting to try to understand not only the face and the form of human beings, but their very souls. Psychology is really more interesting than mere history, or rather history is more interesting when approached from the standpoint of psychology. For instance, the motives of individual acts or of broad human movements are more interesting than the acts and movements themselves.

So our lesson goes down to those deep places in the soul. Why do we do what we do? Why are we trying to be good? Why are we trying to make sacrifices and do service for the church? What are, indeed, "the hidden springs" of our life?

In the Scripture passages assigned for our study this week the true, adequate and satisfactory motive for holy living and earnest service is given. Jesus told the woman at the well that he would give to the soul "living water" which would not only satisfy the soul's own thirst, but would "be in him a well of water springing up unto everlasting life." The same statement was made again in John 7: 37-39, and here the evangelist explains particularly that it is the Holy Spirit coming into the soul which gives this hidden power. Out of our hearts may flow "rivers of living water" to bless and heal and strengthen the souls of others.

The passage from Isaiah has some beautiful words: Salvation, strength, song, joy. And the same explanation is given of the deep joy and the real power of the consecrated heart as appears in the chapters from John: "For great is the Holy One of Israel in the midst of thee."

While the word "love" does not actually occur in any of the passages studied to-day, it is the only word that really explains and characterizes the hidden springs. The living water with which the Holy Spirit will fill the soul is love. "The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." It is hard to love God without the helping, sanctifying power of the Holy Ghost. Love is one of the "fruits of the Spirit." "Love is the fulfilling of the law." To have the deep and hidden places of the soul thrilled and filled with constant, buoyant, irresistible love is to have within one's nature the hidden springs that make life fruitful.

* "The Hidden Springs." John 4: 10-14; Isa. 12: 2-6; John 7: 37-39. Epworth League Topic for Sunday, July 20, 1913.

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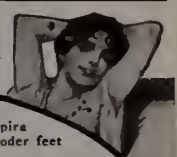

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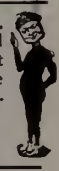

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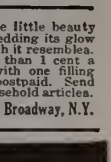

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LINCOLN loved peace. It was the very symbol of his own godly nature. And when, following closely upon his inauguration to the presidency of the United States, the country hurled itself into the throes of an awful civil strife, his great heart bowed down in sorrow at the horrors of our national tragedy. More, perhaps, than any other person of his time, did he feel the unutterable woe of that war, because of his greater love of peace and his deeper feeling for the human kind.

A Prophecy Fulfilled

It was, therefore, most fit, most prophetic of the day when his oft spoken messages of peace should be borne home again to the American people, that Lincoln himself delegated the famous war photographer, Mathew B. Brady, to his gigantic task: the task of photographing the Civil War. That Brady fulfilled his mission most worthily is attested by his marvelous collection of negatives, the property of the United States Government, which were secured at the constant risk of his life through the four long, weary years of that struggle. Such patience, such privation and forbearance as the labor entailed, were bound to bear their fruit. And so to-day, after half a century has come between us and those awful days, the Brady collection and the Lincoln message of peace drive home with cumulative emphasis the greatest moral that the Civil War can teach the present generation: that war is the strongest argument and the most compelling plea for world-wide peace.

The tragedy of a great war is not confined to the deaths of those who fell on the field. There is a greater tragedy in the grief of those who are left behind to fight the battle of life alone. Many tragedies begun with the death of loved ones in the Civil War are even yet being enacted in thousands of American homes, and the lasting grief of the wife who lost her husband, the sister who lost her brother, the mother who lost her son, is one of the strongest arguments against war that can be brought to the attention of the younger generation. War, where the smartly-dressed youth of the town march gaily away to the music of the band, "saviors of their country," is one thing to contemplate; war in the field, when the uniforms are in tatters, when the march has become a stumbling, staggering advance and the music of the band is replaced by the scream of shells, the heartsickening groans of the wounded, the sobbing choke of the dying, is another matter.

ABRAHAM LINCOLN

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OUR MAIL-BAG

Questions and Answers

Mrs. E. V., Sidney, B. C. A minister whom I heard recently said the war in the Balkans is the war of Armageddon. I can readily see how some of the nations might be drawn into this conflict; but do not *all* the nations of the world take part in the Armageddon war? How about China and Africa?

With the best intentions in the world, many worthy preachers have come to grief in their efforts to set times and fix dates for the culmination of Bible prophecies. Armageddon is to be the last great battlefield, on which all the forces of Antichrist are to be overthrown. China and Africa may be won for Christ before then.

J. D., Clarkstown, Wash. The passage in Rev. 11: 15 has its parallel in Dan. 2: 44. It is the visible setting up of heaven's sovereignty over the earth—that sovereignty which was rejected before by the world's rulers. This done, the distinction of the worldly and the spiritual shall cease. The whole earth, with all of its affairs, will at once be worldly and Christian, but worldly in the transformed sense, all being ordered in accordance with the divine will and in perfect recognition of and obedience to God's laws. But it should not be forgotten that the kingdom has its first beginnings in the hearts of God's true children here and now. This is repeatedly emphasized by Jesus in his talks with his disciples. These beginnings, though only a faint foreshadowing of the ultimate development of the kingdom, are nevertheless real and their earnest cultivation is a duty laid upon all believers. Christ ushered in the kingdom; his followers, like a little faithful flock, maintain it perseveringly and we look forward to the day, in the fulness of time, when it shall be proclaimed in divine majesty and power over the whole earth.

W. L. M. Who is referred to in Rev. 20: 11?

The Father, represented by the Son, to whom he has committed all judgment, and before whose judgment seat all must stand. The verses that follow describe the Last Judgment.

H. H., Chambersburg, Pa. The passage in John 20: 17 has been much discussed. The meaning would seem to be that Mary, probably unconscious of the impulse which governed her at the moment, would have grasped Him, while he, deeming the former worship and homage inappropriate, gently rebuked her and told her to go and spread the news of his resurrection among the brethren.

Reader, Svea, Minn. Paul, at the time of Stephen's martyrdom, was more than a mere spectator; he was an active assistant. There is nothing in the Scripture to show that before his miraculous conversion, he had shown or expressed regret at his participation in Stephen's death. On the contrary, he had become, and was, up to the moment when he was stricken down, one of the bitterest and most relentless persecutors of the Christians (see Acts 26: 10, 12). What he may have thought, in his own heart at times, of his share in the tragedy, or what influence it may have had upon him, can only be a matter of surmise. There was nothing to outwardly reveal that he brooded over it or that he repented at all, before his own transformation.

J. L. P., Sheridan, Mich. Gal. 3: 16 is an explanatory verse interpolated in the chapter. The covenant promise was not made to Abraham alone, but to him and his seed, which means Christ; to the literal Israel and also to the spiritual Israel. The complete fulfilment of the covenant awaited the coming of Christ, the seed, concerning whom it was made. "Promises" is held to refer to the same promise, oft repeated. The "beast" referred to in Rev. 13 was lately discussed in THE MAIL-BAG.

E. D. H., Mount Victory, Ky. How do children who die before reaching the age of responsibility get into the kingdom? They are innocent of sin, yet guilty according to God's Word. What hope have they apart from God's love for mankind in these children?

In the passage in Rom. 5: 18 the sin of Adam and the merits of Christ are pronounced as coextensive; the words in both cases are practically identical. "Judgment came upon all men" and "the free gift came upon all men." If the whole human race be included in the condemnation for original sin, then the whole race must also be included in the justification through Christ's sacrifice. Children dying in infancy, before the age of understanding or moral responsibility, are all partakers of this inclusive justification. Were it otherwise, a very large proportion of the human race would have no share in this "free gift," but would be condemned for sin, which they never committed, which is contrary to the divine characteristics of love and justice, contrary to the apostolic teachings, and contrary to the spirit and language of the Master himself, who said of the innocent children: "Of such is the kingdom of heaven." This is the general attitude of theology to-day on this matter. Faith always presupposes knowledge and power to exercise it, and as a little child has neither, it has no moral responsibility. Even so stern a theologian as Calvin held practically this view. Any other conception of God would make him a Moloch instead of a loving Father.

Mrs. A. H. S., Cortland, N. Y. 1. The scarlet thread mentioned in Gen. 38: 28-30 was used to mark the one to whom the rights of primogeniture would belong. These rights, however, seem to have been given to Pharez. These details probably would not have been in the inspired record had it not been to show the full links connecting the genealogy. 2. The word "Gentile" means "a people" or "flowing together," and was originally used in a general sense of any nation. Later, it was applied to other nations than the Jews. Japheth in Gen. 10: 2 is called the progenitor of the tribes of Western Europe and Northern Asia (including the Armenians, Grecks, Thracians, etc.).

I. R. S., Solon, Ind. Entertainments of the class you describe are wholly out of place in connection with the church, and would be regarded as in doubtful taste anywhere. To increase the church's finances by a comic marriage is a travesty of a sacred ordinance, and if it be as you represent it we are surprised that any church would countenance it. If it be merely a rehearsal by friends and principals in advance of the actual ceremony that is another matter and not uncommon. There are many methods adopted nowadays to help churches financially, and it must be admitted that a church which depends too much on such expedients, instead of working along legitimate lines, invariably does so at a sacrifice of its spiritual strength.

H. C. B., Jamestown, Mo. Please explain John 21: 20-22. Does it mean that John should stay until Christ came back?

John alone of all the disciples survived the destruction of Jerusalem and so witnessed the beginning of that series of events which belong to what are known as the "last days" of that particular age. He may thus be said to have witnessed the foundation of the kingdom in men's hearts, in a greater measure than any of his associates. The language of Jesus (in verse 22) was not a prediction, but a question, in which there was an assertion of his divine power to dispose of human life as he willed; but it has been made the basis of a tradition which treats it mistakenly as a prophecy.

Mrs. A. E. B., Portsmouth, Ohio. 1. The "enduement with power" came at Pentecost. 2. According to the traditions preserved by the early church, the apostles met death in various ways. Matthew was martyred in Ethiopia; Mark in Alexandria, Egypt; Luke was hanged on an olive tree in Greece; John, after many perils, died a natural death in Ephesus; Peter was crucified in Rome, head downwards; James the Great beheaded at Jerusalem; James the Less beaten to death with a fuller's club in the temple grounds; Philip hanged at Hieropolis; Bartholomew flayed alive; Thomas slain with a lance at Coromandel; Jude killed with arrows; Simeon crucified in Persia; Andrew crucified; Matthias stoned and beheaded; Barnabas stoned to death by Jews at Salamis; Paul beheaded at Rome under Nero.

A. P., Milan, N. H. Does the Bible anywhere refer to the "Dark Ages"? The Jews suffered so much that I thought that time might be referred to somewhere.

The "Dark Ages," so-called, were from the death of Charlemagne (A.D. 814) to the close of the Carlovingian dynasty (987 A.D.), long after the Bible canon was closed.

C. S., Auncondn, Mont. In Mark 9: 49 the interpretation of the verse is substantially as though Jesus had said: "Every disciple of mine shall have a fiery trial to undergo, and every one who would be found acceptable and well-pleasing to God, must have such a salting" (like the Levitical sacrifices). The passage has been much discussed, and some commentators hold that the last clause ("every sacrifice shall be salted with salt") is an interpolation.

J. R., Salt Lake City, Utah. From whom were the Hittites descended?

Their ancestor was Heth, of the family of Canaan (see Gen. 10). In the time of Moses, they were apparently a small tribe of Palestine, feebler than the Amorites. In the days of the Judges they had grown to considerable tribal importance and in Elisha's time they had become a strong people, allied with Egypt in their wars, and owning a confederacy of cities, spreading far beyond the borders of Palestine. About 1600 B.C., they were a vast warlike power, contending with Egypt and holding wide possessions. They were then a handsome, warlike race, yellow-skinned, long-haired, bearded and with the Mongolian rather than the Semitic type of face. For centuries they fought with Assyria, and their power was finally brought to a close by the successful campaigns of King Sargon (717 B.C.). Their kingdom ceased to exist shortly afterward.

E. S., New Brunswick, N. J. Jesus' answer to the appeal of the penitent thief on the cross "gave him what he needed most—the assurance of rest and peace. The word 'paradise' meant to him repose and shelter, the greatest contrast possible to the thirst and agony and shame of the hours upon the cross." Paul speaks of degrees of heavenly exaltation (II Cor. 12: 2), and the religious teaching of the Jews of that day taught this. The promise spoken by the Saviour, however we may interpret it, conveyed to the penitent the assurance that his future place would be one best fitted for him, and beyond this it is useless to speculate.

Are You Working?

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Our six months coupon offer made in the July 2 issue of The Christian Herald has met with a hearty response from our subscribers, who welcome an opportunity to induce their friends to become members of the Christian Herald Family. Thousands of people who have not heretofore been readers of The Christian Herald will now be enabled to benefit by its helpfulness for the next six months to come.

Have you sent in **your** *coupons and selected one of the valuable premiums given for sending in one or more of these six months subscriptions at 35 cents each? Remember! it is with your aid that we may be enabled to reach the* **Million Mark.** *Will* **you** *not help us do so before Anniversary Week? We count on you for your help. One coupon only is worth while both to you and to us. One or more will bring you handsome rewards. Six will bring you 25 beautiful Bible pictures in addition to a book, or a weather house, or a large American flag, whichever you may choose.*

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Yours for the **Million Mark,**

THE CHRISTIAN HERALD.

Miscellaneous

B. J. B., McKeesport, Pa. No such passage in the Bible.

G. D., Holland, Mich. Write to Scribner for Bliss's Handbook, which will give you information on the subject.

W. D. G., Decorah, Iowa. Yes; assuming that the views he holds are not extreme, but constructive and benignant.

B. M. H., Escondido, Calif. The census returns cannot be successfully disputed. What is needed is a uniform divorce law.

N. O. C., Islip, L. I. John 3: 14-21 are the concluding words of Jesus to Nicodemus, being an answer to his question. (See v. 9.)

W. J. B., Aurora, Ind. James the apostle was the son of Alphæus. He was called "James the Less."

J. W. R., Santa Barbara, Calif. Your statements are correct, but the great difficulty lies in the fact that the traffic produces a very large part of the government's revenue.

R. T. W., Greenville, S. C. Armageddon is the mountain of Megiddo (in the Jordan Valley). In the symbolical language of prophecy, however, it is held by some to mean "mountain of destruction," and by others, "mountain of the Gospel."

D. R. F., Thomastown, Ga. You have touched on one of the disputed points of Genesis, on which no one can speak conclusively, viz., the length of time between the creation of Adam and Eve. This is a case where theorizing is futile, and where traditions (such as some found in Jewish literature) do not avail.

L. L. S., Back Bay, Va. Matt. 12: 31, 32 refers to the "unpardonable sin," which commentators believe to have been sinning deliberately against the light by attributing the Holy Spirit's power, as manifested in the miracles of Jesus, to Satanic agency. The subject has been much discussed and there are different views as to its interpretation.

M. F., Oak Harbor, Wash. Matt. 16: 19, 18: 18 all relate (as has been repeatedly explained in THE MAIL-BAG) to the powers which Jesus, when foreshadowing his own death, promised to confer upon his disciples, and which were fully confirmed by subsequent events. There was no distinction, all being equal sharers in this supernatural endowment, as see John 20: 23.

A. E. H., Olean, N. Y. In Rev. 7 the omission of the tribe of Dan among the "number of the sealed" is notable. Joseph was substituted for Dan because, according to Scripture, there was to be a Judas among the twelve tribes and Antichrist was either to come from Dan or that tribe was to be his tool. Besides, Dan was the first to lapse into idolatry. In the ultimate reckoning Dan's small numbers are joined to Naphtali's.

H. P. K., Congress Heights, Washington, D. C. 1. The familiar "Authorized Version" of the Bible is never copyrighted. Most of the later revisions, however, are copyrighted as to the references, interpretative commentary, helps, maps, and other special features, apart from the Scripture text. Generally speaking, there is no copyright on the Word itself. 2. Yes, the Sunday School Lessons are copyrighted, we believe.

A Beautiful Booklet—Free

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled *Little Hoi Ieh Tsi* (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

NEW YORK, JULY 16, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE PAGEANT INDIANS AND THEIR CANOES AT HUDSON PARK

NEW ROCHELLE COMMEMORATES THE HUGUENOTS

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THE ARRIVAL OF THE SHIP BEARING THE HUGUENOTS

FOR the last week of June the city of New Rochelle, N. Y., gave itself over to a jolly-souled celebration of the two hundred and twenty-fifth anniversary of the landing of the Huguenots. Two delegates from the mother city, old La Rochelle, France, came to bring the greetings and the good wishes of their fellow citizens to the American city with which they share a common heritage. The two Frenchmen, MM. Harry Chatonet and Charles Garrigues, brought, too, a gift from La Rochelle, the blue and red silk standard of Jean Guiton, the city's gallant Huguenot defender, and an iron culverin used during the siege of 1628. On the carriage that supports the culverin this inscription has been placed:

"The old city of Rochelle to the City of New Rochelle—a memorial of the siege of 1628—June, 1913."

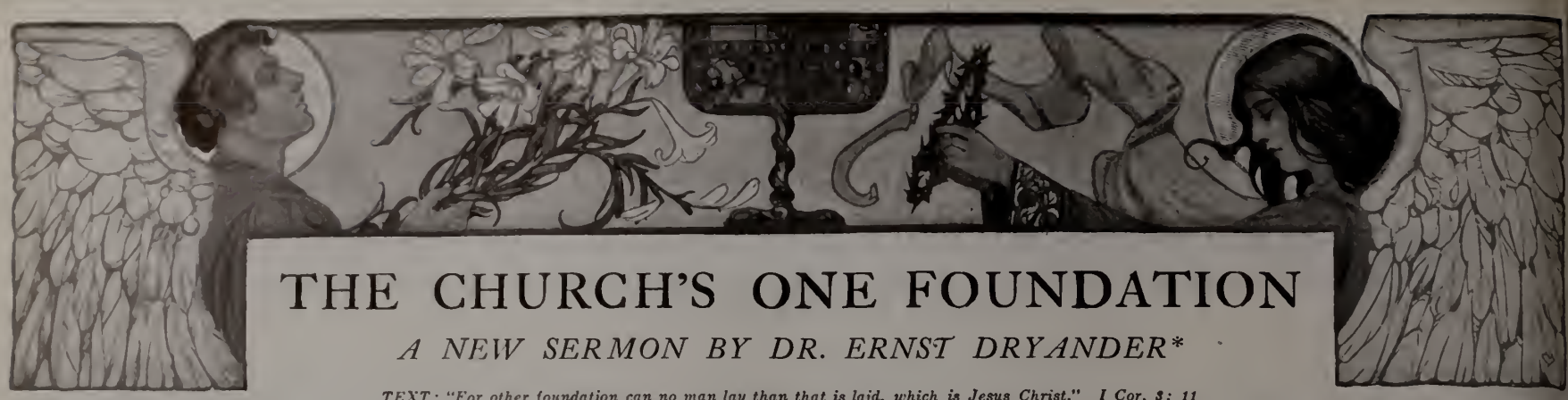
In churches made gay with the intertwined colors of France and the United States, special services inaugurated the celebration. The official service of the morning of Sunday, June 22, was held in the First Presbyterian Church, and attended by the Huguenot Association in a body. Rev. George Reynolds, D.D., chose as the subject for his sermon, "A Chapter in the History of Religious Liberty." He recounted the history of these sturdy French Protestants from their departure from France to their establishment on American soil. In the evening a union service was held in St. John's Methodist Episcopal Church, and Rev. W. W. Duncan spoke on "The Heritage of New Rochelle in the Huguenots."

On Monday the French visitors were escorted from New York by Sir Charles Pryer, secretary, and Thomas Le Boutillier of the Huguenot Association. Accompanied by the reception committee, who met them at the station, they were received by Mayor Frederick H. Waldorf. After luncheon the visitors viewed the town from automobiles and planted a linden tree near the Huguenot Monument. In the evening there was a reception at the New Rochelle High School. The following day the pageant parade of the celebration took place. The French ambassador, M. Jean J. Jusserand, Consul General Lanel and the two delegates from La Rochelle reviewed the parade with the mayor of the city and a number of other distinguished guests. Detachments of United States regular infantry, battalions of National Guard and batteries of light artillery, naval militia and Spanish War Veterans made up the first division of the parade. The second was composed entirely of firemen, and practically every town in Westchester County was represented. The civic division was led by an historic float of the Huguenot Association, representing the landing of their forefathers at Bonnefoi Point. This was one of the most artistic floats that any parade could hope for or obtain. It was followed by a representation of Governor Leisler, the first governor of New Rochelle, surrounded by a bodyguard of Huguenots armed with pikes and blunderbusses. After a group of woman suffragists came the division representing the commercial houses of the city and the civic departments.

On Wednesday a statue of Governor Leisler was unveiled at Huguenot Park. Members of the Huguenot Association from many parts of America were present for these exercises. The bronze statue, which is nine feet tall and stands on a five-foot granite base, is the work of Solon H. Borglum, one of America's best known sculptors. After a procession to the monument the friends and members of the association took their places on specially erected stands, and the Rev. Dr. Carnody recited the ancient form of the "Bidding Prayer," which called on all of good intent to draw near and enter in the spirit of righteousness into what was about to take place. When a number of short addresses, one of which was delivered by Professor Robert Livingston Schuyler of Columbia University, a lineal descendant of Governor Leisler, had been made, the monument was unveiled by Mrs. Montgomery Schuyler. When the flags had fallen, all present rose and sang "The Star-spangled Banner." The ceremony closed with a benediction by the Rev. Robert Bruce Clark, State chaplain of the Daughters of the American Revolution. The following day the celebration presented the peculiar spectacle of a reception in honor of the Huguenots, whose chief claim to historic fame was their uncompromising Protestantism, given on the grounds of a member of the Roman Catholic Church, and at which special tribute to the broadly tolerant American spirit was paid by another member of the same denomination. W. Bourke Cockran was the speaker, and the reception was held on the grounds of Justice Martin J. Keogh. Mr. Cockran, in referring to the Huguenots in America, declared it the conviction of all Americans that they have been among the most potent factors in the establishment of American institutions. He sketched the history of their oppression during the sixteenth century with the final grant of religious liberty under Henry of Navarre's famous Edict of Nantes. The American spirit of to-day," he said, "is this Edict of Nantes, with its toleration in actual operation, or rather with its spirit in effect. It is that spirit which is exemplified in this celebration. Every one recognizes now that the basis of all laws should be the Sermon on the Mount, and that it is not the function of the state to support the church, but it is the function of the church to support the state."

President John H. Finley of the College of the City of New York contrasted the intolerant age which drove the Huguenots into exile with the present era of religious toleration and good-will. He said in the course of his address: "We are living in a Carnegian age. I often wonder if we are not too tolerant of one another; if we ought not to be a little more dogmatic and carry chips around on our shoulders or brandish a shillalah after the manner of our Irish brethren."

The last day of the celebration was given over to water sports and a water pageant. Thousands of boats of all sizes and descriptions gathered on the waters at Hudson Park, while upwards of fifteen thousand persons assembled along the shore to watch the historic events of the landing of the Huguenots re-enacted. Secretary Daniels of the Navy watched the pageant from the United States despatch boat *Dolphin*, which was escorted by the gunboat *Wasp* and the torpedo boats *Paulding* and *Jarvis*. A replica of the vessel which brought the Huguenots from La Rochelle came round the point bearing her cargo of modern Huguenots, dressed in the brilliant costumes of their historic immigrant ancestors. The young men who were impersonating Indians raced out to meet the little ship.



THE CHURCH'S ONE FOUNDATION

*A NEW SERMON BY DR. ERNST DRYANDER**

TEXT: "For other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. 3: 11

PAUL, when he wrote these words, found himself in a difficult position. As always happens in times of great religious excitement, divisions and party strife had arisen in the Christan communities. Some one of the household of Chloe—evidently a highly respected member of the church—had kept Paul fully informed of prevailing conditions and tendencies. Matters had gone so far that the names of the apostles were being used as party cries. I am of Paul, I of Apollos, I of Cephas—such were the cries, and thereby the individual differences of view in apprehending and interpreting the Gospel were being turned into opposing partisanships, the party of Paul, the party of Peter, the party of Apollos, and the divisions were becoming very acute. Besides, some Jewish converts, who had known Christ after the flesh, had come from Jerusalem to Corinth and called themselves—in contradistinction to the disciples of Peter and Paul—simply Christians or disciples of Christ. We may be sure that they did this not without some claim to superiority over the other members of the church. In circumstances like these Paul could not refrain from defining his attitude to the questions that caused such controversies in the infant church.

Of What Shall Ye Build?

Our text is taken from Paul's discussion of the questions brought to his notice. He treats of the limits to which divergent views and opinions may extend. Should I put it in modern language I might say he discusses the problem of freedom of thought in the pale of the church.

When I make this statement you will know why I have chosen this text. The churches of Christendom are greatly agitated to-day, and we are all in some degree affected. It would be out of place to keep silence regarding these burning questions. I believe that a congregation has the right to know how their pastor stands. It is meet to discuss the great general questions that underlie the matters in dispute and to see whether our church rests on a sure foundation from which she cannot move without being false to herself. Or is our church going to sink in the quicksands of the passing opinions of the hour? In a word, we ask, how far are we to go in our liberty of thought on the one hand, and how firm and fast are we bound by obligation and vow on the other in teaching, in word and doctrine?

It is to be noted that these questions that are so prominent and prevailing here and now are by no means new. They were rampant in the infant church. It is also clear and plain that if there is no sure and fixed ground laid down for our guidance in proclaiming the Gospel, then these harassing questions must ever return. However different the shapes they assume, however varied the conditions under which they spring up, the questions are virtually the same as those Paul had to settle. A church that looks up with so much veneration as ours does to Paul may profitably ask, How did Paul deal with these vexed questions? How did he solve this ever-recurring problem? What was his opinion regarding the limits and relations subsisting between freedom and obligation in the proclamation of the Gospel?

We are struck, first of all, by the great breadth of the apostle's charity. He is speaking of such as bring for the edification of the church the most precious materials, such as gold, silver, precious stones. On the other hand, such as employ perishing and worthless material, as wood, hay, stubble. This they do, not with evil intent, but because they erroneously believe the material to be valuable, or at least useful.

Paul speaks, moreover, of a diversity of gifts, which comes to light in the work of building. He speaks of a deep knowledge on the one hand and a superficial knowledge on the other. Thus, there is an enduring and a transitory effect. He is not perplexed by this state of matters. He recognizes it as unavoidable. He bears with it. He rejoices over every skilful and wise builder. He bears also with those entangled with doubt or enslaved in the meshes of error. Paul utters no sentence of condemnation as touching the persons who build. He shows only how, when the house burns, wood, hay, stubble, go up in flaming fire, whilst the valuable material manifests its indestructible character. So must they who build foolishly resign themselves to hear, without displeasure, that their preaching and teaching will be found worthless in the day of trial when the testing time comes at the last day. All that they have wrought and taught shall perish, even though they themselves shall be saved so as by fire. He leaves you no room for doubt that the supreme test will be whether you have been building and working in the conviction that you are animated by the desire to serve God and by no other motive. "I," says he, "have planted, Apollos watered, but God giveth the increase." So we are both nothing—God is all in all. "God," said Luther, "can make ten Dr. Martins every day."

My dear brethren, we preachers are in constant danger of being intoxicated by the applause of men. We are so mixed up with everything that is uppermost in the questions of the hour that we are in continual peril. The popular current is so strong in its influence that we may be carried on the crest of a controversial wave much farther than we would. We need daily and hourly to bow the knee in our closets, that no word may be in our mouths than that which is given us of God; that no strange fire may be upon our altars; and that our own glory may hide itself behind the glory of our God. How much strife would at once cease if we would only lay Calvin's wise word to heart: "All to the glory of God."

Whilst Paul recognizes the diversities of gift and working as self-evident, he does not fail to remember the inexhaustible riches of the Gospel and the different characteristics of those to whom that Gospel is presented. These considerations make the problem a very complex one. In each individual the whole orb of the Gospel may be reflected, but only according to the measure of the mind and heart of the recipient, and with a certain one-sidedness. Paul apprehends the Gospel in one way, Peter in another, and John in another. It pertains to the richness of the good tidings of God that he bestows the fulness of his salvation to us by means of those through whom he speaks; and the message they bring is touched and tinged with the individuality of his servants.

The Historical Personality of Jesus

A church that would build without the Rock of Ages beneath it is as a house without a foundation. He who rejects this foundation puts it away or mutilates it—in a word, alters it so that it is no more capable of supporting the superstructure—deserves and is struck by the sharp condemning word that Paul spake when he said of those who preached another Gospel, which was no Gospel, "He is anathema;" that is to say, he has no right to a place in the church that has no other foundation than Christ. What does it mean when it is said that Jesus Christ is the foundation for the individual, for the congregation, and for the wider community called the church?

Notice, first of all, that Jesus Christ is to the apostle a historical person—a Person who came into the world, went about doing good, taught, suffered, died, rose again, and in a never-to-be-forgotten hour laid hold of the persecutor and made him a convert, a confessor, and an apostle. It was not ideas that transformed Paul; not a nebulous, ghostly imagining; not, as some to-day express it, an ideal of Christ about whom it makes no difference whether he ever lived at all—an incarnation of the good, the beautiful and the true—a great figure that manifests itself differently in every new century. My friends, such ideas as these the old world possessed, but they could not hinder the downfall of the world lying in wickedness. Christianity is not the product of thoughts that once issued from the brain of some great philosopher. It is a historical reality that out of a prehistoric reality entered into history in the person of Jesus. It is a historical fact that not ideas but a Person has redeemed the world. "A personality," says a philosophy of to-day, "can only be saved by a personality." The disease, the sore in us, in our wills, in our inner man with its weaknesses and sins, can only by personal power be healed. The only person from whom this healing and saving power can issue is Jesus Christ the Lord.

Whence had this historical person, Jesus, the right and the power to be the Saviour of the world? Whence had he the right to put forth claims that tower high as heaven above all other claims? I once stood in meditative mood on the shore of the Sea of Galilee. Within a radius of four or five miles were the cities where Christ labored and taught. What made the movement that issued from this lone corner of the world like unto the fountain which Ezekiel saw issuing from under the threshold of the temple, overspreading the earth, and carrying life and blessing wherever it went? Was it the beautiful words of the Teacher? For these words we have a parallel in some of the literatures of the ancient world. Nay, not these words, but the Person who stood behind the words. Jesus did not bring new thoughts into the world. He brought himself.

The Community of Faith

Do I need to say that we would never think of fastening men down to the minutest jot and tittle of a confession in which men have sought to express the sum of Christian doctrine, or the standard of Christian experience? Not the doctrine concerning Christ, not a formula about Christ, but Christ himself, the living Christ, is the foundation. Or do I need to say that we would never for a moment question the right of those who, seeking after truth, are troubled with doubts, to have a place within the church as worshipers and members? We will not seek to exclude them from companying with us because they cannot find complete satisfaction in any human formula, or are repelled from the confession of this or that century, and therefore do not find all they wish in our divine service. We would rather draw them closer to us. We will not drive them away. They may have been shocked by some unworthy presentation of the Gospel or by some inconsistencies manifested in those who professed and called themselves Christians. They may have so much that is Christlike in their hearts that the heart is Christian, whilst the head is heathen. Nor will we unchurch those who cannot find what they seek in this church, but say they find it in narrower circles, that are not of our denomination. We will rather build bridges for them; we will strive by the striving of love to lead them to cross the bridge and come into a great and beautiful church, so full of love and good deeds that every one may find in it his church home, where he would find room for his religious activity, and find all that is best in him, viz., his relationship to the living God, nourished and strengthened.

I will close by a word of warning and a word of comfort. First of all, the warning: I have said that the church cannot exist without a limit being set to her liberty of thought and teaching. The church is not a community of dogma, but of faith. It is not a uniform conviction that binds the members together, but a unity of faith—of faith proving itself in Christian experience and in Christian activity. From this personal experience, from this exercise of the new life of faith inspired by the spirit of Christ, everything radiates. It is remarkable how little Scripture teaches us about God, without at the same time bringing this into immediate connection with our life of faith. God is love, says John, but in the same breath he says, "he that dwelleth in love dwelleth in God and God in him." "God is a Spirit," says Christ, but he adds, "and they that worship must worship in spirit and in truth." Thus no doctrine helps and no orthodox opinion availeth unless our life is transformed and transfigured by it. Many a man stands far higher with his Christian experience than with his creed, and many a man far lower. How much is yet to be done that our creed (be it long or short) be manifested in Christian activity! Our faith should be the dominating factor in our home life, in our business, and in our social life. Let our faith show itself in the power of love offering itself, and in self-sacrifice forgetting itself. You have it in your power to show that the

Continued on next page

*Chief Court Preacher of the United Lutheran Church, Berlin, Germany. Private Chaplain to Kaiser William II.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, July 20. Jeremiah 1: 7-19. *"Jeremiah, what seest thou? And I said, I see a rod of an almond tree."* And through the almond tree the Lord gave the trembling young prophet the strength of assurance. The almond tree is the first to awake from its wintry sleep. When all other trees are held in frozen slumber the almond blossoms are looking out on the barren world. And God is like that, awake and vigilant! Nobody anticipates him. Wherever Jeremiah was sent on his prophetic mission the Lord would be there before him. Before the prophet's enemies could get to work the Lord was on the field. In the wintriest circumstances of a prophet's life God is wide awake: "He that keepeth Israel shall neither slumber nor sleep."

And still the almond tree has its heartening significance for thee and me. Our God is wide awake! He looks out upon our wintry circumstances, and nothing is hid from his sight. There is no unrecognized and uncounted factor which may steal in furtively and take him by surprise. Everything is open. He is wide awake on the far-off field where the isolated missionary is plowing his lonely furrow. He is wide awake on the field of common labor where some young disciple finds it hard to keep clean hands while he earns his daily bread. If only we had our eyes anointed, we should see the almond tree and we should have the strong and quieting assurance that we are in the vigilant keeping of the sleepless God.

MONDAY, July 21. Exodus 5: 1-14. *"Ye shall no more give the people straw to make brick as heretofore: let them go and gather straw for themselves."* And so the first attempt at emancipation resulted in a more galling bondage. The people had been burdened with the making of bricks: now they are compelled to make bricks without straw. This is ever the story of freedom. The devil strengthens his bonds when the cry of liberty rings through the air. Tyranny brings out all her chains when the emancipator is at the gate. It looks sometimes as though it would have been wisest to let bad alone lest it become worse. But the way from the bad to the best is often through the worse.

When the Lord commanded the unclean spirit to come out of the boy "the spirit tore and rent him and left him half dead." What a price to pay for liberty! Through convulsions to peace! But one hour of freedom was more than compensation for the pains. So we will not be afraid, nor turned aside, when as soldiers of the kingdom we seem to do more harm than good. The enemy is bringing out his reserves, but his reserves are a mere handful compared to the reserves in the army of the Lord. His worst will be the dawn of our best.

TUESDAY, July 22. Exodus 5: 15-23. *"The Lord look upon you, and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh."* The liberator was regarded as the cause of their more awful oppression! The people turned against their emancipator and charged him with aggravating their wrongs! That is the most bitter draught that is ever drunk by the knights of the Lord's crusade. To be denounced by the slave when we are seeking his freedom! To receive insult when we are engaged in mercy, and ingratitude and scorn while we are stooping in service!

How shall we think about it? We must think it was the way the Master went. "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" And yet the insults did not turn him aside from his charge. No blast of ingratitude could blow out the lamp of his grace. No frosty hostility could shatter the purpose of his love. "He set his face steadfastly to go to Jerusalem," and he finished the work which had been given him to do.

WEDNESDAY, July 23. II Kings 18: 29-37. *"Let not Hezekiah make you trust in the Lord."* The devil loves to play upon our fears. He narrates some torn pages of history: he leads our startled thought around the life of our own day: and he shows us brutal power, flippant and triumphant. And he taunts us with the question: "What can God do for you? Make terms with me, and ye shall have corn and wine, a land of oil olive and of honey!"

Who has not heard the taunt? He seeks to frighten us with the powers that confront us. He mentions the power of custom, the power of habit, the power of society, the power of the dollar! "You are up against all these! You are helpless in their presence. You will find peace in surrender. The alternative is to be crushed!"

"But the people held their peace, and answered him not a word." That is the way of inspired wisdom. Silence is our best retort. In debate with such a wily advocate we might falter, and assuredly we should waste our strength. In discussing the devil's alternatives men become the victims of his charms. While he holds our attention he is sapping our moral strength. And so we must resort to silence, but not to unoccupied silence. "When Hezekiah heard it he went into the house of the Lord," and lifted up his heart in prayer. He refused speech with the enemy, he entered into communion with the Lord. That is the appointed way for the children of fear. Fear is transformed into courage, and foreboding into steadfast hope.

THURSDAY, July 24. James 5: 7-11. *"Ye have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy."* And so we are bidden to be patient. We must wait to "the end of the Lord." The Lord's ends are attained through very mysterious means. Sometimes the means are in contrast to the ends. He works toward the harvest through winter's frost and snow. The maker of chaste and delicate porcelain reaches his lovely ends through an awful mortar where the raw material of bone and clay is pounded into a cream. In that mortar-chamber we have no hint of the finished ware. But be patient; even in this chamber of affliction the ware is on the way to glory!

And so it is with the ministries of our Lord. He leads us through discords into harmonies, through opposition into union, through adversities into peace. His means of grace are processes, sometimes gentle, sometimes severe, and our folly is to assume that we have reached his ends when we are only on the way to them. "The end of the Lord is very pitiful, and of tender mercy." Yes, his work will be crowned with grace. "Be patient, therefore," until it shall be spoken of thee and me—"And God saw that it was good."

FRIDAY, July 25. Lamentations 3: 1-9. *"He hath brought me into darkness, but not into light."* But a man may be in darkness, and yet in motion toward the light. I was in the darkness of the subway, it was close and oppressive, but I was moving toward the light and fragrance of the open country. I entered into a tunnel in the Black Country in England, but the motion was continued, and we emerged amid fields of loveliness. And therefore the great thing to remember is that God's darknesses are not his goals; his tunnels are means to get somewhere else. Yes, his darknesses are appointed ways to his light. In God's keeping we are always moving, and we are moving toward Emmanuel's land, where the sun shines and the birds sing night and day.

There is no stagnancy for the God-directed soul. He is ever guiding us, sometimes with the delicacy of a glance, sometimes with the firmer ministry of a grip, and he moves with us always, even through "the valley of the shadow of death." Therefore, be patient, my soul! the darkness is not thy bourne, the tunnel is not thy abiding home! He leadeth thee through disappointment and defeat, and he will bring thee to a large place where thou shalt know "the liberty of the glory of the children of God."

SATURDAY, July 26. Lamentations 3: 22-33. *"His compassions fail not: they are new every morning."* We have not to live on yesterday's manna; we can gather it fresh to-day. Compassion becomes stale when it becomes thoughtless. It is new thought that keeps our pity strong. If our perception of need can remain vivid, as vivid as though we had never seen it before, our sympathies will never fail. The fresh eye insures the sensitive heart. And our God's compassions are so new because he never becomes accustomed to our need. He always sees it with an eye that is never dulled by commonplace. We can look at a thing so often that we cease to see it. God always sees a thing as though for the first time. "Thou God seest me," and "his compassions fail not."

And if my compassions are to be like a river that never knows drought I must cultivate a freshness of sight. The horrible can lose its horrors. The daily tragedy can become the daily commonplace. Therefore must I ask the Lord for the daily gift of discerning eyes. "Lord, that I may receive my sight," and receive it new every morning! Give me the power to see the common as well as the uncommon! May that which is familiar startle me every day! With an always newly-awakened interest may I reveal "the compassions of the Lord!"

These Daily Meditations will appear in each issue through 1913

J. H. Jowett

THE CHURCH'S ONE FOUNDATION

Continued from preceding page

faith of Christ is that which makes life holy, and brings rest to the soul. It is ours to show that we bring gold, silver, precious stones to the upbuilding of our own selves on the foundation Jesus Christ, and to edify others also—those of our own household, our associates and all with whom we come into contact. That is the earnest admonition that must be taken to heart.

And now for comfort: If at the present hour the minds of thinking men stand in sharp antagonism to each other, that is no uncommon occurrence. I have said, Freedom and obligation in their province and relationship, that is the great problem which the church brought into the world. Both are needed. We must have liberty, but that liberty must have its bounds and limits. We must be bound, we must submit our wills, we must yield our thoughts to God's teaching. In the recognition of the true limits and relations of these two lies the well-being of the church. Where the relationship is disturbed, the church must suffer. If men's opinions about the boundary line differ or if in controversy about this limit men's minds break forth in furious strife we need have no fear. We are not dismayed by prevailing controversies. The strife of tongues does not affright us. The church has withstood many a shock and attacks far fiercer than those she has to meet to-day. Verily she will reap a blessing.

The questions of the hour are religious questions. Surely that is great gain. That will work out for the good of the church. Let us only be firm and faithful. Let us testify joyfully to the great worth of word and ordinance. Let us receive the spiritual graces they offer to us. Let us not be ashamed of the church's poverty. Let us learn more and more to emphasize the things on which we are agreed, and to avoid that which raises strife and division. Let us be broad as God's everlasting love, but narrow as God's everlasting righteousness. Above all, let us learn to carry to our closets the dire need of our time, so that when duty calls to the defense of the truth we may stand with the light of prayer illuminating our countenance. Then may we regard the earnest and alarming signs of our time not as forebodings of downfall, but rather as the glow of morning breaking through the clouds.

Then, if we ourselves will only be faithful—and surely it is our bounden duty to be faithful—then indeed the Lord will guide his church, make her victorious over every difficulty, and set her, firm and fast, on this one foundation, Jesus Christ, the same yesterday, to-day and forever.

THE GOSPEL AT "THE DERBY"

"DERBY DAY" IN THE MORNING. DR. DIXON PREACHING TO THE SERVANTS AND EARLY ARRIVALS AT EPSOM DOWNS RACE-COURSE

"DERBY DAY" IN THE AFTERNOON. ONE OF THE ENGLISH CLERGYMEN PREACHING IN THE MIDST OF THE CROWD

BY CLARA L. DIXON

THE "Derby Day" of 1913 will go down into history as one of the most eventful and spectacular that has ever been held. The race that is known the world over as "the Derby" marks the day that is as representative of England's horse world as the great regatta at Cowes and Henley typify its water sports. On Derby Day hundreds of thousands desert London for the race-course at Epsom Downs. All classes of society are there, the coster with his moke and cart, the earl with his coach and six. The moving throngs that fill the grandstands tier on tier and overflow to the edges of the race-track and the white-railed green of the paddock make a kaleidoscope of color beneath the early June sunshine. A vast cosmopolitan gathering; beautiful as only a holiday crowd can be, yet marred by one thing. Here, as nowhere else in all England, the god of chance holds sway. Gambling is the very life-blood of "the sport of kings." Eager, anxious faces in the throng portray the debasing mental agony of the gambler. In the grandstand wealth and position staked its money and eagerly watched for the winners while the crowds on foot moved restlessly round the paddock and the drinking-booths, gambling to the verge of ruin.

But the forces of evil did not have full sway, for a small group of earnest Christian workers, under the banner of the Open-Air Mission, held religious services on the race-course between the races, and over ten thousand people had at least a passing word which was enough to point them to Jesus and his cleansing blood.

This year Rev. A. C. Dixon of the Metropolitan Tabernacle, London, was in charge of the meetings. He, with about forty ministers and Christian laymen, arrived at Epsom Downs at ten in the morning. The day was fair and the mile walk from the station to the race-course was through English country moor, gay with the yellow gorse-covered hillsides. Gipsy wagons were scattered here and there, adding to the picturesqueness of the scene.

In the meanwhile, the little band of Christian workers were soon on the race-course, singing the old familiar hymn, "Jesus Saves," and it was not long before they had an audience, although it was a very transient one.

Rev. J. R. Howden, a Church of England clergyman of Norwich, was the first speaker. When he had finished, Dr. Dixon called for Scripture texts and met with a ready response. After a hymn had been sung, he launched out into an evangelistic address suitable to the place and the occasion. He said in part:

"The purpose of our visit to this race-track is that we may induce you to accept Jesus Christ as your Saviour and Lord. You will then possess him and all he can give, while he will possess you. He may not be so rich in possessing us, but we are immensely rich in possessing him.

"Another Scripture I would like for you to take away with you; 'He made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.' We are not told that Christ was made a sinner—God loves sinners—but he was made sin, the thing which God hates, in order that we might become righteousness, which God loves. Our Lord Jesus took the place of the sinner by bearing his sin in its guilt and penalty in order that we might have his righteousness. If we accept him as our Saviour, our guilt passes to him and his righteousness passes to us.

"And this may be done in a moment of time. If you came to this race-course under the guilt of sin, you may leave it rejoicing in the fact that your guilt is gone forever, because Christ bore it when he died for you on the cross.

"A man named John M. Wood was walking down Water Street in New York City, in delirium tremens, with the sixth dismissal from the United States Navy in his pocket, on the charge of chronic alcoholism, without a friend or a penny in the world. He was so hopeless that he was making his way to the East River, bent on suicide. He saw a light coming through a transom above a door on the other side of the street; and with that light came floating out the strains of the familiar song:

> "There is a fountain filled with blood,
> Drawn from Immanuel's veins;
> And sinners, plunged beneath that flood,
> Lose all their guilty stains.

"John M. Wood stopped and listened, as he said to himself: 'Why, that is the song my mother used to sing when I was a youngster. I will go over and see who sings it before I kill myself.' He went through the swinging doors and found himself in the midst of about a hundred wrecks of humanity like himself. Jerry McAuley was standing before them with open Bible, talking in a loving, familiar way. 'Now, boys,' he said, 'if you mean business you may be saved from your sins. Christ can save a river pirate, a drunkard and a thief, for he saved me.' John M. Wood said that there came flickering into his mind a little ray of hope, and he said, 'If that is true, I'll try it.' At the invitation of Jerry he came up and knelt down at a front seat. Jerry knelt by him and whispered into his ears words of promise. The poor drunkard in delirium tremens then and there accepted Christ as his Saviour and rose from his knees a free man. The shackles of habit were broken, and he lived a useful, sober life, until three and a half years afterwards he stepped into God's chariot and went into the glory. What Christ did for John M. Wood, he will do for each one of you, if you will let him, by turning from your sin to him as your Saviour.

"I have heard of an Englishman who was walking through the slave market in Cairo some years ago. He came upon a black slave in handcuffs to whom he was attracted by his manly appearance. Going up to the Arab slave-trader, he asked the price of this man. The slave was intelligent enough to know that an Englishman ought not to be dealing in human flesh and blood, and he said to a fellow slave at his side, 'I would like to put a dagger into his heart!' But the Englishman went on, finished the bargain, and then came before the slave with a roll of money in one hand and a roll of paper in the other. 'I have bought you, my man,' he said, 'and now I will give you back to yourself. You are free, and here is some money to begin life with; go out and make a man of yourself.' The slave was, of course, greatly surprised and could hardly take it in. He said to the Englishman, 'Do you mean to say that I can do just as I please?' 'Certainly,' was the reply. 'Then, sir, I would like to go with you and serve you the rest of my life.' It is thus that God brings us into loving bondage to himself. He gives us complete liberty, and then we rejoice to use that liberty in serving him. 'If the Son shall make you free, ye shall be free indeed.' Nothing enslaves like sin. It is a cruel taskmaster; and we offer you perfect liberty of soul and body through Jesus Christ our Lord."

Rev. H. C. Wagnell, missioner of the Baptist Union, was the next speaker, and when he had finished Rev. John Wilson of the Baptist Tabernacle, Woolwich, told an experience of a man saved at the "Derby" years ago. He came to the races and was impressed by the speaking. Later he went to a special service in Mr. Wilson's church and there confessed Christ. Afterwards he became a mighty preacher of the Gospel, and when he died 1,300 people followed his body to the grave. Faith cometh by hearing, and hearing by the Word of God.

Dan Crawford, twenty-two years a missionary in the heart of Africa, had a word to give. He could not resist the temptation of bringing in as illustrations his "dear old black men," but he used them to point the way to the Saviour.

After lunch another little prayer meeting was held, and then part went again to the race-course and part to the hillside. Those on the race-course were soon requested to leave because of the three o'clock race, and in the midst of a sentence the speaker was obliged to stop. Had it been thirty years ago, this request would have been made manifest by a shower of rotten eggs or a deluge of flour, but although the open-air workers are at the races under sufferance, still they have no violence to contend with, as in the old days. Considering the crowd and its character, there was very little confusion and interruption; a little mocking and a few jeering words, but that was all.

Topics of Interest at Home and Abroad

—OUR CHILDREN'S HOME booklet for the summer season of 1913 is now ready. It will be mailed free to any subscriber who sends us a postal. Copies will be sent to interested friends on request. Contributions to cover the expenses of operating this beautiful charity will be welcomed.

—THE INCOME TAX clauses of the tariff bill now being considered by Congress brought the rapid progress which has been made with the bill to an abrupt end. In the first place the question of the amount of income to be exempted from the levy caused a long and heated discussion. The committee amendment to the House income tax provision reduced the normal exemption from $4,000 to $3,000, but allows additional exemptions of $1,000 for a dependent husband or wife and $500 for each of not more than two dependent children.

—THE LONDON DAILY TELEGRAPH'S correspondent at Salonica recently forwarded a full account of the fighting which took place on the last of June when the Bulgarians were disarmed by the Greeks. He reports that eighty Bulgarians were killed or wounded in one house alone, and that the slaughter in other houses was on a similar scale. The Balkan situation is undoubtedly in a very threatening state. Turkey is believed to be ready to throw in her lot with Servia and Greece against Bulgaria unless Bulgaria should promptly decide to abandon her claim for heavy war indemnity.

—The opening of the fiscal year finds the treasury in a prosperous condition. The ordinary government receipts for the twelve months were $723,782,921, as compared with receipts of $691,140,455 in the fiscal year 1912. The ordinary expenditures for 1913 amounted to $683,699,692, which was $28,895,067 greater than the ordinary disbursements for the fiscal year 1912. Thus the surplus was $40,083,299, as compared with a surplus of $36,835,830 for the fiscal year 1912. The receipts increased all along the line. Customs receipts rose from $311,257,347 in 1912 to $318,142,344 in 1913. Ordinary revenue receipts collectible from tobacco, liquors, and similar sources increased from $292,963,004 in 1912 to $309,477,913 in 1913. Corporation tax receipts grew from $28,683,102 in 1912 to $34,948,870 in 1913, while miscellaneous receipts increased from $58,346,999 in 1912 to $61,213,793 in 1913.

THE GETTYSBURG REUNION

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SECTION OF THE GREAT REUNION CAMP ON THE FIELD OF GETTYSBURG

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THE VETERANS MARCHING INTO CAMP AT GETTYSBURG

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WHERE IT HAPPENED—THE STORY OF THE EMPTY SLEEVES

THE greatest reunion that the old boys of the Blue and the Gray had ever had or ever will have is over. With fine precision the programs that had been arranged were carried out. Members of the cabinet, governors, senators and generals came and went in the stream of visitors that represented every type and every class of American society. There were speeches and congratulations, and the air was filled with the music of many bands, but the set programs and celebrations were dwarfed into insignificance by the reunion spirit of the mighty gathering on the field of Gettysburg. On the 29th of June, the hosts began to arrive; twenty-five thousand the first day and through June 30, July 1, until seventy thousand veterans of the North and South were in camp together. The first two days were rather trying ones for the soldiers of '63, on account of the intense heat. There were several prostrations and two deaths were reported. But this was considered as little short of wonderful by the medical officers, as few of the veterans can be under sixty-five and the oldest is well over ninety. One of the newspaper correspondents writes of them:

"It ought to be emphasized, however, that the alarmist talk about the prospective death-rate is without foundation. There are nearly 70,000 veterans here in the camp, to say nothing of the vast crowds in town, and the normal death-rate for 70,000 men over sixty years of age is very big. The death-rate here has been very much under the average for such men. Pity for these supposedly enfeebled and tottering old men is out of place. They are an astonishingly sturdy and husky lot of old men, as they show by tramping all day over hills that would break the heart of a younger and more delicate generation. They stand straight, and have big voices, and walk with a swing, and many of them are not yet gray.

"It is not so surprising when you remember that most of these men are the very young fellows, the mere boys of fifteen or sixteen, who went into the army, some of them, for a devil-may-care love of fighting. The older men who enlisted died years ago, and those who are left are the gallant young irresponsibles who enlisted before they got out of grammar school and patriotically prevaricated about their ages to get in. Such youngsters usually have the constitutions of horses, and it is not surprising that at sixty-six or so they are the lustiest lot of old men that could be gathered together."

On July 1, Secretary of War Garrison formally opened the celebration. The special representative of the New York *Times* adds in the same account from which the above quotation is made: "But that wasn't the event. The event was the hunting up of the man who shot you, if you could find him, and if you couldn't, then the hunting up of the man whose regiment fought yours. There was an amazing number of such reunions.

"Along Cemetery Ridge were several scouting parties, old Union and Confederate soldiers, all bent on similar missions. One Union soldier had loitered behind the squad that he was with, and while he was standing there, with his hands clasped behind him, studying the field, the Confederates came up. 'The place is right here,' said the leader. 'This is the Bloody Angle, and I was shot right here where I stand now. I would have died if it hadn't been for a Union soldier, who saved my life. I've often wished I could see him, but I never saw him after that day.'

"The old Federal turned around and surveyed him with placid interest: 'That's a funny coincidence,' he remarked. 'I was at the Bloody Angle, too, and there was a rebel there who was pretty badly hurt. I first gave him a drink of water, and then I took him upon my back and carried him out of the line of fire to the field hospital. Some other Union soldiers must have been doing something like that to you at the same time.'

"'But, friend,' cried the Confederate, 'that's just what that Yankee did for me. There couldn't have been two cases just like that at the same time. Let me look at you.' He grabbed the Yankee by the shoulder and looked at him long and earnestly.

"'You are the man,' he said. Further inquiry put it beyond a doubt. The Confederate was A. C. Smith of the Fifty-sixth Virginia, a part of Garnett's gallant brigade, and the Union man was Albert N. Hamilton of the Seventy-second Pennsylvania."

An old Virginia soldier, who had got into camp late, wandered through the thousands of tents last night, trying to find out where he was located. His idea was to open each tent flap he saw and ask the occupant where he could find his regiment. As it would take probably a month to make the rounds this did not look like a very hopeful prospect, but the old man persevered. As he opened the fifth tent flap on his travels and explained his trouble, a man inside asked him what regiment he belonged to.

"The Twenty-eighth Virginia," he answered.

"The deuce you did!" said the man inside. "Do you know what became of your regimental flag?"

"I don't," said the old Confederate. "You see, I was with Armistead's brigade, the one that got into the Yankee lines when Pickett made his charge and made what they call the 'high-water mark of the rebellion.' I don't rightly remember just what happened to the flag after we jumped into those Yankee batteries, but I think some of you got it."

"We did," said the man in the tent. "I'm Captain T. H. Pressnal of Company F, First Minnesota. We captured your flag, and we've got it now in St. Paul. The other fellows in this tent will be in in a minute, and all of them belonged to the regiment that got your flag. We've got a spare blanket here, and you'll never find your tent to-night. Come in and bunk with us."

As the old Confederate was leaving this morning to find his own quarters, after he and his Minnesota friends had fought the battle over most of the night, he said: "I'm sorry we lost that flag, but if we had to, I'm glad it was you fellows got it."

The rebel gray is a popular color in Gettysburg. Any man who wears it is sure of a tumultuous greeting from all the old men in blue who can get within gunshot of him. All through the streets to-day the same picture was being repeated every moment—some old man in gray coming along and being instantly pounced upon by half a dozen men in blue and being borne off in triumph. It is a real reunion, the genuine article.

A reunion? Why, all over camp to-night the Union men and the Confederates are talking about amalgamating the United Confederate Veterans and the Grand Army of the Republic under the name of the "United Veterans of the United States." The Confederates are wild for it. It isn't merely good-natured talk; they mean it.

The Union men invaded the Confederate camp over near Seminary Ridge to-day and greeted the Johnnies tempestuously. The Johnnies made the Yanks as welcome as the flowers in May. Mrs. Longstreet (the widow of the Confederate general), meeting an old soldier with a gray pair of trousers (he had shed his coat because of the ninety-two degrees the thermometer registered), asked why he, a Union man, should wear a gray suit.

"Me?" he said, surprised. "I am not a Yankee. Fought under Longstreet. I'm from Mississippi."

"Why do you wear that badge, then?" asked Mrs. Longstreet. He had on a blue badge marked Fifth Pennsylvania Volunteer Infantry.

"Why," he said, "a Yank came along to-day from the Fifth Pennsylvania and asked me if I'd trade badges with him, after we'd had a talk and found out where we were at Gettysburg. So we traded. He's wearing my badge now—Fifteenth Mississippi. Says he'll keep it as long as he lives."

[Quotations made by courtesy of the New York *Times*]

GOOD-NIGHT ON THE BATTLEFIELD

Gettysburg, Pa., July 2, 1863

GOOD-NIGHT, my comrades dear, good-night;
The sun is setting slow;
Around me evening's changeful light
Spreads soft an Orient glow;
While, rising from the green-clad hills,
The moon attracts my sight
To shimmering waves and glinting rills;
My comrades dear, good-night!

Here, underneath this stranger sky,
We bivouac from the strife;
Weary to-night, hence would we hie,
Nor wake at drum and fife;
But this deep hour's for watchful men;
'Tis full of vestal light—
Alas! at morn we strive again;
My comrades dear, good-night!

Yet in this calm and fervid hour
My soul finds peace once more,
As yon pale moon's mysterious power
Opes wide enchantment's door,
And lights each fairy-haunted spot
With scene so passing bright,
On cloud and field, o'er tent and cot;
My comrades dear, good-night!

New York, June 23, 1913. MAJOR JOHN B. KETCHUM.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY. THEODORE WATERS

The Meeting of the Heroes

BY FAR the finest thing at the Gettysburg reunion—where the tents of North and South were pitched side by side on the old battlefield—was not the official celebration, nor the spectacular multitudes, nor the eloquent addresses. The finest thing of it all was the splendid spirit of comradeship, the spontaneous flowing together of the hearts of brave men in that deep and true friendship which is possible only among the brave. Fifty years have passed since the guns of Gettysburg became silent; but the picture of that decisive field, and of the grand struggle that reached a climax there, has never been forgotten. Those white-haired heroes, meeting together once again on the old familiar camping-ground, gave to the nation a noble object lesson in the magnanimous friendship of great souls—a friendship sanctified by suffering and with the charm of that feeling of mutual appreciation which gallant foemen feel toward each other. They had become fully reconciled during the mellowing years. They had learned to take the wider and nobler view, that the man who is ready to die for what he believes to be right, is worthy of all honor. This was the spirit that prevailed among the seventy thousand veterans at Gettysburg and which stamped its character upon the whole event.

The heroic women, too, were not forgotten. Those who in that long past day were young and sprightly and who did a beautiful and self-sacrificing work in camp and hospitals, shared in the honors of the celebration. There are thousands of Americans, North and South, who, though absent from the gathering, are with it fully in spirit, and who will rejoice that the reunion has emphasized before the whole world the hearty and sincere unity of our people, and that the nation has rendered equal honor to the memories of all the heroes of Gettysburg, dead and living.

The Midsummer Hot Wave

WITH the temperature throughout a large part of the country ranging in the nineties and with a record-breaking humidity from the Lakes to the Atlantic, the familiar theories concerning "keeping cool" in summer quickly reduce themselves to the simple formula of "light effort, light clothing and lighter diet." While this advice can be followed by many, by far the larger number are so situated that they cannot help themselves. This is especially true of the population of our great cities, where a sudden burst of midsummer heat, lasting over a few days, is invariably accompanied by numerous deaths and prostrations, as was the case in Chicago, St. Louis, Milwaukee, Kansas City and New York, in late June and early July. Conditions in the tenement districts of New York during those sweltering days, when every puff of air seemed as though wafted from a furnace, can be better imagined than described. And it is the little helpless children who suffer most. This year the appeals from tenement homes in behalf of the little ones who would be physically reinvigorated by a ten days' outing at the CHRISTIAN HERALD Children's Home at Mont-Lawn have been unusually heavy and urgent. We wish we could take them all, and that the "Children's Paradise" might this summer have the largest population in its history; but that, of course, is impracticable. During the entire season we can accommodate about three thousand. Our readers and their friends have been the stanch patrons of Mont-Lawn in past years. Many have sent us contributions for the work this season, but we extend a cordial invitation to every one to have a share in this beautiful work among the children of the tenements. Send in your gift to-day, so that you may have a little protégé at Mont-Lawn this summer. Every contribution will be welcomed, and every giver will be a joy-bringer, gladdening the heart of some poor little waif, who is looking forward wistfully to the happy land of which he may have heard much, though he has never yet seen it

Wiping Out the Opium Traffic

WHEN President Yuan Shi Kai some time ago publicly announced that the government of China would leave no stone unturned until it had wholly suppressed the opium traffic in the new republic, those who had been fighting the evil with varying success for many years took fresh hope. Now, further occasion for encouragement of its ultimate suppression comes from the official statement in the British Parliament that the English Government is preparing to revise the 1911 treaty and will send no more opium to China. Under the present treaty, China, when the present stock of opium was consumed, would have the right to receive from India another and final supply of 25,000 chests more, representing a revenue of $55,000,000 to England, but this final instalment will never be sent. Unless some unexpected change takes place in the present plans, the new republic has received the last ounce of the drug she will ever get from India. In sacrificing a big source of revenue from the sale of the Indian drug, England has done well, but it should not be forgotten that opium for over half a century has kept China's millions in bondage and has retarded the development, physical and material as well as spiritual, of that country. President Yuan Shi Kai put the case concretely in these memorable words:

> China has been dying from this curse for more than half a century—fifty-nine years, to be exact. Her people, overcome by this vile drug, have been half asleep and have not known that they and their country were dying. Years ago the nation appealed for outside aid in its suppression, and the world knows what aid was rendered. The drug was forced upon us more than before. For nearly sixty years it has stood as a great crime of humanity. But we will stop it, and free the land of the devouring scourge. Our National Assembly has already passed many laws regarding it, and these laws will be enforced. We are establishing an army, and that army will fight opium and opium-smugglers on all the frontiers of land and sea, opium dealers and subdealers in all of the cities and towns, and opium users everywhere.

It now remains for China to adopt strong measures to stop the cultivation of the poppy at home. Until that is done thoroughly, her people will continue to be slaves of the old-time habit. This has been done in some districts, but in others official interference is slight, and the usual opium harvest will be as big as ever this year. If China means to utilize the monopoly to her own financial advantage, and does not stop the cultivation of the drug, her people will have gained little by the sacrifice of India's trade.

Courage and Conquest

IT WOULD be difficult to decide in what field of struggle the indomitable soul of man finds its freest expression of the courage that is in it. In every age, the spirit of adventure has spurred men to the point of holding life very lightly, where high achievement was possible. In the experimen stage of the submarine and the aeroplane, hundr of lives have been sacrificed; but every loss brought success one step nearer than before. the world has always been willing to pay for triumphs. In aviation hundreds have perished attempts at long-distance flight, and now we h the news of the wonderful achievement of Brin jonc De Moulinais, a French aeronaut, who, on J 2, completed an aerial journey of 3,100 miles, fr Paris to St. Petersburg and back, being the long voyage thus far recorded. This conqueror of air is a mere lad of twenty-one. Part of the ti he was traveling at 110 miles an hour, and fo short distance he attained a speed of 140 miles hour. Traveling at a great height over the Bal Sea, he was seriously confused by mistaking group of islands for dancing and vanishing clou but his nerve of steel kept him from losing head, which doubtless is the reason why so ma aeronauts suddenly "go to pieces" and perish. H wonderful adventure will doubtless stimulate ot ers to still more daring attempts, involving n sacrifice of lives laid on the altar of aerial conque

The Huguenots Then and Now

TO THOSE who are familiar with the record the Huguenot persecution, the account of t celebration of the Huguenot landing at New R chelle, N. Y., printed on another page, will have timely and special interest. Those French Protes ants, before they sought a refuge in America i 1688, had fought a long and apparently hopeles battle for religious freedom. The Edict of Nante granted in 1598, had guaranteed a degree of tolera tion; but its revocation by Louis XIV at the inst gation of the Jesuits in 1685, accompanied by th entire proscription of Protestantism in France, th closing of churches and schools, the prohibition o Protestant teaching of children by their parent the general confiscation of the property of Protest ant refugees, and other rigid measures of religiou oppression, drove them into exile. No sadder stor darkens the pages of history than the experience of the Huguenots, whose lineal descendants con ducted the recent celebration at New Rochelle.

One of the speakers on that occasion was Mr W. Bourke Cockran, lawyer, ex-Congressman, an a representative Catholic orator. That he was accorded the privilege of making an address at the celebration is of itself a remarkable illustration of the spirit of religious tolerance for which the Huguenot forefathers had fought and suffered, and which they had found to be the dominant note in the life of the new West. Mr. Cockran is a graceful and persuasive speaker, and after reviewing the history of Huguenot oppression abroad, declared that "the American spirit of to-day is this Edict of Nantes, with its toleration in actual operation, or rather with its spirit in effect." He added that "every one recognizes that the basis of all laws should be the Sermon on the Mount, and that it is not the function of the state to support the church, but it is the function of the church to support the state."

Is it not too much to assume that Mr. Cockran spoke by authority as the representative of the Catholic Church? Standing by itself, his statement is indisputable, but we should hesitate, in view of all the evidence to the contrary, to accept it as the final conclusion of official Catholicism. If it were so, a change must have "come o'er the spirit of its dream." The true attitude of Americans of all religious denominations, and especially of American Protestants, should be one of eternal vigilance. Every Protestant publication should be a watch-tower and every pastor a sentinel on the heights, vigilant and alert against any encroachment from whatever source, by any religion, upon the independence of the state. If the Roman Church has accepted, as a final exposition of its views on this subject, the interpretation of Mr. Cockran, it is a new revelation, and a welcome one. If, however, it was simply an oratorical platitude, the truth and reality of which have yet to be demonstrated, we can only regard it as another instance of the wish being father to the thought.

To Visit South America

—EX-PRESIDENT ROOSEVELT has accepted an invitation to visit the Argentine Republic, and deliver several addresses on the principles of democracy and other subjects of international social interest. He will leave New York in October, and, while in South America, will visit Brazil and Chili, and may make a tour of the tropical interior.

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Iount Vesuvius Becoming Active

NOR the first time since 1908 flames were observed the other day shooting up from Mount Vesuvius. The uppermost crater emitted a dense column of smoke, which fretly showed strong reflections of flames lower , with an occasional eruption of fire. Profes- Mercalli, director of the observatory, reports the lava streams, which were recently obed, are becoming continuous. There is the est concern and alarm upon the part of those he danger zone at the mountain's activity. 'l/ have a right to be afraid, as Vesuvius has a record of deadly doing. The first record of volcanic activity of Vesuvius was in 79 A.D. r to that time its danger was not dreamed over. ides were beautifully decorated with vines, and crater, partly filled with water, was used as a ress by Spartacus and others. Sixteen years re the eruption there was a warning in the hquake which threw down the cities of Hercuum and Pompeii. On August 24, 79 A.D., the ntain poured forth black smoke and threw n stones and ashes and ice on the region round ut. The elder Pliny, in rge of the fleet near by, ed at once for the relief the horror-stricken initants. He landed as near base of the mountain as sible, and was killed by sulphur fumes that enoped him. The mountain ew down a covering of nty feet of ashes on Pomi, which under it remained tionless and hidden for hteen hundred years, and ptied mud on Herculaim which, with subsequent peated eruptions, made a ckness of from eighty to a ndred feet. Since this first e, Vesuvius has had connt eruptions down through e centuries, and it is to be ped that the present one ll not sacrifice precious lives many of them have done. ere is a revelation of serity as well as of mildness the physical, mental and iritual realm. There are ngers in these realms to ich people pay very little tention. They will make eir homes under volcanoes, the earthquake tract, and se up to the deadly tidal ave. The prophet gives this scription of the relation of the God of nature to e volcano:

And the mountains shall be molten under him, and the vals shall be cleft, as wax before the fire, and as the waters that e poured down a steep place. (Micah 1: 4.)

MOUNT VESUVIUS, WHICH IS NOW IN ERUPTION; FROM ACROSS THE BAY OF NAPLES

Girl Rescues Drowning Persons

SCREAMS of a young couple thrown into Long Island Sound off New York by the overturning f a small power canoe attracted the attention ne other afternoon of Miss Elsie V. Askey of Villette Avenue, who was cruising in the vicinity ith a party of friends in her motor boat. Running her boat up to within a short distance of the truggling couple, Miss Askey threw off a light coat he was wearing and dived into the water. She wam to the man, who was almost exhausted, havng aided his young lady companion to the overurned canoe, to which she now clung. Miss Askey rasped the man and swam with him to her boat, he *Eva*. She then went back to the woman, clingng to the canoe, and swam with her to the boat. She conveyed them to New Rochelle, and they were ent by automobile to Mount Vernon. The rescue f these persons from drowning was done in the oolest, most calculating and prompt manner. The eroine is an expert swimmer, having taken medals ecently at the swimming and diving contests of the Country Club of South Norwalk, Conn. She is lso interested in social betterment work, and is an ctive member of the Olin Methodist Church in the Bronx, New York City, and a faithful teacher in ts Sunday school. Here physical salvation of the drowning couple is a type of the spiritual rescue work she is doing in the church; and she belongs to the class thus described:

He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. (James 5: 20.)

Rich Automobile Driver Punished

A WEALTHY young merchant of one of the cities of New Jersey was sentenced to thirty days at hard labor at the county farm recently for wrecking a car and injuring himself and three others on a night joy-riding expedition. The simple fact of wrecking the car would not have called down upon him the punishment, but the fact that he was so full of champagne that he was unfit to manage the car brought him under the penalty of a law just passed by the New Jersey Legislature, imposing imprisonment upon a man undertaking to run an automobile while intoxicated. It is necessary for society to make the strictest exactions with reference to motor car accidents, and nothing is more necessary than requiring auto drivers to be sober men. It is rather surprising that a rich man should have been one of the first to be caught in the trap of the new law, for though there is a growing healthy sentiment on the subject, it is still more difficult to convict a rich than a poor man of crime. If the man's debauch had not been so well advertised by his sending three patients to the public hospital, it is likely that he would not have been arrested and punished for his drunkenness as a driver. That he received the prison sentence is an encouraging sign of the triumph of our democracy, where equal justice should be meted out to all, the richest as well as the poorest. This man, taken out of a home of wealth and culture and set to work as a criminal in the field, belongs to the class whose brains were addled with wine, described by the prophet:

But they also have erred through wine, and through strong drink are out of the way. (Isa. 28: 7.)

Flour Explosion Wrecks Mill

THAT flour, the softest and most innocent thing in the world apparently, the very staff of life, could by any process turn to an engine of destruction, wrecking the mill that makes it and killing many people, as it did in one of the large cities of the country recently, would be thought incredible. But once in a long while, under certain rare conditions, it does act this way and becomes a terrible instrument of ruin. There is a scientific reason for its action. Gunpowder, dynamite, and other recognized explosives are all capable of suddenly releasing enormous power because they combine in close proximity finely divided carbon with exactly the necessary quantity of oxygen for its complete combustion, or, as a chemist would say, its oxidation. Flour contains these same elements, but usually they are held together in safe proportion. But once in a while the flour dust of the bin or mill is in such a condition that a spark, or even a jar, will produce an explosion as violent and from the same reason as that of nitroglycerine. The peaceful releasing of the explosive elements that wrecked the mill is described by the prophet in the burning of fuel and the baking of bread.

Then shall it be for a man to burn; for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread. (Isa. 44: 15.)

Support of Aged Ministers

THE shamefully inadequate provision made for the support of the aged ministers of the Gospel of most denominations in this country is in marked contrast to the superb provision which, according to a recent cable despatch, is made for them in Germany. There, it is stated, the young minister starts usually at $500, and a parsonage. This salary is increased every few years until, at sixty-five, the minister receives $2,500, the largest compensation permissible, to which is to be added the use of the parsonage and certain fees given him. At sixty-five the minister can withdraw on a pension if he shall so elect, or if the parish shall so desire. Or he can continue by general consent five years longer. On withdrawing he receives as a pension for the rest of his life two-thirds of his last and highest salary. On his death his widow receives an adequate pension for the remainder of her days, and also each of her children until their sixteenth or eighteenth year. Thus, the older the minister is in years and experience, the larger is his salary while active and pension when retired. The trouble is that this ideal way of providing for aged ministers in Germany is under the auspices of the established church, which is contrary to our American ideas of the necessity of a divorcement of church and state and the support of the minister by voluntary contributions rather than by public tax. Yet Christ's followers here ought to be just as humane and grateful in the treatment of their aged preachers as is the German Government. Fortunately there is now a steady marked improvement among the churches in the care of their superannuate members, helping God to answer this prayer of age:

Now also when I am old and grayheaded, O God, forsake me not. (Ps. 71: 18.)

Weighted by Fish, Drowns

DRAGGED down by a string of fish weighing forty-one pounds, which he had tied about his neck, Henry C. Titman, eighteen years old, was drowned the other day in Paulins Kill, near Newton, N. J. The young man and Edward and Lester Huff had been fishing all day, and, returning home, they undertook to swim 150 feet to the opposite shore. Titman, being the best swimmer, proposed to carry the fish over, and foolishly tied them about his neck. As they went into the water, he said: "This has been a lucky day for us. This is such a fine catch." The fish were too heavy for him. When about half way over, he suddenly sank, and before his companions could get to him, he had drowned. Many men overweight themselves with devotion to the things of this world and drown their own souls in the depths of materialism. The apostle describes the drowning of the soul with material weights.

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. (I Tim. 6: 9.)

MEN AND EVENTS IN THE WORLD'S NEWS

TWENTY-FOUR denominations a few weeks ago joined in the celebration of the twenty-fifth anniversary of the Brotherhood of Andrew and Philip. Special services were held by each of the thousand chapters of the order scattered over the globe from New York to Australia. In Reading, Pa., the Second Reformed Church was the focal point of the celebration, for it was there that the first chapter of the Brotherhood was formed in 1888 under the direction of Dr. Rufus W. Miller. In Philadelphia seventy chapters, numbering in membership over six thousand, gave special recognition to the silver jubilee. The order's largest chapter, that of the Bethany Presbyterian Church of Philadelphia, numbering nine hundred members, dedicated the beautiful new addition to its brotherhood house on South Street. This house now contains a splendid modern auditorium, a well equipped gymnasium, a good big swimming pool and large recreation rooms. At the national headquarters of the order in Philadelphia Congressman William S. Bennet and Dr. C. L. Goodell of New York were the chief speakers in connection with the celebration.

Silver Jubilee of the Brotherhood of Andrew and Philip

REV. RUFUS W. MILLER, D.D.
Founder and Hon. President Brotherhood of Andrew and Philip

Personal sympathy, prayer and discriminating helpfulness are the keynotes of the work of the brotherhood. Prayer and service were taken as rules of life by fifteen young men in the initial group at Reading when the brotherhood was originated by Dr. Miller. The organization was founded in the spirit of the words, "There is no service like his that serves because he loves." Each member pledged himself to pray daily for young men and to make an effort every week to bring at least one young man to the services of the church. The International Council, which includes chapters in Japan, Great Britain, Canada and Australia as well as the United States, has now an aggregate membership of 35,000.

The brotherhood has proved to be not only inspirational but unifying. Men from different sections of the country and of different nationalities, as well as from different branches of the church, have been drawn together as never before. Men in different walks of life have acted under the common impulse for service. The twenty-five years of the Brotherhood's existence have been marked by steadily increasing usefulness and by the introduction of new ideas which have worked splendidly for the advancement of the ideals of the organization. So successful have the efforts been that they have received that sincerest form of flattery, imitation by a number of other societies.

The international officers of the society are: Honorary president, Dr. Rufus W. Miller; president, William M. Gordon; vice-presidents, Harvey C. Miller and Dr. B. K. Wilbur; treasurer, Roland K. Evanson; recording secretary, G. Percy Fox; general secretary, R. Howard Taylor. J. A. S.

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SITUATED in the interior of the continent, cut off from contact with the outside world, Bolivia was the last of the ten republics of South America to feel the influence of that progressive movement which resulted from the attention of North American and European financiers being drawn to the wonderful possibilities of South America. At length, however, thanks to the enterprise of British capitalists, the Antofagasta Railway—at first merely intended to meet the needs of the saltpeter "pampa"—was extended to Uyuni, then to Oruro, and finally to La Paz itself, carrying progress in its train. The increased facilities of communication resulted in the influx of foreigners, business men, and educationalists, who found a hearty welcome as representatives of a more advanced civilization.

Bolivia's March Toward Prosperity and Enlightenment

Bolivians, too, began to travel more in Europe, and made pilgrimages to Paris, the Mecca of the educated South American. There they imbibed the advanced principles of liberty, both religious and political, and the rudiments of enlightened government. Returning to their "patria" they determined not to rest until they had placed their country in the front rank of South American republics. Many of these men, keen, intellectual and enthusiastic, are to be found in La Paz to-day as leaders of the Liberal Party in Congress; newspaper editors and university professors, still following their high ideal.

Bolivian society is composed of three strata. Firstly, we have the "gente decente," or white people who show no trace of Indian blood. This class is small but necessarily influential; indeed, all the government of the country is in their hands. Next come the "cholos"—those of mixed Spanish and Indian blood; and lastly, the pure Indians, who form an immense submerged class; superstitious, ignorant, down-trodden; yet splendid workmen and one of the chief sources of national wealth. It is estimated that of the 3,000,000 people who comprise the Bolivian nation only about 200,000 can read and write. The great mass of these literate people belong to the "gente decente," while the "cholo" and Indian classes are almost totally submerged in ignorance. Protestant missions have of late occupied themselves with these abandoned Indians, and the Bolivian Indian Mission, which has its center in San Pedro de Buena Vista, has some ten workers engaged in medical, educational and evangelistic work. These workers are studying the Quichua language, and most of them are now able to make themselves understood in their dealings with the non-Spanish-speaking Indians. The American and British Bible Societies are now busily engaged in translating the New Testament into this Indian tongue.

The "Young Bolivian," too, is deeply impressed with the need of higher and more thorough education among the upper classes, and some years ago invited the Methodist Episcopal Mission to open up educational work in the republic. The mission was quick to seize the opportunity and now possesses first-rate colleges in La Paz and Cochabamba, and counts among its pupils the sons of many of the best families of the land. These schools are liberally subsidized by the government, and thus are no drain upon the mission funds. Under the able direction of Mr. MacBride they exercise a strong influence in favor of evangelical Christianity and mental culture throughout the whole of the republic.

Bolivia, too, is progressing materially. Her vast territory is being opened up by numerous railways, and in a few years the Bolivian systems will be linked up with those of Brazil and the Argentine, thus giving the country an outlet to the Atlantic. All these railways will have their center in La Paz, the capital, which will then become a large and flourishing city. I think travelers visiting Bolivia for the first time are surprised to find such an up-to-date, go-ahead little city as La Paz hidden away in the interior of South America. La Paz has many fine buildings. There are two or three good "plazas," an "alameda," a museum, public library, and many other interesting places; but what interests the foreigner most is the market. Here may be seen hundreds of Indians and "cholos," dressed in the most fantastic and varied colored costumes, squatting among their wares. Stolid and quiet, they sit like stones, seemingly careless whether they dispose of their stock or no.

W. H. RAINEY.

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A TYPICAL STREET SCENE IN LA PA

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THE home is the solution of the Christian Endeavor problem," said speaker. "Let us have Jesus Christ so honored in the home that and girls will think Jesus Christ is well worth while." The spe struck a keynote in the Iowa State Christian Endeavor Conver held in Cedar Rapids, Iowa, June 24 to 27. The program was rich, filled mountain-top experiences for the hundreds of delegates from all parts of State. The mornings were given to conferences, and large attendance showed the intense interest. It was marked how young most of the delegates were. Who tell the mighty influences for time and eternity se motion by such inspiring addresses as those of Presi William Hardcastle; those on the mission fields of world, and China as opportunity, by Dr. W. H. Reherd of Waterloo, Iowa, has just returned from a trip around the world, and that magnificent addr like a great moving picture, by Dr. Joseph K. Greene, the white-haired vete of the Cross, who for more than fifty years has labored in Turkey. He sp on "The Balkans and Missionary Opportunity." Other helpful addre were by Rev. Charles Parsons, who pleaded for "Our Brothers Behind Bars," who reaches more than forty thousand young people in Iowa thro the Society for the Friendless, of which he is superintendent. Chaplain Pi worth of Anamosa came with a message from a Prison Endeavor Soci pleading for the "brotherly, motherly, human touch" for the man that is do but who may be reclaimed for society by Christian sympathy.

Iowa's Christian Endeavor Convention

Rev. Mr. Orvis kept the practical study of the Bible well to the fr Prayer meetings proved mighty blessings, as young people, some perhaps the first time, learned that "The resources of God are for those who atte the program of God." About fifty delegates will go from Iowa to Los Ange for the great national convention. The convention was closed by an addr by Rev. Dr. J. P. Hugget of Detroit. The reports for the various departme were said to be the best in the society's history.

. . .

WILLIAM E. GLADSTONE said: "I go to church on Sundays not or because I revere religion, but because I love England." That thoug might apply to patriotic Americans even with added accent duri vacation time. Without sectarian ideas or denominational teaching Gospel meeting is held all the summer months in the unique Boardwalk Chur at Atlantic City. This year—the fifth of the church's existence—services a being conducted each Lord's Day morning in the Bij Theater—a room used usually for moving pictures. Tl Rev. Robert Elwood, a Presbyterian, is the founder a pastor. It is a church without a choir, officer, or sing member and without a collection-plate. The business me of Atlantic City, as well as the visitors, think it wort while and maintain this Gospel lighthouse by the sea. Mr. Elwood says th work was conceived in faith and born of prayer, and the service rendered ha been done for the glory of God. Ninety per cent. of the audience is new each Sur day. Through this preaching as to a procession thousands have been reached and many blessed with the Gospel of Christ in this pleasure-providing city. People gladly turn in from the Boardwalk at the call for worship.

Atlantic City's Boardwalk Church

One man confessed that he had come to Atlantic City with suicide in view, but wandering from the "wooden way" into the Boardwalk Church he heard of Christ, and getting the message he needed he returned home to praise God and to make his life count for things worth while.

The audience is reverent though cosmopolitan. One Sunday morning when a test was made every civilized country was represented in the large congregation, as well as most of the States of the Union. The pastor thinks this fifth year will be the best in spiritual results. He desires prayers for these meetings that God may use them for the benefit of souls and for his glory.

W. J. P.

REV. ROBERT ARTHUR ELWOOD

EPTICS—ANCIENT AND MODERN*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

BBORN" is the only word by which we can describe the Pharaoh who was upon the throne of ypt when Moses and Aaron appeared before him ch a message from the God of heaven and earth: iith Jehovah, the God of Israel, Let my people go, y may hold a feast unto me in the wilderness." born king replied: "I know not Jehovah, and more- ill not let Israel go." And Pharaoh proceeded to his stubbornness by laying yet harder tasks upon rews, whose burdens were already greater than ld bear. The work assigned them was to mold a number of bricks every day out of clay. Straw was brickmaking in those days as a means of causing ts to dry quickly, and the straw had been furnished ut after Pharaoh had refused to let the Hebrews ld a feast in the wilderness, he proclaimed that they reafter find their own straw, and make no less han before. This was equivalent to doubling their r they must search far and near through the fields he stubble they must use in lieu of the straw. Let fail to recognize that Pharaoh's stubbornness was God as well as the Hebrews, for he declared that v not God, and would not let the people go. Did n mean to say that he had not before heard of the the Hebrews? No, for as a matter of history, and observation, he must have heard much about the om the Hebrews served; he did not know him be- e would not; he had decided against the true God in f the idol gods which he worshiped—Ptah and his f lesser deities. Pharaoh was the most prominent of his time. It is wonderful to consider how long ave been atheists in the world, but it is still more ful to think how little they have accomplished in ng their disbeliefs, for through every cycle the world wn more devoted to the God of the universe.

before Moses had gone in to make the request of h that he would let them go, the people had been ed together, and they had been told by Moses and about the errand God had given them to do, and ad done the three miracles which God had told them efore Pharaoh (Ex. 4: 1-7) and the people had been comforted and had bowed their heads and wor- God. But after Pharaoh had answered "No" to and had given his orders that their work should be , the people cried out against Moses and Aaron and l them much. Then Moses prayed to God about it, od answered him: "Now shalt thou see what I will Pharaoh, for with a strong hand shall he let them d with a strong hand shall he drive them out of d" (Ex. 6: 1). God meant that Pharaoh would yet ious to have the Hebrews leave his realm. It was in thought to break down that unbelief of Pharaoh.

hy doesn't God just make atheists stop thinking that asked a bright boy eleven years of age who lived in where there was a noted atheistic citizen. "Well," red his father, "God has made everybody free to his own thoughts and do his own will." The father n: "I will tell you a story that I heard long ago in a n that was preached by Dr. A. J. Gordon of Boston. ries ago Cyprian, the bishop of Carthage, tells us e was troubled and fell asleep and dreamed that he n an ampitheater. He saw the crowds of people, old oung, rising tier above tier, waiting for the bloody to begin. And then he saw Satan suddenly leap he arena, and lifting his hands exultingly, he cried, ld all these; did not God create them? but they own me ster. Did not Christ redeem them? but they follow stead of him.' But let none of us be deceived by 's lie. A great company is following Satan, but it is ecause he is greater than the God of heaven, but be- men choose darkness rather than light, and death r than life. Neither in the court of conscience nor e court of heaven can any transgressor plead 'not ' because the power of evil was so great that he not resist it." Possibly the boy did not comprehend father had said, but he took in enough to say, "Well, I ot going to blame God for the bad things I do."

Dr. Parker's *People's Bible* we find: "If God first harden a man's heart and then punish the because his heart was hard, he would act a part which the sense of justice would instantly and indignantly condemn; therefore he could not act that part. Whenever there is on one hand a verbal difficulty, and on the other a moral difficulty, the verbal difficulty must give way. The Lord hardened the hearts of the Israelites just as certainly as he hardened the heart of Pharaoh, and in the very same way, and for the very same reason. See how the Lord treated the Israelites: 'So I gave them up unto their own hearts' lust, and they walked in their own counsels.' The marginal reading is still more vivid: 'I gave them up unto the hardness of their hearts.' That is to say, the divine Teacher must at certain points say, in effect, 'You have made your determination, you must work it out; no reasoning, even on my part, would dissuade you; you must for yourselves, in bitterness and agony of experience, see what this condition of mind really means.' 'So I gave them up unto their own hearts' lust, and they walked in their own counsels'—not as an act of sovereignty, arbitrariness and determination that could not be set aside because of the divinity of its origin, but 'I, the living God, was for their sakes necessitated to let them see how a certain course of conduct must logically and morally end.'"

Let us take this thought as an approach to the Golden Text: "Blessed are they that mourn, for they shall be comforted." It makes a way of escape for us out of the dark tunnel where we sometimes find ourselves as the result of being left to do our own way. Romanes wrote an atheistic book, and there made this acknowledgment: "I am not ashamed to confess that with this virtual negation of God the universe to me has lost its soul of loveliness. . . . When I think of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as I now find it, I shall ever find it impossible to avoid the sharpest pang of which my nature is susceptible." He wrote a later book, which was published after his death, in which he avowed himself a Christian, and we must believe that he was comforted.

Sometimes young men and even boys think it very smart to deny their belief in God. Some of these join the Secular League, or announce themselves as "freethinkers" in their college classes, and are very proud of themselves. The following incident contains a good thrust which a Sunday school superintendent or teacher may use: Said a young man, "I don't take any stock in this religious stuff. Nobody believes the people in it. They're all hypocrites, and don't live up to what they profess." In reply his friend said, "What would make you believe you are wrong?" "Well," said he, "if a friend of mine were to die, and be buried three or four years, and then come back and tell me he had seen these things, I'd believe." "Then you believe only what has been seen by yourself or some friend?" "Yes, seeing is believing." "Now, my friend, let me prove you are wrong. I will do it with three questions. You say, 'Seeing is believing.' Did you ever see your brains?" After thinking a moment, the answer came slowly, "No." "Did you ever know a man who had seen your brains?" Again, "No." "Do you believe you have any?" No answer, but his face—such a queer expression! "Well," said his friend, "I believe you have brains by what I see and know you are doing. Just so I believe 'this religious stuff' by the result in the lives of men, for all men are not the kind of which you speak."

Beware of permitting boys to hear the talk of skeptics! A probable purchaser, a rich nobleman, was being shown through the famous Wedgwood potteries in England by the proprietor, and a boy went along to help. The visitor, who was an atheist, made several objectionable remarks about religion. The boy looked puzzled, and then smiled, and finally laughed aloud at some of the sayings. Mr. Wedgwood said nothing, but afterward, when he had shown an exquisite vase to the nobleman, he stretched out his hand and knocked it to the ground, dashing it to pieces. "That was unpardonable carelessness," remarked the nobleman, "for I wished to purchase that for my collection, and nothing can restore it now." "No," replied Mr. Wedgwood; "you forget, my lord, that the soul of the lad who has just left us came innocent into the world; that his parents and friends have used their influence to make him a vessel fit for the Master's use, and that you, with your touch, have undone the work of years." This quite staggered his lordship. The words, however, went home, for, holding out his hand, he exclaimed: "Sir, I beg your pardon. I never thought of the effect of my words."

E INTERNATIONAL SUNDAY SCHOOL LESSON for July 27, 1913. Request Refused. Ex. 4: 29 to 6: 1. GOLDEN TEXT: "Blessed are at mourn, for they shall be comforted." Matt. 5: 4.

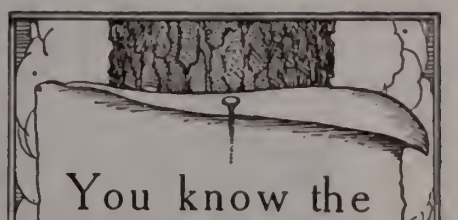
OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

VE HAVE JUST RAISED $52 with which to se a library for our Sunday school. Will ndly suggest a list of good books suitable e different grades? The children of the Temperance Legion have a good library ning about seventy-five books; with that ion there is no other library in the town mmunity, and but few homes contain books."—*N. E. D.*

e of the denominational publishing s, Baptist, Presbyterian, etc., issue lists rary books for Sunday schools to use in g their selections, and some of these con- rief descriptions of the books mentioned, t the committee may choose intelligently. hurch Library Association of Cambridge, also publishes lists of books for Sunday libraries. We can not undertake to suggest a complete list of books for Sunday schools, but will name a few: *The Pictorial Life of Christ*, published by THE CHRISTIAN HERALD Company. The pictures in this book are strikingly new—they look like pieces of statuary, and seem all the more like real events for that.

We would recommend several books of short stories, written by O. Henry. They treat of life among those who are called the "submerged class," among which the social workers find so many persons needing the uplift of the Gospel, and "neighborhood houses," and other plans of help. We will name some of these books: *The Four Million*, miniature masterpieces as rich in humor as any story Dickens ever penned. *The Trimmed Lamp*, rich in vigorous life and real entertainment. We name three others: *Roads of Destiny; Whirligigs; Let Me Feel Your Pulse.* The last-named work is said to be a life-line to cheerfulness. (Doubleday, Page & Co., publishers.)

We would also suggest: *From Youth to Manhood*, by Dr. W. L. Hall, published by the Y. M. C. A. press. *Talks to Girls*, by Margaret Sangster. There should be at least one book for parents: *Hints on Child Training*, by Henry Clay Trumbull. And there should be a book for teachers: *Teachers and Teaching*, by Henry Clay Trumbull. There should be a book of choicest religious poetry. In any town where homes lack libraries a great effort should be made by the church through the Sunday school to furnish books for home reading, and it would be well to establish a church reading-room which would be open at least two nights in a week and oftener if possible.



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HAPPY LITTLE WAIFS AT MONT-LAWN

BY MARGARET E. SANGSTER, JR.

They come from the dusty city,
To a land that is bright and fair,
And they learn that the God above them
Can shelter, and love, and care.

A GROUP of children were leaving the city by the special trolley that starts from the Bible House. Pale, wan, drooping little children, with strained, hot faces and tiny, claw-like hands. They spoke in awed voices about the country and some of them cried from pure weakness as they clung to the teacher. This was on Friday afternoon.

And I thought of them all through the week-end while the blazing heat waves swept eastward and buried the city in a scorching blast. The babies lifted up their voices unheard; for the mothers, too, were prostrated, and little children tossed feverishly in the close air of the tenement rooms. As a farmer cuts his crops, so the heat mows down its victims—little innocent children who call for the country with their last gasping breath.

On Monday I went to Mont-Lawn, away from the blinding glare of the city to the cool, sweet mountain country that guards the sleepy Hudson; and as I drove slowly through the gate, I was truly in a paradise of children. There were boys and girls everywhere, but although I looked carefully for the children I had seen, it was a long time before I discovered them.

I think that a fairy lives at Mont-Lawn—a fairy who waves a wand over each child, and put sparkle into the eyes and roses into the cheeks, and laughter upon the lips. For three days had certainly worked marvelous changes. The little boys were covered with sunburn, and the palest, droopiest little girls of Friday were the merriest of all on Monday. Dimples ran riot in little faces that were beginning to grow plump, and tan took the place of dirt on the small, busy hands.

It was almost dinner time, but the children were down at the foot of the playground having glorious fun in the small pond. They were sailing boats, tiny affairs, painted in green and yellow and scarlet; and squeals of delight greeted me as I joined them. One little fellow stationed himself at my elbow, and as I looked down into the dancing blue eyes, he winked up at me with a broad grin that wrinkled his absurdly small, stubby nose.

"What is your name, honey?" I asked.

"Patsy," he responded with another broad grin.

"Is this your first year?" was my next question.

"Ah, no, teacher" (Patsy had labeled me), "dis ain't my foist year; but las' year I wasn't so nice. Why," opening his mouth as wide as possible, "dese teeth o' mine all come since then. I didn't have any last year!" and with a parting grin Patsy faded from my horizon.

Then the noises stopped short, and the swinging boats were dropped to the ground, for loud and clear came the clamor of the dinner bell. Two by two the children formed in line and marched to answer its impatient summons. There was no fussing, quarreling, pushing for right of way. Every child marched quietly, happily to his dinner, and entered Fort Plenty with a reverent little air that was charming. Two things I noticed during the meal that surprised me. It seemed strange that children could eat so heartily, and I was astonished to see what good table manners they had. Some of the spoiled daughters of the rich could have learned things from the little Mont-Lawn guests.

One girl, a dusky-eyed, long-lashed little cherub, caught my arm as I passed. Her gaze, surprised and unwavering, was fixed on the plate that had just been piled high by her "teacher." "Lady," she asked, "are they having meat because it's my birthday?"

New children arrived in the afternoon, sixty of them. That is, fifty-nine and Yetta. For Yetta is the delight of the Mont-Lawn ladies; Yetta is in a class by herself. From the moment she arrived, she held the center of the stage, for standing on the lawn she displayed to the admiring and envious gaze of her friend a bracelet fashioned of blue beads.

"My, Yetta, how stylish we are!" said one of the girls, "and what a stunning bracelet!" but Yetta shook her frizzy head until the tight little braids quivered and stood out vertically. "That ain't a bracelet," she informed them, "that's only beads!"

"Oh, no!" said her teacher, "anything that you wear on your arm is a bracelet. If 'tis made out of gold it's a gold bracelet, or silver it's a silver bracelet, but when it's made out of beads—"

Yetta, as she turned away, affected the bored air of a society queen. Her nose would have turned up if possible, but that type of nose does not turn up easily. I was brought back to reality by the rumble of carriage wheels, and I rushed pell mell for my hat and coat. A grieved feeling was in my soul, for I wanted to stay just a little longer. I wanted to see more of the children, and I wanted to see the youngest ones put in Rosemary Nursery. I wanted to know the teachers better, and to hear the little heart stories that mean so much. I knew that the sun was going to set in a short time, and I wanted to see the moon rise over the dark silent mountains and turn the Hudson to a silver glory, while the stars gleamed down with a silent benediction over the three hundred little sleepers. But fate was inexorable; I had to go. As I climbed into the carriage the children grouped themselves around the wheels, and shouted:

"Good-by, lady, come again!" and I called back, and tried to smile away the mist that gathered in my eyes.

So I rode away over the hills, away from the Children's Paradise, back to the dust and heat of the workaday world; but I knew that behind me the breezes were blowing and the river was singing to itself, and the little children were learning the meaning of God's love.

Friends, the midsummer heat of the city this year is doing its deadly work among the ranks of the little ones; but Mont-Lawn, with your aid, is putting new life into many. And as we thank you for the good you have done already, we would tell you that your help is still needed. Send in your gifts this week to the Children's Home, CHRISTIAN HERALD, Bible House, New York, and you will make me feel that I have not pleaded their cause in vain.

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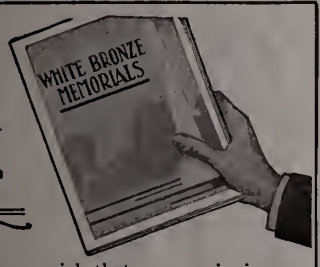

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ANSWERED PRAYERS

A FLORIDA reader says: "I wish to acknowledge through your column, to all readers of this paper, God's great goodness in answering prayers. Several times within a few weeks he has answered my prayers, and been an ever-present help and refuge in time of trouble. Would that every one could know what a blessed privilege it is to carry everything to God in prayer." Mrs. P. R., of Waitsburg, Wash., writes: "I wish to say that the Answered Prayer department of THE CHRISTIAN HERALD is a great help to me; it strengthens my faith. God has answered my prayers many times, and still in hours of trouble if my faith gets weak it is such a comfort to turn to the Answered Prayer page. It always helps me. I always read it first when the paper comes."

A reader from Ossawatomie, Kan., writes: "I wish to add my testimony to the many others whose prayers have been answered. God has wonderfully blessed us as a family in restoring a daughter to health after undergoing a very serious operation. He gave us strength for the trying ordeal. His promises are sure if we come to him in the right way." A. F. Evans writes from Huntsville, Ala.: "I want to acknowledge answers to my prayers to my gracious heavenly Father in behalf of two children who were dangerously sick. Thanks be to his holy name, they were restored to health again. Oh, give thanks unto the Lord, for his mercy endureth forever!" A. M. G., of Haviland, Kan., writes: "I wish to acknowledge the goodness of God in answering my prayer for the recovery of my son, my only child, to health." A. R. C. writes from Norwich, N. Y.: "The Answered Prayer column is a great help. Recently, I was very much discouraged, and the Lord answered my prayer. Pollyanna also has been a great help, and I know of several who are trying to play the 'Glad Game.'"

A brave letter, with the sad black border that means bereavement, comes from H. H. B., Paris, Ky. This lady writes: "I read each week your Answered Prayers. They have been such a help to me, the last few months, while I was nursing a dear sick husband, who the doctors said would never get well. It was so hard to believe, and I prayed so hard, if it were possible, for God to make him well. I could see him growing weaker, and suffering more each day. Then I knew it was God's will to take him home. Then I prayed he would be spared hard suffering in his last hours, and be conscious, know us and talk to us. God surely answered my prayer. He died without a pain or struggle, and with the happiest smiles he bade me good-by and waved good-by to his children and others at his bedside. He said he was so happy. He hated to leave me, he said, but would be waiting for me. I asked if he was afraid. He said, 'no—there was nothing to fear.'"

Acknowledgments of answers to prayers have also been received from:

H. A. M., Marlboro, N. H.; A Reader, Millville, Minn.; A Reader, M. E., Canada; A. K., Marcus, Iowa; A Believer in Prayer, M. W., Williamsville, Va.; Mrs. H. S. D., Grundy, Iowa; A Constant Reader, Bath, N. Y.; Mrs. S. G. S., Santa Clara, Calif.; A Reader, Martel, Ohio; Mrs. M. E. S., Hornbeck, La.; Mrs. J. O. S., South Brownsville, Pa.; Miss M. L., Buckingham, Va.; A Reader, Stow, Me.; J. M., Elgin, Ontario, Canada; Mrs. L. McK., Jersey City, N. J.; Mrs. F. G. T., Clay Center, Kan.; M. J. B., Mapleville, N. C.; A. C. B., Bridgeton, N. J.; M. E. S., Santa Rosa, Calif.; Mrs. S. H. R., Hebron, Ohio; A Reader, Iowa City, Iowa; Mr. and Mrs. Murphy, M. G. A., Indianapolis, Ind.; M. S. H., Chiloquire, Oregon; M. A. C., Nantucket, Mass.; F. J. McG., Bridgeton, N. J.

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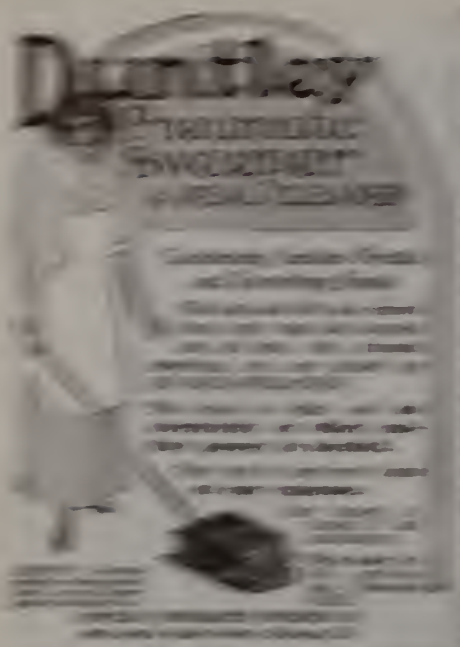
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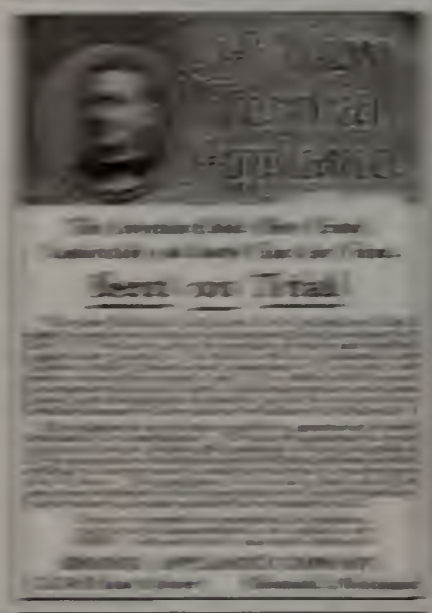
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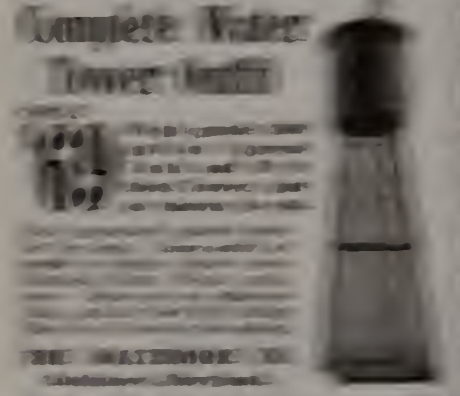
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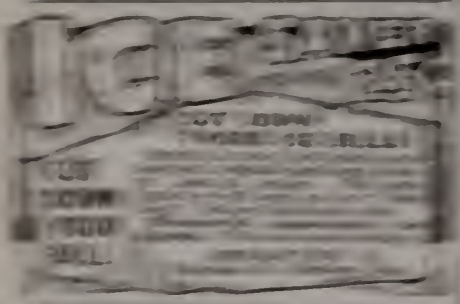

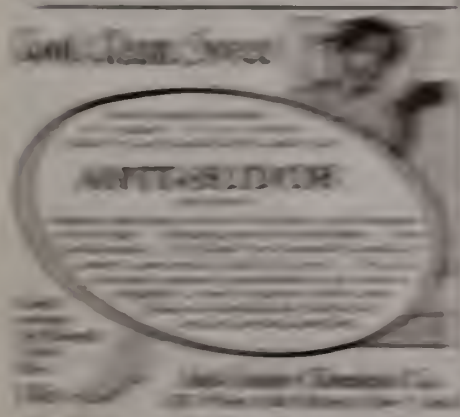

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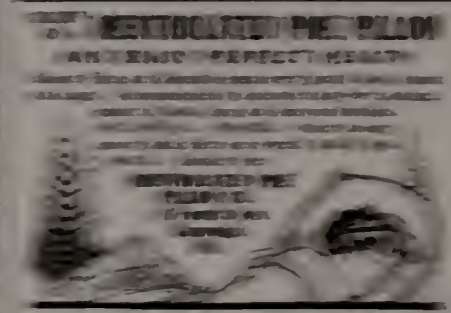

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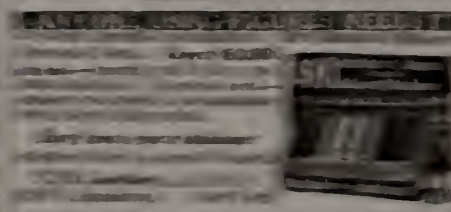

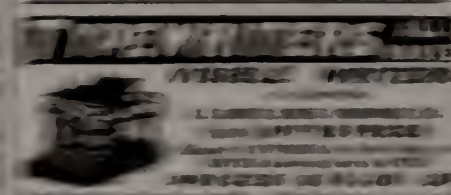

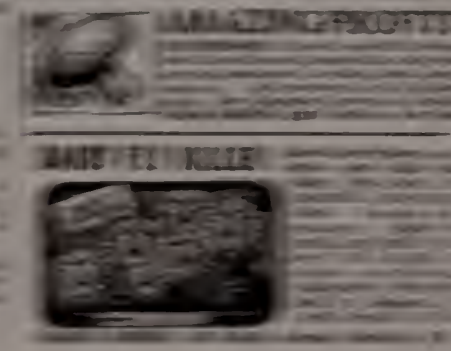

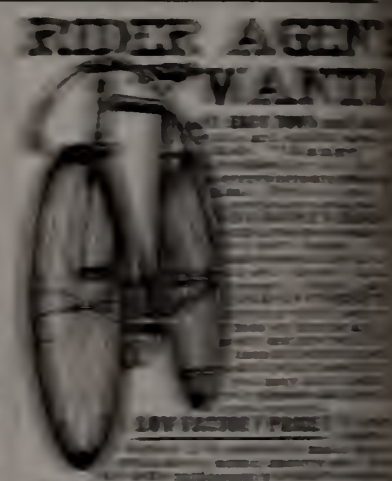
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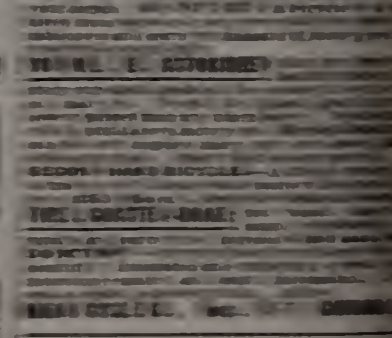
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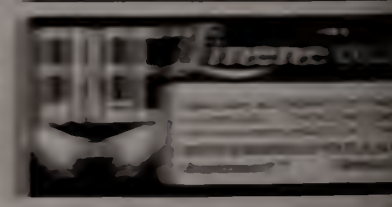

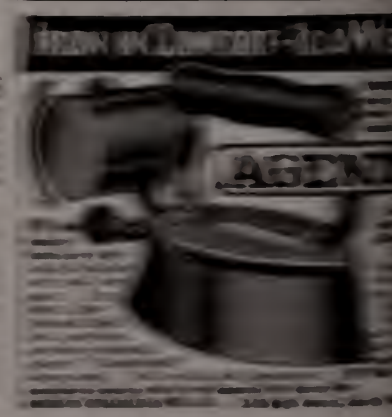
AGENTS

FOUND A WAY

o Be Clear of Coffee Troubles

sband and myself both had the habit, and finally his stomach and s got in such a bad condition that compelled to give up a good posi- at he had held for years. He sick to work. His skin was yellow, ere didn't seem to be an organ in y that was not affected.

n him I felt sure his sickness was coffee and after some discussion ded to give it up.

was a struggle, because of the habit. One day we heard about and concluded to try it, and then easy to leave off coffee.

fearful headaches grew less fre- his complexion began to clear, s grew better until at last he was man altogether, as a result of off coffee and taking up Postum. began to drink it too.

ough I was never as bad off as my nd, I was always very nervous and at any time very strong, only weigh- lbs. before I began to use Postum. weigh 115 lbs. and can do as much as anyone my size. I think."

ne given by Postum Co., Battle Mich. Write for booklet, "The to Wellville."

rum comes in two forms.

dar Postum (must be boiled.)

ST Postum doesn't require boil- ut is prepared **instantly** by stirring teaspoonful in an ordinary cup water, which makes it right for persons.

g cup requires more and some who like **strong** things put in a ng spoonful and temper it with a supply of cream.

periment until you know the amount leases your palate and have it served ay in the future.

here's a Reason" for Postum.

re You Working

ing the comfort and the peace of THE TIAN HERALD into some home where that ing influence is not now felt? You may or this by taking advantage of our al Coupon Offer in the issue of July 2. your help we may reach the Million Mark e CHRISTIAN HERALD Day, October 24. in your coupons *at once*, and earn one or of the valuable premiums. Use them to- Send for more coupons. Extra coupons e had on application. Address,

STIAN HERALD, Bible House, New York

SPECIAL OFFER For July, ONLY, $17.50.
Cash with order. Regular Price $22.00.
Freight prepaid to any R. R. Station in the United States. Absolute satisfaction GUARANTEED or money refunded.

ITHACA HALL CLOCK

Beautiful cabinet work makes this clock an attractive ornament and adds charm to hall or room. Height seven feet. Elegant deep bronze movement — visible pendulum — strikes hour and half hour. Perfect time guaranteed. State if Oak or Cherry is wanted. Handsomely polished. $20.00.

Ithaca Calendar Clock Co.
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FOR JULY

LYMYER CHURCH ELLS.

YOU CAN OWN BELLS OF LOWER GRADE, MORE DURABLE, LOWER PRICED, WITH FREE CATALOGUE TELLS HOW.

e to Cincinnati Bell Foundry Co., Cincinnati, O.

U CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2 (No. 2 out). Round or Shape notes. $3 per hun- d; samples, 5c. each. $3 songs, words and sic. E. A. K. HACKETT Fort Wayne, Ind.

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order to make our new cameras known in every ity, we shall sell them at about 30% discount for a e time only. Write at once for full information. ssen Gavlon Camera Co., 665-A, Stuyvesant Bldg., New York, N.Y.

Folding BATH TUB

Owns Itself, no plumbing, little water. Weighs 15 pounds, folds into small roll. Full length bather, far better than tin tubs. Lasts for years. Write for ground terms offer and description. Rubberoid Bath Cabinet Co., 1440 Vance Street, Toledo, O.

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All Druggists; or by mail, 35c. WELL & CO., Manufacturers Charlestown, Mass.

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THE YOUNG PEOPLE'S MEETINGS

Continued from preceding page

the collecting, spreading and mastering of missionary information. We have learned that inspiration and earnestness are not enough. We must know what we are about. And new information awakens new inspiration.

Dr. Nicholson, of the Methodist Episcopal Education Board, has delivered on a number of occasions a remarkable sermon on the place of the emotions in the religious life. He points out that all that is needed to awaken sufficient emotion to make religion aggressive is to recognize the facts about sin. Then he goes on in a simple matter-of-fact way to relate some actual instance of the misery and anguish and havoc wrought by sin. He stirs his audience most profoundly and sends them out with a new determination to fight sin and spread salvation.

So all we need to make us enthusiastic in missionary endeavor is to know the facts of the conditions of the people who are living without the knowledge of Jesus. Send, for instance, if you have not already done so, for THE CHRISTIAN HERALD'S tract about *Little Hai Ieh Tsi*, "the Abused Leaf." You will have some brand new emotions about China and the whole world of missionary work.

People who have not dipped into the modern missionary literature have no conception of its intense interest. There is no more romantic story than the story of modern missions. It is full of the romance of courage, danger, sacrifice, and victory.

The Student Volunteer Movement, the Missionary Education Movement (formerly the Young People's Missionary Movement), the Young People's department of one or two of the leading Missionary Boards, all these organizations are eager to help young people's societies and Sunday schools to secure the best modern missionary books, and to give advice about the forming of Mission Study classes and other plans for using the books sent.

There are good missionary periodicals, too, and many of the religious papers devote large space to missionary information.

Women and Home Missions*

THE story of the part women have had in the development and the conquests of Home Missions in the United States is thrilling and inspiring. For the red man, for the negro, for the pioneer preachers, for the poor, for the outcast, for the children —the noble women of our churches have toiled, collecting and distributing funds, sending their representatives to do the actual work on the fields, often toiling themselves, finding time in the midst of household cares to carry help and the Gospel message to those who are in need.

Our Scripture lesson tells the story of the women of the ancient camp of Israel, who helped to rear the tabernacle of Jehovah, working and sacrificing to complete the work Moses had directed to be done. They "did spin with their hands" and brought their work to those who were preparing the tabernacle. It was done cheerfully. They "brought a willing offering unto the Lord, every man and woman whose heart made them willing."

That was a beautiful picture, and it is a beautiful picture to-day to see the brave women of the American churches making sacrifices of money and time and strength for the cause of Christ in the home land. Churches are to be built in out-of-the-way places; the ignorant and vicious are to be instructed and saved; orphans and widows are to be cared for. In all these things the women have a part which only they can do. It is a work that pays well.

* "WOMAN'S WORK ON THE HOME FIELDS." B. Y. P. U. Topic for Sunday, July 27, 1913. Ex. 35: 25-29.

Her Beauty Has "Palmolive Protection"

THE modern girl subjects her complexion to extreme tests. She is out in the sun, the wind and the rain. She takes long motor trips over dusty highways. Yet she keeps her skin soft, smooth and beautiful.

Palmolive protects her complexion. She knows that famous beauties, 2,000 years ago, used Palm and Olive oils, and that nothing else since has been found to surpass them. She knows that these oils soothe irritations.

She knows we blend them into Palmolive by our own process, which greatly increases their efficiency.

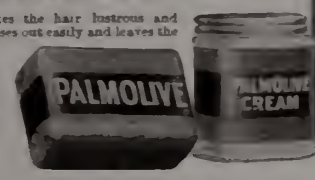
Palmolive is more than mere soap. Hard milling makes it lasting and economical. 15 cents a cake.

B. J. Johnson Soap Company, Inc., Milwaukee, Wis.
Canadian Factory: 153-157 George St., Toronto, Ont.

PALMOLIVE SHAMPOO makes the hair lustrous and healthy and is excellent for the scalp. It rinses out easily and leaves the hair soft and tractable. Price, 50 cents.

PALMOLIVE CREAM cleanses the pores of the skin and adds a delightful touch after the use of Palmolive Soap Price, 50 cents.

N. B.—If you cannot get Palmolive Cream or Shampoo of your local dealer, a full-size package of either will be mailed prepaid on receipt of price.



You're "The Picture Of Coolness" In B. V. D.

TRIFLES don't nag—heat doesn't fag you in Loose Fitting, Light Woven B. V. D. You're not chafed and confined, as in tight fitting underwear. You *joy* in the feeling of *muscle-freedom*, as well as in the *coolness* of B. V. D. Coat Cut Undershirts and Knee Length Drawers, or Union Suits. Comfort and common sense say "B. V. D."

To get *genuine* B. V. D. get a good look at the *label*. On every B. V. D. undergarment is sewed

This Red Woven Label

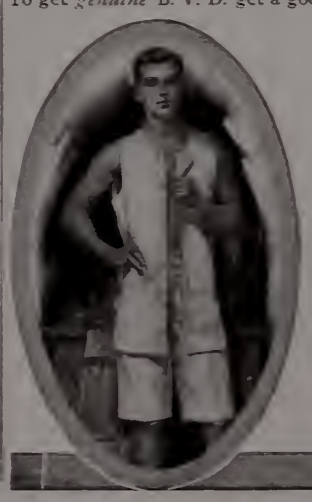
MADE FOR THE B.V.D. BEST RETAIL TRADE

(*Trade Mark Reg. U. S. Pat. Off. and Foreign Countries.*)

Insist that your dealer sells you only underwear with the B.V.D. Label

B. V. D. Coat Cut Undershirts and Knee Length Drawers, 50c., 75c., $1.00 and $1.50 the Garment.

B. V. D. Union Suits (Pat. U. S. A. 4-30-07.) $1.00, $1.50, $2.00, $3.00 and $5.00 the Suit.



The B.V.D. Company,
New York.

London Selling Agency:
66, Aldermanbury, E. C.

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WE INVITE EVERY THIN MA and WOMAN HER

Every Reader Who is Run Down, Nervous, Or Ten Pounds or Over Underweight, To Gain Health and Flesh at Our Expense

Come, Eat With Us at Our Expense

THIS is an invitation that no thin man or woman can afford to ignore. We invite you to try a new treatment called "Sargol" that helps digest the food you eat—that puts good solid flesh on people that are thin and underweight.

How can "Sargol" do this? We will tell you. This new treatment is a scientific, assimilative agent. It increases cell growth, the very substance of which your bodies are made—puts red corpuscles in the blood, which every thin person so sadly needs, strengthens the nerves and puts the digestive tract in such shape that every ounce of food gives out its full amount of nourishment to the blood instead of passing through the system undigested and unassimilated.

Women who never appear stylish in anything they wore because of their thinness, men under weight or lacking in nerve force or energy, tell how they have been made to enjoy the pleasures of life—been fitted to fight life's battles, as never for years, through the use of "Sargol."

If you want a beautiful and well rounded figure of which you can justly be proud—a body full of throbbing life and energy, write the Sargol Co., 9G Herald Building, Binghamton, N. Y., to-day, for 50c box "Sargol," absolutely free, and use with every meal.

But you say that you want proof! Well, here you are. Here is the statement of those who have tried, been convinced, and will swear to the virtues of this preparation:

CLAY JOHNSON says:

"Please send me another ten-day treatment. I am well pleased with Sargol. It has been the light of my life. I am getting back to my proper weight again. When I began to take Sargol I only weighed 138 pounds, and now, four weeks later, I am weighing 153 pounds and feeling fine."

MRS. A. I. RODENHEISER writes:

"I have gained immensely since I took Sargol, for I only weighed about 106 pounds when I began using it and now I weigh 130 pounds, so really this makes 24 pounds. I feel stronger and am looking better than ever before, and now I carry rosy cheeks, which is something I could never say before.

My old friends, who have been used to seeing me with a thin, long face, say that I am looking better than they have ever seen me before, and father and mother are so well pleased to think I have got to look so well and weigh so heavy for me."

F. GAGNON writes:

"Here is my report since taking the Sargol treatment: I am a man 67 years of age and was all run down to the very bottom. I had to quit work, as I was so weak. Now, thanks to Sargol, I look like a new man. I gained 22 pounds with 26 days' treatment. I cannot tell you how happy I feel. All my clothes are getting too tight. My face has a good color and I never was so happy in my life."

MRS. VERNIE ROUSE says:

"Sargol is certainly the grandest treatment I ever used. It has helped me greatly. I could hardly eat anything and was not able to sit up three days out of a week, with stomach trouble. I took only two boxes of Sargol and can eat anything, and it doesn't hurt me and I have no more headache. My weight was 120 pounds, and now I weigh 140 and feel better than I have for five years. I am now as fleshy as I want to be, and shall certainly recommend Sargol, for it does just exactly what you say it will do."

You may know some of these people or know somebody who knows them. We will send you their full address if you wish, so that you can find out all about **Sargol** and the wonders it has wrought.

Probably you are now thinking whether all this can be true. Stop it! Write us at once and we will send you absolutely free a 50c package of **Sargol**. **Sargol** makes thin folks fat; but we don't ask you to take our word for it. Simply cut the coupon below and inclose 10c in stamps to help cover the distribution expenses, and Uncle Sam's mail will bring you this 50c box *Free*.

50c Package FREE Coupon

THIS COUPON entitles any thin person to one 50c package of Sargol, the concentrated Flesh Builder (provided you have never tried it and that 10c is enclosed to cover postage, packing, etc.). Read our advertisement printed above and then put 10c in stamps in letter to-day, with this coupon, and the full 50c package will be sent to you by return of post. Address The Sargol Company, 9-G Herald Building, Binghamton, N. Y. Write your name and address plainly and PIN THIS COUPON TO YOUR LETTER

What You Should Weigh

Table of proper average normal weights for various heights.

Height	Men	Women
5 ft. 0 in	121	113
5 ft. 1 in	124	116
5 ft. 2 in	129	121
5 ft. 3 in	135	127
5 ft. 4 in	139	131
5 ft. 5 in	145	138
5 ft. 6 in	149	141
5 ft. 7 in	156	148
5 ft. 8 in	161	153
5 ft. 9 in	166	158
5 ft. 10 in	171	163
5 ft. 11 in	176	168
6 ft.	182	171

SARGOL IS SAFE

After an exhaustive analysis of samples I found they contained no Morphine, Opium, Cocaine, Mercury, nor any Narcotic or Poisonous ingredients. In my opinion Sargol contains the best elements to accomplish what is claimed for it. Sargol is a superior preparation. I recommend Sargol as a safe Vitalizer and Flesh Builder.

Respectfully submitted,

Dr E. Armant, M.D., Sc.D., Ph.D.,

Consulting Chemist, Diploma from l'Ecole de Medicine, Paris, March 7, 1909

Christian Herald

SUBSCRIPTION, $1.50 PER ANNUM
PUBLISHED 52 TIMES A YEAR

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NEW YORK, JULY 23, 1913

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OFFICES: BIBLE HOUSE, NEW YORK

GRETEL

From the painting by Ferdinand Schauss

OUR MAIL-BAG

Questions and Answers

Mrs. A. M. S., Murtaugh, Idaho. We have a logical arrangement of the principles of Christianity which is creedless. Could we further the cause by organizing the younger members into companies of Boy Scouts?

While not wishing to discourage any movement for the uplift of any community, it seems to us that the plan you have suggested is hardly likely to bring the best results. If your organization is connected with a church, there is no advantage in its being "creedless." A creed is simply a statement of belief or faith. A Christian ought to be able to state promptly and emphatically what he believes, for Christian experience and, indeed, the whole Christian church, rests upon faith. There are a number of organizations for boys, such, for instance, as the Knights of King Arthur, that have a definite basis of Christian faith on which a splendid plan of work and sport is built. The Boy Scouts are an excellent organization, but when incorporated into church activities, Bible study, devotional exercises, etc., should be added to their regular provisions.

M. B., Holland, Mich. 1. Humming is a habit with some people and not a pleasing one, although we fail to see the logic of the pastor you name as denouncing it as sinful. It is absurd, childish and annoying, however, and that ought to be sufficient to make it unpopular. Some teachers of vocal music hold that it injures the natural voice. 2. The passage in Ezek. 4 refers to what is still commonly dried and used as fuel in many places in the East. 3. The passage in II Kings 5: 27 implies that Gehazi, the wicked servant, was completely smitten with leprosy as a punishment for his sin of covetousness and lying.

J. J. B., Seneca, S. D. All the information we have in Scripture concerning the population of the earth before the Flood is contained in Gen. 4 to 6. It is made clear in Gen. 5: 4 that Adam had a numerous progeny. Jewish tradition says he had 33 sons and 23 daughters. There must have been intermarriages. This is the view generally accepted by commentators, as the only reasonable explanation, where no other light can be had on the subject.

Mrs. W. J., Brooklyn, N. Y. 1. There are many passages in Scripture implying the existence of another world. See Matt. 12: 32; Mark 10: 30; Luke 18: 30; Luke 20: 35; Eph. 1: 21 and the well-known passage in John 14: 2. 2. No such passage in the Bible. 3. "Heaven" is used in various senses: It may mean the upper air, the starry firmament or the divine dwelling-place. The Jews held that there were three heavens, two of them beyond the stars, and Paul speaks of being caught up into the "third heaven." The word "heavens" is sometimes applied to the upper air or the sky. The ultimate "heaven" of Scripture is the future abode of the blessed, where no care nor pain nor sorrow can enter, where we shall be with Christ and reunite with those friends who have gone before us (I Peter 1: 8; I Thess. 4: 17).

J. D. S., Moorefield, W. Va. The "lost tribes," so-called, were the Jews carried into captivity by Shalmaneser (II Kings 17: 6), and chiefly belonging to Israel or the ten tribes. Many theories as to their location and their descendants have been ventilated, and they have been successively located (by ingenious investigators) in Hindustan, Tartary, China, Africa, Great Britain and among the aborigines of North America. More reasonable conjectures hold that while some returned after the exile, and others were left in Samaria, many remained in Assyria and afterward joined with the Jews in forming colonies throughout the East, so that, in a certain sense, they shared the ultimate history of their brethren of Judah.

L. H. M., Greensboro, Ga. A number of denominations have educational boards which grant loans to worthy young people desiring an education, particularly to those fitting themselves for the ministry, the missionary field or other forms of Christian work. Write to the headquarters of your own denomination for particulars.

H. G., Selhysport, Md. Should the Christian work for the reward or should he work because of love for the Master and what Christ has done for him?

The New Testament makes it very clear that the motive of our work should be love for Christ, love that springs from gratitude for his salvation. But the Christian is also reminded of the great rewards that shall come to him in the future life if he is faithful and if his work is of a high order. Study particularly I Cor. 3: 11-15. The thought of these rewards helps us to be faithful, constant, and careful. The conception of what the rewards will be varies with different stages of civilization. The best idea of these rewards seems to be that every good deed done is in itself the reward. Somebody was helped, was saved, was made glad, was given power and inspiration for helping others; these facts are eternal, and will bless forever those who are responsible for them. Then, too, the reward implies power to

Continued on last column

GENERAL CHARITIES FUND

Of The Christian Herald for Year Ending May 31, 1913

	Balance June 1, 1912	Receipts	Disbursements	Balance May 31, 1913
African Child Redemption Pledges	$20.00	$280.00	$265.00	†$35.00
Alaska Sufferers		239.90	239.90	
American Bible Society		232.50	232.50	
American Board of Foreign Missions		81.53	81.53	
American Peace Society		25.00	25.00	
American Tract Society		203.00	203.00	
Rev. J. T. Bach, Venezuela		38.66	38.66	
Rev. J. M. Baker, Ongole, India		10.00	10.00	
Balkan Relief Fund		25,629.57	25,139.04	490.53
Z. Chas. Beals, Wuhu, China		19.16	19.16	
Rev. E. R. Beckman, Rok, Sweden		10.00	10.00	
Bethesda Leper Home		100.35	37.00	†63.35
BOWERY MISSION—				
Contributions	165.30	33,040.12	33,043.21	†162.21
Legacies	473.81	4,100.00	4,573.81	
Supplies	61.84	568.98	630.82	
Transportation	55.02	263.04	236.00	†82.06
J. A. Burns, Oneida Institute, Ky.	50.00		50.00	
Charity Organization Society		30.00	30.00	
Chicken Brigade		86.15	85.15	†1.00
Christian Farm Colonies		5.00	5.00	
Children's Aid Society		30.00	30.00	
CHRISTIAN HERALD CHILDREN'S HOME—				
Contributions	864.63	27,687.80	28,160.03	†392.40
Legacies		310.56	210.56	†100.00
Endowment	.50	390.00	390.50	
Endowment (Legacies)		43.88	43.88	
China Famine Fund	236.22	576.26	758.54	†53.94
China Orphans	25,532.00	8,197.75	25,833.38	*7,896.37
China Presbyterian Mission	1.00	12.00	13.00	
Mrs. Alice N. Cox, Topeka, Kan.		102.60	102.60	
Daisy Fields Home		8.00	8.00	
Door of Hope		26.20	26.20	
Door of Hope Mission		16.66	16.66	
Dora Refund Account	250.00			250.00
Evangelistic Committee	2.00	12.50	14.50	
Malcolm C. Fenwick, Korea		15.00	15.00	
Five Points Mission		15.50	15.50	
Mississippi Flood Fund	1,303.99	7,353.06	8,657.05	
Florence Crittenton Mission		17.66	17.66	
Foreign Missions	11.00	58.98	69.98	
Rev. J. C. Garritt, Nanking, China		15.00	15.00	
Rev. T. B. Grafton, Hsuchoufu		15.00	15.00	
Rev. J. B. Graham, Tsingkiangpu		15.00	15.00	
Dr. Wilfred Grenfell, Labrador		76.10	76.10	
General Charity		168.55	168.55	
Emily S. Hartwell, Foochow		162.50	162.50	
Bishop J. C. Hartzell, East Africa		10.00	10.00	
H. B. Haskell, Jerusalem		4.87	4.87	
Susan E. Haswell, Burma, India	5.00		5.00	
Home Missions		15.13	15.13	
India Orphan Pledges	2,028.51	3,458.01	3,569.64	**1,916.88
Industrial School for Mountain Girls		26.00	26.00	
International Sunshine Society		29.00	29.00	
Rev. F. Jansen, Cebu, P. I.	50.25	101.16	151.41	
Japan Orphans	1,376.74	2,583.82	2,702.09	**1,258.47
Jerusalem Leper Mission		5.50	5.50	
Rev. J. H. Judson		15.00	15.00	
H. N. Kinnear, Foochow, China	1.00	10.00	11.00	
Rev. M. Klein, Sumoto, Awaji, Japan		12.50	12.50	
McAuley Water Street Mission	11.00	47.00	58.00	
Mayesville Institute	25.00	21.66	46.66	
Miscellaneous Charities	4.25	26.30	29.45	1.10
Missionary Substitutes	186.00	1,141.35	1,210.72	†116.63
Mission to Lepers in India		40.00	40.00	
Mission to the Navajos		31.66	31.66	
W. H. Morris, Payson, Ill.		100.00	13.00	87.00
Needy Families through Bowery Mission		5.00	5.00	
New York Bible Society		12.50	12.50	
Old Minister		528.82	130.00	‡398.82
Emilio Olsson, Buenos Aires, S. A.		8.50	3.50	5.00
Pacific Garden Mission		16.66	16.66	
Rev. F. H. L. Paton, Melbourne		5.00	5.00	
Rev. J. W. Paxton, Chinkiang, China		15.00	15.00	
Rev. M. N. Popoff, Bulgaria		7.00	7.00	
Presbyterian Board		10.00	10.00	
Pressing Need Fund	81.80	531.71	44.25	569.26
Prison Association of New York		3.00	3.00	
Pundita Ramabai, India	7.00	20.00	27.00	
Mary Reed Lepers, India	2.50	18.00	20.50	
Rev. E. H. Richards, East Africa		5.00	5.00	
Salvation Army	.25	12.00	12.25	
Christian Schmitt, Labrador		81.33	81.33	
Bishop I. B. Scott, Africa		468.10	468.10	
Inner Mission		12.00	12.00	
Society of Soul Winners	35.00	25.80	60.80	
Rev. J. M. Springer, Africa		50.00	50.00	
A. R. Stark		35.16	35.16	
Sunday Breakfast Association		46.66	46.66	
Tennessectown Mission		46.66	46.66	
Mrs. Verdon		10.00	10.00	
Western Flood Relief Fund		17,267.67	11,654.76	†5,612.91
White Door Gospel Settlement		76.48	76.48	
Williamsburg Mission to the Jews		17.66	17.66	
Nicolas Zamora, Bulucan, P. I.		5.00	5.00	
Rev. S. M. Zwemer, Arabia		16.66	16.66	
	$32,841.61	$137,325.85	$150,674.53	$19,492.93
Interest and Accrued Interest	802.12	732.79	866.56	668.35
	$33,643.73	$138,058.64	$151,541.09	$20,161.28

† All balances thus marked paid in June.
‡ Payable $40 monthly.
* $5,980 remitted July 1.
** Remitted quarterly.

After a careful examination we hereby certify that in our opinion all cash receipts have been properly accounted for and the disbursements have been made for the purpose intended by the donors.

PATTERSON & RIDGWAY,
Certified Public Accountants.

New York, June 16, 1913.

OUR MAIL-BAG

Continued from first column

do still greater things. If there is joy in accomplishing things for the Master now there will be greater joy when we find ourselves furnished with the new, heavenly powers for doing still greater service. But more and more the Christian should train himself to keep his eyes and his heart fixed on Christ, eager to please him. He has called us into his friendship, into his fellowship, into co-operation with him in his great tasks. We must not disappoint him.

N. B., Youngstown, Ohio. Mr. Moody prayed, while living, that Wm. A. Sunday might become one of the younger men whom God should raise to carry forward the revival fire. In a most wonderful way God is answering that prayer, and by him literally shaking the stronghold of evil.

The seven weeks' revival in South Bend, Ind., closing with over 6,000 confessions of saving faith, attest the remarkable work that is being conducted under Mr. Sunday's direction. We give the figures in another part of this issue. However people may critioize his methods, or his collections, it is unquestionable that he is made instrumental in producing startling results.

I. J. G., Lawrence, Kan. It is the duty of a journal, in recording the news, to give it impartially. If the record in the case in question had led to any other verdict we would have given it equal prominence. Your criticism, though well meant, should be applied to the court and not to the paper that simply records the fact.

Mrs. J. C. P., Dallas, N. C., sends a plea for the better care of rural cemeteries. She writes: "They are principally donated by the different denominations for public use; but whose place is it to care for them? I'm in a little village where the church grounds are used just like a public cemetery, yet the public does not see that it is its duty to keep up the Presbyterian grounds or the Methodist grounds." In most villages or townships there is a cemetery association, which undertakes the care of the local burying ground. This is so clearly a local duty that it does not need to be discussed. There should be sufficient public spirit in the district to provide for the general care of the cemetery (if there is not a cemetery association), and it could be done by assessment or voluntary contribution.

L. B., Midland, Mich. 1. Sunday is *dies non* in a legal sense. Consult a lawyer as to the specific contract in question. 2. All we know of the millennium is what is revealed in Scripture. Beyond this, it is simply conjecture. Read the *Exposition on Revelation* by Rev. J. B. Knappenberger, Syracuse, N. Y. 3. The Bible clearly says: "The soul that sinneth, it shall die." (Ezek. 18: 4.)

Miscellaneous

S. J. T., Randolph, N. Y. The Moslem Bible is the Koran. You may be able to procure a translation of a part at least, from the Oxford University Press, England.

Mrs. A. H., Remington, Ind. Peter was not a Pope in any sense, and claimed no priority over any of his fellow apostles. The Roman Church did not come into existence until long after Peter's day.

W. H. E., Penbrook, Pa. The name of Potiphar's wife is not given in the Bible, although it has been preserved in tradition. The Koran gives her name as Zuleika, and certain Arab writers call her Raïl.

W. M. L., Laclede, Mo. The story that the remains of the Ark had been found by explorers on Ararat is an old and exploded fabrication, which has been repeated several times within our recollection only to be discredited.

Reader, Groton, Mass. The "language of stamps" (as indicated by the way they are attached to an envelope) is a purely fanciful thing, and is governed by an understood arrangement or code agreed upon between correspondents.

E. A. W., Gloversville, N. Y. Dealing in regular securities, i. e., buying and selling the actual shares for investment—is legitimate business, and should not be confounded with buying stocks on margin, which is simply betting on the rise or fall of the market.

Any one knowing of the whereabouts of Ambrose W. Thompson and Robert Wilson Thompson (father and child, the latter nearly four years old) will confer a great favor by writing to Mrs. Rose E. Thompson, Round Hill, Springfield, Mass.

Mrs. C. J., Stillings, Va. Hannah, wife of Elkanah and the mother of Samuel, had three other sons and two daughters, all born after Samuel. (See I Sam. 2: 21.) The sons of Elkanah are given in I Chron. 6: 26, 27, as some commentators hold. Nothing further is given.

W. W. O., Berthaville, Va. Some denominations still have what is known as "close communion." Now, however, a majority of the churches of nearly all denominations welcome to the Lord's table their fellow Christians of other churches, who may happen to worship with them at that time.

NEW YORK, JULY 23, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

AMERICAN EXCAVATORS AT WORK AT SARDIS; THE NECROPOLIS IN THE DISTANCE

THE SEVEN CHURCHES OF ASIA

*SARDIS, THE BURIED CITY**

BY REV. FRANCIS E. CLARK, D.D., LL.D.

Founder and President of the Christian Endeavor Society

OF ALL the Seven Cities of Asia, perhaps Sardis has the most interesting and romantic history, and yet, with all its natural advantages, its wealth, its famous rulers, its wise counselors, its victorious armies, it was the greatest failure of them all, and its church merited the severest reprimand from the Revelator of any of its sisters. The richest man in the world, Crœsus, had been the king of Sardis; the wisest man, Solon, had been her guest, and yet, as we shall later see, through over-confidence and lack of watchfulness, time and again it was surprised, conquered, and all but destroyed, until at last the disintegrating rock and soil from its own citadel, loosened by the winter rains, and hurled down by destructive earthquakes, buried the city thirty feet deep from the sight of man.

It became a dead city, and it was buried by the forces of nature. The church in Sardis seems to have shared the characteristics of the city. It, too, was dead, as we are told, and apparently through lack of watchful care, for twice over practically the same message comes to it: "Be watchful. . . . If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." This interesting correspondence between the history of the city of Sardis and the message to the church of Sardis will be understood as the story of the city is developed.

Sardis was a very old city, far older than Thyatira or Pergamos, or even Ephesus. More than three thousand years ago it was a great city. Before the dawn of recorded time it was very likely inhabited, at least as a robber stronghold, for its original situation made it seemingly impregnable, and enabled it to lay all the country round about under tribute. But the day of its greatest glory and splendor did not come until about twenty-five hundred years ago, when Crœsus became its king. He was the more famous son of a famous father, Alyattes. He conquered all the people of Asia, the province, and reigned in unparalleled magnificence in his splendid capital.

THE COLUMNS OF THE TEMPLE OF CYBELE

Sardis, which had at first been merely the citadel on a steep and almost inaccessible plateau, fifteen hundred feet above the plains, had by this time moved down from its lofty perch to the valley below, and palaces and temples and gymnasia and magnificent private homes made it a metropolis to be spoken of with wonder and respect by all the peoples of the world.

Crœsus, first of all the kings of antiquity, minted gold and silver coins, which were an interchangeable medium of exchange both in the East and the West, from Babylonia to Greece. Thus by his shrewdness he became the banker of the Occident and the Orient. But he was not satisfied with his possessions or glory, and so set out to conquer the Persians. He apparently gave little heed to Solon, the wise man of Athens, who visited him in Sardis, and told him to esteem no man happy till he was dead and his record fully made up. He consulted the Delphic oracle of Greece, and received the answer which to him seemed to be reassuring, that "if he crossed the Halys he would destroy a mighty empire." Full of assurance of his own resistless might, he did cross the Halys, and a great empire was destroyed, but it was not the empire of Cyrus the Persian, but of Crœsus the Lydian. After his first victory, Cyrus followed it up by boldly attacking Sardis the impregnable. His soldiers, one by one, by digging their toes into the cracks of the rocks, climbed up the almost perpendicular slope of the acropolis, on the side which was thought to be absolutely unscalable and was hence left unguarded, and to the amazement of the Lydian capital and the surprise of the whole world, Sardis was taken, its multi-millionaire king was a prisoner, and the lingering death of the proud city had begun.

It had revivals, to be sure, as well as reverses, but it never regained the eminence that it enjoyed in the palmy days of Crœsus, and when St. John wrote the Revelation it was decadent and decaying, and the church was apparently sharing the fate of the city.

Three centuries after the defeat of Crœsus the city again suffered the same fate through carelessness and over-confidence, for Antiochus surprised and captured it from its reigning king Achæus in the same way that the soldiers of Cyrus had done, by stealing into the fortifications, after scaling what was believed to be the unscalable mountain side. Sardis had learned nothing by the experience of the past, and still needed the warning word, "Be watchful." Upon the later history of Sardis we need not dwell. It was a city of considerable importance in the Byzantine times. Its citadel was again a robber fastness in the early Mohammedan rule, but it is now absolutely dead, deserted and buried, or was until recent American excavators brought its temples and its tombs again to the light of day.

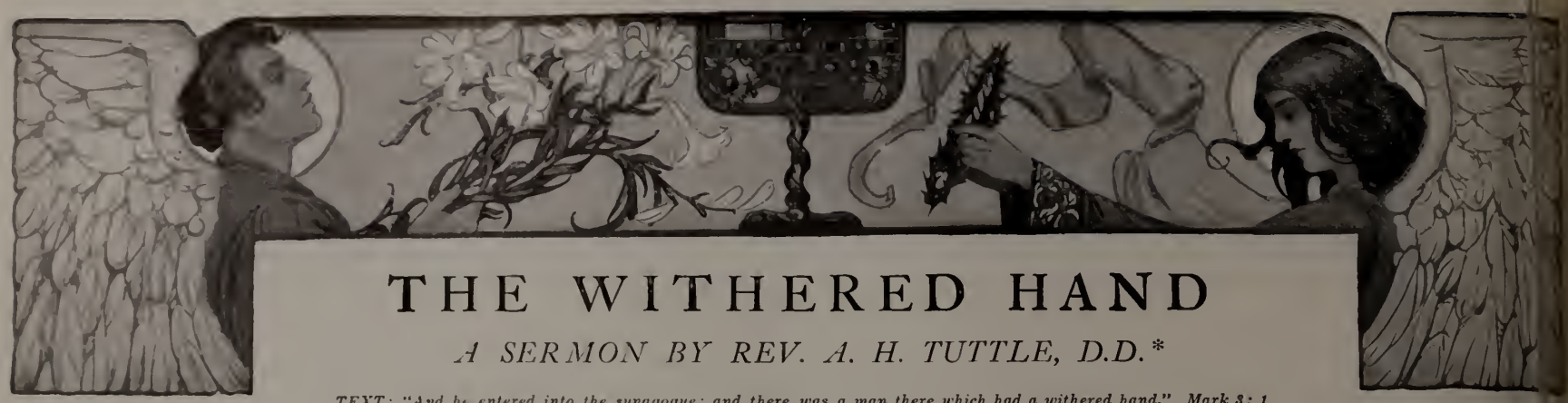
Yet among all the cities that I have visited I know of none which, even in its deadness and desolation, is of more thrilling interest to the modern traveler. We leave the Ottoman Railway at Sardes, as it is called in the time table, or Sart, as the Turks call it, 124 kilometers (about 75 miles) from Smyrna. There is absolutely nothing to remind us at first sight that there was ever a great city with its teeming population in this vicinity. Few ruins are seen, and those of a comparatively modern date, as we follow the valley of the little Pactolus for a mile or more from the railway station. A few ruins of ancient buildings with enormously thick walls are passed, and also a few miserable huts, made of mud or reeds, and occupied by Yuruks, the wandering nomads of this country. The little Pactolus gurgles over its rocky bed on its way to join the Hermus, and the whole scene is one of desolation and untamed nature. Scarcely can the furrow of a plow be seen in any direction as one approaches ancient Sardis. The beautiful anemones and other wild flowers add their grace to the scene, but there are no touches of man's embellishment.

DR. CLARK AND DR. RIGGS VISITING A NOMAD'S HUT AT SARDIS

At last, after walking about a mile, two tall pillars loom upon the sight, and we know that we are approaching the ancient temple of Cybele, or Artemis, as it is called by more modern explorers. As we draw still nearer, a busy scene presents itself to our eyes. Two hundred workmen and more are industriously digging in a deep hollow. A busy little tramway loaded with gravel and loam runs down a slight descent toward the Pactolus by force of gravity, while the empty trucks are pushed back by the sturdy Turkish workmen. Half a dozen American scholars and archeologists and engineers, under leadership of Professor Butler of Princeton, are directing the operation. An eighth of a mile away, under the frowning acropolis of old, stands the comfortable house and temporary museum, built by these American archeologists for their occupancy during the year that will

Continued on page 675

* Rev. 3: 1-6.



THE WITHERED HAND

*A SERMON BY REV. A. H. TUTTLE, D.D.**

TEXT: "And he entered into the synagogue; and there was a man there which had a withered hand." Mark 3: 1

DID you ever see a withered hand? The flesh shriveled, the bones contracted, the skin colored like a dried leaf, the fingers and whole hand curled in upon the wrist like burned parchment? A pitiful and repulsive thing is a withered hand, and as useless as it is repulsive. And it is all the more so because of the place the hand holds in the make of a man. It is the hand that distinguishes a man from all other creatures. It is the principal organ of feeling. Without this organ man could never have achieved his conquests in the realm of nature. Galen calls it the instrument of instruments. Our twentieth century civilization would have been impossible without the hand. Considering its multiplex and masterful efficacy, Cicero's celebrated eulogy is in no measure overdone.

What member of the body holds a more conspicuous place in the symbolism of the Bible? The right hand is power; the extended hand is welcome; washed hands signify innocence; hands full of blood mean cruelty; clean hands denote purity of life. With such significance of these members, a most natural and suggestive form of worship is the uplifted and clasped hands.

But if the healthful hand means beauty, power, worship, a withered hand means deformity, weakness, uselessness. A man with a withered hand is a divinity dethroned. I ask again, did you ever see a withered hand, as on this occasion in Capernaum, in God's house on God's day? Look at your hands and ask the question. There are hands within hands. Paul says there is a natural body and there is a spiritual body. It is just possible that within that beautiful hand that nature has given you there is a hand spiritual, all withered and useless. We will consider the cause and the cure of withered spiritual hands.

The Cause

The withering of the hand denotes paralysis resulting from the absence of vital juices, a condition which is commonly described as atrophy. It is a waste from a want of healthy nutrition. Its causes are many, but three of which I will name.

1. Disuse. An organ that will not exercise itself in the line of its true functions shrivels. The eyeless fish in the Mammoth Cave are a familiar instance. The once living eyes, through protracted idleness, lost the power of vision, and finally the organ disappeared altogether. It is a well-known fact that parasitic plants and animals, that make other living organisms do the work that they themselves ought to do, lose their own organs. Some of you have shuddered at Professor Drummond's description of the Sacculina, a minute organism frequently found in the hermit-crab. Nature destined it to be a Nauplius, having all the organs of an independent life in the sea. But with the pauper spirit of a parasite it imbedded itself in the crab and sucked its nourishment from it. Its own members, unused, dropped off, and now its glorious destiny is lost in a disgusting degenerate, so unlike its original self as to lose its ancient name. Instead of rejoicing in ocean billows, its world is the belly of a crab.

The stylite who by will refuses to use his uplifted arm, by and by cannot use it; for by the law of inaction the flesh hardens and the joints stiffen. The brains of many imbeciles are found to be withered. The glands that will not secrete their juices wither away.

What is true of the physical organs is also true of the higher organs, such as memory, imagination, will. The laws of memory are attention, association and repetition. But the most effective way to preserve this faculty is to persistently exercise it. Force it, as the musician forces his fingers to manipulate the keys, and it will yield to your will and soon act automatically. It is so, also, with the imagination. Instance Darwin, who confessed with sorrow that in the last decades of his life he could not read Shakespeare, who, in his early years, gave him great delight. His mind had become a great machine, grinding out general laws from masses of fact; and in that process the imaginative faculty had perished. It was a sacrifice made upon the altar of science. It is so with the will. Remember Coleridge's opium habit. How the will to master it withered in frequent and long inexercise! How sad his lament!

> Oh woeful impotence of weak resolve,
> Recorded rashly to the writer's shame:
> Days pass away, and Time's large orbs revolve,
> And every day beholds me still the same.
> Till oft-neglected purpose loses aim,
> And hope becomes a flat unheeded lie.

This same resistless law holds in the realm spiritual. The spiritual hand through disuse withers. Oh, how many there are who, like this poor sufferer, are mingling with the worshipers in the house of God with withered hands: hands never stretched out to snatch wicked men as brands from the burning, never held out with open palms in lavish generosity, never pouring the balm of healing on wounded hearts, never placed under the heavy loads that crush weary shoulders, hands that bring no offerings of righteousness or rescued souls to God's altar. Beware of atrophy.

2. A second occasion of withered organs is obstruction. If there should come, as often does, a foreign growth which presses on and cramps a healthful organ, that organ will endeavor to retreat and wither to fit its place, and so fail to do well its function. Men of fine intellects, when confined in cells without books or companions, have become idiots. Minds, without the supply of proper nutriment, withered.

Spiritual paresis comes in the same way. Business, pleasure, anything that obstructs the supply of divine food, will surely result in the ruin of the divine faculty. An absorbing ambition, an unholy love, haste to be rich, will become cancerous growths in the souls of careless men, obstructing the flow of nourishing substance to the hand, and it, unfed, shrivels into the repulsive and useless thing it is.

There is a paralysis that comes slowly, so slowly as to conceal its character. We think that we are only weak or getting old; but it is the slow withering of organs. Beware of spiritual paresis.

3. A third cause of the paralysis of any organ is disease of the nervous center. The nervous center of the hand is, I believe, somewhere in the spinal cord. Touch that point and the hand will close like a vise or hang limp as a rag. That center in any way fevered or impaired, may result in just such a pitiful thing as that poor man's hand in the synagogue.

The chief reason that there are so many withered hands spiritual in the house of God to-day is that the nerve center is impaired. Here in the deeps where are the hidings of his power, where the secret of the Lord is revealed to them that fear him; here where faith lifts up prevailing prayer, here is the spring of heavenly activity. Let that center in any way be impaired by doubt, or fear, or laziness, or jealousy, or bitterness, and the divine organ thus diseased will reveal itself in withered hands.

The Cure

It was a happy thing for that afflicted man that he came into the synagogue that Sabbath day; for the Lord was there able to cure. To him a withered hand in God's house on God's day and in the presence of God's Son seemed altogether out of the divine order, a thing that ought not to be, a wrong that should be righted.

He is here in this house of God this holy day, and both able and willing to cure. Would you have your withered hand restored? Then listen. He speaks just two things for you. Obey and you are healed.

1. "*Rise up and stand forth.*" Jesus called the man before the people. Why? Partly for the people themselves. He wished to point a great truth. So when the man stood forth he who knew the people were watching him lest he should treat the sufferer on the Sabbath day, asked: "Is it law
do good or to do evil, to save life or to kill?" I
a question that carried with it the force
affirmation. We have slain the man who pe
through our neglect. Not to do, carries the gu
a positive wrong. But the chief purpose of Je
calling the man to the fore and keeping him
ing there through the protracted discussion
for the sake of the man himself. The very s
standing there was helpful in preparing hin
the work of the Lord. It is very possible that
long and hopeless affliction he had lost eve
wish to be healed. There was certainly not en
of desire to prompt him to ask a cure. The wil
lost in his despair. In such instances Jesus
sought to awaken men to a sense of their need.
asked the impotent man at the pool: "Wilt tho
made whole?" It was not a needless question
in the long years of a hopeless impotence his
also had become impotent. The will must firs
aroused, for it is through it that the divine hea
is to flow into the body. Where unbelief confro
our Lord he did not many mighty works.

While the man stood in the synagogue listenin
the discussion that started about himself, he
doing considerable thinking. There was he
searching, sifting of conscience, deep questio
possibly doubts and fears, certainly an awake
and deepening desire. It was a trying time
him in which his will was sorely tested. Many
other man would have sat down, his patience
hausted. Or he would have fled from the hous
sheer shame of the publicity to which he had
subjected. In either case he would not have
cured, for the will of the suppliant must mov
accord with that of the healer before he can rec
the healing word. But this man stood his gro
He stood on the Master's word, "Stand forth," w
ing for another word which pronounced him hea

Jesus' miracles were not merely works of a
trary power. They required a responding will:
in this is the key of the mystery of his first c
mand, "Stand forth."

Do the Impossible

2. *The second word, "Stretch forth thy ha*
must have seemed to the man as perplexing as
first. Do the impossible. It is a feature of
Lord's method in dealing with sufferers to
them to do the thing that implies a cure alre
wrought. He told the lepers while their sore was
them to "go show yourselves to the priest."
asked the palsied man who was borne to him o
litter to take up his bed. He asks this man to
the thing he had not been able to do for many
year. Perfect health lay potentially in all th
men; but it was not manifested until their mi
responded to the word of truth as spoken by Jes
Then in the very act of their faith the heali
streams flowed through their frames and they kn
they were whole.

It is even so in the heavenly cure of spirits i
paired. Stretch forth that withered hand. Belie
Him who commands, and the impossible is achiev
You do not know what is within you till you in fa
try.

Ericsson the scientist refused to attend a conc
of his fellow countryman, the eminent violinist
Bull, because he believed that there was no sense
music in his severely practical nature. But on o
occasion, under the guise of seeking instructi
Bull beguiled the builder of our monitors into liste
ing to the voice of his instrument. The spirit of t
Fatherland swept through the room. The days
childhood floated like clouds of memory before t
man of prose. He heard the roar of battle, t
tramp of armies, the silver trump of peace. U
told emotions whelmed about him like the billows
the sea. And when at last the music ceased, h
cried out, "Go on, Ole; I never knew it was in me

Brothers, there are chords in you capable of r
sponse to the music that makes heaven glorious
There are whole sets of faculties in you of whi
you are utterly unaware until the creative breat
sweeps them again. Would you realize your fulle
self? "Rise up and stand forth." "Stretch fort
thy hand."

* Pastor M. E. Church, Summit, N. J.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, July 27. Psalm 34: 9-22. *"Many are the afflictions of the righteous: but the Lord delivereth him out of them all."* Samuel Rutherford used to say that whenever he found himself in the cellars of afflictions he used to look about for the King's wine. He would ook for the wine-bottles of the promises and drink rich draughts of vital- ng grace. And surely that is the best deliverance in all affliction, to be ade so spiritually exhilarant that we can rise above it. I might be taken t of affliction and emerge a poor slave and weakling. I might remain affliction, and yet be king in the seeming servitude, "more than con- ieror" in Christ Jesus. It is a great thing to be led through green pas- res and by still waters: I think it is a greater thing to have a "table epared before me *in the presence of mine enemies.*" It is good to be ble to sing in the sunny noon: it is better still to be able to sing "songs in e night."

And this deliverance may always be sure in Christ Jesus. The Lord ay not smooth out our circumstances, but we may have the regal might peace. He may not save us from the sorrows of a newly-cut grave, but e may have the glorious strength of the immortal hope. God will enable s to be masters of all our circumstances, and none shall have a deadly old upon us. Even the circumstances which seem to be our tyrants shall e our slaves. "Kings shall bow down before thee." "Thou shalt suck ie breasts of kings": and thou shalt know that the Lord is thy Saviour id thy Redeemer," "the mighty One of Jacob."

MONDAY, July 28. Psalm 105: 23-36. *"They showed his signs among them."* That is the wonder of wonders, that the Almighty God will use frail humanity as the vehicles of his power, and will make Moses and Aaron shine with reflected glory. Man can send n electric current into a fragile carbon film and make it incandescent. le can send his voice across a continent and make it speak on a distant iore. The Lord God can do wonders compared with which these are ut dreams. He can send his holy power into human speech, and the words an wake the dead. He can send his virtue into the human will, and its trength can shake the throne of iniquity. He can send his love into the uman heart, and the power of its affection can capture the bitterest foe.

And so the word "impossible" becomes itself impossible when the soul of ian is in fellowship with the Lord of hosts. The pliant will become an ron pillar. The weak heart becomes "as a defended city" when it is the ome of God. Dumb lips become the thrones of mysterious eloquence vhen touched with divine inspiration.

And what cannot be done with endowments such as these? The "impos- ible" becomes the certain. The steepest hill becomes as a level road. The thing impossible shall be." The stiffest height shall be climbed. God's will shall be done.

TUESDAY, July 29. Exodus 7: 1-13. *"Aaron's rod swallowed up their rods."* The man of God is always distinguished from the men of the world. If he is only an empty professor of the faith, a mere counterfeit believer, he will be like a thin lath, "painted to ook like iron," and in the day of tempest he will stand revealed But a eal man of God needs no label. He is recognized by his strength in the lay of shame, he is known by his serenity in the hour of fear. There is something awe-inspiring in his very presence, and evil men feel it. When ie comes into a room the atmosphere is changed and cunning things find t hard to breathe. There is a mysterious "plus" about him, something which distinguishes every soul which is in fellowship with God.

The church of Christ should have the distinction of Aaron. There should be an authority in her words which makes them spirit and life. Her rod should swallow up the rods of all competitors. But alas! her rod can lose its spiritual magic! It can become a mere toy, a thing of common wood, and the Pharaohs of the earth are not startled by its presence. What a rod the church might wield against the tyranny of oppression, against the vice of drunkenness, against every form of vested wickedness! In only one way can she obtain that rod: she must seek communion with "the stem of Jesse's rod," and in fellowship with the Christ she will become invincible.

WEDNESDAY, July 30. Exodus 8: 25-32. One vice always provides food for another vice. Pharaoh's tyranny fed and strengthened Pharaoh's deceit. Falsehood came easier just because he was cruel. So is it with every kind of vice. All sins form a gloomy fellowship, pledged like conspirators to help one another. Pride and envy feed each other. Jealousy and cruelty go hand in hand. Avarice has a whole brood of vices in her company, all drinking their life from the mother-vice. No sin ever travels unattended and alone. No sin lives unto itself. It seeks and makes an ungodly communion.

How vigilant, then, I must be in guarding against the beginnings of sin! Especially must I watch when sin comes to me in the mood and garb of innocence. An evil passion can approach me playful as a lion's cub. Avarice can wear the skin of economy. Pride can pretend to be self-esteem. Jealousy can presume it is only legitimate self-defense. Every sin has a large wardrobe of deceptive skins, and unless we are wide awake we shall be deceived.

"Lord, that I may receive my sight!" That must be our prayer, that God will give unto us the power of clear discernment, that we may know the difference between the holy and the profane.

THURSDAY, July 31. Exodus 9: 23-35. *"When Pharaoh saw that the rain and the hail and the thunder were ceased, he sinned yet more."* Pharaoh never hated his sin, he only feared the results of it. He did not shrink from defilement but from punishment. He loved wickedness, but he was afraid of judgment. So that when the terror passed out of his sky he turned again to sin. His moral senses were perverted. His conscience was asleep.

Who among us can pronounce condemnation upon Pharaoh as though he stood alone in his moral benumbment? Have not all of us feared the consequences of sin more than the sin itself? We have loved the taste of the sin but we dreaded the penalties. We should often have walked in the fellowship of Satan but we shrank from the hail and thunder of God. Sickness has sometimes made us thoughtful. Calamity has now and again "pulled us up." The death of a comrade has made us pause. But when the dark season has passed we "sinned yet more."

The only secure relationship to sin is to hate it. If we had a clean moral palate sin would taste to us like putrid meat. We should recoil from it with horror. This clean, sweet mouth is the gift of God. "Create within me a clean heart, and renew a right spirit within me."

FRIDAY, August 1. Exodus 10: 21-29. *"There was a darkness over the land of Egypt."* And if we knew it, darkness is always the penalty of sin. It sometimes seems as if sin introduced us into light and pleasure and liberty. This is the deception of the devil. He lights a flare and calls it day, when in reality the light of day has faded away. The only daylight worthy of the name is the radiance of open communion with God, and sunshine of his favor and grace. If this goes we are the children of darkness, stumbling about in the night.

Whenever we sin we destroy the light. The heavenly brightness fades from the hills. The sacred halo is eclipsed. Life loses the jewels from its crown. But when we do the will of the Lord the Morning Star shines in our souls and we know the joy of the dawn. We become "the children of light," illumined by our Father's grace, and radiating the pure beams of truth and holiness. The choice is our own—light or darkness, a passage into gloom or a passage into morning!

O Lord, mercifully grant unto us the aid of thy Holy Spirit, that in his power we may become partakers of "the inheritance of the saints in light."

SATURDAY, August 2. Exodus 11. *"Yet will I bring one plague more upon Pharaoh."* We should have thought that the first plague would have been enough, and that the tyranny of Pharaoh would have ceased. But how many plagues do we need before we turn our feet into the ways of truth? Let no one cast a stone at Pharaoh: our own obstinacy is just as persistent. We have seen the misery occasioned by sin: all the ruin and disaster. History gives her loud witness. The daily paper is filled with the dark record. Our own conscience shouts its warning. Our own experience tells the story. We have had plague after plague. And yet we go on sinning as though yesterday gave no counsel.

Thank God for the "one plague more." Thank God for another hornet to sting us into the way of holiness! Thank God for his repeated antagonisms, for his multiplied goads! God is so merciful that he repeats his plagues. He is so holy that he will not leave us in our sins. If he cannot woo us out of sin, he seeks to drive us out with the point of the sword. If the sunshine will not allure us he tries fire! There is great mercy in his severity: his sword is dipped in heaven. The plagues of Egypt were the ministers of holiness, and thus they were also the ministers of grace.

These Daily Meditations will appear in each issue through 1913

J. H. Jowett

MAKING THE BLESSINGS GO AROUND

IT SEEMS selfish to enjoy one's own blessings when there aren't enough to go around among one's fellow beings," remarked the -faced man.

But that's just the way to make ı go around," explained the cheer- man.

ow true this is! We cannot help rs by being unhappy. Often the way by which we can lighten r burdens is to be cheerful our- es; for thus we may inspire them ı new courage and strengthen r hearts. Men fall among the ves of hurry and worry and envy strife, which rob them of their happiness and leave them wounded and half dead. Then some good Samaritan with a bright, hopeful face comes along and pours into those wounds the oil of sympathy and the wine of good cheer, and sets the discouraged ones upon their feet and helps them to go on their way again.

Bishop Quayle tells of a brave soul who, even during her own great physical suffering, was an inspiration to others. For weeks her weary head had not touched the pillow. Her breath came in spasms. Yet her face was as bright as if the morning light, untouched by a cloud, was shining there.

Her welcome was full of cheer. She said: "Yesterday I was feeling my way around the room," (for she was blind) "grasping the walls to guide me and uphold me, for I was sorely weak, when, on a sudden, Death, I thought, stood beside me. My breath failed; there was a strange tightening at my throat, and I thought, 'Surely Death has come,' and then—" (and she fought for breath to tell her message through)—"I looked up and beheld Christ! It was rapture, rapture! Pastor, tell them that!"

This is the secret! To see Christ in every experience however dark is to have a cheerful, triumphant soul. Such a soul knows that whichever way the battle turns the victory is sure. To live is Christ, and to die is gain. It believes that all things work together for good to those that love God. Looking beyond life's clouds it dwells in the perpetual sunlight.

And because it lives in the light it radiates light. It is as happy as the little child, because it has given all care into its Father's hands. Its joyfulness is contagious. It knows that the way to "make blessing go around" is, first of all, to have a thankful heart for them. And the thankful heart always overflows to others.

A. M. G.

MEN AND EVENTS IN THE WORLD'S NEWS

A GROUP of about sixty Russian teachers and professional men arrived in America a few weeks ago to study social and educational institutions in the United States. Their itinerary includes visits to a number of the largest and most important cities of the country. Shortly after their arrival in New York they were received at the old City Hall in New York by Mayor Gaynor. William A. Marbel, president of the Merchants' Association, and J. H. Snodgrass, American consul general at Moscow, presented the visitors. In his little address of welcome the mayor spoke of the progress of government in Russia and complimented the visitors upon some of the recent legislation of their native land. He said he hoped the delegation would notice American mistakes in education and not hesitate to call attention to them. He added: "I am told that you intend to look particularly into the methods of technical education in this country. That is the very point at which our system of education has been deficient.

Russian Visitors Welcomed in New York

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THE RUSSIAN DELEGATION WITH MAYOR GAYNOR ON THE STEPS OF NEW YORK'S CITY HALL

We are now waking up to the fact in this country that of all things we want to give our children a technical education. We want to educate them to know how to do something useful to make a living and be good and useful citizens."

While the visitors were in New York they not only visited many educational and sociological institutions but inspected the harbor and dock facilities of the city and were entertained by the Merchants' Association at a shore dinner given at Glen Island.

. . .

A STUBBORNLY contested strike that had already raged twenty weeks, the close of a spectacular strike which had led a city to confiscate and operate a number of ice plants, and a threatened railroad strike which might prevent fifty million travelers from carrying out their daily programs, were the leading features of the industrial situation for the week ending July 12. In Paterson, N. J., about 18,000 strikers refused to return to work even after more than eighty silk mills had conceded the demands relating to hours of employment, while refusing the increase in wages. The striking operators have suffered greatly during the twenty weeks' struggle, but seem determined to hold out till their demands are more completely met by the mill owners. The conductors and trainmen on forty-two Eastern railroads, by a more than 94 per cent. vote of the members of their organizations, determined to strike for higher wages, pointing out that the rates paid on these roads were lower than those prevailing West and South. Congress became actively interested in the dispute, and endeavored so to amend the Erdmann act as to make it successfully applicable to the situation. In Cincinnati the striking employees of the various ice plants voted, on July 6, to return to work. Great interest was manifested throughout the country in the action of the city government which took over the ice plants affected by the strike and operated them for the benefit of the public while the conflict lasted.

Spectacular Events in the World of Labor

. . .

THAT Bulgaria, Servia and Greece are again plunged in most awful bloody war is about the only definite news that can be gathered from the welter of contradictory despatches which up to date of going to press have reached us from the Balkans. The first few days of the fighting seem to have favored Bulgaria, and victories for her over both the Servians and Greeks were reported. On July 3 and 4 a fierce battle was fought by the Greeks and Bulgarians at Kilkish, and the Greeks scored a decisive victory. A despatch dated from Vienna on July 7 reported a Bulgarian victory over a Servian division of 15,000 men. This is emphatically denied from Belgrade, and offset by the announcement that the Servians have practically annihilated nine battalions of Bulgarians who had invaded Servia. A July 8 despatch states that a French missionary confirms the rumored Bulgarian massacres. It reads in part:

Fighting Over the Spoils in the Balkans

"In one instance, it is asserted, the Bulgars burned to death 700 men belonging to Kurkut by imprisoning them in a mosque, under which they exploded bombs, setting the building on fire. They had previously assembled the victims' wives and daughters around the mosque to witness the spectacle. Even more terrible scenes were, it is stated, enacted at Kilkish, Planitza, and Raynovo, women also being burned to death."

There came from Sofia on July 8 reports of Bulgarian successes against both the Servians and the Greeks. On July 9, Athens and Constantinople both wired news of Greek successes which, on the following day, was confirmed via London. Of the Greek advance the London despatch says:

"There seems to be little doubt that General Ivanoff's army is steadily retreating before the victorious Greeks, and it is reported that the Bulgarians have evacuated both Kavala, where the Greek fleet is operating, and Dedeagatch. A Greek official statement from Athens asserts that instead of 30,000, as alleged by Bulgaria, General Ivanoff's army consisted of nearer 120,0

"Whether there is any truth in the Vienna reports to the effect that B has applied to the Powers to arrange peace is not known, but it would not unlikely, since clearly things are not going well with the Bulgaria the outbreak of cholera at many points in the field of operations, combin the exhaustion of the armies by the fierceness of the struggle, is calcul render some such solution welcome to the combatants."

. . .

NEWS of the failure of the First-Second National Bank of Pittsb July 7 was immediately followed by the announcement that th National Bank of McKeesport, the American Water Works and antee Company of Pittsburg, and the banking house of J. S. and Kuhn, also of Pittsburg, had gone into the hands of receivers. It wa that the failure of the First-Second Bank was not unexpected on Wall The bank was formed last March by a merger of th and Second National Banks of Pittsburg, and the s of the institution was regarded in some quarters fr first as problematical. No New York banks or firm seriously affected by these failures, and the fear whi first felt that they were but the forerunners of a widespread disaster was soon allayed. Secretary of the Treasury M issued a statement assuring the public that the banking situation throu the country was sound and good and that the First-Second failure sporadic case due to unsound banking methods.

Bank and Business Failures in Pittsburg

. . .

OLD MARINERS' CHURCH at 46 Catharine Street, New York City on Thursday evening, June 5, the scene of a remarkable service in bration of the twenty-fifth anniversary of the Rev. Samuel Bo pastor of the New York Port Society's Mariners' Church. Mr. Bo a native of Liverpool, England. He sailed as an apprentice and office of that port, and later from New York. He was converted in 1875 at ners' Church, later entered the ministry and became p of Mariners' Church in June, 1888. In these twent years Mr. Boult has been instrumental in promoting vices in many different tongues. Departments for nese, Lettish, Scandinavian and Spanish have at diff times been maintained. Of these the Scandinavian Spanish, with the services in English, are now in operation. Some zation of the nature and extent of the work of Mariners' Church u Mr. Boult might be secured from a look into the pastor's correspond file. It is a storehouse of very "human documents." Letters from an mothers, inquiring for boys who have run away to sea; letters regardin securing of legal rights for the sailor; letters from sailors in prison a hospitals; letters from men shipwrecked, all suggestive of works sympat and splendidly practical, are in those files. The venerable New York Society, founded in 1818, has indeed a glorious record, and now, under able leadership of its president, Mr. James Yereance, is planning still gre work to meet the changed conditions caused by the gradual drifting of seafaring population from the East to the North River.

Anniversary at the Old Mariners' Church

A flourishing West Side Branch is in operation at No. 166 Eleventh Av between Twenty-second and Twenty-third Streets, a most advantageous tion near the Chelsea Piers and opposite the West Twenty-third Street ries. A large number of sailors from the West Side came in a body to their shipmates of the East Side, and other friends of the society, at the a versary celebration in Mariners' Church, which was gaily decorated palms and flowers and flags of all nations. The celebration was arranged a committee composed of James Yereance, president of the society; David Fleming, forty-one years a member of Mariners' Church; Augustus F. Li thirty-eight years a director of the society; and Mrs. Charles R. Scarboro thirty years a member of Mariners' Church. The audience was large enthusiastic. The exercises over which Mr. Yereance presided were de enjoyed. The service opened with a touching prayer of invocation by Rev. William T. Boult, a son of the pastor, and who is himself pastor of a Congrgegational Church at Bound Brook, N. J. Greetings were extended by the president of the Port Society, and there were addresses by brother clergymen from famous pulpits. Dr. Stoddard, a member of the session of New York Presbytery that ordained Mr. Boult, was one of the most interesting of the speakers. Splendid musical numbers were added to the program by Miss Dalziel and Mr. Oscar Lundberg, a well-known baritone. The program was closed by a stirring address from the pastor himself. Just as he had finished, a table draped with the Stars and Stripes was brought to the platform. It was a table of mystery until President Yereance arose and read a gracious testimonial commending the faithful, efficient and fruitful work of the pastor, and with the words, "Your friends have united to present this token of good-will and sincere esteem," removed the flag, bringing to view a shining silver service of unusual beauty. Obviously surprised and deeply moved, Mr. Boult ga expression to his gratitude. The audience then took up the strain of "Pull f the Shore" in genuine sailor fashion, and the benediction by Rev. Mr. Dee of the Seaman's Church Institute closed the formal exercises of the evenin Refreshments were then served in the reading room, and sailors and "land people" pressed about Rev. and Mrs. Boult to express a thousand good wish for their continuing health and success in the service of the Master and th New York Port Society.

REV. SAMUEL BOULT

A FOREST UNDER GLASS

THE disastrous floods which recently swept rough Ohio, the country received a striking ject lesson as to the value of forests. It has g been generally recognized that the pres- f forests contribute in many ways to the and attractiveness of the country. The us loss of life and property, largely due to ence of the friendly trees which should have d these devastating floods, has served to public appreciation of the value of forests. h wastefulness and neglect the great forest of the United States has been seriously shed. It is not generally recognized that the products of the country o-day represent such a part of the nation's wealth. , however, the various governments assisted by ederal Government are fically reforesting enor- tracts of land. A great in embryo is shown, for ce, in the accompanying ation, literally growing glass. The nursery, which intained by the State of York in connection with tensive work in the Adi- k Mountains, is typical of similar forestry work.

A SCENE AT THE NEW YORK STATE FOREST TREE NURSERY AT SARANAC INN

of the most remarkable ations in all history of effects of the disappear- f forests may be observed estine. In the days when a conquered the Promised Palestine was a wonder- ertile country, a land flow- ith milk and honey. The on Mountains were then y wooded, and a large ation was supported in rt. The general devasta- f the forests brought about, however, a grad- deterioration of the country. The hills of e, which had long served as pasture lands for herds of cattle and sheep, are now sterile. ordan has become an insignificant stream, and al smaller rivers are now completely dried up ghout the greater part of the year. Some alleys in which fertile earth washed down from lls has been deposited have retained their old ty. The land to-day supports only one-sixth opulation of the time of Solomon.

e forest nursery shown in the accompanying graphs comprises a laboratory of some 30,000 in the Adirondacks. Here millions of trees are raised from seeds in long, narrow beds like ordinary garden vegetables. Some interesting experiments have been carried out at this station in importing trees when very small, and after careful cultivation setting them out among the mountains. The trees grown in the government forestry station in Germany are considered the finest in the world. They are brought over when still very small sprouts, millions of them at a time, tied up in great bales. A few years later thousands of acres of rolling mountains will be clothed by these trees.

The seeds from which these forests are propagated are gathered with great care from only the youngest and strongest trees. At the proper time in the early spring they are planted in glass frames in soil about eighteen inches in depth. One ounce of yellow pine seeds, for instance, is sufficient to start a forest over sixteen linear feet of earth. Within ten days after planting the first sprouts begin to appear. The diminutive trees are usually transplanted the first spring after planting and in two years are ready to set out in their permanent position. Great care is taken in spacing the trees according to the slope on which they may stand. For several years the ground about them is looked to, the dead trees are removed, and in due time a strong young forest clothes the barren hills.

Throughout the country the government is encouraging the planting of forests by private landowners, and the total area planted in the past few years is enormous. In Nebraska alone there are at present some 286,000 acres of planted forests. The public is being educated to appreciate the high commercial value of these forests.

The forests of the country constitute an enormous source of the national wealth. It is estimated that the value of the forests for a single year is $1,050,000,000. To realize what this total signifies, it is interesting to point out that it is some fifteen times the value of the annual gold and silver output. In addition to this the forests are a safeguard against floods, winds, snow-slides and moving sands, and have a direct influence upon the rainfall. The presence of great masses of trees modifies the temperature, doing away in large measure with extremes both of heat and cold. The presence of a forest, it has been observed, lowers the heat average more than seven degrees, while raising the temperature in winter some four degrees.

The forests of the country once covered some 700,000,000 acres of land and were the richest in the world. To-day, through neglect and waste, the total has been enormously reduced. A startling effect of the neglect of our forests is to be observed in the Mississippi Valley. Thirty years ago, boats drawing seven feet of water ran regularly to St. Paul. To-day, boats of one-half this draught have difficulty in making the same trip. With the disappearance of the trees floods have become common, and the once inexhaustible supply of water-power is being rapidly exhausted.

Throughout Europe the forests have been cared for with the greatest attention for centuries until to-day they constitute an immense source of the national wealth of many countries. The best developed forests in the world are those of Germany. The public and private forests of Germany are at present valued at $4,500,000,000. In Austria the state forests comprise 2,000,000 acres. The French Government also derives immense wealth from the state forests and controls at present some 1,500,000 acres.

F. A. COLLINS.

THE SEVEN CHURCHES OF ASIA

Continued from page 671

quired to dig out this ancient city. All around uins are glorious hills. Opposite the acropolis has played so great a part in the story of is, and perhaps half a mile away, is another hill of about the same height, which was the polis of the ancient city. Here, too, the ologists are at work, and in 1912 had discov- more than three hundred tombs of Lydian and an times.

e very day that we reached there a new sar- agus had been unearthed in the hillside, a Per- sarcophagus of black terra cotta, beautifully ed and marked, and of oblong shape. It was ed, and there, seeing the light of the sun for irst time for 2,500 years, was the body of a ian girl, perhaps of the period of Cyrus the t. Her glossy black hair was still perfect, and jewels and tear-bottles and vases that were d with her were unbroken and untarnished. wert thou, O maiden of the long ago? What thy name and what was thy story? Who ned for thee as thou wast laid in thy grave? father or mother or brother or lover drop tears ny beautiful casket? There is none to answer, our imaginations are stirred as we gaze at the of this lady of the long ago.

teresting as is this ancient cemetery, the chief er of attraction is in the valley between the polis and the necropolis, where the busy work- are revealing day by day the glories of ancient lis. The two pillars of which we have already en are only samples of scores of others belong- to the same temple of Artemis, which, until the ricans fell to digging them out, were buried y feet beneath the soil. These two alone were ght with their capitals intact, and stood thirty- feet above the ground after the storms and hquakes of centuries had done their worst.

his temple was probably built in the time of ander the Great, about 350 B.C., or perhaps repaired in his time, for he was one of the conquerors of this often conquered city. Indeed, the temple seems to have been undergoing extensive repairs when it was completely destroyed in the year 17 A.D., for some of the great columns were not yet fluted, showing that they were still unfinished. More marvelous still are the ruins of a temple found in a yet lower stratum, and built not of marble, like the one I have described, but of a coarser, darker stone. This is believed to be, without question, a temple of Crœsus himself.

One of the most marvelous sights that the traveler sees from the hills of Sardis is the Bin Tepe, or the plain of "a thousand mounds," where the kings and priests and great men of Lydia were buried, not in the hillside necropolis which I have already described, but in a wide plain some two hours' ride from Sardis. Some of these mounds, or tumuli, are enormous in extent, one of them being larger than the Pyramid of Ghizeh in Egypt. There are not a thousand of these tombs, but, to be more exact, about six hundred and sixty-six of them. The largest is that of the great king Alyattes, which Herodotus minutely describes. This is circular in form and 1,200 feet in diameter. As one looks through the cleft of the mountains that hem in Sardis, it seems as if this plain were dotted with green hills, some of them of a considerable height, but each one of them is a single tomb of a great man of the mighty kingdom of Lydia.

Such are the scenes, picturesque and striking, but desolate and depressing, which strike the traveler as he visits the dead and buried city of Sardis.

What is the message sent to its church by "Him that hath the seven spirits of God and the seven stars"? It is the saddest of all the seven messages. The Revelator knows the works of the church, but has no word of praise for them, as he had for the church of Ephesus, though in many respects the messages to these two churches are much the same. Sardis had not only left its first love, as had Ephesus, but it was dead though it had a name to live. The church was an empty organization without life. It had wheels within wheels perhaps, but no living spirit within the wheels. Even the church of Pergamos, that dwelt "where Satan's seat was," was praised for holding fast the holy name, and for not denying the faith, but there was no faithful martyr Antipas in Sardis to receive such praise. Yet though the church as a church was dead, like many another church, alas, far away from Sardis, there were "a few names" even there that had not "defiled their garments." Some things "remain" even in a dead church, as to-day a faithful minority may keep alive in their own hearts the love of Christ, even when they cannot revive the church to which they belong.

Twice over to the faithful few came the word, "Be watchful!" Even as the citadel of Sardis was surprised and taken twice over, and two great dynasties overthrown for lack of watchfulness, so the faithful ones are exhorted to watch, that they may save at least their own souls and at last be worthy to walk with the Son of Man in white. To these few came a more beautiful and consoling message than to any other church of the seven. These few that have overcome shall be clothed in white garments, like the pure white toga worn by Roman citizens on days of triumph as they walked through the streets of Rome, following the victorious general who had come with trophies won in battle over a foreign foe. So the faithful ones of Sardis shall triumph, though the dead church shall be blotted out and buried. The kingdom of our Lord will win the day, though a church here and there may become utterly extinct. Though it lose even its name to live, and be buried deep as the temples of Sardis, yet if there is but one faithful soul who has not defiled his garments, he shall triumph and walk in the white procession of victory, for the kingdom of God cannot suffer defeat, whatever may be true of the individual church.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Are You Doing Your Share?

THERE is just now a golden opportunity seldom equaled for those readers of THE CHRISTIAN HERALD who are in active accord with our campaign to reach the million mark in circulation, to do good work in behalf of their favorite journal. Our Special Coupon Offer, printed in the issue of July 2, is in the hands of every subscriber. Thousands have filled up their coupons and are sending them in. We urge all who have not already done so to write up their coupons at once and mail them to us. An application by postal will promptly bring you by return mail as many more coupons as you wish. You can do no better missionary work than by helping us to give THE CHRISTIAN HERALD the widest possible circulation *now*, so that when anniversary day comes, it may have reached the high-water mark, and will be carrying its weekly message of joy and comfort into a million American homes. We are confidently depending on the loyal and loving co-operation of all THE CHRISTIAN HERALD Family to bring this happy result to pass. Do *your* share. SEND IN YOUR COUPONS TO-DAY.

More "Military Masses"

CLEVELAND, Ohio., June 29.—One hundred thousand men and women, the largest gathering ever assembled in Cleveland at a religious service, attended the first open-air military mass in the history of Ohio Catholicism this morning in Rockefeller Park.

The mass was celebrated by Right Rev. John P. Farrelly, Bishop of Cleveland.

The big crowd, composed of Catholics and non-Catholics, stood in a huge semi-circle, banked thousands deep before the altar.

Preceding the mass was a parade of 10,000 uniformed members of the Knights of St. John and other Catholic military organizations.

At 10.20 o'clock a salute of thirteen guns of Battery A, located on the upper boulevard of Rockefeller Park, announced the arrival of the vanguard of the parade. Facing the altar and at the left of the audience were especially constructed stands for the united choir of 200 voices.

Inspired by the enthusiasm and eager anticipation of his audience, Bishop Farrelly extended his informal address scheduled to occupy ten minutes' time to half an hour. "My heart is seething with emotion as I contemplate this immense gathering," said Bishop Farrelly. "It represents in every sense of the word the true manhood and womanhood of Catholic societies in Cleveland. It is a spectacle which charms the eye."

THIS account, taken from the columns of a Catholic journal, the *Western Watchman* of St. Louis, Mo. (July 3, 1913), describes an event which possesses an interest for every American citizen, native or foreign-born. It deals not with religion save in the name, but with that clerico-militarism which is an essential part of the spectacular propaganda of the Roman Church for impressing the American people with its growing power and influence in this republic.

Witnessing such a scene as this, one might almost conclude that patriotism had died out in the land which Thomas Nelson Page, author, and our new ambassador to Italy, recently declared to be a country that was "made by Protestantism." Before him, a long line of distinguished American patriots reached the same conclusion. Hence, when Rome, in the name of religion, sets her spectacular mechanism in motion to fascinate the masses here by the same methods she has always employed in older lands, she becomes a fair subject for criticism. She has the same right of religious freedom in all respects that other churches enjoy, and no one is disposed to deny her that right. If Rome can "make America Catholic" by her spiritual activities, it is her privilege; but the mingling of her own uniformed legionaries with American soldiers and American guns, and all the pomp and display incident to such an assemblage, make up a picture of Rome militant which, however it might be regarded in Spain, or Austria, or the Catholic states of South America, is an anachronism here.

It is only a few weeks since a so-called "military mass" was celebrated in Texas City, Texas, at which, according to the reports in the Boston *Pilot* (May 10), six thousand American soldiers and civilians attended. Now Cleveland, the sixth city of the Union in importance, permits a "military mass" to be held in a public park, with gates closed to traffic, while a salute of thirteen guns is fired by a battery of the Ohio National Guard in honor of the event. Shades of Washington, Jefferson, Franklin and Lincoln! These are times of change, indeed, when such things can happen and never a word of protest or warning arise from a single village newspaper.

What would be thought of any other religious body—Methodist, Presbyterian, Lutheran, Congregational or Baptist—attempting a demonstration like this? Could it be done with any justification in the name of religion?

A few weeks ago a Protestant officer in Spain dared to assert his rights by refusing to kneel at a "military mass" in that country. He was punished for his courageous independence. You can read the story in THE CHRISTIAN HERALD of June 25 last. Not one American soldier or civilian is reported as having raised a voice of protest at Cleveland. Is it any wonder that the Roman bishop's heart "seethed with emotion," or that he found the spectacle charming to the eye? America has begun where Spain left off when it permits to pass unquestioned a gigantic military display with uniforms and swords, under the cloak of religion. Every "military mass" under the auspices of the Roman Church or of any church, is an open concession to the advocates of the union of church and state. It is an encroachment far beyond the boundaries within which every church and every religion has its true sphere of action.

After Convention—What?

CONVENTION season is at its height. And this has been a great summer for conventions. They are spectacular things, interesting to observe, and full of suggestion. They are worth while. But it may not be out of place to repeat the hint that when autumn comes and all these convention-goers are back at their daily and weekly tasks, there rests on them a grave responsibility to make the expense and the effort and the excitement of convention-time count for big and adequate results.

Just one word will make sure that the instruction and inspiration of the convention will last throughout the year—the word is Christ. If any convention is a success it is because he is there; if any delegate puts in a year of valuable work it will be because he has taken Christ with him back to his task. Let us remember that power for work does not rest in numbers. One shall chase a thousand and two put ten thousand to flight. One consecrated soul who sees Christ all the year round may accomplish more for the kingdom than a thousand delegates who assemble in enthusiastic convention.

After the wind, the earthquake; after the earthquake, the fire; after the fire, the still, small

Take Jesus back with you from the conve
talk with him moment by moment throu
months to follow; get him to lead and teac
strengthen you at the daily tasks—and the c
tion will not have been held in vain.

The Mad Balkan Quarrel

EVERY advantage won by the Balkan Pow
the war with Turkey has been sacrificed
fratricidal war which has broken out amon
former allies. Bulgar, Serb and Greek are n
erally rending each other in the bitter quarre
the spoils. Conflicting despatches make it di
to learn just how the new war is going, but it
furious and the losses on all sides have be
heavy that it will probably prove of short dur
Roumania has mobilized 500,000 troops and is
to take the field against Bulgaria in certain
tingencies. Altogether, it is a discouraging
tacle to witness these professedly Christian na
so lately singing their songs of triumph ove
fall of the infidel power, now tearing each ot
throats. United and harmonious, the three Ba
States would have ranked as a new power in E
pean affairs. Their finances exhausted, their e
bodied male population depleted and their p
impoverished, unless peace comes soon, there
be little left worth saving from the wreck.

The Horse that Wouldn't Pull

THAT team," said the farmer, "is a fine-loo
one, I'll admit; but the nigh horse does nearl
the work. The trouble with the gray is he w
pull. He'll start out prettily enough, but he's
fond of showing off to get down to real busi
No, he isn't tricksy, but just downright unreli
when it comes to solid work. With a load or at
plow, the other is worth just about two of
While the gray would be flourishing around,
sorrel would go right ahead steadily until the w
was done. Horses are just like folks, I someti
think. There's some that like to cut up smart
do as they want to, no matter what *you* want,
there's others who keep a steady eye on the fur
and 'tend to business right along. They get so
where and *do* things, while the other kind, who
mightily to show off, seldom amount to much,
are hardly the kind to tie to in a pinch."

Our farmer friend's homely philosophy car
a wholesome lesson. In every avenue of hun
activity we find these two classes: the inefficient
the thorough, the make-believe and the real. E
in the pulpit, there are to be found occasion
preachers who seem to think more of making
impressive display of their own ability than of
message they are there to deliver to hungry so
All the fine oratorical flourishes and brilliant p
orations won't touch the hearts of men like the s
ple and sincere presentation of the Gospel. Pul
oratory in itself is nothing, unless it comes flow
from a heart that is filled with the Spirit, and
which Christ reigns supreme. The preacher w
Christ in his heart keeps his eye fixed on the f
row and works faithfully and lovingly, seeki
rather to render acceptable service than to win
applause and admiration of the world.

World-Wide Beneficence

THERE is an old saying that we are rich or
through what we give and poor only throu
what we refuse, and judged by this rule THE CHR
TIAN HERALD has the richest constituency in t
world. They are in the very forefront of Christ
service and their hands of help, together with th
prayers, literally circle the globe. To us, who ha
been their associate during all these years of helpf
effort, it has been a very gracious privilege to
the channel of such a stream of blessing.

In the present issue we print the acknowled
ments of contributions to the various good cause
which our readers have given generous aid. Th
include the Bowery Mission, the "Bread-Line," t
Ohio Flood Fund, the Balkan Relief Fund, and
number of miscellaneous charities. Regarded as
whole, it is a wonderful record of practical Chri
tianity. In Bunyan's story, the shepherds led t
pilgrims to Mount Charity, and showed them a m
who was cutting garments from a roll of cloth th
was never diminished. "This," they explained, "
to show that he who has a heart to give of his labo
to those who need shall never want wherewitha
for 'he that watereth shall himself be watered'

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nell, W H.. 1 00
lough, C M.. 5 00
w, J A..... 5 00
olt, Mrs D R. 1 00
dge, Mrs W L 1 00
en, Luther .. 1 00
, Arthur 5 05
ell, T G..... 3 00
lend 3 00

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an, W L.... 1 00
pper, J R... 1 00
, B D..... 3 00
an, A E.... 2 00
ne, W K.... 5 00
ison, Mrs W J 1 00
s, Mrs J S... 2 00
on, Mrs C I.. 1 00
on, F S..... 5 00
ey, M E..... 5 00
yde, R S..... 1 00
er, Mrs W H 3 00
r, Mrs E P... 2 50
. J W 2 00
. W I 1 50
ett, C W 1 00
nson, Miss M.. 1 00
or, Mr & Mrs
B..... 1 00
H H..... 5 00
er & Sister
L 1 00
..... 1 00

y, Mrs H J... 1 00
h, P T..... 1 00
is, M N..... 1 00
y, B D..... 2 00
an, Miss A E. 1 00
ine, W K.... 3 00
rldge, H A... 2 00
ie, Mrs E J.. 1 00
lison, Mrs W J 1 00
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cley, M E.... 1 50
e, Mrs R H... 3 00
s. I H..... 3 50
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gler, Mrs G P.. 1 00
h, Miss L S.. 3 00
klns, Jenny .. 1 00
h, Mrs R..... 1 00

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tin, Mrs W A. 1 00
ey, Mrs Mattie 1 00

Barrett, Mrs Eva.. 4 00
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Boyle, Mrs Anna.. 2 00
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Bush, Wm L..... 3 00
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Clark, M M..... 2 00
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Cole, E V..... 1 00
Collier, Mrs Ruth. 5 00
Congill, Martha E. 1 00
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Friesen, Isaac 62 40
Ganstrom, John .. 1 00
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M 1 00
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Hageman, Sarah E 5 00
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Hasting, S 2 00
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Huston, Miss Belle 1 00
Hyatt, Ida 1 00
Jousen, N C..... 1 00
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Johnson, Fred 1 00
Johnson, Mrs Jennie 2 00
Johnson, Mrs M E 1 00
Jones, Mrs A T... 2 00
Jones, Ida L..... 1 00
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Junod, Paul A.... 5 00
Justice, J C..... 5 00
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Lafferty, Mrs E M 1 00
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Noyee, J W..... 2 00
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Parker, Lou D.... 2 00
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Smoot, Miss Tirzah 1 00
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Strain, Pete L.... 1 00
Strahman, .. S.... 3 00
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Thompson, Mrs R A 1 00
Thurlow, Mrs W.. 2 00
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Warren, Mrs J R.. 2 00
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Webster, Wm 2 00
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Whitley, Samuel H 1 00
Wilhert, Ellz 2 00
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Wands, L M..... 5 00
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Kerr, Joe A..... 5 00
Kinpmeyer, L S... 1 00
McCrew, Dan 2 50
McCullough, Mol A 5 00
McKamey, Mrs B.50 00
Madison, R 2 00
Martin, Mr & Mrs
L S 1 00
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Mellck, M A B.... 1 00
Mollenbrook, F W 2 00
Moore, Mrs Min... 1 00
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Detwiler, H M.... 1 00
DeVries, H R.....13 50
Dorsey, S L..... 2 00
Dushane, C C.... 2 00
Eckstine, Mrs J.. 1 00
Ellegood, Jas E... 3 00
Falkenstien, Mrs J 1 00
Feltner, Mrs J E.. 1 00
Fisher, Franklin .. 1 00
Fleckenstein, L S.. 2 00
Formwalt, J E....10 00
Galbreath, Mrs J W 1 00
Garrett, Mrs A.... 1 00
George, J W E.... 5 00
Gerkins, C E..... 1 00
Gillespie, W R.... 2 00
Gilpin, M E..... 2 00
Gonso, Mrs J F.... 5 00
Goodwin ,Chas E.. 5 00
Gundry, Lewis H.. 3 00
Hancock, J P &
Friends 3 00
Hargett, Mrs J F.. 4 00
Harding, Mrs R W 2 00
Harris, Ralph 5 00
Heller, W 3 00
Higgins, Mrs D W 1 00
Higgins, Martin M 2 00
Hogarth, W H & A
M 10 00
Hollingsworth, J C 1 00
Hudson, Mrs J T.. 1 00
Hyde, Mrs A S.... 5 00
Jones, Minos C H. 1 00
Kach, August 2 00
Langsdale, H H.. 2 00
Lancaster, Miss C
M 3 00
Laynor, Roger E.. 5 00
Lee, Susan J..... 1 00
Lillibridge, G W.. 1 00
Linthicum, Paul .. 1 00
Lord, A McC..... 5 00
Lower, Mrs Alex.. 2 00
McClenahan, John. 2 00
McDade, H E..... 2 00
Main, Miss Ester G 3 00
Mairs, Robt G.... 5 00
Marshall, Mrs S A 1 00
Mason ,Annie 1 00
Messinger, Mag V. 1 00
Miller, S A C..... 1 00
Miller, Mrs S T.. 1 00
Moore, May N..... 3 00
Morgan, Mrs Bell. 1 00
Morton, Franklin J 6 00
Mosedale, W J.... 2 75
Naylor, S T..... 1 00
Newcomb, Jennie M 1 00
Palmer, Mrs S E F 1 00
Parsley, Mrs E.... 1 00
Patrick, Emma .. 1 00
Payne, J Wm..... 1 00
Pearre, A L..... 1 00
Pittinger, Lina ... 1 00
Pomphrey, B F.... 1 00
Potter, Rev S A.. 1 00
Purnell, Jas 5 00
Rhodacker, L T...10 00
Ritter, Geo H..... 2 00
Ritter, W W..... 1 00
Roulston, Mrs 5 00
Roultson, Mr & Mrs
J H 2 00
Routzahn, Isaiah..10 00
Rowlenson, W F.. 1 00
Scharff, W W..... 2 00
Schilling, Mr 1 00
Scloir, Geo E..... 5 00
Siebels, A 2 00
Simonson, Jno N.. 2 00
Simpsou, Mrs N... 2 00
Skinner, A M..... 1 00
Smith, Jas H..... 5 00
Snyder, J Olin.... 2 00
Stocksdale, Eliza J 1 00
Strasbough, A H.. 1 00
Thomas, W H..... 1 00
Townsend, Mary A 1 10
Trowbridge, M K. 1 00
Walters, J & M... 2 00
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Wheeler, Mrs M L 3 00
Williams, J H.... 2 00
Wilson, A M..... 5 10
Wyatt, Edward P. 1 00
Young, Melvin 5 00
P E 5 00
M E D 5 00
——, Baltimore 5 00
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From a Friend 1 00

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Lesh, Mrs M E.... 1 00
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Nicol, Mrs Anna... 3 00
Riebel, F J..... 1 00
Sellie, I G..... 5 00
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Schlamp, Mrs John 2 00
Shipman, Mrs G D 2 00
Schriever, Lena .. 1 00
Shobe, Mrs S E.... 2 00
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Stevens, P J..... 2 00
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Wade, R L..... 1 00
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Wynn, L 1 00
E L N 2 00
——, Newton Pitt.. 1 00
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Brundige, Thos W. 5 00
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DeBaugh, E 2 00
Dear, Mrs C E.... 3 50
Detwiler, H M.... 1 00
DeVries, H R.....13 50
Dorsey, S L..... 2 00
Dushane, C C.... 2 00
Eckstine, Mrs J.. 1 00
Ellegood, Jas E... 3 00
Falkenstien, Mrs J 1 00
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Formwalt, J E....10 00
Galbreath, Mrs J W 1 00
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Higgins, Martin M 2 00
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Kach, August 2 00
Langsdale, H H.. 2 00
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Laynor, Roger E.. 5 00
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Lillibridge, G W.. 1 00
Linthicum, Paul .. 1 00
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Mason ,Annie 1 00
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Morton, Franklin J 6 00
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Naylor, S T..... 1 00
Newcomb, Jennie M 1 00
Palmer, Mrs S E F 1 00
Parsley, Mrs E.... 1 00
Patrick, Emma .. 1 00
Payne, J Wm..... 1 00
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Wyatt, Edward P. 1 00
Young, Melvin 5 00
P E 5 00
M E D 5 00
——, Baltimore 5 00
In His Name..... 1 00
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A Friend 1 00
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ford 15 00
One of God's Chil-
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Washington ... 5 00
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ford 5 00
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Lenz, Mrs 2 00
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Mc[illegible] Hoon .. 1 00
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Mc[illegible] Belle 2 00
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Mc[illegible] M J .. 2 50
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Masters, Geo 20 00
Melner, Mrs Jas.. 1 00
Miller, E 1 00
Milne, Katharine . 1 00
Mitchell, C L..... 1 00
Mitchell, Mrs 1 00
Monroe, H N..... 1 00
Montgomery, Mary 1 00
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Moser, Mrs M C... 1 00
Mother Norton ... 1 00
Mount, Geo L..... 1 00
Mosier, Mrs Jessie 1 00
Meir, Mrs Frederic 1 00
Murphy, Annie D..20 00
Nash, O C..... 1 00
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Olmstad, Mary E.. 5 00
Olney, O A & E
Anson 2 00
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Perritt, W N..... 1 00
Peter, P Steketee. 1 00
Peterson, N 1 00
Pope, Mrs S C.... 2 00
Pratt, Mr & Mrs
Guy L 1 00
Preston, S E..... 1 00
Pritchard, James.. 3 00
Pullen, Lizzie 2 00
Rector, Margaret E 2 00
Reed, Mrs Julia... 2 00
Reichels, H 1 00
Reno, Mrs K J.... 1 00
Rickel, Mrs J..... 1 00
Rickett, S R..... 1 00
Riggs, Mrs Alfred. 1 00
Roberts, E G..... 1 00
Rodd, Edw 3 00
Rolinson, Dean ... 1 00
Romes, Melissa 1 00
Rooks, Mrs Albert 1 00
Rowland, Mrs C C. 3 00
Ruess, Mrs John.. 1 00
Russell, Mrs Ann. 1 00
Russell, E L..... 1 00
Sayers, W A..... 5 00
Schaiberle, J M... 2 00
Scriver, Don 2 00
Seavey, Edna 2 00
Seip, Hattie 1 00
Semon, Mrs J H... 1 00
Shafer, H C..... 5 00
Shuler, Mrs M N.. 2 00
Sherman, Mr & Mrs
Howard 4 00
Sibley, F M..... 5 00
Skin, Mrs S W.... 1 00
Slater, Mrs Edger. 1 00
Smith, Miss Anna 1 25
Smith, David 1 00
Smith, Edwin 1 00
Smith, Mr & Mrs
Geo E 2 00
Smith, Jay A..... 3 50
Smith, N M..... 2 20
Smith, S K..... 1 00
Smith, Mrs Wm.. 1 00
Sor, Miss 1 83
Spencer, Mrs C J..10 00
Spoones, Mrs A C. 1 00
Staehle, E 1 00
Staple, F C..... 1 00
Stears, Mrs M E.. 1 00
Steffer, Mrs David 3 00
Stone, Harriet P.. 3 17
Stretch, E C..... 2 00
Strickler, E E.... 1 00
Sturrach, Mrs 1 00
Trotter, P D..... 2 00
Turner, H O..... 1 00
Susick, Carl 2 00
Tate, Mrs Fannie L 2 00
Tayler, Mrs G W. 3 00
Twedale, Mrs Marg 1 00
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Van Larwen, W H 2 00
Van Lew, Mary... 2 00
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Von Olnhausen, G. 2 00
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Whited, Mrs G... 1 50
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Wilcox, Z 1 00
William, A 20 00
Wilson, C 1 00
Wilson, Miss W E 2 00
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R 3 00
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M L P 1 50
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Howe, W C & Fam
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E 1 00
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Haynes, J 1 00
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L 1 00
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M W 1 00
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Howard, Mrs L A 2 05
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Howe, W C & Fam
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Iddings, Mrs T L.. 1 00
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Judd, Irene 1 00
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G R 1 00
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Ward, Geo H..... 2 00
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D F E 10 00
Friend 1 00
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Ourand, G A..... 2 00
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A Widow's Mite,
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Borden, E L.....10 00
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Bosworth, Lulu F.. 1 00
Botjen, Henry 5 00
Bowdoin, B 1 00
Bowen, Arch N... 1 00
Bower, Louise 2 00
Bowerman, Mrs W 2 00
Bowers, Mrs H M 1 00
Bowler, R P..... 5 00
Bowles, Robert L.. 2 00
Bowman, Miss M.. 2 00
Boyce, E T..... 5 00
Boyce, Mrs J M... 2 00
Boyd, Mrs Ernest
Lawrence Boyd
Martha Boyd, Es-
ther Boyd 1 00
Boyd, Mrs V F.... 1 00
Boynton Furnace Co 2 00
Brace, Mrs L H... 1 00
Braden, Wm 10 00
Bradley, Mrs C M 5 00
Braine, B G..... 5 00
Braman, F T..... 1 00
Brainard, H G.... 1 00
Brainard, Owen ..15 00
Brainerd, F A.... 5 00
Brand, Herman ... 2 00
Brandeis, Mrs Z.. 2 00
Brandow, Mertie .. 1 00
Brandt, Mrs 5 00
Brandt, Mrs H .. 1 00
Braunsdorf, Wm .. 2 00
Bray, Dr D C..... 1 00
Breckels, M 1 00
Brecklnridge, W E 1 00
Bremer, Mrs J.... 5 00
Breneman, A A.... 3 00
Brenmohl, A E.... 1 00
Brennich, Henry .. 5 00
Brewster, L 1 00
Brewster, S W.... 2 00
Brigden, Mrs C H 1 00
Briggs, Mrs A E.. 1 00
Briggs, Mrs Francis 2 00
Brinkerhoff, C A.. 5 00
Bristol, E DuB... 2 00
Britton, Mrs A.... 2 00
Brockman, H 2 00
Brockslark, L 1 00
Brokaw, Mrs T P.. 5 00
Brodhead, Miss Fan-
nie C, Miss Mary
G Brodhead 1 00
Brodt, Ellen S.... 2 00
Bronn, E 1 00
Brookins, Mrs S..10 00
Brooks, B G..... 2 00
Brooks, E A..... 2 00
Brooks, Marin.... 5 00
Brooks, Mrs M.... 1 00
Brown, A C.....10 00
Brown, Mrs 2 00
Brown, A H..... 2 00
Brown, Alice 1 00
Brown, Alphens .. 2 00
Brown, Mrs H C.. 2 00
Brown, H B..... 2 00
Brown, Miss J A.. 3 00
Brown, Miss J E.. 1 00
Brown, M B.....100 00
Brown, Thomns R 5 00
Brown, Mrs Walter 1 00
Brown, Mrs W P.. 1 00
Browne, Miss E E 1 00
Browne, Hattie L.10 00
Brownell, Miss E M 1 00
Brownell, I K.... 2 00
Browning, Miss C R 1 00
Browning, S W.... 5 00
Brueck & Wilson Co 5 00
Bruen, A N..... 2 00
Bruen, Chas C.... 2 00
Brummer, Leon .. 2 00
Brundage, Miss M C 1 00
Brundage, O 1 00
Brush, Mrs E A.. 4 00
Brush, Mrs C E and
daughter 3 00
Brush, Emma F... 1 00
Brush, Miss G L.. 2 00
Bryan, Mrs Edw S 1 00
Bryce, Caroline ... 5 00
Buch, Maud L.... 1 00
Buchanan, Mrs S E 5 00
Buchanan, W D...25 00
Buchanan, Wm ... 1 00
Buckingham, C & E 1 00
Buckland, Mrs J H 1 00
Buckley, Emma ... 5 00
Buckley, Mrs J.... 2 00
Buckley, Mrs John.10 00
Buhlmann, A W.. 1 00
Bufett, Henry 2 00
Bufton, Henry 1 00
Bulkley, Edwin M.45 00
Bulkley, Mrs E M.20 00
Bulkley, Mrs L D.. 5 00
Bull, J T..... 3 00
Bullard, E D..... 1 00
Bullard, Estella C. 2 00
Bullock, E S..... 5 00
Bullwinckel, H .. 2 00
Bulmer, Anita L.. 1 00
Bulmer, Mrs B.... 1 00
Bunce, Mrs C..... 1 00
Bunting, E M..... 5 00
Burden, J W..... 3 00
Burdick, L H..... 1 00
Burhans, W 2 50
Burk, Helen L.... 2 00
Burleigh, M S.... 1 00
Burling, C E..... 2 00
Burlingame, E &
family 1 00
Burnap, E A..... 1 00
Burnett, C H..... 2 00
Burns, Mrs A S.... 1 00
Burns, Chas S.... 5 00
Burns, Sidney H.. 5 00
Burnside, Alex 1.. 3 00
Burrell, Arthur S.. 2 00
Burrill, L R..... 1 00
Burritt, Mrs D C.. 5 00
Burt, Mrs May ... 1 00
Burtis, M P..... 2 00
Burtless, Mrs Jacob I 00
Busch, C M..... 25 00
Bush, H 5 00
Bush, Mrs K L.... 2 00
Butler, Mrs E O.. 5 00
Butler, Ella M.... 2 00
Butler, Ormond J.. 1 00
Butler, Mrs R.... 15 00
Butler, Mrs S A C 1 00
Button, C A M.D.) 1 00
Button, Mrs I N... 1 00
Byard, D S..... 1 00
Byrofi, William ... 2 00
Cabaret, J L..... 2 00
Cady, Mr & Mrs C P 1 00
Cady, Mrs F A.... 5 00
Cagwire, Susan M.. 5 00
Cairo, Mrs V..... 2 00
Caldwell, E T.... 5 00
Caldwell, E T.... 2 25
Calam, I V..... 2 00
Calkins, A L..... 1 00
Calkins & Holden.. 2 00
Campbell, Mrs A H 1 00
Campbell, Miss EM 2 00
Campbell, J B.... 1 00
Campbell, J M.... 5 00
Campbell, J R.... 1 00
Campbell, Mrs J H 1 00
Campbell, Miss L.. 2 00
Camps, Mrs L D.. 1 00
Cancallen, M A.... 5 00
Canfield, Jas A.... 1 00
Carey, Mrs C G.... 1 00
Carhart, C A..... 1 00
Carleton, S O..... 2 00
Carman, Mr & Mrs 1 00
Carmes, Helen 2 00
Carney, W E..... 1 00
Carnrick, G W (Co) 1 00
Carpenter, Mrs J B
Jr 5 00
Carpenter, Mrs J E 2 00
Carragau, Mrs S.. 5 00
Carroll, Mary E G 1 00
Carroll, Mrs R.... 5 00
Carsou, W J..... 5 00
Carter, N L..... 1 00
Carter, Wm H.... 2 00
Carthy, Daniel 10 00
Cary, C N..... 1 00
Cary, Mrs F R.... 1 00
Case, C E..... 2 00
Case, Ella M..... 2 00
Cash, Mrs G H.... 1 00
Castro. Miss L.... 5 00
Cayard, J 2 00
Chadwick, Mrs L S 1 00
Chadwick, Mrs S A 200
Chaffee, A D..... 5 00
Chnlin, Jos 1 00
Chalmers, Mrs R. 15 00
Chamberlain, C E. 2 00
Chamberlain, M F. 1 00
Chamberlin, Mrs LG 1 00
Chambliss, Auua H 3 00
Chapin, J S..... 1 00
Chapman, Mrs C.. 5 00
Chapman, R N.... 2 00
Chase, DeWitt O.. 2 00
Cheeschrough, R A 5 00
Cherry, Mrs J R... 1 00
Chesehro - Whitman
Co 5 00
Chidesta, Mrs N W 1 00
Christesen, C A... 2 00
Christian, M H.... 5 00
Cilley, M P..... 2 00
Clapp, George S...10 00
Clark, Chas H.... 5 00
Clark, Chas A.... 1 00
Clark, G R..... 3 00
Clark, M E..... 1 00
Clark, Mrs N D.... 1 00
Clark, Mrs Richnrd 2 00
Clarke, Ida Marie.. 1 00
Clarke, Mrs M S...10 00
Clarke, Mrs S J &
mother 10 00
Claxton, H H..... 5 00
Clay, L A..... 2 00
Clegg, Mrs J H.... 9 00
Clements, Mrs Mary 2 00
Cleveland, Mrs 10 00
Cleveland, G H.... 1 00
Clock, N O..... 2 00
Cloos, George..... 3 00
Claugh, Mrs Lewis 1 00
Cloyes, Mrs Wm.. 1 00
Coade, W H..... 5 00
Cockey, Mrs E T.. 1 00
Coit, John T..... 5 00
Coggeshall, N H.. 2 00
Cohen, A..... 1 00
Cohen, Ben F..... 2 00
Colburn, J S..... 2 00
Cole, Mrs 1 00
Coleman, Lucy L.. 1 00
Coleman, Robert .. 1 00
Coles, Charlotte J 5 00
Coles, Mrs E R.... 5 00
Coles, Sellack E.. 2 00
Colgate, William ..25 00
Collins, Clarkson A 5 00
Collins, Ellen..... 5 00
Collins, Miss J M.. 1 00
Collins, Miss Mary.10 00
Collins, S A..... 2 00
Collins, W F..... 2 00
Collins, Mrs W P.. 5 00
Colt, Jr, Mrs W E 4 00
Colyer, W B..... 2 00
Allen-Lane Co.... 5 00
Conard, G P..... 5 00
Ccne, Jno J..... 2 00
Conger, Mrs L.... 1 00
Conger, Mrs W H. 1 00
Conklin, Mrs K.... 2 00
Conklin, Mrs L J.. 1 00
Conklin, Mrs P.... 10 00
Conklin, Wm B... 5 00
Dana, Mrs A C..10 02
Dana, Arnold G.... 5 00
Dana, Chas A..... 5 00
Danes, J F.....1 00
Danforth, Mrs L L 1 00
Danner, E W....10 00
Danziger, Samuel.. 1 00
Danziger, Mrs V.. 2 00
Darby, R C.....10 00
Darby, Wm E..... 5 00
Dare, C ..W..... 5 00
Darrow, Emmogene 1 00
Darrow, J J..... 5 00
Davey, W N.....10 00
David, Ross W.... 2 00
Davidson, Chas M 5 00
Davidson, R J....10 00
Davies, Mrs D.... 1 00
Davies, D A.....10 00
Davies, D J..... 1 00
Davies, Mrs E D.. 7 00
Davis, Albert 30 00
Davis, Mrs E D.. 1 00
Davis, Dr F Jr.... 2 00
Davis, Mr & Mrs F
Marion 2 00
Davis, Hnunah 1 00
Davis, Miss J Ida 1 00
Davis, Mrs J L.... 1 00
Davis, Mary E.... 5 00
Davis Mrs Mary R 1 00
Davison, Mr H P..10 00
Dawes, R T.....10 00
Dawson, Albert W 2 00
Day, Mr D H..... 5 00
Day, Joseph P.... 5 00
Day, Sherman 5 00
Dayton, Mary N Z 1 00
Dean , Mrs C G,
Hamilton F Dean10 00
Deane, J E..... 1 00
Deazie, C H..... 1 00
Dehevoise, Geo ... 5 00
Deshon, C E.....10 00
Dessaner, A 1 00
Dessecker, Mrs E..10 00
Devine, Mrs W.... 3 00
De Voe, Mrs 2 00
Devotion, H N.... 5 00
Deeves, John H.... 5 00
DeFreest, Mrs M.. 2 00
DeKerney, L A.... 2 00
Dejonge, Louis Jr. 5 00
De La Maie, A T.. 2 00
DeLamar, J R....50 00
Demarest, Mrs J.. 2 00
Demarest, M S.... 2 00
Dempsey, Wm 1 00
Deming, Henry C..10 00
Denby, Isaac 5 00
Dengler, William.. 1 00
Dennison, Emma.. 1 00
Dennison, Ethan A 2 00
Densmore, Mrs S S 2 00
Denton, Van Ness 2 66
Derrick, L W..... 2 00
Dewey, H B..... 3 00
DeWolf, Mr & Mrs
L S 2 03
Dexter, Miss M G 5 00
Dick, Theo H.... 2 00
Dickey, Wm D.... 1 00
Dickinson, E M... 3 00
Dickinson, M O....1 00
Dickson, Chas C.. 1 00
Diefendorf, Mrs J J 1 00
Dieter, Wm 1 00
Dikeman, Miss C
L 250 00
Dimon, S D..... 3 00
Dimorier, Mrs R H 1 00
Dishrow, Isahella S 5 00
Ditmas, Miss M K 5 00
Ditmas, L 5 00
Dix, Marcus H....10 00
Dixon, Chas 2 00
Dlugasch, Dr Louis 1 00
Doane, Mrs 1 00
Dodge, A C..... 3 00
Dodge, Mrs Geo F 2 00
Deerfiling, A 2 00
Doetschman, L ... 2 00
Dolson, Mrs J M.. 2 00
Dommerich, L F..10 00
Dommett, John, C
Strams 5 00
Donnelly, Wm 5 00
Donshea, M 1 00
Doolittle, J W.... 5 00
Doolittle, K A.... 2 00
Doolittle, Mrs R E 3 00
Doremus, W L.... 2 00
Dorn, Harry 1 00
Doty, Philinda 1 00
Dougall, Miss A .. 2 00
Doughty, Dr D B 10 00
Douglas, Jas 10 00
Douglas, W O 2 00
Douglas, Wm P....10 00
Doxsee, John C.... 1 00
Drake, Lawrence..50 00
Drake, Mrs W.... 1 00
Draper, Mrs Alma 1 00
Dreicer, Mr 50 00
Dressler, Louis R.. 3 00
Drexel, Mrs J R..100 00
Dreyer, John F.... 5 00
Drury, C H..... 1 00
Duaue, J M.....10 00
Duane, W J..... 5 00
Duell, C H.....10 00
Duncan, Mahel S.. 1 00
Dunham Mfg Co..20 00
Dunham, Mrs E D 1 00
Dunlop, F W.....10 00
Durfey & Ingalls.. 2 25
Durkee, Mrs A.... 1 00
Durkee, J W..... 2 00
Durkin, Mrs E.... 1 00
Duryee, W V..... 1 00
Dutton, E P..... 5 00
Dwight, Stanley ..25 00
Dykeman, C V.... 5 00
Eadie, Mrs J S.... 1 00
Earl, B 1 00
East, Alfred 2 00
Eckart, E 10 00
Edling, E 1 00
Edmonds & Co T C 5 00
Edmunds Mrs C M 1 00
Edwards, A C.... 2 00
Edwards, Mrs B S 2 50
Edwards, G B.... 5 00
Egbert, A C..... 5 00
Egbert, Mrs J C.. 5 00
Egolf, Mrs E L.... 1 00
Ehlers, W 1 00
Eich, Philip 3 00
Elseman, Mrs S... 2 00
Fissermann, G F.. 5 00
Elba, Rall 5 00
Eldredge, E V.... 1 00
Elgas, Matthew J 3 00
Elliott, G J..... 2 00
Elliott, Mrs L B.. 1 00
Ellis, Wm D.....10 00
Ellison, F M..... 1 00
Elmer, Martha ... 1 50
Elsworth, Mrs E.. 3 00
Ely, Robert A....10 00
Embury, Mrs 5 00
Emerson, Leroy .. 2 00
Emig, W 1 00
Emple, Miss B.... 1 00
Engel, C I..... 1 00
Englehart, Mrs ...10 00
Erisman, Clara A.. 5 00
Erlanger ,A 5 00
Ernst, Mrs 1 00
Eroscoe, R 5 00
Erwin, Mrs E M.. 4 00
Estabrook, N W.. 1 00
Estelow, David C. 1 00
Estes, Webster C.. 2 00
Evans, Chas W.... 1 00
Evans, J R..... 2 00
Evans, Mr & Mrs W 1 00
Everson, Mrs L... 1 00
Eward, J W A.... 1 00
Ewart, Richard H.10 00
Ewen, C G..... 5 00
Ewen, Miss E M.. 5 00
Faber, E 5 00
Failing, Mrs A R.. 2 00
Fairbanks, Mr &
Mrs M H..... 3 00
Fairchild, C 5 00
Fairchild, J R 10 00
Falk, B J..... 5 00
Faller, H A..... 5 00
Fanning, Mrs C L.10 00
Farlington, Mrs J E20 00
Farr, Mrs Lydia A 1 00
Farrington, Mrs A H 1 00
Fast, J R..... 5 00
Faure, John P.... 3 00
Fawcett, Hughes.. 2 00
Fay, J C..... 1 00
Fellon, Charles L.. 2 00
Fenner, Mrs A.... 5 00
Fenno, Fred A.... 2 00
Fenton, Jenny M.. 1 00
Fergerson, M J ...50 00
Ferguson, Rev H A 1 00
Ferguson, Mrs H J 2 00
Ferren, D E..... 5 00
Ferrill, Mrs L E.. 1 00
Ferry, Mansfield ..10 00
Fibel, L H..... 5 00
Field, Mrs George 1 00
Field, H 1 00
Field, B P..... 2 00
Field, L J..... 1 00
Field, S E..... 1 00
Filer, Mrs P..... 2 50
Finch, Mrs M H..10 00
Finch, Mrs Wm T..1 00
Findley, Frances A 5 00
Fink, Martin D....10 00
Finley, Mrs 1 H.. 5 00
Firth, G T 2 00
Fisher, Mrs E A.. 1 00
Fisher, Mrs H L.. 5 00
Fisher, Ida J..... 5 00
Fisher, Wm H.... 1 00
Fitch, Mrs W.... 1 00
Fitzpatrick, J 1 00
Fitzgerald, Mrs F F
and others 5 00
Fleer, Henry 5 00
Fleming, Emma ... 1 00
Fleming, W S Dr.. 1 00
Fletcher, D B.... 1 00
Fletcher, E J.... 2 00
Flory, William E 2 00
Fogg, H A..... 7 00
Fogg, H A 10 00
Foote, Dr 1 00
Force, Mrs B H.. 1 00
Fordyce, Wm 5 00
Forman, E R..... 5 00
Forrester, Mrs E.. 3 00
Fosbury, Mrs E.... 1 00
Foster, A J.....10 00
Foster, B P..... 1 00
Foster, C W..... 2 00
Foster, Mrs Della 2 00
Foster, E W..... 5 00
Foster, M P..... 1 00
Foster, O P..... 2 00
Foulke, J B 5 00
Fowler, Chas F ..10 00
Fowler, Miss E A.. 5 00
Fox, H H..... 2 00
Frair, Mrs J D.... 1 00
Francis, Mrs L N.. 5 00
Franke, J C..... 6 00
Frankenhach, C E. 1 00
Frankenthaler, J .. 2 00
Franklin, Walter .. 2 00
Fraser ,Alice 1 00
Fraser, Frances .. 1 00
Fraser, Miss J K..10 00
French, D C 5 00
French, Mrs H Q.. 2 00
French, W S..... 2 00
Freund, John C.... 5 00
Frisbee, Mrs J D.. 5 00
Frishie, C M..... 4 00
Frishie, J A..... 1 00
Frissell, Mrs M J.. 2 00
Frost, Edward L..50 00
Frost, George W.. 2 00
Fuller, Mrs E D.. 5 00
Fuller, Mrs G A.. 2 00
Furstenwalde, H L 3 00
Gallup, Mrs J D.. 1 00
Gamp, Henry S.... 5 00
Gardiner, Sarah L.15 00
Gardiuer, Thos A.. 1 00
Gardiner, Mrs W C 1 00
Gardner, Mrs Fred 5 00
Gardner, Ira 2 00
Gardner, John S.. 1 00
Garlock, Bayard T 5 00
Garnsey, Elmer E.20 00
Garre, Miss J.... 2 00
Garretson, Mrs D R
Miss A E Hotch-
kiss 2 00
Garrison, Wilbert..10 00
Garrison, M..... 2 00
Gass, Frank 2 00
Gaston, W G..... 2 00
Gatchell Mrs M E 1 00
Gatchell, Mrs Mary 1 00
Gatchouse, G W.. 2 00
Gatehouse, W P.. 5 00
Gautt, Mrs 1 W... 1 00
Gayley, O C..... 5 00
Geer, W H..... 5 00
Geiger, Gotlieb ... 1 00
Geiger, Mrs M.... 1 00
Gelszler, M 1 00
Gerstung, Mrs I E 1 00
Gibb, Mrs John... 5 00
Gibb, Mrs L M.... 5 00
Gibbs, Mrs H D... 1 00
Gibson, Hauson C..10 00
Gibson, Mrs John.. 1 00
Gibson, K M..... 1 00
Giersch, M 1 00
Gilbert, C 5 00
Gilchrist, Mrs Isa-
bella, In memory
of P A Gilchrist.20 00
Gillespie, E S.....25 00
Gillespie, Mrs M D 1 00
Gillette, Leona ... 1 00
Gilpin, Wm Jay...10 00
Glander, Clare 1 00
Glnzler, Orrin H.. 1 00
Godden, Mrs D S.. 1 00
Godwin, David G.. 1 00
Godwin, Mrs R J.. 1 00
Goehringer, W A.. 2 00
Goertz, Henry 10 00
Goetz, Joseph 5 00
Goffe, R H..... 5 00
Gokey, Anne M....50 00
Goldar, J L..... 5 00
Goldmark, Adolph. 5 00
Goldmark, Theo F 5 00
Goldstone, Miss H. 2 00
Goldsmith, H B... 5 00
Goldsworthy, W A.10 00
Goldzier, Louis ...10 00
Gollmar, Hugo C.. 5 00
Goodell, Eva 1 00
Gooden, O L..... 1 00
Goodenough, J 1 00
Goodhue, C E..... 5 00
Goodhue, Isaac N.. 5 00
Gordon, E S..... 1 00
Gough, Wm T 5 00
Gould, Mrs A..... 1 00
Gould, Edwin 25 00
Gould, Mr & Mrs
L V 5 00
Graff, O A..... 1 00
Graham, C W..... 1 00
Graham, David ..10 00
Graham, E R..... 1 00
Grandjenu, Chas A 2 00
Gray, Anna B.... 2 00
Gray, Mr & Mrs C D 2 00
Gray, H T.....10 00
Gray, L H..... 5 00
Greason, J R..... 1 00
Green, Mrs Hattie. 1 00
Green, L 5 00
Green, Mrs Pauline 1 00
Green, W 5 00
Green, Mrs B E... 1 00
Greene, The Misses 5 02
Greenwald, Mrs S. 1 00
Greenwood, J Wm 3 00
Greenwood, J E.... 2 00
Greer, Miss Jennie 1 00
Gregory, Emily F.. 5 00
Gregory Co Wm R. 4 00
Griffith, R O..... 1 00
Griffin, Mrs C F..10 00
Griffin, Mrs Eva... 1 00
Griffin, H S..... 1 00
Griffin, P B 10 00
Griffin, Mrs W P.. 5 00
Griffing, C H..... 5 00
Griffing, S F.....10 00
Griffing, Mrs W H. 1 00
Griffing, W H..... 1 00
Grimshaw, W J... 1 00
Groft, D B..... 6 00
Grugan, Mrs F C.. 2 00
Guild, Mary J..... 1 00
Gulhransen, George 1 00
Gurney, W C..... 1 00
Guptill, John J.... 1 00
Guyette, J 2 00
Hafner, Mr 1 00
Hagaman, Mrs A.. 5 00
Hagaman, C A 5 02
Hagemann, Mrs C. 2 00
Hahn, Edwin C... 1 00
Hnight, Clara L.. 2 00
Haines, William .. 1 00
Haiss, G E..... 1 00
Hakes, Chas H.... 1 00
Hale, T 1 00
Hall, C J 2 00
Hall, Charles 100 00
Hall, Chas H 5 00
Hall, Chas J..... 1 00
Hall, Carrie V R.. 1 00
Hall, Mrs Gilman.. 2 00
Hall, J H..... 1 00
Hall, J P 5 00
Hall, Mrs K E.... 1 00
Hallenbeck, S L.. 3 00
Halstead, C H.... 5 00
Halstead, E H.... 5 00
Halstead, Fred ... 1 00
Hamilton, Mrs J L.15 00
Hammell, W S.... 2 00
Hamm, L 1 00
Hance, Mrs H.... 1 00
Hancock, Mrs A F 5 00
Hanking, Mrs W H 2 00
Hanna, Mary L.... 2 00
Harding, J A..... 2 00
Hardy, Mrs C J... 5 00
Harper, Mrs Thos.. 1 00
Harrington, D F.. 2 00
Harrington, S J... 1 00
Harrington, Mrs S J 1 00
Harrington, W E D 1 00
Harris, Arthur ...10 00
Harris, E C..... 1 00
Harrison, Elbert .. 3 00
Harrison, Philip .. 1 00
Harpending, E B.. 5 00
Harvey, F V..... 1 00
Harvey, Leon F... 3 00
Harvey, Mrs M.... 2 00
Hart, Alonzo Jay.. 4 00
Hart, C P..... 2 00
Hartz, Mrs Ed.... 1 00
Haseltine, Mrs C.. 2 00
Hathaway, J L M.. 5 00
Hathaway, Philip.10 00
Haughran, John .. 5 00
Hauxhurst, Mrs C T 5 00
Haven, Miss E.... 1 00
Haviland, Mary ... 2 00
Hawkins, R W.... 1 00
Hawkins, T J..... 1 00
Hay, Geo T..... 5 00
Hayden, Sarah L.. 1 00
Hayes, Geo C..... 5 00
Haynes, Mrs C D.. 2 00
Haynes, Mrs W H 3 00
Hayward, S F.... 5 00
Hazard, F H..... 2 00
Hazeltine, C H.... 1 00
Hazlett, Mrs A M. 1 00
Heady, P Emerson 2 00
Heath, Jr Edward. 5 00
Hedges, Mrs G J.. 2 00
Hurmance, C C.... 3 00
Hefti, Miss H M.. 2 00
Hegeman, E A.... 1 00
Heinemann, H 5 00
Helms, Henry 2 00
Helmz, C F..... 2 00
Helrick, Lucy 1 00
Helfrich, John 10 00
Hellaby, Mrs H... 1 00
Hellwell, J A.... 1 00
Helm, Isabel M.... 1 00
Helmke, H 1 00
Hemphill, M B.... 1 00
Henderson, Mrs W 1 00
Hendrickson, S.... 2 00
Henry, Mrs S J... 2 00
Henshaw, D 1 00
Henton, E S.....10 00
Hepburn, M E F..10 00
Heroult, M 100 00
Herrick, Adelaide. 2 00
Herrmann, F 10 00
Herrschaft, L D... 5 00
Herzog, Mrs 1 00
Hesse, Louis 3 00
Hewitt, Blanche M 2 00
Hewitt, Mrs J E.. 2 00
Hews, Mrs P..... 5 00
Hibbard, Helen M 4 00
Hickey, George W 3 00
Hicks, Harry B... 1 00
Hicks, T B..... 2 00
Higbie, Mrs Louise 1 00
Hills, Mrs J M....10 00
Hill, Marlettee Ely 3 00
Hillabrand, Mrs .. 1 00
Hillabrand, Mrs E 1 00
Hiltman, Mrs R L 2 00
Hinman, A 1 00
Hinman, Mrs E... 1 00
Hinns, Mr & Mrs J 2 00
Hist, Miss Flora.. 1 00
Hitchcock, A A... 2 00
Hitchcock, Mrs E L 1 00
Hitchcock, M 2 00
Hoag, M A 1 00
Honr, Mary K....10 00
Hodge, E M..... 1 00
Hoend, F J.....50 00
Hoff, John 1 00
Hoff, L R 3 00
Hoffman, Chas 2 00
Hoffman, Lottie E 5 00
Hogan, George ... 1 00
Holcomb, Mrs A.. 1 00
Hollenbeck, G M..10 00
Hollinger, Dr W.. 1 00
Hollister, C W.... 1 00
Hollister, Frnncis. 5 00
Holly, Newman H 1 00
Holmes Bros Co...10 00
Holmes, Charles .. 1 00
Holsten, Maria ... 5 00
Holton, W A..... 5 00
Homan, S B..... 1 00
Hommedieu, J L L 5 00
Hooper, Mary P..10 00
Hoops, G 5 00
Hopkins, Jas A...10 00
Hopkins, L C..... 2 00
Hopkins, S C..... 5 10
Hopper, A C..... 2 00
Hopper, A P..... 1 00
Hopper, Mrs Wm..10 00
Horrocks, Mrs Eliz 5 00
Horton, Mrs 1 00
Horton, A 5 00
Horton, Mrs E J.. 2 00
Horton, John T... 2 00
Horton, M V B...10 00
Horwill, Edw T... 5 00
Hosford, J S..... 1 00
Hotaling, Mrs L.. 1 00
House & Sons C W 3 00
Howard, E T..... 5 00
Howard, S 1 00
Howe, A F..... 1 00
Howell, Mrs C A.. 2 00
Howland, Karl V S 1 00
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Spaulding, J F.... 2 00
Spark, W M..... 5 00
Spence Bros 20 00
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Spencer, F H..... 1 00
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Spiltdorf, John ...10 00
Spink, L A..... 1 00
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Sprengel, H M.... 1 00
Spurr, J E..... 2 00
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Ebling, A 1 00
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Lucas, Mrs M V E 5 00
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ns, Mrs J T.... 1 00
rell, Mrs 1 00
ler, Mrs D G.. 1 00
ler, Jas & Mary 2 00
oo, A 2 00
phell, Mrs C A. 1 00
phell, E F.... 1 00
rell, Mrs A D.. 1 00
ter, Mrs Benj.. 3 00
ter, Fanny L...10 00
ter, Miss M W.10 00
per, Ang A.... 5 00
low, E A..... 1 00
da, Miss A.... 1 00
ell, Elizabeth.. 2 00
mberlain, M A. 3 00
mberlain, W L. 5 00
ster, Eliz M... 5 00
ttenden, Mary F 5 00
k, Mrs A L... 1 00
k, Mrs E H... 2 00
k, Miss Julia .. 1 00
nder, G E..... 5 00
rton, Mrs G L.. 2 00
rton, Libbie .. 1 00
phane, Mrs 5 00
kin, J A..... 1 00
ochy, J H..... 5 00
an, A L B..... 1 00
b, W J..... 5 00
ke, Mrs J J.... 1 00
ks, Mrs T..... 2 00
dlington, Sumnel 2 00
Caroline P... 3 00
yman, Rev W S 1 00
swell, Chas ...10 00
ane, T 1 00
erd, John B... 2 00
, Mrs S B..... 1 00
diet, S H.....10 00
klin, Clifford V 1 00
klin, F W D.. 5 00
net, A T..... 2 00
vns, C B..... 5 00
k, Lena J..... 2 00
per, Mrs J G.. 2 00

Cooper, Mrs J M.. 1 00
Cooper, Mrs W... 1 00
Corbin, C K..... 1 00
Corwin, Chas E.. 3 00
Cornell, J R.....10 00
Cortelyou, Chas E. 1 00
Cortelyon, H C.... 2 00
Cortelyon, Peter ..10 00
Coughlin, E J..... 5 00
Coursen, Frances B 1 00
Cowdry, Mrs L R..20 00
Coyle, E L..... 1 00
Craig, Mrs John W 1 00
Crane, F W..... 2 00
Cregar, Mrs J D... 1 00
Cropsey, Miss F... 2 00
Crowell, Harry D. 5 00
C ter Meer 5 00
Cudlip, John 3 00
Curry, Mrs A M...10 00
Cutter, Wm H.... 5 00
Dalley, E A..... 2 00
Dalmes, J S..... 1 00
Daly, Mrs R A.... 1 00
Dalzell, J D & Co. 2 00
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Daniel, Thos 2 00
Daterman, Mrs 1 00
Davenport, H 2 00
Daves, Mrs J E.... 3 00
Davies, L E..... 1 00
Davis, Mrs A D... 5 00
Davis, Mrs Kath.. 1 00
Davis, Mrs E M... 2 00
Davis, Frederic .. 2 00
Davis, John 2 00
Davis, Mrs T..... 1 00
Dawson, Rev W J 5 00
Day, Anna M.....10 00
Day, J C..... 1 00
Dean, Miss L E....10 00
DeCamp, Miss M A 3 00
Decker, Mrs F E.. 1 00
DeHart, K S..... 1 00
Delehanty, Mrs R. 2 00
Deleperte, Wm 1 00
Demarest, A S D.. 1 00
Demarest, Mrs J H
Z 2 00
Denison, Sara 1 00
Diecks, Ella &
Friends 3 00
Dierksen, H H.... 1 00
Dill, N A..... 1 00
Dinkel, Elizabeth. 2 00
Doane, G W.....20 00
Dobbs, Jos 1 00
Doughty, Wm S... 1 00
Downes, Miss 5 00
Drinkwater, H G.. 1 00
Driscoll, Lewis .. 1 00
Driver, W B M....10 00
Drucker, J M.... 2 00
DuBois, Mrs 1 00
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Dunham, Miss J M 1 00
Dunn, R G..... 5 00
Dunn, T C..... 2 00
Dunseith, Samuel . 5 00
Durand, Mrs F F..10 00
Dutton, C E..... 1 00
Dyer, F 2 00
Eckerson, T H....10 00
Eddy, Homer 2 00
Edgar, Jas M..... 5 00
Edjcumbe, Geo R.. 1 00
Edmonds, Miss 1 00
Edsall, W H..... 5 00
Edwards, A L..... 2 00
Eggleston, J E.... 5 00
Ehlers, Edward .. 5 00
Eldridge, C K.....10 00
Eldridge, Mrs W W
& Mrs E B Scull. 2 00
Elcer, Jr Mrs C W 1 00
Elias, Frank 2 00
Ellin, Christ H... 2 25
Elliott, W 2 00
Ellis, A H..... 5 00
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Emerson, Geo D.. 5 00
Erskine, Chas W.. 3 00
Fanans, Mrs P.... 1 00
Farady, Mabel B.. 5 00
Farrier, Benj E... 2 00
Fawcett, Mrs 2 00
Fell, C D..... 1 00
Ferry, Mrs E S... 5 00
Fiedler, Mrs F.... 1 00
Fieldhouse, Alfred. 2 00
Finck, Mrs B C.... 2 00
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Fisher, S S..... 1 00
Fiske, Geo P.....15 00
Flake, Mrs M..... 1 10
Flocken, C H.....10 00
Fowler, H K..... 5 00
Foxcroft, F O..... 5 00
Forde, Mrs R..... 3 00
Foshay, Mrs C.... 1 00
Franklin, G H.... 3 00
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Freund, L W..... 4 00
Friday, P 1 00
Fries, H P..... 5 00
Fry, C A..... 1 00
Fuller, C 5 00
Futman, Caroline S 2 00
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Genung, Waldo E. 5 00
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Gillespie, Mrs T A.20 00
Glassford, S R.... 5 00
Gompert, G F..... 2 00
Goodch, Mrs W T... 2 00
Goodrich, Mrs H W.15 00
Goodspeed, C A... 5 00
Goodspeed, Mrs W
S 5 00
Gould, Mrs John G 5 00
Gowans, James .. 5 00
Gracey, Mrs J T.. 1 00
Graham, Geoffrey.. 1 00
Grant, A F..... 2 00
Grant, Mrs S M... 1 00
Gray, Lucretia H.10 00
Gray, Mary Louisa 5 00
Greason, Mrs 2 00
Gregg, Wm C..... 5 00
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C 7 00
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Griffin, Wm L.... 3 00

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& Friend 2 00
Groves, Chas C... 5 00
Haas, J B..... 6 00
Hagerman, A M M 1 00
Hakes, James C... 1 00
Hall, John W..... 2 00
Hall, L V & W W. 2 00
Hall, S R..... 1 00
Hall, W C..... 1 00
Hallock, Mrs L S.. 5 00
Halls, Jr Wm.....20 00
Halsey, Mrs E D.. 5 00
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Geo E 5 00
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& Luella Trimmer 4 00
Harris, Mrs A C..10 00
Harris, Mrs I E... 1 00
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Harris, Mrs Wm R.10 00
Harrison, Virg L C 1 00
Hart, Wm 1 00
Hartley, Mrs H D. 5 00
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Haven, Henry C.. 1 50
Hawkins, Mrs T J. 1 00
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Hegeman, W J R..2 00
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R 2 00
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Henry, Mary C.... 3 00
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Herring, J R..... 5 00
Hewlitt, F 2 00
Higgins, G E..... 2 00
Hill, Mrs 1 00
Hill, Mr & Mrs H.10 00
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Hill, Mrs O B..... 3 00
Hilsinger, A W... 3 00
Hinrichs, Louis ... 1 00
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Hoag, Wm H..... 1 00
Hoagland, Mrs T H.10 00
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Hobbs, Anna M... 1 00
Holmes, Jonathan.10 00
Holmes, Mary 1 00
Holmes, W 5 00
Holt, Mrs R S.... 5 00
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A 2 00
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Jackson, Gilbert J 1 00
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Jackson, Miss Mary 1 00
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Jellenn, I 10 00
Jensen, E 1 00
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Johnson, F D..... 3 00
Johnson, Miss H L 2 00
Johnson, J Wm.... 3 00
Johnson, Mary C.. 2 00
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Jones, Lena 1 00
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Y 1 00
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Mrs Sam Lord...25 00
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Lusk, Mrs J E..... 2 00
Lutton, W J..... 1 00
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B 2 00
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Martl, Gottfield .. 2 00
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Mattison, Monroe . 1 00
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Maxton, Mrs E H.. 5 00
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J H 2 00
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Merck, George ...25 00
Mergler, C 2 00
Merrell, Clarice V. 2 00
Merrill, E W..... 5 00
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Miller, H H..... 1 00
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Milliken, Mrs L...25 00
Mills, David B....25 00
Mills, Mrs O W.... 2 00
Mills, R E.....10 00
Miner, Vincent B.. 2 00
Miner, W H P.... 5 00
Minner, Mrs W... 2 00
Mitchell, Mrs Jas. 1 00
Mooney, W W....10 00
Moore, Chas E.... 1 00
Moore, J L..... 5 00
Moore, Mrs W J.. 2 00
Moorman, M T....15 00
More, Miss Jane E. 2 00
Morgan, John D.. 5 00
Morgan, Rev M C. 1 00
Morgan, Wm 2 00
Morris, E B..... 1 00
Morris, Emma A.. 3 00
Morris, Miss E J.. 1 00
Morris, G C..... 1 00
Morris, George ... 1 00
Morrison, C 2 00
Morrison, Mrs L D 5 00
Morse, John M.... 5 00
Mott, Mrs W A.... 1 00
Mott, Wm 5 00
Mount, Miss A.... 2 00
Mowbray, Mrs T H 5 00
Muchmore, Mrs F.10 00
Muchmore, M R... 2 00
Mueller, A F M... 1 00
Muller, Mrs Gns.. 1 00
Mulligan, John ... 5 00
Murphy, F E..... 5 00
Mussman, O 1 00
Myers, Mrs F H... 1 00
Nash, Alfreda T.. 7 00
Naylor, Mrs R.... 1 00
Nelson, E 1 00
Newhauer, J L.... 5 00
Neuman, Mrs M.. 1 00

Neville, J A..... 2 00
Neville, J J..... 2 00
Nevins, Anna 1 00
Nevins, G D..... 2 00
Nevins, Wm J.... 5 00
Newcomb, Rachel. 1 00
Nicoll, A 5 00
Noe, Esther 1 00
Nolte, Nettie H... 1 00
Norris, Mrs John.. 1 00
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N 2 00
Otis, Eliz 3 00
Owen, F W..... 3 00
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Parmly, John E...25 00
Parr, Ruth 1 00
Patriarche, P H.. 5 00
Pattern, Lena B.. 2 00
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Mrs Geo W Jr.. 1 00
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Peak, Mrs A..... 1 00
Peake, M D..... 1 00
Pennlwell, Louise.. 3 00
Perry, Dr 2 00
Persson, Emily ... 1 00
Peterson, Reuben.. 3 00
Phelps, C E D.... 1 00
Phillips, Mrs F P. 5 00
Phillips, Mrs S F.. 1 00
Philipson, James .. 3 00
Pierson, H Elsie.. 5 00
Pierson, Jos B.... 5 00
Pierson, Mrs J H. 1 00
Pierson, Mrs L A.. 5 00
Pilney, Augusta M 5 00
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Polhemus, Misses.. 5 00
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Poor, Mrs S H.... 5 00
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Potter, F L..... 5 00
Potter, T G..... 5 00
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Powell, H B..... 5 00
Powell, L J..... 1 00
Powelson, Dr &
Mrs H D..... 2 00
Prehn, Otto 2 00
Prehn, Thomas 5 00
Preston, T J Sr...10 00
Proal, Madelon M.. 5 00
Protosco, Dr N H.. 5 00
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Randolph, Fanny F 5 00
Ratley, H G..... 1 00
Raven, John H....10 00
Rawstrom, Chas E 2 00
Raymond, C H... 1 00
Raymond, Laura E 1 00
Reed, C V..... 2 00
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Daughter 4 00
Reed, Mrs S S.... 1 00
Rees, Edwin J.... 1 00
Rees, Margaret E H 5 00
Reeve, W A J.... 2 00
Reeve, Mrs Wm C 1 00
Reeves, J B..... 1 00
Reid, G B..... 1 00
Reid, J H..... 1 00
Reid, J W..... 5 00
Reinhardt, Mrs J H 1 00
Rellstah, John ... 5 00
Renwick, Wm C..15 00
Rhoads, W E....10 00
Rice, Chas A..... 2 00
Rich, W Pitt..... 5 00
Richards, Mrs Geo.10 00
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Richards, V O.... 2 00
Richmond, Geo L.. 1 00
Riker, Mrs Wm.... 1 00
Riltz, Hugo 5 00
Rippel, A A..... 3 00
Roberts, C L.....10 00
Robertson, E G.... 5 00
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Robinson, MD W D 5 00
Rochat, Mr & Mrs.25 00
Rochat, Mrs R....10 00
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Romine, E W..... 2 00
Rose, Philip L.... 2 00
Rose, Dr Wm.... 1 00
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Royce, J C.....10 00
Royce, W I..... 5 00
Rue, Chas E..... 2 00
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C B 4 00
Saunders, C B..... 5 00
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Scheppach, P 2 00
Schneider, Jr B B. 5 00
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Scull, Mrs A D.... 2 00
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Sharp, Ira P..... 1 00
Sharpe, N S..... 1 00

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Sheppard, Howard, 1 00
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Sherwood, Rose R. 2 00
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T 1 00
Shoemaker, Mrs H
J 2 00
Shrope, Mrs G B.. 1 00
Shultz, Chas S... 1 00
Silberg, A 1 00
Simmons, Mrs E.. 1 00
Sims, Frank B.... 5 00
Skillman, Theo 1 00
Slade, Mrs F H.... 5 00
Sloan, W G..... 1 00
Smack, Miss S V W 5 00
Smith, Abel I.... 5 00
Smith, A M..... 1 00
Smith, E D..... 2 00
Smith, F M..... 1 00
Smith, Frank McD 5 00
Smith, Henrietta S 2 00
Smith, I P..... 1 00
Smith, J H.....50 00
Smith, J Harper ..10 00
Smith, N B..... 1 00
Smith, T D..... 5 00
Smith, Mrs Wm M. 1 00
Smith, Winthrop D 5 00
Smock, Geo A..... 5 00
Smyth, Warne 5 00
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Snedeker, F L..6. 3 00
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E G Snyder..... 2 00
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Southmagh, Herb F 5 00
Sparks, Miss J E.. 5 00
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Stam, Peter 5 00
Stemmer, H E.... 5 00
Stelle, A J..... 4 00
Stephens, A M.... 5 00
Stephenson, John..10 00
Stetson, Horace .. 1 00
Stevens, E B &
Others 3 00
Stevens, J C..... 5 00
Stevens, Richard .. 5 00
Stewart, Arthur I.. 1 00
Stewart, Edwin .. 3 00
Stewart, Jr T J.... 1 00
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Stoddard, A L.... 5 00
Stoll, Emily 2 00
Story, E H..... 2 00
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Streeter A 1 00
Strong, O L.....10 00
Sturmwald, Mrs C
H 1 00
Styer, H C..... 1 00
Sutphen, Bessie ..10 00
Swackhamer, S S. 5 00
Swain, Muriel 2 00
Swartze, Mrs 5 00
Tate, L A..... 1 00
Taylor, Minnie L.. 2 00
Taylor, Sophia ... 1 00
Templeton, R 2 50
Tepel, A 2 00
Terhune, H C..... 1 00
Terry, W E..... 5 00
Teutschert, Master
R 1 00
Thatcher, Mrs 1 00
Thiband, E 1 00
Thomas, Mrs A H 5 00
Thomas, E C..... 1 00
Thomas, H 1 00
Thompson, Mrs A.. 5 00
Thompson, Mrs H. 2 00
Thompson, W B.. .2 50
Thorp, Wm P..... 1 00
Thorpe, Mrs S H.. 1 00
Thropp, F W.....10 00
Tichenor, Mrs F H 1 00
Tilton, W R..... 2 00
Tompkins, Mrs W W 2 00
Toppan, Mrs A.... 1 00
Tonjean, James E.. 2 00
Townade, Mrs L H 2 00
Townley, J M.....10 00
Townsend, H R... 2 00
Truslow, M E..... 5 00
Tucker, C R..... 1 00
Tucker, Walter J.. 1 00
Tyler, Mrs J E... 1 00
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P 1 00
Van Billiard, Geo. 1 00
Van Derveer, Jas D 5 00
Van Kenren, J G. 5 00
Van Neste, Rev J A 5 00
Van Riper, A W... 5 00
Van Wyck, A E...10 00
Van Zee, Mrs Wm 3 00
Vanderpool, Geo R.25 00
Voorhees, Clara ... 2 00
Voorhees, G P..... 2 00
Voorhis, J C..... 2 00
Vroom, G A..... 5 00
Wacker, Wm E.... 2 00
Waehling, H 1 00
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Wagner, Mrs F L 1 00
Wakelee, Mrs J L.. 5 00
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Wallace, S G (MD) 1 50
Wallace, William .. 5 00
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Warren, B R..... 1 00
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R 1 00
Waters, Mrs G H.. 1 00
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R P Watson..... 2 00
Watts, C F..... 1 00
Weaver, M J..... 1 00
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Weeks, Mrs E.... 1 50
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White, E 1 00
Whitfield, N R.... 1 00
Whitman, H W.... 1 00
Whitmore, L C.... 1 00
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Williams, A 1 00
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Wittel, Charles .. 1 00
Wittel, I 1 00
Wood, Adelaide F. 5 00
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Woodhull, Wm C.. 1 00
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Woodward, Chas S. 2 00
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Woolfolk, F G..... 1 00
Woolsey, C B..... 1 00
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H 2 00
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S H F 2 00
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—, Atlantic C'y.. 2 00
—, Belmar 1 00
—, Belmar 1 00
—, Belmar 1 00
—, Belmar 1 00
—, Bridgeton 1 00
—, East Orange.. 1 00
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—, Elizabeth 5 00
—, Elizabeth 1 00
—, Englewood .. 1 00
—, Folsom 1 00
—, Freehold 2 00
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—, Hackensack .. 1 00
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—, Hackensack .. 2 00
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—, Lake Como .. 1 00
—, Madison 1 00
—, Mahwah 1 00
—, Montclair 5 00
—, Montclair ...10 00
—, Montclair ... 2 00
—, Morristown .. 1 00
—, Newark 2 00
—, Newark 1 00
—, Newark 1 00
—, Newark 1 00
—, Newark 1 00
—, Newark 10 00
—, Newark 2 00
—, Newark 2 00
—, Newark 1 00
—, New Brunsw'k 1 00
—, New Brunsw'k 1 00
—, New Morket.. 1 00
—, New Monm'th 1 00
—, Nutley 2 00
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—, Passaic 1 00
—, Passaic 1 00
—, Paterson 4 00
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—, Newark ....
—, Newark ....
—, New Brunsw'k
—, New Brunsw'k
—, New Market .
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—, Orange .....
—, Passaic .....
—, Plainfield ..
—, Plainfield ..
—, Salem .....
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Cash .....
Cash .....
Cash, Washington
"For Jesrs' Sake"
Friend .....
A Friend .....
A Friend .....
A

Contributions to the Balkan Relief Fund UP TO MAY 10, 1913

NEW JERSEY

Redisell, Carrie .. 1 00
Ryerson, Mrs S E. 2 00
Scranton, Mrs W H 2 00
Smith, Mrs Lam.. 1 00
Smith, Maude O.. 1 00
Smith, W E..... 5 00
Stevens, M A..... 2 00
Stiner, J N..... 1 00
Van Burea, Mrs E.10 00
Van Ness, J S.... 1 00
Van Winkle, M D.. 2 00
Wafll, Mrs L E.... 1 00
Wagner, Miss A... 5 00
Willfamison, Miss A J 1 00
Wilson, A D..... 1 00
Wittnebert, Chris . 2 00
Wolf, Chas 5 00
Zell, Mrs J L..... 1 00
A C 10 00
J S H, Freehold .. 1 00
H L R 1 00
B H R 1 00
A A T 1 00
E R P 10 00
Mrs H B G..... 3 00
C A P 10 00
C M G 5 00
A M B 1 00
Mrs W R H..... 2 00
H V B 1 00
G D I 1 00
J S H 1 00
—— 5 00
—— 10 00
—— 3 00
—— 2 00
—— 2 00
—— 1 00
—— 1 00
A Friend 5 00
A Friend 5 00
A Friend 1 00
A Friend 20 00
A Friend in E Orange 2 00
A Reader 1 00
Sympathizing Friends 2 00
From a Widow... 1 00
A Widow 1 00
A Friend of C H .. 2 00
For His Sake 1 00
In His Name..... 5 00
Given in Jesus' Name 1 00
For His Sake 1 00
A Reader of Your Paper 1 00
Prim Dept of the Westf'd Bap S S 5 00
A Un Meet of the Ref & Meth Ch of Raritan 6 00
Thr First Presb Ch of Mendham 12 00
Little Brook S S.. 1 90
S S Girls of Paterson 1 00

Contributions to Sundry Charities Up to June 1, 1913

NEW JERSEY

African Famine
A Subscriber 1 00

Alaska Sufferers
A Reader of the C H 1 00

American Bible Society
Frienda in N J.200 00

American Tract Society
Friends in N J.200 00

R Ashley Cake
Bowen, Capt D B 1 00

Chicken Brigade
Lawrence, Sara B 1 00

A Friend of the unfortunate ... 1 00
Church, M C.... 1 00

Christian Farm Colonies
Rugen, Henry F.. 5 00

Foreign Missions
From a Friend.. 4 00

North Caldwell Union S S 7 73

Emily S Hartwell
Smith, Mrs S R.. 5 00

New York Bible Society
Pleasant View S S 10 00

Home Missions
North Caldwell Union S S 7 73
From a Friend... 2 00

Rev F Janssen
Coeyman, Rev & Mrs Wm S.... 1 00

Old Minister
Anschutz, Mrs E. 1 00
Dalrymple, Wm.. 1 00

Pressing Need Fund
Dare, Mrs Edgar. 1 00
A Friend 1 00
——Bridgeton ... 1 00
In His Name 11 00

Rev M N Popoff
Mason, Miss J H. 5 00

Pressing Need Fund
Dare, Mrs Edgar. 1 00
A Friend 1 00
——Bridgeton ... 1 00
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McEwan, Mrs ... 5 00
Scott, Edith 1 00
E A, Rutherford. 9 00

White Door Gospel Settlement
Rugen, Henry ... 5 00

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Barden, Mrs J F.. 1 00
Barker, J A..... 2 00
Barker, Sarah E.. 5 00
Barlow, Mrs H H. 6 12
Barnard, C L..... 1 00
Barnes, Mrs Geo.. 1 00
Barnes, J F..... 1 00
Battles, Mrs Sarah. 1 00
Bay State Tap & Die Co 5 00
Benaett, Mrs C W 1 00
Bentle, Mrs F A.. 2 00
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Binley, Wm 1 00
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Boyaton, A L..... 1 00
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Bradley, Mrs A.... 5 00
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Brayton, Miss M A 1 00
Breck, James W.. 1 00
Brewster, Mrs J E. 5 00
Brooks, Elvina M. 1 00
Brooks, F E & J W 2 00
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Brooks, J W..... 5 00
Brown, F Howard. 1 00
Brown, Mrs F P.. 1 00
Brown, Mrs L D.. 2 00
Brown, Mary 1 00
Bryant, E J..... 1 00
Burgers, Mrs Ruth. 2 00
Burridge, A M.... 1 00
Burnham, S C.... 5 00
Butler, Mrs J W... 1 00
Butterworth, Mary 1 00
Button, E L..... 2 00
Cahwan, Harriett L 1 00
Carter, J F..... 2 00
Chadwick, Jas E.. 3 00
Chagnon, J B..... 1 00
Chamberlin, C E.. 5 00
Chapin, A M..... 2 00
Chessman, D F.... 1 00
Cheate, R 1 00
Clark, E A 2 00
Clarke, Minnie E.. 2 00
Cleary, Lucy J.... 2 00
Cleveland, Mrs ... 1 00
Cocks, Jas 1 00
Cody, Mrs M C.... 2 00
Coffin, Mrs Geo F.. 1 00
Colburn, E F..... 2 00
Cole, Mrs C E.... 1 00
Colgate, Mrs M C. 1 00
Collins, C E..... 1 00
Combs, Mrs L J... 1 00
Cornwell, Ellen M. 1 00
Corse, Mrs E S.... 1 00
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Crain, Mrs D J... 5 00
Crane, M E..... 1 00
Cross, Mrs R M... 5 00
Cutler, H M..... 5 00
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Davis, Mrs C M... 1 00
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Dean, M E..... 1 00
Deane, J M 3 00
Deane, Orien E.... 1 00
Denel, F L..... 7 00
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Dodge, W H..... 2 00
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Edwards, M 2 00
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Everett, Mrs A & Maynard, Wm H..25 00
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Fiske, Mrs C M...10 00
Flanagan, Mrs C.. 1 00
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Foster, Mrs A S.. 1 00
Foster, Mrs L S... 3 00
Frary, Albert 5 00
Freebora, Chas M.. 2 00
Freeman, Mrs E A. 5 00
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Fuller, Mrs D D.. 8 00
Fuller, Mrs E P... 2 00
Fuller, John P.... 1 00
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Gannett, Freman H 1 00
Gaylord, E E..... 2 35
Gaylord, F S.....10 00
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Gifford, E G..... 1 00
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Goddard, Joseph .. 1 00
Goddard, Kate M.. 2 00
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Goodhue, H A.... 2 00
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Gould, Mrs E R... 1 00
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Grinnell, M R....20 00
Grover, Mrs A M.. 2 00
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Smeadon, Wm H... 1 00
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Smith, Jacob 5 00
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Thompson, Eliza M 1 00
Thompson, F M... 5 02
Thompson, J W... 2 00
Thompson, Maria S 1 00
Thomson, John W.. 5 00
Todd, Thomas 5 00
Torrey, Rev C L... 1 00
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Tripp, Joseph M... 5 00
Trowbridge, Liz J .10 00
Tucker, E T..... 1 00
Tucker, Geo E.... 5 00
Tume, E W..... 1 00
Turner, Mrs A A Q 8 00
Van Hryck, L P.. 2 00
Wait, L G..... 1 00
Walker, Mrs G J.. 1 00
Walker, Mrs W I.. 1 00
Wall, Wm E..... 2 00
Walmsley, R 1 00
Ward, Wm G..... 2 00
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Watt, A 1 00
Webster, Miss M C 1 04
Wels, C & D..... 3 00
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E K 5 00
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Barker, Sarah E.. 5 00
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Bartlett, Mrs A H 2 00
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Bassett, C W.....10 00
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Bennett, C W.... 1 00
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Bigelow, R 2 00
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Boller, Mrs A F... 1 00
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Cady, D C..... 1 00
Cady, Mrs F A....10 00
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Carter, J T..... 1 00
Chadwick, Jas E..10 00
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Flanders, Mrs F B 3 00
Foster, Mrs L S.. 5 00
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Freeborn, C M.... 2 00
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Gray, G 1 00
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Grout, John N.... 1 00
Grover, Mrs A M.. 5 00
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Hale, Jane White.10 00
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Litchfield, E 1 00
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Mackee, Mrs A H.. 1 00
Maggs, Mrs E..... 2 00
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Marston, J 1 00
Mason, C R.....50 00
Mason, E L..... 1 00
Mason, Mrs Grace.. 1 15
Maynard, Ira B.... 1 00
Maynard, Wm H..25 00
Middlehurst, O F.. 1 00
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Mitchell, H Y..... 1 00
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Moultrie, R 1 00
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Naskell, A F..... 1 00
Nelson, Sophia L B 2 00
Nichols, Mrs C J.. 2 00
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Page, D P..... 1 00
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Paine, Eliz S R.... 1 00
Palne, George 3 00
Palne, H A..... 1 00
Patch, C H..... 1 00
Peabody, R S..... 5 00
Perry, F H.....10 00
Perry, M J..... 1 00
Phinney, L E..... 1 00
Pierce, T Dwight.. 2 00
Post, Mrs C B.... 5 00
Pratt, C D..... 1 00
Pratt, Mrs H A... 1 00
Preston, H A..... 1 00
Pryer, Marcellus... 5 00
Ramage, Misses... 5 00
Ramsdell, Mrs M S.10 00
Redford, Mrs 1 00
Reed, Henry E.... 1 00
Reed, Mrs J H.... 5 00
Reed, Josie S..... 2 00
Remington, Mrs G L 1 00
Revard, Emily 1 00
Richardson, J K... 2 00
Richardson, M L...3 00
Richmond, A F.... 2 00
Ricketts, Chas L.. 5 00
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Robertson, R..... 1 00
Robinson, Geo H & S F Robinson,... 3 00
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Rounds, Mrs C S.. 1 00
Rowes, Alvin C... 5 00
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Rowley, Mrs J & A R 2 00
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Salsen, Mary 1 00
Sampson, E 1 00
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Sears, Henry W... 2 00
Sharp, Mrs Gibbens 2 00
Shattuck, Mrs M H 1 00
Shaw, J E Norton. 1 00
Sherman, Mrs H G. 2 00
Shores, H T..... 5 00
Simmons, Miss E P 1 00
Simms, Mrs Mary. 1 00
Small, A L..... 1 00
Smerdon, W H.... 1 00
Smith, Arthur W.. 1 00
Smith, C B..... 5 00
Smith, G A..... 1 00
Smith, J M..... 3 00
Smith, Jacob..... 5 00
Smith, Mrs L F... 1 00
Smith, M Lizzie .. 1 00
Smith, Mrs M P W. 2 00
Snowe, B F..... 2 00
Sprague, Dr F P.. 5 00
Snowe, Mrs B F... 5 00
Stebbins, Geo M.. 1 00
Stetson, C H..... 1 00
Stevens, L A..... 2 00
Stickney, Mrs G H. 1 00
S S, No Hatfield... 1 55
Sutherland, A B.. 1 00
Swenson, Fred ... 3 00
Swift, Mrs Grace M 1 00
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F D Taylor 2 00
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Taylor, I Isabel... 2 00
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Thomson, John W. 5 00
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Todd Co, Thomas. 5 00
Torrey, Mrs Elb...10 00
Tripp, J M..... 5 00
Trowbridge, Liz J.10 00
Tucker, Geo E.... 5 00
Tucker, Mrs Thos. 1 00
Turner, Mrs A A Q 5 00
Turner, E W..... 1 00
Tyler, E W..... 1 00
Wait, Leon G..... 1 00
Walker, C L..... 5 00
Walker, S E.....10 00
Wall, Wm E..... 1 00
Walmsley, Mrs R.. 1 00
Ward, Mrs S J.... 1 00
Ward, Wm G..... 1 00
Watt, A 1 00
Wetts, Lottie A.. 2 00
Weaver, C A..... 1 00
Weaver, Mrs H A.10 00
Wels, C E..... 1 00
Wells, Marietta G 2 00
Wheeler, O P..... 2 00
Whitaker, W E.... 2 00
Whittaker, E 2 00
Whittiman, Mrs S D 10 00
Wilde, Mrs G A... 1 00
Wilder, Mrs N M. 1 00
Williams, Alex G.. 5 00
Williams, Judith . 2 00
Wilson, T J..... 5 00
Windsor, E 1 00
Wing, Alice 1 00
Wiswell, Mrs M.. 3 00
Wood, H S & Wife 3 00
Wood, Mrs Har S.20 00
Wood, J W..... 2 00
Woodhead, E W.. 1 00
Worcester, C E... 2 00
Worrall, Mrs G R 2 00
Wrightington, Mrs C W 1 00
Wyetb, A E..... 1 00
A T 1 00
H M R 1 00
I H N 1 00
L A A, So Westpo 5 00
M S J 1 00
R C 1 00
——, Boston 1 00
——, Haverhill .. 1 00
——, Lawrence ...10 00
——, Monson 5 00
—, Northaamptoa 1 00
——, Springfield .. 1 00
——, Springfield .. 1 00
——, Springfield .. 1 00
——, Springfield .. 1 00
——, Watertown... 1 00
Friend 2 00
A Friend 1 00
A Friend 1 00
A Friend 2 00
A Friend 2 00
Two Friends 2 00
Friend of the Cause 1 00
In Memory of Sam Knigbt 5 00
A Subscriber 1 00
From Santa Claus. 1 00
——, W Somerville 1 75
—— 2 00
—— 1 00
Friend 1 00
Friend 1 00

Contributions to the western Flood Fund Up to June 13, 1913

MASS.

Agard, Geo L.... 1 00
Aiken, Mary F... 1 00
Akin, Eliz H..... 1 00
Alvord, Mrs A E.. 1 00
Alvord, H S..... 1 00
Arnsden, F D..... 2 00
Ashenden, Miss S 1 00
Asbley, H S..... 2 00
Atwood, S F..... 2 00
Averell, Annie L. 5 00
Bailey, Mrs H....10 00
Baker, J & C.... 55 00
Baldwin, E 2 00
Baacroft, Jas A.. 2 00
Barnes, Mrs N P.. 2 00
Bass, Annie F... 2 00
Benson, Mrs J A.. 3 75
Benton, Mrs H F 5 00
Bicknell, S C & A Friend 6 00
Blinn, S E..... 1 00
Bomstein, P 1 00
Briggs, Mrs H J.. 1 00
Brown, Mrs F P.. 1 50
Brown, Mrs E M & Gordon Brown & Mrs C A Webber 1 25
Brown, Lucy S... 1 00
Bryant, E Jennie & F L 1 50
Buck, Edith A.... 3 00
Burnham, S C.... 5 00
Burridge, Miss A M 1 00
Butler, Miss J W.. 1 00
Cady, Mrs M C... 2 00
Cain, R B..... 2 00
Cardinal, John B.. 1 00
Carleton, O L.... 2 00
Chandler, Louisa B 1 00
Chapman, M P.... 1 00
Chessman, Dr F.. 1 00
Chickering, Amy A 1 00
Chipman, H L... 2 75
Clark, Mrs W B.. 1 00
Clements, Julia .. 2 00
Cleveland, Mr & Mrs E 1 00
Coffin, Mrs Geo F 1 00
Coombs, W A..... 2 00
Curtis, Mrs 1 00
Daniels, Mrs H M 1 00
Davis, Miss E M.. 1 00
Day, C W..... 2 00
Day, Mrs S S.... 1 00
Deane, M E..... 1 00
Deane, Orien E.. 1 00
Dodmun, Mrs A A 2 00
Draper, Mrs E B. 5 00
Draper, Mr & Mrs H O 13 00
Early, Mrs 1 00
Eeles, Mrs M E.. 1 00
Edwards, Mrs F.. 1 00
Ellis, Elizabeth .. 2 00
Evans, Mrs J H.. 1 00
Everett, Mrs A & Mrs J Woodruff. 2 00
Fairbank, W W.. 5 00
Farnum, Mrs S R. 2 00
Fletcher, Mrs J E 2 00
Foster, A S..... 2 00
Foye, Mrs J W... 1 00
Fuller, Ellen J... 5 00
Gallet, Mary J.. 1 00
Gamache, Peter .. 1 00
Garland, Mrs A D 4 00
Goddard, Mrs D D 5 00
Goddard, Josepb . 1 00
Goodenow, W B..10 00
Gould, Mrs A B... 1 00
Greer, G M..... 1 00
Hagan, Susan C.. 5 00
Hallamore, Mrs J S 5 00
Haskell, Nellie E. 5 00
Helper, G R..... 6 00
Hicks, Mrs B A.. 2 00
Houston, Mrs R A.10 00
Howe, Mrs H W.. 5 00
Ireland, Mrs E B 5 00
Jones, Mrs F P.. 2 00
Jones, Irene Y.... 1 00
Jones, S M & Family 5 00
Johnson, E 2 00
Johnson, Mrs S J. 1 00
Johnston, Mrs E.. 2 00
Joslyn, Mrs W H.. 2 00
Kendall, C A..... 2 00
Kennedy, M J.... 2 00
Kennedy, Mrs R & Daughters 3 00
King, Frank M... 2 00
King, Mary E.... 1 00
Knipe, Master Wilsen & Master G Mander 1 00
Lamson, Mrs H C. 1 00
Leavitt, J E..... 1 00
Leonard, Mrs C H 1 00
Lowry, Mary K.. 5 00
Lyon, Miss Jennie 2 00
McCune, C W.... 2 00
McKenney, Mrs M W 2 00
McNamora, Lizzie 2 00
McRell, Mrs Eth. 1 00
MacDonald, Miss F10 00
MacNutt, Mrs W S25 00
Mander, Geo 1 00
Margeson, J P.... 5 00
Maynard, Wm H..25 00
Merrian, Mrs J E. 1 00
Moultrie, Rich ... 1 00
Murpby, Mrs L D & Friend 2 00
Nason, Geo O.... 5 00
Oldmixon, Mrs L M 2 00
Osgood, H G.....1 00
Parker, A P..... 1 00
Patrick, Mrs S M 2 00
Perham, Mrs M E 2 00
Phillips, Mrs C T 7 75
Pierce, J W..... 1 00
Pierce, W E..... 1 00
Plummer, Mary A. 5 00
Potter, Frank F.. 2 00
Pratt, E W..... 1 00
Pratt, Florence L 1 00
Redford, Mrs 2 00
Reeds, Mrs J H... 5 00
Reid, B 1 00
Richardson, Mrs J A 2 00
Richardson, M L.. 1 00
Robinson, R R... 5 00
Rounds, Mrs C L. 1 00
Sawtelle, Mrs C F 5 00

Conirlbutions to the Western Flood Fund Up to June 13, 1913

MASS.

Shattuck, Mrs M H 1 00
Simmons, Miss E P 1 00
Small, A L..... 2 00
Small, Emma A.. 2 00
Smith, Abbie A.. 5 00
Snowe, B F.. ...10 00
Spaulding, B M... 2 00
Stewart, R A.... 2 00
Swift, Mrs G M.. 1 00
Swift, O F..... 3 00
Sykes, Mrs Jas... 1 00
Taylor, Henry ...10 00
Thames, Julie 1 00
Haskell, Misses... 2 00
Tobey, M P..... 2 00
Tolman, Julia 5 00
Torrey, Sarah S.. 1 00
Towne, Mrs Abner 3 00
Towne, S J & H R 5 00
Trowbridge, L J..10 00
Turner, Mrs W H 5 00
Wade, H 5 00
Walker, Mrs A T. 3 00
Wayne, Mrs B F.. 2 00
Weir, Mrs Janet.. 1 00
Wels, Charlotte E. 1 00
Weld, Mrs S W... 5 00
Wendell & Winston 1 00
Wheir, O P..... 1 00
White, Augustus . 5 00
White, Mrs P.... 1 00
Whitney, Fran S. 2 00
Wilder, Mrs N M.. 1 00
Wing, Mrs A L... 3 00
Woodbury, Mrs A E 1 00
Woods Elastic Web Co, J W 10 00
Wright, Evelyn .. 5 00
Wrightington, Mrs 3 00
Wylie, Mrs W O. 5 00
X Y Z, Essex Co. 3 00
A B 1 00
A Friend 1 00
A Friend 1 00
A Friend 1 00
L R 1 00
Mrs L 2 00
M J R A..... 2 00
M F W..... 1 00
S L G..... 1 00
A Friend 3 00
From a Friend .. 1 00
Beverly I H N.... 2 00
Elmer & May..... 2 00
From C H Reader 1 00
From a Little Boy & His Mother... 1 05
Donor 1 00
A Friend 1 00
A Friend 1 00
A Friend 1 00
A Friend 2 00
Friends 1 00
A Friend 3 00
Subscriber 2 00
An Old Subscriber 5 00
A Subscriber 1 00
A Reader 1 00
A Friend & Herald Reader 2 00
A Poor Widow.... 1 00
A Herald Reader. 1 00
A Subscriber 1 00
From a New Subscriber 1 00
Higgins 3 00
Interested Friends 2 50
In His Name 1 00
Subscriber 2 00
Elmer & May..... 2 00
From a Friend .. 1 00
From a Friend .. 1 00
From a Friend .. 1 00
A Friend 2 00
Friends 1 00
A Friend 3 00
Subscriber 2 00
Beverly I H N.... 2 00
A Subscriber 1 00
A Friend & Herald Reader 2 00
A Poor Widow.... 1 00
A Herald Reader. 1 00
A Widow's Mite .. 2 00
A C H Reader.... 1 00
——, Peru 1 00
——, Worcester .. 2 00
—— 2 00
——, Brookline .. 2 00
So Rehoboth S S. 5 00
Somerville 3 00
S S Class, Park Ave M E Ch.... Linebrook Cong Ch 16 00
72 K 2 00

CONTRIBUTIONS TO THE BALKAN RELIEF FUND UP TO MAY 10, 1913

MASS.

Adams, John W... 1 00
Adams, Mrs Sam & family 3 50
Alfreda 1 00
Anderson, Wm 1 00
Bates, Lucius E..10 00
Bartholomew, Mrs T 1 00
Benson, Mrs Julia G 00
Berry, Isaac A... 5 00
Booth, Mr & Mrs M 2 00
Blinn, Miss S E.. 2 00
Borden, Mrs E H. 5 00
Brabrook, M A... 2 00
Bradley, Hattie J. 1 00
Bray, Miss M.... 1 50
Brock, Mrs Jennie. 1 00
Burnstead, Miss E W 2 70
Putman, R T..... 2 00
Carter, Willis E.. 1 00
Chadwick, Jas E.. 5 00
Children, Wilder .. 1 15
Clarke, J L..... 2 00
Clark, Mrs M C... 6 00
Colburn, E F..... 1 00
Crane, Mrs M E... 3 00
Crosby, Mrs A... 1 00
Cummings, Mr & Mrs Robt 5 00
Cushing, Mrs L P.. 1 00
Davis, Miss E M. 1 00
Davis, Misses G W, Bessie C Taylor, Mrs M E..... 2 00
Davis, Mrs W m... 1 50
Day, Mrs A L..... 5 00
Decker, G 5 00
Donaldson, Mrs J.. 1 10
Drysdale, John ... 1 00
Eastman, Miss S.. 2 00
Ellis, O H..... 1 45
Emerick, Mrs R W B 5 00
Fairbanks, W W.. 1 00
Fisher, Miss L G. 1 00
Foster, A S..... 1 00
Garland, Mrs A W 2 50
Gibson, Wm 1 00
Godbold, Mr & Mrs Jos W 1 00
Goodnow, Miss G. 1 50
Grout, John N.... 1 00
Hale, G H..... 5 00
Hall, L A..... 5 00
Hodgkins, Mrs 5 00
Howard, Mrs A M 1 00
Howard, Susan C.. 2 00
Hutchison, C W.. 1 00
Iverrett, Thos 4 00
James, Annie P.. 5 00
Joslyn, Mrs W H. 3 00
Law, Sarah A S.. 1 00
Lelean, N 1 00
Long, Ellen 1 00
Low, Franklin 2 00
MacDonald, Flora.10 00
MacGeehon, Rev & Mrs S E..... 3 00
Mahoney, Mrs J .. 1 00
Martinson, M J... 1 00
Mennealy, Mrs L J 1 00
Moore, Merrill T.. 1 00
Morgan, Annie ... 1 50
Morrison, Mrs H K 5 00
Morse, A Belle... 2 00
Murphy, Mrs L D. 1 00
Nordquist, V 1 00
Nourse, J F..... 5 00
Olmsted, Mrs M B 5 00
Page, Mrs E S R.. 2 00
Pasell, F H..... 5 00
Peabody, Mrs W.. 1 00
Philbrick, Clemena .3 00
Pierce, Cora L.... 2 00
Plummer, M A... 5 00
Richardson, E L.. 2 00
Rivard, E 2 50
Russell, S W..... 3 00
Sampson, Mrs S C. 1 00
Sawyer, Ell 5 00
Semple, Mrs J H.. 2 00
Seymour, Bull 1 00
Shedd, Mary P...10 00
Small, Emma A... 2 00
Smith, Mrs John. 2 00
Sprague, Mrs Lura 2 00
Swet, Mrs J G.... 1 00
Sweezy, Wm A.... 5 00
Swift, O F..... 3 00
Taapken, John D.. 5 00
Taylor, Henry 3 50
Taylor, J J..... 2 00
Thacker, Mrs S T. 1 00
The Misses Haskell 3 00
Tobeg, W S..... 2 00
Towne, Mr & Mrs A 2 00
Towne, Wm A.... 1 00
Ward, Mrs S J... 1 00
Weld, Mrs S W.... 5 00
Williams, Alex B 5 00
Wiswell, Mrs M.. 3 00
Wood, Mrs O E.. 2 00
Woolacott, Alfred. 1 00
Wrightington, Mrs W 5 00
In His Name, Bradford 3 00
Peru Cong Ch 4 00
From a Friend... 1 50
Sweezy, Wm A.... 5 00
In His Name..... 2 00
Two Friends 2 00
Taapken, John D.. 5 00
A Friend 2 00
In His Name..... 2 00
The Harvard, Mass Cong Ch 10 00
From an Old Lady 2 00
Children's Miss Cir First Cong Ch in Chelsea 5 00
The Whatsoever King's Daughters 1 00
Wom Miss Soc of the United Cong Ch, Lawrence ..18 25
In His Name..... 2 00
In His Name..... 1 00
A Subscriber in Christ's Name .. 2 00
One Who Cares.... 2 00
A Friend 2 00
A Friend 2 00
A Friend 1 00
A Friend 1 00
A Friend 2 00
A Shut In..... 1 00
A Reader 1 00
From a Sympathizer 1 00
Senior C E Soc, South Hanson .. 2 00
From a Friend.... 1 00
A Friend 2 00
A Reader of C H.. 1 00
Two Friends Interested in Your Work 5 00
Subscriber 1 00
From a Subscriber. 1 00
Ch, Lawrence ..18 25
The Woodville S S.10 00
Elmer & May..... 2 00
V I B..... 3 00
F M L..... 1 00
Mrs A J R..... 1 00
J H W..... 1 00
H A B..... 1 00
Mrs H 1 00
M M 2 00
S G G..... 2 00
S M C..... 1 00
M M M & E H S. 4 00
M E C M..... 1 00
I H G..... 5 00
M B S..... 1 00
Mrs J A P..... 1 50
Mrs R B G..... 1 00
Mrs B 1 00
—— 10 00
—— 1 00
—— 1 00
—— 1 00
—— 1 00
—— 2 00
—, Worcester .. 1 00
—— 1 00

CONTRIBUTIONS TO SUNDRY CHARITIES UP TO JUNE 1, 1913

MASS.

Newcomb, Mrs S A 2 00
Turner, Wm P... 1 00
West, Mrs 1 00

Old Minister

Brown, Saloma .. 5 00
The Misses Haskell 2 00
Knowles, Effie P. 1 00

——, Haydenville. 1 00
Boston Widow ... 1 00
S A N, Haverhill 2 00

——, Hanover ... 1 00

Alaska Sufferers

Hawley, Miss M S 2 00
In His Name and for Jesus' Sake. 2 00

——, Southbride.. 3 00

Chicken Brigade

Davis, Miss E M 1 00
Garland, A W.... 2 50
Anonymous ——.. 5 00
A Friend 5 00

Dr Wilfred T Grenfell

G J 10 00

Pressing Need Fund

Lowe, Seth L.... 3 00
Pains, Mrs H A.. 1 00

——, W Somerville 3 50

Christian Schmitt

Donaldson, Mrs J 1 33

Bishop Scott

Anderson, Selma.. 2 00

Cahoon, H L.... 2 00

African Famine

Foster, C R 10 00
Slocum, Mrs H D.10 00
Smith, Mr & Mrs James 7 00
Friend 1 00

Rev F Jansen

A Reader of C H 1 00
A Friend 5 00
Hawley, Miss M S 1 00

Contributions to the Bowery Mission Up to April 10, 1913

MAINE

Abbott, Mrs M A.. 2 00
Alden, A Z..... 1 00
Alexander, Nettie .. 2 00
Atkinson, F S 4 00
Atkinson, Miss H S 1 00
Bailey, Mrs L H.. 5 00
Barbe, Mrs H.... 5 00
Bean, Julia A C.. 1 00
Bennett, Miss H N. 1 00
Benter, Mrs S J.. 1 00
Bradley, A C..... 1 00
Bradley, Mrs W B 3 00
Braun, W F..... 1 00
Brandes, S A..... 2 00
Briggs, Mary E.... 1 00
Brown, G F..... 2 00
Brown, Mrs G W. 1 00
Burns, Mrs A J.... 1 00
Butters, C 2 00
Cany, G G..... 2 00
Clark, Thomas 1 00
Carle, C C 5 00
Chapman, Mrs M M 2 00
Churchlee, J 3 00
Clothy, John F... 1 00
Collier, Mrs M A. 1 00
Cook, E A 1 00
Cr—s, G A 1 00
Da—n, Mrs J A 1 00
Dodson A.. 1 00
Dr— Mrs E E... 1 00
Du—, Mrs E A.. 2 00
E— W E.... 2 00
Ell—, Mary 1 00
Fa—ham, Miss Lucy 1 00
Fl—y S..... 1 00
Dinemore, Miss L A 2 00
Donnell, N N..... 2 00
Eastman, J 2 00
Edgerly, L E..... 1 00
Edgerly, S E..... 1 00
Eggleston, M E... 2 00
Emery, O M..... 1 00
Erskine, Geo B.... 1 00
Evelath, Mrs C M. 1 00
Foster, Mrs F B.. 2 00
Freese, Mrs J W.. 2 50
Gamman, Miss B.. 2 00
Gardner, Edwin R. 1 00
Gay, Ellen C..... 3 00
Gilbert, G J..... 2 00
Gilley, M J..... 1 00
Griffin, B F..... 1 00
Grindal, C W..... 2 00
Grose, H B..... 2 00
Hamlen, Mrs Fred 2 00
Hatch, Cassie 1 00
Hayes, Caroline .. 1 00
Heaton, John 2 00
Hilton, Geo A.... 5 00
Hodgdonfi Mrs S A 5 00
Huntress, Della .. 1 00
Ingalls, P G..... 1 00
Jackson, Mr & Mrs C E 3 00
Jameson, Mrs E G. 2 00
Jameson, Mrs E J 5 00
Jenkins, Clo Co... 2 00
Johnson, Abby C.. 1 00
Jowett, Miss H A. 1 50
Jowett, Hiram ... 1 00
Kelly, Rev G W.. 1 00
Knight, C A..... 1 00
Leighton, E 5 00
Libby, E F..... 1 00
Libby, Mrs P I.... 1 00
Longfellow, Mrs Geo A 2 00
Merry, Mrs E 5 00
Merryman, N P. 5 00
Morrison, L N & Mrs Chas E.... 8 00
Nelson, Wilda .. 2 00
Newcomb, Mrs S A 2 00
Nichols, Mrs L B 1 00
Packard, J L..... 2 00
Pease, Mrs E F.... 1 00
Pinkham, Mrs A A 1 00
Post, E E..... 1 00
Prince, C M & Son 5 00
Ramsdell, Mrs E W 1 00
Redington, C A... 2 00
Reed, Miss Lucilla 1 00
Reed, Sarah T.... 3 00
Rockwood, J C.... 4 00
Sawyer, E 1 50
Shirch, Geo 1 00
Small, H E..... 1 00
Smith, Mrs D H.. 1 00
Sprague, Geo A & John F Dugan & Frank D Friend.. 1 50
Stell, Bertha 2 00
Snow, M N..... 1 00
Staples, J E..... 2 00
Stevens, E M..... 2 00
Stickney, E A G.. 1 00
Sturtevant, C B... 5 00
Sturtevant, Rose .. 1 00
Torrey, Mrs E J.. 1 00
Underwood, May H 1 92
Voss, Samuel 2 00
Watts, W Edw... 1 00
Webster, Harrison. 1 00
Weldon, Harriet P. 2 00
Weymouth, D E & a Friend 3 00
Willey, Arthur .. 2 00
Winslow, Burton H 1 00
Woodman, Heurlet 5 00
N T O 1 00
——, Augusta 1 00
——, Bangor 1 00
——, Bangor 5 00
——, Cherryfield ..10 00
——, Hallowell ... 1 00
——, Hallowell ... 1 00
——, Kezar Falls. 6 00
——, Naskeag 1 00
——, Sanford 2 00
——, Westbrook .. 2 00
A Friend 2 00
A Friend 5 00
Two Friends 2 00
Two Friends 1 00
From Friends 4 12
Stranger or Friend.10 00
J H N, Portland.. 1 00
In Memory of L A Dunton 1 00
The Sisters, M & A 1 00
Second Bap Ch Mis Circle St George, Glenmere 2 00
—— 1 00
—— 2 00
A Friend in Maine.20 00
Abbott, C F & Wife 2 00
Abbott, Mrs M A.. 1 00
Alyander, Nettie .. 1 00
Aymar, M T..... 5 00
Barber, H 2 00
Barnes, A 1 00
Barrows, S C..... 1 00
Bean, Julia A C... 1 00
Blanding, S E..... 1 00
Blunt, Cath R..... 1 00
Boothby, Mrs S M. 2 00
Boulter, Mrs S J.. 1 00
Bowers, J W..... 2 00
Brandes, S Alfred. 2 00
Bradford, Anna N. 1 00
Bradley, A J & A C.11 00
Briggs, F H..... 2 00
Briggs, Mary C.... 1 00
Brown, G F..... 3 00
Brown, G T..... 1 00
Brown, Geo W.... 1 00
Brown, W F..... 1 00
Burker, Mrs A J.. 1 00
Burns, Mrs A J... 1 00
Butler, Victoria .. 1 00
Carle, Thomas 1 00
Cary, G G..... 2 00
Collier, M A..... 1 00
Cook, Eugene A... 1 00
Copeland, J L..... 1 00
Cornforth, Annie .. 2 00
Coughlin, Mrs J A. 1 00
Crocker, Ellen 1 00
Crowell, J H..... 5 00
Davis, E A..... 1 00
Donnell, H H..... 2 00
Eggleston, M E.... 2 00
Elkins, Mrs Laura 1 00
Erskine, Geo B.... 1 00
Frost, Mrs N G.... 1 00
Gardner, Edwin R. 1 00
Gay, Ellen C..... 8 00
Gilbert, Mrs G.... 1 00
Gilley, M J..... 1 00
Glenmere Miss Cir. 1 00
Goldthwaite, Mrs.. 1 00
Gould, J B..... 1 00
Griffin, B F..... 1 00
Grindal, C W..... 1 00
Grose, H B..... 5 00
Hamlin, Mrs Fred & Mrs C Fagg .. 5 00
Hanson, Clarence.. 5 00
Hart, Mrs Susie J.. 1 00
Hatch, Cassie R.. 1 00
Hilton, Mr & Mrs Geo A..... 5 00
Hodgdon, Mrs S C 2 00
Ingalls, P G..... 1 01
Jenkins, Clo Co... 1 00
Keyser, Mrs 2 00
Klunn, E 2 00
Leighton, E 2 00
Libby, E F..... 2 00
Longfellow, Lucy.. 2 00
Lovejoy, Mrs Susie 1 00
Lowell & Marion, Bar Harbor 2 50
Lunt, Flora E.... 2 50
Lyons, M A..... 5 00
McClure, C A..... 1 00
McLeod, Mrs J I... 1 00
Manning, R A..... 1 00
Martin, Ida F..... 1 00
Maybell, Mrs Alice 1 00
Merryman, N P.... 1 00
Miller, Lena 1 00
Mitchel, Hannah .. 1 00
Moulton, Henry 1 00
Nesb, Wm W..... 2 00
Nelsen, Olaf N.... 2 00
Newton, Mrs M A. 2 10
Nicoll, Thomas ... 1 00
Parker, J M..... 2 00
Pease, Mrs J L.... 2 00
Pennell, Mr & Mrs T J 2 00
Perry, Miss F C... 1 00
Prince, Sr C M.... 5 00
Prince & Son, C M.10 00
Pinkham, Mrs C A 1 00
Ramsdell, Amy S.. 1 00
Randell, Abbie .. 2 00
Redington, Miss H 1 00
Reed, Miss Lucilla 1 00
Rhoda, J H..... 1 00
Rockwood, J C.... 5 00
Smith, Ida P..... 1 25
Smith, Jennie 1 00
Straw, Agnes C.... 1 00
Stickney, E A G... 1 00
Steadman, W G... 1 00
Staples, J E..... 2 00
Tilcourt, Mrs R.. 2 00
Tinkham, Mrs O L 2 00
Trask, Mrs E J... 1 00
Vame, S A..... 2 00
Veter, Hortense .. 6 00
Wesl, Mr & Mrs Geo C 5 00
Whittemore, Mrs C D 1 00
Wilder, Harriet .. 1 00
Wilson, Mrs C W.. 3 25
Friends 1 25
In His Name 1 00
Two Sisters 5 00
A Friend 2 00
Two Friends 2 00
Stranger of Friend.10 00
In Memory of Edw A Baldo 4 50
M A H..... 1 00
Two Friends 2 00
From Friend 5 00
A Friend 2 00
In His Name 1 00
A Friend 2 00
Friend 20 00
Lily C 1 00
—— 1 00
A Subscriber 1 00
A Friend to C H.. 2 00
B C A M..... 5 00
Holmes Bay Ch... 1 05

Contrlbutions to the Balkan Relief Fund Up to May 10, 1913

MAINE

Allen, Fred W 1 00
Ashing, Wm & Friends 5 00
Barker, Mrs M G.. 3 00
Bonne, Lillian F 2 00
Bu—berry, Mrs E B 1 00
Bridgham, Mrs J C T 1 00
Case, Alex 1 00
Chapman, Rev G A 1 00
Chase, Mrs Amy A 1 00
Childs, Mrs A A.. 3 00
Churchill, Mrs H L. 3 00
Clara 2 00
Conner, J S..... 1 00
Cornforth, S H.... 2 00
Davis, Miss Mary. 1 00
Day, E C 2 00
Gallhuer, E O.... 1 00
Hawks, Mr & Mrs Edin 1 00
Hemingway, M... 1 50
Hill, Warren 6 00
Hobart, Mark & Angel Newton .. 2 50
Kelly, Rev Geo W 1 00
Keys, Mrs L A... 1 00
Kezar, E Viola .. 2 00
Leeman, Julia R.. 1 00
Leich, Mrs Aug S 1 00
Lyons, Mary A... 2 00
Mathews, Mrs E.. 2 00
Morrison, Mrs A J 2 00
Morrison, L N.... 1 00
Morse, H E..... 1 00
Myres, J E..... 1 00
Osgood, M M..... 5 00
Orsbour, Mrs M... 1 00
Parker, Miss M.... 5 00
Pederson, S 2 00
Pillts, Edith M.... 3 00
Poulen, Luke 2 00
Reed, F M & L... 2 00
Reed, Thaxter 2 00
Rhodef, J M..... 3 50
Rhodes, F A..... 1 00
Sawyer, E 2 00
Shurtleff, Mary E. 1 00
Smith, Mrs A..... 1 00
Smith, Chester A.. 3 00
Smith, J C..... 5 00
Storer, Mrs Louisa I 00
Wilder, Harriet .. 1 00
From Friend 5 00
A Friend 2 00
A Friend 2 00
Friend 20 00
Lily C 1 00
—— 1 00
A Subscriber 1 00
A Friend to C H.. 2 00
B C A M..... 5 00
Holmes Bay Ch... 1 05

Contributions to the Western Flood Fund Up to June 13, 1913

MAINE

Allen, Wm 1 00
Atkinson, F S 5 00
Bailey, Mrs C 2 00
Barber, Mrs M 1 00
Barnes, G F 1 00
Bennett, Mrs M E 1 00
Blake, Mrs H R .. 1 00
Blodgett, Mrs 2 00
Brown, G F 1 00
Brown, Mrs A J .. 1 00
Burnell, Jessie C 5 00
Carey, Jessie C .. 5 00
Castle, Thomas 2 00
Cook, Mary R 2 00
Cook, Mrs A N 1 00
Cotton, Maggie R & Annie M 1 00
Copeland, J L..... 2 00
Crane, E F 1 00
Crocker, Ella A.. 5 00
Crocker, Mrs L A. 1 00
Daughty, Mrs A F. 1 00
Dow, Mrs Bertha L 1 00
Dowdell, Mrs S T. 1 00
Edgerly, S E..... 2 00
Eggleston, Mary E 1 00
Erickson, John 1 00
Erskine, Geo B.... 1 00
Fernald, M C..... 1 00
Freeman, Mrs M A 2 00
Frost, Mrs N G.... 2 00
Griffin, B F..... 1 00
Grose, H B..... 2 00
Hatch, Cassie R .. 1 00
Hilton, Mr & Mrs Geo A 2 00
Hodgdon, Mrs L B 1 00
Jackson, Mr & Mrs Chas E.... 8 00
Jackson, Willis .. 2 00
Jameson, E G.... 2 00
Johnston, Mrs E M 5 00
Jordan, Mrs H .. 2 00
Keyser, Mrs H L. 3 00
Knowles, Mrs M C 1 00
Leavitt, J Samuel 2 00
Lenfest, J C 2 00
Lewis, Mr & Mrs C P 2 00
Libby, E F 1 00
Libby, Mrs P I .. 1 00
Longfellow, Miss M G 2 00
Lyons, Mary A.... 5 00
McClure, C A 1 00
McDonald, N C .. 2 00
McKusick, Zilury 1 00
Mathews, Mr & Mrs H L 2 00
Merry, Mrs E 5 00
Merryman, N P.. 5 00
Morrison, L N & Mendum, Mrs R D 2 00
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Osgood, M M..... 5 00
Parker, Miss M M 2 00
Parker, Mrs R F .. 1 00
Patterson, Miss H 1 00
Pease, Mrs J L... 2 00
Pederson, S 2 00
Pennell, Mr & Mrs T J 3 00
Pilsbury, Mrs A B. 1 00
Ramsdell, Amy S. 1 00
Rhoda, J H..... 1 00
Rhoda, Lydia M.. 1 00
Rideout, J S..... 5 00
Russell, Emma M.. 5 00
Small, A 1 00
Small, H M..... 1 00
Smith, Clara D & Chas Clark 3 25
Smith, Mrs D H.. 1 00
Smith, J V..... 5 00
Smith, Jennie 2 00
Stevens, Eunice M 2 00
Sturtevant, Mr & Mrs 3 00
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Welch, Mrs M A. 1 00
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Y M B Class, Fairfield 2 00
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Mrs M F..... 1 00
W G B..... 2 00
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A Friend 1 50
A Friend 10 00
A Friend 2 00
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A Friend 3 00
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Carlton 2 00
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A Friend 2 00

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Industrial School for Mountain Girls
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Up to May 10, 1913

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ppert, Kath 1 00
mmuer, Henry .. 2 00
ggendorf, Mary . 2 00
nnds, Mrs E C.. 1 00
ntz, Anna J 11.15 00
itz, Mrs Hetty. 1 00
gan, Z C..... 1 00
ney, Mrs C E.. 1 00
y, Catherine A.. 1 50
ymond, D L.... 3 50
dmond, Mary A.. 1 00
ed, John 3 00
geman, Chas H. 1 00
ynolds, A W.... 5 00
ynolds, Mrs B H 4 85
ynolds, R W.... 1 00
oads, O H..... 1 00
Rhoads, Mrs G W. 2 00
Ricker, Annie R.. 3 00
Ricker, Mary S.... 3 00
Ricker, Samuel .. 3 00
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Smith, Mrs Ida P. 1 00
Smith, Mrs Levi.. 2 00
Smith, Lizzie B... 1 00
Snavely, H 2 00
Snecken, Mrs L A 1 00
Snyder, E E..... 5 00
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Stewart, Marg ... 3 50
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Stout, Miss Anna. 1 50
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L B 2 00
J C A..... 1 00
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J P 1 00
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—— 2 00

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Meier, H W..... 5 00
Mendenhall, H W 2 30
Merkle, Miss M C 5 00
Michaels, Mrs A M 1 00
Miller, O G..... 1 00
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Miller, Mary A... 1 00
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Murdock, Martha . 2 00
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Stiver, W H & Wife 2 00
Strickland, Dr & Mrs 5 00
Strickler, Mrs J H 1 00
Strunk, Anna M.. 1 00
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Styers, Mrs A E.. 2 00
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Thomas, Anna A..10 00
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Tortat, Mrs S A E 1 00
Twining, S A.... 1 00
Udy, Richard 1 00
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Weaver, Frances.. 1 00
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Winters, B M....10 00
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Young, Allce E & Marg E Youug.. 6 00
Zimmer, Emilie C 1 00
——, Keystone ...10 00
M S 1 00
Mrs E C R..... 1 00
Mrs J C A..... 1 00
M E K 2 50
J M M..... 3 00
E D 1 00
Miss E J..... 2 00
H W T..... 1 00
A J H P..... 1 00
S M B M..... 1 00
Mrs G F M.....10 00
Mrs H D G..... 1 00
L A R.....14 00
W N S..... 1 00
K R M..... 1 00
A M M..... 1 00
J H P..... 2 00
M A C..... 2 00
M R B..... 5 00
C L D..... 2 00
L C L..... 5 00
I C A..... 1 00
Mrs C B..... 2 00
F S H.....15 00
A C C..... 1 00
A Friend 5 00
A Friend 5 00
A Friend 5 00
A Friend 1 00
A Friend 1 00
A Friend 20 00
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Baker, Rev H V.. 2 00
Barbour, Miss M.. 5 00
Batchelor, Mrs M J 1 00
Beaven, Mrs E.... 2 00
Bellenay, Mrs J... 1 50
Blake, Chas E.... 2 00
Bolkon, Melissie.. 1 00
Bosworth, L P.... 2 00
Brayton, Mies H E 1 00
Burrows, Daniel... 5 00
Butte, Wm H..... 5 00
Caboose, G A..... 5 00
Caboone, Geo H... 5 00
Chase, Alfred W.. 3 00
Clarke, Mrs S C.. 5 00
Davis, Mrs G B.... 1 00
Dixon, H S..... 5 00
Dixon, Mrs A R... 5 00
Eaton, L F..... 1 00
Ellis, Mrs Mary... 1 00
Foxall, Mrs Ellen 5 00
Francis, J 2 00
French, L E..... 1 00
Fryer, Samuel 1 00
Graham, Wm F.... 2 00
Greene, J I..... 1 00
Guild, G 1 00
Hazard, Abby C... 1 00
Henshaw, John ... 5 00
Holbrook, Mrs J S 5 00
Hoppin, Chas H.. 5 00
Johnson, Mrs C H. 3 00
Langley, Wm H...15 00
Larkin, A W..... 1 00
Lerche, Miss Aug.. 1 00
Lewis, Mrs R G... 2 00
North, S E..... 5 00
Noyes, Mrs 10 00
Olney, Mrs A H... 1 00
Over, Spencer A.. 5 00
Pearce, M A..... 1 00
Pond, Mrs F M...15 00
Pratt, Chas T.... 5 00
Randall, Lucy L... 1 00
Rathbun, Mrs L D 5 00
Rushton, S 1 00
Shelton, Mrs E E.. 5 00
Sherman, C L.... 2 00
Smith, Mrs E H.. 1 00
Smith, E R..... 5 00
Sweet, Mrs J A.... 2 00
Symonds, John 3 00
Tilly, Mrs Geo.... 3 00
Warren Bapt S S 25 00
Weeden, Mrs L E.. 1 00
Williams, Mrs F L.20 00
Whitman, B F.... 2 00
——, Saylesville... 5 00
Woonsocket 2 00
A Friend 1 00
Wilbur, Flora E.. 1 00
Wyatt, Miss 1 00
J R M..... 1 00

Contributions to the Balkan Relief Fund Up to May 10, 1913

RHODE ISLAND
Bailey, Mr & Mrs A M 2 00
Bell, Mrs M..... 1 00
Bowen, W H..... 2 00
Broadfield, Mrs E.. 5 00
Burges, Mrs A W. 2 00
Carson, A H..... 1 00
Chagnon, Chas E.. 3 00
Chapman, Mrs L P 1 00
Comrie, Mrs N F.. 1 00
Eaton, L F..... 1 00
French, L E..... 1 00
Graham, Wm F... 1 00
Greer, W 1 00
Hall, Hattie E 3 00
Jillson, Mrs R T.. 1 00
Livingston, Mrs D 1 00
Potter, J M 1 00
Smith, E R..... 4 00
Mrs M M H..... 1 00
——, Saylesville .. 5 00
—— 5 00
From Two Sisters.. 2 00

Contributions to the Western Flood Fund Up to June 13, 1913

RHODE ISLAND
Andrews, B B.... 2 00
Barbour, Miss M.. 5 00
Congdon, Mrs N N 1 00
Foxall, Mrs E.... 5 00
Graham, Wm F... 2 00
King, Mrs H E... 3 00
Pearce, Mrs M A.. 5 00
Rose, Orpha 2 00
Stillman, M G..... 1 00
Symonds, John ... 3 00
S S & W S..... 1 00
Mrs C G..... 1 00
A Friend 1 00
The Widow's Mite 1 00
——, Newport 20 00
——, Pawtucket .. 5 00
——, Saylesville .. 5 00

Contributions to Sundry Charities Up to June 1, 1913

RHODE ISLAND

Rev J M Baker
Potter Hill S S..10 00

Dr W Grenfell
Strang, Miss C... 5 00

Old Minister
Stevens, C W 5 00

Contributions to the Bowery Mission

UP TO APRIL 10, 19

CONNECTICUT

Abbott, Grace C.. 1 00
Abell, Mrs S P.... 1 00
Ackley, A E..... 1 00
Adams, Mrs Jas .. 1 00
Adams, Mary C ... 5 00
Allen, P 2 00
Ames, Mrs H M... 5 00
Ames, W A..... 1 00
Andrews, A H.... 1 00
Atkins, S S..... 5 00
Atwood, J A..... 5 00
Averill, Fred L.... 1 00
Avery, Mrs H..... 1 00

Barnard, Mary E.. 1 00
Bartow, C A..... 5 00
Bartow, Chas L.. 1 00
Bartram, E A..... 2 00
Bates, Mrs J B... 3 00
Beach, Mrs E M.. 3 00
Beard, O G..... 1 00
Beckwith, Jr O A 10 00
Beebe, Geo H.... 1 00
Belden, Albert 1 00
Bendict, E S..... 2 00
Bigkow, Mrs L H.. 10 00
Bishop, Mrs Maria 1 00
Blakeslee, Mrs I .. 5 00
Blunt, Ida A..... 5 00
Bogardus, V H ..10 00
Bowlsby, D F..... 2 00
Brodhead, Miss J . 5 00
Bronson, H M..... 1 00
Brown, Clarence H 1 00
Brown, F H..... 2 00
Brown, M P..... 1 00
Brown, Miss M H.. 1 00
Brown, Mrs S H..10 00
Bryans, Ida L..... 1 00
Bulkley, Julia M ..10 00
Bunce, J H..... 5 00
Burke, A M..... 1 00
Burnham, Wm H.. 10 00
Burton, Mrs J B.. 2 00
Butler, F H..... 5 00
Butler, Mrs S B.. 2 00
Button, Miss A L . 1 00

Calhoun, Mrs A .. 1 00
Carder, Ann Eliza. 1 00
Case, James L.... 5 00
Case, Larriette S.. 1 00
Chapman, H C .. 5 00
Chesebro, J R 2 00
Clark, Albert 2 00
Clay, A E..... 3 00
Clemons, Emily G. 2 00
Colby, Edith M... 5 00
Coley, Mary E.... 2 00
Collins, H S..... 20 00
Cooke, Mrs J W.. 5 00
Corry, Fletcher .. 1 00
Cray, W J..... 1 00
Curtis, Mrs L F... 1 00

Dowling, C Beebe . 1 00
Davenport, M A .. 1 00
Davis, S E..... 1 00
Davis, Wm 4 00
DeVine, M A..... 2 00
Dewey, Lizzie B.. 2 00
Dibble, Irving J .. 2 00
Disbrow, Jennie M 1 00
Dodge, Mary M... 2 00
Dresser, Mrs 2 00
Durfee, Miss L.... 2 00

Easby, Mrs E J... 1 00
Eddy, Arthur C .. 5 00
Elman, Mrs E..... 1 00
Elliott, J A..... 2 00
Ellsworth, Miss M 1 00
Emmons, Mary J .. 5 00
Evitt, C L..... 2 00
Ferguson Wm 1 00
Fisher, Mr & Mrs
Irving 10 00
Finch, E A..... 2 00
Fitch, D W..... 1 00
Fitch, Mrs E..... 1 00
Fitch, E L..... 2 50
Frischhorn, J C... 1 00
Fry, Mrs H M J.. 1 00
Fuller, C D..... 5 00
Fuller, Mrs F C... 1 00
Fuller, W E..... 1 00

Gillup, M E..... 2 00
Gardiner, A A.... 5 00
Garrigues, E C .. 1 00
Geddes, C M 10 00
Griswold, Mrs C L.. 2 00
Gray, Mrs H 3 00
Green, Mrs J..... 1 00
Griswold, Mrs C L. 2 00
Haggerty, James .. 2 00
Haight, W 1 00
Hallman, Mrs L .. 1 00
Hansmann, Edw .. 1 00
Harding, Mrs F.. 1 00
Harrison, H G ...25 00
Hassard, Mrs M L
W 2 00
Hatheway, M J... 1 00
Hawley, Wm B.... 5 00
Hinckley, E N.... 1 00
Hodgett, Wm F.. 5 00
Hotchkiss, Mrs E M 1 00
Howland, E 2 00
Hull, C E..... 2 00
Hull, Mrs Fred.... 1 00
Hull, Hattie A .. 2 00
Hutchinson, Eliz S. 10 00

Jackson, S J..... 1 00
Johnson, C J..... 6 00
Johnson, E C..... 1 00
Jordan, B J 1 00
Judd, Mrs E M.... 2 00
Judd, W H..... 1 00

Kane, Mrs Francis 2 00
Kasson, Mrs E H.. 1 00
Keigwin, A W.... 1 00
Kellogg, Geo L.... 1 00
Kerigan, R W J...10 00
Kitchel, C L..... 2 00

Lamb, Clara B.... 3 00
Lane, A S..... 5 00
Learned, Mrs B P.. 7 50
Leslie, Eliza 1 00
Lewis, Mrs C F.... 1 00
McCormack, Mrs C
H 1 00
McFarland, J W.. 3 00
McHugh, M 1 00
McKie, B M..... 1 00
Mack, E R..... 1 00
Mallory, Jane M...25 00
Markham, Ruth 1 00
Marsh, John J.... 1 00
Martin, E E..... 3 00
Mead, A J..... 2 00
Medlicott, Mrs 2 00
Merriam, L A..... 2 00
Michaels, C W.... 2 00
Miller, Mrs N M.. 1 00
Mills, Lyman A.... 3 00
Moore, Chas L.... 5 00
Morgan, Dr R E... 1 00
Moulton, Mrs A D. 5 00
Mueller, R W.... 1 00

Nanninger, Mrs H
& Mrs N Baker.. 4 00
Nesbit, E L..... 2 00
Nettleton, Henry S 1 00
Newbury, E H.... 5 00
Nichols, Mrs W B. 1 00
Noble, Mrs J J &
Mrs E Wilcox .. 1 00
Nordling, F G.... 2 00
Nystrom, Mrs 1 00

Oberg, Mrs 2 00
Orr, J H..... 1 00
Orton, Miss R.... 2 00

Palmer, Mrs 2 00
Palmer, Mrs E.... 2 00
Palmer, M A..... 1 00
Parker, F F 2 00
Parker, Mrs H E.. 1 00
Parker, J E..... 2 00
Parmelee, Mrs Geo 1 00
Parmelee, M E.... 1 00
Parrish, Mrs Oliver 2 00
Payne, Mrs F Y... 1 00
Peabody, W B.... 5 00
Peck, Geo A..... 3 00
Peck, Henry B.... 1 00
Peck, I H..... 2 00
Perkins, Fred C... 1 00
Perley, M G..... 5 00
Phelps, John 1 00
Pierpont, R D.... 1 00
Pike, F R..... 1 00
Pitkin, M G..... 2 00
Pomeler, Mary E. 1 00

Radcliffe, W 5 00
Rankine, Mrs E B.10 00
Reed, Mrs F E &
Miss N Andrews. 5 00
Remington, Mrs E J 5 00
Reynolds, R S.... 5 00
Rexford, C S..... 5 00
Richter, John 2 10
Rickert, W 1 00
Robbins, F H..... 1 00
Robbins, Mrs Geo. 1 50
Rudd, Miss M S J 1 00
Russell, Mrs L W. 1 00
Rylands, Mrs 1 00

Sandin, Anna 5 00
Sanford, Sarah C. 1 00
Sayles, Lucy B.... 1 25
Scott, Miss F E... 2 00
Scott, Jennie L.... 1 00
Scudder, M E..... 2 00
Selleck, Mrs H K. 1 00
Semple, Alexander 1 00
Lewis, H R..... 3 00
Shailer, Martha M 5 00
Sharp, F J.....10 00
Shedd, Mr & Mrs G
V 2 00
Shepard, Geo F.... 5 00
Sherwood, Mrs H.. 3 00
Skilton, M E..... 1 00
Slingsby, Kate E..10 00
Smith, Addie A.... 2 00
Smith, Mr & Mrs A.10 00
Smith, Mrs C C.... 1 00
Smith, Mrs E D.... 5 00
Smith, E W..... 1 00
Smith, Nellie G... 5 00
Southworth, G E.. 2 00
Spicer, Sarah D... 5 00
Spicer, Wm I.....15 00
Squier, S C.....100 00
Stark, Arthur R... 2 00
Starr, E D..... 1 00
Stiles, W M..... 1 00
Storer, Albert H.. 5 00
Strickland, H B... 1 00
Strickland, John T 1 00
Strong, S B..... 1 00
Sweet, Mrs LeJ... 1 00

Talcott, Mrs O P.. 5 00
Taylor, Anna M... 1 00
Thompson, Chas L. 1 00
Thompson, J C.... 1 00
Thompson, John W 1 00
Thompson, Louisa. 5 00
Todd, Grace D.... 5 00
Tonrtellotte, E ... 2 00
Treat, L A..... 1 00
Tuttle, A 5 00
Tuttle, Mrs M E.. 1 00
Tyack, John H.... 2 00

Vail, Mrs A E.... 1 00
Varnum, Miss H L 3 00

Wakeman, Frances 5 00
Wakeman, Miss F. 2 00
Ward, H C..... 5 00
Watson, W G..... 1 00
Weed, Mrs Cicere. 1 00
Welcher, Mrs 5 00
Wells, Herbrt C.. 3 00
Whiting, G M.... 2 00
Wilcox, W A..... 5 00
Wilcox, W H..... 5 00
Williams, B H.... 2 50
Williams, Mary E.10 00
Williams, Rev R.. 2 00
Wilson, Miss J L.. 3 00
Winchell, Mrs H A 2 00
Winchell, Dr A E. 1 00
Wolter, Mr Rich.. 2 00
Wood, Mrs D G.... 2 00
Wood, Fred K.... 2 50
Woodford, E H.... 1 00
Woodworth, Mrs B
F 3 00
Wording, Mrs L B. 1 00
Wright, Mrs O T.. 1 00
Wynkoop, R J.... 2 00

I H N, Groton.....11 50
M J B, East River. 2 00
R B B, Norfolk.... 4 00
C W, Milford 1 00
Mrs D, Colchester. 1 00
K S G 1 00
E H, Derby 3 00
S E C, Hartford.. 1 00
—, Branford 2 00
—, Danbury 1 00
—, Deep River .. 1 00
—, Deep River .. 1 00
—, New Canaan. 1 00
—, Middletown .. 2 00
—, Danbury 1 00
—, Plainville 2 00
—, Westport 1 00
—, Stamford 1 00
—, Stamford 2 00
— 2 00
— 2 00
A Friend 2 00
A Friend 1 00
A Friend, Bethel.. 5 00
A Friend, Norwich
Town 5 00
From a Friend 2 00
Old Friend from
New Haven 1 00
In His Name, Deep-
river 1 00
A Widow's Mite,
Hamden 2 00
Primary Class, Sal-
isbury 1 00
Lathrop, Mrs D C
Class Cong Ch S S 1 00
Primary Dept, Cong
Ch, Old Lay Brook 3 00
Y P S C E, South
Windham 5 00
W C T U, North
Haven 5 00
C E Society, East
Haddam 2 00
Friend, Bridgeport. 1 00
A Friend, Darien... 5 00
A Friend, West
Cornwall 1 00
— 1 00

Abbott, Grace C.. 1 00
Adams, D R..... 1 00
Adams, H J..... 1 00
Adams, Jane A.... 1 00
Allen, J F..... 5 00
Allyn, Mrs S H &
Friend 2 00
Andrews, Anna H. 1 00
Anzman, Max 1 00
Aston, Mrs Alonzo 2 00
Atwood, J A..... 5 00
Balderston, Mrs .. 1 50
Baldwin, Miss S.. 5 00
Barbour, E P..... 3 00
Barlow, Jane E...10 00
Bartow, Clara A... 5 00
Bartow, Chas L.. 2 00
Bartram, E A..... 2 00
Bassford, J 1 00
Beadley, Mrs J... 1 00
Bennett, Mrs F E 1 50
Bently, F A..... 3 50
Berry, Betty T... 5 00
Bicknell, Miss K.. 1 00
Blennig, D E..... 2 00
Bishop, Mrs Maria 1 00
Bishop, Miss M J 2 00
Blakeley, J H... 5 00
Blish, E Allan... 4 00
Blunt, Ida A..... 2 00
Bogardus, V H... 5 00
Boomhower, Lester 1 00
Boyle, C H..... 1 00
Boys' Bible Class,
Rockville 4 00
Brook, Mrs H C... 1 00
Brown, Clarence H 1 00
Brown, F H..... 2 00
Brown, Mary C.... 1 00
Brown, M H..... 1 00
Brown, S W.....10 00
Bryans, Ida L.... 1 00
Budlong, Julia M.10 00
Buell, Rachel 4 00
Bunce, J H..... 5 00
Burns, John H.... 1 00
Burr, Eugene O... 5 00
Butler, F H..... 5 00
Butler, Mrs S G.. 1 00

Calhoun, Mrs A... 1 00
Carter, Chas F.... 2 00
Case, James L.... 5 00
Cheney, S G..... 2 00
Chesbie, J R..... 2 00
Childs, Mrs E H.. 5 00
Clark, Mrs W N.. 5 00
Clark, Wm B..... 5 00
Coe, Alice 5 00
Colby, Edith M... 5 00
Colcord, Chas A.. 3 00
Coley, Mary E.... 1 00
Collins, H S.....20 00
Collings, Mrs A J 1 00
Cook, Miss Lila P. 5 00
Cooke, Mr & Mrs
J W 5 00
Craig, W J..... 1 00
Cross, Miss Mary.. 1 00
Curtis, Mary B... 2 00

Darrow, A R..... 1 00
Dauphine, Mrs ... 1 00
Davenport, M A.. 1 00
Danphinee, Mrs J. 1 00
Davis, A E..... 1 00
Davis, Wm 2 00
Dewey, Miss S G. 2 00
Dodge, Mary M...10 00
Downs, George A.. 1 00
Durfee, Miss L... 1 00

Easley, Mrs E J... 1 00
Eddy, E Welles... 1 00
Edwards, Mrs J G 5 00
Eirtts, C Louvisa. 1 50
Elliott, J A..... 2 00
Ellsworth, Miss M A 1 00
Elsle 1 00
Emmons, Mary J.. 5 00
Evarts, Frank 1 00

Fenner, Fred 1 00
Finch, E A..... 2 00
Fitch, D W..... 1 00
Fitch, E L & Carrie 5 00
Fitch, Spencer S.. 1 00
Fowler, E J G.... 5 00
Francis, Jane C...10 00
Frost, Elmer 1 00
French, Mrs L L &
H A Loomis..... 2 00
Fry, H M J..... 2 00
Fuller, Mrs F C &
Mrs E D Starr... 2 00
Gallup, M E..... 2 00
Gardner, E V..... 3 00
Gerdes, Cecilia M.. 5 00
Goodsell, Bertha .. 1 00
Goodsell, Mrs J B 1 00
Gray, Miss E W... 5 00
Green, Mrs J..... 1 00
Griswold, Mrs C L 3 00

Haggerty, Jas 3 00
Hall, J O..... 1 00
Halkock, Edw 4 00
Hammann, Edw .. 2 00
Hammond, Mrs E S 1 00
Harrison, H G....25 00
Hassard, Mrs L N. 3 00
Hatheway, Mrs H S 1 00
Hawley, Wm B... 5 00
Heyke, John E.... 2 00
Hinman, Julia E.. 2 00
Hodgette, W T... 5 00
Heffman, E G..... 1 00
Holt, Charles W.. 2 00
Holt, Miss F L... 1 00
Hovey, Miss J.... 5 00
Howland, E 2 00
Hubbard, Mrs W S 5 00
Hubblte, Eliz 5 00
Hull, C E..... 2 00
Hull, Mrs Fred.... 1 00
Huntington, F J..10 00
Huntington, W ... 1 00
Ingersoll, Mrs C A 1 00

Jackson, Geo 2 00
Jelliffe, Mrs Frank 1 00
Jepsen, Carl 2 00
Johnson, C J..... 5 00
Johnson, Mrs F E. 1 00
Jones, Josephine G 2 00
Jones, Laura G.... 3 00
Jordon, J R..... 1 00
Judd, W H..... 2 00
Judd, Esther M... 1 00

Kane, Mrs Francis 2 00
Keeler, George 1 50
Keigurn, Geo W... 1 00
Keigwin, W 1 00
Kellogg, F A..... 5 00
King's Daughters,
Watertown 6 00
Kingsbury, A 5 00
Kitchel, C L..... 2 00
Kristensen, Theo . 2 00
Kubns, Oscar 1 00

Lamb, Mr & Mrs
C B 3 00
Lambert, John 1 00
Lane, L G 1 00
Langdon, Miss M A 1 00
Lawson, M L..... 1 00
Learned, Mrs B P. 5 00
Lewis, Geo A.....10 00
Lovejoy, Mrs A.... 1 00
Lucas, J L & Son.. 1 00

McKee, Mrs 1 00
Mann, Hosea 1 00
Marsh, Jno J..... 1 00
Marsh, B L.....2 00
Martin, E E..... 5 00
Mayer, Mary 1 00
Medlicott, Mrs ... 2 00
Melcer, Mrs R H..10 00
Mercer, Arthur ... 5 00
Michaels, C W.... 2 00
Miller, Mrs N M.. 1 00
Mills, Lyman A... 2 00
Morgan, Dr R Z... 1 00
Moulton, A D..... 1 00
Mueller, R W..... 1 00
Murphy, Garduer . 5 00

Nash, William M. 1 00
Nettleton, H L.... 1 00
Newbury, E H.... 5 00
Nichols, Alice J.. 1 00
Noble, Geo H..... 1 00
Noble, Mrs James 1 00
Nystrom, Mrs R... 1 00

Oakes, A 1 00
Oberg, A F..... 1 00
Olmstead, E M.... 3 00
Ortou, Miss R.... 2 10

Packer, Chas H... 1 00
Parker, Julia E.. 3 00
Palmer, Miss M A. 1 00
Palmqulre, Hanna. 1 00
Parmelee, Mary E. 1 00
Park, Mrs L F.... 1 00
Parker, G A..... 1 00
Parrish, Mrs Oliver 2 00
Patton, F 1 00
Peabody, U B..... 5 00
Peck, Geo N..... 3 00
Peck, J H..... 2 00
Peck, H B..... 2 00
Peckham, Mrs E M.10 00
Pegram, E S..... 5 00
Penell, C W..... 3 00
Perkins, Fred C... 1 00
Pherg, Mrs 2 00
Philbrick, M P.... 2 00
Pike, F B..... 1 00
Pitkin, Miss 2 00
Pitkin, Wm T..... 1 00
Porter, Wm R....20 00
Powell, Mrs Thos. 1 00
Prescott, Mrs W H 5 00

Randall, Mrs G L. 3 00
Rockwell, Mrs ... 1 00
Rudlong, Mrs 1 00
Russell, Mrs L W. 1 00

Samford, Sherman. 2 00
Schaeffer, M A.... 2 00
Selines, J & R.... 1 00
Specler, Mrs A E.. 2 00
Sperry, Mrs Albert 1 00
Sperry, Mrs Jared 5 00
Stanley, Mr & Mrs
E M 1 00
Stannard, Mrs E P 1 00
Stehler, F 1 00
Stiles, W M..... 2 00
Stoddard, L N .. 1 00
Stuckland, Jno T. 1 00
Talcott, Orpha P.. 1 00
Taylor, Jamie..... 1 00
Thompson, A F... 7 00
Thompson, I H.... 5 00
Thompson, J C.... 1 00
Tonrtellotte, E. .. 1 00

Watrous, L A..... 2 00
Wehile, Miss Lillie 2 00
Whlte, J M 1 00
Williams, Grace E 1 00
Williams, Mr & Mrs
J F 2 00
Woodbury, Mrs L T 5 00
Woodruff, Mrs M
A B 1 00
Young, B C..... 5 00
J A R 2 00
Mrs M P D..... 1 00
F i W 1 00
A M 1 00
Mrs M C..... 5 00
S F E H..... 1 00
I H N..... 1 00

W C T 1 00
B H M..... 5 00
E A D..... 1 00
J P W..... 2 00
Mrs C C V..... 2 00
W R B C..... 1 00
B H M..... 5 00
Wehile, Miss Lillie 2 00
From a Friend.... 1 00
A Friend 5 00
A Friend 1 00
Friend 1 00
Friend 1 00
A Friend 1 00
A Friend 1 00
From a Friend.... 1 00
—, Bridgeport .. 5 00
—, Derby 1 00
—, Hartford 10 00
—, Manchester .. 5 00
—, N Woodbury 2 00
—, Sharon 1 00
— 1 00
— 2 00

Swaln, O B..... 1
Swann, Mrs H E.. 1
Sweet, A B..... 1
Sweet, Mrs LeJ.... 1
Talcott, Mrs O P .. 5
Temple, Mrs J.... 1
Todd, Mrs Deb.. 1
Topliff, F B..... 1
Tourtellatte, E .. 2
Thompson, John W 1
Thomson, W Wall. 5
Thurrot, Mrs J.... 2
Tracy, C 2
Tracy, John G.... 1
Tuller, Chas D.... 1
Turner, The Misses 5
Tuttle, Mary E.... 1
Tyack, J H..... 5

Vail, Mrs A E.... 1
Van Vllck, Miss J 5
Vibbuts, Mrs A L. 2
Vorce, Cath D.... 2

Wagner, M C..... 1
Wakeman, Miss F. 5
Wales, T F..... 1
Wallace, Geo M... 1
Waterbury, A G... 1
Watkins, S J &
Wife 3
Watts, Sam'l 2
Wead, Mrs E B.... 1
Wehrle, Lillie 5
Wells, H C..... 3
Wheeler, Mrs S A. 1
Whiting, B H..... 2
Wilcox, Mrs Eug.. 1
Wilcox, W A..... 5
Williams, J F..... 1
Williams, Mrs J F 1
Williams, Mrs M E 5
Windles, Mary S 1.10
Winchell, Mrs H A 2
Wixson, Ira C.... 1
Woodworth, Mrs B
F 1
Worden, F H..... 1
Wynkoop, R J..... 2

F W D 2
I H N..... 1
J A S..... 1
L A W..... 1
M A P L E.....10
S F C, Mrs 1
S F E..... 1
N Y Z..... 1
Y P S C E, South
Windham 5
Deep River, Conn. 2
Deep River, Conn. 1
—, E Hampton.. 1
—, Hampton 1
—, Hartford 1
—, Hartford 1
—, Hartford 5
—, Hartford 2
—, Meridian 1
—, Meridian 2
—, Middletown .. 1
—, Middletown .. 1
—, Middletown .. 1
—, Rockville 1
—, Southington.. 1
—, Winsted 1
— 1
—, Bristol 2
—, Danbury 2
—, Danielson .. 1
A Friend 10
A Friend 2
A Friend 2
Windsor Heights
S S 5
In His Name .. 5
A Friend 1
Cash 1

Contributions to the Western Flood Fund Up to June 13, 1913

CONNECTICUT

Allen, Mary B..
Bailey, Mrs S 1 50
Ames, W A..... 5 00
Bacon, Mrs T C.... 5 00
Baldwin, Miss S A 5 00
Barnum, Mrs A 2 00
Beardsley, Alfred 1 00
Beckley, Sarah H 1 00
Bidwell, Miss J .. 5 00
Bissell, Wm H 2 00
Bogardus, V H ..10 00
Bowlsby, D F..... 2 00
Brodhead, Miss J . 5 00
Brown, Mrs E F.... 2 00
Bulkley, Wm 2 00
Burnham, Mary J .. 2 00
Burpee, Mary and
Friend 5 00
Bushnell, Mrs H C .. 1 00
Byles, Alfred 2 00
Bartlett, Geo H .. 10 00
Bulkley, Ferguson H 1 00
Camber, Ann Eliza 1 00
Chesebro, Mrs J R 2 00
Child, Mr N S.... 1 00
Clinton, J N 5 00
Coley, Maria L.... 1 00
Cook, M W 1 00
Cowles, R 1 00
Cutler, Mrs M L.. 2 00
Davenport, Mary A 2 00
Davis, Wm H 2 00
Dodge, Mary M ...10 00
Dorman, Mrs J A .. 2 00
Edwards, H C ...10 00
Ely, Mrs J G.
Brook, Miss Julia 5 00
Ferris, Miriam A. 2 00
Fowler, Mrs C L.. 2 00
Frost, George N .. 2 00
Fry, Mrs Annie N 2 00
Frost, F 1 00
Gaillac, M F 1 00
Gamperle, J B 1 00
Gaylor, Mrs M M .. 5 00
Goodenough, H ... 5 00
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ybaret, Mrs L D 1 00
able, Mary A....20 00
oe, Dr H C....10 00
alro, Frances W. 2 00
aldwell, E T.... 1 50
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Callahan, Kath R 2 00
Campbell, Mrs A H 1 00
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Carhart, Cath A.. 1 00
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Case, Ella M..... 2 00
Cass, Myra A..... 1 00
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Castree, Louise ...10 00
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Chadwick, Mrs S A 2 00
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G 1 00
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Chisholm, M I.... 5 00
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Chritle, Mrs J.... 5 00
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Clarke, Madge S...10 00
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Claxton, H H.... 5 00
Clegg, Mrs J H... 6 00
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Coade, W H..... 5 00
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Cohen, Abe 1 00
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Coit, John T..... 5 00
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Colburn, E F..... 1 00
Cole, Mrs R L.... 2 00
Coleman, M E....20 00
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Coles, Charlotte J. 5 00
Coles, Selleck E.. 3 00
Colgate, William..25 00
Collins, Mrs A H.. 1 00
Collins, Miss J M. 1 00
Collins, Sam 1 00
Colyer, W B..... 1 00
Comer, S Gertrude 5 00
Coming, Mrs L... 1 00
Conger, Henry C.. 5 00
Conklin, Mrs K... 2 00
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Conklin, Miss P..10 00
Connoly, Mrs Theo 1 00
Conrow, Mary E.. 2 00
Constable, R V.. 5 00
Constantine, H L. 2 00
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Cook, John H..... 1 00
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Cooke, Mrs W C.. 2 00
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Cooper, A G..... 5 00
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Covert, C K..... 1 00
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Crocker, A W.... 1 00
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Carrie 1 00
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Fanuing, Mrs C L 5 00
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Depew, Edw D... 5 00
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Derrick, Mrs L W 2 00
Descours, Henri... 2 00
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Detmold, Wm L.. 5 00
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Deusch, R 1 00
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Field, B P..... 2 00
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Findlay, Frances A 5 00
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Finley, Howard ... 1 00
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Fisk, O M..... 1 00
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Flammer, Mrs J G 5 00
Fleming, Mrs E.. 2 00
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Flynn, Mrs Thos.. 200
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Foran, Mrs 1 00
Foran, Mrs M.... 1 00
Forbes, F A.....25 00
Forger, William ..10 00
Fogg, H A..... 7 00
Foster, Mrs B P.. 2 00
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Moore Leiah ... 2 00
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Fox, H H..... 5 00
Fradley, J F..... 2 00
Frahm, Mrs H.... 2 00
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Frontan, Mrs H.. 1 00
Frost, Geo W..... 5 00
Fry, F C..... 2 00
Fulcher, Mrs J H.. 2 00
Fuller, Mrs C D... 5 00
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Gaffe, R H..... 5 00
Galam, Mrs A M.. 1 00
Galland, A M.... 1 00
Gale, Walter C.... 2 00
Galot, A 2 00
Gamble, Ralph A.. 3 00
Gamp, Henry S.... 5 00
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Geiger, Mrs M.... 1 00
Geisenheimer, E L
V 10 00
Geiszler, M 1 00
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George, H K E.... 3 00
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Gibson, Mrs John. 1 00
Gidon, Joseph E... 8 00
Gilbert, Mrs Burton
Miss M M Hoyt.. 1 20
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Gilbert, Mrs C.... 5 00
Gilcher, Otto 1 00
Gilchrist, Mrs P A
& Mrs C G Cristy 5 00
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Gillette, Leona ... 2 00
Gilman, Mrs 2 00
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Gladman, E A.... 1 00
Glassford, S R.... 2 00
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Glatz, Mrs Chas ..50 00
Glazier, Dea O H.. 1 00
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Glenn, Mrs H.... 5 00
Graves, Mrs J.... 2 00
Goddard, Ira 5 00
Godwin, Nora 2 00
Goehringer, W A.. 2 00
Goetz, A Edgar... 2 00
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Gokey, Anne M..100 00
Goldburg, Samuel.. 1 00
Goldmark, Mrs R W 2 00
Goldsmith, Harry B 5 00
Goldstrom, Miss H 2 00
Gollmar, Hugo C.. 5 00
Gompert, John F.. 2 00
Gonder, Mrs W J. 1 55
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Grandjean, C A... 2 00
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Greenwood, J W.. 5 00
Gregory, Mrs H... 1 00
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Gurnee, Mrs E.... 2 00
Guphill, John I... 1 00
Haas, Emma E.... 1 00
Hagar, Susan M... 1 00
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Haines, Mrs T F.. 1 50
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Hand, Eugene S..10 00
Hanking, Mrs W H 2 00
Harben, W N.... 2 00
Hasburger, Hattie. 2 00
Hardenbergh, Mrs
T E 5 00
Hardy, S Olin.....5 00
Haring, Jno C.... 1 00
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V 1 00
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Hartley, Grace ... 2 00
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Hasbronck, C S.. 5 00
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Mrs J E.....10 00
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Haseltine, Mrs 1 00
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Haskell, H M. M0 2 00
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Mrs Morton 3 00
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Helnz, C F..... 4 00
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Helme, Geo A....100 00
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Henry, C W..... 5 00
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Hepburn, M F F..54 00
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W 2 00
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Heron, Mrs 25 00
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Hill, Charles 1 00
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Hinman, Mrs W A 1 00
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Haskin, Byron ... 2 00
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E S 1 00
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Howell, Sarah E.. 2 00
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Hoyden, C C..... 1 00
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Hoyt, Mrs 3 00
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Huckel, Rev W.... 2 00
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Idl, Mrs H E.... 3 00
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Irving, William W. 5 00
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Jacquith, W F.... 1 00
Jaeger, Louisa 10 00
Jameson, M 1 00
Jamieson, Mrs J.. 3 00
Jarvis, Mrs S M.. 3 00
Jackson, Mrs W H. 5 00
Jacobs, Andrew W 1 00
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Family 5 00
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Josephy, Clarice .. 1 00
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Judas, Mrs Jennie 5 00
Jude, William 2 00
Judson, Henry I.. 5 00
Julian, R L..... 1 00
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Kennedy, W J 3 00
Kennedy, Jr Wm.. 2 00
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Marshall, Mrs S A	1 50
Mason, Mrs Anna.	1 00
Michael, Ida M...	1 00
Mielke, Aug	1 00
Milburn, Mrs M E	
& Family	5 00
Miller, Mrs P....	2 00
Morton, D J.....	5 00
Murray, Archie C	5 00
Myers, Mrs W D..	1 00
Naddell, Jas W..	1 00
Neshitt, Mrs E C.	1 00
Olney, O A & Anson E	1 50
Parsley, Eliz	2 00
Phillips, Edward .	1 00
Poulson, Francis B	5 00
Purnell, James ..	3 00
Ritter, Geo H....	2 00
Roberts, Mrs A H	2 50
Roby, Mrs H.....	1 50
Roulston, Mrs R..	10 00
Samers, C W.....25	00
Scotl, Jennie	3 00
Shanholtz, Alb L.	1 00
Shepherd, Mrs Jos	1 00
Shook, Mrs Wm E	1 00

Snook, D F.....	1 00
Spiess, Mrs A....	5 00
Strasbaugh, A H..	5 00
Tubler, L A.....	5 00
Taylor, Elenora ..	1 00
Thomas, Mrs C R.	2 00
VanVorst, W B...	5 00
Von Schwerdtner,	
Mrs F J.....	2 00
Walters, J & M..	1 00
Williams, J H....	4 00
Witmer, D J.....	5 00
Young, Amos S...	3 00
Young, Melvin ...	5 00
Mrs L V H H....10	00
J J L.....	1 00
W H V.....	5 00
Miss C B U.....	1 00
F H C.....	1 00
Friends	1 00
Friend	5 00
A Friend	1 00
A Friend	1 00
A Friend	5 00
A Friend	2 00
Widow's Mite	1 00
—, White Hall..	1 00
Union Aid Soc....	2 00

MICHIGAN

Adams, Mrs 15	00
Alexander, Mrs R.	1 00
Bailey, Mr & Mrs	
W A	1 00
Baker, B W.....	2 00
Baker, Frank	1 00
Baker, Gerald A..	1 00
Banninger, H	3 00
Barlow, F T.....	2 00
Barnecut, Mrs R..	1 00
Barnet, Rev O....	4 00
Batcheler, Mrs B F	2 00
Beal, J Emerson.	1 00
Benjamin, Miss T	1 00
Best, W H.....	2 00
Blackman, Geo W.	10 00
Blakeney, Mrs Wm	3 00
Blanebard, Wm E	
& Mrs M E....	1 00
Borden, Mrs A....	2 00
Boylan, Mrs E M.	1 00
Brenton, A W....	1 00
Browerson, O M..	1 00
Brown, Mrs N J..	1 00
Brown, Z	1 00
Bryant, Mrs J L..	5 00
Carter, B T.....	2 00
Cary, Mrs Clark..	1 00
Caulfield, Mrs T..	2 00
Chamihers, Mrs R C	1 50
Christensen, H	5 00
Clifton, Susan	2 01
Coats, Mrs Eliza..	2 00
Collver, L	2 00
Cook, Mrs J H....	5 00
Cooper, N E.....	1 00
Craig, Mrs A.....	1 00
Cranaard, Mrs E..	1 00
Davis, Mrs S B..	2 00
DeForest, Mrs C 11	1 00
DeVries, Mr & Mrs	
Hiram	2 00
Donald, Clyde	2 00
Dowd, Mrs Almedie	1 00
Eggleston, E M..	2 00
Etheridge, R &	
Mrs	2 00
Ferguson, K Z....	5 00
Field, M L.....	1 00
Finster, Edith	1 00
Fletcher, H	1 00
Ford, Mrs Allee E	2 00
Foster, Mr & Mrs	
C R & Mrs A P	

Warner	3 00
Foster, Emma	5 00
Frost, Mrs	1 12
Fuller, Thos F....	1 00
Gibbs, Julia S &	
Sister	6 00
Goodspeed, Mrs S	
E	3 00
Goozen, Mrs J N..	3 00
Grant, Mrs B H..	2 00
Green, Mrs C....	2 00
Grigsby, Mrs M...	1 00
Gunderson, Ellen .	5 00
Harris, J N.....	3 00
Harter, Geo	1 00
Hartingh, N C....10	00
Hayden, Mrs J E.	3 00
Hazzard, Mrs Geo.	1 00
Hibbert, Harry...	1 00
Hicks, Mr & Mrs	
M W	2 00
Hill, Mrs H H...	1 00
Holdridge, F H...	1 00
Hoff, L C.....	1 00
Hunt, Mrs M B..	1 00
Hunt, Mrs Ruby..	2 00
Juekson, G H....	2 50
Jenkins, Mrs Mary	1 00
Jessop, Mrs H W.	1 00
Jeynes, Mr & Mrs	
Geo	2 00
Johnson, J L.....	1 00
Johnson, M L.....	1 00
Johnston, Eva	5 00
Kauffman, J R....	5 00
Keith, J O.....	1 00
Keller, G R & wife	1 00
Kinney, Mrs S P.	2 00
Kirn, Wm	2 00
Knapp, G F.....	1 00
Knder, Jennie E..	1 00
Lake, Eliz A.....	1 00
Lentz, Mrs Albert	2 00
Long, Mrs M A..	1 00
McIntyre, Mrs J C	1 00
Miller, Mrs C....	2 00
Miller, Mary J....	3 00
Milner, Mr & Mrs	
A B	1 00
Morse, Mrs C M...	1 00
Moser, Mrs M C..	1 00
Nash, Mrs O C....	1 00
Newcomer, Jacob.	2 00
Olsen, Niels	2 00
Olsen, Olaf	2 00
Orr, James	2 00
Overhiser, Henry..	1 00
Paige, Mrs T S..	1 00
Pape, Mrs S C....	1 00
Pennell, Bessie M	2 00
Peterson, Crist ..	1 00
Phillips, Mrs H..	1 00
Pontius, David ..	2 00
Porter, E A.....	1 00
Preston, Mrs A C	2 00
Pritchard, Jas ...	5 00
Radike, Rich J...	1 00
Randall, Mrs C B	1 00
Rankin, Lavern ..	3 00
Real, Mrs E W...	1 00
Reieb, Earnstina .	8 00
Renbarger, Mrs M	1 00
Riekel, Jane	1 00
Roekwell, Mrs C M	3 00
Rogers, M J.....	1 00
Rosemerger, Jas .	1 00
Rowe, W J.....	1 00
Russell, Mrs Ann	3 00
Sawdon, Mrs T..	1 00
Schram, Mrs H...	2 00
Scriver, D M.....	2 00
Selden, N E.....10	00
Sessions, A E....	1 00
Seward, A E.....	1 00
Shaler, Mrs M N.	1 00

Shanley, Mrs Isa.	1 00
Shumaker, Mr &	
Mrs W N.....	2 00
Simmons, F E....	2 00
Sisson, Mrs C....	5 00
Snyder, M B.....	1 00
Spangler, W H...	1 00
Steffe, Mrs Eliz..	1 00
Stephen, Mr & Mrs	
A	3 00
Stubig, Mrs Henry	2 00
Sturgis, Mrs Amos	5 00
Swarthout, Layton	2 00
The Mogk Family.	3 00
Thompson, J & E	1 00
Thorp, Mrs A.....	5 00
Treloar, W J.....	2 00
Tubbs, E M.....	2 00
Twedale, M	1 00
Valentine, Mary ..	1 00
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Votey, Rev C A..	1 00
Wade, F H.....	1 00
Wademan, F A....	1 00
Walton, H E.....	5 00
Walton, Mrs M...	5 00
Walworth, Mrs V.	1 00
Warden, Janet ..	1 00
Warner, Mrs C....	1 50
Waters, Mrs A....	2 00
Webb, Mrs Emma	
& Fred I.....	2 00
Wheeler, Mrs L..	2 00
Whitford, Mrs W	
H	2 00
Whited, Mrs Geo..	3 00
Whitney, Mrs D..	1 00
Whitney, Harlan K	1 00
Whitney, Mrs J L	3 00
Wilson, C	1 00
Wilson, J G.....	1 00
Winchell, Mrs K B	1 00
Winter, E M.....	2 00
Wolf, Mrs Harry..	1 00
Woodruff, Emma ..	1 00
Yonng, Miss M...20	00
Zimermann, E R..	5 00
R G &Son.....	1 25
Mrs L H.....	1 00
Mrs A I H.....	1 00
M T C, Detroit ..	5 00
B E J.....10	00
Mrs G C G & Mrs	
A M F	1 00
Mrs E A S.....	1 00
Mrs J H.....	2 00
Friend	1 00
A Friend	2 00
From a Friend...	5 00
A Friend	5 00
A Friend	2 00
A Friend, Mnskeg'n	5 00
A Reader	2 00
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Community Club .	5 00
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Sharon Evang Ch	5 00
West Burlington	
Ladies' Aid	5 00
Doane Epworth	
League 10	00
Chipawa Evangel	
S S	9 00
—, Richmond ...	2 00
——	1 00
——	6 00

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Andrews, Mr L D	1 00
Ayer, Margaret G	2 00
Baker, Sarah J...	1 00
Blake, Mary A....	1 00
Bohman, M J.....	1 00
Butterfield, E F..	1 00
Carr, Mrs C A....	1 00
Chickering, J E...	1 00
Clark, Albert F..	2 00
Clark, Clarence H	1 00
Clark, Edwin H...	3 00
Clark, Leroy E....	1 00
Clarke, Mrs R H.	2 00
Cochrane, Mrs W R	2 00
Corbett, Mrs Alb.	5 00
Cram, Mrs A M..	5 00
Downes, Geo E..	5 00
Fellows, M J.....	1 00
Fleteher, M A....	1 00
Grinnell, Marion F	1 00
Hague, E & Mrs S	2 00
Hasting, Mrs A F.	10 00
Hanernar, J F....	1 00
Hills, Mrs S E....	5 05
Holbrook, Mrs G E	1 00
Hooper, G L.....	5 00
Jones, Mrs J F...	5 00
Kimball, Mrs E P	5 00
Knox, Mrs C E...

Contributions to Sundry Charities Up to June 1, 1913

INDIANA

Alaska Sufferers
Lost, L H . 1 00

Chicken Brigade
O O & Carl Selland, and Henry Narum 1 50

Daisy Field's Home for Crippled Children
Foster, H P 3 50

Foreign Missions
A Friend, Ft. Wayne 2 00

Home Missions
A Friend, Ft. Wayne 1 00

Old Minister
Cofield, Mrs S K. 1 00
Mehring, Miss M 5 00
Rowe, Hattie O... 3 00

Pressing Need Fund
Craft, D B..... 8 00
Hanson, Ellen.... 8 00

Bishop Scott
Davis, Nancy J.. 5 00
From a Friend... 5 00

Titanic Sufferers
Davis, Nancy J.. 1 00

White Door Gospel Settlement
Emmert, J A.... 2 00

KENTUCKY

Alaska Sufferers
Hines, E J 1 00

Malcom Fenwick
A Reader 5 00

Old Minister
Ijames, Mrs E D 1 00
Riley, John G ... 1 00
——Normal 1 00

MARYLAND

Alaska Sufferers
From a Sub'r.... 1 00

Chicken Brigade
Hudson, Mrs E.. 1 00

Dr. Wilfred Grenfell
—— Hancock 1 00

Old Minister
Roulston, Mrs R 5 00
—— Hancock 5 00

Christian Schmitt
—— Hancock 1 00

MICHIGAN

Alaska Sufferers
From a Friend... 3 00

Mr C H Billington
Johnson, Nellie G. 1 00

Eighth Avenue Mission
Haskell, Miss L T 1 00

Foreign Missions
McLean, N J.... 2 00

Dr. Wilfred Grenfell
Johnson, Nellie .. 1 60
Reynolds, Mrs C M 3 00

Emily S Hartwell
Peck, Thos M...100 00

Rev F Jansen
Y P S of the Burton Hghts Christian Ref. Ch... 2 00

McAuley Water Street Mission
Montomery, Mary I 00

Mission to Navajo and Other Indian Tribes
Douglass, H E...15 00

Old Minister
Galloway, Mary... 1 00
Ziegler, Rev. Karl 2 00
——, Holland 2 00
A Friend 1 00

Rev A S Paynter
Houtman, N M .. 2 00
Reichelt, Henry .. 2 00

Pressing Need Fund
Lehnen, Sarah .. 1 00

Christian Schmitt
Peck, Thos M....25 00

Bishop Scott
Boven, Etta 5 00
Douglass, H E...15 00
Peck, Thos M..100 00
Trelvar, W J.... 1 00
Williams, Mrs J R 5 00

Soc. of Soul Winners
Reynolds, Mrs C M 3 00

N. HAMPSHIRE

Alaska Sufferers
Pearson, H 1 00

Dr Grenfell
Fowler, Mrs C A 5 00

Miss Susan E Haswell
Parker, G W 5 00

Old Minister
Hastings, Mrs A. 5 00

Bishop Scott
Sheldon, Mrs C... 5 00
Wood, Maleska O 2 00

S. CAROLINA

India Leper Mission
——, Greenwood.. 1 00

Rev C Jean Jacques
Weston, Mrs M H 1 00

Old Minister
Hodges, H M.... 2 00

Seaman's Church Institute
——, Columbia .. 5 00

VIRGINIA

White Door Gospel Settlement
Cather, Mrs John 1 00

Pressing Need Fund
Gordon, Mrs W M 2 75
Hupmas, S M... 6 00
Mrs W 1 00
M J A 1 00

Old Minister
Fulgham, Mrs W E 1 00
Kinzer, H W..... 1 00
——, Hampton .. 1 00

Foreign Missions
Carrington, W H 1 00

Door of Hope
Stafford, M L.... 5 00

Bishop Scott
——, Lawyers.... 1 00
—— Goode 3 00

African Famine
Harvey, Miss N.. 2 00

WASHINGTON

Alaska Sufferers
Logan, Mrs C F .

Chicken Brigade
Thomson, Mrs C E and friend .

Pressing Need F
Ordway, Mrs N

W. VIRGINI

Dr Grenfell
From a C H reader

Emily S Hartwell
Kithcart, Mrs H C

Old Minister
Joseph, Lydia V.

Pressing Need Fu
Musser, Stanley ..

Bishop Scott
Price, Elizabeth W 5

Contributions to the Bowery Mission Up to April 10, 1913

NEW YORK

Abbott, Robert $5 00
Abell, E B..... 2 00
Abrams, Chas W...20 00
Achelis, Fritz 25 00
Acker, Mrs A R ...10 00
Acker, Henry . .. 2 00
Acker, Mrs M 1 00
Acker, Miss S N.. 5 00
Ackerly, Mrs M A 5 00
Ackerly, Theresa.. 2 00
Ackerman, A M... 2 00
Ackerman, E M.. 2 00
Adams, Mrs A P.. 4 00
Adams, Anna L... 1 00
Adams, C J 2 50
Adams, Mrs P L.. 2 00
Adamson, Mrs Jas 1 00
Adler, A Sandford 5 00
Affleck, William... 5 00
Affolter, Mrs G W 3 00
Alfond Co, D H... 2 00
Ahrens, E 2 00
Aikman, W M ...10 00
Ainsworth, A A.. 1 00
Albert, A 1 00
Alden, Mrs A M . 1 00
Alexander, J Henry 5 00
Alexander, John A 5 00
Alexander, Sarah.. 1 00
Allan, Adrian R...10 00
Allan, Mrs E J... 5 00
Allan, Mary H.... 5 00
Allen, Rev A Judson & wife..... 2 00
Allen, Chas M.... 5 00
Allen, Mrs David. 2 25
Allen, Frank S.... 5 00
Allen, Mrs G H.... 5 00
Allen, Mrs H B . . 1 00
Allen, James 2 00
Allen, Ralph W... 5 00
Allen, Yorke 2 00
Allis, Mrs E C... 5 00
Alloncius, F 1 00
Altrim, Mrs J..... 2 00
Alvord, Helen L.. 1 00
Amerman, J L.... 1 00
Ames, A H 1 00
Anderson, Mrs A . 1 00
Anderson, Anna . 1 00
Andreson, James E 1 00
Andrews, W Edson 1 00
Andrians, L K.... 5 00
Annis, A W..... 2 00
Anstead, H 1 00
Arfelt, E J & Co 2 00
Arlotchno, Mrs Wm and daughter . 2 00
Armfield, A 1 00
Armstrong, C B and Armstrong, W H 5 00
Arndt, I 1 00
Arndt, Grace 1 00
Arnold, Mary L.. 1 00
Arnold, Mrs S W . 1 00
Arnstein, P 1 00
Arthur, H H 2 00
Ashforth, E 10 00
Ashton, Mrs W G 1 00
Aspinwall, D T .. 1 00
Astor, Col John J 100 00
Atherton, Wm I.. 5 00
Atkinson, Mrs M A 2 00
Attebury, A T L.. 5 00
Atwater, John L. 5 00
Atwater, Phebe A 1 00
Atwater, W W .. 1 00
Auchincloss, Mr .. 20 00
Augsberg, Mrs E J 1 00
Austin, Mrs W F . 1 00
Auston, Mrs Chas 1 00
Avery, Alex 1 00
Avery, Mrs C H .. 2 00
Avery, Mrs S H .. 1 00
Axton, David Saul 6 00
Babcock, Mrs C B 1 00
Babcock, Stephen 5 00
Bacon, Leslie .. 2 00
Bacon, Mrs M B .. 2 00
Bailey, Mrs F R . 1 00
Bailey, Mrs H C .. 1 00
Bailey, Mrs H H . 1 00
Baker, Arthur M .. 1 00
Baker, Bertha Ring 2 00
Baker, F E 5 00
Baker, Mary G .. 1 00
Baker, H & Co .. 10 00
Baker, J A 1 00
Baker, V C 5 00
Baker, W C 1 00
Baldwin, Mrs D L 1 00
Baldwin, H P 1 00
Baldwin, Ruth .. 5 00
Baldwin, Theodora 1 00
Ball, Alice 5 00
Ball, Mrs Mary A 5 00
Ballard, F E 1 00
Ballard, John F .. 2 00
Ballard, Stephen, Rubber Co . . . 1 00
Baldwin, Adelle L. 2 00
Baldwin, T M...25 00
Banks, Lenox 10 00
Barber, Miss J.... 2 00
Barber, T H 20 00
Barbour, Wm D ..10 00
Barclay, B 3 00
Barclay, James ... 6 00
Barden, Mrs W H 1 00
Baremore, C W.... 2 00
Barker, C E..... 5 00
Barker, Mrs E S..10 00
Barker, Ellen 2 00
Barker, Wm E.... 1 00
Barley, S Marvin. 1 00
Barnes, Dr 1 00
Barnes, Edward .. 1 00
Barnes, F E..... 3 00
Barnes, Mrs L.... 1 00
Barnes, M A..... 1 00
Barnes, Richard .. 5 00
Barnett, Flora ... 3 00
Barney, Mr 2 00
Barnhart, Miss K A 1 00
Barradale, D S .. 2 00
Barry, B 1 00
Bartlett, Mrs C E 1 00
Bartlett, H M 1 00
Barton, Mrs Frank 1 00
Bassett, E M 2 00
Bates, Mrs Jane.. 5 00
Batewell, A C 2 00
Battelle&Renwick 10 00
Batjer & Co.....25 00
Bautman, Wm 5 00
Baxter, Mrs K.... 1 00
Bayer, E S..... 5 00
Baylis, Mary 5 00
Bayne, Mrs W H.. 1 00
Beach, Esther B.. 5 00
Beach, Mrs R C.. 1 00
Beadleston, Miss E 5 00
Beall, Mrs L S... 5 00
Beall, Thos B.... 5 00
Beall, Thos B.... 5 00
Beals, H C 2 00
Beals, Mr Jas H.20 00
Beardsley, Mrs L A 1 00
Beardsley, Lina .. 3 00
Beauchaump, G de. 5 00
Becker, Adolph .. 2 00
Beddall, Edward F 5 00
Bedell, Adelaide L 1 00
Bedford, Mary O.. 1 00
Bedlock, W H.... 4 00
Beedle, Mrs E O 2 00
Beel, Wm 1 00
Behre, Matilda C 5 00
Behrens, Ernest H 5 00
Bellstein, P L.... 3 00
Beltdauer, Mrs F.. 5 00
Bell, J J 1 00
Bellamy, William. 5 00
Beller, A 2 00
Belloni, Miss 2 00
Belloni, Mrs L J.. 5 00
Bellows, Eliza J.. 1 00
Bement, Miss H.. 2 00
Bender, George .. 5 00
Bendheim, A H... 5 00
Benedict, Jas A..10 00
Benedict, L 5 00
Benedict, L L G .. 5 00
Benedict, M P .. 10 00
Benedict, Miss M P 5 00
Benjamin, Mrs H . 1 70
Benjamin, W L .. 1 00
Bennet, H T 2 00
Bennett, Edwin L. 1 00
Bennett, Geo W.. 3 00
Bernon, L K 2 00
Berthez, Mr 2 00
Besson, H P 5 00
Bertz, Clara M... 1 00
Berz, Dr H 4 00
Bethell, Julia C.. 5 00
Berge, Mrs 5 00
Berge, Mrs 2 00
Bertschi, Miss R 1 00
Bethell, Miss B F 1 00
Bethell, Miss H C 10 00
Bethell, Miss H H 1 00
Bethune, J 5 00
Bettendorf, Mrs .. 1 00
Bevelander, Chas L 2 00
Beverley, Miss M 1 00
Bevin, Miss N F .. 5 00
Bevin, Miss Lula C 2 00
Bevin, Julia A .. 1 00
Bevin, Mrs M 2 00
Bevin, Mrs John .. 2 00
Bevin, Mrs W P .. 1 00
Bevins, Miss E F 1 00
Bevins, Hettie I 10 00
Bevins, Mr & Mrs J W 1 00
Bevins, Mrs A C 1 00
Bevins, Mary C .. 5 00
Bevins, Mrs F W.. 2 00
Bevins, S W 5 00
Bird W S 1 00
Bischof Geo J 5 00
Bissell, H T..... 10 00
Bissell, H B..... 2 00
Bishop, James L. 10 00
Bissell, W J..... 2 00
Black, E J..... 5 00
Black, Dr J F.... 1 00
Blackman, L H.... 2 00
Blackmer, J A....18 00
Blackwell, F W.. 5 00
Blair, B F 2 00
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Blake, Thomas ... 5 00
Blauvelt, C D....10 00
Blauvelt, J C.... 3 00
Blauvelt, M H....10 00
Blauvell, Mrs M.. 1 00
Blenecoe, Mrs H... 2 00
Bliss, Jr, C N....50 00
Bliss, E C.....25 00
Bliss, Mrs J C.... 2 00
Bliss, R P..... 2 00
Bloomingdale, H .. 5 00
Bloh, Charles G... 2 00
Blum, S 2 00
Boggs, Mrs W F.. 2 00
Boldman, C E 1 00
Boldman, Dr Chas 2 00
Bolton, Wm A.... 5 00
Borlein, Mrs W... 2 00
Borchardt, Mrs S.. 2 00
Borden, E L.....10 00
Bosler, B 1 00
Bosworth, Lulu F.. 1 00
Botjen, Henry 5 00
Bowdoin, B 1 00
Bowen, Arch N... 1 00
Bower, Louise 2 00
Bowerman, Mrs W 2 00
Bowers, Mrs H M 1 00
Bowler, R P..... 5 00
Bowles, Robert L.. 2 00
Bowman, Miss M.. 2 00
Boyce, E T..... 5 00
Boyce, Mrs J M... 2 00
Boyd, Mrs Ernest Lawrence Boyd
Martha Boyd, Esther Boyd 1 00
Boyd, Mrs V F.... 1 00
Boynton Furnace Co 2 00
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Braman, F T..... 1 00
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Brainard, Owen ..15 00
Brainerd, F A.... 5 00
Brand, Herman ... 2 00
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Brandt, Mrs 5 00
Brandt, Mrs H 1 00
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Pray, Dr D C..... 1 00
Breckels, M 1 00
Breckinridge, W E 1 00
Bremer, Mrs J.... 5 00
Brenemun, A 3 00
Breunnohl, A E.... 1 00
Brendeh, Henry .. 5 00
Brewster, L 1 00
Brewster, S W.... 2 00
Brigden, Mrs C H 1 00
Briggs, Mrs E A.. 1 00
Briggs, Mrs Francis 2 00
Brinkerhoff, C A . 5 00
Bristol, F Dill... 2 00
Britton, Mrs A.... 2 00
Brockmun, H 2 00
Brockshirk, L 1 00
Brokaw Mrs T P.. 5 00
Brodhead, Miss Fannie C, Miss Mary C Brodhead .. . 1 00
Brod Ethen S.... 2 00
Brown, L 1 00
Brooklins, Mrs S .10 00
Brooks, B G..... 2 00
Brooks, I A 2 00
Brooks, Marin.... 5 00
Brooks, Mrs M 1 00
Brown, A C.....10 00
Brown, Mrs 2 00
Brown, A H 2 00
Brown, Albert 1 00
Brown, Alphons .. 2 00
Brown, Mrs H C.. 2 00
Brown, H H 2 00
Brown, Miss J A .. 3 00
Brown, Miss J E.. 1 00
Brown, M B 100 00
Brown, Thomas R 5 00
Brown, Mrs Walter 1 00
Brown, Mrs W P .. 1 00
Brown, Ella M 2 00
Brown, Mrs C H.... 1 00
Brownell, Miss E M 1 00
Brownell, I K 2 00
Browning, Miss C R 1 00
Browning, S W 5 00
Brunk & Wilson Co 5 00
Bruns, A N 2 00
Brush, Chas C.... 2 00
Brundage, O 1 00
Brush, Mrs E A.. 4 00
Brush, Mrs C E and daughter 3 00
Brush, Emma F... 1 00
Brush, Miss G L.. 2 00
Bryan, Mrs Edw S 1 00
Bryce, Caroline ... 5 00
Buch, Maud L.... 1 00
Buchanan, Mrs S E 5 00
Buchanan, W D...25 00
Buchanan, Wm 1 00
Buckingham, C & E 1 00
Buckland, Mrs J H 1 00
Buckley, Emma ... 5 00
Buckley, Mrs J.... 2 00
Buhlmann, A W.. 1 00
Bufett, Henry 2 00
Bufton, Henry 1 00
Bulkley, Edwin M.45 00
Bulkley, Mrs E M.20 00
Bulkley, Mrs L D.. 5 00
Bull, J T..... 3 00
Bullard, E D..... 1 00
Bullard, Estella C. 2 00
Bullock, E S..... 5 00
Bullwinckel, H .. 2 00
Bulmer, Adita L.. 1 00
Bulmer, Mrs B.... 1 00
Bunce, Mrs C..... 1 00
Bunting, E M..... 5 00
Burden, J W..... 3 00
Burdick, L H..... 1 00
Burhans, W 2 50
Burk, Helen L.... 2 00
Burleigh, M S..... 1 00
Burling, C E..... 2 00
Burlingame, E & family 1 00
Burnup, E A..... 1 00
Burnett, C H..... 2 00
Burus, Mrs A S.... 1 00
Burus, Chas S.... 5 00
Burns, Sidney H.. 5 00
Burnside, Alex L.. 3 00
Burrell, Arthur S.. 2 00
Burrill, L R..... 1 00
Burritt, Mrs D C.. 5 00
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Fink, Martin D....10
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Fisher, Mrs H L.. 5
Fisher, Ida J..... 5
Fisher, Wm H.... 1
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Fogg, H A 10
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Fraser, Frances .. 1
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Gravlee, Mrs W N. 1 00
Jones, Mrs A B... 2 00
Jones, Jns T and daughter 2 00
Lindey, Mrs C A.. 1 00
Pope, Mrs H E ... 1 00
Sherman, Beulah U 1 00
Stowe, Mrs J A.... 5 00
Swinson, M J..... 5 00
T L A..... 1 00
"Friends" 11 00

ARKANSAS

Bradshaw, Mrs D C 1 00
Brown, Mrs David. 1 00
Craig, Mrs H..... 8 00
Cummings, P M.... 1 00
Duncan, Mrs H A.. 1 00
Emerson, Mrs I... 2 50
Forbis, M P..... 1 00
Haines, Mrs M C.. 1 00
Higgs, Mr & Mrs W H 5 00
Hooks, Bertie..... 1 00
Kelton, Mattie & Fannie 1 50
Kimbnll, Mrs M E & Miss Annie...10 00
Klepser, Mrs Belle 3 00
Mosey, Wiley..... 1 00
Parke, Mrs Frank. 7 00
Rowland, Mrs G W 1 00
Shenrer, Luther... 1 00
Prairie Dell Sunday School.....10 00

GEORGIA

Boyd, Mrs 1 00
Bunch, E J..... 2 00
Bush, Mrs Annie G 1 10
Chamberlain, L .. 3 00
Fontaine, Mrs C B. 2 00
Griffith, E F..... 1 00
Hardin, Mrs B B.. 1 00
Harris, Mrs J S.... 2 00
McWhorter, Mrs E A 1 00
Pitts, J W..... 2 50
M D W..... 2 50
——, Newmnn 1 00

KANSAS

Addis, Snrah A... 1 00
Allmon, Belle 1 00
Anderson, H S.... 1 00
Anderson, Mnry .. 1 00
Andrew, Sr Jns S. 5 00
Baird, R H..... 1 00
Baker, M E..... 2 00
Baldwin, F S & F. 5 50
Barrett, Mrs Eva.. 4 00
Bawker, Mrs 5 00
Beggs, Mr & Mrs J 2 00
Benedict, H C.... 1 00
Bliss, E E 5 00
Bollinger, Mrs M M 1 00
Booth, H G..... 5 00
Brabb, W M..... 7 50
Bragg, Alice H... 7 00
Brandenstein, Geo.10 00
Brooks, Mrs S J.. 5 00
Brown, Mrs A B.. 2 00
Brown, Mrs M E.. 1 50
Buch, Bessie 2 00
Buchanan, J O....10 00
Carly, C L..... 2 00
Challender, Mrs A T 1 00
Carson, Marietta .. 2 00
Chester, Mrs S C.. 5 00
Clark, Mrs J A.... 2 00
Clark, Mury & Ivn. 5 00
Cole, Mrs Florence 5 00
Collins, Mrs G W. 1 00
Cook, Mrs J W .. 3 50
Craig, W J..... 1 00
Crawshaw, Henry. 1 00
Crochuan, May ... 1 00
Culverhouse, Mrs M A 2 00
Dam, Mrs J P..... 5 00
Davidson, R A .. 5 00
Daugherty, Belle.. 1 25
Day, Mrs S P..... 1 00
Deel, Mrs D..... 1 00
Detrich, Mrs L.... 5 00
Dick, Mrs Janet... 2 00
Drury, Mrs C H... 1 00
Dumbreck, Mrs J C 2 00
Eggerty, William. 1 00
Elliott, Mrs F.... 1 00
Emmel, L & wife. 2 00
Erlenson, C 1 00
Flick, W 1 00
Francis, Mrs E M. 1 00
Franklin, G E.... 5 00
French, G W & A M 5 00
Frizell, T A..... 1 00
Gee, Mabel 2 00
Gehrett, Nettie E. 1 00
Geiger, Mrs L A.. 2 00
Gentner, Blanche.. 1 00
Geyer, H H..... 5 00
Gist, Mrs R J..... 1 00
Glenn, Andrew ... 2 00
Goetz, Jacob 5 00
Green M E Church 5 00
Griffin, Mrs L P... 1 00
Grimm, Mrs Amelia 1 00
Ham, Mrs Ruth... 2 00
Hanson, Mr & Mrs 5 00
Hanson, Jennie .. 5 00
Harrison, Mrs F.. 1 00
Hay, Sarah 2 00
Heikes, Mrs L W.. 1 00
Heistand, Mrs O L 1 00
Henry, Mrs John.. 1 00
Hildreth, H S.... 1 00
Hill, Susan A.... 2 00
Hockman, Mrs J M 2 00
Hoffman, G O....10 00
Horting, S & N... 5 00
Hughes, E J & mother 3 00
Hyatt, D K..... 5 00
Ireland, W H.... 1 00
Jefferson, Mrs D N 1 00
Jefferson, Mrs O B. 1 00
Jensen, N C & others 1 45
Johnson, Chris 5 00
Johnson, Mrs Jennie 1 00
Judy, A S.....10 00
Junod, Sr Paul.... 1 00
Karr, M L 5 00
Kerby, Mrs M R.. 5 00
Ketchum, H R 1 00
Krouse, Mrs F A... 2 00
Leamer, C W..... 2 00
Lefebore, J J.... 1 00
Lefebore, Jacob D. 1 00
Leidig, Mrs J W.. 5 00
Love, Kate M..... 2 00
Lowe, Mrs Lillie .. 3 50
Lyon, H L..... 5 00
McCaslin, Mrs E. 1 00
McElvain, M F.... 1 00
McKean, Mrs A... 1 00
McKee, Mrs Jno F 3 00
Mackey, Mrs L A. 5 00
Mainsey, Johnson. 5 00
Margrave, Susan . 5 00
Marsh, Mrs W A.. 2 50
Maughlin, Rev T C 2 00
Meeks, Andrew .. 3 00
Melling, G & family 5 00
Middlekauff, J A.. 2 00
Miles, F G..... 1 00
Miles, L A..... 1 00
Miller, Mrs M M.. 2 00
Miller, S M..... 1 00
Minter, Mr & Mrs G F 15 00
Moffet, A J..... 5 00
Moffet, Seth 2 00
Mominger, F R... 1 00
Mominger, Mr & Mrs F R..... 1 00
Moore, J E..... 5 00
Morrow, L..... 1 00
KANSAS—Continued
Mullis, Annie M.. 2 00
Neelands Bros ...10 00
Nelson, A P..... 1 00
Nelson, John 1 00
New, Mr & Mrs J H 5 00
Newell, T & S A.. 2 00
Olson, Mrs J S... 1 00
Orr, A M..... 2 00
Peck, A C..... 1 00
Peters, D 1 00
Petersou's & Lyons, Mrs 4 00
Peterson, Nelson.. 1 00
Piper, Mr & Mrs Geo C 5 00
Poliman, A 5 00
Pottle, Henry ... 2 00
Penison, Mrs A S.. 2 00
Pratt, Lou A..... 1 00
Price, Mrs Chas... 2 00
Pringle, Mr & Mrs Robt 5 00
Rarig, Mrs John.. 5 00
Reeves, M R..... 1 00
Riley, F J..... 1 00
Ritchie, Rose M... 1 00
Robb, Mrs Wm.... 5 00
Rohrer, Mrs S.... 2 00
Roser, Mrs A L... 6 00
Roswell, M N..... 1 00
Routh, Mrs Lizzie J 1 00
Ruger, Mrs Rosine 3 00
Rutledge, Wm ... 5 00
Samson, Mrs 1 00
Sandefur, H L..... 2 00
Sargent, C D..... 1 00
Schiffmann, R 2 50
Schreiber, Mrs B & family 5 00
Shumbaugh, Jas .. 1 00
Shattnck, S W.... 2 00
Sjogren, Jr. John. 5 00
Skillman, Mr & Mrs Edw 2 00
Sloop, Jacob 2 00
Smith, Mrs M....25 00
Sparks, R F..... 2 00
Sparks, W A..... 5 00
Spurlock, Louisa.. 1 00
Stevens, W H.... 2 00
Stillman, Mrs P E. 5 00
Stockwell, Mrs A. 5 00
Stolz, Kate S..... 1 00
Sturgeon, W O....10 00
Sullivan, E C..... 2 00
Terney, Lucretin .. 1 00
Thompson, Mrs M 2 00
Thornton, Mrs W F 1 00
Thurlow, Wm 1 00
Titus, Ralph 1 00
Turner, Mr & Mrs F W 2 00
Wager, Mrs Daisy. 1 00
Wallace E 1 00
Wallace, Mrs Hy & family 1 00
Walmsley, Jno ... 1 00
Warren, Mr & Mrs J R 2 00
Wight, G H.....10 00
Wirkler, Ch 5 00
Wise, Mrs Z H... 1 00
Woife, Mrs J C.... 1 00
Wray, Mrs Alice.. 5 00
Wright, John H.. 3 00
M B D..... 5 00
E I B..... 2 00
J G B..... 1 00
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N E L..... 1 00
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Linderman, B H; Herr, Lizzie H.. 7 00
Mann, Mrs J K.... 5 00
Nice, J T..... 1 00
Olson, Jonas 1 00
Stone, A M..... 2 00

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Alworth, Mr & Mrs & Mr & Mrs English & Mrs Redford 1 50
Arman, R C..... 5 00
Ayres, Mrs S E... 1 00
Bivin, M A..... 1 00
Brannstetter, Mrs D W 1 00
Brewer, Mrs Sarah 2 00
Browitt, Benj 7 00
Burris, Mr & Mrs 1 00
Clayton, Mrs M E 1 00
Corfrening, I N... 2 00
Cowan, Miss H... 1 00
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Fil, E M..... 2 00
Fisher, Mrs L.... 1 00
Fray, Mrs W H... 5 00
Fitzpatrick, Mrs M E 10 00
Graham, John S..20 00
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Henry, J A..... 2 00
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Rose Cottage S S 2 11

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Booth, Mrs S D... 1 00
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Tillman, Henry D 1 00
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A Friend—W N C 2 00
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Lewis, C J..... 3 00
Lgsdon, Mrs H C 2 00
McConnell, Mrs D W 5 00
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Miller, Mrs P R..25 00
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Nightman, Miss G 3 50
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Sweinhagen, Mrs R 1 50
Talbot, Flora 1 00
Talbot, Mrs R L.. 1 00
Tolby, Mrs A..... 1 00
Wile, Mrs J R....10 00
Wiltrout, Mrs L H 1 00
Willing Workers, Goulds 1 00
St John's Ref Ch.25 00
Two C H Renders 2 00
A Subscriber 2 00
Two Brothers 2 00
Aunt Jane 5 00
Sympathizers 2 00

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Downing, Miss L E & Mrs Ella E Douning 1 00
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Harmon, Mrs C W 2 00
Hartman, Mrs R.. 5 00
Hodges, Mrs J L.. 1 00
Horton, O T..... 1 15
Ivy, Mrs P F..... 5 00
Johns, Mrs W K.. 1 00
Kimber, Mnry E.. 1 00
Lothrop, Miss L A 1 00
McCall, Ernest & Wife 1 00
McColloch, Miss L 5 00
McCormick, N E.. 1 00
Miller, Mrs L & Children 1 75
Mitchell, Mrs J C & Z Z Mitchell. 1 00
Mock, Mrs L F.... 5 00
Moon, Mr & Mrs J T 2 00
Newman, Mrs J H 2 00
Parker, Mrs R... 2 00
Robinson, Mrs M C 1 75
Rufus, Mrs P H.. 3 00
Stauffer, F G..... 2 50
Tadlock, Mrs J B 1 00
Taylor, Rev R V.. 1 00
Walter, Mrs Geo.. 5 00
Watt, Geo K & Wife 2 00
Whitaker, Mr & Mrs Lacy & Miss Pearl Gaskell .. 3 00
Yonng, J S..... 5 00
Mrs S M T..... 2 00
From Blakes 6 60
A Collection in Care of Miss A Presswood 4 00

TEXAS

Andrews, Mrs E F 1 00
Avirett, Lizzie ... 3 00
Boykin, Mrs W E.16 65
Burger, A I..... 1 00
Miller, Mrs E E... 2 00
Two Brothers 2 00
Willson, Mrs A J 1 00
Ockers, Miss L... 1
Pace, W R..... 1
Plosser, Jennie ... 2
Rainey, Sr L W..12
Rodden, Mrs S C. 2
Rutherford, N R.. 5
Scott, Mrs W L.. 1
Severtson, Mrs G 2
Simpson, A A.... 1
Smith, Ellen 2
Smith, Mrs F L.. 5
Somervaill, Maggie 5
Spessard, Mrs I.. 5
Taylor, Mrs M A & C A 2
Thomson, D D.... 1
Traylor, Mrs C... 5
Urwin, Mr & Mrs W C 2
Venn, Harry 1
Venn, Mr & Mrs H 2
A P W & Family. 1
Reader of the C H, J L 2
A Friend 2
Subscriber 5
Friends 7
In Jesus' Name... 1
Ev Free Ch.....25
School Children of Lindenan School, Cuero 7
Little Children of Fourth Grade of Kenedy P S..... 4

VERMONT

Bagley, Mrs H... 1
Bliss, Mrs G L.... 5
Campbell, Mrs A A 1
Carpenter, Mrs W L 2
Collins, H I..... 1
Robinson, Rev J G 1
Slancliff Family . 3
Smith, Mrs Minnie 2
Stanton, Mrs G H. 5
Streter, Mrs C L. 3
Thompson, Wm H 1
Warfer, H D.... 1
Whitford, Mr & Mrs E W..... 3
Willard, Mrs O B. 1
From a Friend... 1
From Friends 10
Friend, Woodstock 5
A Subscriber 1
A E W 1
S S of the First Cong Ch, Brookfield 5
Mr & Mrs W C S.. 3
Two King's Daughters 3
A Poor Widow.... 1
Cong'l S S, Newfane 10

CONTRIBUTIONS TO SUNDRY CHARITIES UP TO JUNE 1, 1913

ALABAMA

African Famine
Cleveland, Mrs WC 1 00

Rev. Matthias Klein
Willingham, C W 5 00

Old Minister
Gravlee, Mr & Mrs and Mrs Hodge 4 00

Bishop Scott
Willingham, C W 5 00

ARKANSAS

Old Minister
Mason, C S..... 1 00

African Famine
Ross, Mrs Warren 1 00

Bethesda Leper Home
——, Mulberry .. 1 00

GEORGIA

Blind Bitken
Dasher, Mrs W S 1 00

Chicken Brigade
In His Name .. 1 00

Foreign Missions
Mixon, Dr P L.....10 00

Emily S Hartwell
Davis, Mrs W L.. 1 00

KANSAS

Bethesda Leper Home
Herzog, Emilie ..27 00

Foreign Missions
——, Iola 5 00

Dr. Wilfred Grenfell
B—— 20 00

Home Missions
Brabb, W M..... 7 50
——, Iola 5 00

McAuley Water Street Mission
Smith, Mrs E J.. 1 00
Wiley, Mrs J.... 1 00

New York Bible Society
Wiley, Mrs J.... 2 00

Old Minister
Butler, Mrs C H & Friend 1 00
Clark, J S 5 00
Markley, Mrs M V 5 00
Phillips, Mrs Wm 2 25
Seegar, Mrs L N 10 00
Stubbs, Mr & Mrs J F 1 00
I H N 1 00
In His Name.... 5 00

Pressing Need Fund
E O 10 00
——, Iola 5 00
Mrs L H E..... 1 00
A Friend 7 00

Prison Association of New York
Barrett, Mrs E .. 4 00
Bartan, E 3 00

Christian Schmitt
B—— 20 00

Bishop Scott
Strain, D J 5 00
Mrs L G G 1 00

Soc. of Soul Winners
Ross, Marg 1 00

A R Stark
B—— 5 00

Titanic Sufferers
Peelord, Mrs A B 1 00

LOUISIANA

Old Minister
Olson, Jonns 1 00

MISSISSIPPI

Navajo Indian Mission
Gilchrist, M E... 2 00

Bishop Scott
Gwin, Mrs Sam.. 5 00

MISSOURI

African Famine
Robberson, T T.. 1 00

Alaska Sufferers
Becker, Mrs Jos.. 2 00
Handfield, Miss E 10 00

Chirken Brigade
Moore, Adell 1 00

Dr and Mrs Kinnear
Mann, Mrs A O & daughter..... 5 00

Maysville Institute
McKamey, Mrs J C 25 00

Old Minister
Bailer, Miss E .. 7 00
Seanland, Mrs H E 5 00
——, St Lo[illegible] 2 00

Pressing Need Fund
McKnmey, Mrs J C 50 00
Porter, Mrs W J. 2 50

Bishop Scott
Swanson, Mrs O & friend 2 85

Sor. of Soul Winners
McKamey, Mrs J C 25 00

Titanic Sufferers
Clelland, Snmuel & wife 10 00

N. CAROLINA

International Sunshine Society
From nn old Friend 2 00

Old Minister
Goldsmith, W H..10 00
A Friend 1 00
"Friends," Macon 1 00

OHIO

Williamsburg Mission to the Jews
——, Loudonville. 8 50

White Door Gospel Settlement
Smith, Dora 2 00
D S X 2 00

Tuskegee Institute
——, Loudonville. 8 50

Maysville Institute
McKamey, Mrs J C 25 00

Tennessectown Mission
——, Loudonville. 8 50

Sunshine Home for Blind Babies
——, Loudonville. 8 50

Pressing Need Fund
McKnmey, Mrs J C 50 00
Porter, Mrs W J. 2 50

Bishop Scott
Swanson, Mrs O & friend 2 85

Sor. of Soul Winners
McKamey, Mrs J C 25 00

Titanic Sufferers
Clelland, Snmuel & wife 10 00

N. CAROLINA

International Sunshine Society
From nn old Friend 2 00

Old Minister
Goldsmith, W H..10 00
A Friend 1 00
"Friends," Macon 1 00

OHIO

Williamsburg Mission to the Jews
——, Loudonville. 8 50

White Door Gospel Settlement
Smith, Dora 2 00
D S X 2 00

Tuskegee Institute
——, Loudonville. 8 50

Maysville Institute
McKamey, Mrs J C 25 00

Tennessectown Mission
——, Loudonville. 8 50

Sunshine Home for Blind Babies
——, Loudonville. 8 50

Sunday Breakfast Association
——, Loudonville. 8 50

Society of Soul Winners
——, Loudonville.. 8 50

Pressing Need Fund
Eldridge, F A.... 1 55
Wright, Mr J G.15 00

Rev Christian Schmitt
Blankemeyer, Miss Margaret 5 00
Cheetham, Fred'k.10 00

Pacific Garden Mission
——, Loudonville. 8 50

Old Minister
Baird, Mary E.. 1 20
Belcher, Mrs E A 2 00
Mooney, Mrs B.. 5 00
Stearns, H W. Mr & Mrs 9 00
H J K 2 00
A Reader, East Fultonham 1 00
——, Salem 2 00

Navaja Indians
——, Loudonville. 8 50

National Temperance Society
A Friend 2 00

Maysville Industrial Institute
——, Loudonville. 8 50

McAuley Water Street Mission
——, Loudonville. 8 50

Mrs Ada Lee
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Keswick Colony of Mercy
——, Loudonville. 8 50

Inner Mission and Rescue Work
Cook, M M..... 5 00

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——, Loudonville. 8 50

Foreign Missions
Rutledge, J V.... 2 00
E M 2 00
A Friend 6 00

Elhanan Training Institute
——, Loudonville. 8 50

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McKay, Mrs T .. 6 00

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——, Loudonville. 8 50

McAuley Cremorne Mission
——, Loudonville. 8 50

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Presby. Circle of Sandy Spgs. ... 5 00

Williamsburg Mission to the Jews
S M 1 00

Chicken Brigade
McKay, Mrs T... 2 00
R E W 1 00

Charity Organization Society
——, Loudonville.. 8 50

Bishop Scott
McDnniel, John... 1 00

Mrs Bird
McKay, Mrs T .. 1 00

American Bible Society
Mungee, Amand.. 1 00
Rnmsey, J S..... 5 00

Alaska Sufferers
McKay, Mrs T... 4 00
Schifferling, Fred. 1 00

TENNESSEE

Pressing Need Fund
S M C 1 00

Old Minister
Street, Martin & & Vaughan Co.. 1 00

Bishop Scott
McDonald, Mr G 100 00

African Famine Sufferers
Collins, Miss J... 1 00
Wever, V H..... 2 00

TEXAS

Bethesda Leper Home
Avirett, Mrs L... 5 00
Beaty, Miss Annie 1 00

Chirken Brigade
Somervaill, Miss M 5 00

Mrs Alice N Cox
Coachman, Miss F J 1 00

Foreign Missions
Hunt, Ocie 4 00

Home Missions
Hunt, Ocie 4 00

McAuley Water Street Mission
Turner, Mrs S....10 00
Williams, Jno ... 2 50

International Sunshine Society
Avirett, Mrs L... 2 00

Old Minister
Conchman, F J.. 2 00
Hanly, Mrs L P.. 1 00
Smith, Mrs F L.. 5 00
Swinney, Mrs J M 5 00

Pressing Need Fund
A Friend—Lusk.. 1 00

VERMONT

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Crane, Nelson H.. 5 00

Rev T J Bach
Crane, Nelson H . 5 00

Foreign Missions
Burnham, A G.. 2 00

Jerusalem Leper Mission
Crane, Nelson H.. 5 00

Pressing Need Fund
Nelson, H Crane. 5 00

ontributions to the Bowery Mission

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nson, Robt .. 1 00
iam, C E.....10 00
, A A..... 1 00
n, Caroline E 1 00
n, Mrs Alice.. 1 00
s, Geo G..... 1 00
ick, Mrs H F 1 00
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ner, Mrs R... 2 00
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er, Mrs J F... 1 00
pery, Mrs H.. 1 00
eram, Essie .. 2 00
, Ila M..... 1 00
rd, Mrs Jas.. 1 00
er, Thomas .. 2 00
ney ,Geo T... 1 00
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s, Mrs D D.. 2 00
es, Mrs S B.. 5 00
es, W L..... 1 00
er, Aug 2 00
ert, Mrs A M. 1 00
up, Mrs J W. 1 00
Corinne, J 2 00
enson, E W... 1 00
Prescott A.. 2 00
ell, Jas 1 00
ning, O A.... 5 00
, M J..... 1 00
ards, Dora E.. 1 00
ards, Mrs W J. 1 00
ns, A L..... 2 00
ns, E L..... 2 00
er, Mrs J H.. 1 00
z, Kate 2 00
lley, F G..... 5 00
, J J..... 1 00
num, J 2 00
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er, Jacob 1 00
oway, J P..... 1 00
nore, Mrs M A 2 00
er, Willis M.. 2 00
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Rudolph, Mrs I C 20 00
Brokaw, Ada L 5 00

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Mottaz, A 10 00

Mayseville Institute

Mottaz, A 5 00

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Hironimus, Kate 2 00
Montgomery, Mrs I E 2 00
Palmer, Maude M 1 00
Ramskorst, Henry 1 00
A Friend in His Name 1 00

Emilio Olsson

Kirk, Jennie 1 00

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Bruce, Daisy 3 00
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h 2 00
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rvey, Mrs K S.. 5 00
kins, A..... 3 00
in, Celia L..... 2 00
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ake 5 00
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nday. School...12 20

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Kernohan, Mrs J. 2 00
Lansing, Mrs Irene 2 00
Larson, D..... 5 00
Lelean, Mrs L A...10 00
Louden, John 1 50
Lyons, Wm.....10 00
McDonald, Mrs O. 1 00
McKean, Mrs L... 1 00
McLees, Mrs I H.. 1 00
Marsh, Addle..... 1 00
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Sorensen, A C M.. 2 00
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Peterson, Allentina 3 00
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Rothrock, Mrs C...15 00
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Saline, Chas..... 1 00
Schaefer, W Jacob 2 00
Schaupp, L 1 00
Scott, Mary E.... 2 00
Scott, Mrs Wm.... 2 00
Seaman, Mrs D W 1 00
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Smiley, Miss R H. 5 00
Smith, Mrs S..... 2 50
Smith, Thos H....12 00
Snell, Mrs E C.... 2 00
Snell, W E..... 5 00
Spencer, O J..... 5 00
Sykes, Henry 5 00
Taylor, S 1 00
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Toms, Mr & Mra R 2 50
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Vall, Mrs M H C.. 3 75
Walter, Mr & Mrs. 7 00
Walter, Mrs M.... 1 00
Ware, M J..... 2 00
Wassmna, Chas .. 2 00
Way, Mrs Lida... 1 50
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Wiester, W C..... 5 00
Wiley, L K..... 5 00
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Contributions to the Western Flood Fund

UP TO JUNE 13, 1913

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J 1 50
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K M B..... 1 50
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A Friend 2 00
A Friend 1 00
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— 1 00
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Wood, Mrs W J... 1 00
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A C 50 00
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A Friend 5 00
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Round Lake Presh Ch & S S.....11 00
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W M S of United Evnn Ch, Taylor 6 15

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M N 1 00
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In His Name.... 1 00
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A Friend 2 00
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Richter, Wm 5 00
Sanborn, Mr & Mrs Lasson 2 00
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A Friend 1 00
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Friends 2 00
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Morgan, J E.....
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Pangborn, Mrs C E
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Pronty, Mr & Mrs C G .....
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Rice, Mrs W A...
Salisbury, Thos ..
Schultz, Emma L.
Selz, Mrs Peter...
Siek, John .....
Strunk Bros .....
Turner, Chas S..
Whelon, Mrs M C
Williams, Mrs E E
Zimmerman, Mrs J
E W S.....
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Friends, Coulee City 35
A Friend .....
A Friend .....
A Friend .....
Ladies' Aid of Chr Ref Church, Oak Harbor 15
Hope Grange No 155 .....
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Ladies' Aid Soc, Goshen .....
Hope Grange snd Vicinity of Winlock 21
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Collected hy Henry Bighll, Nasel ..
Collected by Janfred Parpala, Nasel .....
Collected by Mike Talus, Nasel ...32
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Cuba 2 00
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ALASKA

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Falconer, P R.... 6 00

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Dugdale, A H & family 2 20
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Gough, Lewis K.. 1 00
Humphrey, G W. 1 00
Roberts, G F..... 1 00

Door of Hope
Two Friends 1 00

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Vandewater, I R.. 5 00

Emily S Hartwell
Muller, Elizabeth. 5 00

Old Minister
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Routh, E L 5 00
Skinner, M E ... 2 00
M E S 1 00
—, San Francisco 5 00

Pressing Need Fund
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—, Modesto ... 5 00

Titanic Sufferers
—, Los Angeles 5 00

White Door Gospel Settlement
Boudinot, Mr. & Mrs F E..... 1 00
—, Shale 2 00

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McCarty, Samuel. 1 00

Bishop Scott
In memory of a dear son 5 00

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Stewart, A 1 00
—, Vancouver Island 1 00

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Halliday, Jr., Jas 1 00

McAuley Water Street Mission
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Murray, Lizzie .. 1 50

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Marshall, Margaret 2 00

Old Minister
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Hirschy, Peter ..18 00
Hurlbut, C A 1 50
In His Name..... 1 05

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A Reader, Sackville 1 00

Mary Reed Lepers
Caskey, Mrs R J. 6 00

Christian Schmitt
From a Friend.. 1 00

Titanic Sufferers
Schnickelfritz, Mrs 2 00

IDAHO

American Bible Society
Winslow, Mrs S E V 1 00

COLORADO

Alaska Sufferers
Brigham, V T B. 8 50

Foreign Missions
—, —— 20 00

Old Minister
Eager, Mrs O E.. 3 00
McKee, Mrs E E 1 00
Mills, Jessie 6 00

Bishop Scott
Webber, Geo S... 1 00

MINNESOTA

African Famine
Harrington, G L. 2 50

Alaska Sufferers
Spjut, A F 1 00

American Bible Society
Sandvig, C P....10 00

Chicken Brigade
—, Minneapolis. 1 00

Old Minister
Bryan, M W.....10 00

Bishop Scott
A Render 3 00

MONTANA

Chicken Brigade
Caswell, Anson .. 2 00
Nelnnd, Elsie and Florence 1 00

NORTH DAKOTA

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Getten, Mrs C H. 2 50
—, Penn. 2 50

Christian Schmitt
Olsson, C V A.... 1 00

Pressing Need Fund
Scoville, W C.... 1 00

Old Minister
Martin, Rev W L 2 00

McAuley Water Street Mission
McGruer, D 5 00

Society of Soul Winners
—, Grand Forks 5 00

Bishop Scott
Stevens, Mrs E F & Son 6 50

Alaska Sufferers
The Sunshine Mission Band of the Dunbar Union Sunday School..11 35

OKLAHOMA

Old Minister
Gronow, Mrs M A 2 00
Warren, Miss B V 1 00

Rev M Kleine
Prather, C J.... 5 00

Rev F Jansen
Prather, C J 5 00

Daisy Field Home
Nichols, Mrs S M 4 50

OREGON

African Famine
Baker, Mrs J W.. 2 00

Old Minister
Isaacs, Thos E... 5 00

Pressing Need Fund
Kurtz, Charles G. 5 00

SOUTH DAKOTA

Bishop Scott
Morell, John 1 00

Pressing Need Fund
—, ... 2 00
I H N, Junius... 2 00

WYOMING

White Door Gospel Settlement
Winslow, Mrs I C 1 00

WASHINGTON

African Famine
Acker, B 5 00
—, Seattle 2 00

1st M E Ch Junior Lengue of Olympia 3-15

Emily S Hartwell
Burrows, Mr & Mrs W E..... 5 00

Emilio Olson
For His Name's Sake 2 50

Pressing Need Fund
Mrs N J M.....100 00
Wolfe, Mrs I.. .. 3 75

Alaska Sufferers
Korsen, Mrs S H. 2 00
Smith, Mr Geo... 3 00

Christian Schmitt
For His Name's Sake 5 00

A R Stark
For His Name's Sake 2 50

FOREIGN

Evangelistic Committee of New York City
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H B Haskell
Dussan, Dr A E.. 4 87

Old Minister
Levinger, Mrs S A 2 00

Pressing Need Fund
Albury, H C..... 2 00

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Illinois Adopts Woman Suffrage

THE governor of Illinois affixed his signature to the bill the other day, and woman suffrage on all but constitutional questions became a law in that State. Aside from moral considerations, the good policy of the ceful methods of promoting female suffrage in country as compared with the militancy used by women in the contest in Great Britain is mani-. In 1909 there were four States that had nted woman suffrage. In 1910 another was ed; in 1911 still another; in 1912 three more e added, and this year the State of Illinois ed the ranks, making ten female suffrage tes, containing a population of 13,370,232, as inst that of 1,644,034 in 1909. In four short rs, by the most dignified and peaceful process, cause has added six States to its column, and opulation of 11,726,198. The damage to the se in Great Britain by the injection of force and tality into the contest can be readily seen by a w of the facts. In 1909 a bill to enfranchise the nen of Great Britain passed the House of Com-ns by a majority of thirteen. Last year a simi- bill was defeated by a majority of 14, and this r the majority against it was advanced to 47. 1909 there was a favorable majority in the use of Commons of 13, in 1910 of 110, in 1911 of ', in 1912 there was an ad-se majority of 14, and this r the majority against the asure was advanced to 47. st year the suffrage mili-ncy, taken first as a joke, be-ne a serious matter, and a k at the turn of the votes ows how far the House of mmons came from being sed or threshed into friend-ess to the measure. The icule, the rudeness, the bru-ity, the hysteria bordering on anity, reaching the climax h the torch in one hand and bomb in the other, are a par-y and mockery on the claims a cultivated and virtuous manhood. The Phœnix Park rders postponed home rule Ireland twenty years. It is ely that the militant female ders have postponed the tri-ph of equal suffrage in Great itain twenty years. Their ters on this side, like those in inois, are acting wisely and comingly, and are correspond-gly successful. The conse-ences of a violent militancy e suggested by the words of e Psalmist:

His mischief shall return upon his own head, and his violent ling shall come down upon his own pate. (Ps. 7: 16.)

Relic of Wasted Life

MR. WILLIAM W. SMITH of Quaker City, Ohio, displayed to his neighbors a dollar bill hich was quite a curiosity. It was not because was new, never used before, nor because it was old as to be sought as a souvenir. It was be-use it had marked on the back of it in ink, "The st dollar of an ill-spent fortune." The inscription d not indicate whether the writer was young or d, whether it was the last dollar of an inherited rtune which had been an encouragement to a life idleness and dissipation, or whether it was the st of a fortune made by industry and ability and en thrown away by a life of evil habit or foolish dulgence. The writing indicated that this last llar bill was spent in sinful ways. The Bible has ven a life-size portrait of the man who wrote the nes on the dollar bill in this description of the odigal son:

And there wasted his substance with riotous living. (Luke : 13.)

Wisely Admonishes Young Men

PRESIDENT HIBBEN of Princeton University gave advice to the members of the graduating ass that could be read with profit by every young an of ability and ambition in the country, espe-ally this last paragraph: "The world commands ou to take your place and to fight your fight in the name of honor and of chivalry against the powers of organized evil and commercialized vice, against the poverty, disease and death which follow fast in the wake of sin and ignorance, against all the innumerable forces which are working to destroy the image of God in man. Heed the call of your kind. It is the human cry of spirits in bondage, of souls in despair, of lives debased and doomed. It is the call of man to his brother. This is your vocation; follow it in the name of God and man. The time is short; the opportunity is great." The president urged his graduates to ask in seriousness and answer with service the question originally asked in insolence:

Am I my brother's keeper? (Gen. 4: 9.)

Toy Parrot Betrays Burglar

LOUIS LENHARDT, a salesman of Brooklyn, was awakened the other morning by a voice saying, "Polly wants a cracker." The man recognized it as the voice of a stuffed parrot belonging to his young son. When the parrot's head is pushed forward the mechanism inside the bird forms the words. Thinking that the boy was playing with his toy, the father got up and went to the child's bedroom to tell him to go to sleep. There to his surprise he found it was a burglar, who was packing up all the valuables he could lay his hands on. In moving about the room the burglar had accidentally touched the toy and set it to talking. Lenhardt grappled with the intruder, who threw him to one side and darted out of the house and up the street, followed by Lenhardt crying for the police, who arrested the thief and took him to prison. We have in the incident an illustration of the truth of Scripture:

Be sure your sin will find you out. (Num. 32: 23.)

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GOVERNOR DUNNE OF ILLINOIS SIGNING THE WOMAN FRANCHISE BILL

Helped Youth Through College

CHARLES FROELICH, a farmer's lad, living near Welleston, Ohio, was ambitious to complete a liberal education, but did not have means sufficient to do so. He went to a physician in that city, Dr. E. S. Higley, and borrowed from him $700 and graduated from college as a mining engineer. This was in 1880. Soon after the young man went to Australia. Not a word was heard from him for twenty-five years, when one morning he came into Dr. Higley's office and said he owed the doctor some money. He had changed in his appearance so that the doctor did not recognize him, and then he revealed his identity and paid the $700 principal and compound interest on the same to date. He informed his benefactor that he had been successful in Australia and South Africa and had amassed a fortune. Mr. Froelich returned to Australia and nothing was heard from him again until the other day, when Henry K. Thorncroft, a lawyer of Melbourne, Australia, arrived in Welleston and notified Dr. Higley that Mr. Froelich had died without relatives and had left his entire estate, valued at a million dollars, to his benefactor. The lawyer said that his client had told him that it was that $700 that enabled him to finish his education, to which he attributed his earthly success, and that he felt satisfied in leaving his fortune to his benefactor, as there were no blood relatives depending upon him. The doctor who inherited the fortune, who was as greatly pleased as he was surprised, is himself seventy years old. The lending of money to this young student was, in a certain sense, a business transaction, but the sentimental ingredient was strong. He was glad to help a young man get up in life and prepare himself for its promotions and duties. The unusual reward to this investment suggests the increase of spiritual treasure which comes after years of waiting to those who sow the right kind of seed, as expressed in the following words of the Psalmist:

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. (Ps. 126: 6.)

Baby Dies of Fright

AT ONE of the Atlantic Ocean fashionable summer resorts, a mother took her baby boy, two years old, to the beach for his first ocean bath. The little fellow was greatly frightened, and when a big wave came toward them she said in fun that she was going to put him under it. The threat threw him into a spasm, and the mother, thinking that a plunge in the water would restore him, put him under the wave, and the shock had the opposite effect: it stopped his heart, and her darling baby lay dead in her arms. The mother meant everything for the best, and would have freely given up her life for her child, and yet she made a mistake in frightening him in fun with the plunge. He thought she was going to drown him. The practice of frightening children with ghost stories is as cruel in spirit as it is immoral in principle. Let there be no deceits for children, no suggestions of cruelty, even in fun. The fun is just as much pain to them as though it were in earnest. Innocent children are the last persons on earth to be trifled with by insincerity, and yet the deceit of children by parents and nurses, the idle threats of danger from human and superhuman sources, are as old as the race, and the false dealing which is called fun comes under this description:

For their deceit is falsehood. (Ps. 119: 118.)

Long-Range Electrical Power

ELECTRICITY generated by water power at the dam across the Mississippi River at Keokuk, Iowa, was turned on to the wires of St. Louis the other day, and during the busy hours two-thirds of the street cars in the city were propelled by the new current. Most of the industrial motors in the city were also driven by its power. By this time practically all the street cars, motors and electric lights in St. Louis are operated by the water plant, over 125 miles away. St. Louis is one of the largest cities in the country to be thus supplied with power. Generating the electric current by water power is a long step in advance in decreasing its price as a commercial product and in making universal its use. Whenever electricity can be made cheaper than other motors, steam is likely to be relegated to the past with the ox and horse and the cart or carriage they drew and the industrial machines they propelled. God is the only Being in the universe who does not have to borrow power from without. Everybody, mind and soul, is so constituted that the motor forces come from without, from earth, and air, and sky. The wires of the soul quiver with the electric current of love divine, which turns the wheels, directs the activities, and produces the results for this and the next world.

But ye shall receive power, after that the Holy Ghost is come upon you. (Acts 1: 8.)

LOOKING OUT OVER THE FIELDS AT MONT-LAWN

THE GLORIOUS FOURTH AT MONT-LAWN

PERFECT weather, hundreds of visitors from far and near and an attractive yet simple program of patriotic exercises made July Fourth a day of unalloyed enjoyment at THE CHRISTIAN HERALD Children's Home. Never had the place looked lovelier. Flags and bunting and evergreens were everywhere, and every cottage and dormitory looked like a patriotic bower.

It was a great day for the three hundred child-guests of the Home. Rising bright and early, they were dotting the playgrounds in merry groups when the visitors began to arrive. As usual, the newcomers, after a hearty greeting, went about in little parties inspecting the Home buildings—the new bathing pavilion with its shower baths and sterilizer, and the recently installed pumping station which supplies the Home throughout with an abundance of pure spring water, coming in for a good share of attention.

At noon, the children marched, in military fashion, to dinner in the great dining-hall of Fort Plenty. At one o'clock the guests were entertained at luncheon in the Fort. Shortly after two, the children assembled in the Temple for an hour of patriotic song, under the leadership of Professor Noll, who on this occasion was ably assisted by Professor Benjamin F. Butts, the well-known evangelistic singer and musical director of the Evangelistic Committee of New York City. The visitors, who filled the ambulatory and the gallery, and many of whom were seated on the platform, were delighted with the singing. Then everybody marched to the lawn in front of the Homestead building, on the south end of which a speaker's stand had been erected. The children sat down in a great semi-circle on the grass, the guests occupying the outer fringe, sitting on chairs and benches.

State Senator Reuben L. Gledhill gave the opening address—a patriotic one, suited to the character of the day, and which was repeatedly cheered. He was followed by Mr. Edward R. Johnstone, who gave a personal reminiscence of Lincoln at Gettysburg on the occasion of the delivery of the immortal speech by the great President. The audience listened intently while he described the physical appearance of Lincoln, his manner of speaking, his homeliness and simplicity, and the contrast his oratory presented to the other speakers on that memorable occasion. Mr. Johnstone's address, which was loudly cheered, furnished the real key-note to the celebration.

Rev. Ferdinand C. Iglehart spoke next, and delighted his audience by his eloquent and effective comparison of Washington and Lincoln, the two greatest names in American history, his address showing that he had made a remarkable study the two leaders, socially and temperamentally the one an aristocrat born and nurtured amid af ence, the other a son of poverty, and a type of great majority of those who have achieved natio distinction. As Dr. Iglehart sat down amid che ing, the Rev. Dr. G. H. Furbay was introduced, a gave an entertaining talk of his boyhood days Ohio—the native State of so many famous Ame cans. His anecdotes were punctuated with hom yet sound advice to the little folks, who showed th appreciation by frequent applause. Professor Bu then invited the entire audience to rise and si two verses of "America," which brought the orato of the day to a close.

There was a large gathering of guests, amo whom were Mrs. Louis Klopsch, Miss Ma Klopsch, Mrs. Stephen Merritt and several me bers of her family, Rev. W. F. Schoenfeld, Rev. M Hamann, Mrs. and Miss Furbay, Mr. Otto Koeni Mr. and Mrs. Theodore Waters, Mr. H. Emery, G. H. Sandison, editor of THE CHRISTIA HERALD, etc.

The following contributions in aid of the work of the Children's Home are gratefully acknowledged:

White, Rev W Y. 3 00
Wildman, J T... 1 40
Williams, J B.... 3 00
Wilson, Mrs S M. 5 00
Estate of Mrs Fannie P Stone....100 00
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THE DISTURBING "BAMBINA"

BY ISABEL REYNOLDS KRAUTH

A Story Complete in This Issue

"JUST-you-a-wait," threatened Signora Rossini angrily, "wait-a-till I tell you's sis, bag-girl!" She had just terminated an exciting pursuit, as the person pursued, and now eloquently addressed, had scrambled to safety beneath the kitchen table, from which shelter Signora Rossini was far too exhausted to evict her.

"Maybe you tink you no catch-a-lick?" she continued, swaying her portly figure against the boiler for support, "but wait till Giuseppina com-a-home, my new a pitcha all-a-broke all-a-smash!"

Stella Marie, the five-year-old disturber of the peace, listened to the thundering voice of her landlady and guardian with no more concern than that with which she heard the rain beating persistently on the tin roof of the shed. Once beneath the table she was at peace. The enemy was far too fat and short-winded to attempt attack, since it would necessitate stooping, as Stella Marie curled herself up like a tired kitten and gravely winked one eye at the Signora's stalwart ankles, but even as she composed herself for sleep a second pair of ankles loomed upon her "worm's view," and then she knew her troubles were indeed at an end, for this was a neighbor come in for the latest bit of gossip, the arrest of a wife-beating "Polak" in the neighborhood, and as Signora Rossini had been an eye-witness to the excitement, nothing put her in a better humor than some one to whom she could recount the affair.

The visitor listened eagerly to every phase of the tale, and then stooping to lift her key that she had dropped, exclaimed:

"Why, there is the Cerina little one sound asleep beneath the table. How goes it with her and the poor girl, her sister, Mamma mia? The child grows more beautiful every day!"

Signora Rossini, thoroughly restored to her good nature, smiled broadly.

"There will be changes in that quarter," she said in her jabbering Neapolitan dialect. "Giuseppina has had bad luck. This winter they have put off many workers at the mill, and they only gave her half time for many weeks. Then she became so ill from work and worry she fainted three times at her loom. She is very brave, that girl, and she promised the dying mother to care for Stella, but it will be different now. You know Pontello—Pasquale Pontello—"

Her hearer nodded. There were few in the Italian quarter that had not heard of Pasquale Pontello. He was the hope and the pride of all who had any interest in him. Young, handsome, energetic, he had taken on the customs and speech of the New World with a rapidity nothing short of marvelous. He worked by day and went to night school in the evenings. He had bought for his widowed mother (whom he adored) a home quite out of the narrow streets of this "Little Italy." He led an Italian band, ran two bank accounts, and was in every way a most exemplary youth.

"Well," continued Signora Rossini, her voice rising shrilly as she warmed to her subject, "Pasquale, who could have any girl he set eyes on, ha taken a fancy to Giuseppina. That pale, thin little snip of a girl! He praises her eyes, he fol lows her like a dog! But Pasquale is no fool. H may marry Giuseppina, but he will not take Stella too. It will be the Home for the *bambina*. They are all alike, these lovesick girls. Pasquale's mother is old, and, I am told, dislikes children. H would do nothing to displease her. Giuseppina will forget deathbed promises of always keeping Stella. A handsome lad comes quickly between her and the dead!"

The sharp, thoughtless words had not wakened the little sleeper whom they so greatly concerned, but they fell with all their coarse brutality on the ears of the bedraggled girl who had silently entered the dark passageway leading from the front door. She started forward, but the women, hearing the step, lowered their voices, and changed to another subject when the shivering little eaves-dropper opened the door and stood before them.

Her dark, passionate eyes glared at them in so uncanny a way that Signora Rossini and her friend could only hold their breath and wait.

"So," cried the girl wildly in Italian, "you say I forget my mother! You say—" But baby ears, deaf to gossiping voices, were sharp enough when a step they knew drew near, and Stella Marie, emerging suddenly from beneath the table, ran to her sister, squealing an incoherent babble of greeting, throwing her short arms around her sister's wet skirts.

Giuseppina sat down on the nearest chair and

Continued on page 685

SANS NOM

BY MARGARET E. SANGSTER, JR.

EVERAL times I have given you glimpses into letters, sunny little visits into the hearts and souls of my chums, with attractive d-pictures of the mountains and s and cities that they have loved. l now I am going to v you something along same line; and yet ething very different. I am going to print stions that girls have to me, girls that have t their names secret. If ad known their names addresses they would e been answered much e promptly, but—well, n sure that they will be tented with the replies hey receive them. This t letter comes from a y anxious young lady. says: "I am twenty-seven years and a young man who is only nty-one professes to love me very rly. I love him more than all the ld, but my conscience will not say it is right for me to marry him. you think it would be right? I him so much that I could not bear lo anything to mar his life."

Margaret E. Sangster, Jr.

f these two young people really love n other, six years will make very e difference. For love, real love, uld surmount any small or large acles.

his little letter comes to me signed scouraged":

I have graduated from a business ege and have the training to be a nographer, but although I have an- red advertisements, and have put lications in employment agencies typewriter offices, I have no suc- s."

f you are a good stenographer you uld really have very little trouble. n sure that if you go to the office of typewriter that you use, they will your name on file and get you a ition sooner or later. But what- r happens do not show the white ther—keep a firm grip on your rage.

Now I am going to be cross. I *may* n scold a little. For a young girl tes to tell me that her mother is ious about her friends, and always s her whom she is going out with night, what time she will be home, other things along the same line. e girl obviously expects me to tell that she has a right to be very ch annoyed, but I am inclined to ee with the mother. A girl should e a mother into her confidence just she would a chum. For a mother -a mother, and it is her right to w *everything*. If she cares to ask stions and give opinions about the s that call on her daughter, she is fectly right. It is not only her vilege but her duty.

This letter is from a girl who ms to be very lonely and rather ng. I wish that I could write to personally. She says:

I never wrote to you before, but I very lonely and need a friend. I e to read what you write and I feel t I love you. My name is like rs, Margaret."

wish that my namesake friend uld write to me so that I could nk her personally for her sweet le note.

This letter is from a little invalid l who lives in the West. She sends lan that she wants to have me tell the readers of THE CHRISTIAN RALD, for, as she says: "It might ghten the lives of other shut-ins."

I am only a little over fifteen now, ugh I feel worlds older. I guess I 'old before my time.' I suppose kness has that effect upon one. But give you the story of my Surprise x. I have four younger sisters, a ther and father living, and a great ny relatives and friends.

'An aunt who lives with us discov- d the idea. All unknown to me, of course. She took a large cardboard box, and all contributed little gifts to it. Everything was wrapped in paper and tied up and when they got it all ready they brought the box to me. Every morning before the children went to school (for they enjoyed it fully as much as I) they brought the box to me and I was allowed to take one package. Then, of course, followed the fun of opening that, and the box was put away for another day. Various friends were interested in the idea, and nearly every day I saw a new package in the box. Once a cheery letter, at another time a box of candy, which, of course, was shared with the family—again, a writing cabinet with a dollar bill in one of the pockets. Until I had such a collection of things I had to have a box to put them in. The box lasted for two months or six weeks."

Little girl, I wish I could send you a letter for your box, but then—I don't even know your name.

Last of all I am going to show you the tiniest part of a charming little talk (on paper) that one of "the unknowns" sent to me only a few days ago. She begins:

"I do want some one to talk to so badly." She tells me about her home, her friends, and her books, and then she finishes with this naïve little postscript:

"P. S.—When I began this letter I had no intention of sending it at all, but since you don't know who I am, I am going to send it, because I like you."

I like my nameless and complimentary friend just about as well as she likes me. I hope that some time I shall know her better.

Now, girls, here we are at the end of the program for this week. I have only published the letters that *had* to be answered in cold black type; but oh, how I wish that I could have let you see some of the other ones, too. For my girls have been having thrilling times lately. They have been graduating, and going on picnics, and working hard, and taking exciting vacations. And though they did not guess it for a minute, I have been with them, every one of them, wishing that I might share their sorrows and hoping that they would divide their joys with me. For the happiness of summer has crept into my soul as I read their letters.

Summer glows upon the meadows,
Summer gleams upon the sea,
Bird notes thrill among the branches,
Bringing messages to me—
Messages that speak of friendships,
From the East and from the West,
And my heart is filled with sunshine,
Summer at its very best!

Called Higher

Mrs. Emily Toy, of New York City, was called higher March 12, 1913. She was a member of the First Baptist Church of tbat city for twenty-eight years.

Mrs. Mary Elizabeth Haslacker, of New York, N. Y., passed away in Maysville, W. Va., May 4, 1913. She was a member of Calvary Baptist Church, New York City.

Mrs. Martha P. McGirrity, of Marion Center, Pa., passed to a higher life, May 15, 1913, at the age of 71 years. She was a faithful member of the Presbyterian Church from girlhood.

Mrs. M. L. Mahaffey, of Mahaffey, Pa., answered the summons of her Master, May 21, 1913. She was 86 years old, and most of her life was spent in working for her Master. Her life was a benediction to the community in which she lived.

A singular coincidence occurred when three brothers were called higher within a month. They were Mr. R. A. Bendall, Danville, Va., April 27, 1913, aged 61.; Mr. E. F. Bendall, Danville, Va., May 9, 1913, aged 63; and Mr. R. T. Bendall, of Warrentown, Va., May 23, 1913, aged 80 years.

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We'd like to have you inspect every corner of our plant from roof to boiler-room. Come any day that you are in our neighborhood, and see for yourself how we make

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IDOLATRY VERSUS THE TRUE GOD*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

IF WE were taught in our childhood that God brought the ten plagues upon Egypt for the purpose of punishing the hard-hearted and wicked Pharaoh, do not let us make the mistake of so teaching the children of the present day. God had a benign purpose toward Pharaoh. It was to lead him out of his base idolatry into the realization of the true God.

RA HAPI PTAH SEB APIS

These are some of the gods Pharaoh worshiped. When it is explained what each of these gods stood for, we will clearly see how each plague was a blow at idolatry which should cause Pharaoh and all Egyptians to turn to the worship of the true God. Hapi was the river god, the River Nile, and represented fruitfulness, for that river alone by its annual rise saved Egypt from being a desert. How was Hapi fallen when at the command of God the waters were turned into blood, not human blood, nor the blood of animals, but of the color of blood, and so changed that they produced death instead of life, and the fish, the emblems of the god Hapi, were destroyed. For seven days that horror lasted, and the river became a mass of corruption. But the heart of Pharaoh was still hard. He may have reasoned this way: "It is caused by the algæ and will soon pass away." But all the same one of the chief gods had become a menace. The second plague was a thrust at the god Ptah—the frogs that came up out of the river, and infested the land, even making their way into the homes of the people, contaminating their bodies, their beds and their food. Until that time they had been looked upon as sacred emblems of the god Ptah, and were sometimes called gods and goddesses! Also the frog was connected with the worship of Hapi. But they were too many for Pharaoh, and he sent word to Moses and Aaron, saying, "Entreat the Lord that he may take away the frogs, and I will let the people go." This was the first acknowledgment by Pharaoh of the true God, and sounded very like a prayer. But this attitude did not last long, for Pharaoh reasoned within himself, or Satan did it for him, "We have had frogs before, but they soon went away."

The third plague when the dust of the ground was turned into lice was to disgust Pharaoh with his god Seb, who represented the fruitfulness of the earth. The priests of Seb could not officiate with lice upon their robes, so for the time being the worship of Seb had to cease.

The fourth plague was directed against Seb when all sorts of "flies"—winged pests of all kinds—were sent by the Lord God into all parts of Egypt. This was specially a strike at the "scarab," the sacred beetle which was sculptured on every monument and painted on every mummy chest, engraved on gems, and worn as amulets by all Egyptians. Their treasure became their pest! Again Pharaoh was brought to the point of yielding to God. He sent for Moses, and said: "I will let you go, that ye may sacrifice to the Lord your God." And God took away the "flies." But Pharaoh reasoned within himself, "This is not the first time the wind has brought these creatures; now they are all gone, and they will not come back again." And before the Israelites could get ready to go Pharaoh had changed his mind, and would not let the people go.

The testing time went on. The plagues had commenced in June. It was now December, and the fifth plague was sent against the god Apis, which represented the worship of animals, because the Egyptians believed that after death the soul took up its abode in some kind of an animal, more or less honorable according to the merits of the person. And so when God sent a disease upon all the cattle of the Egyptians, those of the Israelites being exempt, it was striking at the root of the matter. The sacred cows and the images of cows which they worshiped certainly lost much of their value that day! The citadel of idolatry was falling! But Pharaoh was not yet convinced concerning the true God.

Then God sent the sixth plague—that of boils. To bring this about God directed Moses and Aaron to fill their hands with ashes from the furnace, and go in before Pharaoh, scattering the ashes before him. The Egyptians had a god called Set, the god of evil, and before him they scattered the ashes of human sacrifices. This was all understood by Pharaoh, but he hardly expected the great sickness which should come upon him and his people. A boil now and then is bad enough to bear, but for everybody to be afflicted with boils at the same time is quite impossible to describe. Even those men called "magicians," who had tried at every point to counterfeit the works of Moses and Aaron, had to succumb to the boils, and they were not able to appear at the court of Pharaoh, or make further claims for themselves.

The seventh plague was directed against Seb, the earth-god. It consisted of a storm of rain and hail and of lightning which broke the trees and destroyed the crops of grain. This made a deep impression upon Pharaoh, and he sent for Moses and Aaron to come to him. When they came, he said: "The Lord is righteous, and I and my people are wicked. I will let you go, and ye shall stay no longer." These words sounded almost as if Pharaoh was at least beginning to think there was some quality in the God of the Israelites that he did not find in Hapi, Ptah, Seb, Ra and Isis. But Pharaoh was not ready yet to obey the true God. It was now March. And God sent another plague. He told Moses and Aaron to go in before Pharaoh and say to him: "If thou refuse to let my people go to-morrow, I will bring locusts into thy court." Pharaoh was angry and Moses and Aaron were roughly driven out. The next day God sent locusts. There were so many that every green thing and all grain and fruit that had not been destroyed by the storm of rain and hail was eaten up by the locusts. It would seem as if the people must now starve. Where now was Seb?

"I have sinned against the Lord your God, and against you," groaned Pharaoh as Moses and Aaron again came in before him. If Pharaoh had only said: "I have sinned against the true God, whom I now take for my God," there would have been no more trouble in Egypt. God sent a strong wind to drive away the locusts, and then Pharaoh said, "I will not let the people go!" It took him a long time to learn that God was stronger and greater than his idol gods, for it was now April, almost a year since God had begun to deal with him.

The greatest of all the gods which Pharaoh worshiped was Ra. He was the sun god. He was supposed to give light and heat and life to plants, animals and people. Without him all things would die. So God determined to show Pharaoh and the Egyptians that he was greater than Ra. He stopped the shining of the sun and moon and stars for three days, and there was black darkness in Egypt—darker than the darkest night. Only the Israelites had light! Again Pharaoh sent for Moses, and he said: "I am willing the people shall go, but they must leave their sheep and their cattle in Egypt." But when Moses made known to Pharaoh that was not God's way, he became very angry with Moses, and sent him away.

There was one thing more for God to do to teach Pharaoh that he was God over all, and that his idol gods were only foolishness. God told Moses and Aaron: "In the tenth day of this month, I will send the angel of death into Pharaoh's house, and into the house of every Egyptian, and the oldest son or daughter shall die; there will be one dead in every house, excepting in the homes of my people, the Israelites; they must put the sign of blood on their doors, and the death angel will not go into any house which has that sign upon it." God said: "Tell my people to get themselves and their cattle ready to leave Egypt that very night, for Pharaoh will surely let them go; at last he will be brought to obey the true God." The death angel came as God had said, and there was loud crying and great weeping when the Egyptians saw their dying children. Even before morning came Pharaoh sent for Moses and Aaron and told them, "Go serve the Lord as ye said, ye and all the Israelites; also take your flocks and your herds, and be gone, and *bless me also*." And we must know they lost no time in getting started, for before it was light they were moving out of Egypt. (The whole story should be read as it is to be found in Ex. 8 to 12. Young people and older ones too should also read the *Egyptian Princess* and *Serapis*, by George Ebers, books which are in every public library.)

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for August 3, 1913. The Plagues of Egypt. Ps. 105: 23-36. GOLDEN TEXT: "Whosoever shall exalt himself shall be humbled, and whosoever shall humble himself shall be exalted." Matt. 23: 12, R. V.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—THE WORLD'S SUNDAY SCHOOL CONVENTION at Zurich is likely to be remembered as the time when uniform Bible study was extended from weekly study in Sunday schools to co-ordinated daily studies in homes, public schools and Sunday schools. On motion of the teachers of THE CHRISTIAN HERALD Million Bible Class, seconded and supported by Mrs. Mary Foster Bryner and Rev. Wm. A. Brown, both officers of the International Sunday School Association, and others, the World's Sunday School Association appointed an advisory supplemental lesson committee to submit to the International Sunday School Association, which meets in Chicago in June, 1914, a plan by which the Bible may be studied more consecutively and comprehensively than is possible in a six years' course of one lesson a week, through the assignment of related daily readings for homes and day schools that may be developed in five-minute studies in small text books for day schools and others for homes. One of these might give selections suitable for schools of young children, another for grammar grades, and yet another for high schools and colleges; and so for homes, with reference especially to the age of the youngest child capable of understanding at all. It is surprising that in a score of years of discussion as to how the study of the Bible can be made more adequate it has been almost universally assumed that the Bible study formerly done by homes, day schools and Sunday schools, with catechetical work by pastors also, must be done by that one of these four workers which has the least time and opportunity. There are places where daily home worship is still maintained, places where the Bible is not merely read, but studied daily in public and private schools, and where pastors do their duty in suitable religious instruction of children. There can be no doubt that if suitable assignments were made by Sunday school associations representing nearly all churches, thousands of homes, day schools and pastors would do their part in restoring Bible reading and study with even greater effectiveness than in the past, because these four agencies would be co-ordinated to make that study progressive and complete.

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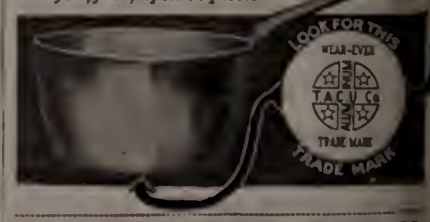

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THE DISTURBING "BAMBINA"

Continued from page 682

her troubled young face above the
mop of Stella Marie's hair.
lave you been a good baby? Come,
issy washes your hands. You are
irty as Frankie Zito. Aren't you
ıed to be like him!"
found a little dead cat," an-
ıced Stella joyously.
ıt Giuseppina, scrubbing the small
rn face vigorously, paid no atten-
whatever. Her heart was heavy
her thoughts were far beyond the
ling child.
gnora Rossini, after speeding her
ing guest, kept a respectful dis-
e from Giuseppina till the Rossini
came home, and the one Rossini
a large, flashy, slangy product,
drawled, when sitting down at the
, "My! Josephine, if you ain't
e! Can't youse eat no spaghetti?"
speaker was gobbling great
ıtities of the nourishment in ques-
) "Say, kid, don't be so down in
nouth; I'll treat you to the movies
r supper. There's a good show on.
you's job, or Pasquale?"
) Giuseppina Cerina, dreamy, gen-
and with innate refinement, this
uct of American education and en-
ınment had always been a most
ctionable adjunct of the Rossini
age. Pushing her untasted plate
e, she rose and stood over the fire,
back to the others, waiting wearily
l Stella had finished not only her
share of the evening meal, but
sister's. Being an unscrupulous
e pig, Stella gloated over her
ble rations with unclouded joy.
Come to bed," said Giuseppina
ply. But Stella shook her head.
Me no like, me no go!" she an-
ıced in English.
You shall go if I tell you to!" Her
r's voice sounded determined, and
e determined than the voice was
slender, trembling hand laid on the
e shoulder. Grunting and grum-
g, Stella preceded her sister up the
ow, dirty stairway to the dark,
p room, for the shelter of which
eppina paid half of her hard-
ıed wages. Here the small girl
ıly rebelled. She screamed; she
ed; she finally resorted to lying on
floor and banging her head up and
n. Suddenly a strange sound
e her stop for a fraction of a min-
and then to sit up in unfeigned
ıay. Giuseppina had sunk on her
s beside the rickety bed, and with
face buried in her arms was sob-
as if her heart were breaking.
umbling to her feet, Stella, thor-
ıly frightened by this unlooked-
consequence of her misbehavior,
ted up to the crying girl and laid
ump, beseeching hand on the slight
ılder.
Sorella mia," she begged, "non
ıgere!" (Do not cry.) "I can un-
s myself. I can pull off my shoes,
And my dress!" The ripping of
ı and gleeful escape of several but-
bore speedy testimony to the
ıg woman's endeavors in this di-
ion. Giuseppina rose. "Get to
!" she ordered shortly. Thoroughly
htened, Stella Marie huddled be-
the coarse blankets and eyed
seppina with an expression of min-
fear and distrust. In an instant
seppina was stooping above her.
Go to sleep, my baby, sorellina
(little sister of mine). I was
ı and ill, carissima, but I am bet-
Only be still; be still!"
ong after the child slept and the
nlight, breaking through the
m clouds, was lighting the disor-
y room, the girl sat with her
led head on her arms. She was
getting death-bed promises, was
She, who had worked early and
who had gone hungry and ill-
that the little one might not suf-
Before her dry, aching eyes
the scene that had burned itself
ier heart. Only three weeks after
death of her merry, handsome,
r-do-well father—the long, light
ital ward, and at the end the
high, white bed, screened from the rest, and she, a round-faced child not yet thirteen, listening with ever-growing terror to the gasping, sobbing entreaties of the dying mother, on whose nerveless arm lay the week-old sister! She remembered how bravely she had promised never to let the child be taken from her, and the look of glad relief that came into the white, tortured face just before the never-ending peace had drawn its calmness on the thin features. Giuseppina knew she had kept her vow, but work and worry were wearing her out, money was scarce and growing scarcer. Stella was far from well-cared for, and in the "home" there would be no fear of unpaid rent or insufficient clothes. Mechanically the girl drew a small, blue card from the front of her dress. It was merely the businesslike announcement that on such a day "Stella Marie Cerina, aged five years, nationality Italian," was to be admitted to the "Mary Edwards Memoriai Home."

To-morrow—how fast the night was going!—Stella would be established in her new surroundings. No more roaring Signora Rossinis or coarse Rossini manners, dirty clothes, and chaotic meals. Stella would be one of neat rows of little blue gingahamed girls, who lived their lives to the systematic warning of a gong. It was best; it was wisest; the child should not suffer; and, as for what those idiotic gossips had said, it would never be true; she would put Stella in the home, but as to marrying Pasquale, they would see which was dearest to her, her sainted mother, or—a foolish boy.

Pasquale rose before her, so gentle and good, one man out of a thousand. "I can wait, Josephine!" he had said; "perhaps you will learn to like me by and by!" She, poor, hurried, unkempt little mill-worker, learn to like the best, the most wonderful—" The cold, white moonlight fell upon the troubled, oval face as with a sharp sob Giuseppina threw herself upon her knees.

"O God!" she gasped, bowing her head lower. "Don't let me want Pasquale!" she prayed. In the far corner of the room a small black head cautiously raised itself, and a pair of surprised eyes blinked sleepily; then Stella Marie lowered herself to the pillow, remarking mentally, "To-morrow I shall buy her a big chain of beads at the five-and-tener; then she won't cry!"

If Stella had not been so engrossed with her own plans, she might have noticed how very wearily her sister came downstairs, but as it was she was waiting eagerly for the moment when Giuseppina should start for the mill, and she, Stella, might sally forth on her shopping expedition. That Giuseppina broke out crying when their unusually long good-bys were said only stirred Stella's ardor to hastily procure the grief-dispeller. Watching her chance when Signora Rossini was arguing noisily over some rather elderly bananas a fruit-vender was trying to sell her, Stella Marie climbed over the back fence, scuttled down a short alley, crossed the car tracks, darted up another alley and over another fence, and was free. It was rather annoying to find she had overlooked the conventional necessities of both dress and shoes, but the sky was blue above her, and in her little brown fist lay all her worldly wealth in pennies and one nickel. She was on her way to buy her best beloved a gift.

Three o'clock in the afternoon found the young adventuress still roaming. Weeping wildly, her money having been lost in instalments and the five-and-tener apparently sunk into the earth, she wandered first up one street and down the next. To the few people who stopped to speak to her she replied with a fresh burst of grief and unintelligible requests.

"Io voglio Giuseppina; dove è Giuseppina?" "I want Giuseppina, where's Giuseppina?" But, alas for bewildered babyhood! the familiar sights and sounds of the Italian streets were all gone. Here everything was quiet and clean. Suddenly, at the end of a row of houses, something caught her eye. Sure enough, in the front window of a neat two-story house was a flag—an Italian flag. With a glad cry of recognition she ran up the steps and unceremoniously pushed the door open and walked in. There was no one in the bright, beribboned parlor, no one in the unheard-of dining-room, or in the shining kitchen. Stella Marie devoured some freshly baked cakes and then left the kitchen for further discoveries. Up the steep, brightly-carpeted stairs she dragged her plump, weary legs, and then, trudging through the open door of a bedroom, came face to face with a little old woman, who sat, sound asleep, in a big rocker. She had such a gentle, kindly face that Stella walked straight over to her and touched the idle hands.

"Wake up!" she said in Italian. "Will you be good to me?"

The sleeper woke with a violent start, and after staring at the little apparition before her, cried:

"Is this a miracle? Blessed God, have you sent her!" Stella, totally uninterested in this salutation, held out her arms, baby-like.

"Take me!" she sobbed, too weary and lonely to think anything beyond the fact that she had found a friend.

As the fond old arms gathered her close and the wrinkled face leaned against her dusty mop of hair, Stella could not know that to the humble spirit she was the miraculous answer to many an agonized prayer. She nestled confidently in the shelter of the arms, little understanding or heeding the incoherent murmur of love and solicitude her hostess poured forth. It was mostly concerning "Lina and Roma," but it gradually wandered into the more terrestrial subjects of bath and supper. But before the first considered function was fairly over, and Stella, soft and clean and brown, was wrapped in a warm blanket, the young adventuress was serenely asleep on the knees of her benefactress. The peaceful expression on the flushed old face was Madonna-like as she brooded over the little sleeper. Nearly fifteen years had passed since she had stood dumb and helpless between the white caskets of her two dead children, and now, as she had prayed for comfort, Providence had placed a live *bambina* in her empty arms.

In contrast with the serene contentment of Stella's present guardian was the wild and terrified wailing with which Giuseppina Cerina met the news that the distracted Signora Rossini conveyed, with admirable forethought, through the keyhole of the locked front door. The poor girl, half-crazed with fear and the self-reproach that unlooked for disaster inflicts, ran blindly down the street, hearing nothing but the wild cry her heart pounded out:

"Mia sorellina è morta! mia sorellina è morta!" "My little sister is dead!"

"Hey! where do you think you're going?" gasped the startled youth in whom Giuseppina's headlong race met with a sudden termination. But his growl of surprised discomfort changed suddenly to a cry of recognition.

"Why — why, Josephine! why, kid—!" She clung to him in the fast growing shadows and burst into Italian!

"Pasquale, my little sister is lost, is dead! She has been gone since morning! What shall I do? What shall I do? God help me! I shall die if my baby is harmed!"

Continued on next page

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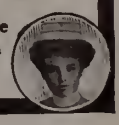

THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

The Christian's Perseverance*

THERE is a saying among the British people that the British soldier can be just as brave as any soldier in the world, and be brave for fifteen minutes longer. It is often that last fifteen minutes that win the battle. The beginning of a task may be easy; to keep at it will be harder; and to keep at it till it is really done is the hardest of all.

One of the most pathetic facts in the world is the fact that so many who begin the Christian race give up before they reach the end.

How can we make ourselves persevere? That is the practical side of this subject. What can we do to make sure that we shall not be among those who drop out of the race? What can we say to others that will help them to stay on the course till the race is run?

The great thing in running a race or doing a task is to keep one's heart on the goal. It is important to watch one's step and to take account of present circumstances, and be careful that each movement is skilfully made, but the thing that keeps us successfully at the task is the pull of the prize at the end, whether it be thought of as the victor's crown, or the finished task, or the smile of the waiting Master.

The writer of the Epistle to the Hebrews gives us the correct rule for perseverence. We are to run our race "Looking unto Jesus." When we realize who Christ is and what he has done for us; when we get the vision of his hope for mankind; when we realize how anxious he is that we shall do well and shall fulfil the part assigned us in the great task of saving the world—then it will not be hard for us to keep steady.

Another motive that should keep us true is the realization that if we slip, some one else will go down too. "No man liveth to himself." Every life is linked with other lives. If you persevere others will persevere; if you fall, others will fall.

There is no need of dwelling upon the horrors of failing to finish well. We must expect to finish well; we must determine to finish well; we must recognize that the God who promises to pardon and renew us also promises to keep us. Try to realize the wonder of the promises that have been made to us; try to realize the splendor of the rewards offered; try to realize the affectionate interest of the Saviour who died for us, and then "show the same diligence to the full assurance of hope even unto the end."

A noble army, men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed.
They climbed the steep ascent of heaven
Through peril, toil and pain;
O God, to us may grace be given
To follow in their train.

* "THE IDEAL CHRISTIAN. VIII. HIS PERSEVERANCE." Christian Endeavor and B. Y. P. U. Topic for Sunday, August 3, 1913. Heb. 6: 10:20. (Consecration meeting.)

Methodism in Bulgaria*

BULGARIA has been attracting world-wide attention lately. She was admired and praised for the leading part she played in the campaign of the Balkan allies against Turkey, and the present unfortunate struggle in which she is engaged with two of her former allies has brought her again into prominent notice. The Methodist Church began its work in Bulgaria in 1857, and while the accessions have not been large, a good hold has been secured and it is likely that when the country quiets down again after these bloody campaigns there will be more rapid enlargement and success.

In 1884 Miss Linna Schenck was sent by the Woman's Foreign Missionary Society of the M. E. Church to take charge of a girls' school at Lovetch. Miss Kate E. Blackburn and Miss Dora Davis are now in charge of this school, and Rev. and Mrs. Elmer E. Count are the missionaries at the head of the church work in Bulgaria, with headquarters at Sofia. The Conference report for 1912, which is said to be a repetition of the report for 1911, due probably to the difficulty of securing statistics while the war was going on, shows that besides these four missionaries there are fourteen native ordained preachers; 556 church members, and 153 probationers; 21 Sunday schools, with 800 pupils; 11 churches and chapels, and a total valuation of $20,820. One church has a vigorous Epworth League chapter of sixty members.

Mr. Count's report contains most graphic and interesting information about the part the Methodists, preachers and laymen, have played in the war, and the earnest work some of them have done for the spiritual welfare of their companions in the army. He writes: "One of our churches is made up almost entirely of Bohemians who have become citizens of Bulgaria. A large number of them were drafted into service. Thirteen of them happened to be placed in the same company. In the early morning, and somtimes on the march, or in the lull of battle in the evening, they used to get together and have a prayer-meeting. These thirteen simple-minded, earnest Christian men by their example made a deep impression on their regiment."

* "THE METHODIST MISSION IN BULGARIA." Epworth League Topic for Sunday, August 3, 1913. Acts 16: 9-15; 17: 1-14.

THE DISTURBING "BAMBINA"

Continued from preceding page

Pasquale laid a gentle hand on the girl's mouth.

"Zitto! zitto! Hush! hush!" he cried. "Non piangere! Do not weep, poor little one. I'm here—Pasquale, who will do anything under heaven for you and yours—and," he added suddenly in English, "Come on, kid, we'll go hunt up de cop!"

In the next two hours a dozen police stations and hospital offices were edified by the sight of a very handsome young Italian, his hair in a state of chaos, gripping a white, trembling, but surprisingly pretty girl by the hand and inquiring fiercely concerning the whereabouts of a child that had apparently vanished from all human ken.

"Tesoro mio! my treasure!" cried the poor boy at last, a suspicious break in his voice. "This does no good. My mother's home is near here; let me take you there and leave you with her until I find the *bambina*; for I will find her—" But his confidence was beginning to waver. "Come, *cara mia*, the mother will comfort you; she knows sorrow well. I have never told you I was the oldest of three children. My two little sisters were both killed by a—*zitto, zitto*, do not weep so, Giuseppina mia!—what have I said—what have I done, my poor little one?" Thank heaven, here was his own door, and beyond it the most loving mother-heart in the world. Almost carrying his half-fainting companion, Pasquale sprang up the steps and threw open the door through which he had hoped to lead his Giuseppina in triumph, and not drag her.

Radiant, unseeing, his mother stood before them. "My son," she cried, "a great blessing, a great miracle—"

"Santa Lucia—Santa Lucia!" broke in a cheerful baby voice, singing. Giuseppina stood still. "Bambina mia!" she said in a queer little voice and then fell forward.

When Giuseppina opened her eyes again she found herself in a sea of water on the Pontello floor, Stella whimpering beside her, and Pasquale, ashen from brow to chin, bending over her, while Mrs. Pontello waved vaguely at her with a folded newspaper. Joy is an unparalleled restorer, and though dizzy and weak Giuseppina struggled to her feet. Then followed explanations and joy, but poor Mrs. Pontello suddenly turned away and broke out crying.

"It is I who lose a child to-day!" she cried, fondling Stella's curls. "This little one I thought might be my own after all these lonely years. Ah, Pasquale, never did a mother have a dearer son, but thy little sisters were my babies, and I have lost them, lost them!"

With a caressing touch on the shaking shoulders, Giuseppina leaned over the old woman.

"Did you think I would take Stella away from you?" she asked gently; "I, who must spend the rest of this night on my knees in thanksgiving to the good God who has led her to you? May heaven reward you for your goodness to a motherless child. Keep her; make her your own!"

Mrs. Pontello, again peaceful and radiant, gathered her new and surprisingly docile possession in her arms and turned toward the stairs.

Giuseppina cried quietly until she felt that Pasquale was standing very near her.

"Giuseppina," he said unsteadily, "you've given little Stella to my mother; have you nothing for me?"

The girl stood up, too. There was bright color in her pale cheeks now, and the light of heaven in her eyes. She was ravishingly pretty, with her halo of soft dark hair, but to the love-sick boy she was unearthly in her beauty.

"Pasquale," she said, with a catch in her voice, "they say you have done well. All praise you—they say everything has come your way. everything you wanted without asking, and if Giuseppina Cerina is something you want—"

Pasquale was young; Pasquale was Italian and very much in love. What he did not say and vow by all the saints of heaven in the next few minutes was not worth saying or vowing. And so Mother Pontello, from her devotions by Stella's bedside, came down to find another blessing in her bereaved home, and the peace of heaven in the tear-filled eyes of the boy and girl who ran to meet and kiss her.

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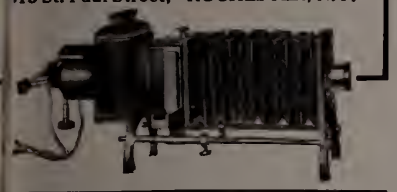

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ANSWERS TO FINANCIAL QUERIES

MRS. T. J., OHIO. (1) Atchison, Topeka & Santa Fe ten-year convertible 5 per cent. bonds mature in June, 1917, and are now quoted at 99. During the panic of 1907 these bonds sold as low as 89½ and in 1910 as high as 123⅜. (2) Chicago, Milwaukee & St. Paul (Chicago & P. W. Division) five per cent. bonds are due January, 1921. These bonds are now quoted at 101½. They sold up to 122¼ in 1900 and as low as 105 during the panic in 1907. (3) Wabash 1st 5s are due May, 1939. These bonds are quoted at 102⅛. During the panic they sold as low as 99⅝. The panic prices for the three different issues are the lowest prices these bonds ever sold. (4) New York State 4½s are due in 1957 and are quoted to-day at 100. The bonds you have inquired about are regarded as expressing a very high type of conservative investment in railway issues.

MRS. R. E. M., ILLINOIS. For an investment for your $500 we suggest Chicago, Milwaukee & St. Paul convertible 4½ per cent. bonds, due January 1, 1932. The price of the bonds at present is 100½. Aside from what is believed to be their investment soundness stands the fact of their exchangeability into the common stock of the company at 100 (par) after January 1, 1917, and prior to June 1, 1922. The exchangeability or the conversion feature, we believe, makes them speculatively attractive, for the earnings of the St. Paul Railway are showing a decided betterment, and as the earnings of the road grow, the price of the stock should increase, and as the stock advances, the value of the bonds becomes greater. The earnings are sufficient at present to restore the common stock of the St. Paul to the 7 per cent. dividend basis from the present 5 per cent. rate, although the rate will not be changed this year, it is believed. These bonds may be had in denominations of $100 and $500.

A. W. C., KENTUCKY. This department has no record of the California-Nevada Mines Co. It is next to impossible for us to secure disinterested information about mining companies. Indeed, we have very little desire to compile statistics of mining companies, except those of the big copper producers, for we always advise our readers against mining speculation, believing that the poor showing made by the hundreds of thousands of new mining enterprises is sufficient reason for our attitude without the necessity of further explanation.

F. F. W., NEW YORK. You ask if the following exchange would be desirable: Wheeling & Lake Erie 1st Consolidated Mtg. 4s for American Pub. Ser. Co. 1st lien 6 per cent. bonds. You state that you bought Wheeling & Lake Erie 4s for 88. The bond is now quoted at 78, which shows a loss of 10 points. At 78 the bond yields 5.10 per cent. Personally we think the exchange desirable. The Am. Public Service bonds net 6 per cent. and in five years the extra per cent. that you will receive will make up the loss you sustained in selling your Wheeling & Lake Erie bond at 78. The American Public Service Company, a holding corporation for Texas gas and electric companies, is well put together and the subsidiaries are in populous and very flourishing cities in the Southwest. The earnings are large, and we believe are ample enough to fully secure the continuation of the 6 per cent. interest payments on the bond issue.

W. B. G., JR., RHODE ISLAND. You state that you own stocks of Adams Express Co., American Express Co. and the Wells Fargo Express Co., and that you are contemplating a sale of these issues, for "the very bottom seems to be dropping out of them." We believe the bottom has dropped out of these issues about as far as it is likely to drop, and there is a very strong possibility that the tendency from now on will be upwards rather than downwards. Believing as we do, we should surely hesitate to advise a sale. We do not believe that United States Government competition is going to destroy the usefulness of the express companies. We are told that only about 25 or 30 per cent. of the total business heretofore done by the express companies in interstate commerce has been business that the United States Government can hope to encompass and successfully transact. On the balance, that is the business that the government can compete in, the government cannot alone absorb it all, for private corporations can give a service that the government cannot offer to shippers of small parcels. If we owned express stocks and had stood by our holdings through the very persistent and disheartening decline in prices, now that they had reached such low levels we certainly should not sell and take such a loss.

F. J. T., HAVANA. You ask us to explain the failure of the Industrial Savings & Loan Co. It would be a long story to explain the causes that led to the failure of the Industrial Savings & Loan Co. It is sufficient to know that the company failed, and is now in the hands of the State Banking Department, which, through Mr. Haight, the deputy superintendent, is endeavoring to untangle the affairs of the concern. Mr. Haight expects to make a dividend disbursement of 10 or 15 per cent., probably in August.

Mrs. S. B. A., MICHIGAN. You ask that we give you the financial status of and the desirability of an investment in the first mortgage bonds of the Consolidated Coal Co. (Maine). These bonds seem to be well secured. There is an issue outstanding of $887,000, and they are subject to call on May 1, 1914, or on any interest date thereafter at 103 and interest. In order to redeem the bonds the company has maintained since November 1, 1910, a sinking fund secured by taking 10 cents from each ton of coal mined. No dividends are paid on the stock issue of $5,000,000, of which $2,699,100 has been issued. One unfavorable feature that must be commented on is the lessening of the total output of the eleven mines owned by the company. In 1912 a smaller tonnage was reported than produced in 1903, or any year since 1903. We do not know the reason for this shrinkage, but presume that it is due to the company's failure to keep the development work on its leases of 50,000 acres of coal lands fully apace with the lessening reserves. In considering a bond of this type it is quite necessary to determine the quality of the banking firm which makes you the offer, for on the strength and probity of the latter much depends. A strong banking investment firm is fully competent financially to furnish a market for the securities sold by the house, and this is also a very necessary consideration.

A. M. M., FLORIDA. You state that you have $5,000 for investment and desire to learn the value of the City of Tacoma, Green River Special Water Fund, No. 2 five per cent. bonds; Watertown Light & Power 1st 5s; Minneapolis Gas Light 1st 5s, and Portsmouth, N. H., 1st 5s. We regard these bonds favorably. Perhaps the most attractive two are the City of Tacoma Green River Special Water Fund 5s, and the Watertown (N. Y.) Light & Power first mortgage 5s. The Minneapolis Gas & Light 5s are also attractive bonds. The companies back of these securities are well managed, we believe, and the bonds were originally recommended and sold by strong banking houses who now stand by the market.

F. L. S., CONNECTICUT. The plan advertised by the Standard Grain and Stock Co. does not meet with our approval. Have nothing to do with it. "Puts and calls" is not a recognized form of speculation on the New York Stock Exchange, and is one of the most risky forms of Wall Street gambling.

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THE CONCERT

From the famous painting by the old Dutch master, Ter Borch

OUR MAIL-BAG

Questions and Answers

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

C. H. H., Amenia, N. Y. Your statement that "nowhere does the Bible say that women will be saved" is wholly wrong. There are many instances of godly women in both the Old Testament and the New Testament. The ministry of Jesus was to both men and women equally. Many of his most devoted followers were women. They were the last to comfort him on the way to Golgotha, the first to visit his tomb and the first to whom he appeared at his resurrection. The Epistles abound in tributes to godly Christian womanhood. See Rom. 16: 3, 6, 12, 15; II Tim. 1: 5; 4: 19, 21; Philemon 1: 2, II John 1, and many other passages in which the eminent piety of the women of the early church was duly recognized.

D. E. R., Gardiner, N. Y. Would a woman be justified in leaving her husband because he will not take her and their children to church and Sunday school? I don't mean when he refuses occasionally, but when he will not take her at all, and she has no other way of going.

It would be very wrong for a wife to leave her husband for such a reason as this. Read Paul's advice to the Corinthians, I Cor. 7: 12-16, particularly the last verse: "What knowest thou, O wife, whether thou shalt save thy husband?" The wife should persevere in her fidelity to Christ and in loving her husband. If the church is within reasonable walking distance she should walk to church regularly, not neglecting her household duties, but providing carefully for her husband's comfort. Even if the church is so far that the walking would require great effort and sacrifice she should make the attempt. Such patient heroism, accompanied by real affection, humility and faithfulness to home duties and earnest prayer, would probably win the husband's heart to Christ. If the children are too small to go with their mother or to be left at home without her, she should stay at home cheerfully, worshiping God there. A way out will be found if she keeps sweet and faithful. A neighbor may be induced to take her, and this might bring the thoughtless husband to his senses and to his better self.

C. D. L., Wyoming, Pa. The "communion of saints" (in the creed) is variously defined. Catholics hold it to mean the union between the church triumphant (in heaven), the church militant (on earth) and the church suffering (in purgatory), and make it the basis of saint worship and intercessory prayers. The Westminster Confession interprets it as meaning that all saints who are united to Christ have fellowship with him in his graces, suffering, death, resurrection and glory, and have also communion with each other in their spiritual life and exercises, in the performance of their daily duties as Christian people and in all good works, and especially in all activities that make for the advancement of Christ's kingdom on earth.

F. McD., Albany, N. Y. One of the most striking cases of successful evangelism, which was certainly not a money-making enterprise, is that of Mrs. Maggie Van Cott, better known as "Sister" Van Cott, who for over forty years was engaged in evangelistic work, and was instrumental in bringing thousands into the Gospel fold. She is now eighty-three years old, a rheumatic cripple, penniless, and wholly dependent upon a humble relative.

J. K., Selma, Md. Please give some facts concerning Swedenborg. Was he regarded as possessing superhuman foresight into the spiritual world?

Emanuel Swedenborg was born in Stockholm, Sweden, January 29, 1688. He was appointed by Charles XII assessor in the Swedish College of Mines, and distinguished himself as a scientist, engineer and writer. He believed himself divinely appointed to interpret the Scriptures and to found the New Church. He was a man of exemplary character and profound scholarship. His visions have been regarded by many as authentic. He claimed to be in frequent communication with angels and to have received his interpretations of the Scriptures from the Lord himself. He claimed also to have learned "the true states of men in the next life, the scenery and occupations of heaven and hell, the true doctrine of Providence, the origin of evil, the sanctity and perpetuity of marriage, and to have been a witness of the last judgment, or the second coming of the Lord," which, according to him, took place in 1757. It was in this year that the New Church, or the New Jerusalem, was inaugurated, and Swedenborg claimed to be "the divinely appointed prophet and teacher of its doctrines, and maintained that his revelations excel all that preceded them."

A. U. M., Hegins, Pa. A true Christian will endeavor to live and act in accordance with Christian principles. He will do nothing that "may cause his brother to stumble or offend"; he will avoid even "the appearance of evil"; he will not stifle the voice of conscience or compromise with sin; he will cultivate temperance in his own person and will help others to do likewise. He will engage in no business that involves the impoverishment or moral and physical degradation of his brother man.

Mrs. A. J. B., Pueblo, Col. The passage in Luke 7: 28 is frequently misunderstood, as being spoken in derogation of John, because of the doubt his messengers had implied in their question (verse 20). The true meaning, as Weiss and other commentators believe, is that Jesus was speaking of the differences in the success of the Baptist with certain classes. The common people and the publicans, who had repented under John's ministry, and had been baptized by him, understood the meaning of Jesus and were glad (verse 29), but the Pharisees and Scribes—the very class who should have been models of righteousness, had rejected and despised John. That Jesus spoke with this contrast in view is made clear in verses 30 to 35 inclusive. He was speaking of the advancement of the kingdom in the hearts of men.

Miss G. P., Towson, Md. 1. Bible chronologists have reckoned that Benjamin was born about 1899 B.C.; that Joseph was sold into slavery and went to Egypt three years later, about 1896 B.C.; the great famine began 1876 B.C.; Jacob went to Egypt 1874 B.C.; Jacob died 1857 B.C. Josephus, the Jewish historian, seems clearly to imply in his record of the doings of Joseph that he remembered Benjamin as a child in his father's house. 2. Write to the *Scientific American*, New York City, for information about indigo.

L. H., Lexington, Ohio. 1. The two chapters in the Bible that are alike are II Kings 19 and Isa. 37. Both are regarded as the work of Isaiah, relating a series of events which in one book are placed in their proper historical setting and in the other find their true place among the prophecies. 2. The origin of Christmas gifts is somewhat obscure, although they were clearly founded on the thought of God's gift to the world of his own Son. The Magi brought the first material Christmas gifts when they presented their love offerings. It was not until the sixth century that the Christmas celebration began to take form throughout the civilized world, but it seems to have been marked by salutations and love gifts from an earlier date.

Mrs. G., Minneapolis, Minn. The passage in Gen. 3: 15 is called by theologians the "Protevangelium," meaning the "First Gospel." It was the first divine announcement of a coming day when Satan would be crushed and his power destroyed. Many Bible scholars unite in recognizing it as a reference to the Saviour, who was to come of "the seed of the woman," and as setting forth his human-divine birth, his sufferings and wounds in the conflict and his final resurrection triumph.

M. A. D., Haviland, Kan. In Acts 2: 31, Peter, in quoting from Ps. 16, explained that David in the passage in question spoke not of himself, but of the descendant whom he prophetically foresaw and whom God had promised, viz.: the Messiah, whose resurrection from the grave he here predicted. The true rendering of verse 27 is "thou wilt not leave my soul in hades"—the grave, the tomb, the place of the dead.

F. E. F., Seaboard, N. C. 1. The passage in Heb. 1: 4 means that the Son, through his exaltation to the majesty of God, had attained to complete dominion over the world, and was thus, in both power and dignity, greater than the angels. In the second chapter Paul is dealing with the significance of the redemptive message, and all the circumstances connected with it. The Hebrews to whom he was appealing doubted whether Jesus, who was crucified, was really their Messiah, and he addresses himself to dispelling this doubt. In Heb. 2: 9, he shows that Jesus, for a short time in his humanity, was subordinated to the angels ("in all things as we are") (see verse 7); but with the completion of his sufferings and death, he is again crowned with exaltation in honor and glory. It was only by his voluntary humiliation that he could become the Mediator of salvation. 2. In the quotation in Heb. 2: 6 Paul quotes from Ps. 8: 5-7. His manner of quoting is a not unusual one where the hearers are familiar with the subject.

Reader, Elsmere, Neb. Write to Information Bureau, Patent Office, Washington, D. C., for instructions as to securing patents, and to Munn & Co., New York, for general advice on the subject.

S. L. M., Marshfield, Mo. You should engage a lawyer to procure the necessary forms and draw up application for incorporation. Three or more incorporators are needed. There are many kinds of corporations and a layman cannot prepare the forms acceptably.

DID you ever see a lion "look pleasant" for a camera man? This unusual picture was made at the Cincinnati Zoological Gardens when Brutus had an appointment with the moving-picture man to do some stunts while the man recorded them on his rolls of films. To start with, Brutus must have known that hundreds of people would see him in the "movies," for in the beginning he posed for a good face picture and held up one paw gracefully so that his big claws would show up to the best advantage. Just then the above picture was snapped, showing Brutus posing and the moving-picture man getting a line on the unique pose. Brutus did not hold it very long, for the expression was beginning to hurt his face.

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L. C., Toronto, Canada. A pledge is necessarily an oath, and we know of no Sc tural injunction against a proper pledge ta with a righteous purpose. An oath is forbidd however. The only religionists strictly apply the injunction agai the use of an oath in court are Friends, who make a simple affir tion. Probably most judges w be willing to allow any witness affirm, if he expressed conscienti objections to the use of an oath testifying.

C. J. E. J., Stratford, Iowa. opening verses of Rev., 12th chap have been variously interpreted commentators. Professor W holds that the woman crowned w twelve stars is the ideal of Isr from whom Messiah was to c not the Israel as shown in Old T tament history, but as Israel sh be, "according to the counsel God," perfect, noble and pure. ten-horned and seven-headed dra is sin, the great enemy who kno that the Messiah is come to put end to his kingdom.

W. S. W., Soldiers' Home, Te Jesus himself said that Elias h already come, and in John 18: 13 are informed that his disciples derstood that he spoke of Joha t Baptist, the forerunner, whose was a type of what the Son of M should suffer.

Mrs. C. E. W., Courtland, M It must be obvious to any one w reflects on the subject that all ch dren born into the world ha neither the same possibilities nor t same potentialities. Heredity, e vironment, poverty or wealth, o portunities, all count in the deve ment of the young.

R. W. C., New London, Con However much we may honestly d fer with others in matters of re gion, we are not to act as the judges. It is quite another matte however, when men claiming to Christians, deny the divinity Christ, and his office as Saviour a Mediator. No one holding such views can pro erly be called "Christian," since the divi atonement and resurrection are the very esse tials of Christianity. It is not enough to c teem Jesus as a great prophet and teache There are not a few learned Jews who now ta this view, though making no claim to be r garded as Christians. Those who call themselv Christians while denying Christ's divinity an mission, are false teachers and misleaders men, giving forth doctrines of which Jesus him self warned his followers, that they might n be taken unawares.

Miscellaneous

J. B., Ridgeway, W. Va. No such passage i the Bible.

J. C. J., Syracuse, N. Y. "Is available" i correct, if "the sum of," or "amount of" b understod before the figures.

W. S., Brookville, Pa. The meaning "Gentile" and its origin were explained i THE MAIL-BAG quite recently.

Mrs. G. H. Bullock, Pawtucket, R. I., writ thanking all the kind friend who responded t her request for the "Frost" poem.

M. M. F., Covington, Ky. There are in th present United States Senate five Catholic members and in the House of Representativ sixty-five members.

NEW YORK, JULY 30, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

A GROUP OF THE DELEGATES TO THE B. Y. P. U. A. INTERNATIONAL CONVENTION PHOTOGRAPHED IN FRONT OF THE BAPTIST TEMPLE IN BROOKLYN, N. Y.

BAPTIST YOUNG PEOPLE IN CONVENTION

THE TWENTIETH INTERNATIONAL ASSEMBLY OF THE BAPTIST YOUNG PEOPLE'S UNION OF AMERICA CROWDS THE GREAT BAPTIST TEMPLE IN BROOKLYN, N. Y.

"I SHOULD like to pick out the delegates to a convention like this. I would pick out the chronic snarlers, the grumblers and the kickers, which are to be found in every church—those who stand back and hinder instead of help—and I am sure the snarling would cease." If Dr. W. S. Abernethy, of Kansas City, Mo., who uttered these words, could have had his wish, many a Baptist Church throughout the land would have been made richer for the work of the fall and winter months as a direct result of the Twentieth International Convention of the Baptist Young People's Union. Nearly one thousand delegates were registered and every State from Maine to California, from Florida to Washington was represented. Illinois and Pennsylvania were conspicuous by their fine delegations. The spacious and airy auditorium of the Baptist Temple in the Borough of Brooklyn, N. Y., was beautifully decorated. The gallery fronts and choir loft were draped with white bunting, festooned with golden stars and edged with a deep golden fringe. The Stars and Stripes and the Union Jack were used with fine effect in many parts of the great room. Enthusiasm pervaded all the sessions, breaking out frequently in songs, cheers, or applause.

In the absence of the president, Dr. W. J. Williamson of St. Louis, Dr. Carl D. Case of Buffalo, vice-president, presided. In his opening address on "The Significance of the Convention," Dr. Case defined it as "an institute of methods." He quickened the spirit of alertness in the delegates when he said: "The significance of the convention will depend upon you—you who see and hear. If you are spiritually nearsighted its glorious vistas will not appeal to you. If you are spiritually deaf, the harmony of many voices and the melody of the Gospel strain will not touch your heart."

The pastor of the Baptist Temple, Dr. W. B. Wallace, gave a hearty and breezy welcome in behalf of the seventy Baptist churches of Long Island.

The note of optimism characterized the report of the Board of Managers which was presented by W. E. Chalmers, field secretary of the Union. "We record our conviction that the devoted hosts of young people who serve the Christ are growing rather than decreasing," were words that awakened hearty applause. This report pointed out that the Christian culture courses, which have always been an important educational feature of Baptist Young People's work, would be issued in book form with the co-operation of the commission of the Northern Baptist Convention on Young People's work, and would carry the approval of the International Christian Endeavor Society for use in Christian Endeavor Societies in Baptist Churches.

A fraternal message was sent to the Christian Endeavor meeting in Los Angeles, which elicited a hearty response from that convention and a special response from 500 Baptist delegates there.

Several sectional rallies were held on the first day of the convention. Probably the most largely attended was the New England rally, led by the president of the Connecticut State organization, Rev. Charles R. McNally. Workers' conferences were an important feature, forming the delegates into groups for special study, according as their interest centered in things educational, social, evangelistic, executive or in work along junior, missionary, membership or city and State Union lines.

One of the evening sessions took the form of "A Pageant of Peoples." It was a deeply impressive as well as informing and inspiring sight to see the representatives from many countries that are being woven into the fabric of our American life, as they came to the platform to tell of their common interest in the kingdom of God. There were Chinese, Finns, Hungarians, Italians, Letts, Poles, Russians, Scandinavians, Slovaks and Negro-Americans. As the songs and flags of many nations were blended in the praise of Christ and a common love and worship filled the great audience, Paul's words, "God hath made of one blood all nations of men," seemed wonderfully true. Dr. E. P. Farnham of the Brooklyn Baptist Church Extension Society and Rev. Charles H. Sears of the New York City Baptist Mission Society brought able messages on the subject of the new American population.

Not less interesting was the Sunday afternoon session, which was made a Judson Memorial meeting. Rev. John M. Moore of the Baptist Missionary Education Movement pointed out that the day, July 13, was the exact centennial of the first day Dr. Judson set his foot on Burman soil. Several of the young people from Brooklyn churches portrayed great events in Judson's life. Dr. J. H. Franklin gave an informing address on "Missionary Impressions from Japan, China, and the Philippines." A very pleasant part of this notable service was the presence of Dr. Edward Judson, son of the great missionary, whose words were a veritable benediction upon the host of young people.

The addresses throughout were of a high order. Rev. J. R. Webb, of Ontario, Canada, in an address on "The Work that Tells," declared that "if life is bounded by fifty or sixty years, there were many things not worth while," and emphasized the need for an eternal perspective. Dr. R. S. MacArthur swept a wide horizon in an address on "Young People and the World View." He spoke with great vigor and power. He held his audience up to the thought that the world view was the only intelligent view for the young people of this generation to take of the kingdom of God.

Professor E. O. Sellers of the Moody Institute, Chicago, spoke on "The Relation of the Bible School to the Young People's Society." His earnestness and definiteness earned appreciative applause.

The topmost note was touched in the convention sermon of Dr. John E. White of Atlanta, Georgia. His subject was "The Religion of a Master." His text from John 2: 5 was, "Whatsoever he saith unto you, do it." It was a masterly appeal for devotion to Christ as a personal Master. "The old-time religion," he said, "was good enough if we went back far enough for it. Original Christianity was the Gospel of a Person and the religion of a personal Master. The world seeks a master. The conditions of modern life are clamorous for unity and authority in religion. It is demonstrated that Christianity, complicated by other standards than Christ himself, inevitably flies off into fragments and presents to the world the appearance of a dispute between schools of thought. Christianity has the supreme message for the situation of the modern world, but it cannot be stated in abstract terms. The world will never receive it until it is presented in the living personal Christ offered to men as a Master, vital, individual and real."

The devotional spirit, which was emphasized by several quiet hours conducted by Dr. C. H. Dodd of Maryland, found a fitting climax in the address of Dr. J. W. Conley of Fresno, Calif., with which the most successful B. Y. P. U. A. convention held in many years came to a fitting close. C. R. McN.

CHRISTIANITY AND CITIZENSHIP

THE WORLD'S SECOND CHRISTIAN CITIZENSHIP CONFERENCE CONSIDERS PROBLEMS OF MODERN CIVILIZATION

FOR the first week of July the eyes of the entire Christian world were focused on the city of Portland, Ore. The second World's Christian Citizenship Conference began its sessions there on the morning of June 30, with hundreds of delegates representing practically every civilized nation in attendance. Over six hundred members of the conference gathered for the opening exercises at Multnomah Stadium. An attempt to name the distinguished members of that gathering would almost be the preparation of a roster of the leaders of religious and reform work of several nations. Dr. Henry Collin Minton, president of the National Reform Association, who presided at all the general meetings, read a message from President Wilson and emphasized it as the keynote of the entire conference. The President's message was:

"I want to express my hope that with vision and liberality combined the conference may help the country think out the applications of true Christianity to the problems of citizenship.

"It is certainly one of my deepest convictions that there can be no inspiration in the performance of public duty without the quickening of Christian principle."

Dr. Minton said in his address after reading this:

"The motive that has led to this conference has not been one of merely academic interest or of propagandic zeal. Rather we should say that the controlling desire has been to reach a common platform of sympathetic fellowship and of mutual confidence and service.

"Let us remember that it is only a conference for which we have come—this is no parliament to legislate. This is no convention to map out political policies and parties. Our purpose is broader, and, we believe, better than that. We are here to consider conditions, to exchange ideas, to mark out a program not of by-laws but of principles.

"The central theme of all our deliberations is that of citizenship. It is a strong and significant conviction which underlies the whole thought of this conference that while the organization of the state is human, its authority is divine. Every right of man is balanced with a duty and these rights and duties constitute the moral sphere in which the Christian citizen as well as the Christian state lives and moves and has his being. True citizenship hears the voice of God in every call to public service and realizes that it must render unto Cæsar the things that he Cæsar's, if it is fully to render unto God the things that be God's."

Rev. Robert F. Coyle of Denver delivered the formal opening address. He chose as his subject the words which President Wilson quoted in his inaugural address, "I am for men." Dr. Coyle said in part:

"'I am for men.' Whether that great champion of the people, Henry George, said it or not, it is a good platform to stand on. Some are for wealth, some for fame, some for power, but all who catch the music of the skies are for men. It was the platform of Jesus, the essence of all he lived for and bled for and died for. He had no other motive, no other mission. His whole earthly history is summed up in the sublimely simple declaration, 'I am for men.'

"Few things are more in evidence to-day than the over-emphasis of property and the under-emphasis of people. Only the blind can fail to see it.

"It is a severe indictment. But on this side of the water we live in glass houses and dare not throw stones. People are outweighed by possession. Man is lighter than dollars. The obscure citizen who sins against property is punished to the limit. The conspicuous capitalist who sins against human life, in mine, or factory, or sweatshop, or brewery, is exonerated and perhaps sent to Congress.

"Everywhere a cry is going up, a cry of discontent, a cry of protest. It is the cry of the masses for justice and liberty. The belief is growing, burning, clamoring in them that a man is worth more than a sheep. They are calling for a new appraisement of values, and if that call is not heeded, God only can foresee what the outcome will be. Is the picture too dark? Then I hasten to turn on the light.

"I see nothing so full of hope as the multiplying indications of a change of emphasis. This is the rising spirit of our day. It is emerging in religion. The typical Christian now is not fleeing from the City of Destruction, but staying in it, mixing in it, laboring to transform it into a city of God. The popular church, the victorious church, in the near time to come will be the one that dismounts, and pours in oil and wine and tenderly cares for the wounded man.

"This growing spirit of our times is manifesting itself toward every point of the compass. Politicians are catching the spirit and speaking eloquent words for the people. Even yellow journalism has caught the key and is singing, we trust, not altogether in mock heroics, 'the people, the people.'

"All these movements which I have touched upon are for men. Too long the law of the jungle has been the law of the market place. Now the mist of brotherhood, for weary centuries only a dream, is condensing into the rain of fact. By the inworking and outworking of the law of the Cross Christendom is slowly but surely becoming Christian. This is the law, the old Gospel, 'ringing down the grooves of change.'"

DR. SAMUEL ZANE BATTEN
Chairman Plan of Action Committee

LORD KINNAIRD
A Distinguished British Delegate

REV. CHARLES STELZLE
One of the Speakers on Labor

The conference was formally welcomed to the State of Oregon by Governor Oswald West; to the county by Circuit Court Judge T. J. Cleeton, and to the city by Mayor-elect H. R. Albee.

To give in this space any adequate description of the activities of the following days is quite impossible. Only some of the most impressive subjects and utterances can be given. On the day after the opening at the Stadium the conference was divided into sectional sessions so that a great number of subjects could be discussed. That morning three great problems came before the members of the conference. At the White Temple, Twelfth and Taylor Streets, the subject for consideration was "The Family"; at the Taylor Street Methodist Episcopal Church the subject was "Peace," and at the First Presbyterian Church, Twelfth and Alder Streets, the subject was "Capital and Labor."

Divorce as a menace to the family and the nation was painted in its true colors at the session of the conference in the White Temple. It is an evil, declared speakers, that threatens the disintegration of the family and the destruction of family life. Its poisonous current is sapping the foundations of the nation. Intelligent action by Christian and patriotic people is essential. Remedies, it was said, should be efficient. National divorce laws, reform of divorce court procedure, more solemnity in connection with the marriage ceremony, making it more difficult for the unfit to marry, educational effort starting with childhood, were outlined in addresses by Charles Merle D'Auhigne of Paris, Professor R. C. Wylie of Pittsburg, Rev. Edwin H. Delk of Philadelphia, Rev. James M. Wylie of Kansas City, and William Holderby of Pittsburg.

Inaugurate a plan of systematic discussion of the true meaning of the Christ doctrine of the Brotherhood of Man.

Inaugurate in denominational and interdenominational schools courses of instruction on the question of international conciliation.

Inaugurate agitation to the end of passing laws which will make the misrepresentation of facts of international difference, in newspapers or otherwise, libelous and punishable.

Regulate the requirements for American naturalization along lines of intellect, physical condition and morals, rather than along lines of race, color and nationality.

Foregoing are the principal recommendations contained in the report of the peace commission presented at the sectional conference on "Peace." The report was read by Professor Edward Krehbiel of Leland Stanford University, chairman of the commission. Dr. J. Boggs Dodds of Sterling, Kan. presided at the sectional conference.

The commission making the report consisted of the following: Dr. David Starr Jordan, chancellor of Leland Stanford, Jr., University; Baron Paul d'Estournelles de Constant, member of the senate of France, and representative of France at the Hague Court; Baron Sakatanik, mayor of Tokyo, Japan; Mrs. Fannie Fern Andrews, secretary of the American School Peace League, Boston; Ralph (Norman Angell) Lane, lecturer and author, London, and Professor Krehbiel.

Discussion of child labor and the curses that follow in its wake; the report of the capital and labor commission on the recent developments of the great labor problems, and an excellent paper on "Humanizing Industry," marked the Capital and Labor sectional conference. The commission's report, one that went deep into the heart of the agitation for a more equitable distribution of the world's products between the owner of the machines and the men who operate them, was read by R. B. Peery, president of Midland College, Atchison, Kan. The report and an address on "Child Labor Reform," by Dr. A. J. McKelway, of Washington, D. C., secretary for the Southern States National Child Labor Committee, were the features of the conference. By facts and figures garnered from every corner of the country he showed the wide extent of child labor, and the adverse effect it has ultimately upon industrial conditions as well as upon the child victims. In the afternoon there was a general meeting at the Stadium. There were musical numbers by the specially organized choir of the conference, and there were three addresses: "Our Social Problem; Is It Economic or Moral?" by T. H. Acheson, Ph.D., Pittsburg, Pa.; "Christianity as a Factor in Modern Italy," Signor Davide Bosio, lieutenant, royal army of Italy, Palermo, Italy; "The Social Teachings of the New Testament," Professor E. A. Wicher, San Francisco, Calif. That evening there was a further musical program and two addresses were delivered. Dr. Coyle spoke on "The Mormon Menace," and Dr. Ng Poon Chew, a distinguished Chinese editor, on "Christianity in the New China."

Prison reform, Social Purity, Intemperance and Public Education, were the topics for discussion at the four sectional meetings of the third day. Many able addresses on these subjects were delivered and comprehensive reports by commissions appointed to investigate them were made.

"Religious instruction in State educational institutions without teaching the doctrines of any particular creed or sect is necessary to the welfare of the people of the United States." Such was the argument advanced by the speakers of the sectional conference on Public Education. "There is nothing more fundamental to the life of the State," said Dr. James S. Martin of Pittsburg, "and certainly nothing more fundamental to her character and the fulfilment of her mission than the nature of the instruction she imparts to her youth, and that, too, in her own educational institutions. There is general agreement that the youth of the State should be trained in morals. But what shall be the basis of this moral training? Ay, there's the rub!

"God has so made every human being that his conscience will respond to naught but divine authority even as the eye responds to nothing but the light and the ear only to sound. Put the dynamo of religion back of morality and you have something worth while. All history shows that morality to have life and force must have its roots in religion."

The sectional conferences of the following day covered the subjects of Immigration, the Sabbath and Mormonism. In the afternoon there were addresses on general topics at the Stadium and in the evening a program of music and short speeches.

Continued on page 706

ed Poppy Seed-Pods

OPIUM CULTIVATION IN SOUTHERN PERSIA

Opium Ready to be Gathered

BY LIEUT.-COLONEL ARTHUR HEINICKE

HE cold season in Southern Persia is short, but occasionally so severe that snow falls plentifully round about Shiraz, the capital of rs, but in most winters only heavy ns prevail. There is a considerable riation in the temperature on the coast d on the lofty plateau in the interior of e country. A beautiful spring follows e intense cold, and in the month of rch, while the highest mountains still ry white snowcaps, the valleys are owing green, the wild flowers blossom erywhere, and the world-famous Per-n roses in the gardens round about iraz are already in bud.

Very soon the refreshing spring shows cease; summer approaches rapidly in is part of the world, and with the hot eather gusts of wind, driving before em clouds of dust, rush through the rtly cultivated plains and over the pening fields. When this time arrives, e poppies are in full blossom, and the breeze is laden with the narcotic odors the large delicate white flowers, which are mixed here and there with beau-ful shaded violet ones. After a favorable rainy season the poppy fields are lovely sight, and a beautiful feature in the landscape. The plants stand gh and healthy on their tall, straight stems, and within the majestic flower on appears a large, fleshy poppy-head, which contains the opium juice and so later, when dry, the valuable poppy seeds. Such a sight is a delight to the wner of the plantation, for he sees in prospect a glorious harvest. Round out Shiraz, as far as Ispahan, southward to the country of the date palm, a eat deal of opium is grown and several thousand chests are shipped from iraz to China and various other large centers of the trade every season. he collecting of the opium juice begins in June, when, the flowers having ded and the leaves fallen, the poppy-heads are ready to be bled. For this rpose a peculiar knife is employed. It has a thick handle in which several in, short blades an inch in length are set, and with which several parallel its may be made with one stroke. When the sun stands low on the western rizon, the men with these tools start their work, making one or two incisions the fleshy green skin of the heads on the side towards the setting sun. uring the cool night hours the brown, strong-smelling, viscous juice oozes out d collects in pearl-like drops on the surface of the seed-vessel.

Before the rising sun gains sufficient power to dry or crystallize the sticky bstance, the gathering is in full swing. Stepping carefully from plant to lant, the men gather the opium on the broad blades of their crescent-shaped llecting-knives, which have an upturned back about an inch high to prevent e juice from dropping off. As soon as a knife is full, it is handed to the wner of the field or his foreman, who stand among the collectors to see that one of the precious drops are hidden away by the workers to increase their daily wages. As soon as the morning work is over, the fields are deserted until the afternoon, when new incisions have to be made. Each plant is topped twice, and a large poppy-head gives from twenty to thirty grains of opium. A few days are sufficient to finish a field, then the poppy-heads are left alone and, robbed of their juice, the sun soon dries them up. In a few days they begin to shrink and change color, and when they are quite withered and have assumed a yellow-brownish tint, they are gathered by children, collected in heaps on a suitable spot, and threshed out with long sticks by women.

PREPARING PERSIAN OPIUM FOR SHIPMENT

The seed is then winnowed out preparatory to its sale and export. It contains about 40 to 50 per cent. of oil, which is largely used in France, on the continent, and other countries in the place of olive oil, which it resembles closely. It contains no opium.

The juice is sold in large copper vessels by the grower to the merchant, in whose hands it undergoes several processes in order to preserve it from fermentation and decay. On sunny, fine, hot days, the Persian caravanserais, where opium dealers have their magazines, present an interesting picture. The juice is brought out to be prepared into cakes for export.

On large wooden boards, two and a half feet long and one and a half feet broad, the sticky mass is spread out with spade-like tools to permit the water it contains to evaporate. Experienced workers move from board to board, turning over the layers every now and then, that the heat and sun may dry up the exposed surfaces and render the opium fit for making into cakes. In favorable weather this process takes only an hour or so, and the opium is ready for the next manipulation.

It is now scraped off and is rolled into stiff, dough-like lumps and handed to a man who divides it into smaller portions weighing one pound each, which he passes on to molders, by whom they are pressed into the wooden forms and then laid on a large board for the final drying process. When this is completed, the cakes are rolled up in red paper imported specially from China, and are then tied up with red strings. The cakes are then ready for packing. One hundred and forty-four are put in tin-lined wooden cases with poppy-stem chaff as packing. The wooden cases are covered with strong hides and sacking. Two cases form a mule load. The percentage of morphia in Persian opium varies from 9 to 12 per cent.

Much opium is used in Persia itself; in fact, the consumption has grown to a deplorable extent, which causes considerable anxiety to the authorities. There are opium dens in every large town, and the sickening sweet smell arising from the opium pipes streams out of every tea and coffee house in the country. The distressing spectacle of intoxicated opium smokers may be seen everywhere in Persia, and those who do not care to smoke the drug have taken to the small pillbox found in every Persian breast-pocket. Now and then efforts are made to put a stop to this use of the dangerous drug, but in vain, and so long as its cultivation is permitted and the highest officials indulge in its use, no restrictions will be effective in preventing the lower classes from ruining themselves.

Persia is doomed, and its downfall cannot be arrested.

THE RESULT OF THREE HOURS' WORK

THE DEADLY BEAUTY OF THE POPPY FIELD

THE OPIUM COLLECTORS AT WORK

TOPICS OF INTEREST AT HOME AND ABROAD

—Dr. J. Wilbur Chapman has returned after two years' evangelistic mission in Australia. He has been invited to pay another visit to hat country in 1914.

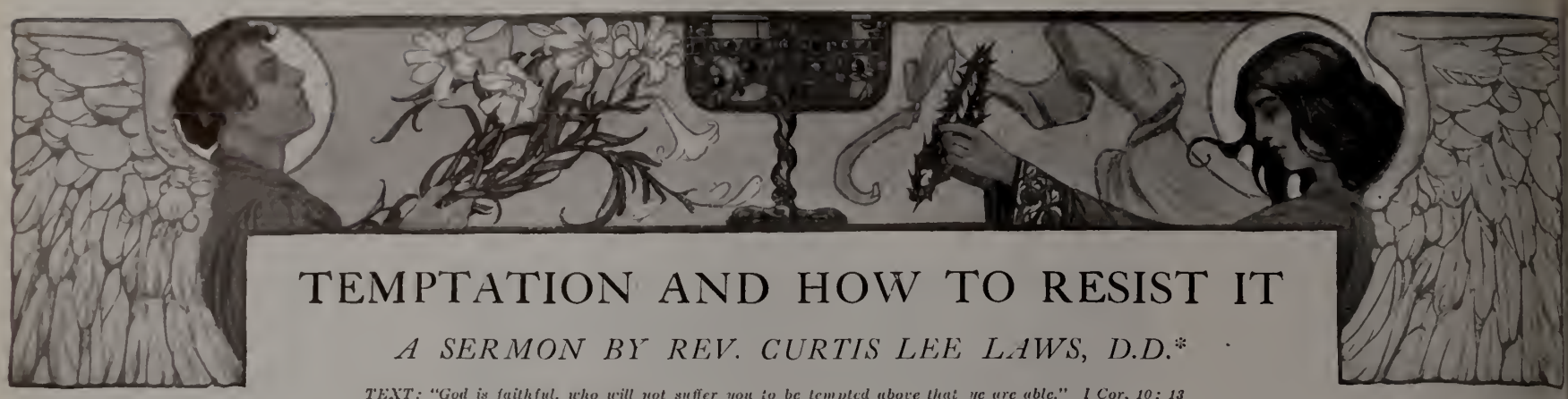
—A company of Mystic Shriners, on passing hrough Sanderson, Texas, on Sunday, May 11, topped the train for an hour, and, headed by heir hands, marched to a church large enough o hold the 150 visitors. In the absence of any inister or church official, prayer was offered, n address was given by the mayor of San Diego, selections of sacred music were followed y the singing of the doxology. The $50 collection was left with a neighbor to be given to the pastor. This is believed to be the first time on record "in Shrinedom" when a train has been stopped and held for the celebration of divine service.

—Miss Susan E. Haswell, the well-known missionary of Ahlone, Lower Burma, writes that the lieutenant governor and council have at last made a grant to her mission school of 13,500 rupees, on condition that the mission raise an equal amount and that the new building be under way before April of next year. A great effort is now being made to raise the money, which will guarantee the future of this excellent work.

—Dan Crawford, the author of *Thinking Black*, is announced to speak during the general Northfield Conference in August. He comes with twenty-two years of unbroken service to his credit in the wilds of the Garengauzi country of Africa. He has made an extraordinary reputation in England as a captivating and original speaker.

—Mr. Charles W. Morton, an earnest and successful soul-winner, died at Atlantic City on May 18. Although a man of wealth, Mr. Morton's chief interest was in the heavenly kingdom, and his lay-sermons and earnest personal work were blessed to the good of many souls. He was especially interested in the work of the Pennsylvania Hospital in Philadelphia.

—The revival in South Bend, Ind., closed June 15 with the record of 6,398 professed conversions. $24,727.98 were collected, of which $10,500 was a "special offering" to Evangelist W. A. Sunday, who conducted the meetings. The campaign, which lasted seven weeks, was the most notable religious event in the history of Indiana.



TEMPTATION AND HOW TO RESIST IT

*A SERMON BY REV. CURTIS LEE LAWS, D.D.**

TEXT: "God is faithful, who will not suffer you to be tempted above that ye are able." I Cor. 10: 13

AS THE devil tempted the Son of Man, he continues to tempt the sons of men. We long for the hour when our adversary will leave us, or for the hour when we shall be able to conquer him. In a thousand ways he approaches the citadel of our hearts. Our bodily senses, our mental powers and our spiritual appetences are all avenues through which this astute general would march his forces of evil into our hearts and lives. Woe to the man who no longer feels the need of watchfulness.

It was the Master who had himself measured strength with the foe who said, "Watch and pray, lest ye enter into temptation." Try to realize that self-security means insecurity, that overconfidence is perilous and therefore criminal. Fortify the approaches of your heart. "Let him that thinketh he standeth, take heed lest he fall." Let us beware, if we have come to feel that the adversary no longer seeks our destruction. The hunter gives little thought to the game that is already bagged. With men and women who long for victorious living, life is one long temptation and this world a veritable battle-ground. The devil disputes every inch of our progress. He is ever lying in ambush seeking our destruction, and his lieutenants are ever at our side whispering seductive temptations. These agents of evil are at our eye-gate, our ear-gate, our thought-gate, and with fiendish glee do they rush in whenever we give them a chance.

My text is a strong consolation to those who are consciously fighting this battle with the powers of darkness.

Temptation the Common Experience

"There hath no temptation taken you but such as is common to man." This does not seem possible. Can it be that other men have been tempted just exactly as I have been? That I have never had a peculiar or unique temptation? The text declares that thousands of others have fought over the same ground and have met the same enemy. Some won the victory, some went down in defeat. The Son of God himself, the good and the great of all ages, as well as the wicked and the insignificant of all ages, have had to meet temptation. The evil one has been at his business a long time, and I suppose is becoming more and more proficient. Our temptations are differentiated by our characters, our positions, our environment, but all have to meet the same vindictive and deceitful enemy. No place in which we may dwell will give us immunity from temptation. St. Anthony found the temptations of the wilderness more seductive than the temptations of the city. The brick walls of monasteries and convents cannot keep the enemy out. No circumstances of life will give immunity from temptation. The enemy is hard to outwit. In poverty there are temptations, but not more than in wealth. It is so with youth and old age. The aged idolater worshiping his gold warns the young to flee youthful lusts! Temptation then is the common and universal experience of humanity.

Our Lord was tempted in all points like as we are and yet he was perfect in the sight of God and man. Some men and women lament their low spiritual estate and think themselves sinners above all others because they are so much tempted. Temptation in one's life is no proof of sinfulness. Sometimes it is the very opposite, for I suppose Satan hates the best people most. Terrible were the temptations to which the Master was subjected! It must have been because the devil hated him so intensely that he made war upon him so furiously. Temptation is outward solicitation striking hands with internal desire. Sin begins only when temptation leads the will captive. But if the will stubbornly refuses consent, honestly decides upon a contrary course of action, and immediately orders the intruder out, there is no sin, but on the contrary victory. Do not then think that you are vicious because you are tempted to do wrong. God would not let the devil tempt his children if temptation meant sin. Frequently there is the ready consent of the will and then also there is sin; it may be in desire only, it may be in desire and purpose, it may be in desire, purpose and act.

Temptation Cannot Force Us to Sin

God will not allow us to be tempted above that which we are able to bear. His word is pledged to that. No man is therefore forced to sin. It is simply the effort of the evil one to persuade. He cannot force. It is beyond his province. God distinctly says that he will not allow it. If I sin or if you sin then it is either because we love sin and want to sin and purpose to sin, or else because we have not accepted God's way of escape from temptation. Now if we will take God at his word and follow the path which his Providence and his Spirit point out, we may escape much of sin by refusing to yield to temptation. The apostle plainly says that God will with the temptation make the way of escape that we may be able to bear it. Surely we want to know God's method of resisting temptation. We have that method clearly laid down in this good old Book. Let us then turn to it and find the way of escape, the way to certain victory.

Watch and Pray

We are to watch and pray lest we be led into temptation. This is an exhortation to prudence, caution, common sense. Though temptation will come into our lives, we have no moral right to seek it. On the contrary we must pray, "Lead us not into temptation," and then we must use our common sense to avoid the pitfalls into which the devil would inveigle us. Many a man feels so strong that he lays down his weapons, and then, of course, the evil one wins an easy victory. I have known men who deliberately courted temptation, and then complained that they could not help yielding. If we are in earnest about leading the victorious life, we will at once begin to watch and pray lest we enter into temptation. We will gladly stay away from the old companions and the old haunts. We will never go where liquor is sold or used, if we have an appetite for it. We will eschew all kinds of games of chance if we have ever had the gambling passion. We will not allow ourselves to be persuaded by any of the infernal customs of society, which are but the devil's emissaries. Better never to attend a reception than to have the emissaries of the evil one overwhelm us. We may well thank God that the wineglass is less common in social life than in former days. Now, if a person will not use the ordinary prudence, he proves that he is either a fool or a knave, when he declares that he wants to live a victorious life. The first advice which our Master gives us is that we shall keep away from temptation. But when we have been as careful and prudent as possible, we shall still be hunted down by our enemy. The Master has advice for us in these new circumstances.

"Resist the Devil"

There is a world of value in this advice. It is true that if we resist the devil, he will flee from us. However we safeguard ourselves, the devil will find us out, or hunt us down. However carefully we guard the weak spots in our moral defenses, the devil will attack us just at these spots. We must resist him, we must fight him to the finish. If we do so, he will flee and we shall win the victory. Unless there is immediate resistance, there will be immediate sin. Not to resist is to acquiesce, and to acquiesce is to yield. God regards us as intelligences, and not as machines. Hence we are not acted upon, but we are the actors. The will must assert its supremacy and order the usurper out. There must be no wavering, because that would be tolerance, and tolerance would be yielding. In this fight we are to use that intelligence with which God has endowed us. Our intelligence teaches us that we are stronger to deal with the tempter when he first enters our hearts. If we would only resist the first approaches of the devil, we could easily conquer him. Then the temptation is weak and we are strong, but soon the conditions are reversed. The enemy is said to aim at us his fiery darts. At first there is only a spark. How easily we could put it out if we only would! Yonder burning house defies the heroic efforts of the brave firemen; the flames leap up and out, and the neighboring houses catch, and on and on the fire sweeps; the red glow is against the sky, great walls crash and crumble, and on and on the flames sweep as they lick out their fiery and glowing tongues. Half a city is reduced to ashes. But had that fire been taken in time yonder little girl could have quenched it with a pitcher of water. Oh, then, crush out that first suggestion of evil, lest by your delay it grow into the giant who will throttle you. But again to parley with temptation is to yield. How often do we hug a temptation to our heart and feel that we will not yield, but that we cannot banish it entirely from our lives! Thus to fondle temptation is to be guilty of the sins so severely denounced by the Master in the Sermon on the Mount—the sins of thought, the sins of desire and the sins of purpose. Men and women, we can't be saved in the hour of temptation unless, deep down in our hearts, we want to be saved. Then we will rise up and make a gallant fight and our God will help us to win the victory.

Our Friend and Helper

"We have a High Priest who is touched with the feeling of our infirmities, for he was in all points tempted like as we are, yet without sin." This sympathizing friend is willing and able to help us. He has the ability of sympathy. This was born of his own experience. He knows just what it is to suffer the assaults of the evil one, and, thank God, he knows just how to conquer him. He has therefore the ability of power. He did battle royal with the adversary and conquered him. He is willing to help us, that in his power we also may conquer. So Satan well may tremble when he sees the humblest saint upon his knees. He knows what it is to be conquered by Jesus Christ, and we can make him tremble by pointing to Calvary and the empty tomb.

But we may also claim Jesus Christ as our friend and companion by the way. The more intimately we fellowship with him, the more constantly we bask in the sunlight of his presence, the less power temptation will have over us. The best way to break the spell of the siren-song of temptation is to open our souls to the diviner influence of celestial music. The attraction of temptation is best overcome by a counter attraction. The love of Christ in the heart destroys the love of sin. "Be not overcome of evil, but overcome evil with good." "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh."

* Former Pastor Greene Ave. Baptist Church, Brooklyn, N. Y.

Childhood

WHEN God made the child he began early in the morning. He watched the golden hues of rising day chasing away the darkness, and chose the azure of the opening heavens for the color of childhood's eye, the crimson of the cloud to paint its cheeks, and the gold of the morning for its flowing tresses. He beheld the dew-drops upon the lips of flowers, and from rose and lily and daffodil and daisy gathered nectar wherewith to put sparkle in its eye and merry smiles upon its lips. He listened to the song-birds as they sang and warbled and whispered, and strung childhood's harp with notes now soft and low, now sweet and strong. He saw the little lambs among the flocks romp and play and skip, and he put play into childhood's heart. He saw the silvery brook and listened to its music and ripple as it coursed its way over sandy bed and mossy stone, and he made the laughter of the child like the ripple of the brook. He saw the angels of light as on wings of love they hastened in holy duty, and he put innocence in the child-heart and formed its soul in purity and love. And having made the child, he sent it out to bring joy in the home, laughter on the green, and gladness everywhere. He sent it to the home and said to the parents: "Nourish and bring up this child for me." He sent it to the church and said: "Teach it my love and law." He sent it to the state, saying: "Deal tenderly with it, and it will bless and not curse thee." He sent it to the nation and said: "Be good to the child. It is thy greatest asset and thy hope."

GEORGE W. RIDOUT.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, August 3. Acts 7: 30-37. In all the swiftly changing incidents of Israel's history there was the abiding presence of God. There is very varied life upon a liner, but over all the manifold movements the captain is on the bridge. There is a governing will, directing a common tendency, and all the different motions are merged in one movement which seeks a definite end. Moses was often plunged into confusion. Affairs often seemed inextricable. But the unseen One was in control! Things were being steered even when disaster seemed imminent. God never surrendered his command. "He that keepeth Israel shall neither slumber nor sleep."

We are tempted to doubt God's watchfulness. We are tempted to think that chaos reigns and that we are the only ones who see the disorder. Just now the world is full of tumult. Everywhere traditional landmarks are being removed, and men are striding over very venerable barriers. You hear people whisper "What are we coming to?" And this is the answer: We are coming to "the holy city," the "New Jerusalem"; to "a new heaven and a new earth," wherein dwelleth righteousness. God is awake! And God is watching! And the unrest of the nations is just the ferment of the Holy Spirit: we are moving out of Egypt to the New Canaan of brotherhood and peace.

MONDAY, August 4. Exodus 12: 1-14. "*This month shall be unto you the beginning of months.*" And it was the month of the springtime, when the day was lengthening, and the sun was ascending, and everything was beginning to revive. The Passover was to be associated with the spring, with the break-up of the winter, and a glorious resurrection. And so it is with the greater Passover, of which the Egyptian Passover proved to be only a symbol—it too is significant of spring, the end of human bondage, and a resurrection to immortal hope and freedom.

Do I know this spiritual spring? Do other people know that I know it? Are there spring-tokens about my conduct and demeanor? Are there any "tender leaves of hope?" Is there any crocus of lowliness? Is there any bird-song in the air? Is there a "feeling" in the atmosphere as though Jesus must be near? If there is springtime in my soul then my neighbors will know it. There will be a quickening as though noble things were at the birth. There will be a geniality in which burdened people will find it easier to breathe. And there will be a spirit of optimism in whose presence the desponding shall take heart again. When our souls are at the springtime we shall be welcome guests with all who aspire after the beauty of holiness.

TUESDAY, August 5. Exodus 12: 21-31. "*When ye be come to the land which the Lord will give you . . . ye shall keep this service.*" That is our difficulty, to keep the remembrance of our deliverance in the days of our freedom. Freedom sometimes acts as a drug, and we forget our Emancipator. In Canaan, "the land flowing with milk and honey," we forget the bondage of Egypt. Our very blessings may make us unmindful of our God. That is our peril. Our very plenty may put us into a deep sleep.

It is a beautiful thing to hold a daily memorial service in remembrance of our deliverance. Nothing more enriches a life than a vivid and retentive sense of our blessings. The songs of Canaan would be all the more rapturous if we remembered the wonderful breaking up of our Egyptian servitude. The gift of health would be more deeply enjoyed if we remembered our pilgrimage through sickness. Every life should have its own daily service when the goodness of the Lord is rehearsed. "Call to mind the days of old!" Recall the miracles of yesterday! Let memory travel back to Egypt, and Canaan itself shall become a fairer home.

WEDNESDAY, August 6. II Chronicles 30: 13-20. "*There were many in the congregation that were not sanctified.*" And these people always affect the atmosphere of public worship. They reduce its spiritual fervor, its moral temperature. Icebergs exert a chilling influence for miles around. And unsanctified souls send "lowering" airs through the whole congregation. "No man liveth unto himself": he helps to freeze or kindle the souls of others. His influence is born of icebergs or of the sun.

What would a congregation be like if every worshiper were like "a live coal from off the altar?" What would a church be like if the character of every member glistened with the radiance of holiness? No social evil would be able to withstand its consuming flame. Prodigal men and women, their genial currents frozen in the wintry bondage of sin, would draw near as to a friendly and hospitable hearth. A sanctified church would dominate the world.

"Hezekiah prayed, saying, The good Lord pardon every one. . . . And the Lord hearkened to Hezekiah, and healed the people." And, blessed be God, that is our resource to-day!

THURSDAY, August 7. II Chronicles 35: 11-19. "*And the singers were in their place, . . . and the porters waited at every gate.*" And Levites, and singers, and porters all kept the Passover! The singer was sanctified in his office, and the porter in his, and they were both one in the holy blessing of God. There is no wisdom in our assigning ranks in the service of the Lord. Prominence does not make office great, neither does obscurity belittle it. The blessing of God endows every office with majesty, and ranks the porter with the priest. My rank is not determined by the size of my station, but by my willingness to receive the grace of God. And thus the porter may rank above the Levite because he may be more akin to God.

Let the porter therefore think that his threshold may be as hallowed as the pulpit or the altar. Let the fisherman think that in the olden days his kinsmen in toil were the intimate friends of the Lord. Let every manual laborer remember that the Lord of glory once worked in a carpenter's shop. Wherever our lot is cast we may make the place of our feet glorious. A mystic light may be on the cobbler's bench, and on the porter's lodge, and on every common implement of daily toil.

FRIDAY, August 8. Ezra 6: 16-32. "*All who had separated themselves from the filthiness of the heathen . . . did eat.*" How can we keep the Passover in uncleanness? How should we tolerate an unclean guest at our own table? And how can we thrust ourselves in filthy rags to the table of the Lord? "Friend, how comest thou in hither not having a wedding garment?" His guests must wear the white robe. But where can we obtain the garment? The webs which I have woven are marred with unclean strands. The dirt is in the stuff. I have no power to cleanse it. Whence, then, shall I appear pure in His presence?

The Lord of the feast will himself prepare his guests. There is a robing-room, where his mercy-seat is found, and where are kept "robes of righteousness and garments of salvation." And heavenly ministries wait upon the humble, willing guests, and with the waters of forgiveness remove from them all the stains and filthiness gathered along the way. And the garments are changed, and they become clothed in spiritual attire suitable to those who sit at the King's table. And he calls them his separated ones, and he sups with them, and they with him. "They have washed their robes and made them white in the blood of the Lamb."

SATURDAY, August 9. Luke 22: 7-20. "*And He took the cup and said, Take this and divide it among yourselves.*" And the wine is the symbol of his sacrificial death, and it is to be divided among all the children of men. The holy and mysterious benefits of his death are to be shared by everybody. I am trying to imagine what the world would be like if this mystic wine of life possessed and quickened every soul. Everybody sharing the vitality and virtue of the Lord! And therefore everybody spiritually alive, sacrificial, self-forgetful, and finding his own delights in the joys of others! The Lord Jesus divided among us, and so making us one in a purified and glorified humanity!

And I, too, can have my share. The cup is handed to me. I, too, can drink of his blood, and receive into my own anemic life the glorious energies of his victorious health. All that Jesus has and is I am permitted to share: His holiness, his power, his joy, his peace.

But I may lose my share if I have no concern for the health of others. The cup is purposed to be divided among the Hindus, and the Japanese, and the almost countless hosts of the Chinese Empire. Have I carried the cup to them? Am I concerned for their share in the holy wine? Or have I no care except that the cup should come to me? "He that findeth his life shall lose it."

These Daily Meditations will appear in each issue through 1913

J. H. Jowett

AND A LITTLE CHILD SHALL LEAD

AT THE corner of the street just under my hill in Seoul, Korea, lives Cheung. He is a thatch-vender, which occupation has rendered him two benefits: one, money to buy drink with, and the other, rest and refreshment. Cheung was no common drinker, with only a red nose and bleared eye to show for it, not he. He was known to his world in general and to Seoul in particular as a man who could terrify the onlooking multitudes by the awful manner of his spree. A hard, raucous voice he had and a pair of foghorn lungs, a willowy kind of body, too, loosely hung together, that could swing to and fro, double up and right itself, go all ways at once, and yet never lose its footing. These exercises were preliminary to a regular periodical outbreak in the middle of the street. He accosted every man that went by. If no reply was forthcoming, he would swing off after the passer with ugly menaces and threatenings. Something had gone wrong with the entire universe in the mind of Cheung. He talked to himself, kicked high at the stone wall just in front, flung odds and ends, cast dust in the air, and swore dreadful oaths. With all the spirit in him inspired to wild activity, he would jump and whirl till he was ready to explode from the vehemence of it. For a demon of uproar, nothing surely ever surpassed Cheung. The police, like the Levite, went by on the other side, and the street periodically yielded itself up and lay prone while Cheung had his innings.

Suddenly a day came when it ceased. Cheung was gone. Some one looking a bit like him, but refined and purified, was seen going by with quiet and softened step to a neighboring meeting-house. He carried a New Testament and was seen by the same wondering world with his face to the floor praying to God. Dates arrived for returning uproars, but these came to pass no more. Month followed month and the old spirit of confusion was evidently dead. Cheung is a quiet, oldish man now, gentle in all his ways, whose lips have been touched to say "Thank God."

How came it about? A little daughter of his was sent to the Mission school. She learned her lessons and her young heart drank deep of the teaching. She learned to pray and read and to tell others of what she had found that was wonderful. How she approached that wild father of hers, what she said, how her child-faith grappled with his untamed soul, with what soft influences she wooed him away from his world of wild lawlessness and landed him safe in a region of eternal calm, I know not. She is but a plain, low-class girl, with poor ancestry and a homely face, but, like Daniel of old, the spirit of the Eternal is in her, and she is in touch personally with that great and wondrous Mystery, who deals in "broken earthenware." J. S. GALE.

MEN AND EVENTS IN THE WORLD'S NEWS

THE first jury of women ever called in the United States rendered a verdict of not guilty in a felony case in Judge Dunn's court in San Francisco on July 7. The court room was crowded when the women jurors took their seats. A special press despatch describes the proceedings in these words: "The judge appeared at eleven A.M. and cast his eye over the jury. He looked vexed when he noted the absence of one juror. He signed a few papers, and then was about to postpone the case when the delinquent, a prominent clubwoman, came in, flushed and breathless, and was escorted to her seat by the bailiff, under the reproachful eyes of her fellow jurors. She had given the female jury a bad reputation for punctuality before it had got fairly started. Eleven of the women in the box were married and had a mature look. The twelfth was single and much younger than her associates. All were smartly dressed. Several appeared nervous when they saw a number of photographers in the room.

America's First Jury of Women Acquits a Woman

"Mrs. Nanette Robinson, the complaining witness, was put on the stand.

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AMERICA'S FIRST JURY OF WOMEN

She is young and comparatively pretty—which, of course, had no weight with a female jury. Perhaps the defendant thought of that when she demanded a jury of women. Mrs. Robinson told how she had received a letter from an unknown person, who, she said, was subsequently found to be Mrs. Williams, the defendant, in which she was directed to pay $150 to a messenger who would appear at a stated time.

"Then the accused testified that she wrote the letter as a joke and had no intention of blackmailing Mrs. Robinson. Her lawyer put in some evidence showing that she bore a good character. The prosecution could not prove intent to defraud, so the case went to the jury with this fundamental weakness, the law of California requiring the proof of intent to defraud."

The jurors agreed in giving the defendant the benefit of the doubt.

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FROM London, England, on July 15, came the report that the Blackburn Chamber of Commerce, representing an area in which there are 250,000 looms and nearly 4,000,000 spindles, had on the previous evening petitioned the Board of Trade respecting the clause in the new American tariff bill prohibiting the importation of goods manufactured wholly or partly by children under fourteen years of age. The chamber pointed out that if the proposal were adopted it would mean, under present conditions, an absolute prohibition of entry into America of Lancashire's textile commodities. The following days brought equally vigorous unofficial protests from Germany. The manufacturers there do not hesitate to state their grievances against the proposed American legislation. The German labor laws set the working age for children at thirteen years, and to differentiate in the handling of goods from factories employing children ranging from thirteen years of age upward would be a physical impossibility.

Europeans Fear the Child Labor Tariff

Both countries claim that the United States Government is trying to force upon them a standard of humanitarianism far above that of its own people. They call attention to the lack of uniform child labor laws in this country and the lax enforcement of those which do raise the working age to fourteen years or over.

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AMONG the most important international events in the world's news at the middle of July were those centering round the new government of China. On July 15 came the report of an abrupt change in Russia's policy toward China. Russia has denounced the recent treaty on the status of Mongolia, and has assumed an attitude more determined than ever. In the opinion of those familiar with the situation, this means the complete loss of Mongolia to China, and in reality the acquisition of Outer Mongolia by Russia. While it is generally recognized that China is being imposed upon, it is not considered likely that any Power will step in to help China. None of the European nations is in a position to do so.

War and Foreign Aggression Menace China's Republic

That China's troubles are far from being all on the outside is indicated by press dispatches from Washington, D. C. Reports that reached the Department of State on July 16 indicated that the long-threatened revolution against President Yuan Shi Kai had been begun under the able generalship of General Hwang Hsing, who took a leading part in the successful revolt against the Manchus. The present revolt has been brewing for many months and it constitutes a struggle between the North and the South of China. Yuan Shi Kai is at last put in a position to prove that he controls the country, and it is confidently expected that the next few weeks will demonstrate whether he is the all-powerful dictator.

Something more than the future of the Republic of China is involved in the trouble now beginning. It will be a struggle which may result in a partition of the nation between the North and South, in which event the chances are, in the opinion of observers there, that the ultimate result will be a forward movement on the part of aggressive Powers, which may mean in the end the partition of China herself.

A Peking despatch said: "The provinces of Kiangsi, Kiangsu, Kwangsi, Fokien, Szechuen, Hunan, Anhui, and Kwangtung are preparing to declare their independence and to form a Southern Chinese confederacy, according to apparently authoritative statements current here. Fighting continues in the Province of Kiangsi, and northern troops are proceeding there."

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FROM the great number of contradictory reports sent from the various sources of information in the Near East, a few facts seem plain. Success has attended the military efforts of both Servia and Greece. Turkey has again entered the field and is rapidly advancing a strong force into the territory which she recently lost to Bulgaria. Roumania has opened hostilities and despatched a well-equipped division of her army into Bulgarian territory from the northeast, occupying the quadrangle outlined by Rustchuk, Turtukai, Dobrieh and Varna. The general tenor of the despatches indicates that Bulgaria is not meeting such success as in the campaign against Turkey. Even the Sofia despatches admit the invasion of the Servians, Turks and Roumanians. The latter have cut the railway over which Sofia receives its supplies and added the possibility of starving both Bulgaria's capital and army to the tenseness of the situation.

Balkan War and Politics Nearing a Crisis

Politically, Bulgaria is greatly upset. Dr. Daneff, the premier, who carried through the plans for the Turkish campaign and so ably represented his country at the ambassadorial conferences in London, has resigned with his cabinet and M. Malinoff, the Democratic leader, who was premier in 1908, has been called upon to form a government. The best verified reports up to the date of the preparation of this issue for the press tell of the continued advance of the Greek troops into the portion of Macedonia that has been hold by Bulgaria since the termination of the Turkish campaign. The despatches on July 18 indicated that Bulgaria had realized the desperateness of her situation and was making efforts to secure peace. Direct from Sofia came the statement that King Ferdinand had telegraphed to King Charles of Roumania that Bulgaria was ready to negotiate terms of settlement with Roumania.

From Salonica, telegraphed by King Constantine's special order, in reply to a request from the New York *Times*, came a horrible account of outrages said to have been committed by the Bulgarians. In this account the following sentences appear:

As the Greek army advances crimes of unthinkable cruelty are discovered. The Bulgarian authorities have silenced the voices of thousands of innocents who perished under horrors such as human history has never before recorded. There is not a village which has been occupied by the Bulgarians that has not had its men, women, and children massacred, its young women outraged, its houses robbed and burned. Ordinary massacres no longer satisfy the Bulgarians, and they have invented refinements of cruelty which the imagination refuses to comprehend. Girls are outraged before their parents, wives before their husbands, young men and old men are mutilated. Before the work is done their limbs are broken, their eyes are torn from the sockets. They disembowel one, burn another, cut off the noses and ears of others. At first it seemed that these crimes had been committed by camp followers, but investigation has unmistakably shown that all was done by regular soldiers under the orders of their chiefs. A Bulgarian captain, Dimitri Botsanoff Anguet, was seen presiding at the massacres at Demir-Hissar. Elsewhere there were officers of the Twenty-first and Twenty-second Regiments.

King Ferdinand of Bulgaria denies emphatically the stories of atrocities committed by Bulgarian troops. He cabled the following message through the Bulgarian Royal Private Secretariat:

All the rumors about Bulgarian atrocities are infamous Greek calumnies destined to poison universal public opinion, and in regard to which the truth will be established one of these days.

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THE hope that the threatened railroad strike in which nearly one hundred thousand conductors and trainmen of more than forty Eastern railroads were involved might be averted by the conference of the representatives of both sides in the controversy with President Wilson and the prompt passing of the Newlands Bill by Congress was seriously shaken by renewed threats on the part of the railroad men. They objected to the proposition of the railroads to air grievances of their own before the commission. The demands of the trainmen for higher wages would, the railway managers declared, be met by demands on their part, including the abolishment of all monthly guarantees; the reduction in the pay of all brakemen on passenger and freight trains, where under extra-train laws, additional men have been required; the abolishing of all double compensation, and other items. The Newlands Bill provides for the appointment of a commission consisting of three members, the chief of whom is to receive a salary of $7,500 and hold office for seven years. All controversies affecting railways, if they cannot be settled without outside pressure or advice, are to be submitted to this commission. The headquarters of the dissatisfied trainmen has been at the Broadway Central Hotel, New York, where a committee of one hundred discussed the events of the controversy and laid their plans for future action.

Difficulties in Averting the Railway Strike

There was widespread apprehension as the realization grew of the seriousness of the situation. Such a strike as that which was threatened would paralyze business and endanger the supply not only of the comforts but the necessities of life. The leaders of the negotiations on both sides have been Mr. H. B. Garretson, president of the Order of Railway Conductors; Mr. W. G. Lee, president of the Brotherhood of Railroad Trainmen; and Mr. Elisha Lee, chairman of the Conference Committee of Railroad Managers.

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H. B. GARRETSON AND W. G. LEE

The Representatives of the Railway Employees

'OR AN EVANGELISTIC FEDERATION

MORE LETTERS REPLYING TO THE GREAT QUESTION: "IS EVANGELISM DYING OUT?" AND DISCUSSING THE NEW ORGANIZATION FOR A HIGHER STANDARD AND ACCEPTABLE METHODS

Why Not "Specialists" in the Lord's Work?

AM in sympathy with the federation proposition, and give it my heartiest endorsement. I know from experience and observation that evangelism is not dying out, but is becoming re and more intensified, and where the work is llowed up by the churches as it ought to be, it is ng every church and community good. As we ve specialists in every line of work, why not in Lord's work as well? E. B. WESTHAFER.
Muncie, Ind.

. . .

Heartily Approves the Federation Plan

THINK Dr. Biederwolf's suggestion of an "Evangelistic National Federation" a splendid e. It would stimulate the best men, and would ed out many who are going under the disguise of e evangelist, but whose methods have brought e work into disrepute.

Personally, I don't believe evangelism is dying t. I have never had as many calls as at the pres- t time, and have never had greater success.
Wilmore, Ky. J. B. KENDALL.

. . .

"We Must Get Back to Pentecost"

AM sure that evangelism is not dying out. I do not believe there ever was a time when people ere more ready and willing to receive the Gospel an now. Many churches are depending too uch on worldly methods and man-made schemes, nd on social activities, instead of depending on ne Gospel and prayer and the power of the Holy pirit.

To bring about such conditions I suggest that e get back to Pentecost in prayer, in unity, in be- ng filled with the Spirit, and in the matter of the essage itself. When we do get back to Pentecost n these particulars, we shall get back to Pentecostal esults. S. D. GOODALE.
Webster Grove, Mo.

. . .

Evangelists Should "Get Together"

SCRIPTURAL evangelism is not dying out, nor can it so long as present conditions prevail. So ong as sin exists, the remedy for sin must be car- ied to the sin-stricken. God has called some to be evangelists as truly as he has called others to be eachers and pastors, and the "woe" is upon such if hey do not answer the call, regardless of the fact hat others may be trying to evangelize who have never been called. God will care for his own, and his Word will not return void.

The suggestion: "Why not an evangelistic federation?" appeals to me. This federated movement (Young Men's Christian Association) has girdled the globe, and now we have representatives from all the leading nations and races. I am a firm believer in the "get-together" plan.
Greensboro, N. C. TILMAN HOBSON.

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Infidelity and Love of Pleasure the Church's Foes

I HAVE been an evangelist, working in the churches for many years, having worked with Moody and Sankey in some of their great evangelistic campaigns. It is a sad but very real fact that evangelism is dying out. And why? First, because in many pulpits infidelity has come in and the great foundation truths of the Bible are not preached. And secondly, in many churches most of the members have become lovers of pleasure more than lovers of God.

Evangelism is not dying out in the churches where Jesus Christ is honored and obeyed, but on the contrary where higher criticism and worldliness have come into the church there is no place for the New Testament evangelist. New Testament evangelism can only be realized where the leadership of the Holy Ghost is followed.
Bridgeport, Conn. JAMES SCOVILL.

. . .

Un-Biblical and Mercenary Evangelism an Evil

I DO not think the old-time spiritual tone of the true evangelism is dying out. I believe, however, that there are evangelists in the field to-day whose preaching is not Biblical. There is too much of the story-telling, deathbed scenes, hairbreadth escapes, etc. The note should be "Saved for Service," not just merely to get into heaven—in other words, enlisting soldiers for Jesus Christ. To do this, there should be more Bible illustration and Bible exposition.

I do believe that a tactful and consecrated evangelist can arouse and bring to the front for the Master's service church members that have become indifferent, which the regular pastor cannot do, owing to their environment. After more than thirty years' experience, I find that the kind of Bible preaching which D. L. Moody, C. H. Spurgeon and others employed is the most effective and brings spiritual results which are lasting.

I regret that there are men whose minds are so much set on the remuneration part. I am eternally opposed to that kind of business. I believe that every man should receive remuneration according to his ability to revive the church and benefit the community, rather than according to the number of professed conversions.

I am very strongly in favor of such a federation as Dr. Biederwolf suggests, and believe if it should be accomplished that it would clear away a great deal of the uncertainty and suspicion that seem to cloud the minds of the pastors and their members at the present time. E. H. BAKER.
Rushville, Ill.

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Some Causes of Church Weakness

I HAVE always been in favor of a federation of the worthy, sane, God-called, Spirit-filled evangelists. While a few are willing to go into such a federation, the rank and file would not, for fear lest they would be cut out of the work altogether. They are in the same class with at least 40 per cent. of the pastors of to-day. The churches and boards of the different denominations are not careful enough in securing men qualified to fill the position of pastor. So the churches are dying under such ministry. Then they send for an inexperienced evangelist, and they try to resurrect the dead church and put it where it belongs, but their work amounts to little or nothing.

I am an old-time Baptist, but I can work with any man who is a Bible Christian. I am in favor of union effort at all times; the best results come from that kind of a meeting. I am conference evangelist for Eastern Washington and Northern Idaho, working under the direction of our home missionary board, but insist in having all meetings union so far as I can. J. DIMMICK TAYLOR.
Irene, Ill.

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The Pastor Does the Preparatory Work

FOR thirteen years I have been doing the work of an evangelist. I have had a part in most of the simultaneous campaigns under Dr. Chapman, with Gipsy Smith, etc. Out of the varied experiences of these years, I can answer your question, "Is evangelism dying out?" by saying "No!" People are thinking as never before of their obligations to God and their need of Jesus Christ. In these revivals where the results have been largest it has been due in a large measure to the faithful preparatory work of the pastor. We evangelists give too little credit in that direction; they sow, we reap. To be sure, many of us have had experiences which have given us a knowledge of men that many pastors do not possess. To us that knowledge is a power, and we realize that we can enter into the fellowship of their temptations and failures as many a minister is unable to do.
Winthrop, Mass. LEWIS E. SMITH.

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Would Raise the Standard of Evangelism

IT IS no doubt more difficult to move people to-day than ever before, and more difficult to conserve the results. This is due to a subtle unbelief in and out of the church, and to a pleasure-loving, money-loving age. But the Gospel is still the power of God unto salvation.

I do not interpret the protest in certain circles as against evangelism but as against cheap sensationalism. It is not just to brand evangelism as cheap because of some who have been sensational in message and method. Some pastors whom I know are quite as sensational in their methods as any evangelist ever dared to be. Is the pastoral office therefore dying out?

I certainly favor any federation or plan which can be amicably worked out to raise the standard, serve the cause and protect the church.
Honey Creek, Wis. J. BASCOM MCMINN.

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The Church Must Either Evangelize or Fossilize

THERE never was a day when there were more evangelists on the field and more evangelistic work being done than now. It is only coming into its own and being recognized as essential to the life of the church and fulfilling the purpose of the church's existence in the world. A church must either evangelize or fossilize. She must be a missionary church or a missing church. She must preach or perish.

While every minister has the evangelistic gift, that is, if he has been called and commissioned by the Lord, he feels that he cannot do the work of the evangelist as successfully or effectively as the man who is at it all the days of the year, and therefore there is a greater demand for the evangelist by the ministers than ever before. Too long there has been a great gulf fixed between the minister and the evangelist, but, thank God, that is being bridged. There were faults on both sides, no doubt, usually caused by misunderstanding or misrepresentation. Rev. Walker, in one of his books of sermons, gives a parable somewhat like this: An evangelist went to a town to hold meetings, and he was told about the old minister who had labored there for some thirty or more years, and being asked what he thought of him, he (the evangelist) said: "Oh, he is stagnation." They went to the old minister and asked him what he thought of the evangelist; he said, "Oh, he is sensation." That is how it has been too long, but I think that day has gone and the pastor and the evangelist are coming closer together than ever. The spiritual tide and tone is higher than before it came, and I often feel that if the results were not only conserved, but furthered, the tide would rise higher and higher. Let us have done with the carping criticism of the work of evangelism, and let us get at the work of winning men for Christ.

I have never met an evangelist who would not gladly give up his ways of doing the work if he could get better. We are all disgusted with our methods, but they are the best we have, and they are doing the business and getting men converted. If the opponents or the critics will give us better methods, we are only too willing to drop ours and take theirs. You generally find that they have none of their own, and usually never have tried to win men for Christ. I have heard that the mule in the team that kicks has ceased to pull. Don't let us be hangers on, but let us help all we can.

Evangelism is the only hope for the world, and the church in the world. Too long she has been "holding the fort." The day has come when she must get on the aggressive. There are those for whom Christ died who are on the outside and under the power of the devil, and she is feeling that she must win them. The methods will be of little or no account to us as long as we succeed in winning souls. WM. P. NICHOLSON.
Annville, Pa.

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Southern Evangelists Favor Federation

THE brand of evangelism which the Master instructed his disciples to use is not dying out, and never will. Sensational methods are coming under the ban of all our really spiritual pastors. There is a demand for, and God and his church need, Spirit-filled men, who have a passion for souls, and who are in the work by reason of the call of God and not the call of gold.

With reference to the federation of which Mr. Biederwolf speaks, I should be heartily in sympathy with such a movement, and I and my entire party would be willing to be enrolled. We have here at Siloam Springs quite a little colony of evangelists, and recently we set on foot a similar movement intended to cover the Southwest, and, in fact, as wide a territory as possible, but this should in no way conflict with the other organization.
Siloam Springs, Ark. JNO. B. ANDREWS.

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A Woman Evangelist's View of the Case

IS EVANGELISM dying out? I reply, judging from the Chicago Moody School and its work, I should say "No!" Does evangelism pay? Yes, always, provided after the worker has done his work and is gone, the church, headed by its pastor, follows up the work and nurses the "babes in Christ." If the lost chord has ceased to vibrate, it is because the worldliness of professed followers of Christ has grieved the Holy Spirit. The Bible was never perhaps more read than to-day. But, alas, it is not lived!

The evangelist is able to do, and desires to do, much that it would not be wise for the minister to undertake.

Educated men and women are needed, but the consecrated and sanctified are much more needful. I should insist on a federation sending out a baptized company, and have them a paid company. It is humiliating, after one has poured out his soul for God, the church, and humanity, to sit and listen to the begging, and if you are a lady, you may perhaps get your car fare.

My soul cries out to God to bless the evangelists. No two work alike, but all work in the fear of God.
Catskill, N. Y. MRS. M. N. VAN COTT.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

A Labor Court at Last

IN THE establishment of a labor court, to be known as the "National Board of Mediation and Conciliation," our government has taken a great step forward. For several years THE CHRISTIAN HERALD has advocated the creation of labor courts as a means of settling industrial disputes and averting strikes. Even as late as our issue of July 2, we urged the point in these words:

> If an industrial dispute were submitted to a Labor Court at the outset and the case either heard at once or testimony taken by a commission on which both sides are equally represented—strikes being held in abeyance meanwhile—a fair basis would be laid, in a majority of cases, for a peaceful adjustment.

Now, as though the idea had taken hold of President, Congress, railroad managers and workers, like an inspiration, we have the thing itself accomplished—the dream realized! The Labor Court has come! The great experiment, which has been under satisfactory trial in Australia and Canada, has begun in our own land under the best auspices possible.

On July 14 the representatives of the leading Eastern railroads and of nearly one hundred thousand trainmen and conductors met in conference with the President, a number of Congressmen and government officials in the White House. The result was a practical agreement looking to the creation of an independent department to be known as the Board of Mediation and Conciliation. Within twenty-four hours the Newlands Bill was passed in both houses of Congress and signed by the President. It authorizes him to appoint a commission of three members, the leading member (or president) for seven years, with a salary of $7,500. All controversies affecting the railroads that cannot be settled by mutual negotiation are to be referred to the new Labor Court, which also has the privilege of offering its services. It is a purely advisory body. It has the right, should its own efforts at mediation prove futile, to urge the contending parties to submit their case to arbitration by a board of three or six members, as they prefer. Agreements to arbitrate are to be in writing and must state that any award by a majority of the arbitrators shall be accepted as binding. Awards may be executed by the Federal Courts, with which appeals may be filed.

In the railroad troubles, both sides have grievances to be arbitrated. Our government's attitude is not one of coercion. Favoring neither, it will strive to conciliate both and to secure exact justice. The railroads are an indispensable public utility, and we venture to hope that the day of "tie-ups" at the will of either managers or employees is passing away. Every labor strike is industrial war, involving needless suffering and financial loss, and the Labor Court is the only available and logical remedy.

The Mexican Tangle

ON JULY 16 President Wilson summoned Ambassador Henry Lane Wilson to proceed at once from Mexico to Washington on one of the battleships then at Vera Cruz. Startling rumors and conjectures were afloat. It was reported that the diplomatic representatives at Mexico City had sent notes to their governments, advising them to urge the United States to recognize the Huerta régime. It was further reported that one, if not two, European Powers had acted upon this advice.

President Wilson has been urged from many quarters to take the step of recognizing Huerta, but has persevered in his policy of withholding that recognition. The administration evidently believes that Huerta came to his present position through intrigue and murder, and that he is not the authorized head of the Mexican Republic. A large portion of the republic is in revolt against him, and it cannot be said that he is the actual ruler of the nation. On the other hand, the opponents of President Wilson, in this country, in Mexico, and abroad, hold that his delay in recognizing Huerta has encouraged the rebellion against him, which has assumed alarming proportions and greatly endangered the life and property of foreign residents in Mexico.

The anti-American feeling there has been very strong. There has been great resentment over the refusal of the United States to recognize the new government, as Great Britain, Japan, Brazil and China have already done. It was feared that the departure of our ambassador might lead to a serious outbreak. While hoping that intervention would not be necessary, our government has been well prepared to strike in case of necessity. Four battleships were kept at Mexican shores, and 25,000 troops are either directly on the border or within short marching distance.

The old principle of the Monroe doctrine has come to the fore again. It is a new thing to have European governments advising the United States as to affairs on the North American continent. But it is not surprising that the other Powers should regret the delay of our government to recognize Huerta, since it necessarily delays their own action, and thus prevents them from properly looking after their own interests in Mexico. At the same time they think they have reason to believe that our delay is prolonging the serious disorder throughout the republic. The time for the official Mexican election is in October, and it is thought that President Wilson wished to postpone action until this election has been held. Altogether, the tangle is undeniably serious, and the administration must combine patience with promptness.

Dreamers and Doers

IT IS fortunate for the world's progress that the mind of man is largely practical. We transform our hopes and desires into actualities. This is the spirit that energized the second World's Christian Citizenship Conference in session in Portland, Oregon, lately, which has been striving to reach practical methods of solving some of the greatest problems of our day: the relations of capital and labor, marriage and divorce, peace and war, crime and morality, the social conscience, individual character, family life, intemperance, missions, evangelism, public education, pure food, prison reform, and other topics. On all of these subjects and many more, the great audiences had the benefit of expert knowledge by men who spoke with authority, and whose addresses were of a character to arouse and enlighten the public mind. The whole conference formed a brilliant intellectual yet practical symposium of the foremost thinkers of some fifteen different countries besides our own. Plans of action were outlined, to be communicated to religious and social organizations, and to all agencies that can be enlisted in the movement for deeper national, State, civic and individual righteousness—that righteousness which exalts a nation and recognizes Christianity as the uplifting influence which the world so sorely needs. When the full confe ence report is issued, it will be a volume wor possessing.

Mr. Bryan's Lectures

THERE has been a good deal of comment in t newspapers lately—some of it good-natured a more of it acerb—concerning the course of the Se retary of State in continuing his lecture engag ments while holding his very important cabinet office. It has been argued that, were his example be taken as a precedent, the other members of t Cabinet might easily find excuses for devoti their time and energies to other remunerative e terprises, instead of giving undivided attention public business as the people have a right to expe

Mr. Bryan is a lecturer of long experience ar wide popularity. It is commonly reported that l receives sometimes as high as $1,000 a night for h platform work. He has his engagements booke far ahead, and this was probably the case with h Chautauqua course when he accepted the secretar ship. He is not at all averse to criticism, an points out that he is simply utilizing his vacati in his own way and that the public business is n permitted to suffer meanwhile. And it is at th point that the public seems to differ with Mr. Brya

There is another part of his explanation which not altogether lucid or convincing. He frankl states that he has been saving an average of $10 000 a year from his lecture income, and to sacrific this during four years of cabinet service would re present a loss to his savings account of $40,00 Moreover, he considers the salary of $12,000 a tached to his office quite inadequate, and he seek a means of supplementing it through lecturing i vacation, at the same time avoiding encroachme upon his provision for old age.

To many this will seem a somewhat mercena view of the case. Our people think well of Mr Bryan. They have regarded him as a citizen o public spirit and high ability—one who would no hesitate at any proper sacrifice in the service o his country. He is believed to be a comparativel wealthy man. Other secretaries of state, some o them by no means rich men, have contrived to mak their official salary square with their expenses. I they did this as a patriotic duty, even with the aid o "plain living and high thinking," they set a worth example. Mr. Bryan does not seem to have counte the cost before accepting office; but now that th matter has been fully discussed, we believe he wi recognize the value of distinguished precedent Cabinet traditions are too well established to b lightly disregarded.

Looking Forward

OUR Chattanooga reader, whose letter we printe a few weeks ago, has evidently awakened deep and general interest in the question dis cussed in his "little circle of friends," relative to the preparation of the world for the Lord's coming. Is it preparing for an event of such transcendent importance that it overshadows al others? Is the great body of Christians in the attitude of earnest expectation? And, if He were to return, even for a brief sojourn, would he find the world better or worse? Many letters have been received in response to our Southern friend's suggestion, and these we shall print in our next issue, believing that their publication may induce others to apply to their own hearts and lives the great personal question involved. There is a tendency, even on the part of many very good Christian people, to regard the Lord's coming as an event still very remote, or improbable. Its actuality has no recognition in their daily lives. They pray, "Thy kingdom come," but it is to many a meaningless phrase. That which was the dearest and most precious hope of the early church has faded, so that it is now to many but a dim tradition, if not wholly obscured. We need, more and more, to realize the fact of this great truth, to study it in the light of the revealed Word, and to make it a part of our own lives.

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Koreans Are Reconvicted

—THE SIX KOREANS charged with the attempted assassination of Governor General Terauchi were convicted by the Court of Appeals July 14, and sentenced to six years' imprisonment. The defendants were Baron Yun Chi Ho, a former cabinet minister; Yan Ki Tak, formerly connected with the *Korean Daily News;* An Tai Kon, Im Chi Chong, Yi Sung Hun and Ok Kwan Pin. In the previous trial the Seoul Appellate Court sentenced five of these defendants to six years' imprisonment, and one, Ok Kwan Pin, to five years.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Perry Peace Monument

RMANENT record of the centennial ebration of Perry's victory now in prog- s in Put-in-Bay on Lake Erie, will be eautiful new peace monument. The col- cond only in height to the Washington at the national capital, its height from being 335 feet. The column is also a of war. It commemorates the one hun- niversary of the naval battle on Lake ember 10, 1813, when the valiant young commander, Oliver Hazard Perry, cap- British fleet under Barclay, thus aiding g to a close the warfare between Great d this country in 1812. But more than erry Memorial is erected to commemorate g of the Treaty of Ghent, which has kept r since between Great Britain and the ates. The treaty of Ghent has preserved ality of the Great Lakes for one hundred is appropriate, too, that there should ace memorial on Put-in-Bay Island, the e the dead in the conflict whose centenary elebrated, were buried, British and Amer- e, with funeral ebrated by the atives of both he chaste granite umn is capped by of one hundred l incandescent hose radiance is over the waters. the base of this is the beautiful ypt within whose e ashes of the dead will find t resting-place on er 10, 1913, with iate services. On ide of the column museum and col- The museum is some classic stone , containing a xhibition hall for s, books, paintings, ngs and relics of ar of 1812. This de, emblematic of tury of peace, en- a statue of heroic teen feet in height, nting "Peace by tion." The statue edestal are placed the colonnade and by a flight of from the terrace. t is completed and ed, this noble peace al will be con- o the United States r n m e n t with the t suggestion that d structure be put actical and humane use. The site is an ad- one, it is pointed out, for the location of a ing station, a meteorological bureau, and a wireless telegraph station to link together life-saving stations on the Great Lakes. to commemorate the heroic dead who gave ves in battle, the Perry Memorial will have its highest mission in standing as a beacon safety to stormc-tossed mariners, and as a ent milestone in the great forward move- everlasting, universal peace, sending out to nd up to heaven an echo to the chorus:

o God in the highest, and on earth peace, good will to- n. (Luke. 2: 14.)

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THE PROPOSED PERRY MEMORIAL AT PUT-IN-BAY, OHIO

Wife Burned Up $700

NETT GILFORD, a fruit dealer of Brook- read about the suspension of the Pittsburg recently, and it made him suspicious of all stitutions. So he drew $800 out of the sav- nk, and hid it in the kitchen range, which t had a fire in it for several weeks. He did anything to his wife about what he had nd she started a fire in the range, and he ed to come into the house just as the flames laring up. He shouted in terror. Water rown upon the flames, but when the fire was extinguished, only $100 out of the crumpled greenbacks were left; the other $700 were ashes. There is nothing absolutely safe in this world. The savings bank in this country is wonderfully reliable, and is a great blessing to the man of small income who desires to save. The Brooklyn man was more fortunate than scores of persons who, after having worked hard and deposited their money in the savings bank, have then drawn it out to invest it in some get-rich-quick scheme, and have not saved even $100 out of the $800 put in the fire. We have in this incident the insecurity of earthly treasure and the necessity of our depositing our money in the hovels of poverty and in the treasury of the church in obedience to the command of Christ:

Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. (Matt. 6: 20.)

France Encourages Large Families

TROUBLED at the decline of the birth rate in France, the national government is planning a fund for the support and encouragement of large families. The bill setting apart $10,000,000 a year for the purpose, amended in the French Senate, passed the Chamber of Deputies July 11. Next year, when the act comes into operation, needy French parents with more than three children below the age of thirteen, may receive from a municipal authority an annual grant of $12 to $18 for each child beyond that number. In the case of a widower, the grant will apply to children less than thirteen years of age beyond the number of two. A widow may get a grant for any children below that age except one. The fund will be supplied by the State, the departments and the municipalities. The French nation is one of the thriftiest in the world, and yet the lack of children has been and is now a serious menace against which wise action is now being taken by the government. The Psalmist gives this description of the ideal home, the unit of the state:

Thy children shall be like olive plants round about thy table. (Ps. 128: 3.)

Potato Educates Boys

A FARMER owning a small place in Colorado was very anxious to give school advantages to his two sons. He took this plan to get the money necessary: He prepared carefully two acres of ground and planted them with the best seed potatoes. He had an excellent crop and got between $500 and $600 for it. This enabled him last year to send one of his boys to the Montrose High School and the other to the Colorado State Agricultural College. The farmer is one who makes two blades of grass grow where one existed. His work is the basis of all other industries. He is wise to plan the use of a portion of the proceeds of the crop for the education of his children. Agriculture, which is the basal, was the primitive industry of the race.

And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it. (Gen. 2: 15.)

Immigrant Girl Model Scholar

HAVING completed an eight years' course of study in half that time, Katie Newman, fourteen years old, was graduated from one of the public schools of New York City the other day as one of the prize pupils of her class. Four years ago she came to this country from Austria with no knowledge of our language. She mastered the language and by a miraculous energy she crowded eight years of school curriculum into four. Besides, she learned to sew and made the dress in which she was graduated. There was an understanding among a number of the girls graduating that they would practice the greatest economy in their graduating gowns, so that the poorest in the class might not be embarassed by the costly wardrobe of the children of the rich. The cost of Miss Newman's dress was $1.17. When we see men coming to our shores unfriendly to our free form of government, plotting against the home, the church and the state, we see danger in such immigration; but when we see a little Austrian immigrant girl of humble parentage take such a deep interest in mastering our language, in cultivating her mind, and in exercising the sweet spirit of unselfishness and of humility, we rejoice in our land of opportunity, which opens its arms wide to receive those who would love our country and maintain our Christian institutions. This industrious student, this loved daughter fitting into our national life, answers the Psalmist's description of the ideal daughter:

And our daughters as cornerstones hewn after the fashion of a palace. (Ps. 144: 12, R.V.)

Life-Preserver Defective

ARTHUR P. CADZOW, sixteen years old, went out into Jamaica Bay, off Seaside, the other day to learn how to swim. His brother was teaching him. A life-preserver supposed to be perfectly reliable was fastened to Arthur, and he was told to leap from the boat into the water, and then he would receive instructions as to the use of the arms and legs in the stroke. He jumped into the water, and to the horror of his brother he did not come up, and there was considerable searching before the body was recovered. Hundreds of men, women and children would have been saved when the *General Slocum* burned if the life-preservers had not been filled with sawdust instead of cork. The trusting of the body on a life-preserver which does not preserve is death, and so is the trusting of the soul to a system of salvation that will not save. Amidst all the currents of time and tides of eternity, simple faith in Christ is the preserver of the soul.

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3: 16.)

SAVED BY BLOOD*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

IT WAS the dawn of freedom for the Israelites who had been more than four hundred years slaves in Egypt. The freedom began with the feast of the Passover. God himself ordained it, and instructed Moses to tell the people how it should be prepared and eaten. The meal was to consist of roast lamb, bitter herbs, and unleavened bread. It was to be eaten at sundown "between the evenings," when the fourteenth day of Nisan (April) was closing and the fifteenth day beginning. Each family was to be gathered around its board and eat standing, prepared for journeying, their shoes on their feet, which they were not accustomed to wear in the house, their walking-sticks in their hands, their loose garments gathered up in their girdles, so that they might walk unimpeded. But the most important part of the Passover was the decoration of the houses, all to be decorated alike, and all on the outside. It was told Moses by God himself that the Israelites should take bunches of hyssop, and dash upon the doorposts and the lintels of the entrance of their houses some of the blood of the lambs they had slain for roasting.

"What a gruesome sight!" Not so, if we will consider the result. There was to be one more demonstration by the true God against the idol gods, against Isis, the great mother god. God had told Moses that he would send the death angel into every house in Egypt where there was no blood upon the doors, and the oldest child in every house should die.

When the Israelites had eaten the Passover supper, they stood waiting for the summons to start on their journey. While they waited, they heard the loud cries of the Egyptian fathers and mothers, because the death angel had come into their houses; in every house the oldest child lay dead—even in the palace of Pharaoh. The idol mother god could give them no help, and at last Pharaoh saw that the God of the Israelites had conquered, and he quickly sent for Moses and Aaron, saying, "I will let the people go." The Egyptians were so glad when they saw the Israelites begin their march that they gave them gold and silver and jewels and clothing.

There was blood on the cross of Jesus, his own blood as the Lamb of God. The death angel did not pass over him, but stopped there until he died. The blood on the cross was not to save Jesus, but to save us, for God so loved the world that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16.) The Passover supper, as the Israelites ate it in Egypt, was eaten by Jesus with his apostles on the night before he died, and then he gave a new kind of Passover supper, in which all who love him are expected to have a share—the Lord's Supper, in which the bread is the symbol of the body of Jesus, and the wine is the symbol of his blood. Jesus said, as he passed the bread, "Take, eat, this is my body, which is broken for you." And as he passed the wine he said: "This is my blood which is shed for the remission of sins. Drink ye all of it." By doing this, we put the blood of Jesus on ourselves, and we need have no fear of the death angel. That does not mean that these bodies of ours are never going to die, but it does mean that we are to live in heaven forever. The death angel never enters there! This makes clear the Golden Text: "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20: 28.) Put another verse beside it: "Christ our Passover is sacrificed for us." (I. Cor. 5: 7.) The blood on the doors secured Israel's peace. They had no fear of the death angel, for God had said the blood on the doors would make them safe. Let us trust the blood of Jesus, and we shall have peace in our hearts.

Both the Passover supper in Egypt and the Lord's Supper in that upper room in Jerusalem are golden links in the chain of covenants between God and man—whose history is the history of redemption—the covenants of God with Adam, Noah, Abraham, which, with those of the Passover and of Sinai, make up the "Old Covenant." A new and better covenant was pictured in advance by the Passover, which, on the Egyptian side, was a symbol of God's justice and wrath, but on the Hebrew side, a symbol of God's love and mercy. "The children of Israel had light in their dwellings," but their escape from the plagues was not because they were faultless. The twentieth chapter of Ezekiel tells us that they had been greatly corrupted by the idolatries and vices of their masters. It was not their goodness but God's grace that saved them in unmerited mercy. Not on the score of "worthiness" were men admitted to the Lord's table on that first night, but through obedient faith.

Possibly there were such murmurings in some of those Hebrew cabins as: "I have my doubts as to whether God really authorized Moses to scare us with the story of the death angel. But as there is nothing else for me to do, I will sprinkle the blood upon my door. It can do me no harm." In our day, we call such persons "half-hearted Christians." They are saved on a very narrow margin, and the fault is all their own. Let them learn to trust fully in the atoning blood of Christ. In one of the great rock galleries of Gibraltar, two British soldiers had mounted guard, one at each end of the vast tunnel. One was a believing man whose soul had found rest upon the Rock of Ages; the other was seeking rest, but had not found it. It was midnight, and these soldiers were going their rounds, the one r... on the blood which had brought peace t... the other darkly brooding over his dou... denly an officer passes, challenges the f... demands the watchword. "The precious Christ," called out the startled veteran, ... for a moment the password of the night, a... sciously uttering the thought which at tha... filled his soul. Next moment he correcte... and the amazed officer passed on. But the ... spoke had rung through the gallery and er... ears of his fellow soldiers at the other e... message from heaven. It seemed as if an ... spoken, or rather, as if God himself had p... the good news in that still hour: "The ... blood of Christ." Yes, that was pea... troubled soul was now at rest. That midni... had spoken the good news to him, and God ... ried home the message, "The precious ... Christ." Blessed watchword, never to be f...

The Golden Text gives us a world view ... blood. The blood of the lambs sprinkled on ... posts and lintels saved only a few thousan... ple, but the blood of Christ has efficacy ... world, for he gave his life a ransom f... Hedley Vicars wrote from the poisonous ... wretched Greek hospital, where men we... every day of black fever and cholera: "Sho... now, you know my only ground of hope, ... confidence, is in the cross of Christ, and ... knowledge that the precious 'blood of Chris... eth from all sin'—words as full of sweet... power to me now as on the day when th... first made to my soul the power of God unt... tion."

An old legend is told of a dying man t... Satan brought a closely written parchmen... list of the sick man's sins through all ... every idle word he had ever spoken, all of h... words, his unchaste words, his false words a... fane words. The man's actions were all ... on another part of the roll. Satan held th... up before the man, saying: "Where are your ... among so many sins? What chances have ... the judgment day?" The dying man an... "That is all true, Satan, but you have not k... full account. That is the debit side. The ... credit side. Down opposite to your dark pic... my actions, you should have painted the cro... down opposite that long list of sinful wo... should have written this: "The blood of Ch... Son cleanseth us from all sin." At the mer... these words, Satan vanished.

Apart from thee all gain is loss,
All labor vainly done;
The solemn shadow of thy cross
Is better than the sun.

WH...

[The Sunday School Superintendents' and Teachers' Table will be continued next week.]

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for August 10, 1913. The Passover, Ex. 12: 1-42. GOLDEN TEXT: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20: 28.

DO YOU KNOW YOUR BIBLE?

New Questions, List No. 7

1. What Bible verse suggests the fancy that birds carry secrets?
2. Find a figure of speech in one of the prophets comparing frightened hearts to trees moved by the wind.
3. Who refused to drink water that had been secured for him at great risk?
4. What man argued that if a movement is of God it cannot be successfully combated?
5. Where is the assurance found of an open door of opportunities that cannot be closed?
6. What New Testament passage exhorts us to boldness in prayer?
7. Find a passage in Jeremiah in which the prophet states false and true causes of glorying, and mention a passage from Paul's writings which implies the same idea.
8. Find in one Old Testament book six exhortations or warnings not to forget God; find in one of the Psalms eight protests that the writer has not, does not or will not forget God's law; find in one of the prophets five complaints of Jehovah that his people have forgotten him.
9. What two Old Testament books contain the word salvation the greatest number of times?
10. Find five New Testament references to the keeping power of God.

Honor Roll

The following 148 readers answered correctly all the questions of List No. 6:

Miss S. E. Adams, Mrs. T. R. Adams, Mrs. Will T. Altchison, Maurine Apple, Mrs. Arthur H. Apple, J. H. Archibald, M. J. Archibald, Mrs. A. E. Avery, Hattie P. Axtell, Nettie I. Baird, Luanna A. Baldwin, Mrs. O. C. Barnes, Mrs. Chas. Bartholme, Elva C. Beach, Claire Belcher, Hannah O. Bickley, Mrs. Louis A. Black, Rev. A. E. Bloom, James G. Brown, Mrs. E. E. Cammack and daughters, Mrs. Augusta Campbell, Janie C. Cann, Harriet N. Cheney, Mrs. Annie L. Chism, Mrs. A. J. Cocke, Lina Corner, Mrs. Jennie A. Clapp, Carra H. Close, Mrs. Alma H. Culver, Mrs. John B. Doolittle, Mrs. Wm. H. Douglas, Anna C. Dunnell, Mary J. Elmore, Oliver W. Elsbee, Mrs. Elias D. Ervin, W. D. Ewer, Mrs. William Findlay, Beatrice M. Finney, Nannie D. Finney, John W. Field, Sr.; Mrs. Adelia Forsythe, Mary French, Mrs. Eliza J. Fuller, Mrs. Bernice L. Gavel, Mrs. Ray Giffin, Mrs. Susan A. Glover, Irene Gordon, Mrs. A. S. Graham, Mae Granger, Mrs. B. Grimshaw, Mrs. M. H. Griswold, Emma Hanna, Mrs. Clarence Harlowe, Delia M. D. Harris, Nima L. Head, Mrs. Charles B. Hedges, Mrs. F. E. Henningway, Julia Henderson and friend, Mrs. Mary R. Henry, Annie M. Hickman, Mrs. E. R. Hill, Mrs. J. R. Hissem, Mrs. Percy W. Holmes, Mrs. Alfred Horton, Mrs. Harry J. Hoyman, Mrs. Esther M. Howell, Sarah B. Howell, Mrs. Mary B. Irwin, Kate A. Jackson, Mrs. Jennie B. Johnson, Rev. and Mrs. Otho J. Jones, Agnes Karstensen, Bertha C. Kelsey, Ella King, Mrs. E. L. King, Nancy R. King, Mrs. Alice Lee, Amelia Leffler, J. B. Leonard, Mrs. Florence N. Lewis, Mrs. V. Lochhead, Mrs. Berta McClung, Mrs. J. H. Master, Harold S. Mitchell, Miss F. M. Moseley and sister, Margaret Newlin, Miss W. Nicholson, J. W. Ogle, Olive M. Palmer, Mrs. L. B. Parker, Mrs. Clement T. Paull, Grace I. Pann, Mr. and Mrs. H. E. Payne, Miss I. L. Peirce, Willie J. Peil, Mrs. M. Perry, Lillie M. Plummer, Mabel Pugh, Annie B. Raney, Miss E. A. Rhoads, Mrs. A. C. Rhodes, Persis J. Roberts, D. E. Robson, Mrs. A. S. Ross, Mrs. F. H. E. Ross, Lillie Rouse, Clara Scheil, Hallie McP. See, Mrs. Ida L. Sharp, Mrs. Rachel A. Shoemaker, Mrs. C. A. Shurtleff, Ellen Simkin, Mrs. G. G. Smith, Geo. G. Smith, Jr.; Mrs. J. W. Smith, Mrs. W. W. Smith, Mrs. G. L. Snyder, W. B. Snyder, Mrs. Ruth E. Speare, L. Maria Stanley and Eliza Lambert, Martha Stead, Mary C. Stearns, Mrs. W. R. B. Steele, Addie F. Stevens, Mrs. A. E. Stockmon, P. J. Stone, J. E. Taylor, Mrs. C. C. Tilley, Mrs. L. L. Tyers, Mrs. C. A. Valley, Mrs. C. C. Van Dusen, Mrs. M. O. Vaughn, i. Matilda Wallace, Mrs. Edwin D. Ward, Mrs. Wm. Warren, Charles S. Watrous, Mrs. J. H. Webster, Maria H. Weeden, Verna Whitlock, Miss E. C. Whyman, John C. Williams, Etta M. Wilson, Eugene Wilson, Ellen B. Witmer, Mrs. O. A. Wolcott, Ailee Wood, Ella M. Wood, E. J. Wood.

Correct Answers, List No. 6

1. What king declared that he had acted like a kind of bird, and had mourned like still another kind? Hezekiah. Isa. 38: 14.
2. Where is the weakness of idols implied by the statement that they were carried about on beasts? Isa. 46: 1.
3. Find an Old Testament passage stating that God's guidance will be as definite as a voice sounding in our ears. Isa. 30: 21.
4. One character of the Old Testament walked with God; another was known as the friend of God; another talked with God as a man talks with his friend; another was "greatly beloved." Name these men, with Scripture references. Enoch, Gen. 5: 22, 24 [also Noah, Gen. 6: 9]. Abraham, II Chron. 20: 7; Isa. 41: 8; James 2: 23. Moses, Ex. 33: 11. Daniel, Dan. 9: 23; 10: 19.
5. What chapter in the Old Testament contains an invitation to the thirsty and hungry; the promise of a leader; the ... of pardon; the promise of joy? Isa. 55.
6. How many nations were driven out of Canaan ... Israelites? Give a New Testament reference which st... number and an Old Testament reference which names ... tions. Seven. Acts 13: 19; Deut. 7: 1 [also Joshua 3: ... 24: 11.]
7. Find passages likening the overthrow of evil-doers ... passing of cloud, dew, chaff and smoke. Hosea 13: 3; ... Ps. 68: 2.
8. Find an Old Testament reference to a divided he... a passage in which one prays for a united heart. Hosea ... Ps. 86: 11.
9. Find two New Testament statements that God love... whom he afflicts. Heb. 12: 6; Rev. 3: 19.
10. Mention three passages in which Paul declares th... sometimes wise to refrain, for the sake of influence, fro... what we ourselves may consider harmless. Rom. 14; ... I Cor. 10: 23-33.

Correct Answers, List No. 5

The correct answers of List No. 5 have not yet been pu... They are as follows:

1. Find a prophecy that hail shall destroy falsehood. Isa...
2. Find a prophecy that the moon shall be confound... the sun ashamed. Isa. 24: 23.
3. Find the prophecy of a situation in which only ... berries shall be left in the tops of the trees. Isa. 17: 6.
4. Where is the advice given that the proper time to ... quarrel is before it begins? Prov. 17: 14.
5. Where is the warning given that the man who b... high gate is inviting trouble? Prov. 17: 19.
6. Where is a company of expert left-handed soldier... tioned? Judges 20: 16.
7. What prisoner requested that his cloak and bo... brought to him? Paul. II Tim. 4: 13.
8. What three New Testament epistles contain the word ... the greatest number of times? How many times in e... these three epistles? (1) I John 33; (2) Eph. 14; (3) R...
9. A New Testament reference describes the oath by ... God emphasized his promise to Abraham. Find this p... and the Old Testament reference corresponding. Heb. 14; Gen. 22: 16, 17.
10. How many and what occasions are recorded in the b... Acts on which Paul had supernatural visions in which son... appeared to him and spoke with him? Six. His conv... Acts 9: 5; the man of Macedonia, Acts 16: 9; in Corinth ... 18: 9-10; at Jerusalem, Acts 22: 17-21; later at Jerusalem ... 23: 11; in the shipwreck, Acts 27: 23-25.

SEARCH OF VACATION LAND

BY MARGARET E. SANGSTER, JR.

URRYING throng of girls dashed past , suit cases banging together, tennis kets slipping from overcrowded hands, ghter darting from eyes and lips. And rowded up the steps of the train that n short, nervous snorts, as if anxious to be away, the last girl turned with her hand on the door knob, and looked back through the station, which was filled to overflowing with struggling, pushing humanity in search of Vacation Land. And as she looked, I heard her sigh ever so softly, and say to her friends:

E. Sangster, Jr.

"How nice it is to be going away! I hate the city—the horrid city!"

And I knew at the sight of her face that it was time to go away. For re lines, faintly drawn, nervous lines, young mouth; and the great dark eyes nly the tired-looking, discouraged travel- ailed to see the romance of the place. For romance everywhere if one looks for it, crowded railway station.

own and watched the people file by—people race and class. And as I watched, an eling seemed to come over me; a feeling as all alone in an enormous amphitheater the most thrilling scene from the drama

y came down the platform to the ticket- lowed by three boys with tan-colored, close- heads. The eldest was clothed in an new suit, while his smaller brothers wore lothes. They were victims of the tragedy of maller." Each chubby hand grasped a ba- d each mouth was opened in a wide grin. her was talking to the ticket agent.

"He's only six," she announced, pointing to the second boy. "Yes, I know he looks older, but he ain't, are you, honey? There, child, don't answer with your mouth full. 'Tain't manners." But the agent, with a bored air, was motioning her away.

A colored porter came by with a wheel chair, which he was pushing gently, almost reverently, before him. In it a little lady was seated complacently, soft lips smiling, eyes alive with excitement, silver curls quivering around a small Dresden china face.

A whisper sounded beside me and I recognized the voice that a moment before had been arguing at the ticket window. The mother was talking to her eldest son.

"How happy she looks," came the whisper, "and how sweet! Jus' for all the world like a queen or —somebody's grandmother."

And I smiled through a rather misty feeling about the eyes. For I had just noticed that the dainty, patrician little hand grasped a pair of crutches.

Two college boys came rushing in and dashed up to a train that was just pulling out. A banjo case was slung from the shoulder of one of them, and the other dragged a sullen-looking bulldog by a chain that seemed just about ready to break. Hot and crimson-faced, they sprinted down the platform and crawled up the steps of the last car, where they sank exhausted among a pile of bags and magazines and howling puppy. And they were still sitting there, gasping wildly, as the train with accelerated speed dashed out of sight around a curve.

Then I heard shrill voices and excited laughter from the farthest door of the depot, and glancing around, I saw a throng of children, perhaps fifty of them. They were poor looking children, with hats awry, paper bundles half open, and shoes torn, but they looked happy, for they were going to the country. My glance went upward to the smiling, rather anxious face of the lady in charge and then I recognized her. She was one of the Mont-Lawn teachers.

"We're hurrying for the train," she explained, "ever so fast, but at best it seems to be mighty slow work. Mary's shoe is always coming untied, little Jerry has lost his hat three times, and William *had* to get a drink of water or, he declared, he would simply choke to death! And she nodded good-by to me, and marshaled her small charges into some semblance of order.

It was now almost time for my own train to start, so I reluctantly gathered my things together and clambered aboard the fast-crowding car. There was some one in every seat, and so, after a minute of hesitation, I sat down beside a girl who was looking out of the window. Her pale face was tired-looking, and seemed very childish against the dark of her softly-coiled hair. She glanced at me perfunctorily, and when I smiled, her lips curved in a delicious little Cupid's bow. Then she glanced out of the window again, but as the train started she turned to me with a veritable rush of words.

"Do you know," she murmured joyously, "that I'm going on my vacation, and that it's two whole weeks in the country—at home I haven't seen them since Christmas, and now the blueberries are ripe so we can have pies—mother's pies. And when I go to bed at night it won't be in a white iron, hired bed. It'll be in great-grandfather's four-poster that he made himself, and mother'll tuck me in! Mother . . . " Her eyes grew dreamy for a moment, and then her whole face lit up with a wonderful smile, while her tiny hand rested for a moment on my sleeve. "Oh!" she cried, "I'm so happy. It's vacation time, and I'm going home!"

Where are the fairies we used to know,
And the castles we built to stand,
That wavered and broke like a bubble thrown
By a careless, unskilful hand?
If we drop our care we may find them there,
In the sunny Vacation Land.

A GREAT BOOK AGAINST WAR

ANY books have been writ- ten of war, but no author till now has given to the world so frightful and t a picture of the horrors of dern scientific battlefield as n Lamszus has in *The Human ter-House*, a volume lately is- Germany. In three months copies were sold. It has been ted into eight languages and is ally regarded as the most pow- appeal "to the conscience of tion against the cumulative of the mechanics of modern e" that has yet appeared. In rg, where the book was printed, was interdicted, but this only e effect of stimulating the de- for it elsewhere. The German y party and the conservative which upheld the policy of rmaments by land and sea, bit- lenounced the author and his s unpatriotic and treasonable. mszus, who was the principal of the great public schools of ny, was temporarily removed ffice. To counteract the influ- his book, a volume, the author- f which was attributed to a r of the royal family, was hur- issued, in which the romance ory of war were described and d with lavish effort. But the f *The Human Slaughter-House* n in rising ratio. The Univer- ce Congress in Geneva officially d the volume the most distin- l word-picture of war ever

American edition has been is- the Frederick A. Stokes Com- f New York, and the book is ing widely read here. It is not that will be enjoyed by emo- or nervous people, and those of ass who begin it do so at the being painfully shocked, for mszus, in *The Human Slaugh- se*, has spread before us a pic- war so cruelly faithful that its realism would make the st shudder. He calls these tableaux of horror "scenes from the war that is to come," and shows that instead of battle meaning the bravery, strength and skill of man pitted against man; instead of the picturesque deeds of daring that marked the warfare of a past day, we have now, in this age of military science, war as mechanical or automatic butchery on a colossal scale.

His story is the experience of a civilian who, at the declaration of war, goes with the mobilized forces to join the colors. A few days of preparatory drill, and they are sent to the front. The parting scene, where he bids his wife and child good-by, is described. Then the barrack-yard, the service kit, the march to the cars, led by the bands playing martial airs and amid lanes of wildly cheering crowds and weeping women and children. Then the journey through a farming country till suddenly, on detraining, they find themselves within the zone of battle, with mangled dead dotting the meadows. A hot morning march "in the eye of the sun and without a drop of water," brings the command, "Halt!" They are in green fields, some with crops in blossom. Ahead is a dark wood. It is the first introduction to actual war—

The heavy noise in the air is incessant. I can't see where they are firing, and I can't see what they are firing at. The air is heavy with iron thunder. It closes like a ring round my chest. I am distinctly conscious that my chest is reverberating like a tense sounding-board—

What on earth is that?

A sound like the cracking of whips from somewhere or other. . . . The sound is so sharp, so distant, so intermittent, as if it were coming from the rifle-range. . . .

Then—by my side a man falls down, falls on his rifle, and lies still, never stirs again . . . shot through the head, clean through the brain. . . . That's what the cracking of whips means; it's coming from over there, out of the wood.

What is that crawling along the ground behind our line? . . . There is one here, another over there—it looks so novel and so odd. They are crawling back out of the firing-line. And I see how one of them suddenly tries to rise, clutches his rifle with both hands, and hauls himself to his feet by his gun. And now he is spreading his arms out, tumbling over backwards, and flinging his hands away from him, far apart. . . . His hands are still flapping up and down on the grass. I am looking back as if fascinated, while my legs keep on advancing.

But suddenly something begins to set up a rattle over there in the wood and buzzes like huge alarum-clocks running down.

"Lie down."

They have masked machine-guns in the wood over there; they are opening fire on us. I feel how my heart is thumping against my ribs. A machine-gun is equivalent to a company, the Old Man once explained to us, after we had been shot down in heaps to the last man by the machine-guns in the autumn maneuvers.

Men keep on falling under the invisible fire from the unseen foe. Machine guns buzz.

"Down! Rapid fire!" The line is prone and again we are blazing desperately into the wood, and can catch no glimpse of our enemy. Never a single arm raised against us, never the eye of a single man to challenge us. The wood, the green wood, is murdering us from afar, before a single human face comes in view.

I can hear nothing except the uncanny buzz coming out of the wood. . . . I literally feel how the lead is splashing into our ranks, how men are breaking down to the right and left of me. . . . "Down! Rapid fire!" . . . I throw myself on my face, my rifle at the ready. . . . Why does the order fail to reach us? No shout comes from the subaltern, none from the non-coms. . . . the nearest man a good twenty paces away . . . and then one other . . . only we three. . . .

The first line is lying shot down in the stubble. . . . What's the next thing? The ground becomes alive behind us . . . and clattering, panting and shouting . . . and again the wood rumbles sullenly . . . there they are.

Look, it is advancing to meet us, that murderous wood. . . . "Up! At the double!" . . . Who can tell whether he has been hit or not? . . . Behind there, out of the undergrowth—that's where it came from . . . that's where the streak of bullets flashed . . . there between the white larch trunks the beam of lead leaped out to meet us . . . over there, behind that green wall, that's where Murder is sitting, and shooting our arms and legs away from our trunks. Slay her as she has slain us. Rend her to pieces, as she has rent us.

At last, after frightful sacrifice, the wood is carried, its hidden occupants driven off, and most of them have been killed—a few machine guns are captured, and the maddened victors soon beat them out of recognition with axes.

And now amid joyous cheers raise the thunderous shout of Victory. Let the pipes and the bugles ring out. This is Death on the stricken field! This is a soldier's frenzy and the joy of battle: to charge with bared breast against planted steel—to dash cheering with soft, uncased brain against a wall of steel. In such wholesale, callous, purposeful fashion vermin only are exterminated. We count for nothing more than vermin in this war.

Now the broken column crosses a meadow, beyond which is a swamp.

The swamp takes many lives, the shells from the hidden battery on the far side take still more. Men stick fast in the mud, are struck dead—others plunge forward, clawing and groping, face downward into the water.

At last the solid ground beyond is gained, and the soldiers, coming to their senses, "look at one another with dumb eyes—a great unspeakable horror that will never be allayed again has risen in those eyes."

Till now, they have seen merely glimpses of a fleeing foe. Now there is to be reprisal—dynamite. But we forbear to quote from the author's description of the whirling earth, the battle in the darkness, illuminated as by an inferno, the rain of stained and dismembered bodies that fell upon the victors, the horrible individual tragedies that drove men mad. These may be read by those who are strong enough to bear them, if they so desire. It is not a tale for the emotional or the faint-hearted, this story of modern war, which has stirred half the world and is already beginning to arouse the other half to the realization of the fact that war, in the sense of a former day, has disappeared, and that, as now conducted, it is sheer wholesale butchery on scientific principles—the deliberate slaughter of great masses of humanity. This is the book of which Alfred Noyes wrote that if it were once laid before the public in any country, it "would put an end to militarism in a year."

MANLINESS

BY WILFRED T. GRENFELL, C.M.G.

A GROUP of fishermen were standing on our deck one morning at sea when one of the skippers turned to me and said, "I tell you, doctor, that young Jack Richards over there is every inch a man." "What makes you say so?" I replied. "Well," he answered, "to begin with, he is as strong as a horse, and as fit as a fiddler. His dad was always said to be a strong man, but Jack could carry a puncheon of pork up the rigging while he was looking at it."

"A fine animal; it must take a lot to feed him," I suggested.

"Not a bit of it," he answered. "He eats enough, I suppose, but you couldn't tempt him to eat for eating's sake. He is not like most young fellows, who eat all they can lay their hands on."

"Does he drink?"

"No."

"Smoke?"

"No."

"I see he cuts his hair," I answered, as my eye fell on his short, crisp, curly hair.

"You are making fun, doctor."

"On the contrary, I was thinking of the young Samson. He certainly was a man if there was one, because he could say, 'I won't' as well as 'I will.' He didn't do what everyone else did." "Why didn't he?" "Well, skipper, I think it was because he was head and shoulders above the ordinary run of young fellows. He could say, 'I won't do things either because I want to, or because the others want me to. I'm going to be my own master.' Only he put it, 'I am going to be master of myself.'"

DR. W. T. GRENFELL, C.M.G.

"Then you think, doctor, that Samson was a real man?"

"Indeed, I do. I loved every inch of him."

"But he failed, didn't he?"

"So did every man, but one. But, like David, he showed his manliness in never giving up. That's what I call manliness or manlikeness—like a man and not a craven coward. But tell me what made you suddenly say, 'Jack is every inch a man'?"

"Oh, a thousand things. You know it was he who volunteered to go alone to save the crew of the *Primrose* when no one else would venture. It was dark and blowing a gale in the shallow water on the tail end of the Dogger Bank—and they saved eight mothers' sons that night. The sea smashed the bilge of their small boat, getting her over the side. Jack patched the hole over with a piece of tin can and oakum. And that's only one of a dozen of his ventures. He used to be always in trouble as a lad over practical joking. I shall never forget when he first went skipper. He was only twenty-one, and to celebrate the event he had to do something. The admiral had had a splendid leg of mutton sent from home by the cutter, and it was hanging over his counter to thaw out as the vessel dipped her stem into the seas. Jack managed to get that mutton in his own boat in the night, and had the face to ask the admiral and the vice-admiral to come and eat it."

"Was that what made you pay Jack such a splendid tribute so suddenly, skipper?"

"No. It was this: You know lots of young fellows are lost putting fish on the carrier, so as to get big prices when bad weather at sea makes the markets empty? Well, the new law makes it manslaughter for the skipper to force the lads to ferry it aboard when the admiral didn't hoist his flags to do so. Every one said it wouldn't be any good, as young fellows can't bear to be called ninnies, and the admiral himself cannot afford to be unpopular. Well, the whole fleet was for choosing Jack for admiral this fall, and that meant a big thing for him with his young wife and kids. The best lot knew he was a snapper for getting fish, and they all knew he wasn't afraid of anything. So as winter was coming the bad lot thought he'd give them a chance to make their men go if it blew a cyclone. We skippers met this morning to settle it. Jack was there himself. It all went his way, and he had the flags for sure when up he gets and says very quiet like, 'I don't want no mistake made. If you chooses me for admiral, I'm not going to tempt the men, and I'll take no fool risks boarding.' You never saw a more startled crowd. They all called him everything, and all he answered was, 'It's all I've got to say.' Well, he lost the flags, and there he is playing the fool as usual, as happy as a sandhopper—as if he hadn't lost twenty-five dollars a week, all for—" . . . "For the sake of being a real man, like our Master," I intercepted.

SENSE AND NONSENSE

CONDUCTED BY JOSIAH ALLEN'S WIFE

I HAD a trial with Josiah yesterday morning, but it was nothing to the anxiety and trouble I had with him later in the day. He wuz bound to eat sassage for breakfast. It hain't good for him, for his liver hain't workin' good. But he bought two pounds the night before, and as I'd made my plans for breakfast (tender lamb chops briled, creamed potatoes, nice light rolls and coffee wuz what I'd planned), I went on with it and left the sassage in the store-room.

Marietta Holley

Author of *Samantha at Coney Island*

But when Josiah come in from doin' the barn chores, he walked up to the stove, looked down with disdainful linement onto the delicious food I wuz preparin', said not a word, but put on a big fryin' pan himself, and cooked the whole two pounds and took it up on a immense platter and set it before him at the table, and et and et till I trembled for his digestive tracks and sez:

"Josiah, so much sassage is dretful bad for your liver." "Who is runnin' my liver, Samantha Allen? I hain't afraid to eat nails or handspeeks if I wanted to!"

"Oh, well, eat away, if you want to suffer accordin'."

He acted real high-headed, but I guess he drawed in the rains of his appetite a little. Men will do so sometimes, they listen in their souls to their lovin' and anxious pardners, but won't own up to it (men are queer, and to tell the truth wimmen are queer too, dog queer).

Well, it wuzn't an hour before he come in and said he wanted some pepmint.

And I sez, "You're a larnin' 'bout that sassage. I told you so, Josiah."

"I tole you so!" he muttered; "that is the meanest, most ornery thing a woman can say, 'I tole you so!'" He despises them words, and I guess the most of his sect do.

And right here I want to say in the name of justice, men don't throw that remark at their pardners so often as wimmen do. But I've reasoned it out this way. If men hadn't any way of swingin' out and doin' as they are a minter; if they hadn't their "historic rights" and their pardners had 'em mebby they'd ketch up any old wordy weepen to protect themselves with if things didn't go right, would use this weak and complainin' metafor as a safety valve to let off their sense of wrong and onjestice. "I told you so, didn't I tell you how it would be?" I throw out this idee to the public free; anybody can use it, it hain't patented. But to resoom backwards. Josiah sez:

"I hain't hearin' from no sassage, it wuz your bread I et this mornin' that ails me."

"Why, Josiah, that bread wuz as light as a feather."

"Yes, it wuz too light; it wouldn't stay down; it riz up in my diafram."

I didn't argy with him, for he looked white round his mouth as anything. I got him some pepmint with a little soda in it, and he laid down on the lounge, and I guess he droze off, for pretty soon he got up real pert lookin' and actin'.

And after he went out and I hearn him whistlin' in the back yard as he watered his stock, I sot and meditated for some time on the momentious question of givin' advice and not givin' it. My dishwater got cold onheeded, and the cat mewed in vain for her basin of milk, as I sot and pondered on the deep question of how fur we are our brother's keeper, and our pardnerses, and how fur we ort to try to control 'em and head 'em off.

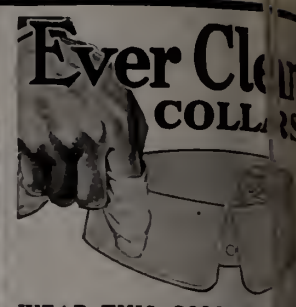
It is terrible tuff for a well wisher and promiscous adviser to keep still and see them they love hangin' over brinks, without hollerin' at 'em. But then I methought if you holler too loud and vehement, they may rare up and fall over all together, jest to show their independent sperit.

It takes lots of wisdom and lots of tact, which is wisdom in soft soled slippers, to know when to give advice freely and when to refrain from givin' it at all. Whether a anxious and devoted wife had better spend her breath, and the hard worked gray matter of her brain, in advisin' and worryin' over her pardner's culinary and other imprudences, and so incur his snappy and onbelievin' remarks, or to keep still and let him swing out and go the length of his chain, and let the hard knotty hands of Experience and Sufferin' take holt on him and draw him back to the right way.

And I declare, as long as I meditated on it and as cold as my dishwater got, and as loud as the cat expostulated with me, I couldn't for my life decide whether it wuz best in duty's name, to mind other folkses bizness or to keep demute and mind my own bizness.

But I *did* conclude it wuz pretty safe to do the latter the biggest heft of the time, and I know Josiah agrees with me. I know he would ruther suffer quite a good deal, than be advised by his lovin' and anxious pardner for his own good.

And I made some resolves, and rehet my dishwater, and fed the cat, with my mind considerable sereen and settled down. But I spoze like as not the very next time I see Josiah meanderin' off into a dangerous path I shall try to stop his meanderin', and head him off. I d'no as I could help it, such is weak human nater, specially female human nater.



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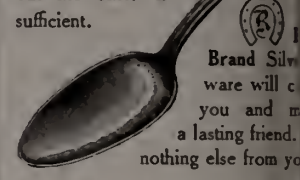

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YOUNG PEOPLE'S MEETINGS

ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

nd Heroines of the perance Cause*

. DOW, "Father of the ne Law," was one of the iest temperance heroes. le mayor of Portland he law that has kept Maine a State for more than half a Besides being a hero in work, General Dow was a he battlefield. Although as a Quaker he recruited of volunteers, of which he nel, for service in the Civil also recruited the Second ery. He was twice wounded nd was later captured and Libby Prison. He was fa- lecturer, both in the United Great Britain, and was in date for President on the ticket.

Gough was one of the most turers, if not the most fa- he whole history of the tem- ovement. He delivered 8,606 raveling 450,000 miles and 9,000,000 people. In early s ruined by drink, and was hrough the efforts of Joel a Quaker.

of temperance workers would ete without the name of Matthew. Born in 1790, he labors as a priest in Kil- d Cork and organized, in Cork Total Abstinence So- h 60 members. Subsequently d as lecturer and organizer Great Britain, Ireland and d States. Over a million and tal abstinence pledges were hrough his efforts in Ireland rom 1835 to 1841 there was a of between five and six mil- ons in the consumption of n Ireland. Father Matthew America in 1849. Here he 500,000 signatures to the total ce pledge.

er" Stewart, Frances E. Wil- d Lady Henry Somerset are the most honored names in work for temperance. Stewart was the leader of the n's Crusade" of 1873. Frances rd began her great work with men's Christian Temperance in 1874. From 1879 to the her death she was presi- the World's W. C. T. U. Lady Somerset was for years presi- the National British Women's ance Association, and has lec- idely on temperance in Great and the United States.

atest development of temper- rk in the United States has e Anti-Saloon League. The f many brave men are found in ks of this vigorous organiza- ut Dr. Howard H. Russell out as the hero who first de- the plan and effected the first ation of a State Anti-Saloon Under his leadership the gue was formed at Oberlin, on 1893. A few weeks after this ut without any knowledge of op Luther B. Wilson, of the st Episcopal Church, with Mr. . Ewin and a few others, or- the Anti-Saloon League of the of Columbia. At the sugges- Dr. A. J. Kynett, the District mbia League, under the direc- Bishop Wilson, issued a call for anization of a National Anti- League. This organization was in 1895, Dr. Russell becoming superintendent and Bishop the president of the league. cent work has been done in g about temperance legislation, nishing the saloon from hun- counties.

g the real heroes must be mentioned William E. Johnson, or "Pussy-foot" Johnson, as he is called, who was appointed to do free lance detective work under United States Indian Commissioner Francis E. Leupp to prevent the sale of liquor to American Indians. He and his staff faced danger and death in strenuous raids and battles against the "whisky-peddlers." Eight of his aides were killed and a number terribly wounded in the "war." Altogether, in six years, 7,578 arrests were made. In Indian Territory alone, in the quick campaign conducted by Johnson and his men before its union with Oklahoma and admission as a State, "a quarter of a million bottles of liquor were smashed and seventy-six gambling houses destroyed. About 1,600 separate seizures were made, and something like a thousand men were arrested.

The names of men who forfeited their lives in this war against illegal liquor business under Johnson's leadership ought to be put down in this list of temperance heroes. They are Sam Roberts, John Morrison, Randolph W. Cathey, George Williams, Charley Escalanti, Will H. Stanley, Dr. Walter Reed and Robert L. Bowman. To this list of temperance martyrs should be added the name of Roderick Dhu Gambrell, a young editor of a Prohibition paper in Jackson, Miss., who was the leader in a local option contest which banished the saloons from the city. He was assassinated, at the age of twenty-two, in 1887.

ES AND HEROINES OF THE TEMPERANCE Christian Endeavor and B. Y. P. U. Sunday, August 10, 1913. Dan. 1:

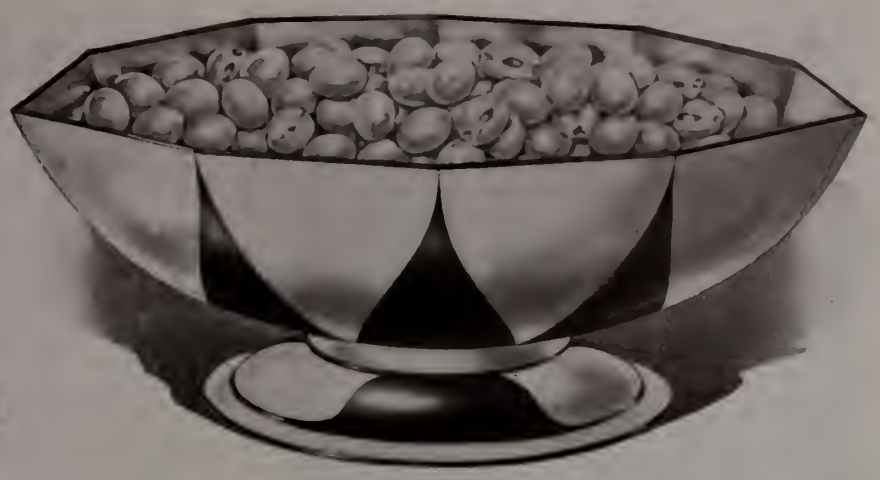
The Opportunity in Our Daily Tasks*

IT IS perhaps true that some writers and teachers have over-emphasized the gospel of contentment with our lot. It is not always well to be contented with our lot. Advancement in every line has been made by people who were discontented with their present opportunities and broke through to something higher. But, even allowing this, it is undeniably true that there is a vast amount of unholy and wasteful discontent. We are apt to think pretty constantly how much more and how much better we would do if circumstances were different. While history presents many cases of people who broke away from a humble task to force their way to something higher, it is fuller of instances in which a man or woman, by doing with patient faithfulness an insignificant task, has been called to greater things.

The answer to the problem is the old rule of living by the minute. It is almost never right to leave a task unfinished. This day, this hour, this minute puts a task into our hands. Our business, both as citizens of this world and as citizens of heaven, is to do it well and finish it. Only God can tell what part that little task of ours may have in the great world's work and in his eternal plans. Our small task is linked with a thousand great matters. Remember the old proverb: "Because of the nail the shoe was lost; because of the shoe the horse was lost; because of the horse the rider was lost; because of the rider the battle was lost." So it was the blacksmith, after all, who lost the battle. If he had done his work well, the cause might have triumphed.

We do our daily work as servants and friends of Christ. We may bring credit to him by doing it well; we bring discredit to him and may bring temporary disaster to his cause by doing it poorly. Is any other incentive needed to careful and skilful work than the thought that he is watching us and hoping that we shall do well?

* "THE OPPORTUNITY IN OUR DAILY TASKS TO HONOR CHRIST." Epworth League Topic for Sunday, August 10, 1913. II Kings 5: 1-6; Gen. 40: 6-8; Acts 9: 39-41.



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A few years ago no one ever dreamed of such foods as Puffed Rice and Puffed Wheat.

Perfect kernels, puffed to eight times normal size. Grains toasted by heat, exploded by steam, made into airy bubbles.

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New Coupon Offe

Five Months—Thirty Cents

SO many of our friends who are working to bring the circulation of **The Christian Herald** Million Mark have written in asking for more coupons, and also for extra time in which t coupons, that we have decided to extend the time through August. We had somewhat experience last year, with the result that many more thousands were added to the Family than w been had we held to our first intention and refused to receive any more coupons after July 31.

We cannot afford, however, to continue offering six months' subscriptions. We think it best short-term subscriptions should expire with the year, so while we are compelled to curtail this of months, we at the same time are reducing the price to 30 cents.

And as an extra inducement to our friends who have been working so faithfully, we hereby that to all such as send in Six or More Coupons, we shall present, with our compliments (and *in* to the regular premiums listed on the next page), **a Red Letter New Testament,** bound in divinit red-under-gold edges, with bookmark, Authorized Version, with every word recorded therein a been spoken by our Lord **printed in Red.**

That is to say, anyone who sends in Six or More Coupons will receive either the 25 Beautiful Pictures described in our issue of July 2, or a copy of the Red Letter New Testament, **in ad the regular premiums described on the next page.** All who sent in one or more coupons du may now increase the number to six and **get credit for those already sent.**

This is an unprecedented offer. Nothing so extensive has ever before been offered by **The C Herald.** It is an opportunity of which all the present members should take advantage to ex influence of **The Christian Herald** and the principles for which it stands.

We could not afford to make this offer at all had not our experience been that a very large pe of such short-term subscribers send in their renewals at the end of the period, and thus become pe members of the Christian Herald Family.

The subscription list of **The Christian Herald** is greater to-day than ever before in its history to say, more people are reading **The Christian Herald** every week and are feeling its influence any year since the paper was founded. We hope to be able to double this influence before C **Herald** Day, October 24, 1913, when the publication will be thirty-five years old. We can surely if every present member will influence the sending in of only *one* coupon with the name o subscriber written thereon. We can multiply the influence of **The Christian Herald** manyfold member will pledge him or herself to send in six coupons.

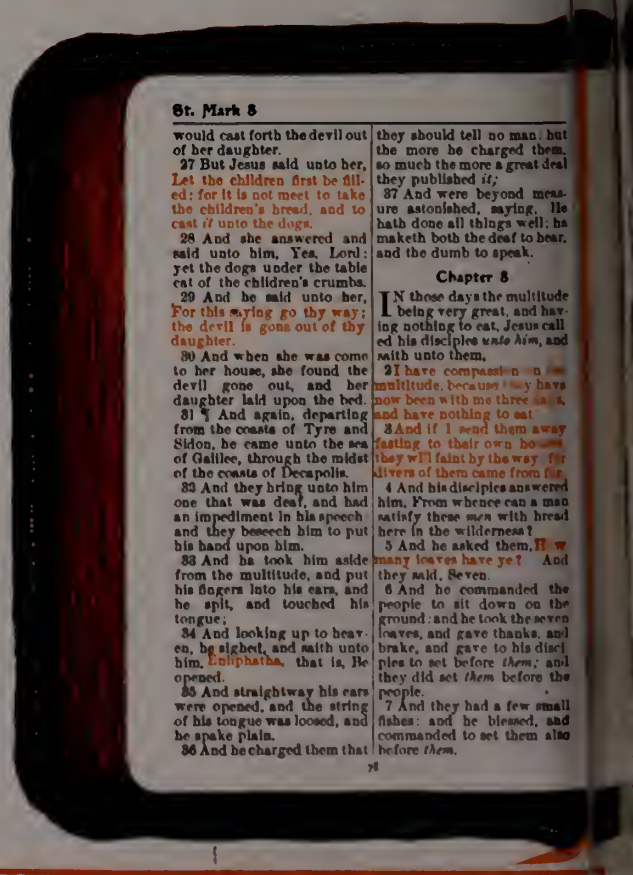
Will you not do *your* share? Surely, you must know of several friends who would be better reading **The Christian Herald** weekly. As we have stated before, it is a form of home missionar which you cannot afford to overlook. In due time these friends will feel in their hearts the soul-i messages which **The Christian Herald** voices each week. And before long we shall have gotte co-operation secured for the extension of the Redeemer's Kingdom.

The Red Letter New Testame

which is given as a reward in the offer above is the same as we have been selling for one dollar per copy. This Testament was especially designed by the late Dr. Louis Klopsch and contains the Authorized Version printed in black, except that **every word recorded therein as having been spoken by our Lord is printed in Red.**

As the Sunday School Lessons for 1914 concern themselves with the life of our Saviour and are all taken from the New Testament, this Testament now offered will prove invaluable to all Sunday School workers and pupils.

To every person who sends us six coupon subscriptions, properly endorsed and accompanied by 30 cents each, we will send this Red Letter Testament free of all charge.


St. Mark 8

would cast forth the devil out of her daughter.
27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.
28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.
29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.
30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.
31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.
32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.
33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;
34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.
35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.
36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;*
37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

Chapter 8

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him,* and saith unto them,
2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:
3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.
4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?
5 And he asked them, How many loaves have ye? And they said, Seven.
6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them;* and they did set *them* before the people.
7 And they had a few small fishes: and he blessed, and commanded to set them also before *them.*

NOTE Every person who sends us Six Coupons, properly endorsed an accompanied by 30 cents each, will not only receive the regula reward described on the opposite page, but will also receive as gift the Red Letter New Testament, or 25 Beautiful Bible Pictures, and will hav the satisfaction of placing the influence of THE CHRISTIAN HERALD i homes where the influence may be needed. Do it at once—NOW!

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Remember, Aug. 30, 1913, is the Last Mailing Date

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A FRIEND IN NEED

THE SMALLER BUILDINGS OF THE EVANGELICAL LUTHERAN SANITARIUM

IT IS the old story with which Coloradians are so familiar. Back East on some farm or in a prosperous city of the Middle West, a young man is carrying within him the seeds of consumption. The biting winds from the sea or lakes or the heavy humid atmosphere of sultry summer hasten the deadly work, and the subject becomes weak, worn and mentally weary.

When it is almost too late, the doctor says: "Try Denver." The doctor, believing he is counseling wisdom, often urges the departure, and tells the unfortunate "he has a fine chance to get well out there; no need of going to a sanitarium in Denver; the change of climate is all that is necessary." The family is not well off, but they manage to buy the young man a railway ticket, besides giving him forty or fifty dollars, and away he goes. He is full of hope. His fond purpose is to breathe the rich air and quickly get well. He expects to find some light work to do that his waning strength will permit, and that will pay his way. In a few months he will return cured and his life will be henceforth glorious and serene. So the good doctor and everybody have assured him, and he therefore leaves home full of hope.

He comes directly to Denver. He gets a harsh jolt the very day of his arrival. He finds there is no light work to be done. The supply by four times exceeds the demand. He comes across a score of young men like himself, aimlessly walking the streets, lounging in the parks, sitting around cheap hotels, studying the bulletin boards of employment bureaus, all having vainly tried for occupation that will not require much manual labor. He soon feels that he is "up against it." The thrift and frugality of his bringing up comes into play, and he does the fatal thing. That forty or fifty dollars in his pocket must be nursed carefully. It must be made to go as far as possible. He must watch the expenditure of every cent. There is not much money back home. He must do the very best he can with what he has. So he does the very worst, from a hygienic point of view. He gets the cheapest lodgings he can find, down in the Larimer Street section of the city. He buys the poorest, the least nourishing food. He sleeps in an improperly ventilated room and breathes tainted air.

Poor, poor unfortunate! He thinks he is practicing the sharpest economy. He is, in a way, but his weakened vitality is being sapped and Colorado is thus doing him far more harm than good. But he remains brave, and patient, and hopeful, until some evening he is found sitting on the steps of some residence too weak to rise. Then he is carried away to the county hospital. The proper attention has come too late. By and by a letter goes to the folks back home, telling them that "Charlie passed away last night; his last words were of his mother, or his sister, or his disconsolate sweetheart; that he died hopeful of the future, and—what shall we do with the body?"

Can one imagine anything more pitiful? It is the great human tragedy that is being enacted every day somewhere in that giant sanitarium State of Colorado. There are hundreds and thousands of Charlies in Colorado and what to do for them is a problem that steadily grows more difficult of solution. Eight years ago a little band of Lutherans in Denver tried in a small measure to aid in solving the problem by organizing the Evangelical Lutheran Sanitarium Association of Denver and establishing a home, not so much for those that are blessed with this world's goods and fully able to pay the high rates demanded by some of the sanitaria equipped with every luxury, but more for those less fortunate, for the poor and middle classes. It was to be a semi-charitable institution, not for profit, with rates at cost price, at the same time admitting a limited number of patients unable to pay anything.

The organizers of this noble work, not having the means themselves for this undertaking, found sympathetic hearts and hands among the members of their faith throughout the country, notably in the Lutheran Missouri synod, to assure a successful beginning. Two miles out of Denver, away from the dust, noise and smoke of the city, on the crest of a hill overlooking the beautiful Clear Creek Valley, but a short distance from the foothills of the Rockies, a tent colony of thirty-seven cottages was erected. From the outset the sanitarium management has adopted a policy to which it has adhered to the present day: to work for the benefit of the greatest number of tuberculous patients. While, as the name implies, it is a Lutheran institution, the sanitarium applies the principle of the good Samaritan. The aim has been to make the institution homelike and pleasant to all under its roof, to give the very best treatment known to medical science, to make it a place not harmful but beneficial to the soul. Therefore, a superintendent was called, who is also the chaplain, holding regular divine services, and acting as spiritual adviser. The institution, on account of its very low rates and the great number of charity patients it harbors, will always have a hard row to hoe and never become self-sustaining, but in the future as in the past, hopes to find willing hands ready to aid it in taking care of poor patients.

TWO VIEWS OF THE SANITARIUM

ANSWERED PRAYERS

"HERE is a case of answered prayer, for the accuracy of which I vouch from personal knowledge.

"There was an elderly couple in this city who had been once in comfortable circumstances, but who lost their property through no fault of theirs. They struggled on, and a few years ago the husband died. The aged wife strove with an energy which was heroic to keep her little home, which was all that was left. Moreover, she was a woman of deep piety and laid the matter before God constantly in prayer. One evening this last spring notice came to her from the bank, written with apologies, for they knew and honored her, that they were compelled to foreclose a mortgage. The thing dreaded had apparently come at last. That night she spent in prayer. 'I never closed an eye,' she since told me. While at breakfast next morning, the mail brought her a letter with a check for $500, and this was followed by another for $300 more. The mortgage was paid and the property secured. She is confined to bed now and seems to be nearing home. I visited her the other day and found her happy in God her Saviour, and praising his blessed name. I could furnish names, dates and facts corroborating every part of this statement.

(REV.) "J. L. CAMPBELL, (D.D.)
"Pastor First Baptist Church.
"Cambridge, Mass., July 5, 1913."

Acknowledgments of answers to prayer have also been received from:

I. M. L., Tacoma, Wash.; Mrs. R. A. F., Amherst, Mass.; C. M. K., Hennieker, N. Y.; T. B. L., Manassah, Va.; Mrs. S., Texas; A Reader, Poland, Ohio; Mrs. H. E. R., North Waldoboro, Me.; Mrs. W. D. M., New Holland, Pa.; Mrs. C. B., Watsontown, Pa.; A Subscriber, Hyde Park, N. Y.; J. M. C., Carthage, N. Y., M. E., Iowa.

CHRISTIANITY AND CITIZENSHIP

Continued from page 692

The conference on Immigration was addressed very largely by the foreign delegates. Lieutenant Bosio of Palermo, Italy; Professor Bernt Stoylen of Christiania, Norway; Dr. S. Motoda of Tokyo, Japan; Dr. William Huy of New Zealand, and Pyong K. Yoon of Seoul, Korea, presented the immigration and emigration problems of their various countries. Delegates from many of the European countries, Liberia, Egypt, Canada and Australia entered into the discussion of Sabbath observance. The sectional conference urged the adoption of strong resolutions concerning Mormonism.

The Fourth of July was celebrated by a great Sunday school parade. Hundreds of Sunday schools, representing all the Protestant denominations and almost the entire State of Oregon, made up the parade. There were splendid floats and hundreds of decorated automobiles carried the cradle roll members and the older members of the home departments. A number of foreign delegates voiced their appreciation and impressions of the United States in speeches delivered at the great mass meeting at the Stadium which brought the conference to a close.

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Dr. Conwell receives from lecture co mittees $3.50 a minute his lecture on "Acres of Diamonds," when equally good sermons can be read in t Temple Review, Philadelphia, at $1 a yea

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Brandeis Attacks Price-cutting

[NOTE.] It takes courage of the highest order to stand firm against uneducated public opinion—for the public's good.

Probably in his life of service Louis D. Brandeis, the great People's Lawyer, has never taken a step that will arouse greater comment than the following article.

Most people who have not studied the subject are against price-maintenance. The consumer thinks it a device to make him pay more; the merchant feels that when he buys the goods of the manufacturer they are his and that it is an infringement of his rights to establish his selling price.

Careful study of the subject, however, shows that the same price everywhere is for the best interests of the buying public, the independent dealer, and the independent manufacturer.

Price-cutting on articles of individuality, Mr. Brandeis maintains, would enable men controlling vast combinations of capital to win local markets one by one, and create monopolies on the things we eat and wear, then raise the prices higher than before.

This article is published by a number of the leading magazines in the belief that by giving wide publicity to the views of so noted a foe to monopoly as Mr. Brandeis the real interests of the enterprising individual manufacturer, the small dealer, and the public will be served.

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Price-maintenance Encourages Individual Enterprise

By LOUIS D. BRANDEIS

THE American people are wisely determined to restrict the existence and operation of private monopolies. The recent efforts that have been made to limit the right of a manufacturer to maintain the price at which his article should be sold to the consumer have been inspired by a motive that is good—the desire for free competition—but they have been misdirected. If successful, they will result in the very thing that they seek to curb—monopoly. Price-maintenance—the trade policy by which an individual manufacturer of a trade-marked article insures that article reaching all consumers at the same price—instead of being part of the trust movement is one of the strongest forces of the progressive movement which favors individual enterprise.

The Article with Individuality

THERE is no justification in fixing the retail price of an article without individuality. Such articles do not carry the guarantee of value that identifies them with the reputation of the man who made them. But the independent manufacturer of an article that bears his name or trade-mark says in effect:

"That which I create, in which I embody my experience, to which I give my reputation, is my own property. By my own effort I have created a product valuable not only to myself but to the consumer, for I have endowed this specific article with qualities which the consumer desires and which the consumer may confidently rely upon receiving when he purchases my article in the original package. It is essential that consumers should have confidence in the fairness of my price as well as in the quality of my product. To be able to buy such an article with those qualities is quite as much of value to the purchaser as it is of value to the maker to find customers for it."

The Distinction Drawn

THERE is no improper restraint of trade when an independent manufacturer in a competitive business settles the price at which the article he makes shall be sold to the consumer. There is dangerous restraint of trade when prices are fixed on a common article of trade by a monopoly or combination of manufacturers.

The independent manufacturer may not *arbitrarily* establish the price at which his article is to be sold to the consumer. If he would succeed he must adjust it to active and potential competition and various other influences that are beyond his control. There is no danger of profits being too large as long as the field of competition is kept open; as long as the incentive to effort is preserved, and the opportunity of individual development is kept untrammeled. And in any branch of trade in which such competitive conditions exist we may safely allow a manufacturer to maintain the price at which his article may be sold to the consumer.

COMPETITION is encouraged, not suppressed, by permitting each of a dozen manufacturers of safety razors or breakfast foods to maintain the price at which his article is to be sold to the consumer.

By permitting price-maintenance each maker is enabled to pursue his business under conditions deemed by him most favorable for the widest distribution of his product at a fair price. He may open up a new sphere of merchandising which would have been impossible without price-protection. The whole world can be drawn into the field. Every dealer, every small stationer, every small druggist, every small hardware man, can be made a purveyor of the article and it becomes available to the public in the shortest time and the easiest manner.

Price-cutting of the one-priced trade-marked article is frequently used as a puller-in to tempt customers who may buy other goods of unfamiliar value at high prices. It tends to eliminate the small dealer who is a necessary and convenient factor for the widest distribution; and ultimately, by discrediting the sale of the article at a fair price, it ruins the market for it.

Abolish Monopoly but not Price-maintenance

OUR efforts, therefore, should be directed not to abolish price-maintenance by the individual competitive manufacturer, but to abolish monopoly, the source of real oppression in fixed prices. The resolution adopted by the National Federation of Retail Merchants at its annual convention draws clearly the distinction pointed out above. The resolution declared that the fixing of retail prices in and of itself is an aid to competition; among other reasons, because it prevents the extension of the trust and chain stores into fields not now occupied by them. But the resolution also expresses the united voice of the retailers against monopoly and against those combinations to restrain trade against which the Sherman law is specifically directed.

Manufacturers and retailers are getting this distinction clearly in their minds, and it must soon be generally recognized by the public. What is needed is clear thinking and effective educational work which will make the distinction clear to the whole people. Only in this way can there be preserved to the independent manufacturer his most potent weapon against monopoly—the privilege of making public and making permanent the price at which his product may be sold, in every State in the Union.

Fry day April 1913

Deer Grocey Man

Mamma is sending Jaims aftersome grocrys and 2 Boxes of corn flakes. Pleas dont give jaims and corn flaikes but Kellogs. Jaims dont no any difrens differense but we no a lot of differense there ant any corn flakes that taste like Kellogs Jaims is waten to take this note so pleas dont forget Kellogs pleas.

Yours ILoveing

Betty Lovejoy

Christian Herald

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NEW YORK, AUGUST 6, 1913

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OFFICES: BIBLE HOUSE, NEW YORK

See page 724

BLACK-EYED SUSANS

A quarter-century ago grandma's mother told her how to bathe a new baby girl. Today she, in turn, passes on the same instructions to that girl now a mother herself.

And here is what she tells her:

"Use soft water at a temperature of 95 degrees in winter and from 85 degress to 90 degrees in summer. Hold baby under a blanket. Moisten washcloth and apply Ivory Soap, first to the face and neck, then to the arms, next to the body, and last to the legs and feet. Remove soap with sponge. 'Pat' dry with a soft towel. Do not rub."

These directions have survived the years because there never has been a soap milder or purer than Ivory and therefore none better suited for cleansing that most delicate of all things, the tender skin of a baby.

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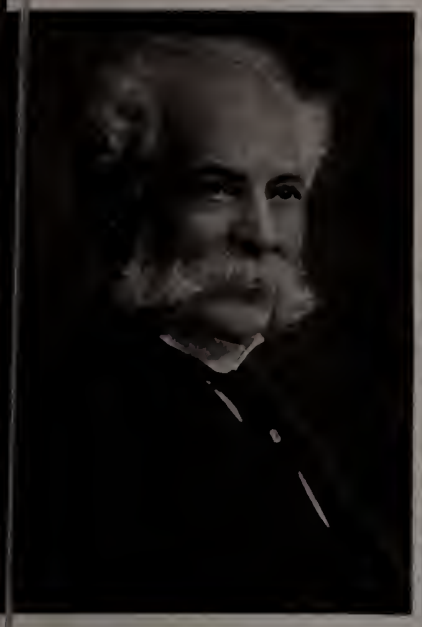
NEW YORK, AUGUST 6, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

MR. H. J. HEINZ



A GENERAL VIEW OF ZURICH, SWITZERLAND

SIR ROBERT LAIDLAW, F.R.G.S.

OPENING THE WORLD'S SUNDAY SCHOOL CONVENTION

FROM OUR SPECIAL CORRESPONDENT

THE high expectations that preceded the World's ay School Cons at Zürich, tzerland, have dy been more exceeded by convention itself. he opening ses- on July 8, the t body of 2,415 delegates began their work with unbounded enasm. Half of the whole number represent the United States, include American missionaries who are credited to the countries hich they labor. Fully one-fourth of the whole are British sub-, and something less than a fourth are other than British or erican. Back of the platform, visible to all in the vast assem- e, were the words of the "Great Commission" in huge letters, this gave the dominant theme of the convention throughout. he convention hall was decorated with beautiful banners pre- ed by grateful Japanese and Korean and Chinese cities. The utation known as "Commission Four" gave its "yell" and sang effective song they had sung in four score cities in many different lands:

Across the waters blue we bring a greeting true,
The world for Christ, the world for Christ, the world for Christ we sing.
In Rome in nineteen-seven, the signal call was given,
The world for Christ, the world for Christ, the world for Christ we sing.

is frankly recognized by the delegates generally that, while Britain began modern Sunday school movement, the United States has carried it to the nest development; but not a note of national jealousy or prejudice has where appeared, and all seem heartily glad to commend and copy what is d in the Sunday school methods of other lands. Sweden and Switzerland Scotland and some other countries where Sunday schools fall short of the erican show some pride in the fact that they excel us in the religious ruction of the young by pastors, and also, as in India, in the general main- ance of systematic Bible reading in home worship. It was well said in one he addresses that the fellowship of international and interdenominational day school work would do more to preserve international peace than all the adnoughts in the world.

ike the snow-capped Alpine ranges about us, several great lines of thought interest loom higher every day. The Mont Blanc that towers heavenward ve all other features of the convention is the spiritual Bible study led by F. B. Meyer of London, whose expositions, given in clear voice, without pering notes, the vast throng from many lands listens to as to a modern ah. Bishop J. H. Vincent and Dr. Floyd W. Tomkins had sounded a high itual note on the first afternoon, which some thought it would be hard to ntain, but the daily Bible expositions of Dr. Meyer at 9:15 A.M. have been ntain climbs to ever higher outlooks and more strengthening breath of ven. The first day he sounded Christ's call to "launch out into the deep," essage for those who had toiled and "taken nothing" or little. The second Dr. Meyer found his message in Gethsemane—Christ asking for partial ase from his bound hand that he might heal the ear of Malchus.

he tides of spiritual power that are stirred by these Bible studies burst the great hymns, as when in English, French and German the great host sang in the opening service, "A Strong Castle Is Our God." Another such occasion was when, after stories of present-day persecutions in the Balkans, we sang with sobs, at the conclusion of Dr. Tipple's address, "Faith of our fathers, living yet in spite of dungeons, fire and sword." Another range of sentiment in the convention is the unity of many nationalities, shown in the spontaneous applause whenever the harmony or humane co-operation of nations is referred to in the addresses.

Christian unity, not organic union, is the enthusiastic faith of the convention. When a speaker from India said: "Denominational and national differences should no more hinder us in Christian work than invisible lines of latitude and longitude hinder navigation," the great audience swiftly made the saying its own.

More surprising was the apparently unanimous applause that endorsed the strongest utterances on the temperance question, which, with the other reforms that sail under the flags of "good citizenship" and "social service" are well represented in the program. When Fred B. Smith of New York, in an arousing speech, said that one great vision which the Sunday school should hold before it and help to realize is the world-wide abolition of the barroom, the audience adopted his proposal in thunders of applause, and in yet louder applause they approved the words of the president, George W. Bailey, needed in many Christian and even in some teetotal homes in Europe, "Small indeed is the number of respectable people in America who find it necessary to serve wine to their guests."

W. C. Pearce of Chicago, associate general secretary of the International Sunday School Association, reported that in the last two years, partly as a result of the "Men and Religion" meetings, more grown men have been added to the Sunday schools of the United States than women or girls or boys—the loss of boys being caused by Sunday ball games and Sunday picture shows, etc. Repeatedly, European speakers lamented that in their countries as yet the Sunday school is almost confined to children from six to fourteen years of age. The example of the best churches in the United States, however, it is anticipated, will lead to conceiving of the Sunday school as the teaching service of the church—the ideal being to bring all the children to the preaching service and all the adults to the teaching service. In no country was this reported as so fully realized as in the spiritual wonderland of Korea.

Foreign missions and the duty and influence of the World's Sunday schools in carrying out the "Great Commission" were kept well to the front at the opening sessions. Representatives of almost every mission field are here, about two hundred in all, feeling that their work is fully appreciated. Commissions of the World's Sunday School Association have visited every part of the mission world and are bringing in reports that touch not only hearts but pocketbooks. One of the most dramatic moments of the convention was when India had been well reported by its general secretary, Rev. Richard Burgess, and also by Rev. D. Reid, B.D., Miss Emily Huntley and Mr. W. H. Stannes. "A Message from Scotland" was mysteriously announced and Mr. J. Cunningham told how Scotland's Sunday schools had raised, much of it in pennies, from the poor children, $8,000 for union Sunday school work in India, which

Continued on next page

NORTH AGAINST SOUTH IN CHINA

DR. SUN YAT SEN

THE secession of still more of the southern provinces of the Chinese Republic has focused the attention of all the nations on the developments in connection with the struggle against the authority of President Yuan Shi Kai and the government at Peking. On July 19 Governor General Chan of Canton issued a proclamation, declaring the secession of that important section from the north. At the request of the provincial council he has assumed command. The same advices state that Shanghai has also declared its independence. This has led to the belief in the State Department at Washington that the present revolution, far from being a local disaffection, is a highly organized movement extending throughout the Chinese Republic. So alarming was the information last April to the State Department from Shanghai, where Sun Yat Sen was then living, that recognition was postponed by President Wilson. It is supposed here that the same movement has now appeared on the surface.

It has also been reported, though as yet without full confirmation, that there has been a fight between 2,000 northern soldiers under General Chang Hsun and 4,000 southern troops from Nankin at a point north of Kiangsu. The rebel troops were defeated. Dr. Sun Yat Sen, the first provincial president appointed by the National Assembly at Nankin, has finally taken sides openly with the Southerners by proceeding to Nankin. The Southern leaders there, it is said, are disheartened at the defeat near Kiangsu and the fact that Wuchang remains loyal to the government. A Shanghai despatch to the Exchange Telegraph Company of London, England, says the British, German and French diplomats support President Yuan Shi Kai, while the actions of the American and Japanese ministers show that they recognize that the revolutionaries have distinct grievances. Many people think that the American and Japanese diplomacy will ultimately succeed in bringing about a settlement of these grievances.

July 21 brought two absolutely contradictory despatches. Through London came the announcement which read as follows: "Ten warships, including four cruisers, are at Shanghai in support of the Southerners, according to a Peking despatch to the *Telegraph*, and are cruising near the Wusung forts. Seventy-five hundred Southern troops have surrounded sixteen hundred Northerners at the Kiangnan arsenal, and its fall is inevitable."

The contradiction comes from Shanghai, saying: "The government has secured the loyalty of the navy by arranging with the five-power group of bankers for the regular payment of the crews. The Southern General Cheo Pikai has joined the Northern forces.

As these statements are characteristic of all the despatches, it is extremely difficult to ascertain the real truth concerning the progress of events. It is, however, quite safe to assume that there have been no very serious developments. The latest and most disturbing news comes through London, saying: "The position of the Northerners at Kiukiang in the Province of Kiangsi is becoming precarious. The Sixth Division is virtually surrounded, and Northern reinforcements are unable to cross the Yangtsekiang, which is dominated by the Southern guns. Everything hinges on whether the Kiukiang forts and the still loyal troops go over to the Southerners. If they do so, the despatch says, the Northerners are liable to destruction.

In Washington the news from China that Sun Yat Sen has come out in the open against Yuan Shi Kai and that the Province of Kwangtung has declared its independence of the central government indicates that the situation in the new republic is serious. Officials of the government, however, are not yet ready to believe that Yuan Shi Kai is actually in danger. Great significance is attached to the fact that Dr. Sun has openly joined the revolution. been threatening trouble for months. So far as is known, while grea is felt in Peking, the revolution has not assumed an anti-American c

A VIEW IN THE PROVISIONAL PRESIDENT'S GARDENS AT NANKIN, THE SOUTHERN CAPITAL

HELP NEEDED FOR CHINA'S ORPHANS

IN CHINA, according to the latest reports, there are 5,144 foreign ries (Protestant), 308 medical missionaries, 15,501 native Chine 3,879 mission stations and outstations, 2,955 congregations, and 324, municants. These figures are steadily growing, and notwithstan temporary embarrassment of all missionary work during the revolu new China is heading toward Christianity. Under Provisional Presi Yat Sen, religious toleration was asured, and President Yuan Shi declared emphatically: "One thing I have determined is that there religious liberty throughout the land." Vice President Li, in a rece view, said: "Missionaries are our friends. Jesus is better than Co and I am strongly in favor of more missionaries coming to Chin military governor of Yunnan Province gave this strong utteranc greatest religion in the world is the religion of Jesus Christ. Bef the Christian religion will be the religion of our China."

Never had Protestant missions such an opportunity in any foreign in China to-day. This is the uniform conviction of the most experien sionaries, American and European. High government officials and u and navy, heretofore unapproachable, are giving earnest heed to the ing of the Gospel and some are even taking a part in the meetings.

THE CHRISTIAN HERALD has undertaken the care of 1,200 little orphans, who are now being sheltered and taught at a number of mis stations, Hsuchoufu, Tsingkiangpu, Nankin, Changsha, Sinch'anghsier hsien, Chinkiang, Foochow, Ningpo, Ngucheng, Hankow, Ichang, Ha Shanghai, Kiukiang, Saratsi and other places. The new revolution has broken out in China makes this work a serious undertaking, and the rebellion extend over the whole country as seems not improbab missionaries will need all the help we can give them in providing fo little charges. Food will be scarce and provisions of every kind h agriculture will necessarily in many districts. Severa dred children are unprovid at the present time, and we welcome in their behalf an tributions that may be sentt their support at this c juncture.

To any of our readers o friends who may feel led up one of these little one would say: You can have a own foster-son or daugh Chinese boy or girl who taught to remember you love and gratitude. It is a precious privilege to know you are helping to train a immortal; that you have in keeping the welfare and th ture career of a child who w inspired with the knowledge your love and care have ma possible for your protégé to real service in the world.

The support of an orphan $20 a year, which includes ing, medical care, food and t ing. But any gift, how small, will be welcomed. A tributions should be address the China Orphan Fund, C TIAN HERALD, Bible House, York. The following cont tions are acknowledged:

Leling, William F.	$1.00	Krepps, Mr. & Mrs. L. W.	2.00
Udy, Richard	1.00	Irwin, W. L.	3.00
Smith, C. W.	10.00	Hansell, Virginia B. H.	3.00
Choate, W. N.	20.00	Rose, Mr. Harry G.	1.00
R. W. & W., Tidioute, Pa.	5.00	Diehl, J. M.	1.00
Kneedler, Miss J. P.	1.00	Skinner, Mrs. C. E.	1.00
Gaylord, Mrs. Kate L.	5.00	Zell, Mrs. Josephine P.	2.00
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Tooper, Stephen	1.00	J. L., Schnectady, N. Y.	1.00
Small, Emma A.	2.00	——, Amenia, N. Y.	1.00
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Jackson, S. E.	1.00	Reed, M. L.	5.00
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Smith, Miss L.	20.00	Johnson, Mrs. E.	2.00
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		Clewals, Elizabeth	
		Pond, C. B.	
		Penzel, Catherine	
		Topping, Mrs. E.	
		Groff, Arthur J.	

OPENING THE WORLD'S SUNDAY SCHOOL CONVENTION

Continued from preceding page

he presented to Mr. Burgess. "The little white hands of the West," he said, "are stretched out to clasp and lift up the little brown hands of the East."

But a loftier height of missionary enthusiasm was reached on the third evening of the convention in the wonderful story told in words and pictures by H. J. Heinz, Frank L. Brown and W. G. Landes of the Missionary Visitation of the Orient, in which they were assisted by other laymen and women, mostly business men and their wives. These zealous friends not only paid their own expenses but devoted five months in an effort to encourage, increase and improve Sunday schools in Hawaii, the Philippines, Japan, Korea and China. They held successful meetings in seventy-four cities. That which especially challenged the attention of the press and of the higher classes was that business men counted the Sunday school worthy not only of large gifts but also of their active co-operation. That a business man of great wealth, whose financial success was known throughout the world, should put in thousands of dollars and much valuable time into an extended visita of missionary Sunday schools was a subject general wonder.

The great plan, which has been maturing for years past, with the object of influencing the O ental third of the world's population, reached climax at 10.30 P.M., when the vast audie voted unanimously to accept the invitation of J pan to hold the next World's Sunday School C vention in Tokio in 1916. The president will pr ably be Sir Robert Laidlaw, M.P., who has giv ever $50,000 to missions in the Orient.

WILBUR F. CRAFTS.

ROWTH OF CHRISTIAN ENDEAVOR

VENTY-SIXTH INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION AT LOS ANGELES

E centuries ago a young Carpenter, walk- along the beach of the Sea of Galilee, at village of Capernaum, asked two fisher- n to follow him. A few days ago the repre- es of a single department of his followers, d chiefly of young men and women and ng nearly four million, met in conference utiful southern city near the Pacific at the coast of our new land. More than ten d delegates gathered at Los Angeles from to 14 for the twenty-sixth International ion of the United Society of Christian or.

ere figures of the growth and achievements Christian Endeavor movement are stagger- r. Francis E. Clark, the beloved founder and t of the world-wide organization, in his ion report said:

difficult to get exact figures concerning an ation that has reached every quarter of the whose members speak a hundred different es, and whose statistics, if given this month, far below the mark next month; but it is say that the one society of February 2, 1881, tiplied one hundred thousand times, and the fifty members have grown to five millions. enumeration I am counting those societies ave substantially the Christian Endeavor es and methods, the great majority of which e Christian Endeavor name and fellowship. average generation of mankind throughout rld is reckoned at three and thirty years; average generation of active Endeavorers is ess than this, probably not more than six though many, I am glad to say, give to the many more years of active service. Un- fly, at a low estimate, fifteen millions of people in these nearly thirty-three years assed through the open door of Christian or.

"At least ten million former members are now active and useful in church work to a degree far in excess of what would have been their activity without their Christian Endeavor training. There have been at least four million associate members brought to Christ and into church membership, in part through the influence of the society. At least twenty millions of dollars have been given to local church, missionary and charitable objects by Endeavorers. More than fifty millions of young people's meetings have been held, with an aggregate attendance of at least one billion five hundred millions. At least one hundred thousand union meetings and conventions representing all evangelical denominations have also been held, with an aggregate attendance of fifty millions, giving a tremendous impetus towards interdenominational fellowship.

"But who can reckon in millions or billions the amount of Christly activity in prisons and hospitals, or ships, among the poor, in fresh-air camps, for Sabbath observance, municipal reform, civic betterment, temperance, social purity, for evangelism, Bible study, mission study, systematic giving, and for international peace and arbitration? Who can weigh, measure, or tabulate the religious influence and impulse of these generations of Christian Endeavorers? I have rehearsed them that we may record our gratitude to God, and that we may begin our next generation—get a "running start," as it were, toward our second three and thirty years with new courage, with new purposes, with higher aims for a larger and more substantial advance in all noble endeavors."

To provide for the vast audiences at the Los Angeles convention, Fiesta Park was covered with canvas, forming two auditoriums, accommodating nearly twenty thousand people. One was used as headquarters for the States and the other for the great mass meetings. In addition simultaneous meetings were held in the Temple Auditorium and a score of churches. The music of the convention, in charge of Mr. L. F. Peckham and Mr. Perry S. Foster, was led by a chorus of a thousand voices and an orchestra of fifty pieces.

Among the striking features of the week were the evangelistic services led by "Billy" Sunday, as a result of which hundreds of people professed conversion and thousands of Christians were quickened and inspired to more Christlike living and more strenuous service. A street parade of ten thousand Endeavorers formed at Central Park and marched, to the music of bands and with the singing of hymns, to the convention tent. Another spectacular event was the Junior Endeavor rally in which five hundred children gathered on the convention platform, and, with song, symbol and tableaux, retold the Gospel story.

While no votes are taken in the conventions, the delegates, by signing cards adopted Dr. Clark's suggestion that the week in which the anniversary of the founding of Christian Endeavor falls, February 2, be made an "Increase and Efficiency Week," which shall be a time of self-denial, ingathering, and plans for new triumphs. One of the most important decisions made during convention week was the inauguration of an advanced campaign for "Temperance and Christian Citizenship" under the leadership of Daniel A. Poting. A program of education and agitation was adopted, aiming at the annihilation of the liquor business and following the motto: "A Saloonless Nation by 1920." Plans are already being made for a convention in the interests of this campaign to be held at Columbus this autumn.

Among the prominent convention speakers were William Shaw, secretary of the United Society; Dr. Charles M. Sheldon, Dr. John Balcolm Shaw, President Henry Churchill King, Dr. A. L. Phillips, and Dr. Ira Landreth.

A NEW PROPOSITION FOR WALL STREET

NEW proposition was submitted to Wall Street a few days ago. Brokers and bankers were halted on way to or from luncheon to the question, "What shall give in exchange for his

l Street experienced a new ion when it beheld a preacher chalk-talks from an auto- stationed in the literal of the financial district—at rner directly opposite the site P. Morgan & Co., facing the easury, and just alongside ock exchange.

Rev. Robert F. Y. Pierce. of the Second Avenue Bap- hurch, has been giving these ated talks in Union Square noon meetings of the Evan- c Committee, which have attended by thousands. The e service proves no less at- ve in the money center, where reets have been packed with crowds standing in the blaz- idsummer sun, watching as reacher draws a large ques- ark in the center of his sheet per, and through it a pair of

DR. PIERCE CONDUCTING A NOON MEETING AT THE DOORS OF THE STOCK EXCHANGE

scales tipping toward the left, where in brilliant colors the word "Soul" clearly outweighs "Money" and "Pleasure" indicated by lines of green and red in the opposite side, surmounted by the drawing of a globe signifying the possibility of "gaining the whole world."

At the close of his address, the preacher asked how many in his audience were Christians. The show of hands was a revelation, an evidence of "righteousness in high places" and of courage of conviction. The psychological effect was apparent in the readiness and boldness with which other hands were raised in response to the next question as to how many would like to begin then and there to lead Christian lives.

The Evangelistic Committee of New York City is now in the midst of its ninth tent, open-air and shop campaign. Tent meetings have been held for Italians, Hungarians, Bohemians, Poles and Slavs, and Swedes. Open-air meetings are conducted in the principal squares of the city and at the street corners in widely divergent sections of all the boroughs. M. K. H.

DEFEATED BULGARIA SUES FOR PEACE

HE enemies who have encompassed Bulgaria in the new campaign in the Balkans have finally reduced her to a state of willingness to conclude peace agreements without fur- ecourse to arms. The victorious Roumanians ervians have pressed their lines almost to the of Sofia. The Greeks have added one victory ther in Southern Macedonia, driving the Bul- is before them. Turkey, by a swift unopposed across Thrace, has again occupied Adrianople. July 22 the new Bulgarian cabinet, under the ership of M. Radoslavoff, formally notified the s of its readiness to order the cessation of ties immediately if the Powers could induce and Greece to take a similar course. The ing day Servia and Greece signified their ment to this proposition and also to the pro- that peace negotiations take place in Buch- The delegates of the warring Balkan Powers their deliberations during the last week of July. Roumania has agreed not to interfere with railway or telegraphic communication between Sofia and Northern Bulgaria while the peace negotiations are in progress.

Czar Nicholas of Russia is reported to have sent a message to King Ferdinand in response to Bulgaria's appeal to Russia to end the war, expressing sympathy with Bulgaria's reverses, and joy at the prospect of peace, adding, however, that the Bulgarians must be prepared to make sacrifices.

A London despatch announces that the Powers have as yet reached no decision as to what shall be done to compel Turkey to respect the recent Treaty of London and withdraw from Adrianople. From Sofia, however, comes the report that Bulgaria has been reassured by Western Europe that Turkey's reclaiming of Thrace will be looked after by the concert of Powers. The same cablegram reports that news has reached Vienna of a great movement of troops in Southern Russia. The cable adds: "This is obviously for the coercion of Turkey."

A long cablegram, dated from Salonica on July 23, and which bears the following signatures, the Rev. A. Mihitsopoulos, Greek Evangelical Church; the Rev. M. Brounau, German Evangelical Church; the Rev. O. M. Khouvania, Armenian Evangelical Church, and the Rev. Edward B. Haskell, American missionary, repeats with great detail the stories of Bulgarian atrocities. Among other details the despatch states that at Seres 4,050 houses are burned, 1,000 stores and 18 churches, including the Metropole Synagogue, as well as hospitals, mosques, and colleges. More than $3,000,000 damage was done and 20,000 inhabitants are without homes, clothes, or food.

In the country around these scenes of horror continue. At the village of Doxato, out of 3,000 inhabitants 2,500 have been murdered. The villages are destroyed, the farmsteads burned, and the peasants massacred are uncountable.

WHEN THE CHIEF SHEPHERD APPEARS

*A SERMON BY REV. W. J. LOCKHART, D.D.**

TEXT: "And when the Chief Shepherd shall appear." I Peter 5: 4

THERE is no room for doubt as to the identity of the person called "Chief Shepherd" by the writer of the epistle from which the text is chosen. Nowhere else in the Bible is the word for "chief shepherd" to be found. There are some titles which should be like hallowed ground, not to be desecrated by common usage—like priceless marble statues, chipped by the mallet of modern man. To be a pastor is an honor great enough for any mortal. No pastor should seek to be the wearer of that unique title "Chief Shepherd," which is for the one unique personality—the Christ.

We know that in New Testament usage "shepherd," "pastor," "bishop" and "elder" are synonymous. Our text tells us of the chief pastor, the chief bishop, the chief elder, the chief shepherd. Our Lord is the Prince of pastors. There is but one chief, one prince among the thousands of Christian pastors. Is Christ your Pastor? Is he your Chief Pastor?

Some persons have favorite pastors. Is Christ more to you than a favorite pastor—is he your Chief Pastor? But we are to consider the thought that our Chief Shepherd has not returned to us. A ship is lying in the harbor. A little company of men from a nearby city is in conference with one who is to take passage on the ship. He, the central figure, is a pastor, their pastor; he is giving his parting message; he is reviewing his pastorate, not by telling them the number of sermons he preached, the number of marriages he performed, and the funerals at which he has officiated, nor the number of pastoral calls he has made—not even the number of believers he has baptized, nor the money they raised, nor the improvements on church property—none of these, but the subject matter of his address is: "I shrank not from announcing to you the whole counsel of God." Then come words of admonition and warning that from among themselves would arise wolves who would not pastor the flock, but feast upon it, teaching thoughts contrary to the Gospel of our Lord. A prayer, and then the final parting, for Paul had said he would not return; they would look upon that human form no more, never again see the flash of his eye, nor hear the message from his lips. It was an affectionate farewell. Luke says: "Torn ourselves from them." It is the scene when a true pastor is leaving his flock, knowing that he is never to return.

But Paul was not an archbishop nor the archpastor. He never called himself a chief pastor. You remember in what connection he applied the word "chief" to himself? Paul thought of himself as a saved arch-sinner.

The First Pastoral Parting

There is another New Testament pastoral parting, the memory of which is kept fresh in the churches. It occurred in a little upper room, just twelve men in the room, for the one other who could have been there had gone out because of evil in his heart. One of the twelve is a pastor. He is telling the eleven that he is going away and a way that none can go with him. It is a sad message. Not one of the eleven has even in his heart asked for this pastor's resignation or removal. One, at least, is ready to die for his pastor, if we may believe his affirmation. That one is the writer of the words of the text. Peter found in Jesus a pastor—yes, this is the Chief Pastor. "Lord, to whom shall we go? Thou hast the words of eternal life." That night a few hours before the crucifixion Christ said to the little group of disciples, "I am coming again." He was going away, but he would return. Pastors leave their charges never to return; the Chief Pastor left his sheep but he is to return. This was the joyful message on the Mount of Olives. "This Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." The resurrection came and Peter saw the Christ again, but not as of yore, not as the Chief Pastor. Peter received the Comforter and the baptism of the Holy Spirit at Pentecost, yet in our text, written after these events, he says of our Lord, "and when the Chief Shepherd shall appear."

To Peter, the Chief Pastor had not yet returned to his church, either in the resurrection or at Pentecost, or at the destruction of Jerusalem, or at the martyrdom of Stephen, or the death of some saint. He has not yet returned to his church, though centuries have rolled themselves into the folds of heaven's portfolio of history. If the pastor had not returned to his church after his summer's vacation, would not the church be asking why? Did not the pastor when he left for the mountains say he would return? Did not the pastor, when you held a little social for him and wished him a pleasant voyage, say he would return? If the pastor has not returned, will not the church at least search for his body among the mountains without being shamed into doing so by the "school of the prophets," or search the seas to see if he who should be in Nineveh has instead "paid the fare" and gone down from duty to desolation? The church has been pastorless during the summer; the winter is coming, the pastor is tarrying in the Alps or elsewhere; shall not the church ask why? During the summer months many prayers are offered by the churches for the return of pastors, and the knowledge of the sincerity of such prayers makes the pastors willing to return, and in some cases may even hasten their return. How about the Chief Pastor? Have the churches been praying for *His* return, or desiring it, or asking why he has not returned? Shall a church have a deeper interest in the return of the pastor to it, than of the return of the Chief Pastor to the church?

When Will He Return?

Can we tell why he has not returned? There must be a reason. The easiest reply might be that it is not time for him to return. Yet that is not a very satisfactory answer, for no one knows anything about the time when "the Chief Shepherd shall appear." The Church has not granted its Chief Pastor a vacation with time limits. Peter did not know the time. Paul was not acquainted with the hour. Neither of these inspired men ventured the assertion that the Chief Pastor would not return during their generation. Such a statement would have been one way of saying that they knew something of the duration of the absence of the Christ. We did not know but that he might come this summer, and now that the summer is well-nigh past we do not know but that he may come next winter. Maybe we are getting near to a reason why he has not come to his church. Do you suppose a real pastor would have returned to his church if he thought he was not wanted? He would have gone back to the woods before he would impose himself upon an unwilling or non-receptive audience. Did you ever think that one of the reasons why the Chief Shepherd has not returned to the church he established is because multitudes claiming to be of the church have no desire for his immediate return—his actual presence is not wanted? "Oh," you say, "he is wanted." Yes, wanted how? "Well, he is with his church." Yes, how? "Why, didn't he say, 'Where two or three are gathered together in my name, there am I'?"

Does that really satisfy one who loves the Chief Pastor, even if we say nothing of what the Scriptures teach about the subject? When your father passed away were you satisfied, are you satisfied with the thought that he is with you now as he said, "in spirit," and sometimes you feel that he is not so very far away, and you think you cannot do this or that, because you know he disapproved? Is that husband satisfied whose wife has passed away into the golden sunset land and left behind a daughter the very image of herself, and, just like the mother in disposition, another comforter? Where is the so-called love for Christ? Is it true that you love father or wife more than you do Jesus? Don't you want to see that loved one who has gone into the glory land? Suppose it would upset your plans if that loved friend should return to earth. You are willing to dispense with any event next week if you could see some loved friend who has gone to heaven. How about your Chief Pastor? You know where he is, don't you? If you have forgotten, turn to Heb. 10: 12—"but he . . . sat down on the right hand of God." You know what he is doing? If you do not recall you will find verse 13 tells you that he is there in expectation—"from henceforth expecting till his enemies be made the footstool of his feet." Your Chief Pastor is waiting to return. [illegible] the thought: the Lord Jesus Christ is at Go[illegible] hand; he is not idle but he is expecting to r[illegible]rn

That is what he is doing; what are *yo*[illegible] If you are a follower of Jesus you must fol[illegible] in his hopes, his expectations, even as i[illegible] things. What Jesus is doing up yonder yo[illegible] do down here, and the more it is done h[illegible] quicker heaven will be here. "Thy expecta[illegible] done on earth as it is in heaven." The m[illegible] may not believe that the Chief Pastor is wh[illegible] writer of Hebrews tells us he is instead of v[illegible] church, and probably because nearly all of [illegible] pecting to return is done by him and very l[illegible] the church. No doubt we shall find it as satis[illegible] and as inspirational to believe what the Bi[illegible] to say about it, as any thoughts of the mu[illegible] The Chief Pastor does not stay away fr[illegible] church because he is not anxious to return. T[illegible] church may not be anxious for him to return w[illegible]—some members in the church may want to l[illegible] a little more of their own way or the opportun[illegible] engage in a few more of the things which e[illegible] their attention—but if you know your Chief P[illegible] heart, O church! there is not anything he [illegible] choose in preference to returning to his c[illegible]

The Lord tarries—this Chief Shepherd—and [illegible] Look into Rev. 19: 15. "He will shepherd then [illegible] a rod of iron." Though we are in a book of m[illegible] and of figure and of symbol, yet the context [illegible] it quite clear that the "he" is "the Word of G[illegible] "the King of kings and Lord of lords." Wou[illegible] feel a thrill of joy if our prayers that Christ [illegible] soon be crowned King of kings and Lord of [illegible] were about to be answered? Does mercy—[illegible] angel of divine love—keep the Chief Pastor [illegible] returning to his church? Yes. Pastors ha[illegible] new message, no new Gospel. They shrink not [illegible] declaring unto men the whole counsel of God. [illegible] the Chief Pastor has returned to his church, h[illegible] shepherd, pastor the nations with a rod of iron [illegible] will tread the wine-press of the fierceness o[illegible] wrath of almighty God. Sword-thrusts, garm[illegible] dipped in blood, the roar of war, the snorting of [illegible] horses, the slaughter, vengeance, judgment—[illegible] follow in the wake of the return of the Chief S[illegible] herd to his church. Why, then, *does* he tarry? [illegible] has another beautiful summer come and gone [illegible] the fields of the earth borne their golden grain [illegible] the trees their ripe and luscious fruits, instea[illegible] there being war and carnage and strife thro[illegible] out all the world. Because of mercy. The har[illegible] is passed and the summer is ended and you are [illegible] saved!

What the Return Will Mean

Mercy is the attitude of that One to you. W[illegible] he returns the door will be shut. The door we [illegible] grace, because that is so suitable a name. [illegible] grace is the way God feels and acts toward [illegible] sinner now, not a thousand years hence; it is [illegible] attitude he has toward you; it is the way he is l[illegible] ing at you; it is the south wind of heaven carry[illegible] to you the fragrance of the love of him who[illegible] heaven's rose and lily.

The church and the world are enemies, and wil[illegible] even until the return of the Chief Pastor. [illegible] world is not to be won into submission to the M[illegible] High by our proclamation of the glad tidings. C[illegible] tain individuals who will turn from the love of [illegible] world to the love of the Father—these form [illegible] membership of the church of our Lord. When [illegible] Chief Shepherd appears, the door will be shut. Y[illegible] bring nearer the return of the Chief Pastor by [illegible] coming a Christian. I believe many an earnest p[illegible] tor would cut his vacation down one-half and retu[illegible] to his church, if he heard that fifty persons w[illegible] seeking membership in that church. Christian, y[illegible] hasten the time when the Chief Pastor shall appe[illegible] by every true member you add to the church. I[illegible] you desire assurance of eternal salvation? Th[illegible] ask yourself if you love the thought of his appea[illegible] ing and really long for him to come back. Do y[illegible] fear, because of the consciousness of what it wou[illegible] mean to you, if Christ came to his church now a[illegible] closed the door of salvation, and opened the door [illegible] judgment? Are you ready for the Chief Pastor [illegible] appear?

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* Pastor Huntingdon Baptist Church, Baltimore, Md.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, August 10. I Peter 1: 13-21. *"Redeemed not with corruptible things."* That is one of our hardest lessons, to realize there are realms where corruptible things have no place. It is difficult to believe there are conditions where a sword is as powerless as a bubble. It is difficult to think there are iron gates that money cannot open. No money, no sword, no knowledge could effect the redemption of the soul. What can bribe a secret guilt? What can dry up the bitter marsh of remorse? What sword can slay the subtle germs of sin? What can buy a solvent to loosen paralyzed powers and set the prisoner free? What can purchase an illuminant which can change the soul's midnight into noon? *"Redeemed with the precious blood of Christ."* The power of the Saviour's death is the great antagonist of death. His death removes the deadly in our souls and becomes to us the gate of life. It took the most precious thing to remove the most repulsive thing. Only "the law of the spirit of life in Christ Jesus" could free me "from the law of sin and death." We found our new life at the Cross. Our peace was born out of his pains. Our joys spring out of his sufferings. The light of our glorious hope rose from the gloom of his desolations. "God forbid that I should glory save in the cross of my Lord and Saviour Jesus Christ."

MONDAY, August 11. Exodus 13: 17; 14: 4. *"The Lord went before them by day in a pillar of cloud."* I need his leadership in the daytime. Sometimes the daylight is my foe. It tempts me into carelessness. I become the victim of distraction. The "garish day" can entice me into ways of trespass, and I am robbed of my spiritual health. Many a man has been faithful in the twilight and night who has lost himself in the sunshine. He went astray in his prosperity: success was his ruin. And so in the daytime I need the shadow of God's Presence, the cooling, subduing, calming influence of a friendly cloud. Beautiful it is on the sunny road to walk in "the shadow of the Almighty." *"And by night in a pillar of fire."* And I need God's leadership in the night. Sometimes the night fills me with fears and I am confused. The darkness chills me, sorrow and adversity make me cold, and I shiver along in uncertain going. But my God will lead me as a Presence of fire. He will keep my heart warm even in the midnight, and he will guide me by the kindlings of his love. There shall be "nothing hid from the heart thereof." My bewildering fears shall flee away. I will sing "songs in the night."

TUESDAY, August 12. Exodus 14: 5-14. *"And he took six hundred chosen chariots, and all the chariots of Egypt."* Thus did Pharaoh, and the forces seemed overwhelming. Israel would cower before them like a toad beneath the harrow. But there was just one omission in Pharaoh's estimate of his foes: he left out God! Israel might appear to be only as a crawling worm, but Israel was a worm in alliance with the Almighty! It was the invisible Ally who made the difference on the field. They say that Napoleon's presence among his troops was worth twenty thousand men. What must it be when the Lord of Hosts moves among his troops? Pharaoh had not counted God, and in his chariots he coursed to ruin.

And, therefore, let us not be unmanned when Pharaoh rides forth in his chariots. Let us not tremble when tyranny marshals her brutal hosts. Let us not be daunted when the drink traffic spends its gold in ranking its battalions against the army of reform. Let us not shrink when any unfair privilege gathers its chariots together for war against the common rights. "The Lord of Hosts is with us: the God of Jacob is our refuge."

And when that old Pharaoh, the devil, rides forth against my soul, to capture it and possess it, let me not lose my head in nervous fears. Only let me have the Saviour in my fort, and every assault will leave me unscathed. "The best of all is, God is with us."

WEDNESDAY, August 13. Exodus 14: 19-25. *"And the angel of God . . . went behind them."* The enemy was in the rear, and the angel stood between them and the foe. This ministry has a beautiful significance. For I, too, have foes behind me. There is the haunting sense of guilt, born in some far-away sin, and dogging my footsteps all along the way. There is the fear which springs from yesterday's mistake and failure, and which throws its shadow over the life of to-day. What can be done with these enemies in the rear?

There are two lines in a well-known martial hymn which I think only express half the truth:

With the cross of Jesus
Going on before!

That is gloriously true: but there is the complement of the truth that the cross of Jesus also comes on behind. The cross comes between me and my guilt. It comes between me and my sins. It shields me from the terrors of my yesterdays. It guards me from the assaults of "past years." This is the very grace of the Gospel of Christ. It can not only deal with the "maybe," it can also deal with the "has been." *"Thou hast beset me before and behind."*

And so we have the Angel guardianship in the very Presence of our Lord. In our pilgrimage from Egypt to Canaan he will defend us from that foe in our rear.

THURSDAY, August 14. Exodus 14: 24-31. *"The Egyptians said, Let us flee from the face of Israel, for their Lord fighteth for them."* When our God is really manifest in us the enemy will assuredly tremble and flee. It is when there is nothing divine about us that we become the easy prey of the devil. A church that has nothing awful and awe-inspiring in its life counts for nothing. A minister who carries about no savour of the eternal Presence will do no wonders. A teacher who is not the dwelling-place of the Lord will put no enemy to flight. The only person the devil is afraid of is God. Any combination which leaves him out will be as stubble before a fire.

Well, the enemy is very blustering in our own day. He strides about with a very swaggering air. Is he afraid of the church? Does he shake when she prays? Does he take to flight when she sings her processional hymns? Or does he often see that there is nothing in it, that we are only playing at religion, that we are only using painted fire? Does he see only us, or God in us? We become mighty as soon as we begin to entertain God. The devil's day is over when we make a friend of Christ.

FRIDAY, August 15. Exodus 15: 1-13. *"Thou didst blow with thy wind, and the sea covered them."* We are so prone to forget this destructive wind of the Lord. "The grass withered because the breath of the Lord blowed upon it." The breath that is the minister of life can also be the minister of death. The fact of the matter is, we cannot get away from this breath of God, and it is either our friend or our foe. In the city of Birmingham an iron building has a very short life because the atmosphere eats it away. And so it is with man: a life may seem to have the stability of iron, yet if it be constituted of iniquity, the breath of the Lord is consuming it away.

Thus it is that God's destructives are not always in the form of great winds and tempests. Sometimes they are as subtle as gentle breezes. Everything that is unlike God is being destroyed by the atmosphere of God.

But there is the golden side to this gloom. The air of God nourishes everything that is like God. The faintest desire after holiness is in a friendly atmosphere. The weakest impulse is in congenial air. He is continually breathing upon his people the vitalizing breath of the Holy Ghost.

O breath of God, breathe on us now,
And move within us while we pray.

SATURDAY, August 16. Psalm 77: 11-20. *"Thy way is in the sea."* And the sea appears to be the most trackless of worlds! The sea is the very symbol of mystery, the grim dwelling-house of innumerable things that have been lost. But God's way moves here and there across this trackless wild. God is never lost among our mysteries. He knows his way about. When we are bewildered he sees the road, and he sees the end even from the beginning. Even the sea is the Lord's highway.

When his way is in the sea we cannot track it. Mystery is part of our appointed discipline. Uncertainty is to prepare us for a deeper assurance. The spirit of questioning is one of the ordained means of growth. And so the bewildering sea is our friend, as some day we shall understand. We love to "lie down in green pastures," and to be led "beside the still waters," and God gives us our share of this nourishing rest. But we need the mysterious sea, the overwhelming floods of sorrows which we cannot explain. If we had no sea we should remain weaklings to the end of our days.

God takes us out into the deeps. But his way is in the sea. He knows the haven, he knows the track, and we shall arrive!

These Daily Meditations will appear in each issue through 1913

J. H. Jowett

TOPICS OF INTEREST AT HOME AND ABROAD

A RECENT CABLE DESPATCH on the progress of Italy's conquest and occupation of the territory in North Africa, which she acquired from Turkey states that what was probably the most important battle which will be fought in Cyrenaica took place recently between the Italians and the Arabs at Mudar, which was occupied by the Italian troops. Thirty Italians were wounded. They defeated two thousand Egyptian Arabs with machine guns and quantities of stores, which were captured by the Italians. This movement will cut off the supplies of contraband received by the Arabs from Egypt.

SECRETARY OF STATE BRYAN has wisely "accepted the situation," as we believed he would, and has canceled several of his lecture engagements in order to give more time to consideration of the Mexican question. If necessary, he will cancel all his "speaking dates" on his list. "I do not object to people objecting to my lecturing," he is reported as remarking. "I have found in my experience that people will find fault, no matter what a man does, whether it is good or bad." Under all circumstances, however, he recognizes that there was reason in their fault-finding in the present instance; but since he has adopted the popular view, it is only fair that he should now cease to be a subject of criticism. After all, there are richer and more enduring laurels to be won in international diplomacy than in the lecture field.

—AT TEN O'CLOCK on the morning of July 19 the Grenfell mission schooner, *George B. Cluett*, swung into the stream and sailed from Boston on her voyage to Labrador. The little mission ship carried the greatest number of passengers she has ever taken north, in addition to the winter supply of coal, oil, medicine, hospital supplies, clothing and provisions. Dr. John Mason Little, accompanied by his wife, his son—the "Snow Baby" as he is called,—and Miss Louise Little, his sister, is returning to Labrador on the *George B. Cluett*. Others on board are Caroline Willey, professional nurse from Hartford, Conn., who will go to southern Labrador; Dr. Stephen Mallet of the Harvard Dental School, who is to practice dentistry at St. Anthony's; Joseph Cockrane, a Williams College student, Philip Dotty, a New York shipping clerk who was formerly in the quartermaster's department in the United States navy in the Philippines, and Harry Alexander and Howard S. Brasted of New York, both students at the College of Physicians and Surgeons.

—ONE PERSON WAS killed and several others seriously wounded in encounters between revolutionists and the police and soldiers in Lisbon, Portugal, on July 20. The trouble started when the suspicions of the police were aroused by the movements of an automobile which carried no lights. They stopped the car and arrested the two passengers. Each passenger had two bombs in his possession and there was a basketful of bombs in the automobile. The police were taking their prisoners to the station house when they were attacked by a mob. Two bombs were thrown at the officers. One policeman was killed and the driver of the automobile and another policeman were wounded. At the same time fighting began elsewhere between mobs and the police. A crowd endeavored to rush the barracks of the sailors, but were driven back and dispersed. Three persons who were in a mob which tried to enter the post of the Republican Guard were shot and seriously wounded while resisting the soldiers. A little later a soldier, who was driving an automobile through the principal street, was ordered to stop by a crowd. The soldier refused to obey and the mob fired. One occupant of the car was seriously wounded. Men found carrying bombs in various other quarters of the city were arrested. The revolt was finally put down.

MEDIATING RAILWAY DIFFICULTIES

THE gravity of the threatened strike of 100,000 trainmen and railway conductors on the Eastern railway systems of America, which led to such prompt action on the part of the President and Congress, continues to engage public attention up to the date of the preparation of this issue of THE CHRISTIAN HERALD for the presses. From Washington, D. C., where the accompanying photograph of a number of the railway presidents and the leaders of the disaffected employees was taken, the scene has changed to New York. Acting under the new railroad wage arbitration law, President Wilson nominated to the court of labor mediation commissioner, William Lea Chambers, a lawyer of Washington, D. C.; assistant commissioner, Glassbrenner Wallace William Hanger, of Washington, D. C., chief statistician of the Bureau of Labor Statistics; members, Louis Freeland Post, of Chicago, assistant secretary of labor; Martin A. Knapp, chief justice of the Commerce Court. The appointment of Mr. Hanger as assistant commissioner means that he will relinquish his place in the Bureau of Labor Statistics.

THE ACTIVE MEMBERS OF THE NEW LABOR COURT

JUDGE MARTIN A. KNAPP JUDGE WM. L. CHAMBERS ASST. COMMISSIONER G. W. W. HANGER

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The new commisioner of mediation, Mr. Chambers, is well known in Washington. He is a Southern man who was once president of the company which founded Sheffield, Ala., now the second city of the South in iron production. He was the American member of the commission named under the Berlin Treaty of 1890 between England, Germany, and the United States. From 1897 to 1901 he was chief justice of the International Court of Samoa, and from 1901 until 1910 he was a member of the Spanish Treaty Claims Commission.

Mr. Post, who has been assistant secretary of labor since its creation in March, comes from Chicago, where he has been editor of *The Public*. He began as a printer, was assistant United States attorney in New York, became interested in Henry George and his teachings, and ran for Congress on the labor ticket in 1883. He has been an editor in Cleveland and Chicago, and lectured on single tax and political and electoral reform.

Judge Knapp, the other member of the new board, is a New Yorker, and was for many years chairman of the Interstate Commerce Commission. In 1910 he was appointed by President Taft as an additional United States Circuit judge and assigned as chief judge of the United States Commerce Court. As chairman of the Interstate Commerce Commission he served as a mediator under the old Erdman Railroad Arbitration Act, and on his retirement from the commission he was designated by President Taft to continue to serve under that act.

Mr. Post's active participation in the settlement of the present trouble having been postponed, the other three gentlemen immediately took up their new duties in New York, where the Order of Railway Conductors and the Brotherhood of Railroad Firemen, as well as the representatives of the railway management have their headquarters. Before the close of the first day's s of the court, its members had come to realize that they must abandon a of settling the difficulties by mediation and that the most they could l do would be to bring the disputants close enough together to admit of a tion. It had been anticipated that this first task of the mediators wou brief one, but it soon became evident that the process of adjustmer likely to be long draw with both sides yielding and grudgingly. The in of the grievances form for publication by the Co tee of Railroad Manager the dispute has greatly plicated matters. Afte managers had outlined position and expressed desire to incorporate claims into the articles bitration, the commissi heard the views of the representatives, Messrs. and Garretson. The Bro hood chiefs refused flatl enter into any negotia leading to arbitration in w the claims of the rail would be considered.

It seemed for a few h that the refusal of the Railway to join in or be in way represented in the cor ences would be a cause of sension. A number of bas stories were told and retol the financial district in York, but the facts seem to indicate that Erie had very little fear of a strike. Mr. don Craig, assistant general passenger tr agent, said in this connection: "Oh, they d worry us much. They could only get a sn proportion of our men on a strike order, an guess we'd still manage to pull a few trains and out."

It was generally recognized that the broth hoods would not relish a strike on the Erie alo It would be far easier to break such a stri and a failure to bring it to a triumphant conc sion would be fine capital for the managers' in future wage controversies. It is even mitted privately from within the brotherh ranks that no strike order would bring all men out of the Erie, and the conductors, es cially those serving on the passenger trai were suspected of being just about as loyal the Erie as to the order.

THE RAILWAY PRESIDENTS AND EMPLOYEES' REPRESENTATIVES AFTER THE WHITE HOUSE CONFERENCE

The agreement of the railway to enter into the negotiations removed th snag, however, and the mediators immediately began work on the larger pro lems. Both the railways and the members of the court are anxious to conclu the business as soon as possible, and the brotherhoods will not encourage a delay, for the negotiations are costing them a handsome sum. It was est mated on July 21 that they had had to pay out at least $90,000 since the first July. But they are engaged in a game which has as its stakes a sum in seve figures.

Judge Chambers, at the end of the last reported session, employed his fav rite comment in summing up the prospects for peace. "Hopeful," he said.

SHALL BANANAS PAY A TAX?

THE plan of the framers of the new tariff law to levy a tax upon the familiar banana has unexpectedly stirred up a vigorous protest from all classes of consumers. In several cities mass meetings have been held to protest against the new law, and in every section of the country the discussion is active. The agitation has served to draw attention to the remarkable organization of the business of transporting bananas. In the arguments against placing any tariff on bananas which would tend to raise the price of the fruit, it is pointed out that bananas are the most common and popular of all luxuries among fruit products. No other kind of fruit is so often found in the workingman's dinner pail or on the table of well-to-do people. The gathering and transportation of bananas presents unusual difficulties. The fruit is exceedingly perishable and must be picked while green, and rushed thousands of miles to the consumer in the few days which will elapse before it ripens. A delay of a few hours may make it necessary to throw overboard a large cargo at sea. Yet so carefully has this business of transportation been organized that millions of bananas are brought from the distant tropics and sold so cheaply as to be within the reach of all.

The great part of the banana crop is raised on the shores and islands of the Caribbean Sea. Throughout the West Indies, Central America and the northern shores of South America are to be found countless banana plantations, highly cultivated, covering thousands of acres. The moment the bunches of bananas have been severed from the trees every effort is made to rush the fruit to market with the least possible delay.

The great fleet of fruit steamers which bring us our banana supply are equipped with the latest form of refrigerating plants Here the bananas are stored in great vaults, where an even temperature i maintained day and night throughout the voyage. A single fruit vessel wil carry from thirty thousand to fifty thousand bunches, so that the cooling room must naturally be large. As a rule, a special officer is placed in charge of the cooling machinery, and it i his sole duty to watch the thermometer and keep the banana holds at the right temperature throughout the voyage.

A TYPICAL BANANA GROVE IN JAMAICA

As an additional precaution several high-powered wireless telegraph stations have been installed about the Caribbean Sea to stand guard over these valuable cargoes. Every fruit vessel, in turn, has its wireless plant, so that the fruit is never out of touch with land In the old days before wireless telegraphy, many a valuable cargo of bananas was lost through delay at sea. To-day, if a fruit steamer be delayed from any cause, a wireless call is quickly sent out for help. The operators in the great wireless stations are constantly alert, on the lookout for such calls, and a few minutes later the owners of the ship in New Orleans, or Baltimore, or New York are notified of the danger. Assistance is rushed to the disabled steamer, and the cargo is expedited in every way. All these preparations are made to save a day, or, perhaps, a few hours of valuable time in bringing the bananas to port. Once arrived, they are rushed upon railroad trains to be hurried to their destination.

In the course of a year about 40,000,000 bunches of bananas were imported; in other words, some 2,500,000,000 bananas. This makes an average of about twenty-five for every man, woman and child in the country.

F. A. COLLINS.

A WEEK IN THE WORLD'S NEWS

M the Washington bureau of one of the great daily newspapers comes following statement of the international situation arising from the day in the Senate of the arbitration treaties: "Informal inquiries by the presentative of a first-class European Power indicate that trouble will intered by the present administration if the Senate does not soon take n the way of ratifying the arbitration treaties which have been renewed by the State Department. There are now seven treaties before the Senate Committee on Foreign Relations and three before the Senate itself. Since opposition was encountered to the general treaty of arbitration with Great Britain no attempt has been made by the Democratic leaders to secure the ratification of the treaties which remain enate calendar or in the files of the Foreign Relations Committee. Nor attempt been made by the State Department or administrative officials e the Senate to act.

Indignant ration

ly before the close of the last administration the Senate ratified the ion treaty with France, the first of the score or more negotiated by ry Root to expire. The Italian government, unable to understand why ty with France should have been renewed and its own treaty held up apparent cause, is seeking light on the situation. Great Britain, Japan other nations, the representatives of which have agreed with Secreyan to the renewal of the treaties for another period of five years, are at a loss to understand why any distinction should have been drawn France and themselves, and diplomatic inquiries have already been clear away the apparent mystery.

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TAILS regarding the extension, improvement and reduction in rates of he parcel post were announced on July 20 by Postmaster General Burleson. The changes, which are to become effective August 15, include an increase from eleven pounds to twenty pounds in the maximum of parcels; a material reduction in the postage rates in the first and zones, and the abandonment of the parcel post map as a means of computing rates, and the substitution for it of a rate chart individualized to every postoffice in the United States.

s in the Post Announced

The postmaster-general believes the increase in the weight limit and the reduction of the rates of postage in the first and second zones, as proposed, will benefit greatly more than one-third of the public. He says that farmers afforded a cheap means of transporting their products directly to the er, and that the local merchant whose trade does not justify the emnt of extensive delivery service also will be benefited.

. . .

BANQUET on the evening of July 21 brought to a close the sessions of the International Congress on Religious Progress, which had for several days been going on in Paris, France. The congress was attended by many leaders in all varieties of religious thought, there being Protes- Catholics, Jews, Unitarians, Ethical Culturalists, New Thought, and l European so-called modernist sects represented. Pastor Charles Wagner, author of *The Simple Life*, presided at the closing banquet. Among the American speakers on that occasion were the Rev. Samuel A. Eliot, president of the American Unitarian Association, and the Rev. Dr. Stephen S. Wise, rabbi of the Free Synagogue of New York. Although a majority of the members of the congress held that the ishment of a universal religion was not necessary, it was the unanimous n that the present congress was a step toward religious unity. A feaf the congress was a debate on the subject; "Is a universal religion posor desirable? If so, how can it be attained?"

ational us ess Ends

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FACTORY fire, in which the loss of life was almost as appalling as in the now famous Triangle fire in New York City, took place in Binghamton, N. Y., on the afternoon of July 22. The factory of the Binghamton Clothing Company was destroyed by a fire that did its awful work in y minutes, destroying the four-story brick building, damaging several y structures, and burying the remains of its victims beneath masses of ruins. Many were burned to death, others were killed by jumping from the upper floors, and still others have died or are so seriously injured that death is expected in the hospital. Most of the victims of the disaster were women and girls, who ran sewing-machines on the upper floors of the factory building. Tardy response to a fire alarm conted very largely to the loss of life. The employers said recent familiarity ire drills had led the workers to become almost indifferent to alarms from stem installed two months before in obedience to the State authorities.

s Perish enty-Minute y Blaze

e factory fire was more like an explosion than an ordinary blaze. It on the persons in the structure, estimated to number 125 or more, with uddenness and fury of a giant bomb. How many of them could have ed if they had lost no time in heeding the alarm must remain guesswork. ames swirled up the stairs and through the factory so rapidly that it was ed by many men experienced in such disasters that only a few of the ns could have got out by using the utmost diligence. At any rate, with omen and girls taking their time, in the belief that it was only another rill, what margin of safety there might have been was wiped out. The that the sounding of gongs on the various floors was merely a test was al.

furious was the fire ten minutes after its start, which is supposed to have red under a staircase on one of the lower floors, that the firemen, who at were on the spot, were of little use, except to help the injured strewing round after their jumps from high windows, or to aid in the recovery of s that had fallen far enough from the building to be accessible. Even work could be done only in dashes. The bravest had to wait for momenshifts of the wind to get within 200 feet of the factory. None of them stand the heat more than a few seconds at a time. Firemen and policewatched their chances, sped as close to the scorching structure as they , snatched up the dead or dying, and rushed back to the cooler zone.

er the first fierce blast, the fire seemed to burst from every part of the ng at once. On the fire-escapes girls, women, and men were clustered, nside others still were waiting to get on the iron ladders. But the flames too quick for them. The fire escapes were not big enough to hold all who d to those exits, and there was a dash for the windows, the girls screams the flames swept on them from behind and seared their bodies. Then windows and fire escapes the bodies began dropping. They fell thick ast. As the building was only four stories high, many who jumped even from the topmost floor escaped with their lives, although most of them were badly maimed. Since it was on the fourth floor that most of the operatives were working, it was there the loss of life and the injuries were greatest.

Coroner Seymour of Whitney Point, acting in the absence of Coroner Wilson of Binghamton, gave the police strict instructions to permit no interference with any possible evidence, and he will hold a thorough inquest into the cause of the loss of life. Friends of the victims declared the fire escapes were inadequate, and the stairs too narrow. They asserted the death toll could have been avoided, or at least kept smaller, if those defects had been remedied.

. . .

ALL the despatches bearing on the progress of the work on the Panama Canal indicate that the plans and expectations of the engineers are to be successfully fulfilled. A few weeks ago the announcement was made that Gamboa Dike will be dynamited on October 10. Although it had been announced that this dynamiting would take place after October 1, this is the first time the actual date has been named. The destruction of the dike will permit Gatun Lake to flood the cut, thereby practically connecting the Atlantic and Pacific, although actual navigation of the canal probably will not be attempted for some time thereafter. Excavation in the cut henceforth will be confined mainly to removing the remaining hard rock sections between Cucaracha Slide and Empire, a distance of a mile. An advice from Panama, dated July 18, says: "The closing of the public offices at Gorgona, a town on the Panama Canal, which soon will be inundated by the rising of waters of Gatun Lake, began to-day with the abandonment of the police station. The town will be vacated by all its inhabitants as quickly as possible after August 1. Gorgona is twenty miles northwest of the City of Panama at the head of the Chagres River. The water in Gatun Lake has risen three feet since the spillway gates were closed, June 27."

Getting Ready for Business at Panama

Secretary Daniels, in a recent interview, announced it as his purpose to stand on the bridge of the old battleship *Oregon* and lead the entire battleship fleet of the United States through the Panama Canal, and thence up the Pacific Coast. The voyage would be made, he said as soon as Colonel Goethals gave the word that the fleet could steam through the waterway. He added that while the plan to have the *Oregon* lead the procession was only tentative, it was his earnest desire that the old war craft should show the way for the American armada, and that the Navy Department would attempt to carry out this idea.

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A NOTABLE will was filed for probate on July 23. It was that of Rev. Leander Trowbridge Chamberlain, a noted theologian and formerly assistant paymaster of the United States Navy, who died in California on May 9. Specific legacies to the amount of $165,000 were left to various institutions, the chief beneficiary being the Thessalonica Agricultural and Industrial Institute at Salonika, Turkey. Dr. Chamberlain's fortune was inherited from his wife, Mrs. Frances Lea Chamberlain, daughter of Isaac Lea, the scientist. As an explanation of his disposition of the property, in which only one of his personal relatives was given a share, Dr. Chamberlain made this statement at the end of his will:

Dr. Leander T. Chamberlain's Will

"In thus disposing of my property I have taken into consideration the fact that it was altogether inherited from my beloved wife, and that, accordingly, equity dictates that the disposition, with a single exception, should be in behalf of those objects which were of special interest to her and those connected with the perpetuation and honoring of her memory and that of her noble father."

The bequest to the Thessalonica Institute was made, Dr. Chamberlain stated, because he believed it was destined in time to become a "commanding force of Christian influence in all that part of the near Orient." The sum of $35,000 was left to the Smithsonian Institute, with which Mrs. Chamberlain's father was connected for many years. The Holiday Home of the Holy Church of the Trinity, Philadelphia, received $20,000 in order that "the needy and weary of the parish might have a summer rest." A "Frances Lea Chamberlain" bed was established in the Protestant Episcopal Hospital, Philadelphia, by the gift of $5,000, and a like sum was bequeathed to the Academy of National Science in Philadelphia.

. . .

A NEW policy toward Nicaragua, virtually involving control of the affairs of that republic by the United States through a protectorate similar to that now exercised over Cuba, has been established by Secretary of State Bryan. In the revised draft of the Nicaraguan treaty, a section similar to the so-called "Platt amendment" to our treaty with Cuba has been introduced. This arranges that in exchange for protection and financial assistance Nicaragua shall accept the following conditions:

The U. S. Assumes a Protectorate Over Nicaragua

That war should not be declared without the consent of the United States.

That no treaties would be made with foreign governments that would tend to destroy her independence, or that would give those governments a foothold in the republic.

That no public debt would be contracted beyond the ordinary resources of the government, as indicated by the ordinary revenues.

That the United States should have the right to intervene at any time to preserve Nicaraguan independence, or to protect life or property.

That the United States should have the exclusive right to build a canal across Nicaragua, and should have a ninety-nine-year lease to a naval base in the Bay of Fonseca and to the Great Corn and Little Corn Islands in the Caribbean, with the privilege of renewing the lease.

According to what is said by Central Americans in Washington, the objection to the Nicaraguan treaty is that it will serve to prevent the formation of the proposed federation of the Isthmian republics that has been the dream of leading politicians in that part of the world for many years. Since the fact became known in Central America that Nicaragua was negotiating a treaty with the United States that, among other things, would give to this government the right to establish a naval base in Nicaragua on the Bay of Fonseca, adjacent to the territory of Salvador and Honduras, the cry has gone up that the "American invasion has begun."

. . .

AN AMERICAN courier, almost dropping from exhaustion, staggered into El Paso, Texas, on July 23 with news that a little band of Americans, including ten women and six children, were besieged at Madera in the State of Chihuahua by Mexican bandits, and that, even when the messenger left there fourteen days ago, they were on the verge of starvation. For a week before the messenger stole away from the camp to seek help, the Americans, mostly employes of the $5,000,000 lumber plant at Madera owned by the Pearsons, an English syndicate, had been holding off the bandits, who are neither Federals nor rebels, but straightaway outlaws in all the name implies. What has happened since the courier left can only be imagined. The bandits threatened to slaughter the men, carry away the women, and burn the lumber plant.

Mexican Bandits Threaten Americans

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Mexican Situation

MEXICO has long been a noted disturber of the peace of this continent, but while her revolutions and insurrections involved no other interests than her own, there was no legitimate cause for outside interference. This is no longer the case, however. The lives and property of American and of foreign residents generally are at the present moment wholly unprotected. A number have already become victims of the lawless bands of troops; others are held for ransom by bandits, and much valuable property, belonging to subjects of our own and other governments, has been destroyed. There is not even a pretense of protection by the Huerta administration. Our government has been patient and forbearing—perhaps too long—but a point has now been reached where further tolerance ceases to be a virtue and the adoption of a firm and definite policy becomes an imperative duty. We owe it to other Powers no less than to ourselves to take such action as will conduce to the effective safeguarding of American and foreign lives and interests in the disturbed republic.

This does not necessarily involve active intervention, which is only to be considered as a last resort. Overtures of co-operation from any other Power, however friendly, we cannot seriously consider. Acceptance of such an offer would mark a radical departure from long-established precedent. It remains for us alone to take up the task, if not of pacification, at least of safeguarding the interests committed to our care. And the wisest and most effective means of doing this is now under advisement in Washington.

In the Senate, the introduction by Mr. Fall of New Mexico, of a resolution in general terms declaring it to be a national policy to protect American citizens in foreign countries, gave an opportunity for the display of some jingo sentiment; but calmer counsels prevailed, and it went over for the time being. While the general tone of the debate was condemnatory of the prolonged administrative inaction, the situation was not viewed as one that called for serious alarm or which would justify indiscreet speeches that are liable to misinterpretation. Matters have not yet reached the point where the resources of diplomacy have been exhausted. The Cabinet and the Foreign Relations Committees of both Houses may decide that the exercise of the authority vested in the President by Congress on March 14, 1912, to prohibit the exportation of munitions of war from this country to the Huerta government, would satisfactorily meet the emergency. The Taft administration shut off the supply to the revolutionists. Thus both sides being equally subject to the embargo on war material, the struggle would necessarily be soon ended. Mediation, too, may be considered, to the extent of reaching such an understanding with Mexico that a special election could be held, affording the people a free choice for president. This would pave the way for American recognition of the newly-elected regime and would greatly expedite the work of pacification, and the restoration of law and order.

What of China's Future?

IT IS somewhat mystifying, after noting the progress China has made during her short experience as a republic, to try to understand why she should now be in the throes of a second revolution. What may be the key to the Chinese puzzle is supplied in an article contributed to *The Advance* by David Z. T. Yui, an educated Chinese, who was head of the Department o. Foreign Affairs for some time. He declares frankly that the people of his nation are dissatisfied with the results of the first revolution, and he is glad of it. It has been "a mere change in the form of government." He says further:

"At bottom such a mere change of form does not and can not satisfy any people who seek to build a great republic. This second revolution will far exceed the first revolution in extent, in thoroughness, in intensity, and in duration. . . . The second revolution is what we call in China 'The Revolution of the Heart.' The Chinese people thoroughly believe that the only permanent basis for a republican form of government is the moral character of the people. For this reason their attitude toward the Christian religion is most favorable. . . . The 'Sick Man' of the Far East is now recuperating. The 'Giant' is fully awakened. The students to-day no longer squander their intellectual power upon the intricacies of the so-called 'eighth legate essay.' They are now acquiring all kinds of knowledge. The whole Chinese nation is moving at a tremendous speed. The 400,000,000 people of China whose intellectual power, physical stamina, moral fibre, business honesty, patience and endurance compare most favorably with those of any other people in the world, and whose natural resources are unlimited, are moving to-day, but whither? It is absolutely true for me to say that China to-day looks up to Christendom for guidance and co-operation."

If the present movement in China be indeed such as Mr. Yui describes, who can tell whether we may not yet witness the wondrous event of a nation born in a day. The Chinese have already shown that they do nothing by halves. What a transformation it would be were the oldest of nations to sweep away its idols and its ancient religions forever and step out in view of the whole world under the banner of Christ! It would be the miracle of the centuries.

Pastor Sheldon and the Confessional

Frankfort, Mich., July 21, 1913.

Editor, "The Christian Herald":

I find on my return from California your letter of July 16. This is my first opportunity to answer it. I nced hardly say to you that the papers persistently, and it seemed to me, wilfully garbled and misquoted me in what I said about a "Protestant confessional." All I meant by the term was a regular opportunity offered by the pastor to his people to confide in him and pour out their troubles, in order to secure the help of such close personal friendship. The last thing in the world I advocated was a confessional like the Roman Catholic. I said so repeatedly, and defined again and again what I meant. But in spite of everything, I was misquoted and misinterpreted. A representative of the Associated Press in Los Angeles assured me that the story started through a yellow press reporter, and that the Associated Press would not send out any such misstatement.

Very cordially yours,

CHARLES M. SHELDON.

The Binghamton Horror

IS THERE no hope that we shall come to an end of these heart-breaking sacrifices of human life in factory fires?

Only one thing will stop it. That is, only one thing will stop it until society is reorganized on a more righteous and reasonable basis than the present plan of greedy competition for g[illegible] thing is the actual and vigorous puni[illegible] those who are to blame for each disast[illegible] and again it is the old story. There is [illegible] tion, agitation, resolution—but no one is [illegible] So the thing happens again.

Sometimes our humorists are sound tea[illegible] trustworthy prophets. On the day foll[illegible] Binghamton disaster, Franklin P. Adams pri[illegible] in his column in the New York *Evenin[illegible]* poem, "Cui Culpa?" written at the time o[illegible] angle tragedy. The first lines relate [illegible] where investigation and probes, though[illegible] and "deep," failed to fix the blame; and [illegible] cludes:

Pray God we grow not bitter, but it makes the visi[illegible]
This hellish truth of crushed-out youth, this tale [illegible]
dead!
No single name shall bear the blame, go "probe" [illegible]
deep,
For the cost of living rises high, but the cost of life [illegible]

In the present instance it does not settle a[illegible] to say that the girls were slow in respondi[illegible] to [illegible] fire alarm. Somebody else was to blame. [illegible] be found. He must be punished.

Meanwhile, affairs in New York State re[illegible] chaotic condition. Governor Sulzer bla[illegible] Senate and says that if they had not hel[illegible] appointments for labor commissioner the [illegible] would have been avoided. The legislature [illegible] adjourns, so that nothing can be done until [illegible] 11. Up-State factory-owners are scored [illegible] sisting that four-story buildings be exem[illegible] the requirements of protected fire-escape[illegible] new fire law, better than the old, but still [illegible] needing strengthening, does not go into ef[illegible] October 1.

The Legislature must be whipped into [illegible] and adequate action. Politicians and [illegible] makers cannot continue thus to trifle with [illegible] life. The city of Binghamton must find o[illegible] was at fault in this particular fatality, an[illegible] they must be sent to jail.

But in the midst of our anger and grie[illegible] praise—praise for brave "Mother" Mollie C[illegible] and Sidney Dimmick, forewoman and forema[illegible] died that others might be saved!

Milder Judgment on Bulgaria

IT HAS been exceedingly difficult to lea[illegible] actual conditions in Bulgaria. The g[illegible] and most vigorous censure has been free[illegible] pressed against the Bulgarian Government a[illegible] armies. Among the voices counseling dela[illegible] patience in forming a judgment of the situati[illegible] those of General Nelson A. Miles and Admiral [illegible] Mahan.

General Miles, in a cable despatch to the [illegible] York *Times*, dated Sofia, July 24, reminds the [illegible] that in the present campaign Bulgaria di[illegible] declare war, but that Greece and Servia de[illegible] war against her. Turkey then resumed hosti[illegible] The invading armies, General Miles declares, [illegible] mitted "atrocities not within the pale of civ[illegible] warfare." Admiral Mahan in a letter to the [illegible] dated July 23, after quoting Sir Edwin Pears' [illegible] ment that "whenever the dead weight of Tu[illegible] misrule has been removed the young Chri[illegible] States have been fairly started on the path of [illegible] ization," and exnressing the belief that the pr[illegible] internecine strife is but an interruption, to [illegible] will succeed the law of progress noted by [illegible] Edwin," concludes:

"The issues in dispute are not wholly those of mere [illegible] They are very intricate and involve national interests and [illegible] sympathies, resembling family quarrels, very difficult f[illegible] outsider to appreciate. Nor should we forget the centur[illegible] bondage, retarding development of healthy national chara[illegible]

Rev. Elmer Ernest Count, one of the leading [illegible] sionaries in Bulgaria, writes to THE CHRIS[illegible] HERALD: "Truly, Bulgaria needs the sympathy [illegible] prayers of the whole Christian world."

Disorders in New York and Michigan

—A SERIOUS MUTINY at Sing Sing Prison led two comp[illegible] of militia and one of naval militia to prepare for instant ac[illegible] A severe fire on July 22 was followed by signs of discon[illegible] among the prisoners, which grew to such an extent that a[illegible] alarm was felt by the residents of Ossining. A number o[illegible] leaders of the discontent were transferred to the State pri[illegible] Auburn. Outbreaks of disorder in the progress of the mi[illegible] strike in Michigan led Adjutant General Vandercook, ac[illegible] under orders from Governor Ferris, to despatch nearly [illegible] State troops, including cavalry and artillery, to the seat of [illegible] disturbance near Calumet.

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Ipswich Strikers Are Roofless

T FIRST fourteen families of operatives on strike at the Ipswich Hosiery Mills slept in the streets, guarding their household goods, following evictions from tenements l by the company, and the number has increased l, n July 18, it was said there are ninety-five es who cook and eat their meals in the open, in the streets, some in their beds, others curled their rugs, on carpets, or the bare ground, or airs. The mill workers were warned when went on strike four months ago that they l be dispossessed of their homes if they re- to return to work. The men made no forcible ance to the officers when they put their plain hold goods out into the street. This is a tic picture, enough to make a city and a na- blush for shame and then cry for sorrow. the houses belonged to the company, and the ers had no legal right to occupy them as they no longer operatives, he tenements were built uch. The strikers had months' warning, one- l of a year; that seems er than the average lord would bear with a quent, and in a certain e they evicted themselves. there is another side to question. The men claim their wages were so low o keep them down to the edge of an animal sup- , and that rather than t themselves to a barren ness proposition, so de- of hope for the future, would go out and trust charity of the streets. tunately, the working ple of this country, mil- s of them, own their own es. This is one of the sts and treasures of our ional life. Some of the r children of our Lord out the streets have recalled words of Jesus:

e foxes have holes, and the birds he air have nests; but the Son nan hath not where to lay his l. (Matt. 8: 20.)

The Seals Protest

HAT the Antartic sea animals object seriously to ing their pictures taken is gested by the manner in ich they tried to kill H. G. ting, the photographer of the ill-fated Scott edition, when he attempted to take views of them his cinematographic records. In a current pub- tion the artist gives two incidents of narrow apes from sea animals. "When endeavoring to uce a seal weighing perhaps a half ton to pose a picture, it suddenly evinced the most deter- ed objections to the proceedings, and lunging at it seized hold of my leg, throwing me down. teeth went through all of my clothes and drew od, but I was not hurt, owing to the fact that I . This, I believe, is the only instance on record a Weddell seal ever having bitten a man." the many marvelous inventions of the age, seem more so than the cinematograph, ich pictures the wild beast on the veldt, or sneak- through the jungle, or crawling over the ice. e animals of the deep came to the earth first for od created . . . every living creature that moveth, which waters brought forth abundantly, after their kind. (Gen. 21.)

Steals Purse at Communion

OBBED of her purse while she was at the com- munion rail in an important church in Brook- recently, a woman gave a quiet alarm, and a en of the worshipers rushed to the street in pur- t of the one suspected. The young lady had t a sum of money in her purse in the pew when went to the altar. Returning, she found it e, and a woman seated near said a man had en it. Detectives Craig and Asip, after a run several blocks, arrested the man suspected, and purse was found in a gutter near by where the man was arrested. He was held in $1,000 bail. It is a great misfortune and shame that, despite so many true Christians, there are some who profess to be such and worship in God's house, who plan their pilferings, and do not hesitate to take unjustly from their neighbors. No more blistering words fell from the lips of the Master than those uttered against the dishonest hypocrites in the church:

Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation. (Matt. 23: 14.)

A Long Walk to College

THREE Porto Rican students left New York the other day to walk to Chicago and then to Champaign, Ill. There they will enter the University of Illinois. José B. Becerra will enter the university as a junior; Juan H. Font as a sophomore; and Victoreano Pagan as a freshman. Victoreano is a stranger in the United States, but the other two are quite American. Señor Becerra has spent two years in New York as a student at the College of Dental and Oral Surgery. Señor Font has finished his freshman year at the College of Physicians and Surgeons in Baltimore. In their knapsacks the young men will carry a tent, bedding, and a few cooking utensils for emergencies. They expect to make thirty miles a day, reaching Chicago in a month. In every city along the route, they will try to get the autograph of the mayor and secretary of the Young Men's Christian Association. These young men realize the value of the words of Solomon:

Get wisdom, get understanding. (Prov. 4: 5.)

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THE HOUSEHOLD GOODS OF THE IPSWICH STRIKERS STANDING IN THE STREET

Millionaire Adopts 300 Children

EVERY poor child in Tulsa, Okla., is singing the praises of Charles Page, a local millionaire, through whose generosity they are privileged to enjoy a daily outing during the hot summer months, and who has adopted into a home he has founded 300 poor children, and hopes to increase the number to a thousand. Near the village of Sand Springs, a suburb of Tulsa, Mr. Page owns six thousand acres. He has converted eighty acres of the forest into one of the most complete parks in America, particular attention being paid to a playground for children. An interurban railroad owned by Mr. Page connects the village and park with the city. Every morning a special car takes every child who cares to go to the park and brings them back to town in the evening free of charge. The larger boys in the permanent home on the estate work on the farm in the summer. The larger girls work a number of hours each day during the fruit season, canning fruit for the home. Mr. Page says that he intends to devote nearly all of his five million dollars to the perpetuation by endowment of his children's home, which is to shelter, support, and educate a thousand children of the poor. What a blessed charity. Now and in the centuries to come, he will hear these words of the divine Master:

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matt. 25: 40.)

Died Without Receiving a Pardon

CARDENIO F. KING, a stockbroker and newspaper publisher of Boston, was sent to prison for a term of from ten to fourteen years upon a conviction of the larceny of $25,338 from his customers. He was confined in the prison at Charlestown for some time when his health became so poor he was removed to the hospital in Bridgewater at the State Farm, at which place he died the other day. His wife enlisted the aid of influential men to secure a pardon for him before he died. As he was hanging between life and death, a telephone call from Boston informed him that all but two of Governor Foss's council had agreed to his pardon, but that the attorney-general had ruled that such a pardon over the phone was illegal, and the council would meet the next morning and sign the pardon and have it transmitted to him immediately. King was greatly elated at the idea of dying a free man and not a convict, and tried hard to live till the next morning, but he could not. He sank down in the afternoon and passed away inside prison walls under a convict's shadow. We are often so liberal in our theology that we forget the doctrine of sin and pardon and of redemption by Christ, and overlook the fact that whatever pardon is to be secured for the sinner who has broken God's royal law of love must be obtained before death. There are no such difficulties in securing divine pardon as those encountered by the Boston prisoner, but there is required as a condition a change in life and of thought, which is thus expressed by the prophet:

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. (Isa. 55: 7.)

Racer's Headgear Proves Fatal

THE other night H. C. Warner, of New York City, a motorcycle racer, blinded by a loose headgear, shot off the track of the Motordrome in Pittsburg and was killed, his skull being fractured. He was only twenty-five years old, and was the racing partner of Arthur Chappelle, world's champion motorcyclist. In the first race of the evening, in the fifth lap of the first half, he was driving faster than a mile a minute, and was a half lap behind Herbert Ayrault, the French racer of Newark, N. J., and William Norton, of Cleveland, when his headgear became unfastened and slipped over his eyes. Blinded, he careened off the oblique track and crashed into the screen protecting the spectators and against a heavy post, breaking his skull. Four thousand people saw the fatal accident. In the mental and spiritual realm racers are subjected to many dangers, in the slipping of the headgear or entanglements or encumbrances of one kind or another. The apostle suggests caution against such handicaps:

Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. (Heb. 12: 1.)

THE SUMMER AT OCEAN GRO

THE beautiful Atlantic laps the shores of Ocean Grove, bringing health and refreshment, suggesting the boundless love of God and the wideness of his mercy. Here the words of the old hymn are better understood, for side by side with the limitless grandeur of the sea are the manifestations of God's glory in the songs and sermons, the Bible study and the testimonies of the old camp meeting ground:

There's a wideness in God's mercy
Like the wideness of the sea.

DONALD CHALMERS CHARLES H. YATMAN LYNN HAROLD HOUGH

The Ocean Grove season of 1913 opened on the 15th of June, when Bishop Berry preached to a large audience in the auditorium. The Holiness meeting, again in charge of Dr. and Mrs. Henry Wheeler, began its regular nine o'clock sessions on that day. During the ten days' camp-meeting later in the summer Bishop Wilson will give a daily Bible reading at this meeting.

The services of the Young People's meeting began on June 17, under the continued leadership of Dr. Charles L. Mead of Baltimore. Donald Chalmers, the auditorium basso, leads the music in the Young People's Temple, assisted by the Aida Trumpeters and Mrs. Ballard Lewis, soloist. Miss Gertrude Helen Rumsey, assisted by Miss Harris, is again in charge of the twilight service. Every Sabbath afternoon two beach meetings are held at four o'clock, one at the north pavilion, and one at the south. The evening beach meeting held at the foot of Ocean Parkway at six P.M. is led by the venerable president of the Ocean Grove Association, Dr. A. E. Ballard, now in his ninety-second year. Some of the good doctor's friends are so confident of his reaching the century mark that they are already thinking of plans for the celebration of his hundredth birthday.

One of the interesting features of Ocean Grove's early summer was the celebration of Dr. Charles H. Yatman's sixtieth birthday in the Young People's Temple. For twenty-five years, beginning in 1884, Dr. Yatman was the leader of this service, before beginning his world-wide evangelistic tours. He responded to the greeting of his friends with an earnest address on "God, the Gospel, the Bible, and Old Glory." He exhibited the flag which he carried with him on his world-tours, and also into every State of the Union, and which bears the signatures of many notables. Sixty girls came forward at the close of the service, each presenting the evangelist with a rose.

A BOARDWALK SCENE AT ASBURY PARK

Patriotic ek
ushered in c Ju
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ham Lincoln y
Bates, who s
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dence Day ve
Fielder of Ne Je
addressed a y
thusiastic thro in
auditorium. I as
timated that b
dred thousand r
were at Ocea G
and Asbury k
this holiday. M y
veterans of t
were present
auditorium ser
cupying seats E
platform. Tali
Morgan led the
Mr. Donald C
sang "The Battle Hymn of the Republic," veterans, speakers an
ence joining in the chorus. Mr. Clarence Reynolds, the auditorium
ist, played a selection, "The Troopers Mar
from the great composition, "The Storm,"
he renders every afternoon at four o'clock,
on Saturdays and Sundays, throughout th
mer. The sound of fife and drum, whic
most realistic, brought delight to the old ve
and the audience greeted Mr. Reynolds' pe
ance with a storm of applause. Go
Fielder, in his address, emphasized the n
religious faith, and said we could not do ou
service in this country unless we possesse
feeling of religious duty and a conscience
appreciates the difference between right
wrong. The nation must never depart fro
teachings of God. The great service closed
the singing of "The Star-spangled Banner,
by Mr. Chalmers.

From July 9 to 11, a "convention of ach
ment and opportunity," Bishops Berry
Wilson presiding, was held, and addresses
made by S. Earl Taylor, Dr. W. I. Haven and
ers. From July 5 to 12 the New Jersey Su
School Association held the twentieth annual
sion of its School of Methods for Sunday sc
superintendents and workers. The Rev. L
Harold Hough, D.D., pastor of Mount Ver
M. E. Church, Baltimore, delivered seven lectu
on "The Fundamentals of the Christian Fai
and a number of other prominent clergy
scholars and experts made addresses and
fruitful discussions.

The "Messiah" will be rendered on August 9
the New York and Ocean Grove Festival Cho
with Marie Kaiser, soprano soloist; Mary Jord
contralto; Dan Beddoe, tenor, and Frederick M
tin, basso.

MARY BARTON COOKMAN.

HIS OLD ENEMY

BY J. J. BELL

A Story in Two Parts, of Which This is Part One

OF THE few passengers to disembark from the yellow-funneled steamer on a certain fine March evening, Mr. Joseph Redhorn, the Fairport painter, was the last. Apart from the fact that he was not a pushful person in any circumstances, he was burdened with two bulky parcels containing rolls of wall-papers purchased that day in the city.

Mr. Redhorn was tired. He had a moderate headache, the effect of the city's racket plus a two-penny mutton pie consumed in haste after a seven hours' fast. His feet were very cold—"perishin,'" as he would have expressed it. Altogether he was ripe for his carpet slippers, shabby old easy-chair and untidy fireside, also a cup of tea, and, perchance, a dose of what he called his "Dyspeepsia Elixir."

Therefore, he looked none too well pleased when the piermaster, having received his penny, took his arm and, with furtive glances in the direction of the village, drew him into the little office, saying: "I've something to say to ye, Joseph."

"Is't important, Tammas?"

"It's about Danks, the fishmonger," the piermaster replied with much solemnity of manner.

"Oh, dear me!" sighed Mr. Redhorn wearily. "I'm no' interested in Danks this evenin'—even if he has been playin' another o' his dirty tricks on me. I'm no' interrested in ony human bein', nor in onything animal, vegetable or mineral, excep' Joseph Redhorn. I'm ower wearied. So I'll bid ye guidnicht, or adieu—whichever ye prefer."

"Haud on, man!" cried the piermaster, catching him by the sleeve. "I'm glad to hear ye say ye're no' interrested in Peter Danks!" The words were uttered most impressively.

"Eh?" Mr. Redhorn's expression became more alert. "What dae ye mean, Tammas? There's mair in yer remark nor meets the eye."

"I mean exac'ly what I say, an' I hope ye'll tak' it as a frien'ly hint."

Mr. Redhorn stared. "A frien'ly hint?"

"Jist that," said Thomas a trifle impatiently. "Ye're a saft-hearted sort o' chap, Joseph," he went on mildly, "an' although Danks an' you ha'e been enemies as far back as I can mind, if Danks was comin' on ye sudden-like for to borrow a hundred pound—"

"Tits, man! What are ye talkin' aboot? Danks borrow a hundred pound? Ye'll see him ridin' an elephant first!"

"Weel, I can only assure ye that some o' us in Fairport—I needna mention names—ha'e been asked to lend the sum I've mentioned."

"To Peter Danks?" Mr. Redhorn let fall one of his parcels.

"Ay, to Peter Danks. . . . An' I thought I would jist gi'e ye a hint—"

"But—but Danks is the solidest man in Fairport!"

"So it has been supposed," said the piermaster dryly. "Of course, what I'm tellin' ye is confe dential."

"Oh, I'm as secret as the tomb," Mr. Redhor returned, scratching his head. "But I'm stupefied I canna comprehend it, Tammas." Suddenly h peeped through the small window. "See! Thon der's Danks at his door, chattin' wi' his cronies, jist the same as he's been every fine evenin' for twenty year. I'm thinkin' he's been takin' a rise oot o' you an' the others."

Thomas shook his head. "Danks there is daein his best to keep up appearances. Of course, hi cronies ken naething aboot his affairs; naebody in Fairport does, excep' you an' me an' twa-three others. But the man's in a bad way—desperate for cash. . . . Aweel, I've warned ye, Joseph, an' the subjec' is closed atween us."

"An' I'm obliged to ye, Tammas, though in a way yer warnin's wasted, for Danks would never come to me—no' if he was on the verge of bankruptcy. Weel, I'll be movin' hame." The painter recovered hold of his parcel, bade his friend goodnight, and left the office.

In order to reach his abode it was necessary to pass by the fish shop. To all appearances Mr Danks was swelling with as much importance as ever, and his harsh, sneering laugh fell more than once on the painter's ears. Yet, for the first time in many years, Mr. Redhorn was spared the mental exertion of producing a smart retort to his enemy's sarcastic personal remarks. With a nod to the group

Continued on page 722

THE WORLD READY FOR HIS RETURN?

IF JESUS CAME TO-DAY WOULD HE BE GLAD OR GRIEVED WITH THE PROGRESS OF HIS CHURCH?

LETTER from the South which appeared in THE CHRISTIAN HERALD on June 25 has awakened the interest of readers in different States. In tter, the writer said:

le circle of friends here (in Chatta- were greatly interested at a recent gath- hen THE CHRISTIAN HERALD article in ue of June 11, on "The World's Hope" duty of preparation for the Lord's was read. To most of us it was a I thought that to believers he has com- he task of "making all things ready." stion was asked: "If Jesus were to ap- w, for a brief sojourn, to encourage his would he find the world better or worse? w he would find his church, which he a little nucleus of believers, a great ide organization; but how would he its divisions, its antagonisms, its jeal- its war of creeds? Would he find the th and the Holy Spirit in the churches y? And what of other conditions— at mass of non-churchgoers, the servi- the laboring classes, the corruption of the growth of crime, the luxury and gance of wealth, the indifference of the des, unawakened to spiritual things; the ss of the theaters, the white slave traffic? he find that the Gospel of peace and love otherhood had taken due root as he and prayed that it would? And would that the professing church had done its duty in carrying the light to the ?"

the request of the writer, we in- others to give their views briefly s subject. We devote THE MAIL- page this week to a number of eplies received, which we print ut comment. We will be glad to from others on the same topic, is one that should be ever- nt in the minds of those who love lk in the Master's footsteps.

uld Find That the World Is Slowly but Surely Being Won to Himself

ERRING to the letter and to your re- est on your editorial page of June 25, me to say most certainly the Master find that the little flower which he has d and which he watered with his precious and tears, has taken root in his world, branches and perfume are extending all is kingdom. He plainly states in Luke that there will be divisions on account Gospel. These same divisions broke out the earlier churches. Note especially reat man of God, Paul. But are the dif- es in our churches so great as they seem ? Do not God's churches of whatever Baptist, Methodist, Christian, Evan- , agree on more than two things: The Supper, the divinity of Jesus, baptism? st could be extended.

course, we are loyal to our church,' and ot? If I believe in God (and I do with heart and all my soul), because some one n a church of a different name believes ame, but is loyal to that particular h, I see no war of creeds there. I will udge; I am positively unfit to do that. imself will judge, and there will be no es made. There were hundreds and thou- who even took their religion with them he caves under the ground, driven there ruel world, shortly after Jesus left. Now, my of believers extends into the millions, s being added to each minute. In this there are all the churches that believe in vinity of Jesus.

would find—and how sad it is to admit at the tribe of Judas had increased, and ome still would sell him for the price of eanest slave. He would also find that the f Paul, of John, of Luke, of Matthew, of had increased to millions. A great mass n-churchgoers existed in the time of Jesus. would pay no heed to him then, as now. hat the church can do is to earnestly and preach Christ crucified. We dare lame our pastors for these non-church- goers. We would have less of this, and less of white slavery, yes, less of every sin, if church members would rally around their pastors and live consistent Christian lives. "Go ye forth," (Matt. 28: 19), is being complied with, slowly but surely; note a nation's appeal for Christian prayer—a nation long steeped in ignorance and sin. Yes, truly, Master, thou art winning the world to thee; thy blood was not shed in vain.

Oklahoma City, Okla. R. L. CULLEY, JR.

. . .

Would He Find a World Following Devils' Instead of "Walking with Christ"?

THE claim that we have the right of "private judgment" is only good when our views are what God wants. If the Word is searched, and followed with as much faith as an earthly would not be led astray by Satan, and I Cor. 1: 10 could not be said of us.

The trouble with us is that we have followed devils clothed as angels of light, instead of being yoked with Christ, and walking with him—not far off. Christ said: "Follow thou me."

Newark, N. J. READER.

. . .

He Would Find the World Materially Advancing, but Spiritually Declining

FROM what Christ himself says he should find the world worse, for in Luke 18: 8 it is asked: "When the Son of Man cometh, shall he find faith on the earth?" In Matt. 24: 12, after his disciples had asked him, "What shall be the sign of thy coming and of the end of the world?" among other things he said: "Because iniquity shall abound, the love of many shall wax cold." In verse 37 of the same chapter he also says: "As the days of Noah were, so shall also the coming of the Son of Man be; for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not till the flood came and took them all away, so shall also the coming of the Son of Man be." Also Luke 17: 28, 29: "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be when the Son of Man is revealed."

Again II Tim. 3: 1-5: "This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away." In II Peter 3: 3 we read that there shall come in the last days scoffers walking after their own lusts and saying: "Where is the promise of his coming?" but (verse 10) "the day of the Lord will come as a thief in the night, in which the heaven, being on fire, shall be dissolved and the elements shall melt with fervent heat. Nevertheless we according to his promise look for new heavens and a new earth, wherein dwelleth righteousness."

From these various passages of Holy Writ it would appear that while the world materially is advancing it is spiritually declining.

Philadelphia, Pa. J. McC.

. . .

Think Pastors Everywhere Should Make it a Prominent Topic

I AM very glad that friends in the Southland have expressed an interest in what I believe is one of the most important subjects of our day—the Lord's coming. Many readers in the North are deeply interested in the same subject, for the signs of the times indicate that we are nearing a great crisis, which even this generation may be privileged to witness. Rev. A. B. Simpson has written in a recent book: "And now, having considered all these things, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting into the coming of the day of God?"

Personally I think every preacher of the Gospel should make this subject prominent. The message that "Jesus is coming soon" is a timely theme. Happy are those who are "watching and loving his appearance." This is a purifying hope, and is needed in these times of peril. J. WARREN WHITE.

Fitchburg, Mass.

. . .

He Would Find Much to Grieve Him and Yet Much to Rejoice

IF JESUS were to come now, he would view the unfinished work, and would see much to grieve him. But can we ignore what Christianity has done in the past nineteen hundred years? One good look at the world's conditlon at the time of Jesus is sufficient to convince any one that much has been done for the betterment of man.

"The kingdom of God cometh not with observation." Can mortal man take his yardstick and measure the growth of the kingdom of God?

Do we believe in the words of Jesus? Do we rest upon the promises of God? If they are built upon the foundation of eternal truth, they cannot fail.

"Then I, if I be lifted up, will draw all men unto me," is true to-day. Have faith in God.

Holyoke, Colo. ULYSSES G. WILLIS.

. . .

Would Jesus Find Christians Strangers to Himself or Having Their "Conversation in Heaven"?

AS TO the world's preparation for Christ, if I were asked what one thing the world, the flesh and the devil try hardest to prevent us from getting, I would reply, "Conversations with Christ." One may be a most religious person—busy all day long about God's matters; one may give time and money and thought to him, and yet one may never really know him. And some day such a one sees his work crumble away and himself left naked—suddenly awake up to the fact that he and his Saviour are strangers.

He meant that we should have talked to him continually about everything we did, and everything we cared about, and should have been always conscious of his sympathy, and oversight, and working. He meant us to have asked his counsel; to have told him our anxieties, and he would have ended them; to have asked him for light about doctrine which we could not understand; to have confessed to him our secret sin and he would have forgiven and cleansed us. READER.

Pittsburg, Pa.

Christian Herald Family Workers

IN obedience to a large number of requests we announced last week an extension of our coupon offer, whereby friends may continue their efforts to influence new members during this month. At the same time we announced a reduction of the offer to 30 cents for five months, also we stated that to friends sending in six coupons we would present, with our compliments, a Red Letter New Testament. This will enable many who sent in but two or three coupons to send in additional ones and thereby gain a Red Letter New Testament, for, of course, all who send in one or more coupons during July, may now increase the number to six and get credit for the ones already sent. Thus they would become entitled to the Red Letter New Testament.

Have You Taken Advantage of This Opportunity?

Have you sent in one or more coupons? Surely you must know of several friends who would be better off for reading THE CHRISTIAN HERALD every week. As we have stated before it is a form of Home Missionary work which you cannot afford to overlook. In due time these friends will feel in their hearts the soul-inspiring messages which THE CHRISTIAN HERALD voices each week and before long we shall have gotten their cooperation secured for the extension of the Redeemer's kingdom.

P.S.—The Red Letter New Testament which is given as a reward in the offer above is the same as we have been selling for one dollar per copy. This Testament, especially designed by the late Dr. Louis Klopsch, contains the Authorized Version printed in black, except that every word recorded therein as having been spoken by our Lord is printed in Red.

Get last week's CHRISTIAN HERALD, fill in the coupons and mail them to us before it is too late.

MISCELLANEOUS QUESTIONS AND ANSWERS

. W. A. B., Heart Lake, Pa. Thanks for arbara Freitchie card which is a beautiful ir.

der, Edmore, Mich. "Hardshell," in the gical sense, is a term now little used. It pplied to the extreme conservatives of any r denomination, who were averse to inno- , who clung tenaciously to primitive prin- and interpretations, and set themselves bly against compromise.

., Kinston, N. C. 1. See explanation of ise in reply to E. S., New Brunswick, In MAIL-BAG of July 16. 2. See explana- f John 20: 17 In answer to M. A. J., sky, N. Y., in MAIL-BAG of May 28.

3. In the passage in Luke 16: 9 not money or good deeds should be regarded as the key to heaven, although the right use of the first and the willing performance of the second are an important test of character and an evidence of responsibility felt. It is not by the merit of such things that we can win salvation, which is a free gift; but if we are children of God our faith must be made manifest by our works, for faith without works is dead. (II Cor. 5: 10; Matt. 25: 34-40.)

C. M. D., Naples, N. Y. The second pyramid at Gizeh is said to have been built by Khephren circa 2186-2163 B.C. The great pyramid of Cheops (or Kheops) and several others date relatively from 2218 to 2186 B.C. The Sakkarah pyramid, of crude brick, is supposed to have been constructed in the early period of Israelitish bondage. A majority of the pyramids were the tombs of monarchs who flourished from the fourth to the twelfth dynasty. The Israelitish exodus is variously placed by chronologists as follows: Ussher, 1491 B.C.; Bunsen, 1320 B.C.; Peele, 1652 B.C.; Hales, 1648 B.C. The duration of their sojourn in Egypt was approximately 430 years (Ex. 12: 40, 41).

Subscriber, Creelman, Saskatchewan, Can. The word "grace" in II Peter 3: 18 refers to the Christian virtues—charity, liberty, holiness, etc.—indeed all the graces of which Christ is the exemplar.

Mrs. A. B., Hewitt, Durforth Avenue, Lake Forest, Ill., would be glad to have some reader of this paper send her a copy of the poem beginning:

"We search the world for faith; we cull
The good, the pure, the beautiful,
From graven stone and written scroll," etc.

Subscriber, Turbotville, Pa. 1. You should procure permission from the publication to print the verses as a song set to music. 2. Write to Librarian of Congress, Washington, D. C., for information concerning copyrights.

HIS OLD ENEMY

Continued from page 720

of idlers, who were plainly astonished at the fishmonger's silence, he proceeded to his bachelor abode where, to his surprise and gratification, he discovered Willie, his apprentice, in the act of preparing tea.

"Wullie!" he cried, "this is exceedin' kind o' ye."

"Oh, I had a message for ye aboot that paper for Miss Grogan's bedroom," the boy replied, "an' I thought I might as weel come early an' get ready yer tea. An' here"—he took a glass from the mantelpiece—"here's a dose o' the Elixir. I thought ye would be the better o' it after yer day in Glesca."

"Upon ma word," said Mr. Redhorn, accepting the dose, though somewhat staggered by his apprentice's attention, "I'm fair amazed at yer thoughtfulness, laddie. Here's to ye!"

"Oh, that's a' richt," said Willie easily. "It's guid for ye, an' I like fine to se ye makin' faces."

. . .

When a full week had elapsed without anything special happening to stimulate the gossips of Fairport, Mr. Redhorn began to doubt the accuracy of the piermaster's estimate of the fishmonger's financial condition, and at the end of three weeks he decided that the Danks panic had been either merely temporary or (which was far more likely) an elaborate piece of "codding" on that sardonic person's part. He had known Danks for many years as the most close-fisted person in the village; he was aware that five years ago Danks had inherited a couple of thousand pounds; moreover, Danks, like himself, was a bachelor without a dependent. The painter was not the sort of man who finds entertainment in prying into and discussing his neighbor's business; indeed, he shrank from revelations of all kinds, but more especially from those of an unhappy nature. So he made no inquiries, and let the matter slip from his mind, gladly enough.

. . .

On the evening of the first of April Mr. Redhorn sat at his untidy fire trying to darn a sock. The atmosphere around him was redolent of eucalyptus. He was beginning to recover from what he called his "annual spring cauld in the heid," which had kept him indoors for the past three days. As he was wont to explain to those who accused him of malingering, there were, doubtless, professions for which a clear head was unnecessary, but the painting trade was not one of them; also, he was not going to risk his reputation of paper-hanger and decorator by sneezing in the midst of a delicate operation; finally, no other human head had ever been afflicted with such a cold as his—it was unique in the annals of influenza.

Mr. Redhorn regarded the sock in his hand with extreme disfavor. "There'll sune be nane o' the oreeginal left," he muttered. "Darns, darns, darns! Oh, for the moral courage to fling it in the fire!"

He threw it under the t ble instead and took up a book. But after reading steadily for five minutes, he returned the book to the low shelf at the side of the fireplace. "It's no' as guid as usual," he reflected, "or else ma passion for literature is failin'." He sighed heavily.

The fact is that Mr. Redhorn was seriously depressed. No doubt his cold, and perhaps also the sock had contributed to his gloom, but the primary cause was his apprentice. For Willie had accepted an invitation to draughts and lemonade for 7.30 prompt, and it was now near to nine o'clock. An hour ago Mr. Redhorn, glancing out of the window prior to lowering the blind, had observed the boy in earnest conversation with a damsel of about his own age, fifteen, and not lacking in personal charms.

"H'm! I suppose it had to come sooner or later," the painter dreamily soliloquized, as the little scene now recurred to him. "In the spring, accordin' to the poet Byron, a young man's fancy turns to thoughts o' love. Aweel, it's better nor bettin' on horses, onyway. An' I daresay it's maybe mair excitin' nor draughts. Ay, youth's a fine thing, an' auld age has been said to ha'e its beauties; but middle-age, wi' a cauld in the heid an' a tendency to dyspeepsia, no' to mention chilblains, lumpy socks an' nae company—middle-age, I declare, is— Come in, come in! The door's no' bolted."

Willie entered, panting, his eyes shining.

"Sit doon, laddie," said Mr. Redhorn, with less cordiality of tone than the apprentice was accustomed to.

"I couldna come ony earlier," Willie gasped, seating himself. "I've been that busy gatherin' news. I've got some rare news for ye!"

"I presume," the painter remarked ironically, "ye ha'e deigned to appear in order to inform me o' yer approachin' nuptials."

"I dinna ken what ye're gassin'—speakin' aboot," returned Willie. "I cam' to tell ye that Danks is burst."

"Eh?—what's that?"

"I'm sayin', Danks is *burst*."

Mr. Redhorn recovered himself. "Tits, laddie! That's an auld canary. Wha has been coddin' ye?" he coolly inquired.

"There's nae coddin' aboot it," was the indignant reply. "It's the solemn truth. It's a' through Fairport. If ye hadna had the cauld in yer nose ye would ha'e heard aboot it afore noo."

Mr. Redhorn shook his head. "Na, na, Wullie. Ye've been the victim o' rumor which is entirely devoid o' foundation. Danks is no' the sort to burst."

"But he *is* burst—as sure as ye're sittin' there," the boy asserted. "I heard it first frae Jessie Forrest, when I was comin' to see ye, an' then I went an' listened to different folk to see what I could hear. They were a' speakin' aboot Danks. He's been gettin' the lend o' money, an' he canna pay it back, an'—"

"That'll dae, laddie." Mr. Redhorn rose. "I'll return in twa meenutes. Ye'll find a bottle o' leemonade in the press," he said, and hurrying to the door, snatched his cap from a peg and left the house.

The piermaster's abode was almost next door, and the piermaster was at home.

"Ay, it's true," he said in answer to the painter's question. "Ye wouldna believe me afore, Joseph, but I was richt. Danks has been speculatin' in secret for years an' lossin' a' he made at his business an' a heap mair besides. He's been borrowin' frae moneylenders, an' he's had a bill dishonored. I was tell't the day that his name is in this week's Black List—"

"What? The Black List — that vilest publication o' modern ceevilization!"

"The same," said Thomas. "An I ken for a fac' that if Danks canna produce twa hundred pound by the morn's mornin' he's a done man. An' he's that already, for wha's gaun to trust him wi' twa hundred pound? No' me, nor you either, I'm thinkin'!"

A short pause, and Mr. Redhorn inquired: "Ha'e ye seen him the nicht?"

"No' to speak to. I gaed up to the shop wi' the intention o' speakin', but the door was shut, an' when I keeked through the wee hole in the shutters I seen him sittin' there wi' his heid in his han's—an' so I turned an' cam' awa'. My soul! I was kind o' vexed for the man, though I never liked him."

"Sittin' there," said Mr. Redhorn musingly. "surrounded by his faithful but helpless fish. Aye, it's a sad, sad job."

"It is, but he's only got hissel' to blame. He canna expec' us to help him noo. There's naebody in Fairport wi' siller to put in a sinkin' ship."

"True, Tammas, true," the painter slowy admitted. "Weel, I'll awa' back to—"

"He hasna been at you—has he?" suddenly asked the piermaster.

"Na, na. He kens better nor to come to me." And Mr. Redhorn retreated to his own abode.

(To be concluded)

BLIND FANNY CROSBY HELPS THE BLIND

FANNY J. CROSBY, the famous blind hymn writer, is the president of the new organization, the Golden Rule Alliance of America. Miss Crosby was for many years a teacher in the New York Institute for the Blind. There she formed the friendship of Grover Cleveland, who, as a young man, was a secretary in the school. Here work in connection with the Bowery Mission is replete with incident.

The Alliance has Lillian A. Lilly, Luella Pierce and Anna Stahl Allendorf for its vice-presidents. Rev. Edwin C. Holman is treasurer, and Mabel F. Holman, secretary. Already a wide field of service is being opened to the new organization. A father and mother in New Jersey called the attention of the Alliance to a baby with sore eyes. The parents were unable to give the child proper medical treatment. The Golden Rule Alliance assisted them, and the child was treated at the New York City Eye and Ear Infirmary. A complete cure resulted and the child's eyesight was saved.

In northern New York lives a girl twelve years old. Her parents are toilers, and life has become a struggle for daily bread. The blind child's affliction has not received proper care and treatment. She is a physical weakling. An effort has been made to place her in some home or school for the blind, but it failed. Arrangements were made for her at one of the leading hospitals, and it is confidently expected that there will be a complete cure of her ankles and wrists.

The Golden Rule Alliance is arranging to establish a home for blind girls, open to children from any State in the Union. Fanny Crosby has made an appeal in behalf of the project, in which she writes: "I believe that it is to see this plan advanced that my life has been spared. I now pray that God will lengthen my days until the work has been fully accomplished. There is no need greater than that of a home where blind girls may be surrounded with protecting love, be taught to support themselves, and feel that they are sheltered from the tempests that beat upon their frail forms."

Any reader interested in this worthy humanitarian work may address the secretary, Mabel F. Holman, 75 Fifth Avenue, New York, for all information.

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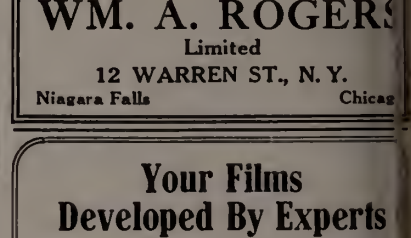
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BEY AND GOD CLEARS THE WAY*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

OD led the people about . . . by the Red Sea" (Ex. 13: 18). They moved in a southeasterly direction and crossed the sea a little south of what is now Suez.

nd the Lord went before them" (Ex. 13: 21). His ence was as a cloud by day and fire by night.

nd the pillar of the cloud went from before their face stood behind them" (Ex. 14: 19). This God did, be- e the hosts of Pharaoh had started in pursuit of the elites to bring them back to Egypt and bondage.

t was a cloud of darkness to them [the Egyptians], t gave light to these" [the Israelites] (Ex. 14: 20).

o that one came not near the other all night" (Ex. 14: And thus God kept the beast from seizing his prey.

he Lord caused the sea to go back" (v. 21). He used strong east wind as a broom to sweep the waters back, there was a dry path in the midst of the sea, by which Israelites crossed in safety. The Egyptians followed n that same path, but more slowly because they were ing in the dark.

he Lord troubled the host of the Egyptians" (v. 24). nade the wheels of their chariots drag in the sand, and aused the hoofs of their horses to be broken. "Let us from the face of Israel, for the Lord fighteth for n," exclaimed the Egyptians. But before they could about and retreat, God rolled the sea over them, and were drowned. "Thus the Lord saved Israel that day of the hand of the Egyptians" (v. 30). "And Israel the Egyptians dead upon the seashore" (v. 30). And people feared the Lord, and believed the Lord and his ant Moses (v. 31).

ow we should open our Bibles and read the fifteenth pter of Exodus, from the first to the twenty-third verse, ch contains the song of Moses, in which he led the elites to sing praises to God for his deliverance. And iam, the sister of Moses, with a timbrel (tambourine) her hand led the women as they joined in the song (Ex. 20). Rawlinson, the great historian, says of that g: "It is the pattern thanksgiving hymn for the Church God in all ages." Dean Stanley said of it: "In Moses' g and Miriam's response, the nation found its voice in first Hebrew melody, in the first burst of national try, which still lives on through Handel's music."

here are many lessons to be learned from the Passover l the attendant incidents, but the most practical of all bedience. It was no easy matter for the Israelites to ke the necessary preparation for the sudden leave-taking Egypt. They would have said "impossible" if they had owed themselves to take counsel of their fears. They ply obeyed God's instructions given through Moses, and en marching orders came, they moved breast forward. order to appreciate how brave they were in their obedi- e, we must consider the jaws of death into which they rched. We read in Ex. 14: 3 that they were "entangled the land." What does this mean? The great wall for defense of Egypt was on their left as they moved south- rd, led by their mysterious Guide; the Red Sea was in nt of them, while to the west and north there dwelt hos- e people. To move forward in any direction was either rilous or seemingly impossible, while to stand still was tain death either by conquest or starvation. And what ey did was to obey, to obey God. Moses encouraged them God by saying, "The Lord shall fight for you, and ye all hold your peace" (Ex. 14: 14). And we have learned w wonderfully God did help them!

Let not this lesson in obedience be lost upon us. We ll find yet others in the Bible, as in the account of Jacob, o, after he had dwelt in Haran fourteen years, was ld by God: "Arise, get thee out of this land, and return to the land of thy kindred" (Gen. 31: 13). Then Rachel, s wife, gave him the best possible advice: "Whatsoever od hath said unto thee, do" (Gen. 31: 16). And it is recorded that "Jacob rose up and passed over the river [Euphrates] and set his face toward Mount Gilead" (Gen. 31: 21). That mountain was like a great watch-tower which overlooked Jacob's homeland.

We place beside Rachel another woman, even Mary, the mother of Jesus, in the matter of enjoining obedience at the marriage feast of Cana. Wine was lacking, and when it became apparent that Jesus would do something about it, Mary said to the servants: "Whatsoever he saith unto you, do it." Jesus said: "Fill the waterpots with water." And they filled them to the brim. Then Jesus said, "Draw out now, and bear unto the governor of the feast." And they bore it.

Here are two stories about great army generals, good for boys to hear; the first is about an English general, the great Duke of Wellington, and the second is about General U. S. Grant, our great American general.

An English farmer was one day at work in his field when he saw a party of huntsmen riding over the farm. Anxious that they should not pass through one field when the crop was in a condition to be badly injured by the tramp of horses, he sent a boy to shut the gate, and on no account to allow it to be opened. The huntsmen came up and ordered the gate to be opened. The boy declined to do it, stating the orders he had received and his determination not to open the gate. Threats and bribes were offered alike in vain. After a while one of noble presence advanced and said in commanding tones: "My boy, do you not know me? I am the Duke of Wellington, one not accustomed to be disobeyed, and I command you to open that gate that I and my friends may pass through." The boy lifted his cap and stood uncovered before the man whom all England delighted to honor, and then answered firmly: "I am sure the Duke of Wellington would not wish me to disobey orders. I must keep this gate shut, nor suffer any one to pass through but with my master's express permission." Greatly pleased, the sturdy old warrior lifted his own hat and said: "I honor the man or boy who can neither be bribed or frightened into doing wrong." And handing the boy a glittering sovereign ($5) the old duke put spurs to his horse and galloped away.

Some boys think they will not need to obey anybody when they grow to be men. The story about General Grant, now to be given, will show the nobleness of obedience. He was very ill for two years or more before he died, and during that time he took his food and medicine exactly as his physicians told him to do it. Sixty-three years old, and a great general, and yet not too great nor too old to obey. Some one has said it was "because he had formed the soldierly habit of obedience." If we did but know it, obedience will show our greatness rather than our littleness.

The keeper of a great prison, Warden Brush, has said: "I never hear a child's sullen 'I will not' without shuddering, for disobedience to parents is often the beginning of a path that leads straight to prison doors. Disobedience to the laws of the State, which is criminal, begins in disobedience, which is unfilial." To obey is the greatest lesson a young person can learn. There appeared in a Berlin paper the following incident. A switchman was at the junction of two lines of railway, his lever in hand, for a train was signaled. The engine was within a few seconds of reaching the embankment, when the man on turning his head perceived his little boy on the rails of the lines the train was to pass over. With an heroic devotedness to his duty, the man adopted a sublime resolution. "Lie down," he shouted to the child, but as to himself, he remained at his post. The train passed along its way and the lives of one hundred passengers were saved. But the poor child! The father rushed forward, expecting to take up only a corpse; but what was his joy on finding that the boy had at once obeyed his order. He had laid down and the whole train had passed over him without injury. The next day the king sent for the man and attached to his breast the medal for civil courage. In this story there is a lesson for sons and fathers alike, for boys to obey their fathers, and for fathers to train their boys in obedience.

* The International Sunday School Lesson for August 17, 1913. ossing the Red Sea. Ex. 13: 17 to 14: 31. Golden Text: "Before they ll, I will answer." Isa. 65: 24.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—The teachers of The Christian Herald llion Bible Class attended the Pan-Presbyte- n Alliance in Aberdeen as the first of eight eat conferences, mostly international in ich they are participating this summer. hool by representatives of all the Reformed d Presbyterian churches of the world will be interest and value. A Welsh speaker mented the decline of attendance at Presby- rian Sunday schools in Wales. While the urch membership had gained several hun- ed, the Sunday school enrollment had fallen more than four thousand. The speaker tributed the falling off to inefficient teachers, which several other speakers referred. Pu- ls in many classes see too great a contrast twcen their trained teachers in day schools d their untrained teachers in Sunday schools. he speaker said that even unconverted per- ns were placed in charge of Sunday school asses in many cases.

Dr. J. A. Worden, of Philadelphia, then ade a plea for the establishment of teacher- aining classes of three kinds: First, in the nday school itself where a group, large or small, of young people aspiring to be fitted for effective teaching should be taught how to teach in the regular lesson time by some suitable person, using some suitable text-book. Second, teacher-training classes for the teachers themselves meeting at some other than the Sunday school hour and taught preferably by the pastor, as one of his most important tasks. Third, teacher-training classes in institutions of learning to prepare those soon to graduate for efficient service in the Sunday school. Those desiring to establish such classes should write to Dr. Worden or to the Sunday school leader of their own denomination.

An Irish preacher following Dr. Worden said that while teacher-training is of value, the most important thing is for a teacher to know the Bible and to be filled with a passion to apply its saving truths to others. A Canadian speaker remarked that although teacher-training is one of the most urgent duties of the church, it is very hard to secure teachers for such training classes. He believed the ministers of the church should do this as one of their most important duties, and that theological seminaries should have courses of lectures to prepare them to do this training work in the best way. This proposal was strongly supported by Rev. A. Van der Meer, of Michigan, who had found time in his own pastorate not only to train teachers, but to teach the young.

—Professor Cowan, of Aberdeen, having referred to the faithfulness and religious interest with which day school teachers in Scotland taught the Bible and catechism as a part of their daily work, said that Sunday school superintendents ought not to be so shy about asking these skilled teachers, who have their weekly rest day on Saturday to teach on Sunday. We are too ready to make the excuse for them that "having taught children all the week, they should not be asked to teach on Sunday." Rather let us say, "*Noblesse oblige*," and summon them to use their teaching talents where they are most needed and will help most to mold character.

—Send questions and suggestions for the Round Table to Wilbur F. Crafts, Ph.D., 206 Pennsylvania Avenue, S. E., Washington, D. C.

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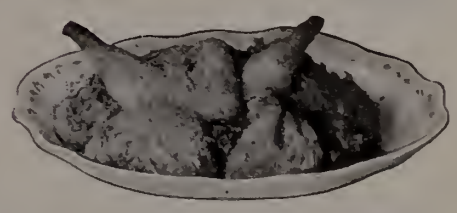

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WHAT IS MODESTY IN DRESS?

BY MARGARET E. SANGSTER, JR.

OH! the letters that have poured into my hands—letters from all of the corners of our country; letters, perhaps a little indignant and letters frankly delighted. But every letter about the same subject—modern dress. I am going to let you read a few of them. The matron of a home devoted to rescue work gives this advice:

Margaret E. Sangster, Jr.

"A girl's clothing should be modest and simple, yet so neat and becoming that she can go on the street or any public place without attracting attention. Regardless of the demands of fashion it would be well for us to bring up our standard of dress."

A lady of the old South sends this message to the girls: "A young man of high ideals said to me: 'The women of the day are not due the courtesy and chivalric spirit of men as they once were. By their mode of dress they prove their own degeneracy.'"

Here is a girl that partly approves of the modern dress. I think that she has a good idea of the situation:

"I feel that I speak for most of my girl friends when I say that we have worn short sleeves and collarless dresses, believing that we were sensibly and modestly attired. There are extremes in dress that are to be condemned, and some thoughtless girls adopt freakish styles; but what style cannot be made extreme?"

The man who wrote this letter is in favor of the present styles. I do not think that he has seen the extremes that we disapprove of:

"To my mind, what you have reported these men to say, speaks the degenerate thoughts of a few men and not at all for the great mass of people. Women should not dress to satisfy the morbid ideas of the degenerate."

This letter brings quite a revelation with it:

"My husband, who is a street car conductor, recently remarked: 'I wonder if women talk about men the way men do about them!' I am sure there was food for thought in that remark. Why shouldn't men talk? Do you believe that the styles of to-day were created for women only? How many women would slit their skirts quite so much just to let the women see the color of their underskirt? Would they care whether a woman saw their new lace stockings? Certainly not! It is for the men that these styles are created—created by those who care only for men's admiring glances."

This line of good common sense comes from a reader in New York City:

"My regard for a woman who follows the fashions to the exclusion of common sense, or modesty, is greatly lessened."

This letter is from a New Jersey girl. She is very frank in her denunciation of extreme dressing:

"I am counted as a well-dressed and fashionable girl, but however 'peculiar' I may be called, no one shall ever see me dressed in the manner which is so appalling to all Christian humanity."

Has it ever occurred to you, girls, that the people of other nations are beginning to look down on the American woman? This letter seems to give that impression.

"I was standing in the vestibule of our cottage on Decoration Day, and as I watched the crowd stream by, I became conscious of an indignant feeling in my heart, for *I was ashamed* of some of my sex. After seeing the skirts and coats and other articles of apparel that are being worn just now, I have come to the conclusion that, as a matter of patriotism alone, it should be denounced, in that it is lowering the standard of American womanhood."

This note is from a lady who has gone very fully into the problem of the day:

"The work of modern times has changed men's dress with a view to greater efficiency and that which hindered has given place to something more useful. Women and the styles in women's dress are following the same lead for similar reasons. Shoes with raised heels have been worn for too long. The silly fashion probably began because a woman of short stature put them on to make herself look taller, and being a well-dressed woman, her friends followed her lead like a flock of sheep."

This sounds rather sensible to me.

"I confess that the new fashions are not at all beautiful. Pope's lines:

" 'Be not the first by whom the new are tried,
Nor yet the last to lay the old aside,'

are well worth considering, when the consideration of modern dress crosses our path."

The bit of homespun philosophy in this note is from a little lady who laughingly calls herself "in the grandmother class":

"Since I can remember, fashions have come and gone, and it seems that about every possible change has been made. But for immodest dress, surely the present day styles exceed anything I can ever call to mind. I remember the low neck and short sleeves of the late fifties, but they were not to be compared with the present styles."

. . .

Don't you think I have shown you enough letters for this time? Because there are so many who say practically the same things, I felt sure you would be bored—and I don't want to bore you. It is too vitally important to the girls of America.

Do not think that anybody wants you to dress in the fashion of a dead generation. That idea is far away. Many of the present-day fashions are sensible, as well as being in good taste. But, girls, avoid the extreme, the immodest dress that causes comment on the street corner and raised eyebrows in the public place.

I have read many articles in the last few months; talks that threw bouquets at some of the modern fashions, and talks that threw bricks.

Friends of mine, I know that you are sensible, right-thinking girls. What do you throw on the stage before the god of fashion and his manikins? Is it a bouquet or a brick?

BLACK-EYED SUSANS

(Suggested by the cover of this issue, which is reproduced through the courtesy of the the American Optical Company)

"HE loves me!" murmured the little maid.
"And he loves me not!" she said,
As the petals fell 'neath her baby hand
To the grass, where they withered dead.
And the summer sun from the heavens' arch
Gleamed down on the solemn pair,
And the angels smiled as they watched the child
Who had never a pain or care.

The flowers have crumbled away to dust,
And the little maid's hair is gray,
And her life is too sordid and full of woe
To stand in the sun and play.
But memories come of the summertime,
And her heart has a tiny spot
Which remembers the day when she used to say:
"He loves me—he loves me not!"

MARGARET E. SANGSTER, JR.

THESE MEN KNOW AND LOVE THE FLAG

To The Christian Herald, New York:

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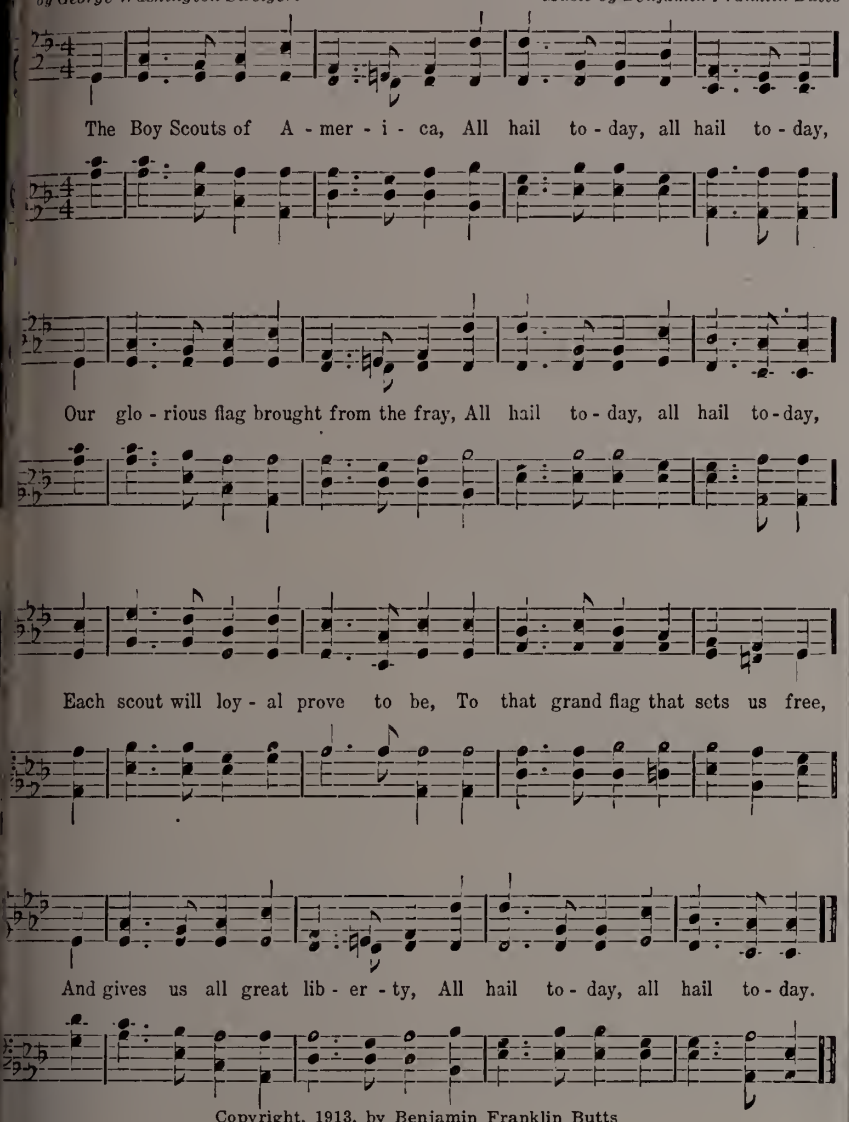
The Boy Scouts of A - mer - i - ca, All hail to - day, all hail to - day,
Our glo - rious flag brought from the fray, All hail to - day, all hail to - day,
Each scout will loy - al prove to be, To that grand flag that sets us free,
And gives us all great lib - er - ty, All hail to - day, all hail to - day.

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The Boy Scouts of America,
All hail to-day, all hail to-day!
Our glorious flag brought from the fray,
All hail to-day, all hail to-day!
Each Scout will loyal prove to be
To that grand flag that sets us free,
And gives us all great liberty!
All hail to-day, all hail to-day!

We make for peace and not for rout,
As loyal Scouts, as loyal Scouts!
We bring good cheer, without a doubt,
As loyal Scouts, as loyal Scouts!
When to the woods we hie away,
Upon a pleasant summer day,
We learn great lessons while we play,
As loyal Scouts, as loyal Scouts!

Our friendship we to each reveal,
As true as steel, as true as steel!
To parents dear our word we seal,
As true as steel, as true as steel!
No matter what our lot may be,
A smile we'll wear right cheerfully,
And whistle all the time, you see,
As true as steel, as true as steel!

Such sturdy boys you never saw,
Hip, hip, hurrah! hip, hip, hurrah!
We all are pledged to keep our law,
Hip, hip, hurrah! hip, hip, hurrah!
And should we see one in distress,
With kindest deeds that one we bless,
And so each day we do our best,
Hip, hip, hurrah! hip, hip, hurrah!

GEORGE WASHINGTON SWEIGERT.

ANSWERED PRAYERS

IN ANSWER to my prayers while tithing my income," writes a Subscriber from New Castle, Pa., "my kind heavenly Father lped me to pay off a large debt, for ich I praise his holy name. I can d do now give larger tithes. God s kept his promises with me which ead in his holy word." A Subscriber om Delhi, N. Y., writes: "I wish to y that the Lord has answered many ayers and has lately guided me in ding work. I asked help and I feel answered. Now I ask for strength d guidance. J. W., of Skaneateles, Y., writes: "I wish to acknowledge e direct and unmistakable answer to recent prayer. There have been ny others, but this one in particu- was such complete evidence of ine love that I must give him praise this way."

F. A. S. writes from Thomson, Ga.: am always interested in your An- ered Prayer Column, and can tes- y to God's goodness in answering prayers recently in restoring my alth and straightening out a busi- ss matter." K. E. D., of Paterson, N. writes: "In answer to prayer such a beautiful peace has come to me that I wish to thank God publicly for his goodness to me."

Mrs. S. E. P., writes from Brewerton, N. Y., "I wish to acknowledge God's goodness in answering my prayer for the recovery of my daughter. Praise his holy name!" "I wish to add my testimony to your Answered Prayer column," writes M. A. S. from Swansey, N. H. "God has answered many prayers for me when the way seemed very dark and I was greatly worried. I know he does answer prayer if we have faith and are truly earnest. I feel very grateful for his great goodness to me."

Acknowledgments of answers to prayer have also been received from:

Mrs. W. B. D., Hanover, Ind.; Mrs. K. F. V. R., Chicago, Ill.; E. B., Zion, Mo.; Mrs. M., Zion City, Ill.; A Reader, Dallas, Texas; E. S., Wever, Iowa; Mrs. M. W., Drummond, Okla.; Miss L. P., St. Joseph, Mo.; H. E. R., Modesto, Calif.; R. W. H., Randolph, Vt.; A Reader, Onalaska, Wis.; R. D. W., Sheridan, Mo.

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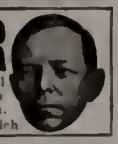

Send for my 200 page book with Free Trial Lessons explaining methods for Home Cure Established 15 years. Reputation world-wide. G. A. LEWIS, 31 Adelaide St., Detroit, Mich

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Add. for Catalogue and Special Donation Plan No. 44
THE C. S. BELL CO. Est. 1858 Hillsboro, Ohio

A New Hernial Appliance

This Invention Holds More Firmly, Comfortably and Surely Than Any Truss.

Sent on Trial

The new Brooks Appliance for rupture so thoroughly meets every test and requirement that it is ordered by the U. S. Government for use in the army and navy, as the most reliable support ever invented. It is a radical departure from the old leg strap and cumbersome pad. Automatic Air Cushion binds and draws together the muscles in the way they should and always retains them perfectly, no matter what position the body assumes or how much exercise is taken. The Appliance is held in place by elastic straps which cannot slip, as the pressure is always in proportion to the support required. It is durable, cheap, sanitary, and cannot harden or get out of shape. Can be worn in bed or bath. Has no metal to rust. Is inexpensive, and it is easy to keep clean. Is comfortable because of the constant circulation of air through it.

This Appliance is sold under a positive guarantee of money refunded if not satisfactory. We do not guarantee to cure, for no truss or any other appliance will do that. We do guarantee to furnish a perfect Rupture Appliance which will give the highest relief, comfort and retain the reducible rupture at all times, and prevent it from coming down. We do guarantee to fit any reducible rupture, no matter what shape it is in or where it is located, and if you are not entirely satisfied with the Appliance after you have had it in your possession 10 days, the price paid will be refunded in full.

Further information regarding the Appliance, rules for self-measurement and ordering sent FREE. Just send your name and address to

BROOKS APPLIANCE COMPANY.
1221-B State Street Marshall, Michigan

THE POPE'S GUARDS REVOLT

A STATE OF SIEGE IN THE VATICAN AND HOW IT CAME ABOUT

AN UNPRECEDENTED thing—a mutiny in the Papal Guard at the Vatican—is reported in the cable despatches from Rome. Twenty-one members of the organization, which is eighty strong and composed of sons of leading Swiss families, have revolted and demanded the removal of their captain. They object to the severity of the discipline, and particularly the unnecessary drills, involving the pursuit of imaginary assailants over the roofs and through the interminable passages of the Vatican buildings. They are an aristocratic body, and consider such maneuvers and other up-to-date tactics as beneath their dignity, and both useless and absurd. Their corps dates back to the sixteenth century. There have been several clashes of authority, accompanied by considerable scuffling, but no blood seems to have been spilt thus far either within the sacred precincts or outside.

Some interesting details of the situation in the Pope's palace are given in the Associated Press despatches. All day on July 23, the Vatican was in a veritable state of siege. All the demands formulated in the memorial sent in by the mutineers were flatly rejected. Three of the leaders of the movement were expelled from the palace. Four others departed later the same day, and twelve more requested leave to depart for their homes in October. Those who left were accompanied to the gates of the Vatican by their comrades. At the moment of separation they shouted "Viva Garibaldi!" and some of them joined in singing the "Marseillaise." Never before was such a scene presented in front of the Vatican.

On the previous day (July 22) the Guards had been relieved of their cartridges, and now even their rifles were taken from them, as it was discovered that they had succeeded in concealing cartridges.

Count Ceccopieri, commander of the Vatican gendarmes, was ordered to hold his men in readiness for emergencies. They were placed in control of all the exits with instructions to prevent any of the Swiss Guards from leaving the building without express permission, and from communicating with those outside. The entire neighborhood was patrolled by strong forces of police.

Serious trouble was expected when the guards were notified that all their claims had been rejected, and it had been arranged that any of the Guards attempting a demonstration should be arrested by the Papal Gendarmes and turned over to the Italian police for transportation to the Swiss frontier.

When the reply to the memorial was read, the commander and other officers, armed with revolvers, stood ready to suppress any show of force. A letter was also read from Cardinal Merry del Val, the Papal Secretary of State, strongly condemning the attitude of the guards. This was the last straw. The guards had hoped that the Cardinal would favor their side. They decided to maintain a relatively calm attitude, however, wishing, as they expressed it, "to obtain their rights through persuasion, rather than violence."

. . .

Jealous of American Cardinals

A NEW YORK *Tribune* cablegram from Rome, under date of July 19, 1913, brings news of a clash between Pope Pius X and the Italian prelates. It is understood to be the Pope's purpose at the coming consistory to create two more American cardinals. A number of bishops have petitioned the Vatican urging that all the cardinals to be chosen should be Italian, as owing to the number of recent deaths of Italian members and the creation of a large number of foreign cardinals, the Italian cardinals have little better than a bare majority, and even this is threatened by the addition of more Americans, who might secure control of the Church. Just what the Pope will do is a matter of conjecture. Under his suave manner, Pope Pius conceals a strong will, and several high officials of the Vatican think the Italian prelates have made a strategic blunder. The Pope has several times intimated his belief that the College of Cardinals should be thoroughly representative of the international scope of the church. The Italian members see their power waning, and hence their fight against any new American cardinals. They regard that country as having had more than its due share of appointments of "princes of the church."

. . .

Americans Should Be Vigilant

I AM very much pleased with your stand on the Roman Catholic Church question. While I have every reason to believe that our country can never become as Italy or Spain were, yet it behooves us to remember the injunction and the words of warning left us by our first President, George Washington: "Eternal vigilance is the price of liberty."

Fargo, N. D. E. G. THOMPSON.

Called Higher

[Obituary notices for insertion in this department should be forwarded so as to reach THE CHRISTIAN HERALD office within three months of the death of the subscriber. We greatly regret that lack of space makes it impossible to print those received after a greater lapse of time, but all will appear at as early a date as possible.]

Mrs. J. E. Boyd, of Westfield, N. J., died March 18, 1913. She was a devoted Christian.

Mrs. M. K. Stenman, of Conesville, Iowa, passed away March 10, 1913. No life ever touched hers without being a little better for it.

Mrs. Gertrude McCoy Veail died at her home in Washington Court House December 12, 1912. She was a devoted Christian, and a great church worker.

Mrs. Susan B. Clapp, of Niles Corner, Hillier, Ontario, Canada, passed to her reward February 20, 1913. She was a member of Rose Hall Methodist Church.

Mrs. Mary A. Rosebro (82), of Oakland, Calif., departed this life March 21, 1913. She had been a member of the Presbyterian Church for many years.

Mrs. Mary Melvina Hager (73), of Laton, Calif., was called higher March 24, 1913. She was an earnest Christian, a member of the Presbyterian Church.

Mrs. Margaret A. Miller, of Philmont, N. Y., died February 11, 1913, at the age of 82 years. She was a member of the Methodist Episcopal Church for over fifty years.

Mrs. Mary Fifield (80), of Frederika, Iowa, departed this life February 17, 1913. She was a faithful member of the Methodist Episcopal Church for a number of years.

Miss Louise Murphy, of Bordentown, N. J., passed away March 9, 1913, at the age of 78 years. She had done considerable missionary work and was well known and loved by the people in her community.

Isaac W. Parker (71) passed away suddenly at his home at Farmers Mill, N. Y., February 4, 1913. He joined the Kent and Fishkill Baptist Church about fifty-five years ago, and has ever since been a faithful member, serving as church clerk thirty-five years and deacon twenty-one years.

Mr. H. Kindermauer, of Monroe, La., passed into the great beyond March 4, 1913, at the age of eighty-three years. His was a quiet, unobtrusive nature. Generous, kind-hearted and sympathetic, his long life has closed, leaving him kindly remembered by the residents of the home in which he spent nearly fifty years of his life.

A Beautiful Booklet—Free

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tsi* (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

PANTRY CLEANED

A Way Some People Have.

A doctor said:

"Before marriage my wife obser in summer and country homes, com in touch with families of varied ns, culture, tastes and discriminating te en- cies, that the families using P m seemed to average better than those ng coffee.

"When we were married two year go, Postum was among our first ord of groceries. We also put in some te nd coffee for guests, but after both had od around the pantry about a year untou ed, they were thrown away, and Postum ed only.

"Up to the age of 28 I had bee c- customed to drink coffee as a ro ne habit and suffered constantly from i- gestion and all its relative disorders. S e using Postum all the old complaints ve completely left me and I somtimes wo er if I ever had them."

Name given by Postum Co., B le Creek, Mich. Write for booklet, 'he Road to Wellville."

Postum comes in two forms.

Regular (must be boiled).

Instant Postum doesn't require bo g but is prepared instantly by stirri a level teaspoonful in an ordinary cu f hot water, which makes it right for t persons.

A big cup requires more and some ple who like strong things put in a h ing spoonful and temper it with a l e supply of cream.

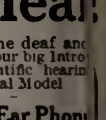
Experiment until you know the amo that pleases your palate and have it ser that way in the future.

"There's a Reason" for Postum.

The Deaf Hea!

Found at last! Hearing for the deaf an those hard of hearing. Write for our big Introductory Offer on the latest scientific hearin instrument, the improved 1913 Special Model

NEW 4-TONE Mears Ear Phon FOUR times as efficient FOUR times as powerful, FOUR times as convenient, FOUR times as perfect as our famous One-Tone Standard model. Fou different sound adjustments, instantly changed by touch of the finger. You then hear sound anywhere



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"DON'T SHOUT"

"I hear you. I can hear now as well as anybody. 'How?' Oh, something new— The MORLEY PHONE. I've a pair in my ears now, but they are invisible. I would not know I had them in, myself, only that I hear all right.
"The MORLEY PHONE for the DEAF
is to the ears what glasses are to the eyes. Invisible, comfortable, weightless and harmless. Anyone can adjust it." Over O Hundred Thousand Sold. Write for booklet and testimonia

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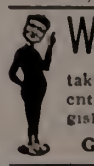
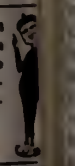
INACTIVE

men and women of approaching middl age, often suffer from acidity or sourne of the digestive passages. No drugs ar needed to remove this condition and giv a sweet breath and comfort. Only Mur ray's Charcoal Tablets (absolutely unmed icated), an agreeable and harmless rem edy, are required. Once only, to con vince you, a regular 25 cent box wi be sent for 10 cents in stamps. A. J Ditman, 2 Astor House, N. Y.



Why have corns when A-Corn Salve takes them away quickly and permanently, and costs but **15 cents** at druggists' or by mail?



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FREE "Linene" COLLARS

State size and whether you want high or low collar. We will send sample so you can prove comfort and economy

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

The Forests and Fields*

WE HAVE probably all thought at times what a dreadful calamity it would be to become blind. Yet do e realize that most of us live in a nd of voluntary blindness that may ow to be sadder than actual loss of esight?

This sounds like rather extravagant nguage, but let us consider it. Have ou never noticed that when a great appiness comes to you the whole orld looks different? The leaves are richer green, the sky a deeper blue; ie flowers have a new glory. What as happened? All these things were ie same yesterday. But yesterday ou were partially blind. The new appiness has made you see them as ney are.

You have read or heard S. H. Had-y's thrilling story of his conversion. e said that when he stepped out of erry McAuley's Mission, with the new lory in his soul, he looked up at the ars. He was almost surprised to see iem there. He had forgotten them. hey had been there, night by night, ut he had been blind.

It was an experience like this that saiah was thinking of when he wrote; Ye shall go out with joy and be led orth with peace. The mountains and ie hills shall break forth before you nto singing, and all the trees of the eld shall clap their hands."

A poet has two things to do. He nust *see;* he must make others see. Many a man who cannot write poetry s nevertheless essentially a poet. He as the poet's soul, the prophet's soul. He is a *seer.* A poet who can write omes along and expresses what both eel. But a man who does not see, ith this kind of vision, can not be a oet. He may write verses, but he is ot a poet. Milton would not have exhanged his blindness of eye for blindess of soul. He would rather have ved in blindness than to lose the ower to understand life and truth.

Sin, haste, unfriendliness, worry—hese are among the things that make s blind. To really see nature we nust keep our hearts unruffled. We nay keep at work, but we must keep urselves peaceful within. We must eep pure. We must have kindness vithin. We should have a number of reat friendships and, sooner or later, ne great love. We must find and now and truly love—God.

For it is God who makes nature eautiful. The world is beautiful beause God is beautiful. The pure in ieart shall see God, shall see him piritually and commune with him in heir souls; and shall also see him in iis world, the world of flowers and rees and birds and sky and stars.

"Behold the lilies," said Jesus. Are ve really beholding them? Or are we blind?

What do we see, in field and forest, vhen love and peace and God have pened our eyes?

We see first of all law, order. In Nature we learn the pleasures, the deights of obedience. The bird sings, he tree grows, the flower smiles, beause they are obeying law, which is to bey God. We run into restlessness nd distress and failure when we ancy that by disobedience we shall ind what we seek. There are laws of fragrance and color and growth and fruitfulness in nature; there are corresponding laws in the soul. That peasant Teacher who loved flowers ong ago and counseled us to observe hem will unfold to us the laws of the spiritual life and give us power to keep them.

We learn in Nature the lesson of trust. "Wherefore if God so clothe he grass of the field, shall he not much more clothe you, O ye of little faith." We are but motes in the grasp of a mighty hand. The power that is in Nature, the power that is underneath all life, the power that made the human soul, the power that wrought its redemption, this power will keep us day by day, and supply our needs.

We learn in Nature the lesson of joy. There is pain, vast quantities of it, but there is also indomitable joy. Most of the pain is caused by breaking laws. But in the beauty and fragrance and music of Nature, we find the note of joy. What added reasons have we for joy, who can hear of Christ and enter into his friendship! And though we may have pain to bear, now and then, our trust in his law and in his power will keep our hearts glad.

* "Lesson From the Forests and Fields." Christian Endeavor and B. Y. P. U. Topic for Sunday, August 17. Ps. 104: 1-35. (An Outdoor meeting if convenient.)

Neglected Neighborhoods*

YOU can find in almost any town a "neglected neighborhood." The easiest thing to do with such a neighborhood is to keep on neglecting it. But that is not the Christlike thing to do. That is not the thing Christ told his followers to do.

What a magnificent thing it would be if as a result of this Epworth League meeting, which will be held tonight in thousands of churches, some real, fresh, splendid, spiritual work could be begun in some hundreds of these neglected corners!

It is so easy for us to study these topics as if they were about other places and people than ourselves and our homes. Is there a neglected corner in your town, or in your county? If there is what are you going to do about it? Not "What have you been doing about it?" or "What ought you to do about it?" But "What are you going to do about it?"

Can't you get your Epworth League chapter to start in immediately and try to comfort and teach and save the people in that quarter of your town or that corner of your county? Get the Mercy and Help Department to go to see some of these families, to arrange to have some of the young girls go and sing for some one who is sick there, or to take flowers and fruit. Get the spiritual work committee to arrange to hold a cottage prayer-meeting in the neighborhood. Talk the matter over with your pastor. It will delight his soul to know that some one is really beginning to care about these folks who never hear about salvation and almost never feel the sympathy and help of Christian neighbors.

If you can't get the committees interested do something yourself. Do not be afraid. "Let no man despise thee." And "let no man despise thy youth." It is the King's business you are on. He will go with you as you try to take his message and his sunshine to the neglected places.

The thing is to get started. You see, as soon as you have started something, the neighborhood is no longer neglected. And then it will be an easier matter to get some one to come in and help.

Pray about this. Ask the Saviour to give you a clear vision of himself, and to put into your heart a greater desire to carry the message of salvation and cheer to those who live in need. Step by step he will be with you. This is the way new Sunday schools spring up and new churches grow, the way in which gloomy neighborhoods are filled with light.

* "Our Neglected Neighborhoods" (Urban and Rural). Epworth League Topic for Sunday, August 17, 1913. Luke 24: 47; Acts 1: 8; 6: 1-7; Acts 8: 4-6, 26-35.

THE FLAG IS A BEAUTY

I just received the flag and Declaration of Independence this morning. The flag is a beauty, and I thank you very much for it. I don't see how you can furnish such a flag so cheap. I helped defend that flag in the Civil War, so I can appreciate it.

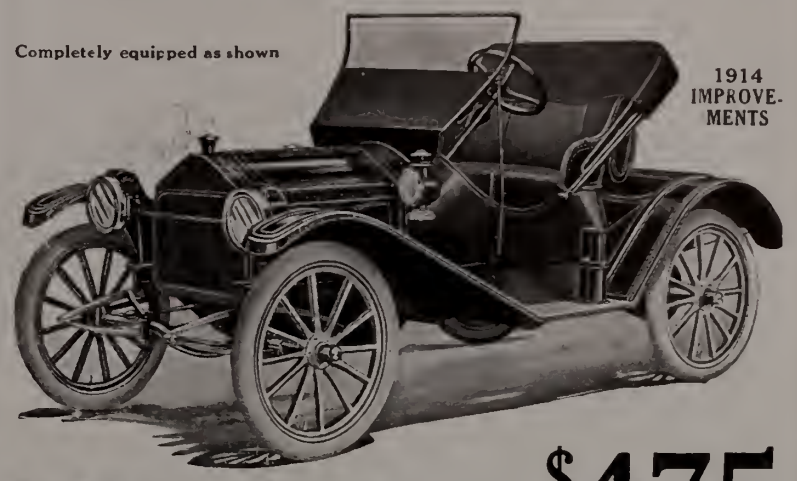
Fernhill, Wash. ISAIAH ELLWOOD.

YOU SAVE AS MUCH MONEY in the running of this car as you do **in buying it**

It is everyday testimony of owners of METZ cars that they make from 28 to 32 miles on ONE gallon of gasoline, a hundred miles on ONE pint of lubricating oil, and from 10,000 to 12,000 miles on ONE set of tires.

Completely equipped as shown

1914 IMPROVEMENTS



METZ "22"—$475

THE GEARLESS CAR

"No clutch to slip — No gears to strip"

A remarkable combination of low price and minimum cost of upkeep with the essential features of the strictly up-to-date car — a car that affords luxury without extravagance.

The METZ "22" is a high class, fully guaranteed roadster of the torpedo semi-enclosed type, left-hand drive and center control.

Equipped with 4 cylinder 22½ H. P. water-cooled motor, *Bosch magneto*, wind shield, extension top and cover slip, full elliptic springs all around, standard artillery wheels, best quality *Goodrich clincher tires*, 5 lamps and gas generator, horn, pump and tool outfit.

Will make from 5 to 50 miles per hour on the high speed, and climbs hills as fast as any regular stock car made. Built to carry either single or double rumble seat, if desired.

Write for our New Illustrated Catalog "H"

Learn the facts about this really remarkable car, then draw your own conclusions. Send us your name and address today.

We want a representative in every city and town. Write for terms.

METZ COMPANY, WALTHAM, MASS.

This is the butcher of Spotless Town,
His tools are bright as his renown.
To leave them stained were indiscreet,
For folks would then abstain from meat,
And so he brightens his trade you know
By polishing with

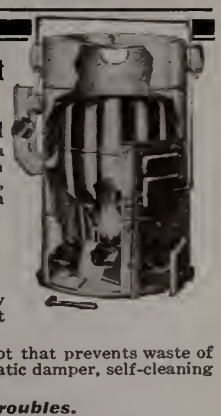
SAPOLIO

Folks sometimes forget that tinware is not solid tin. The tin is only a thin coating. Every time it is scoured with coarse, grinding cleansers some of the delicate tin coating is ground off. Rusting follows.

SAPOLIO does not grind tins. It *polishes* them. It gives your tinware a fine, clean glitter that you cannot get with coarse, grinding cleansers. Write for our free cut-out pictures for children.

Enoch Morgan's Sons Company *Sole Manufacturers* New York City

Are Your Heating Problems Any Different Than 40,000 Other Home Owners?



IF you are tired of having one part of your house overheated while another part is colder than all outdoors; if you don't like the idea of shelling out money for fuel which you know is half wasted; if, in short, you have almost given up hope of ever getting real, solid heating comfort, why don't you do what 40,000 other home owners have done, and install a

XXTH CENTURY FURNACE

One third more heat—a third less fuel cost

It will make your home more pleasant and more healthful. Every room properly heated. No dirt or soot, nor none of the trouble, annoyances and expenses that go with old-fashioned stoves, grates and furnaces.

XXTH CENTURY FURNACES have a patented air chamber and fire pot that prevents waste of fuel by burning it from the side toward the center. Other features are automatic damper, self-cleaning radiator, and extra large ash pit and door.

Get a XXth Century Furnace and end your heating troubles.

Send us a plan or sketch of your home, stating the number of rooms to be heated, and we will tell you the equipment best suited for you. Write for FREE Booklet No. 41 fully describing heaters.

THE XXTH CENTURY HEATING & VENTILATING CO., Akron, O.

Summer Days Are Flesh Building Days

Gain Healthy Flesh — Increase Your Weight From Ten To Thirty Pounds—This Month—By Taking *Sargol*

Thin Men and Women say "I'd give most anything to put on a little flesh and weight," but when a friend suggests a way they declare: "Not a chance. I've tried everything and am doomed to stay thin. I'm built that way."

Being "built to stay thin" means only that your digestive tract is so disarranged that it doesn't properly prepare the fat producing elements of your food for assimilation by your blood. Or, it may mean that your blood itself lacks the red corpuscles—the carrying power—to properly absorb these flesh producing ingredients.

In either event the major portion of your needed, normal nourishment goes to waste. It isn't food that makes folks fat. It's what the blood absorbs from the food—the sugars, starches, albuminoids of what you eat. If your body absorbed all the fat making material you eat you would plump up to proper portions very quickly.

You can quickly stop this food waste by eating SARGOL with your meals and by stopping it you can easily, rapidly and safely gain from ten to thirty pounds of solid, healthy weight. Let us prove this. Try SARGOL four days at our expense and note results.

To every thin man and woman who will mail us the coupon below we will gladly send Free a full size 50c Box of SARGOL. SARGOL is a tiny concentrated tablet — safe and efficient — which you take — one at every meal — in order that the fats of your food can make fat on your body. SARGOL acts on your food, on your digestive tract, on your blood cells. It is not sold as a Patent Medicine or cure. Its sole purpose is to make Flesh — good healthy Flesh that means better health, better looks, greater strength and vitality and more active brain. Are you willing to try it four days at our risk?

What *Sargol* Has Done for Others

WHEN we mail you the Free 50-cent package of SARGOL, we will send you copies of letters received from grateful patrons reporting actual gains in solid, healthy, permanent flesh of from ten to over thirty pounds. We give here a few interesting figures from reports which are being received daily.

F. GAGNON writes:

"Here is my report since taking the Sargol treatment. I am a man 47 years of age and was all run down to the very bottom. I had to quit work as I was so weak. Now, thanks to Sargol, I look like a new man. I gained 22 pounds with 28 days' treatment. I cannot tell you how happy I feel. My face has a good color and I never was so happy in my life."

C. E. Cromer reports	15	lbs. in	30	days	Mrs. S. E. Murray reports	30	lbs. in	40	days
Thomas Davis	"	10	"	" 16	"	Mary Bland	"	18	"	" 40	"
Leonore Pettee	"	16	"	" 30	"	W. W. Allis	"	36	"	" 50	"
Mrs. Senn	"	13	"	" 20	"	Wm. Carmichael	"	5	"	" 10	"
Mrs. A. Arnett	"	10	"	" 40	"	Arthur Stewart	"	5	"	" 12	"
F. A. Myrick	"	20	"	" 30	"	Mrs. C. Craig	"	13	"	" 30	"
Philip Dropeau	"	9	"	" 30	"	Mrs. N. Calliger	"	18	"	" 35	"

Send to-day for our free 50-cent package and let us prove that

SARGOL Should Do the Same for You

MAIL COUPON NOW—50c BOX FREE

Send us this coupon, enclosing 10c in silver or stamps to help pay postage, packing, etc., and a 50c Box of SARGOL will be sent to you at once. With it we will send valuable advice on Nutrition and the letters of physicians, chemists and actual users of SARGOL, all going to prove that SARGOL can and does increase weight to normal.

FREE SARGOL COUPON

This coupon, sent with your name and address, and 10c in silver or stamps, for postage, packing, etc., will bring you free a 50c package of SARGOL. Address

THE SARGOL CO.,
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Christian Herald

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NEW YORK, AUGUST 13, 1913

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OFFICES: BIBLE HOUSE, NEW YORK

MOTHER AND CHILD

BY GEORGE DE FOREST BRUSH

FROM A THISTLE PRINT

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OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

H. E. G., Athens, Ga. 1. "Program" is permissible; "programe" is wrong and evidently a misspelling of "programme." 2. The idea as to the Philippines which you mention is not new. It recognizes our pledge to give them self-government, but holds that they are not yet educated up to the point where they could make an intelligent use of the privilege.

C. E. P., Mapleton, N. D. The present population of the world is estimated at 1,623,000,000, but there are no means of securing accuracy, as in some parts no census is taken and the figures are approximate. Catholicism claims 240,000,000; Protestantism, 150,000,000; Greek Church, 100,000,000; Mohammedans, 200,000,000; Buddhists, 200,000,000; Judaism, 10,000,000; Hinduism, 220,000,000; Confucianism, 275,000,000; Polytheism, 110,000,000; Taoism, 43,000,000; Shintoism, 14,000,000.

Mrs. R. L., Seymour, Ind. For an enumeration of the spiritual gifts see Acts 11: 17; I Cor. 12 and 13; I Peter 4: 10. The gift of healing is held by some denominations as having belonged exclusively to apostolic times, while others claim that it is granted even now to those who have sufficient faith.

George B. Nind, West Somerville, Mass., brings up a new point in reference to the hymn said to have been played while the *Titanic* was sinking. "If 'Nearer, My God, to Thee' was played by the ship's orchestra, what was the tune played?" he asks. "Was it the one commonly sung to that hymn in this country—Lowell Mason's tune, which in most books bears the name 'Bethany,' or was it one of several tunes to which it is set and sung in England? It is natural to suppose that an English orchestra on an English steamer would play a commonly used English tune, unless the leader of the orchestra considered that under the circumstances, the American tune would be more appealing to the majority of American passengers. There is, however, some significance in the fact that at the great memorial service in Albert Hall, London, it was Dykes's setting of 'Nearer, My God, to Thee' that was played and sung, and at the funeral of the leader of the *Titanic's* orchestra in his native village near Manchester it was Sullivan's tune which was used. Will some of the survivors from the *Titanic* tell us what tune they heard on that never-to-be-forgotten night?"

Mrs. N. H. W., Walnut Beach, Conn. 1. Isa. 2: 3-8 is interpreted as a prophecy of Messianic days—the "last days"—when the temple should be set up on Mount Moriah and the Jewish restoration will have begun. See the same Messianic prophecy in Micah, 4th chapter. 2. Write to Secretary of the Faculty of Dartmouth for latest year-book.

Reader, Rural Retreat, Va. What is known as the "Apostles' Creed," in its present form at least, is believed to belong to the fourth century. No ecclesiastical writer before the fifth century makes mention of any gathering of apostles to compose a creed. Among the various creeds in use in the early church (350-400 A.D.) there were some that wholly omitted any reference to the "descent into hell" and the "communion of saints." Ambrose and Rufinus, two leading authorities, make no mention of either. The passage in the creed is held by many authorities to be the equivalent of "He descended into the grave." (See Ps. 16: 9, 10, Acts 2: 24-27, Rom 10: 7.) Others take the view that the "descent into hell" was necessary to the completeness of his work, that he might triumph over Satan as he already had triumphed over death and sin.

Mrs. C. P. W., Wheeler, Texas. There is no distinction whatever between the terms "Holy Spirit" and "Holy Ghost." The words "spirit" and "ghost" are simply two different English renderings of the same Greek word *pneuma*. At the time the King James Version was made the English word "ghost" was used commonly for "soul," "spirit," "life." It has come, however, to be used chiefly to represent an imaginary appearance of some one who is dead. As English is now spoken "spirit" is the correct word, and the editors of the Revised Versions have used it throughout instead of "ghost." Since, however, the term "Holy Ghost" has such a fixed place in the old Scripture versions and in religious literature and hymnology, it will probably always be more or less used.

M. F., Sr., Wood Bluff, Ala. The Jewish Scribes were originally mere writers or copyists of the law, but this work ultimately developed into a learned profession and the scribes became doctors, teachers, and interpreters of the law as well. They guarded the Jewish Scriptures against any changes or interpolations, and even counted the letters. They also read the law aloud to the people on certain occasions and hence were called *Sopherim* or public readers. They even enacted prohibitory laws designed to guard the Biblical precepts from being violated. There were many famous scribes who played an important part in Jewish history.

Rev. R. W. Thiot, of the Curtis Baptist Church, Atlanta, Ga., writes: "The question of whether the world is getting better or worse is a much mooted one. It is discussed from many angles, and upon it many of our best thinkers differ. The answer must rest upon what kind of improvement is in the mind of the student of the question. Scientifically, we know the world is moving forward by gigantic strides. When we think of the huge drink bill, the white slave traffic, the oppression of the helpless poor, etc., in the light of present enlightenment, perhaps in the minds of the majority, there is a question as to whether the world is better or worse morally. It seems to me, however, that the basis upon which God decides that question is that of relationship to him. The question which determines eternity with the soul is what we do with Jesus Christ. If the world is being drawn into closer fellowship with the Lord Jesus Christ, in the sight of God, we must believe it is growing better. If not, the opposite must be true. From this viewpoint, the question cannot be settled by world-conditions, but by the spiritual condition of the visible church of God. If the professing believers in Christ are more spiritual, shining brighter, a greater power in the world and leading souls to Christ at a greater ratio than the physical birth-rate, then, and only then, can we believe the world is growing better, as God sees it." Our correspondent is right as to the real character of the test of world-betterment. It must be a spiritual one, not regulated by our advancement in knowledge, art and science, nor by the multitude of our inventions, but by our loving obedience to God's laws, our closer union with him through his Son, and by our application of the teachings of Jesus in our daily lives. The Gospel standard of Christian efficiency is not one of wealth or intellectuality, but of rightness with God and love for our fellow man.

Rev. Henry E. Voss, Pastor Bethania Evangelical Church, Cleveland, Ohio, writes: "I beg to call your attention to a misstatement which I frequently meet in THE CHRISTIAN HERALD and other American papers. In printing a sermon by Dr. Dryander, you refer to him as 'Chief Court Preacher of the United Lutheran Church, Berlin.' Allow me to state that there is no 'United Lutheran Church of Prussia.' The official title of that church, of which the German Emperor is the *summus episcopus*, is 'Evangelical (State) Church of Prussia,' which is a union of the Lutheran and Reformed churches, and of which church the 'German Evangelical Synod of North America' is the independent but recognized branch."

Reader, Canton, Ohio. We have no desire to judge of the merits of your disagreement, although no doubt your brooding over it has exaggerated it out of all proportion. Every true, loyal woman knows and feels and will gladly admit that a wife's proper place is by her husband's side—for better, for worse, through evil report and good report, through all the days of their pilgrimage here. According to your own statement—and we can read love between the lines—you have a good husband, one with his faults to be sure; but who among us hasn't some faults? And then you say he has honesty, industry, self-respect, a good name; that he is a good provider, a Christian, but—sometimes cross. Now, they say the best folks are like mettled horses, disposed to be heady at times, but it is after all a venial fault, singularly human. Most wives would be proud and thankful to have such a husband and such a home and children as you have and many would envy you. We suggest that you take Spurgeon's quaint advice: buy two bears: Bear and Forbear; keep them in the house and if you give them proper care and attention, you won't be troubled any more by those little fitful gusts of temper that have disturbed and darkened your domestic horizon.

Mrs. L. B. W., Greencastle, Ind. The passage in Job 14: 22 refers to the whole man—the body and spirit. It is a chapter in which the afflicted patriarch deals with the common miseries of mankind, but while it is gloomy and pessimistic, it is not to be accepted as an expression of disbelief in a future life. See verses 14 to 16 and also the well-known passage in chapter 19, verses 25 to 27, which sets forth his faith in God most clearly.

H. E. C., Michigan, writes: "I love THE CHRISTIAN HERALD, and its weekly visits do seem like those of a friend to me, and a very dear friend. My husband is not a Christian, and does not go to church; but when I read the sermons to him and the boys (we have two boys), he will listen to them and I think he is surely impressed, as he does not ridicule them, as he generally does anything he does not like." This is a typical case. Religion in the home needs to be strengthened and vitalized by attendance at church. We should strive by all means in our power to get the members of the family to value the privilege of worshiping God in his temple. Perhaps a little loving persuasion would bring about this result.

Anxious Inquirer. 1. If one has wronged the government, consciously or otherwise, it is open to the offender to make restitution by sending the money equivalent to the "Conscience Fund," Treasury Department, Washington, D. C. 2. The federal tax is applied to various purposes, pensions among others. It would be practically impossible to differentiate.

Midsummer Evangelism—Open-Air Service on Second Avenue, New York

MIDSUMMER evangelism is in full swing throughout the United States. It is gratifying to the whole country to know that the work in the metropolis is being pushed with energy and faith. The photograph on this page shows a group of New York's "East Siders" listening to an illustrated Gospel talk by Dr. Robert F. Y. Pierce, pastor of Second Avenue Baptist Church. It is in the region of the gun-men and gangsters, and near scenes of poverty and crime. But the people are listening to the Gospel message, and the good seed is bringing forth fruit. In addition to the numerous tent-meetings and open-air street meetings conducted by the New York City Evangelistic Committee, of which Dr. Arthur J. Smith is the superintendent, there are many auxiliary services conducted by young people's societies working in co-operation with the committee. Noon meetings are also conducted in more than a score of shops and factories, some for Italians, some for Hungarians and some in English. Dr. J. Wilbur Chapman recently addressed a conference of the committee's workers at the headquarters, 541 Lexington Avenue. The National Bible Institute, under the presidency of Mr. Don O. Shelton, continues its splendid work of out-door services and meetings in its mission halls. At the Union Square open-air service many Hebrews stop to listen to the message of salvation and a large number of Gospels in Yiddish are distributed. Mr. S. D. Gordon, recently returned from a three year's tour in Europe and Asia, has been assisting the workers of the Institute in their present campaign. Tent Evangel is also continuing its work of former summers, and besides services in the tent conducts open-air meetings and also sends speakers through the city to deliver the Gospel message from a motor car.

Miscellaneous

T. L. R., Canada. There are several excellent lives of Lincoln, in which many characteristic anecdotes appear. The standard biography is that by Nicolay and Hay.

S. W. W., Grant's Mills, R. I. In Ps. 142: 7 the phrase "Bring my soul out of prison," is held by commentators to refer to the prison-house of trouble and affliction (see Ps. 143: 11). There are several passages in the Psalms in which the same figure of speech is employed.

J. A., Olnes, Alaska, and R. S., Morrisville, Vt. The original cause of the Balkan War by the allies against Turkey was the aggressions and persecutions to which the native Christian population of Macedonia, Albania and other sections were subjected by the Turks—Greeks, Bulgars and Serbs also being among the sufferers. The situation had become intolerable.

Mrs. J. S. C., Clear Lake, Iowa. Prov. 16: 4 is interpreted to mean that the Lord hath made all things for his plan or purpose, or according to the requirements of his wisdom and justice. Thus: wickedness is for the day of evil, sin for suffering. These things answer to each other and are therefore united.

E. S., Ovid, Mich. The final ingathering of the Jewish race, now scattered all over the world, is taught in both the Old Testament and the new Testament (see Rom. 11: 11-25.) There is a difference of opinion, however, on points of detail even among the Jews themselves. Some hold that the Scriptures do not necessarily imply that the Jews will return to their old land, and that the restoration will be a spiritual one. Others believe they will be brought back to Palestine after being converted to Christianity.

M. D., New York City. We know of no such school as you mention in your letter.

L. M., Goshen, N. Y. The religious belief of the individual is to him or her a very sacred thing. Nothing is further from the purpose of this paper than to deride any one's creed. "There are many roads leading up the sides of Fujiyama," says the Japanese proverb, "but they all meet at the top." So it may be with our various ways of serving God, who regards the spirit rather than the form of the service.

M. B., Holland, Mich. Prov. 23: 12 is a general injunction, apparently designed specially for the young, to strive to learn at every opportunity and to drink in from the teachings of experience. This idea is frequently found in both Proverbs and Ecclesiastes. It is not the mere knowledge of the world, but the higher wisdom, which teaches us so to order our lives that they may be pleasing to God and useful to all around us.

NEW YORK, AUGUST 13, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

PASTOR TODOROFF AND RUINS OF HIS CHURCH AND HOME

ONE HOUSE CARRIED FOUR OTHERS TO RUIN

IN THE GRASP OF AN EARTHQUAKE

BY ELMER ERNEST COUNT

AN EYEWITNESS OF THE DISASTER

MAKESHIFT HOMES FOR THE EARTHQUAKE SUFFERERS

BULGARIA is now passing through sad and troublous times. Though victory perched upon banners of the Balkan al- in the war with Turkey, is now involved in a fratri- l war with Servia and ece in the south, while imania has mobilized and eatens us on the north. ile those clouds are hover- over the Bulgarian nation, tations of pestilence and thquake have been contrib- ng their share of baleful aster to this stricken land. wo weeks ago I was visit- some of the poor families Sofia, whose husbands, fa- rs, brothers, and sons, hav- been serving during the t eight months in the war h Turkey, at the front, had t the other members of the nily in dire want. I had st been to a bakery to ar- nge for a daily distribution bread to a number of these fering ones. I felt myself ling forward. I seemed to dazed. It was a very unu- l feeling with me. It passed ay as quickly as it came. I on learned that the whole y had felt a heavy earth- ake shock. Much excitement evailed. The shock was re noticeable to those within ors. Chairs rocked to and ; pianos went moving over polished floors; children in ools fled from the buildings a wild panic.

Soon news leaked through to fia that the center of the thquake was at Tirnovo, the ancient capital Bulgaria. We were told that telegraphic con- tions were broken and full information could be had. We learned no more. The govern- nt for days would not permit complete tid- s of the effect of the shock to be known. A ltitude of soldiers came from the region of the eatest damage. It was feared that, should real exaggerated reports of the disaster reach them, re would be a danger of mutiny. The Bulgarian not without a superstitious awe for such a phe- menon. By some it would be regarded as a tinct warning of the displeasure of God at their ng to war with such Slavic brethren as the Ser- ns. So for several days a large part of the rld was left in ignorance of one of the severest thquakes that has visited this earth in the last ndred years.

As soon as I learned of the seriousness of the shock, I gained permission from the government to visit the scenes of the disaster, to learn of the condition of our church property and give relief to the sufferers. It was midnight when a crowded train of soldiers with a few civilians, including myself, reached Gorna Orehovitza. The moonlight gave a weirdness to the scene. Parts of the walls of the large station had fallen in. Large wooden supports were propping up those that still remained standing. The train service reached no further. We were twelve kilometers from Tirnovo. The only alternative was to walk to that city. We went on the march, up over a hill and through the large town of Gorna Orehovitza. Here destruction was on all sides. Débris was scattered throughout every street. People were camping out amid the wreckage. Along the highways great boulders had fallen from the hillside down into the road. Fissures could be seen everywhere. Some parts of the road had fallen away and gone down into the gullies.

Just two weeks before, I had been in Tirnovo distributing flour to the needy families of soldiers serving in the war and still at the front. It is one of the unique cities of the Balkan peninsula. How different it all appeared now! It seemed like the ruins of a deserted city of ancient times. I tried to make my way over the fallen masonry scattered everywhere to the parsonage of the Methodist church. I was soon challenged by a soldier who was keeping people from passing through streets of great danger. I was told that both church and parsonage were completely destroyed, and no one was permitted to approach them. I inquired for a hotel. All were closed. Some had fallen into ruins. The rest were uninhabitable because of fallen walls and cracked ceilings. I was told to go to the edge of the town where I would be able to find the people. The moon brought into bold relief the awfulness of the earthquake. With some of the buildings the complete front had fallen forward into the street and had blocked the way. With others the walls were bulging out as though from an explosion within. How they remained standing was a mystery.

There was nothing for me to do but to wend my way to the edge of the town, to a place called the Field of Mars. Here, too, a strange scene was pictured. Everywhere were little huts made out of rugs and carpets and cloths. Sad hearts were wandering about at 1.30 in the morning. I inquired for the pastor of the Methodist church. I was told that he was camping out in the garden of his late home. Some one recognized my voice. A woman emerged from a tent of carpets and rugs. I was permitted to peep within, and recognized some familiar faces. I was bidden to enter. I crawled within, thankful that I had shelter from the dews of night, and a place to stretch my weary limbs.

Then the story of the earthquake was gone over.

Continued on page 741

THE ATTRACTIVE POWER OF CHRIST

*A SERMON BY PASTOR CHARLES M. SHELDON**

TEXT: "And I, if I be lifted up from the earth, will draw all men unto me." John 12: 32

THIS is a statement which no one could make except a person like Christ. The drawing power of any human being historically has been limited either to his own nationality, his own time, or a limited number of other nationalities and a limit in the matter of time. If we subject this statement to the test of historical fact we find it to be true. Just so far as Christ has been presented to the world in his true personality he has attracted all kinds of men, and it remains only for his disciples to present him fully to all the world to have his prophecy fully accomplished. Already the missionaries who have gone to the different countries of the globe count an increasing number of converts to Christianity. Men and women in Africa, Turkey, India, China, Spain, Japan, the Philippines, Mexico, Micronesia, are turning to Christ and calling him "Master." Recent religious conferences in India have called together Christian disciples from Hinduism by the thousand. In China the gatherings in many places are so large that the people cannot be accommodated in the church buildings. Many of the temples in Central China are being abandoned or actually turned over to Christian missionaries for Christian worship. Let us ask what are the sources of this drawing power of Christ.

Christ's Call to Sacrifice

Christ never said to men, "Come, be my disciple, and enjoy a soft, easy life." He said the opposite: "Except a man deny himself and take up his cross daily he cannot be my disciple." The church has always failed and always will fail when it begins to substitute self for sacrifice. In the long run men will be attracted more by the call, "Come and suffer," than they will by the call, "Come and please yourself." Humanity will never rally long around the cry of selfishness. All the great institutions of the world which are alive to-day and are shaping civilization have in them somewhere the sacrificial note. Christ's philosophy therefore penetrates deep down into springs of action. The call to amusement or to pleasure is superficial. The call to the cross is fundamental and enduring, and Christ will always draw men unto himself because he is constantly asking men to come out of the circle of self into the circle of others. Men are always attracted toward heroism. They are attracted toward hard things, and this is one of the first elements of Christian power and strength. The church which is not missionary in spirit is dead. A young people's society which does not magnify the missionary idea will always languish. The church will always be dead and useless which centers its worship, its services, its praying and its preaching around its building, or its choir, or its organ. In order to have drawing power it must have the spirit of Christ. The sacrificial note must be sounded before men's hearts will vibrate to anything worth while.

The Winning Power of Love

Christ's drawing power is explained by his love for men. No one ever questioned Christ's motives. They were so clear and unmistakable that they could not be questioned. He was not in public life for the money consideration. He had no earthly mission which could be called such from any human point of view. His sole motive in life was to save. He wept over Jerusalem, and looked upon the multitudes with compassion. This is a comparatively rare gift among men. There are hosts of men and women in our churches who are what are called "good people," who at the same time do not love humanity. Men may be found in every community who are courageous, who are true to their families, who never lie about their taxes, who are at the head of reform movements, who go in and out as reputable citizens, but who, at the same time, have no emotion or passion of affection for humanity. It seems as if it is one of the last virtues to be attained by the Christian as it is in one sense the largest virtue of all. To love all sorts and conditions of men, to pass the boundary of indifference and actually possess an enthusiasm for saving life, is not what would be called a common, everyday virtue, but Christ possessed it in the supreme degree, and it had a tremendous drawing-power. Men who will not yield to anything else finally yield to affection. They will not surrender their hearts to intellect; they will not be reasoned into the kingdom by argument, but they cannot withstand the constant pouring out of affection upon their lives. The minister who loves his people enough, everything else being equal, can accomplish pretty nearly everything he desires, whereas one who has great intellectual gifts as speaker, administrator and organizer, may fail completely without this love for men.

Another large reason for the drawing-power of Jesus is his *positive program of life*. The world into which he was born was a restless, discontented, unhappy world. It asked many questions about life and found few answers. Christ had no doubts. His answers to the problems of life are clear and positive. Men like the downright assertiveness which goes with positive knowledge. The man who really knows a thing always has great power with other men. Jesus threw light on four great subjects which are fundamental to daily life. He defined the nature of sin and made clear the great fact of forgiveness. Multitudes of men have been drawn to Christ along the track of forgiveness of sin.

Christ made clear the fact that there is a future. Men living in the dark, in fear of hopelessness, were drawn to him because he tore down the black curtain which hung between the present and the future and revealed the many mansions in the Father's house.

The Reality of God

Christ also made most clear and positive the doctrine of the Fatherhood of God. The world had been discussing fruitlessly the philosophies of the creation. Jesus accepted God as a person to be taken for granted like any reality, and defined the person as "Our Father." The positive acceptance of the actual life of God, as Jesus spoke of him, is worth centuries of argument. Man is defined by Jesus as a brother, and the brotherhood emerges from discussions, clear of the mists of entangling debate and warring argument, as clear-cut as a cameo, when Jesus says, "One is your Master . . . and all ye are brethren." If Jesus had rendered no other service to mankind except this, the world would owe him an inestimable debt. Men will never rally long around a question mark which has no answer. The rallying point must be around some kind of an answer in order to satisfy the heart and the mind, and in order to put men on their feet for service, for men will not battle in the great war of right and wrong unless they have positive convictions resting down upon their knowledge of the fact; so we may safely say the positive program of Jesus' life is a tremendous source of his attractive power.

Christ's attractive power is due to his supernatural personality. We get help from the human life of Jesus just as we get help from any human life which is of a high order, but, after all, he is attractive because he does more for us than any human being can do. We get help from men like Lincoln and Moody and Phillips Brooks, but after a certain point has been reached these men can not help us. We get no relief from these men when we want forgiveness of sins. They do not help us out when we are groping after the desire for the future. At a number of crises of human life all human help becomes insignificant. We need then the divine instead of the human. Christ is a Redeemer. Other men may *help* me but Christ *saves* me, and the human race is drawn to Jesus because he is different from us as well as because he is like us. He was "tempted as we are." In that respect we feel helped, but he was "without sin," and in that respect we feel even greater help. We need something stronger than humanity to lift us up and carry us through the stress of life. There come times in our human experience when nothing but God will answer, and at this point Christ answers our need and men are drawn to him and always will be drawn to hi because he is God in the flesh, made manifest f the redemption of the world. I am quite sure t world will never rally very long or very deeply in i enthusiasm around the best man that ever live There will always be a craving for something mor That craving is fully met in the One who came dow from above.

Let us therefore magnify the work of the churc We are here in this world to reveal Christ to me It is our business to reveal the real Christ. In th history of Christianity men have never been brough to Christ except through the agency of other me In some form or other men must behold Chri through the words or lives of his disciples. "Ho shall they hear without a preacher and how sha they preach except they be sent?" The time is com ing when the Christian church will realize its re sponsibility to present Christ to the world and the Christ will draw men up to himself.

We Are Drawn to Christ Himself

A beautiful thing about the statement whicl Jesus makes lies largely in the last word. Ou Christian life does not center about a philosophica treatise. It is not drawn up to a code of rules. I does not depend for its existence on an outwar organization, but the Christian disciple is drawn u to Christ himself. The loving and personal facto is what makes the Christian life real and eternal Our business as Christians is the best business i the world. Let us do our part so that God can use us in bringing men to Christ, so that he can draw them up to himself.

This is no losing cause
  We fight for every day,
This is no hope forlorn
  For which our prayers we pray,
But regnant, joyful,
  Triumphant is he,
The Christ who was and is
  And is to be.

March on, then, all ye hosts of God
  On earth below,
Fear not to face the world,
  To meet the foe!
Victorious are the forces
  That shall win
The soul's great conflict
  Over selfish sin.

O'er the wide universe
  This kingdom shall extend,
A kingdom that shall have
  All power, and know no end;
A kingdom ruled by love
  Till time shall cease,
The everlasting kingdom
  Of the Prince of Peace.

The Man Who Wrote "Thinking Black"

DAN CRAWFORD, for twenty-two years a missionary in the heart of darkest Africa, will be at the Northfield General Conference in August. He has recently returned for his first furlough, and the reception he has been accorded at the hands of the English people is only comparable to that received by David Livingstone.

The publication of his remarkable book, *Thinking Black*, has aroused the English people in a wonderful way. The piquant vivacity of its literary style has made a genuine sensation, and the freshness of its viewpoint—especially the wonderful interpretation of poetic emotion in the minds of untutored natives of the African jungle—has been equally a surprise and a delight to all readers.

But Dan Crawford himself is none the less interesting than his book. He is a fascinating speaker, being a poet, humorist and philosopher. His addresses are replete with stories of adventure and with characteristic lightning sketches of situations and individuals among the uncivilized black men of the dark continent.

* Minister-at-Large, Central Congregational Church, Topeka, Kan.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, August 17. Psalm 106: 1-12. *"The waters covered their enemies. . . . Then believed they his words."* Their faith was born in a great emergency. A spectacular deliverance was needed to implant their trust in the Lord. They found no witness in the quiet daily Providence; the unobtrusive miracle of daily mercy did not awake their song. They dwelt upon the "special" blessing, when all the time the really special blessing was to be found in the sleepless care which watched over them in their ordinary and commonplace ways.

It is the old story. We are wanting God to appear in imperial glory; and he comes among us as a humble carpenter. We want great miracles, and we have the daily Providence. We see his dread goings in the earthquake, we do not feel his presence in the lilies of the field. We watch him in the smoke and flames of Vesuvius, we do not recognize his footprints in the little turf-clad hill that is only a few yards from our own door.

It is a great day when we discover our God in the common bush. That day is marked with glory when our daily bread becomes a sacrament. When we enjoy a closer walk with God, common things will wear the hues of heaven.

MONDAY, August 18. Exodus 16: 2-8. These people had been delivered from the perils of Jordan, but they had not faith enough to believe that God could deliver them from the perils of hunger. They thought they were safer by the fleshpots of Egypt than in the hands of Providence. The miracle of yesterday had been wasted; it had given them no inspiration for the life of to-day. The Red Sea had no message for the wilderness. The deliverance might just as well never have been wrought. Yesterday's providence had no voice.

And we, too, are akin to the children of Israel. Our murmurings begin when we forget our blessings. Repining cannot breathe in the air of remembered mercies. Praise is the sure destructive of complaint. When we are journeying through a wilderness we can nourish our hopes by recalling the wonders of the Red Sea. When we forget what God accomplished yesterday our hopes will droop like flowers in need of rain. "His love in time past." I must tread that radiant road again, and see how divine love met my necessities in days that are gone. Hope revives when we recall an experience.

His love in time past
Forbids me to think
He'll leave me at last
In trouble to sink.

TUESDAY, August 19. Exodus 16: 9-15. *"Ye shall be filled with bread; and ye shall know that I am the Lord your God."* Here was an added providence in spite of the people's complaints. God gave them bread in spite of their thankless desire to return to the ignoble bondage of Egypt. But here is an awful issue; murmuring and ingratitude impair the moral sight, so that when the blessing comes we do not recognize it as the gift of God. Yes, a complaining soul loses its sight! When the manna fell, there was no psalm of praise, because they did not know it to be the King's gift. The Lord was working miracles of providence, and they did not see his hand.

That is the nemesis of unthankfulness, the loss of the perception of grace. In purely human relationships it is found that ingratitude is the agent of blindness. The man who is always murmuring becomes a cynic, and a cynic is a man who is wearing self-created blinders. The man who is never a eulogist can never be a discerning critic. Our sight is dependent upon our praise.

So it is in our relation to the Lord. If we come into his presence in manifold repinings we shall never see him. If we come into his presence in "the multitude of his mercies," heaven and earth will be seen to be full of his grace. Even the wilderness shall "rejoice and blossom as the rose."

WEDNESDAY, August 20. Exodus 16: 16-26. *"Six days ye shall gather it."* They were to gather in six days what would suffice for seven. On the seventh day there was to be a change of activity, to emphasize a supreme relation. On the seventh day they were to gather another kind of bread, in the fields of devotion, and in the immediate presence of God. On the seventh day the soul, liberated from all material quest, might journey into "another country," seeking richer merchandise, and become laden with the bounties of grace. The children of Israel were to stop gathering manna lest the manna should come to be everything and they forget the bread of life.

It is needful to lay a thing down if we want to escape becoming its victim. If we work seven days a week, our work will become our tyrant and it will crowd out God. And thus work may destroy worship. The interests of the body may starve those of the soul. We must lay our work down and command it to wait until we have attended to something greater.

And when we have worshiped aright, we shall take up our work as a new thing. Our duty will look at us with a new face when we come to it from the presence of God. Work will have a new "feel" about it when we touch it with hands that have been lifted up in prayer and adoration.

THURSDAY, August 21. Exodus 16: 17-35. *"That they may see the bread wherewith I have fed you in the wilderness."* They were to keep a little of the manna in order that the remembrance of God's providence might not be lost. Generation was to hand on to generation the witness of God's grace and love. The blessings bestowed upon the fathers were to be the inspiration of their children. Every age must have its own memories of God's mercy, and must exhibit them to the wondering eyes of those who are just beginning their course.

Do we show others the bread with which we have been fed in the wilderness? Do we gather our children about us and tell them what wonderful providences were given to us in dark and trying days? There is no witness like the recital of our experiences. A mere argument might have no more weight than a feather. Merely doctrinal teaching might go in at one ear and out of the other. But an experience is vital and arresting. Produce a bit of the manna that was given in the wilderness, and the spectator becomes a communicant. The story of God's personal dealings with us is the surest way to bring the indifferent to the throne of grace.

FRIDAY, August 22. Psalm 78: 15-25. *"They believed not in God . . . though he had—"* Let every one finish that sentence out of his own experience. How much grace can our unbelief withstand? The Lord had made the rock like unto a spring of water, and yet these people believed not! What has he done for thee and me? Let us retrace the pilgrimage of our own years. Let us recall the blessings by the way—the streams in the desert, the pillar of fire that led us in the night. And yet what is the quality of our faith? It is often weak and reluctant, riddled with timidities, or moth-eaten with worldly ease. It is not mighty and daring, riding forth every morning like a chilvalrous knight to inevitable conquest. It creeps along, like Mr. Halting, and Miss Muchafraid and Mr. Littlefaith.

"He marveled at their unbelief." The Lord Jesus wondered that men and women, seeing what they had seen, did not immediately spring to the life and service of faith. Perhaps we do not give time for faith to be born! Perhaps we do not see because we do not look. Perhaps we are blind to his mercies and are therefore dead to the faith. And therefore perhaps our first prayer should be, "Lord, that I might receive my sight," and then the prayer, "Lord, increase my faith."

SATURDAY, August 23. John 6: 26-35. *"The bread of God is he which cometh down from heaven, and giveth life unto the world."* Our life's bread is a Person. We may have much to do with Christianity and nothing to do with Christ. Only yesterday I was in a great and wonderful bakery, but I never ate nor touched a morsel of bread. I touched the machinery, I was absorbingly interested in the processes, but I ate no bread! And I may be deeply interested in the means of grace, I may be familiar with all the "ins and outs" of ecclesiastical machinery, and I may never handle nor taste "the bread of God." Our religion is dead and burdensome until it becomes a personal relation, and we have vital communion with Christ.

"Thou, O Christ, art all I want." We find everything in him. Everything else is preliminary, preparatory, subordinate, and to be in the long run dropped and forgotten. A ritual is only a way to "the bread," and by no means essential, and very often undesirable. The heart can find the Lord with a look, with a cry, and needs no obtrusion of ritual or priest. But how pathetic—to be contented to potter about among the ritual and never to find the Bread! To be in the house and never to see the Host! "Ye . . . search the scriptures . . . and ye will not come to Me."

These Daily Meditations will appear in each issue through 1913

J. H. Jowett

MESSAGES FROM PRESENT DAY POETS

A CHILD'S SORROW

A LITTLE child at heaven's gate,
Released from want and stain and care,
Hath climbed the angel-trodden stair.

He lifts his feeble baby-hands,
He shows his bare and bleeding feet,
With tears upon his eyelids sweet.

O little child, thy Shepherd stands
And calls thee in, to lie and rest
Upon the shelter of his breast:

Thy Shepherd, once himself a child,
Will take his lamb within his arms
And soothe it after earth's alarms.

He who was wearied, faint, athirst,
Despised, rejected, crucified,
For little children lived and died.

But they, the sinning and accurst,
Who trampled and dishonored thee—
What shall their retribution be?

"I know ye not," the Lord shall say,
When vainly entrance they implore;
"I know ye not"—and close the door.

"When I in want and weakness lay
Ye fed me not nor tended me,
But left me to my misery."

"How could we scorn thee, Lord," they cry,
"Who never even saw thy face,
Nor met with thee in any place?"

But he, the Master, shall reply,
"Ye met and saw me every day—
I walked beside you on your way.

Ye scorned a child—that child was I!
Ye let him suffer ruthlessly—
And what ye did *was done to Me.*"

ARTHUR L. SALMON.

SAINT PAUL

"As dying, and behold we live!"
II. Cor. 6: 9

AM I, who walked with flashing sword,
Subduing hearts to Jewish law,
Who taught Christ's men to dread my name,
Am I the one whose might they saw?

A Power has bowed me to the dust,
Has broken down my wicked pride,
Revealed my spirit as it was—
When I beheld, my glory died.

No human power could tame my soul;
A sudden light gleamed far above;
That light came down to fill my life—
My soul was conquered so by Love.

Crowned by man's fear I proudly walked
Through glory to eternal night;
The Hand that humbled leads me now
Through darkness to eternal light.

In His great might I glory now,
With His great army upward move,
Who wins the world with tenderness,
And only conquers hearts with love.

Thy willing prisoner am I,
By thee set free from bondage sore;
Lord, I am crucified with thee;
Behold, I live forevermore!

LENA CLARKE.

CONTINUED STRIFE IN THE BALKANS

THE long-wished-for peace in the Balkans is still delayed. Despatches toward the end of July bore the startling information that Sofia, the Bulgarian capital, had been completely surrounded by Servian troops and its railroad service altogether cut off, but the report was unconfirmed. The peace conference, meeting at Bucharest, agreed on July 30 to a five days' armistice, and the report on that date was that the outlook for peace was brighter. Some apprehension was felt at the operations of a Russian fleet near the Bosporus.

On July 29 the Ambassadorial Conference at London settled the status of the new State of Albania, which was created under the terms of the recent Treaty of London. A prince will be nominated within six months to reign over the new country. In the meantime the administration will be organized by a Commission of Control, composed of one representative of each power, aided by a gendarmerie commanded by Swedish officers.

Up to the last days of July the Greeks were still attacking Bulgaria. A terrific battle was fought on Sunday, July 27, lasting through the entire day. The Bulgarians had been defeated at Kresna Pass, but turned upon the Greek force which was pursuing them northwest of Djuma. The Bulgarians, aided by reinforcements, made a desperate attempt to recapture the position they had lost. Three times, at the point of the bayonet, the Bulgarian army forced the Greeks from the position they had taken. There were heavy losses on both sides. The Greeks reported that up to nightfall of the 29th neither side had gained a decisive advantage, but the Bulgarians retired after abandoning and setting fire to the town of Djuma, of which the Greeks took possession. A correspondent in the company of the Greek army predicted that "except for rear-guard actions the Bulgars can make no further stand this side of Dubnitza, twenty-two miles south of Sofia, and that now not a single Bulgarian soldier remains in Macedonia, except as a prisoner." The ports of Lagos, Maronia and Makri on the coast of Thr[illegible] have been occupied by the Greek fleet and the town of Oumurjina captured [illegible] the Greeks. The Athens correspondent of the London *Daily Telegraph* sta[illegible] that the Greeks must bring all their supplies from Demnirhissar by w[illegible] traffic over a single mountain road with a bad surface, and predicted that if t[illegible] Bulgarians were given a respite th[illegible] might reform their beaten forces a[illegible] with the six fresh divisions of troo[illegible] around Sofia start the war again wi[illegible] the chances in their favor.

THE BALKAN BATTLEGROUND

The map reproduced on this pa[illegible] gives a vivid explanation of the pre[illegible] ent strife among the recent allie[illegible] The map shows the areas taken [illegible] Bulgaria, Servia and Greece und[illegible] the terms of the recent treaty [illegible] peace, also the area ceded to Turke[illegible] and to Roumania. Mr. Lucien Wo[illegible] in an interesting article appearing [illegible] the London *Graphic*, points out th[illegible] Bulgaria in the present strife is doi[illegible] no more than to contend for the stipu[illegible] lations of the original treaty of all[illegible] ance entered into before the Turkis[illegible] war. Macedonia was to be ma[illegible] autonomous, and the excuse that Ser[illegible] via's co-operation at Adrianople wa[illegible] sufficient to change the terms of th[illegible] alliance is held to be invalid becaus[illegible] such a contingency was specifically provided for by the military conven[illegible] tions attached to the treaty of alli[illegible] ance. Moreover, Bulgaria had helpe[illegible] the Serbs previously in a similar way in Macedonia. As this issue of THE CHRISTIAN HERALD goes to press, the following cablegram is received from Mr. Atanasoff, one of the leading bankers of Sofia, and a member of THE CHRISTIAN HERALD relief committee:

"Thousands of Macedonian refugees and wounded soldiers arriving daily, including refugees, clergy, women and children. Distress great. Immediate succor needed. Suffering greater than in recent Balkan War. Most harvest will be lost. Needs will continue months after demobilization. I visited to-day five thousand homeless refugees at Samokov with General Miles."

HIS OLD ENEMY

BY J. J. BELL

A Story in Two Parts, of Which This Is Part Two

"WULLIE," said Mr. Redhorn on entering his house, "I owe ye an apology, for it appears that yer report was only too true." With a sigh he sank into his chair. Willie stared at him over his tumbler of lemonade. "Are ye no' pleased, Maister Ridhorn?" The question was charged with amazement.

"Pleased! What for would I be pleased?"

"The man's burst!"—impatiently.

"Laddie," said Mr. Redhorn, heavily, "the spectacle o' a human bein' feenancially burst is mair excruciatin' to ma feelin's than onything in Shakespeare or East Lynne."

"But—but ye hate the man."

"Even hatred has its leemits. Ye wouldna hit a man when he was doon, would ye, Wullie?"

"Wha said I would? But I wouldna be sorry for him, if I hated him, an' if he had played me dirty tricks."

"An' if ye wouldna hit him, what would ye dae?"

"Let him lie."

Mr. Redhorn sighed and stroked his long nose, as was his habit when at a loss. "Onybody could dae that," he said at last.

Willie regarded his master inquiringly. "What would *you* dae?"

"Dear knows . . . But it maun be an awfu' thing to ha'e to pay in every mortal way excep' in cash. Ye're ower young to understan' what I mean, Wullie."

"I understan' fine what ye're drivin' at. Ye mean that Danks'll ha'e to gi'e up his shop an' everything. Serves him richt!"

"Come, come, laddie. What has Danks ever done to you?"

"He's tried to mak' mischief atween you an' me. He's—"

"That's true enough. But, ye see, he was annoyed at me for takin' you on as apprentice instead o' his nephew. I daresay he's forgotten a' about that by noo."

"He's tried to mak' a cod o' you heaps o' times, Maister Ridhorn."

"I've nye been able to defend mysel'! Wi'oot undue immodesty, I think I've nye managed to confound him sooner or later. Ye can consceder us quits, Danks an' me."

"I believe ye're stickin' up for the man!" cried Willie. "I didna think ye was sae saft."

"Aw!" murmured the painter, and fell to stroking his nose again.

"I believe," the boy pursued with sudden conviction, "ye would try to gi'e Danks a leg up, if ye wasna afraid."

"Afraid! Afraid o' what?" demanded Mr. Redhorn.

"I didna mean for to be impiddent," said Willie abashed.

"Afraid o' what? Proceed, Wullie!"

The boy hesitated, looking uneasy. "Afraid o' what the folk would say," he mumbled.

Mr. Redhorn drew a long breath, expelled it, and said: "By Jupiter, ye've hit the nail on the heid!" Putting his hand over his eyes, he lay back in his chair.

The long silence that followed was broken by Willie.

"Maister Ridhorn, I—I didna mean to vex ye."

"Ye didna vex me. . . . But what would you say if I was to try to gi'e Danks a leg up, as ye expressed it?" Lowering his hand, the painter looked at his apprentice.

The latter shook his head and shut his mouth as much as to signify that he was not going to commit himself this time.

"Would ye say I was daft?"

"N-no' exac'ly."

"Would ye say I was saft?"

"Something like that."

"I suppose that's what a' the folk would say?"

Willie nodded reluctantly.

"Oh," groaned the painter, "what a terrifyin' thing is public opeenion, an' yet it's no' once a week that it's worth a farden."

Mr. Redhorn lapsed into silence.

"Wullie," he bitterly declared a moment later, "I'm a poltroon!"

"What's that?"

"A poltroon is a species o' cooard."

"Oh, I thought it was a kin' o' beast—a sort o' monkey. But what for are ye callin' yersel' names, Maister Ridhorn?"

"Because I hu'e na the moral courage to gi'e Danks a leg up."

"I suppose ye would never get yer money back."

"That's no' precisely the pint," said the painter, a trifle shortly.

"Is't no'?"

"I dinna mean to suggest that I'm keen on lossin' money—quite the obverse—but I would rayther loss money nor ha'e folk think I had lost it. Ye see?"

Willie prevented a yawn with a timely gulp of lemonade. "I dinna see the sense in that," he remarked, wiping his lips on his sleeve. "But ye could easy loss money wi'oot folk kennin' onything aboot it."

Mr. Redhorn shook his head. "There's nae secret safe frae the Almighty an' the public of Fairport. Suner or later they would find oot that I had gi'ed Danks a leg up."

"But ye're no' really gaun to gi'e him a leg up!"

The painter blushed, rose slowly and walked absentmindedly over to the mantelpiece. He faced his apprentice with deliberation.

"Wullie," he said, "if you was standin' on the pier thonder, an' yer worst enemy fell into the water, would ye no' throw him a rope? . . . Of course ye would! If necessary, ye would even plunge in to the rescue. Ye would risk yer life—"

"Would I?"

"We'll say ye would, for the sake of argument." Mr. Redhorn's tone was a little impatient. "An' then, when ye had saved yer worst enemy frae pheesical extinction, the public would cry 'hurray!' an' call ye a noble character. . . . But supposin' yer worst enemy was strugglin' in the ocean o' feenancial deeficulties, an' ye threw him yer purse—"

"I never had a purse." There was no stopping the yawn this time. "An' what if it missed him?"

"Oh, me!" cried the painter, "d'ye no' ken a metaphor when ye hear it?" He glanced at the clock. "Tits! It's time ye was awa' home to yer bed. Yer mither'll be wonderin' what's keepin' ye. Awa' wi' ye!"

"I didna mean to offend ye," said the boy, rising and laying the empty tumbler on the table.

"Ye didna offend me. . . . But ye're ower young to appreciate ma present painful posecetion, an' so—"

"I didna' ken yer dyspeepsia was bad—"

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LOSE OF THE ZÜRICH CONVENTION

REV. CAREY BONNER

ZURICH TOWN HALL WHERE THE SUNDAY SCHOOL CONVENTION MET

DR. KAJINOSUKE IBUKA

HE World's Sunday School Convention grew in interest and power through the eight days to the glorious end. The enrolment of delegates from fifty countries was 2,596, of ch 1,371 came from the United States. There had n a fear that delegates might be drawn often n the meetings by the sight-seeing attractions beautiful Switzerland, but Zürich's great "Ton-le" of three thousand capacity was well filled ly, morning and evening, and an overflow meet- was added for most of the morning sessions. ually in the afternoon there were separate meet-s in four or more churches for primary, interme-te and senior class workers and for special ses.

Two hundred and fifty persons spoke, mostly spe-lists in Sunday school and missionary work. eir addresses were usually in English, which s ably interpreted into German by Rev. Profes- H. L. Luring of Frankfurt-on-the-Main. The mony of nations, denominations and races was er for a moment marred, although there were the audience delegates from all the nations at r in the Balkans, whose troubles were the sub-t of frequent prayer. The audience cheered st heartily every appeal by address or resolution arbitration in place of war.

Good News from Africa

The most distinctive feature of this convention s the report of five missionary commissions. e have already spoken of the arousing reports of mmissions on Continental Europe, on India, and Eastern Asia. The report on South Africa by . F. B. Meyer and Mr. Arthur Black showed that the one and one-fourth million whites and eight d three-fourth million negroes in that field only a ry small fraction are in Sunday schools.

The report of the Commission on Mohammedan nds, presented by Bishop J. C. Hartzell and Dr. M. Zwemer, showed how recent events in Morocco, ipoli and the Balkans and the new African rail-ads are opening Mohammedan lands everywhere the free proclamation of the Gospel, where a w years ago no Moslem would change his faith, r could the Gospel be preached without risk of e. Even in Turkey, religious toleration has me in theory with the recent change of govern-ent. On the other hand, it was shown that Mo-mmedanism itself is an aggressive missionary ligion and is increasing the number of its adher-ts both in Africa and India.

The commission on Latin America, prepared by r. Robert E. Speer of New York, and read by ev. H. S. Harris, gave a timely call, with the open-g of the Panama Canal at hand, for increased issionary efforts in Central and South America, here, it was said, the Roman Catholic Church is the same condition as it was in the Middle Ages Europe. Special efforts were urged to arouse e forty thousand German Lutheran immigrants Brazil to become a spiritual leaven for the na-ve people, and Sunday schools were urged. The nvention raised $120,000 to promote better Sun-y school methods all over the world, especially Christian lands.

Larger emphasis was put on social ethics—larger an in any previous World's Sunday School Con-ntion. A whole session of the main conference Sunday afternoon and a sectional meeting on Monday afternoon were devoted to "Temperance and Good Citizenship," and a beautiful address on "Teaching Temperance to Little Children" was given in another main session by Mrs. Mary Foster Bryner.

One of the chief addresses was by Sir George Croyden Marks, M.P., president of the London Sunday School Union, on "Sunday Schools as a National Necessity." He showed that the state was bound to compel education of children not alone for the child's sake, but in self-defense against the perils of ignorance. Miss Marie C. Brehm of the American Presbyterian Temperance Committee made an instructive address on "Temperance and Christian Citizenship." The resolutions endorsed total abstinence, Sabbath observance, and the purity crusade, and called for Sunday closing and liquor exclusion at the Panama Exposition in San Francisco. The resolutions also urged efforts to increase Bible reading in homes and public schools and increased attendance of children at church. This was an endorsement, in substance, of a plan drawn by the teachers of THE CHRISTIAN HERALD Million Bible Class on the *Cassandra*, and endorsed also by Rev. William A. Brown, superintendent of the Missionary Department of the International Sunday School Association, and Mrs. Mary Foster Bryner, elementary superintendent of the same, also later by Dr. J. A. Worden, Presbyterian Sunday school secretary.

There is not space to tell of the many practical methods of Sunday school work suggested in the sectional meetings: the elementary, conducted by Mrs. Mary Foster Bryner and Mr. George H. Archibald; the intermediate division, by many leaders, and the adult division, ably led by Mr. W. C. Pearce, superintendent of adult class work of the International Sunday School Association. We may give these practical hints in our "Superintendents' Round Table," in the weeks to come. One of the mountain peaks of the convention was the address of Bishop J. H. Vincent, the father of modern Sunday school methods, including the international uniform lessons and the Chautauqua training courses for teachers. His address expressed his matured convictions, especially on two points: first, that the modern Sunday school class finds its precedent and model, not in the "ragged school" of Robert Raikes, of a century ago, but in the conversations of Jesus, with his training class of twelve and with other small groups; second, that the Sunday school must not be allowed to take the place of home worship, and especially not of church attendance.

For the Younger Pupils

THE CHRISTIAN HERALD Lesson editors, in addition to minor participation in various conferences, gave half a dozen addresses, including one on the origin of organized primary Sunday school work by Mrs. Wilbur F. Crafts, founder of the International Primary Union, who also spoke through an interpreter on Sunday to more than 2,000 Swiss children. Dr. Crafts spoke in the temperance conference on needed temperance organization for Sunday schools and churches, and in the main convention on "The New Chivalry of Men's Work for Boys." He showed that boys' classes in Sunday schools are decreasing in the United States, and that juvenile criminality is increasing two and a-half times as fast as the population. All this, he urged, is a call to the strong men in the churches to join the increasing men's classes to hold the boys in Sunday school. It was urged that trustees, elders, deacons, stewards, and other church officers should be made to feel that they do not "magnify their office" by merely passing the collection plate and meeting once a month to decide what to do with the money, but that their supreme duty and privilege is to stop a leak more perilous than one in Holland's dykes—the leak of boys from Sunday schools.

Reports from Many Lands

This came at certain times each day, six or eight countries being reported by missionary or Sunday school leaders, each speaker being allowed only five minutes. Among the most interesting of these short addresses were the following: Herr John Victor said that for centuries Hungary has been the dyke against Mohammedanism. It is the aim of the Sunday schools of Hungary to so train scholars that they may become missionaries. There is a legend in Hungary that when a great plague existed, the king shot an arrow, and that when the arrow fell and pierced the ground a plant sprung up, which was efficacious in healing those sick with the plague. "Pray that Christianity may shoot arrows that will cause Sunday schools to spring up, and so save Hungary from Islam and unbelief." Russia was reported by Pastor T. Kurzit. He said that Sunday schools were introduced by Zinzendorf in Russia more than a century ago. It is claimed for the Lettish people, numbering 3,000,000, that their particular part of Russia is the cradle of Sunday schools. There are at present fifty Sunday schools in Siberia. The government has recently laid its iron hand on the Sunday school movement, closing Sunday schools in some parts and interdicting the training of Sunday school teachers. Even the Lettish Sunday schools are now suffering persecution. Of Albania, Rev. C. Telford Erickson said: "It is now nineteen hundred years since the cry was uttered: 'Come over into Macedonia and help us.' And now that cry is being repeated. The people say: We want to amputate these false religions from our body politic. We want a Protestant government, a Protestant province and Protestant schools." Prayer was asked that within twenty years Albania might become a Protestant nation.

Of Central America Rev. James Hayfer, twenty years representing the American Bible Society, said: "There are at present in Central America two hundred Sunday schools, 1,000 teachers and 10,000 Sunday school scholars." A little son of Mr. Hayfer, dressed in the costume of an Indian child, was placed before the audience as representing 100,000 Indian children, who as yet had no Sunday schools provided for them. A commission was asked for to visit Central America. Uruguay was reported as being the smallest of all the South American republics. There is freedom of worship and disestablishment of church and state. But there is a strong leaning toward agnosticism, which should be counteracted by helping the Sunday schools. There are at present only 1,039 enrolled Sunday school scholars.

Iceland was reported by Mrs. Wilbur F. Crafts for the first time in any World's Sunday School Convention. On June 24, A.D. 1000, Iceland had

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OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Helping the Farmer

OVER $100,000,000 of United States Treasury money will be used in facilitating the movement and marketing of the crops this year. This announcement by the Secretary of the Treasury, it is explained, is not due to any immediate emergency. Our crops this summer are extraordinarily large. This treasury money will be deposited in certain qualified national banks, West and South, at two per cent., where it can be most advantageously employed, to be returned to the public treasury when the crops have been moved. The treasurer's suggestion is that 15 per cent. of such loans be returned in December and the balance in practically equal instalments in January, February and March. Government bonds, approved State and municipal bonds and prime commercial paper will be accepted as security. This new departure should prove a substantial relief to thousands of agriculturists, who at crop-moving time have been accustomed to dealing with a class of money-lenders who took advantage of their urgent need to bleed them outrageously. There should be no occasion for the farmers suffering from a financial stringency at harvest time this year, as they have done frequently in the past.

A Memorable Convention

FOR many reasons the great International Sunday School Convention just closed at Zürich must be ranked as one of the most remarkable gatherings in the religious history of the world. That a spontaneous movement, wholly apart from official influence in any country, should have brought together 2,600 men and women from seventy different countries in the interest of the promotion of Christianity was of itself a wonderful event. In distinguished personnel and high intellectuality it was no doubt equal to any gathering of a religious character previously held. But its chief claim to recognition as an assemblage of world-wide significance lay in the fact that it directly represented the greatest Christian army ever known—an army of 28,700,000 young people from 300,000 Sunday schools, all marching under the banner of the Cross! This multitudinous host will, in the course of a few years, be added to the general body of the active adult Christian church, to be in turn succeeded by a still greater army in the Sunday schools of the future. China, leaving her idols and coming over to the Christian faith; Japan, eager to embrace Christianity and rejoiced to be the hostess of the next great convention in 1916; these, with other convincing indications of the success attending the preaching of the Gospel in heathen lands, give assurance that the immediate future will be rich in spiritual development. Nor are the European countries behind, and North America, which was represented by something like half the entire body of delegates, has the distinctive place of a leader in all this wonderful development. And the great secret of it all is the attractive power of the old Gospel, which continues to draw unto it the hearts of the world, wherever it is faithfully presented.

Mistaking the Signs

VICE-PRESIDENT MARSHALL is acquiring a reputation for sententiousness. Addressing a gathering of many thousands at Mooseheart, Ill., on the occasion of laying the cornerstone of an industrial school for orphan children and a home for the aged, he spoke of one "unhappy corollary" that has developed from the superior educational advantages of our time. "A great army of persons," he said, "whose labors would make for the industrial advancement of the nation, have imagined themselves to be fitted for nobler pursuits, and thus the progress they would have made in the work for which they are fitted is lost. Too many who see the sign 'P. C.' in the heavens think it means 'Preach Christ' when it really means 'Plough Corn.'" However true this may be of some—as it doubtless is—it would be ungracious to apply it generally. Ambition, rightly directed, is the quality of a noble mind, and if to be born humble were to mean to stay humble and aspire no higher, our nation would be the poorer by scores and hundreds of men who have risen from the lowest ranks to the highest honors, because they heard the call and took hold courageously, nothing doubting. We honor the man who aims high. Even if he should never reach the top of the mountain, he will be the better man and the better citizen for having made the effort. As to the preachers, whom the Vice-President apparently had specially in mind, while some may have spoiled a good farmer in the making of an indifferent pastor, it is safe to venture the assertion that of those who enter the spiritual field with a sincere purpose, there is none who will be wholly without his sheaves at the harvesting. Nor should it be forgotten that our Lord and Master himself chose for the most part simple Galilean fishermen to be "fishers of men," instead of going to the learned Scribes and Pharisees for finely trained helpers. Still, we do not believe that Mr. Marshall meant any serious reflection on a class but merely indulged a passing whim of humor, such as is liable to lay hold of any public speaker of vivid vocabulary and fond of alliterative illustration.

The Pity of It

THOUSANDS of newspaper readers were interested in the fight to save the life of young Leightbourn Middleton of New York, for whose sake father, brother, wife, cousin, and friend sacrificed their blood in the hope of defeating death. The repeated sacrifices were, however, made in vain and on the afternoon of July 31 the young man died. His death occurred at St. Luke's Hospital, where the operations of blood transfusion were performed. A new method of transfusion was employed, the physicians abandoning the former method of uniting the arteries of the donor and the patient and employing arterial syringes instead.

The sacrifices of blood to save Mr. Middleton were made with eager willingness on the part of those to whom his life was dear. His young wife said: "I shall go on the table as often as they will allow me." His mother urged the physicians to permit her to make a similar sacrifice, but they refused.

It is impossible for Christians to review this sad incident without remembering that other sacrifice of blood—made to save the world. We grieve that these recent sacrifices were made in vain. Have we considered the inexpressible pity of every soul for which the blood of Christ was shed in vain? We think of the heartbreak of these friends who gave their blood without avail. Do we remember the grief of the Saviour over every soul that refuses to accept the sacrifice he made? Sad as was this young man's death, it would have been much sadder if he had been ungrateful. Are we spurning the gift of life purchased for us by Christ's blood?

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THOUSANDS OF COUPONS

HAVE you taken advantage of our new reduced Coupon Offer for the month of August? Thousands have done so, especially since our offer to give a Red Letter New Testament with our compliments to all friends who send in Six or More Coupons. Many who sent in one or more coupons in answer to the July offer have taken advantage of the August offer to send in more coupons and thus obtain the new Testament free, for of course we give credit on this account to all who sent in one or more coupons during July.

It looks now as though this year's Coupon Offer would be the means of adding more members to the Christian Herald Family Circle than ever belonged before. All seem to be anxious to take advantage of this opportunity to induce friends to become regular members of the Family, by sending them THE CHRISTIAN HERALD *during the remainder of this year. We are glad to see that so many are actuated by this spirit. The premiums and the extra rewards are liberal indeed, but the desire to bring thousands of workers into the Family seems to be paramount with our people.*

The subscription list of THE CHRISTIAN HERALD *is greater to-day than ever before in its history, that is to say, more people are reading* THE CHRISTIAN HERALD *every week, and are feeling its influence, than in any year since the paper was founded. We hope to be able to double this influence before Christian Herald Day, October 24, 1913, when the publication will be thirty-five years old. We can do this surely if every present member will influence the sending in of only one coupon with the name of a new subscriber written thereon. We can multiply* THE CHRISTIAN HERALD'S *influence manyfold if every member will pledge him or herself to send in six coupons.*

Will you not do your share? Surely, you must know of several friends who would be better off for reading THE CHRISTIAN HERALD *weekly. As we have stated before, it is a form of home missionary work that you cannot afford to overlook. In due time the friends whom you influence to join the Family temporarily, will feel in their hearts the stirring messages which* THE CHRISTIAN HERALD *voices each week, and before long we shall have gotten their co-operation as permanent members. If you need more coupons we shall be glad to send them to you.*

The Man at the Wheel

ONE of the good old rules of sea-going travel is that which forbids the passengers to speak to "the man at the wheel." That the chauffeur at his wheel, responsible for the lives of those in his car, is just as fully entitled to seclusive protection as the steersman on a passenger vessel, is a thought that might easily occur to any one in view of the constantly increasing number of automobile accidents. It has remained for a London magistrate named Plowden to give official expression to the need of chauffeur protection. While trying the case of a driver accused of manslaughter, he learned from the evidence that the man had a woman passenger on the same seat. This, the magistrate declared, was a distraction with dangerous possibilities. "Some ladies," he said, "are nervous, some garrulous, some inquisitive, some distracting. In a thousand ways a driver may be taken off his guard and an accident may occur." If woman's presence on the front seat of a car is an element of danger even in a limited degree, it would seem to be worth serious consideration. To enforce such a rule generally would revolutionize present motoring methods.

NICARAGUAN OVERTURES

—THE LITTLE CENTRAL AMERICAN republic of Nicaragua is farsighted, from a business point of view. Its president, Adolfo Diaz, has signified the desire of his country for closer relations with the United States, in the form of a protectorate, guaranteeing Nicaraguan independence and affording it an opportunity of realizing some of the benefits to flow from the opening of the Panama Canal and the possible construction of the Nicaraguan route. Costa Rica, which was also offered a protectorate relationship, has rejected the offer as involving a sacrifice of its attribute of sovereignty.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D.D.

ghamton's Fire Victims Buried

ON the shoulders of policemen and exempt nd active firemen, twenty-one coffins, con- aining the unidentified dead from the Bing- amton Clothing Company fire were borne e last resting place in Spring Forest Ceme- l ghamton, N. Y., Sunday, July 27. It was impressive and mournful occasion in the f that part of the State since Daniel S. n, friend of Lincoln, and a leader among r Democrats," was buried in the same many years ago. The graves were on the hill, in a circle, with a place left for a t which will be built. As the survivors king at the black coffins, covered with flow- ged woman, leaning on the arm of her son, so all could hear, "Martha, my daughter " and cast herself one of the open but was restrained. al was preceded by e memorial service Stone Opera House, th leaders and peo- ll religious creeds. was rendered by the Chorus Choir of dred voices. Mayor ing then opened the s, saying in part: employees of labor, who have charge of ories would do a lit- e toward looking e interests of hu- this occasion might en avoided. Let us lesson from it. Let he best we can do; solve that manufac- nd employers make aces safer and bet- l see that nothing s shall ever happen Rabbi Anspacher of ork charged the re- lity on society for such poor privi- r the protection of . Rev. J. J. Mc- , pastor of the St. 's Roman Catholic commended the al sympathy for the ed families and the nation to avoid such dy in the future. It ught that the shock- rtwaist factory fire e enough of the kind entury, but here is another in the Empire Is there to be no end to the slaughter of nen in these death-traps? For that is what e. There are thousands of them still all e nation, and though there is marked im- ent in our architecture and building laws e past, there is still a criminal negligence eral with reference to the protection of the workers, and especially the girl and employees that must be instantly corrected. ev. C. A. Richie, a Lutheran pastor, spoke tting words at the funeral: "All is not gone. reassuring voice from high heaven, to the depths of earth, comes to you, 'God is in his mple; let all the earth keep silence before God reigns; his kingdom of love and justice s, and we do well to bow willingly and sub- ly before him." These words call to mind riptural reference of Garfield, when death awful shadow over the whole nation:

and darkness are round about him; righteousness and t are the habitation of his throne. (Ps. 97: 2.)

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BURIAL OF THE UNIDENTIFIED FIRE VICTIMS AT BINGHAMTON

The Thief Deceived

RE was an ingot of gold in the Belgian onial Palace at the Ghent Exhibition recently was enclosed in a case of glass. It was at $20,000. A thief to make sure of getting vith the gold without noise or detection took se as well as the gold it contained. The ntendent of the police at Ghent telegraphed the newspapers of London that while the ndicated that the gold was worth $20,000, it reality only an imitation worth perhaps ut valueless to the thief. There is a law of personal loss always to the dishonest one. The thief robs no one so much as himself. The gamblers and the burglars almost never have a penny for a rainy day. What they deal in are counterfeits. The prophet thus indicates the want of profit in treasure gained by fraud:

As the partridge sitteth on eggs, and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. (Jer. 17: 11.)

America Regains Tennis Cup

IN a game played at Wimbledon July 28, the Davis international lawn tennis trophy was won by Maurice E. McLoughlin of California from the British veteran, Charles P. Dixon. When the final stroke had been played, Dixon rushed forward and put his arms around the shoulders of his American competitor, who received a great ovation from the record crowd, despite the disappointment at the loss of the cup. The Davis cup, given by Dwight Davis, an American tennis champion of former years, has been an international trophy since 1900. It was successfully defended in this country until 1903, when the famous Dohertys won it and carried it to England, whence it was taken to Australia in 1907. There it remained till last year, when an English team recovered it. The return of the cup to America will be hailed with joy by all tennis players. It is likely to remain here many years, as McLaughlin has several years of skill and growth left. The games of life and the prizes given to the winner are types of the intense spiritual contests in which we have engaged, and the prizes that are awarded the victorious. The apostle thus refers to this contest and to the reward for the victor:

Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. (I Cor. 9: 24.)

Japan's Rules of Health

THE Japanese Government has issued rules of health, commending their observance by all subjects of Japan. 1. Spend as much time out of doors as possible. Bask much in the sun, and take plenty of exercise. Take care that your respiration is deep and regular. 2. As regards meals, eat meat only once a day, and let the diet be eggs, cereals, and vegetables, fruits and fresh cow's milk. Take the last-named as much as possible. Masticate your food carefully. 3. Take a hot bath every day and a steam bath once or twice a week if the heart is strong enough to bear it. 4. Early to bed and early to rise. 5. Sleep in a dark and quiet room with windows open. Let the minimum of sleeping hours be six or six and one-half hours. In case of women eight and one-half hours is advisable. 6. Take one day of absolute rest each week, in which you must refrain from even reading or writing. 7. Try to avoid any outbursts of passion and stirring mental stimulation. Do not tax your brain at the occurrence of inevitable incidents or of coming events. Do not say unpleasant things nor listen, if possible to avoid it, to disagreeable things. 8. Be married. Widows and widowers should be married with the least possible delay. 9. Be moderate in the consumption of even tea and coffee, not to say tobacco and alcoholic beverages. 10. Avoid places that are too warm, especially steam-heated and badly ventilated rooms. Most of these instructions of the Japanese Government could be adopted by the boards of health of England, Germany, France or the United States, to the physical and mental benefit of the people. These suggest the Scripture rules of health for the souls of all nations:

That thy way may be known upon the earth, thy saving health among all nations. (Ps. 67: 2.)

Big Fishes Caught

THE prediction of fishermen, when a fifty-five-pound striped bass was caught at Asbury Park, N. J., recently, that one larger would be caught before the end of the season was fulfilled when a man landed one at the Allenhurst beach weighing fifty-eight pounds eight ounces. This is said to be the largest striped bass ever taken by a surf angler on the Atlantic coast. The fish was 30¾ inches around and 50½ inches long. Its roe weighed ten pounds. Two days after, at the close of an exciting chase off the inlet at Atlantic City, the crew of a fishing smack, returning from a daily trip to the fishing banks, caught the largest horse mackerel ever taken on that part of the coast. They brought it to shore and put it on the scales where it marked 1,300 pounds. There is this mention made of a good catch of fish in olden times:

Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three; and for all there were so many, yet was not the net broken. (John 21: 11.)

Free Press in Russia

THERE is not absolute freedom of the press in Russia, but there is a much more rapid movement toward it than the outside world suspects. A Russian writer says: "Notwithstanding all the obstacles, penalties and persecutions; notwithstanding all the official storms, frosts, and congealing winds, the provincial press grows, strengthens, and develops like a gigantic tree, which obeys only the voice of life. The rapid and ever-growing current of progressive newspapers now floods not only the large cities and towns, but is penetrating into the villages and hamlets, and is soaking deeper and deeper into the life of the people. These flying sheets, which it is as impossible to catch and check as it is impossible to catch and count the leaves of the trees when a strong wind blows them off by the millions, can really be called the main political school of the people." This surprisingly rapid progress of the press toward real freedom, so long and powerfully suppressed in Russia, is one of the brightest hopes for the higher intelligence, the larger liberty, the stronger character and the deeper piety of the people of the empire. By the press and the tongue all truth, the truth as it is in Jesus, will spread to the ends of the earth. Peter, in his sermon, thus refers to the relation of publicity to the spread of the Gospel:

That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached. (Acts 10: 37.)

A WEEK IN THE WORLD'S NEWS

The Mexican Situation Still Unsettled

UP TO August 1 no definite conclusion had been reached by our government relative to the adoption of a course of action in Mexican affairs. Ambassador Henry Lane Wilson, arriving from Mexico City, had an interview with the President and Secretary of State, the nature of which was not made public. It was understood, however, that his plan of pacification, which included the recognition of Huerta's government, was not considered. On July 30, the Ambassador had a long hearing before the Senate Foreign Relations Committee, at which he was given an opportunity to present his views. He said he had made repeated efforts to secure Madero's personal safety and had received assurances from Huerta that the ex-President would be protected. He did not believe Huerta was personally cognizant of or responsible for Madero's death, which was probably the result of a plot for vengeance by the relatives of those who had been executed during the closing days of Madero's régime. The ambassador declared that recognition of the Huerta government would be advisable, as, in his opinion, no other government could restore order to the republic. The government, however, was bankrupt. Recognition would enable Huerta to procure necessary funds to control the situation. The Taft administration, shortly before its retirement, had under consideration propositions for recognition. The ambassador considered mediation unsuited to the case, and pacification through the use of American troops was not to be attempted except with the approval of the Mexican authorities. The House Foreign Relations Committee may also accord Ambassador Wilson a hearing. He evidently made a strong impression on Congress, although he failed to convince the President. Our State Department has demanded the immediate release of three Americans held prisoners by the Mexican federals in Chihuahua. The next development in the general situation will probably come in the form of a special message from the President to Congress.

HENRY LANE WILSON
U. S. Ambassador to Mexico

. . .

Nations Decline Invitation to Panama Fair

AFTER nearly a year's consideration the British Government has decided not to participate in the Panama Exposition of 1915. This decision was communicated to our ambassador in London on July 30. No reason is given, but it is regarded as expressing the government's resentment of our attitude on the Panama Canal toll question, and probably also to mark its disapproval of the failure of the treaty of arbitration. The treaty, which failed of ratification through the action of the Senate, has now lapsed by limitation. It was learned on July 31 that Germany also had declined to participate in the exposition. Twenty-eight foreign governments have signified their intention to be represented at the exposition, England and Germany being the only Powers of importance that have declined.

. . .

End of China's New Rebellion

BY THE first of August the rebellion in China was believed to have come almost to an end. Nanking had returned to its allegiance to the government at Peking and the cities of Suchow and Chinkiang, together with other districts in Kiangsu Province, had also returned to the fold of President Yuan Shi Kai. It is believed that Dr. Sun Yat Sen, former provisional president of China, who has still multitudes of loyal friends both among natives and foreigners, will be pardoned for his part in the new rebellion. A price, however, has been put upon the head of General Hwang Hsing, the military commander of the revolutionary forces, and he is in flight. Hsiung Ling has been made premier of Yuan Shi Kai's government and a new cabinet will be chosen.

. . .

Castro Again a Revolutionist

CIPRIANO CASTRO, ex-president of Venezuela, is reported as having landed on Venezuelan soil on July 29. It has been rumored for some time past that the "little dictator" contemplated invading his old territory, and he is now said to have a revolutionary force concealed at some convenient point on the Colombian border, awaiting the opportunity for a rush across the line. Meanwhile, General Hernandez, another political exile, is said to be organizing a movement on his own account. He has issued a proclamation declaring that both Castro and Gomez (the present ruler) are "hated and distrusted" and that what Venezuela needs is a complete change.

. . .

Railroads Yield to Arbitration

FOR the present, at least, the danger of a railroad strike has been successfully averted. The railroad managers, who had formulated a series of grievances to be submitted to the Board of Mediation and Conciliation simultaneously with the demands of the conductors and trainmen, have withdrawn their list and the claims of the employees will now be the sole subject of consideration by the first arbitration board to be appointed under the Newlands Act. The course of the railroads in waiving their claims at the present time, in the interest of an amicable settlement, meets with general approval.

. . .

A Social Old Folks' Day

MRS. W. J. MASTERS, of Pen Argyl, Pa., writes to THE CHRISTIAN HERALD concerning a movement which she, in co-operation with other friends, is promoting with a view to the general observance of September 1 as "Old Folks' Day." She writes that she brought the project to the attention of President Wilson in Washington. Mrs. Masters' idea is to make the day one of social reunion and enjoyment. The movement is already in successful operation in Pen Argyl. She writes: "An illustration may make my motive clear in a few words. If at Mont-Lawn you could provide for all poor children, y... gladly do so. My aim is to get our thought so widely known that otl... use it in making September 1 a social Old Folks' Day. It was thro... Old Folks' Endeavor here that we were able to provide for eleven littl... Mont-Lawn this year."

Mrs. Masters has written a poem on her favorite theme—the Ol... Club—from which we take these lines:

We belong to a club that is world-wide. There is no place on earth where you canna... members among high and lowly—an army, with praises for God.

Each year when we meet in September, in sadness our memories recall the many ... passed from our vision since first we gathered here.

God gives us the purple aster and provides the clematis also and we use them as ... wearing them with pride.

We rightly can claim the purple, symbolic of age. We ask our Father to make us mo... to wear the white.

"In His Name Do Good" is our motto, for if a deed be done as unto the Saviour, i... done with loving hearts.

. . .

Jewelry Thieves Make a Big Haul

NARRAGANSETT PIER is one of the most fashio... American seaside resorts. In the "season" the die... rich costumes and gems at the social functions is so... wonderful. This summer, the jewelry show seems to h... tracted the attention of thieves, who have robbed several of the home... rich and have thus far escaped detection. The residence of Mrs. C. C. F... a daughter of the late E. H. Harriman, was robbed of gems valued at $... Mrs. John H. Hanan suffered the loss of jewels estimated to be worth $1,0... and other cases involving smaller losses are reported. It is believed t... robberies were committed by expert "cracksmen," who afterward ship... jewels to New York for disposal. Among the plunder taken are neckl... gems, ropes of pearls, watches encrusted with diamonds, rare and v... coins, etc. No suspicion is attached to the domestics in any instance.

. . .

The Irrepressible Pankhursts

THE Pankhurst family keeps the European cables u... Mrs. Pankhurst, arrested again under the "Cat and ... Act" for speaking on a public platform at a suffragist m... is no sooner released than Sylvia, one of her daught... taken while leading a crowd of militant suffragists from Trafalgar S... London, in a heroic attempt to storm the residence of Premier A... Twenty-three others were arrested at the same time, the whole party ... taken to Holloway jail. At the time of her capture, she was under susp... sentence for incitement to riot.

. . .

Tornado at Washington

A TERRIFIC storm visited Washington on July 30, upr... thousands of shade trees, damaging residences and bu... buildings, putting four thousand telephones out of comm... injuring a number of men and killing two. Many of the a... nificent trees on the White House grounds were uprooted, includin... "Cleveland Elm" and the elm planted by President Hayes. No serious da... was suffered by any of the government buildings, but a skylight was torn ... the roof of the building occupied by the Bureau of Engraving and Pri... and five hundred two-dollar bills, in sheets of four, were blown away. M... the money was later recovered.

Forty-five painters and steeplejacks were at work on the Capitol dom... before the storm broke, but all managed to reach safety. The Senate w... forced to take a recess on account of the terrific din of the storm. The H... of Representatives was not in session.

. . .

Echoes of the Sing Sing Mutiny

A NUMBER of consignments of unruly prisoners were t... ferred to Auburn, Dannemora and Comstock prisons ... the recent fire and mutiny at Sing Sing. Serious tension ... sisted for several weeks. About four hundred prisoners ... confined in dungeons immediately following the outbreak. Five men ... induced to give details of the plot to fire the prison and accomplish a ge...

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FOURTEEN HUNDRED SING SING CONVICTS AT DINNER

delivery of the prisoners. Threats were muttered against the lives of th... informers, and extra precautions were taken to guard them. Warden Cla... denied the rumor that a plot to dynamite the prison had been discovered.

E MIRACLE AND MESSAGE OF DAILY BREAD*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

.MALL round thing, as small as the hoarfrost on he ground," such was the daily bread which God ave from heaven during the forty years the sraelites were on their journey from Egypt to It was fresh every morning with the exception was found upon the Sabbath day, double quantity g upon the day before the Sabbath. It was given ee and generous hand of God, about six pints for son. It is almost impossible to realize the whole 'or between two and three millions of people. It iraculous bread, not to be confused with a sort of m that collects in drops or globules on tamarisk that region through which the Israelites passed. na which they had was gathered from the open t lay upon the ground. They treated it like meal, t in cakes and baking it. It spoiled, becoming f kept more than one day, excepting on the day ie Sabbath, while the so-called "manna" which on the bushes could be kept almost indefinitely. orf, the renowned Bible scholar and traveler, tells ie broke off some of the twigs with their manna id put them in a tin box. More than a year after- examined it and found that it had the same honey- , although it had grown brown in color, and was quefied. Tischendorf was no believer in the theo- the tamarisk manna was the bread from heaven Israelites ate. On the contrary, he says: "The f to-day seems only a feeble after-effect of the heavenly bread." Beside his tin box we place the ox in which Moses and Aaron stored one daily por- ie manna—six pints—and which God told them to the sacred Ark of Testimony to be kept as a me- Four hundred years later it was brought into the uilt by King Solomon, typical of the Living Bread ould afterwards be given from heaven in the f Jesus Christ.

the Israelites grateful to God for the heavenly They may have been so when it first came, but in while they began to murmur about it and to say, ul loatheth this light bread." (Num. 21: 5.) s not because they did not have anything else to God had promised, "At even ye shall eat flesh," ry evening God had sent them flocks of quails, ven to-day are considered most delicious food. standing their ingratitude, God continued to feed en for forty years, when forty weeks would have ficient time for them to make the journey from o the Promised Land of Canaan, if they had not obedient and ungrateful. Do we pray to God, this day our daily bread," and are we grateful to sending it to us? Do we tell him so every time wn at the table to eat breakfast or dinner or sup- ossibly we may have seen people eat and eat, day y. without any thanksgiving to God. They are an heathen, because they are living in a Christian ere it is the custom to "say grace at meat." Let us em to turn about in this matter.

a and quails were the two kinds of food which God sufficient for the health and strength of people who urneying and also pasturing their flocks by the esus afterwards said to Martha, "One thing is " when she was preparing a meal for him. Mod- elers in Palestine, "the promised land," often won- he small amount of food which people there par- —a few olives, some dry bread, moistened in a nd occasionally fruit, such as oranges, figs and neat never! Compare with this the complicated which we place upon our tables—sometimes ten food at one meal. Let us stop and think that we ding a temple, each one of us, for our bodies are oles of the living God. What should we think of whom we saw building a house, who would collect hing and work it into his building? We would say ved to have his house fall down on his head, and it would. So will our bodies go to pieces if we do ly build them up by using good food, the simpler the food, the better. Let us learn what to eat that we may be strong. We can do this by making a study of the matter. We should take religious care of our bodies, in order that we may be strong to do the things God has put us into this world to do. Teachers and parents should turn their attention to the developments in this line of thought as shown in lantern slides by physicians and other wise teachers.

We like to think that when the Israelites went out in the early morning to gather the bread from heaven, they gathered not for themselves alone, but also portions for those who were sick, or feeble from age, or too young to do it. They found joy in helping each other. It was like a picnic every day—two picnics, one in the morning and the other in the evening. God looked down from above and rejoiced to see his people fed. We remember that when Jesus was in this world, he fed two great multitudes of people; in the first company there were five thousand men, beside women and children; that made at least ten or twelve thousand people. Jesus had to borrow food with which to feed them, and a boy was glad to let Jesus take all he had, only five loaves and two fishes, in the beginning not enough for a bite for each person there, but Jesus, with his power to feed the multitude, made it enough and to spare, twelve baskets of fragments being taken up after all had eaten and were filled. At another time Jesus fed four thousand men besides women and children, making, perhaps, eight thousand people in all. When he began the feeding, he had only seven loaves and a few little fishes, but Jesus had power to make it more than enough for all, so that seven baskets of fragments were taken up when the feast was ended. But more wonderful than those two occasions, more wonderful even than the feeding of the Israelites for forty years, is the feeding of the world, which God does by blessing tiny seeds and eggs and single grains. Every stalk of grain and every fruit tree shows that we have a miracle-working God.

We get just a little glimpse of the joy God has in feeding the world when we undertake to do something for the poor and hungry ourselves. A lady heard of a mother and two children, who were living in a garret. She ascended three flights of stairs to reach the place. Her knock at the door brought a wretched-looking woman in rags. She said she had come to make her a visit, but she was not invited in, the woman standing guard against the door with the door knob in her hand. The visitor entreated her to let her enter, which she did after much persuasion. There was actually nothing in the room save a wooden box, around which sat three naked children, and they were munching some crusts of bread. "But where do you sleep?" asked the visitor, and the woman led her into another room where there was nothing but a pile of straw. She pointed to it and said, "There!" The visitor hurried away and went to a store, where she selected two beds, comfortable mattresses, sheets, blankets, pillows, etc., and when she told the manager of the store whom they were for, and asked for a bill, he replied, "Madam, there is no bill." The visitor then went to a provision store and purchased a lot of food, and she also secured clothing. The next day she called again upon the poor woman and had the joy of seeing her and her children under their improved conditions. "It was almost the happiest hour of my life," the visitor remarked as she told of the incident. "Lady" and "loaf-giver" used to be synonymous because the lady in a castle was accustomed to go to her door at a certain time to give loaves of bread to the poor who would come to the castle gate. To help the poor is still the gentlest work a lady can do. She proves her right to the title by doing it. She cannot be a true lady if she is not a friend of the poor. Let her study wise ways of doing it, so that while she gives relief to the bodies of the poor she is uplifting them by leading them into ways of self-helpfulness.

Two poor little children called themselves "God's sparrows," because a kind visitor who had come to their miserable home had read to them those verses in the twelfth chapter of Luke that tell about how God feeds the sparrows, and not one falls to the ground dead without he knows it. To feed the world with Christ's love is greater than to feed the world with food, for with the love of Jesus our souls are fed, so that we may live forever.

NTERNATIONAL SUNDAY SCHOOL LESSON for August 24, 1913. l from Heaven. Ex. 15: 27, to 16: 36. GOLDEN TEXT: "Jesus them, I am the bread of life." John 6: 35.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

UGHTFUL INQUIRY comes to the Round n a man in Jersey City as to the ap- of a "decision day" in Sunday He says: "I know that whether a uld have a 'Decision Day' is a matter , but what I am trying to learn is, is st way to get children to connect with ? Does it not have the tendency to children profess their faith in Christ y realize the great step they are tak- the purpose of illustration: Here is —the invitation is given to all who t Christ to come forward, and John, robably been thinking the matter over dy to take his stand, comes forward, with several others, and doubtless they rted. But, on the other hand, here is Vilson, who sees John and the others ward and at once he thinks he ought too, and without previous thought he profession. Now, I know the Holy Spirit is willing to help him, but not knowing much about how he can be helped he becomes careless and feels that he has joined the church and he is safe, and therefore can indulge in sin; so hurting the cause of Christ."

There are really three questions here, first, as to "Decision Day"; second, as to children being asked to make a religious decision publicly at an early age; and, third, as to children being taken hastily into the church. Now the chief objection to designating any particular Sunday as "Decision Day" is that it seems to mark other days as times for indecision, or postponement. Every Sunday should be looked forward to as "Decision Day" for those undecided, for it may be the last day when some soul will have opportunity to decide. No one, old or young, should come into church membership until the pastor has learned from a searching personal interview and by inquiry that this great step will be taken intelligently and whole-heartedly.

In the case of those under fifteen it was the rule of the writer to ask a series of carefully prepared questions and write down the answers for consideration, and to prove to others the child's understanding of the act. Nor was any one received under that age who had not had special preparation in a children's meeting specifically intended to train children for a Christian life. Surely, no child should be rushed into the church on the occasion of his first public expression of his purpose to be a Christian. "The valley of decision" for a child should usually be a quiet place at the home fireside or in a small meeting free from excitement. No harm, however, is likely to come from a public confession of a desire to be a Christian when it is understood that a period of preparation for church membership is to follow.

—SEND INQUIRIES and suggestions for Round Table to Rev. Wilbur F. Crafts, Ph.D., 206 Pennsylvania Avenue, S. E., Washington, D. C.

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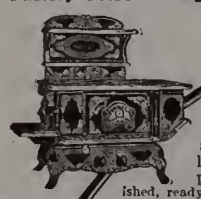

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HIS OLD ENEMY

Continued from page 734

"Depart!"

"But—but—"

"Gang!"

Confused and crestfallen, Willie took up his cap and obeyed.

Mr. Redhorn threw himself into his easychair.

"I needna ha'e lost ma temper," he reflected, presently. "I shouldna ha'e expected him to grasp ma physicological [psychological] observations. I couldna ha'e grasped them masel' at his age. But oh criftens! what am I to dae? Public opeenion . . ."

A shy tapping at the door startled him. He rose, trembling and rather pale. Was it Danks come to him as a last desperate resource? He feared yet hoped it was.

But when he opened the door, behold Willie once more!

"Wh-what is it, laddie?" he stammered.

"I thought ye would maybe like to hear aboot Danks."

"What aboot him noo?"

"The lamp was burnin' in the shop, so I had a squint through the hole in the shutter. Danks was sittin' at the counter—"

"Still? . . . What was he daein'? Writin'?"

"Na; he was jist daein' naething."

"What was he lookin' like?"

"I couldna see his face. He had his arms on the counter, an' his face was doon on them. Maybe—he was sleeping."

"Maybe," said the painter with melancholy irony. "I dare say he's been sleepin' extra soun' recently! . . . Is that a' ye've got to tell me, laddie?"

"Ay; excep' . . . "

"Excep' what?"

"He—he looked queer—as if he had got—wee-er."

"Wee-er! Hoo do ye mean, Wullie?"

"Weel, I used to think he was a great big man, an' noo he looks as if he had—jist as if he had got—burst."

"Oh!" said the painter under his breath, "surely he hasn't— Laddie, did ye see him *move?*"

"Whiles he gi'ed a bit jerk."

"The Lord be thankit!" Mr. Redhorn took his puzzled apprentice by the arm. "Come inside for a meenute. I'll apologize to yer mither the morn."

While Willie stood blinking, his employer found writing materials and indited the following note:

"FAIRPORT, April 1.

"I can lend you £200, payable back when you can. J. REDHORN."

"Wullie," he said, softly thumping the flap o' the envelope, "ye behold me riskin' ma reputation as a sober man o' business. But for the moment I can honestly declare I dinna care that"—he smote the table—"for public opeenion!"

"Ye near upset the ink-pot."

"If I had it would ha'e made nae difference to ma statement." Mr. Redhorn arose and placed the letter in the boy's hand. "Carry that to Peter Danks. Chap at the door till he opens. See that he reads the enclosed communication at once. Then report to me."

"Are ye gi'ein' him a leg up, after a'?"

"March!" commanded the painter.

Left to himself he reseated himself at the table, his head between his hands. The supreme moment of exaltation had passed, yet he did not regret what he had done.

. . .

"Ye've been a long time, laddie."

"It was a long time afore he opened the door."

"Ye delivered the letter?"

"Ay; I think he thought it was an account for pentin'; so I tell't him it wasna."

"An' then?"

"He opened it."

Mr. Redhorn's countenance was working in a curious fashion. "What did he say?" came the question, shakily.

"Naething."

"Naething?"

"He jist made faces an' waved me oot o' the shop."

"Made—faces?"

"Ay," said the boy awkwardly.

"What sort o' faces?"

A short pause.

"Same as you're m-makin'."

"Eh?"

But Willie turned and fled, for he realized that he was in danger of making faces, too.

ANSWERED PRAYERS

HERE is a beautiful letter from another of the older members of our CHRISTIAN HERALD Family: "I have the greatest reason to praise our heavenly Father for his forbearance, love and kindness to me and a long life granted. I am now eighty years old, with no cloud to dim the vision of the beyond. All is serene and clear." W. H. M., Huntsville, Ala.

Here is still another. S. W. S. writes from Mannsville, N. Y.: "I am one of the many that are over eighty years old who are cheered by the entrance of THE CHRISTIAN HERALD at our doors. Mine comes by the hand of a kind neighbor. I am also one of your readers that believe our heavenly Father hears and answers our earnest prayer and gives his angels charge concerning us if we trust continually in his precious promises."

A Young Reader writes from Jacktown, Ky.: "I have been wanting to tell THE CHRISTIAN HERALD readers for some time how wonderfully our heavenly Father has blessed me in hearing and answering my prayers. I want to urge the young especially to go to him for guidance and help. I have some very dear friends on earth, but I sometimes wonder what life would really be if it were not for my blessed heavenly Friend, who is so patient and kind and ever ready to help those who trust in him."

E. M. S. of Mountville, S. C., sends testimony of definite help in a practical matter: "I wish to tell," she writes, "of help received in answer to a request. I asked God to open some way for my daughter to receive an education so she would be competent to teach. I had just given up all hope when a way was opened. She has now had three years at a good college, and I feel that it was a direct answer to my prayer. I wish to acknowledge God's goodness to me."

V. M. W. writes from Jersey City, N. J.: "I want to thank God for his goodness to me in answer to prayer for help in time of need, and still praying for more faith." Mrs. R. A. F. writes, from Amherst, Mass.: "I wish to bear grateful testimony to the loving kindness of our heavenly Father in my restoration to health after a long illness."

Acknowledgments of answers to prayer have also been received from:

E. J. C., Patterson, N. Y.; A. L., Oxford, N. C.; Mrs. A., Holobird, S. D.; Mrs. M. E. R., Baldwinsville, N. Y.; Mrs. T. R., Mr. and Mrs. F. V. R., Chicago, Ill.; Mrs. S. M. E., Karnes City, Texas; A Friend, Leslie, S. C.

CLOSE OF THE ZÜRICH CONVENTION

Continued from page 735

the worship of the true God, by an act of the Icelandic parliament. For several hundreds of years Lutheranism has been the prevailing religion of Iceland, and has provided the teaching of the catechism for the children, but the organized Sunday school movement for the study of the Bible has been unknown there. It is hoped that the organized Sunday school movement presented in Iceland by Mrs. Crafts in 1910 may greatly help Icelandic Sunday school work.

Wales was reported by Rev. H. Barrow Williams, who said that there is now a larger number of scholars in the Welsh Sunday schools than in the day schools, presumably because all members of the church, including adults, are members of the Sunday school.

British India, as to Sunday school work among the lepers, was reported by Mr. John Jackson, secretary of the Mission to Lepers. There are 250,000 lepers in British India, among whom are 4,000 Christian converts and 2,700 children in leper Sunday schools. One leper boy received the highest marks for his examination of any Sunday school scholar in India. Japan was reported by Rev. K. Ibuka, D.D., president of the Federation of the Japanese Churches, and Rev. H. Kozaki, president of the National Sunday School Association. These two gentlemen came all the way from Japan to Zürich to bring an invitation from the National Sunday School Association of Japan for the eighth World's Sunday School Convention to be held in Tokyo, Japan. The invitation had the endorsement of Count Okuma, the foremost statesman; Baron Shibusana, the most influential business man of Japan; Baron Sakatani, mayor of the city of Tokyo, and Mr. Nikatano, president of the Tokyo Chamber of Commerce. In presenting the invitation these Japanese gentlemen said: "A great demonstration of Christianity is needed in the Orient for the encouragement of Christians and to deny the current report that Christianity is dying in England and the United States." They also argued that such a convention in Tokyo would be a powerful factor for the peace of the world, "for," said they, "the East and West are face to face as never before, and great questions are to be settled, which can only be satisfactorily settled through the Spirit of God." Mr. Kozaki in closing his address said: "May God hasten the day when the Land of the Rising Sun will be the land of the Healing Sun of Righteousness." The two delegates said Japan would raise $35,000 for the entertainment of the convention. The invitation was enthusiastically received and unanimously accepted.

At the final session of the convention, the front of the platform was decorated with the flags of all nations, all of the bunting ornamented with gold and white silk braids and tassels. Felicitous remarks were made by the incoming president, Sir Robert Laidlaw, and by the new chairman of the executive committee, Mr. H. J. Heinz. The convention closed with a consecration service led by Dr. F. B. Meyer, in which the congregation arose and repeated each in his own tongue the following self-dedication: "My Saviour, I love thee and give thee my life. Put into my heart love for the children, and help me to help them. Lord Jesus, may I help to bring the world to thee."

LOVES THE "OLD FLAG"

Flag received in time for the Fourth. Well do I remember still how good the old flag looked to me when I got back into the Union lines after being with the enemy (fifty years ago to-day) as a prisoner of war.

Pasadena, Calif. E. N. WILD.

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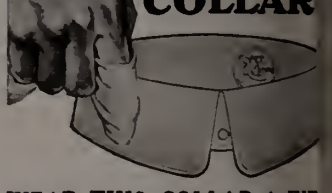

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E GOSPEL ON ANDEAN HEIGHTS

T. J. BACH, superintend- of the Scandinavian Alli- Mission in Maracaibo, ezuela, writes to thank a HERALD reader for a con- to his I says: merica ıe neg- of to- in the d Vene- have nine es with- ssiona- ur field ıve five h only on sta- h I am ıy that out to w sta- Andes, Sierra

THE FRONT OF A HOTEL IN THE ANDES

needed e Word which ıe peo- r duty d, their or and . We efore ith our erest to people el on the printed pages. teen years ago a Norwe- came to Maracaibo; some ailors got the yellow fe- ere brought to the hospital. em was still sick when the ship was ready to leave and he was left behind. After a few months he was well again, but as he did not have the opportunity to get away, he started to work here. Soon he became a leader among the worst, until about three years ago, when he was saved, and he has now dedicated himself to the work for Christ. He has already made several successful trips as colporteur, and three weeks ago he left our station with five big boxes of Scriptures, tracts and evangelical books. Last week my fellow-worker, Rev. J. Christiansen, left for the Andes, too, but to work in another State, and he brought with him four boxes of Bibles and good books.

Every week (we only receive mail once a week here) we receive letters from remote places, in which the writer tells us that through reading the Bible or Christian literature, he has been brought to Christ. In the mountain regions, where much of our work lies, there are difficult roads or paths over which the Bible colporteur or missionary must travel in order to reach the people with the Word of God. We are glad to be in the work for our Master, although our field is in tropical South America, where heathenism and superstition are prevailing; but with an open Bible and a living Christ we shall surely gain the victory. There is also great need of the Gospel in the republic of Colombia.

"MY COUNTRY, 'TIS OF THEE"

From the "New York Freeman's Journal," June 28, 1913

S is the time of year at graduating exercises are atholic schools and Catholic t will not be out of place to ıote of warning against the "America" by the pupils of ucational institutions. The ines so dear to the hearts of omaniacs should never be hin the walls of a Catholic a Catholic college. Unlike -spangled Banner," they do rate a true national spirit. nerican knows of the thrill- and morning when Francis y wrote "The Star-spangled It is not generally known words of "America" were composed to be sung at a school picnic.

the history of the song the sh element would like to e to the exclusion of the ngled Banner." Sung to the tune of "God Save the King," it helps perpetuate the fiction that we are a nation of "Anglo-Saxons." The "Star-spangled Banner," in its original form, cannot be utilized to further the "hands-across-the-sea" policy. Therefore, the national anthem is under the ban of Anglomaniacs. From the viewpoint of a broad national spirit these are the reasons why a sectional song by a Yankee Protestant minister, who wrote it for a Yankee Protestant Sunday school picnic, is objectionable.

It is especially unsuitable for Catholic celebrations. Think of Catholic boys and girls singing:

Land where my fathers died,
Land of the Pilgrims' pride.

A few months ago the *Freeman*, commenting on the impropriety of having such stuff sung in Catholic schools, said: "We have heard of the doggerel lines of 'America,' written by a Protestant minister for a Protestant Sunday school picnic to the tune of 'God Save the King,' being sung at Catholic school exhibitions under the auspices of Catholic priests who, if they had lived in Massachusetts in the time of the 'Pilgrim Fathers,' would have met with short shrift from these gentry whom Catholic children in Catholic schools indirectly are taught to hold in reverence."

In the article from which we have quoted we expressed the hope that the next time "America" should be sung at one of these exhibitions, something should be done to call attention to the inappropriateness of doing honor to the memory of narrow-minded bigots of the Cromwellian breed. If any of our readers happen to be present on an occasion when this offense shall be repeated, we advise them to hiss and hiss vigorously, no matter if they disturb the harmony of the proceedings.

IN THE GRASP OF AN EARTHQUAKE

harrowing tale of fright, mis- woe. Ninety per cent. of the were either completely de- or rendered uninhabitable. ıe hundred and fifty people lives. Opposite the Metho- ch was a large and beautiful ım for boys but recently d. War had transformed part a hospital. At nine o'clock orning of the earthquake 120 ers had been brought into the At 11.30 the earth trembled awful rumbling sound, and e a seeming explosion like the of many cannon, with more . The ceiling of the building ing its way to the basement. into eternity the larger part soldiers with some of their ts. Part of the building was school purposes. I saw one of ers. He tells me that he was boys in the building. He was

Continued from page 731

buried to the shoulders in the débris and so were the five boys. Two of the boys were rescued; the others perished. Tales like this are heard everywhere, with many narrow escapes.

Our pastor tells us that he was standing in a grocery talking with the proprietor. He describes the awful sound and then the tremendous shaking. He stepped across the threshold about three feet into the street. He was halted by the sudden falling flat at his feet of the complete front of the business block just opposite. Had he taken one step further, he would have been crushed. Seven other people are said to have perished there. While I was there, the corpse of a student was dug out from underneath the same pile of débris. This pastor rescued several people from death at great risk to his own life.

What is descriptive of Tirnovo is also true of Gorna Orehovitza and Lascovitz, large towns about twelve kilometers distant. All these poor people had was now hauled into a vast heap of débris. Fortunately I had a little fund from some friends in America and from some Quaker friends in England. It was not large, but how thankful I was that I could leave some bread and flour with these stricken families. Truly with wars, pestilence and earthquake Bulgaria is passing through the severest ordeal. Her people are drinking the cup of suffering to the dregs.

HAD ROSES IN ABUNDANCE

I take pleasure in telling you that the eight rose plants you sent me last spring for obtaining one new eight months' subscriber to THE CHRISTIAN HERALD are growing finely. On July 24, I picked a magnificent red rose three inches in diameter. As I did not expect any flowers from them the first year, I am simply delighted with my bargain.

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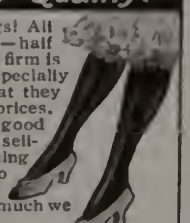

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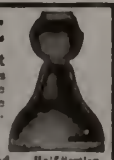

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SUMMER CITY CHILDREN

BY MARGARET E. SANGSTER, JR.

THE streets were narrow down there, along Mulberry Bend, narrow and crowded with the scraps of humanity that have come to our shores like pieces of floating driftwood. And when the sun streams down in merciless rays upon the dirty streets, and the narrow pavements, and the high dingy tenements, the place only becomes more crowded with the people of the city; the people who are searching for a breath of fresh air that they never seem to find.

Margaret E. Sangster, Jr.

And the children—they swarmed everywhere! In one basement a tiny girl sorted tobacco leaves, while every now and then a racking cough shook her thin body, while in the doorway of a tenement a small boy clasped a tiny swaddled baby in his weak young arms; and as his dull world-old eyes gazed in pleading at the gray comfortless sky, his untiring voice soothed his small charge in low, sweet Italian.

We entered a tenement—one of the most sordid ones—and began to climb stairs, stepping over the half-clothed babies that slept on the sagging boards. Up four flights we crept, with slow, rather nervous steps; for windows are not necessary on tenement stairways and babies are very easy to walk on; but at last we reached a door, a door that opened cautiously to our knock, and disclosed a voluble Italian woman, suave, placid, with the manner of a queen. Her voice greeted us in a pretty broken English.

"Good-morn', ladies—will you be-a seat? I mus' beg excuse for see, I have been-a sweep!" She paused, and as we murmured deprecatingly that of course "we excused," she explained to us that it was hard to keep the two rooms neat with a family of eight to cook and mend for. And as I thought of eight persons sleeping in the two boxlike apartments, I could not help the shudder that crept through me.

We went out on the street again, Mulberry Street. The push-cart venders crowded into the pavement with their loads of clams, vegetables, fruits, silk stockings and ice-cream. They were tired and hot and very cross, so the children kept out of their way as much as possible, only darting in toward the sidewalk and safety when a motor truck thundered past with its shrill note of warning.

At the next corner we crossed the trolley tracks and dived into another alley-like street. And then we knew by a sign-board that we were in Pell Street, the street of mystery, the center of Chinatown.

The street was empty except for three tiny children and one or two sleepy-eyed Chinamen (for Pell Street sleeps by day), but an uncanny feeling hung over the place, a feeling of silence and—death. The push carts were gone, and the windows of houses stared blankly out at the passers-by, while a faint perfume of incense tinged the air with the atmosphere of the Orient. It was very difficult to remember that Mulberry Street, with its noise and heat, and struggling humanity, was only a few hundred feet away.

The Chinese children were different too. They played solemnly with a small yellow kitten, silken black heads bowed over their treasure, eyes beady and bright, but lips sober and unsmiling. Even the smallest, a tiny boy in the old jacket and trousers of gay silk sucked his finger placidly and looked at me with hostile, unsmiling eyes. I was glad when we left Chinatown. The feeling was too weird and shivery to enjoy.

Allen Street joins Pell Street at a lofty corner flanked by saloons; and with a sigh of relief we turned into the new section, which was noisier and dirtier than any of the others. My shoe slipped on a banana peel, and I caught myself just in time to prevent falling on a tiny dirty boy, who sat dabbling his small feet in the refuse that filled the gutter. He glanced up at me with twinkling brown eyes that looked very large in his thin little face, and as I smiled down at him, his shrill little voice cried:

"You—a nice lady! I love-a you."

We left him lying on the pavement. He was surrounded by dirt of all kinds—ash barrels, garbage cans, and bits of newspaper. And yet, some day, he will be one of our citizens.

We reached the Ghetto at last; the Ghetto, with its noise and crowds, its men and women, its laughter and tears; and the center of its comedies and tragedies — Riverdale Avenue, where the people are even more crowded than at any other street. Women quarreled in corners, men shouted their wares, and little children lay in the roadway (the sidewalk was too full to accommodate them). Dill pickles were thrust into the same wagon with vichy water and ice cream; clothes hung on the push-carts collecting germs and dust, and the sun beat down more terribly than ever. No wonder the children lay exhausted on the dust of the public highway.

As we left the crowded streets and boarded a trolley car, I experienced a deep sense of relief. Why, the trolley car was comparatively clean, and it made a little breeze, and it had room to move! And then suddenly I saw a picture before me, the picture of a small brook surrounded by diminutive shouting boys, who were splashing joyously in the water. The background was a tall stately mountain, and over their heads the breeze was fluttering among the green covered branches. And they were happy; happy with the joy of youth, and life, and summertime.

And I wished, with my eyes shut tight, and my heart making a prayer, that every one of the thousands of little hopeless East Side children could be in my picture, happy and joyous, and healthy as God meant them to be.

There is a little girl who lives in the Italian section of Mulberry Bend. She hardly ever has any pleasure, for a large family of little tots keep her busy when she is not helping the mother with sweat-shop work that is always waiting to be done. And so one day when a city missionary saw a smile playing around her pale lips, she asked curiously:

"Cherubina, why are you happy?"

"Oh, miss," answered the little girl slowly, "there ain't *no* day with *nothin'* in it!"

CHRISTIAN HERALD friends, you are putting "something" into hundreds of dark and dreary days. For *you are giving* Mont-Lawn to the children; the children of the Summer City.

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MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tai* (the "Abused Leaf"): *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

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Kalamazoo Stove Co., *Mfrs.*, Kalamazoo

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The laws of body nutrition sho carefully obeyed, and the fi highly developed brain and nervo tem not hampered by a complicate wholesome dietary.

A lady of high nervous tension say

"For fifteen years I was a sufferer dyspepsia. I confess that an impro regulated diet was the chief cause o suffering. Finally, nothing that I seemed to agree with my stomach, life, at times, did not seem worth li

"I began to take a pessimistic vie everything and see life through dark glass, so to speak. My head becam fected with a heavy creeping sens and I feared paralysis.

"Palpitation of the heart caused m fear that I might die suddenly. Two ago, hearing Grape-Nuts so highly sp of by some estimable friends of mi determined to try it.

"The change in my condition was l less than miraculous. In a short time palpitation, bad feeling in head and h began to disappear and the improve has continued until at the present ti find myself in better health than I h ever enjoyed.

"My weight has increased 20 lbs. i last year and life looks bright and s to me as it did when I was a child."

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YOUNG PEOPLE'S MEETINGS

THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

g Christianity*

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are become new." "I delight
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its pull, even when it is out
When we pray there is a
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t talking to vacancy. Some

HAVE PROVED CHRISTIANITY AND
ROVED." Christian Endeavor and
Topic for Sunday, August 24, 1913.
-36; 21: 24, 25. (For Christian
cieties: Messages from former and
bers.)

one is hearing; we know it. And, again and again, through the years he has given us precisely what we asked for at the time it was needed.

Still more wonderful are the times he has blessed and helped us when we were not asking. A sudden word, spoken by his voice in our hearts; a sudden joy; a sudden clearing-up of a puzzling tangle; the sudden granting of a long-cherished desire; the sudden realization that we were in the right place and doing the right thing, that demonstrated unmistakably that he had been guiding us all the time, though we were not sure of it step by step. Experiences like these prove the reality of the Christian's God.

This should be a fruitful meeting for Christian Endeavor and the Young People's Union. Life should be different after it. We get into the way of drifting along, with our faith dim and our zeal cold. This lesson brings us up with a sharp turn. Is my life proving to others the truths of the Gospel? Have I a testimony that will overcome evil, and make Christ real to the world?

Former members of Christian Endeavor are asked to come with their testimonies and absent members are asked to send them for this meeting. If the testimonies that are to be spoken or written at this time could be gathered up into a set of volumes it would make an overwhelming proof of the solidity of our foundations. Be sure to sing at some point during the service:

"On Christ, the solid rock, I stand."

Books That Have Helped Me*

OF THE books you have read up to to-day, which have helped you most? That is an interesting question. You may find it somewhat hard to answer, because the books that leap first into your memory as those that made the greatest impression upon you may not seem to have been distinctly helpful. Maybe they were not. Some books make a great impression but not a helpful impression. Yet the chances are that the books that stirred you deeply were helpful after all. It may not have been a religious book, but it was a book that gave you a true and vivid picture of life, and no one can face a new truth and be the same afterwards. If he faces it frankly and bravely and humbly he will be the better for it.

The whole subject is much too large to be treated satisfactorily in a few crowded paragraphs. Christians must be extremely careful in their reading. Novel-reading used to be considered by many devout people as essentially sinful. But that was when the art of novel-writing was somewhat new in the history of the English language, though the feeling has been kept alive here and there almost up to the present. It is surely hard to see how there can be anything intrinsically wrong about story-telling or story-hearing. Our Master, Christ, was a famous teller of tales. His stories, that have been called parables, are among the masterpieces of all literature.

So the books that made the greatest impression were probably some favorite story books. Then there may have been some good books on religious subjects, a heart message from some earnest minister or evangelist or teacher or missionary. The book spoke to your heart in a new way, and you obeyed its challenge.

In preparing to lead this meeting, the leader should send word to the different members asking each one to prepare a list of titles that answer the question.

The evening will be an extremely interesting one. It should be a time not only of reminiscence but of looking forward. Try to form the best habits of reading. Read stories—but not too many of them. Develop a taste for poetry if you have not yet learned to care for it. Read history—make it interesting by letting your imagination have play. Read the books sounding the earnest call to new social ideals. Read missionary books, the tales of heroism and conquest of the brave men and women who are changing life all over the world by speaking the name of Jesus. Read the books of men like Robert E. Speer and John R. Mott and F. B. Meyer, who are calling the church to higher standards of Christian life and service. Since you are Methodists, read again the stirring books about Methodism's early glories—*Wesley's Journal* and *Asbury's Journal* and Stevens' *History of Methodism*. You have no idea how thrilling they are. They will make you long to have a real part in keeping our great church true to its early standards of faith and zeal and victory, and helping it forward to fresh victories and triumphs.

Above all, read the Bible. Master it. Feed on it. Let it enlighten and strengthen and glorify your life. How many minutes are you giving to it daily? Will the attention you are giving it stand the test of conscience and of reason?

* "BOOKS THAT HAVE HELPED ME." Epworth League Topic for Sunday, August 24, 1913. I Tim. 4: 13; Ps. 119: 11; II Tim. 4: 13, 3: 15; Rev. 1: 3.

AMONG THE WORKERS

DE, COLO., has just experienced a
nion meetings were in charge of
. B. Shaw.

OTTAGE, Haddonfield, N. J., a sum-
or aged colored women, was opened
eenth season July 1. This home is
aith, and is supported by voluntary
Isabel Shipley is the superintend-

E INTERESTED in the work of the
L. Davis, known as "the Cowboy
may address him at Loma, Col.
s. Davis are touring the State, car-
and other spiritual reading matter
ng the Gospel message.

BENDER, MISSIONARY, San Salvador,
es: "God's work is still marching
new souls are finding their way to
We now have five natives giving
time to the work. Last November
d a chapel built by the offerings of
vers in Santa Maria Ostuma."

USAN OLLIFFE, for over twenty years
ntendent of Howard Mission and
Little Wanderers on East Eleventh
w York, died recently, greatly be-
eeply mourned. She was for forty-
actively connected with this insti-
e board of trustees, in a resolution passed at the time of her death, declared: "Miss Olliffe has endeared herself to the hearts of all those connected with the mission during her long and increasing work among the poor of New York City; and by her noble example as a Christian worker has been an inspiration and help to many."

—THE ELIM HOME on Bell Island, Soutb Norwalk, Conn., has been a resting-place for missionaries and other Christian workers every summer for the past sixteen years. Rev. Wm. James, who is the workers' host, is well known throughout the home missionary world. The Home is supported largely by voluntary gifts. It is on the Sound and is an excellent place for worn-out workers to recuperate.

—THE NEW YORK BIBLE SOCIETY has distributed at Ellis Island during tbe year over 109,000 volumes of Scripture among the immigrants. These volumes were in more than thirty languages. Tbis is tbe largest distribution of Scriptures ever made among the immigrants. The society is the only organization having for its sole work Bible distribution in the city and harbor of New York.

—COMMISSIONER GEORGE SCOTT RAILTON of the Salvation Army died in Cologne, July 18. He joined the Salvationists in 1873, and was in command of the first detachment that visited the United States. In those early days of struggle, his energy and ability conquered all obstacles, and he succeeded in laying the foundation of the great work which developed later under other hands. He was one of General Booth's most valued officers, and served in many lands.

—THE SECOND ANNUAL Institute for Rural pastors in tbe Rocky Mountain and Western States was held at Estes Park, Colo., July 23 to August 7. Among the subjects considered were: "The American Church and Scbool in the Country," "The Value of the New Pedagogy to the Pastor," "Fundamental Truths of New Testament Evangelism," "Religious Pedagogy." The speakers announced were Dr. W. A. Wilson, secretary for Rural Church Work of the Presbyterian Board of Home Missions; Rev. J. T. Stone, D.D., Chicago, Ill.; Rev. E. I. Bosworth, D.D., dean Oberlin Theological Seminary; Mr. R. C. Morse, general secretary International Committee of Young Men's Christian Associations; Mr. C. C. Robinson, secretary for Boys' Work, International Committee Y. M. C. A.; Mr. A. E. Roberts, secretary County Work Department, International Committee; Dr. F. K. Sanders, president of Washburn College, and Rev. F. T. Bayley, D.D., Pastor Plymoutb Congregational Church, Denver.

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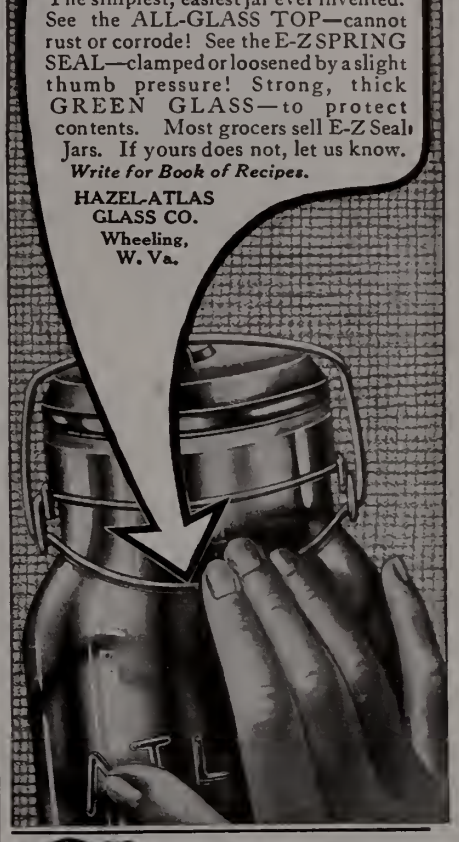

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The first to use the jump spark.
The first to use electric ignition.
The first to use a magneto.
The first to use the double independent system of ignition, through two sets of spark plugs.

All new Haynes models have Vulcan electric gear shift as standard equipment

The Electric Gear Shift completes the electrical equipment of the Haynes. The car is started by electricity, lighted by electricity and the gears are shifted by electricity. This wonderful invention puts and end to the pulling of gear levers. You sit erect, your hands never need to leave the steering wheel. Your eyes can always be fixed on the road ahead. Safety and confidence are gained, as well as absolute ease and convenience—to say nothing of the satisfaction and pride in possessing the very latest of automobile betterments.

Many other great features

Mechanical tire pump; pressure feed gasoline supply; complete dash board equipment; rain vision, ventilating wind shield; wide doors and roomy tonneau; deep cushions; Collins curtains adjustable from the seat; good-sized package space under both front and rear seats, and many other advantages.

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By Elwood Haynes

In this book, Mr. Haynes, the creator of the first American car, tells you the important things to know about an automobile, tells you what the different parts are for and what you should know about them; tells how to run an automobile so as to get the most enjoyment for the least expense.

Write today.

Model 26, 65 horse power, wheelbase 130 inches, 6-cylinder, 2-passenger roadster, 4-passenger straight-line, or 5-passenger touring car, **$2700;** coupe, **$3200.**

Model 27, 65 horse power, wheelbase 136 inches, 6-cylinder, 6-passenger straight-line, or 7-passenger touring car, **$2785;** limousine, **$3850.**

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Christian Herald

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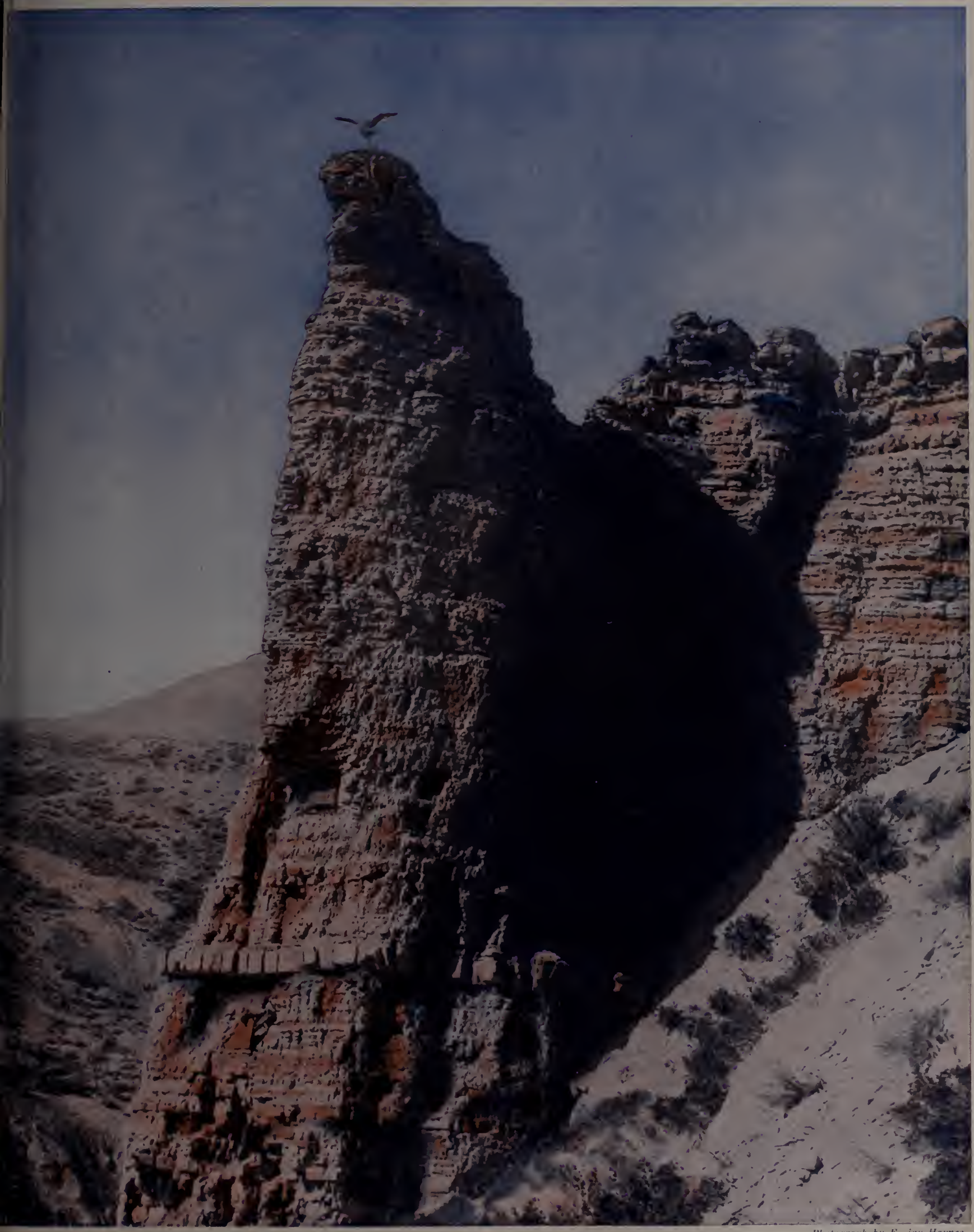

Photograph by F. Jay Haynes

EAGLE NEST ROCK—YELLOWSTONE PARK

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

Mrs. W. B. P., Greenlee, Va., referring to a recent paragraph in THE MAIL-BAG on the "Communion of Saints," writes: "With all who compose the church triumphant the church militant has communion in all her services, specifically, I should say, in the communion service where the spiritual bond is strengthened and perpetuated with those we know, here and beyond, and those who with us in the church are 'members one of another'—'very members incorporate in the mystical body of Christ, which is the blessed company of all faithful people.' In these words from the communion service, where the spiritual bond is strengthened found the explanation of the clause of the creed above quoted."

C. O. D., Texas. "Negro" means "black." The term is the general appellation of the Hamitic races. The capacity of the negro for spiritual and intellectual development is no longer questioned. A number of the regular denominations are assisting in spiritual and educational work among the negroes, helping to support schools and colleges, etc. The African M. E. Church is doing an excellent work throughout the country and some good work in the African mission field also.

E. B., Brenham, Texas. In Rev. 2: 4 we read of some one leaving the first love. To whom is the Lord speaking, and what is meant by first love?

These words were addressed to the Christian believers at Ephesus. The "first love" does not refer to any person or influence other than Christ, but simply means that the Ephesians had lost the intensity of their affection and zeal for Christ. The Ephesian church had had special opportunities and blessing. Under Paul's ministrations its members had received the gift of the Holy Spirit (Acts 19: 1-6); the apostle had resided with them for three years (Acts 20: 31); he had later written to them what is perhaps his most spiritually exalted epistle. Their experience of love for Christ had been warm and keen. In his message sent them through John the Master is reproving them for having allowed their love for him to grow weak and cold.

N. R., Pontiac, Mich. 1. The question of "the greatest minister" depends largely on the individual point of view. Each denomination would hold that the leading man in its own ranks was the greatest. 2. The evangelists you name are all interdenominational. 3. Mark 13. 31 explained recently in THE MAIL-BAG. Mark 15: 38 refers to the rending of the thick and gorgeously wrought curtain which hung between the "holy place" and the "holiest of all," shutting out all access to the innermost sanctuary, into which none might enter save the high priest, and he only once a year on the day of atonement. The miraculous rending was interpreted to mean that access to the Throne of Grace was now made manifest, and that the sacrifice on Calvary had been a final and sufficient blood-offering for the world's sins. Luke 21: 33, read in connection with the preceding verse, is interpreted to mean that those then living should see the new kingdom of Christ established in the hearts of men, and the foundations of it firmly laid.

A. J. D., Eastman, Ga. In Heb. 10: 26 the apostle describes the hesitancy of certain people (professing Christians) in reference to their confession of faith. Professor Bernhard Weiss commenting on this passage, says this lack of faith and hesitancy "to the consummation of redemption Paul regarded as a sinning against better knowledge and conscience. In the case of those who have received the knowledge of the truth of redemption. For sinners of this kind the Old Covenant already had no sacrifices, how much less did the New Covenant have such, in which there is only the one sacrifice of Christ, by which those who do not trust this sacrifice with the confidence of faith have no part at all."

H. L., Hurricane Station, W. Va. It is undoubtedly true that Job and Melchisedek had an intimate knowledge of Jehovah. But God appointed Abraham, who was a contemporary of Melchisedek and perhaps of Job, to be the founder of a nation to which he would specially reveal himself. We cannot be sure of any other cases of men who really came to know God except through the influence of the Jews and their successors, the Christian Church. It was hardly to be said that the Council of Nicea framed the code of theological laws, but it did embody in its great creed the words which especially emphatically the Christian doctrine of the deity of Jesus. In that book it is sometimes considered to be the basis and forerunner of all subsequent Christian theology. 3. There is no such document as the Arian creed. Arius was the leader of those who held unorthodox views about the deity of Christ in the early part of the fourth century; Athanasius was the leader of the orthodox forces at the Council of Nice. The Athanasian Creed is a long and extremely beautiful statement of the Christian faith, but is not believed to have been written by Athanasius himself. 4. The Epistle of Barnabas is one of the many pieces of apocryphal New Testament literature. It is not believed to have been written by Barnabas, although it bears his name.

M. R. G., Brooklyn, N. Y. After reading an article under the heading, "The Value of a Name," written by T. N. Page, in relation to leaving off the word "Protestant" in speaking of the Episcopal Church, I would say that I trust that through the efforts of your most valued paper—efforts in which at least one Protestant has rejoiced—the plan may be defeated. This is written by one whose antecedents were burned at the stake for doing just what some now want to abolish, that is: Protesting against the evils of the Roman Church. That was where we got the name, and as a church we ought not to want to progress beyond that title. Let us not be afraid to hold our own against any religious power, for Christ is the head of our church.

Mrs. C. C. T., Milwaukee, Wis. In Mark 2: 15 the passage "he was sitting at meat in his house," is held to refer to the house of Jesus' new disciple Matthew (see verse 14). Matthew (originally called Levi, the son of Alphæus) was a publican, which explains the statement in verse 15 that many publicans and sinners sat down with Jesus and his disciples at Matthew's table, persons of that description forming the ordinary associates of a publican. This view is confirmed by verse 16, in which the rabbis undertake to rebuke the Saviour for being found in such company.

Emily B., Paterson, N. J. The cause of the second revolution in China, according to the statements of patriotic Chinese, is that the present administration has no apparent purpose of working to realize the ideal of Dr. Sun Yat Sen and the other leaders who desired to establish a federal republic, like that of the United States. Instead, they are confronted with a government which has rendered the change nominal, a nominal one from the old despotic to the new rule with its policy of centralized power instead of vesting the power in the States themselves. At this distance it is difficult to understand the situation or to judge whether the charge that President Yuan's rule is despotic be well founded or otherwise.

O. M. P., Des Moines, Iowa. Since the Holy Spirit is a person, why do some passages of the New Testament use the neuter pronoun in referring to him?

In the New Testament references to the Holy Spirit the masculine form is used almost without exception. In John 14: 26 and 15: 26 the relative pronoun "which" is employed, a word that in present-day English is always neuter. At the time the Bible was translated, however, the form "which" was used of persons as well as things, for example: "Our Father which art in heaven" (Matt. 6: 9) and "these . . . which have received the Holy Ghost." (Acts 10: 47.) As a matter of fact it would not have been surprising if the neuter form had crept into the translation of some other passages, as the Greek word for spirit (pneuma) is neuter. This makes it all the more remarkable that throughout the Greek New Testament the pronouns referring to this neuter word are masculine. The fact of the Greek noun itself being neuter has no bearing whatever on the question of personality or sex, as is well understood by any one familiar, for instance, with German, in which the same thing is often true.

N. O. T., Westfield, N. J. Rev. 21 gives a vivid description of the "new heaven and new earth." It has been a fruitful subject of comment, some holding that the earth, having been cursed by sin, will be redeemed, regenerated, purified by fire, and transformed by the "second Adam" and made a fit dwelling-place for the righteous, where the law of love shall prevail and God shall be all in all. Thus the "new creation" is interpreted to mean the restoration of the physical universe as the final abode of glorified, deathless and sinless humanity. Others hold that the teaching is clear that the present earth is to be literally destroyed, and that the promise of a new heaven and a new earth will be fulfilled, as he hath said: "Behold I make all things new."

Inquirer, Germantown, Pa. The new English poet laureate, Dr. Robert Bridges, is about sixty-nine years of age. He was educated at Oxford, and after leaving the university studied medicine and for several years was attached to the staffs of two hospitals. He retired from practice in 1882 and has since devoted himself wholly to literature. He married. His best poetical work is in classical meters, a good example being his "Peace Ode" on the conclusion of the Boer War, which is unrhymed. A noted critic, Clement K. Shorter, credits him with having done "the most perfect lyrical work" of any of the present English poets. One of his short lyrics, which has been greatly commended, is given below:

When Death to either shall come—
I pray it be first to me—
Be happy as ever at home,
If so, as I wish, it be.

Possess thy heart, my own,
And sing to the child on thy knee,
Or read to thyself alone
The songs that I made for thee.

Contrast this in its simplicity with the concluding stanzas from the "Peace Ode":

Wherefore to-day one gift above every gift
Let us beseech that God will accord to her:
Always a right judgment in all things;
Ev'n to celestial excellencies;

And grant us in long peace to accumulate
Joy, and to stablish friendliness and commerce
And barter in markets for unpriced
Beauty, the pearl of unending empire.

Mr. Thomas M. Williams, Worcester, Mass., sends to THE MAIL-BAG a curious explanation of the reason why so many natives of Ireland are named Jeremiah and Daniel. He writes:

"The Irish bards, 2500 years ago, tell from records which are kept in Trinity College, Dublin, that a certain prophet named Jeremiah came from Egypt to the western islands about that time and settled in that country and brought with him Tephi, the daughter of the last king of the Jews, who had been taken captive to Babylon, Jeremiah being her grandfather. She was very beautiful, so the king to be crowned spoke to Jeremiah about marriage, but as the people of the country had become pagans, the prophet told the king that he must adopt the ten commandments as his rule of faith, which he did. The king who married the eastern princess was an Israelite of the tribe of Dan."

The suggestion that this ruler was himself a descendant of one of the "lost tribes" is a novel one.

L. M. S., Brooklyn, N. Y. The passage in Psalm 122: 3 is the language of admiration over a well-built, noble and symmetrical city, whose proportions are agreeable to the eye, and whose compactness and solidity give assurance of power and safety. It conveys no idea of congestion or overcrowding, but rather of a city of palaces and great architectual beauty, in which the whole Jewish race might take delight.

L. D. D., Alberta. 1. It is generally believed that the site upon which the excavators have been at work recently is that of Babylon. 2. Hope is one of the three great elements of Christian life and character (I Cor. 13: 13), the others being faith and love. Faith appropriates the fact of salvation; love animates the present, while hope takes hold of the future, all three together reflecting the kingdom of God, past, present and future. The hope of which Scripture speaks, however, is not a mere wish, but an assurance—a firm hope or trust and in this sense, an anchor. Its true meaning in the Gospel is the assured expectation of salvation and all the blessings that flow from it here and hereafter. 3. For passages on abstinence see Lev. 10: 9, Num. 6: 5, Jer. 35: 16-18 and others.

Miscellaneous

Subscriber, Minnesota. We occasionally come in contact with prayer chain letters. Some are seemingly harmless, while others appear to be an outcome of fanaticism and threaten loss and misfortune if neglected. We pay no attention to such communications.

Mrs. M. C. A., Fairbury, Ill. The fact that any one is troubled in conscience over sin is regarded as conclusive evidence that the Holy Spirit has not been withdrawn from such one. These visitations of remorse and sorrow over sin, commentators interpret as "strivings of the Spirit."

Mrs. Thos. Hancock, Corning, Calif., would be glad to receive from some reader of this paper a copy of the poem, the opening lines of which are:

"I am not what I was,
My heart is withered," etc.

W. M., Brampton, Mich. See the account of the humble birthplace of the Saviour in Luke 2: 7. The manger is believed to have been in one of the exterior buildings of a public khan or caravanserai. His entrance into the world in Bethlehem was an express fulfilment of the prediction in Micah 5: 2.

Reader, Middle River, Md. The number 144,000 in Rev. 7: 4 is a symbolical number. Twelve is the number of the tribes; 12 by 12 represents fixity and completeness; this taken a thousand-fold implies a world perfectly pervaded by the divine. Such is the explanation of some commentators on this point.

Blind—Sent 256 Coupons

RUTH O'REGAN, a girl who is totally blind and whose father is pastor of a church in Buffalo, N. Y., has sent in 256 coupons calling for that many new subscriptions to THE CHRISTIAN HERALD. True, her father and her friends helped her to a large extent, but she was the inspiration of the accomplishment and she now has the satisfaction of knowing that she has placed the influence of THE CHRISTIAN HERALD in 256 homes where it was not felt before.

It is a fine instance of how the members of THE CHRISTIAN HERALD Family are taking advantage of this opportunity to carry on this form of home missionary work. Thousands are at work inducing their friends to join, and as each one is usually responsible for more than one coupon, the membership list is increasing at the rate of over a thousand a day. Think of what a moral and spiritual force THE CHRISTIAN HERALD Family will become when all of the returns are in!

Dear friend, have you done your part? Have you asked *your* friends to take advantage of this wonderful opportunity? Have you sent coupons to friends at a distance, first writing your own name on each coupon? Please do so at once and if you need more coupons let us know and we will send them to you. The first of the month is drawing near, so do not delay.

If every one of our friends did half as well as blind Ruth O'Regan, THE CHRISTIAN HERALD Family would become a mighty influence in the land. Send your coupons today.

NEW YORK, AUGUST 20, 1913

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE CHIEF EXECUTIVE OF OUR NATION AT HIS OFFICE DESK

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A DAY'S WORK WITH THE PRESIDENT

BY ABBY GUNN BAKER

AT Monday, ly 14, upon ich President ilson returned ten days' vaca- his family at N. H., was one usiest days the louse has seen e new adminis- That is saying deal, when one rs the business has been grind- since the 4th of rch, which has members both of Congress con- to the execu- ces, besides the flow of other whose interests en them there. en so, that Mon- a record-breaker. sident left Cor- the late after- the 13th, and Washington next a little after His private secre- t him at the rail- tion, and as they the executive in one of the House automo- e outlined to the nt the most press- iness which was for him. When ached the White President Wilson for a very few s but did not take ven to change the which he had d. Hurrying through the west colonnade, connects the executive offices with the White he greeted the assistant secretaries and and promptly at ten o'clock received the orrespondents, with whom he has a standing ment every Monday morning at ten and Thursday afternoon at three.

relations with the press correspondents—his aper cabinet," as they are facetiously —are most cordial. Fifty or sixty were wait- him that Monday morning, and they poured s office rapidly as soon as the doors were by door-keeper Patrick McKenna. It was ong ago that it was a difficult matter for the per men to see the President personally, and an impossibility even then to get his opinion ent events. It was practically unknown for nt Cleveland to talk with any of the corre- nts. With President McKinley it was an easier matter, but it was not usual; and while both Presidents Roosevelt and Taft saw and talked with some of them occasionally, it remained for President Wilson to make the innovation of receiving them in a body at stated times, to discuss public affairs. There are more than two hundred special press correspondents at the national capital, and they represent about all the leading newspapers of the world. These meetings are quite informal and the utmost freedom prevails. The correspondents ask any questions they wish, and the President answers frankly. If it is something which he cannot at the time explain, he says so; but he often tells them—"between ourselves," as he terms it—matters which at the time cannot be published, but which he wishes the newspaper people to understand. Nor is his confidence ever violated. It is understood among them, too, that the President is never to be quoted directly without special permission. That Monday morning they gathered around the President's desk in the usual semicircle, and after greetings he told them in a word or two about the pleasures of his vacation—the bogie he had made at several holes while golfing, though he modestly disavowed any brilliant playing. He went on in the same light vein and cleared up "the mystery of the eye-glasses." He had broken the only pair he had with him while at Cornish, and telephoned to the White House to have a pair sent on to him, and at the same time telegraphed his Washington optician to mail him a pair. From this incident a story crept into the newspapers that the package supposed to contain his glasses contained important state papers, and all sorts of surmises were suggested. The President denied the whole thing, and laughingly said that the only "mystery" about it was that the glasses which were made and mailed to him by the optician reached their destination sooner than those sent by special delivery from the White House.

Then the men began questioning him about affairs in Mexico and Japan, he answering their questions frankly or "hedging" in the most delightful manner. While perfectly good-natured, he made his interlocutors understand that they were asking more than they should have asked.

While talking with the correspondents, President Wilson often stands leaning a little backward with his hands resting on the chair back of him. He listens attentively to every question, catches the meaning with instant perception, and his answers, while given with evident thought, are always quick and comprehensive. Frequently he brings his hands together as he listens, and he has a way of softly rubbing his left thumb with the first finger and thumb of his right hand; but as he answers he emphasizes a point with a quick lift of the hand, or pins down an argument by slowly striking the left palm with two fingers of his right hand.

Continued on next page

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THE EXECUTIVE CLERKS AT THEIR DESKS

THE WHITE HOUSE CLERICAL STAFF AT WORK

A DAY'S WORK WITH THE PRESIDEN[T]

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PRESIDENT WILSON AND "THE "WHITE HOUSE BABY"

How the hours hummed the rest of that busy morning at the White House offices! The threatened great railway strike of the trainmen and conductors, which involved forty-five railroads and more than a hundred thousand employees, was to be considered that afternoon at three o'clock in the President's office. At one o'clock he went over to the White House to luncheon and shortly after two o'clock he went to the East Room to receive the new Ecuadorian minister, who called to present his credentials. It was nearly three before he returned to the executive offices.

Meantime the newspaper men were gathering in the main reception room of the office building. When the Secretary of Labor, Mr. Wilson, came trudging in with a fat portfolio of papers under his arm, a half-dozen cameras were leveled at him. He stood good-naturedly for the photographers, as did the visiting railroad magnates. After the party had passed into the President's office, came a long, hot afternoon of waiting while the conference was in session. Occasionally some newspaper man would tiptoe into the little hall leading to the President's office and try to catch a word, but the watchful doorkeeper would be seized with an attack of coughing, or find some errand which took him into the hall, and then of course the newspaper man would be hurried back to the main corridor. Finally, at almost six o'clock, the doors of the President's office were thrown open and the conferees came filing out.

From the inner office in a few moments came the word that the President would see the correspondents. Then there was a hurried rush to reach his office. President Wilson began immediately to tell his listeners of the conclusions which had been reached in the conference and to explain the positions which had been taken by the different factions. He talked freely and was often stopped by questions from his listeners, and these he answered with great clearness. Then, after the names of the board were given out, the President went over to the White House for his belated dinner.

During these hot summer days, while the President's family is away, the President and his private secretary almost every evening, at about seven o'clock, have their dinners together on the west terrace. It is a cozy little space, back of the bay trees where the mahogany table sits, and overlooks the stately south grounds of the mansion.

Just now, the President is living on something of the order of camping out in the White House, and will be for some weeks to come, on account of the summer renovations that are taking place there. Many of the rooms are to have new wall coverings, some of the furnishings of the house are to be renovated or replaced, and the big, roomy attic, which extends entirely across the top of the building, is to be remodeled into sleeping apartments. The historic bric-a-brac has been stored away, the furniture has been encased in its summer linens, and the portraits and other pictures have been covered or packed away until the alterations and renovations are completed and the White House family returns for the winter season.

But even the hot weather has made President Wilson change his routine of daily duties but little. He begins his day in his library, and usually has his stenographer meet him there immediately after breakfast. With surprising rapidity he goes through the great pile of morning mail, which is but a fraction of what is addressed to him every day. By ten o'clock he is at his desk in his office, where for three hours and more he meets the members of Congress and others with whom he has appointments. These appointments, made several days ahead, are divided, ordinarily, in from ten to fifteen minute talks with each appointee. When he first came to the White House his callers would sometimes save their clinching argument to present to him at the last of their talk, and they would frequently use up all their time before they got to it. They soon learned, however, that whatever point was not presented in the time allotted was not presented at all. As the man's time nears its winding-up moment, the President glances at the clock and makes a slight movement. "But, oh, Mr. President, just a few minutes longer; I want to tell you—" But the President holds out his hand with a gesture of finality. "I am sorry," he replies, "but this is Mr. So-and-So's time, and I must give it to him," and passes on to his next engagement.

Tuesdays and Fridays are Cabinet days, and the President does not see any one on those mornings unless imperative business makes it ne[cessary]. But there is and has been such a world of "[execu]tive business" ever since his inaugurati[on] even with all his system and punctuality [he] scarcely keep the days to the schedule he m[akes]. The other morning I made a little running [list] of the people who went in to see him within [an hour] or two. Five serious-looking United State[s Sena]tors came along and hurried into his off[ice]; during that same period several members [of the] House came also, two of them bringing a nu[mber of] their constituents who were visiting in the [city] felt that they must shake hands with the [great] Chief Executive. Then a high official fr[om the] State Department slipped in, and a half doze[n] paper men caught sight of him and flew af[ter him] to demand if there were anything new in th[e Mexi]can situation, or if it wasn't Mexico, coul[d it be] Japan? Before long a delegation of the [Anti-]Saloon League came in to protest against [the] appointment of a certain man on the Excise B[oard of] the District of Columbia, and they had not [left the] building when a national committeeman of [a West]ern State and some of his friends came in. [All] was in the forenoon, but that afternoon the [Presi]dent was to meet two small delegations of [women] in the East Room; after that he was to see [some] the ministers of the diplomatic corps; later [there] a conference with Secretary McAdoo, an[d in the] evening he was to have a consultation with [Secre]tary of War Garrison, who was leaving th[at] day on his trip to inspect the military posts [of the] country.

Pretty strenuous for hot weather! But [almost] every evening the President goes for an auto[mobile] ride, sometimes alone, but more often accom[panied] by his secretary, or by Dr. Grayson, the [White] House physician, or by Mr. Sloan, the older [of the] two private detectives who are always ne[ar the] President. Saturdays the President does not [go to] the executive offices at all. Sometimes in the [morn]ing of that day he goes out to one of the c[ountry] clubs to play golf, sometimes he goes hor[seback] riding, and often in the evenings he take[s long] walks; but the greater part of his Saturday [after]votes to his books, to writing, or to some mat[ter of] state which he has not found time to digest [during] the earlier days of the week.

Sundays are nearer days of rest in the [White] House offices than they have been there for [many] years. "We come nearer having our Sund[ays at] home under this administration than any [we have] ever known," said one of the oldest of the [White] House employees recently. That is true, be[cause] we have a President of the United States wh[o] lieves in the old commandment, "Remembe[r the] Sabbath day."

GIDEONS IN CONFERENCE

SEVERAL hundred busy traveling men broke into their trip schedules recently and gathered at Toronto for the first international convention of the "Gideons." They had an earnest and enthusiastic time, reviewing the work that had been accomplished, laying plans for the future, studying their Bibles, and praying together for continued and increased spiritual power.

A GROUP OF THE GIDEONS IN CONVENTION AT TORONTO, ONT., CANADA

There was much good humor in the meetings and addresses, and matters of business were despatched with a commercial man's promptness, but a deep spiritual note pervaded the convention. Dr. George E. Truett of Dallas, Texas, conducted a quiet hour each morning; evangelistic street meetings were held; and there was much prayer. On one occasion when one of the delegates asked for the prayers of the convention on behalf of the wife of one of their number, the men knelt down at once while several led in short earnest prayers for the sufferer.

The convention was opened on July 24, with an address by J. C. Simeon, president of the Canada Gideons. W. W. Smith, Canadian vice-president, stated that in the four years of its organization the society had placed twelve thousand Bibles in the hotels of Canada. Mr. George A. Warburton, of the Canadian Young Men's Christian Association, in addressing the convention, said, in referring to their splendid work of personal evangelism: "Any man who can sell goods can win souls for Christ." Mr. Warburton laid particular stress upon the need of teaching a masculine note in religion, declaring that it is necessary to proclaim a mundane Christ. "The commercial traveler," said he, "is the [most] practical [man] alive, and he [needs to] teach a prac[tical] religion; tha[t re]ligion is a r[eal] work, and [the] most difficult [thing] for a man, [is] that the rea[l] tion of thi[s] what the C[hris]tian traveler [is] trying to [take] home to thei[r] lows." Mr. W[ar]burton spoke [on] the special t[o] tations assa[ulting] traveling [men] and comme[nded] the organi[zation] strongly for [its] efforts at win[ning] men to Chris[t] personal w[ork].

A memorial service was held for Rev. L. C. Smith, D.D., late chaplain of [the] order in the United States. Dr. Truett, at one of his "quiet hour" t[alks] pointed out the splendid opportunity which traveling men have of serving [God] in their daily intercourse with business men.

Among the interesting features of the convention program was an add[ress] by Mr. Orin C. Baker of New York, general secretary of the Travelers' [Aid] Society. He told many stories of the work which the society is doing in h[elping] ing young girls and women on their arrival in the great city of New Yor[k] find their friends, where they have such, or in placing the strangers in [safe] surroundings and helping those who require it to obtain employment. [The] convention was greatly delighted with the splendid hospitality of the city [of] Toronto, which gave them royal welcome and entertainment. They were gi[ven] the freedom of the city, an address of welcome was made by Alderman Wic[kett], free transportation on the city trolley lines were given the delegates, lunch[eons] and excursions were provided. The sessions of the convention were held [in] the Metropolitan Church.

AN CRAWFORD—MISSIONARY

E CAN puncture their tire with a bang!" This, from a man who emerges from the interior of Africa after twenty-two years of isolation there, and who at he has learned to "think black." It was he expressed complete confidence in some l proposition he was holding against im- bjectors.

y before, when I had been trying to make time and place we were to meet for he had answered cheerily over the tele- I'm on."

did confess to a bit of trouble in locating "I don't know my America," he explained. d, "A bobby helped me."

the man that has set England and America They talk about his surprising book, *Black*, which bids fair to give him a place ie masters of English style; they talk about spiritual message to the Christians of the d; they talk about his amazing declarations ome respects inner Africa is more civilized gland. What he will say about America is learned. He had been here only two days saw him. But there is little hope that we re better at his hands than did the mother

Perhaps most startling of all is his inter- n of the African mind and his insistence tead of being one of the most degraded of an races, the African comes near to being t finely and highly developed.

Crawford is first of all a linguist. He is a d, intense, almost inspired student of lan- He went to Africa with a basis of thirteen es, and upon this foundation he has built his miraculous knowledge of African tongues. ks' highly developed, flexible, beautiful lan- onvinces him of their high mental state. He her proofs of this in their habits and laws; s as a master of the science of language that e to know and to admire them.

y have thirty-two future tenses," he told me astically. "If an African wants to say 'I ne' without specifying any time, he uses one 'I will come—in ten minutes'—another form. come—in the distant future,' another form. come—after I have first done something another form, and so on."

ie illustrates so charmingly in his book, the n is extremely poetic. He sees things in pic- and expresses his ideas in language that is ally poetic. "In Africa," he told me, "every s his own Wordsworth."

Mr. Crawford declares that the African mind is fitted to grasp the principles of Christianity with remarkable quickness, strength and accuracy. "Can they appreciate the doctrine of the Trinity?" I asked. He smiled: "Everything in their thought

DAN CRAWFORD

and observation exists in threes. They are Hegelians, and do not know it. Thesis, antithesis, synthesis—they find it everywhere. Hegel did not know he was a Trinitarian. The African takes to the doctrine as to something he has always known."

"The Atonement?" "Their language and their thought are full of it. They have many proverbs like this: 'No blood, no blossom.'" Then he made one of his amazing plunges into etymology, and brought forth a shining theological pearl. "You see, even in English, they are all the same word: 'Blood, bloom, blossom.'"

Not only can the African grasp Christian doctrine readily. He can express it forcefully and beautifully. "For instance, this, from the lips of one of our young converts recently: 'God allowed sin to unmask itself in the murder of his Son.'"

In matters of civilization, Mr. Crawford insists, the native Africans are on a high plane. "They have a woman suffrage organization," he declared, "extending the whole width of Africa. They hold conferences into which no man dare penetrate.—

"The instruction of children is remarkable. Much superstition is mingled with it, but the lessons themselves are sound. The children are taught the great facts of life. The African cannot comprehend our policy of keeping a child in ignorance about these things. Sex crimes are punished with death. Polygamy exists, but this women's organization is making a fight against that. We insist that all our men converts give up their plural wives."

Earlier in the conversation, giving his first impressions of New York, he said: "I have been looking at your Metropolitan tower—so high, so dominating. Then I looked at little Trinity. I could not help wondering—is that a fair indication of New York's spirit? The temple of money so great, the temple of God so small!" I urged that we had at least two great cathedrals and a great and busy church life, but there can be no doubt his first impression was too near the truth.

As we discussed the question whether the church were altogether on the right track, I asked him: "What is the track?"

"That is easy," he answered. "Christ told us what it is. He said: '*I am the track.*'"

With all his scholarship, Mr. Crawford is one of the old-fashioned believers in the old-fashioned views of the Bible. His skill as a linguist is most valuable here. He said, for instance, during our conversation: "In the first chapter of John, Christ is called the Logos, the Word. Paul exhorts Timothy to preach the Word. I defy twenty thousand Greeks," by which he means Greek scholars, "to tell me whether Paul meant 'Preach Christ,' or 'Preach the Word.'" In Mr. Crawford's thinking the two are inseparable.

A. H. H.

CHINA IN THE MELTING-POT

BY CLAYTON SEDGWICK COOPER

S I leave China after weeks of travel and investigation and interviews with her leading men, the retrospect is neither roseate nor reassuring. The clouds of uncertainty anger hover thickly upon the political horizon s old nation. Yuan Shi Kai, who by common it has been conceded to be the only man in possessing the ability or the political force to trongly his country, is implicated by the Kuo Tang party and the partisans of the southern ices with the assassination of the nationalist al leader, Sung Chaio Yen, while his accept- of the five-power loan, without the approval new parliament, has brought down upon his a storm of abuse and protest.

n interview with Dr. Sun Yat Sen, just as I China, I find him predicting with gloomy "war, civil war." "I have held back my s," said he, "as long as I can. This alliance president and his prime minister with assas- too much to endure! The southern provinces rtain to rise up in revolt, and there is much e ahead for us all."

ooks much as though China was following e in her method of establishing a republic; as Napoleon once said to Richard Cobden: ce makes her changes not by reformation, revolution."

ough all these changes the former Chinese al leaders are cautiously assuring themselves fety. In Hongkong I found that one of the nent Chinese who had assisted in drawing up w constitution had moved his family into the cts of the English protectorate for fear of his children kidnapped. Wu Ting Fang, his diplomatic years, is sitting tight in Shang- s he expressed it to me, "playing a watching, ting game." But one notices that he is ob- g these diplomatic tactics in his fine home in idst of European neighbors, under the protec- f the foreign settlements.

Powers—five of them, America having withdrawn—have nominally accepted the 25,000,000 pound loan agreement upon which the tardy Chinese parliament has not acted, but which has been signed by the president upon his own responsibility.

The real republic seems to be a different entity from that known in America. In fact, only a comparative few at the political top are interested in the least in government affairs beyond the payment of taxes and the preserving of peaceable conditions. The great deeps of the still and "brooding soul of China" are quite oblivious to this whirlwind of social and political change.

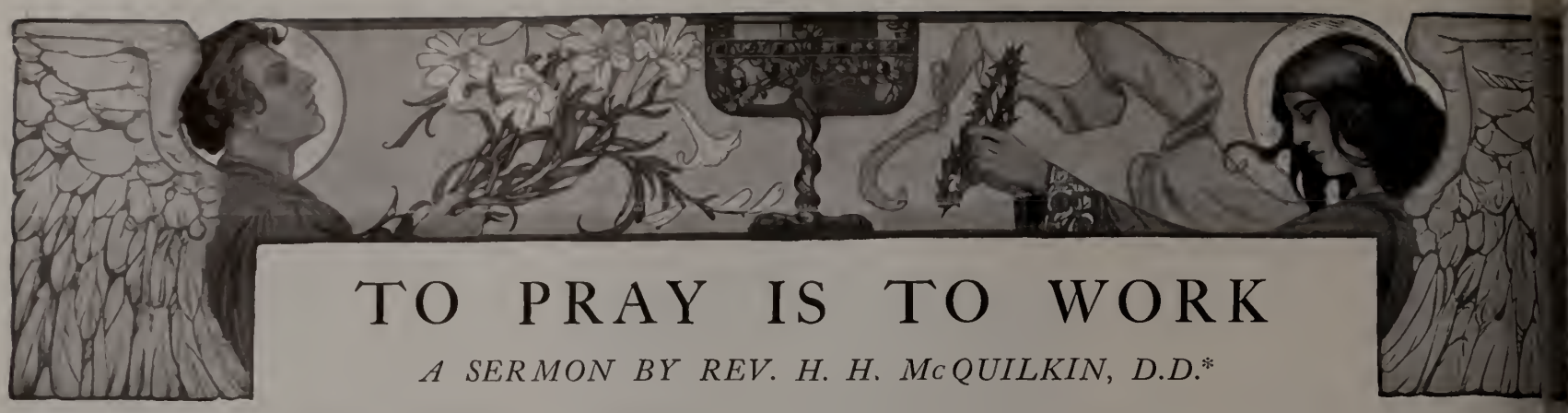
The foreign officials exhibit a tendency prevalent among the majority of the sober men of all races and classes here to stand by Yuan as the only possible strong leader capable of bringing order and progress out of the present chaos. The Northern army is with the president as it would not be with another Chinese, Yuan being the only member of this race who has had the honor of organizing and conducting a modern army. Some of the strong governors also are in his confidence and are loyal to him, and if the foreign loan falls into his hands there would seem to be little difficulty in his subduing the present unrest, though this unrest might easily spread to the formation of new confederacies in this vast nation.

One European consul expressed the attitude taken generally by foreign officials. "It is a practical matter, a Chinese matter; and we must look to the necessity for practical results and peace rather than inquire too intimately into conditions that are as yet only partly Western, indeed mostly Oriental, in character and in treatment."

To endeavor to prophesy concerning the future through all these baffling tendencies, even to attempt to depict the forces which are now working in these kaleidoscopic changes surging about the empty Dragon Throne, is truly difficult. I have asked scores of prominent Chinese the question, "Just what is happening at present in China?" In most cases they answer truthfully, "We do not know." One is at least convinced that it is not a new order so much as it is a *no* order. If it is a democracy, it is a democracy tempered with despotism. The true meaning of the word "republic" has hardly dawned upon the minds even of New China's political leadership. The whole nation is a melting pot of disjointed ideas and ideals, the old and the new, the Confucian and the Christian, the governors and the governed having been cast suddenly and promiscuously into a great seething cauldron of change and forces which are only partially understood by the participants themselves. Who can tell which or what will finally struggle to the surface and survive? It is certain that the great deeps of China's repressive conservatism, her huge inertia, have been broken up, to leave the giant nation struggling and wallowing in the wreckage of its own elements. But to call this half-formed, incoherent uproar of clashing interests a republic, or as one of the new leaders of China has expressed it, "the declaration of the will of the Chinese people," is to be blest with a higher degree of imagination than is vouchsafed to the common man.

Those who know the Chinese best believe that they will bring victory out of defeat in accordance with their immemorial habit of stumbling along through chaos to order, accomplishing often the seemingly impossible. It is always to be remembered that Chinese merchants do not want war, that the people are tired of revolution, that national patriotism does not run in the Chinese veins as it does in Japan, but that China craves, beyond all else, peace, and, with it, prosperity. If the present political leaders, sinking selfish and partisan interests, can convince the people that the new government will bring about these essential conditions for happiness the republic may be considered assured.

[Since the writing of Dr. Cooper's letter events have moved with surprising rapidity in China. The revolution predicted by Sun Yat Sen has been begun, and, according to the latest despatches, practically crushed by the troops of the Peking Government.]



TO PRAY IS TO WORK

*A SERMON BY REV. H. H. McQUILKIN, D.D.**

TEXT: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14: 13

THESE words of Jesus Christ are literally surcharged with divine power. They are dynamical declarations, fairly staggering under the tremendous pressure of heavenly forces with which he invests them. To read them is to deal with power, compelling, irresistible, immeasurable. Static energy is there, holding the soul of the believer, and the collective body of believers, steady in the midst of fluctuation and apostasy—"kept by the power of God, through faith unto salvation": kinetic energy leaps and flashes from the words, eager and able to move inert hearts, to break down walls of prejudice, and batter to pieces the opposition of Satan's kingdom—"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me." "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation."

A few years ago I went through the American Locomotive Works. First, I was taken through the vast machine shops, where wheels were whirling and spindles were flying and smooth-running lathes were tossing long spiral columns of bright steel and brass into the air, and ponderous trip-hammers weighing tons and tons were gliding up and down with amazing nicety of calculation, pounding great masses of steel into the shape desired by the operator, and colossal cranes were picking up huge bulks of many tons' weight and carrying them about as noiselessly and as gently as a mother carries her baby to and from its little crib, and great shears were clipping car-axles with no apparent effort and no cramping of muscles. I stood fairly aghast at the overwhelming power that was at work everywhere. I felt like a veritable pigmy in the midst of giants at their tasks.

The Machine Shop of the Kingdom

Then I asked myself, "Where does all this power come from? For I knew it did not reside in the wheels and the spindles and the trip-hammers and the cranes and the shears. And for my answer I was led down the narrow stairway into the engine-room, where I felt as if I ought not to speak above a whisper, for there was the hush of a mysterious something in that room. I think it was the mystery of prodigious power. There were the great, silent-running engines, like giants shod with wool, their enormous fly-wheels revolving with planetary speed and noiselessness, and shooting resistless power off to the machine shops. Then I understood the secret of the energy that quickened all the vast network of machinery to do its work.

Our Lord's words while comforting his disciples reveal the machine shop of the kingdom. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." I say that is the machine shop of the kingdom. It is "works, works, works"! You can hear the roar and rumble of the flying machinery of the church of Jesus Christ, turning out the finished products of salvation. What is that that Peter and the other apostles are working at over there? Oh, that is the conversion of the three thousand men and women on the Day of Pentecost. That was a greater piece of work than Christ ever did when he was on earth. And what is that task the church is engaged on over yonder? That is the transformation of Saul of Tarsus. It takes the trip-hammer and the mighty crane of direct arrest at the hands of the Crucified Son of God to effect the change, but what a valuable product it will be! Listen to the grinding and witness the struggles and dying agonies of the workmen of Christ over there where they are working with that huge mass. And you ask what enormous task that is that has been given to the servants of the King. That is nothing short of the conquest of the Roman Empire. It is a difficult and a dangerous job, but it must be done; and after all the persecutions and the cruel martyrdoms are over, the Cross of Christ will come down out of the sky and be emblazoned as the sign of the Conqueror. And then across yonder they are building the splendid Christian civilizations of England and Scotland and Holland and Germany and America. See that innumerable host of faithful toilers, coming onto the job and wearing out their lives at it and then lying down to die with a song of rejoicing on their lips as they open their eyes on the glories of heaven. There is Augustine, thirty-five years the bishop of Hippo; and there is Wyclif, the "morning star of the Reformation"; and Huss and Savonarola, and Luther and Calvin and Knox; there are Wesley and Whitefield, and David Livingstone and the great throng of missionary heroes and heroines. Behold them at work! They are turning out institutions, ideals, transformed lives, hearts full of faith and of hope and of love.

And after you have gone up and down among all the machinery of the Christian church of all the centuries, you will know what the Lord Jesus meant when he said, "Greater works than these shall he do."

The Power of the Kingdom

Then when you have finished your tour of inspection in the machine shop wherein the saints have wrought these mighty works, let the Son of God lead you down into the engine-room where all the power is generated for the work. He will take you down the little narrow stairway of the little word "AND." There are only three letters in it, but it is a most significant word in this place. Stop and ponder it. Why should Jesus say "and" here? It is not an adversative word, mind you; it is a continuative word, an accumulative word. It carries all the promise and prediction of the "greater works" straight down to the place where they take their rise. Step down the three steps of this little, big word "and." Where does it land you? In the engine-room of the kingdom. It is opened to us in the words, "that I will do."

Go back and connect up the statements of our Lord again. "The works that I do . . . and . . . that will I do." Nothing but agency, instrumentality, intervenes between those two arms, in which divine efficiency resides. You know Christ declared, "I am the Alpha and the Omega." That is true in the economy of power. All our doing is merely parenthetical in his doing. The eternal Son of God, equal with God, to whom all authority in heaven and earth has been given—he is the enginery of the kingdom. He expressed this very principle under the figure of the natural enginery of the Vine, pouring its vital power into the branches, adding, "Without me ye can do nothing."

But to come back to the figure of the machine shop and the engine-room. Where is the connecting factor that carries the power of the engines up to the machines? Watch the great fly-wheels whirling. Yes, and then look at that procession hurrying towards the wheel and then hastening away again. It is taking the kinetic energy of the engine and carrying it up to the machines above that stand and wait until the power comes.

The Belt of Prayer

It is just so in the kingdom. The church has machinery enough and to spare. We have societies and committees and conventions and conferences until we have well nigh organized the church into debility. The kinetic energy of Jesus Christ through the Holy Spirit is not one whit less than it ever has been. Nothing wanting in the machine shop; nothing wanting in the enginery! Why then do we not see Pentecost repeated before our eyes? Has the purpose of the Father changed? Does he not desire his church to carry the cross in triumph to the ends of the earth? What is the matter? I will tell you what is the matter. It is the "missing link." We have forgotten the belt in Christ's program.

He made provision for it, put it in its rightful place in the program as he pointed it out. It is the word "Ask." Yes, that is the belt. It takes the mighty doing of Christ and repeats it in my doing. "And whatsoever ye shall ask in my name, that will I do." The doing depends on the asking. I ask; he does. My supplication belts his power and applies it to the world's need. No belt, no work. The engine and the machinery must be correlated to make either one effective in the performance of useful work. Christ and the church! And praye connecting factor.

So prayer literally accomplishes things. highest, most effective work that any Christ do. The poet embodies the fact when h "More things are wrought by prayer th world dreams of."

Prayer is a working force. Indirectly b ally it constructs, establishes, achieves. It d with heavenly force and success, because it the Lord Jesus Christ to put his infinite p save and bless into active operation at the request. Prayer enables Christ to work in t way that the belt enables the engine to wor is, it conveys the power of Christ and appli the various activities and operations of the of Christ. There is a divine mystery wrap in this truth, a mystery of grace. The mys God's self-imposed dependence on the co-operation of his believing children for t accomplishment of his purpose of salvation world. When he formulated the universal he wrought into it the prayer-force of his c and only by supplying that prayer-force perfect the divine order in the world. Pray not frustrate the cosmic order; it reali Prayer is demanded by science, by philosop is a world force. Bishop Hopkins quain marks, "Our prayer and God's mercy are li buckets in a well; while the one ascends, th descends." When I ask, God the Father ar the Son and God the Holy Ghost work; my and his doing are indissolubly linked togethe

Turn on the Power!

Some one tells us that the telegraph key worked and its voice not be heard outside the but turn the switch that connects the key wi storage battery and the voice of the key w with sure, swift wing and be heard thousa miles away. It is so with preachers, Sunday teachers, parents, with all Christians; their may be without power: turn the switch, the switch, and their words flash and fly straight to the hearts of men with power. Prayerless erless: prayerful, powerful!

Would we have our loved ones saved? As for Christ's sake to incline their hearts toward would we lighten the load of care or afflict the tired shoulders of some friend? Pray th ther to give them strength for the burden. we safeguard the way of the young? Pleac the Lord to guide their feet in the paths of eousness. Pray sincerely, trustfully, persever The answer will come in his own time and own way of heavenly wisdom and love. It privilege, our responsibility, to loose Christ's by our asking.

* Pastor First Presbyterian Church, San José, Calif.

IMMORTALITY

FIRST of the good that has to me been given
I prize this one—the mystic memory:
That when my days of life are ripe for heaven
I still shall have them all to take with me.

The soul has love—love deeper than the sea;
And love has longing which can never die:
Our love and longings all must answered be:
If not on earth, the answer's in the sky.

There we shall know as also we are known,
Known by our differences as we are here;
Each individual a type his own,
Each one for what he is shall there appear.

And shall we rest in heaven from all our toil?
There be from all demands of labor free?
Ah, better earth with all its ardent moil
Than heaven with irksome rest, eternally.

The energy existing in a soul
Implies high action for its wholesome play:
Hence cheerful service while the ages roll
Shall be our joy through an eternal day.

Life, love and longings safe in memory stored
Are pledges all, of higher life to come:
Now could a Father's love with these afford
To lure us on—then fail to lead us home?

Cambridge Springs, Pa. JOHN D. GAGE.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

NDAY, August 24. John 6: 47-58. *"He that eateth my flesh, and rinketh my blood, dwelleth in me, and I in him."* Could any figure f speech express more intensely and more wonderfully the reality of ny possible intimacy with Christ? It is not merely that I may see and hear him: I can eat and drink him! His life will pass into my and become incorporate in me, until I am as really one with him as the l that flows in my smallest finger is one with the flood that courses gh the heart. It is the amazing intimacy of the figure that must ess my mind. The Lord Jesus will enter and pervade my life as surely as deeply as the strength of eaten bread builds itself into my flesh. ow between persons the act of eating is just the act of faith. One life es into another by the ministry of belief. Where one life has no belief nother all communion is closed. The deeper the confidence the more dant is the commerce. The more venturesome the faith the more iously open is the fellowship.

he act of faith is the act of appropriation. To live one's life depending Christ is to eat and drink Christ all the day long. Every moment he es into us—into mind, and heart, and will—feeding the soul with den manna," and preserving it in the saving health of his grace.

MONDAY, August 25. Exodus 19: 1-6, 16-21. *"And Mount Sinai was altogether on a smoke, because the Lord descended upon it."* And the smoke is the emblem of mystery through which as yet we may not pierce. Everywhere, in the Old Testament, the Lord moveth loud, and a thick mist is round about his dwelling-place. And in the w Testament the cloud lingers, although it is often "a bright cloud"; although areas of hitherto hidden truth are unveiled to our sight, still cloud abides! "I have many things to say unto you, but ye cannot bear m now." It is the cloud! "What I do thou knowest not now, but thou lt know hereafter." It is the cloud.

Now, the cloud is "big with mercy." There must be a benign providence our uncertainties. Some gracious things must be generated by the istry of the cloud that could not be born in any other way. Perhaps erence requires the cloud: perhaps faith does: and so perhaps do hope l love. "The clouds drop fatness." The Lord of the sunshine is also Lord of the cloud. The cloud is not a capricious vagrant, but the icle of grace; it is the home of God. The cloud, so full of gloom, is one the ministers of summer splendor and of autumnal glory.

TUESDAY, August 26. Psalm 97. *"Clouds and darkness are round about him."* When Lincoln had been assassinated, and word of the tragedy came to New York, "the people were in a state of mind which urges to violence." A man appeared on the balcony of one of e newspaper offices, waving a small flag, and a clear voice rang through e air: "Fellow citizens! clouds and darkness are round about him! His vilion is dark waters, and thick clouds of the skies! Justice and judgnt are the habitation of his throne! Fellow citizens, God reigns!" It as the voice of General Garfield.

That voice proclaimed the divine sovereignty, even when the heavens ere black with the menace of destruction. Lincoln had been assassinated, t God lived! Human confusion does not annihilate His throne. God veth! "The firm foundation standeth sure." This is the only rock to and upon when the clouds have gathered, and the waters are out, and e great deeps are broken up. God's scepter does not fall from his grasp, r is snatched by alien hands. The throne abideth. Joy will rise from aos as springs are unsealed by the earthquake. He will bring fortune t of misfortune; the darkness shall be the hiding-place of his grace.

WEDNESDAY, August 27. Hebrews 10: 16-22. *"I will put my laws into their hearts."* Everything depends on where we carry the law of the Lord. If it only rests in the memory any vagrant care may snatch it away. The business of the day may wipe it t as a sponge erases a record from a slate. A thought is never secure ntil it has passed from the mind into the heart, and has become a desire, n aspiration, a passion. When the law of God is taken into the heart it no longer something merely remembered: it is something loved. Now ings that are loved have a strong defense. They are in the "keep" of e castle, in the innermost stronghold. The strength of the heart is rapped about them, and no passing vagrant can carry them away.

And this is where the good Lord is willing to put his laws. He is wishl to put them among our loves. And the wonderful thing is this: when ws are put among loves they change their form, and his statutes become our songs. Laws that are loved are no longer dreadful policemen, but compassionate friends. "Oh, how I love thy law!" That man did not live in a prison, he lived in a garden, and God's will was unto him as gracious flowers and fruits. So shall it be unto all of us. When we love the law of the Lord we shall discover that we are not under law, but under grace. That we have "the glorious liberty of the children of God."

THURSDAY, August 28. Psalm 24. *"Who shall ascend into the hill of the Lord!"* Who shall be permitted to pass into the sanctuary of the cloud and have communion with the Lord in the holy place? *"He that hath clean hands."* These hands of mine, the symbols of conduct, the expression of the outer life, what are they like? "Your hands are full of blood." Those hands had been busy murdering others, pillaging others, brutally ill-using their fellow men. We may do it in business. We may do it in conversation. We may do it in a criminal silence. Our hands may be foul with a brother's blood. And men and women with hands like these cannot "ascend into the hill of the Lord." There must be no stain of an unfair and scandalous life.

"And a pure heart." We need not trouble about the hands if the heart be clean. If all the presences that move in the heart—desires, and motives, and sentiments, and ideals—are like white-robed angels, "without spot, or wrinkle, or any such thing," everything that emerges into outer life will share the radiant purity. The heart expresses itself in the hands. Character blossoms in conduct. The quality of a coin is determined by the quality of the metal in the mint. "As a man thinketh in his heart, so is he."

And so it is with the children of the white robe who are called to dwell in the heights with God. They wear the appointed wedding-garment, and their raiment shall be their passport into the great feast.

FRIDAY, August 29. Galatians 3: 19-29. *"The law hath been our tutor to bring us unto Christ."* And scarcely that, for the word essentially means not the schoolmaster but the one who takes us to school. The Lord himself keeps the school, the wonderful school of grace, and he is the only Master. And "the law" brings us to the school. The law is weak and can do nothing with us, except to lead and drive us to grace. It cannot make saints of us: only grace can accomplish that holy end. Turn to the early part of the *Pilgrim's Progress*, and you will find a poor, heavily ladened pilgrim being led by the law to the school of Christ. Or turn to the first part of the *Grace Abounding*, and you will see Bunyan himself being led by this gruff pedagogue to the school of grace. Grace receives the failures of the law.

It is good to stand before the awful decrees of Sinai: we shall the more surely and swiftly be led to Calvary. It is well to listen to the ten commandments: we shall then run to the beatitudes. It is wise to stop and hearken to the clanging bell of the law: we shall then hasten to hear the Gospel-bells of grace. And the wonderful thing is this—the poor, haunted victim of the law is never denied the protection and sustenance of grace. "Where sin abounds, grace doth much more abound."

SATURDAY, August 30. Hebrews 12: 18-28. *"Ye are not come to the mount . . . that burned with fire."* We need not live at the foot of Mount Sinai. It is like living at the foot of Mont Pelée, the home of awful eruption, and therefore the realm of gloom and uncertainty and fear. We are not saved by law, neither indeed can we be. Neither can law heal us after our transgressions and defeats. The law has nothing for prodigal men but "blackness, and darkness, and tempest." It has no sound but dreaded decree, no message but menace, no look but a frown. Who will build his home at the foot of Mount Sinai?

"But ye are come unto Mount Zion." Our true home is not at Sinai but at Calvary. There is no place for the sinner at the first mount: at the second mount there is a place for no one else. At Calvary we may find our way back to the holiness we lost at Sinai. Through grace we may drop the burden of our sin and begin to wear the garments of salvation. The way back to heaven is by "the green hill, without a city wall." Even he who has "spent all" shall find full restoration of life at the gate of his Saviour's death. "Ye are come to Jesus, the mediator of the new covenant."

These Daily Meditations will appear in each issue through 1913

J. H. Jowett

MESSAGES FROM PRESENT-DAY POETS

RIST THE GOOD SHEPHERD

HE Shepherd with his flock is seen.
As forth he leads the way.
gives them rest in pastures green,
Ie watches lest they stray.

all his sheep how great his care!
hat care will never cease.
leads them by still waters, where
hey slake their thirst in peace.

ough lovely paths of righteousness
Ie ever leads his sheep;
e reproves, it is to bless,
o shield, to guard, to keep.

ough dangers compass them about,
hough shadows cross the vale,
ir enemies within, without,
n their assaults shall fail.

The Shepherd's loving, tender care
Is constant as the sun;
And in that care we have a share
Until our day is done.

How blest are we at close of day,
With all its moments told,
'Neath Shepherd's care to find our way
Safe, safe within the fold.

Passaic, N. J. J. M. MORSE.

LOVING SERVICE

If I can live
To make some pale face brighter, and to give
An added luster to some tear-stained eye,
Or even impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by;
If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain—
My life, though bare,
Perhaps, of much that seemeth dear and fair
To us of earth, will not have been in vain.
—*Selected.*

THE "GLAD GAME"

OH, WE should have more moments
In which we might be *glad*,
While counting out our mercies—
All that we ever had.
'Twould drive away the wrinkles,
And smooth the ruffled brow,
And heal the little heartaches
From which we suffer now.

'Tis quite a "game" to play at—
The ruse of being glad,
In which we are the winners,
Where prizes may be had.
"Glad games," were they played often,
Would so much sunshine bring,
That all the bats of worry
Would quickly take to wing.

And is there aught a fireside
That discontent reveals,
We hope some child plays "glad games,"
To oil domestic wheels.
Let's lift our tear-dimmed eyelids,
So we can better see
Our kind and heavenly Father,
Who hears our humblest plea.

Should clouds grow dark with sorrow,
And troubles sore affright,
We'd hear—did we but listen—
Glad voices in the night.

New Brunswick, N. J. MRS. MARY LUTZ.

WORSHIPERS' WEEK AT KESWICK

PART OF THE VAST THRONG AT ENGLAND'S GREATEST CAMP-MEETING AT KESWICK

THE Lake District, in the northwest of England, bordering on Scotland, is everywhere recognized as a place of surpassing beauty and attractiveness. Fifty-five mountains, eighteen mountain passes, sixteen lakes and ten waterfalls are among the outstanding physical features of what is known as "Wordsworth's country." Much of the imagery of his poetry draws its coloring from this region, and his grave is at Grasmere. The names of Ruskin and Southey are also associated here.

Nestling right in the heart of these English highlands lies the quaint, quiet village of Keswick, with a population of about four thousand. This is the place where the great Keswick conventions have now been held for thirty-eight years, and a more lovely spot could not anywhere be found. Hither, from all over the world, God's people assemble year by year, where the Master bids them "come aside and rest awhile." This year the attendance is said to be larger than ever. Simultaneous meetings are held in two huge tents, the "Eskin" and the "Skiddaw," each tent having a seating capacity of 2,500, and they are both filled to overflowing. The regular program for the day is as follows: 7 to 8 A.M., prayer-meetings; 10 A.M. to 1 P.M., two sermons or Bible expositions; 3 to 4, meeting, usually missionary; 6.30 to 8 P.M., two sermons or addresses, followed by an after-meeting of consecration, and the day ends with an open-air service on the market square of the village. The convention proper lasts only four full days. This year it was from Monday evening, July 21, to Friday evening, the 25th.

Both tents were packed at the first session. There was an air of eager expectancy and reverence on the part of the worshipers, a large proportion being young men and women. The singing was deeply fervent, and in slower time than with us. During prayer in the tents, all bow solemnly forward and many kneel. The keynote of the convention was struck in the opening sermon by the Rev. Hubert Brooke, who took for his text Exodus 12: 26, 27, "And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's Passover." The discourse was an exposition of the Keswick teaching: that all truly converted people occupy a place like ancient Israel.

One will note the large number of sermons preached from Old Testament texts. Rev. Charles Inwood conducted four Bible readings in the Skiddaw tent. Most popular of all were the great expositions, four in number, on "The Heritage of Believers," by the Rev. Mr. Webb-Peplo announced topic was, "The Life Which I Indeed." These are but a few samples many excellent discourses. The whole con was on a high spiritual plane. It w freshing to meet with such an absolute r tion of the authority of God's Word, of th of our blessed Lord, and trust in the atonin rifice upon the cross, the work of the Holy and the power of prayer. The great central ings of Christianity found a large place a gatherings.

The morning prayer meetings at seven deserve special mention. In the Eskin te spirit of the meetings was thoughtful and e At the Skiddaw tent the meetings were large sionary. The average attendance would be thousand. Missionaries and native Chr were here from almost every foreign land.

Every country was brought by name befo in prayer, Labrador, China, India, and America, Persia, Africa, and the islands sea. Tears were in many eyes and emotio gled with prayer as the appalling destitutio needs of these lands were brought before the of the harvest.

J. L. CAMPB

Keswick, July 25, 1913.

BY AID OF HELEN HENRIETTA

BY ELEANOR H. PORTER, Author of "Pollyanna," "Margaret," etc.

A Story Complete in This Issue

IN THE great house on the avenue little Miss Millionaire Row—otherwise Dorothy May—had ten dolls for which she cared little. In the crowded tenement on the cross street little Miss Poverty Court—otherwise plain Maggie—had one doll for which she cared much. Dorothy May's dolls were wonders of wax and ringlets, in sumptuous apparel, with eyes that winked and voices that lisped "papa" and "mama." They seemed, indeed, almost alive, though Dorothy May knew, of course, that they were not alive. They were "just dolls."

Maggie's doll was a wonder, too, in its way. It had a rag body, a painted cloth face, and a wisp of black yarn for hair. Its eyes did not shut, and there was never a word from its barely discernible lips; but it was alive. Maggie knew that. Its name was Helen Henrietta. Dorothy May's dolls, too, had names. There were Arabella, Estella, Pauline, and—but never mind. What does it matter? Even Dorothy May herself could not remember half the time what they were. They were just dolls, anyway, you see.

As it chanced, in both Millionaire Row and Poverty Court there were sickness and unhappiness. In the one place it was Dorothy May herself who was ill. In the other it was Maggie's mother. Dorothy May had been sick for weeks, but she was better now. She was well enough, indeed, to sit up and be dressed, though she looked pale and thin.

"Let her have whatever she wants—so long as it's nothing that will hurt her, of course," directed the great doctor whose minutes were worth dollars apiece. "Don't cross her in anything if you can possibly help it."

"Of course!" breathed Dorothy May's mother, with a sob in her voice.

"I'll get the moon for her if she wants it," avowed Dorothy May's father, huskily.

But Dorothy May did not want the moon. She did not want anything, and that is where the trouble lay. Her one-time favorite stories were now "such tiresome things." Her puzzles were "silly," and her games were "stupid." Even Arabella, Estella, Pauline and all the rest were "nothing but those old dolls."

"No, I don't want it. I'm tired of—of everything!" she would say fretfully, lying back in her chair with eyes unsmiling, lips pouting, and hands folded listlessly in her lap.

As to her food, it was the same. There was nothing she wanted to eat. Savory broths, tender chickens, luscious grapes and golden oranges—all alike were "those same old horrid things," until even the doctor whose minutes were worth dollars apiece lost his patience. To his wife he did say one day: "If that child were mine she'd know what it was to get really hungry for once in her life, and she'd know what it was, too, not to have so much as a rag doll to play with for a whole week!" All of w of course, was the rankest of heresies, and w to be so much as whispered on Millionaire Row

Meanwhile, in Poverty Court, another lay Maggie's mother; and she, too, had been sic many weeks. There were no luxurious rugs no carefully shaded lights, no soft-stepping n no savory broths, tender chickens, nor lu grapes and oranges; no doctor whose days, were worth dollars. There were only bare bare walls, curtainless windows, a sputtering sene lamp, and Maggie—Maggie, whose littl were tireless, but noisy, and whose fingers were ing, but untrained; Maggie, whose heart was to bursting with love and fear; love for her m and fear because it wanted less than a week t day, and there were not so many as half a dimes in the tin coffeepot to meet it.

Maggie knew rent-day as the cause for exist a sort of goal set up each month for the race o At all events, she knew that no sooner was it br lessly reached on the first day of the month tha mother began to hoard the dimes in the tin c pot for the next one. Once they almost miss Maggie never forgot how frightened her mothe been then. They would be put out in the street said, if they could not pay the rent—they, an their belongings. And now—

Continued on next page

HE NIPPUR "CREATION" TABLET

NERAL interest has been aroused in archeological circles by the nnouncement that the famous Sumerian tablet, excavated at Nippur Babylonia several years ago, and now in the possession of the Uni- ersity of Pennsylvania, has been successfully deciphered, after many Dr. Arno Poebel, the distinguished Oriental scholar, has accomplished ult task, which places before the world the Babylonian account of the and also of the flood, engraved in mysterious hieroglyphics over four years ago. It is believed by authorities that the tablet belongs to a it 2,500 B.C., thus making it the oldest known record in existence of ious character. Dr. Poebel's translation is a work of great care and research. A corre- of the New York rites:

new account of the and the Flood much new light on ideas of the Baby- and Sumerians. The novel features of the et are these: That it emale deity who cre- nkind, known as 'the aded,' from the color air; that new deities characteristics of the e discovered in the document, although ve been hinted at in ways; the character emale goddess is now mportant from the times and equal with male ruler gods; that st seven prediluvian nd the special god of e discovered; that the Babylonian name of iptural Noah is Ziu- that deluge ruins of ediluvian cities were destroyed, some not istoric times."

tablet originally was seven inches square, such a surface the s could write in ideo- c signs a long epic and that is what this contained. The story with a grand poem on gin of the heavens, as s of the earth. Nintu, ale god, created man- nd is found lamenting he other gods design the destruction of the race for wickedness. She speaks of men as "my creations." Anu and Enlil were the chief gods of power, the first being god of heaven and the second of earth.

In telling the story of the creation, the tablet says: "Nintu created the black-headed" (human race). . . . "The fields of the ground produced abundance, the cattle and the four-legged beasts of the field artfully they (the gods) called into existence." But the wrath of the gods was kindled against men for wickedness. "Enki (god of wisdom) held counsel with Anu and Nintura over the proposed destruction of mankind. At that time Ziugidda [the Babylonian Noah] was king and high priest of Shurappak, and he made obeisance to the gods and prayed, prostrating himself in humility and daily and personally he was in contact with them by means of dreams, and conjured them daily by the name of heaven and earth."

The flood is thus described: "Windstorms which possess great power, the rainstorms in their entirety went with them, and the storms were terrible. After seven days the rainstorm had stormed over the land and carried away the huge boat. Then the Sun-god came forth, shedding light over heaven and earth. Ziugidda opened the (roof) of his ship and the light of the Sun-god was let in to the interior of the huge boat."

After the flood abated Ziugidda prayed to the gods and sacrificed an ox and a sheep. Enki and Nintu persuaded the other gods not to continue their wrath further. As for Ziugidda, he is represented as having been taken to an island in the Persian Gulf, where he dwelt thereafter in a region like paradise.

Portions of the Nippur tablet are missing, and some of the hieroglyphics are yet undeciphered. It is said that Dr. Poebel has made one further discovery of a startling nature, which he is holding back for a fuller verification. The tablet gives the period from the Flood to a date about 230 years before Hammurabi as 32,223 years.

Courtesy of New York Sun

THE NIPPUR TABLET, RECORDING A BABYLONIAN VERSION OF THE CREATION AND THE FLOOD

BY AID OF HELEN HENRIETTA

gie shook with terror. Would they be put out he street now? But they must not be, with r ill like this! They could not be! In some he rent must be paid. But how?

ey. Rent took money. Not only rent, but hing took money—and there was so little ! Maggie drew in her breath with a little d hugged Helen Henrietta hard. Helen Hen- was always so comforting. She was such an standing person!

about the rent. Obviously Maggie could not mother. She was too ill to be bothered with ons. Helen Henrietta, for all her sympathetic standing, was not really strong on advice. eighbors—Maggie shrank from asking the ors. It looked like begging, and mother had he would rather starve than beg. But there till Mike, the newsboy on the corner. Mike, o mother and Helen Henrietta, was the most standing person she knew. To Mike, there- he went and told the whole story. Then, hope- she waited.

e scratched his head.

in't ye got nothin' ter sell?" he suggested ingly. "Somethin' ye don't need yerself?"

l? How?"

e sighed reflectively.

ll, there's ways an' ways. Some pawns, an' sells—advertises, ye know," he finished im- vely, tapping the papers under his arm.

t how do you do 'em?" Maggie's thin little rew sharp with eagerness.

ll, if ye pawns"—Mike jerked his thumb d the corner—"there's a man there under them gold balls, see?—who'll give ye money an' er goods till maybe you can buy 'em back. If ls, ye put in a notice like this." And he ed open a paper and pointed to a prominent Sale" notice.

gie regarded it gravely.

hat's 'at a s-a-c-r-i-f-i-c-e' mean?" she de- d.

Continued from preceding page

"Dunno—but they all says it, 'most."

"And you don't get it back ever—here?" she asked.

" 'Course not. Ye sellin' it here."

"Oh!" said Maggie.

"Paper!" cried a man sharply.

Mike ran then, and Maggie went home.

"I shall go to the man with the three gold balls, Helen Henrietta," she said softly but emphatically to the doll in her arms; "then mother can buy it back when she gets well."

In the one-room tenement called home, Maggie looked hopefully about for the thing that she should take to the man with the three gold balls. But very soon the hope in her eyes became fear, and the fear dismay. What was there, after all, that she did not "need"? The bed?—mother was on that. The stove?—that kept mother warm and cooked her food (when they could find anything to burn in it). The table?—that held mother's cup of water and other things that she might need when Maggie was out. The chairs?—there were only two, and they were broken. There was little else. Certainly there was nothing to sell, decided Maggie despairingly—then her eyes fell on Helen Henrietta, and her heart gave one big suffocating throb. After that it seemed to stop entirely its beating.

By just what course of reasoning Maggie arrived at the sickening realization that Helen Henrietta was indeed the only unnecessary possession she had, it is needless to tell. Suffice it that after a day and a night of misery a very red-eyed, stony-faced little girl, hugging a forlorn-looking rag doll, resolutely entered the doorway above which hung the three yellow balls. Not two minutes later she passed under the balls again, still hugging the doll. But this time the red eyes flashed angrily, and the stony face twitched with indignation.

The man had not wanted Helen Henrietta! He had refused to take her. He had looked at her with scorn in his horrid little eyes, and he had laughed—laughed!—and called her "that dirty little rag doll." He—Helen Henrietta! Just as if—!

Maggie fairly choked with rage. She was too angry even to think coherently as she stumbled blindly toward home. But she would show him! She would advertise Helen Henrietta for sale. She would tell how perfectly lovely Helen Henrietta was—then we should see! As if anybody, with the chance to get Helen Henrietta, should not want her!

Maggie had quite forgotten now how long it had been for her to bring herself to give Helen Henrietta up. She was feeling only the prick of the scorn in the pawnbroker's eyes; and it was while she was under the sway of this feeling that she laboriously scrawled her advertisement on a piece of brown paper. Maggie was so glad now that she knew how to print. Mother had taught her that. She was glad, too, that she remembered that word "sacrifice," which Mike said was always in.

> "For Sale. At a Sacrifice. My Dolly Helen Henrietta. The bestest and Most Butifullest Dolly in the World. I got to Pay my Rent."

This done, Maggie carried the paper to Mike for approval.

Mike almost laughed, but he saw Maggie's face and turned the laugh into a whistle just in time.

"Is that right?" demanded Maggie. "Have I said enough about Helen Henrietta?"

"Sure," returned Mike, gravely; "but ye wants ter put yer name down there, an' where ye lives, else how is the party goin' ter know where ter find ye?"

"Oh," frowned Maggie, "of course." And she got out her pencil.

Mike eyed her doubtfully. "Got any money ter pay for puttin' this 'ere notice in the paper?" he asked.

Maggie's jaw fell. "Does that take money, too? Can't you do anything without money?" she wailed.

Continued on page 759

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Our Peace Mission in Mexico

WITH the announcement of the acceptance of Ambassador Wilson's thrice-tendered resignation, and the despatch to Mexico of ex-Governor John Lind of Minnesota as President Wilson's personal envoy, we enter upon a new phase of the Mexican negotiations which affords the first definite understanding of the administration's purpose. While the nature of Governor Lind's instructions is not disclosed officially, it is understood that they include an effort to bring about either a suspension of hostilities, pending the approaching constitutional election, or the voluntary retirement of Huerta from the presidency, in order that a provisional executive acceptable to both parties may be chosen, recognition by our government to follow in either event. A semi-official intimation has been conveyed from Mexico in a somewhat roundabout way that unless Lind comes as an ambassador, with authority to recognize the Huerta administration, he will not be received by the president and may even be requested to leave the country as an undesirable visitor. While such an event might be serious indeed, the suggestion overlooks the fact that Governor Lind goes in no diplomatic capacity, but simply as adviser to the American embassy, and it is not at all necessary that he should even see Huerta, as official communications would pass through the embassy. Lind is said to be a practical, clear-headed man; and although the sending of a personal envoy on such a mission is a striking innovation in diplomacy, the result of the experiment may prove it to have been fully justified. But it is clearly within the power of Huerta, if so inclined, to block every well-meant effort for peace. He is represented as willing to resign, provided recognition be paid as the price of his retirement; but such a bargain would not be seriously considered in Washington. He gave a pledge that he would not be a candidate for re-election; yet he might resign in time to qualify as a candidate in October.

President Wilson is an ardent peace lover. From the beginning of the present trouble with Mexico, he has made it clear to the whole country that he believed in a pacific policy. He has pinned his faith upon that policy, and we trust it may not be misplaced. It has been intimated that besides the opposition of Huerta and his associates, there are strong interests, not Mexican, that might be advantaged by stirring up strife between that republic and ourselves. Meanwhile it is well to exercise patience, and await developments. Whatever changes may come, our government will be ready to meet them.

The "Creation" Tablet

IN THE discussion on the "Creation" tablet, lately deciphered by Dr. Arno Poebel of the University of Pennsylvania, it seems to have escaped the attention of the newspaper critics that the tablet recording what is known as the Babylonian version of the creation was discovered by Pinches as long ago as 1891 in the course of excavations at Nippur. Distinguished Orientalists have long worked at deciphering the tablet, with varying results. All agree that the names of the Babylonian gods are Sumerian, and belong to one of the very ancient divisions of the Babylonian race. They found that among the deities of that far-off day, there was one *Tiham'At* or *Tiamat*, representing Chaos, the original deity of the primeval ocean and the bearer of all the others. This deity, who represented the female principle in the primitive heathen worship, is recorded as having mingled the waters together "when as yet no cornfields were to be seen and when as yet none of the gods existed — then were born the gods . . ." All this and much more was well known to the scholarship of twenty-two years ago, just as the Babylonian story of the Flood was also known.

Dr. Poebel has apparently succeeded in deciphering more completely than any of his associates the strange symbols on the Nippur tablet, and the story which his translation reveals is accordant with previous readings, though much fuller. *Nintu*, not a goddess of heaven but one who mingled with the gods of earth, is credited, as other interpreters have credited *Tiamat*, with creative powers. She created "the black headed," which he interprets to mean the human race. Then the fields, cattle and the other animals were "called into existence" by the other gods, reversing the accepted order which places man last in creation. There are seven antediluvian cities, each with a special god reigning over it. Then the gods, angered by the wickedness of men, desired their destruction. *Nintu* (or *Nintura*) lamented; but the gods were obdurate. This explanation is a prelude to the Flood. *Ziugidda*, king and priest, was the Noah of the Sumerian story. In his ark-ship he and his associates ride the tempest for seven days. After the flood subsides, Ziugidda is conveyed to the Persian Gulf, where he lives in an Oriental paradise.

The Nippur tablet is of uncertain date, but may belong to the period about 2,000 B.C. It has long been a center of attraction to Orientalists, as containing a wondrously interesting variant of the Creation and Flood narrative, concerning which myths have been found to exist in many ancient lands. All of these myths, legends, or traditions have unquestionably had one general source or origin. That some at least were accessible to the early Jewish writers is not improbable, although there is not the slightest suggestion of them in the Genesis narrative. There is a strong reminder of the polytheism of Egypt and Assyria in the religious system which the Nippur stone represents. It is the earliest evidence that has yet come to light which testifies to the fact that the religious principle in man strove to find expression in crude, primitive forms, yet not wholly destitute of revelation and enlightenment. The vision of truth and righteousness, of divine mercy and justice, was seen, dimly, even in those early hours of "the morning of the world."

Little Spools of Prayer

IN THE Orient, where textures of the most exquisite colors are woven, primitive methods are still in use. It is not uncommon to find straight palm trees used as the upright timbers of the loom. Upon great beams of wood the intricate and almost innumerable threads of the warp are rolled. In the shade of the palms the skilful weaver stands and silently plies his shuttle. Children sit at his feet, winding the rich-hued, silken thread on little spools, which they put into the hands of the weaver. He takes the spools, arranges them and uses them as he needs them. Into his shuttle he puts them and weaves the varied colors into the long warp, and thus works out the design which is painted upon his brain; but as fast as it is woven, it is rolled silently upon the beam and disappears from sight. Not until the whole design is completed is it unrolled to reveal his plan and to surprise and gladden the eye with its beauty. We are the ... sitting at the Weaver's feet, winding our ... in prayer. We place the little spools in t... Weaver's hands. He receives them, he us... our prayers become the woof that is wo... the eternal warp of his purpose which ... silent and invisible. The design is in his m... last, when the fulness of time is come, ... stand forth in the light, revealing the b... vesture that has been weaving throughout ... ages; and somewhere in it, as part of t... like threads of purple and gold, will app... prayers, if we have prayed in faith and fain...

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Russia's Ban on the Baptists

OUR Baptist brethren in the empire of t... are facing a new and wholly unexpecte... tion. When the American ministerial comm... year ago visited that country and made an ... to the government for a larger degree of r... liberty for the Baptists of Russia, they w... couraged to hope that greater tolerance w... extended in the future. This hope has been ... extinguished by the course of the government ... has just sanctioned the issuance of a ban ... Holy Synod, declaring the Baptists "a sec... cially harmful to the State." This act, the ... *Vremya* explains, is due to the refusal of Bap... take the military oath. Under the ban, they ... ineligible for registration, and will forfeit the ... of citizenship, including liberty of worship.

The cause of the Baptists is the cause of ... Protestant denomination in Russia. In the ... years of the present reign, there was appare... son for hoping that the subjects of the ... Father" would at last be accorded that deg... religious toleration for which they had work... prayed so earnestly. But the expectation has ... been realized. Russia still lives in a past ag... state church has ever been the foe of popular l... and has co-operated with the government in ... ing every movement looking toward religiou... erty. The Holy Synod has ever proved its... obstacle in the path of the nation's progres... enlightenment. Let us hope that the day wil... come when, under the leadership of enligh... statesmanship, the Russian people will recei... their right the privileges which citizens of ... lands have long enjoyed, and when the Holy S... will no longer be permitted to repress the int... ual and spiritual growth of a great people.

Beware the Chains of Gold

THOUSANDS of newspaper readers throu... the country were shocked a few morning... to see in print certain remarks, which the rect... a great Episcopal church had made to his co... gation on the preceding Sabbath. Dr. G... Chalmers Richmond, of St. John's Epis... Church, Philadelphia, charged that his denon... tion is controlled by rich men, and made ... scathing, denunciatory accusations, some of ... minutely personal.

Along with the blame which was doubtless ... against this outspoken rector, and the regret ... he had thought it necessary to indulge in such ... ter personalities, there must also have been a s... of admiration for the courage of the man ... would speak so clearly and forcefully the th... which he believed should be said. Then, de... than all, is the fear that such a warning is nec...

Do rich men rule our churches? Is it true ... the moneyed interests largely control ecclesiast... matters and operations? Is it true that the ch... has, in some quarters, grown out of sympathy ... the poor and with the toilers? Do we need prop... like this to scare us out of our false securit... Perhaps, nay, very likely, we do.

The curse of gold is not a new one in the hist... of Christ's church. James warned the early Ch... tians against it. Read the description in the sec... chapter of his epistle, of the deference given to ... rich in church worship. Read his fiery denunciat... in the fifth chapter against those who had gr... rich through injustice and oppression. Hear ... words of Jesus himself, sending a message by ex... John to the church of Laodicea:

> Thou sayest, I am rich, and increased with goods, and ... need of nothing; and knowest not that thou art wretched, ... miserable, and poor, and blind, and naked. I counsel the... buy of me gold tried in the fire, that thou mayest be rich; ... white raiment, that thou mayest be clothed; and anoint ... eyes with eye-salve, that thou mayest see.

The words of Dr. Richmond should drive ... church not to resentment, but to prayer.

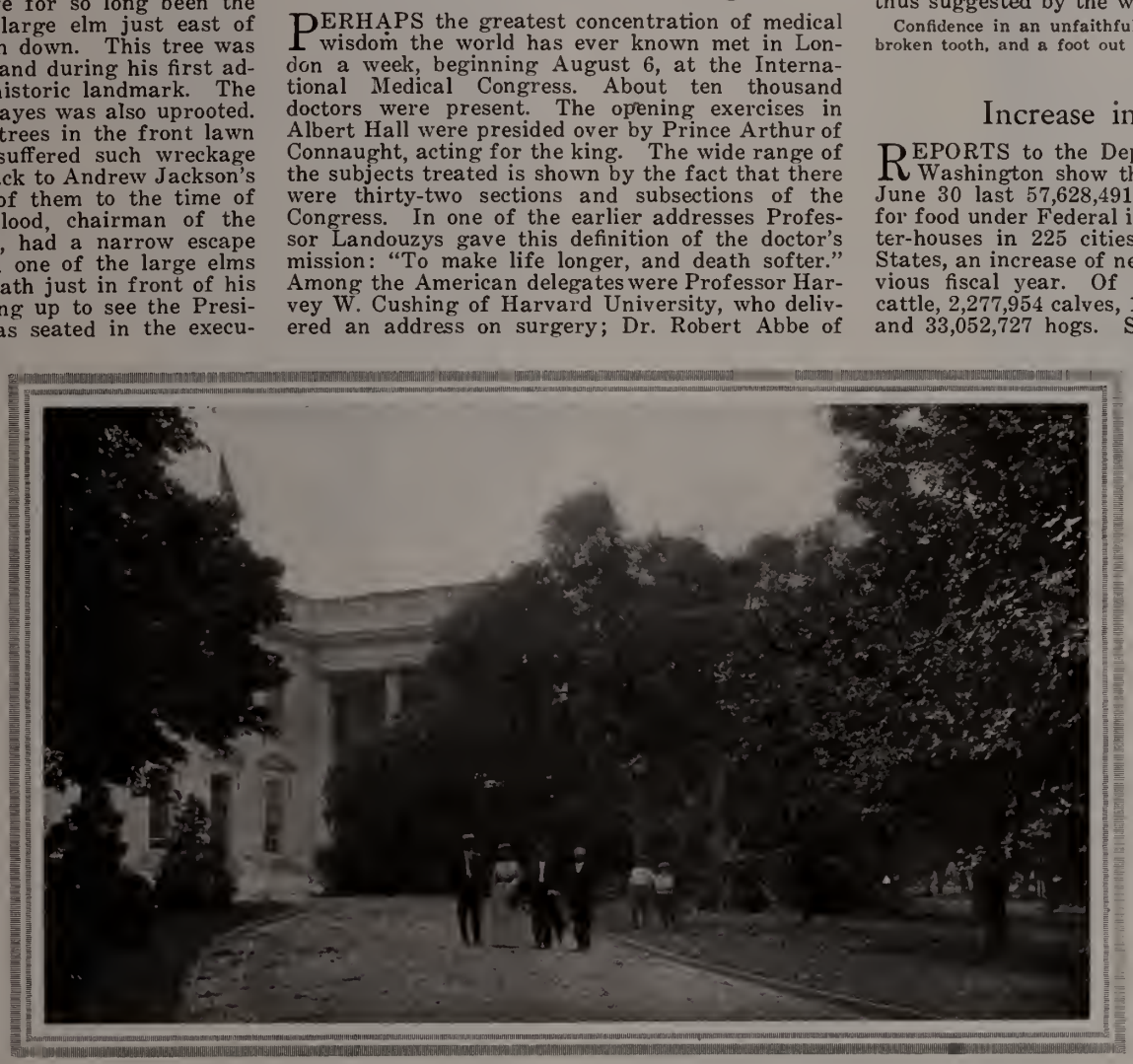
THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

White House Trees Uprooted

THE storm which on the 30th of July did such damage in Washington, causing the death of two persons, the injury of scores, and the destruction of a million dollars' th of property, was especially severe with the perty of the government. Not content with daging the roofs of the Pension Office, the Agri- ural Building, and the Post Office Building, and g injury to the State, War and Navy Buildings, tornado entered the beautiful White House unds and tore to pieces and uprooted many of glorious trees that have for so long been the le of the nation. The large elm just east of north portico was blown down. This tree was nted by President Cleveland during his first ad- nistration, and was an historic landmark. The planted by President Hayes was also uprooted. is group of magnificent trees in the front lawn the White House that suffered such wreckage l in it trees that dated back to Andrew Jackson's ministration, and many of them to the time of ncoln. Representative Flood, chairman of the reign Affairs Committee, had a narrow escape m injury or death when one of the large elms s blown down over the path just in front of his tomobile as he was driving up to see the Presi- nt. President Wilson was seated in the execu- e offices when the nd crashed through veral windows in the hite House. Secretary multy hurried the esident and Represen- tive Korbly of Indiana, ith whom he was con- rring, to a sheltered terior room, away from ne searching lightning ashes. The President ent on with his inter- iew with reference to ne tariff, not dreaming nat such fearful havoc ad been wrought among ne stately trees. The ree has life. It feeds on he instability of nature, he sunshine, the dew- rop, the shower, the torm, and anchoring it- elf, it becomes a symbol f magnificent stability, ence the shock and re- ret to see it thrown down by the angry torm. The tree has a benevolent life. It is a study for the artist, a hade for cattle and ired men, a depository f instruments for al- nost every industry f man, and even at its leath becomes fuel for warming our homes. Trees ormed an important part in Bible story. Little vonder that heathens should worship them, or our God be worshiped among them. The three angels ound Abraham with his tent in an oak grove, and e said to them:

Let now a little water be fetched, and wash your feet, and est yourselves under the tree. (Gen. 18: 4, R. V.)



THE CLEVELAND ELM UPROOTED AND CAST ACROSS THE DRIVEWAY OF THE WHITE HOUSE GROUNDS

American Farmers' Average Income

THERE has been a great deal of misunderstanding as to the income of the average farmer in his country. The Department of Agriculture at Washington for the first time in the history of farming in the United States has managed to secure accurate data on the subject. It reports that the average income of our farmers is $640 a year. It is reasonable to infer that at least half of the farm families have even smaller incomes. Individual farms here and there have much larger revenue than this. In this small average credit has been given to the value of the products raised and consumed on the place. This average seems a mere pittance when compared with the hard work rendered by the farmer and his family, and yet when we remember that the income of the average lawyer is at starvation's edge, that the income of the average preacher is around that of the farmer, that 75 out of 100 men who enter on mercantile life make a failure of it, and that the wages of the average workingman do not keep the wolf away from the door, we hesitate to pity the farmer, who, like men of other callings, deserves better financial reward, and rather envy him as the one so necessary to the existence of other branches of industry, and the one who in many regards is the most independent, thrifty, and happy member of the community. The farmer was an important member of society. Christ made frequent reference to the agriculturist in his teachings.

Hear then ye the parable of the sower. (Matt. 13: 18, R. V.)

International Medical Congress

PERHAPS the greatest concentration of medical wisdom the world has ever known met in London a week, beginning August 6, at the International Medical Congress. About ten thousand doctors were present. The opening exercises in Albert Hall were presided over by Prince Arthur of Connaught, acting for the king. The wide range of the subjects treated is shown by the fact that there were thirty-two sections and subsections of the Congress. In one of the earlier addresses Professor Landouzys gave this definition of the doctor's mission: "To make life longer, and death softer." Among the American delegates were Professor Harvey W. Cushing of Harvard University, who delivered an address on surgery; Dr. Robert Abbe of New York, who told what radium had done toward curing malignant cancer in its earlier stages; and Dr. Rudolph Matas of New Orleans, who described his success in transplanting blood vessels and transferring organs and even limbs from one living organism to another. The German delegation included Dr. Paul Ehrlich, chief of the Government Institute at Frankfort-on-Main, who is acclaimed by his people as the world's greatest pathologist. From Japan came Shibasaburo Kitasato, a famous bacteriologist, and considered the greatest authority on the plague. The medical profession, though it has some "quacks," as all callings have impostors, is composed of men of the best intellect, the widest culture, of tireless energy, and of heroic devotion to the health and happiness of mankind. The medical calling in olden times was very primitive, but it contained splendid men. Christ went to it for one of his evangelists. He is thus mentioned by the apostle in his letter:

Luke the beloved physician, and Demas greet you. (Col. 4: 14.)

Dentistry Flourished Centuries Ago

THE head of the Department of American Archeology in Columbia University, Professor Marshall Howard Saville, has just returned from an expedition in Ecuador in search for prehistoric treasures. Among the important things he found were the skulls of highly developed persons containing teeth carefully filled with cement and gold. He estimates that the persons to whom they belonged lived at least a thousand years ago. In Mexico Professor Saville has dug up skulls with teeth filled or ornamented with stone, but he had never before seen gold fillings in a prehistoric skull. The gold was on the edges of the teeth, and had been applied from the inside. It showed little on the outside. Whether the fillings were gold or cement, the borings indicated that a tool had been used that did the work apparently as well as the instruments of modern dentistry. Some of the teeth that had been loosened were held together by gold bands. The inconvenience of imperfect teeth is thus suggested by the wise man:

Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint. (Prov. 25: 19.)

Increase in Food Animals

REPORTS to the Department of Agriculture in Washington show that in the fiscal year ended June 30 last 57,628,491 animals were slaughtered for food under Federal inspection in the 790 slaughter-houses in 225 cities and towns in the United States, an increase of nearly 5,000,000 over the previous fiscal year. Of these there were 7,245,585 cattle, 2,277,954 calves, 14,979,354 sheep, 72,871 goats and 33,052,727 hogs. Slaughtering establishments and meat food packing industries increased from 919 to 940 in the fiscal year. Of the animals under government inspection, Chicago leads in numbers slaughtered, 12,910,506. Then came Kansas City with 5,646,-161; South Omaha, 4,609,655; New York, 3,034,685; East St. Louis, 2,966,292; South St. Joseph, 2,671,443; Boston, 1,826,044; Indianapolis, 1,598,503; Sioux City, 1,520,607; Buffalo, 1,381,-271. The total condemnations for disease or other cause for the year numbered 232,687 whole carcasses and 494,328 parts of other carcasses. This animal food report indicates that there are many persons who do not share the opinions of some who insist that fruits, vegetables and cereals are the proper articles of food, and that the use of meat is hurtful. The Creator made some of the human teeth flat to grind corn, and others sharp to tear flesh. Among the Hebrews animal food was an important article of diet, although the swine was barred out by divine command. The divine penman by his figure indicates his belief in the use of animal food in producing the strongest kind of physical vitality.

But strong meat belongeth to them that are of full age. (Heb. 5: 14.)

Policeman Killed Saving Children

POLICEMAN BERNARD O'ROURKE, of the Bergen Street Station in Brooklyn, N. Y., sacrificed his life the other day to save several children in the path of a runaway horse. Three other men were injured before the horse came to a stop after crashing into an ice wagon. The horse, attached to a milk wagon, became frightened at an automobile and made a mad gallop down the street. A number of children ignorant of danger were at play in the middle of the roadway when O'Rourke caught sight of the horse, and shouted to the children to fly for safety. Running ahead to meet the animal the policeman attempted to seize the bridle, but was shaken off and hurled to the stone roadway. He was hurried to the Methodist Hospital, where he died of a fractured skull. The calling of the policeman is one of perpetual danger and heroism. This brave man, guardian of the public, of helpless little children, and sacrificing his life for them, was in imitation of our Master

Who gave himself for us. (Titus 2: 14.)

A WEEK IN THE WORLD'S NEWS

A New Envoy to Mexico

INTERNATIONALLY the chief interest in Mexico during the early part of August centered in Washington, D. C. Henry Lane Wilson, within a few days after his return from Mexico City, for the third time since March 4 last tendered his resignation as United States ambassador to Mexico, and it was immediately accepted, to take effect theoretically on October 14 next, but in fact immediately. This resignation was promptly followed by the appointment of ex-Governor John Lind of Minnesota, not as ambassador to Mexico, but as President Wilson's personal representative in Mexico City. Mr. Lind accepted the commission and immediately left for Mexico. Just what instructions or suggestions have been given the ex-governor are up to date only surmised, as the State Department has made no official statement.

JOHN LIND
President Wilson's Personal Representative to Mexico

Mr. Lind does not seem booked for a very happy time of it in Mexico if the Huerta government maintains its present attitude on this subject. As soon as the news of the special mission reached Mexico City Manuel Garza Aldape, the minister of public instruction, who is acting minister of foreign affairs, transmitted to the United States embassy there and to the representatives of the Mexican government in Europe, the following statement:

"By order of the President of the Republic, I declare, as Minister of Foreign Affairs ad interim, that if Mr. Lind does not bring credentials in due form, together with recognition of the Government of Mexico, his presence in this country will not be desirable."

This has been construed as a threat to order Mr. Lind out of Mexico, and the possibilities following such a course are not pleasant to contemplate. The day following the publication of Provisional President Huerta's statement, high officials of the administration were optimistic of a peaceable solution of Mexico's troubles in spite of their admission that the situation was grave.

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President Gomez Leads Against Castro

CIPRIANO CASTRO, former dictator of Venezuela, has again plunged that country in civil war. After an absence of nearly five years, he has returned, and, with the aid of two of his old generals, succeeded in placing a revolutionary army in the field. A cable advice from Port of Spain, Trinidad, states that Castro's forces number about 12,000 men. President Juan Vicente Gomez is in the field at the head of a Federal army of 7,000 men, comprising infantry and artillery. Prominent men in New York, who are considered widely informed on South American questions, differ greatly as to the feeling of the Venezuelan people. On one side it is stated that the Gomez administration has been an abject failure, while on the other, President Gomez is declared to have the undivided support of the people. Only one thing is agreed upon: "that this revolution cannot succeed as far as General Castro is concerned."

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Peace Again in the Balkans

ON AUGUST 6 peace was concluded among the Balkan States and the preliminary treaty was signed by the delegates of Servia, Greece, Montenegro, Roumania, and Bulgaria on the following day. The agreement was arrived at only after another exhibition of the utter helplessness of Bulgaria to face her ring of enemies. Bulgaria's submission to Servia, Greece, and Montenegro is due to Roumania's interference. Up to August 5 King Ferdinand's government struggled to continue the negotiations, but Roumania threatened to occupy Sofia before the end of the week unless Bulgaria gave way.

The new frontier, as agreed upon, starts at a point on the old frontier west of the Struma River, follows the watershed to the west of the town of Strumitza, thence runs almost through the Struma Valley to the Belesh Mountains, and thence easterly in almost a straight line to the Mesta River. This leaves the town of Strumitza, the port of Lagos, and Xanthi to Bulgaria, and the port of Kavala to Greece.

In passing through London on his way from Sofia to New York, General Nelson A. Miles, U.S.A., reiterated his previous statements that Bulgaria did not declare war upon Greece and Servia, but was invaded; also that she committed no atrocities, and could have coped successfully with Greece and Servia but for the interference of Roumania.

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German Military Secret Case Ends Tamely

IN APRIL last Dr. Karl Liebknecht, a Socialist deputy in the German Reichstag, brought sensational charges against officials of the Prussian War Office, stating that they had accepted bribes from the Krupp Company, manufacturers of guns and armament, in return for national military documents. Early in August seven unimportant persons connected with the Ordnance Board were convicted on these charges by court-martial and sentenced to serve from six months' imprisonment to three weeks' light arrest. The highest officers convicted were junior lieutenants, and the trial was conducted with great publicity, so that it was robbed of the mystery and consequent seeming importance at which the framers of the charges had aimed.

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South China Revolution Crushed

THE most recent advices from China state that the attempted revolution of the Southern Provinces has been speedily put down by President Yuan Shi Kai's army from the north. A despatch from Hongkong says the declaration of independence of the revolutionary provinces has been abrogated. That Canton, one of the most important southern cities, is not disappointed by the result seems evident from the reports of celebrations held there in rejoicing at the end of e rebellion. From Peking, Hankow, Nanking and Shanghai come despat stating northern victories. In the province of Kiangsi the rebels have driven back all along the line. Though the Southerners were reinforce 25,000 men from the provinces of Kwangtung, Hunan and Anhui, were compelled to retreat southward. An army of government troop August 4 captured the town of Tehan on Poyang Lake, the principal rebel in the province of Kiangsi. Another defeat was inflicted on the rebels in province of Hupe, when the town of Shayang, on the Hankiang, was captu from them.

There is now little doubt that the rebellion, in any truly organized sense over. General Huang Hsing, the revolutionary military leader, is flee southward, defeated, and Dr. Sun Yat Sen, the ex-provisional president civil leader of the rebellion, is reported in a Peking despatch to have fled f China on a Japanese steamer bound for Formosa.

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The Senate and Nicaragua

THE opposition to the Nicaraguan Treaty in the Uni States Senate has triumphed and our proposed administ tive policy of supervision and protection is shelved, for a ti at least. The opponents of the treaty held that it was a me ure which would "practically turn the affairs of the Central American repu over to private bankers and put the army and navy of the United States behi them to enforce their contracts and the payment of their debts." This w doubtless, an extreme statement, but it was apparently an effective one. Bryan's plan had strong supporters, who regarded his policy as a practi illustration of the Monroe Doctrine, while others took the view that it smack too much of imperialism.

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A Record Around the World

A NEW record for a globe encircling trip has been achiev by John Henry Mears, who for the New York *Evening S* traveled over 21,000 miles in thirty-five days and a few hour This beats Jules Verne's fictitious Phileas Fogg by more tha forty-four days; "Nelly Bly" by more than thirty-six days; Henry Frederi by over eighteen days, and Andre Jaeger-Schmidt by nearly four days. M Mears traveled eastward from New York to Liverpool, to Moscow, via th trans-Siberian Railway to Harben, to Yokohama, to Seattle, to Chicago, and s back to New York. The success of this attempt to belittle the obstacles of tim and distance was made possible by the ready aid in emergencies which h received everywhere along his journey.

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A Cure for Cholera Announced

DR. PIERRE ROUX, director of the Pasteur Institute, re cently announced before the Academy of Sciences in Paris France, the discovery of an anti-cholera serum. Dr. Rou said that monkeys which had been infected with cholera ha been entirely cured by inoculation with the serum. Dr. Alvah H. Doty, for mer health officer of the port of New York and now medical director of th American Telephone and Telegraph Company, was not inclined to be deeply impressed by the announcement, and voiced his belief that only a long demonstration can establish the value of such a serum. He said in the course of an interview: "Anti-cholera serums are being discovered all the time in different parts of the globe. At first there exists a certain amount of optimism in regard to them, and they seem successful. A long demonstration is necessary before a serum can be proved efficacious. Some time, of course, a serum will be found that will satisfy all requirements."

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Eighteen Perish in Mine Disaster

EIGHTEEN men were killed in the East Brookside mine of the Philadelphia and Reading Coal and Iron Company, near Tower City, Pa., on August 2, by a double explosion of what is believed to have been dynamite and gas. Thirteen men perished in the first explosion and five went to their death in the second blast, after an heroic attempt to rescue the victims of the first. It is not known exactly what caused the explosion, but the miners are inclined to the belief that the first was dynamite and the second was caused by gas liberated by the dynamite. The dead were scattered about for a quarter of a mile. Only three men were taken out alive, and one of these died on the way to the hospital. The East Brookside Colliery is situated on top of the mountain, about two miles west of Tower City, and employs about five hundred hands.

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A Unique Birthday Celebration

ON THE 18th of July of each year there takes place one of the largest birthday parties that has ever been given in the United States. One man on that day celebrates his coming into this world by making hundreds of children happy. In the little city of Atchison, Kan., this man, by his unique and generous celebration, arouses the whole population to enthusiasm and happiness. He is Mr. B. P. Waggener, and he spends as high as $15,000 each year for this glorious day, that is enjoyed by men and women, as well as the favored children.

At nine o'clock in the morning the doors of the public schools are opened, and an armful of gifts is given to each child in the city. Then a parade of automobiles meets the eighteen coaches which have been chartered by Mr. Waggener to furnish free transportation to all the children from the surrounding country. The music from four bands, the horns of the school children, all tend to give the visitors a hearty welcome. The automobiles, filled with as many of the little visitors as they can carry, form a parade, which is followed by a children's floral parade. Prizes of twenty-five, fifteen and ten dollars are given for the best floral piece, and each child taking part receives a personal letter and a new two-dollar bill in appreciation. On the afternoon of this year's anniversary there were two ball games, band concerts, a cavalry drill, contests and many other pleasures for both young and old, the day ending with a display of fireworks. A. B. L.

THE WAGGENER DAY PARADE, ATCHISON, KAN.

HE THINGS WE DON'T WANT TO DO

BY MARGARET E. SANGSTER, JR.

HELEN, come here, dear," sounded a patient voice, and the little mother's head appeared at the doorway—the careworn mother, who was always too tired to enjoy herself.

elen, stretched out on the sofa a book in her hand, glanced up kly with the bored look that sixsometimes affects. She did not from her extremely comfortable tion.

Yes, mother?" she asked just a litbit impatiently.

he little mother looked grieved.

I'm sorry, dear, that I have to ner you," she murmured apologetiy, "but would you mind shelling peas for dinner? And the baby ds a clean dress, too. Perhaps, if 're not too busy—" She paused, ting. Helen threw her book down elessly on the floor as she scramd to her feet. Her attractive face s not very pleasant looking, for a wl wrinkled up her forehead and mouth drew down at the corners.

Seems to me, mother," she muted crossly, "that you always pick the worst time for me to do things. on't want to shell peas, and I don't nt to dress the baby! I want to d this book!"

The mother's lip trembled just the iest bit. She did not seize the opctunity to tell how tired she was; only said, "I'm sorry, Helen," and t the room.

Helen was not a disagreeable girl. e was very popular with her ends, and the members of her fam- loved her very dearly. But she d one fault which had grown until amounted to plain selfishness. She uld ne er bring herself to do pleastly the things she did not care to do.

There are many girls just like elen. Some of them do not realize e habit they have fallen into, but hers go madly on with their eyes en.

Once I was preparing for an exnination in geometry. I hated geomry, and the problem that I was arning was particularly exasperatg. I went over it two or three mes without much success, and then, ddenly raising my eyes from my ork, I saw a book on the table, a ok that I had been very anxious to ad for a long time. I did *not* want study my geometry, and I most wfully wanted to read that book. he two forces struggled in my soul nd my common sense went down in efeat before my shortsightedness. did not think of to-morrow. I ropped my geometry problem and ead the book.

I hardly need to tell you that I did ot pass the examination. It took e a whole month of hard work to ring up my average.

It is a remarkably good idea occaionally to do the things you don't ant to do. It broadens your mind a reat deal and your ideals become uch larger, besides the many things t does for the good of your disposiion.

Do you suppose that Beethoven anted to practice any more than lots f modern day people who are taking usic lessons? Not at all. His fa- her used to lead him, crying, to the iano, when he was a very tiny boy. And yet if it had not been for this ork, this task that he did not want o do, the world might have lost many eautiful compositions left by the naster musician.

The things that really do matter re usually such tiny little things; he letter you didn't want to write, nd the call you didn't want to make, nd the helping hand you were too usy to lend for a moment. Sometimes you do not know how much good he letter would have done, or how nuch cheer the call would have given o some weary heart, or that perhaps the helping hand might have saved a soul. And you did not do these things simply because you didn't want to!

I spent the summer at a farmhouse one year, and during the season became quite attached to the farmer's little twin girls. There was one thing I noticed about them that pleased me very much. Never in all my stay did I hear them exclaim: "I don't want to!"

I spoke to the mother about it and she told me the story between chuckles.

"They weren't always so good," she said, "but they had a lesson they won't forget. They were saving up to buy dolls, real store dolls, with blue eyes and curly blond hair; the kind that costs a dollar. An' so one day I told them that I would give them a cent a quart for all the raspberries they picked! My! how excited those children were! But just as they were startin' out, old Miss Smith came and leaned over the fence and called me. She wanted somebody to run to the post office for her with a letter; it was awful important, an' I told her one of the girls could go. But, no ma'am, they didn't want to; they was too busy pickin' berries. So I sent Miss Carter's little girl next door. An' when she come back, Miss Smith give her a dollar, she was that pleased. My!" her fat sides shook with laughter, "but the girls were mad."

Do not think, girls, that doing the thing you don't want to, always has a visible reward. But you yourself know that you are doing right, and there is One up above who is watching you and smiling down. Isn't that payment enough?

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MRS. BOOTH-CLIBBORN

A Daughter of the General

TALL and slender and eager-faced, the two women sat before me, very much alike in appearance, with the same blue eyes, the same light brown hair, hair which, in the mother, was touched heavily with gray. They were Mrs. Booth-Clibborn, the oldest daughter of General Booth, and her daughter Victoria.

"We arrived only three days ago; Monday, July, the 28th," murmured the mother in a voice with an unmistakable French accent. "We have not yet planned our work out—completely. We expect to speak in churches and public halls, and so far we have had many invitations. From here we go to Northfield, then to Winona."

"Do you care for America?" She came out of her reverie, and her eyes lit up with a smile that was very charming. "Ah! yes, I am very fond of America. On my visit eighteen years ago I met a great many Americans who were dear people. I love them! You know I have been on the continent for many years; in France and Switzerland. I won many people in France. I was the one who introduced the Salvation Army in those countries, and since I left the army ten years ago I have been carrying the Word of God in the same way. I go into public places and music halls. There I speak to people who cannot be reached through the churches. I speak irrespective of any doctrine, and in that way I win them all—Catholics, Protestants, infidels. For I bring them word from a friend—from God. In connection with my work they call me 'La Maréchale.' I come now from England, where I had great success. Churches begged me to stay, for God opened the doors. But I felt that I should visit America. My daughter, who speaks three languages and is a musician, will work for the young people while I talk to the parents."

Her daughter touched her arm gently. "Tell her of your work in Switzerland," she suggested.

"I was not well treated in Switzerland," said the mother obediently, "I spoke there to two classes, the élite and the people of the slums. They threw me into jail twice; they stoned me; they jeered at me. What did it matter? Nothing! I had only my message to carry."

"What is the object of your visit here?" was asked.

"I have several objects," was the answer. "First, I want to carry a message from God to the people. Then I want to talk to the mothers, for I myself am the mother of ten children, and I want to raise voluntary contributions for France. France needs a great deal of help. God has sent a message that is filling my heart. I must tell it to the people!"

"Do not forget my mission," she said as I rose to leave. "Simply in three words, it is this: 'God and France.'"

ANSWERED PRAYERS

WE WERE in great trouble. It seemed that there was no way out, but we took it to the Lord in prayer, and he has opened a way for us and raised up friends for us and delivered us from our great trouble. Praise his holy name."—W. T. K., North Becket, Mass.

"God has answered more prayers for me," writes a friend, "than there are stars in the sky. Most people seem to think God answers only in times of great need, such as sickness, but I have found that he hears and answers prayers about very small and ordinary things as well." A reader, from Grant, Va., writes: "I want to testify along with the others that many times my prayers have been answered. If we all would pray more and ask that God's will be done, how much happier this world would be! It is an inspiration to read the statements of others who have taken the Source of our existence to be their helper."

"I wish to thank God," writes J. J. G., of Boston, Mass., "and acknowledge his great goodness and mercy in answering my prayers for help while in great need financially. By faith and prayer I have many times been helped in other ways."

PUNCTURED

"What happened to Babylon?" asked the Sunday school teacher.

"It fell!" cried the pupil.

"And what became of Nineveh?"

"It was destroyed."

"And what happened to Tyre?"

"Punctured!"

I'm Ready

At any moment in these hot summer days, you can serve without work a delightful meal.

Prepared for you by a famous French chef. Baked for hours in a modern steam oven.

Brought to you with the fresh oven flavor, with the beans mellow and unbroken.

A perfect dish with a matchless sauce. And always ready for hungry folks if you stock a few cans of Van Camp's.

Van Camp's BAKED WITH TOMATO SAUCE **PORK AND BEANS**

"The National Dish"

The man who prepares this dish of baked beans came from Hotel Ritz, in Paris.

The beans he uses are white and plump—beans picked out by hand.

The sauce is made from whole, ripe tomatoes. It costs five times what common sauce is sold for.

The baking is done with superheated steam, without contact with the beans.

After hours of this baking, the beans come out without being crisped or broken. They are mellow and whole and nut-like.

The tomato sauce is baked into the beans. And the beans by our process are brought to you with all the fresh oven savor.

Such beans are extremely rare. So far as we know, there are no others like them.

So this dish has made this kitchen famous in a million homes.

The beans will amaze and delight you. They will give you a new idea of baked beans. Please try them. Make these summer meals which come ready-cooked as inviting as you can.

Three sizes:
10, 15 and 20 cents per can

Baked by the

Van Camp Packing Co.

Established 1861

Indianapolis, Indiana

(260)

DOING RIGHT THINGS IN A RIGHT WAY*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

THERE is no cathedral in all the world that has the sanctity and grandeur of Mount Sinai as a temple of the living God. One who has seen it thus describes it: "No green spot, no tree, no flower, no rill, no lake, but dark brown ridges, red peaks like pyramids of solid fire; no rounded hillocks, or soft mountain curves such as one sees in the ruggedest of home scenes, but monstrous and misshapen cliffs, rising tier above tier, and surmounted here and there by some spire-like summit, serrated for miles into ragged grandeur, and grooved from head to foot by the winter torrents that had swept down like bursting waterspouts, tearing their naked loins, and cutting into the very veins and sinews of the fiery rock." (From Bonar's *Desert of Sinai*, p. 236.)

The Israelites came to Mount Sinai in the third month after leaving Egypt. God had determined that it should be a place of schooling for them—a university. It was God's plan to keep them there for one year. Grand was the campus on which they pitched their tents. The valley or Wady-er-Raha, a plain two miles long by half a mile wide, is thought to be sufficient to accommodate two millions of people, allowing to each individual one square yard of standing room. God was there to welcome them! "There was the voice of a trumpet, exceeding loud" (verse 16). God was speaking to them in the thunder, and waving his torch in the fierce lightnings, and lifting his banner in the rocking of the mountains. Mount Sinai was vocal with God! His voice was heard, calling Moses to come up to the top of the mountain and take a message for his people. Let us not forget that God had talked with Moses before in the burning bush, so Moses was not affrighted, though the mountain seemed like a furnace. He knew that it was God's holiness that so illumined it. But something must be done to restrain the people, to keep them from ascending the mountain. God had not said to them, "Come up," so he sent word to them by Moses that they must keep their distance from the mountain, lest they perish. God's words of welcome that day to the Israelites were:

> Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation.

God had called them his people before, but here was a reaffirmation of their adoption by him, and all that he required of them was that they should render to him obedience and loving service. Was there anything hard in this? Was it not just what the Israelites would choose to do? "I bore you on eagles' wings and brought you to myself." How tender and beautiful were those words of God! They could not have been misunderstood by the Israelites, for though they might not in Egypt have seen the eagle mother expanding her wings and rising to catch her fledgling in its first attempts to fly, they had without doubt more than once seen such a sight on their journey from Egypt.

Now we are going to draw largely upon an address made by Professor Henry Drummond. "Crossing the Atlantic the other day, the *Etruria*, in which I was sailing, suddenly stopped in mid-ocean—something had broken down. There were a thousand people on board the ship. Do you think we could have made it go on, if we had all gathered together, and pushed against the sides, or against the masts? When a man hopes to sanctify himself by trying, he is like a man drowning and trying to save himself by pulling the hair of his own head. It is impossible. Christ held up that mode of sanctification to ridicule when he said, 'Which of you by taking thought can add a cubit to his stature?'

"Another man says: 'That is not my way. I have given up that. My method is to concentrate on some single sin, and to work away upon that until I have got rid of it. Now, in the first place, life is too short for that process to succeed. . . . If you dam up the stream at one place it will simply overflow higher up. Religion does not consist in negatives—in stopping this sin and that sin.

"Another man says: 'I am not trying to stop sins in succession, but I am trying to copy the character of Christ, bit by bit.' The difficulty about that method is that it is mechanical. It makes an overbalanced life, and there is always the mark of a tool about such a life. It is like a wax flower as compared with a natural flower.

"There is another method; it is to get a book of blank paper and make columns for the day of the week, and then put down a list of the virtues, with spaces against each for marks, and then follow it up with a great many notes. You remember that is what Franklin did, and I suppose that many men in this day have hung up in their bedrooms or laid away in their secret drawers the rules they have drawn up for themselves. . . . All these methods I have named are perfectly human, perfectly natural, and perfectly futile. . . .

"Now what is the true method? It is laid down in a single verse in the Bible, and it is so practical that any man, any person; can apply it to his own life, and it is as certain in its action as a law of nature. It is the eighteenth verse of the third chapter of Second Corinthians: 'We all with unveiled face, reflecting in a mirror the glory of the Lord, are changed into the same image from glory to glory.' We are changed; the mistake is we have been trying to change ourselves. . . . Make Christ your constant companion. Be under his influence more than any other influence. . . . He does not appeal to the eye, he appeals to the soul. The thing you love in a friend is not the thing you see. I know of a very beautiful character—one of the loveliest characters which has ever bloomed on this earth. It was the character of a young girl. She always wore about her neck a little locket, but nobody was allowed to open it. None of her companions ever knew what it contained until one day she was laid down with a dangerous illness, when one of them was granted to look into the locket, and she saw written there, 'Whom having not seen, I love.' That was the secret of her sanctified life. She had been changed into the same image."

Begin with the children, because it is so easy to direct them in ways of obedience and loving service. Who has not seen the delight of a child in getting a glass of water for some one, or "helping to get supper," or carrying home a part of the marketing in a small basket? It would almost seem if ever the children grow selfish it is the fault of those who have undertaken their training. Parents and teachers should study ways to make their children sharers in the work of the Sunday school and the church.

Let parents think more about how they can develop their children in loving service than what they can do to "smooth the way" for their children. It is not good for them to have burdens removed. It is better that they should do as much as possible in caring for themselves and others; in this way tracks are laid for giving loving service to God. Let them not have idle hands nor playing hands all of the time, but useful hands most of the time.

An American trader and two English travelers, during a famine year in China, started on a duck-shooting expedition in the vast rice swamps. By-and-by they lost their way and wandered about for hours. At last they met a Chinaman of the very lowest class, who safely led them back to their starting-place after two hours of plowing through the swamps. The Chinaman was weak and pale with exhaustion when he turned to go home.

The grateful trader and his friends offered the man a handful of money in payment for his services, an amount which was more than he could earn by two years' work, for wages in China are very low. But, to their astonishment, he declined it.

"But why?" they asked.

"Don't you know," he replied, "that Confucius ordered his followers to show kindness to their brother men? We are so poor that the chance rarely comes to us to obey him. No such chance as this has ever come to me before; I will not lose it!"

Are we making use of the opportunities of service which our great Leader gives to us as faithfully as did that poor Chinaman?

*THE INTERNATIONAL SUNDAY SCHOOL LESSON for August 31, 1913. Israel at Mount Sinai. Ex. 19; Heb. 12: 18-24. GOLDEN TEXT: "Let us have grace, whereby we may offer service well pleasing to God with reverence and awe." Heb. 12: 28 (R. V.).

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—REV. CLAUDE A. MCKAY, pastor of Greenwood Union Church, Greenwood, Mass., contributes the following very interesting suggestions for our Round Table: "Our Sunday school workers feel sure that boys and girls, young and old, will attend best when the school can maintain a two-fold 'pull'—an inner and an outer. Two words which more adequately express the purposes are 'interesting' and 'helpful.' We endeavor to have stirring, pleasant music, a delightful room, cheery teachers and helpers, school and class loyalty with a 'hurrah' in it, picnics, and the cross and crown pins as merit memorials, all of which go to make up an interesting Sunday school, which is a splendid attendance 'pull.' However, along with this outer pull there must go an inner 'pull,' else the school will descend to the character of a 'club' or semi-religious fraternity. The school must be helpful—mutually so and consciously so. The superintendent plans an interesting program that will be helpful, and everybody will feel the helpfulness even if it is not once mentioned. The teacher in preparing the day's lesson chooses the helpful questions, pointers, hints, character peculiarities and then uses all her ingenuity to make them interesting without moralizing.

—"VACATION HAS MANY attractions outside the Sunday school, many of which are good and can be utilized by resourceful teachers to create a class spirit and class loyalty. A boys' teacher takes the boys on a Saturday afternoon 'hike,' single file, Indian fashion; builds a fire, remembering Abraham, who never stopped on his journeyings without building an altar to worship; studies the birds as insect-destroyers who pay their own board; studies the bee—a bumble-bee whose commission from the great Father is to fertilize the clover and fruit. Vacation attractions which are evil must be overcome by the Sunday school according to New Testament directions—'with good.' The Sunday school hour, the superintendent, the teacher, the lesson study, the very atmosphere is to be both interesting and helpful to pull them to the Sunday school and hold them for the Sunday school's Lord.

—"OUR FATHERS, in their Sunday school days, had very little of the 'outer pull.' To have endeavored to make the young people's churchgoing interesting would have been impious. We, their children, are at the opposite swing of the pendulum. Our tendencies are to measure a Sunday school's efficiency by its powers to please. That which, in the long run, pleases a boy or girl, young or old, is that by which he is helpfully pleased. The teacher who can reach into a boy's bosom and touch the mainspring of his latent manhood will be remembered in holy meditations and consecrated service long after an over-pious soul's moralizing has been forgotten or the prattle of a purposeless teacher has ceased to influence. Teaching boys and girls to be good disciples of Jesus Christ is the divinest task in God's vineyard."

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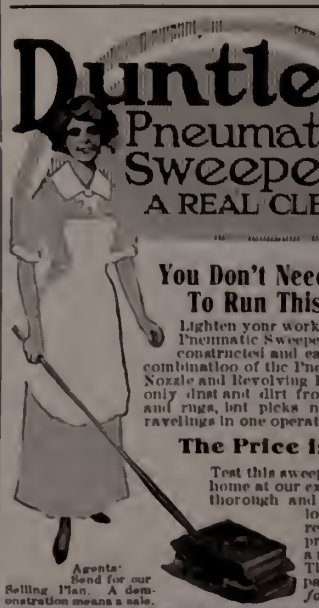

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BY AID OF HELEN HENRIETTA

Vary a thing," rejoined Mike with
apt certainty.
But—but I thought they'd be glad
now I—I had something to sell,"
faltered.
ike shook his head. "Not noos-
ers, kid. They ain't run that way.
—" He hesitated, then plunged
hand into his pocket and brought
a small quantity of change. Most
his he thrust into Maggie's un-
ing little palm. "Now jest shove
at the man behind the winder, an'
him ter put in that worth o' talk.
won't refuse ye," nodded Mike,
ewdly, as, with careful directions
to reach the newspaper office, he
short Maggie's thanks and remon-
nces.
erhaps, vaguely, Mike had sus-
ted that what did happen would
pen. At all events it was not long
ore a starry-eyed Maggie was back
h every dime and nickel and penny
act.
Here's your money, Mike. It
n't cost a cent," she panted. And
y said they'd put the notice in a
endid place where everybody'd see
and the man said Helen Henrietta
s lovely — just lovely!" finished
ggie in triumph, still smarting un-
the lashing scorn of those small
ck eyes behind the three gold balls.
I thought as much," nodded Mike
ely, as Maggie turned away, still
rging Helen Henrietta to her heart.
I thought as much," nodded Mike
in the next morning when on the
st page of one of his papers—in a
ce and of a size that twice his nick-
and dimes could not have bought—
saw Maggie's "For Sale" notice,
d below it a heart-reaching account
the little girl who had brought it.
umph! I reckon there'll be some-
n' more'n rent paid now," muttered
ke. "Paper, sir?" he shouted then,
d thrust deftly under the man's
se Maggie's For Sale notice, face

Now newspapers, as we all know,
e not respecters of persons. They
e as at home in Millionaire Row as
Poverty Court. It is not strange,
erefore, that verv early in the day
aggie's For Sale notice found its
ay into the very chamber of Dorothy
ay, for Uncle Ned—who had just
ught the paper—carried it there in
s hand. In his other hand was a
and new doll, gorgeous in blue
tin and gold braid. To Uncle Ned
was a very pretty doll, indeed, and
had high hopes of it; but Dorothy
ay only glanced at it and tossed it
ide petulantly.
"I'm sick of dolls," she said.
It was at that moment that Uncle
ed's eyes fell on Maggie's For Sale
otice.
"Sick of them, are you? Then why
on't you sell them?" he asked, net-
ed into a sharp retort. "Now here's
little girl that's selling hers." And
e read aloud:
"For Sale. At a Sacrifice. My
olly Helen Henrietta. The bestest
nd Most Butifullest Dolly in the
Vorld. I got to Pay—" Uncle Ned
opped abruptly. There was a catch
his throat. He was reading on
lently of the little girl who had got
pay her rent. Suddenly he became
ware that his young niece was speak-
g.
"Go buy that doll for me, Uncle
ed," she was saying. "I want it."
Uncle Ned changed color. He
anced at the name and address at
e bottom of the notice. He had a
rewd suspicion as to what sort of
ll Helen Henrietta might be.
"Nonsense!" he said lightly. "You
on't want that doll, Dorothy May."
Dorothy May lifted her head. She
oked suddenly not quite so listless.
he stared as if she almost disbelieved
e evidence of her own ears.

Continued from page 753

"But I said I wanted it, Uncle Ned," she declared imperiously. "I want it!"

"Nonsense!" cried Uncle Ned again. "That doll isn't half so fine as this, I'll warrant." And he lifted up the blue-and-gold beauty from the floor and held it out enticingly.

Every trace of listlessness fled now from Dorothy May. She began to beat her hands up and down, fast and faster.

"I tell you I do, I do," she screamed so loud that Uncle Ned sprang to his feet and began to edge toward the door. "They said I could have anything I wanted—they did, they did; and I tell you I want that doll! Go get it."

"But, I—I—It—oh, great Scott!" groaned Uncle Ned, as he flung himself from the room.

It was but the beginning of the end. In ten minutes the whole house was in an uproar with Uncle Ned and his luckless paper for the storm center.

"But why did you read it to her, anyway, in the first place?" demanded one.

"She can't have a strange doll like that," wailed another.

"'Maggie,' indeed!

"And it's a dreadful street!"

"Right in the slums!"

"'Twould have to be fumigated."

"And to think that the only thing she's wanted had to be this!"

Meanwhile, in Dorothy May's chamber Dorothy May sobbed and shrieked and fought and—yes, kicked—for the doll, Helen Henrietta—chiefly because she had been told she could not have it.

Then came the great doctor.

"What's all this about?" he demanded sternly.

They told him. Then they showed him Maggie's For Sale notice—the cause of it all.

An odd change came to the doctor's face. The stern lines vanished. A tender smile curved his lips and a soft radiance glowed in his eyes.

"Tell Dorothy May that I've gone for the doll," he said then, carefully transferring to his gilt-and-leather note book the despised "slum" address.

"You!" gasped half a dozen voices. And the amazed tones showed how fully was it realized that his minutes were, indeed, worth dollars apiece.

But the doctor had gone.

Maggie was at home when her visitor came. She did not see the wonderful automobile that drew up before the door downstairs, however, for she was crying, with Helen Henrietta hugged close to her heart.

Maggie had forgotten now all about the scorn in the pawnbroker's eyes. She had forgotten that she ever wanted anybody to know how perfectly lovely Helen Henrietta was. She remembered only that Helen Henrietta was going away—and probably very soon. She was crying, therefore, when the doctor knocked and came in.

"Are you Maggie, the little girl who has a doll for sale?" he asked gently.

Maggie nodded her head dumbly. Instinctively she thrust Helen Henrietta behind her back—then, despairingly, she dragged her forward and held her out toward the doctor.

"Yes, I see," said the man gravely. But he was not seeing at all. He was crossing the room to the bed where Maggie's mother lay. And then, promptly, in the bare little room, the great doctor proceeded to squander a small fortune — in minutes — while Maggie, knowing not of the fortune, looked on wonderingly.

"There! we'll soon have you all right again," promised the man, cheerily, after a time, as he wrote something on two or three leaves of paper from his pad. "Meanwhile, I'm thinking I'll send some one here to look after you a bit, eh?"

"Oh, thank you, sir—thank you so much!" breathed Maggie.

"You are quite welcome, my dear," smiled the doctor. And he looked actually as if he felt well paid for those dollar minutes ticked away by the faithful little watch in his pocket. "And now for this young lady here," added the doctor gently, taking the doll from Maggie's clinging fingers. "You wish to sell it?"

"Y—yes, sir; to—to pay the rent, you know." The last came in a sobbing whisper with a tearful glance of caution toward the bed.

The doctor frowned and hesitated. He seemed to be thinking; then, suddenly, he lifted his head and spoke.

"It's a little girl who wishes to buy," he said, handing the doll back to Maggie. "Suppose you come with me and take it to her."

Maggie made a brave effort to blink away the tears.

"All right, sir. Maybe it will be easier to—to know just where she's going," faltered Maggie, reaching out eagerly welcoming hands to Helen Henrietta.

Even the wonderful automobile ride brought only a fleeting smile to Maggie's countenance, and her face expressed settled gloom by the time the house on the Avenue was reached. Silently she followed the doctor up the broad steps and into the hall, Helen Henrietta clasped close in her arms. She did stare a little at the liveried man-servant who admitted them, and her eyes swept half-fearfully, half questioningly the magnificence all around her as they climbed the palatial stairway.

In the hall above they encountered men and women waiting, all of whom stared at her unpleasantly, and some of whom hurried forward with upraised hands.

"Doctor—you wouldn't—that beggar child—in there!" remonstrated one.

Maggie shrank back, a little frightened, a good deal angry. The doctor caught her hand.

"But I would," he smiled; then, as Dorothy May's mother still protested, he said sharply: "Your daughter has everything to gain and nothing to lose, madam, at the hands of this little girl."

Everybody fell back then, and, with the doctor leading her, Maggie entered the most beautiful room she had ever seen.

"Why, it's just like fairyland," she breathed, "that mother has told me about! And this is where Helen Henrietta will live?"

"Did you bring the doll, doctor?" demanded a voice; and at the fretful tone Maggie turned and saw Dorothy May.

"Yes, we have the doll," said the doctor; "haven't we, Maggie?"

"Y-yes, sir," faltered Maggie; but her grasp on Helen Henrietta did not loosen in the least, though in obedience to the doctor's motion she came reluctantly forward.

Maggie saw, then, the blue-and-gold doll face-down on the floor. She saw, too, Arabella, Estella, Pauline, and some of the others sprawled here and there, as if flung from a loveless hand. She stopped, amazed. Then she stooped and picked up the blue-and-gold beauty at her feet.

"But you don't need Helen Henrietta," she faltered, wide-eyed. "You've got so many already—such beautiful, beautiful ones!"

"Pooh! those old things," scoffed Dorothy May. "Come, let me see the doll you brought."

Reluctantly, her eyes filled with longing and with loving pride, Maggie turned Helen Henrietta face

Continued on next page

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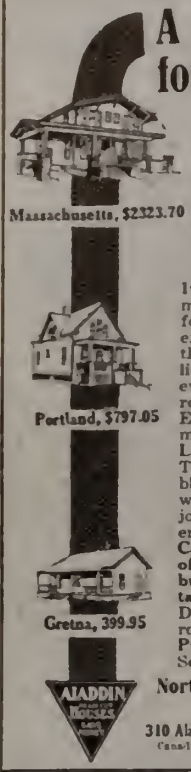

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German Catholics Vote for the "Star-Spangled Banner"

Special to the New York Times.

BUFFALO, August 5.—The German Catholic Central Verein, representing a membership of more than 200,000, adopted to-day a resolution offered by Pa l Prodoehl of Baltimore condemning the anthem "America" as repugnant to American ideals. The convention then voted to endorse the "Star-spangled Banner" as the national song.

Mr. Prodoehl, who is chairman of the civic committee of Baltimore, made a speech before the convention, in which he asserted that the singing of "America" in this country should not be tolerated.

"It is a sad commentary on the patriotic spirit of the nation," he remarked. "that it has borrowed its national air from a country against which it fought two wars, one to procure independence, the other to maintain it. America, the land of civic and religious liberty, is identified with the 'land of the Pilgrim's pride,' the land of religious bigotry and intolerance, the land of blue laws, witch-burning, and persecution," he complained. "I submit that such a song cannot be regarded as the national American anthem. 'The Star-spangled Banner' Centennial will, I hope, have the effect of increasing the popularity of 'The Star-spangled Banner,' so as to make it the sole national anthem, to the exclusion of the misnamed hymn 'America.'"

The convention voted to do all possible to procure the exclusion of "America" as the national anthem.

. . . .

Catholic Papers and "America"

From the "Monitor" (Catholic), San Francisco, August 2, 1913

SOME silly editor has been advising Catholics to hiss the song "America" because it is sung to the tune of "God Save the King." Could idiocy go to further extreme?

"We agree that as poetry it ["America"] is very poor stuff indeed," says the Boston *Sacred Heart Review.* "Furthermore it is sung to the tune of Great Britain's 'God Save the King.' But for all that we do not think well of the suggestion that whenever the song is sung it should be hissed. The hissing might be misunderstood. Let us not make an issue of something in which no principle is involved. And above all let us not make ourselves ridiculous."

For a Catholic paper to print such a suggestion as that referred to is nothing short of criminal. That is the sort of stuff on which the A. P. A. feeds and lives. It invites against Catholics the evil-smelling attacks of such scurrilous sheets as the *Menace.* One is half tempted to believe that a Catholic editor who would be guilty of giving such advice as the *Review* so properly scores, would not be beneath stirring up agitation for the revenue it would bring.

It all reminds us of some wise words published in the *Catholic Chronicle* recently regarding a certain type of "Catholic" paper.

"Some of the so-called Catholic journals in circulation are not worthy of even the slender support they are receiving," says the *Chronicle.* "Loosely and indifferently edited papers and magazines should either drop their pretentions as Catholic publications or else bring themselves up to a reasonable standard of excellence. Failing to do either of these things, they perpetrate serious injury to the Catholic press as a whole. The worthiness of the cause in which inferior journals are sometimes published does not excuse the unworthiness of the papers."

A Catholic paper that would suggest hissing "America" is, to say the least, unworthy the name of Catholic.

BY AID OF HELEN HENRIETTA

Continued from preceding page

about. But she fell back instantly, her eyes ablaze, for Dorothy May had jeered:

"That thing! You don't call that thing the beautifulest doll in the world?"

For a moment Maggie could not speak. Then all the pent emotions of the last hour found vent in one burst of wrath.

"Of course I do—and she is, too! She mayn't wear such fine clothes, but she's just as good inside. But you can't have her now. I won't sell her to you! Helen Henrietta shan't go to anybody who—who won't love her. I love her—but I've got to sell her—to somebody—to pay the rent. She—she's all I've got, while you—you've got all these, and you just throw them away, and—and—" With a choking sob Maggie turned and stumbled toward the door.

A strange thing happened then. Dorothy May sprang out of her chair and ran after her guest, on her face an expression that no one had ever before seen on the face of petted, spoiled Dorothy May.

"Oh, come—say, I didn't mean anything. Is that—that doll really all you've got?"

Maggie nodded dumbly. She did not turn her head.

Dorothy May hesitated, then with one swoop she gathered into her arms three gorgeous dolls that lay nearest.

"Then let me give you—some of mine," she panted.

Maggie shook her head.

"I'd rather have Helen Henrietta," she choked.

"But let me just show you! And I've got loads of dresses for them, and hats, and shoes, and everything, and trunks and furniture. Some of them might fit your doll. See!" And enticingly she threw open the door of a doll-house big enough for both children to enter.

Maggie hesitated. She took one step toward the hall, but she looked back all the while at the doll-house. Then, slowly, she turned her whole body about.

"Well, I suppose I might just *look* at 'em," she sighed, her enraptured eyes on the sumptuous toyland all about her. "But I wouldn't swap Helen Henrietta for one single thing there is here," she finished, with quick suspicion, as she carefully shifted Helen Henrietta to the side farthest removed from Dorothy May.

A minute later the doctor softly opened the hall door, and, with his finger to his lips, motioned the waiting men and women inside. They saw, then, what they had not seen for months before—Dorothy May actually playing with her dolls and toys, eager, alert and happy.

"You see?" nodded the doctor in triumph. "You see?"

. . .

It was Mike who, some days later, was telling a customer the story of Maggie's For Sale notice.

"Oh, yes, it worked bang-up. There wan't no end ter the fine folks that read it an' come ter buy that doll. But a doctor chap, he got in ahead of the rest. He's a big bug, too, they say. He's took Maggie an' her ma away somewheres, where they'll be better looked after; an' they do say that every day now Maggie goes ter play with a rich little kid on the avenoo, who was sick an' most dyin' jest for some one ter come an' make her sit up an' take notice. But, say, would ye believe it, sir?—Maggie never sold the doll at all. She's got Helen Henrietta yet!"

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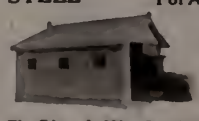

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OME AND DEMOCRACY

(From the "Independent," June 12, 1913)

T WAS in an incidental way, in an editorial on "The American Pope," we spoke of our country as one "whose form of governt has been and still is formally lemned by the Church of Rome." have been more than once asked justify that assertion. We said mally," not *specifically*. There never been a specific mention of country as having a form of govnent to be condemned.

ur form of government is one ed wholly on the will of the peo- Again, it is a form of governit in which the state is free from control of the church. Again, it is orm of government which requires public education uncontrolled by church. All these principles have n formally condemned by Rome. ubtless many, and we trust most, holic leaders in this country ac- t these American principles, but y are officially condemned; alugh they are "tolerated" where s cannot be helped, under the conration of *tolerari posse*, that they be endured because of the hards of the American heart.

First, as to *the will of the people* as basis of government. The Church Rome has condemned this principle re than once. Perhaps the latest se was in the letter of Pius X in 10 to the Episcopate of France, conmning the liberality of the Sillon. e quote:

The Sillon places the origin of public aurity in the people, from whom it goes to rulers, but in such a way that it continues rest with the people. This was formally ndemned by Leo XIII in his encyclical *turnum illud* on the Constitution of Chrisn States, in which he writes: "Many modn thinkers, following in the footsteps of se who in the last century called themselves ilosophers, declare that all power comes from people; that consequently those that exere power in society do not exercise it of their n authority, but as an authority delegated to em by the people, and on the understanding at it may be revoked by the people. Catholics, however, hold that the right to rule comes om God as its natural and necessary princie."

When the Sillon admitted, as all hristians do, that *all* power comes iginally from God, Pius proceeds to ow that this does not meet the point; nd he further quotes Leo XIII, that ection by the people "may single out ne ruler, but it does not confer on im authority to rule, it does not delegate power to him; it simply points ut the man who is to exercise."

The American form of government s based on the theory here condemned. t holds that "those who exercise ower in society do not exercise it of heir own authority, but as an auhority delegated to them by the peole, and on the understanding that it ay be revoked by the people." On hat understanding Charles I. was beeaded; on that understanding our recall" and impeachments, even of president, are based. This doctrine s implied all through our constitution, nd is definitely stated in the Declaraion of Independence, which says, folowing the "philosophers" referred to:

Governments are instituted among men, deriving their just power from the consent of the governed; that when any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

Again, it is one of the principles of our form of government that it shall be *free from church control*, and entirely separated from the church. On this matter it is enough to quote from the Syllabus of Errors promulgated by Pius IX in 1864. That syllabus was a long list of errors condemned by the Pope, acting as he did under the right of infallibility. The following is one of "the errors of our time which are stigmatized":

LV. That the church ought to be separated from the state and the state from the church (*Ecclesia a Statu, Statusque ab Ecclesia sejungendus est*).

A third principle of our government, but dependent on the second, is that free *public education should be uncontrolled by the church*. That this principle is condemned by Rome hardly needs evidence, for here at home it is attacked constantly by high ecclesiastics. We satisfy ourselves with quoting from the same syllabus the following "error," held by our people, but herein condemned:

XLVII. That the best theory of civil society requires that popular schools open to the children of all classes, and, generally, all public institutes intended for instruction in letters and philosophy, and for conducting the education of the young, should be freed from all ecclesiastical authority, government and interference, and should be fully subject to the civil and political power, in conformity with the will of rulers and the prevalent opinions of the age. (*Populares scholæ, quæ patent omnibus cujusque ex populo classis pueris*).

And one more error condemned:

XLVIII. That the system of instructing youth which consists in separating it from the Catholic faith and from the power of the church, and in teaching exclusively, or at least primarily, the knowledge of natural things, and the earthly ends of social life alone, may be approved by Catholics.

It would be easy to add to these three points in which our form of government is formally condemned by the Vatican. One, which it is enough simply to mention, is that it claims the right to fix the laws of marriage, which the Catholic Church claims for itself. (See "Syllabus" LXVII, LXVIII, LXXIII, LXXIV.) On this, and on unsectarian education, the church keeps up a more or less persistent conflict, while on others it remains passive, "tolerating" what it has condemned. To tolerate is much, and a multitude of American Catholics, even of the highest ecclesiastical rank, go so far as to rejoice in separation of church and state, and believe fully in the right of the people to rule. Many, especially of the laity, are satisfied with our public school system. There is not half so much difference in practice as there is in theory, and theory is steadily following approved practice. Catholics are loyal citizens. They look to Rome for religion, not for politics, or political theory.

CALLED HIGHER

Cathrine Elizabeth Coutler (84) died at Oxford, Ohio, on April 3, 1913.

Mrs. Elizabeth Hoag (77) died at her home n Decatur, Neb., March 17, 1913. She was n earnest Christian.

Miss Elizabeth Hayter, of Darien, Conn., was alled higher, March 31, 1913, in the eightyfth year of her life.

Miss Abbie A. Young, of Kittery, Me., entered into rest February 26, 1913, after 78 ears of faithful service.

Mrs. Anna Clark, of Chicago, Ill., was called igher April 2, 1913. She was a loyal member f THE CHRISTIAN HERALD Family.

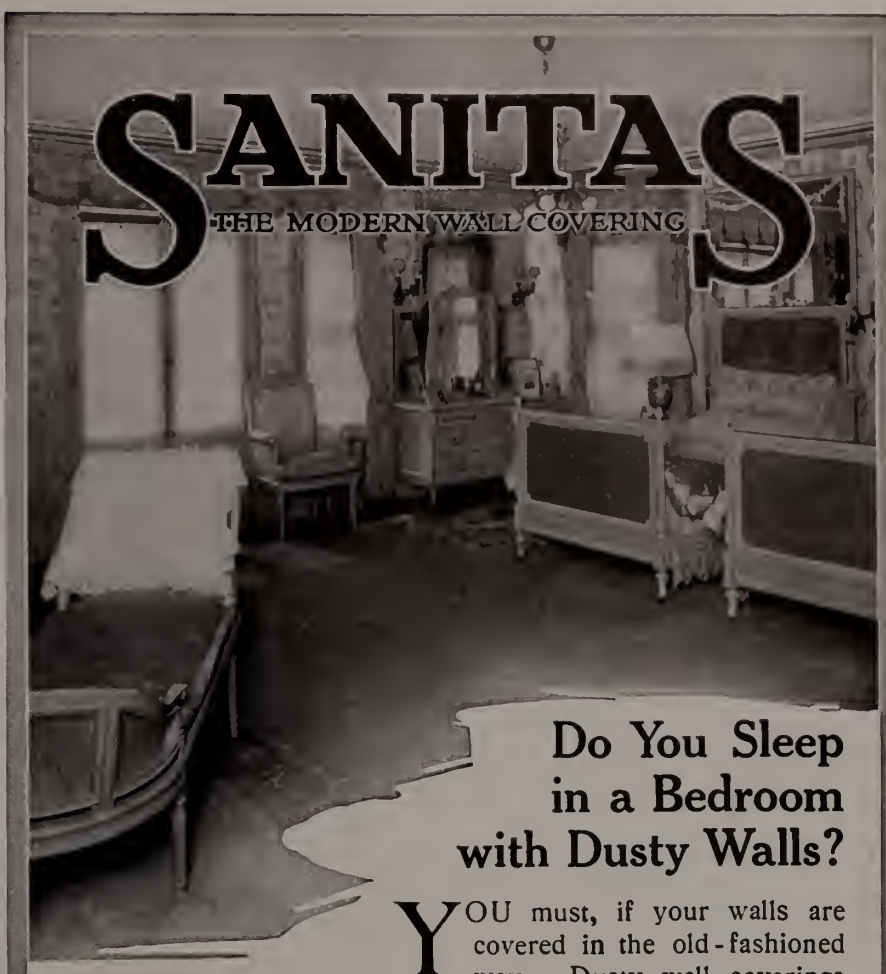
Thomas Hall Wilson, of Brooklyn, Ontario, Canada, passed beyond into a higher life on May 12, 1913, in the 76th year of his life. He was a lifelong member of the Methodist Episcopal Church.

Mrs. Agnes J. Caldwell (81), of Washington, Pa., passed away March 14, 1913. She had been a member of the Presbyterian Church for about 67 years.

Mrs. Emeline E. Peebles (87) was called higher March 16, 1913, at her home in Decatur, Neb. She was a church member for about 70 years.

Mrs. Virginia Devers, of Alexandria, Va., was called higher April 16, 1913, in the 71st year of her life. She was for many years a reader and subscriber of THE CHRISTIAN HERALD.

Mrs. Mary Moscrip (88), of Towanda, Pa., was called home to her Father's house, March 4, 1913. She was a lifelong member of the Presbyterian Church at Towanda, and earned the confidence and highest respect of all that knew her.



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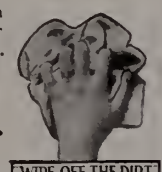

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ANSWERS TO FINANCIAL QUERIES

D., WAYNESBORO, PA. Causes which impelled us to decline further advertising from the company are sufficient reason to induce us to withhold any recommendation whatsoever. We would advise other channels of investment.

S., MUTUAL, OKLA. We cannot undertake to report on the reliability of the Mexico-American Land Company of Kansas City, Mo. This is the province of the commercial agencies. This department does not, however, favor such schemes, regarding them as extraordinarily risky. As a result of our observations extending over many years we can remember no similar enterprise which has been permanently successful.

T., EAST ORANGE, N. J. It is fortunate that you advised with us before N. A. Brown & Co. succeeded in getting your money. N. A. Brown, H. L. Davis, and F. N. Franklin, supposedly constituting the firm of N. A. Brown & Co., were arrested recently by federal inspectors. The trio have been indicted by the federal grand jury for using the mails to promote a scheme to defraud investors. Brown has had a career. He has been identified with such fakes as the United Wireless and the Funding Company of America. Inducing investors to believe they will receive 1,000 per cent. in dividends on Franklin Inc. stock is a practice the government apparently didn't approve of.

M., CALMAR, IOWA. You ask us to suggest a safe investment for $3,000, which is likely to appreciate in value. An attractive investment that apparently meets your requirements is the Baltimore & Ohio twenty-year convertibles. These bonds pay 4½ per cent. and at 91¾, the present quotation, yield nearly 5¼ per cent. The bonds are convertible into the common stock of the Baltimore & Ohio Railroad at $110 a share on or before February 28, 1923. If the stock should go above $110 a share, a conversion of the bond into the stock would of course be advantageous. It is not unlikely that the stock will go above $110. In 1906 it sold at $125, in 1907 at $122, in 1909 at $122, in 1910 at $119, and has sold this year as high as 106⅝. The common stock is now around $91. Aside from its speculative feature the bond is protected by the direct obligation of Baltimore & Ohio Railroad Co.

R., EAST GREENWICH, R. I. Wabash preferred looks very unattractive from an investment viewpoint. The stock may not prove to be as cheap at $7 per share as it looks. It appears that an assessment of $40 per share will be levied. Keep out of such obvious speculations.

D., ATLANTA, GA. Virginia Railway and Power first and refunding 5 per cent. bonds, yielding 5.45 per cent. on present price, are regarded as an excellent investment issue. The company owns and controls the street railway and the commercial electric lighting and power business in Richmond and Petersburg, Va. The bonds are well secured.

MISS M., BATAVIA, N. Y. Based upon your own statements and upon the financial reports of the two banks now the depositories of your money we fail to see why you should withdraw your savings and redeposit the whole amount in a Buffalo bank. But why do you keep $6,000 in savings banks at all? Every day you are losing a certain sum in interest by not having your money invested in the very class of investments the savings banks in the State of New York direct their own trust funds into. Put your money — at least a part — into seasoned railroad bonds. You can then obtain from 4½ per cent. to 5½ per cent. Isn't this more attractive than 3½ per cent. or 4 per cent.? Properly advised, you may make such investment of your funds without risk to principal or the loss of a day's interest. The CHRISTIAN HERALD always stands ready to furnish advice in matter of the selection of securities which are sound investments in our opinion for a woman. And we believe that the present time is an opportune one in which to buy conservative bonds.

M., P., COATSVILLE, PA. You ask regarding a proposed investment of $5,000 in Southern Railway preferred, Erie common, New Haven, Electric Storage Battery common and United States Steel common. You state that your money is now drawing 3 per cent. in a savings fund. The issues you have under consideration are not indicated as desirable investments for a woman, and we believe you would be committing a very grave error if you transferred your funds into such speculative stocks. Indeed, you should divorce all thoughts of stock buying. Should you venture into the stock market you would eventually lose all your money. Invest; don't speculate. Invest in bonds—municipal, railway and public utility bonds. Your money may be so placed that an average yield of 5 per cent. or more will result.

F., DARLINGTON, WIS. Your lots at Lincoln, N. J., possess no market. W. M. Ostrander, Inc., will make no offer, nor will Mr. Ostrander personally buy them at any price, he informs us. In slang parlance, Mr. Ostrander has "put across some bad ones."

C., DULUTH, MINN. The Cleveland, Barberton, Coshocton & Zanesville Railway Company bonds are not recognized as investment possibilities. The company was organized to construct an electric railway from Cleveland to Zanesville, 180 miles. Up to the present no rails have been laid.

L., SYRACUSE, N. Y. There are a number of semi-investment securities we can recommend to a business man who requires six per cent. or more return. One particularly attractive issue comes to our attention just now. It is the offering of the Interborough-Metropolitan Collateral Trust 4½s, which may be purchased at about 72½, yielding at this price 6.40 per cent. These bonds are secured by deposit with a trustee of stock of the Interborough Rapid Transit Co., which is the New York Subway. Interest is paid with dividends received on the subway stock, and to meet the required interest, the subway must earn and pay 9 per cent. on the stock. Subway earnings equaled over 16 per cent. in 1912 and so far in 1913 have equaled more than 19 per cent. The subway carries more than a million passengers a day at the present time. The territory the subway serves is rapidly extending, and new population flocking in. There seems to be not the slightest prospect that the security back of these bonds will not become more valuable every day. We believe that as a business man's investment they may be safely bought.

D., FORT WAYNE, IND. We cannot report on the reliability of the Land & Irrigation Co. For this information you are referred to the commercial agencies. CHRISTIAN HERALD readers are advised against buying land they have not seen. To act upon this advice is merely following ordinary prudence. Besides, $200 an acre seems high for unimproved agricultural land away off in Oregon when you can buy all the land you want in your own State for $50 an acre and it will be improved and will be where you can examine it without an expensive railway journey.

O., ARKANSAS CITY, KAN. We do not desire to make any further comment on the Metropolitan Telephone & Telegraph Company, and we have warned our readers so many times to keep out of the stocks sold by the Telepost Company that we have grown weary of the task. Why should you or any other discerning investor see any attraction in the stocks of companies that have even a former connection with the Sterling concern, when there are so many *real* securities in the market? If investors play with fire, they will get burnt. If they risk money on financial ignes-fatui they are likely to lose. They should seek investments that have real substance behind them. Infinitely more attractive are the several security issues of the American Telegraph & Telephone Co. The investor in the stocks and bonds of this great company need not worry. He knows his money is reasonably safe. If he wants to realize on his investment a quick market awaits his commands. There is never the lack of a day in the payment of interest or dividends. He is never ashamed to be known as a partner in the American Telegraph & Telephone Company. If there is one thing more than any other that the American people can be thankful for it is that the United States Postal authorities have driven from the mails a large percentage of the fake stock sellers who in former years swindled poor people out of something like a hundred million dollars a year. Five or six members of the Sterling Debenture Corporation are now under arrest, charged by the government with using the mails in defrauding investors.

(This form went to press August 7, 1913)

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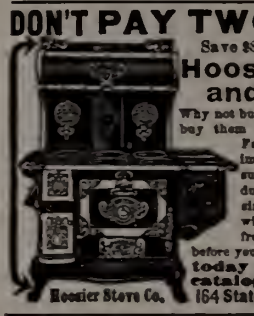

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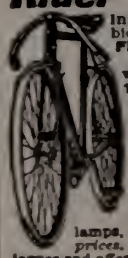

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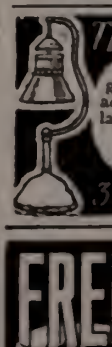

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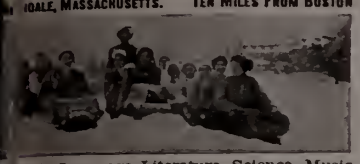

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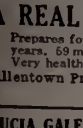

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Vacation Experiences*

WHAT was the most beautiful scene you looked at during the summer vacation? What was the most inspiring message you heard? What was the best friendship you formed or strengthened? What was the most noble hope or aspiration that came to you?

Much of our modern travel does us little good because we go too fast. We travel too fast just as we eat too fast. And we suffer from mental indigestion just as we do from physical indigestion. We all complain because it is so hard to get back to work after vacation; but there is a real and thoroughly respectable reason for that. After the mind has been thrown out of its routine and has made a lot of new observations and had new experiences, it tries to demand that there should be time to digest these things before hurrying back to work. There should be more contemplation, meditation, reflection about such things.

Now, think it over, and answer the questions suggested at the beginning of this lesson. Then ask yourself another short set of questions: During the autumn and winter, the months of the year's hard work, am I going to keep translating that beautiful scene into soul purity? Am I going to translate that inspiring message into action? Am I going to let that friendship make me more neighborly and useful? Am I going to live up to the high dream that stole over me while I was away?

It may have been the gleam of some beautiful lake. It may have been a sunset over the mountains. It may have been the great ocean at sunrise, or sunset, or under the full summer moon. Remember that, beautiful as nature can be, you can make your soul more beautiful, if you will. Perhaps the message came at some great convention or at some village prayer-meeting. You can be true to it at school or at work if you will trust in the Saviour who was behind the message. If it was a vision, a call to new service, new sacrifice, new opportunity, make up your mind that you will be able to say with Paul, in the later years, "I was not disobedient unto the heavenly vision."

Even if your vacation was almost wholly a time of fun and rest, the time has come now to translate that fun and rest into busy cheerfulness and vigorous action. And even if you made some bad mistakes during vacation and did some things that were wrong, that is no reason the winter should be spoiled, because the summer was spoiled. Start all over again. If you are in earnest, God will forgive the wrongdoing and undo the mistakes.

Life is, after all, a very serious matter. Young people never before in the history of the world had opportunities so great as those of to-day. God wants you to be strong and glad; he also wants you to help him make the world glad and the souls of all men pure and strong.

Missionary Essentials. Prayer†

I ONCE heard a missionary say what seemed at first to be a very surprising thing. He was speaking to a congregation in which were a few near friends and a number of acquaintances; even the strangers were extremely sympathetic. He needed money; had come to America chiefly for the purpose of raising money. He had some definite plans, and the decision of a number of people in that congregation might have much to do with the success or the failure of those plans; yet when he rose to speak he said:

"I am going to tell you what I want most from you all. I do not want your money. I want your prayers."

It was not said for effect. He was an honest, earnest man. He was giving voice to a great longing that the missionaries feel, the longing to know that their friends back in the homeland are praying for them.

The missionaries need prayer in their own lives. They need it in their preparation, to get the purity and the power and the wisdom of God into their own souls. They need it every day in their work, to withstand the deadening influence of heathenism, to keep their souls fresh and clean and strong, and to give them joy and victory in their work. They need it to keep love glowing in their souls, love for Christ who sent them and love for the souls to whom they have been sent. The great missionaries are those that have been "rich in faith." "Not by might, nor by power, but by my Spirit, saith the Lord." So the missionary must keep in close and constant touch with God, expecting blessing and victory.

But the church at home must keep praying for the missionaries on the field. And you are part of the church. You will find your zeal and interest in them and their work dying out if you do not keep praying. You can join your faith to theirs and thus help them win their victories. Prayer is altogether independent of geography. Think how much you should enjoy going into the study of some missionary friend across the seas and praying with him and for him there. You may do that very thing without leaving your own bedroom. And even if you have no personal acquaintances among the missionaries you may soon acquire some. Begin to pray for any missionary of whom you know and he will soon become your friend. Prayer will probably lead to correspondence; your interest will deepen, and you will get others interested, and so the work that began in your own heart will grow beyond all your expectation.

Prayer is the mightiest power in the hands of man. It is mighty because if it is accompanied by faith, it brings God's might down to the affairs of men. We cannot all go to the mission field; we cannot give all that we should like. But we can all pray.

Woman's Work on the Mission Field*

MUCH of the work that needs to be done on the foreign mission field only a woman can do. The light and cheer that have been brought into the zenanas of the East, the apartments in which the women live in seclusion, are incalculable. The curse of child marriage and the accompanying horrors of child widowhood in India are giving way largely before the influence and work of women. Not only as spiritual missionaries, but as physicians, teachers, and nurses. women are doing most beautiful and wonderful work, which could not be done by men.

It is impossible for us in this enlightened land to realize the darkness and misery of so much of the woman-life of the world. It is less than a hundred years now that this specific foreign work for women by women has been going on. The call for workers and for their support is still urgent. What part are the girls of our Baptist Union to have in this glorious task during the next century?

* "VACATION EXPERIENCES." Epworth League Topic for Sunday, August 31, 1913. Philemon 11-17: Ps. 137: 4-6; Ps. 23; Isa. 63: 14.

† "MISSIONARY ESSENTIALS—PRAYER." Christian Endeavor Topic for Sunday, August 31, 1913. Eph. 6: 10-20.

* "WOMAN'S WORK ON THE FOREIGN FIELD." B. Y. P. U. Topic for Sunday, August 31, 1913. Mark 7: 24-30.

AN OLD NURSE

Persuaded Doctor to Drink Postum.

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The doctor said:

"I began to drink Postum five years ago on the advice of an old nurse.

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"In three months I had gained twenty pounds in weight. I now use Postum altogether instead of tea and coffee; even at bedtime with a soda cracker or some other tasty biscuit.

"Having a little tendency to Diabetes, I used a small quantity of saccharine instead of sugar, to sweeten with. I may add that today tea or coffee are never present in our house and very many patients, on my advice, have adopted Postum as their regular beverage.

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Experiment until you know the amount that pleases your palate and have it served that way in the future.

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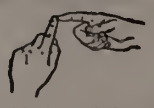

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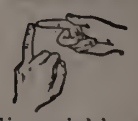

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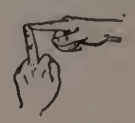

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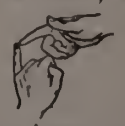

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Christian Herald

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Deep in the heart of the snows they roam,
For the call of the wild is the call of home.

OUR MAIL-BAG

Questions and Answers

M. A. S., Lake George, N. Y. Will you please inform me what is meant by the cardinal sins? How many are there and what is their significance?

The term usually employed is "mortal" or "deadly" sins. The distinction between mortal and venial sins has no Scripture foundation. The seven deadly sins, according to this classification, are: pride, anger, envy, sloth, lust, covetousness and gluttony.

W., Holden, W. Va. Salvation is God's free, sovereign gift. He has his faithful witnesses in every land and called by many different names. No one church or religious denomination has a monopoly of spiritual truth, although some may have more than others, differing in degree somewhat as the seven churches mentioned in Revelation differed. It would be presumptuous for any one to assume to judge of the spiritual merits of others. Judgment belongs to God alone, who knoweth the hearts of men.

M. F., Camptown, Pa. 1. Edward B. Moore, commissioner of patents, was appointed in 1907. 2. Write to *Scientific American*, New York, concerning carpet tack manufacture. 3. Matt. 18: 10 is a passage which the commentators find somewhat difficult. One explains it to mean that, as among men those who have charge of royal children are allowed free access to the king, so the angels who watch over the dear ones (not necessarily children) enjoy a heavenly privilege which is not accorded in other cases. The passage is obscure and uncertain, however, as to its real interpretation.

G. G. W., Morganton, N. C. 1. Recently explained in MAIL-BAG. 2. There are various opinions among Biblical authorities regarding the Song of Solomon, some holding that it is an Oriental wedding song—an epithalmium—and others regarding it as a song symbolical of the union of the church (the bride) and Christ (the bridegroom). Chapter 1, verse 5, is held by the latter as symbolizing the contrast between the black goatskin tents of Kedar and the splendid state tent of the king. In verse 6 Israel, the chosen one, blackened by bondage and servitude, and given over to be a keeper of vineyards for others, had neglected her own and now recalls that neglect in terms of self-reproach.

A Reader, Essex, Mass. What pleasures must one sacrifice in joining a church? I attend private dances, the theater, and enjoy athletics very much. I am greatly puzzled. Why should one sacrifice any innocent pleasures? I do not understand why a God of love can want sacrifice for its own sake.

You are quite right in saying that God does not ask us to make sacrifice for its own sake. When he asks us to give anything up, it is because he knows it would be harmful to us to keep it. In all our thoughts about God we must hold with a firm grip the great fundamental truth that he loves us. We cannot think rightly or feel comfortable without starting here. Because he loves us he wants us to be happy. He does not want to take away our happiness but to give us more. And he knows that we can be happy only as we love and serve him. He really asks us to give up nothing, except to give ourselves to him. When we realize that we belong to him we also realize that certain things harm us, and that certain other things may have a harmful influence upon others. We are living for him, and for the people for whom his Son died. All these questions settle themselves quite easily then. Wholesome athletics make our bodies stronger to do his work. But we know that dancing has injured the moral and spiritual life of many, and that the great majority of plays have objectionable and harmful features. So the sacrifices that seemed hard at first are seen to be really not hard at all, and we find more happiness in the consciousness that we are pleasing and helping him than we could ever have found in any form of self-indulgence.

N. A. M., Wedderburn, Ore. 1. II Cor. 11: 4, "He that cometh" is interpreted as referring to the high-sounding title assumed by false teachers, some of whom laid claim to Jesus' own Messianic title. "Another Jesus": a different spirit, a different Gospel, from those which Paul had preached. If they had listened to such teaching without accepting it as true, they might be excused, although they should give no heed to it; these teachers, the apostle warns the Corinthians, were merely trying to discredit and supplant him (Paul). 2. II Cor. 6: 14 takes an image from the symbolical precept of the Jewish law (Lev. 19: 19 and Deut. 7: 3). Believer and unbeliever are not homogeneous, and any union between such whether by marriage or in other relationship is an unequal yoke. 3. I Tim. 4: 14 is a warning not to let the spiritual gifts we may possess lie unused, such endowments as would qualify one as preacher, teacher or evangelist. "Given thee by prophecy" is held to refer to Timothy's ordination or consecration when those who performed the office spoke through the prophets God's will to give him all the needed spiritual graces and qualifications. The passage in Heb. 6, on the sin of apostasy, has already been commented on in THE MAIL-BAG.

Reader. Do you think that one can be born again, or converted, after one has been baptized and attended the communion? I have long been anxious to live a real Christian life and to know Jesus as a Saviour and Friend, but have failed to truly repent and find any peace when baptized. Do you think there are promises of peace and forgiveness in the Bible for one like this, that he may yet live a new life, with a soul at peace?

This is another letter from that sad group of people who think that anything in the past, great or small, can prevent them from having God's peace in their souls just now. Salvation is a present matter. So far as your present standing in Christ is concerned it does not make any difference whether you were converted at the time you were baptized or not. The only question is: "Will you trust Christ just now to forgive all the sins of the past and to make you truly his?" You ask if "there are promises of peace and forgiveness in the Bible for one like this." There are promises in the Bible, by the score, of forgiveness for any sinner who will ask for it. Murderers, thieves, drunkards, all sorts of sinners, have found these promises true and received God's peace in their souls. Do you not think that whatever mistakes you have made in the past, in professing what you fear now you did not possess, God will forgive and forget, and let you start all over again now? Cease doubting him at once. Begin to trust him [illegible] and your trouble will appear. Read Gal. 5: 6 Cor. 7: 2; Isa. 55: 7; 1: 18; Isa. 43: 25.

R. R. T., Preston, Kan. The roll given to Christ by the Shining Ones probably his commission, certificate of instructions the Way of Life, to be consulted during his journ and to guide him in difficulties. In the closing chapter of the *Progress*, it is s that Christian and Hope each handed in their certificates ("which they had ceived in the beginning") reaching the celestial gat 2. Apollyon is the prince the power of the air; the destroyer. 3. References to t ancient Jewish tradition the rebellion of the angels made in Jude 6, and II Pet 2: 4.

Reader, Escanaba, Mic In Luke 22: 35-38 Jesus w warning his disciples th they were soon to go fort not as formerly on a tem porary mission for whic they needed little in the wa of material provision, but o one that would lead them into scenes of lon and severe trial and danger; consequently they must adopt different methods of preparatio both for support and protection. They, evidently believing he meant a present emergency, produced two swords, whereas, according t the commentators' view, he spoke of the future.

Miss E. M. B., Philadelphia, Pa. The line "My strength is as the strength of ten," is from the first verse of Tennyson's poem, "Sir Galahad." The whole verse reads:

"My good blade carves the casques of men,
My tough lance thrusteth sure;
My strength is as the strength of ten
Because my heart is pure."

NOTICE OF EXPIRATION

Once each month we attach, just und notice, a subscription blank and notice piration for our subscribers whose CHR HERALD subscriptions expired at any tim ing the past month. If your copy ha subscription blank attached, please use renew at once. **IF YOU SENT YOU NEWAL WITHIN THE LAST TWO OR T WEEKS, PLEASE PAY NO ATTENTIO THE BLANK.**

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Last Chance for August!

ONLY a few days are left of the month of August, so that all members of The Christian Herald Family who desire to take advantage of our Five-months' Coupon Offer must do so *at once*. Coupons have been coming in by the thousand as a result of the zeal of Christian Herald Family workers who bring new members into the fold.

We announced some time ago, that if each member of the Family sent in only one coupon, the influence of The Christian Herald Family would be doubled. Of course not every member has sent in a coupon; but it would seem as if those who have sent at all have been making an extra effort to send in more than one. Indeed, we have shipped many hundreds of Red Letter New Testaments as special gifts to those who have sent us in six or more coupons. Many of these have received, in addition, the large American Flag, 6 feet long by 4 feet wide; or the Book "Mother," by Kathleen Norris; or the charming little Weather House, to one of which they are entitled, of course, in addition to the Red Letter Testament.

We would urge you to send in your coupons AT ONCE—this very day, if possible. If it so happens that you have mislaid the issue which contained the coupons, write us a letter, giving the list of names, and accompanied by 30 cents each, and we will see that the new members are duly registered as subscribers to THE CHRISTIAN HERALD, and that you receive the rewards to which you are entitled.

But, more than all, it will be a great satisfaction to you to know that you have caused a number of your friends to become regular members of The Christian Herald Family, the influence of which is growing every day.

ACT TO-DAY—BEFORE IT IS TOO LATE!

IS THE WORLD READY FOR CHRIST'S RETURN?

LETTERS still come from readers who have been deeply interested in the discussion of the question, "Is the World Ready for His Return?" We give below three of the latest communications on the subject:

Signs of His Second Coming Multiply

THERE is no other subject in which I feel so much interest as this of the Second Coming, which you have so kindly offered us the privilege of discussing. I cannot understand how so many intelligent people can read their Bible and show no interest in this subject, for it plainly tells us in Christ's own words, "And if I go and prepare a place for you, I will come again." The next question naturally is: Have we any way of knowing when to expect him?

The Second Coming is the great theme of the Bible from the first to the last, and the direct prophecies concerning it are many and varied. Jesus himself gave so many signs of his second coming which have been, if not all been fulfilled, so that even though we may not know the day nor the hour, by comparing prophecy and studying well the Word, we can know that the time is near for his coming in great glory. The Gospel has been preached to all nations, and even the most of the small tribes know of the cross of Christ.

The civil powers of Christendom are in perplexity; the distress of nations is everywhere manifest. They seek alliances one with another; yet the attitude of each nation towards the other is that of animosity, jealousy, revenge and hatred. Even individuals are anxiously questioning the future. The religious situation surely presents no hopeful contrast of peace or security. Conflicting doctrines have divided the church into antagonistic sects. But let us not forget that there is a real Church of Christ, widely scattered in the different denominations as "wheat" among the "tares." "The Lord knoweth them that are his."

Jeremiah, 6th chapter, prophesies: "There shall be a cry of Peace, peace, when there is no peace." When in all the history of the world has there been such a cry of "peace," "peace" as at present? Peace congresses, peace leagues, arbitration courts, etc. Yet each nation is striving to produce or obtain the greatest possible destructive agencies in armies and navies.

El Dorado Springs, Mo. A. S. BURNS.

. . .

Will He Find a World Steeped in Sin?

WE DO well to behold with our eyes the conditions about us. We do even better to open our ears to hear what Christ said he would find on his return to this earth. But why ask if Jesus were to appear now, for a brief sojourn to encourage his people?" He said: "I will come again and receive you unto myself, that where I am there ye may be also." This refers no doubt to the first resurrection, when Christ comes for his saints. Afterward the Lord will come with his saints.

What will he find? Exactly what he foretold: The world much changed in appearance, but with the same spirit. The enemy of God, subject to the god of this world. A world full of idolatry, sin, "the lust of the flesh and the lust of the eyes, and the pride of life," "the whole world lieth in wickedness." He will find the heathen raging and the people imagining vain things. How many imagine they can feed their souls on science, culture, philosophy and all the issues of the day and refuse "the bread of life which came down from heaven?" Not long ago, one of the leaders of the French nation said boastingly, "We have driven Him out of the army and out of our schools. Soon he will be put out of our nation."

He will find a large number of professors of Christianity, but not all of these will be true believers. Many evangelical denominations with large rolls of membership. We are told plainly that in the last days perilous times will come; that there will be an apostasy; a falling away. Many will have a form of godliness, but will deny its power. They will not manifest that power in a life of faith and separation from the world, its wealth, its pleasures and vanities.

He will find a sad condition even in his church, the one he is building through his Holy Spirit. Many of his own have not the "blessed hope" of his coming. They love him but love not his appearing. All the apostles were waiting and watching for their Lord. He did not come in their day, yet they were not mistaken. There can be no mistake in obeying the Lord. No truth of Scripture is more clearly taught than that the believer should watch, wait for his Lord, be ready, not for death, but for his coming. E. S. LIEURETUX.

San Sebastian, Porto Rico.

. . .

The Apathy of the Church

BELIEF in the literal return to this earth of our Lord Jesus Christ and kindred truths were the light which, twenty-one years ago, took me out of a life of sin and placed my feet on the solid rock and kept me. It took me from the saloon and established a family altar in my home. "He that hath this hope in him purifieth himself, even as He is pure."

Is the attitude of the church to-day one of watching? Why are the ministry so shy about preaching and teaching those great and sacred truths which are found on nearly every page of the New Testament? The church of which I am a constant attendant has five or six hundred members. During four years I have never heard these truths touched upon in the pulpit, nor can I find any in the church who seem to have any interest in them. "Nevertheless, we look for a new heaven and a new earth wherein dwelleth righteousness." M. W. A.

Fitchburg, Mass.

NEW YORK, AUGUST 27, 1913

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

A TURKISH BATH AT THYATIRA

Photographs by Mrs. F. E. Clark

THE SEVEN CHURCHES OF ASIA

THYATIRA

THE CITY OF THE IRON ROD AND THE MORNING STAR

By Rev. Francis E. Clark, D.D., LL.D.,

Founder and President of the Christian Endeavor Society

T FIRST sight nothing would seem more incongruous than the conjunction of these two figures of h, the iron rod and morning star, and yet romise is given to the ful in Thyatira that shall "rule the na- with a rod of iron," hat to them shall be "the morning star." may be able to see the significance of striking figures.

cannot be said that traveler as he ap- hes the modern city hyatira, or Ak-Hissar hite Castle), as it is d to-day, can see in second-rate Turkish anything to remind of iron power over nations, or of the ntness of the morning for it is mostly built nud, the streets are ow and straggling, its ar is uninteresting, it has all the appear- of a decadent but satisfied little city, e position in the cen- of the long valley that ects the two great ys of the Hermus and Lycus gives it a cer- amount of business ortance, which its own rprise or spirit of ress scarcely deserves. ow, as always, Thya- is on an important e route. Now a branch way line runs one or mixed and exceedingly trains of freight and enger cars through the each day. In the ancient times caravans of horses and camels brought h business to its doors, as a sort of half-way house between the great tals of Sardis and Pergamos. Moreover in Roman times, when n wrote the message of the Son of God to Thyatira, the city a station on the imperial post-road that connected Rome l all the great cities of the East. To-day Pergamos mere shadow of its former greatness. Sardis is ap of ruins buried under a mountain avalanche; e is no longer the world's capital, and the t cities of this old post-road are of no sequence as emporiums of trade. Thyatira declined with them, for she was always endent for her prosperity upon her greater stronger neighbors. And yet we find much is interesting in one of these back eddies ivilization such as Thyatira has become. In g from Smyrna by rail we change cars at nisa, a place of considerably more importance lay than Ak-Hissar. Manisa is the old gnesia, which gave its name to the magnetic n which was first found in its vicinity, and ce to our common English word magnet and its ivatives, as well as to the well-known drug mag- ia. Two hours by rail from this junction brings us to ubstantial stone station, across the front of which we d the name "Ak-Hissar." We have come to old Thyatira. e of the broadest streets in Turkey, lined with pleasant es, leads from the station to the heart of the town half ileaway. There is little of the striking or unusual to describe nodern Thyatira. It has no great citadel, or acropolis, as each one of the other cities. The little rise of ground, which formerly tained the fortifications of the city, is now a Turkish gentleman's private unds. The great cypress trees are the one redeeming feature which adds a ch of beauty to the town.

ome twenty thousand people live in Ak-Hissar to-day, and the nationalities about equally divided between the Greeks and the Turks. Our hotel is a d of khan, with a few tolerably clean rooms opening upon a wide court-yard, the center of which is a great plane tree, shading an ever-flowing fountain. rses, goats, camels, donkeys, hens and ducks, and a multitude of doves ng to their windows, share the hospitality of the court-yard with ourselves.

The Protestant Pastor of Thyatira and His Family, Photographed with Dr. Clark

Our landlord furnishes only room and bed for the two "pieces of eight" which he charges us, and so we must go out and forage for ourselves for supper. In the straggling bazaar it is not difficult to find sufficient food for a frugal supper, with eggs at ten paras, or one cent, each, small oranges at two for a cent, a large loaf of bread hot from the oven for four cents, and buffalo's milk for three cents a quart.

Commonplace and uninteresting as modern Thyatira appears at first sight, it is yet a city with a great and varied history. Its position on one of the great commercial routes of the world made it indispensable to the successive rulers of Asia, and yet it was impossible, owing to its exposed situation in the midst of a fertile valley, with no great citadel and no commanding hills near by to defend it from a stronger foe. So, more than almost any city of antiquity, it has been captured and recaptured, destroyed and built up and destroyed again, sacked and pillaged and burned and laid low, and then has risen again from its ashes.

About the year 190 B.C. it came under the power of Rome, and though in the days of the republic it suffered much from oppression and extortion, great commercial prosperity came to it with the inauguration of the empire. About the time that St. John wrote the Revelation it was at the height of its wealth and prosperity as a business city. It is known that there were more trade guilds in Thyatira than in any other city of Asia, for inscriptions tell us that there were guilds of linen-workers, wool-workers, dyers, bronzesmiths, potters, bakers, tanners, and slave-dealers. The selling of ready-made garments was an important business of Thyatira, but whether there were the accompaniments of Jewish sweatshops, long hours and scanty pay, as with us in the same business, we are not told. There were certainly Jews in Thyatira, however, for Seleucus was always hospitable to this race when he founded a new city. One of these was Lydia, though she was probably a proselyte to the Jewish religion from the heathen. At any rate she was a woman of Thyatira, and a seller of purple, and of all the people that ever lived in this ancient city, she alone is of special interest to the modern Bible student. We remember how Paul found her by the riverside in Philippi, when on the Sabbath day he went there to the place "where prayer was wont to be made." We know how attentive she was to the words of Paul, how she was baptized with her household and "besought" Paul and his companions, and even "constrained" them, to come into her house and abide. Since Thyatira was settled first by Macedonian soldiers it was natural that the city should keep up its trade connections with the parent country, and equally natural that Lydia should go there to sell her fine wares. The purple with which she dyed her linen was made from roots found in the vicinity of Thyatira, where it still grows in abundance. We should scarcely call the color purple, however, nor does the Greek word indicate the color which we now know as purple. One of our party obtained a quantity of the madder root in Thyatira, and after boiling it for several hours produced a dye of a rather unsatisfactory reddish color. Doubtless had she had Lydia's recipe for making the dye the results would have been more satisfactory. It is pleasant to believe, though we have no Scriptural authority for it, that the devout Lydia, after she was baptized, and had been instructed in Philippi by Paul and Silas and Luke

Continued on next page

DIPLOMACY'S SUCCESS IN MEXICO

THE general trend of events in Mexico City during the last week has favored President Wilson's policy toward that country. Some apprehension was felt as to the reception which would be accorded to Special Representative John Lind, but this was set at rest by the announcement from Provisional President Huerta that Mr. Lind would be regarded as a private citizen and would be accorded full protection.

The first skirmish of the diplomatic campaign was won by Mr. Lind. Within a short time after his arrival in Mexico City he was received unofficially by the Mexican foreign minister, Federico Gamboa. Both Mr. Lind and the foreign minister were emphatic in their denials of any special importance attaching to this visit. Both claim it was one of mere friendliness, the subject of politics or the mission which is intrusted to Mr. Lind being carefully avoided.

In spite of the fact that Mr. Lind's reception was unofficial, great significance was attached to it by the State Department. In view of the statement made last week through Mexico's acting minister of foreign affairs that Mr. Lind would not be received unless he brought credentials and also official recognition of the Huerta government, it is believed that President Huerta's new move indicates a disposition to learn the character of the message which Mr. Lind bears. Rumors, though unconfirmed, were persistent in stating that Mr. Lind would be called to a private and, in all probability, secret conference with President Huerta, and that some basis for an understanding would be laid down in that way.

Mr. and Mrs. Lind have removed from the hotel where they spent the first few days after their arrival, and have taken up quarters in the United States Embassy. This they did at the request of President Wilson. As every move, even the slightest, is made the basis for speculation in this situation, despatches were immediately sent from Mexico City attributing the move to the fear of disorder which would follow some impending action of the President's representative. This was immediately and most emphatically denied in Washington.

Members of the administration in Washington have recently expressed the belief that the situation in Mexico was slowly, but surely, clarifying itself. Both England and Japan have strengthened the stand of the Wilson administration by allowing it to become known, in a semi-official way, that their recognition of Mexico's present government and president was entirely as an *ad interim* administration. The news despatch on this subject from England used, in connection with President Huerta, the phrase, "recognition as a provisional president pending an election." It is a theory in diplomatic circles in Washington that as England leads, so Japan follows. This theory is splendidly borne out by Japan's immediate statement of a similar posi-

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THE UNITED STATES EMBASSY IN MEXICO CITY

tion to that of Great Britain, and by her official hedging on the subject of the visit of General Felix Diaz.

From Mexico City there comes an apparently reliable despatch stating that the feeling in that city in favor of General Huerta as president is growing, and that it is altogether likely he will be one of the candidates in next October's elections. Whatever the personal opinion of Huerta's assuming the presidency held by those closest to Mexican affairs, all are agreed that he seems to be the only man who gives evidence of ability to pacify the warring elements of Mexico.

One of the well-informed news bureaus in W ington gives the prospects for the future o Mexican negotiations as follows:

"Emphatic disavowal of any selfish intere the part of the United States may be looked f the next step in President Wilson's Mexican program. Mr. John Lind is believed to hav pressed this in his unofficial conference with S Gamboa. The formal assurance that the U States has no territorial ambitions but seeks the restoration of peace and the encourageme stable government will be addressed not only t Huerta government; it will be communicated t Powers and given to the press. The foundatio subsequent peace suggestions will thus be laid the moral support of other governments and v sentiment invoked."

Since Mr. Lind is proceeding so cautiousl seems evident that his procedure will be gove largely by the later development of events, these lead apparently toward the tenure of a m ground as regards the peace suggestions. Fo accomplishment of such an end, both the U States Government and Mexico's provisional ministration must make concessions from t present attitudes. Especially is this true if Huerta government displays any wish to meet United States half way. Diplomacy will l every opportunity to General Huerta to ini with dignity the suggestions of an armistice es tial to the holding of a presidential electio October. He will not be permitted to forget promise to hold an election at that time.

A large consideration in Mr. Lind's missio the hope of arousing influential Mexicans, hith indifferent, to the necessity of saving their cou from continued civil war and extending brig age. If this latent power can be harnessed to peace project and supplemented by foreign enc agement, it is believed President Wilson's policy succeed. The basic principle of this policy is to be not only the restoration of peace, but an ject lesson to other turbulent republics in Cen America.

Reports regarding the situation in various tions of Mexico were meager. Northern Taba for the first time in several weeks, is reported t restless, with prevailing fear that an outbreak Constitutionalists is imminent. Conditions Frontera are calm.

THE SEVEN CHURCHES OF ASIA

and Timothy went back to Thyatira and established the church of "good works and love and service and faith" of which the Revelator speaks.

The fact that the one who sent the message to the church at Thyatira is described as "One with eyes like unto a flame of fire, and his feet like molten brass," or shining bronze, as it might be translated, reminds us that the bronzesmiths of Thyatira constituted a famous guild. One of the extant coins of the city represents a bronze-worker fashioning a helmet for Minerva. Thus in every way the message is fitted to the people to whom it is sent.

Modern Ak-Hissar, like ancient Thyatira, is still in the midst of a bountiful valley, and the fertility of the soil seems unimpaired. Cotton and wheat, maize and olives still constitute the riches of the city. We made an interesting call on a feudal lord, or bey, who lives on the low hill commanding the town, the ancient acropolis of Thyatira. The bey is an interesting, well-educated man, and lives in a fine stone house. In his large and well-furnished reception room he showed us a picture of the landing of King George and Lord Kitchener at Port Said, an event which had just taken place, as well as a statuette of the late King Edward, for he is an admirer of England and her institutions.

In his ample grounds is a large fountain made from an old sarcophagus, covered with an inscription in ancient Greek, which tells us it was erected in memory of a beloved wife. How little we know, and alas! how little we care, for the unknown widower of two thousand years ago and the dear wife whose death caused him so much grief!

Ak-Hissar is in the earthquake region, and two years before our visit was terribly shaken. Several minarets were thrown down, and now on the broken fragment the muezzin comes out five times a day to proclaim to the people that "God is great," that "prayer is better than sleep," that "prayer is better than food," and that they should "come to prayer, come to prayer."

Since the message to Thyatira, as to the other churches, was addressed to the "angel," who is supposed to be the minister of the church, it is interesting to know that there is an "angel" of what we believe to be the true church still in Thyatira. His name is George Prussaevs. He is the pastor of the Protestant Greek Church in this city, the only one of the seven, save Smyrna, that can, so

Continued from preceding page

far as we know, boast a single Protestant Christian. He is an earnest, faithful minister of the church, trained in one of the mission theological schools of the American Board, with a wife who is a true helpmeet, and three beautiful little children, Syntiche, Lydia and Chloe. May the little Lydia of Thyatira, as she grows up, rival in faith and good works the older Lydia, the purple-seller, who made her native city famous!

As to the message to the church in Thyatira, it is an obscure and difficult one to interpret, since we know so little of the prevalent customs and heresies of that time. Commentators differ as to the "woman Jezebel," some claiming that she was a heathen priestess, who stood for all manner of licentious rites and evil practices, and others that she was the leader of the Nicolaitans, a division of the church that claimed to be none the less Christian because it tolerated some heathen customs, like eating meat offered to idols, offering incense to the statue of the emperor, joining social clubs, which were numerous in those days, and which often fostered much debauchery and even licentiousness. Many of these clubs were connected with the trade guilds, and on this account Thyatira, which was famous for these guilds, offered special temptations to the Christians who belonged to these guilds, to condone, even if they did not approve, the un-Christian practices of many of the members.

The praise accorded in the first part of the message to the church of Thyatira seems to give color to this interpretation, for the Son of God himself says, "I know thy works, and love and service and faith, and that thy last works are more than the first." It is thought by many that the Nicolaitans, though their doctrines were wrong, and their complaisance toward the practices of their heathen neighbors was most dangerous, yet were still active in good works, and perhaps vied with their stricter and more Puritanical church members in acts of benevolence and subscriptions to all good causes, so that the "last works were more than the first."

Nevertheless the seeds of failure and destruction of the church lay in the laxness of the Nicolaitans. It is the old, ever-recurring struggle of expediency against duty. How far shall we go? how far c form to the world, indulge in its amusem join its clubs, and live its life? Doubtless, Nicolaitans had a thousand good reasons, or r sons that seemed to them good, for their doctri and their manner of life. They could do more g by remaining in these clubs and exerting a g influence within them. They did not wish to pear sour, and straitlaced, and Puritanical; t could perform just as many acts of charity benevolence as though they were the strictest P tans. But the Revelator does not accept their cuses or their reasoning. He knows that either church or the world must prevail, and that to c form to the heathen world is sure death to church. Therefore, he has "a few things" agai the church of Thyatira; it has not cast out woman Jezebel, but allows her and her followers remain in good and regular standing in the chur

In spite of Jezebel and the Nicolaitans, the wri is sure of the final triumph of the church and of right. Those who have not followed the teachi of Jezebel are not required to leave the world fo hermit's cave, to cut off all intercourse with heathen, for "no other burden" is put upon th than that which was decided by the apostles in f mer days to be absolutely necessary for the pres vation of the church. To those who thus k themselves pure a glorious reward is promis Their power shall exceed the power of Rome, t ruled over the nations. They too shall rule with rod of iron. Even this divided church in this co paratively obscure and unimportant city of Thy tira shall triumph, and its faithful members sh become ruling princes with the almighty power the Father. The contrast between weak Thyati and this promise of victory and mighty power all the more striking. But not only shall the fait ful have power, but brightness and glory; for t morning star shall be given to them. Obscure, c spised, reproached for their Puritanism and th separateness, they shall yet shine in the firmame the observed of all observers. By this beautif promise we are reminded of the glorious promise the prophet, "They that be wise shall shine as t brightness of the firmament, and they that turn righteousness as the stars forever and forever

"He that hath an ear, let him hear what t Spirit saith unto the churches."

MPEACHMENT OF GOVERNOR SULZER

Y a vote of 79 to 45 the State Assembly of New York, at 5 o'clock A.M., on August 13, after an all-night session at Albany, adopted a resolution ordering the impeachment of nor William Sulzer for "wilful and corrupt ct in office and for high crimes and misde- ors." It was the climax of a long and bitter al fight which began shortly after Mr. 's election as governor. The impeachment ition sums up charges against n these words:

reas, The Joint Leg- Investigating Com- has filed a report in sembly on the 11th f August, 1913, to- with testimony an- thereto, showing or g to show that Wil- Sulzer, governor of tate of New York, a false and fraudu- eport to the Secretary te under his oath, as ed by law, that the contributions in aid campaign as candi- or the office of gov- were $5,460 and no and

ereas, In truth and in he amount was great- excess of said sum, to ersonal knowledge of Sulzer, such report r showing or tending ow that he converted own private use con- ions given in aid of aid election for the ase of securities or other private uses; that he ed in stock market speculations at a time when he governor and vigorously pressing legislation against the York Stock Exchange which would affect the business of prices on the Exchange; that he used the power of his as governor to suppress the truth and to prevent the pro- on of evidence in relation to the investigation of campaign ibutions and violations of law in respect thereto by order- nd directing witnesses, some of whom were employees of tate, to act in contempt of the Joint Legislative Investi- g Committee; and that, further, he used his office as nor in rewarding or attempting to reward such witness or sses by securing or influencing their appointment or pro- n in the State government; that as governor the said Wil- Sulzer has punished legislators who disagreed or differed him in legislation enacted in the public interest and public re, and has traded executive approval of bills for support s direct primary and other measures in which he was per- ly interested; that as governor he wilfully and corruptly false public statements, advising and directing citizens to ress evidence in reference to his unlawful use ntributions made to him for campaign pur- s; and

hereas, He has otherwise corruptly and un- ully acted or omitted to act,

herefore, be it resolved, That William Sulzer, rnor of the State of New York, be and hereby npeached for wilful and corrupt conduct in e and for high crimes and misdemeanors.

Meanwhile, he claims the right to ex- ise executive functions, holding that Assembly exceeded its constitutional vers in acting on impeachment at an raordinary session. New York thus two rival governors, Sulzer holding State seals, signing papers and nsacting official business in the execu- e chamber of the capitol building, and ting-Governor Glynn in a less pre- tious room on another floor.

Governor Sulzer has long been a well- own figure in Empire State politics. ile in Congress he had become newhat of a popular idol. Not only New York City but throughout the ate there were thousands who be- ved in him as the soul of honor, and one who could be trusted to keep a eat office untainted with partisan- p, or self-seeking, or corruption in y form. Great is their disappointment d deep and genuine their sorrow. ith the passage of the impeachment solution in the Assembly, their idol fell from its ty pedestal. On the afternoon of that same day which impeachment was voted by the Lower use, the Senate was notified of the Assembly's tion in accordance with the usage in such cases, d immediately thereafter Lieutenant-Governor artin H. Glynn automatically assumed the duties d responsibilities of the governor's office. Acting- vernor Glynn is a New Yorker from up State d an organization Democrat. He received strong mmany support at the last election. He was ucated at Fordham College, a Catholic institu- n, and is now in his forty-third year.

Within sixty days after impeachment the ex- governor will be placed on trial before a joint body composed of State Senators and the Court of Appeals. Mr. Sulzer has declared his purpose of fighting the impeachment proceedings by applying to the Supreme Court for an order of restraint, and he proclaims his intention of carrying the case to the United States Court of Appeals.

From first to last, the battle which has just resulted in impeachment has been in the nature of a great political duel between the ex-governor and the leaders of the Tammany organization. It is admitted even by Mr. Sulzer's friends that he is an intense egotist, and that this characteristic has often led him to follow what more wary politicians would have deemed an unwise course. No sooner was he elected than he openly invited a conflict with Tammany. He refused to consider the claims of that organization in the distribution of official patronage, and he antagonized its leaders personally. He avowed himself strongly in favor of giving publicity to campaign subscriptions, although he had no wish to disclose those in connection with his own election. He championed a public investigation of Wall Street methods, while at the same time he is said to have engaged in stock speculations which only came to light later. His methods of distributing official favors and promises began to be widely discussed to his disadvantage; but he apparently considered himself impregnable. And when at last the situation became acute, and his political opponents began to gather evidence, he scorned the suggestion of investigation.

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THE FRAWLEY INVESTIGATING COMMITTEE

From left to right: M. F. Horgan, E. Lamb Richards, Senator Grant, Senator Frawley, Senator Ramsberger and Assemblyman Myron R. Smith

Then came the appointment of the Joint Legislative Investigating Committee. Sulzer refused to recognize it. As the investigation progressed, it became a life-and-death battle, on the governor's part at least. Against the counsel of his advisers he had aroused antagonisms which he now seemed powerless to allay. Disclosures before the committee grew daily more and more important, and the defense was literally at a standstill. Among other things, the articles of impeachment allege that a number of checks, received as campaign contributions, and aggregating $32,860, were omitted by the governor in his sworn statement, and appropriated to his personal use. The charge is made that he withheld true testimony from the Investigating Committee by interference with witnesses; that he made illegal promises in return for votes on certain legislative measures; and that he corruptly used his influence and authority to affect prices on the Stock Exchange.

A pathetic incident in this sad story of humiliation was the action of the governor's wife. With rare magnanimity, she offered herself as a sacrifice in the hope of averting her husband's impeachment. She stood ready to take upon herself all the responsibility for the stock-dealing operations, and to declare that the governor knew nothing of them personally; that she accepted the checks given for campaign purposes, intending to save the money for a "rainy day," and meaning no harm. When her husband was elected governor, his finances were at a low ebb, and he had debts amounting to $40,000. She further declared that Mr. Horgan, the secretary of the Joint Investigating Committee, knew of her endorsing the governor's checks and depositing them, and that the secretary had even advised her in financial matters. To this remarkable confession she added the astonishing statement that her bank books and the letters had lately been stolen! When Mr. Hinman, the Republican leader in the Assembly, brought Mrs. Sulzer's statement to the attention of that body, during the progress of the terrific debate, it was presented as a last resort by which she hoped to avert the impending blow. But the hope was vain. The Assembly would not accept the devoted wife's act of self-sacrifice, and Mr. Hinman's motion to postpone action on impeachment for one more day was voted down at two o'clock in the morning, by 73 to 49. When Mrs. Sulzer learned of the failure of her plan to save her husband, she is said to have been sorely stricken and almost in a state of collapse.

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WILLIAM SULZER, THE IMPEACHED GOVERNOR OF THE STATE OF NEW YORK

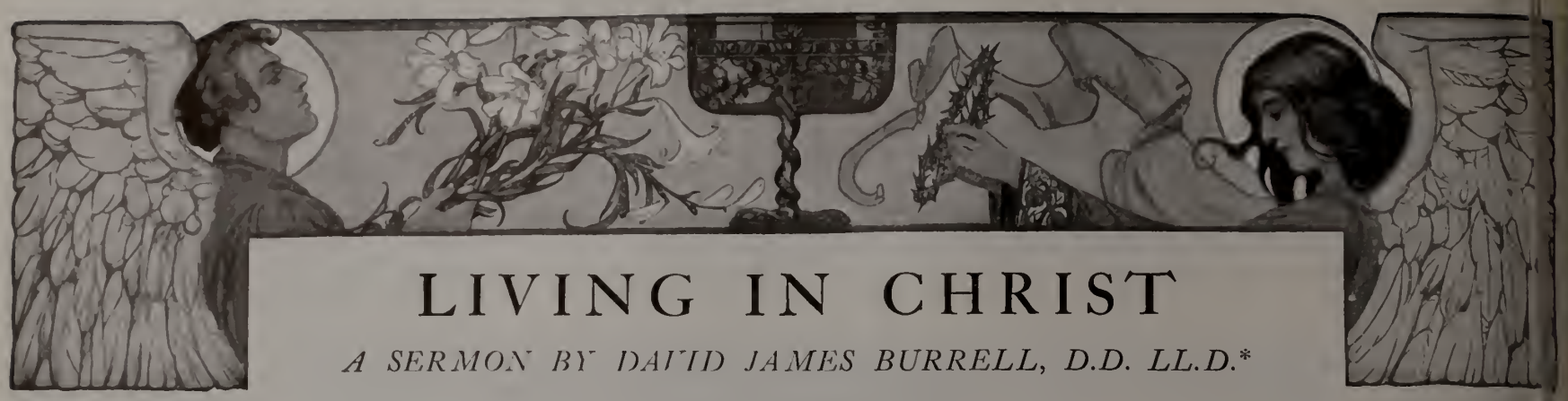
What may be produced for the defense at the coming trial it is difficult to conjecture. Tammany has succeeded in dragging down the governor of a great State, although in doing so it has won no laurels for itself. There is a general feeling of pity for Sulzer in his present humiliation, which is regarded as the wreck of a career lately full of promise. Yet, under the circumstances, impeachment was inevitable, and would doubtless have resulted, no matter what political faction controlled the situation. Tammany happened to be in that commanding position, and with the evidence at hand, did not hesitate to force its advantage. Sometimes strange instruments are chosen to meet the ends of justice; but while the instruments may in themselves be unworthy, the lamentable fact remains that they serve the purpose, though perhaps with added malignity over the opportunity afforded of gratifying political revenges.

The next step in the drama will be a fair and speedy trial before a tribunal far above partisanship. The Impeachment Court will probably assemble September 22.

General Notes

—Dr. Goldschmidt, a German inventor of wireless apparatus, has succeeded in sending an aerogram or wireless message from Neustadt, near Hanover, to Tuckerton, N. J., a distance of 3,900 miles, eclipsing all records.

—At the nursery of the Government Forestry Bureau at Haulsey, Neb., six hundred pounds of tree seed have been collected and are being planted as the beginning of an effort to build up a pine forest where there is now an expanse of sand hill.



LIVING IN CHRIST

*A SERMON BY DAVID JAMES BURRELL, D.D. LL.D.**

TEXT: "For me to live is Christ." Phil. 1: 21

A LETTER from an unknown friend runs as follows: "Dear Sir: Will you kindly permit me to ask what in your opinion is the greatest, highest, deepest spiritual theme for Christians to consider at the present time? As for myself, I very reverently take Paul's words, 'For me to live is Christ.' I should be grateful to receive an answer from you."

I take occasion to answer my unknown friend from the pulpit in this way. In our text we have presented, as he says, "the greatest, highest, deepest spiritual theme." I want to unfold it; but the trouble is I cannot adequately grasp it. I feel as I did once when, standing at the Giant's Causeway on the extreme coast of Ireland, I saw stretching before me the immeasurable sea. I am lost, bewildered, overwhelmed in the contemplation of it. But it opens up some questions on which we may possibly get a little light.

First, what is Life? What is it "to live"?

Is it simply to exist, to breathe and eat and sleep, to arise in the morning and seek the shop or office where we pursue our common tasks, then home again to eat and sleep and rise to the familiar treadmill; until one day the pulse flutters ominously and the doctor is called in, then crêpe on the door, a hearse rumbling through the streets and a new stone in the graveyard bearing the inscription "Rest in peace"? Is that all? This is the lowest, the merely physical conception of life.

Man's Highest Life

The intellectual conception of life is higher. It is a splendid thing to cultivate the mind, because knowledge is power. But is even that of itself worth while? Up in Cambridge there is a boy of eleven who they say has mastered the higher mathematics. Not long ago he lectured to the Harvard faculty on "the fourth dimension"; a something or other of which most of us have no information. The newspapers speak of him as a "megalocephalous phenomenon"; but it would be more to the purpose to be informed that he is a good boy. The fact is, intellectual culture has no influence upon the moral nature. The wisest man of his time in France was Voltaire, whose friends were fond of calling him "The Encyclopedia." He was an encyclopedia, indeed, bound in pigskin; for in many respects he was the most vicious of men. The wisest man of his time in Holland was Grotius, who had mastered so many branches of knowledge that he was called "the learned Grotius"; yet, referring to one of his acquaintances, a mere cobbler, he said, "I would give all my knowledge to learn John Urick's secret of life."

We turn, therefore, to the spiritual conception of life, which is the true one. Its definition is found in the words of Jesus, "This is life eternal, to know God."

We were created in the likeness of God; and our life is bound to end in failure unless it brings us into harmony with him. To use the words of Augustine, "We came forth from God; and we shall ever be homesick until we return to him." This, then, is life; to be in perfect accord with God's plans and purposes concerning us. Its best expression is in the word "godliness," that is, God-likeness. We are alienated from God by sin; and the problem of all problems is, how to regain our lost estate and live the life which shall be pleasing to him.

The second question is, "When does this life begin?"

It begins at the instant when a man comes into vital touch with God; that is, when he cuts loose from sin. For "without holiness no man shall see God."

It is said of the youth in the parable who went away to the far country and wasted his substance in riotous living, that he "came to himself" at the moment when he said, "I will arise and go unto my father!" No man who is still wasting his substance in that far country has really begun to live. For sin is in and of itself the essence of spiritual death. The sinner is said to be "dead in trespasses and sins."

In the poem of "The Ancient Mariner" a picture is presented of a ship manned by dead men; a dead man at the wheel, dead men on the deck and in the shrouds, dead men everywhere. In like manner there are multitudes moving about our streets in sordid pursuits who have the semblance of life but are spiritually dead. The possibility of life, however, is before them all. Its sole condition is that they shall return to God.

And this return is through Christ. For we know God only as he has manifested himself in Christ as his only-begotten Son. In him is life; as he said, "I am come that ye might have life, and that ye might have it more abundantly." And furthermore, "I am the way: no man cometh unto the Father but by me." To accept Christ, therefore, is to come into vital touch with God. And faith is the hand stretched forth to touch him.

The Revolution of Faith

On one occasion Christ was asked, "How shall we work the works of God?" that is, work which shall commend us to him. His answer was, "This is the work of God, that ye believe in him whom God hath sent." Faith in Christ, then, is the one "good work" which brings a man into acceptance with God.

But to receive Christ by faith means to make an absolute and unconditional surrender to him. It was by such a surrender that Paul entered into life. He says that, previous to his conversion, his morality had been above reproach: "I have lived in all good conscience unto this day." But the time came when, on his way to Damascus, clothed with authority as an inquisitor for the extirpation of the Christian Church, he saw at high noon a light above the brightness of the sun and heard the voice of Jesus calling him. At that instant his life and character were revolutionized. All his prejudices were dissipated, so that, seeing Christ as very God of very God, he cried, "Lord, what wilt thou have me to do?" He then began to live. He had returned to God by way of Christ. He had made the great surrender. "What things were gain to me," he says, "those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death: if by any means I might attain unto the resurrection of the dead." By which resurrection he clearly means the newness of life which is here and now.

To Know Christ

The third question is, What follows? This is answered in the words, "For me to live is Christ."

There is a world of meaning in that word "is." To undertake to analyze it would be like pulling apart a flower; one hesitates lest in the process its beauty be lost. But there are helpful suggestions in it.

To begin with, it presupposes a knowing about Christ. But how is one to learn about him? He himself tells us: "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." In seeking information about Christ it is not safe to trust to hearsay, still less to form our impressions from the imperfect reflections of his life and character which are seen in those who profess to follow him. The best of Christians is only a stumbling sinner saved by grace. But the Bible speaks clearly respecting Christ; and it can be trusted, for it "was written by holy men as they were moved by the Spirit of God." If one cares to know about the higher life, therefore, let him take down his dust-covered Bible and read it. And if, putting away the hoodwink of prejudice, he will read as one searching for hid treasure, he will surely find Christ, "chiefest among ten thousand and altogether lovely," walking through its pages from beginning to end.

But before one can say "To me to live is Christ," he must know him. To know him is more than to know about him. You may know all about Kaiser Wilhelm without ever having been introduced to him. To know Christ one must at least be on speaking terms with him. He solicits our friendship, as he says, "Behold, I stand at the door and knock. If any man will open unto me, I will come in and sup with him and he with me." To let him in, and to cultivate his acquaintance while we sup together, this is to know him. Is our intimacy such that in meeting him in a strange place, we should recognize him? Do we know him so that if to-night we were called to go through the Valley of the Shadow his rod and staff would comfort us? Do we know him so that at heaven's threshold his voice calling "Enter into the joy of thy Lord" would not seem like the voice of a stranger? Do we know him so that we can confidently say, "I know him in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day"?

It means moreover that we believe Christ. One cannot be a Christian without receiving him as the authoritative teacher and taking him at his word. All controversies are to be settled by referring them to him. For example, the question of his divinity must be determined by what he teaches about it; and the question as to the inspiration and entire trustworthiness of the Scriptures must be answered in the same way. No matter what preachers or theological professors say, his word is for his followers the Court of Final Appeal. All his promises are to be taken at their face value; such as "Ask and it shall be given unto you," and "Thy sins be forgiven thee."

Life's Truest Gain

It means, still further, that we are to believe in him. And to believe in him is immeasurably more than merely to believe him. I dare say everybody regards the President as a truthful man; but to believe in him means that one approves his policies and is ready to lend a helping hand to carry them out. So to believe in Christ is to assent to the proposition that he did what he came into the world to do, that is: "he bore our sins in his own body on the tree": and going thus far we are bound in common logic and consistency to go further and say, "My Lord, my Life, my Sacrifice, my Saviour and my all!"

One thing more is contained in those words "For me to live is Christ," namely, the handclasp. This means to enter into covenant with him.

He extends his hand, a pierced hand, to every man; a pierced hand to every hand; and the issues of life and death are in taking or refusing it. To clasp that hand is to seal the compact of life with him. It means that I take him to be my Saviour from sin, my Exemplar of character, my Lord and Master. At this point there can be no reservation. The clasping of hands means the blending of lives; as Wesley said,

> This one thing I find,
> We two are so joined,
> He can't go to heaven
> And leave me behind.

Thenceforth Christ is, as it were, one's *alter ego*. There is an engrafting such as is set forth in the parable of the Vine and its Branches. We catch his spirit, so that "the mind that was in Christ Jesus is also in us." It was thus that Luther was moved to say, "If you knock at my breast and ask 'Who lives here, Luther?' my answer is, 'No! Luther once lived here; but Christ came, and Luther moved out to make room for him. Now, I no longer live; but Christ liveth in me.'" And this is life, the life that is "hid with Christ in God."

Have I clarified the text? Paul himself could not understand it. The mysteries here are deep beyond all sounding. Paul's plummet could not fathom them: "I count not myself to have apprehended," he said, "but this one thing I do; I reach forth!" He longed for, and expected to have, an ever broader, deeper apprehension of this mystical union of the Christian with Christ. As life passed

Continued on page 781

* Pastor Marble Collegiate Church (Reformed), New York

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, August 31. Isaiah 43: 1-7. *"When thou passest through the waters they shall not overflow thee."* When Mrs. Booth, the mother of the Salvation Army, was dying, she quietly said, "The waters are rising but I am not sinking!" But, then, she had been saying that all through her life. Other floods besides the waters of death had gathered about her soul. Often had the floods been out and the roads were deep in affliction. But she had never sunk! The good Lord made her buoyant, and she rode upon the storm!

This, then, is the promise of the Lord, not that the waters of trouble shall never gather about the believer, but that he shall never be overwhelmed. He shall "keep his head above them." Yes, to him shall be given the grace of "aboveness." He shall never be under, always above! It is the precious gift of spiritual buoyancy, sanctified good spirits, the power of the Christian hope. When we are in Christ Jesus circumstances shall never be our master. One is our Master, and "we are more than conquerors in him that loved us, and washed us from our sins in his own blood."

MONDAY, September 1. Exodus 20: 1-11. *"Thou shalt have no other gods before me."* If we kept that commandment, all the other commandments would be obeyed. If we secure this queen bee, we are given the swarm. To put nothing "before" God! What is left in the circle of obedience? God first, always, and everywhere. Nothing allowed to usurp his throne for an hour! I was once allowed to sit on an earthly throne for a few seconds; but even that is not to be allowed with the throne of God. Nothing is to share his sovereignty, even for a moment. His dominion is to be unconditional and unbroken. "Thou shalt have no other gods beside me."

But we have many gods we set upon his throne. We put money there, and fame, and pleasure, and ease. Yes, we sometimes usurp God's throne, and we ourselves dare to sit there for days, and weeks, and years, at a time. Self is the idol, and we enthrone it, and we fall down and worship it. But no peace comes from such sovereignty, and no deep and vital joy. For the real King is not dead, and he is out and about, and our poor, little monarchy is as the reign of the midge on a summer's night. Our real kingship is in the acknowledgment of the King of kings. The greater God is to us, the greater do we become. Nay, when we worship him, and him only, he will ask us to sit with him on his throne.

TUESDAY, September 2. Psalm 119: 97-104. *"How sweet are thy words unto my taste!"* Some people like one thing, and some another. Some people appreciate the bitter olive; others feel it to be nauseous. Some delight in the sweetest grapes; others feel the sweetness to be sickly. It is all a matter of palate. Some people love the Word of the Lord; to others the reading of it is a dreary task. To some the Bible is like a vineyard; to others it is like a dry and tasteless meal. One takes the word of the Master, and it is "as honey to the mouth"; to another the same word is as a bitter drug. It is all a matter of palate.

But what is a man to do who has got a perverted palate, and who calls sweet things bitter and bitter things sweet? He must get a new mouth! And where is he to get it? Not by any ministry of his own creation; his own endeavors will be impotent. A healthy moral palate depends upon the purity of the heart. Our spiritual discernments are all determined by the state of the soul. If the heart be pure, the mouth will be clean, and we shall love God's law. If the soul-appetite be healthy, God's words will be sweet unto our taste. And so does the good Lord give us new palates by giving us new hearts. "Create within us clean hearts, O God, and renew right spirits within us."

WEDNESDAY, September 3. James 1: 21-24. When we "hear the Word," but do not do it, there has been a defect in our hearing. We may listen to the Word for mere entertainment. Or we may attach a virtue to the mere act of listening to the Word. We may assume that some magical efficacy belongs to the mere reading of the Word. And all this is perverse and delusive. No listening is healthy which is not mentally referred to obedience. We are to listen *with a view to obedience*, with our eyes upon the very road where the obedient feet will travel. That is to say, we are to listen with purpose, as though we were ambassadors receiving instructions from the King concerning some momentous mission. Yes, we must listen with an eye on the road.

"Doing" makes a new thing of "hearing." The statute obeyed becomes a song. The commandment is found to be a beatitude. The decree discloses riches of grace. The "hidden things of God are not discovered until we are treading the path of obedience." "And it came to pass that as he went he received his sight." In the way of obedience the blind man found a new world. God has wonderful treasures for the dutiful. The faithful discover the "hidden manna" which the Lord of the road has concealed for loyal pilgrims who delight to do his will.

THURSDAY, September 4. I John 4: 11-21. *"Herein is our love made perfect."* How? By dwelling in God and God in us. Love is not a manufacture; it is a fruit. It is not born of certain works; it springs out of certain relations. It does not come from doing something; it comes from living with Somebody. "Abide in Me." That is how love is born, for "love is of God, and God is love."

How many people are striving who are not abiding. They live in a manufactory, they do not live in a home. They are trying to make something instead of to know Somebody. "This is life, to know Thee." When I am related to the Lord Jesus, when I dwell with him, love is as surely born as beauty and fragrance are born when my garden and the springtime dwell together. If we would only wisely cultivate the fellowship of Jesus, everything else would follow in its train—all that gracious succession of beautiful things which are called "the fruits of the Spirit."

And "herein is our love made perfect." It is always growing richer because it is always drawing riches from the inexhaustible love of God. How could it be otherwise? Endless resource must mean endless growth. "Our life is hid with Christ in God," and therefore our love, fed and nourished by the infinite love which revealed itself on Calvary, will "grow in all wisdom and discernment," becoming more and more alive with the light and fire of the eternal God.

FRIDAY, September 5. Psalm 19: 7-14. *"The law of the Lord is perfect."* Let me listen to the exquisite chimes of this wonderful psalm as they ring out the blessedness of the man whose delight is in the law of the Lord. What shall he find in the way of obedience?

He shall find restoration. *"Restoring the soul."* He shall find new stores of food along the way. Every emergency, every new need shall discover new supplies. When one store is spent, another shall take its place. "Thou re-storest my soul." In the ways of righteousness the Lord has appointed ample store for the provision of all his faithful pilgrims.

He shall find joy. *"Rejoicing the heart."* In the way of obedience there shall be springs of delight as well as stores of provision. "With joy shall ye draw waters out of the wells of salvation." Fountains of delicious satisfaction rise in the realm of duty, the satisfaction of being right with God and in union with the eternal will. There is no day without its spring, and "the joy of the Lord is our strength."

He shall find vision. *"Enlightening the eyes."* The eyes of the obedient are anointed with the eye-salve of grace, and wondrous panoramas break upon the sight. Visions of grace! Visions of love! Visions of new privilege! Visions of new service! Visions of glory! "Blessed are the pure in heart, for *they shall see God.*"

SATURDAY, September 6. Deuteronomy 11: 18-25. If we wish to retain "the word of the Lord," everything depends upon where we keep it. If we just keep it in the mind, a leaky memory may waste the treasure. A Chinese convert declared that he found the best way to remember the Word was to do it! The engraved Word became character, written upon the fleshy tables of the heart. He incarnated the Word and it became a vital part of his own personality. He lived it and it lived in him. The Word became flesh. This is the only really vital "way of remembrance," to convert the Word into the primary stuff of the life.

There is a secondary way by which we may help our apprehension of God's Word. "Ye shall teach them." Our hold upon a truth is increased while we impart it to others. The Gospel becomes more vivid as we proclaim it to our fellow men. We see it while we explain it. It grips us the more firmly as we use it to grip our children. This is a great law in life. In these matters it is literally true that memory best retains what she gives away. A truth that is never shared is never really possessed. The Word that we teach becomes rooted in our own mind.

These Daily Meditations will appear in each issue through 1913

J. H. Jowett

MESSAGES FROM PRESENT-DAY POETS

HE DID HIS BEST

SOME day, some day when you and I
Have laid us down to quiet sleep,
Our cold lips mute, our dim eyes closed,
No more to sorrow nor to weep,
Shall some one say in looking down
Upon us in our dreamless rest,
"He lived and loved for Christ alone;
He did his best, he did his best"?

Shall some one say, "He took my hand,
And helped me to a better life;
He made my hard heart understand
How Christ could take all hate and strife
Away from me, and in its place
Leave peace and love so calm and blest;
Heaven's joy be his, for sure I know,
He did his best, he did his best"?

Some day, when all this life is past,
Shall we lift up our eyes and see
The golden gates, the pearly streets,
And Christ who died for you and me?
And will he lead us by the hand,
Into a world of perfect rest,
Because we lived and loved for him,
And did our best, our very best?

Howe, Ind. SILAS B. MCMANUS.

IF WE ONLY UNDERSTOOD

IF WE knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim eternal roughness
Seem—I wonder—just the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force—
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evil
All the golden grains of good;
And we'd love each other better
If we only understood.

Could we judge all deeds by motives
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we would find it better,
Just to judge all actions good;
We should love each other better
If we only understood.

—*Selected.*

"NO FARTHER SIDE"

(Written by a reader of this journal now in her ninetieth year)

I LINGER on the shores of time;
Before me spreads an ocean wide.
I gaze across its face sublime,
Seeking in vain its farther side.

Alas! there is no farther side,
Eternity! Eternity!
But on its islands fair abide
Loved ones of earth awaiting me,

What can I do? What can I send,
To finish up my heavenly home
So that my ever-loving Friend
May bring the welcome message, "Come"?

A. E. P.

A WEEK IN THE WORLD'S NEWS

Still Fighting in China

THE news from China is largely made up of rumors and surmises at the present time. Dr. Sun Yat Sen and General Huang Hsing, with several other revolutionary leaders, are in Japan, yet there is still desultory fighting going on. One of the most recent reports says that 25,000 rebels from the province of Hunan have crossed the border into the province of Hupe and defeated a small force of loyalists. Their intention was believed to be to capture Hankow and afterward to move against Peking. Northern troops were despatched from Hankow with artillery to intercept the rebels and drive them south.

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THE CHINESE REVOLUTIONARY GENERAL HUANG HSING

On August 13 the Southerners in Nanking for the third time proclaimed their independence of the Peking government, and rebel flags were again flying outside the governor's official residence. The new secession was preceded by sharp fighting for two nights between the First and Eighth divisions of the troops, the Eighth having declared for the government. There was a vast expenditure of ammunition, but little loss of life. The fighting ended when the Eighth division consented to throw in its lot with the rebels.

From Shanghai comes the information that the Wusung forts, which for some time had been in the hands of the rebels, surrendered to-day to the government troops.

The negotiations for the surrender were made through Dr. Cox of the Red Cross. The commander of the forts asked for guarantees for the safety of the rebel officers and a payment of money to enable the troops to return to their homes.

The London *Times's* Peking correspondent describes the Chinese revolutionary situation as most unsatisfactory. He says that the unspeakable slowness and clumsiness of the Northern troops have put a premium on sporadic outbreaks in defiance of the central government, and that nobody is able to tell what is going on in the province of Szechuen behind the broken communications. "The 25,000 Hunanese rebels," the correspondent adds, "are mostly a mob of untrained and unequipped recruits, short of ammunition and negligible as an army, but their moral effect on the loyal Wuchang army may be disquieting. The government has ordered the withdrawal of a third division of troops from Mongolia for operation against the Hunan rebels. The neglect of the government to take advantage of its early successes has encouraged revolt at new points and created a chaotic situation."

One hundred assassins are reported by Japanese newspapers to have been sent to Japan to kill Dr. Sun Yat Sen, Huang Hsing, and other Chinese revolutionary fugitives by Provisional President Yuan Shi Kai. The Japanese Government, in consequence of these reports, has arranged to give police protection to the leaders of the Chinese revolution who have sought asylum in Japan. It declares, however, that it will not permit Japan to be used as headquarters for Chinese plotters.

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Castro's Revolution Fizzles Out

THE United States consul at Caracas, Venezuela, has advised the authorities at Washington, D. C., that the Castro uprising has met with failure. One brief cablegram states that the revolutionists landed a force of 1,400 men at La Vela in the State of Falcon, whence they despatched troops to the interior, but the report from the consul confirms earlier reports that General Torres and his officers, who headed the revolution in the eastern part of the country, have been captured.

Conditions along the west coast of Venezuela, the principal theater of the Castro revolutionary activities, are to be investigated by Commander Long of the cruiser *Des Moines*. After landing, Secretary Harry F. Tennant, newly appointed to the legation at Caracas, proceeded westward along the coast on a scouting cruise.

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Mad Mullah on the Warpath

A CABLEGRAM from Aden, Arabia, announces that on August 10 a small remnant of a detachment of British native camel corps troops was rescued from the hands of the followers of the Mad Mullah in the interior of British Somaliland. The camel corps detachment was engaged in regular military police duty when attacked by the fanatical tribesmen. The British commissioner and commander in chief, Horace A. Byatt, on hearing the report sent a flying column to the aid of the camel corps. The reinforcements found all that was left of the police corps entrenched eighteen miles to the southwest of the town of Burao, in the middle of the Protectorate. The camelmen had been ambushed by over two thousand dervishes, who had killed one white British officer and wounded another, and killed or wounded fifty or sixty of the native troops. Heavy losses had been inflicted on the dervishes. The commissioner has advised the Colonial Office in London that many thousands of tribesmen are on the warpath and that Burao is likely to be attacked

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Japan in Friendly Attitude

SOME weeks ago General Felix Diaz of Mexico was appointed by Provisional President Huerta to undertake a special mission on behalf of Mexico to Japan. General Diaz had journeyed up the Pacific coast as far as Vancouver, B. C., when word reached him from Tokyo that the Japanese Government would appreciate the postponement of his visit until the return of the emperor from Nikko, where he is now staying for rest after the rather trying days that followed his convalescence from his recent illness. General Diaz is reported to have said that he would continue his journey as he had originally planned and would expect to be received in Tokyo as an accredited representative of his native country despite the International complications which might arise.

The Japanese press, in commenting on the action of the Tokyo ministry, frankly expresses the opinion that it was feared the visit might prove embarrassing and was likely to be the cause of anti-American demonstrations on the part of a certain section of the populace. Not only does the Japanese Government desire to avoid such acts, but it is anxious to guard against any step which might be interpreted as a criticism of the policy of the United States as regards Mexico.

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Italian General Strike Ended

FOR several days during the early part of August several of the most important cities of Italy were industrially paralyzed and generally disordered by strikes and attendant riots. Milan, Rome, Pisa and Genoa were most affected, the reports from the provinces indicating that the majority of the workers entirely disregarded the threats and promises of the strike agitators. The trouble started among the mill-workers of Milan, and spread to other cities, enlisting laborers in many lines of work. In Rome, though the strike was not general, it brought business to a standstill for several days. In Pisa almost all the workmen were out and there were frequent clashes between them and the police. In Genoa savage scenes were enacted when the strikers attacked the headquarters of the non-strikers and attempted to raid the government dockyard.

A despatch from Milan, dated August 13, says in part: "The 'general strike' in Italy, which has now come to an end, resulted in the death of three persons, the wounding of 165, and the arrest of 2,478, while the financial losses to workmen and employers amount to several million dollars. All the workmen presented themselves at the factories here this morning, but the transport workers still remain out. At some of the factories the employers told the men they could not resume work till Monday, as the furnaces had to be relighted. Negotiations are proceeding with the purpose of finding an acceptable middle course between the claims of the transport workers and the terms offered by their employers."

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August Bebel Dead

AUGUST BEBEL, foremost of German Socialists, died at Zürich on August 13, in the seventy-third year of his age. His death attracted widespread attention, and the daily press of both continents united in voicing their high esteem of the intrepid leader of a movement that has made its most rapid strides in the Fatherland. Herr Bebel was the only Socialist in the Reichstag in 1870; at the time of his death, his was the largest party in Germany, polling nearly 4,300,000 votes, more than a quarter of the entire vote of the empire. It had the second largest representation in the Reichstag, holding 110 seats. The amazing growth is attributed, in large measure, to the brilliance, earnestness and integrity of Bebel. Although consistently opposed to war, being the only member who refused to vote fiscal credits for the war with France in 187[illegible], he warned foreign Powers that German Socialists would not remain neutral in the event of an attack against the Fatherland. He was severely criticized by members of his own party for voting recently in favor of the bills financing the increase of the German armaments.

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"Jones of Binghamton"

GENERAL EDWARD F. JONES of Binghamton, who had been a national character since the outbreak of the Civil War, died at his home in Binghamton on August 14, at the age of eighty-five. His regiment, the Sixth Massachusetts, was the first to pass through Baltimore, bound for Washington, when hostilities began. When he arrived at Washington, it is said that President Lincoln rushed toward him, and, shaking his hand, exclaimed: "Thank God you are here! If you had not arrived to-night, we should have been in the hands of the enemy before morning." In 1865 General Jones became a member of the Massachusetts House of Representatives. In 1866 he established his great scales factory in Binghamton, N. Y., and in 1885 was elected lieutenant governor of the Empire State. His advertising watchword, "Jones, he pays the freight," became a familiar proverb, and he is also said to have been the originator of the popular and vigorous phrase, "Do it now." A few years ago the general became blind, and although he had been engaged in large and strenuous enterprises for so many years, he surprised his friends by acquiring great skill in knitting, making many intricate designs by his acute sense of touch. General Jones belonged to many distinguished societies, and was the author of a number of books. Although blind, he retained his strong mental faculties and his keen sense of humor until the end.

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A Diary of Fifty-nine Years

HENRY BALLINGER, an oldtime resident of Cœur d'Alene, Idaho, a man close to eighty-one years of age, opens a challenge to the world for having kept a diary continuously for the longest period of time. His record reaches a short while over fifty-nine years. He began keeping the diary on September 18, 1854. Since that time every day has added its page in the diary, and incidents which are now in history are mentioned in the pages. Mr. Ballinger is also proud of his record of never having smoked or chewed tobacco or drank a glass of any intoxicant. He has never been sick in bed a single day in his life. He was converted at the age of eleven years, and has always followed the early teachings of his parents. Mr. Ballinger is in the very best of health, is about the city every day, and is well known to every one as "Uncle Bal."

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Farm Credits Win in Congress

ONE of the most important steps in the congressional proceedings on the enactment of the so-called Glass money bill was taken when it was decided, after long argument, that credits based upon rural commodities shall be acceptable by Federal reserve banks. The section of the law in question, with the proposed change, reads as follows:

> Upon the indorsement of any member bank, any Federal reserve bank may discount notes and bills of exchange arising out of commercial transactions; that is, notes and bills of exchange issued or drawn for agricultural, industrial, or commercial purposes, or the proceeds of which have been used for such purposes, the Federal Reserve Board to have the right to determine or define the character of the paper thus eligible for discount within the meaning of this act: but such definition shall not include notes or bills issued or drawn for the purpose of carrying or trading in stocks and bonds. Notes and bills admitted to discount under the terms of this paragraph must have a maturity of not less than sixty days.

The leaders of the forces urging this form of the bill insisted that the directors of any Federal reserve bank should be allowed to admit to discount notes and bills of exchange satisfactorily endorsed, of short maturity, and secured by warehouse certificates, issued by individuals or corporations owning cotton or other staple commodities, such as corn and wheat, suitably standardized and stored. They said that if the bill were changed so as to permit this they would be satisfied if the Federal Reserve Board were clothed with the right to fix the conditions under which such certificates shall be accepted as collateral, to prescribe the standard form for their issue, and to issue regularly an official list of those eligible for the purpose of this section of the new law.

NORTHFIELD'S "OPEN DOOR"

THE value of a life can be determined only after the lapse of years. It is for this reason that great men not fully appreciated in their generation, but only after work is seen at a distance, in relation to other lives h they have influenced, and es which they have set in mo-. This is true of Dwight L. dy. Great as was his work n evangelist, and wide as was nfluence in the lives of tens of isands of men throughout the lish-speaking world, his spirit ably was never more potent it is to-day, nor have his racter and genius appeared large as now, after the lapse early fourteen years since his th. Henry Drummond twenty rs ago spoke of him as the atest "human" he had ever wn. There are many living lay who knew Mr. Moody, who ld probably concur in Henry mmond's opinion, but it is as a itual force, and not simply as human," that his influence is g felt at the present time. Years ago, Mr. dy wrote to a friend who had helped him his work, that when the new century opened, work would begin to tell, and that he had "streams in motion" that would continue long er he was gone. Time has proved the truth his prophecy, and one has but to visit the North- d schools to feel the spirit of the man who still s in the work which he founded. In laying the foundation at Northfield Mr. Moody built wisely, and for the future. Northfield Seminary and Mount Hermon Boys' School were established to meet a need, and not to perpetuate a name. It is doubtful whether the founder himself realized how great a need they were to meet, or how rapid would be the growth of this work. He lived, however, to realize something of its future, and recognized it to be, as he said, "the best piece of work I have ever done."

TWO OF THE MAIN BUILDINGS AT NORTHFIELD

The wisdom and forethought with which he built are now being demonstrated in the fact that these two schools, now under one board of trustees and management, have continued to grow in numbers and expand in their equipment, while remaining loyal to the original purpose of the founder and his associates. The Northfield Schools have continued to carry out Mr. Moody's educational theories in helping poor young men and women in their struggle to retrieve the educational privileges of which they have been deprived in early life; in their emphasis of the place of the English Bible in the curriculum in their educational system, and in emphasizing the importance of manual labor and the responsibility in meeting daily required duties, or the execution of some assigned task. It has not been a slight undertaking to keep the doors of opportunity for poor students open at Northfield, in the face of the increased cost of living; but so loyal have former associates and present trustees remained to this principle, that although the cost for maintenance has doubled with the growth of the school, the student charges have been kept down to one-half the actual cost, and every student enrolled represents a deficit of one hundred dollars a year, which must be met by appeal to the Christian public. In Mr. Moody's time, this was a sufficiently heavy

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GIGNAC

BY ANNA CHAPIN RAY

A Story Complete in This Issue

OF COURSE he did not pronounce it with any reference to the spelling. What Frenchman ever does? Not that that fact mattered. What did matter about Gignac was s personality and the obvious delight he took in s work. No avowed artist in oil or clay, in demiavers and subdominants or just plain ink, ever ent into the details of his profession with more thusiasm than Gignac gave to his elevator.

Gignac had the new-wing car, the largest in the ilding and the one serving the greatest number floors, and yet the quietest. The new wing was ght and airy; it had the sun all day. On that acunt it was largely filled with regular boarders ho lived inside their rooms, not with transients, ways going in and out. For that reason, a reaon about evenly divided between interest in humany and in silver, the wing elevator was not a favote with the different boys. Gignac liked it, ough. The personal greetings from his people unted almost as much to him as silver; and the mparative leisure of the service gave him time to erfect his peculiar methods.

That they were peculiar, no one doubted. Other oys on that same lift had been tardy and inattenve. Gignac was always there. Other boys had rown familiar and a little cheeky with their older lients. Gignac always kept up a certain reserve; e took no liberties, and he allowed none, as cerain of the transients found out to their cost. Other oys had their hours of sending the lift upward as f they meant to cleave the heavens; of bringing it own as if they sought to perform an appendicitis peration on the earth. Gignac was quick; but he ever bumped one about, or gave one the impression hat his heart was seeking exit through his ears. Most remarkable of all, Gignac was strictly impartial in his service. He was as prompt and deferential to the crabbed spinster in the back-court room n the eighth as he was to pretty Mrs. Vansittart in he tower room three floors below.

Not that Gignac liked them all alike, however. He was too human for that, too fine in his perceptions. Indeed, that very fineness had led Mrs. Vansittart, who had been his bright particular star from the hour of her appearing—had led Mrs. Vansittart to declare that there was something almost feminine in little Gignac; at least there would have been had he not been such a manly little soul.

When asked, the head bellman confessed his ignorance concerning Gignac's inner life.

"There are so many of them, Mrs. Vansittart," he said apologetically. She smiled at him as if she realized there was a man inside the corporation uniform.

"I know," she said. "Still, you can't show me another Gignac."

The head bellman lowered his voice a little and turned his back to the bench where half a dozen bellboys sat straining their ears in hope of overhearing personal mention by their chief.

"I know that as well as you do, Mrs. Vansittart. I've not another boy who compares with him."

"Then can't you—" Her pause was eloquent. Then she added hastily, "Not that I could bear to lose him, though."

The head bellman smiled.

"It's plain—excuse me, Mrs. Vansittart! It's plain you haven't ever been a boy. We're like wolves, all of us, ready to fall in a bunch on the one of us who has the largest bone. I have my eye on Gignac; but I must go slow. If I were to rush him the least bit, every single boy in the house would have his teeth in him before the week was out."

The little woman lifted her chin.

"Surely, Browne, you could protect him."

And Browne answered with the accent which had made Mrs. Vansittart willing to discuss the matter with him in the first place:

"I could, of course, Mrs. Vansittart; but in a fellow like Gignac the scars would always show."

Against her own will, she assented.

"Yes," she said, "I know they would." Then, "What do you really know about him, Browne?" she asked.

"Precious little, I'm sorry to say. You see, they come and go so often; and, from the start, he's been over in the wing. The boys here on the bench I get to know a little better; the elevator boys I have to take a good deal on trust. Gignac's brother used to be here. He was on that same lift two years ago, one of the nicest little beggars you ever saw, but not so smart as this one."

"Is he here now?"

Browne shook his head.

"Killed by a car, crossing the tracks, one slippery, foggy night. All the regular boarders were in despair over losing him; he was a great favorite with everybody, transients and all. Two weeks later this fellow appeared and asked for his brother's job. I hadn't been able to get the right man for the place; the bellboys were taking it by turns, grumbling and getting balky. I looked the boy over and thought he wasn't strong enough to be worth teaching; thought he wouldn't hold out for a week. Then he told me he knew how to run a lift, and, moreover, he proved it to my satisfaction. I hired him on the spot, there and then; his name and his likeness to his brother wouldn't have made it safe for me to let him go."

"You mean—?"

Browne laughed.

"Regular boarders have their little ways, Mrs. Vansittart. Also they have their little prejudices."

She nodded.

"I see. And he has made good?"

"You appeared to think so."

"How long has he been here?"

"Almost two years."

"And this is all you know about him?"

"All but his address."

"Poor little youth!" Mrs. Vansittart was thinking aloud. "Two years of good service and a total nonentity at the end of it. No, Browne; that isn't aimed at you; but corporations are heartless things."

Browne opposed her, though, respectfully but very firmly.

"I used to think so myself, Mrs. Vansittart; but I know better now. They can't spend too much time in being merciful; it's all they can do to keep even with simple justice. You see, they are between two fires."

As she turned and went away, the little woman smiled. Browne, speaking, had brought his finger to his cap, in token that he intended no disrespect. Moreover, the eighteen months that Mrs. Vansittart had lived in her tower had borne to her ears many a tale of the way the head bellman, in the intervals of dispensing swift, sure justice, yet found the time to probe into the lives—and troubles—of his tumultuous staff of boys.

* * *

Gignac's face lighted, and his quiet voice hailed Mrs. Vansittart, as she turned the corner by the elevator.

"I heard you coming," he said simply, but the pleasure was evident, despite the shortness of the phrase.

"Heard me?" Mrs. Vansittart looked a little startled. It had not seemed to her she roystered in the long, still halls.

"Your step." Gignac slid the door together as carefully as if he feared to disturb a nervous invalid. "I know the steps of all my people."

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OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Honor of the State

FOR well-nigh two generations, save at rare intervals when the people rose in their might and put a temporary quietus on bossism, the great State of New York has been the plaything of politicians—the rich harvest-field of the political mowing-machine. To-day, thanks to a stubborn and egotistical executive on the one hand, and to a machine strong enough to rule or ruin on the other, the State is disgraced in the eyes of the whole nation. Its legislature, controlled by one dominant, unscrupulous faction; its governor impeached for "high crimes and misdemeanors," on charges brought at the instance of that faction; and the halls of legislation transformed into a political battle-ground, the spectacle it presents is one that may well cause shame and mortification to every right-thinking citizen.

That Governor Sulzer signally failed to fulfil the expectations of those who had a right to look for a sane, decorous and satisfactory performance of the duties of the executive, it would be useless to deny. Even his warmest friends were disappointed in him. He was believed to be a man of high ideals. From the moment he grasped power, he seemed to be obsessed with the notion that the executive authority was a weapon with which to make personal war, instead of an investiture for high public service to the State. His gubernatorial record was an unbroken series of personal conflicts with entrenched bossism, and the shafts of the enemy quickly found out the vulnerable points in his armor. Then they dragooned and humiliated him without mercy. At the impeachment proceedings in the Assembly, absentees were hunted up and corralled, and hesitating members were driven into line under the machine whip. There was no opportunity for discussion. It was political "railroading" from first to last. The impeachment, however, is but the prelude. At the trial soon to take place, he will have a final opportunity for vindication, and for the honor of the State let us hope he may succeed.

Mr. Sulzer has made a general and sweeping denial of the charges in the impeachment. He also claims that the extraordinary session of the Assembly, under the State constitution, had no authority to make such an investigation. He will now have an opportunity before an unbiased tribunal to present his side of the case. Nor should any one prejudge him, for the governor of New York should not be held guilty until legally found guilty by a competent court. And if the present disgraceful ordeal through which New York is passing should stir up the people to unite their forces and put an end forever to bossism and machine politics, with all the corrupt forces in their train, and to substitute clean, sane, honest representative government, the outcome would compensate for all that has been endured. This also would be for the honor of the State.

Are There Too Many Churches?

THE spectacle of half empty churches or churches far more than half empty is disheartening and depressing. The empty pews frighten the minister and dampen his ardor; they grieve the regular church-goers; they surprise casual attendants; the knowledge of them keeps outsiders from coming, for it is always the crowded places to which the crowds want to come.

Why are our churches so far from being filled? Many reasons are advanced from various points of view. But aside from any spiritual or theological convictions about the matter, it might occur to any unbiased observer, either outside or inside the organization, that there may be too many church buildings. In the ordinary town of five thousand, let us say, the five or six hundred worshipers who gather forlornly in ten or a dozen churches would make a rousing congregation for one large church. There are, of course, many obstacles in the way of such combinations, many of them serious and grave. But it would surely do us good to face the problem frankly: "Are there too many churches?"

In an interesting article appearing in the August number of the *World's Work* Mr. Everett T. Tomlinson gives some important figures. He states that there are in this country 192,795 church edifices, providing a seating capacity for 58,536,830 persons. This makes room for approximately two-thirds of all the people in the United States, including many classes who cannot possibly attend church. The average membership is 157 per organization. It is hard to think of any good reason why the average congregation could not be 500 instead of less than 200. Most depressing of all is the statement of the church debts. The total valuation of church property is $1,257,575,876; the average value being $6,756 and the average debt $3,214, practically 50 per cent.

There is certainly food here for most serious, earnest and prayerful thought. It would seem that one of two things ought to be done. Some of this superfluous church property should be gotten rid of and some of these too meager congregations consolidated. The other alternative is for the church to give itself to fasting and prayer, and through faith and consecration and the power of the Holy Spirit stir up the unchurched to come in and fill these dreary miles of vacant pews and share in the blessings of the kingdom of God.

England and the Panama-Pacific Fair

ENGLAND is being urged by her own people to revise her decision not to participate in the Panama-Pacific Exposition. It was represented in the House of Commons that the decision had caused very general dissatisfaction among the English-speaking peoples, and one of the government officials explained that the whole matter was one of expense and comparative trade results. It would necessitate an expenditure of $1,250,000, or two and a half times the amount voted by Congress for the same purpose. This is not precisely the sort of reasoning we should have expected, and even from a purely commercial point of view it is not altogether sound. With the completion of the Panama Canal, Great Britain will, no doubt, expect to share equally with other nations in the vastly increased facilities for Pacific trade; but this seems to have been overlooked by the spokesman for the government in making his explanation.

Clean Hands and a Pure Heart

NOTHING is so unchangeable as an event that has taken place. So long as an occurrence is in the future, a million things may intervene to prevent its becoming actual. Even if there remains a millionth part of a second something may happen to change the program. A bolt of lightning, the shake of an earthquake—and what would have been a fact is only a thought. But when once a deed is done not all the powers of God and man can undo it.

We are producing these eternal events, moment by moment, as we live. Since they are so [illegible]orable and relentless after they are made, re[illegible]n and conscience unite in beseeching us to act [illegible]e-fully. These hard, changeless things are difficu[illegible]to hide. There will be a flaw in the covering, a [illegible]u-tuberance of the covered and forgotten th[illegible]g. Somebody will drag it out. The time to think [illegible]d pray and be brave and discreet is now, before [illegible]e wrong deed has been done.

There is only one sure way of making a c[illegible]n record. That is to have a clean heart. The h[illegible]ls simply make pictures of what is in the heart. [illegible]o love honor more than life; to love duty more t[illegible]n self; to have a heart that cares for others and [illegible]t loves to obey God—these things, and only th[illegible], can keep our record clean.

The man with a clean record and a clean h[illegible]t can have no fears. Even in the face of overwhelm[illegible]g opposition and misunderstanding and accusatio[illegible]e stands firm and serene. He is invincible. In [illegible]e midst of the hardest fighting he can declare [illegible]e Galahad:

> My good blade carves the casques of men,
> My tough lance thrusteth sure,
> My strength is as the strength of ten,
> Because my heart is pure.

Ten Thousand Blankets

ALL accounts of conditions in Bulgaria and Ma[illegible]donia go to show that the two wars have [illegible]these unfortunate countries frightfully impov[illegible]ished and in a pitiful state. THE CHRISTIAN H[illegible]ALD Relief Committee, which has been the means saving many lives and relieving much distre[illegible]cables this new appeal:

"SOFIA, *August 14*

"*Number Macedonian refugees swelling. T[illegible]thousand blankets needed immediately. Won[illegible]and children begging on streets; hungry moth[illegible]bearing weakling babes everywhere. Come o[illegible]and help us!*

[*Signed*] PASTOR FURNAJIEFF,
DONTCHO ATANASOFF."

This is the cry from Macedonia, the same la[illegible]from which Paul, nearly twenty centuries a[illegible]heard the cry for the Gospel. Now, it is a loud a[illegible]agonized call for bread, a pitiful plea for covering "Ten thousand blankets!" Who will answer t[illegible]despairing appeal? If every reader of this journ[illegible]whose heart is touched with compassion for the suffering ones were to give the value of *a sing[illegible]blanket*, the need would be supplied without dela[illegible]Who will help?

God's "Not Yet"

DR. McLAREN calls attention to the frequenc[illegible]with which, during our Lord's life on earth, th[illegible]expression was on his lips, "the hour," "my hour as implying clearly that every act of his was reg[illegible]lated by the conviction that the time appointed f[illegible]it had arrived. Friends tried to hurry him, but h[illegible]would not be hurried. He waited for his hour t[illegible]strike, and until that was heard, nothing could in[illegible]duce him to act. Those who trusted him learne[illegible]then, and all who have trusted him since hav[illegible]learned, that his hour is always best. God's cloc[illegible]does not go at the same rate as ours; a thousan[illegible]years may sometimes be crowded into one of hi[illegible]days, or one of his days may be lengthened to a slov[illegible]thousand years. The considerations which deter[illegible]mine his hour are beyond our sight; but this w[illegible]know, that whatever holds back his hand, it is no[illegible]lack of sympathy with our sorrow, it is not disre[illegible]gard for our confidence, it is not unwillingness o[illegible]inability to respond to our cry. All delay is the re[illegible]sult of his love, and is meant for highest good.

How beautifully Ruskin has clothed the thought "There is no music in a rest, but there is the making of music in it. How does the musician read the rest? See him beat the time with unvarying count, and catch up the next note true and steady, as if no breaking-place had come in between. Not without design does God write the music of our lives. Be i[illegible]ours to learn the time and not be dismayed at th[illegible]rests. If we look up, God himself will beat the time for us. With the eye on him, we shall strike the next note full and clear. If we say sadly to ourselves, 'There is no music in a rest,' let us not forget there is the making of music in it." So let us wait God's good time with no drooping faith, never doubting that his delays and our sorrows are the fruits of his love, and the preparation for larger blessings and deeper joy.

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
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ator Races Pennsylvania Train

LYING the *Bluebird*, a Moisant monoplane, C. Marvin Wood raced with a Pennsylvania rain from New York to Washington, D. C., n August 8. He lost the contest, but claims broken the no-stop record for a distance run. nerican distance record for continuous flight ade last April by Lieutenant Thomas DeWitt of the United States Army, who flew, with nant William Sherman as a passenger, from City to San Antonio, a distance of 224 miles, r hours and twenty-two minutes, without g his engine. Aviator Wood made his start point between Hempstead and Garden City, t 4.38 o'clock in the morning. The Pennsyl- train, bearing Wood's friends, newspaper re- s, and members of the Aero Club of America, rsey City a few minutes earlier. There was heavy fog that Wood, fearing to risk the sky- rs of Manhattan, veered southward, crossing oney Island, the lower bay, and Staten Island d the mainland of New Jersey. The car roofs special had been whitewashed, but there were different tracks on the Jersey side of the and Wood could not pick out the Pennsyl- road, nor did he once get a sight of the cars s racing, nor did the people on the train get pse of his aeroplane. The aviator tells in his words his ill luck. "I was almost from the very start. rising from Hempstead, I ed steadily till I found my- five thousand feet up above se blanket of fog. I swung ly to the right, and then my r stopped. I saw the Atlan- cean below me. It was an us moment for me. I worked tly at the engine. She caught stroke again, and I was saved r a watery grave. I did not the ground till I struck the oad tracks at New Bruns- . Near Trenton my engine dead again, but I managed art it. Passing to the east of adelphia, my engine once e gave out, but I got it started ight. From Havre de Grace asted from 7,350 feet all the to Baltimore. Finally, near hersburg, Md., my engine led, and I had to volplane to ground." Wood landed in a of wheat stubble on the farm Mr. John Diamond. Through phone at the house he talked Washington, and an auto e out to him. Toward night got the *Bluebird* in flying pe, and made a most beautiful ent on the field at Fort Myer, re he was welcomed by officers of the army, nbers of aero clubs and others. The train ched Washington at 9.45 o'clock A.M. Wood ld have reached Washington at 8.45, an hour lier, if his engine had not behaved so badly, and e had steered his airship straight for Washing- from Baltimore, which he passed at 8.05. If claim shall be verified by authority, Wood will d the American record for non-stop flying be- en two points. The heavy fog and uncertain tor encountered by the airship in its race with railroad train suggest the handicaps the apostle ntions to be reckoned with in the race of life:

Wherefore seeing we also are compassed about with so great loud of witnesses, let us lay aside every weight, and the sin ch doth so easily beset us, and let us run with patience the e that is set before us. (Heb. 12: 1.)

Backbiting Resulted in Misfortune

A YOUNG man in a large city was a clerk in one of its most important business houses. The ior member of the firm took a notion to him and moted him rapidly. When the head of the house s planning for his annual tour to Europe, he ited his favorite young friend to accompany him, h salary continued and all expenses paid. They d scarcely left the dock before the young man nmenced to fill the ears of the merchant with ticisms and slanders about the other employees the house. He thought he was making a great pression on his employer, and so he was, but was of an unfortunate character. On land- ing, the merchant said, "I expected to have you two months with me abroad, but you are such a mudslinger and scandalmonger that it has been with great impatience that I have endured you. You are envious, jealous, malicious, and inordinately ambitious. You make a bad companion, and you are not a good man for our house." He sent the backbiter home on the return ship, and the partners and employees were much surprised to see him home so soon, and the surprise was increased by a cablegram discharging him. He got exactly what was coming to him, and so does every man or woman who tries to get up in life by pulling some one else down, who tries to gain favor by the slinging of mud or whisperings of slander.

The poison of asps is under their lips. (Rom. 3: 13.)

Grafting Limbs in Surgery

BY a cablegram from London there comes an account of an address made by a New York surgeon before the World's Medical Congress giving a report of his successful experiments in grafting legs of dead animals on live ones, and his firm belief that limbs of dead men and women can be grafted on the bodies of the living. In his address the surgeon said: "I took the leg from a dead white dog, and grafted on a yellow dog whose leg had been removed. The yellow dog, with one white leg, now trots about thoroughly well. I have now three patients awaiting my return, to whom I hope to give new limbs taken from the bodies of persons accidentally killed." The grafting of organs and limbs of animals on other animals is not new. It may be that the science of modern surgery, with no end of marvels, may do what the delegate to the Medical Congress claimed: that limbs and arms will be transferred to living men and women from the dead, who no longer have any use for them. The transfer of one species of life to another organism in the vegetable realm by grafting was known in Bible times and is referred to as a symbol of the spiritual life which flows into and appropriates the human nature that is grafted into it. Any power the physical organism may have to adjust itself to or appropriate that which may be grafted upon it is suggested by this figure:

And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree: . . . thou wilt say then, the branches were broken off, that I might be grafted in. (Rom. 11: 17, 19.)

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AVIATOR WOOD IN THE BLUEBIRD

Signals Wife by Searchlight

PEOPLE of Huntington, Long Island, wondered why every other evening their homes have been lighted briefly by the rays of a distant searchlight which appeared to be conveying a message. The flashes came from the searchlight on a Providence steamer. Captain Harry Barrett, as he goes along the Sound past Huntington Bay, seeks out the house in which his wife and daughter Amy are spending the summer. It is in Huntington, some ten miles distant from the steamer's course. When the house is found two signals are flashed skyward and back, then after a pause three more. They convey to Mrs. Barrett and the daughter the message: "All is well. Good night." This searchlight brilliantly illustrates the domestic fidelity of the average American home. The bold pictures of the adventuresses and adventurers in the papers, the story of separation, of divorce, of alimony from hundreds to millions, though too many, are the deformed and diseased features of American society which are the exception. The real picture is the turning of the eye and the heart to the home where wife and children are and in the salutations of love that follow in obedience to this apostolic command:

Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. (Eph. 5: 33.)

New Children's Court Building

THE cornerstone of the new Children's Court House in Manhattan, New York City, was laid on August 11 in the presence of a distinguished gathering, Borough President McAneny presiding, and Isaac Franklin Russell, chief justice of the Court of Special Sessions, who selects and assigns to duty the judges of the Children's Court, making the chief address. Among other beautiful things Judge Russell said: "Within its walls no child shall be pronounced guilty of a misdemeanor or a felony or receive the brand of a criminal. The language of the penal law, the jargon of the jail, the shadow of the Tombs, the manacles of the turnkey—none of these will terrify or torment the child offender. Instead there will stand by his side and sit over him in judgment and follow him in punishment those who will administer to him in mercy, devoted men and women who will feed the hungry, wash away the stains of cruelty and disease, and say a prayer for the sins of the soul. To-day we, the judges and officers of the children's court, pledge ourselves anew to the service of the city, its justice and its mercy, its charity and its humanity." The cornerstone of the new building bears this inscription: "For every child let truth spring from the earth, and justice and mercy look down from heaven." Every inch of the building and every session of the court will incarnate the thought of the Psalmist:

Mercy and truth are met together; righteousness and peace have kissed each other. (Ps. 85: 10.)

Invested in Worthless Securities

A MAN died in a New Jersey village the other day, leaving securities of the face value of a million dollars, which were not worth a single penny. Years ago he read of a man who became wealthy through the sudden appreciation of stocks and bonds which had been considered without value. From that time he commenced the accumulation of worthless securities with the hope that by the sudden rise in value they would make him rich, but the rise never came, and he sent his good money after bad money, and at last left zero as his estate. It is not a usual thing for people to invest in worthless securities except with the belief that they are valuable and will become much more so. But this man deliberately threw his money away through his wild-visioned hope of gain. He is a sample of multitudes of men and women, who spend vast sums of money on things which are not only worthless, but positively hurtful to body, mind and soul. One or more billions of dollars go out into this waste every year. Those who waste their fortunes in worthless securities in the temporal or spiritual world ought to listen to the question of the prophet:

Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? (Isa. 55: 2.)

THE MENACE OF FIRE

BY MRS. SARAH W. H. CHRISTOPHER

ON MARCH 25, 1911, one hundred and forty-seven persons, chiefly women and girls, were killed in New York City in the ghastly Triangle Waist Company fire in Washington Place. On the afternoon of July 22 last a holocaust in the Binghamton Clothing Company's factory at Binghamton, N. Y., snuffed out the lives of thirty-one persons, mostly women.

Now it is a fact that these dreadful disasters, as well as many others of a similar nature which have taken place in factories throughout the country, might have been prevented if the operatives in these factories had been properly taught how to guard their lives. Of the truly practical suggestions from various sources that followed the Triangle fire, none, broadly speaking, has been enacted into law.

The Bureau of Fire Prevention of the New York Fire Department has placed a number of violations and put up a lot of non-smoking signs in factories. Fire drills have been instituted, even required; but all that is not getting at the heart of the matter. All the fire-drills in the world are not going to save lives if they are not enforced, if they are not executed regularly and promptly, and if they are not properly planned in the first place. Fire-escapes, no matter what their measurements or specifications, are not going to be efficient exits if the people in the building cannot get to them easily and without fear of tripping and going down under a stampede. Workshops are not going to be safe as long as they are permitted to be littered with inflammable material and as long as smoking and the careless handling of fire does not mean instant dismissal.

There are hundreds of workshops in which no fire drills worthy of the name are performed, hundreds in which exits are within the letter of the law, but utterly at variance with its spirit; where doors are locked while the workers are within, and many, many more where, with some slight unfortunate combination of circumstances, a far greater death list than that at Binghamton, or even that in Washington Place, might occur.

It is not only employers that are to blame. Odd as it may seem, many of the workers themselves are opposed to fire drills. These men and women are usually piece-workers. To drop their work for five minutes, or five seconds, means to lose money. In other cases it is mere laziness; they do not want to take the trouble to go through the drill, or they complain that after they have walked down the stairs or the escapes, they have to walk up again. Of course, such a position is due to ignorance of the risks they run every day; an ignorance which spares them at least mental terror if it adds to their physical danger.

Realizing the situation, and that some practical steps must be taken to lessen the great and imminent fire peril in which thousands must do their daily work, the Cotton Garment Manufacturers' Association recently appointed me fire chief to 1,500 girls in 150 factories of Greater New York. In the factories my power is absolute. When I enter one, always unannounced, I sound the fire alarm, and instantly all work must be laid aside. If this is not done on the dot, I have been given full authority to discharge or discipline, as I may see fit, any employees who do not obey the fire laws, and I am careful to do it to make an example. When work has been stopped, I put the employees, and employers also, for they frequently need it as much as the operators, through various fire drills, those which I think best adapted for the needs of that special factory.

MRS. CHRISTOPHER SHOWING FACTORY GIRLS HOW TO HANDLE FIRE HOSE

MRS. CHRISTOPHER INSPECTING A FACTORY WATER-TANK

Mr. D. E. Sicher, president of the Cotton Garment Manufacturers, selected me for the work, I suppose, because I had been previously working under Fire Commissioner Joseph Johnson of New York for some months as the only woman inspector of the Fire Prevention Bureau, and even before I took hold of this work, I had been for a long time, all last summer, in fact, investigating for myself methods of fire prevention in the factories, and my experience as an operator in a sweatshop was only one of the many means I took to find out just what the real conditions were on the inside. I think now that I know just what to do when I go to a factory building.

The first place I inspected when taking hold of my present job was an old six-story building on the lower East Side. It was a typical sweatshop. The building itself was a veritable fire trap. There were about twelve hundred employed in the building, most of them being girls and women. On the ground floor was a saloon and a dirty restaurant; on the next floor a paint shop, forming a splendid place to start a big fire. The floors above were occupied as clothing establishments. There were no fire extinguishers. I found a few pails with no water in them. The floors were crowded with machines together that the women almost touched each other as they worked. you could find any trace of them, the aisles were practically blocked goods, and almost the entire floor in the work room was covered with inflammable cloth. At the rear of the floors I found the pressing-tal the old-fashioned heating-stoves for the irons placed hard up agai wooden partitions. The stoves in many cases were red hot, and the roo was close and stifling. The stoves were absolutely unprotected, and irons might at any time start a blaze, so carelessly were they left I found that many of the doors opened inward, that the stairs were and, in some cases, blocked up with boxes and goods. This first buildi I officially inspected, I think, was the worst one I have yet seen, althou ditions in many of the new so-called loft buildings are by no means should be. Things were soon changed around the first factory I inspec made report of th ditions to the ass with recommendati to what should be and it wasn't long the owners were pelled to start at th of making the plac I shall soon have back there and inspe work that they have

The next building ited was a twenty factory, and the conc were quite different what I had seen i first place. The bu was equipped with m standpipes and spr system. The employee a fire drill which wa fect. In fact, cond there could not have bettered.

In one of the roo found that the ma was anxious to warn employees of the da of fire, and not havi regulation fire sign ar he improvised one w read like this: "No s ing, spitting, or fli allowed by order of Board of Health. thought that the Boar Health would have difficulty in enforcing at order.

What the Cotton r- ment Manufacturers' Association wants to do i to provide means to lessen the possibility of fire in factories of its members, and when fire does occu o provide means by which every soul in the building get out safely. That is my work.

The drills I am having include the organization of employees into squads, and marking off for each sq the nearest route out of the building. Then I hav organize fire-fighting squads among the men employ teaching them to handle the fire-extinguishers and hose, and how to manage the sprinkler system. Un r my supervision the employees of each floor are org - ized and given in charge of the forewoman. A mon r is appointed to take charge of the squad designate use the fire apparatus.

Certain employees are detailed to take their posts t the head and foot of the stairs to keep the lines mov orderly. The workers are instructed that at the fi touch of the alarm they must hold themselves in rea ness to obey the instructions of the forewoman.

Any building under these conditions can be empt in a few minutes. There is no need of panic. There no chance for loss of life or injury, and the drills are easily learned that after they are repeated a couple times the workers know just what to do, and in case fire would probably be out of the building before th knew whether there was really a fire or only a drill.

My work, of course, has just begun. There is mu to be done before the factories under my care are as sa as they should be, but in time I hope that we shall have drills in all of them a the proper precautions taken so that there will be absolutely no danger to t women who have to work in these places.

As to concrete suggestions to increase safety in factory buildings, I belie the following of the utmost importance: True fireproof construction; regul fire drills, planned in relation to exit facilities and rigidly lived up to, wi punishment or dismissal for laxity, and, perhaps, reward for promptness a efficiency; exits of sufficient number to empty each floor rapidly and witho undue crowding; wherever possible, fire-escapes in the form of bridges adjoining buildings: these I believe to be the most effective escapes in t world, for the occupants of the building on fire can readily pass by means o them to a building entirely unaffected without going either up or down, an they know that they can do this and are thus relieved of dread; all escapes lev with the floor, and without obstructions separating them from it, such a window-sills and door-sills, doors opening outward, and, of course, unlocke floors, tables, and machines clear of litter or inflammable material to the la possible degree consistent with the work; a well-drilled fire brigade workin independently; constant supervision; constant watchfulness.

VING LOYALTY TO GOD*

DAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

HE Decalogue is not some far-off curiosity of ancient literature, but the very cornerstone of our Christian civilization, tinian adopted the Ten Com-ent- as the basis of the great Code, and the Emperor Charle- and King Alfred adopted them basis of their great codes, and ree codes are a large part of ommon law" of Christendom. uld all, therefore, seek to know ut this wonderful Decalogue, lawgivers have counted appli- o all times and lands. Surely y reasonable explanation of its al adaptability is that which ble gives in both Testaments, , that it was made for man by who made all men. No other nade in the same age is ap- or even known by the people

place where God proclaimed niversal constitutional law to man race was one that would we and grandeur to the procla- —a rugged mountain top.

time when the Decalogue was was fifty days after the Pass- nd the Exodus. This gives us ord Pentecost, which God cele- fifty days after the "Last Sup- y the gift of fire. The Holy came in power on the anniver- f the giving of the Law, proba- proclaim the fact that when the Spirit fills a man's soul, he obeys mmandments freely and gladly, e he loves what God loves and what God hates. Only so can e "free from the law." He is free to disobey it, but only to t freely.

most important time-aspect of vent is that the commandments not new laws, originated at the they were given to Moses, but as old as creation, a part of the nature of things. Was it not for Cain to murder before the ogue was written and before were any Jews? Is it not just rong for a Gentile to worship or steal as it was for the Jews? e questions, like a flashlight, the fallacy of the theory that Decalogue was a code originated the Jews and applying only to . The adoption of the Decalogue e basis of all modern legislation nother sufficient answer to that cy.

e are following that convenient ne for the development of any n logically which may serve as erpetual question-book: Where? ? When? What? Wherefore? have now reached "What," but cannot improve on the dramatic of Exodus 19 in describing the ts that led up to the giving of the on Sinai, and so we turn to erefore?" That opens up the rines and duties of the lesson—in case, duties to God as expressed he first half of the Decalogue, se middle period is after the ds, "Remember the Sabbath day to it holy." That first part of the th commandment refers chiefly to es to God and so belongs with t precedes it.

he remainder of the fourth com-dment is devoted to duties of man nan, all the week—to labor and ; of parent and child; master and ant; native and alien. These facts some hard knots of controversy, ving what part of Sabbath observ-e, being a duty to God, is not to be ded in human law and law en-ement, namely, the religious ob-ance of the day. And there is no anywhere to-day to put civil com-

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NTERNATIONAL SUNDAY SCHOOL LESSON for ay, September 7, 1913. The Ten Command-s. Ex. 20: 1-8. GOLDEN TEXT: "Thou love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, with all thy mind." Luke 10: 27.

pulsion behind the command 'to "keep the Sabbath holy." In days when religious acts were forced, Charlemagne first, and Cavaliers and Puritans afterwards, required church attendance by law; but no such laws have existed for a long period, and there is no danger that any such laws will ever exist again, any more than there is danger of witch-burning. In our Sunday laws we compel men to stop work but not to worship.

There is another most important thing to b. said about the Decalogue as a whole. Both Moses and Jesus summed up all the commandments in two great commands: Love God, Love man. And Paul summed up the whole law in love, when he said, "Love is the fulfilling of the law." And let us not forget that when Jesus gave the Golden Rule he said: "This is the law and the prophets." This explodes the fallacy of those who have contrasted the law manifested at Sinai with the love manifested on Olivet. But really, the Beatitudes and the Decalogue are but two aspects of the same divine love, both seeking for our sake to win us from the misery of wrongdoing to the joys of rightdoing.

To save the children from the sorrows that follow disobedience to divine and civil and parental law, and especially to cure at the root the habitual lawlessness of our cities and towns, we need to remind the young that as fathers' and mothers' laws are made of love, as they well know, so God's laws are "for our good always," to keep us out of trouble; and that the true laws of the state are also like the rails on which the train goes forward smoothly and safely, keeping us from jumping the track to our own destruction.

As the naturalist becomes enthusiastic in the discovery of God's natural laws of planets and plants, so the moralist should exult yet more in discovering the higher moral laws of righteousness and gladness in the soul, and should sing with the psalmist, "O how I love thy law! It is my meditation all the day." And as Jonathan's love was most fully shown in the arrows of warning, so God's love is shown in nothing more clearly than when he warns us and even commands us not to do the things which will destroy us, body and soul. "God is love," and never more truly so than when he safeguards us. Mr. Thomas Storrs Waterman says: "Show me the man whose ancestors, paternal and maternal, have for ten generations kept the commandments and I will show you the best brain and the purest blood on the face of the earth."

The first commandment requires singleness of worship: "Thou shalt have no other gods before me." Does "before me" mean "in my sight," or "above me in esteem"? Both. The question of idols is not yet reached. This command fits all lands and all grades of intelligence. It means that God must be supreme in our hearts. When there is a contest whether we will do his will or that of some other person; whether gold or God shall be highest in our affections; whether we will sacrifice righteousness for office, or conscience for pleasure, it must be the fixed habit of our lives to be loyal to God against all comers.

The second commandment requires spirituality in worship: "Thou shalt not make unto thee any graven image." Idols in nearly all cases are set up at first as visible symbols of an invisible God, to make it easier for the mind to worship. But it usually happens that instead of serving as guideposts to point the mind to God, these idols serve as bars to keep men's thoughts from going any farther.

This commandment against idolatry should prompt three thoughts in us: first, a thought of gratitude that our

Continued on next page

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SUNDAY SCHOOL LESSON

Continued from preceding page

own European ancestors and millions more have been turned from the worship of heathen idols since Jesus was born in Palestine, which was then the only country in which the people worshiped the true God; second, a thought of helpful sympathy for the millions who still worship heathen idols blindly and sadly in Africa and Asia and the islands of the sea; third, a thought of helpfulness for those in Christian lands also who superstitiously worship images, originally intended to be only symbols, but which have become to many real idols. The days of the week, each reminding us of some false god our European ancestors worshiped—the Sun on Sunday, the Moon on Monday, Tuiske on Tuesday, Woden on Wednesday, Thor on Thursday, Freya on Friday, Saturn on Saturday—should prompt us to daily prayer and weekly gifts for the saving of those who still live in terror of hideous images "which see not nor know," missing all the joy that comes to our homes from trusting, loving and obeying our heavenly Father and Jesus our Saviour-King.

We leave the fourth commandment, save verse 8, to which we have already referred, to be treated with other duties to man in the next lesson, and close with practical words on the third commandment.

Thou shalt not take the name of the Lord thy God in vain. The writer in frequent addresses to high schools on "The Essentials of Manliness," speaks of profanity as a triple illustration that bad morals are bad manners, that what is wrong is rowdy. The first essential of manliness is consideration for others, and the swearer violates this when he slaps decent people's feelings, which is worse than slapping faces. If a group of boys were talking together, and one of them should say ugly words about another boy's father, we should say he was a rowdy. But it is even more ungentlemanly to say ugly words of my heavenly Father, who never makes a mistake. Swearing is also inconsistent with the second essential of manliness, a good vocabulary. Men swear in a great majority of cases, not because they are angry or wish anybody ill, but because they want to speak strongly, and haven't enough words whose meaning they understand to express themselves, and so fill up with oaths.

Swearing also violates the third essential of manliness, a quiet independence which makes one refuse to do things when there is no reason to do them except to mimic the folly of somebody else. Nobody ever began to swear because there was any reason to do so, but only because he was a mimic, which is not man-like but ape-like.

Maintain your rank, vulgarity despise;
To swear, is neither brave, polite nor wise.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—AT THE World's Sunday School Convention in Zürich there were very helpful conferences on how to conduct men's classes, led by Mr. W. C. Pearce, of Chicago, the international leader of adult class work. He gathered at the front all the men in the audience who are officers and members of men's classes and led them skilfully in the study of the lesson about Moses killing the Egyptian. It was not a lecture or sermon, but a lively conversation developed by reviewing, examining and developing questions. He was not disturbed by differences of opinion, nor led aside by irrelevant remarks. He took good care to make an impressive close in the last five minutes. (The teaching had been preceded by such business as could not wait for the week-day meeting of this organized class, which had a president and secretary and many committees, with some altruistic work for all members to do.) After the teaching a man arose and said he envied and admired those who could develop class conversation by questions, but that he was handling a class of five hundred men by giving them a straight talk on the lesson. He could not know intimately all members of so large a class, but this was provided for by appointing "captains of ten." The experts in class work generally insisted that the teaching of men's classes, as of all others, should be the question method, and smaller classes were favored; but the leader of this "Round Table" believes that big classes of men have a strong attraction and will draw many who would not come to a small class if only for fear they would be questioned and be led to expose their lack of proper Bible instruction, which they regret and seek to mend. There is need of both kinds of classes for two kinds of teachers and two kinds of classes.

—A MEN'S CLASS needs something besides Bible study—especially some ways of applying what they learn in useful action. Besides a full set of officers there should be a committee on new members, with the understanding that all would help in that; and a committee to visit sick and absent members, which should have access to flowers and a relief fund to be carefully administered; and a committee on athletics and recreations; and a committee on work for boys to furnish "big brothers" for the juvenile court and teachers for boys' classes; and a missionary committee to keep the class informed on foreign and home missions and advise as to contributions for both; and a good citizenship committee, not to drag the class, as such, into party politics, or law and order work, but to enable the class to speak—in union with other men's classes if possible—to the government of city or state or nation, as of old prophets and apostles spoke to kings of "righteousness, temperance and a judgment to come."

—MR. FRED B. SMITH, the great Y. M. C. A. leader, in his speech at Zürich, held out as a call to men and boys to service through the Sunday school a worldwide vision of what the Sunday schools of the world might and could do with more men and boys to help: 1. Abolish the bar-room the world over. 2. Secure economic justice on Bible principles. 3. Suppress the "white slave traffic"—a man's job. 4. Carry the missionary movement to triumph since Christianity must be everywhere or nowhere at the end of the conflict of religions. Rev. W. A. Brown, a moral twin of Fred Smith in a similar world vision, showed that Christianity is (1) dominating the commerce of the world; (2) dominating its scientific research; (3) dominating its social service; (4) will dominate the world through foreign missions, which brings us together more than anything else, for it is too big for any one denomination to do alone. And in this saving of the world the Sunday school is our best entering wedge. Men must stop the decrease of boy attendance at Sunday schools, for partly as a consequence, no doubt, juvenile crime is increasing two and a half times as fast as the population. The writer in referring to the boy problem as a man's problem also showed that the habit of Continental Europe to graduate boys and girls out of Sunday school at fourteen is a most fatal mistake, since the new explorations of adolescence show that is the very time of all others when both boys and girls need just the help that is afforded by a Sunday school teacher and class fellowship and comradery and protection.

—HOW SUNDAY SCHOOLS are planted on the frontiers of civilization in the home mission field is specially told by a homespun hero, Mr. Robert F. Sulzer, in a small book entitled *Planting the Outposts*, published by the Presbyterian Board of Publication, Philadelphia, Pa. It is a good book to put in the hands of boys who like heroic action, and it may be hoped that it will prompt some brave boys to "go to the front" in a fight for a "better country" here and now.

—ADDRESS QUESTIONS and suggestions to Rev. W. F. Crafts, 206 Pennsylvania Avenue, S. E., Washington, D. C.

Called Higher

Mrs. E. F. Jackson, of Pittsford, Vt., was called home April 18, 1913. She was a devoted Christian dearly loved by all who knew her.

Mrs. R. A. Smalling, of Kewanee, Ill., passed away May 18, 1913, at the age of 79 years. She was long a member of the Methodist Church.

Mrs. Catharine Collins, of Saybrook, Ill., was called home in the eighty-fifth year of her life. She was a woman of lovely Christian character.

Mrs. Mary C. Spiers (52), of Topeka, Kan., died March 26, 1913. She was an earnest and devout worker in the Methodist Episcopal Church.

Mrs. Isabella Ferguson (71) passed away at her home in El Paso, Texas, February 2, 1913. She was a native of Edinburgh, Scotland, an earnest Christian all her life.

Mrs. Elizabeth Pearl Alsbury (27), of San Antonio, Texas, was called to her eternal home, April 28, 1913. She was a lady of beautiful Christian character and a faithful member of the Presbyterian Church.

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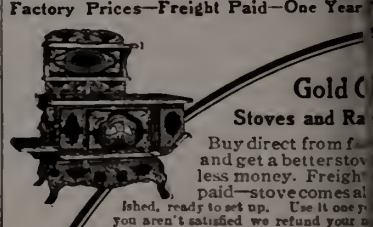

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BY MARGARET E. SANGSTER, JR.

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nd the beginning of autumn
a stretch of weather that
the sunburn to
at are vacation-
he seashore, and
kle of life to eyes
enjoying them-
the mountains.
the slums of our
re is neither sun-
r the joy of life;
end of the season
e children worn
heir struggle with
t, unable to face
hot breath of the
g summer. So
ffer and die, these
little ones, when a
ys of fresh air might save

Margaret E. Sangster, Jr.

is a letter that may interest
is from the mother of a boy
nt his vacation at Mont-Lawn.
tes:

a few lines to tell you how
uch obliged I am to you for
ndness to my little son. I don't
ow to thank you for keeping
ast August I had to undergo
e operation, and, of course, I
where to send my boy, so I had
e out of the hospital before I
rong enough. The result was
operation much worse than
st one; in fact, the doctor had
ttle hope for me unless I could
myself content about my son.
ent to THE CHRISTIAN HERALD
ked them to keep my little one.
onsented, and now, thank God,
spared! The operation was a
, and you do not know what
eans after suffering for nine
I feel that THE CHRISTIAN
D Children's Home has cured

letter is a different kind. A
came with it.
am a stenographer and know
a vacation means; but this year
not going to get one, so I felt
some child would enjoy the
I might have used. I am sure
poor baby of the slums needs
air, and I hope that my gift
ake such a thing possible."

. . .

ave just been watching a new
ment of children get started
Mont-Lawn—eighty pitiful little
with sad, unbelieving eyes.
as I mingled with the crowd,
of them spoke to me.
e been t' Mont-Lawn before,"
one little girl joyously, "an' I
t—I do! All through the winter
membered the songs, and the
s, and the things to eat. An'
ear teacher says I can be in the
house I was in last year—I'm so
"

tired-faced mother, with two
and threadbare but painfully
boys, touched my arm:
wonder," she asked, and her
trembled a little, "if they'll miss
They've never left me before,
very night I hear them say their
ers. I can hardly bear to let
go, an' yet, miss, they're
. Why, they went t' school all
er, an' this summer they've been
in' me do my sewin' work. Dear
s, they'll need the rest; but—I'll
them."

small girl in the corner was sit-
all by herself, clutching a round
spaper parcel in her arms. As I
ped near her, I heard her hum-
a little song of her own inven-
This was the song:

'm goin' away,
way to Mont-Lawn;
Where the birds are, and the flowers.
nd there's a brook, too,
nd trees, and a lady,
What calls me "dear!"

She saw me and stopped short, round baby eyes very wide and surprised. I felt that I owed an explanation.

"I was listening to you as you sang," I explained.

"Yes," said the tiny child, "I always sing when I'm happy!"

"Why are you so happy?" I asked. It was an unnecessary question.

"'Cause I'm going away," she answered me, "t' Mont-Lawn. Mont-Lawn is country. Did you know that?"

A girl was walking across the floor with a curious compound of pain and pleasure on her small round face. Her finger was in her mouth. She paused in front of me expectantly.

"What's the matter?" I inquired.

"A toothache," she answered briefly. "A awful toothache that makes me feel like crying. Did you know I was going to Mont-Lawn?"

"Yes," I responded, "but aren't you afraid that you will feel badly while you are away—on account of the tooth, I mean?"

A look of indescribable scorn passed over the child's face. It wrinkled her small nose and curled her rather pretty mouth.

"*You* don't know," she informed me. "I'll be too busy an' happy to have a toothache."

Do you see how much everybody loves Mont-Lawn? The kiddies love it, and the mothers love it and hard-working girls make sacrifices for it. And I am sure that there is One who loves it more than anybody else could—One who sends his flowers and trees to decorate the place, and his breezes to refresh the tired children who hardly know what a breeze is. And he gives them their daily bread, for he puts beautiful thoughts into kind hearts, and when a beautiful thought enters a kind heart it means that some CHRISTIAN HERALD friend is going to help the little children to find their way to the healthful, happy country, the land of their dreams, the Children's Paradise.

The heat rolls over the city,
As a cloud goes over the sun,
And the people are praying, anguished,
That their life work will soon be done.
And the children moan in the darkened nooks,
For a breeze, or the feel of dew,
That is waiting for them in that wondrous place,
Mont-Lawn, which they owe to you.

Do You Know Your Bible?

THE July Honor Roll and the correct answers to the questions of List No. 7 will appear next week.

This month's questions are about war and peace.

New Questions, List No. 8

1. In what passage is God implored to scatter those that delight in war?

2. Find mention of men who are averse to war.

3. Who was forbidden to build a house of worship because he had been so much engaged in war?

4. Who was said to have shed the blood of war in time of peace?

5. Find the statement that war followed the choosing of strange gods.

6. Find three Old Testament references to God as marching.

7. Where is a book of wars referred to?

8. What is said to be better than weapons?

9. Find four prophecies of or references to the end of war (or battle).

10. Abundance of peace is promised in an Old Testament passage to a class of people who both the Old and New Testament declare shall inherit the earth. Find the reference.

The Good Things Some Folks Have

At breakfast today, perhaps a million children found Puffed Grains on the table.

Crisp, toasted grains, puffed to eight times normal size. Grains that taste like toasted nuts.

At dinner today, on many a table these grains were served in soup. And many another housewife used them as a nut-like garnish for ice cream.

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The Quaker Oats Company
Sole Makers

(447)

G I G N A C

Continued from page 773

"Really?" Mrs. Vansittart tried to keep him talking. His thin little face lighted wonderfully at times, and his voice took on unusual tones, which often told her far, far more than did his words. It was a strange voice for a boy, light and thin and flexible, its notes a pure contralto, totally lacking in the baritone quality his years seemed to demand. Not that it was easy to discover the years of Gignac, however. His figure was young and small and curiously undeveloped; yet the shaping of his hands and feet, their perfect fitness for his size, seemed to denote that he had reached the limit of his growth. Moreover, his eyes looked old.

Now, as the elevator slid smoothly upward, he nodded without speaking. That was another curious thing about Gignac. Although the long hours of waiting for a passenger must have tried his patience to the uttermost, must have made him long, indeed, for any society that was not his own, yet he never answered futile comments on his earlier phrases.

At the door of the car, however, Mrs. Vansittart halted.

"Browne has been telling me about your brother, Gignac."

To her surprise a scarlet wave rolled up across his cheeks. She had not looked, even in Gignac, for a grief so permanent, and she half regretted her words.

"Yes, madame."

"It was good that you could come to take his place here."

"Yes, madame."

"Was he the only one besides yourself?"

"No, madame. I have a little, little sister and a little brother," Gignac told her.

She noted the difference in the phrases, realizing the distinction in age that they implied. Then—

"And a father and a mother, I suppose?" she queried.

"No, madame. My mother died at the coming of my little sister. My father never recovered from the news about Raoul. His heart was weak."

"Poor Gignac! That makes a heavy responsibility for you. But who takes care of the babies?"

"I do, madame."

"Gignac! But not when you are working here?"

"Every other day I have the morning and the evening," he reminded her. "And the little brother is five, and discreet."

"Poor little baby!" she said slowly, and the lengthening pauses were the measure of her pity, a pity that was by no means all for the "discreet" baby boy. "But do you mean you cook for them and—and all?"

Gignac nodded, his face flushed and overcast. It was plain to his questioner that he dreaded to make a confession belittling to his boyish dignity. However—

"Myself, I make the whole ménage," he told her simply. "But what of that? I like the little babies."

Mrs. Vansittart looked as she felt, perplexed. It would spoil Gignac, for herself and for all the other people if she feed him too constantly. None the less, she longed to be of practical use in helping his slim shoulders bear his heavy burden. Accordingly—

"Some day I shall come to see your babies," she told him lightly.

His face refused to brighten at her suggested coming.

"Madame will find it far from here, and very hard to reach."

And Mrs. Vansittart went her way, pondering, perhaps a little hurt. Even an elevator boy, after months of service, has it in his power to hurt one; and this was the first time Gignac had shown anything but buoyant pleasure in her presence.

The next afternoon, however, coming up from luncheon, she found Gignac his old self, yet a shade more enthusiastic than it was his quiet wont to be.

"Such a beautiful baby has come to Number Four!" he told her breathlessly, before she was well inside the car.

"A baby, Gignac?"

This time, instead of disregarding her echo, he took it as a text for renewed enthusiasm.

"A little girl of four, madame, pretty as a fairy and clothed like a little queen." Gignac always had an eye for clothes. His own uniform was invariably spotless and creased to perfection; and he showed a respect for frilly trains by no means common to his class.

"Is she to stay long?"

"The nurse says yes. She will be here all the winter. And she is as good as she is beautiful."

"Really, Gignac," and, in spite of Gignac's possible feelings, Mrs. Vansittart laughed outright; "the baby seems to have made a sudden conquest."

Gignac nodded gravely.

"How could she help it, madame, when she put her little hand in mine and wished me good day in the real French of Paris?"

"She is French, then?"

And Gignac answered simply: "But yes. How else?"

Less than a week had passed, when Mrs. Vansittart also fell beneath the baby's spell, as, indeed, did all the other inhabitants of the new wing. One could not very well do otherwise; the child was so pretty and so well-mannered, she accepted their adoration so as a matter of course. However, it took some breadth of mind for Mrs. Vansittart to admit the baby's charm, since, as she laughingly explained to Browne, her own nose was out of joint entirely. And it is something to be first favorite of anybody, even of one's lift boy.

That the tiny girl had been elevated to that place, no one living in the wing could doubt. She was that rare being, a young child who did not abuse her freedom, and freedom she had in plenty. What she lacked otherwise, Gignac gave her. Nowadays, his car was always halted at the fourth floor, where the two good cronies, child and almost-man, met and whispered together by the hour, while the nurse sat by, on guard. They told each other stories unnumbered and interminable. With the deftness of his race, Gignac cut out wonderful dollies and dogs and houses from newspapers, from old menu cards, even from bits of board. She fondled them, and treasured them, and, in return, she wove a flower into the buttonholes of his brown uniform, or brought the sash from her best wax doll that he might wear it for a necktie. Sometimes, if she were very good and the nurse were very busy, she spent a rapturous morning, riding up and down, perched in the chair in the corner of the lift. As the days went on, Gignac turned the angle of the chair a little, and taught her to read the figures on the indicator. After that, they never wearied of their one pet game in which Gignac was too deaf to hear the bell, and she was forced to tell him when it rang, and where.

* * *

A month later, there came the fire in the new wing.

It started just before nine, one night, started in the west end of the fifth floor, and the wind had been blowing from the west all day, blowing hard. Not that anybody really thought much about danger, though. The wing was as fireproof as such a place could be, and the general imagination stopped short at discomfort. However, between smoke and water, there would be enough of that.

Strange to say, Gignac, on the ground floor, was one of the last to know about the fire; and, when all the bells above his head went ringing at the same minute, he stood and gazed at his annunciator, sure that his signal line had fouled. It was only for an instant, though. The next instant blew a puff of smoke into the shaft, and Gignac understood. Before it seemed possible that his senses could have rushed the message to his brain, his car went flying upward, smoothly and steadily as ever, but many times more swift.

Fifteen minutes later, the shaft was black with smoke, and the space about the ground-floor door was black with people, all harping upon the selfsame theme.

The assistant manager, puffing with excitement and smoke, came hurrying towards them.

"All here, and safe?"

"Yes, thank God!" somebody said devoutly.

The assistant manager turned to Gignac.

"Everybody is out?"

"Yes, sir."

The assistant manager's eyes swept the little group.

"I don't see the Langevins," he said.

"They went out early, the maid told me, sir, and they have not come in."

"And they took the child?"

"She said so, sir."

But some one contradicted.

"I heard her chattering to the nurse, not an hour ago."

"Where is the nurse?"

"She told the child that she was going out. I heard her, and then I heard her shut the door."

"Then—" The pause seemed ominous, when one saw the black, black smoke rolling now from all the upper windows of the wing.

For one instant, Gignac, white to the lips, stood swaying to and fro, as if about to drop there where he stood. Then he stiffened sharply, and stepped inside the car, whose upper grill-work was beginning to show red.

"Gignac!" It was Browne who spoke, and curtly. "Do not go. It is too late now. Besides," his glance moved from the white, set face to the black, black smoke surrounding it; "besides, you can't."

Gignac took refuge in the French impersonal which has crowned more deeds of simple heroism than the French Academy has books.

"One always can," he said.

And then the car shot upward, to vanish in the smoke.

None of the watchers knew whether it was gone for seconds, or for years. What they did know was that, at the end of all things, it reappeared again, a badly smoked and frightened baby huddled in a corner of the floor, and Gignac, gasping, at the lever. Before the waiting crowd could fully seize the joy of the appearing, though, the cheers broke off sharply and ended in a moan. In the final minute of its usefulness, the gearing had given way under the intense heat. With a rush and roar, the loosened car shot past them and crashed down on the basement floor.

* * *

Gignac, his left leg dangling limply, looked into Browne's eyes, when his kindly chief bent down to lift him.

"The baby?" he asked briefly, first of all.

"Safe and sound, thanks to you, Gignac. But you've been hit hard, poor old man."

Gignac nodded. Fear lay in his eyes.

"Is it the hospital?" he asked.

Browne tried to speak cheerily.

"Just at first, till they can look you over."

The fear in the eyes increased to terror, panic. Browne, watching, could not understand. Gignac had made no moan to show he was in pain. He was not one to funk; not, that is, if Browne knew anything of men.

Continued on next page

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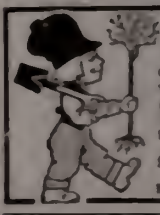

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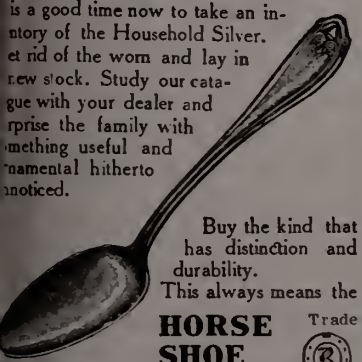
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GIGNAC

Continued from preceding page

The panic-stricken eyes appeared to be in search of something, some one. Browne bent lower.

"What is it, old man?" he asked.

"Is Mrs. Vansittart here?"

As a matter of course she was. Now she stepped forward.

"Here I am, Gignac," she said gently.

Gignac's hand shut upon her skirt.

"Don't leave me," he begged; "not at the hospital, not all through."

Wondering, Mrs. Vansittart started to reply, to reassure him; but before she could speak, the clutch upon her skirt had tightened, and—

"For the love of mercy!" Gignac had added.

She rode with them in the ambulance, Browne steadying the broken leg, but Gignac's head against her shoulder. On the way Gignac scarcely spoke; when they lifted him out, though, the terror came back into his eyes.

"Just you," he begged her piteously. "Not Browne, nor anybody else."

What could she do but yield? He was so slim and young and fragile, so pitiful in his dumb, desperate terror of all that lay ahead of him. Close beside him, she went up the steps; but she paused on the threshold long enough to say, quite low,

"Wait here, please, Browne. It may be I shall need you." Then the door swung to behind her.

. . .

Fifteen minutes later, Mrs. Vansittart understood.

Afterwards, when the leg had been set, and Gignac had been carried to the room and bed which Mrs. Vansittart had chosen, she sat down beside the bed and laid her hand on Gignac's arm.

"Tell me all about it, dear child," she said gently.

And Gignac told, sobbing a little now and then, less for the pain of her broken leg than for the agony of her broken maidenly reserve.

She had been wicked, perhaps; but what else could she do? Raoul had died: and then her father, two days later; and there were two babies. And always they had lived comfortably. She had never known how to work, except to keep her father's house. And if she went out to service there were still the babies. And Raoul had taught her to run his car. She used to go to see him nights, when the place was still, and he had shown her then, just for the fun. He used to say, only in a joke, of course, that if anything came to him, she could do his work. And, alas, what else was there for her to do? There always were the babies, and there was no money in the bank to give her time to learn a trade. And so she had cut off her hair and put on Raoul's outgrown clothes, and— But madame knew about the rest.

Later, after a little time, when pain had taken away her power of speech, she looked up into Mrs. Vansittart's face again. All the terror had gone from her eyes by now. In its place was infinite appeal.

It was very wicked, very bold; but the good God was merciful, and he had an understanding. Did Madame think that Browne would keep the place till she was better?

LIVING IN CHRIST

Continued from page 770

on he felt like a traveler in the Alps who, climbing higher and higher, sees ever new heights before him. But he reached forth! And he gloried in the thought, One day we shall know!

In the meantime this is certain: no man can form a just conception of the spiritual life until he enters it. To stand without and ask an explanation is like contemplating a painted window from the open street. Get into the sanctuary if you would have its beauty break upon you! "He that doeth my will," said Jesus, "shall know the doctrine." It is as if he said, "Take my hand, and I will lead you into life; and you shall see the mystery and the glory of it."

I do not know why my friend did not quote the whole of the text: "For me to live is Christ—and to die is gain!"

The world is seeking gain. The people who jostle us in the street are striving for it; gain of gold, of honor, of selfish emolument. To gain a little yellow dust that shall sift through the fingers at last! These are gains that perish with the using. They end in loss. But the things which Paul counted "loss for Christ" were destined to be gain forever. "What shall it profit a man if he gain the whole world and lose his life?" Or what shall be lost if, losing the whole world, he gain it?

In the article of death, when earth's substance passes like the baseless fabric of a dream, then, says Paul, comes gain! Death itself is gain, because it introduces the soul to eternal life.

Oh, what is that? I wish I knew. How easily we say it: "Eternal life!" But who shall define it? Who shall explain it?

Did you ever look up at the stars and on through the interstellar spaces and wonder, "What is beyond?" So, dreaming dreams and seeing visions, we gaze through the promises which illumine the great mystery of death and wonder what eternal life shall be. "Now are we sons of God; but it doth not yet appear what we shall be." For "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him!"

ANSWERED PRAYERS

A CANADIAN reader, A. G. E., writes: "I wish to acknowledge through your Answered Prayer column the wonderful way God has answered my prayers. I feel so ashamed of my lack of faith, but I know God understands. He not only answered, but gave more than I had courage to ask for. But the answer seemed to come only when I was willing to do the thing I said I could not do. Yet God has not required me to do that; it seemed to be the willing spirit he required. The column is such a help, and the Glad Game is so helpful, too."

Here are some records of definite answers to prayer in practical matters. E. B. K. writes from Middletown, Ohio: "My prayers were answered for the success of my son in final examinations, and again that he might find suitable employment along his line. God is good to us if we only have faith. I enjoy the Answered Prayer column."

M. A. M., of Nevada, Mo., writes: "We had a fearful drought. We prayed for rain, and last night it came. For several hours it fell. Oh, how good it looked just to see water! The loving Father, who holds the clouds in his hands, sent the rain."

Acknowledgments of answers to prayer have also been received from:

A Believer, Emporia, Kan.; Mrs. J. M. H., Walterboro, S. C.; E. B. S., Danvers, Ill.; M. K. M., West Philadelphia, Pa.; Mrs. B. H. R., Indiana, Pa.; Mrs. R. G., Stella, Neb.; Mrs. D. M. N., Syracuse, N. Y.; E. D. S., Liberty, Texas; Mrs. J. E. W., Bloomington, Ill.; Mrs. H. R. A., Millstone, N. J.; H. W. E., Romulus, N. J.; C. D., Philadelphia, Pa.

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THE CATHOLIC CHURCH IN POLITICS

Is There a Catholic Lobby?

From the Christian Standard, Cincinnati, Ohio, August 2, 1913.

IN SEVERAL States of the Union and in Washington, D. C., there exists what practically amounts to a Catholic lobby, and it is now being openly agitated that such lobbies should be systematically maintained. The Kansas City *Journal* of May 19 last, under great scare headlines on the front page, reports Bishop Lillis, in an address to the United German Catholic societies at Roanoke, as advocating the maintenance of a permanent Catholic lobby at Jefferson City:

"I approve very much of your efforts to protect the interests of the church while the legislature is in session. The bankers and other interests have representation at Jefferson City. The Catholic Church is one of the largest property-holders in the State and should be represented there all the time. . . .

"I am sorry to say that there are times when the church badly needs representation in the legislature. During the last session a resolution was introduced calling for an inspection of the sisterhoods and convents. I shall dismiss this subject here with these remarks: Neither the sisterhood nor the convents depend upon the State for maintenance, or even a small appropriation. They are essentially private institutions, and therefore this resolution was the outgrowth of bigotry based upon ignorance."

You will observe the bishop's logic. Those who moved for the inspection of convents are ignorant bigots, because the convents are private institutions. This is after the manner of Rome, to insult its opponents, not to argue with them.

. . .

Why Not in America, Too?

From the New York Churchman, August 2, 1913.

THE bishop of Manchester is determined to make the church public understand what the papal decree on mixed marriages, *Ne Temere*, involves. He has been publicly attacked for his references to the decree, but he is in no way dismayed. He appeals to facts, and his facts are unchallenged, for the very good reason that they cannot be explained away—much less denied. He summarizes the position as follows: "Rome treats as invalid and adulterous marriages that have been lawfully contracted. Rome uses pressure to force Protestants to go through services which treat their own religious services as a mere nullity; wage-earners in Lancashire have been told that though they have been married and are living pure lives, yet they are but adulteresses or prostitutes; wives have been encouraged to leave their husbands and to take away the child from his father." Prominent Roman Catholics, it is said, are much distressed by the operation of the decree and wish to see England excluded, as Germany and Austria-Hungary have been, from its working.

. . .

Keep Them Forever Separate

From the Christian Standard, Cincinnati, July 26, 1913.

NO ONE would dare to say that General Grant was a hysterical pessimist, or actuated in the least by prejudice or bigotry. Yet this sturdy patriot, who heroically weathered the storm of the Civil War, and proved again and again his tolerant magnanimity, saw this menace to our public schools, and to the constitutional principles which they safeguard, a generation ago. In an address, in 1875, to a gathering of old soldiers, he said: "Let us guard against every enemy threatening our free institutions." "If we are to have another contest in the near future, I predict that the dividing line will not be Mason and Dixon's line, but between patriotism and intelligence on one side, and superstition, ambition and ignorance on the other. Let us all labor to add needful guaranties for the security of free thought, free speech, a free press, pure morals, unfettered religious sentiments, and equal rights and privileges to all men, irrespective of nationality, color or religion. Encourage free schools and resolve that not one dollar appropriated for their support shall be appropriated to the support of any sectarian schools." "Leave the matter of religion to the family altar, the church and the private school, supported entirely by private contributions. Keep the church and the state forever separate."

. . .

"America" Not Unpatriotic

From the "Tribune," New York, August 7, 1913

THE denunciation of the national hymn "America" as unpatriotic and unworthy, which was made at Buffalo the other day, is based upon two grounds, neither of them convincing.

The first is that the music is of English origin. That is true. But when a Holstein clergyman wrote for that same music words in honor of a Danish king, "Heil Dir im Siegeskranz" was adopted as a German national song and was published as a "Berliner Volkslied." A tune which Beethoven and Weber esteemed highly and used in several great compositions is surely not unworthy of our use.

The second is that the "land of the Pilgrim's pride" means a land of religious bigotry, blue laws, witch-burning and persecution. That is untrue. It is an ignorant confusion of the Pilgrims with the Puritans.

We don't suppose that "My Country, 'Tis of Thee," will ever supplant "The Star-spangled Banner" and "Hail, Columbia!" as official anthems. But far stronger objections than those at Buffalo must be made to it before it loses rank as one of the best loved and most worthy of American national hymns.

NORTHFIELD'S "OPEN DOOR"

Continued from page 773

burden, with eight hundred students; but with the present yearly enrolment in the two schools of nearly seventeen hundred, the financial burden has been greatly augmented, and the faith and loyalty of the present board of trustees is sufficiently indicated by their raising through public appeal, in excess of all income from invested funds, $100,000 a year. One of the elements of safety, however, in this work has been the fact that so many people of moderate means contribute toward its support. Thus, during the past year, there have been approximately four thousand gifts, and with the exception of perhaps fifty of the largest, the average contribution has been less than one hundred dollars, hundreds of gifts being in sums of one dollar.

A justifiable inquiry is, whether the expenditure of so much money and labor through the last thirty years has been warranted, and whether the results demonstrate its value. There have been in the thirty years approximately twelve thousand students enrolled, and the names and addresses of ten thousand living former students are on file in the schools. Many of the girls are in homes of their own, directing in paths of Christian rectitude the lives intrusted to them. Hundreds are engaged in some form of Christian work. More than sixty Northfield girls are upon the foreign mission field, while scores are engaged at home, as ministers' assistants, parish workers, Y. W. C. A. secretaries, and helpers in other spheres of Christian service. Many have taken up business careers. The callings into which the Mount Hermon boys have entered are still more varied. There is hardly a profession in which they are not succeeding, although naturally the Christian ministry claims the largest number. There are forty-one upon the foreign mission field, while at home every phase of Christian work claims students with Northfield training. From every part of the world, as well as from every section of our own country, come most encouraging reports of success attending their labors, and indirectly the value of the training they have received in the schools.

In recent years, through the generosity of friends, the plant of these schools has been greatly extended, and there are no secondary schools in the country more splendidly equipped. But the growth and development of the work has been far more rapid than the growth of the endowment funds, and therein lies the problem of the future. The friends of the schools have sought to meet this problem by building up what may be termed a *living endowment*. By this is meant a host of friends who are willing to give in small sums from year to year toward the support of the work. There are thousands who remember and revere the name of Mr. Moody, and would gladly give sufficiently to meet its present needs to endow the work which he established, and to insure its continuation in the future. Five dollars a year would be equivalent to the income upon a gift of $100 towards the endowment, and $50 a year would equal the income upon $1,000 of invested funds. Mr. Moody termed these friends the "living endowment" of Northfield. The schools he founded are in need of many others who will thus enroll at the present time.

Leaving the village school at the age of thirteen, Dwight L. Moody entered the army of wage-earners, never again to enjoy the opportunity of an elementary education. When in after years he made friends who had confidence in him, and were willing to aid in his work, his heart went out to the class to which he had belonged when young, and he determined to do his utmost to afford an open door of opportunity for the youth of his country. Northfield became the concrete expression of his sympathy for boys and girls who had been handicapped, and he determined to help them to acquire, as he expressed it, "such an education as would have helped me when I was their age."

We believe there are many readers of this journal who are deeply interested in Northfield, and who would be glad to assist either through the "living endowment" plan or by direct subscription to the treasurer of the Northfield Schools at East Northfield, Mass., and thus to have a share in perpetuating the life-work of D. L. Moody, whose spirit and life are being perpetuated in hundreds of young people at Mount Hermon and Northfield.

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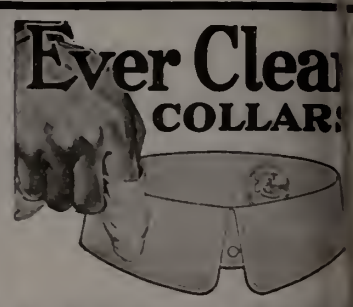

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HE YOUNG PEOPLE'S MEETINGS

TES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

The Christian's Faith*

AR too little is said about faith in these days. For some strange reason it seems easier to talk about almost any other subject n this, whereas it is in reality the st important of all. "We are saved faith." "This is the victory that rcometh the world, even your th." "According to your faith be unto you." "This is the work of d, that ye believe." Yet we talk ut service, and consecration, and rifice, and Bible study, and a score other excellent and necessary ngs, often without approaching one great essential—faith.

Perhaps it is not quite accurate to that faith is the most important ng of all, for the Bible, in both Old d New Testaments, puts love as the eatest thing. But the Bible also aches, particularly in the New Tesnent, that we cannot get the kind of e that counts without faith. Love the gift of God; and it is bestowed on the soul in answer to faith.

Some of the reasons why faith is so gely forgotten are quite easy to e. It is looked upon as one of the imary essentials of the Christian e, a step taken at the beginning, d after that to be taken for granted. ne writer of the Epistle to the Hews expresses this idea in the first rse of the sixth chapter. But he so makes faith the key word of that nderful climax chapter, the elevth. He has pointed out the supercelling glories of the Christian stem as compared with the Mosaic stem, showing that rest and perfecon and cleansing come not by law nd sacrifice but by the blood of rist, and then shows how faith is e connecting link that brings these ories to the believing soul. And is kind of faith is not a kind to be ft behind, but a kind that is to be ken with us out into the tasks and rifes of life. It was faith that ade those ancient heroes mighty; ith will make us mighty now.

But there is another and more ubtle reason why faith is an unpopur or forgotten subject. We like, in ur thinking and speaking, to empha ze what we are doing for God, or hat we are going to do for him, or hat we ought to do for him. Faith, n the other hand, emphasizes what od does for us.

After all, the essence of Christian octrine is humility. Pride is still the ubtlest and strongest temptation. It ssails the Christian worker at every tep. And pride is the one thing that s most apt to overthrow him and hange him from a giant to a dwarf. aith means that we are not thinking bout self but about God. Faith eans that we are not thinking about ur own cleverness or gifts or experince or skill, but about God's power. aith means not that we are expectng to do great things, but that we are xpecting God to do great things. aith means not that we are trying to ake ourselves holy and useful, but hat we are letting God make us holy nd letting him push his power out nto other lives through the channel of ur yielded hearts.

The beautiful thing about believing od is that every one can do it. If it vere a matter of climbing up or digging down (see Rom. 10: 6-9), or of uying or of learning, some one would e left out. But everybody can trust Jesus. The world and the church ave many needs to-day, but greater han all others is the need of men and women and young men and young women and boys and girls who believe God, people who are "rich in faith."

You can have all the faith you want to. Nobody can prevent your trusting God. Begin now; make up your mind that, whatever others may do, you are going to be among the people who are "full of faith." "And nothing shall be impossible unto you."

* "THE IDEAL CHRISTIAN. IX. HIS FAITH." Christian Endeavor and B. Y. P. U. Topic for Sunday, September 7, 1913. I John 5: 1-15. (Consecration meeting.)

Swift and Jubilant Advance*

RALLY DAY looks both backward and forward. It reviews the past. It gathers our forces together for a brave and determined look into the future. Some of the things we see in the immediate future are thrilling. They echo the cry of the old Battle Hymn of the Republic, of which one great line has been taken for our Rally Day topic: "Be swift, my soul, to answer; be jubilant, my feet."

Dr. Parkhurst, in a recent review of Josiah Strong's new book, *Our World*, states that the volume "commends itself to the attention of those who are interested in the trend of present events and in the social crisis which we all somehow suspect to be approaching." That word "all" is scarcely an exaggeration. Civilization has reached a great crisis. Social wrong and injustice and oppression have more enemies and more determined enemies than ever before. Something is going to happen. It may not be very sudden. It need not be violent. But a change is going to take place in the world's plan of life.

There are two big questions that concern us to-night. What part is the Epworth League going to take in bringing about this brighter and juster day? What part am I to have in it? In this small corner there is room for only a few terse pieces of counsel.

Be frank. Do not be afraid to look at conditions squarely. Keep your soul open for truth and for the voice of justice and charity. Be brave. Speak out strongly and clearly when the time comes for your word. Work with tongue and hand and foot for the new day. Be swift. That is part of the exhortation of the topic. Do not be impatient; but do not delay. Be one of the "minute-men." Be jubilant. Believe that things are coming out right. Be glad that you have a chance to help. Be glad if there are dangers and difficulties in the way. Be glad that gladness is going to spread over wider territories and into farther and more hidden corners. Be obedient—obedient to truth. Obedient, above all, and every minute, to Jesus Christ, our Captain and our Saviour, who has led us to the present hour of revelation and conviction, and will lead us through to victory.

* "LEAGUE RALLY DAY." "Be Swift My Soul to Answer Him, Be Jubilant My Feet." Epworth League Topic for Sunday, September 7, 1913. Judges 7: 16-21; 6: 34, 35; Joel 2: 15, 28, 29.

For Colored Students

THE Slater Industrial and State Normal School for colored people at Winston-Salem, N. C., is making a noble effort to meet an offer which the State has made for the development of the work of that institution. Its present equipment is valued at $50,000, and the work it has done for the colored people of North Carolina and other States of the South is worthy of high praise. The State of North Carolina has offered $12,000 on condition that a like amount be raised by the school. The students have pledged themselves to donate the labor necessary to erect the new buildings, and white friends of the school who realize the importance of its work are giving and collecting the money. Mr. J. P. Rawley of New York is donating time and energy from his business to aid in the raising of the amount needed to close the bargain with the State.

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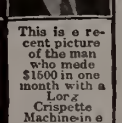

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"Reading of Grape-Nuts, I determined to stop the tonics and see what a change of diet would do. I ate Grape-Nuts four times a day with cream and drank milk also, went to bed early after eating a dish of Grape-Nuts before retiring.

"In about two weeks I was sleeping soundly. In a short time gained 20 lbs. in weight and felt like a different woman. My little daughter whom I was obliged to keep out of school last spring on account of chronic catarrh, has changed from a thin, pale nervous child to a rosy, healthy girl, and has gone back to school this fall.

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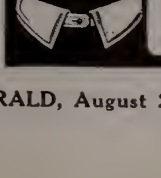

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Amateurs or Art Students please mention the name of their art school or teacher.

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Christian Herald

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NEW YORK, SEPTEMBER 3, 1913

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OFFICES: BIBLE HOUSE, NEW YORK

GOLDEN FRUIT

From a painting by Hugo Vogel

The night is perfect and the scene on the lawn under the swinging lanterns is a gay one. The girls are wearing their most charming white dresses, while the men with their light summer clothes are equally in the spirit of the occasion.

A silent but largely contributing factor to the brilliance of the scene is Ivory Soap. Those delicate white garments would not look so pretty but for this mild, pure cleanser. In keeping better-than-ordinary fabrics not only clean but as white, sweet-smelling, soft and unworn as when new, nothing is to be compared with Ivory Soap. You know the reason:

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Remember these general directions and you should be able to keep your white clothes spotless, sweet and none the worse for repeated washings: *1st—Wash one piece at a time. 2nd—Use lukewarm water. 3rd—Wash by working garment up and down in suds; do not rub garment on a washboard nor rub soap on the garment. 4th—Use Ivory Soap—nothing else.*

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NEW YORK, SEPTEMBER 3, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

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ACROSS THE ISTHMUS IN '53

THE EXPERIENCES OF A TRAVELER IN PANAMA SIXTY YEARS AGO CONTRASTED WITH THE PRESENT DEVELOPMENT

THE MODERN CITY OF PANAMA AT THE PACIFIC END OF THE CANAL

T WOULD be difficult to imagine a sharper contrast than that presented by the Canal ne of to-day and the same rip of country sixty years o. To-day a mighty canal, e world's most spectacur engineering feat, is aring completion, where xty years ago there was tle but virgin forest. Part the Panama Canal is mpleted; its waters stand ady for the commerce hose demands called them to being. The work on the nfinished portion is being shed toward completion. or months the water has en gathering in the artifial Gatun Lake and, as has lready been announced, ill flood the last section of ne giant cut on October 10. few months later the ugest vessels afloat may ass from a modern city at ne Atlantic end of the cal to a modern city on the acific. How different this ill be from the passage of he Isthmus of Panama in 853 is shown in the follow-ng story from an old diary.

Mr. Joseph Mansfield Long, a government official f Washington, D. C., sends us this extract from his ather's diary, saying:

In connection with a government contract, my ather, Jonathan D. Long, went to San Francisco n 1853. The shorter route across the plains was hen very uncertain and dangerous, and governnent employees usually went by way of the isthmus. The journey consisted of a steamer trip to Aspinvall, now Colon, then by the partially completed ailroad to Barbacoas through country now overlowed by the artificial Gatun Lake, a short river rip, and finally a long day's journey on foot or by nule over the old trail from Cruces to Panama, where a steamer was taken for San Francisco. The route closely conformed to the line of the present excavations for the canal, and the following acount, taken from an old diary recently discovered, s a graphic representation of the difficulties experienced by early travelers:

Arrived at Aspinwall (Colon) at 3 o'clock this morning (Monday, July 17). Got my luggage aboard the cars at once. For breakfast had some curious dishes, of which I ate with a good appetite. We started at 9 o'clock on the train. The scenery is beautiful, many flowers in bloom and tropical fruits growing on the trees, some of the latter having vines growing down from the ends of the branches. Many of these would take root at the end, others would swing loose, which made them look like the wreck of a ship with the masts standing and the rigging flying loose. The cars are to carry us to Barbacoas for eight dollars.

There we took boats for Cruces. We made a bargain with the captain of a small boat to take six of us and no more for two dollars apiece, and he was to start as soon as he got our luggage on board. This done, we took our seats for the ride, and in a few minutes the captain appeared with a trunk on his shoulder, followed by two more passengers, a man and a woman. We were not going to stand that, and so found another man and making the same bargain with him started him off as soon as we got aboard. It has been a trick with the natives to overload the boats and when they come to the rapids upset them, let the passengers drown and take possession of the baggage—so it was told us by some old Californians that were in our party, and we were guarding against that.

We stopped at Gorgona and made a dinner from some bread and sardines bought there. We got to Cruces at about half past eight o'clock and left our baggage at the transportation office, to be put through to Panama in two days for 11 cents a pound.

Cruces is a dreary-looking place. The huts are made of poles set in the ground and thatched with palm leaf. The natives are a savage-looking set, but are very civil to us so far. We enjoyed the ride on the river very much. We are to sleep on cots set in the dining-room at a house kept by a Jamaica man who speaks very good English. I have been to church twice to-day, once at Gorgona and once at Cruces. At Tivoli I went to a fandango in the evening and saw the natives dance, Sunday being a holiday with them.

Next morning started at eight o'clock for the isthmus on foot. A short distance out we came to a mudhole and I had a good mind to go back and get a mule, but a little farther on we struck a narrow pass where it was difficult for a man to walk down and so much more to ride down that I was glad I was afoot. And so it was all the way through—first a mudhole with mud to your knees and then a narrow pass. These passes are paths worn in the rocks in some places five to eight feet deep, with just room for one man or mule to squeeze through. They are from fifty to two hundred feet long. Before entering one, they stop and holloa as loud as they can, and then if no answer comes back they conclude that the way is clear. This precaution is taken to prevent trouble, as if two mules meet in the passage one or the other must back out, and it sometimes leads to unpleasant discussions as to which shall be the one.

We had now gotten fairly started and went through this first pass without any trouble. There were five of us in company on the walk across. We found refreshment shanties all along the route kept by persons who could speak a little English. You could get a cup of coffee for a dime, a piece of pie or cake for a dime, a cigar costs the same, in fact the dime seems to be the prevailing coin on the isthmus. After traveling till we began to feel tired we came to the Seven Mile House, got some coffee and something to eat, rested a little and started on. Two of our party jogged on ahead, two lagged behind, while I went alone. Sometimes I would meet two or three of the natives with their long knives, which might make one a little fearful, but no one

Continued on next page

ACROSS THE ISTHMUS IN '53

Continued from preceding page

THE GREATEST DIFFICULTY MET IN THE CONSTRUCTION. A GIANT SLIDE IN CULEBRA CUT, ONE OF THE MANY THAT TORE UP THE TRACKS AND DELAYED THE WORK

offered to meddle with me. These knives are called by the natives *machetes*, and are carried by a long strap over the shoulder and under the arm, almost reaching the ground. They use them for all purposes—fight with them, cut up their food, split kindling, chop down poles for a house, nearly everything.

Farther on I came to the "Halfway House," and debated whether I should rest again. I was surprised that we should be anywhere near halfway through our journey yet. Near the house was a bad mudhole, and while I hesitated a woman came along on a mule and fell down, either through her inexperience or the mule's obstinacy, I don't know which. We pulled her out and the mule likewise. Two or three more came through it in bad shape. After getting out of the mud they took sticks and scraped each other off as well as they could, seeming to enjoy the ridiculousness of it as much as any of us. Getting more mules, they went ahead in good spirits, although many more such places were before them to be crossed before they got to their journey's end.

I waited till the rest of the party came up and then started on. After traveling two or three miles we came to another "Halfway House." We now knew the first one was a fraud, and sent back word to the others not to stop there. But we rested here, got dinner, and continued our tramp. We were quite cheerful, as we had traveled half the distance, according to the sign on the house, and were not very tired yet. We passed by several other booths without stopping, and four or five miles farther on, when we thought we must be nearing Panama, came finally to the true "Halfway House"! I must acknowledge I now began to feel tired, and so did the rest. We had been as shrewd as any Yankees could be and had not been cheated by anything except these treacherous signs. We sat on the bank a while and watched the last sign, to see if it would not change to something more agreeable. After a while the landlord came over to us and asked us if we wouldn't come in and have something to eat. We asked him the distance to Panama, and he said, eleven miles, and no less. We were so tired now that we felt as if we had done a hard day's work. Finally we concluded that if we had eleven miles more to walk we would call the dinner we ate a lunch, and get dinner of him. He promised us some Yankee baked beans, chicken stew, etc., for a dollar apiece. We asked him whether we could get to Panama that night, and he advised us not to start till after sunset, when it would be cooler.

We ate dinner with him and at this place had an addition to our number of a man who had two mules, one to ride on and the other to carry his luggage. The one he rode had laid down with him three times, so he gave a native three dollars to drive his baggage in, while he walked with us. The road was good for a short distance, and we had just concluded we should get along nicely when we came to a very bad mudhole with loose stones at the bottom which would slip from under your feet. One of our number fell down and hurt his knee and another's boots hurt him so he could hardly walk. Just then we came to a house kept by a native who wanted to lodge us. Some of our party wanted to stop, but I said I would not if one man would go ahead with me, and one said he would. He was the man that had hired the two mules. Finally, however, we all agreed to stick together and go through that night, and so we did. It was now dark, but the moon came up and we went on quite cheerfully.

Soon we came to a river that we were to cross by wading. The only way we could keep our path was by heading for an opening in the woods on the other side. But after we had taken up the path again we found we were wrong, as it brought us back to the river. So we divided, some of the party going up the river and some down, with the understanding that whoever found the path was to "holloa" until the rest came. We soon heard the "holloa" and started on the new path, not sure at first that we were right, but it finally proved so. We stumbled along, looking no doubt like drunken men, some on one side of the path, some on the other. We were too tired to talk. Once in a while some one would try to get up a laugh when one made a misstep, but it was hollow with little heart to it.

AN HISTORIC MOMENT, WHEN THE STEAM SHOV WORKING FROM THE ATLANTIC AND PACIFI ENDS OF THE CANAL MET ON THE AFTERNOON OF MAY 20, 1913

As we neared Panama the road became bet and two miles out we met runners with cards the various hotels. I saw one that read "Free ba for all lodgers," which seemed to suit me the b of any, for if ever I needed a bath it was then. mud on the Isthmus is of three colors—red, wh and black, and I was spattered with all of th We got to the hotel at ten o'clock. I inquired for bathroom at once, and was directed to the b yard, where I found about a dozen men with same number of wooden tubs going through operation of bathing. I thought it rather a pri tive style, but there was no choice, and proceeded make sure of my bathtub. When I started to t off my boots I found my feet were so swollen tha could not do it. But with the help of a jack-kn I soon got rid of them and washed as best I cou Getting to bed afterwards I slept sound indeed morning.

Next morning walked about to see Panama. is an old Spanish town with a wall around it, whe it has not tumbled down. I should think it w about as large as Boston Common. Many of t houses are much decayed. There is a church almost every street corner. I went into some them, but they were trimmed up with tinsel, whi gave them a very unpleasant appearance to me. V had to go on board the steamer before our lugga arrived, but just before we started I saw it dri up to the office all covered with mud. We were gl enough to get it again, however, in any shape.

CULEBRA CUT, THE SECTION OF THE PANAMA CANAL THAT PASSES THROUGH THE BACKBONE OF THE CONTINENT

AMONG THE WORKERS AT HOME AND ABROAD

—Evangelist Frank M. White, a Baptist [illegible] who has conducted revival meetings in [illegible] about to open the fall [illegible] at Celoron, N. Y.

—The Utah Gospel Mission of Cleveland [illegible] during which its Mormon territory for [illegible] years, and [illegible] for mission [illegible]. Particulars can be obtained by addressing Rev. J. D. Nutting at the Mission, 1081 East Eighty-first Street, Cleveland, Ohio.

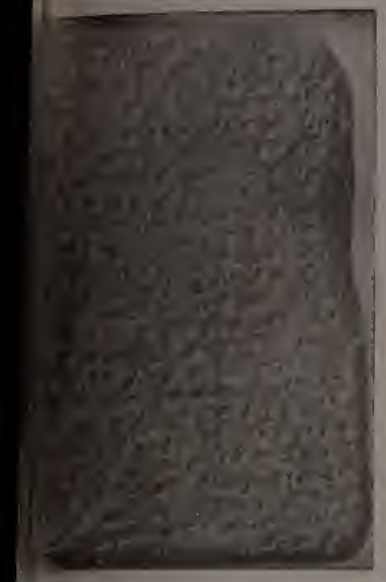
—The [illegible] on the late W. W. Barnes, who died at Cairo, Egypt, on April 9, is to be written by Dr. S. M. Zwemer. Persons [illegible] or acquaintances of Mr. Barnes who [illegible] Secretary Zwemer, Care of Mrs. Mary W. Barnes, Cambridge, Mass., are [illegible] of reference from the life of Mr. Barnes.

—A Bureau for the free [illegible] of Hebrew-Christian literature by tract and pamphlet form has been established at the East Ninth Street, New York, under the management of H. A. M. Schapiro, long connected with Hebrew-Christian missionary work. A number of pastors and laymen are associated in the new movement, which promises to accomplish good results in reaching the Hebrew mass of the metropolis. Literature will be supplied free on application.

—E. E. Noyes, Colebrook, N. H., writes: "Being a reader of The Christian Herald for many years, I read some of the letters on continuous attendance at Sunday school, and I thought I would give my experiences in Sunday school work. I was eighty-two years old last March. In 1837 I walked three miles barefooted to attend Sunday school. I have been in Sunday school in some capacity ever since, except when in the army. I have occupied every place and position from the infant class to the presidency of the County Sunday School Association. I was a teacher at fifteen. I am trying to teach a class at present, so my connection with the Sunday school covers seventy-six years next month."

—Rev. Samuel Levermore, pioneer evangelist in France, has been giving Bible talks in the Moody Church, Chicago, and in Kansas City, Mo., with great success. He is now in Toronto, Ont., preaching and lecturing in many of the city churches. His extraordinary experiences in France as related in his illustrated lecture, "Five Thousand Miles With a Gospel Wagon in France," have drawn immense crowds. He is expected in New York to give another week of Bible talks in Fulton Street, commencing June 9. He will be available for a few lecture engagements, and may be addressed at The Christian Herald office.

—The Executive Committee of the Brooklyn District Young People's Society has lately entered upon an undertaking of more than usual significance for the Lutheran Church in America. It has appointed a commission to study and report on the relation of the church to the present social unrest, "the claims of social and industrial injustice, and the various demands that are made of the church for action." It plans for "an extensive survey of the situation, and of the position which the church ought to take to be true to its divine mission." The organization is affiliated with the Lutheran Synod of Missouri, the largest body among the Lutherans. The commission includes the following clergymen of Greater New York: Revs. O. H. Pannkoke, chairman; John C. Baur, secretary; J. H. C. Fritz, A. Brunn, Wm. Schoenfeld, P. Roessener. The plan includes a series of public addresses in which the whole question will be presented. The final report will be printed and widely circulated.



LET FROM TEL-EL-AMARNA
THE STORY OF AKHNATON

THE HAND THAT RULED THE WORLD. RAMESES II IN HIS SARCOPHAGUS IN THE CAIRO MUSEUM

QUEEN TIY, MOTHER OF AKHNATON

AKHNATON THE WONDERFUL

THE YOUNG PHARAOH WHO BANISHED EGYPT'S GODS AND SET UP A PURE MONOTHEISM

BY PROF. R. J. ROBINSON. Assiut, Egypt

WO thousand years after the pyramids were erected, thirteen centuries before the birth of Christ, there o the throne of Egypt the interesting personality not f that long line of shadowy hs, but of the ancient world. great king was Akhnaton, rst individual in human his- likewise the first of all rs of religious systems. He as the world's first idealist, is religious revolution intro- the study of advanced human it. At this date Egypt was cognized great power of the East. It was the golden Nile history. The Pharaohs of the eighteenth dynasty he truly great kings of Egypt, and extended their boun- to limits never before attained nor afterwards excelled. n then, Egypt was an ancient land, hoary in tradition ttled in religion. A vast priesthood almost equaled the oh in influence and riches and largely controlled his ac- The shrines of the old gods echoed with the chants of orshipers. There were national gods, provincial gods, or village gods; there were legions and legions of gods rowded the heavens and filled the earth. Then there half-gods and spirits who dwelt in the caves of the west n the caverns of the underworld. Even animals were iped. The old gods of Egypt were at the zenith of their .

h was the political and religious status of Egypt when aton mounted the throne: Egypt the undisputed mis- of the world as she knew it, and able, by powerful armies nlimited wealth, to maintain her proud position; the e steeped in superstition and sunk in fogs of idolatry.

hnaton, when the reins of government fell to him, was y eleven years of age. His mother, Queen Tiy, acted as t during his minority. He married Nefertiti, the eight- old daughter of the king of Mitanni, in Syria. The aohs took to themselves many wives; we have no record Akhnaton ever married but once.

was a sickly, delicate child. His body was often racked pain and torn with epileptic fits, but his will was like te, and his misshapen head held a marvelous brain, capa- f profundity of thought and clearness of vision. He to be a quiet, studious youth, wise beyond his years. his thoughts traveled in fair places; his heart was e and filled to overflowing with love for all that God had . His chief joy was to walk in garden paths by the side e Nile, listen to the birds as they sang, follow the butterflies, watch the play in the water, and the colors which Ammon-Ra drew about his chariot he sank beyond the western hills at eventime. Though tender-hearted impulsive, he was grave and dignified, and wore with grace the double n.

AKHNATON

at the overshadowing power of the priests might be diminished, his ier early determined to oppose cult against cult. Thus, at the very begin- of his life, Akhnaton's thoughts were directed towards the great religious e. He thought much, observed closely, read widely; and, as a conse- ce, rejected root and branch the religion of his fathers and of his subjects. saw visions and dreamed dreams. He tells us that to him alone did God al himself; and he always speaks of himself, and is spoken of, as the origi- r and teacher of the faith he now began slowly but surely to unfold to people of Egypt.

ith all the influence at their command, the priesthood opposed the teach- of the young Pharaoh. In Thebes, his capital, there was for him no rest. ad stirred into a blaze the fiercest of all flames; and that he might dwell eace, he resolved to build a new capital at Tel-el-Amarna, 160 miles south airo. He was only seventeen when this breach with the Amon priesthood rred.

et us review in broad outline the salient features of his remarkable faith; no such theology had ever appeared in the world before. Aton, the sun, ather, "the heat which is in Aton," was the true god. He centered the eyes is followers upon the sun's disc, and then taught them of that force which the author of the dazzling orb to which they rendered homage, and of its gy as typified in its lifegiving heat. Akhnaton defined Aton as the form- less essence, the binding force "which runs through all things and doth all unite." "Like a flash of blinding light in the night time, Aton stands out for a moment amid the black Egyptian darkness, and disappears once more—the first signal to this world of the future religion of the West."

Akhnaton was the first apostle of the simple life, for he searched for God not in cloud and darkness, the roaring of the whirlwind or the smoke of battle, but in the little things of life, in the rustling of the leaves, among the tiny chicks just hatched from the shell, amidst the flowers and trees and growing things. "Joy," "happiness," "truth," "gentleness," "love" were watchwords of his faith. His Aton was the tender, loving Father of all people, ever-present, ever-mindful of his creatures, taking heed that not even a sparrow fell to the ground without his knowledge. "Thou fillest the two lands of Egypt with thy love," wrote Akhnaton many a century before the Hebrew Psalmist sang of God: "Like as a father pitieth his children, even so is the Lord merciful." The compassionate hand of Aton was outstretched in mercy to mankind; it reached down to the beasts of the field; it protected the little flowers and tiny insects. No man ever more clearly attributed to God unspeakable goodness and boundless loving-kindness. Aton was the Father of all mankind, the first deity not in any sense national or tribal.

No graven image of Aton was ever chiseled. He was not "great above all other gods," but was "the living Aton, besides whom there is no other."

Most important of all was sincerity, honesty, truth. A tomb inscription of one of his followers reads thus: "I have set truth in my inward parts, and falsehood is my loathing; for I know that the king rejoiceth in truth."

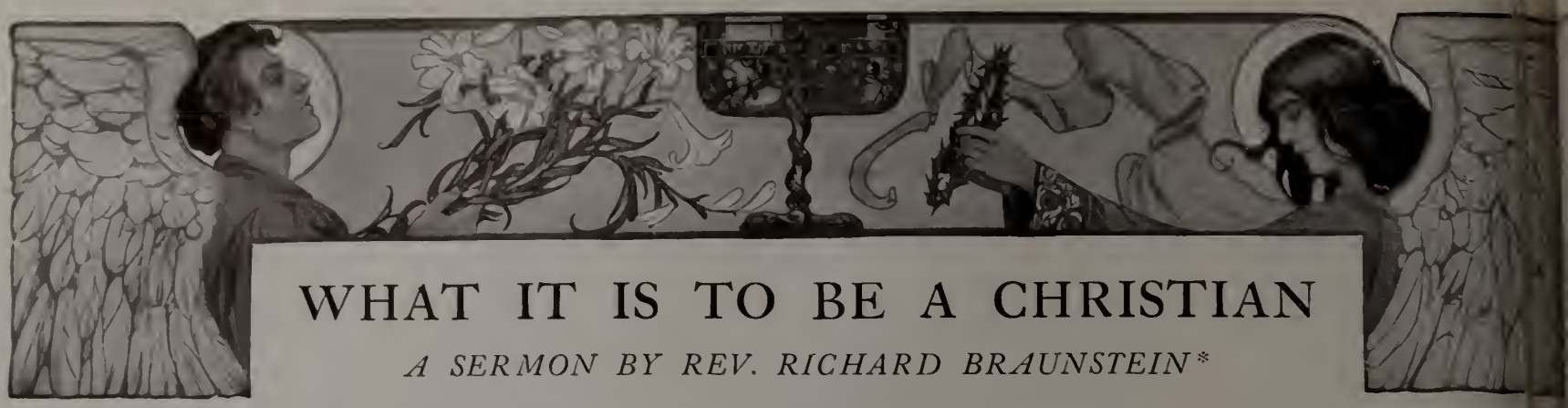
Of special emphasis, both because of its result upon the new religion and to Akhnaton personally, was the fact that Aton was "the Lord of peace," utterly opposed to bloodshed and strife. "In an age of military renown, when the sword and buckler, the plumed helmet and shirt of mail glittered in every street and upon every highway," Akhnaton preached from a throne the doctrine of the brotherhood of man and dreamed of universal peace.

Akhnaton loved his wife and daughters with a tender, abiding affection, and endeavored to elevate the position of women and the sacredness of the family. Always in public the queen was at his side, and around his feet his children romped and played. Contrary to all precedent, his wife is represented in his reliefs as of the same size as himself.

While Akhnaton was thus endeavoring to inculcate into his people thoughts they could not comprehend and ideals too lofty for their view, the old cults of the gods whom he had banished into outer darkness were deadly hostile. His doctrines were not as readily accepted as he had hoped. The foreign provinces were in open revolt. He was the recipient of insulting letters from princes whom, by the lifting of his finger, he could have blotted out of existence. His friends pleaded, prayed for help. Those faithful to him, shut up, besieged in his Syrian cities, cried out to him for deliverance, and died because it was withheld. How the young Pharaoh must have suffered; how his heart surely ached! Yet he remained true in deed and spirit to his creed and refused to offend his God by offering battle. In consequence his foreign possessions were lopped off and utterly lost.

Strenuous opposition to the new religion now permeated to all classes and ranks. What counted a creed, what mattered all the gods when Egypt's proud empire was breaking up? Akhnaton saw before his eyes signs which could only be interpreted as pointing to his absolute undoing. The misery of failure was his, the blackness of despair, around him the darkness of coming death. His feeble frame was overwhelmed, and simultaneously with the fall of his empire, Akhnaton died. "Thus," writes the historian, "disappeared the most remarkable figure in early Oriental history; thus died such a spirit as the world had never seen before."

A few years ago Mr. Davis of Providence, R. I., the celebrated American Egyptologist, discovered in one of the old tomb shafts at Thebes the mummified body of Akhnaton, which now rests in the Egyptian Museum at Cairo.



WHAT IT IS TO BE A CHRISTIAN

*A SERMON BY REV. RICHARD BRAUNSTEIN**

TEXT: "And who then is willing to consecrate his service this day unto the Lord?" I Chron. 29: 5

CONSECRATION is a word which religious people are fond of using, but it might be well employed by all who care to win success in life, for the secret of life is in it. It means consecration of all energy upon a single object, by which our talents, work and time are kept from distraction by a score of ends and saved from dissipation and waste among numberless frivolities. There may be consecration to bad purposes and the greed of a Shylock or the ambition of a Napoleon, absorbing their whole natures, meets with success here. "Verily, I say unto you, they have their reward."

The world always renders a spontaneous and instinctive admiration even for selfish and wicked men who stake their all on a venture, do their best, strain every nerve, and bring up every reserve force; men who exert their whole consummate genius in the determination to win their place and carry their point.

The Strength of Consecration

Browning, the most Christian poet of the nineteenth century, in his poem, "The Statue and the Bust," rebukes the cowardice and inefficiency even of a bad man who failed in his wicked schemes through lack of boldness and resolution. Weakness makes even badness detestable.

That is, the man who is weak, hesitating and pusillanimous when his heart is set upon the commission of evil, would be equally ineffectual should he try to do good. The vice tests him the same as the virtue would. "To be weak is to be miserable." So Browning continues:

> Let man contend to the uttermost
> For his life's set prize, be it what it will.

And to those on the side of virtue who might join issue with him concerning this dangerous sounding doctrine, he put the question: "How strive you?" and intimates that his fable is peculiarly for their instruction. Certainly, we may learn much from the children of this world who, in their generation, are wiser than the children of light. How eagerly in this intense world do men seek for wealth, or political preferment, and the plaudits of their fellows! Their ambition, zeal, economy of time, restless, tireless energy, and devotion of day and night, leaving no stone unturned and no means untried, which may lead to success—all stand as a rebuke to the listlessness and apathy with which some Christians seek their spiritual culture. Would that we might turn all the fierce, turbulent, rushing energy of our century sweeping on like a mighty, resistless flood into the channels of Christian growth and activity! We are doing it measurably, but we must quicken our pace and double our zeal if we would keep religiously abreast of the world, whose times and tides, more truly now than ever before, wait for no man.

Do men entertain only the consuming aim in life to glorify our Father in heaven? Are men trying to realize his truth and righteousness and business in life? Are men seeking first the kingdom of God and his righteousness? This is consecration—to take the vow upon you; it is not necessarily an ecstasy, much less a dreamy meditation or piece of idle mysticism. It is of the will, a purpose, an ambition, and a settled determination to subordinate all things to the supreme end of a religious conception and fulfilment of life.

And it is consistent with all proper lower objects to be attained in life—all things that belong to our natural lives. It is not an impracticable thing and does not necessitate our going out of the world, but takes up into its mighty sweep every other good thing and project and deepens and ennobles life by making it all culminate in the highest ideal. It is the narrowing of the stream to increase its current and force.

Consecration—utter self-committal, absolute self-surrender, is the only way of peace. It is the only way to win the respect of the crowd and the admiration of the world that despises fast-and-loose methods.

It is always in our power to compel the world's reverence. Even the world admires faithfulness and whole-heartedness. All compromise is failure. Agnosticism paralyzes. Doubt and vacillation bring no victories. It is by what we believe, cherish, stand by, live for, die for, that we triumph. If one is to be a Christian he must be one. He must not mince matters. He must be willing to be changed himself, instead of having his fortune and condition changed. If a man is to be a Christian, it is necessary that he change his viewpoint as well as his environment. The one miracle that Christ could not do was to give to bad men the effects of goodness or to commandment-breaking men the rewards of righteousness. But this he did do, and this he does to-day: if men are willing, he can change bad men into good and sinners into saints. By consecration it is possible to be an out and out Christian. It is impossible to be loyal and efficient and yet live an anonymous believer—timid, apologetic, fearful of confession, ashamed of one's vow, half-way in service, praying to God for mercy, and serving the devil. We shall overcome the world only as we throw ourselves into Christian work with all the glow and fervor of youth and enthusiasm, and have Pentecostal fires blazing in brain and heart. All over the world are earnest men and women, consecrated characters, making plain their answer to the oft-repeated question, "What is religion?" It is such characters as these that take away the milk-sop, pretense-of-religion kind of life. Like Jesus, their Master, they are in earnest; they are busy about their Father's business; they are turning the world upside down; they are spiritual pathfinders, showing prodigal, erring, rebel hearts the way home to God's throne, which is mercy and not marble, which is love and not wrath, which is peace and rest and not chaos.

Consecration's Progress

By their consecration they stand, asserting righteousness, living their principles in all walks of life. They carry their religion into the home, school, social life and marketplace. They are living epistles, known and read of all men. The world, reading their lives, desires to be better, and becomes acquainted with God. The multitude beholding their devotion comes to the knowledge of the truth and realizes that to follow the Christ is the life worth while. They are rich in good works, standing like drawn swords unsheathed for conflict with all things that are not good and pure and right.

Such a person will not lend himself, will not be a cipher in a crowd, an atom in a conflict, but will speak out what he believes to be right. Such a person is one who, by consecration, will win before God and man and be instrumental in building character and making citizenship for heaven.

True consecration is progressive. Progression is a pot full of energy and activity that in order to be of use and achieve perfection must be kept boiling continually. There should be no such thing as a passive religion. It must be active or die, and consecration will keep it alive. It will fan the flame. It will set hearts on fire, and thaw cold motives and give them the new song—the kind that twice-born men alone can sing; the song that has lifted on its wings of melody countless saints who from their labors now do rest; the new song that makes a sin-sick, weary earth praise God and acknowledge his Son as Saviour.

Consecration is not an afterthought, nor a postscript, foot-note or addendum; it is the vital part of religion; it is its life's blood. Everybody knows the chemical analysis of stagnant water. It is full of all manner of squirming animalcules, visible and invisible, of no earthly use to anybody or anything but swarms of flies or musty glossaries. Consecration in religion means life, work, action; it means a live man and a live church; it means a live prayer-meeting; it means resurrection, and clothes the old immortal theme in new glory; it means integrity, charity, unselfishness, sacrifices, service; it means God first, then honor, sincerity, truthfulness, purity, and a white soul; it means every attribute of Christ's character. And let any one follow any other line than that of consecration and sc later the pockmarks show themselves and t pear the scars of stoicism. True, consecr ligion, the kind the church of God needs world is waiting for, is no holiday play. It great indefatigability. Indefatigability n go; it is a very practical essential in the ing of Christian character; it is the vise th its object; it is the magnet that attracts, glue that holds the weaker parts together.

The world applauds the indefatigable ref politicians, explorers and scientists. But al else, give us the indefatigable Christians! who stand the test; those who hold fast; th never let go; those whose religion makes th ter, happier, gladder, freer; those who joy to-morrow, next week, next year, forever; religion is never mournful, never lugubri funereal; who criticize only themselves a their neighbors.

"Here Am I, Send Me"

After all, give us a religion that makes u not sad; a religion that the chirpings of th in the grasses, or twittering in the tree-to with bursting throats whirling in mid-air back to the heart in happiest notes of joy, ri liquid and clear, like crystal drops over peb silver, rather than a religion that can recogni notes of a mourning dove with all its opp forebodings.

Should not religion be a something repre and lived as to be surpassingly joyous and upli Consecration will proclaim to the world that tianity is indeed good news. Should it be gloomy or exacting, dictatorial or censorious? forbid! It should be of deeds, not pretentio possessing, not merely professing. It should earnest consecrated heart-strivings and praye should be of the highest allegiance to God, most golden genuineness, the most ennobling u ishness, and a character that is as broad as t and as lofty as the sky. A character God- that beareth all things and forgiveth all thi

Consecration is adherence to a principle a ideal. It does not alone mean that we are t of our gold and silver and talents, but ours As David of old called upon the people for cration, let the leaders and the prophets of t call men to service. As Jesus consecrated hi for God's work, so let the followers of the M do likewise. Let the word "others" be stamped our hearts. May the prayer of Jesus be answ in us: "As thou hast sent me into the wor send I them." Thus being sent, we may go, a so far as we go, shall the kingdom come. Ac ing to our zeal and enthusiasm and consecr shall souls be won and Jesus Christ be enth in men's hearts as King of kings and Lord of l

Consecrated Christianity is sacrificial Chris ity. "The tyranny of nature determines the by which it must be overcome," says a r writer. The tyranny of the waters deter the shape of the boat. The tyranny of the w the shape of the sails.

The tyranny of sin determines the plan by w it must be conquered. The radical selfishne sin can be overcome by altruism, which is the site to selfishness. It was a sacrificial plan. overcomes man by sacrificing man; Christ came sin by sacrificing himself. Christ over the world by consecration. Splendid process o liverance! By the same process to-day shal church militant become the church triumphan

Consecration is obedience to the heavenly v "He who thought it not a thing to be grasped be equal with God, but made himself of no rep tion and took upon himself the form of a slave, being found in fashion as a man, he humbled l self and became obedient unto death, even death of the cross." The Master saved his lif losing it. This is our program of consecration

Again, David, though being dead, yet spe "Who then is willing to consecrate his service day unto the Lord?" Let every one answer: "I am I; send me!"

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* Pastor M. E. Church, Olive Bridge, N. Y

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, September 7. Luke 10: 21-28. The secret of life is to love the Lord our God, and our neighbors as ourselves. But how are we to love the Lord? We cannot manufacture love. We cannot love to order. We cannot by an act of will command its appearing. No, not these ways is love created. Love is not a work, it is a fruit. It grows suitable soils, and it is our part to prepare the soils. When the conditions are congenial, love appears, just as the crocus and the snowdrop appear in the congenial air of the spring.

What, then, can we do? We can seek the Lord's society. We can think about him. We can read about him. We can fill our imaginations with the grace of his life and service. We can be much with him, talking to him in prayer, singing to him in praise, telling him our yearnings, and confessing to him our defeats. And love will be quietly born. For this is how love is born between heart and heart. Two people are "much together," and love is born! And when we are much with the Lord, we are with One who already loves us with an everlasting love. We are with One who yearns for our love and who seeks in every way to win it. "We love him because he first loved us."

And when we truly love God, every other kind of holy love will follow. Loving him we shall love our neighbors. Given the fountain the rivers are sure.

MONDAY, September 8. Exodus 20: 12-21. *"Honor thy father and mother."* I am afraid we are losing this noble grace. Life is becoming more and more discourteous, and flippant, and shallow. We have "no time for decorations"! It is "not the day for filigree"! If the pillar has strength, it can do without the lily-work! And so life is becoming more crude, and abrupt, and we are in peril of confusing plainness with simplicity. The old-fashioned stateliness is going. The old-world courtesy has almost gone, and we are making a fetish of a freedom which is devoid of grace.

"Honor thy father and mother." "Hallowed be Thy name." Perhaps we are losing the former because we are losing the latter. Courtesy always withers when reverence dies. Courtesy feeds upon reverence. Impoverish the one and we starve the other. And so we are to bring back our lost courtesies by first of all restoring our lost reverence. If we are flippant with God, a thousand other flippancies will spring to birth. And thus the home must seek its restorations in the sanctuary. Establish reverence in the holy place and courteous relations will appear in the home and in the market. If we truly revere the Lord, we shall truly "honor all men."

TUESDAY, September 9. John 14: 15-24. *"He that hath my commandments, and keepeth them, he it is that loveth me."* Yes, but how can I keep them? Some one sent me a bulb which requires a certain kind of soil, but he also sent me the soil in which to grow it. He sent instructions, but he also sent power. And when I am bidden to keep a commandment I feel as though I have received the bulb but not the soil! But is this God's way of dealing with his people? I will read on if perchance I may find the gift of the soil.

"He that abideth in me . . . the same bringeth forth much fruit." That is the gift I seek. For the keeping of his commandments the Lord provides himself. I am not called upon to raise fruits out of the soil of my own will, out of my own infirmity of aspiration or desire. I can rest everything in God! I can "abide in him," and I may have the holy energies of the Godhead to produce in me the fruits of a holy and obedient life. The good Lord provides both the bulb and the soil.

It is the tragedy of life that we forget this, and seek to make a soil-bed of our own. And thus do we suffer the calamity of fruitless labor, the heavy drudgery of tasks beyond our strength. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

WEDNESDAY, September 10. Leviticus 19: 11-18. *"Thou shalt not bear any grudge."* How searching is that demand upon the soul! My forgiveness of my brother is to be complete. No sullenness is to remain, no sulky temper which so easily gives birth to thunder and lightning. There is to be no painful aloofness, no assumption of a superiority which rains contempt upon the offender. When I forgive I am not to carry any powder forward on the journey. I am to empty out all my explosives, all my ammunition of anger and revenge. I am not to "bear any grudge."

I cannot meet this demand. It is altogether beyond me. I might utter words of forgiveness, but I cannot reveal a clear, bright, blue sky without a touch of storm brewing anywhere. But the Lord of grace can do it for me. He can change my weather. He can create a new climate. He can "renew a right spirit within me," and in that holy atmosphere nothing shall live which seeks to poison and destroy. Grudges shall die "like cloud-spots in the dawn." Revenge, that awful creation of the unclean, feverish soul, shall give place to good-will, the strong genial presence which makes its home in the new heart.

THURSDAY, September 11. Matthew 19: 16-22. The rich young ruler consecrated a part, but was unwilling to consecrate the whole. He hallowed the inch but not the mile. He would go part of the way but not to the end. And the peril is upon us all. We give ourselves to the Lord but we reserve some liberties. We offer him our house, but we mark some rooms "private." And that word "private," denying the Lord admission, crucifies him afresh. He has no joy in the house so long as any rooms are withheld.

Mr. F. B. Meyer has told us how his early Christian life was marred, and his ministry paralyzed, just because he had kept back one key from the bunch of keys he had given to the Lord. Every key save one! The key of one room kept for personal use, and the Lord shut out. And the effects of the incomplete consecration were found in lack of power, lack of assurance, lack of joy and peace.

The "joy of the Lord" begins when we hand over the last key. We sit with Christ on his throne as soon as we have surrendered all our crowns, and made him sole and only ruler of our life and its possessions. The last touch of consecration lands us in the very heart of God's eternal peace.

FRIDAY, September 12. Psalm 78: 1-8. *"We will not hide them from their children."* Our yesterdays are to be the teachers of our children. We are to take them over our road, and show them the pitfalls where we stumbled, and the snares that lured us away. And we are to show them how we found the springs of grace, and how the Lord made himself known to us in daily providence and care. We are to relate his exploits, "his wonderful dealings with the children of men." We must make our life witness of God to our children, and when their minds roam over our road they must see it radiant with the grace and mercy of the Lord.

The best inheritance I can give my child is a steadfast witness of my knowledge of God. The testimony of a light that never failed may give him the needful wisdom when his own way becomes troubled with clouds and darkness. And what a story it is, this story of the deeds of our gracious God! It is full of quickening for weary and desponding souls. It is a perfect reservoir of inspiration for those whose desire has failed, and in whose lives the wells of impulse have become dry. Let us bring forward yesterday's wealth to enrich the life of to-day. "Do ye not remember the miracle of the loaves?"

SATURDAY, September 13. Deuteronomy 4: 5-13. *"Lest thou forget!"* That is surely the worst affront we can put upon anybody! We may oppose a man and hinder him in his work. Or we may directly injure him. Or we may ignore him, and treat him as nothing. Or we may forget him! Opposition, injury, contempt, neglect, forgetfulness! Surely this is a descending scale, and the last is the worst. And yet we can forget the Lord God! We can forget all his benefits. We can easily put him out of mind. We can live as though he were dead. "My children have forgotten me!"

What shall we do to escape this great disaster? *"Take heed to thyself."* To take heed is to be at the helm and not asleep in the cabin. It is to steer and not to drift. It is to keep our eyes on the compass, and our hands on the wheel. It is to know where we are going! We never deliberately forget our Lord; we carelessly drift into it. "Take heed!"

"And keep thy soul diligently." Gardens run to seed, and ill weeds grow apace. The fair things are crowded out, and the weeds reign everywhere. It is ever so with my soul. If I neglect it, the flowers of holy desire and devotion will be choked by weeds of worldliness. God will be crowded out, and the garden of the soul will become a wilderness of neglect and sin. "Keep thy soul diligently."

These Daily Meditations will appear in each issue through 1913

J. H. Jowett

MESSAGES FROM PRESENT-DAY POETS

ULD YOU ONLY COME BACK!

OULD you only come back, little fellow, to me,
n the land where your spirit forever is free,
might muss up my collar, and rumple my shirt,
ou might dent every floor with the point of your top,—
though your small fingers might fill me with dirt,
should nevermore peevishly tell you to stop!

ld you only come back, little fellow, to me—
ld you heed when I call you, and hearken the plea,—
might load down your pockets with rocks every day—
ou might spatter your best Sunday garments, my lad;
And though you should throw all my trinkets away,
I should strive to be kind, and should scorn to "get mad."

Would you only come back, little fellow, to me.
From that Home where you romp with the angels in glee,
You might scratch up the furniture, mark on the wall,
And deface every volume you found in my den.
You might litter the parlor and shout in the hall,
But I never should scold you, ah, never again.

Could you only come back, little fellow, to me—
Could you kneel as you used to, once more at my knee—
I should hold your heart close, to atone for my loss,
And should bid you to pray the dear God, who is good,
To forgive your poor daddy for having been cross;—
And I feel if you asked it, my boy, that he would!

RALPH M. THOMSON.

THE HARVEST

CHRISTIAN brother, sow the seed;
Sow it wheresoe'er you go.
Oh, how many souls have need
Of the harvest you may grow!
Scatter good seed everywhere;
Follow it with fervent prayer.

Some good seed, in fallow ground,
Will produce a hundred fold;
In some fields much less is found,
But the gain is purest gold.
Sow good seed where'er you can;
Honor God by helping man.

Helping those whom we can aid
Is the sowing of the seed;
Hold not back from any grade,
High or low, if such have need.
Sowing thus brings greatest gain;
Helping hands toil not in vain.

Noble deeds a harvest win,
Worthy of the highest aim;
Those who battle hard with sin
Help to banish crime and shame.
Let each word and action tell
For the King we love so well.

Jesus! Saviour! King of kings!
Rightfully his reign we own;
His good Spirit ever brings
Blessings where his Word is sown.
Great the harvesting shall be,
Now and in eternity.

JOHN M. MORSE.

A WEEK IN THE WORLD'S NEWS

Huerta Rejects Peace Proposals

THE diplomatic negotiations of Mr. John Lind, President Wilson's representative in Mexico City, with Provisional President Huerta received a severe jolt on August 20 when Mexico's chief executive informed the State Department at Washington that he would not entertain the proposals set forth by Mr. Lind. A number of interviews had taken place between Mr. Lind and General Huerta and the situation seemed most encouraging, when suddenly word reached Washington through a news agency that Mexico had published an ultimatum, giving the United States twenty-four hours in which to recognize the present administration. No action has been taken which would justify the supposition that this report was true, though one of the most recent despatches states that Mr. Lind's interviews with the reporters were evidently intended to give the impression that the original report was unfounded, without involving an actual statement to that effect. No retraction has been made by officials of the Mexican Government.

In spite of official assertions in Washington that the developments showed slight improvement in the Mexican situation, diplomatic circles take a serious view of the whole matter. Some of the foreign diplomats who observe the whole drama from the viewpoint of outsiders believe that little has been achieved except hopelss entanglement. A despatch from Mexico City states that the Mexican Government has decided not to make public the text of its reply to Mr. Lind's proposals, and has expressed the hope that the same attitude would be observed in Washington. So far this hope has been fulfilled, and the only statement has been an unofficial one made through the reporters and which was telegraphed to the New York *Times* in the following words:

President Huerta of Mexico has taken the ground that the course of the Wilson administration in its endeavor to bring about a restoration of order in the Southern republic is not in accord with the sentiment of the United States Congress and the American people. He has intimated baldly that President Wilson's refusal to recognize the Huerta government is not a popular policy in the United States, and he evidently has determined to stand pat on his rejection of the proposals laid before him by President Wilson's representative. General Huerta has indicated an honest or pretended belief that any measure of reprisal against Mexico undertaken by the President would meet a rebuff at the hands of Congress.

It was emphasized by Mr. Lind in his communication to the State Department that President Huerta had been extremely cordial during the interview and had shown an entire willingness to discuss and give consideration to the arguments of the presidential emissary in behalf of the program of President Wilson. It is gathered, however, from what was said by officials to-night, that Huerta regards the recognition of his government by the United States as a condition precedent to a formal consideration by the Mexican administration of the suggestion of American mediation which Mr. Lind put forward.

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Shortage of the Corn Crop

FIGURES recently published show that the annual corn crop of the United States is almost a half a billion bushels short of the anticipated amount. As an incident of this sort is very apt to be made the basis of cries of "hard times" by those whose interests are served by the creation of such an impression the New York *Times* on August 18 wisely commented on the event as follows:

It is useless and foolish to minimize the loss. It is the part of wisdom to appreciate its exact worth and meaning. The loss is reckoned from an unprecedented total, leaving a remnant not far from an average and large for most years. The loss of corn is like any other loss, it is serious rather in its relations than in its absolute total. The loss of whatever amount of corn is less important than the loss of the same amount of any other grain, wheat especially. It is so because there is a larger supply of both old and new corn from which to make the subtractions.

The comparative stability of the security market under a loss which once would have caused a small spasm in stocks cannot have escaped attention. It is due to the fact that our manufactures are displacing our crops in our exports. Within ten years our exports of manufactures have increased $719,000,000, and are now nearly half our total exports. Our crops have been above the average recently, but including the exports of crops and all other articles than manufactures the decade's increase is but $317,000,000. It is as wrong to forget the increasing importance of manufactures, a permanent factor in our economic conditions, as it is to emphasize the loss of even a half billion bushels of corn in a single year.

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Peace Congress at The Hague

FROM the 19th to the 23d of August the twentieth universal Peace Congress was in session in Knight's Hall, The Hague, Holland. The Congress, which was under the patronage of Prince Henry of the Netherlands, carried on discussions of international law, the events of the year connected with peace and war, the possibility of the enforcement of international law by means of an international police force, limitation of armaments and the place of the public press in the propaganda for permanent peace. A reception was given on the evening of the 19th by the municipality of The Hague. Nearly a thousand delegates were present and heard the speech of the burgomaster, who advised prudence and moderation in their deliberations.

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Investment Bankers' Convention

THE Second Annual Convention of the Investment Bankers' Association of America, it is announced, will be held on October 28, 29 and 30 next, at the Blackstone Hotel, Chicago. This will be the largest gathering of investment bankers ever held, and representatives from about five hundred of the leading investment banking houses in the United States and Canada will attend. The seventy-five houses that comprise the Chicago membership in the association are making elaborate plans for this year's meeting. L. B. Franklin of the Guaranty Trust Company, New York City, is directing arrangements for the East, and reports that a large contingent from that section will be present. Herbert Witherspoon, of the Spokane and Eastern Trust Company, Spokane, Wash., is arranging for a large representation from the Pacific Coast membership. Several of the leading financial men of the country have been secured to address the various sessions of the convention and comprehensive plans for the entertainment of the delegates are in preparation.

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Investigating the Balkan Atrocities

THE Division of Intercourse and Education of the Carnegie Endowment Fund for international peace has instituted a full inquiry into the state of affairs and the truth of the statements of recent atrocities in the Balkan Peninsula. President Nicholas Murray Butler of Columbia University, who is chairman of this division of the Carnegie Endowment Fund, states that a "special commission of inquiry was being sent to the Balkan Peninsula to make personal investigation and report for the information of the public opinion of the world on three points: "First, the outbreak of hostilities between the allies at the conclusion of the war with Turkey. Second, the truth or falsity of outrages reported to have been committed by the combatants, particularly the mutilation of captives, outrages on women and destruction of private property. Third, the economic waste caused by this war between the allies, and its cost. The feeling in this matter was brought about by a statement printed in this country on the authority of the King of the Hellenes."

The committee consists of the following prominent gentlemen:

Dr. H. N. Brailsford, who has written extensive reviews on Balkan and Macedonian questions, representing Great Britain; Professor Samuel Train Dutton, of Columbia University, representing the United States; Justin Godart, member of the Chamber of Deputies, representing France; Professor Paul M. Milukoff, leader of the Constitutional Democrats in the Russian Duma, representing Russia; Professor Pazskowski, of Berlin University, rep... Germany; Professor Redlich, a member of Parliament, representing ...

As a basis for its investigation it will have the evidence publishe... various governments, by official news agencies and the testimony of ... and European travelers who have recently visited Macedonia and Thr... findings of the committee will be published in a general report whic... prepared in many different languages and circulated all over the wo...

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Seeking Robert Burns's Heir

A ROMANTIC search for a lost heir has been started ... Britain by the proposed sale of a number of origin... manuscripts to a wealthy American collector. For six... these manuscripts, known as the Glenriddell manuscri... been in the possession of the Liverpool Athenæum and were offered ... through the firm of Sotheby, Wilkinson & Hodge. A number of Sco... cieties who are anxious to retain the manuscripts in Great Britain imm... contested the right of the present holders to offer these papers for sa... claim on the manuscripts made by the Athenæum is based upon the f... they were secured from the wife of Dr. Currie, to whom they were giv... Burns's death for biographical purposes. Burns himself dedicated the... and presented the manuscript to Captain Robert Riddell, and though he... borrowed them at a later date, it is believed it was his intention to retu... to the captain and that he was prevented only by illness. The legal au... now engaged on the case hold the view that, as the title of any legal des... of Burns has never been ousted before the courts, they have a strong ca... the Scottish law and can prevent the sale of the manuscripts as now p...

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Two Million Dollars for Y. M. C. A.

A BEQUEST of over $2,000,000 has been made to th... and Navy Department of the International Comm... the Young Men's Christian Association by Mrs. Julia L. ... field, widow of the late General Daniel Butterfield. W... news arrived of this, the largest bequest as yet received, the departm... facing some of the most serious problems encountered during its entire ... Insistent demands for increased facilities and extension of activities h... coming from every quarter, until all available resources were being t... their utmost. This embarrassment of opportunity has been partially ... by the splendid gift of Mrs. Butterfield.

The value of Association Work for the enlisted personnel has so im... itself upon the minds of those high in authority that Secretary Daniels ... said while on his visit to the Pacific Coast: "There ought to be a Youn... Christian Association naval and military building, costing $1,000,000, ... Francisco, for the benefit of the men who will be brought to the Pacifi... as a result of the completion of the Canal." On another occasion Mr. ... said: "I was in office only a few days when I desired to know the best ... to help the young men of our navy to be worthy to hold responsible po... and with this thought I believe that there ought to be a Young Men's Ch... Association secretary on every battleship."

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Castro's Movements a Mystery

THE movements of General Cipriano Castro, the exi... president of Venezuela, have, because shrouded in m... caused no small alarm in his native land. He was first r... leading troops, which were afterward found to be in ch... his brother. Later he was reported en route from Southampton, E... Latest advices from Caracas say that, although the Venezuelan Gove... does not admit it, the general opinion is that ex-President Castro has not ... on Venezuelan soil.

The defeat of Castro's followers at Macuro and in the State of Tach... is officially believed, will have an important effect in bringing the revolu... an end. The army, however, remains at Maracay, and the Governme... maintain a strong show of force, foreseeing a revolutionary attempt by C... José Manuel Hernandez, leader of the Nationalist Party, and other exile...

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England and Germany and the Fair

THE decision reached by the British and German G... ments not to participate in the Panama Pacific Exp... in 1915 has caused considerable comment and criticism n... in America but in England and Germany. Some of the I... papers have been strongly advocating the reversal of the British Govern... decision. A striking editorial in the London *Times* says:

It is always annoying to be obliged to acknowledge a mistake, but we credit our rule ... statesmanship enough not to persevere in a blunder when they once understand that a ... has been made.

Does any Englishman seriously consider our relations with the United States are the ... those with any other Power? Of course they are not. We are never tired of saying t... not or of welcoming American assurances that they are not. Moreover, they never can b... same race and history, the same institutions and language forbid that they should be. ... had many differences and a few quarrels with Americans, and we may not impossibly ha... more, but in our hearts we felt and they felt that these have been family squabbles, and ... repeat once more the words of one illustrious American, which no time can stale and n... tion can hackney, "blood is thicker than water."

Are we going to refuse anything which Americans keenly desire for the sake of £2... What becomes of all our assurances of special regard for our kinsfolk, as we love to ca... if we do? We have already dwelt upon the inferences which the American masses may n... draw from this practical comment upon our declarations, and we need not enlarge upo... again. Is it not worth £250,000 to save them from thinking we are boycotting the ex... because we resent the canal act?

In Germany the opinion seems to be that the government was influen... its decision largely by the steel and iron industries, which have no export... ness to the United States and are therefore entirely uninterested. It is fel... more account should have been taken of the chemical, textile, leather, ... porcelain, paper and refining industries. Many of these are now being ... to take part in the Exposition independent of any government support...

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Chickens Forced by Electricity

A RECENT despatch from London gives the details of ... ingenious experiments that have been made in Engla... regard to the effect of electricity upon the growth of plant ... animals. On what is claimed to be the largest poultry fa... the world, located in the south of England, eight hundred chickens were di... into two equal groups, one of which was treated by an electric system an... other allowed to develop naturally. The electricity was introduced int... metal flats or trays upon which the chickens lived and the current was of ... cient strength to be distinctly felt if the finger were put to the beak of a chi... The four hundred under this treatment developed to marketable size, that ... "broilers," in five weeks, and only six, and those weaklings in the begin... died. Of the other four hundred, which received exactly the same feed and ... without the electricity, nearly one-half died and the survivors took three m... to reach a marketable size. Trials of this scheme on a larger scale are ... made and there seems a reasonable hope that an instrument of real val... the intensive production of food has been discovered.

ACATION BIBLE SCHOOLS OF 1913

ETWEEN one and two thousand children gathered in the Sixty-ninth Regiment Armory, New York City, at ten o'clock in the morning of August 15 to participate in the ncement exercises of the Daily Vacation Bible of the Greater New York district. It was commencement program, although some of nts went rather far off the beaten track of rdinary and stale affairs as the regulation ncement. There were races and other athbings by the boys of different schools, fancy by boys and om five schools, aid to the indrill by the chilf Gregg Chapel , Brooklyn, nic exercises by rgartners, be- the more sober of hymns, a ure lesson, and dress. Not the important demration of the ng was the sa- the flag, which how the work Vacation Bible l Association is up not only to study, industry athletics, but to d old-fashioned ican patriotism. Robert G. Bonational director e association, is e pioneer. He is nly a man with dea, but a man faith and energy kill enough to work his idea out. It was only e years ago that the idea came to him. Obng summer conditions on the East Side in New , he saw that there were idle children and idle hes, and he knew that in the city and elsee there were idle college students who would lad of an opportunity to put in a summer of -down work, provided that work would count for the things for which they cared. As an experiment, five church buildings were opened for daily vacation Bible schools, in which manual work, organized play and Bible study went hand in hand. The work has grown from that small beginning until, in 1913, there were 216 schools in 34 cities and towns, with 50,551 pupils, and employing 921 teachers, representing 28 colleges. Besides the contributions that have been sent in by people who believe in the movement and want to help it along, the sum of $300 was raised this summer by the children themselves to extend the work next year. In New York City alone there were this season 31 schools in which 6,009 children were enrolled.

SALUTING THE FLAG AT THE CLOSING EXERCISES OF THE DAILY VACATION BIBLE SCHOOLS IN THE SIXTY-NINTH REGIMENT ARMORY, NEW YORK CITY

It is easy to become enthusiastic about this good work. It goes far toward solving a number of problems that have long caused much perplexity. The problem of the idle child on the city streets is no easy one. With the restraints of school discipline and school tasks lifted, it is much easier to fall into mischief than to be good. Then, too, the problem of getting the Bible into the minds of our school children is one that is baffling the wits of religious leaders. Further, there is the problem of the cold, grim church, dull and forbidding, and shut during the sunny summer days. It has been an easy matter for children to come to think of the church as a place in which it was difficult for childhood to feel at home. The Daily Vacation Bible School answers all these problems at once. It throws the churches open to weekday sunshine and weekday childhood; it gives the children a chance to study their Bibles under regulations something like those of their public school life and at the same time to the accompaniment of a kind of cheer and play that are out of place in the Sunday school; it takes them off of the street and keeps them interested for a good many weekday hours in wholesome work and study and recreation.

Mr. Robert E. Speer is the national president of the association; Mr. J. Adams Brown, national treasurer; Mr. Alfred P. Seaman, chairman of the board of directors, and Mr. Robert G. Boville, national director. Mr. John Wanamaker is also keenly interested in the movement. At the opening of the season he made an address to the workers of the association, in which he said: "I congratulate you on your services. You are giving to the world a practical demonstration that the church is not only a place of worship on Sundays, but is to be used all the week in service to humanity."

IS THE COUNTRY CHURCH DECLINING?

BY PASTOR D. H. STEFFENS

A RECENT book on *The Country Church*,* issued by the Federal Council of the Churches of Christ in America, is again giving occasion for the writing of editorials scare headlines on "the Decline of the Rural rch." This publication, which purports to be a ntific study of the subject, covering a period of nty years in two typical counties—the one in mont, the other in New York—was prepared Mr. C. O. Gill and Mr. Gifford Pinchot, two men se studies and conclusions are bound to comd respectful consideration. A widely circulated icultural journal in an editorial résumé of these lies sums up its conclusions in the one sweeping tence: "All the figures show a declining institu."

Ve have heard this before. Since the publication he report of President Roosevelt's Country Life nmission, a voluminous literature on the subject the country church has made its appearance, a y complete bibliography of which is given by rge Frederick Wells in Vol. XI of the *Annals of American Academy of Political and Social ence.* Mr. Wells is the assistant to the executive retary of the Federal Council of the Churches of rist in America. It need not be said that he is in lest sympathy with his subject and quite hopeful the adequate solution of any problems confront- the rural church "through the application of the ntific method to the study of rural religious conons and problems. It may be stated as a rule t the rural problem approaches solution, from standpoint at least, only in so far as use is made he scientific method."

The general tone of these various publications is so hopeful. Most of them simply assume that rural church is a declining institution, and then on to discuss ways and means for its reorganizaon such lines as may perhaps promote its social iency and usefulness as an instrument for the terment of the conditions surrounding country . As a rule, these discussions lead to recommenions looking toward the co-ordination and federation, under leadership of the church, of the various forces which make for rural improvement, supplemented by non-resident forces or the employment of sociological experts.

Any hesitation to accept the first premise of this argument, presented as the result of intensive study according to scientific methods, would seem to be a somewhat presumptuous undertaking. Nevertheless, I must confess that I have never yet been able to persuade myself that the rural church is either a declining or a passing institution. The experience of a pastorate in city and country, both East and West, extending over a quarter of a century, during which time it has been my good fortune to be in constant touch with our native-born and immigrant population, as organized into rural churches, make it impossible for me to do so. Moreover, I have not yet lost confidence in the promise of Him who gave his people assurance of the permanence and perpetuity of the Gospel kingdom he came to establish. If this line of argument is waived in this discussion, it is not to be so understood as if there were in the mind of the writer any doubt of its validity and force. It is still the best of all arguments, for to-day, as on the day when it was first uttered, the promise, "Lo, I am with you alway, even unto the end of the world," is the hope of Christ's disciples and an answer to the charge that his church, whether it be in the city or in the country, is a passing institution.

It is waived merely because it seems desirable to take a ground similar to that ordinarily taken by the exponents of the scientific method, with whom it is to be feared a Scriptural quotation would hardly pass muster as an argument.

Before examining the conclusions regarding the rural church reached by the employment of the scientific method of investigation, it may be well to frankly admit the entire truth of one point brought out in this study: "The more numerous the churches the greater the loss in attendance." The system of denominationalism is therefore the greatest weakness of Protestant Christianity in America. "By the system of denominationalism," says Dr. Krauth, "we mean the system which theoretically or practically rests upon the supposition that two or more Christian bodies can, without imputation either of fundamental errors or schism on either part, have conflicting names, creeds, altars, pulpits, discipline; that they can occupy and struggle for a common territory, and yet keep the unity of the Spirit in the bond of peace; can have doctrines and sacraments so diverse as to necessitate the formation of distinct communions, and yet be in the unity of full Christian fraternity."

This is the generally accepted theory. Accordingly, it is maintained that "there are conditions in some places which make it desirable to have more than one church. There are differences of disposition, temperament or social relations which make it impossible for one church to influence some people in the community who would not be affected by another denomination." (*The Day of the Country Church.* J. O. Ashenhurst.) If this is correct it would hold good in Maryland, where the landholding classes as a rule belonged to the Episcopal Church, while their indentured servants were invariably to be found in the church of some other denomination. With this result: We to this day have two hundred years of inherited prejudices and misunderstandings to reckon with in the organization, even of a farmers' club. It is therefore gratifying to find that the study made by Mr. Gill and Mr. Pinchot endorses the position of those churches which have always frankly maintained that the American system of denominationalism is a source of weakness rather than of strength, and that the organization of separate churches in a given community upon the flimsy ground of "differences of disposition, temperament or social relations" is always an evil, leading not only to a decline in church attendance, but ultimately to a decline in church morals, which is the inevitable result of emphasizing things accidental and external, rather than things essential. "Real morality must have its root in real faith. If the doctrine of a church be good, fidelity to it makes the doctrine a mightier force." It is the weakness of the denominational system that it ignores doctrines to emphasize morals.

Continued on page 801

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OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H SANDISON | SECRETARY THEODORE WATERS

Huerta's Answer

IN THE center of the Mexican vortex, in Huerta's own capital, surrounded by distrustful faces on every side, stands the clear-eyed, cool-headed, unafraid Minnesotan, John Lind. Failure was written large everywhere even before his arrival; but the ominous outlook gave him no uneasiness. He went on in the face of warnings that would have dismayed most men; but the grim threats of Huerta, the abuse of the Mexican press, the rumors of expulsion and of an impending ultimatum from the palace, were alike disregarded. Plain, straightforward John Lind quietly stepped along. He walked the streets of the capital unmolested; he visited the Foreign Office; he was received by Huerta with true Spanish cordiality. And he delivered his message, embodying the suggestions of President Wilson, which President Huerta politely but firmly rejected. He would neither resign nor pledge himself not to be a candidate again; he would not entertain the proposition for a cessation of hostilities. To his comprehensive refusal he added a request for the withdrawal of our battleships and for formal recognition; and expressed the conviction that President Wilson in his attitude toward Mexico was not supported by Congress or the majority of the American people.

The result is not regarded as ending the negotiations, however. While the extreme demands have been rejected, as is not unusual in diplomacy, there are other points to be followed to advantage. An essential thing is to convince Huerta that this government seeks the welfare of Mexico and is actuated by no selfish or aggressive desire. Besides, other Powers are interested in restoring order in the disturbed republic, and this fact, taken in connection with the financial crisis in that country, may greatly aid our friendly efforts for peace. Huerta can, if he will, become a real benefactor to his country and win more honor by following wise and friendly counsel than by adopting any other course.

Governors in Overalls

TWO governors led 250,000 men in an attack on muddy roads a few days ago. The watchword of the day was "pulling Missouri out of the mud." The thermometer stood at one hundred degrees, but Governor Major took a hand in the labor, operating a steam grader, and later inspecting many miles of the improved roads. Governor Hodges of Kansas stood by Governor Major in his work, and at the end of the day announced that he would soon issue a proclamation in his own State for two "good-road days," on which all able-bodied men will be expected to turn out and labor on the highways.

This is Americanism at its best. The governor of a State would rank as a king in Europe. But the American idea of a governor is that of a citizen who helps his fellow citizens with their daily work. Governor Major has set a good example to our American executives. And he has demonstrated how much can be done if men will get together and take hold vigorously of a job that needs doing. The governor estimates that the work done gratuitously on this day by Missouri citizens would have cost the State $1,500,000 if it had been paid for.

The good roads movement is remaking American geography. Missouri is taking a turn now at showing other people what to do instead of waiting to be shown. Incidentally, the event illustrates again how work can be turned into fun. Everybody had a good time, the women turning out to provide meals for the men, and the children sharing in the merriment.

The Business Outlook

THERE is a class of people who, like good old Aunt Samantha's sister, are constitutionally disposed to gloom. They need more cheering up than most folks. If a thunder-storm comes along, they doubt whether it's ever going to clear; and if the weather be fair, they shake their heads and pronounce it a "storm-breeder." They carry this pessimism into business and see in every little trifling incident a token of trade depression—an infallible sign of "more and worse to follow." They won't open their eyes and look where the sun is shining on fields waving with crops ripe to the harvest and signs of God's abundant bounty everywhere visible. They simply cling to the notion that things are going wrong and refuse to be comforted. Our contemporary, the New York *Times*, in a recent issue collated and presented an array of statistics concerning the business outlook which should reassure all who have indulged the apprehension that the course of legislation in Congress might operate injuriously to the country's interests. It has drawn its information from the best trade sources throughout the country, and all report business good and steadily growing better. The textile trade outlook is excellent; the woolen trade is reducing prices but not wages; the linen trade prospects are also very good. Crops, according to an examination just concluded by a leading Chicago bank—the Continental and Commercial—are phenomenal, wheat showing 9,000,000 bushels more than last year, and 170,000,000 over the domestic need. Corn, even though it suffered through drought, will be more than an average crop, and there is a big reserve from last year besides. The hay crop will be worth $1,000,000,000. Then our foreign trade is already $421,000,000 in excess of 1912, and of exports alone the farmers will receive over $180,000,000, nearly double the amount of a year ago. These are only a few of the figures, but they show the general unmistakable evidences of substantial business prosperity all along the line. The year promises to be a record one in all branches of business. We commend the showing to the doubting ones. Let them look up and take courage.

The Christ Likeness in the Heart

THERE is no defacement possible in this poor humanity of ours which is necessarily final. All the stains may be erased, all the false superscriptions may be removed, and, fairer than before, the likeness of God may be found stamped on every one of us. Not here, where the transformation is never perfect, but yonder, seeing Him as he is, our whole body, soul and spirit shall be changed into the likeness of the King in his glory.

In the famous Mosque of St. Sophia at Constantinople, which was originally a Christian church, the guide points out to the traveler a place where there is a hidden face of Christ, portrayed by some early Christian artist. When the Mohammedan conquerer possessed himself of that noble temple he ordered all Christian symbols to be effaced, and this beautiful head of Christ was covered over with canvas smoothly pressed down and adhering to the surface of the picture. But by gazing steadily at the canvas the visitor can assure himself that there is a Christian painting behind it.

In most of us the Christ likeness is only faintly visible. It is the grief and pain of our sou the enemy is not utterly driven out, and sti vails to hide in us the image of Him we love B by and by his own hand shall strip away t vestige of the sin that hides God's glory in th and the resplendent image shall be seen dimmed and eternal beauty.

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Mr. Bryan's View of It

IN HIS own journal, *The Commoner*, Sec Bryan prints a personal reply to the critic have taken him to task for devoting his vacat lecturing while grave problems demanded his ence in Washington. His explanation is cl teristically frank. The real question in his he urges, was not whether a cabinet officer live on $12,000 a year, but "whether he coul the expenses of official life to his other expense meet them all out of his salary." He then pro to explain that his obligations to church, ch education and insurance aggregate $6,800 y and his personal income is insufficient to meet the bulk of his property being non-productive became necessary, therefore, to continue his ing and lecturing to meet these charges, in that his official salary might be devoted to me the expenditures attached to his cabinet post even to supplement it, where it was inadequa meet the large outlays incident to much enter ing. "I have as much reason not to neglect p duty as one can have," he writes, "and those are fairminded ought to assume, until they evidence to the contrary, that my vacation p will be so chosen as not to sacrifice official d A public man's expenditures grow with his inc and Mr. Bryan's have grown. He has plann forego for the next four years any addition t accumulations, and he does not regard this as a rifice since it is done in the line of public ser He has made no complaint of inadequate cal salaries, but he believes the American people not think the worse of him because he prefe earn his living as he has done in the past. A which is doubtless true, but Mr. Bryan has o looked the fact that, in an emergency such as which recently confronted our government, the ple naturally expect that an official occupying exalted a post would have brushed all other co erations aside, at whatever cost, that he might undivided attention to the nation's business. T think well of Mr. Bryan, but they will think better of him if he is found at the post of duty w the hour strikes, instead of being off on a thr harvesting tour in the lecture field.

Thaw's Fight for Freedom

IT IS often asked whether there is not one law the rich and another for the poor. While i true that wealthy criminals are occasionally ov taken of justice, still the facility with which rich are enabled to evade the law is passing int proverb. A case in point is that of Thaw, slayer of Stanford White, who lately escaped fr the Matteawan State Asylum in New York and t to Canada, where he was captured and held for portation as an undesirable alien. During short interval between Thaw's flight and his arr lawyers in various States were openly canvass the question whether there was any statute un which he could be arrested and held on Ameri soil, a majority of them seeming to think that the statute books contained no provision for the rest of a fugitive lunatic, Thaw, outside of N York at least, might go free. Canadian offici however, had no such qualms and insisted on th right to deport, the only question being whet the fugitive should be returned to New York, V mont or New Hampshire. High-priced counsel we engaged and hurried to fight Thaw's battle in t Canadian courts in the hope to prevent his deport tion. New York demanded his return that might be recommitted to the sylum and pla out of the way of doing further harm. Dread such a sequel to his adventure, Thaw has enga alienists to prove that, being no longer insane, the would be nothing on which to hold him, and ther fore he should be liberated. Society could then c template the pleasing picture of a degenerate large, with ample funds and with homicidal tende cies that are liable to break out unexpectedly at a time. Such a result might speak loudly for t cleverness of the lawyers and the persuasive powe of wealth, but it would say very little for t majesty of law or the common sense of our court

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

rims' Memorial at Southampton

MEMORIAL in celebration of the departure of the Pilgrim Fathers from Southampton for America was unveiled at Southampton August 15 by Walter Hines Page, nited States ambassador. It is a column on the site of the pier from which the Pilin the *Mayflower* embarked August 15, 1620. onument was built by public subscriptions in nited States and in England. The cere- began with a luncheon in the pier pavilion, ed over by the mayor of the city, at which nany distinguished citizens. After appropriligious exercises Ambassador Page delivered edicatory oration. Among other things he 'They had not been kindly enough treated in nd to make life tolerable, but still they wished English subjects. The blood, the institutions family, the loyalty, and the trick of suprem- the breed were theirs, and should always be In all the combinations in the races of men all the workings of circumstance, no other of great forces was ever so nearly invincible. nonument is one of the pillars of hope of man- The sons of those men whose immortal ements it commemorates are drawn nearer to y this tribute to their fathers, and they give eir reverent thanks, and to-day this is their ge. The old im- of our destiny, led the race to ever forms it may taken with the ging years, is not spent. The high, spirit of the Pil- still lives." After dedication of the ment proper the e panels at the donated by Pil- societies and the ndants of Pilgrim ies, were unveiled. Winslow panel was led by Miss Ra- Wilson, a member e English branch e family, and the n panel by V. A. l, president of the n Kindred of rica. Mrs. Charles m of Boston un- d a panel donated he Colonial Dames Massachusetts. Jo- Butler of Youngs- dedicated the Ohio l, and a member of Brewster family iled the Brewster l. The monument memorates the s of as true men women as ever l, great in their faith, warm in their love, genu- empire-builders, who, as James Russell Lowell , were in search of God, not gold. These Pil- s repeated the sentiments of an earlier pilgrim g out under divine direction:

are journeying unto the place of which the Lord said, I give it you; come thou with us, and we will do thee good; the Lord hath spoken good concerning Israel. (Num. 29.)

Egyptian Cotton in America

XCELLENT results are being obtained in the growing of long staple Egyptian cotton in the t River Valley of Arizona. Under the direction the Department of Agriculture in this country, industry has come to include over four thousand es in planted cotton, yielding an average net fit of $100 an acre. While the severe drought oughout the entire West has made inroads on corn and other crops, the Arizona cotton has spered to such a degree that a ginning plant l an oil mill are to be established by the time the p is ready. The sub-committee of the American mission, which has been making a study of cot- growing and cotton marketing in Egypt, shows t not only can American methods, applied to the sing of Egyptian cotton, reduce the cost approxitely fifty per cent., but that our progressive farmers, although handicapped by the quality of our soil as compared with that of the delta of the Nile, can bring our long staple cotton yield per acre up to that of Egypt. Long staple cotton brings from twenty-one to twenty-five cents a pound on the spot as against nine to eleven cents a pound for the short staple variety. The long cotton just introduced into Arizona is raised by irrigation in Egypt, and our farmers are going to employ the same process. From time immemorial Egypt has raised her crops by irrigation, and it is thus referred to in the Old Testament:

For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven. (Deut. 11: 10, 11.)

Orville Wright's Aero Boat

ORVILLE WRIGHT, inventor of the aeroplane, has just perfected a flying boat, which he believes will be an important factor in the development of the United States postal service. The invention is the result of two hard years of experimenting. Its normal speed will be sixty-seven miles an hour, or a little over a mile a minute. Mr. Wright expects his flying boat to be used practically in carrying mail despatches, etc., over inaccessible inland waterways, such as are found in many regions of the West, in Alaska, and along the coast. The inventor has paid especial attention to the worthiness of his new machine as to both water and air. It is with considerable pride that this new machine is hailed, as our country, which gave to the world the first heavier-than-air flying machine, is being outstripped by some other nations in advanced experimentation and discovery in the realm of aerial navigation. The cry of the soul, tempest-tossed with sorrow and sin, calls for the wings of a bird to master the gravitation of the earth and the currents of air. It is this:

Oh that I had wings like a dove! for then would I fly away, and be at rest. (Ps. 55: 6.)

Almost Killed by Yellow-Jackets

CLINGING desperately with one hand to a slender steel rod, and with the other fighting a swarm of yellow-jackets, Forest N. Tickner of Lansing, Mich., narrowly escaped death the other day when he disturbed the nest of the insects in the dome of the State capitol, 275 feet in the air. Tickner was engaged to paint the dome. As he ascended the outside of the steel shell, the yellow-jackets attacked him, and though in intense pain, he fought his way back to the window and safety. There are few boys who do not know what it means to disturb a hornets' or yellow-jackets' nest. We cannot dig so deep or climb so high that we will not find perils, enemies to fight us in body, mind, or soul in our plans. It requires the nerve, the level-headedness, the determination, and the activity of this painter to succeed against these painful foes. Swarms of hornets were the armies which drove out the enemies of the children of Israel.

And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. (Ex. 23: 28.)

THE GREAT INTERNATIONAL RALLY AT THE RECENT WORLD'S SUNDAY SCHOOL CONVENTION IN ZÜRICH, SWITZERLAND

ONE of the most spectacular features of the recent Sunday School Convention at Zürich is shown in the above photograph. Massed under a great globe which represented the earth, delegates from fifty countries were photographed bearing shields showing whence they came and surrounded by the flags of many of the countries represented. As our special correspondents at the convention have already reported, all of these countries had the stories of their Sunday school work and general situation placed before the convention some time during its sessions.

In Quicksand Sixteen Hours

IMBEDDED waist-deep in the quicksands along the west bank of the Schuylkill River, Peter Francis, twenty years old, was rescued by Edward Allison, the steward of a boat club, after he had been held in the mire from three o'clock in the afternoon of August 11 till 7.30 o'clock the next morning. How the youth managed to keep alive is more than the surgeons at the hospital could explain. As it was, he was partly paralyzed and could only speak in monosyllables. He could not give an intelligent account of how he got into the river. The theory of the police is that he was walking along the bank and slipped off a rock into the mire. He was within sight of thousands of pedestrians all the afternoon, crossing the bridge above him, and he called and called for help till his voice and strength were exhausted and no one came to his relief. While rowing down the river, Allison saw what he thought to be the body of a dead man, and going to it discovered the young man buried in the mire, nearly dead. He got men to help dig Francis out, and had him taken in an ambulance to the hospital. There are so many walking along the banks of life's river who step into the quicksands and become buried in them. This is peculiarly so with the young men of our time. The blessed instrumentalities for their rescue should receive the earnest co-operation and generous support of good people everywhere. The rescue of the young man from the sand suggests the spiritual salvation of those buried in the mire of sin as thus expressed by the Psalmist:

He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. (Ps. 40: 2.)

Fifty Years Blindness Cured

MRS. MARY J. WELSH became blind when a girl sixteen years of age, and remained in total blindness for fifty years, when an operation in the Wesley Hospital of Chicago the other day restored her sight, and she returned to her home in Hillsdale, Mich., to look with supreme joy and gratitude upon the faces of her eight "babies," now grown up. Her husband being an invalid, Mrs. Welsh was compelled to support the family for many years, which she did by taking in washing. It is not necessary to look into tragic story, or into history, or to the world's great battlefield, to find heroines. This is one, the woman who, under the handicap of total blindness, supported a sick husband and provided for her family by the severest physical labor, and raises them for God and their fellow men. The woman cured by the marvels of modern surgery was in a condition to repeat the words of the blind man whom Christ healed:

One thing I know, that, whereas I was blind, now I see. (John 9: 25.)

GENEROUS GIFTS TO WORTHY CAUSES

HARDLY a week passes in which THE CHRISTIAN HERALD does not record some instance of noble generosity in the field of philanthropy or Christian work, on the part of its devoted readers. Two of the most recent cases are given below.

A lady in Pennsylvania (Mrs. J. A.) wrote, requesting the names of "ten different missions or schools, and also the names of leper colonies in foreign countries, stating which you think most worthy of help. I want to give something to these funds. My husband died nearly two years ago and left me enough to live on comfortably, and I think I can give this much in memory of him. I know he would have been pleased to have me give it to a good cause."

Within a few days, a list was sent as requested, and on August 9, the donor sent a bank draft for $1,500 on the Girard National Bank of Philadelphia, enclosed in a letter in which she wrote: "I have selected ten and will give $150 to each one. Will you kindly send me a reply and tell me if there is any expense in turning this over to the different missions?"

The list which she returned approved bore the following names, and within twenty-four hours after its receipt by the CHRISTIAN HERALD checks were on the way to each of the ten beneficiaries with instructions to send acknowledgments to the donor.

Miss Mary Reed, India. (Work among lepers)	$150.00
Rev. H. Berhard, Leper Home, Surinam, Dutch Guiana.	150.00
Jerusalem Leper Mission, Palestine	150.00
Rev. R. A. Hume, Ahmednagar, India, Industrial Orphanage	150.00
Rev. R. H. Bender, San Salvador, Central America	150.00
Bishop J. C. Hartzell, Inhambane, E. Africa	150.00
Mrs. Mary Winsor, Sirur, India	150.00
Rev. Wilfred Grenfell, Labrador Mission	150.00
Miss Anna E. Hall, Garraway Mission, Cape Palmas, Africa	150.00
China Orphan Fund	150.00
Total	$1,500.00

Mrs. J. A. was informed by THE CHRISTIAN HERALD that this journal makes remittances of this character for its readers without charge, and that the beneficiaries receive the gifts undiminished.

Another case of more than usual interest was presented in a letter from a reader in a Western State, who desires to remain unknown. He wrote enclosing a draft for $113.20, and explaining that his gift was in redemption of a pledge he had made to give such an offering if his prayers to be extricated from a business difficulty were accepted. He prayed in faith and hope for a long time; but at last the answer came from an unexpected quarter. He desired that a considerable portion of his gift should go to foreign missions—including Reformed and Presbyterian missions—and at least a small portion of it to our Children's Home at Mont-Lawn. A list was compiled in accordance with his instructions and submitted for his consideration, which his representative returned, on July 30, approved, and checks were drawn and promptly forwarded to the following:

Reformed Church Foreign Missionary Board, New York City	$15.20
Presbyterian Foreign Missionary Board, New York City.	12.00
Mrs. Elizabeth F. Brewster, Missionary, Hinghua, China.	12.00
Rev. T. J. Bach, Missionary, Maracaibo, Venezuela	12.00
China Orphan Fund	14.00
Rev. R. H. Bender, Missionary, San Salvador	12.00
Rev. B. Lenz, Missionary, Makkovik, Labrador	12.00
Bowery Mission, New York City	12.00
CHRISTIAN HERALD Children's Home, Nyack, N. Y.	12.00
Total	$113.20

Our Relief Work in the Balkans

After several months of energetic relief work conducted in the face of many difficulties and dangers, the CHRISTIAN HERALD Balkan Relief Committee now finds itself nearing the close of its labors. At a meeting of the committee held in Sofia in the beginning of July, the question of further service by the committee was discussed. Concerning this meeting, Pastor D. N. Furnajieff, the chairman, sends this report to THE CHRISTIAN HERALD for the information of the contributors to the Relief Fund:

"Our committee was unanimous in these points:

"1. The work of our relief committee is not finished—i. e., the need for relief is still a crying need and will be such for some time to come yet. The thousands of orphans, as our gracious queen stated some time ago in her message to THE CHRISTIAN HERALD, are still to be provided for. Therefore, undertaking orphan work, even on a limited scale, means taking up a great work for building up character and the future of the nation. So this proposal, in the opinion of our committee, is both justified and demanded by the necessity of the case.

"2. As to the orphans, the committee thinks they should be gathered from the whole needy field and without discrimination between nationality or religion. We have studied the situation so[n] both as to cost and climate of existing orph[anages] and are inclined to place our orphans in Mr. [Samako]moff's orphanage at Samakov.

"3. As to cost of yearly support per cap[ita] are calculating on the most economic basis p[ossible]. From this point of view Samakov is the pl[ace] us. The cost per annum will be $60 a ye[ar] each child.

"4. Our plan is so to devote the unexpend[ed] ance of the fund exclusively for orphan relie[f] within the space of ten years a certain num[ber] orphans will be cared for, and at the end [of] time this available balance of the fund wil[l] ended its work and itself as well. There will financial responsibility for the maintenance of orphans upon THE CHRISTIAN HERALD or its ers. However, any freewill offerings for thi[s] purpose will be gratefully received.

"5. The committee regards this plan a [the] crowning part of all its work, and the nam[e] these orphans 'CHRISTIAN HERALD Children' natural and legitimate product of the situatio[n].

"At the close of the session the following r[e]tions were unanimously adopted, namely:

"*Whereas*, THE CHRISTIAN HERALD of New [York] readily and kindly made the appeal and open[ed] its pages for subscriptions to relieve the suff[erers] from the Balkan War; and

"*Whereas*, The readers and friends of the [pa]paper responded so promptly and generously [that] we were enabled to relieve thousands and thous[ands] of sufferers; and

"*Whereas*, Now the opportunity offers [itself] and we can take up orphan relief, which has [the] human and divine approval and benediction,

"*Resolved*, That we, the CHRISTIAN HERALD [Re]lief Committee of Sofia, hereby tender a most he[arty] vote of thanks to THE CHRISTIAN HERALD of [New] York and its generous contributors, who made [the] first relief work and now the projected orphan [work] possible, and that, in recognition of this, these [or]phans will be known as 'CHRISTIAN HERALD [Chil]dren.'

"D. N. FURNAJIEFF, *Chairman*.
"D. ATANASOFF, *Secretary-Treasurer*.

There have been important changes in Bulg[aria] since the foregoing was written. Conditions [may] soon prove favorable, however, for the carrying [out] of the orphanage work planned by the committee.

"MOTHER TAKES A HOLIDAY"*

BY DAVID LYALL

A Story Complete in This Issue

MORDECAI ("Mordy" for short) exhibited the symptoms of uneasiness usual in an intelligent family mongrel when the members of his household began to take an acute interest in the boxroom. No wag of Mordy-for-short's tail ever lightened the gloom of that loathsome vicinity; he would lie for hours in the cul-de-sac leading from the nursery landing to the door of the attic in which were piled the large and varied assortment of receptacles used by the family to convey their belongings to summer quarters.

With his snub nose upon his limp paws, his body supine, in his liquid eyes a vast melancholy, Mordy watched the proceedings, generally spasmodic, which characterized visitors to the boxroom.

There was an appalling lack of variety about the proceedings, a sickening repetition. It began in the early days of July, when mother would pay surreptitious visits at unholy hours to detect whether any of the boxes required hospital treatment.

The next stage was the packing of the linen and extra silver required by a large and exacting family in a house where such things were not "all found." Mother undertook this task, as she undertook all others, cheerfully, though with the very occasional accompaniment of a sigh. If Mordecai loathed the annual inspection and upheaval in the Barrington boxroom, it was nothing to the loathing with which his mistress regarded it. She was mortally sick of it, and had been convinced for a surprising number of years that there is something fundamentally wrong with the whole system of British holiday-making. The conviction in no way helped the situation; the only thing that ever helped was her sense of humor, which had mercifully never deserted her through a long, blameless, and singularly over-burdened life.

She was the mother of seven grown-up children, and wife to one, and she had spoiled them all, and she knew it right down to the toes of the worn little shoes which were so often rubbed with much serving.

She occasionally wondered what was the matter with them all, and why each one desired nothing on earth save his or her own complete enjoyment. Mother was the unfortunate channed through which all must flow, sooner or later. Her tireless activities must not be allowed to slacken for a moment. It was "Mater this" and "Mater that" until there came a breathless July afternoon when she suddenly realized that she could not go on.

She overheard, on her way to the very boxroom loathed of Mordecai, a scrap of conversation between the two elder girls which set her teeth on edge.

"It's a pity the mater makes such a fuss. But have you made out that list, Aggie? She'll ask for it sure thing at teatime."

The list referred to was the number of articles of attire the girls wished to take, and into what box they wished them packed.

"No, I haven't, and I'm not going to. I tell you what, Jean, it would do the mater quite a lot of good to get a taste of the simpler life. It takes the gilt off the holiday gingerbread to have to cut it out in slabs. Stuff a few things into a bag, go down to a station, and take the first train for anywhere, that's the ideal way to take a holiday. All this planning and sorting out things makes me deadly sick."

"If you suggested that to mother she'd have several kinds of fits," said Jean, in a queer, dry voice. "She simply loves tying on labels and tags and writing down things in books. And if the proper pickles were forgotten or the kind of nightshirt the pater thinks necessary for the seaside it would be the deluge."

"It would. She's spoiled us, Jean, out and out; but I suppose I'll have to go and do something in the way of a list. Inhuman fag, I call it, all the same."

Mother trod on Mordy-for-short's tail as she hustled into the boxroom, and did not even wait [to] apologize. He did not growl, though if any ot[her] foot had intruded on his august majesty he wo[uld] not have let it off.

He had overheard, too, and no doubt understo[od]. She was a long time in the boxroom this time, s[o] Mordecai, grown impatient, pushed open the d[oor] with his nose and looked in. She was sitting o[n] trunk, looking straight before her, with an expr[es]sion on her face he had never seen there befo[re]. His comment was to sidle up and push his cold n[ose] into her hand. She let that hand drop rather sp[as]modically on his head, and suddenly bent and kis[sed] him.

"You and I, Mordy-for-short, are going to ha[ve] a holiday."

The words were Greek, but the meaning w[as] plain. He and she together were going to [do] things, the gates of paradise were not to be clo[sed] altogether, nor was he to be left to the tender b[ut] limited mercies of Eliza Tidd, some time cook [in] Linden Gardens, now married to a tram conduct[or] and always available as caretaker in the month [of] August.

Nobody except Mordy-for-short knew of the co[n]templated mutiny, and he was far too wise to s[ay] anything, even if his honor had not been involve[d]. He was included in the plot, that was all he kne[w] or cared about.

The boxes were duly labeled and packed to th[e] music of the usual family jars. Even fathe[r] joined in this time, being put out because the b[ig] member of the usual foursome had suddenly struck and said he was going to Switzerland. This la[st] apparently was mother's fault, too. She took a with surprising meekness—nay, with a light an[d] airy manner which was peculiarly aggravatin[g]. She abated not one jot or tittle of her preparation[s], however, and at the appointed day everything wa[s] ready and removed by the Carter Paterson van he[r] postcard had summoned.

Continued on page 803

* By permission of the *British Weekly*.

ILWAUKEE'S NEWSBOY CONGRESSMEN

I Milwaukee, Wis., a newsboy can become a congress-nan, or a judge, or a member of the president's cab-net! He may even aspire to the office of president or ice-president; but the chances are that he will much r to be a congressman, for the reason that he can then a hand in the enforcement of the State laws governing street trades," as they are called, which include boot-ing, sale of newspapers and the petty merchandising arily indulged in by juveniles.

e State of Wisconsin—universally recognized as a er in many progressive and sometimes novel legisla-

PERRY O. POWELL
Supt. of Street Trades

TONY ROSO
A leading Italian Congressman

FRED WILSON
Chief Justice of Trial Board

programs—ying the ex-ment of per-ting the sboys of its ropolitan to govern mselves ugh an or-nization vn as the sboy's Re-ic. Inciden-, provision ius made for self-instruc-of these fu-citizens in machinery representa-democracy, it is ex-ted that they in this way ome familiar h the duties responsibilities of American citizenship years before y are called upon to exercise them.

The Newsboys' Republic of Milwaukee is thoroughly anized in all branches of government—executive, leg-ative and judicial. It has a certain legal status, inas-ch as its existence under supervision of the Industrial mmission of Wisconsin is provided for by statute. Con-uently, the decisions of the Newsboys' Trial Board, which ndles all violations of the street trade laws, are thor-ghly binding when they have received the approval of the nmission. In this way the actual enforcement of what really a portion of the State legislation governing child or is left in the hands of juveniles.

To gain these ends the city of Milwaukee has been divided o six "States." These States are represented, according population, by from ten to thirty representatives in Con-ess—there being a total of 116. These congressmen are osen at a regularly called election from boys, who, in eir districts, possess street trade permits granted by the dustrial Commission of the State. All bills for the en-rcement and regulation of the State laws governing reet trades originate in the House of Representatives. e Senate consists of four senators from each of the six ates. These are appointed by the president of the re-blic, and consist largely of men known to be interested the welfare of boys and who in the course of their busi-ss activities come more or less in close personal contact ith citizens of this novel republic. The duties of the sen-e have to do largely with the approval of legislation acted in the house and the endorsement of presidential appointees. There is also a supreme court, a trial court, and other officers necessary to a republican form of government.

As stated, the object of the Newsboys' Republic is in part the enforcement of laws governing the street trades. Accordingly, each newsboy citizen wears a distinctive badge when on duty, and carries complaint blanks which are used in reporting any individual who violates the street trade laws in his section of the city. These complaints are filed with the board before which the defendant is brought up for trial. Over 150 such reported violations have been passed upon by this body since the first of January.

Under the laws now operative in Wisconsin no boy under twelve years of age may sell papers; none under fourteen may sell merchandise or be a bootblack. All boys employed in any of these trades must attend school and may not work at these pursuits during school hours. They may not sell before 5 A.M. nor after 6.30 P.M. in winter and 7.30 P.M. in summer. Of course, violations of these laws—which are really child-labor laws—have not been infrequent, but it is the verdict of one of the leading lawyers of Milwaukee that the Newsboys' Trial Board has invariably been able to handle such violations in a more effective manner than the regular courts.

The city of Milwaukee has taken the Newsboys' Republic seriously and is doing all it can to further its success. It opens its palatial city hall once a month for the meeting of congress, at which time the members of this branch of the government conduct the affairs of state with as much sincerity as the members of any common council or State legislature. The inauguration of officers last winter was a big event, being held in the great Pabst Theater, at which time Governor McGovern and Mayor Bading were among the speakers of the evening.

This novel experiment in self-government is now well on toward the close of its first year of successful operation. The "Independent Party" is in power. Already it is evident that it is possible in this way as in no other to enforce not only the letter of the street trade laws, but also to bring a wholesome respect for the spirit of the law. This last is perhaps the more important of the two and the more to be desired. Perry O. Powell, supervisor of street trades and an efficient social worker, has been a leader in inaugurating this new work and is largely responsible thus far for securing the interest and co-operation of the newsboys. He is also chief justice of the supreme court of the republic.

ORIN EDSON CROOKER.

"YE TOWN CRIER"

"COME to the town hall! All come to the town hall to-night, where a memorial service will celebrate the sailing of the *Mayflower*. Come all to the town all!" With this strong call in the lusty voice of Walter T. Smith, the townspeople and visitors of Provincetown, Mass., were informed of the celebrating of the 293d anniversary of the sailing of the Pilgrims to these shores. At the memorial service, which had a large attendance, eloquent speakers extolled the character and purpose of the Pilgrims, whose boat was "loaded down with its cargo of convictions, courage, conscientiousness and the spirit of Christ." In Provincetown was born the first descendant of the *Mayflower* people; here died the beautiful young wife of Governor Bradford at twenty-three years of age. Here in the cabin of the *Mayflower* was signed the famous "compact." Here ex-President Roosevelt laid the cornerstone, and President Taft dedicated the Pilgrim monument, 240 feet high. Here in seven years will be held a national celebration of the 300th anniversary of the voyage of the *Mayflower*.

WALTER T. SMITH
For Twenty Years Town Crier of Provincetown, Mass.

It is said that, on a quiet night, people can hear the voice of Provincetown's town crier all along the shore and out into the middle of the harbor. He has "cried" for the old town for twenty years. He cries for auctions, public gatherings, associations, revivals and church services. He is remunerated by the town and by people who use his unique and telling mode of advertisement for a variety of purposes.

W. J. P.

A "Red Letter Day"

It is red-letter day with me when THE CHRISTIAN HERALD arrives. You have my permission to insert all the good, clean advertising that comes your way. I am one of the least of your great Family, but I thank you most sincerely for compiling such a paper for our enjoyment and profit. In my estimation, the article on Professional Evangelism, written by J. Wilbur Chapman, D.D., is alone worth the price of the subscription. Then to think of all the other good things impossible for me to enumerate. Thank God for THE CHRISTIAN HERALD.

MRS. E. K. C.
New London, Conn.

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Peach Shortcake is perfectly delicious if the crust is right. It is *just* right when Crisco is used. Merely follow instructions below and you will have a delightful dessert.

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PEACH SHORTCAKE

¾ cupful Crisco
2 cupfuls sugar
1 cupful milk
5 eggs
3 cupfuls flour
1 teaspoonful baking powder
½ teaspoonful salt
1 teaspoonful almond extract

Cream Crisco and sugar together, then add milk and the eggs one by one, always beating well between each one. Add flour sifted with baking powder and salt, then add extract. Mix and divide into two layer tins that have been greased with Crisco and bake for twenty minutes in a moderate oven. Turn out and spread lightly with Crisco. Put together with quartered and sweetened peaches and pile some of the peaches on top. Add whipped cream if desired.

This Free Book

Contains 100 Tested Crisco Recipes and some interesting facts of Crisco's discovery and manufacture. Address Dept. S9, The Procter & Gamble Co., Cincinnati, Ohio.

LOVE WORKETH NO ILL TO HIS NEIGHBOR*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

"SIX days shalt thou labor." There begin duties to man in the Decalogue with a law for the whole week as to labor and rest. It is surprising that for centuries the fourth commandment has been discussed as if it was a law for one day only, and a negative one at that. Very few have grasped its first requirement as did the employer who dismissed a lazy employee for "breaking the fourth commandment." The shirker exclaimed: "Why, I always rest on Sunday." "Yes," said his master, "and all the other days too." The very first duty of man to man is to work six days in the week. No king or millionaire or society woman is exempted. The matter does not turn on whether one needs wages. The world is entitled to useful work from every man and woman that God has made. During childhood the six days' activity should be of study and play. But all adults in health are in duty bound to devote their energies to some regular task six days in the week. Miss Grace Dodge, devoting herself daily without salary, and much of her wealth also, to improving the condition of working girls, said: "I have been paid in advance." There are many men in Europe who thus work freely and regularly as philanthropists, including numerous "honorary secretaries" and directors of charitable and reformatory organizations and unsalaried members of Parliament and mayors and aldermen. The command does not read: "When you need wages or salary you shall labor." The law "Six days shalt thou labor" is as universal as "Thou shalt love thy neighbor as thyself," and indeed the prohibition of idleness for tramp and "gentleman" alike is the very first specification under the second great commandment, in which duties to man are summed up.

"The seventh day is the Sabbath of the Lord." It is putting into Scripture what is not there when Saturdarians quote "seventh day" in the commandment as if it read "seventh day of the week." It is the seventh day after the six days of work that were previously specified. Sunday rest is a literal obedience to the commandment. This is constitutional law, requiring a whole community to work six days and then rest one. The Jews' Sabbath was on Saturday, but the word Sabbath is no more tied up to one day of the week than Christmas. Nor can any one tell which day of our modern week is the lineal successor of the original Sabbath of Eden. There is no proof that the week has come down in unbroken succession through all the idolatrous days between Adam and Abraham. God does not make anything uncertain a condition of salvation. We keep the fourth commandment both in the letter and in the spirit when we work faithfully six days at our regular task from Monday morning to Saturday night and devote Sunday, which may be called the seventh day of the Christian week, to worship and rest and altruistic service.

"In it thou shalt not do any work." This is interpreted by the previous words, "Six days shalt thou labor and do all thy work"; and by Isa. 58: 13, 14, "Not doing thine own ways"; and by the words of Jesus, "My Father worketh hitherto and I work," meaning that divine work may go on all the week, and that it is only selfish work or work for gain—"thy work," "thine own ways"—that is to stop one day to give divine work, which is much crowded aside on other days, one good chance. The words of Isaiah also show that it is not alone selfish work but selfish pleasure also that must stop: "not doing thine own ways, nor finding thine own pleasure," which includes Sunday amusements no less than Sunday work.

"Thou, nor thy son, nor thy daughter." Many nominally Christian parents are exercising no restraint upon the Sunday play of their children and young people. Isaiah indeed bids us make the day a "delight," but it can be done while still making the day different from other days. It is often mere laziness that prevents a father or mother from making the Sabbath at once a glad and sacred duty. If in the case of very young children there must be some variety of play, it should be Bible play, kept for that day.

"Nor thy manservant, nor thy maidservant." A crowd of church members going to the post office for their mail before the law stopped most of the needless Sunday work that used to be put on postal employees, were handed a card silently by a Y. M. C. A. secretary containing the fourth commandment. They were startled to be thus reminded that one "manservant" that they were depriving of Sabbath rest was their letter-carrier.

"Honor thy father and thy mother." It is recorded of a certain great philosopher that a friend who went to visit him met the philosopher's little daughter before he met the philosopher himself. Knowing that the father was such a deeply learned man, he thought that the little girl must have learned something very deep from such a father, and he said to her: "What is your father teaching you?" The little maid looked at him with her clear blue eyes, and said: "Obedience." It is the great lesson for childhood in the home, to learn to obey parents as a preparation to obey God and the laws of the State. How many heartbreaks children would save themselves if they obeyed God by obeying their parents!

"Thou shalt do no murder." This command does not forbid all killing, but only intentional destruction of human life, including, as Jesus taught, the hatred that would kill another if it dared. But the growth of the humane spirit, through the influence of Christianity, is inclining an increasing number to avoid needless killing, even in hunting, and all needless pain to living creatures, even the lowliest.

"Thou shalt not commit adultery." In this day of conventions about almost everything else, it is surprising there are not many great mass meetings of fathers and mothers in every city to take united action for the protection of the children against the foul periodicals and books and pictures displayed so freely in defiance of law. Only a very small part of what needs to be done in youth for the safeguarding of after years can be accomplished by mere exhortation in the pulpit and the home. The streets are full of traps for the young that earnest effort might smash.

"Thou shalt not steal." Only a fair exchange is no robbery. There are only two honest ways to get property: One is by gift from one who has a right to give, and the other is by earning it, by rendering an equivalent in goods or services. Gambling, in all its forms, is stealing, because it is not a fair exchange. Borrowing money or incurring debt without good reason to believe it can be paid is one of the meanest, as it is also one of the commonest, forms of stealing. Overcharging for goods or underpaying in wages is also theft. Jesus rendered the eighth command broadly: "Defraud not." Many who would not defraud a neighbor will defraud the government or any corporation. It was recently reported that a preacher's comment on Rom. 12: 1, "A true Christian will not even evade his dog tax," caused twenty of his congregation to pay their dog tax the next day. He who cheats anybody, cheats himself most of all.

"Thou shalt not bear false witness." This forbids all evil speaking. Over and over again we need to be reminded to put every evil word we hear of others through three sieves before repeating it: Is it true? Is it kind? Is it necessary? An old lady who was never known to speak an unkind word of any one was exhorting her grandchildren, when one of them said: "But, grandma, dear, you could never say a good word about the devil." The old lady thought a minute and replied: "If we were only half as industrious as he, it would be well for us."

"Thou shalt not covet." Except the first commandment, all thus far have enjoined or forbidden outward acts of word and deed. The tenth goes to the root of the matter. To put God first will prevent idolatry, image worship, profaning of God's name and day. And so if covetousness be kept out of the heart, then we shall also escape the evil deeds that grow out of a bad heart. Covetousness is the heart-sin especially condemned, not only in the Decalogue, but also in the preaching of Christ—a sin that no one confesses, and yet probably the commonest of sins. Except hypocrisy, largely an outgrowth of it, there is nothing Christ so sternly rebukes as covetousness.

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, September 14, 1913. The Ten Commandments. Second Part. Ex. 20: 9-21. GOLDEN TEXT. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10: 27.

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OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—Our "Round Table" readers having written us to "watch out" to get them good suggestions in the European tour, we send additional matter from authors of the two sessions on Sunday-school and Home and Young People's work at the 13th Presbyterian Alliance Congress at Aberdeen, Scotland. Dr J. A. Worden, in presenting the Sunday school report for the "Western Section," representing the United States and Canada, made the following valuable statements and suggestions: By far the most valuable help to the churches comes from Christian homes. Loss of parental control in these days is partly due to those social changes which have made the old patriarchal supervision and the primitive home but not invented the new method of control by friendship with the children and tactful suggestion. The maintenance of authority to discipline, the reverent home use due to the holy spirit of consecrating boys and girls, are very important to their life. There was hardly a home within reach of the poor to direct them in these delicate and vital problems of family training. The church furnished the dominant membership of Sunday schools of many denominations in the United States, due to powerful competition of other Sunday attractions which Christian men had allowed to grow up—indeed, professedly Christians had sometimes promoted them.

—Dr. W. G. Jordan, of Canada, following up the report, said that while many new agencies were at work for the young, the home was as important, as pre-eminent as ever. Other agencies might supplement it, but must not be regarded as substitutes for it. "The family is the highest product of Christian civilization." Religious life in the home has been one of the most permanent means of maintaining Christianity in the home. It is significant that this great emphasis on the home preceded direct discussion of the Sunday school and Young People's Societies under the grand division of the church's "Care of Young People." It means that other agencies must not displace the responsibility.

—Dr. J. A. Hunter, of Philadelphia, regretted that in discussions of Sunday schools it is generally assumed that they are only for boys and girls. He wished to remind the Alliance that in the United States classes of men were multiplying. The recent leakage of boys from sixteen upward he anticipated would be stopped now that great classes of strong men sat between the boys and the door, suggesting the manliness of Bible study and a Christian life. Dr. Robertson, of Minneapolis, declared that the great problem was to bring the Sunday school into the church, and the church into the Sunday school. This was shown by Rev. W. D. Rowlands to have been accomplished most perfectly in Wales. He had in his Sunday school a class of women all over eighty years of age. They had been in the Sunday school ever since they could walk and talk. Lest a too favorable view should be given of Welsh Sunday schools, another speaker said at another time that Welsh Presbyterian churches were sharing the usual experience of a decrease in Sunday school membership, and he attributed it to (1) inefficient teaching; (2) unconverted teachers; (3) lack of the evangelistic spirit.

—Send questions and suggestions to Rev. Wilbur F. Crafts, 2[illegible] Pennsylvania Avenue, S. E., Washington, D. C., marked "Forward."

OUR MAIL-BAG

NOTICE

editors of THE CHRISTIAN HERALD *will glad to answer any question addressed* : MAIL-BAG *provided it be of general in- and not merely personal. Correspondents e a nom de plume to identify the question, letters must contain name and address sender, in addition to the nom de plume. ention will be paid to anonymous letters.*

Questions and Answers

., North Carolina. 1. What has infidelity the world to-day to perpetuate the mes of its exponents? 2. What is the eaning of Ezek. 36: 25-27? Does it refer the mode of baptism under the Christian spensation? 3. What promise is referred in Acts 2: 39?

t would be difficult to point to any ements of infidelity as a definite philoso- r propaganda. It is true that some un- ers have made valuable contributions to e, literature and government, but it could be shown that their personal achieve- were in any sense the fruit of their lity. For the most part the great ad- s of civilization have been made by men of not by men of doubt. 2. There is noth- o indicate that the language used in this ge has any reference to the mode of bap- There is probably a reference to the kling of the water of purification, de- d in Num. 19, and mentioned in Heb. 9: Many similar figures are used throughout cripture, such as pouring, washing, purg- and other allied terms, signifying the sing of the human heart and the bestowal e Holy Spirit. 3. The promise of the Holy t. See the last part of the preceding verse; verse 16; Acts 1: 4; Gal. 3: 14, etc.

D. O., Elkton, Ore. It is the mission hristianity to preach the Gospel to all na- , but this does not imply the employment orce to compel a people to adopt the stian religion against their will. In our land freedom of worship is guaranteed r the constitution. Any attempt to force adoption of a religion would be a violation he constitution. Lawful persuasion may sed, and there is, of course, no bar to dis- ion, but the individual and the community t be left wholly free. The attempt to e religion upon any people, and especially orce it upon any nation as such with the nste end in view of establishing a re- us power in the State or nation, is in con- with Christ's own declaration that his dom is "not of this world."

D. B., Johnstown, Pa. In Amos, 9th ter, the prophet was foreshadowing the lation of Israel. In verse 7, according to the authorities, the meaning seems to be that el was warned not to rely on past privi- s and favors as though these gave them rance that they would never be turned out Canaan. By reason of their sins, the Lord le no more account of them than he did of Ethiopians. He had brought them out of pt, but had he not brought the Philistines m Caphtor (see Deut. 2: 23) where they been bond servants, and the Syrians from to which they were afterward carried k captive, just as Israel itself, though so atly favored, might be returned to their ptian slavery? Caphtor, the primitive seat the Philistines, whose original people were led Caphtorim. It has been variously con- tured to be identical with Cyprus, the ptian Delta, Morocco, and Phœnicia. Kir supposed to be Kurdistan, or possibly a ct between the Caspian and Euxine Seas, l still others believe it may have been in dia. Some translations render *Cyrene* in- ad of Kir in the verse under discussion.

J. B. T., Oakglen, Ill., writes: "In refer- ce to the question by George B. Nind, 'What ne was played on the *Titanic* when she was ing down?' there is no doubt in my mind at it was the old tune 'Bethany,' because it not only sung in England and America, t it is a Spanish melody also. Another tune is played at that time which is purely Eng- h, viz., 'Autumn.' This tune is in all the l hymn books and has been used in the Epis- pal Church for many years. So if 'Autumn,' English tune, could be played at that time, y not 'Bethany,' as there were Americans hoard?"

. E. M., New Baltimore, Mich. Our Bible class teacher, quoting Heb. 9: 22, "Without the shedding of blood there is no remission of sins," insisted that there is no other possible means of salvation. Do not some passages, like John 3: 17, John 8: 11, 12, promise salvation without reference to such a sacrifice?

The thought of a sacrifice for sin underlies e whole message of the Bible. The fact that me promises do not specifically refer to this es not violate in any way the broad, general rinciple. The Bible as a whole states the ethod by which God undertakes to save peo- e from sin. The Old Testament, in law and ceremony and prophecy, looks forward to a great sacrifice that is to be made, of which the sacrifice of animals is but a type. The Epistles of the New Testament explain how the sacrifice of Christ may be applied by faith to the human soul. The Gospels tell the story of the life of the Saviour and give with great detail and fulness the account of his sacrificial death. He himself said distinctly of his death (Matt. 26: 28), "This is my blood of the new testament, which is shed for many for the remission of sins." Read with special care the 9th and 10th chapters of Hebrews, the 5th and 6th chapters of Romans, I John 1: 7 and the many other passages which state clearly that salvation from sin is wrought by the sacrifice of Christ. The fact of the atonement underlies all the promises of Scripture. It seems idle, as well as dangerous, to speculate whether there may be or might have been some other way of salvation. This way fits in with our knowledge of nature and of life, and has been testified to by multitudes of redeemed souls. We *know* that through the blood of Christ salvation from sin can be found; we certainly do not know that it can be found in any other way.

J. J. V., Durham, Texas. Gen. 4: 7 was a favorite text with Spurgeon, "Sin lieth at thy door." Cain's sin began as all other sins begin, with disobedience to God. Some people will tell you that "it does not matter how you worship God as long as you are sincere;" but there are right worship and wrong worship and only the right, given in the right spirit, is acceptable. Cain saw that Abel's perfect obedience was accepted, and he was angry and jealous. God is not unjust. Sin does not come upon a man unawares; there is a sentinel to warn of its approach. If it be indulged at the first advances and if the warnings be unheeded, serious danger follows. If, knowing the right, Cain sinned in the face of such knowledge, the sin would lie at his door, *i. e.*, he would be held accountable for it.

G. L. G., Elmira, N. Y. 1. The passage in John 3: 13 is to be taken in connection with the immediately preceding verse. Jesus had told his hearers of earthly things and they believed not. Would they believe if he told them of heavenly things? Yet such knowledge of heavenly things could come only from One who had himself been in heaven, since no other hath ascended, to return with such knowledge, and none could know these things save he that hath descended, even the Son. Many ancient authorities omit the last four words of the verse: "Who is in heaven," regarding them as a later interpolation, unnecessary and tending to confuse the text. 2. In Acts 2: 27, the word "hell" is preferably rendered "hades," the grave, or realm of the dead.

M. R. D., Goldsboro, Md. 1. The particular sin referred to in Matt. 12: 31, 32, is held by Weiss and other commentators to have been the sin of attributing the works of the Holy Spirit in driving out devils, etc., to Satanic agencies. This interpretation is borne out by verses 24, 25 and 26 of the same chapter. 2. Write to Whittaker, publisher, New York, for the book you mention.

K. H. S., Harvard, Neb. The language of I Tim. 2: 11-15 and I Cor. 14: 34, 35 is frequently quoted by the opponents of woman suffrage. Unquestionably the attitude of the church in Pauline times was clear and emphatic on the subject. The apostle evidently was of the opinion that there were callings for which a woman was unfitted by nature, that she had a well-defined sphere which she could fill with grace and satisfaction. We cannot reconcile this view with present-day ideas. It may be, however, that there was a necessity for such teaching at that time, especially in Corinth, where a certain class of women (non-Christians) was very much in evidence. Paul naturally desired that Christian women should be in marked contrast with the conduct of the pagan women. In this view his rules might have an application more local than general.

S. S., St. Vincent, Calif. Please explain what it means to love God. Does it mean the same kind of love we have for our parents and children?

The duty and privilege of loving God become clear and simple when we think of Christ. Aside from him the human conceptions of God are so hazy that it is difficult to realize just what it would mean to love him. But friendship for Christ can be very real and precious. This is a definite part of God's whole wonderful plan. He came to earth in the person of Jesus and won just a few friends. These men and women loved him ardently, tremendously. They loved him as a companion and friend. When he had gone away they loved him with just the same definiteness and intensity and felt that he was still with them. Paul, who had never seen him in the flesh, loved him with just the same passion and fervor as did Peter and John, who had seen him. And all these early Christians knew that in loving Jesus they were loving God. As Professor Herrmann of Marburg says: "In their minds all difference between Christ and God himself vanished." He was God; they knew it. And as they loved him and labored for him and went toward death for him, they knew that they were fulfilling the old command, that had been so strange and difficult before, to love the Lord their God with all their heart and with all their soul and with all their mind and with all their strength. This same experience is possible to-day for every believer. Christ can be to every one of us that ever present Friend in whose companionship we delight and for whom we live and would be willing to die.

Subscriber, Schenectady, N. Y. Rev. 13: 18 is interpreted as meaning that spiritual wisdom, not the wisdom of man, is required to solve the "mystery of iniquity." Many books have been written on the subject and many attempts made to solve it. Irenæus held that the mysterious number was contained in the Greek letters of *Lateinos;* others, including Bunsen, claimed to find it in the Hebrew letters of *Balaam*, and still others believe it the symbolical number of a world given over to judgment.

Rev. C. W. Dobbs, Key West, Fla., writes apropos of the criticism of the national hymn *America*, "I have frequently asked the people to sing the lines as follows:—

"Land where our fathers died,
Land of the freemen's pride,
From every mountain side
Let Freedom ring."

"So amended," he adds, "the hymn can be considered as truly national and unobjectionable, though even then the criticism of the poetry may continue."

Miscellaneous

J. H. D., Candler, N. C. See answer to same question from another correspondent on this page.

J. O. W., Paxton, Ind. Num. 21: 14 is believed to refer to an ancient poem or history of the Israelitish wars, which has not been preserved.

C. E. E., Elkton, Va. This is an age of teachers of false doctrine, who "would deceive the very elect," as Scripture warns us, if such a thing were possible. The book you mention seems to belong to this class of teaching.

D. McC., Pocahontas, Tenn. Impossible to give Portuguese history in a paragraph. Write to American Book Company, New York, for a single volume of Portuguese history.

W. H. B., Richmond, Va. Paul is believed to have been beheaded at Rome about A.D. 64, tradition says at a spot three miles out of the city, which is now known as *Tre Fontane.*

In a letter received from R. W. Thiot, pastor of the Curtis Baptist Church, published in OUR MAIL-BAG of the August 13 issue, we inadvertently gave the writer's address as Atlanta, when it should have been Augusta.

Readers, Hurley, S. D. 1. It is an excellent rule laid down in Scripture to avoid any course that might mislead others or become a stumbling-block to them. Even "the appearance of evil," we are told, should be avoided.

J. B. M., South Bend, Ind. The total Slav population of Europe exceeds 160,000,000, of which Russia holds 112,000,000; Poland, 2,017,000; Servo-Croatia, 9,490,000; Bohemia, 7,125,000; Bulgaria, 5,650,000; Slovaks, 3,112,000; Slovenians, 1,514,000; Serbs, 310,000.

T. V. M., Henning, Texas. It is nowhere stated how long a time was occupied in the construction of the ark. The period mentioned in Gen. 6: 3 is interpreted by commentators as a respite granted to mankind from the impending judgment for the wickedness of the race.

R. B., Artel, Pa. 1. The "Gadsden Purchase" occurred on December 30, 1853. Hon. James Gadsden of South Carolina, our minister to Mexico, by treaty (which was approved on the date mentioned) arranged the purchase from Mexico of her territory south of the Gila River, and later included in Arizona. It contained 45,535 square miles and the price paid was $10,000,000.

H. W., Golconda, Ill. The traditional tomb of Rachel is still standing, and may be seen by tourists. Time's ravages have effaced almost all the material evidences of Solomon's reign. The Pools of Solomon are still shown, however, between Hebron and Bethlehem, also the traditional site of his famous gardens near the same place. There are also still to be seen the ruins of Gezer, which he rebuilt.

L. H., Fulton, Mont. The word "Selah," which occurs a number of times in the Psalms, was a musical or liturgical sign, whose meaning is unknown. It seems to have no grammatical connection with the sentence after which it appears and has therefore nothing to do with the meaning of the passage. It was a note to the singers of the psalm, or to those who were accompanying the singing with instruments.

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"SILK, SATIN, CALICO, RAGS!"

BY MARGARET E. SANGSTER, JR.

IN THE fairy tale, the beggar girl always makes a decided furore when she goes about "clad in silks of varied luster and in ropes of pearls." In real life, the princes usually follow in the train of the girl who attracts attention because of her beauty and her clothes, and it is true, in a measure, that in the crowded social gathering the girl dressed in the most daring fashion has a more enjoyable time than the bashful young lady in white muslin, who sits near the wall. All this is true, and yet I once heard a very clever speaker say: "The girl that a man marries is *not* the girl who is the most popular at a dance." Have you ever stopped to think of that? Two young men at a large reception were talking about one of the young ladies, in a marvelous dress of green and gold and ermine. One of them said: "Isn't she wonderful in that dress?"

Margaret E. Sangster, Jr.

"Yes,' said the other frowningly, "but—well, when I see her in a dress like that, I wonder how many weeks' salary that gown would cost. And then I begin to wonder how she would look in a gingham dress and a white apron. Yes, I like Louise, but I think I will be content to stay in her train of admirers!"

The Rev. John Gunn of Chicago has a great many things to say on this subject. He has started a movement to introduce the young people of his church who have no opportunity of making each other's acquaintance in a conventional way. He says:

"Girls are sharply criticized for their luxury and love of dress. Much of that criticism is harsh and unjust. In many instances, matrimonial reluctance on the part of the young men is due to selfishness and an aversion to the saving and privation which marriage on a small salary entails. Such young men will have to be brought back to the ideals of a pure and honest love."

In a woman's dress the things to be considered are attractiveness, modesty, comfort, protection and health. In some instances, modern style is not only gaudy and sensual, extravagant and wasteful, but physically injurious. The improper dress of women is a barrier to matrimony. Men are beginning to find this out, and they are getting to be sensible enough to take it into account when they come to consider getting married. If there is a "husband famine," as Rev. Mr. Gunn says he thinks already exists, the men are not altogether to blame. There is some foundation for their complaint against the modern woman. On the other hand, as the Chicago pastor points out, we hear complaints from young women that the girl who is good and charming, but nowise forward, has little chance against the girl who is gay and unscrupulous. This is not true, of course, where sensible men are concerned; it is true, however, in the case of men with shallow ideals. If the ultra-smart girls would oniy "stop, look, and listen," they would see a great deal of common sense in these quiet words of Pastor Gunn.

Talking not long ago with a rather serious-minded young friend, our conversation got around to the subject of ideals. "I think," said my friend earnestly, "that on the whole, marriage for the average person is too expensive a proposition to consider. Things are different now from what they were a generation ago. For instance, I make a pretty good salary, but what girl would think it was enough to live on? If I make an ordinary call and find a young lady in a dress such as I could not buy with a month's salary, I could not feel justified in visiting there often. Girls nowadays expect to begin married life on the same scale that they were living on with their parents. They don't seem to realize that the homes they leave are the result of long years of hard work and struggle, while their husbands are just beginning! It is not mere prettiness or finery that is admirable in girls, but something very different," he added thoughtfully.

Yes, it is something very different; a certain charm in the smile, a certain tenderness in the look, and an expression that makes the plainest face radiant. And when a man sees that expression, I hardly think he stops to notice whether the girl is dressed in royal purple or checked gingham.

ANSWERED PRAYERS

"THE Answered Prayer Column has strengthened our faith in God. We called on him in financial straits and deep affliction. He sent the Comforter to cheer and sustain us, and marvelously helped our household. A Constant Reader, Philadelphia." M. J. T. writes from Amelia, Ohio: "I wish to acknowledge God's goodness in answering my prayer in behalf of my daughter in getting a school. God led and opened up the way. I thank him for the many prayers he has answered for me."

Two young ladies, twin sisters, write from Round Mountain, Calif.: "We are glad of the privilege of testifying to the answer of prayer for full salvation, healing of our bodies and of loved ones, conversion of dear ones and friends. As public school teachers we should dread to face the responsibilities of our work without feeling constantly the sacred presence of the Holy Spirit."

Mrs. W. M. B., of Gloversville, N. Y., writes: "I want to acknowledge God's goodness in answering prayer by restoring my husband after many weeks of suffering and a serious operation." L. L. H. writes from Kellyton, Ala.: "My Saviour has answered many prayers which brought sweet comfort, peace and joy. But the two greatest of all his blessings are the salvation of my soul and the restoration and preservation of my precious mother—the guardian angel of my life."

A grateful reader from Texas writes: "Will you allow me space in the columns of your paper to tell of God's great goodness in hearing and answering my prayers for a dear old father, who was seriously injured by a binder running over him? Being notified by phone of the accident, my first thought was to pray. And I prayed while preparing to go, prayed all the way (a distance of five miles), prayed until we knew he was recovering. And then I thanked God from the innermost depths of my heart for his great condescension in answering my prayer. I wish to add that before we reached his bedside, I felt a sweet relief from my fears for his life and truly believed he would get well, and he has."

Acknowledgments of answers to prayer have also been received from:

Mrs. E. G. C., Goldendale, Wash.; O. O. W., Wilmington, Vt.; Mrs. H. P. A., Old Fort, N. C.; Mrs. G. W. D., Groseclose, Va.; Mrs. E. D. M., Webster, Iowa; R. E. H., Santa Ana, Calif.; Mrs. B. P., Grapeland, Texas; Mrs. E. H., Gallatin, Mo.; Mrs. E. P. H., Newark, Ohio; A Friend, Mercersburg, Pa.; E. A. P. H., Lakemont, N. Y.; N. M. S., Oklahoma City, Okla.; H. M. N., Oak Hill, Ill.

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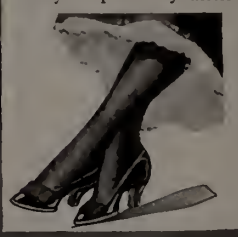

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; THE COUNTRY CHURCH DECLINING?

Continued from page 793

as is shown by this latest study the country church, "in small com- nities having only one church the s in attendance was markedly less in in like communities having two more churches," then it is undoubt- y true that the ideal community s one church and one minister; and, us add, that it places equal empha- upon doctrines and morals, prin- les and their application."

The Lutherans have long known s to be true and acted accordingly. e charge of narrowness and exclu- eness was freely brought against em wherever they attempted to in- t upon doctrinal earnestness and to ganize in compact communities. hile they smarted under these accu- tions, they nevertheless persisted in course which they believed to be de- nded of them by the Word of God. hile not surprising, it is none the s gratifying to find that their po- ion is endorsed by the findings of o impartial observers who ap- oached this question from the angle unbiased scientific investigation.

The correctness of several other nclusions presented as the result of is study may not be so readily ad- itted. The scientific method, as I derstand it, peremptorily demands the first condition of all sound in- stigation that no fact be overlooked hich may have even the remotest earing upon the subject under con- deration. To overlook such a fact eans to incur the risk of a false de- uction. We must therefore ask: ave all the facts in this study of the o counties been given proper con- deration? Are we justified in con- dering these two counties, the one in ermont, the other in New York, typi- l of the country at large? Are we stified in drawing conclusions from ese two counties and applying them agricultural communities in gen- al?

Surely, neither of these counties is ypical, let us say, of Carver County, Minnesota, of Adams County, Indi- na, or of the Saginaw Valley, Michi- an, which are compactly settled by he descendants of German immi- rants. In Carver County, Minnesota, he Missouri Synod of the Lutheran Church has twelve strong congrega- ions, none of which show any decline n membership or tendency on the art of their people to leave the farm or the city. The same thing may be aid of the so-called Franconian colo- ies in the Saginaw Valley, Michigan, nd the Plattdeutsch farmers of Ad- ms County, Indiana. True, the two ounties studied by Mr. Gill and Mr. Pinchot are occupied by a Protestant opulation of nearly pure native tock. A comparison with conditions resented in a territory occupied by eople of German or Scandinavian de- cent is therefore excluded. If that s admitted, then it must also be ad- nitted that the conditions in these wo counties are by no means typical f rural America at large; but apply nly to a certain type of rural com- nunity. If that is admitted, we may well ask ourselves what becomes of he scientific method, which studies two counties, assumes them to be typi- al and then goes on to generalize and write calamity scarehead jeremiads on "The Decline of the Rural Church?"

The scientific method also demands, after all the facts have been collected and arranged, that extreme caution be exercised in drawing conclusions from these facts. For instance, when it is stated as a sign of decline that, while the membership of the Protestant churches in these two counties is of pure native stock, almost one-third of the ministers are foreign-born or of foreign-born parentage, I am by no means ready to accept this conclusion. It may just as well be an indication of strength. It may with equal right be interpreted to show that the Protest- ant churches of these old communi- ties, although weakened by the loss of their virile young manhood, which either laid the foundations for the building of the church in the pio- neer West or strengthened the city churches of the East, yet had suffi- cient religious energy to bring the immigrant's children into their Sun- day schools and theological seminaries with such success that they could ac- ceptably fill positions which should otherwise have been held as places of honor by their own children. If we had all the facts in the case, it might well appear that the infusion of this new blood into these old churches added an element of strength which they otherwise might not have pos- sessed. To speak of this as a loss rather than a gain, a sign of weak- ness rather than of strength, is there- fore a somewhat careless inference, inspired not so much by scientific ex- actness as by an unconscious bias in favor of a certain type of civilization or certain social ideals. When it is pointed out that in both these coun- ties country churches are less liber- ally supported than they were twenty years ago, it may well be that the ex- planation is to be sought in the ineffi- cient agricultural methods so often pursued by our population of pure na- tive stock, rather than in any lack of efficiency or faithfulness on the part of the rural church, which is not now and never was commissioned to teach agriculture. Reckless soil exploita- tion has been the besetting sin, if not crime against posterity, of the Ameri- can farmer. As he began to reap the fruits of what agricultural writers call "the grasshopper method of farming," he usually sought to stop the leak by economizing at the very point where he could least afford to be parsimonious, in his support of church and school. Having robbed the soil, he proceeded to rob his children. He was thus entirely consistent. But, if this fact proves the rural church to be a passing institution, it also proves the country school to be a passing institution, something which is not quite so readily admitted by writers on this subject. The remedy is in- creased agricultural efficiency pro- moted through increased efficiency in the direction of vocational training on the part of the country school. In- stead of being content with having persuaded the community to make pro- vision for the teaching of physiology in our public schools, let the rural church go on to urge the combination of culture courses with practical farm and household work. As this is done, it will be found not that the country church needs reorganization, but that increased agricultural efficiency will provide it with the means to do those things for which it is organized. It may then be barely possible that our editorial writers will cease to speak of the rural church as a declining or passing institution.

I also fail to see how the fact that ministers' salaries when measured by purchasing power have shown a marked decrease warrants the deduc- tion made from it as to the state of the country church. The same thing must be said of all salaries. In no case have they kept pace with the in- creased cost of living. And yet no man will use this fact to prove that banking or the United States Govern- ment is a declining institution. Why, then, should it be thus used with re- spect to the country church? Surely no more need be said to prove that sci- entific methods, which I understand to mean the painstaking collation of all vital facts and extreme caution in making deductions, may be exceed- ingly unscientific and unreliable.

But it is not that of which we were speaking. It is the decline of the country church. One question re- mains unanswered: How do men come to speak of it in this manner?

That the church as organized on the lines and in the spirit of the de- nominational system has its very

Continued on next page

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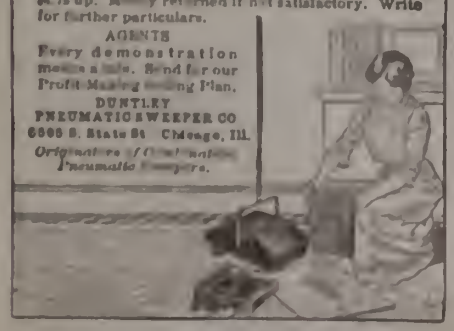

IS THE COUNTRY CHURCH DECLINING?

Continued from preceding page

great weaknesses cannot be gainsaid. Not the least of these is the revival system of evangelism with its lack of emphasis upon thorough religious instruction, especially of the church's youth, its disregard of sound doctrine and of the regular use of the means of grace, and its intolerance of all discipline and churchly order in the interest of denominational growth. Another is its unfortunate attitude toward immigration. This is usually much more noticeable in the country than in the city. Surely a church which is so utterly out of sympathy with the "foreigner" that it can look upon his presence as "a real peril," and openly say that "his industry, frugality, honesty, and intensive farming cannot atone for the decline of moral fiber which results from his influence on American social life," is lamentably lacking in the first of Christian virtues, charity. I have some knowledge of our immigration problems. I have spent a good part of my life among "the strangers within our gates" whose "industry, frugality, honesty and intensive farming" have made the most prosperous and progressive States of our country what they are to-day. I have yet to learn that the immigrant is in any way benefited by an unsympathetic, uncharitable attempt to make him suddenly forget the inherited customs and social usages of his former home, with all their restraining force, in order to taste to the full a liberty which, in the hands of our own people, often becomes a license. To question the evangelical Protestantism of a Pole or Slav immigrant, who has kept the faith under centuries of oppression, because his social usages and customs differ from ours, and to insist that "he is an asset and a possibility in our national life only if his character can be affected thoroughly by American evangelical Christianity" is neither a charitable nor a helpful attitude for any church to take.

But these weaknesses, serious as they may be, neither explain nor justify the sweeping assertion that the country church is a declining institution.

Is not this the true explanation? Earnest men and women, seeking to remedy some economic, social or moral evil, and oppressed with the impotence of their own unaided efforts, seek an effective instrument for the carrying out of their plans. Here is the church, an institution established for service, which has endured for twenty centuries. Surely, it ought to take up this matter. Why not appeal to the church?

Very few people have any appreciation of the number of such appeals coming to the average city minister. If I were to read from my pulpit all the announcements which come to my study table every week, there would be no time left for preaching the Word. If I were to join all the movements, organizations, leagues and alliances which would enlist my support and perform the duties allotted to me, I would have no time to visit my sick. Surely, my first duty is to my church.

I therefore feel that this present investigation of the country church in an effort to better the conditions surrounding life in the open country is a mistake. Not that these conditions need no betterment. There can be no question as to that. But the most effective medium for the attainment of this result—agricultural efficiency, organization and co-operation—is the country school rather than the country church. As I understand the spirit of evangelical Protestantism, its proper office with respect to these things is inspirational rather than institutional. Let us beware lest we forget this truth. When we forget that, we shall have forgotten four hundred years of history. Then the Protestant Church will indeed be a declining institution.

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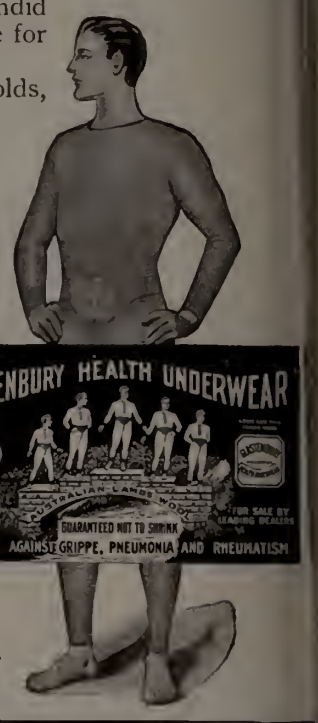
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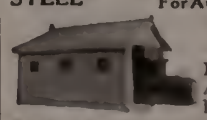

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MOTHER TAKES A HOLIDAY"

Continued from page 796

other went down a day in front, usual, to get ready the rooms. was a proceeding which occaed no comment. And the family eeded joyously on the evening of second day of August to begin the thly orgy of summer sport and ess.

he house which mother had taken r many toilsome journeys to that other resorts was one in a row ng the sea-front, on which its gargate opened. When the fly rumup to the door, and father took is Panama and wiped his heated head previous to his usual alterion with the fly-man, Phyllis, the emaid, appeared on the step with dd smile on her face. But mother not visible.

"Where's your mistress?" bawled ter across the flagged passage. "k her to give me change for half own."

"She isn't 'ere, sir. She's gone y," answered Phyllis, and appred as if she enjoyed the flinging the bomb. "Drove to Seaham ction in that werry fly to catch two-ten."

hey all flocked into the house in sternation, and glared at one aner.

"Didn't she say anything to you, ?" inquired Mr. Barrington, in his t commanding manner.

"No, sir, but she lef' a note. It's the dinin'-room mantelpiece. Tea's dy, sir; shall I bring it in?"

Ir. Barrington stalked to the din-room and retrieved the note from mantelpiece. When he had perused he flung it down indignantly.

"Your mother, my dears, appears have gone suddenly out of her nd."

ean pounced upon the sheet as it tered to the threadbare carpet, l she read it aloud.

"My dears," it began, "I find I'm tired for Bore-on-Sea this year, l that I must have a little rest. I n't mention it before because of fuss. Please don't make any s now, because you won't find . I've made all my arrangements have a nice quiet holiday. Proba- I shall spend a good part of it in l. It will be quite good for you all get a rest from me. Jean can do housekeeping. It will be excellent her. Hoping you will all have asant holiday, and I will be sure to ready to go home when you are.—ther."

They glared at one another, but nody said a word. Father walked out to the little backyard and stared out him rather helplessly. There is something inside of him, inside of em all, indeed, which made them sperately uncomfortable. But nothg could be done. Mother had cast em off. The Universal Provider d Immemorial Scapegoat was in en revolt. And nothing could be ne! That was the worst of it, nothg could be done!

They considered themselves a brainy owd, but apparently nobody had any ain to spare for the solution of that rticular problem, and nobody had a ngle suggestion to make for retrievg mother.

It was not a thing they could talk uch about. To start to make inuiries of friends would be simply to ve the show away. They decided to old their tongues, and go on as if othing had happened.

In a certain London house which id never appeared roomier or more elightful, Mordy-for-short came to s own.

Before he had recovered from the smal shock of the departing baggage art and the accompanying flies, the dored of his soul came back smiling, little tremulous, to be rapturously elcomed by him and by Eliza Tidd.

"Now, Eliza, I'm going to bed, and ou don't come near me or even knock t the door till I give you leave. For the first time in my life I'll have my sleep out."

Eliza was immensely amused, fully understanding, and discreet as the grave. She had not been cook-general in the Barrington household for nine years for nothing, and when the innocent plot was confided to her she entered into it heart and soul.

"Mam, if anybody gits it hout of me it'll be over me dead body. An' ef any of 'em comes back, we'll 'ide yer. My, wot fun!"

She went to bed at nine o'clock that evening, and did not awake till ten next morning. When she did awake, she simply went over to the window, looked out on the square drowsing in the sun, and crept back to bed.

She had slept a round of the clock, but she was still tired, body and soul, how tired she hardly knew. Eliza, on the watch, heard her, and was promptly at her bedside with a cup of tea.

"Thank you, Eliza, but I'm not getting up. Bring me a newspaper or a book, and don't ask me what I want to eat, there's a dear!"

"I won't ast you nuthin', mam, so 'elp me bob," said Eliza, as she dashed something from her eyes. For the face of her old mistress was tired and old at the moment, and she remembered her in the joy of her youth.

It was the third day before she felt that she wanted to get up and go out.

"Now I'm going to see London, Eliza, and have the time of my life. I want to be quiet, and not talk to anybody for days and days on end. I do believe my tongue is the tiredest bit of me, because of the questions it's had to answer for fifty years."

If there had been any very observant and constant traveler over certain omnibus routes during that particularly benign August, they might have seen on many occasions a small, neat, well-dressed woman with a sunshiny face and keen, quiet eyes that occasionally gleamed with fun when they alighted on a bit of the comedy of the streets. One day she appeared before the vision of a plain-looking, middle-aged gentleman, who immediately grew visibly excited and ran after the omnibus, without, however, catching it up. Never had the driver and conductor been more conspicuously unseeing. They had obviously entered into a non-seeing conspiracy.

About half past seven that evening Septimus Barrington fitted his latch-key in his own door in Linden Gardens, and admitted himself, quite in the usual way. He was greeted by a particularly appetizing smell, and when he stalked into the dining-room beheld a lunch cloth laid on one end of the table and his wife sitting there with her bonnet on, discussing a mutton cutlet with tomatoes and green peas.

She nodded cheerfully to him.

"Hulloa, Septimus. I suppose you've had to come up on business. You've caught me neatly, but it doesn't matter, for next week would see it out. Sit down and have a cutlet. There is one to spare. You remember Eliza's cutlets? Well, she hasn't gone off a bit. This one's done to a turn."

Septimus Barrington frowned deeply and closed the door.

"I only want to ask you one question, Theresa. Have you or have you not gone out of your mind?"

"I haven't. I have a sound mind in a sound body, and, what I haven't had for years, a rested one. How are they all? I hope Bore-on-Sea came up to expectations."

"It was positively loathsome, and you knew it was going to be loathsome. Why did you do it, Theresa? Do you think now that it was the sort of thing a decent middle-aged woman, the mother of a family, should have done?"

"It was the only way; I wanted to rest, and I have taken it. I've enjoyed every minute of it, and it has done me worlds of good. Don't I look ten years younger?"

Continued on next page

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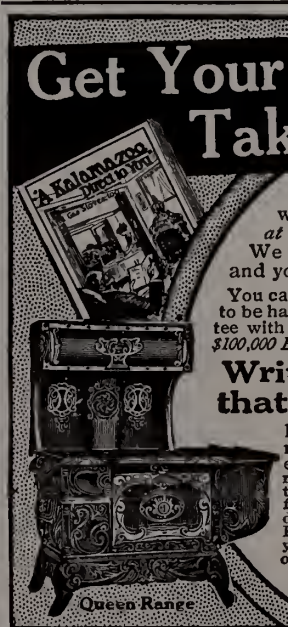

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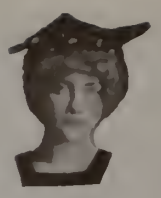

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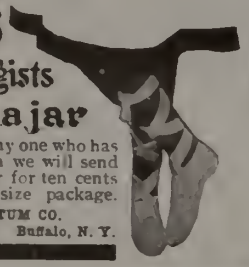

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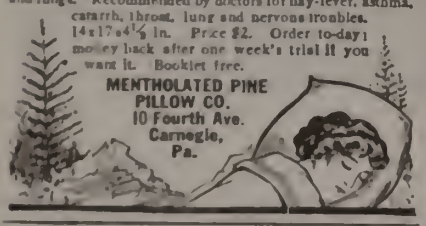

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WHEN grandpa started out to school
Each morning, long ago,
He tramped along the country road
With younger folk in tow;
A-whistling in his simple glee,
He walked a mile or two or three.

Now daddy, not so long ago,
When he was a little tike,
With auntie on the handlebars
Rode schoolward on a "bike";
A-spinning down the village street,
As gay a sight as you could meet.

When I am starting out to school,
Although it isn't far,
I'm bundled carefully and sent
In a whizzing motor-car;
The grandson of my grandpa, I
Think of my grandpa's days and sigh.

I see the past and then I see
The future just as plain,
When in his turn my boy shall sail
To school by aeroplane.
Be it afoot, awheel, awing,
To go to school seems quite the thing!

FRANK HURBURT O'HARA.

"MOTHER TAKES A HOLIDAY"

Continued from preceding page

Septimus admitted it grudgingly.

"I might be a Bluebeard or an ogre, Theresa, and the children selfish monsters to hear you speak! All you had to say was that you needed a holiday."

"I've been trying to say it for twelve years," she answered, with a twinkle in her eye. "But tell me how they got on."

"They didn't get on at all. We're all to pieces. We've quarreled every day of our lives, and there hasn't been one bite of food fit to eat in the house. The servants are both going."

"I'll bring them back," she answered serenely. "Do sit down, dear, and have a bite of dinner; then if you are very good, I'll let you stop the night."

She laughed, but as she rose to get an extra knife and fork from the drawer something bright and warm trembled on her eyelash.

Mother's holiday was over, five days earlier than she had expected. But she didn't mind. She knew from the expression in her husband's eye that she would get another one long before she felt herself again in desperate need.

CALLED HIGHER

Mrs. Janette Faulkner, of Prosser, Wash., was called higher April 24, 1913, at the age of 87 years.

Henry Carrigan passed away at the home of his daughters in Oakwood, Ill., on April 19, 1913. His faith in his Saviour was strong.

Mrs. John L. Kenney, of Marissa, Ill., passed away April 25, 1913, in Denver, Colo., at the age of 51 years. She was a devoted Christian, and was loved by all.

Mrs. Ann Overturf, of Hedrick, Iowa, passed to her reward on August 2, 1913, at the age of 70 years, after a life of service to her Master.

Mrs. Emma J. Schwartz, of York, New Salem, Pa., was called higher May 24, 1913, in her 65th year. She was a sincere, earnest Christian, a member of the Lutheran Church.

Mrs. J. M. McWhorter, of Lewisburg, Va., was called from labor to rest on the 24th of June, 1913, in her 76th year. She loved and took great interest in THE CHRISTIAN HERALD.

Miss Eliza M. Cinrk, of Guthrie, Okln., was called higher June 4, 1913, aged 57 years. She lived a beautiful Christian life, serving others, sacrificing everything for her Master.

Mrs. Anna Carpenter (82), of Jersey Shore, Pa., was called higher April 21, 1913. She had been a faithful member of the First Baptist Church of that place for more than 70 years.

Mrs. Virginia A. Ralls, for over thirty years a subscriber of THE CHRISTIAN HERALD, was called to her heavenly home in the eighty-eighth year of her life, at Pine Hall, N. C., May 5, 1913.

Mrs. John Bolier, of Fort Collins, Colo., passed away at her home June 29, 1913, at the age of 71 years. She joined the Wesleyan Methodist Church at the age of 14 years, and never wavered in her Christian faith.

Willis Nodine, of New Baltimore, N. Y., passed to his eternal reward August 4, 1913. He served as deacon of the Baptist Church of that town for over eight years. He was a man of sterling Christian character, whose influence was felt throughout the community as well as the church.

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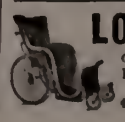

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BY MARY B. WINGATE

IS fine weather sets me inkin' what I can do to send ome of them poor city chil-ren out into the country this I can't do no great thing, of ut I do want to endow one of s for the season. I've tried ut this year I said, "I'm goin' early an' keep at it late." I iens earlier than ever an' the one I sot in the best place an' ier C. H. Sam, one of my I call him, for I've mothered winter, 'cause he's an orphan s with his uncle, wanted to iat C. H. meant. I told him all e Children's Home, an' he was sted. He told his uncle an' he o know if I didn't want a lamb p wouldn't own. I said I'd be glad of it. He sent it right ' I had a hard time tryin' to live, but it's doin' well now, the other he sent. I love the ings so it'll be dretful hard with 'em, but they'll bring a ice bimeby.

I've sold soap nuff to come to lars. Yes, of course, it's hard ut Sam helped me to carry the o wet down the leach, an' I'm let it count fifty cents on what its to do for the Children's He's seen some of the hard life hisself.

of the neighbors sed to me day: "Now, Aunt Hannah, some est of us would like to do some e beautiful things too, but we eem to get round to it; the all has to go for somethin' else. how you manage it." "Well, 'don't the Bible say, 'Upon the y of the week let every one of by him in store'? Now, I take means to begin early, an' I've When you do git the money, in. I'm goin' to send three dol-on an' I shall keep on sendin' as I git it. The Lord helps them ks for him; see how he's helped

girls an' their friends are comin' oon for one of their spreads. ee, I help 'em git up their sup-n' allers bake 'em some of my snaps, an' they do have such imes an' take me right in as one . Now, I plan to git some of my TIAN HERALDS an' show 'em ictures of the Home an' tell 'em it, an' I think they'll want to They allers do seem interested I am doin' for the poor. I've ryin' to teach 'em about tithin' me of 'em is tithers already.

metimes I wish I was rich; but I . Money does seem to make some so hard-hearted; but I believe gin to give so early that I'd no chance to grow stingy.

ple wonder why I think so much children when I hain't got none own. Well, I'll tell you. When s young, I worked for Square n's wife; now the square was e of the peace all right, but he farmer too, an' a good one, an' ter say, "Now, Hannah—" (I was ah then, or Hunnah, as most folks me). The square said, "Now, ah, if I'm buyin' cattle or hosses ple trees I allers invest in young , for it pays so much better." llers found it so too. Of course, eve in doin' all I can for grown- many of 'em need it sadly; but eal, satisfyin' comfort in the re- give me the children to do for time. I like to invest in young ; it pays the best int'rest.

n days is a good while in the life child, an' to them that never saw trees nor grass nor flowers, nor unrise, nor sunset, nor sailed on vater, the cleanness of ev'rything lont-Lawn, the music, the kind s, the good food, the white cots the evenin' prayer at bedtime seem like a little piece of heaven eir hard, bare, pitiful lives. When s was here, I love to think how he ed the children an' took 'em up in his arms an' blessed 'em, an' I believe when he said, "Feed my lambs," he had in mind the poor, neglected, forlorn ones that don't have a fair chance, an' that's why I want to send as many as I can out to Mont-Lawn.

* * *

The season at Mont-Lawn is now nearing its close, but this year will be no exception, in that there will be bills to be settled and other regular payments to be made after the children are all gone. All further contributions for the work of the Children's Home will be gratefully received and acknowledged. The following sums for the home are hereby acknowledged:

Circle of Cheer, Conn	$3 00	Hillside Un S S	$8 50
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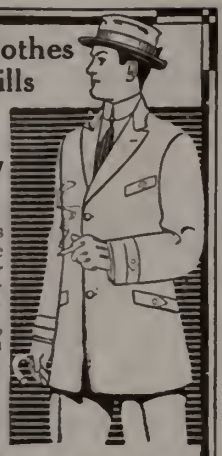

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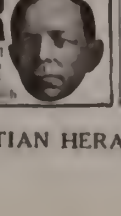

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ARE WE LOOKING FOR HIS RETURN?

MORE LETTERS FROM CHRISTIAN HERALD READERS ON THE MOMENTOUS QUESTION

SIN increasing, crime prevailing,
Tell us that the end is near!
Selfishness abounding,
Gold the idol everywhere,
Crowds the mammon god surrounding,
Tell us that the end is near.
Formal godliness increasing,
Power denied and forms held dear;
Rites, so popular and pleasing,
Tell us that the end is near.
Lawlessness, so vastly spreading;
Void of reverence, awe or fear—
Never once His vengeance dreading—
Tell us that the end is near.

Olean, N. Y. F. W. JACKSON.

. . .

No Lack of Religion in the World, But It Has Fallen Into False Doctrines

I HAVE been interested in reading the replies to the question: "Is the world ready for His return?" I think that we might give the answer "No," or he would be here, as everything is done in "the fulness of time." There can be no doubt of the correctness of the suggestions of J. McC., that the world is "materially advancing, but spiritually declining," and that, too, in the face of all the church work that is being carried on. We must take the words of the Scriptures before the opinions of self-satisfied men.

The New Testament prophecies do not indicate a want of religion in the latter days, but that the world will have fallen into false doctrines. Paul wrote to Timothy that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (II Tim. 4: 3, 4.) And in Revelation, John sees the religious peoples of the world compared to a gaudily betrinketed woman, holding in her hand a cup of abominable liquor, with which she has made "the inhabitants of the world drunk." (Rev. 17: 1-2.) The judgment of this institution is foretold in chapter 18, verse 21, "And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

No, the earth is not ready, for, like the Amorites of old, its "iniquity is not yet full." When it is so he will return, and then let men beware! And, in the meantime, the watchmen should be sounding the warning, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18: 4.) JAMES T. IRWIN.

Pomona, Calif.

. . .

The World and the Church Too Indifferent to Think of His Return

"IS the world ready for His return?" No. And never will be. Not one-twentieth part of mankind has been brought to a knowledge of the Saviour yet, and the greater majority of his professed followers are indifferent about his return. They are so taken up with the affairs of this life they do not want him to return, for it would upset all their plans for their future. The great buildings of steel and concrete indicate what is uppermost in the minds of the people. As the Psalmist says, Ps. 49: 11, "Their inward thought is, that their houses shall continue forever, and their dwelling places to all generations; they call their lands after their own names."

"If Jesus came to-day would he be glad or grieved with the progress of his church?" Grieved. True, the church has made some advancement, but with the fabulous amount of money in the hands of his people, and the wonderful opportunities at her door, the church is on the decline. As our Lord looked down the centuries with prophetic eye, and saw the abounding iniquity that would mark the closing days of this dispensation, we are not surprised that he asked "When the son of man cometh, will he find faith in the earth?" Paul in II Thes. 2: 3, says: "Let no man deceive you by any means; for that day shall not come except there come a falling away first." It has been God's desire that the church should live on the very tiptoe of expectation, looking for the return of her Lord. The apostles did so and so should we. I know of no greater truth in all the Word of God that ought to be put before the people than this blessed truth of the personal return of the Lord.

W. A. REPLOGLE,
Pastor Presbyterian Church.
Rathdrum, Idaho.

. . .

Would He Find the Wickedness of To-day Like That of Antediluvian Times?

I THINK he would find just what he expected, and so clearly prophesied while on earth. When the disciples came to him privately, saying: "Tell us, when shall these things be? and what shall be the sign of thy coming?" his answer was a prophecy of the things that are coming to pass to-day in the world. (Matt. 24: 38, 39.) To better understand what Jesus here meant, let us turn to what God said in regard to the conditions existing in the days of Noah before the flood. (Gen. 6: 12, 13.) It is difficult to get the people of any age to see themselves as they really are. The antediluvians had wholly departed from God, and as God said of them, "Every imagination of the thoughts of man's heart was only evil continually." Yet they heeded not the warnings of righteous Noah and perished.

From a recent issue of THE CHRISTIAN HERALD, I quote as follows: "It is a most distressing thing to note that labor leaders and labor organizations occasionally make defiant boasts of their disbelief in God. At one or two recent labor demonstrations a banner was displayed bearing the dreadful words: 'No God, No Master.'"

The antediluvians heeded not the warnings of Noah and perished in the flood. Israel turned a deaf ear to the prophets of the Lord, and went into captivity. The Jews rejected Christ Jesus as their King, and were cast out. Will the people of these latter days do likewise, and meet a like fate?

Christ Jesus comes at the darkest hour, the midnight, of this world. "And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him."

Oh, let us be like the wise virgins, with oil in our vessels, with our lamps ready, to go in with the bridegroom to the marriage. (Rev. 19: 9.) W. R. ADAMS.

Larned, Kan.

DO YOU KNOW YOUR BIBLE?

IF the friend who wrote a fault-finding letter could be present when the problems of our big Bible Class are being considered, he would be convinced that we try in every case to be most painstakingly fair. He thinks the fact that names are sometimes added to an Honor Roll after its first publication indicates unfairness. It indicates just the other thing. It means that if we see that another passage answers our question as well as the one we gave, we go over the letters again and add to the Honor Roll those who gave this answer. Answers are based on the Authorized Version. Some of the misunderstandings have arisen by the use of the Revised Versions.

Honor Roll, List No. 7

Mrs. Luanna Baldwin, John Bissett, Mrs. E. E. Cammack and daughters, Mrs. Lettie Cobb, Mrs. Eline D. Ervin, Mrs. Eliza J. Fuller, Mrs. Frances M. Gainfort, Miss J. M. Gillman, Mrs. A. S. Graham, Mrs. B. Grimshaw, Mr. and Mrs. Chas. H. Hallock, Della M. D. Harris, Mrs. W. C. Henderson, Mrs. Percy W. Holmes, Mrs. Esther M. Howell, Sarah B. Howell, Jennie E. Hussey, Mrs. L. E. Lewis, G. McLachlan, Mrs. E. H. Mellinger, Olive M. Palmer, Mrs. Clement T. Paull, Grace I. Paun, D. E. Robson, Miss Clara Schell, Hallie McP. See, W. H. Snyder, Mary C. Stearns, Adelaide Taylor, Mrs. H. N. Turner, Mrs. C. A. Valley, Mrs. Edwin D. Ward.

Correct Answers, List No. 7

1. What Bible verse suggests the fancy that birds carry secrets? Eccles. 10: 20.

2. Find a figure of speech in one of the prophets comparing frightened hearts to trees moved by the wind. Isa. 7: 2.

3. Who refused to drink water that had been secured for him at great risk? David. II Sam. 23: 14-17, or I Chron. 11: 17-19.

4. What man argued that if a movement is of God it cannot be successfully combated? Gamaliel. Acts 5: 34-39.

5. Where is the assurance found of an open door of opportunities that cannot be closed? Rev. 3: 8.

6. What New Testament passage exhorts us to boldness in prayer? Heb. 4: 16.

7. Find a passage in Jeremiah in which the prophet states false and true causes of glorying, and mention a passage from Paul's writings which implies the same idea. Jer. 9: 23, 24; Gal. 6: 14; [also I Cor. 1: 31, or II Cor. 10: 17.]

8. Find in one Old Testament book six exhortations or warnings not to forget God; find in one of the Psalms eight protests that the writer has not, does not or will not forget God's law; find in one of the prophets five complaints of Jehovah that his people have forgotten him. Deut. 4: 9; 4: 23; 6: 12; 8: 11; 8: 14; 8: 19. Ps. 119: 16, 61, 83, 93, 109, 141, 153, 176. Jer. 2: 32; 3: 21; 13: 25; 18: 15; 50: 6.

9. What two Old Testament books contain the word salvation the greatest number of times? Psalms and Isaiah.

10. Find five New Testament references to the keeping power of God. II Thes. 3: 3; II Tim. 1: 12; I. Pet. 1: 5; Jude 24; Rev. 3: 10. The following passages were also counted as correct: John 10: 28, 29; John 17: 11, 15; Rom. 14: 4; Rom. 16: 25; I Cor. 1: 8; I Cor. 10: 13; Phil. 4: 7; I Peter 4: 19; II Peter 2: 9; Jude 1.

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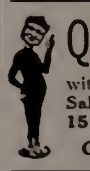

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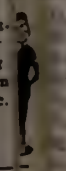

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Favorite Verses*

THIS favorite passage starts off like another commencement of the Bible. The Old Testament begins: "In the beginning ...d." The first words of the Gospel John are: "In the beginning was ...e Word."

These verses from John's Gospel ...ntain some wonderful statements ...out Christ. He is called the Word. ... that term we are to understand ...at Christ is the message of God to ...en, rather that he is God in his man...ard expression. All that God is in ...lation to men he is through Christ. ...n him dwelleth all the fulness of the ...odhead bodily." (Col. 2: 9.) Most ...stinct of all is the saying of Jesus ...mself to Philip: "He that hath seen ...e hath seen the Father."

So the first step in this great narra...ve written by the apostle John about ...s friend Jesus is the statement that ... was eternal and divine. He de...ares that all creation was wrought ...rough his agency. He declares that ...fe had its source in him and that the ...fe which he himself possesses is the ...ght of men. That light shone out in ...e darkness and the darkness could ...ot overtake nor conquer nor put it ...it. The word in the fifth verse ...anslated "comprehended" in the ...uthorized Version is made "appre...ended" in the Revised Versions. It is ...e same word used by the Saviour ...imself about darkness in John 12: 35 ...nd translated in the Revised Versions ...overtake."

This is the first picture that we have, then. The picture of a great Personality who was the expression of God, the bestower of life and of a light that no darkness could quench. There is a sudden transition from this sublime and mystical description to a very commonplace and ordinary remark: "There was a man." This statement is made more natural and familiar by the statement of the man's name: "There was a man whose name was John." But between these two ends of this sentence there is a phrase which makes it worthy of the place it holds in the midst of these great sayings. This man, John, was "sent from God." Christ was to be the link between God and man; John was to be the forerunner and the announcer of the Christ. He "came for a witness, to bear witness of the Light, that all men through him might believe."

In this word "believe," John takes another great step in the progress of his Gospel. It is one of the keywords of his book. He sums up the purpose of his writing in a verse near the end: "These (things) are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." He closes as he begins: with the thought of a *faith* that will lead us to *life*.

His introduction goes on to describe in sad and simple words the fact of the Saviour's rejection: "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." Then he leaps forward to the joyous declaration: "But as many as received him, to them gave he the right to become the sons of God, even to them that believe on his name." He adds another great thought, which is amplified in the later chapters of his Gospel: "Born of God." One more great word occurs in this brief introduction to John's Gospel. It is the word "glory." That is a beautiful word. It should be oftener in the minds and upon the lips of God's people, because the great glory which Christ had he has promised to us. In his high-priestly prayer he said (John 17: 22): "The glory which thou gavest me I have given them."

No wonder these are "favorite verses." Glance again at the wonderful words: Life, light, believe, sons of God, glory!

* "FAVORITE VERSES. IV. IN THE GOSPELS." John 1: 1-14. Christian Endeavor Topic for Sunday, September 14, 1913.

School and College Night*

A NUMBER of things should be considered on School and College Night. We should consider what school and college can do for us; we should consider what we can do for school and college.

The Christian student must approach the whole matter of his studies in an entirely different spirit and from an entirely different point of view from that of the worldly student. The Christian faces the problem, for instance, of whether or not he shall "go on to college" with the question: "Which plan will enable me to do most for Christ?" Sometimes the leading will be very clear to go to college; sometimes duty makes it necessary to stay home. One positive thing should be said in passing. It is never necessary for any earnest young person to stay away from college through lack of funds unless he has others dependent upon him. Any young man or woman with grit can pay his or her way through a college course.

Then all through your student life you will be thinking of those two things: "What can I get from my school or college advantages that will make me a more efficient worker for Christ?" and "What can I do for my fellow-students and associates to bring them to Christ and to help them in his service?"

Many great religious movements have begun among students. Much of the inspiration and vigor of present-day Christianity centers in and issues from the schools and colleges. Learn all you can. Do not be a prig or a crank. Prove again that an out-and-out Christian may be the most popular and best-loved student in the place. In social matters, in athletics, in the classroom, be straight and clean and kind and merry and industrious, so that when others wonder what makes you so attractive they will realize that the answer is—Christ.

* "SCHOOL AND COLLEGE NIGHT." Epworth League Topic for Sunday, September 14, 1913. Zech. 8: 5; Eccl. 12: 1; Isa. 30: 20; Luke 2: 42-49.

Christian Culture Courses*

THE year for Christian Culture Courses begins October 1. Three courses are offered: Bible readers; sacred literature; conquest missionary course. Christian Culture Day should be a time of inspiration and decision. A good program is furnished gratuitously by the American Baptist Publication Society at 1701 Chestnut Street, Philadelphia. Interest in the meeting should not be allowed to subside until the plans for the year's courses are fixed, classes organized, and individual students enrolled.

The Bible Readers' Course is arranged by Professor Ira M. Price and provides for daily readings, which will cover the Old Testament once and the New Testament four times in four years. The Sacred Literature Course for this year is "A Re-Statement of Baptist Principles," prepared by Dr. Philip L. Jones. The topics discussed are: The Soul's Direct Relation to God; Faith, the Key to the Kingdom; Jesus Christ's Supreme Headship; The Church a Spiritual Democracy; The Ordinances of the Church and Their Symbolism; Obedience to Jesus Christ the Test of Discipleship; The Absolute Severance of Church and State; Individual Freedom Essential to Progress; Love, Not Law, the Binding Factor; A Redemptive Service the Church's Supreme End. The Conquest Missionary Course is prepared by Mrs. W. J. Sly. Its subjects are assigned as the topics for the regular union devotional meetings held on the last Sunday of each month.

* "CHRISTIAN CULTURE DAY." B. Y. P. U. Topic for Sunday, September 14, 1913.

THE LIGHT OF OTHER DAYS

A PICTURE hangs upon the wall,
On which in thoughtful mood we gaze.
To far off scenes it gives a call.
To childhood days, when we were small.
On many scenes it throws its rays,
We call it "Light of Other Days."
How much of life we now recall—
Of days when we were children all.

A table holds an open book,
On which a candlestick is placed,
With "tallow-dip" of ancient look,
Which once was seen in many a nook.
Its outline now is seldom traced;
Its memory almost effaced.
So weak, so feeble was its ray,
The snuffers often came in play.

And that was once the hazy light
By which to read, by which to toil,
When daylight rays had taken flight,
When came the darkness of the night.
That was the light the eyes to spoil,
From such a light we now recoil.
Too dim for work, too dim for play,
That light of old has had its day.

And yet, from such a light, the rays
Have penetrated far and wide.
Our ancestors—we give them praise
For work well done, in many ways.
Though dim and poor the light supplied,
Their monumental works abide.
And so, with pleasure and with praise,
We greet the "Light of Other Days."

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LIGHT BREAKS IN

Thoughtful Farmer Learns About Coffee.

Many people exist in a more or less ...azy condition and it often takes years ...efore they realize that tea and coffee are ...ften the cause of the cloudiness, and ...hat there is a simple way to let the light ...reak in.

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"The best doctors I could get and all ...he medicines I could buy, only gave me ...emporary relief.

"Change of climate was tried without ...esults. I could not sleep nights, had ...heumatism and my heart would palpitate ...t times so that it seemed it would jump ...ut of my body.

"I came to the conclusion that there ...as no relief for me and that I was about ...ound up, when I saw a Postum adver...isement. I had always been a coffee ...rinker, and got an idea from the ad. that ...naybe coffee was the cause of my trouble.

"I began to use Postum instead of coffee ...nd in less than three weeks I felt like a ...ew man. The rheumatism left me, and ...have never had a spell of bilious colic ...ince.

"My appetite is good, my digestion ...ever was better and I can do more work ...han before for 40 years.

"I haven't tasted coffee since I began ...ith Postum. My wife makes it accord...ng to directions and I relish it as well as ...ever did coffee, and I was certainly a ...lave to coffee."

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Moonlight Sonata	*Beethoven*
William Tell Overture	*Rossini*
Star of Hope	*Kennedy*
Salut a Pesth	*Kowalski*

Vocal Solos

Beauty's Eyes (Viol. obl.)	*Tosti*
Calvary (Sacred)	*Rodney*
"Daddy"	*Behrend*
In the Gloaming	*Harrison*
Kathleen Mavourneen	*Crouch*
Love's Old Sweet Song	*Molloy*
One Sweetly Sol. Thought	*Ambrose*
Rosary	*King*
Toreador Song	*Bizet*
The Palms	*Faure*

Piano Duets

Il Trovatore (Selections)	*Verdi*
La Grace (Op. 302, No. 5)	*Bohm*
Les Sylphes (Valse)	*Bachmann*
Little Fairy (Valse)	*Streabbog*
Lustspiel (Overture)	*Kela-Bela*
March Militaire	*Streabbog*
Poet and Peasant (Overture)	*Suppe*
Qui Vive (Concert Galop)	*Ganz*
Rondo Militaire	*Diubelli*
Zampa (Overture)	*Herold*

Violin and Piano

Humoresque (Op. 101, No. 7)	*Dvorak*
Flowers and Ferns	*Keiser*
Flower Song (Op. 39)	*Lange*
Loin du Bal	*Gillet*
Spring Song	*Mendelssohn*
Star of Hope (Reverie)	*Kennedy*
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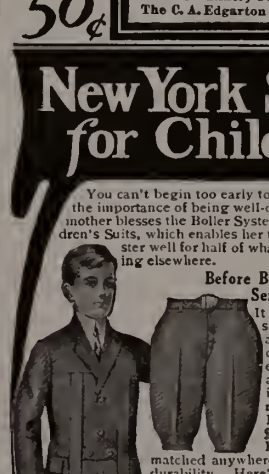

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NEW YORK, SEPTEMBER 10, 1913

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

PRESIDENT WILSON READING HIS MESSAGE ON MEXICO TO THE MEMBERS OF CONGRESS

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AVERTING A MEXICAN CRISIS

IT IS many years since the government of the United States has found itself in a situation so pregnant with the possibilities of international complications as that which the administration Washington faced late in August. The exge of diplomatic communications between ident Wilson through his special representa- Mr. John Lind and Foreign Minister Gamboa exico had reached a point where it seemed that the admission of failure or the declaration of was left to President Wilson.

r several days the President had been at work the message which he had intended to read to nt session of Congress on August 26. The re- of a further communication from General rta's government caused the postponement of delivery of the message until August 27. Acpanying President Wilson's message was the y of the Huerta government to proposals set forth through Mr. l. This reply was written by eign Minister Gamboa, addressed pecial Envoy Lind, and rejected rely and in rather curt terms the erican proposals. Mr. Gamboa's munication was not read by the sident, but was furnished to Cons as a printed document. Without once referring to Mr. Lind by ne, it addressed him repeatedly "Mr. Confidential Agent." The re tenor of the letter was intered as intentionally ironical.

eñor Gamboa suggested an alterive policy for the United States, chief features of which were:

eception of a Mexican ambassain Washington.

hat the United States send a new passador to Mexico without reints.

trict observance of the neutrallaws and "see to it that no mate- or monetary assistance is given the rebels."

Unconditional recognition of the erta government.

he event which took place in the pitol on August 27 is unparalleled the nation's history in more than entury. No other President since orge Washington has appeared before Congress on a matter pertaining to the relations of this government with a foreign nation. At one o'clock President Wilson stood at the clerk's desk in the House chamber and read his address in the easy conversational tone with which he usually speaks in public. He outlined the position which this government should take with regard to Mexico and concluded his address with the prediction that "the steady pressure of moral force will, before many days, break the barriers of pride and prejudice down, and we shall triumph as Mexico's friends sooner than we could triumph as her enemies. And how much more handsomely, with how much higher and finer satisfaction of conscience and of honor."

The President first referred to the general conditions existing in Mexico. In this connection he said:

"We are glad to call ourselves the friends of Mexico, and we shall, I hope, have many an occasion, in happier times as well as in these days of trouble and confusion, to show that our friendship is genuine and disinterested, capable of sacrifice and every generous manifestation.

"The peace, prosperity and contentment of Mexico mean more, much more to us than merely an enlarged field for our commerce and enterprise. They mean an enlargement of the field of self-government and the realization of the hopes and rights of a nation with whose best aspirations, so long suppressed and disappointed, we deeply sympathize. We shall yet prove to the Mexican people that we know how to serve them without first thinking how we shall serve ourselves."

He continued, saying that after months full of peril and anxiety, conditions have not improved, in fact, had grown worse, and "the pacification of the country by the authorities at the capital had evidently become impossible by any other means than force." He stated that the Huerta government had not made good its claims, and that "war and disorder, devastation and confusion seemed to threaten to become the settled fortune of the distracted country." Reference was then made to Mr. Lind and his despatch to Mexico. Here the President said:

"We are seeking to counsel Mexico for her own good and in the interest of her own peace, and not for any other purpose whatever. The government of the Unted States would deem itself discredited if it had any selfish or ulterior purpose in transactions where the peace, happiness and prosperity of a whole people are involved. It is acting as its friendship for Mexico, not as any selfish interest, dictates.

"The present situation in Mexico is incompatible with the fulfilment of international obligations on the part of Mexico, with the civilized development of Mexico herself, and with the maintenance of tolerable political and economic conditions in Central America. It is upon no

Continued on next page

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THE GREAT DEMONSTRATION IN MEXICO CITY ON AUGUST 10

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GOVERNOR MAJOR ON THE ROAD IN MISSOURI

A GROUP OF CITY MEN AT WORK ON A MISSOURI COUNTRY ROAD

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GOVERNOR HODGES OF KANSAS LENDING A HAND

"PULLING MISSOURI OUT OF THE MUD"

UNDER the slogan, "Pull Missouri out of the mud," 250,000 men spent August 20 and 21 in work upon the highways of that State. Governor Elliot W. Major had, some weeks before, proclaimed those days "good roads" days and urged every able-bodied man in the State to turn out and lend a hand. From distant sections came predictions of dismal failure and the echoes of loud laughter from the engineering profession. Now it is all over and the predictors are discreetly silent, and you can't find even a smile, except on the face of Missouri.

The whole State took to the idea like a country community to a barn-raising. Doctors, lawyers, and clergymen, bankers, merchants, clerks, farmers, day laborers, union laborers and convicts worked shoulder to shoulder for those two days. The Missouri Federation of Women's Clubs backed the movement by adding picnic features to the occasion. Lunches were served to all the workers, governors and convicts, and all between them.

Clad in khaki overalls, Governor Major of Missouri and Governor Hodges of Kansas put in the two full days' work. Both swung pick and shovel till they had blistered their hands, then took turns at guiding road-grading machines. Governor Major did a little of everything, including the touching off of dynamite charges.

The result of Missouri's good roads picnic is likely to be felt all over America, for when totaled into figures they are astonishing. In a signed statement, Governor Major estimates the work done at 500,000 days or $1,000,000 worth of improvement. He continues:

"The work done by a large number of splendid road equipments, some of which can do as much as twenty-five teams can do in a week, plus graveling and grading with teams, etc., plus the free material furnished by the counties and contributed by various establishments for concrete bridges, culverts, etc., can safely be estimated at $300,000. One first-class road equipment can grade and level five to ten miles of dirt road in a day.

"The amount of cash contributed by the citizens of the various counties and the cities can conservatively be estimated at $200,000. Thus the actual work placed upon the roads, plus material and cash, will safely make a grand total of $1,500,000.

"One of the great features is the fact that a 'good roads' spirit has been kindled in Missouri which will bring rich fruitage throughout many years and will not abate until Missouri has a system of good roads unequaled by any other State in the Union. The results are such that there is no horizon which can bound the present and future benefits.

"The 'good roads days' have been such a splendid success that I expect to make the same two [illegible] 'good roads days' in 1914, and will call upo[n] governor of each State in the republic to [k]e those days 'good roads days' in each commonw[ea]l The spirit is abroad in the land, and the gove[rn]ors will unquestionably join in the movement, a[nd] this way we shall have two good roads days [a] will be nation-wide."

"It has been one of the great days of my [li]fe," said Governor Major at the end of the first [da]y. "As a boy I traveled over nothing but bad r[oa]ds. I made up my mind then that if I ever got a ch[an]ce I would do all I could for better highways. [Th]e governor of Arkansas has advised me he ha[s] set aside September 2 and 3 for road work, and [I] am happy at the results."

"I intend to fix two road days when I re[a]ch home," said Governor Hodges. "It is remarkable how many have responded to Governor Ma[jo]r's proclamation."

When the last of the workers knocked off, Go[v]ernor Hodges grasped the Missouri executive's h[an]d. "It's over, governor, and I congratulate you [on] the State of Missouri," said he.

"And I thank you and the people of Kansas [for] letting you come down to help us," responded Governor Major, who later celebrated the event w[ith a] dinner in honor of the Kansas executive.

AVERTING A MEXICAN CRISIS

Continued from preceding page

common occasion, therefore, that the United States offers her counsel and assistance. All America cries out for a settlement.

"A satisfactory settlement seems to be conditioned on:

"(a) Immediate cessation of fighting throughout Mexico, a definite armistice solemnly entered into and scrupulously observed;

"(b) Security given for an early and free election in which all will agree to take part:

"(c) The consent of General Huerta to bind himself not to be a candidate for election as president of the republic at this election and

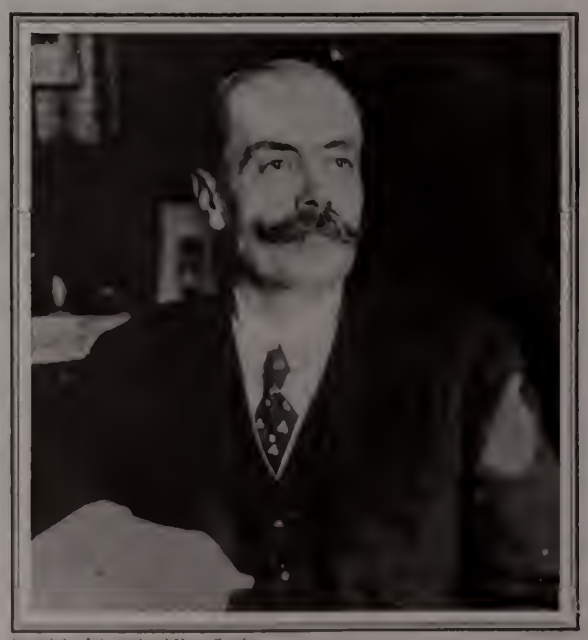
"(d) The agreement of all parties to abide by the results of the election and co-operate in the most loyal way in organizing and supporting the new administration.

"The government of the United States will be glad to play any part in this settlement or in its carrying out which it can play honorably and consistently with international right. It pledges itself to recognize and in every way possible and proper to assist the administration chosen and set up in Mexico in the way and on the conditions suggested."

Referring to the likelihood of continued internal disorder in Mexico, the President touched on the increased danger to the non-combatants. Here he said:

"The position of outsiders is always particularly trying and full of hazard where there is civil strife, and a whole country is upset. We should earnestly urge all Americans to leave Mexico at once, and should assist them to get away in every way possible—not because we would mean to slacken in the least our efforts to safeguard their lives and their interests, but because it is imperative that they should take no unnecessary risks when it is physically possible for them to leave the country.

"We should let every one who assumes to exercise authority in any part of Mexico know in the most unequivocal way that we shall vigilantly watch the fortunes of those Americans who cannot get away, and shall hold those responsible for their sufferings and losses to a definite reckoning. That can be and will be made plain beyond the possibility of a misunderstanding."



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FEDERICO GAMBOA
Mexican Secretary of Foreign Affairs

Just before closing the address the President [ou]tlined the neutral policy which it is his intention [to] follow. His words in this connection were:

"I shall follow the best practice of nations in [the] matter of neutrality by forbidding the exportation of arms or munitions of war of any kind from the United States to any part of the republic of Mexico—a policy suggested by several interesting precedents and certainly dictated by many manifest considerations of practical expediency. We cannot in the circumstances be the partisans of either party to the contest that now distracts Mexico, or constitute ourselves the virtual umpire between them."

After the receipt of Señor Gamboa's last note Mr. Lind, seeing that his mission was ended, had been advised to return from Mexico City. Following these instructions he had proceeded to Vera Cruz, but even while President Wilson was addressing Congress Mr. Lind was receiving a note which the Mexican Foreign Minister had rushed to him and a new status of the Mexican problem was developed. It was announced that Mr. Lind's departure from Mexico would be postponed and that a further attempt would be made to reach a conclusion which would bring about permanent peace in Mexico. So far as could be learned, up to the date of preparation of this issue of THE CHRISTIAN HERALD for printing, Mr. Lind virtually has assented to the Mexican Government's announcement that constitutional elections for president and congress will be held on October 26, and in so doing has withdrawn for future consideration President Wilson's request that security be given "for an early and free election, in which all agree to take part."

To a repetition of Mr. Lind's proposal that President Huerta shall give assurances that he will not be a candidate for re-election, Señor Gamboa has responded that the Mexican constitution provides for the elimination of Huerta from the contest if he maintains the provisional presidency up to election day.

A WEEK IN THE WORLD'S NEWS

..overnor ..l for ..ilippines

FRANCIS BURTON HARRISON, the Congressional representative of the Twelfth New York District, has been appointed to succeed W. Cameron Forbes as governor general of the Philippine Islands. Mr. Harrison's appointment came as a ..se to government circles in Washington, as his nomination for the post ..uggested only a few days before it was sent to the Senate by President Wilson, and there immediately and unanimously confirmed. Mr. Harrison stands high in the House and is regarded as one of the leaders in tariff matters. He is thoroughly familiar with Philippine affairs, as he made the trip to the islands a number of years ago with Mr. Taft when the latter was secretary of war, and has taken a deep interest in the affairs and problems of the islands ever since. As President Wilson was especially anxious, on account of the deadlock between the executive officials and the Philippine Assembly over questions of appropriations, that the new governor general should be at his post when the Assembly meets in October, Mr. Harrison left almost immediately for Manila. No definite statement of policy for the Philippines has been made public in connection with the new appointment. At the White House it was simply said that Mr. Harrison would carry out Democratic platform pledges. These, according to the declarations of the Baltimore Convention, will operate for ultimate Philippine independence.

RANCIS BURTON HARRISON
.. Governor General of the Philippines

.. Harrison is a New Yorker by birth, though a full-fledged Southerner by ..nt. He is the son of the late Burton Harrison, who was private secretary o.. President Jefferson Davis during the days of the Confederacy. His mother ..a achieved considerable prominence as a writer, and through her he is re..a l to the historic Custis and Washington families. Mr. Harrison is a ..a er by profession, and is the possessor of a large private fortune. He is ..d forty years of age. He is a graduate of Yale University and of the New ..t c Law School.

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..) cating ..h Peace ..ce

ON AUGUST 28 the Peace Palace at The Hague was formally opened and dedicated in the presence of a large and distinguished gathering. Queen Wilhelmina, Dowager Queen Emma and Prince Henry of the Netherlands presided. Many ..ratulatory speeches were made, and Andrew Carnegie, the donor of the ..ding, was decorated by the queen with the Grand Cross of the Order of ..nge-Nassau. The Hague was gaily decorated in honor of the ceremony ..the church bells of the city rang throughout the entire ceremony. Practi..y all of the countries which are signatories of the arbitration treaty of ..) were represented at the opening. Brazil sent a warship, the officers of ..ch attended the ceremonies with great formality. American and British ..esentatives played a large part in the event. Over two thousand of the ..sts were entertained by Queen Wilhelmina at a garden party, and there ..a series of congratulatory dinners and receptions.

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..sident's ..ghter ..red

MISS JESSIE WILSON, the second daughter of President Wilson, was slightly injured by a fall from her horse on August 27. She and her fiancé, Mr. Francis B. Sayre, were riding near the President's summer home at Cornish, N. H., ..n Miss Wilson's horse suddenly became frightened and ran away, throwing ..to the roadside with such force that she became unconscious. Mr. Sayre ..ridden ahead a short distance and did not know of the accident until Miss ..lson's horse attempted to pass him. He caught the runaway and galloped ..k to the scene of the accident. There he found that a local doctor, who ..s passing in an automobile, had discovered Miss Wilson and was already ..plying restoratives. The latest report announces that though not seriously ..ured Miss Wilson was badly shaken up by her fall. Miss Wilson's engage..nt to Mr. Sayre was announced in the early part of July. They are to be ..rried at the White House in the fall.

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..na's ..ntinued ..ubles

A RECENT despatch to Berlin from the commanding officer of the German East Asiatic Cruiser Squadron reported to the German Government that the Chinese rebels in the fort near Wuhu recently fired on the cruiser *Emden* with both rifles and ..non. The *Emden* immediately answered with twenty-five shots, silencing ..fort. Advices received a week ago indicated that trouble was impending ..ween the German warships and the southern revolutionaries. The rebel ..der, in a letter to the German consul at Nanking, declared that the *Emden* ..d bombarded the rebel positions on Lion Hill, and he announced his inten..n of retaliating on the German cruiser and the consulate.

In Peking the trouble between the Parliament and Yuan Shi Kai has taken ..e form of a proclamation of martial law, and arrests and summary execu..ns have been of frequent occurrence. Several of the victims of this rigor..s régime have been deputies. So many have feared for their lives that they ..ve departed for the South, and the assembly of a parliamentary quorum has ..en prevented. One of the latest reports states that the southern rebels, ..ough defeated on almost every side, still hold the city of Nanking.

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..oney for ..oving ..ops

MR. W. S. SHORT, president of the Northwestern State Bank, Orange City, Iowa, calls attention to a statement in THE CHRISTIAN HERALD of August 13 to the effect that at crop-moving time the farmer is badly used by money-lenders. "I ..ve been in the banking business for more than twenty-nine years and have ..ver known of such conditions as stated by you. It is a fact that nearly every ..rmer in the Middle West transacts his financial business with his local bank, ..d it is also a fact that there would be less opportunity to take advantage of ..n during crop-moving time than any other period of the year. It is also a ..ct that any banker who made a practice of extortion would very soon have ..business left him." We are not aware that any such charge has been made against any bank, even by implication—certainly not in the columns of THE CHRISTIAN HERALD. The charge, however, was made in a statement by Senator Tillman on July 31 that the money-lenders of the East had control of the situation; that Southern banks were unable to get money from New York at any price or on any collateral, and that only Congress could give relief. This statement was issued immediately before the announcement of the Treasury policy, which afforded through the banks the relief needed.

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Greetings from the President

DURING the month of September and mostly between the 10th and the 15th over nine million boys will return to the school classrooms of the United States. To these boys, through *Boys' Life*, the official organ of the Boy Scouts of America, President Wilson sends his greetings. From the White House he dates a telegram which reads: "My warmest greetings to the boys on their return to school. May the year bring them every good thing and strengthen them in all the ideals of their service. It is a pleasure to me to be their chief because I know that good citizens without number will come out of their ranks to counsel and serve the country we love."

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Explorers Saved from Starvation

FROM Christchurch, New Zealand, the news was lately received that relief arrived in the nick of time to save the lives of Dr. Douglas Mawson, the Australian antarctic explorer, and his five companions, who were left on Macquarie Island, in the Antarctic Ocean, last March, when the remaining twenty-four members of Dr. Mawson's expedition returned to Tasmania on board the *Aurora* from their south polar trip. The six men were believed to have ample provisions to last them until the antarctic spring, but the commander of the government steamer recently sent to their relief reports that the explorers had exhausted all their supplies and that the men had been living for some time on the hearts and tongues of sea elephants. All were in a very weak condition when the relief ship reached them.

Two members of Dr. Mawson's expedition lost their lives by accidents on the ice—Lieutenant Ninnis, an English army officer, and Dr. Xavier Mertz, a Swiss scientist. The original expedition left Hobart, Tasmania, on December 2, 1911, its principal object being the exploration and survey of the antarctic coast line.

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House of Governors in Session

THE fifth annual conference of the House of Governors was opened in Colorado Springs, Colo., by Governor F. E. McGovern of Wisconsin, who introduced Governor Tasker L. Oddie of Nevada as temporary chairman. Governor E. M. Ammons of Colorado, in his address of welcome, emphasized the importance of the conference as the most satisfactory way of dealing with questions directly affecting the States. Governor William Spry of Utah responded for the governors. Franklin K. Lane, secretary of the interior, in an address to the governors, outlined the policy of his department toward Western land settlement.

The report of the American Commission on Rural Credits was presented to the conference by Gordon Jones of Denver. In this, the first general report upon the extensive European investigation made by the commission under joint authority of Congress, the governments of twenty-nine States, and the Southern Commercial Congress, Chairman Fletcher recommended increased activity by the States in the extension of rural credits and co-operative farming enterprises. The report made it clear that emphatic recommendations would be made for a system of rural banking through which farmers could secure better loans, and through which they could finance their own co-operative producing, buying, and selling organizations.

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A Week-End Trip to America

THE Right Honorable Viscount Haldane, Lord High Chancellor of Great Britain, recently established a remarkable record for a short trip to America. On August 29 Lord Haldane arrived in New York on the *Lusitania*. That first day was spent in sightseeing in New York. On Saturday Lord Haldane, with his party, went to West Point, where they witnessed a review and were joined by Mr. Charles J. Doherty, Canadian minister of justice, and Sir Lomer Guoin, premier of Quebec. After a semi-official dinner in Albany, the party left for Montreal. Sunday morning was spent quietly, driving about Montreal, and in the afternoon Lord Haldane was entertained at tea by the Montreal Hunt Club and the judges of the District of Montreal. At eight P.M. on Sunday Frank B. Kellogg, president of the American Bar Association, gave a dinner at the Ritz-Carlton in honor of the Lord Chancellor.

VISCOUNT HALDANE

Monday, the opening day of the American Bar Association's meeting, was the central day of the reception of the distinguished visitor. In the morning Premier Borden delivered a formal address of welcome, and in the afternoon at three o'clock, Lord Haldane delivered the address he had come from England to deliver to America's lawyers. After this there was a special convocation at McGill University to confer the degree of doctor of civil law upon Viscount Haldane. Chief Justice White of the United States Supreme Court, former President William H. Taft, Maitre Labori, president of the French Bar Association; Frank B. Kellogg, president of the American Bar Association; the Right Honorable R. L. Borden, Charles J. Doherty, Elihu Root, Alton B. Parker and Joseph Choate.

A dinner was given at the Ritz-Carlton on Monday evening by the minister of justice in honor of Lord Haldane. On Tuesday the visiting jurist and his party returned to New York to embark for the return voyage to England.

Viscount Haldane was accompanied by his sister, Miss Elizabeth Haldane, and Sir Kenneth Muir MacKenzie.

SOUL-HUSBANDRY

*A SERMON BY REV. NEWELL DWIGHT HILLIS, D.D.**

TEXT: "And seeing a fig-tree afar off having leaves, he came, . . and he found nothing but leaves." Mark 11: 13.

THESE words about the failure of figs mean little to us; they meant much, however, to the pilgrims of the olden time. For India, the failure of rice means the starvation of millions. For Palestine, the failure of figs threatened all trade and travel. Our commerce is by car and ship, and provisioning the traveler is easy. With them, commerce was by means of a caravan, and provisioning was difficult. What little wealth Palestine had was through exchange with Egypt, and a wide desert separated the two lands. Once each week the camels bowed to receive their bales of goods with the leathern water-bottles, and, what was most important of all, a sack of dried figs. Every one of the resting-places was known for its grove of fig-trees. One grove had no less than six thousand trees in the orchards. When, then, Christ saw that the boughs held leaves but no figs, he saw prefigured a peril that threatened the caravans and the wealth of the people. Jesus, however, expanded the thought, and beheld the world as an Eden, an earth-garden, in which God had planted men as trees. Good men stood forth as trees planted by the rivers of water, every one bringing forth his fruit in his season. Evil men stood forth with dry branches and bare boughs. The scribes were fruitless trees, in that they had knowledge and yet with words darkened counsel. The Pharisees also had their forms, but no rich godliness. They, too, were trees with leaves, but no fruit. The rulers had right feelings, but wrong actions. What a word of judgment is this: "They cumber the ground. Hew them down and cast them into the fire, that they may be burned."

Christianity and Culture

Over against these trees with leaves and no clusters stands John's vision of the new Eden, restored to earth. He saw the whole earth full of pleasant shade and fruitful avenues. As far as eye could see valleys were covered with corn until they laughed and sang. Up the hillsides climbed the orchards, reddening the land with the glow of clustered food. Mountains and peaks also were covered with vines, as with folds of green velvet, rich as the cloth of God. Through that glorious scene goes the river of the water of life, clear as crystal, and on the banks thereof the tree of life. And what words shall describe that tree? It bears fruit every month, nor does any winter separate the fruits of the summer. Its very leaves are medicinal, and heal the wounds of the nations. It is a tree that has gathered into itself "life with all that is best in the soul," all those fruits named truth, justice, honor, simplicity, mercy, humility, goodness and love. The roots of the tree may be in earth, but its fruit is ripened in heaven. In the cool of the day, one like unto the Son of God walks under the trees, and keeps his tryst with man. Plato has his dream of the Republic, to be set up in a city; More has his dream where there shall be abundance of food and raiment; William Morris has his dream, where there shall be enough of work, with tools to spare; but all these are partial dreams, and representing the temperament of the dreamer. John's dream of the new social order is of the lost paradise recovered, an earth-garden that has become an Eden, full of happiness and all sweet delights.

Culture without obedience is a tree that bears no fruit. By culture, Matthew Arnold says, we understand familiarity with the best that has been said and done and thought, plus the power to enjoy and use all the treasures in land and sea and sky. Cordial, therefore, are the relations between culture and religion. This is the dictum of Christianity. "Wisdom is better than rubies, and knowledge is more precious than fine gold. With all thy getting of office and honor, fail not to get wisdom." We need not say that Christianity produced civilization, but we must say that Christianity has created the genial atmosphere that makes possible the fruits of civilization. Christianity has lingered long in the gallery with the artists, but it has never had any affiliation with the barroom. It has been a warm friend of the lecture hall, but it has been an enemy of every evil resort. It has always kept good company; it has always stood for culture. To cultivate the intellect it has founded schools, to cultivate the imagination it has strengthened literature and the arts. The Golden Rule has worked powerfully upon that type of manhood called hero, martyr and patriot. But there is a culture that stops short of obedience and the surrender of the will to the laws of God, just as there are trees that blossom, but fall short of bringing forth fruit.

History is full of the examples of scholars in whom conscience was atrophied. Solomon was the wisest man of his day, but also the wickedest. Alcibiades was the most brilliant pupil of Socrates, but he was also a scoundrel and a traitor. Lorenzo di Medici was a poet, an orator, a soldier, a man of letters, the most cultured man of his day; he also told lies, poisoned his enemies, murdered his friends, and finally destroyed liberty. He wore his intellectual riches over a corrupt heart, as Naaman wore a purple robe over a leprous body. Culture may be only skin deep, just as the guides on Vesuvius tell the tourist that the grass and the soil are only spade deep. Without are the oranges, the vines, the rich blossoms, but all the time there is an undernote of rumbling, and here and there is a crack that emits hot steam, and hard by is a boiling spring. Travelers are always conscious that beneath their feet lies a lake of fire that any moment may break out, to bury some hamlet or vineyard. The apostle of modern culture has told us that we have underemphasized culture. He thinks that the golden age will come to any city that has noble halls for music, a forum for eloquence, public squares, beautiful statues, houses architecturally perfect, games, amusements, abundance, luxury. But on the slopes of Vesuvius there was once just such a city that held all these signs of outer culture, and now that that old city has been uncovered, lo! its gold was mixed with clay, its art was united to vice, its beauty was unclean. To us it seems less like an injured angel of light than a beautified demon of darkness. For knowledge must become character, culture and refinement must be transmuted into loyalty and obedience. Wisdom rises into its best estate only when it surrenders itself to God. Of a truth, culture without obedience is a tree without fruit.

Fruitless Morality

Morality without religion is another fruitless tree. The schemes of morality are many. All alike emphasize the root-virtues of conduct. Confucianism stands for morality, but it emphasizes good conduct from the viewpoint of reverence for one's ancestors. Buddhism stands for morality, but its viewpoint is that of contempt, contempt for one's self, to the end that the self may be annihilated, and the soul return to nothingness and a dreamless sleep. Judaism emphasizes morality. Job believed in right living when he called the roll of the duties toward friends, family, and his fellow sheiks, saying: "These duties have I fulfilled." In a similar mood, the rich young ruler rehearsed the list of practical duties, and exclaimed: "All these have I kept from my youth up." Important, too, are these basic moralities. They free men from outbreaking vices and crimes, they encourage the simple virtues, and hold at bay the great passions. Morality touches the body and forbids any injury to its delicate mechanism. Morality touches the neighborhood and bids the youth carry himself so as to avoid any injury to his friends. Morality touches the realm of civics, and bids a man be a patriot. Morality touches the circle of politeness and bids a man be a gentleman. But if it restrains the outer display of sin, it does not cure the source within.

Morality with ut religion is not enough. At best it forbids the stroke, but not the secret hate that prompts the blow; it forbids the outer theft, but not the inner envy and the inner burning of covetousness. It puts a padlock on the lips, but leaves hate in the heart. In the orchard is your apple-tree. What if you could sit down and converse with the tree as with a familiar friend?

Suppose the tree should say: "My roots are strong, my boughs elastic and tough, firm against the stroke of wind and storm. Look at my b[ark], how smooth and fresh; and where is there a [leaf] whose tides of sap are fuller or richer? W[hat] leaves, too, are these that I have woven out of [the] threads of sun and soil! Little wonder that [the] birds build nests in my branches, while the ca[ttle] find shade beneath my boughs." Well, this [is a] good argument—for an apple-tree—but a poor [one] for a man. The hungry farmer boy does not [look] the fence on his way to the apple-tree, looking [for] apple sap or apple boughs or apple leaves—h[e is] looking for apples. And God has built this wo[rld] not for the root moralities that support man. [In]dustry is good; it is good not to lie, and not to st[eal] and not to kill, and not to perjure; but these be[gin]nings are fundamental only. The man must go [on] from the leaf to the fruit. The fruit is truth [in] the inner parts: justice, measured by God's sta[n]dard, and mercy that tempers justice; love, [joy], peace, long-suffering gentleness, goodness, fa[ith] that trusts and will not be confounded. In A[pril] the peach orchard lends a faint pink flush to [the] distant hillside, and that stands for the moralit[ies]. In September the ripe fruit lends a golden blush [to] clustered food to the same hill; and that is the fr[uit] of religion. Great is the importance of the ro[ots] moralities, but roots and boughs imply the ripe [and] fruit. What a word is this! "He found noth[ing] but leaves." "Why cumbereth it the ground? C[ut] it down and cast it into the fire that it may [be] burned."

The Husbandry of the Soul

Consider the laws of soul-husbandry. Fi[rst] comes the law of vigilance. "Watch, and again I say unto you, watch." Guard the rich blossoms of the soul. The disciples interpreted the failure of the fig-tree by the curse and wrath of God. T[he] failure of the figs was not the fault of nature or God, but it was in the ignorance or carelessness of the husbandman. In California the orchardists have learned that the fig blossoms fall when they are not fertilized, and so have brought the fig-wasp from Sicily and recovered the riches from the trees. In Oregon the husbandman has learned how to make every blossom set into fruit. From the beginning of the spring the husbandman watches against the enemies of the apple-trees. Once every two weeks in the long summer he drives through the orchard, spraying the young apples with a liquid of lime-water with an infinitesimal part of Paris green. In July he begins to test the apples for the amount of juice they hold, and then irrigates until he has brought the fruit up to the ideal standard. When the apples are thick and ripe, he thinks that some one of his men has been careless if one apple in a hundred holds a worm-spot. You all know the result of this vigilance over blossoms and fruit.

And is there no lesson here in soul-husbandry? How carelessly do men treat the blossoms of the soul! How delicate the aspirations! How sensitive the finer feelings! Evil is an untimely frost that may settle on the deeper convictions that are all so sensitive to exposure. Men guard their fruit trees, but why be careless about the soul, that is the tree planted of God? "Watch," said Christ to his disciples. In the hour of temptation he bade them to pray as well as watch. Mountains are buttressed round about the city, and men need to buttress the soul. Let us fence the garden about, and keep the hedge with care, lest an enemy enter in and destroy the trees of the garden.

The trees in the garden also have taught us that the life is from afar. The root may be in the earth, but the perfume of the flower is from heaven. Less than one-fifth of the peach or plum represents the elements of the soil. All the rest is compacted of invisible elements of sea and air and sky. Often the life to the blossom comes from afar. In Paris there dwells a man interested in rare and exotic plants. A friend who had been in the Amazon brought him home a rare tree. In the winter he keeps it at the hothouse, but when summer comes he carries it into his garden. So beautiful is the

Continued on next page

* Pastor Plymouth Congregational Church, Brooklyn, N. Y.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, September 14. Joshua 8: 30-35. *"He read all the words of the law, the blessings and the cursings."* We are inclined to read only what pleases us, to hug the blessings and to ignore the warnings. We bask in the light, we close our eyes to the lightning. We recount the promises, we shut our ears to the rebukes. We love the passages which speak of our Master's gentleness, we turn away from those which reveal his severity. And all this is unwise and therefore unhealthy. We become spiritually soft and anemic. We lack moral stamina. We are incapable of noble hatred and of holy scorn. We are invertebrate, and on the evil day we are not able to stand.

We must read "all the words of the law, the blessings and the cursings." We must let the Lord brace us with his severities. We must gaze steadily upon the appalling fearfulness of sin and upon its terrific issues. At all costs we must get rid of the spurious gentleness that holds compromise with uncleanness, that effeminate affection which is destitute of holy fire. We must seek the love which burns everlastingly against all sin; we must seek the gentleness which can fiercely grip a poisonous growth and tear it out to its last hidden root. We must seek that holy love which is as a "consuming fire."

MONDAY, September 15. Exodus 32: 1-14. *"He made it a molten calf; and they said, These be thy gods, O Israel!"* And they worshiped the thing of their own hands. Moses was away in the clouded mount, communing with the Lord of Hosts; Aaron and the people made a golden calf and worshiped it! And the contrast is still with us. There are men and women who retire into "the secret place of the Most High," and sit with the King at his table; other people worship gold. Some seek "the unsearchable riches of Christ"; others go in constant quest of money. Some covet "the peace that passeth understanding"; others covet carnal comfort and ease. Some crave the benedictions of the New Jerusalem; others are content with "the fleshpots of Egypt." Some seek the Lord God; others worship a calf!

Where does our worship rest, and where is our homage given? At which altar can we most frequently be found? Is it the altar of ease, or the altar of service? Do we listen more to the noisy clamor of the world, or to "the still small voice" of God? Do we more eagerly seek the applause of men or the praise and benediction of God? Which do we more esteem—money or grace, a fine reputation or a holy character, human favor or the likeness of God? Are we worshiping the Lord of Hosts, or are we bowing before a calf?

TUESDAY, September 16. Exodus 32: 15-20. *"The tables were the work of God, and the writing was the writing of God."* When we worship a calf, we do not obliterate the commandments of God. We may violate a law; the law remains. If our disobedience destroyed the Lord's decree we need never be disturbed by any fear. But the decree abides, and we shall have to reckon with it! A violated law becomes our foe, just as a law that is respected is a stalwart friend. God's holy laws carry benedictions, but the benedictions can be changed into penalties. When we disobey a law of God, we transform the blessing into a curse. The sweet becomes the bitter; the plowshare, a sword.

This solemn choice is placed at the door of our will. Shall God's statutes become our songs or shall they pronounce our condemnation? When we honor the laws of harmony they bring us into realms of exquisite delight. When we honor the laws of health they lead us into buoyancy and freedom. And when we honor the holy commandments of God they bring us glorious liberty and into heavenly joy and peace. But if we violate them the friendly guides become our police, and they will lead us to judgment and to the pain and misery which are the issues of moral disobedience.

WEDNESDAY, September 17. Exodus 32: 30-35. *"And the Lord plagued the people."* They worshiped a golden calf and the Lord plagued them. And the plagues were born of his grace and mercy. The severity was the minister of his love. He sent his hornets in order that the idolatrous people might be stung back into the way of truth. His goads are not implements of cruelty; they are agents of his holiness designed and appointed to drive us from the fields of trespass into the garden of holy worship and obedience. God's most appalling severity would be to leave us alone! If he permitted us to wander on in our waywardness, unpricked by any goad, unpursued by any hound, what would become of us? Thank God! "His compassions fail not," yet they are often expressed to us in the ministry of pain. He loves us sufficiently to be severe. He will even use his holy fire to save us from our sins.

And so this is the gentleness of God's severity. Such is the mercy of the plague. God uses the ministry of calamity, and of dissatisfaction, and unrest, and pain, to detach us from our idolatry and to bring us again to the radiant home of holiness and joy and peace. His angel sometimes carries a flaming sword, but the sternness is to bring us again where we may hear the angels' song: "Peace on earth, good will toward men."

THURSDAY, September 18. Exodus 34: 1-9. *"The Lord, merciful and gracious, long-suffering, and abundant in goodness and truth."* What a name to proclaim to a rebellious people! It is a glory which will surely breed healthy shame. For this glory is revealed to idolaters, who have turned their backs upon Jehovah and given their devotions to a golden calf! The splendors of the Lord are unveiled, those splendors which fill the angels with deathless amazement, the wonders of God's mercy and grace, and such abundance of goodness and truth whose depths make the deepest sea appear as a shallow pool. His people worshiped an idol, and the Lord God laid bare his heart!

Ah, but these words of revelation have gained inconceivable richness since those early days. Shall we say that the words have all been reminted at the cross? Stand by the cross of Jesus and look at the word "merciful." Look into the face of the Saviour and think of the word "gracious," and, as he hangs there in the agonies of awful desolation, repeat the phrase, "abundant in goodness and truth." Yes, the old words have been reminted and have acquired an unutterably deeper value. A word used at Sinai is not the same word used at Calvary. We, too, have been idolaters, and we may be still worshiping "this world's golden store"; and the Father whom we have deserted has shown his heart at the cross.

FRIDAY, September 19. Deuteronomy 9: 7-16. *"Remember, and forget not, how thou provokedst the Lord thy God."* The remembrance of forgiven rebellions subdues the soul to humility and tender devotion. It quenches the kindlings of perilous pride. It stays the steps of presumption. And so it is well to have appointed seasons of remembrance when we retraverse forgotten years. I know a man who periodically and regularly goes to a certain place, the site of an awful sin, and he goes that he might repent, and even, perchance, deepen his healthy penitence and his sense of holy shame. I think he feels as David felt about the sun, which seemed to throw a solemn shadow over all his life. He wants to remember, even though the merciful God may forget.

The remembrance of forgiven sin is like a plowshare; it helps us to a deeper moral culture. The remembrance of unforgiven sin is like a sword. But, blessed be God! there is no need for us to have any unforgiven sin in our rear. "There's a wideness in God's mercy like the wideness of the sea," and if we penitently seek it, it will gather all our uncleanness into its pardoning flood. God's forgiveness transforms our remembrance, the spear becomes a pruning-hook, and the sword a plowshare, and the past becomes the minister of immortal hope.

SATURDAY, September 20. Joel 2: 12-17. *"Rend your hearts and not your garments."* But we are usually more inclined to deal with the garment than with the heart. We prefer an external act to an internal operation. It is easier to fast than to tear out a vice by its roots. It is easier to "say our prayers" than to repent. Yes, "outsides" are easier and cheaper than "insides." To rend a garment costs money; to rend a heart costs blood. And so we take the easier way. We offer God words and he seeks life. We offer him prayerful postures and he seeks the tears of the soul. We offer him a monetary collection, and he seeks ourselves. We rend our garments, but not our hearts.

And what is the good of rending a garment if the heart remains unrent? What is the good of saying the "general confession," and saying it even with tearful tones, if we never repent? What is the use of saying "nice" things to God if the heart is hard and feelingless as a millstone? God wants prayers that are bursting with urgent life. He wants confessions that are red with the heart's blood. "A broken and a contrite heart, O God, thou wilt not despise."

These Daily Meditations will appear in each issue through 1913

J. H. Jowett

SOUL-HUSBANDRY

Continued from preceding page

loom that he gave garden parties that men might ehold the wondrous flower. One summer's day he oticed a strange thing that set his pulses throbing: a singular fruit had begun to set. Sending or an expert, they took counsel together. They new that this was the only tree of the kind in aris, and they could not understand from whence ad come the pollen that had fertilized the plant. t length they published the story in the papers, nd that story brought the explanation. A merhant wrote that years before he had brought to arseilles a young plant from the Amazon. The ollen of that tree, nearly four hundred miles way, had been carried on the wings of the wind ver hill and vale, and found out the blossom that waited its coming.

And not otherwise is it with the soul. Because it is in His likeness, it shares with him in those attributes named reason, wisdom, goodness, holiness and love. The soul waits. Without God it can do nothing. Its life is from afar. Expectant and full of longing, it hungers and thirsts, and desires his coming. That repentant youth, lying in the desert, with a stone for his pillow, waits, and then the light comes from God. Wrestling, at last, he who was Jacob rises up, the prince of God. The child in the darkness prays and waits, and the light comes, and lo, the Spirit of God lights the candle of man, and the child Samuel becomes the wisest of the judges. First that which is natural, and afterwards that which is spiritual. Every blossom must be born again, else it will fade and fall, and leave the tree without fruit. Wait, therefore, upon God, for his coming shall save thee. Not only must man be born again, but man may be born again; leaf and blossom may turn to fruit. But the decision rests with you. You can open your heart to all the sweet influences of God, or close them until your life becomes barren and fruitless. No matter how prosperous the life is without, or how like unto those fig-trees that were rich in leaves, but had leaves alone, the end is one that appeals to the motive of fear—"It cumbers the ground. Cut it down and cast it into the fire." But, oh, blessed, thrice blessed, are they who can be likened unto "the tree of life planted by the rivers of water, who bring forth their fruit in their season," and then bear fruit every month, for they are of God, the leaves of whose influence heal the wounds of the nations.

PUTTING THE MISSISSIPPI TO WORK

IT WAS with considerable well justified pride that the city of Keokuk, Iowa, on August 26 celebrated the opening of the world's greatest power dam. With Governor George W. Clarke of Iowa to welcome the visitors to the Hawkeye State, and Mayor J. F. Elder to extend the city's greeting, the formal dedication ceremonies were conducted and the mighty structure named the Keokuk-Hamilton Dam.

A parade through the business streets and to Rand Park, where the formal exercises were held, was a feature of the day.

In the line of march were hundreds of school girls carrying floral arches. Boy Scouts bearing a replica of the dam led this division, followed by the National Guard. Governor Clarke and his staff, Lieutenant-Governor Harding, former Congressman Hepburn and many of the prominent citizens of Keokuk and Hamilton were in line. C. R. Joy, president of the Keokuk Industrial Association, presided at the ceremony of dedication. Mayor Elder extended greetings, as did Governor Clarke.

STEAMERS PASSING THROUGH THE GOVERNMENT LOCK IN THE GREAT MISSISSIPPI POWER DAM AT KEOKUK, IOWA

The gigantic engineering achievement is the result of several years of construction work. The Mississippi Power Company conducted the operations under the supervision of the United States War Department. Hugh L. Cooper, an eminent hydraulic engineer, has had charge of the work. From Hamilton, Ill., to Keokuk, Iowa, the main dam and its abutments measure 4,619 feet. The dam is located just at the foot of the Des Moines Rapids in the Mississippi at the junction of the States of Iowa, Illinois and Missouri. It floods the rapids and makes deep water navigation possible for sixty-five miles of hitherto impassable river. It is estimated that this saves the United States Government an expenditure of $5,000,000, which was contemplated for the construction of a deep water channel.

The accompanying photograph shows the huge government lock at one end of the power dam. This lock is as wide a[s] now nearing completi[on] Panama, and has a high[er] than any one on the Is[thmus] The largest dry dock loc[ated] fresh water has also bee[n] structed in connection w[ith] dam.

The energy from the [water] contained in the great [dam] provides the motive pow[er] the largest turbines i[n the] world in the largest p[ower] house in the world. [The] 200,000 horsepower is [trans]formed into electric e[nergy] and supplied to the entir[e sur]rounding country. To St. [Louis] 137 miles away, 60,000 [horse] power is transmitted by [spe]cially constructed conduit[s]. The cost of construction [was] approximately $25,000,000.

The completion of this [work] takes away from the Atl[antic] coast and Rocky Mou[ntain] power developments their [for]mer claims to the world's [pre]eminence for size and [the] amount of electric energy [pro]duced. It is claimed tha[t the] new power dam is the longest monolithic con[crete] structure ever built, as it comprises over two [and] one-half miles. The building which houses [the] power-producing plant is also of solid reinf[orced] concrete. It is 1,718 feet long and 177 feet [high] and contains thirty turbines and dynamos. [The] only other dam in the world which floods a gre[ater] stretch of territory and is actually longer is [the] Assuan Dam on the Upper Nile in Egypt, but [that] is an irrigation project and the development [has] a certain amount of electric power is only incide[ntal].

THE MOVEMENT TOWARD CHURCH UNION

BY H. K. CARROLL, LL.D.

H. K. Carroll, LL.D.

CHURCH history in the United States abounds in secessions, separations and divisions. In the process some new creeds, like Mormonism, and some new so-called "sacred writings," like *Oahspe* and *The Book of Mormon*, have been created; but in the main the divisions have wrought little change in faith or practice. It may be safely affirmed that no country on earth has so many separate and distinct denominations or churches as the United States. Most of the divisions have come about through differences of race and language, in interpretation of creed or principles, and in administration of discipline, and these divisions are easily classified in families or groups, as Baptists, Lutherans, Methodists, Presbyterians, etc. The members of a family or group acknowledge and cherish a common history and are naturally drawn toward one another by family likeness, family ties, and family spirit and name. Their points of agreement are more important than their points of difference.

One may or may not regard every denomination as a schism and every schism as a sin; but he must wonder if it is necessary that there should be so many kinds of Mennonites, Methodists, Baptists, Lutherans, Presbyterians, etc., and why a more marked tendency toward organic union is not manifest. Is not economy as necessary in the religious world as in industry and commerce and all lines of business? No church would admit that it gets as much money as it needs; no church would acknowledge that it is responding to all the calls and opportunities of its various agencies; no church would say that it could not accomplish much more for humanity if it had more means. Such conditions are met in the industrial and commercial world by the most rigid economies, by making large combinations to reduce rivalry and waste of effort and means. Why should not churches of the same name and the same origin, holding to the same creed and principles, with similar forms of worship, government and discipline—why should not these bodies of common heritage, spirit and purpose combine for greater efficiency and economy? They would save waste in money and energy in communities by having one strong congregation in place of two or more weak ones; one set of judicatories, benevolent societies, institutions, general officers, etc., where two or more are now required.

Where there are differences in faith, in principles, or methods of work, deemed so important that conscientious conviction stands in the way of organic union, most reasonable men will agree that continued separation is better. Convictions cannot be forced or overridden without injury to the cause sought to be served. Education in right thinking is needed in such cases, and to it the future may be safely committed. To attempt union before the conditions are ripe for it is to minister to disunion, bitter and divisive strife and litigious contention. Examples of this will readily present themselves.

But there are many who dream of much larger things than reunion of members of the same denominational group; they venture to hope and pray for a coming together in one all-inclusive world-wide organization of the severed branches of the one church of Christ. The great success of the World Missionary Conference, in which practically all the evangelical churches engaged in foreign missionary work participated in a spirit of devotion to the common cause, of hearty fraternity, comity and co-operation, suggested to the General Convention of the Protestant Episcopal Church the advisability of holding a conference on faith and order, with the view of finding ground upon which all can unite. Cordial invitation to co-operate in planning for such a conference has gone from the commission appointed by the convention to all "who confess our Lord Jesus Christ as God and Saviour," and the evangelical churches generally have appointed commissions to confer concerning arrangements for a worldwide gathering, and it is not at all improbable that such a conference will be held, and that it will result in a clearer understanding of the points of agreement and the points of difference, and a better knowledge of the position and purpose of each of the participating bodies.

Meantime, Christian unity is having a practical and helpful manifestation in the Federal Council of Churches, which embraces the body of evangelical Christians in the United States. Thirty-two denominations are associated, under a constitution, for general, State, and local co-operation in home missionary work, in moral reform and social service. Each church maintains and manages its own denominational interests as heretofore, but manifests its unity with other bodies by entering into fellowship and co-operation with them in those things which are of common concern. Many believe that this form of Christian unity, with its possibilities of development and adaptation, satisfies all present demands, and that the merging of all denominations under one creed and one particular form of church government is neither practicable nor desirable. They probably would not v[enture] to deny that the various bodies may, in the laps[e of] time, grow out of their differences and into s[ome] concord of thought and feeling that denominati[onal] lines may disappear; but they might be incline[d to] ask whether it is desirable that the peach, pl[um] and pear should yield their own peculiar excel[lenc]ies in a combination that must modify the origi[nal] qualities, and probably cause them to disappea[r].

Various interdenominational organizations, s[uch] as the Laymen's Missionary Movement, the C[on]ference of Foreign Missionary Societies, the S[tu]dent Volunteer Movement, and many other simi[lar] organizations sufficiently indicate that denomi[na]tional independence is not of the rigid type t[hat] prevailed fifty years ago, but welcomes co-ope[ra]tion and unity as quite consistent with loyalty [to] the particular truth which each denomination e[s]nestly holds. Hostile demonstrations between [de]nominations have practically disappeared. This [is] an epoch of peace and fraternity, and no denom[i]nation feels that it is warranted in trying to und[er]mine and overthrow any other denomination.

That the members of each particular fam[ily] group are closer to one another in their church li[fe,] sympathies, aims and methods than they are [to] bodies outside that particular group everybo[dy] knows. There is much more in common, for e[x]ample, between any two Lutheran bodies, such [as] the General Synod and the United Synod South, [or] the General Council and the Joint Synod of Oh[io] than between any of these divisions and the G[er]man Reformed Church. All Lutheran bodies ho[ld] to the Augsburg Confession, while the doctrin[al] symbol of the Reformed Church in the Unite[d] States is the Heidelberg Catechism. There a[re] other differences between the two great divisio[ns] of the German Reformation. If it be said th[at] they united in Prussia nearly a hundred years a[go] and form one body there to-day, the reply is th[at] the united body differs itself from both the el[e]ments that entered into its composition, and [the] branch of it, known as the German Evangelic[al] Synod of North America, maintains here an exis[t]ence separate from both the Lutheran and Germa[n] Reformed bodies.

1. Obviously, a union movement among the n[u]merous Lutheran divisions is the first and mo[st] natural step; but such a step would doubtless brin[g] to view differences of various kinds which close[r] contact may be trusted to remove. Many year[s] ago two conferences, called diets, were held with th[e] object of securing a better understanding an[d]

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FOLLOWING THE TELEGRAPH LINES ACROSS ALASKA

THE RAILWAY WAS BLOCKED BY SNOWSLIDES

ECRETARIES of the Young Men's Christian Association comprise a class of men yielding picking for hero-hunters. following simply told story adventure and hardship s from Franklin Moses, tary in Alaska of the y branch of the Young 's Christian Association. an incident of his year's , he journeyed by dog- the twelve hundred miles n St. Michael, located y miles from the mouth of Yukon, to Valdez, at the of Prince William Sound, ying, among other things, y pounds of magazines for lonely telegraph operators linemen along the way, ing his first load at the station, and taking the k there to the next. He tes:

Having decided early in the r to make this journey, I an looking around for dogs, ch is the most important g for one to consider when ing a long journey of this d. I was very fortunate in uring a team of nine Sibe- n huskies, which took part he Alaska Sweepstakes at Nome in 1910. It is very natu- for all owners of dog-teams in Alaska to believe theirs be the best, but from comments made along the line and n my arrival at Valdez, I believe I had as fine a team of gs as ever went over the trail, and they finished their elve hundred miles' journey in as fine condition as they re in the day they began the trip.

'Many times travelers making these long journeys are thered by their dog's feet becoming sore because of the ow getting caked on their feet. Walking on this hard ll of ice and snow naturally tends to irritate. I always owed my dogs to stop and clean out their feet when they thered them. I also learned that greasing the feet well th vaseline prevented the snow from sticking to them.

"The route of travel from St. Michael is a northeasterly rection, following along the shore of Norton Sound to Una- kleet. Just before my departure a southwesterly storm had iven the ice high upon the shore, making traveling very fficult and dangerous. Great blocks of ice weighing hun- eds of tons lie broken and scattered. It is necessary for e to go over, around, and sometimes under these immense rgs, and to do this with nine dogs driven in pairs, tandem yle, with a loaded sled, is no sinecure. It had snowed eadily for three days before my leaving St. Michael, and the day of my departure the sun was hidden behind gray ouds.

"My good wife came out on the ice for a few miles for a st farewell, and as I looked across the vast extent of ice nd the distant snow-covered mountains which I knew I had cross, then pictured in my mind the long, weary miles of ravel, day after day, and leaving behind alone one who has been of so great elp to me, it surely was the hardest day for me.

"From Kaltag begins a weary trail up the Yukon for a distance of nearly 00 miles to Fort Gibbon. There are seven telegraph stations between these wo points. At most of them I found the men quite contented. The traveling ibraries which were given by Miss Helen Gould to the association to be laced at the stations had been read quite thoroughly, and I arranged for the xchange of the cabinets between the various stations. I found that each tation had received its share of the magazines which were sent in by the ssociation last summer.

"At nearly every station the men were loud in their praise of the Army Young Men's Christian Association for sending them the magazines and games. At one of the stations on the Tanana River he operator told me hat he believed he would have gone razy this winter if it had not been for hose magazines. The words of this young man were brought to me very forcibly when a few days later I earned that one of he linemen at Copper Center had committed uicide.

"It was at this ame station last year hat the operator re- eived a message that is mother back in Philadelphia was dying. He wired to the officer in charge for a furlough to go home to his mother, which was granted. Being in the spring of the year after the trails had been broken up, he attempted to reach Valdez by floating down the Gulkana River on a raft of three logs. At this time of the year, the river is at its height from the melting snows of the mountains, and rushes on to the sea over great boulders and fallen timbers, lakes and narrow cañons. He was never seen again.

"These men who are isolated at these various stations from two to four years, doing their own cooking and washing, far away from home and friends, ready at a moment's call to go forth and repair the broken telegraph line which keeps the northland in touch with the outside world, whether it be in midwinter with the thermometer at sixty below, or midsummer, when the millions of mosquitoes vie with each other to make life miserable, are noble fellows, doing a brave work. When those stations were first opened, many men lost their lives through inexperience of the conditions. In my mind these soldiers and operators deserve all the praise we can give them, and are as much heroes as though they fought on the battlefield.

"Two days' travel from Fairbanks and we come to the Big Delta River. The trail follows the river up for a distance of about eighty or ninety miles. Travelers over the trail dread this particular location. I recall the night I arrived at Donnelly's six years ago. I had left Sullivan's early in order to get into the roadhouse before dark, but owing to the short day (it being in January) and the fact that a blinding snow came up, making travel slow and uncertain, I did not reach shelter until midnight, nearly frozen and famished. I was horrified to learn that two men had been lost that day on the same trail and the body of one had been brought in.

"This year the program of a severe snowstorm was repeated. The snow was that fine icy kind that when driven by a severe wind cuts one's face until it bleeds. It is impossible to open one's eyes without some protection. To see any distance ahead is an impossibility.

"Some places on the river there were snowdrifts which had to be plowed through. Other places the river was swept clean of snow, and when the dogs and sled came upon the glassy ice, we were carried along with the wind absolutely helpless until coming onto the snow again. My good fortune in getting through this storm, finally reaching shelter after ten hours' battling with the wind and snow, was not due to my judgment as to which way to go, but to my faithful leader dog, Storm King. King is one of the few dogs that will keep traveling, facing a storm, and knows how to keep the trail. Although I made the journey across Alaska alone three times, it is not advisable to do so. The majority of lives lost from freezing and other accidents have been where the traveler was alone. I have broken through the ice on several occasions, becoming entirely submerged even when it was forty degrees below zero; have been lost for days in the woods without food or shelter, and through good fortune rather than good judgment recovered.

"I had a new experience on this journey which was not very pleasant while it lasted. Next to the last day's travel before reaching Valdez after going through Thompson Pass of the St. Elias Range, the trail follows around the mountain sides, in many places just wide enough for the sled and dogs. A misstep in some places means going to the bottom of the cañon, hundreds and hundreds of feet below. It was while traversing one of these narrow spots (the dogs were traveling a faster gait than they should have under the conditions), when turning a sharp curve my sled dashed over the embankment.

"I was standing on the runners holding the handlebars. My weight and the sled's dragged the dogs over, and away we went, sleds, dogs and myself sliding to the bottom of that cañon, where there was a swift running stream. Being early in the morning, the snow was crusted,

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SECRETARY FRANKLIN MOSES IN WINTER COSTUME

THE DOG SLEDGE ON THE BANKS OF THE YUKON

A VIEW OF FORT LISCUM, ALASKA

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Losing Hold on God

OF ALL the tragedies in the world the saddest tragedy is that which takes place when a man begins to lose his grip on God. We are sad when a friend loses his fortune; we sympathize when he loses his health; we grieve when he loses a friend. But all these calamities are as nothing compared with the calamity of drifting away from God. And this tragedy is taking place about us constantly. If we do not take care, it will happen in our own hearts.

A thousand things may creep in to separate our souls from God. Invisible forces are seeking to unclasp our fingers from his patient and mighty hand. Prosperity may do it—or poverty. Perfect health—or wearying sickness. Great happiness—or great sorrow. Too much work—or too much idleness. Too much loneliness—or too many companions.

Many a man or woman whose names may or may not be still on the church books can remember a time when God seemed nearer than he is now. You are thinking of happier days, days when there was an answering glow in your heart at the thought of God. You remember hymns that you loved. You remember times and places of which it can be said concerning you, as it was said of Jacob at Peniel, "He blessed him there."

You would like to return to that old-time nearness to God, would you not? Do so. He is watching with great patience and tenderness for that first thrill of longing on your part to get back to him. Stretch out your hand; you will find it touching his, and will feel again his strengthening, cheering handclasp. Even if there are great sins to forgive, he will forgive them quickly, gladly, completely. "O Israel, return unto the Lord, for thou hast fallen by thine iniquity," cried the prophet Hosea. "Remember, therefore, from whence thou art fallen, and repent," was the message of Jesus to the Ephesian Church.

Do not refuse these kindly pleadings of your infinite Friend. Do not dismiss these wistful longings to get back to him. Follow them. They lead to the truest peace, to the most precious wealth, to the most delightful companionships, and to the most steadfast assurances of everlasting life.

The President on Mexico

REALIZING that the end of his friendly negotiations with Mexico have been reached and that Governor Lind's retirement marked the close of the unofficial efforts in that direction, President Wilson on Wednesday, August 27, personally appeared before Congress and read his special message on the Mexican situation. It was the first occasion since Washington's day when a national executive has addressed the two houses on a question affecting the foreign policy of our government. President Wilson's speech was a clear and straightforward statement of the course pursued by the administration; everything was set forth frankly down to the minutest detail. It was a course dictated by a sincere desire for "the peace, prosperity and contentment" of the people of our sister republic. It was animated by the unselfish hope of serving them "without first thinking how we might serve ourselves." Conditions had become so serious that he regarded it as a duty to make an effort at least to render assistance in restoring peace and security. He accordingly sent ex-Governor Lind as his personal representative to tender our good offices, and to suggest a course which in his opinion might be acceptable to Mexico, assuring President Huerta, however, that if he or his counselors could find a better way, we would willingly consider it. President Wilson expressed himself as satisfied that Lind performed his task in the right spirit, although his proposals were rejected. The rejection he believes to be due to the fact that the Mexican Government has been misled into believing that the American people did not support the administration in its benevolent effort. This misunderstanding still exists, and nothing can be accomplished until it is removed and Mexico is fully aware of the actual facts. This he believes will yet take place, and we must wait for it patiently. Meanwhile, he urges Americans to leave Mexico, and declares that the authorities of that republic must be held to a full accountability for any sufferings and losses our citizens there may sustain. He proposes to enforce strict neutrality, and to prohibit importation of war materials from this country by either side.

This is the substance of the message, which we give with greater detail elsewhere. It is the plain and unadorned recital of a humane and worthy effort, which meets the general approval of the country. Its very frankness and the benevolent purpose it discloses disarm criticism, even by those who may not be favorably disposed toward altruistic diplomacy. Even though it failed, it leaves the situation no worse than before, if indeed it has not cleared the atmosphere and made matters better. There is still ground for the hope that the President's friendly overtures may bear fruit, and that the nation's loyal support of all he has done may impress the Mexican mind and help to break down the barriers of misunderstanding and distrust.

Mother Influence

"THESE children had no mother," was the remark of an observer who had been attentively listening to the testimony in certain cases of wayward juveniles in the Children's Court lately. Her meaning was that the mothers had neglected to exercise the salutary influence their authority gave them in the training of their children in early youth. What a lesson to careless mothers is related in the Bible of Ahaziah, king of Judah, of whom we are told that "his mother was his counselor to do wickedly." The rule is that the mother, whatever her own character may be, does not deliberately seek to lead her children into evil ways. A beautiful instinct, even where law does not control, seems to impel her to throw about their moral being the arms of her protecting care. Still, there is cause to fear that in many instances mothers are responsible for the ungodliness of their children, in so far as they exert an influence which positively or negatively is contrary to holiness and God. Sometimes parental ambition is the misleading spirit. The mother wishes to see her daughter or her son a member of the more exclusive social set. If familiarity with such pleasures and ways of life as nobody doubts are spiritually harmful be considered essential to such popularity and fellowship—well, "young people must be young people"—and so by a mother's hand, the door is opened leading into all worldliness and forgetfulness of God. Sometimes parental fondness unbalanced by firmness is the cause of the trouble. The boy or girl never learns the lesson of self-denial for the sake of others, or for one's own good, and grows up without ever having felt that there is anything nobler to live for than the gratification of self. Habits are formed of self-indulgence, vanity, recklessness about the future, upon which follow habits more definitely vicious, and the conse is a wasted life and a hopeless death. Or, i be nothing morally corrupting and destroy the life to which the child is introduced by p influence, if it be only a life without Christ, God, without hope for eternity; if only th and the manners of sons and daughters hav cultivated for business and social success, wh soul has been neglected—alas, what shall it

"Two things a master commits to his se care," says an old writer; "the child and the clothes. It will be a poor excuse for the serv say at his master's return, 'Sir, here are child's clothes, neat and clean; but the c lost'!"

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Pastor Sheldon's New Story

WHEN Pastor C. M. Sheldon's great boo *His Steps*, appeared sixteen years a stirred the whole country. Countless multi were led by its influence to set up for thems as a rule of conduct for every emergency, th question "What would Jesus do?" and to reg their lives accordingly.

Pastor Sheldon, who is a regular and g valued contributor to the columns of THE CHRI HERALD, during a recent visit to New York cussed with the editors of this journal the spi outlook of the American people. He regarded intense satisfaction the deep and widespread re of interest in the Lord's return. For years he been contemplating a new book on the sub taking as the central theme a revisitation b Master of the world into which he had once born as a child, and for the redemption of whi had given his life. How would he find it—bett worse? Would it be ready to acknowledge him he came, even for a brief sojourn, would he cover much to approve or to condemn? Woul find that simple faith and holy living, that b erly kindness and fraternal relationship among followers which he inculcated? Or would he co a world hostile and unwilling to welcome him; generation corrupt throughout, bound to wor ness and wholly unmindful of the life hereafte

These and many similar problems Pastor S don revolved in his mind, unaware at the time by a strange coincidence, thousands of other nest Christians had begun to discuss the s questions. Within the last few months he be writing, and the outcome of his labor is a boo which he has given the startling title:

"JESUS IS HERE!"

We have been privileged to read the MS. of work, and it is the most remarkable literary duction that has ever come into our hands. sublimest truths have often been presented in a gory. The Divine Teacher himself employed a gory and parable in his ministrations. Bunya famous story of the Christian life set the wo thinking, and does so still. In picturing the rev tation of Jesus to earth, Pastor Sheldon has ta a theme which transcends all others. He treated it with such reverent realism that one struck with the conviction that he is read the record of an event which may happen at a time, and the simple yet dramatic recital of wh holds the reader irresistibly to the end. We m Jesus in the haunts of trade, in the halls of legis tion, in the theater, in the church, among t votaries of fashion and in the houses of the po We meet him among his faithful followers w have been watching and praying and looking for reappearing, and among scoffers and skeptics w scorn him.

We recognize old friends in this wonderful sto and welcome them. And the reader too is dra unconsciously by the spell of the book, and se to become one of the participants in the stran scenes it so vividly pictures. No one will read without experiencing a sense of spiritual uplift, stirring of all the powers within him toward higher, better, happier life. It is a story that w be read with surprise and delighted appreciatio We would be glad to have it not only in the hand of every one of our readers, but in every home our land. It is Pastor Sheldon's own desire tha *Jesus Is Here* should be given to the world throu THE CHRISTIAN HERALD. The opening chapte will appear in our issue of October 22 and the stor will continue to run in this journal exclusively t the close.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

A Thrilling Fire Rescue

NE of the most spectacular fires New York has seen in some time took place recently at shaft Number 9 of the Catskill Aqueduct. This opening is located at One Hundred and Forty-ninth Street and St. Nicholas Avenue, and over it had been built a wooden structure sixty feet high to house the necessary machinery. The fire started in the blacksmith shop and spread with astounding rapidity. In a few minutes the air-pumps had been put out of commission and there were sixty-two men penned in the tunnel at the foot of the shaft. The policemen, firemen, and employees of the aqueduct fought hard to rescue the imprisoned men, but notwithstanding their efforts there was an awful wait from 5.20 o'clock until 7.30 P.M. before the first of the men was brought to the surface. The heat from the building above the shaft was so intense that the window casings of apartment houses on both sides of St. Nicholas Avenue from One Hundred and Forty-ninth to One Hundred and Fiftieth Streets caught fire, and soon seven buildings were in flames and over one hundred families were driven into the street.

After a fight of two hours, which seemed almost days, as there was great anxiety about the imprisoned men, the work of rescue was begun. The heat of the building had burned the steel cables that worked the passenger elevator, and the electric dynamo that supplied fresh air for the men had long since broken down. These mishaps, coupled with the fact that nine hundred pounds of dynamite were stored in a magazine in the tunnel, made the situation tragically serious. But Fire Chief Kenlon met it bravely. The shaft is 450 feet deep, and has eight landings, at fifty-foot intervals. The chief had ladders dropped from landing to landing, and organizing a volunteer party of eight men, each leaving one at each landing, he himself went to the bottom and found the men and started them on their way up. One at a time they climbed up the ladders to the top, and not a man of them was lost. What threatened to be a fearful disaster turned out to be a heroic and blessed rescue. The men in the aqueduct who were drenched with the water used in extinguishing the fire at the top, when rescued, might have taken up the words of the Psalmist:

We went through fire and through water; but thou broughtest us out into a wealthy place. (Ps. 66: 12.)

Perfect Baby Wins Prize

THREE hundred infants competed in the "better babies" contest in Passaic, N. J., and Leslie Watterson, twenty-seven months old, was the only one declared to have a hundred points, and hence perfect. The mother was asked what she fed the boy, and she said: "He gets soups, fruit, vegetables, puddings, cereals. I give him little meat, and few eggs." She said she gave the baby a great deal of water, outside and inside. He goes to bed at 7 P.M. and awakens at 7.30 A.M., and has a two hours' nap every afternoon. Winter and summer he sleeps with the windows in his room wide open. Hours is a golden time for babies. The incessant care of mothers take of the body is the type of the care which God parents take of the minds and souls of their children, that they may be pure and perfect through grace, answering the command of the apostle with reference to training of children:

And bring them up in the nurture and admonition of the Lord. (Eph. 6: 4.)

Boy Lost Mother's Jewels

A WEALTHY woman of Pittsburg was dressing to go for luncheon at a hotel at Atlantic City the other day when she gave her four-year-old son her jewel case to play with. It contained $3,000 worth of diamonds, and $300 in money. The little boy walked down the stairs to the main corridor of the hotel, where his mother found him later with the case in his hands. But the diamonds and money were gone. The child said two young women looked in the case and gave him a quarter. Several arrests were made, but the jewels were not found, nor the thief or thieves apprehended. It was a careless thing to give so rich a treasure to so young a child as a plaything. How careful mothers should be in the handling of children, who are more precious jewels than those of stone that reflect the sunlight or gorgeous colors, or glance with strange interior fires! How rich is that soul that is counted one of God's jewels.

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. (Mal. 3: 17.)

Discovered a Safer Aeroplane

THE self-righting flying machine devised by Lieutenant J. W. Dunne, a retired officer of the British army, had a severe and satisfactory testing the other day at Villacoublay, France. The day was most unpromising for air navigation, a high, gusty wind prevailing. All the aviators on the field declined to encounter it except Major Julien Felix, of the French army, who ascended in the new safety biplane. He maneuvered in high and low altitudes in a most extraordinary manner, emerging from air pockets, eddies and squalls with no signs of capsizing or distress. Such perfect self-control did the machine possess that Major Felix took his hands from the levers and held them over his head while the airship maintained its level in the gale. The invention is shaped like an open-winged bird, but has no tail. One hundred and eighteen lives were the toll of the aeroplane in 1912, and seventy-two aviators have perished in accidents the first six months of 1913. This is a fearful percentage of the few persons that risk aerial navigation, and any invention that promises greater safety like that of Lieutenant Dunne is hailed with joy not only by aviators, but by friends of science and practical progress as well. With all of its inventions of safety the aeroplane is a long way from success as a machine for commercial purposes. But the new inventions will be made. The airship will be made safe, and those pioneers who have perished in experimentation will be counted as martyrs on the road to the mastery of the air. Men and women are like birds: they have a foot nature with which they walk the earth, and a wing nature with which they fly above it. The prophet uses a figure describing this spiritual bird nature:

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. (Isa. 40: 31.)

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THE RESCUE PARTY OF FIREMEN PREPARING TO DESCEND THE AQUEDUCT SHAFT

Fish Drowns Prominent Physician

DR. THEODORE S. VAN REIMPST, of New York City, was on his vacation in Upper Saranac Lake. He was an enthusiastic and skilful angler, and with his brother-in-law in a small boat he was in search of big fish. Suddenly the doctor had the stroke of a giant northern pike. In expert fashion the angler played his catch, and after a long struggle the fish was brought to the edge of the boat, and being too large for the net the brother-in-law undertook to spear him. The two men were at one side of the boat. Just then a passing craft caused a swell, which upset the rowboat and threw the doctor and his companion into the lake. In true sportsmanlike spirit the doctor kept the rod in his hand, hoping to save his great catch as well as himself. But the fish darted all round the angler until he had wound the line tight about his feet and legs, disabling him from swimming, and then dragged him down to the bottom of the lake to his death. His body was found two hours after with his ankles and feet tied tight with the line, from which the fish had escaped. It was a strange coincidence that about the same time Dr. Cleveland Ferris, also a well-known surgeon and investigator on the staff of the Polyclinic Hospital and for eight years one of Dr. Van Reimpst's closest friends and companions, also met his death in a most singular manner. While making his toilet the doctor caused a tiny break in the skin of his nose and through this almost invisible wound the germs of blood poisoning entered his system and caused his death. The Polyclinic Hospital will sadly miss these able surgeons and true friends. These tragedies remind us of Christ's warning:

Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. (Luke 12: 40.)

Barroom in Church

THERE is a little stone church with a steeple on the East Side of New York City, which has attracted especial notice, not on account of the eloquence of the pastor nor the quality of the music, nor the make-up of the congregation, but because it had in its basement a bar where intoxicating liquors were dispensed to the members and friends of the church. This foreign congregation may have employed the bar as a social feature to accommodate those fond of liquor, or to increase the attendance on church service on Sunday or weekdays, or it may have been installed as a source of revenue. The police authorities of New York City and the excise department of the State objected seriously to such an accompaniment to the church and raided it. The members of this congregation only went a step farther than did those who a few years ago tried the experiment of a church saloon, happily with dismal failure; and only a few steps farther than the churches that resort to every conceivable device of advertising and worldliness to get a congregation, and to every form of entertainment and amusement, sometimes dangerous in their nature, to secure funds for the support of the church. These foreigners who installed the bar in their church have different ideas about drinking from those entertained by ourselves, yet they must have known that the sale of alcoholic beverages is prohibited within hundreds of feet of a church. Almost every denomination in America has positively and unequivocally declared its hostility to the liquor traffic, and that accounts for the success of the modern temperance reform. The unfortunate experience of the New York City church saloon suggests the need of a modern application of these words of the prophet:

And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. (Ezek. 44: 23.)

DRINKING GOLD AND BITTERNESS

QUARTERLY TEMPERANCE LESSON BY DR. AND MRS. WILBUR F. CRAFTS

THIS temperance lesson for Sunday schools all over the world was prepared while its authors were making "A Night Tour of European Cities," with which were interspersed eight European conferences, mostly international, on alcohol, opium, and other moral issues—at all of which the reports have shown the same human wickedness and folly in our time that was manifested in the worship of the golden calf twenty-four hundred years ago.

The story does not mention wine or drunkenness, but the Lesson Committee found warrant for assigning it as a temperance lesson in the statement of Moses (Ex. 32: 6), repeated by Paul (I Cor. 10: 7), "The people sat down to eat and drink and rose up to play." An Italian painter of the sixteenth century, Carlo Portelli, in his picture of the Golden Calf, represents Moses breaking the Law at sight of the people breaking it in another sense, in more ways than one, as it is usually broken wherever idols are worshiped by additional drunkenness and licentiousness.

This gives us the first grand division of our lesson: The wickedness and folly of idolaters, especially of those whose god is appetite. The fundamental wickedness of all idolatry is that it puts something else, good or bad, in place of God in the supreme place in our minds and hearts. When God is dethroned, appetite, lust and greed take his place as an evil trinity. In India there is a goddess of murder, Kali, who is supposed to be pleased and placated when her worshipers kill anybody. Garroting, as a form of murder, originated in this horrible worship. There have been many false gods who were supposed to desire human sacrifices. The Moloch of Bible times was a metal god filled with fire, into whose hot arms fathers and mothers threw their children as sacrifices, and they fell into the flames within him. The Aztecs of Mexico, in their ancient worship of the sun, took to a high altar, still shown in the City of Mexico, a beautiful girl and suddenly cut out her heart and laid it there all throbbing as a sacrifice to their sun-god. We are citing these facts about idolatry to-day only to illustrate the equal wickedness of those in our Christian lands whose oblation is beer or whisky, which promote death and murder and all manner of evils. The central truth of the Book of Proverbs is that whatever is wrong is foolish, and whatever is right is wise. The idolater is always as foolish as he is wicked. "The saving sense of humor," which appears oftener in the Bible than most of its readers have noted, is applied to nothing more frequently than to idolaters. (I Kings 18: 27; Ps. 115.) Isaiah speaks of idol-makers who carve a god from one end of a log and burn incense to it with the other, as if there were more divinity in one end than in the other. Equally foolish is the man whose brain is ever thinking of his stomach, making drink his chief interest, and so his god. Of course we do not forget that "there is intemperance in eating," and teachers ought at proper times to show the relation of diet to devotion, for many are "overeating their prayers." The folly of drinking intoxicants, how numerous are the illustrations of it in all lands and times! Even educated men take the same drink for a "nightcap" to put them to sleep, and for an "eye-opener" to wake them up; to warm them in winter and cool them in summer. They call that a "stimulant" which puts people to sleep and name that "strong drink" which athletes must avoid. Solomon warned men that "wine is a mocker" three thousand years ago, but he plays his old tricks over and over with every new generation. Idol worshipers foolishly lay food before idols which they cannot eat, and, with like folly, people have for generations taken as "food" the alcohol that builds neither bone nor flesh nor nerve, but injures them all.

A second division of our lesson is suggested by Aaron's powdering of the gold in the calf and making the people drink it in water. It may be that the "gold cure" of drunkenness to-day is accomplished in part by a revival of this lost art of turning gold to powder and making it into a bitter draught, into which, perhaps, some alcoholic beverage may be put to give it a bad association and create distaste for it. In any case, the fact that the Israelites drank gold is a striking illustration of the economic losses of drink. We have concentrated attention successively on the wickedness and folly of the drink habit and drink traffic; now let us for a while think only of the financial wastefulness of it. The average income of an American family is about five hundred dollars, and one-fifth of that, on the average, goes for the purchase of liquor, and in nearly all other lands there is a higher average expenditure for drink out of a lower average of earnings. It is foolish even for the rich to spend money for that which does them no good, but for the poor who haven't money enough to properly feed and clothe and lodge a family to spend any of it—much less a fifth of it—on alcoholic drink is nothing less than a crime; and it is a crime that men are allowed to tempt them to such wrongdoing.

Our third division is suggested by the fact that the dissolved gold the people drank was a bitter drink. They who drink liquors drink bitterness. Solomon said so three thousand years ago, and it shows the supreme folly of the human race that they are still drinking liquors "for the joy of living" when every age has proved the truth of the saying, "At the last it biteth like a serpent and stingeth like an adder." Hall Caine said in our own time: "I verily believe that if strong drink could be wiped out of the earth to-night, humanity would wake in the morning with more than half its sins and sorrows gone." Consider the profound meaning of Paul's summary of the second table of the law, "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." What bitterness is there in life to which the drink evil does not contribute a large part? Sickness? drew Read said that seven out of every ten the hospitals were there because of drink. The lives of those above twenty, now l America, insurance statistics show, will t ened two hundred and fifty millions of moderate drinking, to say nothing of th ards, each one of them beloved by so Drinking liquors is drinking bitterness, w innocent must taste with the guilty.

The great need is to make known the n of science as to the serious perils of moderat ing, which at first are not apparent. shows that even a drop of alcohol will kill a lar amœba, who was a moment before swim joyfully as a boy in a swimming-hole. Bu body has so many cells that they are not a by a small portion of alcohol—only a few drink; and so the victim thinks he is suffe harm. Let us teach our friends to apply see how the alcohol in the social glass is p be a brain and nerve poison, and, as Empe liam says, the nation that uses least alco have most nerve and will win in the compet nations. Alcohol is classified now as a poi it is a poison whose very nature is to con evil effects, epecially as it kills slowly, a f at a time, seeming to give life when it is des life. Every wise man should therefore lea the great experimenters on alcohol how to and expose this "insidious poison"—to qu Frederick Treves.

More than a hundred years ago, John called liquor dealers "poisoners general," b still necessary for experimenters in Germa elsewhere to show that even as little as one of alcohol per day lessens efficiency one-ten shortens life thirteen years in thirty-one.

But it is not enough to point out the physi mental perils of drink. To insure a life-lo liverance for our boys from this danger w bring to bear on them "the power of an life." This lesson is completed in Dresde many, where we have to-day seen the home Hoffman painted his beautiful and impressive pictures, and we have also seen in the Dresd Gallery his "Christ in the Temple," worthy the companion of Raphael's Sistine Ma There is a story of Hoffman's Boy Christ th closes this lesson. It was told to the artist last years and gave him great joy. A wa boy, wilful, disobedient, ill-mannered, who ga parents and teachers great trouble, was quit denly changed to a thoughtful, kindly, helpf His mother rejoiced and wondered, and at asked her boy why he had so changed. His t too wondered and asked the same questio both he answered, "It is the Boy," explain was Jesus in the temple, a copy of Hoffman ture, that had been hung by the wise teacher wall of the school. Only the Boy of boys, th of men, can change evil to good permanen human life.

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for September 21, 1913. The Golden Calf. Ex. 32. GOLDEN TEXT: "My little children, guard yourselves from idols." I John 5: 21, R.V.

A PANORAMIC SUNDAY SCHOOL PAGEANT

A PARADE of any pretensions whatever always attracts attention because it bespeaks a number of people willing to commit themselves as championing a certain cause. A parade that is shared by no less than eighteen Sunday schools represented by nearly four thousand people and numerous magnificent allegorical and scenic floats and which is viewed by packed pavements along almost the entire marching route is bound to impress the onlookers with the character of the work being done, the personnel of the people doing it and the great unifying belief in a risen Lord. Such a parad was planned and carried out in Auburn, N. Y., June 23, 1913, having been postponed from the previous Saturday on account of inclement weather. It was as if, having stood the test of disappointment patiently and cheerfully, an especially rare, radiant day in June had been reserved as a final reward.

Auburn is fortunate in possessing a very much alive Bible School Union with Mr. E. M. Roberts as president. The union appointed a central committee which in turn gave to each of the eighteen participating churches the virtue it was to portray in the pageant and the colors to be used in the delineation. This prevented repetition and insured a harmonious color scheme.

The churches' subjects and colors were as follows:

First Baptist—Enrolment, 300; subject, Light; color, yellow.

Immanuel Baptist—Enrolment, 130; subject, Truth; color, violet.

Wall Street Methodist Episcopal—Enrolment, 246; subject, Love; color, red.

Westminster—Enrolment, 250; subject, Peace; colors, light blue, white and silver.

Orphan Asylum—Enrolment, 40; subject, Joy; colors, red and gold.

St. Peter's—Enrolment, 250; subject, Purity; color, white.

St. Lucas—Enrolment, 125; subject, Hope; color, light green.

Trinity—Enrolment, 300; subject, Loyalty; colors, red, white and blue.

Universalist—Enrolment, 85; subject, Victory; color, strong green.

First Methodist Episcopal—Enrolment, 400; subject, Progress; color, orange.

Disciples—Enrolment, 200; subject, Wisdom; colors, blue and gold.

Zion Methodist Episcopal—Enrolment, 50; subject, Patience; color, violet.

Central Presbyterian—Enrolment, 400; subject, Brotherhood; all colors.

Second Baptist—Enrolment, 380; subject, Mercy; colors, red and white.

Second Presbyterian—Enrolment, 150; subject, Justice; color, blue.

St. John's—Enrolment, 75; subject, Service; colors, yellow and white.

Calvary—Enrolment, 300; subject, Freedom; color, sky blue.

First Presbyterian—Enrolment, 800; subject, Missions; colors, white and yellow.

A banner was awarded to the school meriting it in the estimation of the committee, seven judg which the Rev. John Quincy Adams, librari the Auburn Theological Seminary, was chairm

The banner was awarded on the following p (1) Interpretation of Subject; (2) Deco Scheme; (3) Deportment in line and perce of total enrolment represented in parade.

The manner in which these subjects were w out so as to be instantly plain to the observer could at best look but a few moments, was ren able. The parade made a very fine appearanc by Grand Marshal Courtney C. Avery, assiste three mounted aides, and followed by a ba thirteen pieces, then by a flower-laden auto, which towered aloft a giant cross of white flo perfectly proportioned and many feet high. mounted aides were stationed at intervals an other band was far enough removed in the line the first one so that both ends of the column music.

The beginning of each school was marked youth on foot bearing aloft a gilded cross mou on a staff and he was followed by others carr pennants and banners announcing the name o school and its subject.

Each school seemed to have taken especial light in arranging beautiful floats for its little ple, for, of course, the wee ones could not w There were bowers of white, heavy with flowe quaint "House of Childhood" in green and w trellis work filled with children in white, an In canoe on wheels filled with little costumed Ind

Continued on page 826

CIVIC SUNDAY SCHOOL PAGEANT

A GENERAL VIEW OF A SECTION OF AUBURN'S GREAT SUNDAY SCHOOL PARADE

THE "LIGHT-BEARERS"

BEGINNERS OF ALL NATIONS

MORE "LIGHT-BEARERS"

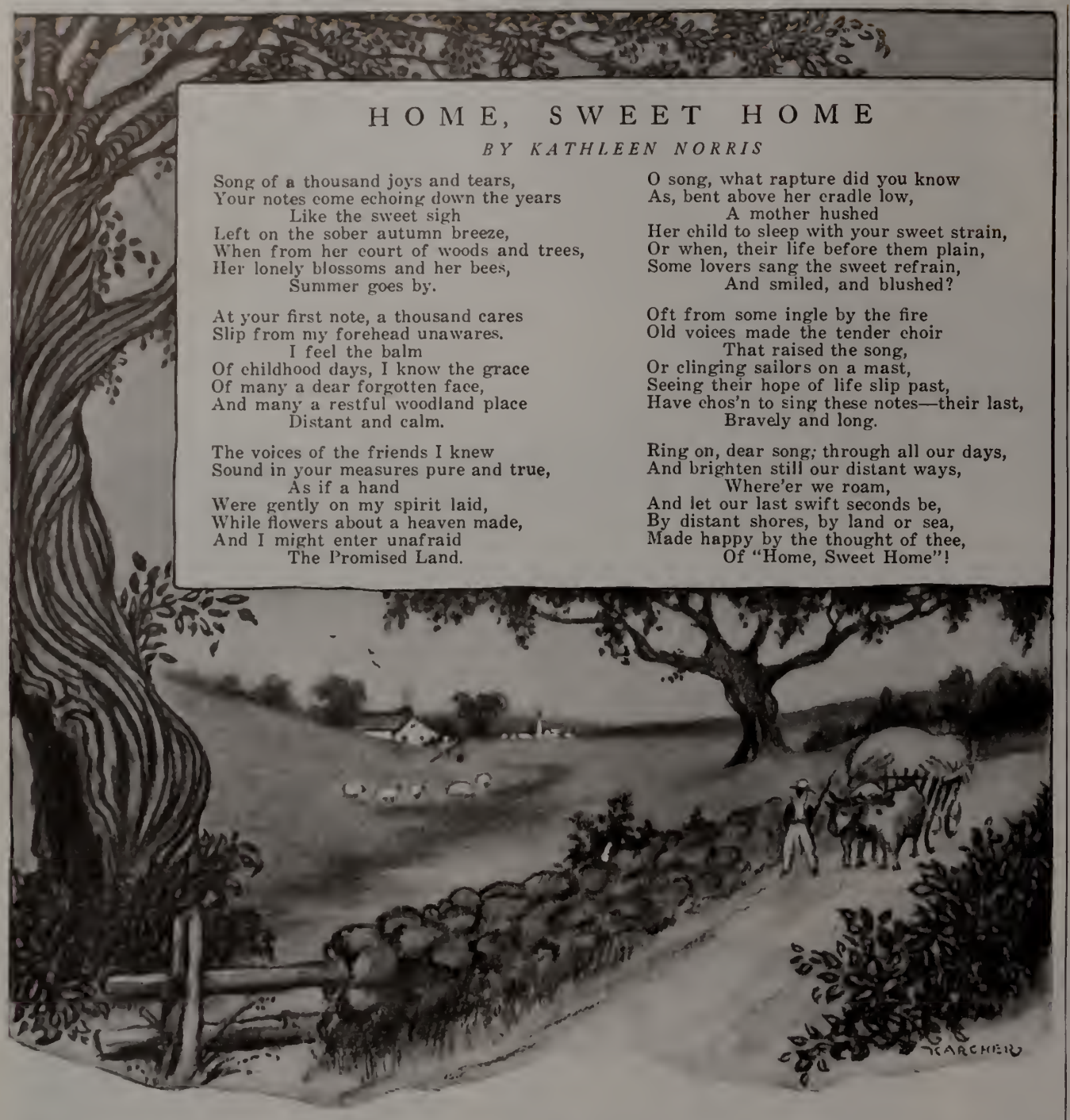
AN ORGANIZED CLASS

EVERY one is familiar with the lavish expenditure and the amount of energy ordinarily expended on historic and commercial parades when their originators would impress the public with the magnitude of the event or the industries represented. Auburn's parade sets a new standard for religious undertakings of this variety. It has proved the value of legitimate, well-considered display in connection with Sunday school work.

"PROGRESS," A PICNIC-LADEN STEAMBOAT

"JOSEPH AND HIS BRETHREN"

"A BODY OF PILGRIMS"



HOME, SWEET HOME

BY KATHLEEN NORRIS

Song of a thousand joys and tears,
Your notes come echoing down the years
Like the sweet sigh
Left on the sober autumn breeze,
When from her court of woods and trees,
Her lonely blossoms and her bees,
Summer goes by.

At your first note, a thousand cares
Slip from my forehead unawares.
I feel the balm
Of childhood days, I know the grace
Of many a dear forgotten face,
And many a restful woodland place
Distant and calm.

The voices of the friends I knew
Sound in your measures pure and true,
As if a hand
Were gently on my spirit laid,
While flowers about a heaven made,
And I might enter unafraid
The Promised Land.

O song, what rapture did you know
As, bent above her cradle low,
A mother hushed
Her child to sleep with your sweet strain,
Or when, their life before them plain,
Some lovers sang the sweet refrain,
And smiled, and blushed?

Oft from some ingle by the fire
Old voices made the tender choir
That raised the song,
Or clinging sailors on a mast,
Seeing their hope of life slip past,
Have chos'n to sing these notes—their last,
Bravely and long.

Ring on, dear song; through all our days,
And brighten still our distant ways,
Where'er we roam,
And let our last swift seconds be,
By distant shores, by land or sea,
Made happy by the thought of thee,
Of "Home, Sweet Home"!

SMILES AND TEARS

BY MARGARET E. SANGSTER, JR.

DID you ever try smiling as a cure for the blues and as a tonic for tiredness, and to banish heartaches? For a smile is an easy thing to cultivate.

I was going officeward one day in a very overcrowded trolley car. It was pouring outside and my gloves clung damply to my fingers. A stray wisp of hair was tickling my nose and my hands were too full of dripping umbrella and swaying strap to brush it away. I could feel that my forehead was wrinkled up, and my mouth drawn down. I thought of all the unpleasant things that had ever happened to me, and, glaring at the unrelenting sky, I wondered why it had to rain so hard. Then, looking along the car, I saw another girl hanging to a strap. She was ever so much wetter than I. The dampness oozed out of a crack in her worn shoe; the bare hands that gripped her umbrella and strap looked cramped and tired, and *two* straggly locks of hair tickled her rather small, inoffensive nose. But as I looked at her and pitied her, she glanced up and caught up my eye, and *she smiled* at me! Then, somehow, the rain-drops looked very bright and jewel-like, and the gray of the sky seemed warmer and more friendly. I forgot that my feet were wet and *I* smiled back. All that day, through the work and hurry of the hours, I carried a sunbeam hid in my heart.

I once knew a little boy who was a philosopher in his small boy way. His mother and father were dead and he lived with a rather strict aunt, who denied him a great many pleasures. One day a chum asked him to go skating. It was beautiful weather, with a cold wind that blew the snow into tiny crystals that filled the air, and ice that was like a polished diamond gleaming out an invitation to hockey sticks and skates.

The small boy went home and asked his aunt if he might go skating. (I was calling on the lady at that time.) He told her that he would be careful and that he would not stay long; but her mouth kept shutting a little more tightly every minute until I feared for the beautiful plan. When the boy stopped for breath the storm broke.

"Skating?" exclaimed the lady crossly. "Of course not. You have home-work to do. Telephone James that you cannot go with him!"

I started to remonstrate, but when I saw the firm mouth I stopped. The little boy never said a word, but a moment later I heard him talking over the telephone.

"I am sorry, Jimmy," I heard him say in a voice that *would* tremble the least little bit. "I'm sorry, but auntie says that I must stay home and do my lessons. I hate to stay home, but—I'm smiling hard!"

I got up and left. I didn't want to smile at the aunt.

In a story which I read a few days ago, the author, William T. Locke, makes one of his characters a butterfly society lady. She tells why she just enjoys herself, instead of going into life seriously.

"If you dig down far enough into the earth," she said, "you come to water. If you bore down deep enough into life you come to tears. . . ."

Undoubtedly she is right, for though life may be all laughter and music and poetry on the top, there is always suffering, and dread, and heartache underneath. And yet, how can we appreciate the smiles if we have never come in contact with the tears? The tears *will* come, if your life is worth living—perhaps only a few, maybe a great many *very* bitter, salty ones. But as sure as the sunshine follows the rain, so will smiles make a rainbow in your life. And if you smile *hard* when your eyes are brimming over, perhaps you will lighten the way for others as well as for yourself.

When the world is a gloomy shadow,
And the skies are a sullen gray;
When the wind weeps low in the branches,
And the people forget to pray;
When the last fond hope has been broken
By a force that is cold and grim;
Then take your place with a cheerful face,
And smile—though your eyes are dim!

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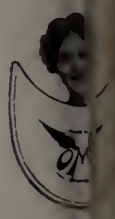

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THE COMFORTER

A TRUE STORY BY JEAN MAHAN PLANK

Complete in This Issue

ASPER ASBURY threw the reins over his neck, gave the plow a jerk, and started his horses with a vigor he had not felt since it all happened. A flush of wondering joy warmed his grief-worn, homely face.

As the team got well under way, the plowman held head a bit to one side, in order to catch any word the anger might speak. After he had gone a few yards, vever, he realized that he might be moving too fast, for stranger had evidently fallen behind, and he had said Jasper:

"I will walk beside you."

Jasper halted the team, dropped the plow-handles, and ned about. Blank astonishment caused him to open le both his mouth and eyes. The stranger was not re.

Toward the east, south and north boundaries of his ky little farm the plowman turned him with bewildered gerness. There was no man between him and the hori-. He wound the reins about the plow-handles, and his art sank.

Had it been another man, Jasper would have let him go sily, for to his bruised spirit the kindest words had been t a further turning of the knife. But remembering the anger's voice, his eye and smile, he could not let him go. he hastened toward the front gate of the little farm-use, a lump in his throat choked him.

"He must have gone out of the gate and started for her Leeds or Catskill," muttered Jasper, walking rapidly. At the gate he looked eagerly up the road and down the ad. Silas, the hired man, was mending the fence.

"Which way did he go, Silas?" asked Jasper, breath-ssly.

Silas straightened up, wiped his brow with his sleeve, garded his employer with puzzled inquiry, and sonorously oted:

"Who?"

"The stranger," responded Jasper impatiently, "the man ho was just talking to me in the field there where I was owing. He must have come out here."

Silas wiped his brow again and stared.

"Well, he didn't come out here, and he didn't come in ere. There ain't been no stranger here this morning." ilas resumed his whacking of nails.

Jasper stood irresolute. Then he started running down ie road.

"He couldn't have got out of sight so quick unless he ent up to the turn where Peter Bergen lives. I'll just sk Mary Bergen. She hasn't missed anybody that's assed in eighteen years, sitting in her chair at the win-ow all the time as she has to. I've got it!" He stopped hort. "That's who it is—it's the new dominie. Funny I idn't think of it! He was to come some time to-day. Jueer he got out to my place so soon." Jasper drew a eep breath of relief. Why, he could see the stranger gain and often—could hear many times that voice whose ery tones seemed to ease the pain, and whose words were ke heavenly manna. At the thought the stoop in Jasper's houlders straightened itself.

"But I'll go on and ask Mary which way he went."

In the fork of the roads, within the corner window of a ow, rambling farmhouse, sat Mary Bergen plying her nitting-needles. With her sharp old eyes, which seemed ever to sleep, she could look both ways along the road to Catskill and up the road to Leeds. She nodded to Jasper, who vaulted the fence and came close to her window.

"Which way did the new dominie go, Mary?" asked Jasper.

Mary stopped knitting and looked frowningly over her spectacles. "The new dominie? Why, he don't get to Catskill till the 5.10 train this afternoon. Peter's jest gone to town to meet him with the other deacons. What on airth—"

Jasper rubbed his ear. "But he must have come earlier. Didn't he pass here? A tall man; I think he was tall; and his hair—I—I think it was—well—light—that is—well, his face was light; and he had a most wonderful voice. Didn't you see him, Mary?" he ended wistfully.

Mary shut her lips tight and shook her head slowly from side to side. Her sister was peering curiously over her shoulder.

"That wouldn't be the new dominie, anyhow," she broke in sharply. "I saw the new dominie when he was candidatin', and he's a little plump man, with black hair and eyes, and his voice is kind o' high and piercin'."

Mary opened her mouth and spoke with oracular clearness.

"There ain't been but two wagons passin' here to-day, and not a soul walkin'. And in one wagon was Elmer Brookes, and he had a load o' pears that he was takin' to Leeds; and he had on a blue shirt and green overalls. And in the other wagon—it was a buggy—was that young sprig of a Johnson goin' to Catskill. And he was all dressed up like he was goin' to git his picture took. And he had on a purple tie and that new derby that he got last year, and—"

Jasper turned suddenly away with a feeling of sickness. The temporary lightness caused by the stranger's visit was gone. There was no gainsaying Mary Bergen's testimony anent the passing.

"He must have taken the road to Leeds," was his hopeless thought. To retrace the steps to his own farm with any idea of overtaking the stranger seemed futile.

A desperate sense of need, however, moved him to hasten to his own place, saddle a horse, and dash off in the direction of Leeds. Before he reached the next crossroads, he came upon Caleb Smith and his son, who were setting out fruit trees near the fence. Jasper pulled up his horse.

"Caleb, did a strange man pass this way? a tall man—with—with a wonderful voice—and—" He stopped with a simple gesture of despair before Caleb's stolid wonder.

The son shook his head. "Ain't been nobody by this day but Elmer Brookes and young Johnson. And we been here all mornin'."

Jasper lowered his head and started his horse without further speech. He groaned in spirit. Why had he begun to plow again? But the stranger had bade him do so.

He shook the reins and hastened on to Leeds, only to be quickly assured that no stranger had been seen in the place that day. Very slowly he returned to his home, put up his horse, and walked wearily to where his team was still patiently standing. He sank down upon one end of the log and looked at the other end where the stranger had sat.

He recalled the hour of the morning when the man with the wonderful voice had come. Jasper had not been working long, and through the blinding tears he had not been able to guide the team. The futility of further striving had overwhelmed him. He had stopped the horses, and, with a deep groan, sank down upon the plow. The end was here. Further effort was impossible, further endurance madness.

Then, across the field, he saw the stranger come. Jasper never could tell just what was the look of his mien and raiment, but the benumbed brain of the grieving plowman was stirred to a dull wonder, for when he gazed into the stranger's eyes, it was with a sudden easing of the pain. He felt a hand clasping his own, as he was drawn to a seat upon the log under the butternut tree, and he heard a wonderful voice, which said:

"You are suffering."

Before he knew it, Jasper was telling it all to the man who sat beside him on the log. Telling it all. What meaning in those words! He could not tell it to the people about him; they would not understand.

It had been cruel enough, three years ago, when Emmeline had left him; but with a baby clinging to his fingers, a chubby boy trying to walk just like himself, and a womanly little daughter of fourteen, who had said: "I'll take care of you, father," a man had to be a man and go on living. But now, when—Jasper marveled that his tongue could go back over the last three weeks of patient, bewildered nursing, which was only a soft padding of the iron of his fierce fight against disease—the disease in the end baffling the poor human will and carrying all three of the children out of the father's home and heart.

In trying to recall what the stranger had said, Jasper could remember more easily what he did not say. He did not speak of resignation; he did not speak of compensation. He spoke of love. Presently, Jasper found himself sitting up straight and talking about what a lovely woman Alicia had been growing to be, and what she might have been.

"But maybe," said Jasper to the stranger, "maybe I would have let her work too hard. I was awful anxious to get on, so's to give Billy an education. But she always laughed as she worked, and she loved everybody and everything so much."

"You can always think of her now, can't you," suggested the stranger quite simply, "as growing into the beautiful woman you knew that she could be."

With the stranger's hand upon his, Jasper's eyes glowed, and he talked out all his dreams of what his children were to become—some way he did not think of it as "were to have become."

A sudden impulse led him to move closer to the man and open a door into a secret place that he never before had opened to any one. And he showed the stranger the love of his youth, the love of his middle years, the love that still glowed and strengthened despite the long parting.

"Perhaps it's wrong," said Jasper humbly. "Perhaps we ought to tear such love from our hearts. Maybe we're intended to—"

But the stranger's face was almost stern with holy beauty as he pressed Jasper's hand more tightly, and leaning over, looked straight into Jasper's eyes.

"You are not intended to tear it out. Rather, let it grow. Cherish it as the holiest of gifts. Do not fear to let it shine too brightly. It is given you direct from the hand of Him who made you. It is yours, for he gave it to you."

As Jasper turned his face up to the stranger's, he knew that his love for Emmeline and his love for the children were the glittering points of a beautiful star shining in his life, and that he had but to keep his eyes upon that star to be led straight to the feet of God.

The stranger arose. "Put your hand again to the plow, Jasper," he said gently. "Take up your work; and I will walk beside you."

Jasper recalled that he had sprung to his feet with a bounding heart. Would the wonderful stranger really be beside him as he worked? Why, that itself were

Continued on next page

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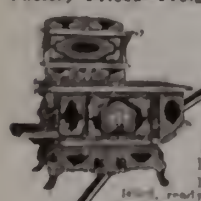

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FOLLOWING THE TELEGRAPH LINES ACROSS ALASKA

Continued from page 817

after being warmed by the sun of the previous day. This prevented the dogs from getting any hold to lessen our quickening speed, though they fought frantically to do so.

"Once again fortune was with us when we piled up against a tree, thus preventing an icy bath and possibly broken bones on the rocky boulders. As far as I could see up and down the stream, t' s was the only tree in sight. To get back to the trail was the next problem. To unhitch the dogs would mean to lose them. They could not climb to the top. The ascent was almost perpendicular. Taking my knife, I carved steps in the crusted snow large enough to gain support. After making my stairway complete to the top, I returned to my sled and, taking a long line which was used to lash my load on the sled, fastening this to the towline and Storm King, then returning again to the trail, making a half turn with the rope around the stump of a tree, I called the dogs, and at the same time hauled on the rope. When dogs and sled finally reached the top I sat down and rested for a long time, being too weak to move.

"On Thompson Pass, which is the most feasible route through the mountains into the interior at this point, the government telegraph service maintains a station during the winter months, where three men are stationed to be ready to repair the line which is broken frequently by the severe storms which rage in these mountain passes. Men are not detailed to this station. Volunteers are asked for. The only part of the station visible from the outside is part of the roof and chimney. Entrance is through a tunnel of ice and snow.

"I arrived at this station shortly after noon, when the operator had just returned to the station, with two men whom he had rescued after being lost in the mountains. These men were walking into the interior without food or blankets, expecting to find work in the gold-mining camps. If they had not been found by the telegraph operator when they were, they would probably have perished and never been heard from. In reciting this incident at Valdez I learned that this station had been the means of saving several lives. Thus you will see the men of the service are not only doing their duty as operators and linemen, but are lifesavers as well.

"The last two days of my journey proved to be the hardest. The trail passing through Keystone Cañon hugs the walls of the cañon in some places, while at others it descends to the bottom, where you cross and recross the icy waters of the stream that is just deep enough to be quite disagreeable.

"Within twenty miles of Valdez, it began to snow, and I had visions of sleeping out all night. The last few hours seemed like days. The dogs seemed to go much slower than ever. It was now my twenty-fifth day of continual traveling, covering over twelve hundred miles. Even after seeing the glimmering lights of the town, I could hardly withhold my impatience. My nerves had well nigh reached their limit of strain.

"After completing my visit to Fort Liscum, which is across the bay from Valdez, I boarded the steamer *Northwestern*, bound for Seattle. Faithful Storm King, the leader, and the rest of his comrades are here in Seattle with me enjoying a rest before returning to their native land."

RECOGNITION IN THE FUTURE LIFE

IN THESE days of free and widespread religious discussion, it is well for those who believe in the Gospel to be well grounded in the Scriptural and other evidences of the truth of the Christian religion. These have been very concisely set forth in a book by Rev. Samuel V. Leech, entitled, *Recognition, Love and Immortality in the Celestial Life*. The author, a veteran pastor, seventy-five years of age, has reviewed all the evidence and testimony from every available source and compressed it into his modest little volume. We have space here for only a few notable extracts:

Cyprian, the illustrious martyr, Bishop of Carthage, in one of his sermons said: "A great host of beloved ones is awaiting us. Parents, brothers and sisters are looking with desire for our arrival. To see and embrace them will be a mutual joy. There is the glorious choir of the apostles, the host of joyful prophets, the innumerable company of martyrs. To these dearly beloved ones let us hasten with strong desire and ardent wish to be with them."

Many famous Christian scholars have left in print assurances of knowing and loving their translated friends hereafter. Among them have been Fenelon and Zwingllus, Doddridge and Chalmers, Melvill and Hall, Tillottson and Knapp, Edwards and Bonar. Among the last recorded conversations of Luther is one relative to his anticipation of being reunited to his beloved friends in the heavenly world.

When the distinguished theologian of Geneva, John Calvin, was about to die, he said to his friend Farel, "God bless you, my noble brother. Forget not that the tie binding us together will be as agreeable in heaven as it has been useful to the church on earth."

When little Willie Lincoln had died in the White House the great sad President stood by the casket of his little son and said: "God has called him *home*. I know that he is much better off in heaven."

The Egyptians illustrated their faith in immortality by suspending lighted lamps in their tombs and preventing their extinguishment. Before, but more conspicuously after, the inauguration of the Ionic philosophy, the Greeks regarded humanity as immortal. The splendid martyr Socrates, a heathen philosopher and profound scholar, said before he died, "Those who have lived well and piously pass from these scenes of earth, like prisoners set free, to a home on high, where they shall dwell in unclouded peace." The ancient Romans expressed their belief in immortality by planting perennial evergreens on the graves of friends.

Theodore Parker was so thrilled with the verdict of his own consciousness as to his immortality that he wrote, "I look through the grave into heaven. I ask no miracle or proof. I ask no risen dust to teach me immortality. I am *conscious* of an eternal life."

Because death does not end all, the character of our thought, utterances, and actions should forever echo the words of Apelles: "I paint for eternity."

THE COMFORTER

Continued from preceding page

something to work for! He threw the reins over his own neck, gave the plow a jerk, and started the horses.

And then the Stranger was gone.

Starting from his long reverie, Jasper grappled with a new idea: The man bade him work—put his hand to the plow. Perhaps he had a reason for that. Suppose the Stranger should come again and find him drooping and brooding instead of heeding his gentle counsel?

Quickly arising, Jasper again started the team. With the light of hope shining in his face, he murmured p intingly as he walked:

"He told me to put my hand to the plow—to take up my work. I'll do it—I'll do it!"

Then the hope in his face flamed into wondering joy. What else had the Stranger said?

"I will walk beside you."

The light of joy glowed more and more brightly, until it flamed to the whiteness of peace. The peace settled upon Jasper's soul, and as he followed his plow, it was with a song in his heart.

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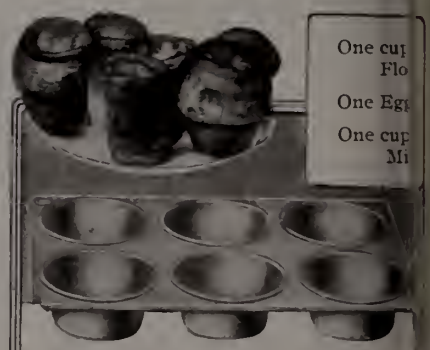

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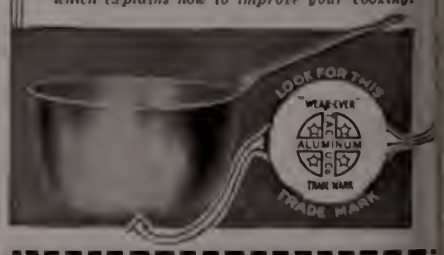

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THE WORLD READY FOR CHRIST'S RETURN?

Layman's Dispiriting View of the World's Moral Condition

JESUS came back to earth to-day he would d the church in a sad state of unfaithful- and unbelief. Many ministers are prac- y infidels and preach only an ethical reli- They look on the old Gospel of salvation igh the atonement of Christ as antiquated pertaining to the Dark Ages, and never ch "When I see the blood, I will pass over

any colleges and theological seminaries the divine inspiration of much of the ptures, and explain the rest away. Man's condition and the warning to flee from the h to come is not preached as formerly. y preach sermons denying parts of the d of God and the fundamental doctrines of stianity. These sermons are largely re- ed in the daily press; thus the faith of the le has been and is being destroyed, and y of the people of the world and uncon- ed people in the church are entering such as Christian Science, Spiritualism, Rus- m, Theosophy, thus fulfilling the Word of "Now the Spirit speaketh expressly that in latter times some shall depart from the , giving heed to seducing spirits and doc- s of devils"; also, "For the time will come n they will not endure sound doctrine, but r their own lusts shall they heap to them- s teachers having itching ears, and they l turn away their ears from the truth and l be turned unto fables."

every community there are dozens of ilies almost as ignorant of their lost condi- and of the way of salvation as if they lived he center of Africa.

Christ came back to earth to-day he would crime of all kinds on the increase; he ld find the rich heaping treasure together the last days, and the laborers, who pro- ed the vast wealth, ground down to the est wages possible; he would find man a ure in this age as in the preceding ones. ye also patient; establish your hearts, for coming of the Lord draweth nigh."

win Falls, Idaho. A LAYMAN.

. . .

The Attitude of Believers One of Expectancy and Watchfulness

OW sacred the place where Jesus is the dearest and most loved of all beside! The rts which hold him in such high esteem are racterized by the humility which clothed King of kings in his earthly ministry, and stamp of submission to their divine Master upon them.

Hidden from the mass of evil which lurks er cover of the forms of this world, they keeping their garments and being made dy for the return of the heavenly Bride- om, and their citizenship is already of that ntry.

The time for the return of the Bridegroom is en in Matt. 24: 14. "And this Gospel of kingdom shall be preached in the whole rld for a testimony unto all nations; and n shall the end come." The church of true ievers will then receive their spiritual bodies, d be gathered to the Lord, and as taught in parable of the Ten Virgins, the door will shut. The unwise virgins who prepared not themselves will be left in the darkness of the great tribulation together with an unbelieving world. READER.

South New Berlin, N. Y.

. . .

Is the World So Wicked That It Will Have to Be Peopled Anew?

CHRIST tells us that in the day when he comes, the spiritual condition of the world will be the same. Peter tells us of the fire of God, which will consume all things, and speaks of the promise of a new heaven and a new earth, wherein dwelleth righteousness.

From Rev. 20: 3-8, we know that the earth will again be repeopled, and from this quotation we learn that nothing on earth will be found to show it was ever inhabited. "The great day of the Lord is near, it is near, and hasteth greatly." "I will utterly consume all things from off the land." (Zeph. 1.) "The whole land shall be desolate, yet will I not make a full end." (Jer. 4: 27.)

These are the things that the world must be prepared for. GEO. W. SALISBURY.

Reinbeck, Iowa.

. . .

The Churches Indifferent, but the "Great Hope" Manifesting Itself in Many Places

TO CALL the church to self-examination and to inspire faithful stewardship, I know of no more pertinent theme than that of Christ's return.

Fifteen years ago, while pastor of a church in Iowa, I was driving across country to her train a missionary from Japan. We were talking on the subject of Christ's return. I remember she said, speaking from the standpoint of her Oriental field, that God was whispering there to his saints who were nearest to his heart, that his coming was drawing near. Since then, I have had opportunity for observation of this fact. Many independent pentecostal and "full Gospel" movements have sprung up in the last several years. They are decidedly premillennial and missionary. They are more fully blessed with demonstration and power in their work, though it be insignificant compared to that done by the old and large denominations. The large "union" revivals under our more noted revivalists cannot be compared with them in this respect. The unanimity of premillennarians is growing as the Scripture doctrine on the subject is more studied and discussed. These movements are not localized, but unusually scattered and widespread, reaching out as though God providentially meant them as heralds and witnesses calling attention to this truth at this time. I am convinced that it is not without divine purpose that Moody and his school, and practically all of our most noted evangelists, emphasized more and more the imminent coming of Christ.

I know of nothing in Scripture or world conditions to hinder the parousia occurring any day, unless it is that there are still unevangelized fields. And while our older and large denominations are inattentive and unconcerned, and are giving their attention to peace conferences, social service and civic leagues with the thought that man must work out his own social and governmental salvation, there are also many who have learned to love His appearing.

Nyack, N. Y. G. W. DUNHAM.

ANSWERED PRAYERS

HERE are two sacred letters from grateful mothers. One writes, from a town in New York State: "I want to tes- fy to God's goodness in answering ayer. My son was in danger. After aying and asking a few friends to ay with me, remembering that Jesus id: 'If two of you shall agree as ouching anything that they shall ask, shall be done for them,' asking od's guidance and doing all that I ould, it seemed as though God took ie matter right in his own hands and emoved the evil influence. I would ver praise his name. I would like to sk the readers of this letter to help ie in prayer for my boy that I may et see him grow up in Christian man- ood."

The second mother, writing from a liddle Western State, says: "I wish o acknowledge God's goodness in an- wering my prayer for my son, who, hrough the drink habit, lost his mind. God in his mercy answered my prayer, nd restored him to his right mind and o his family."

A father writes from Kentucky: The answered prayer column is a vonderful source of comfort to me, as am a constant reader of THE CHRIS- IAN HERALD, and through it I want to acknowledge that God in his great mercy and kindness has answered many prayers for me. One was preserving the life of my son through the great flood at Hamilton, Ohio. Another was last week in helping me out of a great financial trouble when it seemed all hope had fled. Bless his name!"

A reader from Kansas, who signs herself "One Who Wants to Trust God in Everything," writes: "Through the columns of THE CHRISTIAN HERALD, I would say that I feel God does hear and answer prayer. A sister was very sick and I believe that her life was spared through prayer. I am now asking him to make business matters right and believe he will."

Acknowledgments of answers to prayers have also been received from:

A Reader of THE CHRISTIAN HERALD, Garden City, Kan.; A. E. N., Madison, N. C.; N. L. I., Apple River, Ill.; S. A. B., Henderson, Ky.; R. H., Byers, Colo.; A Reader, McDonald, Kan.; Mrs. M. R. G., Farmingdale, Ill.; A Reader, Massillon, Ohio; Mrs. R. R., Litchfield, Mich.; P. W., Newfield, N. Y.; J. W. R., Avondale, Pa.; A Reader, Concord, Calif.; V. J. L., Whigville, Ohio; E. C. L., Whigville, Ohio; C. M. B., Danville, Ill.; R. M., Natural Bridge, Va.; M. E. P., Dundee, N. Y.; A. W. H., Victoria, Texas; Mrs. A. S. V., Lockwood, Mo.; M. W., Washington, Pa.; M. E. H., Bristolville, Ohio; A Christian Reader, Macomb, Ill.

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A SUNDAY SCHOOL PAGEANT

Continued from page 820

with bows and arrows, and pony carts hidden with flowers, until it seemed as if every beautiful idea had been exhausted; but they were not, for St. Peter's Church had a float so unique as to warrant special mention.

The subject was Purity and the little folks' float formed a living cross of white-clad children, each one holding a white lily. The cross was made of graduated steps in such a manner as to make the entire great figure of the cross to incline at an angle of about 45 degrees. Following this came another of the same church equally unique. It was a succession of white marble steps running clear around the automobile with white-robed children seated thereon, each with clusters of lilies. On the pinnacle within a white railing stood a golden-haired, fleecily-robed child with a live white lamb.

One of the most striking of the grown-up people's floats was a depiction of Ruth and Naomi and Orpha. Ruth was in white, kneeling to Naomi, who was standing majestic in vivid purple, while Orpha in Oriental blue watched near. The positions were maintained as in a tableau. Following this float came dozens of maiden gleaners in white with gleanings of golden grain. The subject depicted was Love.

Two floats, gorgeous for barbaric coloring, and representing Wisdom (colors royal blue and gold), were those of King Solomon and the Queen of Sheba. The entire setting was true to the times in which these royal personages lived. The magnificent throne chairs, the rich ermine-bordered sweeping velvet robes, the beautiful ladies in waiting, the air of vast wealth and the bronze attendants with waving fans—all carried one back to the days "of which the half has never been told."

A very striking conception was that of the Central Presbyterian Church portraying Brotherhood. On a great motor-borne platform Joseph drove his four splendid horses, and back of him, but near, were his eleven brothers. The costumes and setting were a riot of splendid color. The June sunshine caught the glint of the helmets and armor and broke it up into dazzling scintillations.

The First Baptist Sunday School illustrated "Light," and some marchers bore candles, others lanterns and a whole battalion, incandescent light bulbs with yellow rose-petal shades on the ends of white standards. The Juniors drew a lighthouse on wheels.

"Progress" was aptly shown in many fields, "Navigation" by a sailboat filled with pilgrims seeking religious liberty, followed by a skilfully conducted steamboat filled with a modern church picnic crowd; "Agriculture" by everything, from old hand sickles to the most up-to-date modern labor-saving machinery. The latter was finely decorated and all in operation. This part was loaned by the International Harvester Company.

Victory was shown as a beautiful Greek maiden driving a palm-decorated chariot and followed by her sisters in costume wearing cross-tipped crowns. A feature which pleased the veterans along the line was the reproduction of the "Spirit of '76" by the Trinity Sunday School to illustrate Loyalty. Attics had been ransacked with good results for three-cornered hats and knee-breeches, while everywhere the Stars and Stripes and the Conquest flag of the Church fluttered side by side.

The First Presbyterian Church showed the work of missions, from the building of a mission chapel to floats with costumed figures, showing all nationalities to which the Gospel is carried. One float carried an organ hidden in flowers, and from this the melody of loved hymns was heard, and marchers and riders took up the strains until the broad streets of the city were sweet with praises of the Crucified One. It was a scene which brought tears to the eyes of many a pavement-gazer, to whom the work and influence of the church had been an unknown factor.

The little ones especially seemed to appeal to all, and one man was heard to remark: "It must be right—see, they are there, from silky-haired babies to the grandmothers and grandfathers of them. I didn't know there were so many people in the Sunday schools in Auburn."

The banner-winning school was the Second Baptist. Their subject was "Mercy," and one fine feature of their part of the parade was the liberal use of placards bearing the Scripture texts which were represented. There were Oriental water-bearers for the thirsty; wayside water-drawers at a well so real that it must have been tantalizing to the tired, thirsty pedestrians; a hospital tent float in charge of Red Cross nurses, with cots and patients; the Good Samaritan; lifesaving crews, a flower mission, and Scriptural figures typical of Mercy. There were others perhaps equally beautiful and excellent in part, but no church, so the judges unanimously decided, adhered so closely to the Scriptural interpretation of its subject.

The parade drew up finally at the Y. M. C. A. athletic field, and the awarding of the great banner of rich purple, bearing the words, "Award of Merit, 1913 Auburn Sunday School Parade," to the winning school, was followed by a grand chorus of "Onward, Christian Soldiers," in which everybody joined.

Few will ever forget that spectacle of the great gathering of people who, by their dress, were proclaimed to be "From Greenland's icy mountains to India's coral strand."

EMMA GARY WALLACE.

"CALLED ASIDE"

FROM the glad working of thy busy life,
From the world's ceaseless stir of care and strife,
Into the shade and stillness by thy Guide,
For a brief space thou hast been called aside.

Thou hast spent, weary on a couch of pain,
Watching the golden sunshine or the rain,
Hours, whose end length only to Him was known,
Who trod a sadder pathway, dark and lone.

May not the little cup of suffering be
A loving cup of blessing given to thee?
The cross of chastening sent thee from above
By Him who bore the cross, whose name is Love?

Hast thou no memories of that "little while"?
No sweet remembrance of thy Father's smile?
No hidden thoughts, that drew thee with their heat
To him who did such light and grace unfold?

Perhaps into a desert garden dim,
Yet not alone, when thou hast been with him,
And heard his voice in sweetest accents say,
"Child, wilt thou not with me this still hour stay?"

In hidden paths with Christ thy Lord to tread,
Deeper to drink at the sweet fountain head;
Closer in fellowship with him to roam,
Nearer, perchance, to feel thy heavenly home.

Oh, knowledge deeper grows with him alone;
In secret oft his deeper love is shown,
And learnt, in many an hour of dark distress,
Some rare, sweet lesson of his tenderness.

Oh, restful thought—he doeth all things well;
Oh, blessed sense, with Christ alone to dwell:
So, in the shadow of thy cross to hide,
We thank thee, Lord, to have been called aside.

ANON.

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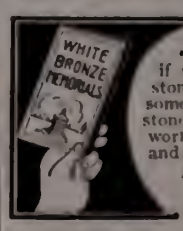

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N I KNOW, OR MUST I LIVE IN DOUBT?

VILL you tell me," asks a friend, "whether it is possible for me to know that my name is enrolled on 's register and that I am born Spirit?"

ıld I answer from personal ex-ce, I should say decidedly—Yes; y experience is not sufficient evi- in a matter that involves so for where so much is at stake, ıing more is wanted than the or experience of any man or f men. And happily we have it he Gospel, the Word of our God, neither can deceive nor be de-

now let us ask, Is there a sure .fe way to the kingdom? Is the ay to Life a finished work? od has said it is. That ought to ficient evidence for us. In John it is written: "I have finished ork thou gavest me to do." In 19: 30 our Lord said, in his noments while hanging on the "It is finished." And, when of the Spirit of God, the happiest ht we have is to know that we orn of his Spirit, which is for us ıce complete that the highway to s a finished work. And it is op- with every man, if he so desires, ow that the Gospel is a finished We are not to rejoice in any- so much as in the fact that we and have the inward testimony we have passed from death unto

uld it not be a dark outlook for l if, beyond this frail and uncer- life, we could know nothing to a inty of what the future had in for us? Happily for us, such is he case. To convince us that we positively *know* that we possess ne thing needful, our Lord de- with us the closest companion- In Rev. 3: 20 we are told in precious words: "Behold, I stand ıe door and knock. If any man my voice and open the door, I will in to him, and will sup with and he with me." When we are lessed, when this sacred union place, how can we be in doubt? ng eyes to see, ears to hear, hands el, can we not know when we have end at home with us? Can we be oubt as to his presence? And if how much more free from doubt hould be as to the presence of our , who has come to guide, cheer admonish us for time and for eter-

ıd let us ask again, how can we be loubt when our experience is in harmony with God's Word? In I Cor. 3: 16 it is written: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" In this we see that spiritual birth is not a matter of conjecture but an actual convincing assurance of the Spirit of God in us and with us. Our bodies are the temple of the Holy Ghost. Would it not be strange indeed that we should possess the Spirit of God and know nothing of his presence?

In Eph. 2: 22 we are told that we "are builded together for a habitation of God through the Spirit." What can be for us a greater blessing in this world of death and danger than to know, feel and realize the presence of his Spirit, and to read from his Word that his kingdom is within us? We are pilgrim strangers; here we have no continuing city, but we seek one whose builder and maker is God. Born of God, we stand in the twilight of eternity. In the dim distance we may almost descry the outlines of our eternal habitations.

It is said that possession is nine points in law. We can bless the Lord that in spiritual birth we have the deed and the abstract of title complete. And we are given to understand that just so sure as spiritual birth means life, physical birth alone means death. For is there any hope or way for a man to enter this life other than being born of flesh and blood? So also there is no hope for a man to enter spiritual life who is not born of the Spirit.

The important thought should come to us all, that having once entered this life, we must ascend or descend. There is no alternative. Billions have entered this life, not one has ever come back. The silent stream, Death, is dark, deep and wide. Do we know of any who have crossed over and returned? Would we take shipping to cross the Atlantic with a captain and a pilot at the helm who had never crossed that ocean before? And shall we take the word of any man or any body of men to guide us across that dark stream of infinitely much more importance when we have a divine Pilot?

The greatest mystery of the world to-day is that men, setting such a price on temporal life, frail and uncertain as it is, make so feeble an effort to win eternal life with all its love, peace and promises. There is a blinding influence in the world that too often clouds man's intellect until the golden opportunity is past. P. G. MEATH.

AMONG THE WORKERS

ANONSBURG, PA., was lately the scene of a le revival. Evangelist Milford H. Lyon ected the movement. A tabernacle acnodating 5,000 persons was erected and fairly filled during the meetings. There many conversions and the churches have greatly strengthened.

THE BUTLER COUNTY Christian Endeavor n of Chicora, Pa., is one of the pioneer nizations to take up the celebration of hers' Day." A program "dedicated to the ory of the Christian fathers of the world" been arranged under the direction of Pas-. M. Shultz of Chicora.

AT FORT MADISON, IOWA, Evangelist C. E. s and party recently conducted a six weeks' paign under the auspices of seven united ches. A special tabernacle, bolding 2,000 le, has been built. Professor J. H. Leonard, was trained at the Moody Bible Institute, ago, was musical director and soloist.

IN THE RECENT death of Mr. Henry Seebold, Floating C. E. Society of San Diego, Calif., lost a charter member who has served conusly since 1893. During all these years his t went out to the men in the service, his e has welcomed "the boys" and his genucharacter won many for the Saviour. He r tired of telling of his own conversion, his testing of God's promises.

THE FEDERATE SCHOOL OF MISSIONS was at Mount Hermon, Calif., July 20-26. ong the speakers were Dr. J. C. Davidson, ran Methodist missionary to Japan; Miss a Irelan, Christian missionary from Mone, Mexico; Miss Isabel Crawford, formerly tist missionary to the Kiowa Indians of Oklahoma; Dr. Susan B. Tollman, and Mr. and Mrs. E. W. Ellis, three Congregational missionaries from Lintsingcho, North China; Mrs. Amy Bridgman Cowles, of the Congregational mission to the Zulus at Adams' Mission Station, South Africa, and Mrs. W. H. Cooke, mission worker of Pittsburg, Calif.

—EVANGELIST S. B. SHAW, of Grand Rapids, Mich., has met with great success at Applegate in that State. All denominations were represented in the meetings in the Methodist Church, which were attended by large crowds, in spite of wet weather. There were many conversions. Mr. Shaw is highly endorsed by the International Association of Evangelists, by the Michigan Conference of the Methodist Church, and many pastors who have had personal knowledge of his work.

—THE MOODY INSTITUTE in Chicago has introduced a new and valuable feature for women students—a complete industrial course, arranged with reference to its practical utility in Christian service. The efficiency of the plan has been tested during the past three years, and now several courses are simultaneously offered—sewing, industrial work for children, club management, cooking, sanitation and care of the house, hygiene and home nursing. In addition to these classes will be the "problem hour," at which time sociological questions of importance to the Christian worker will be discussed. The institute does not aim to take the place of technical training schools, but to offer the young women courses that will equip them for the practical Christian work to which they will be called on leaving the institute.

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SPECIAL ANNOUNCEMENT

An Opportunity for Everybody to Read Pastor Sheldon's New Story

When we made our Six Months' Coupon Offer and followed it, at the request of friends, with a five months' offer, we had intended these to complete our special inducement period. The result of these two offers has been that many thousands of new members have been added to the Christian Herald Family. It is not our custom at this season of the year to continue such offers, and we would not do so were it not for a remarkable feature which we have succeeded in securing for THE CHRISTIAN HERALD.

On the Editorial Page of this issue will be found the announcement of a wonderful serial story from the pen of Pastor Charles M. Sheldon, author of *In His Steps*, which so stirred the reading world years ago. This new story of Pastor Sheldon is even more remarkable than *In His Steps*. Its theme is a revisitation to earth of Jesus Christ and the effect of His savings and doings on the world to-day. All of our present members will naturally reap the benefit of this wonderful story.

The effect which it will have on the general public mind should be profound, and, appreciating the opportunity, we have resolved to make an extraordinary effort to have this story read as widely as possible, in order that the spiritual, no less than the intellectual, benefit may be widely distributed. This is a duty which we would not feel justified in neglecting, and which we are confident every member of the Christian Herald Family will assist us in performing.

So we are extending a Special Coupon Offer until September 30, so that many more thousands of new readers may be enabled to read the thrilling narrative from the pen of Pastor Sheldon, and to profit thereby. Here is an opportunity which we are sure all present members of the Family will want to embrace. It is an opportunity through which they may help us bring thousands into the fold.

The subscription list of THE CHRISTIAN HERALD is greater to-day than ever before in its history, and we hope to double the influence of the paper before CHRISTIAN HERALD DAY, October 24, 1913, when the publication will be 35 years old. **You** can help us do this.

Carefully read Dr. Sandison's announcement of the wonderful story on the editorial page of this issue, and having done so, resolve to bring at least one new member into the Family.

THE COVER OF SNOW

THE CONCERT

WHERE THE TRAILS CROSS

Coupons Worth 25 Cents Each

The coupons printed on these pages will be accepted in lieu of one quarter of a dollar, if accompanied by 25 cents each, and if properly endorsed with the name of a new subscriber. They afford an opportunity to old subscribers to induce new subscribers to enjoy *The Christian Herald* for four months.

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We could print only six coupons in this issue of *The Christian Herald,* but you can have extra coupons, all you can use, by simply dropping us a post card asking for them.

Remember, Sept. 30, 1913, is the Last Mailing Date

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SENSE AND NONSENSE

CONDUCTED BY JOSIAH ALLEN'S WIFE

Old Songs

LAST week wuz stormy. Josiah couldn't work outdoors and he stayed in the house and acted, and wuz real worrisome. He would santer through the rooms from winder to winder lookin' out to hail the first sunshine. And he mended a old harness, and whet his razor, and looked through his tin trunk full of old account books, and wuz awful oneasy and impatient to think he couldn't be out in the wood lot.

Men are impatienter than wimmen, and act more. Wimmen are more hampered all the time by life and temperament, and politics and pardners, and naterally don't mind it so much when they are shot in.

Finally in one of his rampages through the front room he rummaged through the bookcase and found an ancient song book. He slighted the pile of him books, full of pious and consolin' verses—but them old songs seemed to take holt on him and quiet him down more'n considerable. He sot and read 'em over, and finally he begun to talk and reminess. Sez he, "They don't make such song books now, Samantha, as they used to."

Marietta Holley
Author of *Samantha at Coney Island*

I wuz to the lookin' glass fixin' my front hair which had got onpinned.

"No," sez I, "nor they don't make such lookin' glasses. Years ago they made better lookin' ones, them that reflected pretty brown hair and bright eyes. It wuz the glow of youth we looked and listened through, Josiah, that made the difference."

"Well, I say they don't make such songs now, nor such tunes." And he kinder hummed over:

Oh, don't you remember sweet Alice, Ben Bolt?
Sweet Alice, whose hair was so brown,
Who wept with delight if you gave her a smile,
And trembled with fear at your frown?

"What a song that wuz, Samantha. Do you remember when we hearn it first at Jonesville singin' school? I went home with you that night for the first time."

"Yes, I remember, Josiah," sez I softly, for the old song, and the old time, appealed to my heart strongly. Oh, how bright the moon shone that night! It don't seem to give such a light now, so bright and clear, and yet so soft and serene-like, and the air now hain't so warm and barmy.

"What a beautiful song that is," sez Josiah agin, "and so truthful and melancholy."

And he begun to look dretful sombry as he meditated. Josiah would be real sentimental and mournful actin' at times, if I encouraged it, but it hain't good for him, it kinder heats up and softens his brain, and draws on his strength too much, and so for his good I have to hold him down to common sense and reason, when he has them spells. And I sez:

"Yes, it is a beautiful song, but I always thought Alice might have lived longer if she'd had more gumption. Cryin' and takin' on every time a man smiled on her would wear any girl out, if follered any length of time, and I never wondered that sweet Alice wuz laid under a stun, in the old churchyard in the valley."

"Well, it is a lovely thing, anyway."

"Yes, that's so, Josiah, but it wuzn't megum enough. Ben Bolt hadn't ort to acted so as to make a girl tremble with fear if he got into a temper and frowned at her, or bust into tears if he happened to smile. They both ort to took life more easy and comfortabler.

"But yet," sez I, "them simple old songs are full of memories and joys and sorrows, and glad thrills, and heart aches. They don't have much sense to 'em, but they have something else that is stronger than reason. As we listen to 'em the deep emotions of the past, that we thought dead and buried, rise up out of their graves in our hearts and hant us if we would let 'em. The new songs seem to have more art than heart. They don't stay in the memory so. For instance, 'Way Down on the Suwanee River.' How the swash of that river and the tinkle of that banjo it tells about, has sounded all through the years, and are swashin' and tinklin' yet."

"Yes," sez Josiah, pensively, "I can almost hear 'em now."

And Nelly was a lady;
Last night she died;
Toll the bell for lovely Nell.

"How the tollin' of that bell has been soundin' all through the years since it wuz first sot to ringin'." And he continued, "There is 'Annie Laurie' and 'In the Gloaming' and them beautiful stanzys:

I'll chase the antelope over the plain,
The tiger cub I'll bind with a chain,
And the wild gazelle with its silvery feet
I'll get thee for a playmate sweet.

"Oh, how I used to long to chase or bind a antelope or a gazelle for you, Samantha. And I'd love to to-day," sez he with a real sentimental look, almost spoony.

But I sez, resumin' common sense with a strong effort, "I don't want a gazelle or a antelope, Josiah, I'd fur rather have a good hen turkey, and you couldn't ketch one to save your life, lame as you be."

But my efforts to bring him and common sense nearer together wuz in vain I see, for his eyes wuz lookin' fur off onto some romantic and beautiful vision, and sez he, "There is that other most beautiful song:

She's all my fancy painted her,
She's lovely, she's divine;
But her heart it is another's,
She never can be mine.
. . .
And my heart, my heart is breaking
For the love of Alice Gray.

"And I believe he did die," sez Josiah, firmly, "and I would if I'd been him, I should lay out to."

He looked dretful sombry and melancholy, and I sez in a encouragin' axent, "Grief that breaks out in poetry hain't so fatal as if it staid inside, sunthin' like measles. And I've wondered if he didn't give up too easy, mebby Alice would have had him if he'd kep' tryin'."

"No, no, she wouldn't; he would have demeaned himself for nothin', if he had asked her agin, he did right to pass away, jest as I would."

He wuz almost lost in a mournful revery, and I see it wuz my duty to pull him back and chirk him up, and I sez:

"Mebby it is all for the best, Josiah, if he'd married her when she'd got along in years 'her soft brown hair that wuz braided o'er a brow of spotless white,' would have got gray and thin, and she would probably got rumatick and tiziky, and wear spectacles. But now she'll go down the years and later generations, with 'her dark blue eyes, now languishin', now flashin' with delight.' And she might have turned out a naggin' woman, or stupid. Wimmen who are such beuties are seldom much else, they're flattered so for their loveliness, they git to dependin' on that for their stock in life, and when that depreciates, they have no available assets left. Plainer lookin' wimmen have to hussel round and learn how to do things right, and be agreable, and know things, and so have a good

Continued on page 834

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)EAF-MUTE BIBLE CLASS

ERE is no denominational
fe in the deaf-mute Bible
ass of Atlanta, Ga., though it
taught each Sunday morn-
he schoolroom of St. Mark's
st Church. Their affliction is
l that unites its members in
udy of the Word of God.
sts predominate among them,
l e are Presbyterians and Bap-
d Episcopalians, and three
s and two Jews, in their com-
Perhaps at times the Jews are
l by the Christian teaching,
effort is made to convert them
y are welcomed there.

tlanta class is the original of
t exist now in the South. The
ers are in Memphis, Nashville,
ooga, Louisville, Birmingham,
leans, Raleigh, and Jackson,
The Atlanta class is the only
ng them whose teacher is pos-
f normal hearing and speech.
l Crusselle, the originator and
head of the Atlanta class, is
by a deep sympathy with his
In daily life he is in charge of
rtment of an Atlanta news-

al years ago when that news-
bsorbed a property that it had
d, Mr. Crusselle's department
r to a young woman worker, a
ite, Miss Ella Groom. She was
ight and interesting, and was
high regard by Mr. Crusselle
r co-workers. She and other
's of the Atlanta deaf-mute
nity were accustomed to gather
nday afternoon at the home of
. S. Hills, and there to study the
Mrs. Hills, herself normal, in-
l in deaf-mutes through girl-
ssociations, gave them at those
ngs the substance of what she
eard her pastor preach that
g. But death removed that
le lady, and the deaf-mutes
ft destitute of a leader. Then
that Miss Groom asked Mr.
lle to interpret the Sunday
lesson for her. He invited her
S day school. "May I bring some
friends?" she asked. Mr. Crus-
onsented, and on the following
y there were six deaf-mutes
g for him at the church. He
d that a new task had been as-
to him. On the following Sun-
asked all the pastors in the city
ery denomination to announce
he class had been founded.
n that Sunday morning in
1904, until now, the deaf-mute
class has been an integral part
Mark's Sunday school, yet with
n ever-widening circle of influ-
hat it has become an institution
field as broad as that of the
itself. In a city of 200,000
ation, it is the only interpreter
Bible to the deaf-mutes of the
unity. Its example, furthermore,
spired the foundation of similar
s elsewhere.

January, 1911, Miss Groom died.
was homeless and without near
ves, but she was rich in friends.
saw that she received the best of
ion in an infirmary until death
their efforts. Her funeral was
f the most impressive ceremonies
witnessed in Atlanta. The pas-
low-spoken sermon and prayer
interpreted by Mr. Crusselle to
wordless but weeping company.
young women signed the song,
s, Lover of My Soul," their
mic motions expressing vividly
armony and the poetry of that old

had been thought that Miss
n was without funds. After her
it was discovered that she had
thrifty with her small earnings,
hat something over $2,000 lay to
redit in one of the Atlanta banks.
Crusselle administered her estate.
ncle and an aunt in Alabama, her
relatives, requested that he use
mehow in her memory. With
3.52 that remained after all ex-
es were canceled, a bed for deaf-
mutes was endowed permanently (by special concession) in the Wesley Memorial Methodist Hospital of Atlanta. One of the stipulations was that any patient occupying it should have the privilege of the company of a fellow deaf-mute night and day. Infirmary rules had been found during the illness of Miss Groom to interfere sadly with the comfort of the afflicted woman, who could not make her wants known very readily during the hours when visitors were not admitted.

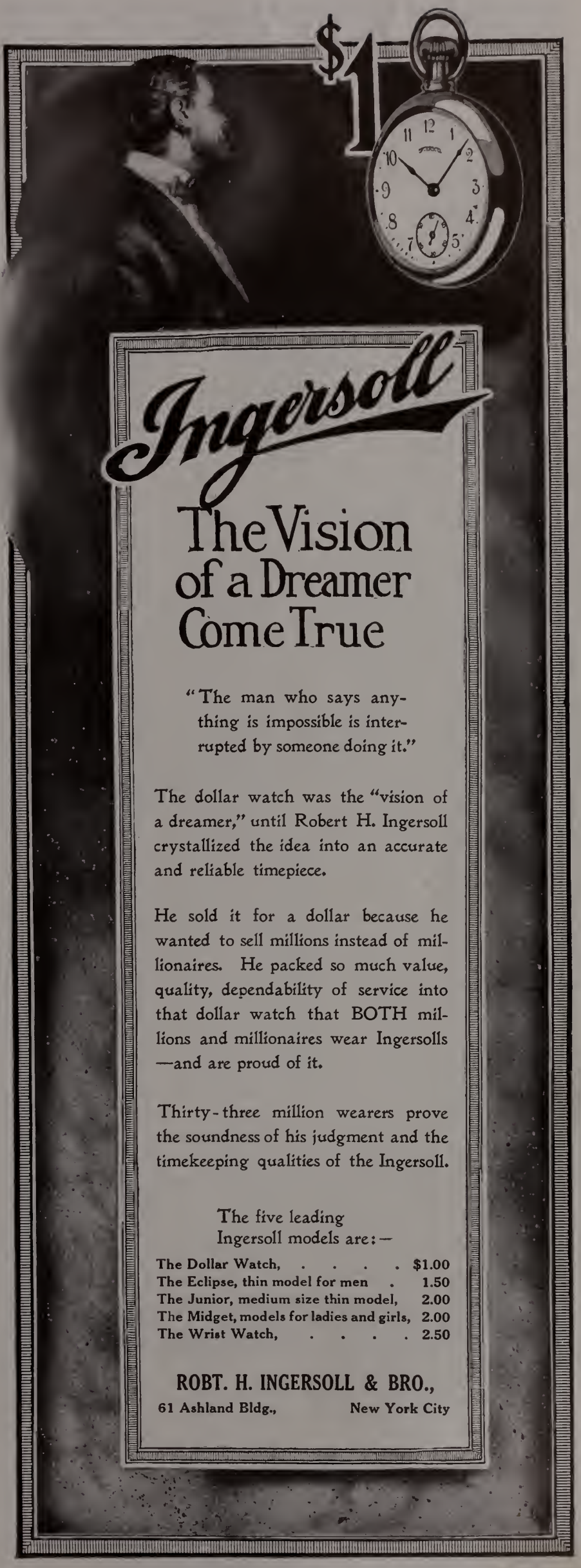
In every way, except that there is no word spoken or sung, the deaf-mute class at St. Mark's is conducted like any other class in the Sunday school. When the school is in session as a whole, and songs are announced, the teacher interprets the announcement to the deaf-mutes, who turn to it in their books and read it as it is being sung. Often Mr. Crusselle "signs" it for them. "They seem to like that, for some reason," he explains. Then frequently they join him with signs in the chorus of it, their hands and arms and faces expressing in almost perfect rhythm the ideas of the words.

The sign language of ideas, in contrast with that of letters, is used almost wholly in the class. The letters were too slow, as Mr. Crusselle found very early in his experience—though the authorities from whom he learned the language counseled the use of letter signs as much more proper. The scholars deemed them dull. Then he tried the idea signs, flashing his meaning quickly to the eyes of his class, and their response in awakened interest was immediate. The sign for Jesus, for instance, is made by touching the open palm of each hand with the middle finger of the opposite hand, this denoting the holes made there in the Christ's hands by the spikes of the crucifixion. The sign of help or aid, in the sense of the Samaritan's deed, for instance, is made by lifting one forearm with the other hand. There are an unlimited number of these signs, their multiplicity revealing that the deaf-mutes have truly a language of their own, and that the light of religious teaching which their Bible class has let into their lives has been received by a quick intelligence.

Occasionally their class program is featured by some special number, as, for instance, when the Rev. J. W. Michaels, himself a deaf-mute, happens to be in the city. Mr. Michaels is the deaf-mute evangelist commissioned by the Southern Baptist Convention to carry the Gospel to his fellows in affliction throughout the Southern field. It was through his account of the work being done at St. Mark's that the other deaf-mute classes were established in the South. Sometimes the pastor of St. Mark's addresses the class. Occasionally its members remain in a body for the church services or for communion. At intervals other speakers come: W. O. Connor, head of the Georgia School for the Deaf; John Amos Todd, secretary of the Memphis Deaf-Mute Association, a "speaker" upon the program of the Southern Sociological Congress in Atlanta; and others with interesting messages that would have gone undelivered anywhere had his class not been founded. W. T. W.

PROVIDING FOR THE BLIND BABIES

—As a result of the movement begun by the International Sunshine Society, several States have now adopted legislation making provision for blind babies. New York allows $1 per day for each blind child sent to the society's care; New Jersey provides $330 a year for similar work, and Arizona, North and South Dakota, Rhode Island, Pennsylvania, Michigan and Maryland have all made provision of the same character. Illinois and Minnesota are moving in the same philanthropic direction. The Blind Babies' Home at Summit, N. J., founded by the president of the society, Mrs. Cynthia Westover Alden, is the pioneer institution of its kind.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THE MOVEMENT TOWARD CHURCH UNION

Continued from page 816

closer relations; but the number of separate organizations was not lessened, and there is no notable movement toward union at present. Doctrinal discussion is a considerable part of the program of Lutheran synodical sessions, and this sometimes leads to difference of opinion. It was a doctrinal discussion in the Synodical Conference some years ago that caused the Joint Synod of Ohio to leave that body. It was not able to accept the views of the doctrine of predestination which the discussion developed.

2. The Mennonites are not very numerous, but they are very much divided. There are a dozen or more branches, which have persisted for a quarter of a century or more, and seem not inclined to try to compose their differences, though these differences do not appear to be very important. Some of the bodies are in accord in nearly everything, but have not yet agreed to unite.

3. The Baptists, united in holding to the distinguishing principle of the baptism of believers only, are divided on other points of belief and practice, and some of the branches are far apart in thought and feeling. Four bodies are intensely conservative, opposing such modern institutions as the Sunday school, missionary and Bible societies, and holding their views with great tenacity. The Free Baptists of the North and the Freewill Baptists of the South are very nearly in accord and may possibly unite under one General Conference. As it is, some yearly meetings are claimed by both.

There is a more promising movement between the Free Baptists and the Regular Baptists of the North. The General Conference of Free Baptists and the Northern Baptist Convention have agreed to unite in the missionary and denominational activities, merging their foreign and home missionary and publication work and co-operating in educational and ministerial relief operations. This does not mean that associations and yearly meetings, State conventions and State conferences have been consolidated; but the movement does involve "a gradual union of local organizations," and it may be said that already the process of merging of churches has begun. The significance of this union is in the change indicated in doctrinal position. The Freewill Baptists separated more than a century ago from the Regular Baptists because the Calvinism of the latter was too pronounced. They vigorously asserted the doctrine of free-will and other correlated views of Arminianism; but the passing of the years has brought Calvinist and Arminian so close together that they can shake hands across what was once a formidable gulf. No other union movement among the many Baptist bodies has appeared above the horizon, although there are several Arminian Baptist bodies which are in substantial doctrinal agreement and several strict Calvinistic branches which might come together if so minded. The ecclesiastical principle of local church independency, while admitting of denominational affiliations for missionary and benevolent co-operation, makes denominational divisions seem of less importance than under other systems of polity

4. The Methodist branches constitute one of the largest family groups. Methodism has been exceedingly prosperous in this land of a free church in a free state, and its lines have gone out into all the earth. Itself of the planting of John Wesley, and an offshoot of English Wesleyan Methodism, it has exercised its freedom of action and created twice as many branches as English Methodism could boast at its best. English Methodism has begun the process of consolidation and has reduced its actual divisions to five, not including affiliated conferences, while American Methodism, including Canada and Japan, has twenty branches, as against nine in the rest of the world, including the affiliated conferences of Wesleyan Methodism.

Every Ecumenical Methodist Conference has given an impulse to Methodist union. The first, in London, was followed by the unification of Methodism in Canada, the second by the unification of Methodism in Australia, the third by partial unification in Great Britain. The fourth, at Toronto, in October, 1911, gives promise of starting the process in the United States.

As the greatest convulsion in American Methodism was that of the division of the Methodist Episcopal Church, in 1844, into two branches, the slavery question being the dividing cause, so the greatest proposition for organic union is that of the bringing together, not only of the Methodist Episcopal Church and the Methodist Episcopal Church, South, but also of the Methodist Protestant Church. These are the three largest Methodist bodies in the United States, leaving bodies exclusively of Colored Methodists out of view. It is a gigantic proposition, beset with gigantic difficulties, but it is being undertaken seriously and confidently with hope of ultimate success.

A joint commission of twenty-seven persons, nine from each church, was created by action of the General Conferences of the Methodist Episcopal and Methodist Protestant Churches, in 1908, and of the Methodist Episcopal Church South, in 1910. The commissioners have held two meetings, the first in Baltimore, in November, 1910; the second, in Chattanooga, in May, 1911. At the first meeting they mutually agreed that the three churches are equally apostolic in faith and purpose, are joint heirs of the traditions and doctrinal standards of the Fathers, and have proved their loyalty to the evangelical spirit; and that the Fathers settled the issues of the past conscientiously and separated regretfully. Upon this platform of mutual recognition and mutual agreement to bury past issues, the commissioners recognized it as their imperative duty to consider the expediency and practicability of some form of unification that will put an end to the "unnecessary competition and rivalry" that "still exist among Methodist bodies, while unchurched masses hunger for our ministry." A sub-committee of nine was appointed to consider and report what are "the causes which produce waste and injury" and to formulate a plan of unification through reorganization.

At Chattanooga the sub-committee submitted its plan in the form of suggestions, and the plan was adopted, reported to the General Conference of the Methodist Episcopal Church in Minneapolis in May, 1912, and of the Methodist Protestant Church in Baltimore the same month, favorably received by each and the commissions continued. The General Conference of the Methodist Episcopal Church South meets in 1914, and until it has taken action nothing further can be done.

The main features of the plan adopted by the commission are as follows:

1. The merging of the three churches into one to be called the Methodist Episcopal Church in America, or the Methodist Church in America, the united church to have common articles of faith, common conditions of membership and a common hymnal, catechism and ritual.

2. The governing power in the reorganized church to be vested in one General Conference of two houses, and three or four quadrennial conferences, the former to legislate for distinctively connectional interests, the latter for distinctively local interests, colored Methodists to constitute one of the quadrennial conferences.

To be concluded

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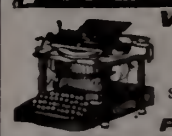

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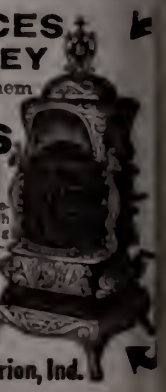

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...uestions and Answers

... Medley, W. Va. Kindly explain the ...: "The Son of man came not to be min...ed unto but to minister." Matt. 20: ... Did not Christ come to be served as ... as to serve?

...rse Christ did come to earth to win all ... his service, but it was for their sakes ...an his own. To serve him meant sal... it was sin that kept them from their ...e to him. And he came to save them ...eir sins. All the time he was in the ... gave rather than accepted service. He ...ved by love. Even when the people ...ave taken him by force to make him ... would not accept it. That was not the ... service he wanted. He wanted men to ...e m in holiness and spiritual power. He ...s body in humiliation and sacrifice in ...hat they might be lifted up to this ...plane of service. The whole message of ...w Testament is that Christ came to ...r the sake of mankind, not for his own ... And he taught by example the life of ..., self-sacrifice and service which he ... all men to lead.

... S. A. S., Bennington, Mich. In Isaiah ... the clause, "I make peace and create ... frequently misinterpreted. In the pre...erse, the divine sovereignty is asserted ...e material universe, the light and the ...s. Leading commentators hold that ... refers to the Oriental belief in two co...eternal principles ever struggling with ...her, light (as good) and darkness (as ...od being sovereign over both. In verse ... same authorities hold that sovereignty ...aterial things is still asserted. "Peace" ...r and harmony, and "evil" is disorder, ..., chaos. All agree that moral evil is ...e implied in this connection.

...., New Lexington, Ohio. What is your ...imation of the avocation of short-story ...iting?

...t-story writing is a most difficult art. It ...easy, because it seems so simple a mat... tell a story. But of the thousands of ...tories written and sent in to papers and ...ines only a very small percentage have ...erary value. But if one has the gift and ...he necessary knowledge of life and of ... it is a delightful, useful and profitable ...ation." The word "avocation" is well ..., for even if one can write a fairly good ... it is not always easy to place it; and ... placed, payments are apt to be slow. ... writers have been encouraged by first ...ses to give up a regular income in the ...of making regular sales of manuscripts. ...d rule would be not to give up a regular ...e until one has made as much by the sales ...nuscripts as by his regular work for a ...or two.

... K., Chicago, Ill. 1. The reference in ...r. 12: 2 is believed to be to Paul's own ...ience in a vision, although he speaks in ...ird person. 2. The "breathing on them" ...oned in John 20: 22 was "ocular and ...ole evidence of the reality of Jesus' resur...n, as well as a demonstration of his power ...pense his peace to all men." 3. In I. Cor. ...2, Paul was explaining the irreverence ...in of making the Lord's Supper an occa... for the mere gratification of appetite. ...er should be satisfied at home and not at ...Lord's table. In verse 34 he emphasized ... counsel of moderation and reverent de...n at the feast of Christian fellowship. ...e reference to a "new heaven" in Rev. ... is interpreted by commentators as refer... to the material heaven above us—the ...ament.

... Paul Heckel, of 1388 Lexington Avenue, ... York City, sends us the following en...ening note regarding the average salaries ...erman pastors, concerning which a recent ...le appeared in another department of CHRISTIAN HERALD:

...he state church of Germany has made ...le provision for the ministers of its ...ch. The salaries of the clergy are not ...orm throughout the empire, but differ ...what in the individual states. In the ...dom of Saxony, for example, there has ... established a minimum wage of 2,600 ...ks ($650) for the beginner, which is in...sed at intervals of three years, until, after ...nty-four years of service, a salary of 6,000 ...ks ($1,500) is received. A parsonage or ...extra allowance for rent is regularly pro...d. Similar conditions obtain in the re...ning states of the Fatherland, though it must be noted that the final compensation guaranteed by the government does not everywhere equal the sum laid down in Saxony. In Bavaria it is as low as 3,600 marks ($900). Then, too, it must be borne in mind that these figures represent the *minimum* amount paid. There are localities where considerably higher salaries prevail. In Hamburg and Leipzig 12,000, 15,000 and 18,000 marks are mentioned; but in no state, seemingly, does the minimum fall below 2,200 marks ($550). And though Germany, too, may complain of the high cost of living, still prices there have not reached the level attained in the United States, and 2,200 marks, with free rent, permit of a very comfortable existence."

Mrs. L. B., Benton Harbor, Mich. 1. It is estimated that 600,000 adult Israelites besides children (Ex. 12: 31) went out from Egypt with Moses on the Exodus. 2 and 3. Yes. 4. Don't know. 5. The "h" is silent. 6. Over a million immigrants in a year is the record figure. 7. They were not considered desirable as citizens for various reasons.

M. D. H., Ruffin, N. C. Does a truly converted person have evil thoughts?

Thoughts of evil may enter the minds of even the most saintly. So long as we are in the body we are subject to temptation, and there can be no temptation without a thought of the evil that is suggested. Every time we hear or see or read of an evil word or act we have the thought of evil. These thoughts are stored in the brain, become items in the great storehouse of memory, and are apt to recur to us at any time. There can be no sin in a thought itself; it is only our feeling about the thought and our decision what to do with it that has any moral quality. When our hearts have been filled with love for God and love for people we find this love making us repel the evil thought and turn toward the good. It is helpful to remember that what makes a thing evil is that it will harm somebody. When we love people, we shall not want to harm them in body, mind or soul, and the thought of love will conquer and expel the thought of evil. It is in this sense that "love is the fulfilling of the law," and that "perfect love casteth out fear," as well as other sinful emotions. We may thus *bring into captivity* every thought to the obedience of Christ."

H. S., Chicago, Ill. Heaven is spoken of in the Bible in various senses. Sometimes it is meant to convey the idea of the firmament above us; again, it is the air or atmosphere surrounding the earth, and, still again, it means the highest heaven, the abode of deity. Paul, in II Cor. 12: 2, speaks of one who, in a vision, was caught up to "the third heaven." The Jewish rabbis in their teachings spoke of a number of heavens. In the passage you mention (Matt. 24: 35), most commentators hold that the material and visible heaven is here meant. A similar use of the word is frequently found in both the Old and New Testaments.

G. E. T., Horseheads, N. Y. 1. We are mailing you an answer to your first question. 2. To your other questions, we would reply: Connect yourself with the nearest available Protestant church; attend the services and join the Bible class, where you will receive instruction. At home, begin to read the New Testament, taking the Gospels first, reading slowly and carefully a portion each day and praying for light and understanding. After you have fairly begun, write to us again. We are also mailing you a book which you will find helpful.

L. G. H., Grand Forks, B. C., Canada. The language of Isa. 53: 12 was fulfilled in the lips of the dying Saviour when he was not only numbered with the transgressors, but made intercession for them. So Stephen, the first martyr, taking Jesus for his model, prayed for his murderers (Acts 7: 60). It is beyond the reach of merely human comprehension either to realize the great love and pity in the Saviour's plea for his enemies (who "knew not what they did") or to conceive of a divine clemency so far-reaching that it would extend pardon even in such a case. Such love is boundless and unfathomable.

G. A., Memphis, Tenn. Jesus in the night interview with Nicodemus (John 3) explained the nature and necessity of the new birth "through which a man, as it were, might begin life anew in his relations to God, his manner of thought, feeling and action with respect to spiritual things undergoing a fundamental and permanent revolution." The term "new birth" is frequently used instead of regeneration to express the change from the natural or irreligious life to the Christian life. It is sometimes defined as "that thing which by nature alone a human being cannot have" and which he receives by divine grace through the Holy Spirit. That the need of regeneration was recognized in Old Testament times may be gathered from several passages. "Create in me a clean heart, and renew a right spirit within me," David prayed. The change is one in our moral nature which is requisite for salvation; it is a "death unto sin and a new birth unto righteousness."

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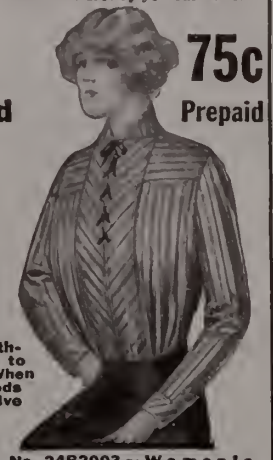

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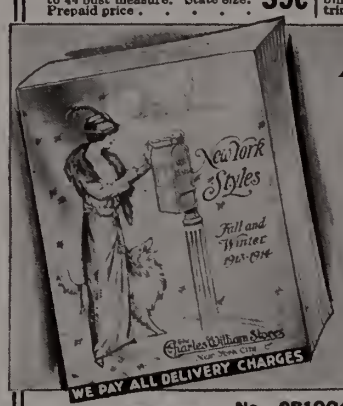

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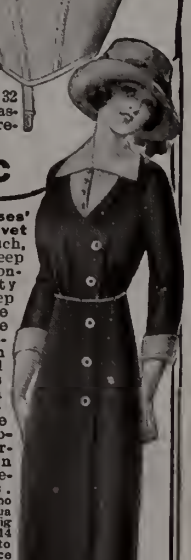

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IN MUSHROOMS. Anybody can add $8 to $40 per week to their income, in spare time, entire year growing musbrooms in cellars, aheds, barns, boxes, etc. I tell you where to sell at highest prices. Free Illustrated Instruction Booklet.
HIRAM BARTON, 326 W. 48th St., New York

Every Church Should use the *THOMAS* Individual Communion Service
A postal to Box 232, Lima, O., brings full particulars.

"HAVE YOU HEARD?"

Have you heard how the robins build their nests?
Robin Redbreast told me.
First a wisp of yellow hay,
Then some threads of flax or floss,
Feathers too and bits of moss,
Woven with a sweet, sweet song,
This way, that way, and across,
That's what Robin told me.

Have you heard where the robins build their nests?
Robin Redbreast told me.
Up among the leaves so deep,
Where the sunbeams rarely creep,
Long before the winds are cold,
Long before the leaves are gold,
Bright-eyed stars will peep and see,
Baby robins—one, two, three.
That's what Robin told me.

MARY LINTHICUM, *age 16.*

THE DOCTOR'S GIFT

Food Worth Its Weight in Gold.

We usually expect the doctor to put us on some kind of penance and give us bitter medicines.

A Penn. doctor brought a patient something entirely different and the results are truly interesting.

"Two years ago," writes this patient, "I was a frequent victim of acute indigestion and biliousness, being allowed to eat very few things. One day our family doctor brought me a small package, saying he had found something for me to eat.

"He said it was a food called Grape-Nuts and even as its golden color might suggest it was worth its weight in gold. I was sick and tired, trying one thing after another to no avail, but consented to try this new food.

"Well! It surpassed my doctor's fondest anticipation and every day since then I have blessed the good doctor and the inventor of Grape-Nuts.

"I noticed improvement at once and in a month's time my former spells of indigestion had disappeared. In two months I felt like a new man. My mind was much clearer and keener, my body took on the vitality of youth, and this condition has continued."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

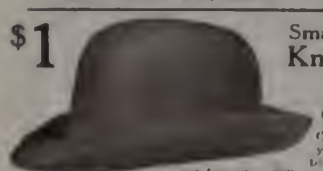
Complete Water Tower Outfit

ONLY **$69** High grade 1000 gallon Cypress Tank and 20 ft. Steel Tower, just as shown in cut.

Tank guaranteed against decay for five years. *Same outfit on credit* at slightly higher price. Complete Water Works equipment. Better get our catalogue today, and our New Way Selling Plan No. 39, free for the asking.

THE BALTIMORE CO.
Baltimore, Maryland.

$1 Smart English Knockabout Hat



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Can be shaped to suit your fancy. Folds in to compact roll with not damaging silk outside band. Leather sweatband. All head sizes. Colors: BLACK, TEEL, GRAY, BROWN, Actual value $3.00. Sent postpaid on receipt of $1.00. Money refunded if not satisfactory. Send for free booklet.

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AGENTS WANTED The fastest growing vacuum sweeper sales organization in the West needs bright energetic ambitious men. To young men who can sell, train others to sell, open up and manage new territories for the sale of the only machine on the market guaranteed for 5 years an exceptional proposition will be made. Territorial directors now working are averaging $25 daily profit—a few more are wanted. Exclusive territory given to men or women workers. Write today.

$9.85

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The Oldest Person Living

REV. GEORGE W. HILLS, the corresponding secretary of the Pacific Coast Association of the Seventh-day Baptist Church, writes us, enclosing the photograph from which the accompanying picture has been made. Mr. Hills says: "Probably the oldest person now living is Gertrude Alto, whose home is at Old Town, San Diego, Calif. She is of Mexican Aztec Indian blood, and is believed to be in her one hundred and twenty-fourth year of age. She saw the morning dawn, the noonday brightness, and the waning twilight and afterglow of her own generation, and now stands as its lone surviving representative a full generation after its sunset. She is hale and hearty and has a real relish for her food. Through her granddaughter as interpreter, she declares she never saw a sick day in all her long life. She is still able to easily walk about her immediate neighborhood when aided by some one to lead her, as she is nearly blind. In her earlier years it was her delight to go five miles up the valley on foot to the old San Diego Mission for the service at 6.30 in the morning. She attributes her great age and strength to her life-long regular habits and out-door life. The accompanying picture is a very accurate likeness of her."

Gertrude Alto

Sense and Nonsense

Continued from page 830

stock of agreableness and common sense to fall back on later, and hold their husbands' hearts.'

"Yes," sez Josiah, not sensin' a word I'd said I knowed, his mind wuz so sot on the melancholy fate of Alice's sweetheart, for he sez agin, "I believe his heart broke right into, I know mine would."

And I sez, "I don't believe it, Josiah. When folks git to singin' they often swing out and sing more than they mean, and they love to reminess about things, and feel sentimental and act. Now, I'll bet that man married some good freckled fat woman, and loved her, too, in a cam, comfortable way, and yet most probable he loved to reminess in his mind. For instance, after one of her nice Sunday dinners, as he lay on the lounge and hearn their children playin' in the dooryard, I shouldn't wonder if he took a dreamy sentimental pleasure in thinkin':

"My heart, my heart is breaking
For the love of Alice Gray.

"When it wuzn't no such thing, or he wouldn't had such a good appetite for his wife's juicy roast and apple dumplin's."

Josiah sot demute, and lookin' up I see he wuz asleep, with a peaceful look on his linement, so I guess my good reasonable talk had kinder soothed him, and took his mind off.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hui Ieh Tsi* (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

For Every Varnish Need—

No matter what your use for varnish—for interiors or exteriors, for floors or walls, for whatever purpose—Berry Brothers can furnish you the varnish that is best adapted for that use.

Don't buy "just varnish." Let us help you choose the right varnish for your requirements. Fifty years' experience has taught us how to make all kinds. We make them right—and varnish buyers have come to know and trust us. That is why we have grown to be the largest varnish makers in the World.

That is why the Berry Brothers label on your varnish-can guarantees not only satisfactory appearance, but durability and ultimate economy.

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Here are four of our leading architectural finishes:

Liquid Granite—A floor varnish whose name suggests its wonderful durability.
Luxeberry Wood Finish—For the rubbed (dull) or polished finish on interior woodwork.
Luxeberry White Enamel—Unequalled for white interior finishing and white furniture.
Luxeberry Spar for all kinds of outside finishing exposed to the weather. Water cannot change its color or dim its lustre.

Solve the varnish problem by buying—specifying Berry Brothers. Any dealer or painter can supply you.

Send for free booklet, "Interesting Home Builders."

BERRY WEEK

From Sept. 13 to Sept. 20 will be "Berry Week" in the leading stores throughout the country handling varnish, paint and similar goods. Dealers will devote special attention to the sale of Berry Brothers Varnishes.

Take advantage of "Berry Week." Learn more about varnish. Plan for your fall repainting and decorating. And order Berry Brothers Varnishes if you want satisfaction.

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Largest varnish makers in the world. **Factories: Detroit, Walkerville, Ont.**
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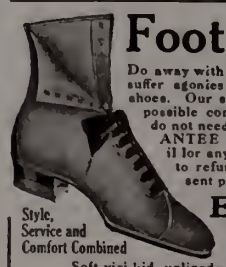
Foot Comfort



Do away with your foot troubles. Don't suffer agonies that are caused by misfit shoes. Our shoes are built to give every possible comfort—soft and stylish and do not need breaking in. We GUARANTEE to fit any foot perfectly, or if for any reason you are not satisfied to refund your money. All shoes sent postpaid.

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Ezwear Shoes $3

Soft vici kid, unlined—dressy model. Steel arch support, rubber heels, cut low to the tip. Laced to conform to shape of any foot.

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The **Feltoid Window Lock** prevents rattling *absolutely*, and makes windows **burglar-proof even when partly open.** Simple to attach—window always locked. Sent postpaid for 25 cents. *A money-back guarantee* on all our goods.

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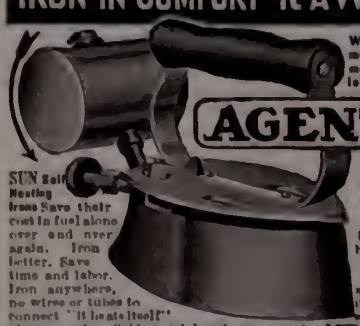
YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL, No. 1 or 2 (No. 2 just out). Round or Shape notes. $3 per hundred; samples, 5c. each. 83 songs, words and music. E. A. K. HACKETT Fort Wayne, Ind.

IRON IN COMFORT—1c A WEEK



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Yes, we will ship you on free trial a highest grade Genuine Wing piano or player-piano DIRECT from our own factory all freight prepaid by us. Choose from 33 new styles. Use it and enjoy it for four full weeks then, if you wish, ship it BACK AT OUR EXPENSE. No conditions—no deposit—no C. O. D.—no security. You are the sole judge.

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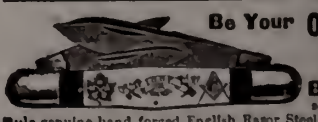

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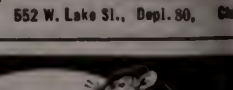

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Show this to your druggist

IE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

The School Year*

CHOOL bells are ringing; trunks are being packed and time-tables studied; "rushing" committees are planning to be on the ground apture the most desirable fresh- for their fraternities; football agers and coaches are thinking of ups and prospects: registrars getting their books and card kes ready; stationery and book keepers are arranging the new t; mothers are wondering, and ng, and praying, and weeping. he time the date of this topic has reached, the "fall term" will opened in full swing.

ow will you get the most from this ol year?

ner will be the old stereotyped y to this: "You will get just as h out of the year as you put into But it is somewhat hard to make reply mean much to an impetu- hearty schoolboy or schoolgirl or ege student. Let us think of some is of school and college life.

irst, there is your social life. You want to get into the best circles of ety and into the best fraternity. ool and college ideals are changing idly about these things. It has metimes been money that was the ef consideration, but nowadays it en happens that the poorest stu- ts are the most popular. Some- es a fellow who waits at table or shes dishes or milks a professor's is one of the leaders of the stu- nt life. It is charm that counts, money. And charm may come nply by self-forgetfulness. Not e nor figure nor brains nor skill nor ney will make you charming. Be rd-hearted, sympathetic, cheerful, lly self-forgetful, and you will find ple liking you, and taking you in ere you would like to go.

A word ought to be said about your ty to the students who are always ft out of things." Many a real gedy has been silently lived by mis- derstood or disliked boys and girls school. If you are one of em, make up your mind that you ll be agreeable. Don't resent it; at only makes it worse. Just be eerful and patient; watch yourself see if you have any little oddities at make you an undesirable com- nion: try to like everybody—and u will soon find people liking you. you are one of the popular set be the lookout to cheer those who are nong the "left outs." You will be rprised at the pleasure you will find nd at the sweetness of some of the riendships thus formed.

In classroom don't try to shine as ne of the pupils who always have omething to say. Be modest, indus- rious, courteous—and honest. It is a urning shame that there is so much ishonor in so many classrooms, even n Christian schools and colleges and mong students who profess to be hristians. It is better to flunk than to heat. This is one of the things about vhich there can be no compromise. Our country cannot have clean busi- ness and clean politics until our col- ege students determine to be straight nd honorable in their work. A dis- honest student means later a dishonest man.

As to athletics, do what you can, out don't do too much. Keep your body strong and well, but remember that the most important part of it is your brain and that its business is to serve your soul.

Most important of all, be good. Be an out-and-out Christian. Students, even those who may be careless in mat- ters of classroom honor, despise shams. If you are going to be a Christian, be a good one, a thorough one. Be the right kind of a standpatter, standing for things that are straight and clean. Join the Y. M. C. A. or the Y. W. C. A. Look into the Student Volunteer question. Join a Bible class. Go to church and prayer-meeting. Be a soul-winner.

Nobody ever had a finer chance than you have. Take Christ with you to school. Make him your dearest friend. Help him win the hearts of others. Find and fill the place he wants you to take in his magnificent task of saving the world.

One last word. Remember father and mother. Determine that from the beginning to the end they shall get some worthy return for the sacrifices they have made for you. Write home often. And go home at Thanksgiving time or Christmas with a clear record and a face unashamed.

* "How to Get the Most From This School Year." Christian Endeavor and B. Y. P. U. Topic for Sunday, September 21, 1913. II Tim. 2: 15-26. (Led by a public school teacher or college student.)

League Study Classes*

FOR some reason or other it seems rather difficult to get much enthusiasm into the business of the League Study classes. Surely the topics and the plans are interesting enough. Mission Study, Bible Study, Christian Stewardship, Social Service, Personal Work—all these can be made of really thrilling interest. But how? That is the question your league wants to answer.

There are four secrets. In the first place, whichever line of work you take up, get down through the letter and form of it to the spirit of it. You like to read adventure stories, don't you? Well, no tales of adventure were ever more thrilling than the records of missionary conquests. Get into the spirit of missions; realize what those heroes and heroines were after or are still seeking. Remember that it is life—the throbbing life of bewildered heathenism on the one hand and the thrilling life of Christian impulse on the other. Link yourself and your class up with the great movement. You are a part of it. Get into th. spirit of it, and it will be delightful.

The same thing applies to the other classes. Bible study is wonderful when you realize that it is God talking to you and trying to make you happy and useful. Christian stewardship means putting your money where it will make the greatest possible gains. Social service means getting into the great game of changing wrong methods and uprooting wrong principles of society and trying to find a way to give every one a chance to live a real life. Personal work means learning how to get people to become friends of Jesus. All these things are matters of really intense interest.

The next secret is for each member of the class to be faithful. That, of course, means you.

The next secret is to have an enthusiastic, inspiring, well-informed, keen and cheerful teacher. This is the hardest item of all. If your class can find such a teacher. it is fortunate indeed. Probably there is some one like that somewhere in the church who can be brought into the work.

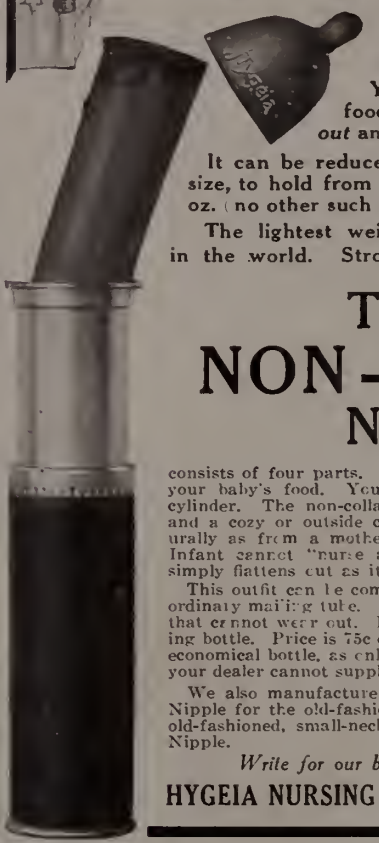
The last thing, though the first in importance, is to realize that Christ is with you in your work. He is. He has promised to be. But if we don't believe it, or don't think of it, we shall have dull times. Open your eyes to see him. Open your minds to his truth. Open your hearts to his love. Yield yourself to his will. That will make a class and a course worth while.

* "League Study Classes." Epworth League Topic for Sunday, September 21, 1913. II Tim. 2: 2-15; Luke 24; 27-32; Ps. 37: 31; 40; 8; Isa. 8; 20.

Can't Break

Your Baby Cannot Break This Bottle

Note these advantages of the Hygeia Non-Breakable Bottle over all other nursing bottles.



No glass to this bottle — the food-bag is pure gum.

You can turn the food-bag *wrong side out* and clean it perfectly.

Turn Wrong Side Out To Clean

It can be reduced, or increased in size, to hold from a teaspoonful to 8 oz. (no other such bottle).

The lightest weight nursing bottle in the world. Strong enough to last indefinitely.

The HYGEIA NON-BREAKABLE Nursing Bottle

consists of four parts. There is a pure rubber food-bag into which you put your baby's food. You simply drop the food-bag into a pure aluminum cylinder. The non-collapsible, breast-shaped Hygeia nipple fits over these and a cozy or outside covering keeps food warm. The infant nurses naturally as from a mother's breast. Pressure of air collapses the food-bag. Infant cannot "nurse air." There is never any air in the food-bag; it simply flattens out as it empties.

This outfit can be completely sterilized and can be mailed anywhere in an ordinary mailing tube. When you buy one of these bottles, you have a bottle that cannot wear out. It is a marvelous improvement on the old-style nursing bottle. Price is 75c complete at druggists, but in the long run is the most economical bottle, as only the rubber parts ever wear out. Sent postpaid, if your dealer cannot supply, but ask him first.

We also manufacture the New Hygeia Nursing Bottle and the Ball-Cup Nipple for the old-fashioned, small-neck nursing bottle. If you still use the old-fashioned, small-neck nursing bottle, ask for a sample of the Ball-Cup Nipple.

Write for our booklet of modern improved nursing devices.

HYGEIA NURSING BOTTLE CO., 1341 Main St., Buffalo, N. Y.

Are You Going

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Unless lang neglect has braught about complete paralysis af the cangested parts, there is every chance that the pawer ta hear— clearly and distinctly—can be saved or restared with the new

In the Hollow of Your Hand!

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A tiny, highly sensitive telephone of extraordinary powers. With its aid all except those "stoue" deaf are able to hear at once ordinary conversational tones. More important—**the exercise of actually hearing** strengthens the afflicted organs, reduces the congestion and tones up the auditory nerve, and the **natural** hearing powers return. This remarkable invention corrects the causes of deafness just as spectacles correct faulty vision. But its powers are even greater because they are selective; it has FOUR different "tones" or strengths, where the spectacle lens, or ordinary telephone, has only one strength. Your finger-tip chooses the proper strength to meet any condition of your ear or to catch clearly any sound.

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AVONDALE—No. 515

MANHATTAN—No. 508

HERE are a few of the most attractive patterns in Congoleum Floor Coverings and Rug Borders. They represent the very latest styles, designs and colorings. Housewives will surely be delighted with them.

But we do not stop with beautiful designs. Congoleum has wonderful durability. It will wear much longer than printed linoleum, because it has a really waterproof base instead of being made on burlap. You can therefore wash Congoleum as often as you want with soap and water—and you can't hurt it a bit—*it's waterproof right through.*

CONGOLEUM

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Congoleum has another splendid feature—it requires no fastening of any kind and never curls, creeps or bulges. Any one can lay and fit it—a great economy.

Congoleum Floor Coverings: Made in 32 different patterns, 9 of which are illustrated herewith. Sold in rolls just like linoleum, in two-yard widths, and you can buy any length you require. Before you buy any floor covering, have your dealer show you the new Congoleum patterns and explain to you about their wonderful wearing qualities and low price—*but be sure you get Congoleum.*

Congoleum Rug Borders: These are made in exact reproduction of highly polished quartered oak and are suitable for the dining-room, library, bedroom and office. Made in four shades — golden oak, light oak, extra light oak and dull finish. Three of these styles are illustrated at the bottom of this page. Congoleum Rug Borders laid next to a rug or carpet cannot be told from natural wood. These Rug Borders come in rolls 24 and 36 inches wide. The dealer will sell just what you require.

Write today for attractive Booklet of Color Designs.
With it we will send name of nearest dealer.

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GOLDEN OAK RUG BORDER

LIGHT OAK RUG BORDER

DULL FINISH RUG BORDER

Christian Herald

SUBSCRIPTION, $1.50 PER ANNUM
PUBLISHED 52 TIMES A YEAR

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NEW YORK, SEPTEMBER 17, 1913

VOL. 36—NO. 38. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

THE CASTLE OF THE HOLY GRAIL

From a painting by H. Thoma

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

C. W. B., Joy, Ill. Was the Old Testament prohibition against eating pork ever revoked? If so, when and where?

At what is known as the "first church council," described in Acts 15, the decision was definitely made that Gentile Christians were not to be compelled to keep the Jewish ceremonial law. The council sent a letter to the new converts setting them free from all these ceremonial requirements. This was the great burden of Paul's preaching, namely, that we are saved not by keeping the law of Moses but by faith in Christ. Circumcision was the sign of submission to the Mosaic law, and Paul, greatly to the displeasure of the Jews, taught that this was not necessary. The vision of Peter (Acts 10: 9-16) while given for the purpose of making him willing to associate intimately with Gentiles, seems also to teach definitely that the Old Testament distinction between clean and unclean meats is no longer in force.

A. G. B., Slate Spring, Miss. Your letter and enclosure appreciated. The number seven is symbolical of completeness, and in this sense was regarded by the Jews as of the highest importance. The seventh day was the rest day after the completion of creation; the seventh month was ushered in by the Feast of Trumpets, the Feast of Tabernacles, and the Day of Atonement; the seventh is the Sabbatical year; seven sevens mark the Jewish year of jubilee; seven things were to be offered in sacrifice. In Pharaoh's dream there were seven kine and seven ears of corn; Jericho was compassed seven times by seven priests with seven trumpets. There were seven days for a marriage festival and seven sevens or forty-nine days for mourning, etc. It is astonishing how frequently the number seven with its multiples is found in the prophetical works, especially in Revelation.

W. A. C., Duncan, S. C. There is little doubt that Paul in Rom. 7 wrote largely from personal experience. His keen analysis of the unregenerate condition forbids any other conclusion. Rom. 8: 1-4 is the presentation of the logical conclusion from the preceding argument. The first four verses show how the law of sin and death has lost its power of bringing believers again into bondage and "how the law of the Gospel receives in them the homage of a loving obedience."

B. N. H., Charleston, W. Va. Matt. 7 concludes the "Sermon on the Mount." In the first few verses, we have warnings against harsh and censorious judgment of our neighbors instead of treating them with love and brotherly kindness. But in verse 6 the Master shows the danger of running to the opposite extreme and of the lack of proper discrimination. The holy truths of the Gospel, the pearls of the faith, are not to be cast before those who will not only despise them, but will trample them under foot. Religion may be brought into contempt if we try to force it upon those who will not have it. The figure used in the illustration—the dogs—is a familiar one in the East, where those animals are foul scavengers, ceremonially unclean, as swine are also, and repulsive to the Jews.

G. A. S., Salisbury, N. C. Gen. 6: 12 should be read in connection with the preceding verse and that which follows. Destruction and misery were everywhere, because of sin and lawlessness. The world was to have the beautiful work God had made, for the very soil was neglected, and the people given over to sloth and every kind of wickedness. The reference to Noah in verse 9 is not to be understood as absolute perfection, for since the fall no man had been free from sin, but as one who lived by faith, Noah was not only a just man but perfect in the sincerity of his desire to do God's will. This is the accepted view of the leading commentators on the subject.

A Reader. In James 5: 16 we find the command "Confess your faults one to another." Does this mean that we must confess all the sins committed, even before conversion? If so, to whom should they be confessed?

It makes the whole problem of confession simple to remember that the duty is to confess to those whom we have wronged. If we have done any wrong to any person, we must confess it to him, and ask him to forgive us. A wrong that affects no one but God and ourselves needs to be confessed only to God. Often, however, a public confession is helpful. Under the awakening of conscience a Christian may be led to feel that he has been living under false pretenses, and will find a relief in saying so, and in making a new start. After all, we ought not to dread confession so much as we do. The Christian has no righteousness of his own to uphold: his righteousness consists in trusting Christ. Paul liked to declare that he was, to all intents and purposes, so far as the law was concerned, a dead man; he had been crucified with Christ, and Christ lived in him. He had no reputation to sustain. He liked to speak of himself as having been the chief of sinners. Then, too, people are apt to be kinder than we think; our friends will not want to condemn us, but help us. But, on the other hand, this is often a fruitful source of cruel temptation to sensitive souls. They imagine they ought to speak of things which no one but God needs to know about. Remember that God is never unreasonable, nor harsh. Tell him all about it, and then he will tell you plainly and kindly whether any other confessions are necessary.

Mrs. H., Denver, Col., writes: "In regard to the question, 'Is the world ready for Christ's return?' I want to say that I am sure it would be a surprise to most people to know how many there are to whom the dearest thought of their hearts is the hope of his return. And furthermore, if this subject were taught as it should be in the churches, there would be many more with the 'Blessed Hope' to cheer them. One Sunday about a year ago when a number of our Denver clergy preached on this subject, the greatest enthusiasm was aroused and the churches were crowded." We agree with our correspondent that it would be an excellent thing for our churches to give more attention to this great feature of Christian faith. The experience of the churches of Denver, which found it a welcome topic among their congregations, could be duplicated in other churches.

Reader, Brush Fork, W. Va. 1. The principal Old Testament passages concerning the millennium are these: Isa. 65: 17-25; Ezek. 37: 25; Dan. 7: 27; 7: 14. In the New Testament the chief reference is in Rev. 5: 10 and 20: 3, 4. 2. Jesus, we are told in Heb. 4: 15, was "in all things tempted like as we are, yet without sin." The subject of the sinlessness of Christ has been a fruitful theme of discussion, as to whether he could or could not sin. The church council of Chalcedon (A.D. 451) formulated the doctrine that Jesus was not only divine but "truly man, with a rational soul and body of like essence with us as to his manhood, and in all things like us, sin excepted." This has remained substantially unchanged. Says one leading commentator: "In all the relations of life on earth, Jesus always did what was due to them. He did not seek in virtue of the connection of his humanity in one personality with his divinity to exempt his human nature from the influences which legitimately operate on it; but meeting fully life's duties as they came to him, he asserted in himself the triumph of one unfallen nature over the power of evil in the world. Thus his perfect holiness of life stands out clearly in the moral heavens."

In THE MAIL-BAG recently it was announced that Henry Ballinger of Cœur d'Alene had kept a diary fifty-nine years, since September 18, 1854. Miss Laura Gwinnup of Vail, N. J., writes that she has kept a diary since November 17, 1854, not missing a day, and R. C. Weaver of Findley Lake, N. Y., has kept one since April 1, 1854, six months longer than Mr. Ballinger. Mr. Weaver is eighty-seven years of age, reads without glasses, and has been a subscriber to THE CHRISTIAN HERALD many years.

F. B. R., Blissfield, Mich. 1. See comment on Cain's sacrifice in MAIL-BAG recently. 2. Matt. 5: 5 contains a promise which is a repetition of Ps. 37: 11. The "earth" may be translated "the land." The meek (that is, the quiet, peace-loving, kindly disposed, gentle, true-hearted, as contrasted with the arrogant, quarrelsome, high-minded, proud, and revengeful) were the objects of special manifestations of God's favor. When they delight themselves in the Lord, he gives them the desires of their heart. And even the little they possess is better than the riches of the wicked. "They are the only rightful occupants," says one eloquent commentator, "of a foot of ground or a crust of bread here, and they are the heirs of all coming things." They are the overcomers. See Rev. 21: 7.

W. A. C., Duncan, S. C. Please explain Rom. 5: 14-21.

In this passage Paul is comparing the influence of Adam and Christ. His argument begins with verse 12: "By one man sin entered into the world, and death by sin." (Dr. Denny says: "By Adam the race was launched upon a course of sin.") Paul goes on to state that sin was in the world before the written law was given, but declares that sin is not counted as sin where there is no law. God does not condemn a man for breaking a law of which he is ignorant. But even where sin was not imputed, death reigned, because death had come into the world as the result of Adam's sin, and became a universal experience, affecting even those who broke no specific and plainly stated command, as Adam did. But the grace that comes from Christ is even greater than the doom that came through Adam. One man sinned, and many were condemned; grace, through Christ, pardons many sins. Death reigned because of one man; now abundance of life and grace reign by one, Jesus Christ (verse 17). Verse 18 sums up what has gone before: "As by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. Adam's disobedience made many sinners; Christ's obedience will make many righteous (verse 19). The law was given so that sin might be revealed. Sin was in the human heart, but men did not realize what it was till the law came. The law showed them that they were disobeying God. "But where sin abounded, grace did much more abound;" there was sin for everybody, there is grace for everybody—and more grace than sin. The reign of sin brings death; the reign of grace brings eternal life.

A Friend, Palouse, Wash. There is nothing in the Scriptures forbidding a man from marrying his deceased wife's sister. In a sense what similar relationship, in fact, marriage is almost commanded, that is, the marriage of a man to his brother's widow. The marriage of a deceased wife's sister is not forbidden in this country, but, in spite of vigorous efforts to secure its repeal, an ancient law in England, forbidding such marriages, is still in force.

F. G. M., Corvallis, Ore. There are many interpretations of the book of Revelation. Some hold that many of the prophecies have already been fulfilled, while others regard nearly all of it still in the future. The latter is the view taken by Weiss, Jamison, Faussett and Brown, and several others. Practically the whole of chapter 13 is assigned to the future. We would suggest that you procure a good commentary, as the subject cannot be dealt with briefly.

Subscriber, Beattystown, N. J. Various forms of contract are made. Sometimes the publisher buys the manuscript of a book outright, acquiring possession of all rights and profits; sometimes a certain sum is paid and an agreement is made that a certain percentage of the income from the sales of the book, called a "royalty," shall be paid to the author; sometimes only royalties are promised and no initial payment made. In cases where the author pays the publisher for printing he becomes virtually his own publisher, assuming all risks of the market.

Miscellaneous

J. W. B., Gainesville, Texas. We understand that actual polygamy was not proved in the case you mention, although it was implied in the evidence.

Reader, Winchester, Ind. The Egyptians were the first nation of whom it is recorded that they shaved the face. Joseph, when in Egypt, followed their custom. (Gen. 41: 14.

Any reader knowing of the whereabouts of Charles Horn, son of the late Lena Horn, formerly of Brooklyn, is requested to kindly send word to B. Weil, P. O. Box 473, Spring Valley, N. Y.

M. C. Thomson, Woodbury, L. I., N. Y., would be glad to receive from some reader of THE CHRISTIAN HERALD a copy of the poem which begins:

"Dear mother earth! call it not damp and cold"

W. H. N., North Carolina. Robertson Nicoll is distinguished as a Bible scholar and his *Expositions of Texts* are highly valued. Preachers, however, should not depend too much on such aids in sermon preparation.

W. F., Carlisle, Ky. The passage to which you refer (Gen. 6: 3) is interpreted by some Biblical authorities as meaning that the period of 120 years would be allowed as a respite or interval before the flood, in which men might repent.

Miss B. H., Peoria, Ill., writes that the poem beginning "A garden is a lovesome thing," for which Pattick Thomas, Columbus, Miss., inquired, can be found in the *Oxford Book of English Verse*, published by the Clarendon Press, Oxford, England.

E., Butler, Pa. Lilith was a legendary being corresponding somewhat to the "harpies" of classical mythology. In rabbinical literature she is regarded as Adam's first wife, a creature, not quite human, with whom he lived before the creation of Eve.

A. G. W., Pulaski, Va. For the government to appropriate money for missionary work would be a violation of the fundamental principle which holds church and state forever separate here. Our government civilizes and educates, but it does not teach religion, that being the special duty of the religious organizations.

Mrs. J. W. S., Alto, N. M. The italicised parts are words which, though not in the original, are implied and are consequently filled in their proper places in the English translation. We are sending you a little booklet which will inform you concerning the various sources of Bible translation.

P. P. L., Barton, Ore. 1 and 2. There is no authentic information on the subject. 2. Yes.

E. G. R., Cantril, Iowa. Village improvement, municipal or village sanitation, the Panama Canal, the Peace Movement, woman suffrage, high cost of living, child labor, the temperance question, etc., are among the subjects your society could discuss to advantage.

Are You Taking Advantage?

ARE you taking advantage of our offer made last week to send THE CHRISTIAN HERALD to your friends for four months for 25 cents? This is the last coupon offer we shall make this year, and we would urge every member of THE CHRISTIAN HERALD Family to see that at least one person who has never taken THE CHRISTIAN HERALD before is given the opportunity to do so in time to read the remarkable new story by Pastor Charles M. Sheldon, which will begin in an early number. We are sure that if you can induce one friend to take THE CHRISTIAN HERALD while this serial is running, it will have a lasting effect on his spiritual nature.

Here is indeed the best opportunity we have yet offered for our friends to introduce new members to THE CHRISTIAN HERALD Family. Every new member adds to that influence. Every new member in time becomes an earnest worker for the cause. The membership of THE CHRISTIAN HERALD Family to-day is greater than ever before in its existence. We anticipate doubling it before the present campaign is over. Do your part! Send as many coupons as you can, properly filled out. At least send one!

If you have mislaid the coupons, send us your list of names of new subscribers, accompanied by 25 cents for each name and not only will you get credit so that you may earn one of the rewards offered last week, but you will have the satisfaction of knowing that you have added to the membership of THE CHRISTIAN HERALD Family.

NEW YORK, SEPTEMBER 17, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

AN INDIAN TOWN GOVERNOR

QUICHES CARRYING A CROSS IN HONOR OF THEIR GOD OF FIRE

TAKING DRUNKEN INDIANS TO JAIL

WINNING GUATEMALA WITH THE GOSPEL OF HEALING

BY CHARLES F. SECORD, M.D.

THE population of Guatemala, the largest of the Central American republics, is largely composed of re Indians, for more than sixty r cent. are free from European ood. The others are descendts of the intermarriage of paniards with Indians, and eak the Spanish language. The riter has lived in Guatemala arly fourteen years, having tablished a medical mission nong the Quiche Indians, the rgest and most important of all e Indian tribes of the isthmus. hey are descendants of the Tolcs, and are industrious and inlligent, the various arts, professons and trades being represented nong them. The Quiches are, owever, tenacious of their anent customs, and innumerable tars are to be found upon the mountains, where they worship according the ancient rites conserved by the wizard priests, or medicine men, ho are the real heads of the people. There is, also, a mixture of emon worship in their religion, and they claim that their ancient gods ppear to the wizards at stated periods, during the offerings of fire, ruits, etc., upon their altars. The Indians are very jealous of oreigners, retaining in their memories the atrocities of the Spanish onquerors, for the history of the conquest is handed down verbally from ather to son in the ruling or priestly caste. But the medicine and surgical ases have conquered the suspicions of the great mass of the Indians, and the nfluence of the Quiche Medical Mission is far-reaching. Public opinion has een molded, and in general icious customs have given place o the sweet fruits of the Gospel f Jesus Christ.

From ancient times the soil of Central America has been tained with the blood of innumerable struggles, and the great Quiche nation, by force of arms, conquered the entire country rom Guatemala to Colombia. Where did the Quiches originally come from? Their traditions have much of Hebrew coloring, but their customs are, in many ways, similar to those of the ancient Egyptians. The manufacture of pottery, their burial customs, etc., seem to be Egyptian, and while they no longer make an open window in the burial caskets, as did the Egyptians, they do leave a small window, with a pane of glass, or paint a window and eyes on the coffin. We find some pure Hebrew roots in the language, also, and the legends are Hebrew, such as the story of the creation, the flood, etc.

They claim to be the descendants of a mighty race, and are proud of it. They say that during the darkness of a long night, during which time there was a remarkable confusion of tongues, they began their march to Mexico, and afterward came down to Guatemala. Why they abandoned their wonderful cities in Mexico is not known, nor do they state the cause.

The Spaniards found the Quiches enjoying peace and prosperity, and the great cities and well-cultivated fields surprised them greatly. The Indians gathered to resist the invasion, but after repeated battles the Spaniards were victorious and the Central American isthmus became a colony of Spain. In 1812 the Quiches rebelled against the government and established a mushroom kingdom of but a few days' duration, with the capital at Totonicapan, the ancient seat of the noblemen.

In 1821 Guatemala declared her independence from Spain, and for many years the history of Guatemala was one continual struggle against the tyranny of evil men, who used the power of government to further their personal designs, and oftentimes to obstruct the march of civilization and progress. This state of affairs continued until God raised up a man from the common people, Rufino Barrios, who led them to victory against the despots in power. There had been spasmodic uprisings from time to time before the advent of Barrios upon the public scene, the object being to overthrow and destroy the rum distilleries, which were located in the largest towns. The Indians, from time immemorial, hated alcohol, but their efforts to prevent its manufacture have been fruitless, and they died by the thousands in their efforts to destroy it. The real progress of the country dates from the successful revolution of General Barrios in 1871, for Barrios it was who opened the country to the great civilizer, the Bible, and it was he who first began to brush the cobwebs of monkish teaching from the minds of his people. He opened the doors of the republic to modern civilization in its multiform manifestations, and began a great work which his worthy successor, President Cabrera, has been carrying on with a firm hand and clear and noble purpose. Guatemala has been blessed with these two great men, and for that reason the maiority of the people are desirous for his continuance in power as chief executive. Even many of his enemies are in accord with this plausible design.

THE SCHOOL OF ARTS FOR YOUNG LADIES, GUATEMALA CITY

A few years ago a few of the political enemies of President Cabrera of Guatemala made a desperate effort to thwart the will of the great majority of his fellow citizens, who delight in his beneficent and progressive rule. One of the principal avenues of the capital was tunneled, and large quantities of high explosives placed beneath the street, connected with electric batteries in a house far

Continued on next page

TEXAS' EPWORTH LEAGUE IN CAMP

THE TEXAS EPWORTH LEAGUE CAMP AND INN AT EPWORTH-BY-THE-SEA, CORPUS CHRISTI, TEXAS

THE Texas State League held its ninth annual encampment at Epworth-by-the-Sea, Corpus Christi, Texas, from August 6 to August 18 inclusive. The program was unusually attractive. Rev. J. W. (Guliver) Hill came on a well earned reputation as a writer, and more than fulfilled expectations. Dr. W. W. Pinson spoke several times on missions. His many years' experience in the field as a missionary made his talks both interesting and instructive. Rev. Frank Onderdonk delivered several lectures and sermons on the Mexican people and the Mexican situation. The current interest in that country and Mr. Onderdonk's extensive acquaintance there made these numbers particularly prominent. In his address he developed some beautiful thoughts which worked a wonderful transformation in the attitude of his hearers toward the Mexican people, and he was talking to a people who have had their minds well made up on that question owing to their close proximity to the sister republic on the south. The conclusion drawn was, "We are prone to look upon the Mexican as a 'greaser' and forget that he has a soul to save." Dr. S. F. Parker, editor of the *Epworth Era* of Nashville, Tenn., gave a series of most practical lectures, which the leaguers in general pronounced as being "just what we need."

Rev. Robert Shuler of the University Church at Austin conducted an open air vesper service each evening on the ground in front of the "Inn." These came to be the most popular service on the ground with the younger people. Mr. Shuler is a young man with a message which appeals to the young men and women.

Bishop Mouzon delivered a series of sermons based on the Sermon on the Mount. The closing number of this series was pronounced by many as the greatest literary effort ever heard on the Epworth grounds. These and many other excellent sermons and lectures constituted the greater part of the program. Two special numbers furnished some diversion.

The Southwestern University quartette gave one evening's entertainment, which was deservedly popular. The young men are artists in their line and have traveled together for several years.

The Corpus Christi chapter closed a year's missionary study with an open program, presenting a sort of "Carnival of Nations." It consisted of music, tableaux, and addresses by costumed representatives of the several nations studied. The Corpus Christi chapter deserves great credit for the devoted and efficient work which led up to such a splendid program.

The Boy Scout movement is gaining considerable momentum in Texas. There were about one hundred camped on the ground. They made themselves generally useful, exemplifying the teachings of that excellent organization. Their greatest achievement was to pick up, find a tent for, and make comfortable a sick young man who had wandered to the encampment grounds. The boys cared for him as best they could for several days. Just before death overtook him, he smiled and asked God's blessing on those who had been so kind to him in those last days.

The greatest issue of the encampment was the question of whether or not Epworth-by-the-Sea should be sold. The property was procured nine years ago for $300, and can be sold now for $50,000 or more. The city of Corpus Christi has grown to the grounds, and many of the encampment featu have been ruined. The trustees finally came to t conclusion that it should be sold. They are looki for another location on Corpus Christi Bay.

The State officers for the year 1913 are: Pre dent, Rev. S. H. Beall of San Antonio; H. M. Wa ing, Jr., Houston, first vice-president; Miss Do Brack of San Antonio, second vice-president; M Jacksie Miller of San Antonio, third vice-presider O. T. Cooper of Denton, fourth vice-president; L. Booth of San Antonio, secretary; A. B. Hardin Denison, treasurer; Miss Olive Ferguson of Corp Christi, junior superintendent; W. H. Butler, San Marcos, superintendent of boys' work; and Re Mr. Glenn Flinn of Bryan, dean encampment.

The board of trustees is compos as follows: Dr. J. E. Harrison San Antonio, president; W. N. Ha of San Antonio, treasurer; Rev. V J. Johnson of Beaumont, secretar R. M. Kelley of Longview; Rev. . E. Rector of West End, San Ant nio; C. H. Beneke of Houston; Re S. C. Riddle of Decatur; John Ru sell of Plano; Dr. H. A. Boaz Dallas; J. K. Parr of Hillsboro; Re W. T. Griswold of Childress, ar Judge O. Truelove of Amarillo.

The following officers were elect for the coming year: President, Gu W. Thomasson of Dallas; first vic president, Rev. L. E. Booth of Sa Antonio; second vice-president, Mr Minnie F. Armstrong, Gainesvill third vice-president, Mrs. L. M. Li lard, Seguin; fourth vice-presiden Rev. Glenn Flinn, Bryan; superi tendent boys' work, Professor Butle San Marcos; junior superintenden Miss Pearl Crawford, Corpus Christ secretary - treasurer, Layton W Bailey, Dallas; dean of encampmen Dr. George S. Sexton.

The retiring president appointed special committee, called the er campment committee, which will ac with the committee from the boar of trustees in the matter of locatin the new encampment grounds if such a task be comes necessary. This committee will also atten to such other matters as may come up as an out growth of the possible sale of the present site and the completion of arrangements for remova and relocation. This committee consists of the new president, Gus W. Thomasson, as chairman, to gether with Rev. C. H. Booth and Dr. Georg Sexton.

A GROUP OF EPWORTH LEAGUE LEADERS AT CORPUS CHRISTI

WINNING GUATEMALA WITH THE GOSPEL OF HEALING

Continued from preceding page

distant. The coachman was hired to drive the president over the mined street, and at a given signal the mine was exploded. The coachman and horses were instantly killed, but the wise Providence which watches over the destinies of great and useful men protected the president from harm. President Cabrera, desirous of returning good for evil, and with the hearty co-operation of the public, caused a large and beautiful building to be erected on the site of the murderous attempt, dedicated to the correction of young criminals, a modern reform school in every sense of the word. In doing this he dealt a blow at the root of all crime, for he takes the young, who are beginning to go astray, and educates them in ways of righteousness and goodness. This is practical Christianity and worthy of double praise from the fact that ordinarily the Latin-American seeks revenge for real and fancied grievances, and specially would this be expected in such a far-reaching crime as the attempt upon the life of a chief executive. The president's action indicates how strong an influence the simple Gospel of Jesus is wielding in Guatemala.

Public schools of arts and sciences have been erected in each one of the twenty-three States of the republic, and besides there is a large and elegant school for young ladies in the capital, where American and English teachers instruct the students. The Quiches make fine Christians, and are blessed with a strong, noble character and fine intelligence, as well as a love for domestic life.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tsi* (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

LITTLE CHINA ORPHANS NEED HELP

A CALL FROM OUR MISSIONARIES FOR AID IN A NOBLE WORK

CHINESE ORPHAN BOYS AT THE FOOCHOW ORPHANAGE

GIRL WAIFS AT THE TSAOHSIEN ORPHANAGE

THESE are times of peril and privation for our missionaries in China. One rebellion following another, with scarcely an appreciable interval of peace between, has made e life of a missionary one of unusual discomfort d even danger. Letters received from a number our American missionaries disclose this, although they are by no means letters of complaint t rather of cheer and encouragement.

Among the communications that have come to us e a number from mission stations where orphan- e work is conducted. As our readers are already ware, the good missionaries look to THE CHRISTIAN HERALD Family for the support of some elve hundred of these orphans, and thus far they ve not been disappointed. Many of the children ere received into the orphanage during the last mine, and others were taken in during the late bellion. Thus, while some have been under mis- onary care and training for several years others e comparatively newcomers.

Many of these little waifs have names that are ry beautiful, which seems strange in view of their ildhood hardships and the little love that was be- owed upon them by their own relatives. Mission- y Ethel Abercrombie of Shanghai writes of one her little maids named Tien Yen ("Heaven's riend"), who lately passed away, doubtless being victim of early exposure and privation. Missionary mily Dieterle, also of Shanghai, writes of an or- han girl named "True Influence," and another alled Pao Li ("Precious One"), both of whom give romise of a fine Christian womanhood. One wee aid from Anhui bore the odd appellation of Ang wei ("Spirit of the Poppy"); another was Pau su ("Precious Pearl"); another Ta Lah ("Aspiation"); and others Sing Noen ("The New hild"); Fok Pau ("Full Joy"); Ef Ok "Love lessed"); E Noen ("Dear Child") etc. "Beautiul Flower," "Apricot Flower" and "Fresh Flower" re a trio of little girl orphans at Saratsi, who ere saved from the usual fate of many girl babies n China by a lady who afterwards lost her own life uring one of the revolutions.

Many of our readers are already familiar with the tory of poor little Hai Ieh Tsi ("Abused Leaf"), which has been presented in pamphlet form by THE CHRISTIAN HERALD—a little child, who was thrown o the dogs and rescued, half dead, by the missiona- ies, and has grown up to be one of the most harming little Christians in China. The experi- nce of Hai Ieh Tsi is one that can be duplicated in almost any of the orphanages, where CHRISTIAN HERALD readers are now supporting Chinese children and providing for them godly care and training on spiritual and industrial lines. It has been a great joy to all who have been represented in this work to know that a number of the girl waifs, who were taken in helpless and ill, have grown up to be splendid young women, some now being teachers and Christian workers, and others nurses and Bible women, while many of the rest have been taught useful employments by which they are now supporting themselves. The individual histories of some of these children are truly pathetic. One little girl, Ling Pao, when eight years old was sold by her parents to a well-to-do family for $10, and a year or two afterwards was resold to a life of sin. Fortunately she escaped, after many difficulties, and at last she was providentially sent to the Door of Hope Mission at Shanghai, where she began life on a new and better basis and is doing well. There are some ninety orphan children in the Shanghai Mission who have been supported by CHRISTIAN HERALD readers, many of them with a past as full of incident and peril to body as well as soul as that of little Ling Pao.

Missionary S. E. Jows, China Inland Mission, Sinchanghsien, writes that he has some twenty-nine children in the mission's care, all boys. Many of them will soon be able to learn a trade. Our readers have been the means thus far of making a future possible for these little lads, and we are hoping in their behalf that our friends will continue their interest and support.

A letter from H. C. Bartel, missionary at Tsaohsien, North China, says: "We were deeply touched upon our arrival in China years ago by the indescribable misery of the many poor homeless children, and had a great longing to do something for them. In 1905 we began to take in a few. We now have two hundred children in the home. Most of the larger ones are making good progress in the different branches of industrial work, such as shoemaking, cotton cloth, towel and silk weaving, carpet-making, etc. They are also making progress in their school work. Above all, we rejoice for the work of the Holy Spirit upon their hearts and lives, making them desirous to become honest Christians. When we see what useful instruments they become in the hand of God for the furtherance of his cause, when under the influence of the Gospel, it gives us joy and courage to devote our time and strength for

A GROUP OF THE BOYS AT KIUKIANG

this needy work. We hope that the friends who have so kindly contributed will make it possible for us to carry it on."

Missionary George D. Schlosser writes from Tsingkiangpu to his CHRISTIAN HERALD friends: "Our children all attend regular worship and take active part in the lessons in Sunday school. Many are trying to be Christians, and we are encouraged. We have a very good Chinese teacher and matron for the boys. The girls have a matron who is a spiritual inspiration to us all. We were forced to leave our quarters on the farm to go into the city, because of the unsettled condition of the country. Sickness has also kept us from making as much progress as might be expected. We are in the famine belt. Then, too, the soldiers looted this place last year (*i.e.*, the city, not our place, though lots of petty thieving occurred here). We thank God for all we have and trust him for more."

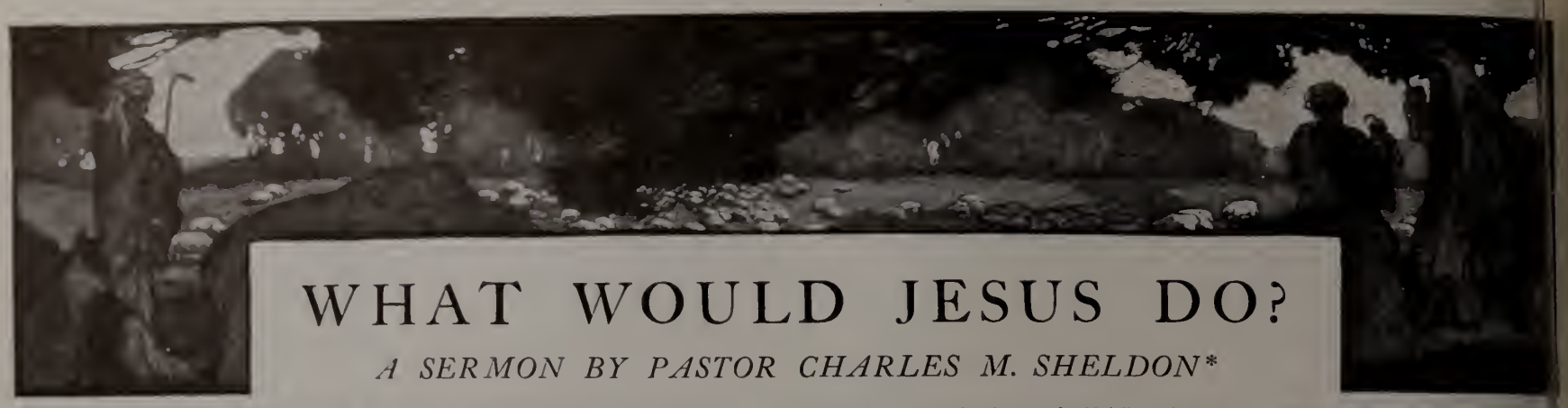
Missionary Mary Stone of Kiukiang sends us an appeal in behalf of the children in her care for whom patrons are needed. Missionary C. F. Kupfer of the same mission writes in behalf of three children who are left destitute, and adds "that without the aid of the orphan's Friend they could obtain no training or education whatsoever."

Missionary Jows also sends the story of Wong Oe Eii ("Lover of Pearls"), a girl whose father died when she was four or five years old, and who was sold to be the child wife of an adopted son of a well-to-do neighbor for $11 Mexican. Mr. Jows explains the custom in such cases. "The usual way is to spend all the purchase money to provide an outfit for the girl, but in this case only one thin cotton garment was given to cover her rags. From the time a girl is betrothed in China, she is looked upon as the property of her 'fuko' or husband's family. It afterward turned out that her betrothed had already two wives in another part of the province, and he disappeared. Then Oe Eii, the child wife, was sent to the mission. She is now learning to read, make her own clothes, cook and wash, and is becoming a very useful Christian girl."

Missionary Emil Johnson of Saratsi orphanage in North Shansi writes, sending a greeting from the little girls under his care, who have been supported by CHRISTIAN HERALD readers. He says: "They are well and happy and a sight of them would make you all feel greatly rewarded." The same missionary tells of the death of Nan Hoh ("Harmonious Ten Thousand"), a dear little girl waif, who passed away greatly beloved and regretted. Her parentage was a mystery. She was found on the public highway on a very cold day in November, having been thrown out, no doubt, to die. Her little feet were frozen and her lips blistered with the frost. She was tenderly cared for, however, and turned out apparently a strong child; but it is now evident that she never fully recovered from her exposure in infancy. Missionary Johnson, speaking of her death, likens it to the taking out of another jewel from the orphanage. "May they not be called friends," he asks, "who await their benefactors in the everlasting habitations? You dear friends of the children, who assist us in this God-pleasing work, have already many such little friends awaiting you in the beautiful land above."

Superintendent Tsu of the Compassion Orphanage at Ningpo has made a report concerning the orphans in his care. Mr. Tsu is a Christian convert, who taught his wife and mother to read, and through his influence the whole family with one exception have become Christians. Husband and wife work in the orphanage purely for love of souls and actuated by sympathy for the helplessness of the little children. Seventy-five are under their care. The orphanage has a good substantial building and a small farm of ten acres. Nine of the orphan boys have been baptized and have joined the church. More are trying to do right Godward. Nearly all can read, and they study the Bible and their schoolbooks. Besides, they are taught practical farming, carpentry, etc. Superintendent Tsu adds that many orphans are unprovided for.

Of the twelve hundred little children at the various orphanages, there are probably one-third of the whole for whom provision has not yet been secured. Will you not help us to continue the support of these little protégés who are making such promising progress? We have been aided by many readers in this worthy work; but some of the latter have passed away and others, through various causes, have dropped out. We should like to see a response from our readers and their friends so generous and spontaneous that every one of these little waifs would be provided for for a year to come. Such a work is one which should not suffer for the lack of generous assistance from God's people, and we trust that every reader will take this as a personal appeal "In His Name." Address "China Orphan Fund, THE CHRISTIAN HERALD, Bible House, New York." All contributions will be gratefully received and acknowledged.



WHAT WOULD JESUS DO?

*A SERMON BY PASTOR CHARLES M. SHELDON**

TEXT: "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps." I Peter 2: 21, R. V.

THE greatest example in all the world for human conduct is Jesus Christ. He came into the world on purpose to show people how to live. What he did, and said, and was, while he was on the earth, was an illustration of what human beings ought to do and say and be. The great fact of his sinlessness makes him an example of one who never did a wrong thing or made any mistakes in his conduct. Hence it would always be safe for humanity to take him for the great example and follow in his steps.

Now, no one can tell exactly what Jesus might do if he were on the earth again, in all the details of his life. It might not be possible to tell how he would dress, or in what kind of house he would live, or what kind of business or occupation he would take up, or what language he would use. It might not be possible either in every case to tell what the attitude of Jesus would be in regard to some public questions which interest humanity. But all this would not be necessary and need not obscure the main fact of his being an example. For while we do not know all the details concerning his actions, we do know without any question the general principles which would govern his daily conduct, and these principles may be stated as follows:

If Jesus Were Here To-day

1. We know that Jesus would always act for the highest interest of the kingdom of God.

2. We know he would not make money, power or pleasure the first true aim of his life.

3. We know his greatest passion would be love for all mankind.

4. We know he would have one great purpose, viz.: to save all humanity.

Basing all the conduct of Jesus on these four principles of which we are absolutely sure, what would Jesus do if he were a part of the age in which we live? This is an interesting and fair question for people to ask. We do not live in Palestine in the time when Jesus was on the earth. The age in which we live is different in many ways from the age in which he lived. We want to know what Jesus would do here and now, if he were living now and had to face our problems and answer our questions. Let us ask, what would Jesus do now if he were here and living among men? The answer to this question does not pretend to say with absolute knowledge that Jesus would do these things, but it is an attempt to answer honestly what seems to be the proper phase with the four principles already laid down.

1. He would be a part of the age in which he was born and identify himself with it completely. He would enter into the joys and sorrows, hopes and ambitions and enthusiasms of the time in which he lived. He would move among men as one of them and it would not be surprising if he were counted as an average person among others. We know he was when he lived in Nazareth. The people thought him as one of their own townsmen. Just what his personal appearance would be, I do not believe any one could tell. There has never been any authentic portrait of Jesus, but however that may be, his identification with humanity would at any rate be complete. He would sympathize with and enter into every phase of human life and be a part of it.

2. If Jesus were here to-day he would engage in some honest work and lead a happy and simple life. I do not think it would make any difference just what work he did so long as it was something the world needed. He was a carpenter because his father was one. If Joseph had happened to be a merchant at Nazareth, Jesus would probably have worked in the store. The matter of detail is not of any importance. The main thing is that Jesus would probably work with his hands or he would be a teacher and serve the world in some way where it needs service, and no matter what he did we cannot imagine him living in any other way except the simplest and happiest. We cannot imagine him filling his life with useless luxuries or carelessly enjoying life in the midst of great want and suffering.

3. If Jesus were here to-day he would be the greatest optimist alive. He would believe the world was getting better all the time. He would be an optimistic preacher and teacher. He would be the most enthusiastic person in the community. He would radiate cheerfulness and hope and courage all around. It is impossible to think of Jesus as a gloomy or sad person. When he lived before, he was a man of sorrows, but he was not a sorrowful man. He bore the griefs of the world, but he himself was not a grieving person. People were anxious and eager to meet him, knowing they would always meet a person of everlasting hope. He would be popular with the masses, because, whenever he spoke, he would say something to lighten their sorrows.

4. If Jesus were here on the earth to-day, he would praise and encourage the church. I do not think Jesus would come into the world condemning his own Christianity. He would see young people in young people's societies, noble missionary societies, great temperance organizations, civic reform bodies, social settlements, organizations for the relief of child labor and the extinction of the white slave traffic, and the noble work of Christian hospitals. All have been the outgrowth of his noble teachings. These and countless other organizations he would see all at work for the good of mankind. All of them are the offspring of the church and nurtured by it. I cannot believe that under the circumstances Jesus would come into the world and begin to denounce the church-members. He would denounce hypocrites, as he always did, in the church or out of it. But the main body of Christian people in the church are sincere and loyal, and Jesus would encourage them in every way possible. It is easy to imagine him stepping into a church prayer-meeting at his first public appearance and saying beautiful words of encouragement to the pastor and the people, plenty of denunciation and scorn for the everlasting Scribes and Pharisees, hypocrites, who have existed in every age of the world, but an overflowing amount of praise and commendation and courage for his disciples in the church. He would glory in what the church has done for centuries. For when we take account of it, it has done vastly more than any other institution for the good of humanity.

This Much We Know

5. If Jesus were on the earth to-day, he would speak for the great causes of humanity. These great causes are as follows:

The federation of denominations. Jesus would plead for the real union of denominations. We can easily imagine him holding conferences on these subjects and telling the churches how to get together.

He would speak and act for the annihilation of the liquor business. It is not possible to imagine Jesus keeping silent on this question. For various reasons he did not say anything about liquor or slavery when he was on the earth, or if he did, we have no record of it. But to-day his voice would be like a flaming sword against liquor and all the fearful harm it has done.

He would speak and act for the brotherhood of mankind. It is impossible to imagine Jesus entertaining anything like race prejudice. It is the easiest thing in the world to imagine him sitting down to a table and eating with negroes, Japanese, Chinamen, Norwegians, Swedes, Germans, Bulgarians, Indians. In fact, it is the easiest thing in the world to imagine Jesus sitting at a table and eating with every race on the face of the earth, and acting like a brother to all of them. Jesus would teach the possibility of race union and would not entertain for a moment the false teaching that the different races cannot understand each other.

In close connection with this we do know that Jesus, if he were here, would preach and teach against war; against its folly and its sin. It is easy to imagine him attending great peace conferences and speaking as never a man spake in behalf of worldwide peace. It is absolutely impossible to imagine him as speaking in Congress or in a newspaper editorial demanding an addition to the navy or an increased army. We know what Jesus would do in this great matter.

We know that Jesus would speak and act with all his enthusiasm in behalf of humanity that is deprived of its proper share of love through the greed of others. He would speak and act for the little children who are obliged to work when they ought to be at play or at school. And we know that he would denounce in the severest terms the selfishness greed of business in any of its forms where men are making vast fortunes at the expense of others.

I do not know that we can say with exact knowledge where Jesus would identify himself politically in order to bring about changes in the social and industrial life of the nation, but we do know that he would throw the entire strength of his divine personality on the side of human justice against all human selfishness.

If Jesus were here to-day, we know he would preach the right of human happiness and teach it every moment in his own conduct. The first word that came from his lips when he began his wonderful Sermon on the Mount was the word "happy" or "blessed." Mankind is entitled to happiness, and Jesus would preach it and teach it in every conceivable way. We cannot imagine him saying anything less than when he was here about the forgiveness of sin. That is an eternal thing and we would simply emphasize it again and again as a great necessity.

The Same Yesterday, To-day and Forever

The doctrine of regeneration or of being born again would be just as necessary for him to preach again as it was when he was here before, and he would preach it as a living necessity to-day. He would also encourage the race and fortify its faith by declaring the fact of immortality, and preach perhaps even more than he did before about the beauties and glories of the future life. I am inclined to think he would tell men of this age more than he did before about heaven, and satisfy the yearning of human hearts for a closer knowledge of another existence. It is not impossible to think of Jesus as giving to the world some wonderfully interesting visions of what heaven is like and assuring humanity of the fact that the dying robber is now one of the most beautiful and splendid beings in the universe, busy and happy in doing God's will somewhere.

Whatever else Jesus would do, if he were on the earth to-day, something aside from the minor details of which we are necessarily ignorant, we know he would go up and down the streets of the cities and wherever men lived, unveiling to them the everlasting fact of God, his compassion for sinful men, his longing to seek and save them, and the eternal hope of complete salvation from all wrong and sins. I do not know whether he would heal a great many people of disease or not. I am inclined to think his acts of healing would not be many, and that he would look with great joy upon the action of men who are finding ways, directed by divine wisdom, to take disease and suffering out of the human body. He would be glad at what the great surgeons of the world are doing, and would rejoice in the fact that medical science and research are gradually rubbing some of the great diseases off the map. But whatever he would do, in the way of physical healing, might be for the restoration of faith in some one who had lost it, or to reveal possibly in some cases his more than human power.

Among other things that Jesus would do would be to leave the impression of something more than merely the man; to define clearly his power. It would be manifest in him in some way so that men would be obliged to fall at his feet and call him Master. He would be the one Person in the world to whom they would instinctively turn and think of as the Redeemer and Saviour of the world. We cannot help wondering what Jesus would do if he were here now. We wish we might see him again in all his wonderful personality, and it is possible he may come and reveal himself even to this age of the world, so that we, as well as those who saw him before, may have the joy of looking into his face. Let us not forget that he is the same yesterday, to-day, yea, and forever. Neither let us forget that he said himself, "Lo, I am with you alway, even unto the end of the world."

* Pastor at large, Central Congregational Church, Topeka, Kan.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, September 21. James 5: 13-20. *"The effectual fervent prayer of a righteous man availeth much."* Or, as Weymouth translates it: "The heartfelt supplication of a righteous man exerts a mighty influence." Prayer may be empty words, with no more power than those empty shells which have been foisted upon the Turks in their war with the Balkan States. Firing empty shells! That is what many professed prayers really are; they have nothing in them, and they accomplish nothing. They are just forged upon the lips, and they drop to the earth as soon as they are spoken. Effectual prayers are born in the heart; they are stocked with heart-treasure, with faith, and hope, and desire, and holy urgency, and they go forth with power to shake the world.

What are my prayers like? *If I were God, could I listen to them?* Are they mere pretenses at prayer, full of nothing but sound? Is there any reasonable ground for assuming that they can accomplish anything? Or are my prayers weighted with sincere desire? Do they comprehend my brother's good as well as my own? Are they spoken in faith? Do they go forth in great expectancy? Then do they surely "exert a mighty influence," and they become fellow laborers with all God's holy ministries of grace. The greatest thing I can do is to greatly pray. My true influence is to be measured by the might of my intercessions.

MONDAY, September 22. Exodus 1: 22—2: 18. Who can determine the doings and the goings of the Lord? Pharaoh gave a decree that every son that was born should be cast into the river; Pharaoh's daughter saved the child who was to break Pharaoh's tyranny! God appointed one of the king's family to destroy the king's plans. And no one knew that God was at work. His footsteps are in the sea, and no one can trace his goings. Pharaoh's daughter goes down to the river, and God goes with her, and she is unconscious of the companionship, and yet that day events take place which change the history of the world. God was in the going, and she knew it not.

So it is in the common daily life of man. It may seem as though only human agents are busy, running hither and thither along many ways. But the invisible God is also busy, crossing and intercrossing their ways. He has his plans, and his decrees, and his ministers, and human tyranny cannot wipe them out. We cannot get away from God. Either we enjoy his companionship as a friend, or we confront him as a foe. The Lord God is in our Egypt with us, and he will be either our sanctuary or a stone of stumbling. If our purpose be holy, he will be unto us as a ripening sun; if they be unholy, he will be unto us as a destructive blast.

TUESDAY, September 23. Exodus 2: 11-25. *"Moses stood up and helped them, and watered their flock."* What small events lead to great issues! I know two very flat miles which lead to Mont Blanc. A series of commonplaces can be the pioneers of a crisis. The ordinary may be the preparatives of the extraordinary. God often hides his purposes in very gray and uninteresting events. Moses helps a little company to water their flock, and the act is pregnant with destiny.

What, therefore, shall I do with ordinary events? Treat them as though they were extraordinary. I must do the commonest thing as though it were an exploit, and as though I was taking part in the birth of mighty epochs. I must regard the commonplace as though it were the hiding-place of God, and as though conscientious loyalty would bring me face to face with him. That is the secret of true living, as that most certainly uncovers the riches of true life. Moses helped some troubled people with their flock, and in the act the Lord prepared great issues which afterwards led to the emancipation of a nation.

WEDNESDAY, September 24. Exodus 3: 1-14. *"God called unto him . . . Moses, Moses. And he said, Here am I."* That is the stuff out of which heroes and heroines are made. "Here am I!" That is the ready cry which rings through every great and progressive period in human history. "Here am I!" That is the response which introduces every chivalrous crusade, and every act of social reform. Some soul hears the voice of the Lord sounding through human need and distress, and offers his strength to the sacred mission. That response always means the extension of the kingdom, as apathy always means that the kingdom is hindered and restrained. God is always calling men and women to his holy cause. "The Lord said, Moses, Moses!"

What reply do I give to the call? First of all, do I hear it? When need is unveiled before me, does the Lord God speak to me? Or has sorrow no voice for me? Has the oppressed no cry? "Is it nothing to you, all ye that pass by?" Is this my deadly plight? Or if I hear the call, do I heed it? If I am called to straighten out a bit of crookedness, or to cleanse a marsh of scandal, or to defend some one who is wronged, or to guard little children from the world, the flesh, and the devil, what is my response? Let me seek the answer in my soul.

THURSDAY, September 25. Exodus 12: 21-31. *"When he seeth the blood upon the lintel . . . the Lord will pass over."* The blood of sacrifice was to be their defense. And so is it all along the way of life, we are defended by another person's blood. Think what shelter we have to-day because of the sacrificial blood of reformers who were "faithful even unto death!" What protection is mine because of the sacrifices of my father and mother! Nay, perhaps even now, when they have gone home, many a destroyer passes over because their blood is seen upon the lintel of my door. There is many a flippant youth who is defended by prayer offered long ago, when his mother "sweat as it were great drops of blood." Yes, vicarious blood is seen upon our lintel!

But all this thought is lifted up in marvelous relations when we think of the blood of Christ. By his death I live. In his darkness my hope is born. In the desolations of the cross my paradise is regained. When the Saviour's blood is on the lintel the destroying angel passes by. In his vicarious life and death, in his love and pity which redeems, I am saved from "the law of sin and death," and there dawns upon me the wonderful hope of one day awaking in his likeness.

FRIDAY, September 26. Exodus 16: 2-15. *"Ye shall be filled with bread . . . and ye shall know that I am the Lord."* The material gift is purposed to give me spiritual assurance. My daily bread is intended to be the minister of knowledge. I am not to eat as the swine do eat, merely to gratify an appetite; I am so to take my bread as to obtain a better knowledge of the Lord who gave it. That is to say, my bread is always to be a sacrament. It is not to end with itself. It is to be a means of grace. The material is to be a trellis up which I may climb to the spiritual. It is to be as the earth-run from which the aeroplane rises into the freedom of the air. The material is to be my starting-point, and God is to be my home.

And so is it to be not only with bread but with every material thing. It is given us "that ye may know that I am the Lord." The gift has done its appointed work when it brings us nearer to the Giver. It is then more than a means of living, it becomes a minister of life. The body is no longer our master but our servant. And all the things that are about us become the ambassadors of grace, and they introduce us into the royal presence of our God.

SATURDAY, September 27. Exodus 20: 1-17. *"I am the Lord thy God, which brought thee out of the land of Egypt."* To remember this is a mighty safeguard of moral health; to forget it engenders moral sickness and disease. When I lose the sense of the Lord's benefits my heart is lifted up in perilous pride. When I fail to recall his mercies the song of praise dies out of my soul. Now when praise dies life loses its wings. Life is always earth-tethered when it has no thanksgiving. The really buoyant people are always the grateful people. There is a mood which calls itself buoyancy, but it is only high spirits. But its flights are very fitful, and it flies very near the earth. But praise rises like the lark, and soars into "heavenly places in Christ Jesus." It is praise that gives life strong wings, and praise is born of thoughtful remembrance.

"*Which brought thee out of the land of Egypt.*" We must quietly recall these deliverances. We must review our mercies. We must live yesterday over again, and it will "surprise us what the Lord hath done." And as we visit the old Bethels, and the old Egypts, and the old Babylons, the spirit of praise will be kindled, the soul will begin to sing, and even now we shall "rise with the wise, counted in their number."

These Daily Meditations will appear in each issue through 1913

J. H. Jowett

THE TWO QUESTS

BY IDA ALLENE ADAMS

"O LITTLE brother, with wondering eyes,
Which is the road to Paradise?
Far I have fared o'er a weary way,
And I seek its peace at the close of day.
Methinks on your face heaven's light still lies.
Can you show me the road to Paradise?"

"'Tis a short time since I wandered among
Its trees and flowers. The songs there sung
By the angel host are echoing still
In my heart and soul. But I pray you, will
You show me the way that I now must go,
For I'm seeking the truths that all men know."

"Oh, little brother, 'tis rough and long
For tender feet to travel on;
And the truths men know will not compare
With the secrets you and the angels share.
For his soul must bow, and his heart must break
Who will travel man's road for truth's own sake."

"For the way that's weary I have a song;
I'll soon forget that the road is long.
The angels' secrets will help me know
The truths of men, as I journey. So
Come you with me where the sunlight lies.
We will find us the way to Paradise."

A WEEK IN THE WORLD'S NEWS

Lord Haldane Defines National Ethics

IN THE address which he delivered to the American Bar Association in the Princess Theater, Montreal, Lord Haldane, the visiting Lord High Chancellor of England, made statements that have been acclaimed throughout the English-speaking world. In the course of his address, which was entitled "Higher Nationality, a Study in Law and Ethics," the Lord Chancellor said the United States, Canada, and Great Britain together formed a unique group because of the common inheritance of traditions, surroundings, and ideals, and particularly in the region of jurisprudence. He considered that there were relations possible within such a group that were not possible for nations more isolated and lacking identity of history and spirit. Canada, Great Britain, and the United States, with common language, common interests, common ends, he described as resembling a single society, which might develop a foundation for international faith of a kind new in the history of the world.

Lord Haldane dwelt at some length upon the differences between formulated law, whether civil or criminal, and the moral rules enjoined by private conscience

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From left to right: Attorney General McReynolds of New York, Sir Kenneth Muir MacKenzie, Miss Elizabeth Haldane, Lord Haldane, Mr. Francis Rawle, President American Bar Association.

and the spirit of the community, for which the English had no name, but which the Germans called *Sittlichkeit*, and which he defined as the system of habitual or customary conduct, ethical rather than legal, embracing all those obligations of the citizen that it was "bad form" or "not the thing" to disregard, the social penalty for which was being "cut" or looked on askance. He pointed out that without such restraint there could be no tolerable social life, and that it was that instinctive sense of what to do and what not to do in daily life and behavior that was the source of liberty and ease, and that this instinctive sense of obligation was the chief foundation of society. He described *Sittlichkeit* as "those principles of conduct which regulate people in their relations to each other, and which have become matter of habit and second nature at the stage of culture reached, and of which, therefore, we are not explicitly conscious."

Enlarging on this idea, Lord Haldane advocated the development of a full international *Sittlichkeit* or ethical habit among nations, as well as within nations. He recognized that its development was more hopeful in the case of nations with some special relation than within a mere aggregate of nations. In this connection he said that recent events in Europe and the way in which the great Powers had worked together to preserve the peace of Europe, as if forming one community, pointed to the ethical possibilities of the group system as deserving of close study by both statesmen and students.

Lord Haldane pointed to the century of peace which had existed between the United States and the people of Canada and Great Britain, during which the peoples of these countries, he said, had come to a greater possession of common ends and ideals natural to the Anglo-Saxon group. The binding quality of this international *Sittlichkeit*, he declared, resulted in the fact that a vast number of citizens would not to-day count it decent to violate the obligations which that feeling suggested.

. . .

Zionists and the Return to Palestine

FROM September 2 to 10, the eleventh Zionist Congress was in session at Vienna, Austria. The delegates, representing Hebrew colonies in almost every part of the world, numbered 550. Nearly ten thousand persons were present at the opening ceremonies. Professor Wartburg of Berlin delivered the inaugural address, in which he paid a tribute to the memory of Dr. Herzl, founder of the Zionist movement, and incidentally remarked that Zionism would contribute considerably toward the development of the Turkish nation. At the session during the following days the progress of the Zionist propaganda, as well as the actual colonization work accomplished since the last Congress, was fully reviewed, and plans were made for a still greater work.

The Russian delegates, who numbered 130, seized the opportunity offered to confer on the Jewish situation in Russia and the progress of Zionism there. Meetings of this kind are prohibited by the Russian Government. More than 3,500 Jews assembled in the National Theater, Second Avenue and Houston Street, in New York City, to celebrate the opening of the congress at Vienna. Every allusion of the speakers to Palestine and the hope for the future there was greeted by cheers and applause.

Judge Jacob S. Strahl in his speech said: "To-day the eleventh International Zionist Congress opens at Vienna; the last congress met at Basle, the previous one at Hamburg, and God alone knows where the next one will meet. We are truly a homeless nation, wandering about, humbly knocking at other nati doors and graciously receiving their valued permission to meet on their When will our congress, like other nations', meet on its own national lan Palestine?"

. . .

Odd Fellows Bar Liquor Sellers

AT THE thirty-fourth annual session of the grand lodg the Independent Order of Odd Fellows of the Provinc Quebec, Canada, a new section was unanimously introdu into the constitution. This new clause expands the pres prohibition of membership to saloon-keepers to include hotel-keepers u whose premises liquors are sold.

. . .

Another New Haven and Hartford Crash

AT 6.45 on the morning of September 2, the White Mo tain Express, dashing at forty miles an hour thro dense fog, crashed into the rear end of the Bar Harbor Expr on the New York, New Haven and Hartford Railroad at W ingford, Conn., seven miles from New Haven. Twenty-one persons, eight them women, were killed and upward of fifty-eight were injured, some seriously that there is slight hope of recovery.

The Bar Harbor Express was running almost an hour late because of fog and the unusual rush of vacationists returning to New York. As neared Wallingford the engineer found a block signal set against him to p tect a local train at the station platform ahead. He waited till this sig changed from red to green, then took his train slowly into that block. At end of it he found another signal set against him. Realizing the reason this, he took his train on past that signal about seventy feet. The passing that second signal automatically changed the first one, back about three-qu ters of a mile, from danger to safety. The conductor of the Bar Hart train, realizing danger, sent a trainman back to put torpedoes on the tra and flag the White Mountain train. Instead of going back the prescribed h mile, the trainman went only about 450 yards, when he found the oncomi express too near to be warned. On it plunged into the rear cars of the stall Bar Harbor Express. This train was composed entirely of wooden cars, a the great engine plowed through the last three of them as if they had been paper. The awful impact of the giant engine flung the victims of the disas fifty and sixty feet in the air and spread death and desolation over an area five hundred yards. Bedding from sleeping berths, wearing apparel, a large pieces of splintered woodwork were caught in the wires twenty fe above the roofs of the coaches. Half a dozen persons at least, among t practically uninjured, found themselves forty to sixty feet away from t wreck. They had been literally blasted through the split roofs of t Pullmans.

Most of those buried in the wreck itself were in the third sleeper from t rear of the Bar Harbor train, the *Chisholm*, which, under the shock of the c lision, had been tossed on its right side, falling, a mass of ruins, at the ed of the road, with its passengers, forty young boys from the Cobbossee Summ Camp at Monmouth, Me., buried in the twisted and splintered wooden a glass wreckage. The engineer of the death-dealing locomotive and his firem stuck to their posts and escaped injury. So did all the passengers in t White Mountain Express, all of whom, however, were thrown from their sle by the collision, and found a shower of glass raining from every windo beside them. Passengers from the day coach and five sleepers—all wooden of the White Mountain train, as well as those in the forward cars of the stall Bar Harbor Express, rushed, scantily clad, into the wakening day, to find scene of strangely silent desolation.

The work of rescuing the injured and removing the dead was begun imm diately. Trainmen were rushed to the nearest stations to summon help fro New Haven and from Meriden. From both of these cities special trains an automobiles, loaded with doctors and nurses, were hurried to the scene of t

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AFTER THE WRECK ON THE NEW YORK, NEW HAVEN AND HARTFORD RAILWAY NEAR WALLINGFORD, CONN.

wreck. A trolley car of the Suburban Connecticut Railway was stopped on its regular run from New Haven and turned into an ambulance car to take the injured to the New Haven hospitals. Among the dead there were two of the boys who were returning from the summer camp in Maine. Several members of prominent families in the large Eastern cities were among the dead and injured.

An inquiry into the cause and circumstances of the wreck was immediately started by the coroner of the county in which it occurred. This inquiry was held behind closed doors and in conjunction with the official investigation of the railway officials. Up to the time of the preparation of this issue of THE CHRISTIAN HERALD for printing, no newspaper representatives had been allowed to hear any of the testimony given, or to talk with any of the officials of the road or the employees who were on either of the wrecked trains.

FOR NATIONAL CONSERVATION

KNOXVILLE, TENN., and all the surrounding country turned out 33,000 strong on Labor Day for the opening of America's first National Conservation Exposition. ter months of planning and hard work, the gates Chilhowee Park were thrown open on a splendid ıibition, a display of which all the South and all : nation may well be proud, and, best of all, a r with a real purpose.

n the brilliant address which he delivered at the ening ceremony, Governor Ben W. Hooper of nnessee sounded the keynote the exposition. "Sometimes wonder if it is possible that e decadence of those great ıntries where the human mily was cradled shall be reated here in this favored ıd.

"Will the time ever come ıen our mountains shall ınd bleak and bare, denuded forests and robbed of soil?

"Can it be that a thousand ars from now the stranger om a far-off land will visit ese scenes in order that the raggling inhabitants may ınt out to him the desolate aces of historic interest here once did dwell a strong, ave and patriotic people?

"This great exposition, the auguration of which we wit-ss to-day, affords most strik-g evidence that our people ıve profited by the accumuted experience of mankind. or thousands of years the story of the human family has been a record of aste. Because all the sources of food, fuel, cloth-g and other forms of comfort, luxury and wealth ıve appeared to be inexhaustible, men have sinned gainst God and the race by the wanton destruction the world's resources. It is only within the pres-ıt generation that men have shown any serious clination to look down the vista of time and take ıought of the happiness and welfare of the billions et unborn. This new idea springs from the wisdom of statesmanship and the spirit of Christianity. The crude conception of the untutored savage, that man lives for himself alone, has broadened into the splendid conviction that man lives for all contemporary mortals, and for all who may hereafter tread this terrestrial ball. This is the keynote to conservation."

The main building of the exposition contains many commercial exhibits, but also many which are purely educational. Among these latter are health exhibits made by the Educational Exhibit Company of Providence, R. I., by the Rockefeller Hookworm Institute, by the State of Tennessee Pure Food and Drug Department, and the American Red Cross Society. One of the great Middle Western manufacturing concerns has placed an industrial hygiene exhibit, and in connection with this lectures on the subject are given each day. It is in the Land Building that the main point of interest of the exhibition centers. Here thousands of dollars have been lavished in the preparation of exhibits teaching the lesson of conservation of forests, soil, and water power. The educational department occupies large space in this building, showing everything from exhibits of natural resources to models and working diagrams of good roads.

The Southern States building is one of the largest of the new exposition structures. Here the sixteen Southern States have placed exhibits showing the progress of the New South. In the special structure devoted to minerals a model mine has been arranged, and this, together with a wonderful display of mineral ores and of the famous Tennessee marble, attracts continuous attention.

The colored visitors find that they have an integral part in the exposition when they reach the building which is devoted entirely to their interests. This building may well be called a triumph for the negro race in the Southern Appalachian region. It very truly represents the progress, commercial, industrial, professional and domestic, of the negro people. The negro educational institutions are particularly well represented, and the work of their students along industrial and artistic lines is astounding to many of the visitors.

The human side of the conservation problem is not represented entirely by those exhibits connected with the prevention of disease and the teaching of hygiene. One building making less pretension than some of the others is, nevertheless, unrivaled in popularity, for it is the Child Welfare Building. Here, three floors were filled with exhibits designed to teach the conservation of the life and health of children. Almost every display was prepared by experts, and the whole building is under the direction of a committee of which Miss Julia C. Lathrop, chief of the Federal Children's Bureau, is chairman.

The exposition will continue throughout the entire month of September.

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THE MAIN BUILDING OF THE NATIONAL CONSERVATION EXPOSITION AT KNOXVILLE, TENN.

THE HEART OF A BOY

BY L. F. TEMPLETON

A Story Complete in This Issue

JERRY THOMSON, one beautiful morning in early spring, sat in the schoolroom with his ragged geography lying open on the desk before him. The schoolhouse stood on the summit of a hill, and there were no buildings on he opposite side of the street to obstruct the view f a wide, rolling stretch of country that lay to the outh. Through an open window Jerry could see reat splashes of various shades of green that narked fields of sprouting grain; cattle and horses vere grazing on the young, tender grass in the pasures; big red barns added dull spots of color, and ear them were small groves of shade trees and ragrant orchards, in which white farmhouses were heltered. It was such a clear day he could count en windmills and look off for miles to the fringe of voods that bordered the river.

The lesson was about the very section of the Jnited States in which he lived; but the idea of ssociating this valley of delight, filled with "the ichness of the earth and the fulness thereof," with nything so prosaic as "jography" had never occurred to Jerry. His teacher, a young girl just ut of high school, had but little clearer concepion of the subject; she could not have named corectly many of the grains growing in the fields or the common trees and flowers to be found by the wayside. Modern ideas of practical teaching and training were at this time being successfully tried in city schools, but had not yet found favor in small towns. The young teacher, according to her lights, conscientiously taught the literal text of the elementary schoolbooks of her grade, and the children with the best memories for words received the highest marks in the little booklets they bore home in triumph each month to their parents.

So it was that Jerry, a striking example of the psychologist's essay on "A Certain Blindness in Human Beings," his mind in a state of coma, his eyes turned longingly to the fields, droned listlessly to himself, over and over, the first sentence of the day's lesson:

"Hay, barley, wheat, oats, potatoes and apples are the chief products of these Eastern valleys."

The word apples aroused a little mental activity. He suddenly remembered that he had one in his desk barricaded behind his pencil-case. It was spoil he had taken that morning from his mortal enemy, Dewey Snyder, and was a treasure. It was out of season for apples, but Dewey's thrifty mother had a way of keeping them by putting them down in sawdust in a cool, dark cellar, and now that there was a veritable apple famine, Dewey aggravated his fellows, and especially Jerry, by bringing one to school every day. Jerry had succeeded in taking it from him this morning, but knew from various signs and signals he took great pains to ignore, that hostilities were only temporarily suspended, and he resolved, like the thrifty little New Englander that he was, to take advantage of the enforced peace by putting the apple where its possession could no longer be a matter of controversy.

He propped his geography upright on the desk in front of him and drew the apple cautiously from the desk, bending down and nosing it affectionately. His teacher was hearing the B class in spelling. With one swift glance to assure himself that she was giving the textbook in her hand her undivided attention, his teeth met in a big, juicy bite.

Squabbling wildcats! What a noise he made!

Frightened, he thrust the apple back into its hiding-place; in his haste he hit his elbow sharply against the desk, sending the carefully balanced geography to the floor with a resounding bang. The nervous shock sent the bite of apple into his throat, and for one awful moment he sat facing his teacher, choking desperately, his face purple and his eyes starting from his head. Mary Coole dropped her spelling-book and hurried to him; she was dreadfully frightened, for she thought, from the looks of the boy, that he was going into convulsions.

"He'th just swallowed a apple," lisped little Hazel Green, who, unknown to Jerry, had been watching him enviously from her seat across the aisle.

Mary grasped the situation, and as quickly grasped the boy. She was an athletic young woman, and she turned him over the desk and pounded him so vigorously on the back that he broke into gurgling, gasping coughs, and the offending piece of apple was quickly dislodged and flew out on the floor.

"Now," she said, as she straightened him up with a jerk, "you can take what is left of the apple to my desk and show the children just how big a bite you are capable of taking."

For five interminable minutes poor Jerry, red and perspiring, stood on the platform grinning sheepishly at his laughing, jeering schoolmates, while all work was suspended, holding up the fraction of an apple. When at last he was allowed to go to his seat and hide again behind his sheltering geography, he found partial relief for his outraged feelings in writing a fiery challenge to mortal combat to the intolerable Dewey, whose insulting giggle he had heard above all the others. When written, he folded it small and dropped it carelessly on the floor, covered it with his foot, and pushed it back to the boy behind him, who, in like manner, sent it on its way. This done, he composed himself again to the monotony of

"Hay, barley, wheat, oats, potatoes and apples are the chief products of these—"

Whiz! A paper-ball struck him behind the ear. It was Dewey's contemptuous answer to his challenge. Another struck home. He turned wrathfully about in his seat just in time to catch the third directly between the eyes. Infuriated to the point of blindness to exposure, he picked up the three dirty wads from the floor, rose to his feet, and pelted his tormentor.

"Jerry Thomson!"

The teacher's face was white. She stood still, gazing at him in indignant amazement for a moment; then she said:

"Jerry, you are simply incorrigible! Stay after school to-night; I certainly must punish you!"

At noon Jerry lingered behind the crowd of hurrying, noisy children and made his way through the side lanes toward home. The sun was hot and beat upon him, and the cinders hurt his feet; he

Continued on page 853

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The World Upside Down

THE questions of rightside up and upside down are always relative. One of the amusing attractions at a seaside resort, some years ago, was a boat swing, which seemed to turn its occupants completely upside down, and bring them around again rightside up, safe and sound. As a matter of fact it was the room in which the swing hung that turned about. Although it seemed to be furnished in the ordinary way, everything in the room was screwed fast, so that when it was upside down, piano, table, books, chairs and everything behaved decorously. It was a most singular sensation to be apparently sitting on the ceiling, like a fly, beholding these commonplace household matters from such a unique point of view.

The other day M. Pegoud, the French aviator, flew upside down for a considerable distance, and repeated his performance the day following. His feat is hailed as marking a new epoch in aviation, having demonstrated that capsizing, which is the worst the wind can do to an aeroplane, is not necessarily a serious accident. But one is weirdly fascinated at the thought of riding along head downward far above the earth's surface. If we can imagine the aviator to have thus altered his position without being conscious of it we know that the world would appear to have suddenly found a new place. A moment ago it was under his feet; now it is far above his head. The sun is beneath him. All the laws of gravity have become changed. Some giant has turned the universe upside down.

There were a few men some centuries ago who were accused of doing this very thing. Two travelers entered Thessalonica and were soon greeted with the hostile cry: "These that have turned the world upside down are come hither also." This sounded like most extravagant language, but it was nearly true. At least these men were helping to start a movement which is turning the world upside down. New visions, new values, new attractions, new motives, come into life when one has found the Saviour whom Paul and Silas announced.

When one has seen him another law of gravitation comes into play, drawing the soul toward the skies. The blue of heaven seems of greater worth than the gold of earth's mines; the stars become the flowers in the fields where lie the pathways of his thought. He is interested in the world, but it is only one item of his interest. His native land, to which he will return, in which his abiding house is being built, and where his citizenship still holds, is heaven. His interest in the people of earth is to get them to go with him on his journey back to the Homeland, to urge them to win the gold of that land and to set up habitations there that can never perish.

Spiritual Lethargy

MULTITUDES there are who have become so accustomed to resisting all the ordinary influences of the Gospel that the calls to repentance come to them now like familiar sounds that reach us in our sleep, without breaking our slumbers. On a quiet country road there was an old turnpikeman, whose habit was to shut his gate at night and take his nap. One dark, wet midnight a traveler knocked at his door, calling, "Gate! Gate!" "Coming!" replied the voice of the old man; but there was no movement within. The knock was repeated, and once more the voice answered, "Coming!" This went on for some time, till at length the traveler grew angry, and jumping off his horse, flung open the door and demanded of the old gatekeeper why he cried "Coming" for twenty minutes and never came. "Why," said the old man, in a drowsy tone, rubbing his eyes, "I ask your pardon. I was asleep. I get so used to having them knock that I answer 'Coming' in my sleep, and take no more notice about it."

So the habitual hearer of the Gospel sinks into a lethargy of soul which, it seems, can only be broken if it please God to bring to bear upon it some unusual and mighty moral power. There are thousands in our churches who sit under Gospel teaching year in and year out, and yet keep their hearts sealed against the message of love and forgiveness; their ears are closed to all warnings; their eyes shut, preferring darkness to the light of truth. So their lives glide on in unruffled indifference until by some sudden visitation of sorrow or misfortune or suffering they are rudely awakened and realize their need of help. It was said once by a famous master of a talented artist that the latter could not become truly great "until his heart had been broken" —he could not portray that which he had never felt. So with the placid and indifferent who are never aroused to their real need of God's forgiveness and solace and comfort until they are overtaken by suffering. Passing through the fire is to them the trial that opens up the way to the Christian life.

Palestine and the Jews

ONE cannot read even the meager cabled outlines of the proceedings of the Zionist Congress at Vienna without being impressed with the conviction that we are living in history-making times. Seven thousand delegates from almost every country, including America, and representing 120,000 members of the widespread Zionist organization, give a measurable idea of the growth of a movement which, a few years ago, was derided even by the Jews themselves. Although the Zionists have a full treasury, they are willing to make progress slowly along conservative lines, trusting to future developments to open the way to more ambitious projects. Indeed, Max Nordau, who has been regarded as one of the leaders of Zionism, has accused the present chiefs of the movement of abandoning the policy of Dr. Herzl, the founder, who proclaimed the one great aim and object to be the re-establishment of the Jews in their ancient homeland. That this is the hope and prayer of every true member of the race we can readily believe, but it may still be far from realization. Meanwhile, such projects as the establishment of a Jewish university in Palestine and the promotion of colonization there on a large scale are to be pushed vigorously.

Our Task in the Philippines

THERE is an impression abroad that the administration, by its change of governor-generals in the Philippines, contemplates a new policy in these islands. When we took them over as one of the results of our war with Spain, we found the seven millions of natives, with comparatively few exceptions, illiterate and semi-civilized. This was during President McKinley's administration, and it was decided by this government that an experiment at educating, training and civilizing the Filipinos should be undertaken, with the purpose of making them capable of self-government and ultimately worthy of independence. That splendid work has been done in this line we are assured from many reliable sources. They have proved apt pupils in the schools, in industrial training, and in agricultural work, and a very considerable proportion of the natives have risen to an intelligent appreciat of the problems of local government in which t are privileged to share. All this and more been accomplished under American tutelage, the results are excellent. Our pledge of honor uplift the Filipinos and equip them for indep dence, while faithfully kept thus far, is yet a l way from being redeemed. To give them any ferent impression now, or to lead them to concl that a shorter cut could be found to independer would be one of the worst misfortunes that could fall them. It would afford unwise encouragem to an element whose activities in behalf of pren ture independence would be distinctly antagonis to the purpose of this nation, and would result embarrassments not easily overcome. Further, would be an injustice to the Filipinos themselv Having set our hands to the plow, let us go on the end of the furrow. We are under a solemn ol gation to do this, and there is no honorable way of it.

The Dance of Death

OUT of the tangle of horror, grief and rage the last New Haven Railroad wreck there com one definite constructive idea which the public mu hold fast and turn into permanent results. This that the day of wooden passenger coaches h passed and that hereafter it shall be a crime employ them. Immediately after the wreck t agitation was begun to draft and pass such a bi and many members of Congress express themselv as favoring it.

While this single reform will probably be co summated as the practical result of this last s accident, it by no means covers the entire groun There has been grievous fault somewhere and t Federal Commission now conducting the investig tion should be thorough and altogether unsparin in its investigations and reports. One radic reader of the New York *Tribune* sends a commun cation to that paper in which the suggestion made: "Is it not about time that the Interstate Com merce Commission took over the operations of th railroad to save the lives of the people?" Such radical suggestion as this will, of course, not b seriously considered during the present agitation but the time has certainly come when the publi must and will demand from transportation corpora tions more adequate protection for those who trave Not only the traveling public on the railways then selves, but those traveling along the highways mus be protected from slaughter. The toll of lives take by death at the grade crossings throughout th country is appalling. The total abolition of grad crossings must soon follow the abolition of th wooden cars. People are infuriated beyond restrain at the reckless sacrifice of human life in the effort of the transportation corporations to grow rich.

General Notes

—HEAVY LOSS OF property, crops and cattle was reported as the result of a furious storm which swept the coast of North Carolina on September 3 and 4. Reports which were not yet verified when this issue of THE CHRISTIAN HERALD went to press stated that five hundred persons had been swept to death on Ocracoke Island, in Pamlico Sound.

—THE SITUATION in Mexico brightens. Washington hears that General Huerta has announced that he will not be a candidate for the presidency. Although the news is not official, it is believed that it will lead to a definite understanding. Meanwhile, the peace parleys between ex-Governor Lind and Chargé d'Affaires O'Shaughnessy on the one side and the Mexican officials on the other have been renewed. There are hopes looking to an armistice as a possibility in the near future.

—A NOVEL SUFFRAGE strike is reported from Wisconsin, the cause of which seems to be the refusal of the State Board of Arbitration to allow the woman suffrage officials the privilege of a booth at the State Fair. Now the ladies, in retaliation, have not only proclaimed their purpose not to attend the fair, but have resolved to signalize the occasion by striking against the performance of a number of household duties involving the laundry, the kitchen, the family darning and the general care of things. Only by prompt and conciliatory activity can the State Board avert the threatened disaster.

—READING THE announcement, made by the Theosophists at a recent gathering in Chicago, of their expectation of "a new Messiah," who is to appear "at the proper time and direct the destinies of the race, as Christ did centuries ago," we are reminded of the warning which Jesus gave to his followers that there would come a time when "false Christs and false prophets" should arise, with power to do such signs and wonders as to deceive if possible even the elect. The Theosophists, however, are so much in earnest over their discovery of a new race or type of Aryan stock—the product, as they claim, of reincarnation—that they have three young men in training as candidates for human representatives of the Messiah, no claim being made of divinity.

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Tubes Under Harlem River

.OUR steel tubes each 220 feet long and 19 feet in diameter, all riveted side by side and weighing 725 tons, were sunk to the bottom of the Harlem River the other day to form of the new Lexington Avenue subway in New City. The bed of the Harlem at that point is nud, which would have made tunneling by the boring process difficult. Therefore the engi- determined to build the tunnels on the sur- nd sink them into place. The section lowered he first of five which are to form four tubes, 1,080 feet in length, and through them will ocal and express trains of the new subway. t the tubes was built a huge wooden case, was to serve as the vessel to float them to destination. This box containing the tubes aunched into the river and was towed by a tugs for two hours down the stream to its r place. Four masts or staffs were built on asing, and by these the engineers were able to n the casing and tubes immediately over the trench that had been dredged in the bottom of iver. When all was ready water was let into asing or vessel, and from that into each of the tubes, the ends of which een stopped with bulkheads removed later. On top of ubes had been built tempo- air tanks connecting with ubes to maintain and regu- their bouyancy. The great sank slowly and evenly, process requiring three s. When the tubes were to the trench, fifty-five below low tide, the engi- s announced that they were heir proper position. The section will be lowered and ected with this section, and n the four tubes are com- ed, the wooden casing about n will be filled with cement ake their position firm, the er will be pumped out, and tubes will be ready for lay- of tracks. These tubes un- the Harlem River are a part he addition to the New York subway system, involving extension of scores of miles racks at an expense of many es of millions of dollars. new system is pronounced a erb piece of engineering, and add greatly in the solution the rapid transit problem of ity growing in leaps and nds. The children of Israel to the other side of the river dan with only a little more a miracle than the people of w York get to the other side the Harlem, the East or the Hudson Rivers by marvels of modern invention.

nd the priests that bare the ark of the covenant of the Lord d firm on dry ground in the midst of Jordan, and all the elites passed over on dry ground, until all the people were ed clean over Jordan. (Joshua 3: 17.)

Infected Dogs Spread Tuberculosis

HE cat has been severely blamed for carrying diseases, especially tuberculosis, and now the is being condemned for carrying the great ite plague. Professor Cadiot, of the veterinary ool of Alfort, has just made to the National ademy of Medicine the alarming report that ere are at least twelve thousand dogs in Paris ne which are affected with tuberculosis, and are reading the infection to the people. The peril to children is especially great because of their habit petting the infected animals, taking them in eir arms, and even allowing them to lick their ces. That dogs are especially subject to infec- n is shown by the fact noted by Professor Cadiot at tuberculosis is five hundred times more fre- ent among dogs than among horses, and cats are parently not far behind dogs in their liability to is disease. These animals contract the disease om human sources, usually through the digestive act. Dogs and cats devour all sorts of sub- ances, and it has been observed that the pets of nsumptives almost invariably are affected by tuberculosis. If Professor Cadiot's contention be true, there is danger from the dogs in all cities in this country as well as in Paris, and there should be immediate legal protection against such perils from dogs and cats. The Jews were hard on the dogs, and counted them a type of the worst people.

Beware of dogs, beware of evil workers. (Phil. 3: 2.)

Popular Composer Dead

MICHAEL MAYBRICK, one of Great Britain's popular musical composers, died in Buxton recently. Under the name of "Stephen Adams" he wrote some of the most popular songs of twenty years or so ago. He was a native of Liverpool, but had lived many years of late in the Isle of Wight, where he devoted himself to municipal politics, serving five terms as mayor of Pyde. Some of his best known songs were "The Holy City," "The Star of Bethlehem," "Nancy Lee," "A Warrior Bold," "The Blue Alsatian Mountains," and "The Midshipmite." Mr. Maybrick was the younger brother of James Maybrick, whose wife was sentenced to death at the Liverpool Assizes in 1889 on a charge of poisoning him with arsenic, which sentence was commuted to imprisonment for life, but who, after sixteen years of imprisonment, was released. At the time of the conviction, Michael took the two children of his brother, and their mother never saw them afterward. No one who has ever heard or taken part in the singing of "The Holy City" can fail to be grateful for the genius and consecrated service of its author, nor to feel that a personal friend has gone in his death. From the very beginning songs have formed a very important part in the services of the Lord's house. Nehemiah thus refers to the temple choir which he organized for the restored service:

And the singers sang loud, with Jezrahiah their overseer. (Neh. 12: 42.)

SINKING THE SUBWAY TUBES IN THE HARLEM RIVER

Large Eggs in China

A MOVEMENT to improve the size of hens' eggs in America has been initiated by Consul A. A. Williamson of Antung, China. In his report to the Department of Commerce, he says the Chinese eggs are much larger than ours, and urges the introduction of special breeds of good layers into this country. Seven eggs to the pound is the highest American average. Mr. Williamson avers that he knows of a hen in South Manchuria that lays eggs that weigh four ounces, so that only four of them would be necessary to the pound. Two persons would get a fairly good breakfast out of a single egg. These large eggs are laid by hens whose owners do not claim that they are high bred. They are fed on corn and kept in an ordinary enclosure. They do not lay a four-ounce egg every day, but the one mentioned especially lays the large egg every third day. Many ordinary hens that find their own food lay eggs that average six to the pound. Mr. Williamson tells the department that with importation and special breeding the American hen can greatly improve her product and rival the world. The hen has a long history of benevolent service in producing eggs as an article of food. Christ thus refers to them:

Or if he shall ask an egg, will he offer him a scorpion? (Luke 11: 12.)

Finds Child Supposed Buried

ONE of the most cruel pieces of deception ever practiced upon a mother was that just revealed in the deathbed confession of a nurse in a hospital at Mauch Chunk, Pa. Mrs. Beatrice Gaddis, of Bridgeton, N. J., lost her husband by an explosion. Soon after she was taken to the hospital, where a babe was born. About the same time a wealthy woman from Philadelphia also gave birth to a babe which died in the same hospital. The nurse for both women told Mrs. Gaddis the fearful falsehood that it was her baby who had died, and then took her live child and gave it to the woman whose child had died. So in addition to the awful sorrow at the death of her husband, she had that of the death of her baby. She was allowed in the diabolical deceit to bury the other woman's baby as her own. That was four years ago, and Mrs. Gaddis did not know of the fraud till the other day when the fact was confessed on the deathbed. The excuse given by the nurse was that Mrs. Gaddis had four other children, and the Philadelphia woman had none. But she did well to confess and ask for forgiveness before going out into eternity with such a cruel sin upon her soul. The Philadelphia woman pleaded so hard with Mrs. Gaddis that she was permitted to keep the child. The feelings of the mother were similar to those in the parable:

For this my son was dead, and is alive again; he was lost, and is found. (Luke 15: 24.)

A Swimming Champion

ALFRED BROWN, commodore of the Flushing Bay Division of the American Life-saving Society, and America's champion long-distance swimmer, succeeded in reaching Sandy Hook the other day after a thirteen-hour swim from the Battery in New York City, covering a distance of twenty-five miles. He had undertaken the task three times before and had failed. He is the only person who ever accomplished the feat, although it has been tried many times in past years. The one coming nearest to it was Harry Elionsky, who recently came within a half mile of the goal. Having passed Romer Shoals, Brown had everything against him, having to swim across the tide toward the Hook. In the last two hours he struck the tide ebbing from the Shrewsbury River, and it looked as though he would be swept out of his course. It took him two hours to make the last two miles. He landed at Battery Gunnison, about three-quarters of a mile from the point of the Hook. Every long-distance swimmer who has attempted the swim—Durburrow, Elionsky, Captain Webb and Rademacker—has quit when the tide turned. Not so Brown. He held out until the tide turned his way again, and then won. He was exceedingly fortunate in escaping the sharks that were seen in his path that day. One of these, twelve feet long, was hooked by a crew of the yacht *Ventura*, fishing for bluefish, on the same day in the very vicinity through which Brown passed in his swim. Brown's dogged persistence in his feat is that which Christ said was necessary to salvation:

He that endureth to the end shall be saved. (Matt. 10: 22.)

MISSIONARY TRAGEDIES AND TRIUMPHS*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

IT WOULD be very appropriate for Sunday schools all over the world to devote this quarterly review to a study of missions, for during this quarter the World's Sunday School Convention at Zürich has for eight wonderful days reviewed Sunday school missionary work in all missionary lands, under the inspiring banner, "The Sunday School and the Great Commission." The reports published in THE CHRISTIAN HERALD and in other papers will furnish rich material for such a missionary review. The investigation of missionary fields had been entrusted three years in advance to five great "Commissions," which were also to plan how Sunday schools could reinforce missions all over the world, and report at the Zürich convention. One of these commissions, as THE CHRISTIAN HERALD'S staff correspondence from the convention has told, investigated South Africa; another Latin America, from Mexico to Cape Horn; another Europe, especially the Roman Catholic countries; another India; another Eastern Asia, including China, Japan, Korea and the Philippines; another Mohammedanism wherever found. As it will be impossible in the half hour of lesson study to consider effectively more than one of these reports, we will take the one to which recent wars in Tripoli and the Balkans have given the freshest and most dramatic interest, missionary work for Mohammedans, which we heard presented both at Zürich and Aberdeen by Dr. Zwemer. Some of the facts we have already reported will have to be stated again to make the picture complete, but they are well worth repeating, and repetition is one of the most important principles of teaching. Mohammedanism was founded centuries after Christ by Mohammed, who put his teachings in a bible he called the Koran, and after converting Arabia to his views, organized his most zealous followers into an army that went out to compel other peoples to accept his beliefs. Thus Mohammedanism was extended into large sections of North Africa and into the Balkans at one end of Europe and Spain at the other. The Turks, a small tribe, were so warlike that they became masters of all Mohammedans, including the Arabians, and Constantinople came to be their capital. The Christian church of Saint Sophia was taken as their chief mosque. They name as great prophets, Abraham, Moses, Christ and Mohammed. In seeking to win Christians, they say complimentary things of Christ. As Dr. Zwemer says: "They betray the Son of man with a kiss." The two best things in their religion are: The doctrine of one God, which was proclaimed at a time when not only the heathen but Oriental Christians also were worshiping many images; and the total abstinence commandment, which is not always fully obeyed, but has done great good, and has made the Mohammedan worshipers more generally sober than the communicants of the so-called Christian churches of what were once Bible lands. These virtues, however, are more than offset by Mohammedanism's base permission of polygamy and its intolerant, persecuting spirit, so that Mohammedans need the missionary Gospel in India no less than Buddhists and Hindus, and in Africa no less than worshipers of hideous idols of wood and stone. There are two hundred millions of Mohammedans in the world scattered from the Philippines to Gibraltar—a great harvest field reaching through many lands. *And it is spreading.* This is the one religion that is itself an aggressive missionary force. Unless we more than match its earnest efforts it will win India and Africa in place of Christianity. Its zeal is seen in the annual pilgrimage of three hundred thousand devotees to Mecca, its birthplace.

But it is not only a great and spreading harvest, it is "white" for ingathering by Christian reapers if only they will "seize the hour." Only a few years ago most of the Moslem people were behind barred doors. In Turkey, in North Africa, in Persia and other lands under Mohammedan governments, missionaries were allowed to win to the Protestant faith Greeks, Nestorians and the like, but the Mohammedan who changed his faith must expect deadly persecution except in lands under Christian governments. But, behold! suddenly wars in Tripoli and in European Turkey not only break down the barred doors in those lands, but almost end Islam's political power in the world. Nine-tenths of the Mohammedans are now under Christian governments. In 1912, six thousand Bibles were purchased in Arabia. Almost everywhere Mohammedans are free to buy and read Christian books and to hear Christian speakers. But they are mistaken who say that because the sword of political power has been stricken from the Moslem's hand, Mohammedanism is conquered. It may become even stronger in aggressive missionary work when it no longer dangles a sword running as a herald. In Cairo, it has a great publishing house, one of the greatest in the world. Every injustice of a so-called "Christian nation"—and there are many—helps the Mohammedan advocate to discredit Christianity with those who have never seen it enthroned in justice and altruism.

Henry Martyn said: "Let me burn out for God." Dr. Zwemer, quoting that, gives a unique exposition of Christ's warning that we put not our candle under a "bushel" or a "bed." The bushel, he says, from Shanghai to Chicago is the symbol of business, and the bed the sympol of ease. We must not allow our life force to be burned out by idleness or by selfish activities, but lift it up to light the world. It is not alone individuals but whole churches that need to lift their light from under the bed of ease or the bushel of business. In Boston, England, we saw an old church of the thirteenth century, that is one of the sort that no doubt suggested the writing of the hymn, "Lead, kindly light, amid the encircling gloom," for in its steeple, three hundred feet high, in what is called "the lantern," they used to light a fire at night to make the church serve as a lighthouse for ships at sea and for travelers overtaken by darkness on the far-stretching, lonely moor. Every church is bound to "lead" to God by its "kindly light." Not only those near at hand in its own parish, its own city, its own country, but also lost ones at the ends of the earth and in the islands of the sea. It has been suggested that each church or Sunday school raising money for foreign missions, or for all mission work as much as for parish expenses, shall be put on a "missionary honor roll." No other church or Sunday school can fairly be considered to have lifted its God-given light above the "bushel" or the "bed." Here it is appropriate to quote Dr. W. R. Richards on the unselfishness of missionary work. He said: "I think that never are the tones of the Master himself heard in a Christian congregation more clearly than in the missionary appeal." The strength of it to him lay in the fact that it was an appeal to pure unselfishness in that it looked to work for men and women whom we had never seen, and who could do nothing to recompense us. To plead this cause was, accordingly, to open to the Christian mind in its fullest and most unclouded glory the divine unselfishness of the Incarnation itself.

As a good recent example of the spirit of missions, let me record how Miss Annie Montgomery, who became greatly interested in Korea, but was sent as a missionary to Persia, enlisted the sympathies of Christian Persian women for Korea and secured contributions from them sufficient to pay the American Bible Society for the first edition of the Gospels in Korean.

Rev. George Schwab, writing from Metet, West Africa, says that on a recent itinerating trip he found twenty-two boys of the mission school who had volunteered to do evangelistic work during the vacation, going from place to place, taking neither money nor price, but trusting in God to provide for their needs. They had been sent out two and two, after the fashion of the seventy, to eleven districts. But Mr. Schwab adds that he almost regretted their having gone, for their return has brought more prayers that must be unheeded: "When are you going to send some one to take away our shame?" "Father, when are you going to tell us the things of God?" "Where is the man of God you must send us?" "We must have some one for us to show us the way!" "Just two words, and then go on!" And always the answer has to go back, "None to send! None to send!"

The help afforded by these schoolboys is a factor in the work. Another missionary who has recently returned from Africa says that it is surprising and pathetic to see the respect and attention the older and influential men pay to these boys who are able to read the Word to them and explain the Gospel.

A young Russian landing at Ellis Island was handed a Testament in his own language; he became converted through reading it and entered a school in Pennsylvania to prepare for the ministry. Very recently news has come from a young Russian who landed here just three years ago and received a New Testament at Ellis Island. While talking with the missionary, his mind was directed to heavenly things. Not long after he was converted and is now studying for the ministry in an Iowa college.

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, September 28, 1913. The Quarterly Review. GOLDEN TEXT: "Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness." Neh. 9: 17.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—THE SUPREME QUESTION at the World's Sunday School Convention at Zürich was, How can the Sunday schools help the foreign missionaries, not alone with money but also with the best methods, to be communicated to their workers by traveling secretaries who are supported by Sunday schools in home churches of all denominations to help all missionaries who desire their expert aid? Such traveling teachers of teachers are eagerly welcomed, especially for the instruction of native workers in "child study" and the best methods of the home churches, so far as they are applicable. The World's Sunday School Association also sends to the missionary Sunday schools, whose funds are meager, Bible pictures, which are eagerly received everywhere. Any one may help in this by mailing such "waste material" to Rev. S. D. Price, Mallers' Building, Chicago, Ill. Miss Emily Huntley, of England, said at Zürich that the unity of missions of all denominations is in the little child. The things that divide men are not fundamental or primitive, but acquired customs and prejudices. Children are everywhere substantially alike and respond in missionary lands as at home to the appeal of the Sunday school. It is "the line of least resistance" everywhere for winning a people to Christ. Sunday schools in mission fields are of the following kinds: 1. Those connected with educational institutions, whose classes meet on Sunday, sometimes in new groups but usually with the same teachers for more spiritual work than is usual on week-days. 2. Those connected with churches, usually taught by missionaries and employed helpers. 3. Those in villages connected with small congregations, usually with only two or three teachers. 4. Disconnected Sunday schools, usually taught by theological students. 5. Sunday schools for Europeans.

—SEND QUESTIONS and suggestions to Rev. W. F. Crafts, 206 Pennsylvania Avenue, S. E., Washington, D. C.

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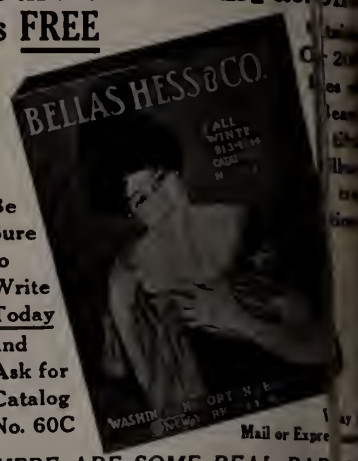

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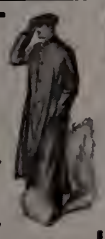

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WHAT SHALL I DO?

BY MARGARET E. SANGSTER, JR.

I RECEIVED a letter from an unknown the other day—a student who has finished two years of college—and the question asked, in a handwriting that showed considerable character, was this: "How is a person to know just what he is going to do in this world—what profession he will excel in? How shall I know, when I choose my life-work, whether it is the right work for me to take up?"

Margaret E. Sangster, Jr.

This is a rather hard question to answer under the circumstances. You see, this mysterious writer is an absolute stranger to me, and so how can I say:

"You should be a doctor. I am sure that profession is the one you are seeking." Or, "I think that you have a talent for singing; have your voice cultivated." The only thing I know is that the person writes a very good letter.

It is a hard thing to decide what one will do with the future, particularly when there are so many discontented people. Who has never heard the tired business man sigh and say: "I have wasted my life. I should have been a doctor—or a minister—or a lawyer." And oh, friends of mine, the poet spoke truly when he said:

> Of all sad words of tongue or pen,
> The saddest are these—*it might have been.*

Some people have their life-work all planned out for them by the Destiny that shapes our lives, and some people—

I was talking to a girl the other day—a tired little clerk in a dry-goods store. I don't know how we happened to get talking, but—quite a great deal can be said while one is waiting for a parcel. The girl (she was not very old) said in perfect English without the tone that some of the girls acquire:

"I get so tired of this store sometimes."

"I don't doubt it," I answered; "I should hate it myself."

"I always wanted to be a teacher," went on the girl. "Even when I was a tiny child I used to put my dolls in a row and spell words at them. And then, just as I was going to enter normal school, father died and I came here. I've been as fortunate as I could be in a store. Some day I hope to have a good position—a buyer or something like that. I won't give up! And yet—"

My parcel came up and I went away. She stood there watching me dreamily behind the counter—the counter that was the tombstone which marked the grave of her dead dreams.

Another girl corresponds with me. She is a district school teacher. She wanted to write—stories and articles—but her work was never accepted. So she has laid away her ambitions and spends her time putting a little sunshine into the dreary lives of some very commonplace kiddies.

Then there are the other people—the ones who do exactly the thing that has always been expected of them. The girl whose mother boasts that at the age of six she wrote a poem about her kitten, and who keeps right on writing poems, nice quiet little things that give the author and a few of her friends great satisfaction. There is the girl who is an artist, who began by making mud pies, and later carves her initials in the hall of fame. And there are so many other cases on the same order.

Do you notice, mysterious friend, that I have not answered your question? I could help you, *perhaps*, if I knew more about you, but at best my help would be very slight. For one must settle the question of a future without the interference of others.

I once knew a boy who came from a family of ministers. His father and his grandfather and his great-grandfather had carried the Word for years—faithful to their vocation—and the family wanted him to follow in their footsteps. But the boy put his foot down—not disrespectfully or discourteously, but very firmly. He said:

"I have only one life to live and I want to live it in my own way. I want to be a doctor. I long to know things about helping the sufferers of the world, and I think that I *can* help them! It seems to me that my way will be following God's will as well as your way!"

Don't you agree with the boy?

There is a little place in the world for everybody, and I firmly believe that every one who strives will find his own place. The niche which he is fitted for may be much smaller than the one expected, and it may be infinitely larger—who knows?

When a girl wants to go abroad to study music, and when her mother suddenly becomes ill, so ill that she cannot go, it may be that God is trying to fit her into her appointed place, and that her appointed place is home. When a girl is suddenly forced into a different atmosphere than that of her sheltered, secluded life, she may be sure that her Master is only strengthening her character preparatory to fitting her into her niche.

There is a society in New York that makes a specialty of getting people suitable positions. The girl who comes to them with ambitions for the stage in her flighty little head is talked to, characterized, and fitted successfully into her place—as a stenographer or a clerk, or a reporter. And the girl or boy who does not know just what to do is told by expert character-readers what the appointed life-work should be.

I think that plan is a splendid one—for the uncertain ones—but I do not want my pen-and-ink friends to be uncertain. I want them to know just what they have talents for, or what they love to do, without being told by an outsider.

Mysterious one, I have not answered your question, have I? The reason is this—I think that you have brains enough, and character enough, and *go* enough to answer it for yourself!

IN ANTICIPATION

I'LL make a feast of joy to-night,
And gladly will my friends invite
To meet Good Cheer and Appetite.

Not a grand table laid by Art,
Nor viands sought in foreign mart;
Home shall supply in every part.

Happy selection of the guest
Makes plain fare equal to the best;
And this shall guide me in my quest.

Nor to the palate be confined;
There will be finer food, designed
To stimulate the heart and mind.

Let wit and humor have full play,
And kindly jest to make us gay,
And even wisdom have her say:

And harmless satire, giving zest—
Though points may prick, no wounds confessed—
As salt, will savor all the rest.

New thoughts from each new thoughts incite:
And, ere the guests have said good-night,
Heart unto heart has given delight.

To-morrow I will live it o'er,
And feel I've had one joy the more,
New riches added to my store.

GEORGE BIRDSEYE.

Taste This

Taste common baked beans—mushy and broken, though not half-baked.

Beans without any sauce, or with sauce that's flat.

Beans that are baked without modern facilities — some of them hard, some cooked all to pieces.

Then This

Then taste Van Camp's — even-sized beans baked in modern steam ovens.

Baked until mellow, yet every bean remains nut-like and whole.

Baked with a sauce made of whole, ripe tomatoes.

Baked by a famous chef. Brought to you with the fresh oven flavor.

Just make this comparison. Then you will realize what it means to insist that you get Van Camp's.

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CLOSING DAYS AT MONT-LAWN

LABOR DAY, September 1, was a red-letter day at Mont-Lawn. Clear, cool weather, with a delightful breeze blowing over the lawns and playgrounds of the Children's Paradise, made the day an enjoyable one for the little guests and the groups of visitors. Superintendent Goering and her staff of assistants had a busy time of it. As is usual on holidays, the children were in high spirits and romped about the lawn in games and frolics until the dinner gong sounded, when they marched into Fort Plenty and partook of a tempting meal.

Visitors from the nearby villages and from New York began to arrive by ten o'clock, and watched the children at their play and in their military marches to the big dining-room. At two P.M. children and guests repaired to the Temple, where over an hour was spent in singing and speech-making. Dr. J. F. Hallimond, superintendent of the Bowery Mission, spoke of the meaning of Labor Day and the dignity of labor. He referred to Dr. Louis Klopsch, founder of the Children's Home, as an illustration of one who did not scorn to labor with his hands as well as with his brain, and who had risen to success from an obscure beginning and through many difficulties. Dr. Ferdinand C. Iglehart made a rousing patriotic speech to the children, which was greatly appreciated by both young folks and adults. He closed with a tribute to the memory of the founder of Mont-Lawn, "who carried in his breast the heart of a boy, and whose best thoughts and best efforts had ever been given in behalf of childhood." Mr. John Auer delighted the children and their guests with two 'cello solos. Rev. Franklin Babbitt, the aged pastor of Christ Church, Nyack, pronounced the benediction at the close of the meeting. The afternoon was spent enjoyably in games and sports on the big lawn, all the children participating under the direction of their teachers. This was the last celebration of the season at our Children's Home. On Saturday, September 6, the last of the children returned to the city.

At a meeting of the Board of Trustees of the Children's Home on September 5, a resolution was adopted extending the thanks of the Board to the North River Ferry Company, which generously gave free transportation in its steamships across the Hudson to the children and teachers of the Home during the season just closed.

The following contributions have been received since our last acknowledgment:

Otis, Chas R	$30 00	Terry, Mrs C A	$3 00
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Shipley, Mrs I	1 00	Wilson, Mrs H R	3 00
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Starkins, Mrs F.	1 50	Berlin Anilline	
Stearns, L C.	3 00	Works	3 00
Steele, Emily F	6 00	Class of '2 of Wad-	
Steiger, Mrs Mary	5 00	leigh High School	4 00
Stover, M R.	1 00	Delta Alpha Soc.	
Stryker, Anna K.	3 00	of the Wood-	
Taylor, Wm P.	5 00	bridge Church.	9 00
N H	1 00	Class No. 7 Hope-	
Friend, Lima, O.	3 00	well Dutch Re-	
A Friend, N Y.	1 00	formed S S.	26 50
"Friends" Kans.	6 00	A Friend, N Y.	1 00
A Friend of the		Strohmeyer, F G	6 00
Children, N Y.	2 00	Strong, Irving E	6 00
A Friend of Chil-		Untermeyer, C S	2 00
dren, N Y.	3 00	Wagner, Jr, Louis	3 00
From a Friend,		Whittle, Mr & Mrs	
Man, Can	3 00	W O	21 00
Friend, N Y City	1 00	Whittlesey, F E.	21 00
A Subscriber, Ind	2 00	Wiebusch, C F.	10 00
An Old Subr, N Y	1 00	Wilds, Percival	6 00
In His Name, N Y	1 00	W & W	21 00
In His Name, N Y	1 00	Friend, Me.	50 00
Barker, Jas W.	21 00	A Friend	1 00
Barker, Mrs S E.	21 00	A Friend, Fred-	
Bass, Annie F.	3 00	erick, Md	21 00
Bogle, F G.	25 00	A Friend, Norris-	
Bogle, Mr & Mrs		town, Pa.	21 00
H A	25 00	In His Name,	
Brinckerhoff, Mrs		Newark, N J.	21 00
C A	21 00	In the Name of	
Cassity, Mrs M		Mary A Becker	21 00
A C	3 00	In memory of Jas	
Chadwick, Jas E.	21 00	B & Margaret	
Clarke, Madge S.	21 00	L Campbell	21 00
Collins, Miss L.	21 00	In memory of J R	
Collins, Miss S.	21 00	Edge	21 00
Dernell, H F.	21 00	In memory of	
Doan, Mrs E M.	3 00	Sara Wooten.	21 00
Farber, Miss S J.	21 00	In memory of	
Fetzer, Frank	5 00	H D Richards.	500 00
Fitzwater, Mr &		In memory of	
Mrs J C	21 00	R & A Marshall	21 00
Ireland, Mrs E B	1 00	In memory of	
Lyons, Wm	21 00	E S Wallace.	21 00
MacKellar, Mrs		In memory of	
Geo M	5 00	Mrs E B Strong	21 00
Madsen, M P.	5 00	Jr C E Society of	
Mrs Martin and		Trinity Luth-	
Class	3 00	eran Church	6 00
Merrill, Mrs	3 00	Loyal Daughters	
Penfold, E	25 00	of M E Church,	
Miller, E W.	21 00	Kane, Ill.	21 00
Porter, Harold G.	21 00	Agamon Class, 1st	
Richards, H W.	21 00	Bapt. Ch., Syra-	
		cuse, N Y	21 00

Among the Workers

—MRS. J. D. MAIN, of Hagerstown, Md., has taught in Sabbath schools for fifty-nine years, beginning at the age of eighteen. She writes: "I am now seventy-seven, and am still teaching a class of thirty young married ladies. One or two of my family have been subscribers to THE CHRISTIAN HERALD for nearly twenty years, and what a comfort and blessing it has been!"

—MRS. LUCY RIDER MEYER, of the Chicago Training School for Missions, writes to THE CHRISTIAN HERALD a touching description of conditions among the consumptives in Arizona. She says: "There are three deaconesses in Phoenix doing all they can. We need twenty nurses instead of one! We need a hospital. We have the ground, but the project halts for lack of money. Ten thousand dollars would be sufficient."

—A TELEGRAM TO THE CHRISTIAN HERALD from Miss Emma Wilson, superintendent of the Mayesville Institute for colored young people, brings the news that on the night of August 27, the main building, containing the classrooms, assembly room and boys' dormitory, was completely destroyed by fire. This disaster will temporarily disable the institute, but the leaders in the work are already looking forward hopefully to rebuilding with the assistance of friends.

—THE MOODY BIBLE INSTITUTE of Chicago is broadening its work this fall along two important lines, the preparation of Sunday school experts, and women workers for women and children. To meet the needs of the first class it is establishing chairs of pedagogy, psychology and Sunday school history, management and methods, by means of which young men and women may be qualified for any department of such service from that of teacher in a local school to a State or county organizer.

—THE FOLLOWING interesting letter comes from Miss Susan E. Haswell, missionary at Ahlore, Burma, India: "You will be interested to learn that one of the boys whom I received in 1909 through the help of THE CHRISTIAN HERALD has been baptized on profession of his faith in Christ. This makes the second one of that group of boys who has joined the Baptist Church, while a third has united with the Church of England, and a fourth has come before our Karen Baptist Church to ask for baptism. E Lhah, the first boy named, is not an orphan, but is from a poor heathen family. His father is Chinese and the mother Pwo-Karen. The boy is an exceptionally bright, refined boy. His father consented to his baptism, but the mother utterly refused to allow it. He was very happy in feeling that he had confessed Christ; but when his mother learned what he had done—I think he himself wrote to his parents—she had a letter written to him forbidding him ever to come under the roof of his father's house again. She told him that henceforth he was dead to her and she was calling the Buddhist priests together and going to have a funeral service to mourn for his death. E Lhah speaks Chinese, Burmese and Karen and is rapidly acquiring English as well. I intend, God willing, to let him go on as far as he can in Burma and then have him taught in some Bible school and then send him forth whithersoever the Lord may call him to preach Christ."

The big, new Standard Mail Order Building, occupied exclusively by us.

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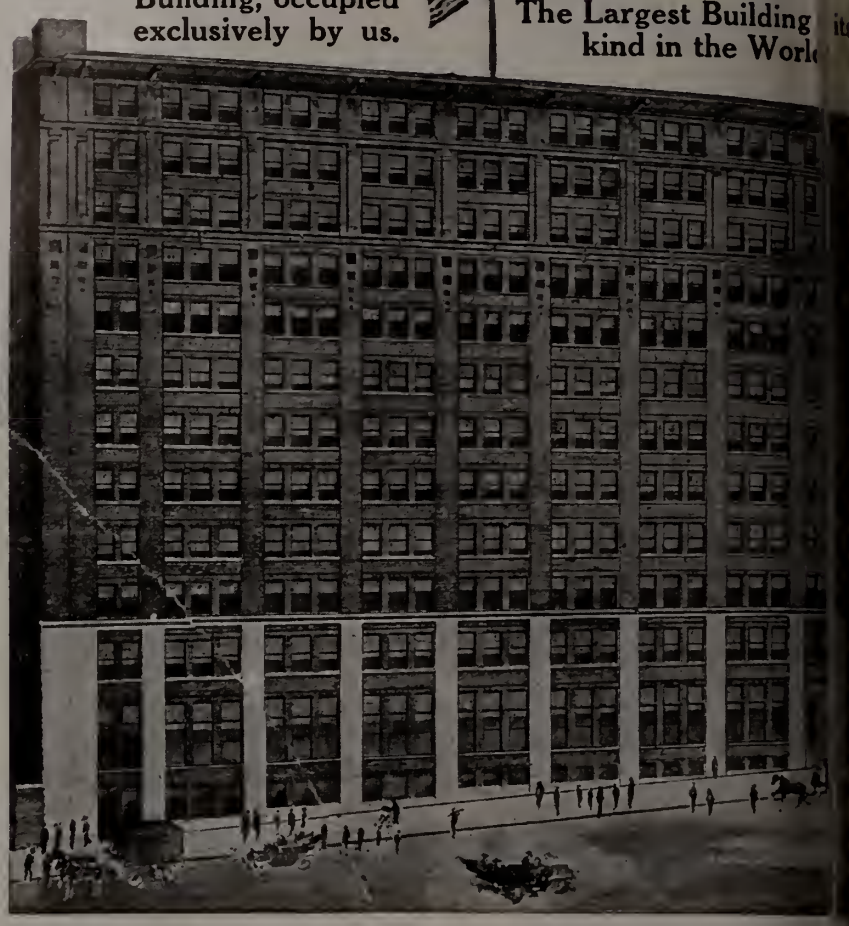

An Anniversary and An Appreciation

JUST four years ago the Standard Mail Order Company placed its first advertisement in the "Christian Herald," a single column about seven inches deep, that cost us $100.00. Since then our advertising in the "Christian Herald" has amounted to over $25,000.00.

This week's message to the readers of "Christian Herald" is an expression of our appreciation of the loyal support and encouragement they have accorded us during these four years. This announcement also marks an important milestone in our growth, for we have just established ourselves in our big new building in Fifty-fifth Street, west of Ninth Avenue, New York City.

When in 1909 we placed our first advertisement in "Christian Herald," we occupied a small loft, about 4,000 sq. ft., in Wooster Street. Our gross business this first year amounted to only a few thousand dollars.

But we had settled upon certain honest business policies and determined to follow them, whatever the outcome.

In the first place, "SATISFACTION TO THE CUSTOMER" was to be the keystone of our institution. We were never to permit a moment's question in any customer's mind as to our *willingness* to "make good," nor as to our ability to do so, and we saw to it that there never was any deviation from this policy.

In the second place, we realized that much of our success would lie in the hands of our employees—the men and women who were to make our efforts a success or failure. Honest, conscientious, painstaking workmanship never came out of a place where the seed of discontent was sown. We strove to win the loyalty and enthusiastic co-operation of every man and woman in our employ so that they might be happy here and find real pleasure in their work.

We have accomplished this through the cultivation of comradeship throughout our entire house, and we've tried to teach each one of our two thousand employees to be helpful to the others. An efficiently organized "Mutual Aid Society," illustrated travel-lectures, entertainments in the winter and picnics in the summer, shared by every one from president to humblest apprentice—all have contributed to create a spirit of loyalty to which we are frank to attribute a generous degree of the success attained by this business.

And what is the evidence of this success?

In four years, that first year's sales of a few thousand dollars has grown to a business of many million dollars annually—and now, with the possible exception of one very long established house, we sell more women's and children's garments than any mail order or retail store in America.

The single 4,000 ft. loft in Wooster Street has expanded into a thirteen-story, modern fireproof building, almost an acre to the floor, the largest plant in the world devoted exclusively to the selling of women's and children's clothing by mail.

Such wonderful growth as this can be established upon two and only two foundation-stones—the determination to sell good merchandise at the lowest possible price, and the giving of *unfailing satisfaction* to each and every purchaser.

Upon this anniversary, therefore, we wish to take this opportunity of saying to the "Christian Herald" readers, who have helped to make this growth possible, that the policies that have governed this business in the past will see no relaxation under the tremendous expansion of our activities; that the merchandise will be kept rigidly at the standard we established, and that, as before, and always, SATISFACTION must be the keynote of every sale.

Standard Mail Order Co.,

If you are not already receiving our Monhly Bargain Bulleti regularly, just send us your name and they will be sent you FRE Our Monthly Bulletins show you New York's latest Styles and ve best Bargains.

MOVEMENT FOR CHURCH UNION

BY H. K. CARROLL, LL.D.

Concluded from preceding issue

E plan for church union, outied in the previous instalent of this article, is not a ry simple plan, but it is not a ple problem with which the on has to deal. One of the ies relates to the negro. The t Episcopal Church has 20 nual conferences with 300,- bers; and the Methodist Prot- nurch has five colored annual ces. The Methodist Episcoch, South, set off, in 1870, its nembers into a separate or- n, the Colored Methodist Epis- urch, which has about 235,000 . Here are almost 550,000 Colthodists, if the three should say nothing of other colored t bodies. What shall be done em? The Colored body has bishops, the colored members Methodist Episcopal Church ng for bishops of their own s is well known, the prevailiment of the Methodist Epis- urch, South, is that the races e separated in church govern- nd the white annual confer- uld not accept the presidency ed bishops; indeed, some af- t this is likewise true of many hite annual conferences of the st Episcopal Church itself. n of union meets this difficulty iding that the negroes shall te a quadrennial conference selves, electing their own bish- administering all their local under its jurisdiction, having ume time representation in the Confernce, which is to have tion of all connectional af- Negro bishops, by this provi- uld hold only negro confer- and there would be actual of the races chiefly in the Gen- nference, where negro repre- es would form a minority. her difficulty which the plan is l to meet is that of differences part to sectional feeling. The st Episcopal Church is twice e as the Methodist Episcopal South. In one great General nce, under majority rule, the es of the two smaller bodies constantly be outvoted. Con- on, however complete, will ss show the uniting lines for o come. How shall the rights two minorities be protected? ly by the expedient of quad- conferences. If the negroes ne, the South might constitute , and the North a third, or a nd a fourth. At first sight the ems to contemplate union by di- with its three or four quadrennferences, which must be sec- n character; but the unifying the General Conference, which es for all connectional inter- Each quadrennial conference nd delegates to it who will con- the first house, and every anonference will send delegates second house. All interests, s and conferences will thus be nted, and an equilibrium of be insured. When bishops are by any of the quadrennial con- s they must be confirmed by t house of the General Conferwhich is the house constituted egates elected by the several nnial conferences.

questions naturally arise: 1. ministers and members of the churches desire union upon a able plan? 2. What are the ages and disadvantages of tion?

ng the second question first, vantages of Methodist unifica- s presented by its advocates in st succinct terms, are these:

fication would remove the evils of di- among which, according to the unani- inion of the joint commissioners, are and waste" and "hurtful competition."

These injure good fellowship, provoke an unholy spirit of contention and rivalry and greatly weaken the moral, spiritual and financial resources of the churches.

2. Unification would restore perfect fellowship, allay friction, remove misunderstanding, take away all occasion for rivalry, and create harmony of feeling, will and purpose.

3. Unification would bring about a most needed and most helpful economy in means and effort. Economy is the ruling idea in the industrial and business world, and it has wrought a revolution in manufacturing and marketing conditions. Economy should be applied to things religious and that right speedily.

4. Unification would multiply denominational energy and efficiency in an amazing degree. The conclusion of the World Missionary Conference was that union in the foreign fields would double the power of the missions. Union of the three Methodist bodies, by removing the causes of weakness and by compacting and harmonizing the elements of strength, would create a body able to accomplish twice as much as the three could accomplish separately.

What are the disadvantages of the proposed unification? Those who are opposed to it do not believe that the sentiment of the three churches is ripe for it. To attempt to bring it about before the churches are fully ready for it is, they think, to court failure. To have a union with considerable portions of each body refusing to coalesce would create more bitterness of feeling than now exists and give rise, perhaps, to divisive property litigation. In the second place, they doubt the wisdom of the proposed plan. It seems to create three or four new divisions in proposing to consolidate the three or four existing divisions. Separate quadrennial conferences mean to them so many sectional organizations with tendencies rather to produce and perpetuate differences and disunion than harmony and union. The plan is practically, they contend, a plan of federation rather than unification.

Moreover, unification on such a large scale is of doubtful expediency, they argue, in view of the risks it involves. What body of men can be wise enough to create or adapt the ecclesiastical machinery necessary to such an immense aggregation? The Methodist system is peculiar. It is a development of a providential character. Piece by piece the machinery was built up as occasion required and experience dictated. Add two millions of members to the three and a half millions of the largest of the three bodies and you have not a simple problem in addition, but an intricate question of adaptation and adjustment of the machinery of government, requiring, doubtless, the introduction of new elements. The polities of the Roman Catholic and Anglican Churches are adapted to any degree of expansion; but those of Methodism, the episcopal as well as the non-episcopal, are not complete and fixed and have yet to be worked out.

Are the ministers and members of the three churches ready for organic union? There is undoubtedly a strong and widely extended sentiment for it as a general proposition. Nothing was said against the appointment of the commission in the General Conference of the Methodist Episcopal Church. One often hears expressions among the ministers and laymen of that body in favor of union. It is not being seriously discussed and probably will not be until the joint commission submits a detailed plan, and whether that is accepted or rejected will largely depend doubtless on its character. That organic union is desirable and even necessary would doubtless be unhesitatingly admitted by the great majority in the North.

In the South the evils of division are more in evidence, but Southern Methodists are generally quite conservative and are not sure that organic union would be best for them. But after all, the spirit of the age,

Continued on next page

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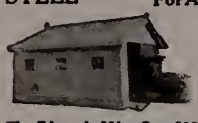

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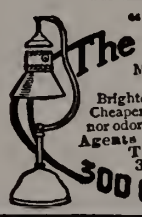

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No More Darns To Hurt Your Feet!

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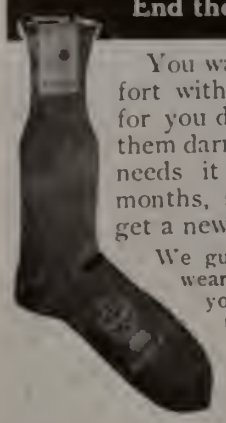

You walk always in comfort with Holeproof Hose, for you don't need to wear them darned. When a pair needs it inside of six months, send it back and get a new pair free.

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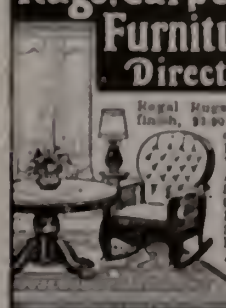

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THE MOVEMENT FOR CHURCH UNION

Continued from preceding page

the pressing problems of greater economy and efficiency and the increasing attenuation of denominational differences will compel the ultimate removal of denominational barriers between these and other similar bodies. Organic union is bound to come. The united church would have 30,000 itinerant ministers, nearly 50,000 churches, and upward of 5,600,000 communicants.

5. The Methodist Protestant Church is also asked in marriage by the Church of the United Brethren in Christ, a somewhat larger body Methodistic in doctrine, principles and usage. The two were in negotiation some years ago with the Congregationalists for consolidation, but the plan did not carry. The Methodist Protestant General Conference of May last unanimously adopted a resolution declaring that "a union of the Methodist Protestant Church and the Church of the United Brethren in Christ is both possible and practical," and authorizing its commission on church union to enter into negotiations with the commission of the last named body. The United Brethren have bishops, while the Methodist Protestants are non-episcopal; but the episcopal feature might be eliminated or modified. Moreover, the latter are not so strenuous in opposition to it as they were formerly.

6. The Free Methodist Church and the American Wesleyan Methodist Church have commissions negotiating for organic union. The former is episcopal, the latter non-episcopal, but this difference is not a serious barrier. The Wesleyans have a general officer who travels from conference to conference, and though he is not called a general superintendent he performs some of the functions of such an officer. In many respects the two bodies are alike. Both earnestly advocate the doctrine of holiness, simplicity in dress and in life and devotion to the peculiarities of Methodism. Their union, of which there is good prospect, would be a splendid measure of economy and increased effectiveness, and would make a body of over 50,000 communicants.

7. The Presbyterian Church, Northern, arranged for a union a few years ago with the Cumberland Presbyterian Church, the result of which was disappointing, about two-thirds of the latter deciding ultimately not to consolidate. Much bitterness of feeling has been manifested and litigation over property interests has been extensive. Last year negotiations for union of the former with the Reformed Church in the United States were begun on a broad and elaborate basis, including the mutual recognition of doctrinal standards and the constitutions and discipline of each, the name of the united body to be selected hereafter. The General Assembly and the General Synod have agreed upon the plan and submitted it to their respective subordinate judicatories for approval or disapproval. The outcome will be awaited with interest. It might be supposed that the Reformed Church in America would be a little nearer the Presbyterian Church; but efforts at consolidation of the two have failed hitherto.

8. Commissions have been appointed by the General Assemblies of the Southern and United Presbyterian Churches to see if these bodies can be successfully consolidated. The former seems to be more strongly drawn toward the united church with which it never had closer relations than to the Northern body from which it was separated.

9. The Evangelical Association and the United Evangelical Church, which were divided more than fifteen years ago, have commissions on reunion and the outlook for the coming together again of these two Methodist bodies of German origin is excellent. There are no essential differences between them—none at all in doctrine, none in the main features of polity, and nothing fundamental in discipline. Both are active, aggressive, evangelical and evangelistic and are growing.

10. The most notable movement for organic union between churches of different denominational groups has been on foot in Canada—nothing less than the consolidation of the Congregational, Methodist and Presbyterian bodies. Organic union had brought together all Presbyterian branches, excepting one or two fragments, into one, and all Methodist branches, with similar exceptions, into one, and nothing more could be done unless these united bodies could themselves be amalgamated. A plan of union was agreed upon looking to a gradual merging of congregations and subordinate judicatories, and it was submitted to presbyteries and conferences and then to church sessions, conferences, etc., and the vote of the communicants. The vote of ministers and office-bearers showed that a large majority were for consolidation; the popular vote for it was not quite so large, though in the Methodist Church it was nearly 85 per cent. In the Presbyterian Church the minority, ministerial and lay, was sufficient to make it inadvisable in the judgment of the General Assembly to proceed further at this time. One presbytery, that of Toronto, gave a majority against the proposal. The plan has, therefore, failed, at least for the present.

11. The Disciples of Christ, a prosperous body which was founded as a protest against sectarian creeds and names, has a commission on Christian union to receive and consider any proposals for organic union. In recent years the denomination has unhappily divided, the more conservative wing forming a separate denomination with upward of 150,000 communicants.

It should be said by way of explanation that it is the very small bodies that make up the majority of denominational divisions in the United States. Just one-half of the 170 denominational titles belong to bodies having less than 10,000 communicants each. Those having 50,000 or more number only 47, while 32 have less than 1,000 each. And the newer divisions are almost wholly among the minute bodies.

Since so much has been said about separations and divisions, it is quite proper to call attention to notable instances of organic union which have occurred in the past: the reunion of the Old and New School Presbyterian bodies in the South when the Southern Presbyterian Church was organized; the coming together of the same elements in the North, in 1870, in the Northern Presbyterian Church; the union with the latter five or six years ago of thirty or forty thousand Cumberland Presbyterians.

Called Higher

Mrs. Mary Jarrell Perry passed away May 27, 1913, aged 82 years.

Mrs. C. M. Dountain (87), for many years a subscriber to THE CHRISTIAN HERALD, passed away March 3, 1913, at Eastland, Texas.

Mrs. Mary A. E. Horspool, of South Haven, Mich., passed away in San Diego, Calif., March 18, 1913, at the age of 59 years.

Mrs. S. Wilson passed away at her home at Picton, Ontario, April 11, 1913, at the age of 88 years. She was an earnest Christian.

Mrs. Addie Whisman (76) passed away at the home of her daughter in Clinton, Iowa, April 19, 1913. She was a lifelong Christian.

Mrs. Joseph W. Burhaus (Helen A. Montgomery), of Kingston, N. Y., entered into rest March 17, 1913, at the age of 55 years. She was a member of the Presbyterian Church.

Marquis De La Fayette Barney (81) passed away at his home in Blairstown, Iowa, February 3, 1913. In his death not only the home, but the church and community lose the aid and influence of a noble man whose heart was ever in the right.

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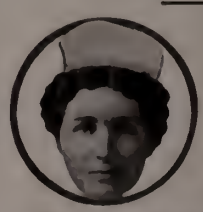

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THE HEART OF A BOY

Continued from page 845

was decidedly uncomfortable and very forlorn.

Not that he was a coward? Why, when he had broken his arm last winter he had never so much as peeped! Indeed, he had tried to whistle when the doctor set it! His mother had held his hand and called him her hero; the doctor had said that he was a soldier and a gentleman; and his father had given him a five-dollar gold-piece. He knew, if by any chance such good luck could happen to him, he could stand being tortured by dancing, whooping, shrieking, painted Indian warriors, and laugh until, overcome with respect and admiration for his undaunted bravery, they would cut the thongs that bound him, adopt him into their tribe, and make him their chief. He'd just like to have the chance to try it. But to be switched by Mary Coole; for that was what her "punish" had meant, he knew! A neighbor girl he had called by her first name until this year of prohibition! Why, he could remember her playing with the other girls of the neighborhood in her front dooryard with her dolls!

"Great suffering wildcats!" exclaimed Jerry, sitting down on an overturned ash-barrel and wiping the perspiration from his face with his woolen cap. Before he would submit to such a thing, he would forsake home, friends, and native land, run off to sea and become a pirate! Or, on second thought, he might ship to the Banks and be a fisherman; icebergs, on a day like this, were more alluring. Of course he would be shipwrecked; probably cast adrift in a frail, open dory, with only a small keg of water and a few water-soaked biscuits, on the r-a-g-i-n-g, b-o-u-n-d-l-e-s-s ocean, to be rescued at the point of death by a vessel bound for Africa, where he would make his fortune in the diamond mines, and return home to his h-e-a-r-t-b-r-o-k-e-n parents, wearing a diamond stickpin, a diamond ring, and a beautiful watch and chain, just in time to save his aged father from impending ruin! But he might not be rescued!

Well, what were the pangs of drowning, or even slow starvation, to such suffering as this!

When he finally reached the house, instead of bursting in at the front door, calling loudly to his mother, and rushing out again to play until called to lunch, he quietly mounted the porch steps and cautiously opened the door of the hall.

The fragrance of frying doughnuts greeted him. No matter how deeply into the slough of despond his spirits had been plunged, this was usually enough to raise them to solid earth again. But alluring odors were nothing to him now! Feeling like a sneak thief, he stole softly up the stairs to his room.

The Thomson family gathered about the dining-table with one vacant chair. Lunch over, in answer to his wife's anxious conjectures as to the possible whereabouts of Jerry, Mr. Thomson, from behind his newspaper, irrelevantly remarked that the fishing in Meyer's Creek had been very good of late.

Scorning the insinuation, Mrs. Thomson stepped into the hall and called "Jerry!"

There was no answer; but feeling intuitively that he was in the house, she went softly up the stairs to his room. There, prostrate on the floor, his face buried in his arms, she found him.

Mrs. Thomson was a wise mother. She did not exclaim over her son, demanding hysterically what was the matter. She knew that he was aware of her presence, though he gave no sign, so she spoke to him naturally in her firm, cheerful voice, stooped and helped him to his feet, sat down with him on the window-seat, where the cooling breeze blew in on his hot cheeks, and tactfully drew from him the story of the misadventures of the day.

Half an hour later she sent him to school, a clean, well-fed boy with his self-respect fully restored. She had appealed to his reason and honor and had made him see that no disgrace could be greater for a boy than to shrink from punishment deserved. That it was deserved she had made him see plainly, too; but he would have been more than an ordinary boy if this exalted state of mind had lasted through the whole of the hot, dragging afternoon, and it must be confessed, he watched the hands of the clock with increasing nervousness as they approached the hour of his doom.

At 3.30 the gong sounded. The effect on the drooping, languid children was electrifying. They straightened up in their seats and put their books away noisily. At a second signal they sprang to their feet. Mary Coole went to the door, watched them pass out, and followed them to the outside entrance to see them safely from the building. Jerry knew she would linger there a few moments to talk with the teacher of the first grade. He was alone in the schoolroom, and near by was an open window with the country and freedom just beyond. It only meant a pair of scraped shins and he would be out of reach of the impending punishment, at least for that time, and just then Jerry had no thoughts for the hereafter. In an instant he was on the windowsill mentally measuring the distance to the ground below.

At this crucial moment a group of his loyal followers caught sight of him. They were fired with enthusiasm and motioned him wildly to drop. Some of the boys enticingly held up two fingers, the fraternal sign for a swim in Meyer's Creek. It was too much; he could not resist; and he slid farther out on the sill.

Just as he was about to catch with his hands and let himself down, he saw little Hazel Green watching him with a look of grave surprise in her wondering eyes.

"Ith you afraid of a whipping?" she asked in her slow, lisping drawl.

Instantly the scene in his room with his mother came back to him.

"A boy can think himself very brave," she had said, "and yet be a miserable coward. Unless he can stand up and take his medicine when he deserves it, he is yellow. I do not think any right-minded boy ever plans to do wrong deliberately; the opportunity is the test, and the choosing."

He had not retained the words—probably had not fully comprehended their meaning—but he had felt their sting, and could still feel the firm yet caressing touch of his mother's hand—and she had trusted him. He turned back.

Dewey Snyder saw the movement and jeered with delight.

"You, Dewey! You c o w a r d!" yelled Jerry, his whole body aquiver with fury, "I dare you—do you hear? *Dare you* to meet me at Smith's corner!"

Then as he heard an approaching footstep, with frantic haste he scrambled back into the room and scurried across the floor to his desk. He was sitting there like a soldier, bolt upright, shoulders squared, arms folded across his breast, and shining eyes looking straight ahead, when his teacher entered the room and closed the door.

Did she whip him?

Well, she was very young and had been sorely tried with her inattentive, restless charges. She was dissatisfied with herself. She felt in a vague way that she had not awakened the imagination or the interest of a single child in the room; that in their work they were either little shirks or plodders; that at heart they were all

Continued on next page

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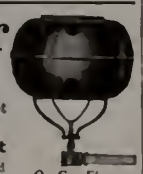

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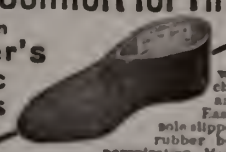

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THE HEART OF A BOY

Continued from preceding page

arrayed against her; that people were saying, with truth, that she could not govern; that her re-election was very doubtful, and that not being retained for another year put the brand of failure on her.

Paper-ball throwing had been one of the most aggravating things she had tried, without success, to suppress, and she had promised a whipping to the next offender. But she shrank from striking the boy when he stood awaiting his punishment before her. To gain time she questioned him.

"Jerry, you knew you were disobeying when you threw those balls. What made you do it?"

Jerry made no move to reply.

"Had any one been throwing at you?"

But, although he saw the loophole, Jerry disdained telling on a schoolmate, even though he was his dearest enemy, and still remained silent.

"You know," said Mary, picking up the whip from her desk, "that I must whip you if you do not tell me."

Jerry looked up quickly and their eyes met. She had not been out of school very long, and she understood the look of scorn in the boy's eyes. It sent the hot blood in a quick flush of shame to her face. She laid down the whip.

"Jerry," she said, "you should be punished, and I ought to whip you, but, some way, I can't! But, Jerry," the school-teacher tone was gone, and out of the depths of her misery the young girl's real self spoke to the boy before her, "I've got to give up; you've been too much for me! I'm a failure, all right. They won't give me another chance."

And Mary sank down in her chair, her hands clasped loosely on her knees, her dark eyes dilated and looking hopelessly out from her white face, as if trying to fathom an unknown future. In a moment she recovered herself and rose to her feet.

"You may go," said the school-teacher quietly.

Jerry stood twisting his fingers a moment, then went into the wardrobe and took down his cap. The spirit had all been taken out of him. He did not feel like a hero now; his shoulders drooped and he hung his head. Suddenly he choked and swallowed hard, fighting back the unexpected tears; then he walked soberly out of the building. On the sidewalk he hesitated a moment; walked slowly on; stopped; then his shoulders straightened and he turned about resolutely and, with a quick, firm step, walked back into the building, down the hall, and opened the door of his room.

Mary sat drooping over her desk, her head in her hand, the picture of discouragement. As the door opened she looked up expecting to see the janitor with his brooms. Instead, Jerry stood there; Jerry, the imp of mischief! Jerry, her chief tormentor! A new Jerry, with sober face and big, earnest eyes.

"You don't have to give up on my account," said a hoarse, unnatural voice, "an' ye betcha I'll look after the kids! I'm—I'm sorry!"

With this last explosion successfully out of his system Jerry bolted down the hall in flight. Mary heard his whistle break forth as his feet struck the outside walk.

A quick sense of humor came to her relief and she laughed softly to herself until the tears stood in her eyes. But when, a few moments later, the janitor came to the door and she put on her hat and went out into the soft, fragrant air of the late afternoon, her face was very thoughtful and sweet; for with this, her first glimpse into the heart of a boy, there had suddenly come to her a sympathetic understanding of all child nature, which with maturing years would ripen into love. And love, without which all effort seems so futile, she would find to be the very root and fiber of the success she so longed for.

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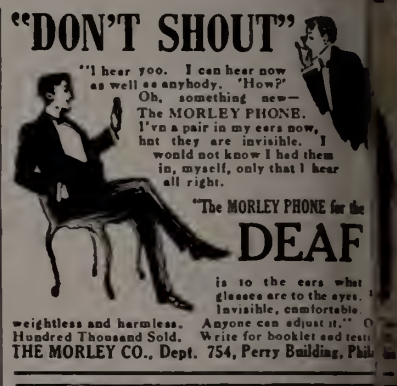

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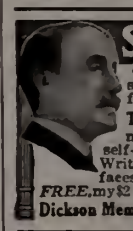

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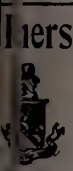

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Missionary Essentials—Giving*

NOTICE the sequence—information, prayer, giving. We are to have one more—going. The first thing is to learn the facts; this will stir your heart. The next thing is to pray; God will tell you what he wants you to do about it. The next thing is to give. The next thing is, if you can (and more people can than we are apt to think) to go.

To-day we are to study giving. The other Sunday afternoon a missionary from China was addressing a chapelful of little fresh-air children from the New York slums. She was urging them to try to save their pennies for the sake of the children of China. One cent, she told them, would pay for a whole meal for some little uncared-for child there. They were really impressed by her appeal. It seemed to them that they could save a penny occasionally for these little unknown friends across the sea. Some might have been inclined to blame the missionary for making such an appeal to such an audience. But the work was so on her heart, the needs of her little folks in China so real to her, that she could not help it. After the destitution she sees among child life in China even the waifs of New York must have seemed almost well-to-do. And it will not hurt them to think of the boys and girls of China and lay aside a penny for them now and then.

But if these little people from the East Side could be made to feel this duty of trying to help the needy souls and bodies of other lands, what about ourselves? Has our money been all consecrated to Christ? Do we spend it as we would spend it if he were visible to us, at our side? Do we spend it as he would spend it if it were in his hands instead of ours? That is the test.

Study, pray, give. This lesson is both for the home and the foreign field. Pray for an unselfish heart, a heart like the Master's, that cannot endure the sufferings of others without giving all his strength and all his store to aid them. The relation of money to salvation may seem mysterious, but it is real. Money makes the work of publishing and preaching the Gospel possible. Shall some life remain in the darkness because you neglect to give? "What would Jesus do?"

Missionary Responsibility†

THE full text of this topic is "State and Provincial Missionary Responsibility." The purpose of its being assigned is to familiarize Baptist Young People with the methods and arrangements of home mission work and particularly their relation to the State and Provincial Baptist Boards; also, of course, to stimulate their interest in home missions and to rouse them to give and work for the cause.

The young people of the various denominations ought to be familiar with the details of their own denominational organizations. There are two Baptist conventions in the United States, the Northern and Southern; three in Canada, the Ontario and Quebec, the Maritime, and the Western. Within the territory of these conventions are State conventions, whose work is directed by a board elected by the State convention. The secretary of this board is the superintendent of the missionary pastors of the State. So the "responsibility" rests first of all on these missionary pastors, then on the State superintendent, then upon the board, then upon the State convention as a deliberative body, then upon all the members, young and old, of all the Baptist churches in the State.

You see we have worked around at last to *you*. Are you bearing your share of this responsibility? Are you learning all you can about it, giving all you can for it, and getting others to help in it? The Ontario and Quebec convention raises fifty thousand dollars every year for its own home missions work. The Connecticut convention spends twenty thousand dollars annually for its work in rural communities and among the Hungarians in Bridgeport, the Italians in Hartford, Waterbury and Meriden, and among the French and negroes of the State. Work in the South is especially successful. The Baptist Year Book states that in Alabama, Georgia, Mississippi, North Carolina, South Carolina and Virginia, one person out of every five of the population is a Baptist.

* "MISSIONARY ESSENTIALS AT HOME AND ABROAD. III. GIVING." Christian Endeavor Topic for Sunday, September 28, 1913. II Cor. 9: 6-15.

† "STATE AND PROVINCIAL MISSIONARY RESPONSIBILITY." B. Y. P. U. Topic for Sunday, September 28, 1913. Isa. 40: 9-11.

Sociability*

THERE are two ideas in the word "sociability"—joyousness and kindness. Both of them are cardinal features of Christianity.

The ministry of cheerfulness—who can estimate it?

Smile
Awhile,
And while you smile,
Another
Smiles;
And soon there's miles
And miles
Of smiles—
And life's worth while
Because you smile.

But after all, none of these words, singly or combined, express all that we mean by that old-fashioned word "sociability." It is more than joyousness and kindness and cheerfulness. It means that you like to be around where other folks are, that the presence of others cheers you, that you like to share your cheer at first hand with other people.

This is a most delightful grace. We ought to spend some time in solitude. There is probably not enough nowadays of the other old-fashioned habit of meditation; the willingness to go alone and think things out. There should be something of this in every life; it is a necessary part of prayer. But there must also be that hearty, objective interest in other people. When you walk along the street the people you meet ought to see something in you which convinces them that you would like to help them. When you enter a room, strangers and acquaintances ought to feel that a friend has arrived. This is the ministry of sociability. There is need of it in our churches, our leagues, our Sunday schools, our homes, our towns.

We have a beautiful illustration of it in the Saviour's life. He went among men with true, strong neighborliness, with hearty cheer, and ever ready helpfulness. He can give us that same interest in others that he himself had, and will show us how we may help and cheer them.

* "THE MINISTRY OF SOCIABILITY." Epworth League Topic for Sunday, September 28, 1913. Ruth 2: 4; Heb. 13: 2; I Tim. 6: 17, 18; Rom. 12: 11; Luke 24: 28-32.

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Your beautiful flag as a free gift premium to all new six months' subscribers at 75 cents has arrived at my home, and to say that I am pleased with the deal does not tell one-half the story. Flags of that size are sold here at $1.35 each. The copy of the Declaration of Independence you enclosed with the flag is gotten up fine indeed. It belongs with the flag—they are one and inseparable. That is the rock our national safety rests upon. Let no man add to or take away from that priceless sheet. Now as to THE CHRISTIAN HERALD, I consider it one of the sustainers of American liberty. THE CHRISTIAN HERALD came in last evening's mail. Let me thank you for your liberal gifts.

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OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

Mrs. J. M. T., Hudson, N. H. In these strenuous days, when it is so hard to get the family together for the old-time family worship, it seems especially important that the whole family should look to God as the dear Father who supplies all our needs—thank him and ask his blessing. In many families, the young children are taught to "say grace" and all, from oldest to youngest, take their turn in asking the blessing. Isn't that a beautiful custom?

We quite agree with you that it is a beautiful custom and one which should not be neglected in any Christian home. We have visited in homes where each member of the family circle was taught to "ask the blessing" when desired to do so, not in formal, conventional phrases, but in a few short, simple, earnest sentences, that meant much and which gave the sense of nearness to the bountiful heavenly Father and of gratitude for all his gifts and his loving care. (We may act upon the suggestion at the close of your letter.)

Mrs. A. H., Lipscomb, Texas. Will you please state the passages in the Bible, if any, which indicate that Christ intended the gift of healing to cease with the apostles?

There is no such passage. The inference is quite clear, throughout the whole New Testament, that this gift was to remain in the church. We have so largely lost the gift because of our lack of faith, but there are numerous incidents being reported every day of miraculous healing in answer to prayer in the name of Christ.

C. E. S., Santa Monica, Calif. If Rehoboam reigned over but one tribe and Jeroboam over ten, where was the twelfth? (1 Kings 11: 31-35; 12: 21.)

The tribe of Levi was not counted because it had no land possessions (Num. 18: 20-24), except cities for dwellings, with their outlying fields for pasturage (Num. 35: 1-8). The tribe of Joseph was divided into two parts, Ephraim and Manasseh, which are usually spoken of as two distinct tribes. But in this division Joseph seems to have been counted as but one tribe, making Jeroboam's ten. Although Rehoboam at first retained only Judah, most of the tribe of Benjamin soon joined his kingdom. Simeon and Dan also became part of the kingdom of Judah.

Mrs. S. D. T., Dresden, Kan. 1. Zarathushtra or Zoroaster was the great Mede who founded the religion of the Parsees and of ancient Persia, and gave to the Eastern world the famous *Zendavesta*, the Bible of the Parsee faith. 2. We are not informed of the doctrine taught in the Mazdaznan Temple, but understand it is some form of Oriental occultism.

W. J. P., Shamokin, Pa. The method of reckoning time in antediluvian days is uncertain. Bible students are divided in opinion, but the leading commentators are led to conclude that Moses meant *solar* and not *lunar* years, averaging practically as long as ours. Josephus, the Jewish historian, writing on this point says in his *Antiquities* (1: 3: 3): "Let no one, on comparing the lives of the ancients with our lives, make the shortness of our lives, at present, an argument that neither did they attain to so long a duration of life." This was the Jewish view. On the other hand, Pliny, Scaliger, and others assert that the ancients must have computed time differently. The ancient Babylonian year seems to have consisted of twelve lunar months of thirty days each, intercalary months being added at certain periods.

M. L. P., Roanoke, Va. Please explain Matt. 1: 21 [when does this take place?] Acts 4: 12; John 17: 15, 16, 17, 1 John 1: 7; Heb. 13: 12; Col. 1: 22; Eph. 1: 4.

This is a singularly beautiful collection of texts and the truest and simplest way to explain them is to state that they mean what they say. It is the clearly declared purpose of God to save us from sin, and the time to be saved is now. The first passage states the proposition: "Thou shalt call his name Jesus, for he shall save his people from their sins." Acts 4: 12 repeats the same idea, salvation comes through Jesus. In John 17: 15-17, the Master prays that his disciples be kept from the evil, and asks that they be sanctified, or purified. 1 John 1: 7 declares that "the blood of Jesus Christ, God's Son, cleanseth us from all sin." The much misunderstood verse which follows simply states that if we say, when this cleansing is offered, that we have no sin from which to be cleansed, we deceive ourselves. Heb. 13: 12 repeats the statement that Jesus suffered in order that he "might sanctify the people with his own blood." Col. 1: 22 states again that the purpose of his suffering was to present us "holy and unblamable and unreprovable in his sight." In Eph. 1: 4 Paul says that God chose us "that we should be holy and without blame before him in love." The thing to do with such wonderful promises is to accept them at their face value by simple faith. Nothing is clearer than that the Scriptures teach an experience designated as sanctification or holiness as attainable in this life. The thing to do is to get it first and define it afterward. No one has succeeded in giving it a better definition than John Wesley, who called it "purity of intention."

L. O. D., Warden, Wash. Please advise us of some good books that will interest us. Our knowledge of suitable books for the family and good authors is very limited. We like such authors as Ralph Connor, Charles M. Sheldon and Eleanor H. Porter.

It is exceedingly difficult to make a satisfactory list of any certain class of authors because names would undoubtedly be omitted that should be included. But a few names occur to one's mind at once as the writers of fiction of a strikingly high moral tone and in some instances introducing definitely the religious note. Such writers for instance as Harriet Beecher Stowe, Nathaniel Hawthorne, George Macdonald, Charles Kingsley and Charles Reade may be mentioned among the most important novelists. The works of E. P. Roe, Louise M. Alcott and "Pansy" are also worthy of highest praise. Jean Ingelow is little known as a novelist, having won her fame chiefly as a poet, but her novels are extremely good. Charlotte Brontë, one of the earlier novelists, is a writer with whose works it is well to be familiar. Dickens and Scott are also to be strongly commended, and we should not forget our American novelist Cooper, whose works have given so much delight to young and old. Some of the present-day novelists, such as Winston Churchill, Gilbert Parker and Irving Bacheller, have a strong moral tone. The works of Robert Louis Stevenson are excellent. J. M. Barrie is a wholesome novelist and the writings of Ian McLaran are helpful and delightful. Caroline Atwater Mason, an American writer, has produced some striking books with a deeply religious note. Cyrus Townsend Brady and Amelia E. Barr are also writers to be especially commended. The books of Kathleen Norris, the young woman writer who is attracting at present such favorable attention, are delightful and uplifting. This list could be almost indefinitely extended. Many other classes of books should be included, but this reply has been confined to the fiction class. Any book dealer will be able to tell you where the works of any of these writers can be secured.

M. A. A., Chatham, N. Y., and A Reader, Paterson, N. J. The expression "to play cards," according to the present-day English usage, means to play games with the long-established pack of cards designated as diamonds, clubs, spades and hearts. The strong opposition felt against games with these cards arises from the fact that they have been used so largely in gambling and are associated so closely with the vice. The question of the other games you mention, Authors, Flinch, Pit, etc., is quite different. To play these games, although they are played with cards, is not to "play cards," as the language is used, and there are no association or suggestions of evil connected with them, corresponding to those of the other games.

E. A. P., Denfield, Ont. The Bible is all good literature. It stands alone in the narrative, the didactic, the oratoric, the allegoric, the lyric, the dramatic and the epic. Much of it is poetry of the highest order; much is praise sublime in character and expression; a good deal of it is philosophy of a kind that appeals to the mind of all the ages; it is replete with tragedy, in both the Old Testament and the New. To classify all the finer passages from a literary standpoint would be a large task, and one to be undertaken only by able and reverent scholarship. It would have to be gone over by literary experts, book by book, chapter by chapter, verse by verse.

L. M. S., Ridgewood Heights, N. Y. Ps. 125 is a sacred song sung in sight of Jerusalem's distant hills, when the pilgrims halt to form a procession to the sanctuary. The writer speaks of the beauty and excellency of the Jewish capital, and in verse 3 extols its compactness. There is no suggestion of undue crowding or congestion, although doubtless in David's time and Solomon's, there were great numbers in the processions on such occasions.

Miscellaneous

A. J. M., Mount Vernon, Ill. The law in your State, prohibiting the reading of the Bible in the public schools, was passed several years ago.

Reader, Verona, Ill. Alleys of the old-fashioned sort are rapidly disappearing in New York, although we believe there are still a few in existence.

F. M. D., St. Louis, Mo., C. A. M., Stanwood, Wash., and W. H. S., North Germantown, N. Y. See answer to the same question in MAIL-BAG in recent issue.

Miss E. J. L., Pasadena, Calif. The acceptability of Abel's sacrifice, as contrasted with that of Cain, was explained in the MAIL-BAG of September 3, 1913.

Subscriber, Sloan Springs, Ark. The passage in 1 Tim. 6: 16 is interpreted as meaning that God alone has immortality in his essence, and not derived, nor at the will of another, as in the case of other immortal beings.

Mrs. L. S., Accord, N. Y. 1. Answer to first question sent by mail. 2. The covenants with Noah and Abram are found in Gen. 6: 18 (the flood); Gen. 9: 9 (the rainbow); Gen. 15: 18, and 17: 2-10 (the covenant with Abram.)

L. E. E., Mount Vision, N. Y. The prohibition against swine's flesh in the Levitical laws (Lev. 11: 7) was an inevitable one where the health of the people in a hot climate was to be considered, as its use was liable to produce leprosy, scurvy and cutaneous eruptions. Modern science has traced various ailments to its incautious use.

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THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

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THE MOGUL MUSJID, RANGOON, BURMA

ADONIRAM JUDSON

"AFTER MANY DAYS"

THE JUDSON CENTENNIAL AND THE NOBLE WORK IT COMMEMORATES

HEN four continents unite in celebrating the centennial of the beginning of one man's work, is nteresting to find what it is out. In America, in Burma, s , South India and other i c fields, in Europe and Africa, e ork of Adoniram Judson is to commemorated. The centennial e ation began last July, but the s mportant part of it is yet to m The leaders of the mission- y ork of the Baptist Church are r ging for a great educational campaign to begin next January d ontinue for six months, the purpose of which is to make i ians everywhere familiar with the story of this man's life and its a old fruitage. Aside from the tremendous missionary harvest of . udson's work, it is considered that the unification of the Baptist n ination and almost the whole of its missionary activity can be traced c o his influence. Travelers to Malden, Mass., visit the grave of Judson n d there this striking tablet, summing up his life and commemorating s ork: "In Memoriam Rev. Adoniram Judson, Born August 9, 1788, Died 12, 1850. Malden his birthplace. The ocean his sepulchre. Converted ans and the Burman Bible his monument. His record is on high."

I was just one hundred years ago, July 13, that Adoniram Judson, a young e gical graduate, landed with his young wife at Rangoon, Burma. The of the events which led to their arrival there is almost as thrilling as the of the events which followed. Young Judson, at Andover Seminary, had brought under the influence of Samuel J. Mills, Jr., James Richards, r Rice and Gordon Hall, members of the s onary society which had grown out of the is "haystack prayer meeting" near Williams l ge. Through their influence he came into a religious experience and a profound interest s ssions.

e American Board of Foreign Missions, a regational body, desired to send Mr. Judson foreign field, but since there was not money g h to provide for the six young men who d to go, he was sent to England to seek the the London Missionary Society. The priva- and distresses which were to fill so large a of his life began on this voyage, for the ship which he sailed was captured and he was v n into prison at Bayonne. Upon his release n tinued his journey to England, but was not s ssful in his quest, returned to America, and at length appointed by the American Board missionary to India or Burma. He and Mrs. o n sailed for the foreign field on February 19,

But during this voyage they found that convictions in regard to baptism had been g ed and that they could work conscientiously r no other auspices than those of the Baptist c h. It was with true heroism that the young o naries wrote, severing their connection with l nomination which had so far forwarded their interests, fully expecting they would meet with extreme criticism and censure from their associates friends. They faced the unknown world, not sure, as yet, that the new m nation to which they had given their allegiance would support them, but l tely refusing to return to the home land. They were not allowed to u in India because of the opposition of the East India Company, who e d that the operations of the missionaries would interfere with their i cal and commercial plans. They sailed to Mauritius, remaining there months, after which they ventured to return to India. In a letter home,

ANN H. JUDSON MEMORIAL CHAPEL, BURMA

Dr. Judson tells of the last stages of their journey to Rangoon:

"It became, therefore, a moral certainty that as soon as an order could be received at Madras we should be again arrested and ordered to England. Our only safety appeared to consist in escaping from Madras before such order should arrive. It may easily be conceived with what feelings I inquired the destination of vessels in the Madras roads. I found none that would sail in season, but one bound to Rangoon. A mission to Rangoon we had been accustomed to regard with feelings of horror. But it was now brought to a point. We must either venture there or be sent to Europe. All other paths were shut up; and thus situated, though dissuaded by all our friends at Madras, we commended ourselves to the care of God and embarked on the 22d of June. It was a crazy old vessel. The captain was the only person on board that could speak our language, and we had no other apartment than what was made by canvas. Our passage was very tedious. Mrs. Judson was taken dangerously ill, and continued so until at one period I came to experience the awful sensation which necessarily resulted from the expectation of an immediate separation from my beloved wife, the only remaining companion of my wanderings. About the same time, the captain being unable to make the Nicobar Islands, where it was intended to take in a cargo of cocoanuts, we were driven into a dangerous strait between the Little and Great Andamans, two savage coasts, where the captain had never been before, and where, if we had been cast ashore, we should according to all accounts have been killed and eaten by the natives. But as one evil is sometimes an antidote to another, so it happened with us. Our being driven into this dangerous but quiet channel brought immediate relief to the agitated and exhausted frame of Mrs. Judson, and conduced essentially to her recovery. And in the event we were safely conducted over the black rocks which we sometimes saw in the gulf below, and on the eastern side of the islands found favorable winds which gently wafted us forward to Rangoon. But on arriving here other trials awaited us."

Rangoon at this time was in the midst of jungles infested with wild animals and deadly reptiles. It was a common occurrence for a tiger to enter a village and carry off a domestic animal or a child. Dr. Edward Judson in his *Life of Adoniram Judson* writes: "While you are at your dinner a lizard may drop from the bamboo rafters upon the table. If you step out of your door the gleaming forms of chameleons shoot up the trunks of trees and hide themselves in the branches. The scorpion with its painful sting and the centipede with its poisonous bite may be found in your garden. Children must be warned not to run through the bushes in your compound, lest they encounter the hated cobra, whose slightest nip is sure and speedy death." Of all the heart-breaking experiences that Mr. and Mrs. Judson suffered, his imprisonment at Ava and later in Oung-Pen-la was the most terrible. The King of Burma was a cruel tyrant. His oppressions and persecutions of the people led England to declare war against him. During this war Mr. Judson was accused of being a spy, arrested with a number of other Englishmen, and thrown into prison. Mr. Judson's own description of the prison at Ava and his sufferings there are very meager. He says briefly: "The scenes we saw and the sufferings we underwent I would fain consign to oblivion." He relates in a matter-of-fact way how many pairs

Continued on next page

THE LATE MAYOR OF NEW YORK

ON SEPTEMBER 11 the news reached New York of the death of William J. Gaynor, the mayor of the city. Mayor Gaynor had sailed for Europe on the steamship *Baltic* hoping to improve his health and regain strength for the coming electoral campaign in Greater New York. Death came to him as he was seated in his steamer chair on the sunny deck of the liner about four hundred miles off the Irish coast. The first short message which gave the news attributed the death to heart failure.

Mrs. C. M. Williamson, the well-known writer, says in a special despatch to the New York *Tribune:* "I think I was the last person to see Mayor Gaynor alive. . . . As I walked along the promenade deck, I saw the mayor sitting in his accustomed place. There was a smile on his face and a man just ahead of me seemed to think it was a smile of recognition. He spoke, but the mayor made no answer, and then, as I passed, I saw a different quality in that smile. It was as though some distant, gentle voice whispered to his soul and his soul was responding to a call from afar. A sense of foreboding came over me. In the warm sun of noon I seemed to feel a chill of the unknown, and only a few minutes later the ship knew the mayor had died."

A wireless despatch from Rufus Gaynor, the mayor's son, gives the following facts in connection with his father's last hours:

"My father, William Jay Gaynor, died on board the White Star liner *Baltic* at seven minutes past one o'clock on Wednesday afternoon. His death was due to heart failure, and he was seated in his chair when the end came. The deck steward had been with the mayor a few moments before his death and had taken his order for luncheon, the mayor marking the menu to indicate the dishes he desired. I was on the boat deck and went below at the lunch call to tell my father that his lunch was ready. He had been taking his meals in one of the staterooms, and he was seated in his chair apparently asleep. I shook him gently, but he did not respond. His trained nurse, who had been with him ten minutes previously, was summoned, and the ship's surgeon, Dr. Hopper, was called, but it was quickly apparent that he was beyond any aid.

"On the morning of his death the mayor arose at about nine o'clock, and after a hearty breakfast went on deck. He walked about the boat deck at frequent intervals, keeping in the sun, and he watched the men go through the fire drill. About ten minutes before one he descended to the promenade deck and went to his chair, remarking that he felt very well. During the voyage his health had steadily improved and his nervousness had decreased noticeably. He took a great deal of interest in the run of the ship day by day, and he was particular to know just where the *Baltic* was when the chart was posted in the companionway each noon."

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THE LATE WILLIAM J. GAYNOR

Mayor Gaynor had become a national figure not alone because of his position as chief executive of America's metropolis, but because of his years of prominence in connection with the legal battles in which the interests of the people were a against some corporation or political ring. T act date of his birth has never been made but it is generally believed that he was b Whitestown, Oneida County, N. Y., in 185 was educated at the Whitestown Academy a tended a school conducted by the Roman C Christian Brothers at St. Louis. For a time templated entering the Catholic priesthood, b some unstated reason he severed his connectic came once more to New York.

The younger days of Mayor Gaynor shrouded in more or less mystery, and he neve that there was any particular obligation r upon him to set the public right. He did not take occasion to deny stories that were obv founded on no fact at all, and assumed the at of one who was indifferent. It is known th taught school in Boston when a very young and he was a reporter working in Brooklyn years ago while he was studying law.

His legal experience in Brooklyn brought hin prominence, and after having refused to accep nomination for mayor of Flatbush, which wa a separate municipality, Mr. Gaynor becam commissioner of police. In this capacity he instrumental in producing a new condition of a so far as excise licenses and the conduct of houses was concerned. His association with forces which were instrumental in saving up of a million dollars to the city treasury of Bro secured for him the offer of the mayoralty of city. This offer was refused, but he accept nomination for the Supreme Court on the Re ican and Independent Democratic tickets. He duly elected to that position and filled it up t time of his election as mayor of Greater New

His name was heralded all over the world w on August 9, 1910, a former employee of the York Dock Department attempted to assassinate The mayor had gone aboard a steamship at her at Hoboken to bid some friends farewell, when would-be assassin shot at him from a distanc only a few feet. The bullet entered Mayor nor's neck, causing a wound from which he did recover for many months. The bullet never located and extracted. It is the belief of m physicians that the mayor's recent ill health and sudden death are largely attributable to the eff of this wound in conjunction with the tremen nervous strain under which he had been workin

"AFTER MANY DAYS"

Continued from preceding page

of fetters bound him for various periods. "Nine months in three pairs, and two months in five pairs of fetters." But other prisoners of the same period give fuller accounts of the horrors they endured. In an enclosure 43x30 feet, exposed to the tropical sun, nearly one hundred persons were confined. The room was without ventilation except through the cracks in the board wall and through the door. There was absolutely no attempt at cleanliness, and the sufferings of the inmates were indescribable. Altogether in both prisons his incarceration covered twenty-one months.

Terrible as were the sufferings of Mr. Judson during these cruel months, the sufferings of his young wife were, if possible, even greater, while her heroism and devotion mark her as one of earth's bravest and saintliest souls. With her own hands she built him a bamboo room outside the prison enclosure where he was allowed to remain. At this time their second child was born, and for some weeks Mrs. Judson was unable to visit the prison. When she returned she found that the house she had built for her husband had been burned and that he had been put again into the inner prison. Within a short time he was removed to the prison at Oung-Pen-la, and she followed him there. After a distressing journey by ox-cart with her two children, her husband greeted her with the despairing words: "Why have you come? I hoped you would not follow, for you cannot live here."

His fears almost proved true. His own fever, with which he had suffered at Ava, returned, and the two children were seized with small-pox. Mrs. Judson herself became ill with "spotted fever," but was forced to make the journey back to Ava to procure medicine and suitable food. She writes, in a letter to the home friends, describing these experiences: "My only anxiety now was to return to Oung-Pen-la, to die near the prison."

ANN JUDSON'S GRAVE, AMHERST, BURMA

Desperately ill for two months, Mrs. Judson at length partially recovered her strength. Through her persistent efforts Mr. Judson was at length released from prison, and they returned to Rangoon. Soon afterward they moved to Amherst, and while residing there Mr. Judson was sent to Ava to act as interpreter for the English officers.

During his absence Mrs. Judson built a small bamboo house and two schoolhouses. In one of these she gathered ten children; in the other she held Sabbath worship for her and the few native converts. In the midst of these labors she was attac with fever, and, before Mr. Judson's return, died on October 24, 1826, in thirty-seventh year of her age. Her memory is honored by a chapel erecte Oung-Pen-la, on the site of the old prison. She was not only courageous consecrated, but truly gifted. In the early years at Rangoon she had m tered the Burmese language and translated into it the catechism, the Go of Matthew, and a tract, besides translating a celebrated Burmese book i English. *Ann of Ava* is the story of this noble woman, Ann Hassel Judson, which has been prepared by the Missionary Education Moveme This book, peculiarly adapted for the use of young girls, is a companion t new *Life of Adoniram Judson*, which has been specially prepared for boys.

The bitter experiences of these young missionaries have produced bles fruit. The work, begun in the midst of so much distress, prospered at leng The Baptists of America rallied royally and unitedly for their support. C verts were increased. Mr. Judson labored indefatigably at his translation the Bible into Burmese. He made successful missionary tours. By the y 1838 there were a thousand converts organized into churches.

Mr. Judson married again, his second wife being Mrs. Sarah W. Boardm She died in 1845 on the Island of St. Helena as they were making a voyage the homeland. Mr. Judson came to America, later returning to Burmah. third wife was Emily Chubbuck, a gifted writer. Upon his return to A Dr. Judson labored at a Burmese dictionary, but his health failed and his only hope for life was declared to be a sea voyage. Within a few days after sailing, his worn body succumbed. He died April 12, 1850, and was buried at sea.

A great celebration will take place soon at Rangoon, to which pilgrims from America have already started on a "Judson Centennial Tour to the Mission Fields of Asia." Anniversaries in May, 1914, will form the climax of the centennial. Historical addresses will be made and pilgrimages conducted to Andover, Salem, Plymouth and Malden. Baptists everywhere, as well as Christians of all denominations, will unite in honoring this pioneer of the new age of missions and the noble women who shared his labors. A. H. H.

THE SCENE OF JUDSON'S FIRST BAPTI

THE COURTYARD OF THE KHAN AT MOSUL

THE REMAINS OF AN ANCIENT BRIDGE

A KURDISH VILLAGE ON THE BANK OF THE TIGRIS

DOWN THE TIGRIS RIVER

BY PROFESSOR EDGAR BANKS

[Since Professor Banks's article was written in the city of gdad some months ago the hand of change has been laid the valley of the Tigris. Such changes as have not taken ce in centuries are now in progress there. From Macedonia l its imbroglio hundreds of thousands of Turks have fled Armenia and on to the Tigris valley. These Macedonian ugees are of the sturdiest and most progressive Turkish ck. If any Turk can be called modernized these Europeans st deserve that compliment. Compared with Western Euro- ns they are medieval, of course; but side by side with their atic brethren they are astonishingly modern. With them o the old land they are taking the more progressive ideas of ming and of trade which they have slowly gathered during generations of their European residence.]

IN THE mountains of Armenia, to the north of Bitlis and east of Lake Van, a little spring of pure cold water comes bubbling from the ground. A little pool is thus formed, and from e pool one tiny stream runs north, another south. ould you follow the streams as they trickle down e mountain sides, you would find that one of them comes the Tigris, the other the Euphrates. Thus e two mighty rivers of Mesopotamia begin their ng journey of fifteen hundred miles to the Per- an Gulf.

But this little spring is not the only source of the igris. There is a score of other small streams, ch with a different name, any of which might qually well be called s source. There are e Zibene Su, the Ar- hana Su, and others ith strangely sound- g names. Above iarbekir, a large wn in the moun- ins, these united treams become a ver of considerable ize, and from there n it has always orne the name of iglat or Hiddekel or igris; they are all he same name. The rabs along its shores ow call it the Diar- ekir River, from the rst large town hrough which it ows. There the river avigation begins, and he river is increased y the many small treams from the nountains in the orth. Thus for two undred miles it grows in size until it emerges into he great Assyrian plain. There again, below the uins of Nimrud, it is joined by the great Zab and ther streams until it enters the Babylonian plain nd meets the Euphrates, the river with which it ad its source.

To follow the Tigris down from one of its sources n Armenia to the Persian Gulf is a journey of more han a month and of unusual interest; few have ver accomplished it. In the course of that journey ou pass through the countries of half a score of ifferent peoples, each with customs and costumes oth strange and varying. You hear as many dif- erent tongues, and see the forms of almost as nany different religions. You find primitive peo- les, almost savages, among whom, though some of hem were civilized thousands of years ago, you take your life in your hands. You see people liv- ng just as they did in early Bible times; you pass among the ruins of the great cities of three thou- sand years ago. Probably the journey down no other river, even the Nile, is so full of varying interest.

The journey over the mountains of Armenia, following along any of the many sources of the Tigris, can be made only by horse. The paths are exceedingly rough and stony, and there are places so steep that a horse can hardly climb them. In winter time the roads are impassable, for they are buried deep with snow. The hills are infested with Kurdish brigands, and the traveler requires a military guard. Food is scarce, and sometimes the villagers along the way refuse to sell it.

In a palace of one of the Assyrian kings was found a slab sculptured with a picture of the Tigris River. On the river is a goatskin raft or kelek. The picture is 2,500 years old, but it might have been made yesterday. Though perhaps you may study the river better by riding along the shore, the more common and cheaper method of travel is by raft. At Diarbekir you will purchase about two hundred and fifty goatskins, inflate them and bind them firmly together. Upon the goatskins are laid long slim poles of mulberry trees, and upon them a little house of reed mats or of skins is built. Then you float down with the current. If it is the season of high water, you go along at a terrific speed,

PREPARING THE RAFT AT MOSUL FOR THE JOURNEY TO BAGDAD

dodging among the rocks, apparently in constant danger of wrecking, but the skilful raftsmen always take you safely by. If it is the summer season, or the time of low water, the journey is slow and monotonous; then you travel scarcely more than a mile an hour. During the day the hot sun scorches, and the long journey of nearly a month is fatiguing. All along the way the mountains are high and barren excepting for a few scattered oaks. Villages are rare, and they are but huts of mud or stone, all joined together under one common roof. Here the Kurds and Armenians live together in constant turmoil. More conspicuous than the houses themselves are the beds of the people, raised high above the roofs on frameworks of poles.

Farther down the stream you find the Yezidis, living sometimes in huts, but more commonly in black tents like those of the Arabs of the plain. Of all the peculiar peoples of Turkey, they are the most peculiar, or the least understood. It is said that they worship the devil instead of God; they respect Satan as a deity whose power for good or evil is very great, and therefore they will never mention his name. Whenever they hear it, they cover their ears with their hands. Their religious rites are crude, perhaps immoral. Should one reject his religion, it is the duty of his friends to kill him. In habits the Yezidi is filthy; his face is hard and fierce; his hair is long. The distinguishing feature of his dress is a shirt cut low in the neck.

No less interesting are the ruins along the way. Occasionally upon a rock is an Assyrian inscription or sculpture. Ruins of old churches are perched on the mountain sides. Great arches of early Roman bridges span the rivers. Large mosques and khans, now fallen, tell of Seljukian days. The first large town down the river is Djezireh. Its houses are of stone; its old city walls and carved gateways and ruined bridges are evidences of its great age. Here Turkish or Kurdish or Armenian is seldom heard, for the language as well as the dress of the people is Arabic.

Still a few days down the river, out of the mountains and into the plain, we come to Assyria. Villages along the shore appear more frequently. There are vineyards and fields of melons. Sometimes crowds of natives collect along the shore to rob the passers-by, or if the raft is beyond their reach they fire their long guns at it, rather to frighten the passengers than to kill. But it is from these people that you obtain your food. For eggs you pay about four cents a dozen. For the same price you obtain several pounds of delicious grapes, larger than any I have seen in the markets at home, and of an excellent flavor, or a sweet watermelon. Bread, in flat, thin loaves, is sold by weight, and leben, or curded milk, may be had in abundance. Whenever a shepherd drives his flock to the river to drink, he will supply you with the rich sheep milk, all you can drink, for a trifling sum. The food along the way is cheap and good.

Nearing the ruins of the Assyrian cities, we come among still another people. Christians they call themselves; scholars call them the descendants of the ancient Assyrians, and in features and in language they resemble the people sculptured on the slabs from the palaces of old Nineveh. Directly across the river from the ruins of Nineveh is Mosul, the largest town in northern Mesopotamia. Here the raftman breaks up his raft and builds it anew and larger for the journey to Bagdad. Therefore we may rest here for a day among the Assyrians.

We land at the new stone bridge; everywhere about us is a busy scene. The water-carriers with their donkeys are crowding down to fill their skins. Herds of camels come pressing in, wading up to their knees, to drink. An Arab is scrubbing his

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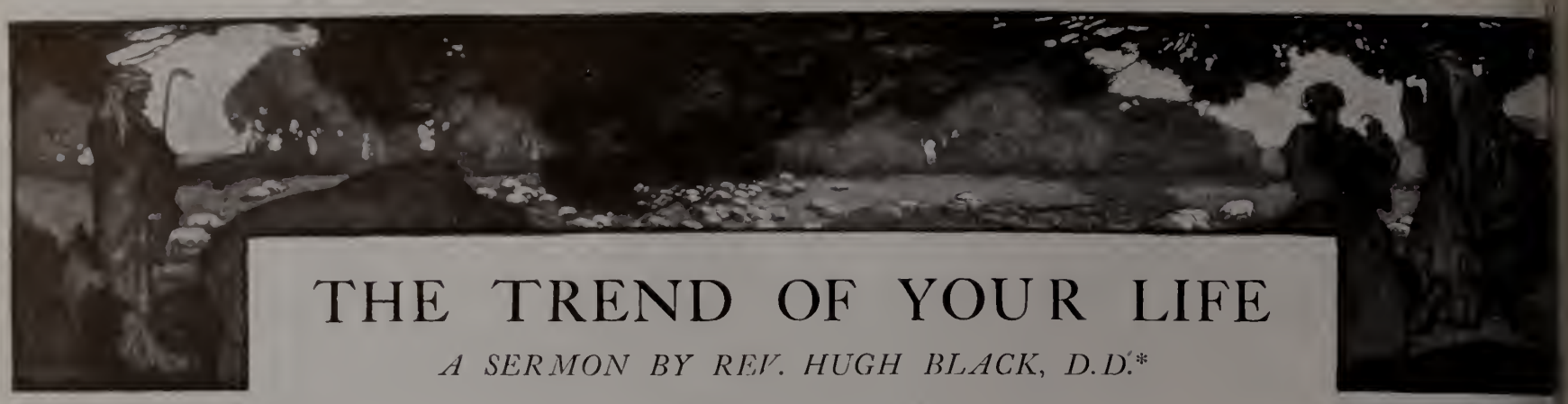

THE TREND OF YOUR LIFE

*A SERMON BY REV. HUGH BLACK, D.D.**

TEXT: "What will ye do in the end thereof?" Jer. 5: 31

PROPHECY is the interpretation of providence. Its function is to assert and to illustrate the principles of divine government. It implies prediction, not however in the small sense of foretelling future events, but in the sense of declaring the inevitable conclusions which must issue from ascertained facts. To the prophet the will of God was never a matter of caprice, arbitrarily altering its decisions, inconsistent with itself at different times. The will of God was immutable, invariable, the same yesterday, to-day and forever. The will of God was the law of God, with the uniformity and precision of law. Prophecy begins with a statement of fact and an induction from the facts in accordance with the great moral law of God which is the law of all life. If the prophet pronounces judgment, he does so in the name of the offended law of God, stating the inevitable sequence of cause and effect.

An individual prediction was merely an illustration of the eternal principles by which the world is governed. The manner of it was not a logical inference. It was a divine intuition, a divine revelation, an inward perception of things which elude the testimony of the senses, an illumination of heart and conscience. It is an act of faith, not an inference of reason. The law of God was the test of everything, the test even of any particular prophecy. In the moral judgment of a community the prediction which he made was the drawing out of the forces at work to their necessary conclusion.

The Prophetic Vision

In Jeremiah's pronouncement of woe, the causes are laid bare which must produce the doom. There is a terrible picture of corruption. Selfishness is declared to be the motive power, and with selfishness came its satellites of cruelty and oppression and lust. The loyalties of life are lost in such a state of society. The doom which is predicted is not a calamity but judgment. The indictment of the nation is that all classes are involved in the sin and shame. Rich and poor, rulers and people, priests and prophets, their hearts are turned away from God, and their sins cry aloud for vengeance. It was a time of peace and prosperity, and no eye saw danger except the eye of the lonely seer, the watchman on the watch-tower watching for God. The people thought the prophet a morose irreconcilable, who did not know when the sun shone; a hopeless croaker of evil who had not sense to let well alone. They were content with the condition of affairs. Flatterers who called themselves prophets soothed them with pleasant dreams. Everything seemed all right at the time; nothing special was happening to the casual eye: but to the prophet a terrible and horrible thing was happening in the land. This was the most hopeless and awful thing about their whole state, that these flatterers should have such power, that the prophets should prophesy falsely, and the priests accept them and the people love to have it so. The people had from their teachers what they wanted, and would not listen to anything which shocked their good opinion of themselves. The whole state was corrupt to the heart.

It was nothing to the prophet that at this moment there seemed no sign of impending doom. He knew what must be the result. Though all seems well, what, he asks, will be the ultimate issue, that towards which such a state inevitably tends? Is it conceivable that God's holy law can fail once which has never failed since the beginning of time? Is it conceivable that this sin will be passed over when never sin in all the world has so been treated? It is fatuity, fearful self-delusion, to shut their eyes to the certain conclusion that must be. Look to the end, giddy revelers in the sunshine, what ye do in the end thereof!

To look to the end is the mark of the wise man in every region of life. He is not content with present appearance; he seeks out causes, and from causes knows something of consequences. A prudent man in business is not seduced by immediate success. He calculates what will be the probable ultimate result to his business. He looks further ahead than the one particular transaction. He will not enter into a bargain until he sees what it is likely to mean in the end. The wise statesman is never a mere opportunist, just accepting what turns up and making the best of it. He has often to do this, has often to limit himself to the practicable; he has often to seize an opportunity which comes unexpectedly; but to be a true statesman he must have more than a mere makeshift policy of using whatever happens to turn up. He has to look to the great ends in view, the great purposes of government, the ultimate issues of each step. The prudent man in every branch of activity is the man who is not easily led away by any specious attraction, but who consistently pursues an end which he has before him. To lead a shiftless, hand-to-mouth existence in any line of life is to invite ruin. The spendthrift is the man who never thinks of the future, who puts away all uncomfortable thoughts from him, and just lives in the present for the present.

In the End

Now, there is a true sense in which we should live for the present, and take no thought for the future. "Sufficient unto the day is the evil thereof," and also the good for that part. The man of faith will not be over-anxious and over-careful, but will live sweetly and humbly in the consciousness of the Father's love. But this disregard of the future is due to a higher regard. It is inspired by a larger end, seeking first the kingdom of God, an end which relegates all other aims to their place of secondary importance. Such living for the present is removed from the worldling's sense of it as heaven is removed from earth. The man of faith is not feverishly anxious about the things of to-morrow, because he has not given his heart to the things of to-day. His future is with God. His life will end in God. The man of the world lives his life in the present, and to-morrow can only be as to-day. He has no other life, no other source of joy reaching out to the future. The question asked of him is the question of which the conscience of man is clamant, the question suggested by all history, the very question of the prophet, "What will ye do in the end thereof?

But that is the very question to which the worldling shuts his ears. If he listened to it, if he asked himself what answer he can give, he would cease to be a worldling. The very essence of the worldly life is that it is blind to results, that it refuses to look at the end thereof. It ever prefers the present to the future, and refuses to make any sacrifice of present good for the sake of a larger future good. Self-control is one of the fruits of faith. Faith looks to the end thereof, and for the sake of that glorious end is willing if need be to give up, to suffer loss, to endure the cross for the joy set before it. The selfish life thinks only of the present, the satisfaction of present desire.

The Logic of Action

"The worldly man," says Bunyan, "for a bird in the hand." It is a marginal note which he appends to a scene in the Interpreter's House. "I saw in my dream that the Interpreter took Christian by the hand, and had him into a little room where sat two little children, each one in his chair. The name of the eldest was Passion, and the name of the other Patience. Passion seemed to be much discontented; but Patience was very quiet. Then Christian asked, What is the reason of the discontent of Passion? The Interpreter answered, The Governor of them would have him stay for his best things till the beginning of the next year; but he will have all now; but Patience is willing to wait. Then I saw that one came to Passion, and brought him a bag of treasure, and poured it down at his feet, the which he took up and rejoiced therein, and withal laughed Patience to scorn. But I beheld but a while, and he had lavished all away and had nothing left him but rags." The end thereof! Is it necessary to ask Interpreter to expound the matter, to read the meaning of the picture? Passion a figure of the men of this world; Patience a figure of the men of that which is to come. The worldly man for a bird in the hand! What are two in the bush to su What is anything compared to the pleasure present possession?

It is the true prophetic method to ask men to c sider their ways, to think of the result of action, look to their end. And we are not left in the da as to what consequences flow from particular an cedents. The great prophetic message has ev been, as St. Paul declared, that "the wrath of G is revealed from heaven against all ungodliness a unrighteousness of men." It is the task of morali of all time to point to the issues of conduct, speech as the preacher does, by tragedy as t dramatist does, by picture as Hogarth does with much power and effect as any; the plain message the wages of sin, with no decorous hiding of t baleful fruit; as Hogarth points the moral wi plain directness and terrible incisiveness in t *Rake's Progress*, so different from the *Pilgrim Progress* from which we have just quoted. T wages of sin is not always paid, as in Hogarth two great series of pictures, with open shame a disease, the maniac's cell or the dishonored grav But with the inexorableness of fate (in kind if n in degree), the pictorial sermon is true. If you that, this follows, and this—and this. What will do in the end thereof? The end of these things death.

That Which Men Set Their Hearts Upon

The word "end," when spoken about human lif means more than the mere termination, the poi where it ceases. It means an *end in purpose*, well as an end in time, that towards which inevitably tends because its direction is fixed. I this sense the end of a thing is that for which really exists, the result designed for it, the ultima purpose. The end in time is merely the blossomin and the fruit of the end in purpose. The end of li therefore is not death, not the stoppage of breat but the culmination of the kind of life. The end i time will only be the manifest declaration of wha the end in purpose has been. The prophet's que tion therefore can be answered without needing t wait until the end in time; for the end in purpos of your life can be revealed to you any moment a in a flash. What is the trend of your life? Wha are the things on which you have set your heart "Man's true end is to glorify God and to enjoy hi forever." What is your end? The end thereof wi be along the line of that discovery. You just nee to be true to yourself in making that discovery t know what the conclusion must be. As in Rossetti' terrible sonnet on Lost Days,

> I do not see them here; but after death
> God knows I know what faces I shall see,
> Each one a murdered self, with low last breath.
> "I am thyself—what hast thou done to me?"
> "And I—and I—thyself (lo! each one saith)
> "And thou thyself to all eternity."

The prophet appeals to experience, he speaks t conscience, he asks what we can find out withou fail, when he puts the question, "What will ye do i the end thereof?" Ask yourselves, what if th thing you have set your heart on were given you what then? You worship wealth, you long to b rich, you judge all things by the standard of money Suppose you attain to it, and get all that is implie in it, what then? You are bent upon finding pleas ure, getting the full measure of enjoyment out o life. Suppose you get the overflowing cup and drink it to the very dregs, what then? Take any of th ordinary worldly motives which move men; take your own, your own dream by night and vision by day. Suppose it comes true, what then? Take th particular seed you are assiduously sowing, suppos it has all the favor of kind fortune in sun and shower. Suppose it ripen fully, and you are blessed with harvest, what then? You must look at your life steadily and look at it whole, if you would get a true judgment of it; you must see the end as well as the beginning. If you go straight on in th way where you are, what will you come to at the last?

Is the end adequate, the end that is the mainspring of your life? It may not be evil; but is it

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* Professor Union Theological Seminary, New York.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, September 28. Exodus 32: 15-20, 30-35. *"Ye have sinned a great sin; and now I will go up unto the Lord."* That was the only worthy ending of the severe indictment. Moses denounced the people's sin and betook himself to God. He exhibited their disloyalty and then hastened away to the Throne. It is in this sequence that we so commonly and pathetically fail. We denounce the sin, but we do not pray for the sinner. We are angry but we are not devout. We vent our indignation but we do not intercede. And thus it is that our anger has no power of correction. The crooked is denounced but it is not made straight. We blaze away but we accomplish nothing because we lack the holy fire of God. Moses exposed their sin and went to God.

This is the secret of successful reform. It is the secret also of all successful discipline and training. We must be as mediators, with one hand on the rebel and the other hold of God. And that is how we must correct our children; we must tell them their faults, and do the rest with God. Fault-finding is worthless unless it steeps itself in the grace of God. Lips that are mighty in prayer are also mighty in rebuke. Their speech is "always in grace, seasoned with salt." They "speak the truth in love."

MONDAY, September 29. Numbers 11: 1-9. *"There is nothing at all, beside this manna, before our eyes."* So said this complaining people, and they wept in their complaints. Murmuring people have a very sad, gray world. Murmuring creates a gray film over the eyes, which throws a dingy hue upon everything. Dark glasses rob the landscape of its sunshine; every feature is shadowed with gloom. The sunshine is there, but it is not seen. The film misinterprets nature's face. "Things are not what they seem."

If the eyes of the children of Israel had been free from every film of complaint what wonders they would have seen on every side! Grateful hearts see bounty everywhere. The cabbage-patch becomes a garden of Eden. Joy is in "widest commonalty spread," and grateful souls garner the joy-sheaves in every place. James Smetham once wrote a letter to a friend expressing his regret that he could not accompany him to Venice, but adding the consolation that happily "I have not exhausted the wonders of my own backyard!" But then, James Smetham's eyes were anointed with the eye-salve of grace, and he therefore saw gracious things everywhere. "There is nothing at all," cried the complaining Israelites! "Having nothing, yet possessing all things," sang the apostle Paul.

TUESDAY, September 30. Numbers 11: 10-25. *"I am not able to bear all this people alone, because it is too heavy for me."* Complaining people are a weary load! "Constant droppings wear away the stones," and constant murmurings wear away the patience. The folk who are "always complaining" get on our nerves, and we are nervously impoverished, and we are prone to be resentful and hasty, and to "throw up" our task. And thus it is that complaining people may despoil the moral treasures of those with whom they live. The murmurer may make the traitor.

Moses took his burden to the Lord. "It is too heavy for me." And he took it to the right place, for the one place on earth where we can lay our burdens down is at the feet of the Lord. Moses took it to the Lord in prayer. He took his over-sensitive spirit, his exasperated nerves, the temper that was becoming short and explosive, and he brought them to the Maker and Restorer of the soul. There is no nerve-cure like heavenly grace. Nothing deals with feverishness like the cooling presence of our Lord. Nothing tones a disordered temper like the breath of spiritual communion. The Lord God can defend the soul even in a desert of complaint. "God is our refuge and strength, a very present help" when the murmuring flourishes, and the voice of the complainer is heard in the land.

WEDNESDAY, October 1. Numbers 11: 16-25. *"Ye have displeased the Lord."* And the displeasure of the Lord is a most real and awful thing. It is the lack of our day that we so commonly conceive a God in whose character there is no wrath. His love is incapable of anger. In his holiness there is no fire. God is merely good-natured; he is not really good! He is tolerant; he is not really holy! We speak of the sunshine of his grace; but he has no thunders and lightnings. We think of the mercy-seat; we have forgotten the great white throne.

And thus our God is too often an effeminate God, and we do with him as we please. We trifle with him, and we have "no fear and no dread." Now love that cannot be angry with uncleanness is itself not clean. There is a tolerance with sin which is connivance. We can be so agreeable as to be moral traitors. There is a point at which true holiness becomes a throne of judgment; there is a point at which true love becomes a consuming fire. Just because God's love is pure it can burn; and his love is always burning in the presence of sin. God is angry with sin; and, if we only knew it, in that holy anger we should find the hope that we may some day become clean.

THURSDAY, October 2. I Kings 19: 1-8. Elijah had lost his hope. He had sat down under a juniper tree in the grip of despair. And an angel came unto him. And what did the angel say? "Arise, and eat!" And the provision was bread and water! Elijah had been neglecting common things. He had forgotten to eat. He had got "run down." He was exhausted. And the good angel brought him into remembrance of the common meal. And he ate, and his spirit came back unto him.

And so it is with thee and me. Often when we have lost our good spirits and we have begun to faint, it is because we have been going without food. Christian workers are sometimes negligent, and "put off their meals" until they are tired out. And then physical exhaustion interferes with their judgment, and they see things out of shape, or upside down, and they sit under a juniper tree in despair. "Arise, and eat!"

Or perhaps we are neglecting the ordinary meal of the bread of life. We are going in our own strength, and it soon ebbs out. And the bread of grace is waiting, the bread that feeds our faith, and hope, and love. Let us arise and eat. We shall speedily find the renewal that comes with the hidden manna, and the joy of the Lord will be our strength.

FRIDAY, October 3. Jonah 4. Here is a man angry because blessing has fallen upon his fellow men. Nineveh had been spared, and he was angry! The fire of judgment had been mercifully stayed, and he was angry! What kind of anger is this which is kindled by another man's mercies? It is unclean anger, devoid of the passion of righteousness. There is self in it, self-conceit, and therefore unhealthy resentment and pride. Things have not happened just as Jonah foretold, and even though blessing had fallen instead of cursing his pride was piqued, and in his unholy anger he requested that he might die.

This man was more concerned for personal triumph than for the triumph of grace. His own glory was of more importance than the glory of God. If he had been a modern preacher he would have been more hungry for applause than for converts, and more desirous that converts should join his church rather than become devoted followers of the Lord. It is an awful thing when the purpose of our ministry clashes with the holy purposes of God.

> But we make God's love too narrow
> By false limits of our own,
> And we magnify his strictness
> With a zeal he would not own.

SATURDAY, October 4. John 6: 5-13. *"Gather up the fragments that remain."* The Lord's provision is always abundantly sufficient. His resources do not fail in the long campaign. His springs do not dry up in the fierce drought. His oil does not fail nor do his lamps go out in the midnight. He never miscalculates our needs. He is startled by no emergency. He sees the entire road from beginning to end, every enemy that lurks upon it, every difficulty, and he provides according to his wisdom.

So it is his purpose that his children should walk in the strength of confidence. We are not treading an unknown road. Our Father's footprints are on the way, for he has gone before us. Nay, the truth is even more glorious than this; the Lord of promise and of power is our Companion on the pilgrimage. We are not left to footprints, we have the Presence. Grace accompanies us in the gracious God. The Lord himself is our lamp. The Lord himself is our bread. The Lord himself is our hope. The Lord himself is "our life, our way, our end." Our sufficiency is in God.

These Daily Meditations will appear in each issue through 1913

J. H. Jowett

THE UNSEEN PRESENCE OF JESUS

IN THE golden prime of good Haroun al Raschid, so runs the Arabian tale, it was the caliph's custom to wander about his city by night, mixing *incognito* with humble folk and sharing the amusements and adventures of the poor—until some base or cruel deed was done, and then on a sudden the astonished people realized who had been standing among them, though they knew him not. So in the midst of our daily labor and pleasure and weariness, in life's common struggle and sorrow and gladness and shame, where the crowds are thickest, or where two or three are gathered together, the Great Unrecognized is beside us continually; the Commander of the Faithful is here, though often he escapes our sight.

It is a faithful saying that Christ is in the church, and the church is made by him, though often the church knows him not. In spite of our divisions and superstitions and corruptions, the Lord keeps his perpetual promise, the Shepherd has not deserted his flock. When ecclesiastical councils and synods assemble, it consoles us to remember how in each congress and conference the self-same Christ in whose name they gather is himself standing unseen in their midst; although they perchance ignore him in their disputes about his Person, or quench his Spirit in their zeal for what they deem to be his cause. So, also, when those who proclaim the Gospel open their lips, they can never speak about Christ and him crucified except in his immediate Presence. Whoever else stays away from church, he is the Auditor and the Critic of every sermon. Alas! that with so many preachers,

> Though he be there, they vision lack,
> And talk of him behind his back.

In our individual experience the same truth also finds its fulfilment. We fare through the world as pilgrims of eternity; but there walketh One beside us whom we know not, for our eyes are holden, and he comes in homely guise. To us he may appear only some chance stranger, as he seemed to the disciples journeying Emmausward—some secular person without part or lot in the Holy City. In the everyday happenings of life, as one by one they draw near and join themselves uninvited to our company, we catch no hint or token of the Real Presence. And yet this fresh duty, which meets us and daunts us, carries under its stern features the very face of Christ himself. This advancing sorrow with veiled head and somber raiment, which we cannot avoid or escape, is no one else but the Man of all sorrows and all consolations too. This hard service which claims our loyalty is pleading in tones which say, "Ye do it unto Me."—*Sir J. Robertson Nicoll, LL.D., in the British Weekly.*

A WEEK IN THE WORLD'S NEWS

Fire Sweeps Health Resort

THIRTY-TWO blocks of the eastern section of Hot Springs, Ark., were totally destroyed by fire on September 5. The fire originated in a negro dwelling three or four blocks east of the government reservation, and near the Army and Navy Hospital. It swept southeast, away from the hospital and reservation, for an hour, when the wind, which was blowing a gale, shifted in direction and carried it again in the direction of the business section. By heroic efforts of the Hot Springs and Little Rock Fire Departments, the fire was kept from turning back, but there was no checking the flames in the direction the wind was carrying them, and building after building was destroyed in the space of a few minutes. Among those that went down in the flames were the city's light, water, and power plants, the county court house, the Park, Jefferson, Princess,

A SCENE DURING THE GREAT FIRE AT HOT SPRINGS, ARK.

and Moody Hotels, the city high school, Iron Mountain Railroad station and shops, Ozark Sanitarium, People's Laundry, Crystal Theater, and Bijou Rink, besides a hundred or more business buildings and many residences, including some of the best in the city. No fatalities were reported. According to a statement made by J. S. Speed, manager of the Arkansas Actuarial Bureau, the property loss was $2,250,000, with the insurance loss $1,500,000.

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A Hindu Wedding in London

TWO of the most powerful native ruling families of British India were united when Princess Indira, only daughter of the reigning Maharajah (Gaekwar) of Baroda, was married in London, a short time ago, to Prince Jitendra, son of the Maharajah of Cooch-Behar. The initial ceremony, which took place in the strictest privacy, was performed at the hotel where the young bride had been staying and was accompanied by the customary Hindu rites, as, prior to the marriage, the Princess Indira had been received into the Brahman faith, the creed of the bridegroom. Subsequently a civil marriage was performed at a registry office.

The greatest interest had been aroused in the attachment of the couple, whose wedding had first been fixed to take place in India on May 5, but was suddenly broken off, after which the bride and her parents sailed from Bombay for England, and were followed by Prince Jitendra. It is understood that the Gaekwar finally yielded to the importunities of his daughter and consented to the marriage, at which, however, he was not present. He and the bride's brother, Shrimai Jaisingrao, are well known in the United States, where the latter studied at Harvard. Her mother, the Maharani, is a woman of advanced ideas, and is the author of a book on the position of women in India.

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Santo Domingo Again in Trouble

DURING the early part of September a serious revolutionary movement was started in the Republic of Santo Domingo. Though at first it was not considered that the disturbance would reach sufficient proportions to endanger American property within a few days, it became necessary to take active steps for the protection of American citizens. On September 8 the American vice-consul in charge at Puerto Plata, the center of the revolution, informed the State Department that Dominican gunboats were firing upon the town and that the property of foreigners was without protection. As far as the naval authorities at Washington are informed, the Dominican navy consists of two or three converted yachts armed with six-pounders and machine guns. Though this does not sound very formidable, there is no doubt that they could cause great damage to the unfortified town, especially since it is largely of wooden construction. The cruiser *Des Moines* was immediately ordered from the Guantanamo coaling station to Puerto Plata to restore order and protect the foreigners.

James M. Sullivan, the newly appointed minister to Santo Domingo, held long conferences with Secretary of State Bryan and started immediately for his post. The cause of the revolution is not definitely understood so far, but it is supposed to be due to the ambition of Horacio Vasquez to assume the presidency by force of arms after having been defeated by constitutional methods. It is understood that Minister Sullivan is exerting the influence of the United States to the support of President Bordas, who was elected last spring by one of the fairest and most general elections ever held in the republic.

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Ex-King Manuel Wedded

ON SEPTEMBER 4 ex-King Manuel of Portugal was married to Princess Augustine Victoria of Hohenzollern at Sigmaringen-on-the-Danube. The wedding was conducted with full royal ceremony, despite the young king's exile from his kingdom. There were upward of one hundred guests. Besides the members of the Hohenzollern family, about twenty royal highnesses were present. Principal among them were Queen Mother Amelie of Portugal, the Prince of Wales, representing King George of England; the Duke and Duchess of burg; the Infante and Infanta Carlos of Spain, representing the king queen of Spain; the Duke of Genoa and the Duke and Duchess of Aosta, representing the Italian royal family; the Duke and Duchess of Vendome and Duke of Montpensier, representing the Bourbon family, formerly ruling France; the Duke of Oporto, uncle of King Manuel; Prince and Princess Her XXXIII of Reuss; the Grand Duke and Grand Duchess of Baden, and seve members of the Württemberg royal family and of the Portuguese royal ho

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A Masque to Aid Birds

ON SEPTEMBER 12 members of the artist colony of C nish, N. H., joined with their neighbors of Meriden, ab four miles distant, under the auspices of the Meriden B Club, in a unique protest against the slaughter of birds millinery purposes and at the same time in giving approval to the feath provisions of Schedule K of the tariff bill. It was in the form of a mas given at Meriden under the patronage of Mrs. Woodrow Wilson and her dau ter Eleanor, who took one of the leading parts. The dramatist was Per Mackaye, author of *Jeanne D'Arc* and *The Scarecrow*.

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A Prehistoric Temple Found in Sardinia

FROM Milan, Italy, recent despatches bring the announ ment that "discoveries of immense importance to o knowledge of prehistoric times are being made in Southe Sardinia under the auspices of the Italian Ministry of Publ Instruction. Beneath the ancient Christian Church of St. Anastasia has be found a large subterranean temple, whose date reaches back fully one tho sand years before Christ. The temple is constructed of huge unhewn mass of stone, which enshrine a sacred fountain called 'the Fount of Pains,' whi the explorers found still running. Sacred images were found intact, and t mural decorations are well preserved. These indicate the worship of t Earth Goddess and the prevalence of bull worship, as there is a ponderou statue in basalt of a male divinity with a bull's head.

"The most interesting of all the finds, on account of the considerable modif cation it is bound to effect in the scientific ideas hitherto accepted regardin the relative origin of copper and bronze in the Mediterranean civilization, the uncovering at Ortu Commidue alongside of some ancient copper mines of great prehistoric foundry with all the furnaces for smelting and molds fo casting just as they were abandoned thousands of years ago in the transitio period between the ages of stone and bronze. The methods then obtaining i the Sardinian foundry industry, as here demonstrated, were most ingenious.

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Maine Election Results Widely Discussed

ON SEPTEMBER 8 the Third Congressional District of th State of Maine elected John A. Peters, a Republican, by plurality of 589 over William R. Pattangall, a Democrat, an 8,616 over Edward M. Lawrence, a Progressive. This resul is proclaimed a victory for protection, and is looked upon by Republicans a an indication that the party, which was divided by the Progressive movement is working toward unity.

"It means that the reaction has already set in," said Senator Gallinger o New Hampshire, Republican, "and foreshadows the doom of the Underwoo Tariff Bill, and the disappearance of the Bull Moose vote." "The result i the Maine district is an emphatic reminder that this is a protective tariff coun try," asserted James R. Mann of Illinois, Republican House leader.

Secretary of State Bryan voiced the Democratic sentiments as follows "The Maine election, while disappointing in the failure to elect our Democrati candidate, who is a very able and progressive Democrat, is not at all discouraging when we consider the figures. The Democratic candidate received within about one hundred of the vote cast for the President last fall. This is a remarkably good showing when we consider that it was a special election. The Republican victory was due primarily to the return of a large number of Progressives to the Republican party. At least the Republican vote gained something over six thousand and the Progressives lost that much, as compared with the returns last fall."

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An Argument for All-Steel Trains

AN ALL-STEEL train probably saved scores of lives when a Pennsylvania Railroad flyer was ditched a few weeks ago near New Madison, Ohio. Thirty-five persons were injured, though only three, it was believed, fatally. Eighteen were rushed to a hospital at Richmond, Ind., for immediate treatment.

Running at a terrific speed to make up lost time, the fast train struck a defective rail on the Columbus & Indianapolis division of the Pennsylvania Railroad, about fifty feet from the approach to a small steel bridge. The train ran along the crossties until the engine hit one side of the bridge, tore it from its foundation, and fell with it half a dozen feet to the creek bed. Six steel coaches were flung to the other side of the track and turned over in a cornfield, the first near the edge of the little stream. None of the steel coaches was much damaged, and with comparatively little repair all can be replaced in service. Injuries to passengers were caused principally by falling and being thrown about in the coaches, though some were cut by flying glass. Had wooden cars been in use the death list would undoubtedly have been large, and hundreds would have been injured.

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Canada Deports Thaw as Undesirable

THE adventures of Harry K. Thaw, the slayer of Stanford White, since his escape from the Matteawan State Asylum some weeks ago have attracted the attention of two continents. On crossing the line into the Dominion of Canada Thaw was arrested and detained at the little town of Coaticook, Quebec. There followed during the next three weeks a campaign of legal moves and countermoves in which legal representatives of the State of New York and the immigration authorities of the Dominion of Canada and the expert legal advisers engaged by Thaw were pitted against each other. Each side was, at different stages of the proceedings, confident of success and the laurels undoubtedly rested with the Thaw forces until the Hon. C. F. Doherty, the Canadian Minister of Justice, suddenly took action. This action consisted of sending members of the Dominion Police to remove Thaw from the detention room of the railway station at Coaticook and transport him across the international boundary into the State of Vermont. Accompanied by a few newspaper reporters Thaw found himself set free in the United States. His freedom was limited to three hours, however, for upon crossing into New Hampshire he was again placed under arrest and at the time of writing it was anticipated that upon the receipt of the proper papers he would be returned to the New York State authorities and taken back to Matteawan.

THE NEW PALACE OF PEACE

THE ceremonial opening of the Peace Palace at The Hague a few weeks ago marked the beginning of the second great era of the world movement toward international peace. ıe first era of the peace agitation began with the ıgue Conference of 1899 and the creation of a rmanent court of international arbitration. New petus was given the thought of the world toward ace when in 1903 Andrew Carnegie was inspired give $1,500,000 for the building and mainten- ce at The Hague of an international court house. ıe government of the Neth- lands added $275,000 to is sum, but it was not until)05 that a suitable site was osen. Since then all the)rld has watched with un- ıgging interest the progress construction.

An English writer says: High above the sand dunes, here winds the famous old)ad that leads from The ague to the kurhaus at gay :heveningen, rise the red- ·ick walls and high-pitched)ofs of the world's great alace of Peace. A stately :ctangular building faced ith white stone, adorned ith lofty towers, and ·owned by a belfry, this)urthouse of the nations ands on a corner of the orgvliet, once part of the)yal park lands of Floris V. lodeled in the domestic style f old Dutch architecture, ut with many composite fea- ıres that faithfully reflect ıe international character f the building, the palace is esigned on the lines of a igh court of justice rather nan of a parliament house."

The Palace, as completed, oes not represent any precise style of architecture, ut it is regarded as one of the most impres- ive modern buildings in Europe. It forms roughly square of eighty-five yards by eighty-six yards, nd incloses a beautiful formal garden. On three ides the building constitutes the Court House, and n the fourth or west side are the quarters of the ibrary. The façade of the second floor is adorned vith statues, the figures representing Science, Agriculture, Art, Navigation, Commerce, Industry, Conscience, Eloquence, Will-Force, Study, Authority, Humanity, Constancy and Wisdom. The main windows of the great court are guarded by statues of Justice and Law, and over the central gable above the main entrance stands a figure of Peace.

The statuary, however, is not confined to the symbolic. Four men have been honored by busts. These are Hugo Grotius, who has been called the pioneer of international law; King Edward VII, Sir Randall Cremer, and William T. Stead, the peace leader, who perished in the ill-fated *Titanic*.

The great court is an imposing hall about seventy-four feet long by forty feet in width and rising to the full height of the palace. At the rear, facing the bench or presiding officer's stand, is an enormous arched stained-glass window. To one side of it is a draped figure of Justice and to the other Truth. Over the throne is a huge oil painting, a gift of France. To the left of the great hall are the arched galleries for the use of the public. The library, which occupies the two stories to the west of the quadrangle, consists of a reading-room, lecture room, and central office, and many rooms for study, while above are the steel book compartments.

Many nations have made gifts to the palace, one of the most interesting being that of Greece. It is a white marble copy of the famous throne found at Knossos, Crete, which was supposed to have been the throne of King Minos.

The building materials of the Peace Palace came from many countries. The brick, which is the chief component, came from the famous fields near Leyden, while the hard white sandstone used for trimming is from French quarries, and the wood used for flooring and paneling is largely from Austria. The granite constituting the base of the walls was presented by the governments of Norway and Sweden. The Italian Government presented the marble which decorates the interior of the corridors, and the grand marble staircase is a gift from the city of The Hague. The stained-glass windows are the gifts of the Dutch Government and Great Britain, while France has sent not only the painting which is the most striking decoration of the main hall, but many of the tapestries and minor decorations. There are vases of precious materials from Russia, Hungary, and Austria. The groups of statuary in marble and bronze which ornament the first landing of the great staircase are gifts of the United States. The beautiful rosewood and satinwood paneling of the Administrative Council Chamber came from Brazil, and there are gifts of silk cartoons and vases from China and Japan. Rare woods from San Salvador line many of the chambers. Turkey's gift is a wonderful carpet. The clock in the great tower is Switzerland's tribute, and the grille work of the main entrance was presented by Belgium. Germany's gift is the great front entrance to the grounds.

THE COMPLETED PEACE PALACE AT THE HAGUE, HOLLAND

J. SIMMS, THE UNHEROIC

BY ARTHUR K. AKERS

A Story Complete in This Issue

I

A FIRE engine clattered around the corner and swept down the crowded street in a thunder of hammering hoofs and mad whirring of gongs. Half-way in the block a child suddenly ran out into its path, realized her danger, and stood motionless in terror. Without an instant's hesitation, the driver leaned far back in his seat, tugged fiercely at one rein, and headed his horses straight toward a telephone pole on the sidewalk. Onlookers turned away swiftly that they might not see, and somewhere a woman screamed piercingly. But the expected crash did not come. The little girl recovered enough presence of mind to dart aside and the great machine only brushed the curbing as, careening on two wheels, it was swung back into the roadway and was blotted from view by its own trailing smoke.

Simms and I had seen it all from our seats in his office on the second floor of the City Hall. He turned to me with his mild eyes aglow. "Ah, that's something like it!" he exclaimed. "That fellow had a chance and he rose right to it. His work throws such things in his line of work; but for the rest of us there isn't any show. There's no heroism in these humdrum lives of ours."

I gave a nod which he took for encouragement. "Just imagine me, Julius Simms," he pursued, "doing anything like that. It isn't in this job of city bacteriologist."

I admitted that it looked unlikely. To begin with, his appearance and manner of life were against it. By common consent, heroes are always tall, dark, decisive, and in love with the beautiful girl on the frontispiece. Simms was short and slight, his hair was of the color and consistency of tow, his myopic eyes peered out through thick glasses; there was a little stoop in his shoulders already, and he had a way of hesitating in his speech that betokened a hesitating mind. But the Girl was there. Simms had married her the year after he got out of Columbia with his B.S. and the prospect of his present position. Those who so kindly evolve the scientific theories and tables of income and outgo by which we may most profitably conduct our lives and marriages would say that there was where J. Simms made an economic error. Perhaps: but they haven't seen the light that comes on the little bacteriologist's face when he speaks of her. That light is as old as the race of man, and a poet once gave it a name. But the Girl was not his only mistake; there were two others, and the second one was four years old and unable to walk yet. Doctors had come and gone, and the last had said there was one man who could help. But he was in Vienna, and a city employee's children don't go to Europe for treatment—not unless their father is at least an alderman. A great many things are possible on an alderman's salary of $10 a board meeting that are utterly out of the question on the mere twelve hundred a year of a bacteriologist.

Moreover, that twelve hundred seemed destined to remain unchanged for many years to come. There had been correspondence with Johns Hopkins, a tentative offer, hopes, a withdrawal of the proposal, and a return of that unrelieved vista of the twelve hundred and the little helpless legs.

II

Early autumn and typhoid came to town that year hand in hand. The cases were badly scattered at first and the source of the infection was difficult to locate. At length the water supply was suspected, but the officials of the water company were prominent citizens, respectable members of the community. They denied the charge absolutely and issued a statement from a "distinguished physician" declaring that he had analyzed L——'s drinking water and found it the purest in the State. But a few malcontents among the lower classes, who had lost members of their families through the fever, were not satisfied with the company's assertions. They and the Board of Health demanded that the city have its own tests made. So one morning Simms found at his laboratory bottles of this water, also samples of milk from two dairies that had been delivering in the worst afflicted sections. After the first five days he had grave suspicions of both milk and water. And as the confirming cultures gradually pointed toward the nature of the bacilli in them an uneasiness began to run through certain circles. The morning of the last day Simms had allotted for the completion of the tests came, and he bent over the small glass plates without consciousness that in a room over a saloon on a side street near by a conference concerning him was going on. One party to it was Mike Corrigan, who governed the city to suit himself and a few "conservative interests," through the pleasant and harmless little fiction of a mayor and board of aldermen; the other was a gentleman from these conservatives.

"Look here, Corrigan!" he was saying; "of course you know that that pure water report of ours was—er—slightly—hem—amended. The fact is—er—the drainage area of our main reservoir is not all under our control, and to put it so would require a great deal of money, would—hem—impair our dividends noticeably for a year or two. Next year we hope to do something toward remedying this, but for us to go to that expense now would—er—seriously embarrass not only our dividends but the sale of our new bond issue."

Continued on page 873

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The New Tariff Bill

WITH a feeling of relief the country learned on September 9 that the long debate on the Tariff Bill in the United States Senate was at an end, and that the bill had been passed by a vote of 44 to 37. It was immediately returned to the House, to go into the hands of a Joint Conference Committee for the finishing touches. Before this issue of THE CHRISTIAN HERALD reaches our readers, these legislative labors may have been concluded and the bill may have received the executive approval.

While a number of changes have been made by the Senate, the more important provisions in the Tariff Bill, as it came from the House, have been retained, including free sugar and wool. The Senate changes have been in the general direction of a further downward revision. Taken as a whole, the measure as it now stands is a 26 per cent. average tariff as against a 42 per cent. average tariff under the old law which it supersedes.

It would be premature at this stage to speculate upon the effect of the new Tariff Bill upon the general business welfare of the country. That it is satisfactory to the administration can be gathered from the tenor of the statement given out by President Wilson after it passed the Senate. In glowing words he congratulated that body on the event as the triumphant close of "a fight for the people and for free business, which has lasted a long generation," and expressed his gratification at being "connected with the government of the nation at a time when such things could happen, and to have worked in association with men who could do them."

Now that the thing is accomplished, let us hope that it will justify those bright anticipations and that business generally may soon adjust itself to the new conditions. There is no ground for apprehending any serious disturbance of the equilibrium of trade. During the long wait the manufacturing and business interests have been preparing for the event, and the changes have therefore been largely discounted.

To the great mass of our population, the workers and consumers, the new tariff holds out the reasonable expectation that it may ultimately operate to reduce the cost of living. In this hope they should not be disappointed. But results must not be looked for too quickly. If, when all the troubles of adjustment are over and the new tariff has begun to work smoothly, it meets reasonable expectations and fairly equalizes its benefits, all the anxiety and patient labor of the last few months will have been more than repaid.

When Sin Becomes Ridiculous

IT MAY seem a fine thing, particularly to younger minds, to have two automobiles, a well-furnished New York apartment, and a suite of rooms in a fashionable suburban hotel, with all manner of spending money for odds and ends. But the most adventurous youngster would scarcely consider pleasantly the circumstance of having a thousand circulars describing him posted in public places throughout the country, offering $500 for his arrest as an embezzler.

These two experiences came with rapid succession recently into the life of a young New York cashier. He received a salary of $20 a week and engaged a chauffeur at about the same wage. He paid $115 a week for a suite in an exclusive hotel, and made other expenditures to match. But that part only lasted a couple of months. How long a time he will spend as a fugitive, how he will live while in flight, and what will happen to him when captured are still matters of conjecture.

But isn't it all ridiculous? The devil is, after all, a very stupid liar. It would seem that a young man of ordinary intelligence, enough to earn $20 a week as a cashier, ought to have been able to see the lies which were in these devil's promises he followed.

You will not be tempted in the same way he was. But remember, no matter how reasonable your temptation may seem, it is after all just as ridiculous as his. He did not see how crazily foolish his temptations were till the crash came. So you will not see how foolish your temptation is till later, perhaps years later, perhaps in another world. But the folly of it will be revealed at last. Do not yield; do not take that first step, which leads so fast to deeper and deeper wrong.

Folly and sin are often used synonymously and interchangeably in the Bible. In the stress of the temptation you may for a moment think you do not care about being good. But nobody wants to be a fool. There is a straight, clear, wise, safe path for every day. It is the path of honor, of service, of righteousness, of faith. But it is also the path of wisdom. "Her ways are ways of pleasantness, and all her paths are peace."

Mrs. Pankhurst's Visit

IT IS announced that Mrs. Emmeline Pankhurst, the leader of militant suffragism in England, is to visit the United States next month, and that she will lecture in New York, Boston, Chicago, and other cities. While the particular type which she represents has never had any encouragement here, there are intimations that her visit will probably be made an occasion for demonstrations of militancy of the character to which she has been accustomed abroad. Were anything of this sort to be attempted, it would be most unfortunate for the cause of suffrage in America. Violent tactics, wild speeches, and the Pankhurst "policy of action" have given the suffrage a setback in England that can hardly be overcome in a generation; whereas here, a conservative and dignified course of campaign has won the vote for women in a good-sized group of States and promises to win still more. The contrast is so sharp and the results so widely different, that it would hardly seem to be necessary to warn the women of America against the kind of militancy of which Mrs. Pankhurst is the high priestess and chief exponent. Window-smashing, hunger-strikes and similar strenuous methods of winning the suffrage are not applicable to the situation here, and their advocacy would not be tolerated by any audience of intelligent American women.

Science and Immortality

EPOCH-MAKING is the only term that can apply to the remarkable address of Sir Oliver Lodge before the British Association in Birmingham, an outline of which we give elsewhere. Coming from one who is acknowledged as being among the world's foremost scientists, it has the effect of a bugle-call for a complete change of attitude as between science and faith. He has shown that they need no longer be antagonists; that they can walk side by side and hand in hand with equal zeal in the great search for divine truth. But Sir Oliver has even gone beyond this. He has reached a po where he feels that "occurrences now regarded occult can be examined and reduced to order by methods of science," and is convinced, as a scient that "personality persists beyond bodily deat But "the methods of science," he declares, "are the only way of arriving at truth." He holds the hope that, through the co-operation of scie and faith, we may yet attain a clearer understa ing of this larger existence. The whole addres a masterpiece of reverent and eloquent scholarsh which every Christian, and, indeed, all thought people, may read with edification and appreciati It marks the ascent of science to heights it l never reached till now, but which have been fan iar to the spiritual-minded of all the ages.

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The Death of Mayor Gaynor

IN THE death of William J. Gaynor, Mayor New York, who succumbed to heart failure September 10, while on a voyage to Europe, the passed away one of the most active figures metropolitan public life. He was a country b with few advantages, but he had those sterli qualities of character that make good men and e cient citizens, and when after a struggle he beg his career as a young lawyer some thirty-eight yea ago, his energy and efficiency soon brought advan ment. By sheer grit and dogged industry, add to a natural aptitude for grasping opportuniti the country boy mounted the ladder of success st by step. Journalist, counselor, Supreme Cou judge, and ultimately mayor of New York, he was line for still higher promotion. Twice he declin a nomination for governor of the Empire Stat

Mr. Gaynor had the reputation of being eccentr and dogmatic, and these temperamental peculiar ties were probably accentuated by failing health recent years. He was kindly at heart, a go friend and a sturdy foe; a man who, whatever h failings, had many fine traits of character and host of friends.

Turkey on Treaty-Breaking

IN THE great game of diplomacy, it has fr quently been demonstrated that "the irreconci able Turk" is a match for the European Power Profiting by the misfortunes of Bulgaria Turke seized and re-occupied Thrace and Adrianople. I vain have the Powers admonished the Porte that would be well to observe the terms of the Treaty o London. Turkey retorts by a series of argument which have the quality of logic, at least. She re calls the seizure of Bosnia and Herzegovina b Austria, and refers to Italy's appropriation of ar other province. She points out that treaty-breakin is the familiar occupation of all the governments o Europe, and she claims the right to exercise th same privilege. To give up now the possession she has retaken, she declares, would disturb th Balkan equilibrium. Besides, Bulgaria broke th Berlin Treaty by annexing Rumelia, while Rouma nia, Greece and Servia have defied all convention by grasping territory which Bulgaria, driven into corner, could not retain. The Ottoman Empire ha the same right as the others to profit by so fortunat a situation. And, lest the Powers should wish fur ther convincing reason, Turkey is willing to submi the question regarding Thrace and Adrianople to plebiscite, in which, it assures them, Bulgari would not receive a twentieth part of the vote.

General Notes

—LAST YEAR the public school enrolment of the whole country was 17,813,852. This fall it is increased by a quarter million at least. New York City has 800,000 enrolled school children 85,000 or one-sixth of whom are on short-time work on account of lack of seating accommodation, and this although 9,000 more seats have been added this fall.

—NEW YORK is again discussing the question of stage morality, with special reference to certain plays which are to be submitted to the Grand Jury, public performances meanwhile being suspended until that body decides whether the plays are such as to offend metropolitan ideas of decency or not. The incident has again brought to the front the suggestion of a qualified official censor, to pass upon all plays before they can be presented to the public.

Pastor Sheldon's New Serial, "JESUS IS HERE!" opens in THE CHRISTIAN HERALD *issue of October 22. On receipt of a postal from any subscriber, we will gladly forward an extra copy, containing the opening chapters of this wonderful story, to any friend whom the subscriber may designate.*

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Monument to Martyred Firemen

THE occasion of the forty-first annual convention and Fire Exposition of the International Association of Fire Engineers at the Grand Central Palace, New York City, was fitting time for the dedication of the monument to e firemen who had lost their lives in the discharge duty. Seven thousand fire fighters, including e city force, delegations from most of the cities of e United States and Canada, and one thousand e chiefs, representing many of the great cities of e world, marched to Riverside Drive and One undredth Street, where the monument is situated. ne monument is in the form of a votive table venty-five feet high and eight feet deep. It rests a high foundation flanked by two marble groups presenting Duty and Sacrifice. A broad flight of eps leads from the Drive to a plaza from which vo flights of steps lead to the sides of the monuent. The monument is of Knoxville marble, and e plaza of vitrified brick. The total cost of the emorial, raised by public subscription, was $90,500.

bears this inscription: "To the men of the ire Department of New York City who died at the ll of duty, soldiers in a war that never ends, this emorial is dedicated by the people of a grateful ty." On the other face of ne tablet is a bas-relief, ineteen feet long and eight eet high, representing the ash of a horse-drawn engine a fire. Under this a large nask spouts a stream of wa- er into a fountain basin. bove this is this inscription: To the heroic dead of the ire Department." On the peakers' stand on the occaion of the unveiling were Borough President George IcAneny, Fire Commissioner ohnson, Fire Chief John Kenlon, Chief Arthur R. Dyer of the London Fire Brigade; J. Meler, Chief of Fire Service of Amsterdam; Borough President Cromwell nd others. Mr. Jesse Isidor Straus, whose father and nother went down on the *Titanic*, made the presentaion speech, saying among ther things: "The purpose f the monument is twofold. First, it is evidence of a recollection on the part of those who survive that they may in some slight degree appreciate he sacrifice of those who gave their lives; and second, t serves as an inspiration to hose soldiers whose next attle may be their last. President McAneny accepted the monument, saying: "It is indeed a grateful city that receives this memorial. You not only have honored our men, but you have given us another monument which adds to the dignity of New York City. I am proud that the day chosen for making this gift is the day on which we have with us the fire chiefs of the world. I am glad that they may go back to their own countries and tell them of New York City's gratitude to its firemen." The monument was unveiled by four little girls whose fathers had perished fighting fires. If any persons in the world deserve a monument of stone, it is the firemen, the volunteers of the past, and the paid men of the present. Theirs is a life of perpetual peril and sacrifice for the property and lives of others. They not only go into danger and death, but they do it with an appetite. Great heroes they are in imitation of Christ, and an example to the living in all callings.

Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. (I John 3: 16.)

UNVEILING THE MONUMENT TO THE FIRE HEROES OF NEW YORK

Child Dies for Dolls

ANNIE KLEINHOEFFER, five years old, living on the upper East Side of New York City, was the proud possessor of a family of four dolls. They had soiled so many white dresses that she spent the better part of the other afternoon in washing them. When the little garments had been passed through the blueing water and the wringer just as she had seen her mother do, Annie went to the rear fire escape to pin her family wash to the clothesline, which runs over pulleys to a pole in the yard. She was so little that she had to climb on the railing of the fire escape to reach the line, and in doing so she slipped and fell to her death below. How little girls love dolls! It is no accident that they should. It is the maternal instinct that is the crown of womanhood and the hope and glory of the race. The tragedies that are the result of this high instinct are the most lamentable, and are mysteries that must be solved in the next world. The fall of this fair child caring for her dolls illustrates this truth:

Truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death. (I Sam. 20: 3.)

Bride To-day, Widow To-morrow

MISS NELLIE SHERIDAN, daughter of the late General Phil Sheridan, was a bride on the night of September 3, and on the evening of the next day she was a widow in mourning. Miss Sheridan, who had been postmistress at Somerset, Ohio, for twenty-five years, resigned her position to become the bride of Mr. T. C. Wilson. The day after the wedding, as they were about to start on a trip to Florida, the bridegroom became suddenly ill and died. This is the story of human life with its laughs and its cries, its weddings and its funerals. How many have the sad experience of passing so swiftly from the fragrance of the orange bloom to the nightshade and the cypress! There must be some other world where the hopes, ambitions, plans, and loves so rudely interrupted here shall have their continuation and full fruition. Yes, the Bible tells us of such, and Christ by his life and messages has assured us of it. The bride swept so suddenly into widowhood, and all who have had loved ones rudely taken away must listen with comfort to this voice from heaven:

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying. (Rev. 21: 4.)

Beetles Threaten Historic Roof

THE roof of Westminster Hall in London was almost wrecked by a tiny beetle whose ravages have recently been discovered, and whose damage is now being repaired. The original structure was built by William Rufus in 1097. Three hundred years after Richard II replaced by a single span a roof which was originally built with a single nave and side span. For five hundred years this roof has continued to be one of the largest roofs unsupported by pillars in the world. What did the beetles care for so large a roof or with one so hoary with age? It only pleased them the more to feed on that kind of material. These pests are a type of the beetles of the soul which gnaw at its timbers and threaten its destruction, and sometimes crawl into the Christian Church to eat away its roof. The little whisperings, and criticisms, and slanders; the little jealousies and malices, the beginnings of wrong in thought or action, the slightest variation from duty, the little sins are the beetles that quietly, steadily grind up the timbers of the noblest individual character, and of the most sacred institutions among men. Fortunately the damage can be repaired by the One who was a carpenter in this world, and the purified, completed soul may realize the meaning of the apostle's words:

Ye are God's building. (I Cor. 3: 9.)

Money Gifts to Employees

A LEADING carpet manufacturing company in this country made its fifth profit-sharing distribution among its employees the other day. It paid out $82,000 to 3,500 employees, according to the length of their service. Those who had worked for the firm for ten years received 10 per cent. of their earnings in the past six months, and those who had been employed from five to ten years five per cent. on their earnings for the same period. The first profit-sharing distribution of this company was made on September 1, 1911, and since then the share of the profits distributed among the employees has been $342,000. In September, 1911, 1,500 employees shared in $50,000; on March 1, 1912, 2,500 employees received $65,000; on September 1, 1912, 3,100 employees shared in $70,000; and last March there were 3,300 recipients of $75,000. Two days after the last profit-sharing payments were made by the carpet company $150,000 were distributed to 150 employees of a business house of South Bend, Ind. George Wyman left his estate to his widow, requesting her at her death to bequeath his fortune to the employees of his establishment. Accordingly, on September 3 $150,000 was distributed, not according to the length of service, but where it would do the most good. The gifts were from $50 to several thousands of dollars each. The profit-sharing idea is as wise as it is just. It yields a fairer return of the product of industry to the workingman, and also insures a service of increased interest and efficiency. While there are many employers of labor who are just and generous with their employees, there are others who are small and unjust in their treatment of employees, and might read with profit these words of Moses:

Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning. (Lev. 19: 13.)

A New Gem Discovered

A NEW precious stone has been discovered in German East Africa and has been heralded as worthy of high place among the decorative gems by the European jewelers who have examined the specimens. A recent London despatch says: "Although Berlin despatches state that Emperor William has been much attracted by the new gem, which has been called heliodore, English dealers do not believe that it is likely to rival the better known varieties of precious stones. The Kaiser has had seven heliodore stones set with diamonds and pearls and made into a cross for the empress. The chief characteristic of heliodore is that it changes color, being a golden yellow in daylight and green by artificial light." A member in making a speech in the United States Senate the other day against an advance duty on precious stones took out of his pocket a string of jewels worth $78,000. But neither his object lesson nor speech prevented the advance. Jewels beautiful and valuable are used in the Bible as symbols of precious souls, prized by heaven.

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. (Mal. 3: 17.)

THE CRY FOR HELP*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

"MOSES heard the people weeping, every man at the door of his tent" (verse 10). The Israelites took that way of bringing their grievances before God. It was their custom thus to stand at the times of worship in the Tabernacle, which, being only a tent 30x15 feet, was not large enough to hold the two millions which they numbered. In modern phrase, we would say the people wept because they were "homesick" for Egypt. They thought of the cabins in which they had dwelt, and compared them with the inadequate tents which they now had. They thought of the succulent vegetables which they had eaten in Egypt: the onions, the cucumbers and the melons, and compared with them the manna which had become monotonous to them, even to loathing. Servitude in Egypt seemed preferable to them rather than the weary journey to the Promised Land. The trouble with them was, they thought only of their present discomfort; they had only a short vision. They were proving themselves incapable of the longer vision of ownership and a national existence with the great God as their protector and ruler. No wonder that the anger of Jehovah was kindled greatly and that Moses was displeased.

"I am not able to bear all this people alone." (v. 14.) So spoke Moses to God as he prayed in the Tabernacle while the people were crying aloud in their tent doors. Moses felt so burdened that he told God he would rather die than live. For once Moses was a coward. How many men and women have been cowards since Moses, and instead of quitting themselves like men or like truthful Christians, have prayed to die. Even Luther once became so discouraged in his work of reformation that he prayed to die. His beloved associate, Melancthon, came in upon him with this note of cheer: "Take courage, the children are praying for us," for on his way Melancthon had overheard the prayers of the children for Luther and himself. Luther's courage was thus renewed and he went forward in the strength of those prayers. Ah! but there was no one to pray for Moses, and so Moses discouraged himself in God!

"Gather unto me seventy men . . . and bring them into the tent of meeting (the Tabernacle) . . . and I will come down and talk with thee there" (verses 16, 17). That was a wonderful answer to Moses' prayer of unfaith. But God lovingly and forgivingly dealt with him according to the measure of his need rather than his shortcomings. And Moses' burden was laid upon the shoulders of seventy of the choicest men in all Israel. "They shall bear the burden with thee" (verses 16, 17, 24, 25). No doubt this was the origin of the Sanhedrin, which for centuries was the ruling assembly of the Israelites, also of the boards of elders, stewards, deacons and trustees in our present church polity. In the light of this, all such officers should feel that they have a high commission and a most sacred trust.

"Sanctify yourselves to-morrow, and ye shall eat flesh" (verse 18). So God mercifully answered the prayers of complaint uttered by the people in their tent doors.

"And there went forth a wind from Jehovah and brought quails from the sea, and let them fall by the camp" (verse 31). And there was a pile of them, covering three miles square, lying three feet deep. (See verse 31. A day's journey was three miles and a cubit measured eighteen inches.) But the people received God's gift of flesh with greediness rather than thankfulness. One homer (one pint) was the portion of manna specified by God for each person to gather daily, but those who gathered least of the quails took to themselves ten times that amount, which, being more than they could eat, they spread out to dry for future use. Their distrust and disobedience thus shown angered God, and he smote the people with a great plague, which was no doubt the direct result of overeating—acute indigestion we call it in our time. Many died, and a national cemetery was made, and the name given to it was *Kibroth Hattaavah*, which means "graves of greediness." After the people continued their journey, God fed them with manna every morning and with flesh (quails) every evening. (Ex. 16: 6-8.)

By what we have been studying about the praying of Moses and the Israelites, we learn that in times of burden and necessity we should make our wants known to God. If we are in any distress, if we have not prayed to God for help, we have neglected the only sure source of relief. There are some people who say they feel "they have no right to pray for physical or temporal good, on the ground that "God cares for me much more than I care for myself, and it would be foolish in me to be reminding God of his duty to me, or telling him what to do to make my life easier and happier." This is a specious argument, for, in reality, the more we ask of God the closer shall we live with him. Many of the Christian Herald Family realize this.

Certainly Moses and the Israelites show us how not to pray—both cried out against God, the first because he had laid so great a burden upon him, and the second because God had led them forth into a greater peril than they had in Egypt. But if we have not grace in our hearts to pray in faith, God has shown us that he will even hear the prayer of complaint. What we need is to learn how to pray. "Lord, teach us to pray." When the Lord Jesus was in this world he prayed often, so often that it became a part of his life. He taught us to pray without ceasing.

Jesus prayed at his baptism, and the Spirit of God descended upon him, and the voice of his Father was heard in commendation. Have we been baptized in his name? And have we prayed for ourselves as others prayed for us that our lives might be given to the service of our God?

"He withdrew into the wilderness and prayed" that he might be alone with God. Do we pray in secret? If so, our Father will reward us openly. The daily appointment of a quiet hour with God has been found to bring a great blessing. In some seminaries and colleges, notably at Mount Holyoke, such a season was appointed by the founder, Mary Lyon. Let us each adopt it for ourselves. Some of us are so pressed by duties we will say: "We can not do it." But if we can not take an hour we can begin by taking fifteen minutes—a quarter of an hour—and as we go on, we shall probably find our ability to gain this time increasing.

Jesus sometimes continued all night in prayer. Some of us know what it is to continue all night in anxiety as we toss upon our beds. How much better to pray! Some of us try gymnastics to drive off the demon of insomnia. How much better to wrestle with God as Jacob did!

Jesus prayed in public, when he was surrounded by the hungry multitude. It is our duty to accustom ourselves to pray aloud in the presence of others that we may strengthen their faith, that we may teach them how to pray, and that we may be the means of bringing God's help to them. By way of illustration we will say there has recently been an effort made in Congress to have an edition of fifty thousand copies printed of "Prayers in C[o]ngress" made by the chaplains, for the purpose general distribution, that men may learn how pray, and also to let the people know what th should expect their representatives to do in answ to these prayers.

Jesus prayed with his disciples. They were l nearest and dearest friends. This suggests that should not neglect to attend the church pray[e]r meeting, where we will be sure to find our Lord he has promised to be where two or three are gat[h]ered together in his name. Jesus prayed when sent his disciples out two by two to teach in h[is] name. Do we pray for the Sunday school in whi[ch] we are either scholars or teachers? How ma[ny] scholars pray every day for their Sunday scho[ol] teachers? How many never pray for them? L[et] parents see to it that along with the prayer "f[or] father and mother and brother and sister, and [all] the friends I love so well," the name of the Sunda[y] school teacher is put in as well. Let teachers ha[ve] a rosary of prayer which shall consist of the nam[es] of the scholars in their classes. Do not pray f[or] "my class," but for each scholar.

Jesus prayed in the house of mourning whe[n] Lazarus lay dead. Have you ever tried to spea[k] words of consolation to a bereaved friend? An[d] did not your words seem inadequate, almost pr[e]suming? Try to pray instead, talk with God abou[t] it in the presence of your friend, and your word[s] will be as precious ointment.

Jesus prayed for Peter when he was tempted "Satan hath desired to have thee, that he may sif[t] thee as wheat, but I have prayed for thee that th[y] faith fail not." Do you pray for your friends Some one has suggested that when thoughts com[e] to us of absent friends, we should pray for them if only a sentence. A lady in the United State[s] once wrote to a missionary friend in China: "I ha[d] a feeling to-day that you were in great danger, s[o] I took the picture of you and your school children down to the Christian Endeavor meeting, and i[t] just seemed as if the Lord Jesus was there, and think he answered our prayer and kept you." An[d] so he did, for on that very day there was an upris[ing] in Tientsin, and that teacher with her scholar[s] was obliged to make a journey of a mile for safety with bullets cutting through the air over thei[r] heads, and falling into the ground at their feet, bu[t] none of that mission band were hurt. We may not always be able to help personally those who are in need, but we can always help by prayers, the most efficacious way.

Jesus prayed that his strength fail not. That was the prayer he offered in Gethsemane. His physical weakness was so great, evidenced by the bloody sweat, that he feared that he might not live to be offered for the sins of the world. There is a lesson in this for us—not to pray when we have a heavy burden to bear that God will make it lighter, but that he will give us strength to endure unto the end.

Jesus prayed for his enemies even when dying. "Father, forgive them, for they know not what they do." How much better is a prayer than a grudge! not alone for the one who has wronged than for the one also who is wronged. "Lord, lay not this sin to their charge," was the prayer of the dying Stephen for those who were stoning him to death, and he could make that prayer because he remembered how Jesus had prayed for his enemies. If you have an enemy, begin to-day to pray for him, and God will bless you for it. That is the best way to dispose of an enemy, for he will soon cease to be your enemy, even if you do not tell him that you are praying for him.

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for October 5, 1913. Moses' Cry for Help. Num. 11: 4-33. GOLDEN TEXT: "The supplication of a righteous man availeth much in its working" James 5. 16, R. V.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—SOME REQUESTS have been received for blackboard work, and in response we will describe something done in the Elementary Section at the World's Sunday School Convention in Zürich by Mrs. J. A. Ross, of Montana. She drew a river across the blackboard with blue chalk, and with white chalk put in the rippling. Then with green chalk she made a line of rushes along the river bank. With dashes of green and brown chalk she made the land beyond the river, and in the far distance a small cabin. Then she told about a little baby boy being in that home who was in danger of being killed by the soldiers of the cruel king, so the mother made a basket in which to hide him. A picture of a basket was then pinned to the blackboard among the rushes, and a picture of a little baby laid in it. Among the rushes not far from the basket, the picture of a little girl was pinned to the blackboard, and we were told about Miriam, the sister of the baby boy, who stood there to watch what should happen to him. Then we were told about the princess and her maids who discovered the baby in the basket, and [illegible] pretty pictures of them were pinned to the blackboard beside the baby. The picture of the sister was moved to stand beside them, as the teacher told that she came and offered to get a nurse for the baby. She went to the little house far away and got the baby's own mother. (The picture of the girl was moved across the blackboard to the house.) A picture of the mother kneeling over the basket was then pinned to the blackboard, and little arms upraised were fastened to the baby. Then all of the pictures were taken from the blackboard as the teacher told that the nurse-mother took the baby back to the little house where it was now safe, because the princess had adopted it as her own little son, and the princess returned to her beautiful palace home. . . . The teacher was followed with closest attention throughout the lesson, and with evident delight. Her method was not new, but it was a sort of revival of a very popular old method, which teachers of very small children would do well to adopt. The use of pictures is better than drawing, because it takes less time and the pictures are more correct than hasty drawings. Teachers should make collections of pictures for blackboard work. Some very prolific sources will be the Bible picture rolls, illustrated papers, and some beautiful advertisements. After they are cut out, they should be pasted on very thin muslin to preserve them, and they should be classified, and laid away in portfolios or large envelopes. It goes without saying that a teacher should always make careful selection of the pictures she intends to use—this as a part of the preparation of the lesson—and she should rehearse the lessons, putting the pictures in place as a part of her preparation to teach, so that she can work quickly and smoothly in the presence of the class.

. . .

Some very excellent hints on object teaching were given by Mr. George Archibald and his associate teachers from the West Hill Training School of Birmingham, England. One of the equipments suggested for primary classes was an individual sand box about twelve inches square, with a number of objects folded out of paper and made of sticks to stick into the sand to represent people and things. There are several firms in this country from whom such outfits may be obtained.

. . .

This is the time for pastors and superintendents to make plans for increasing and improving the Sunday School for better work than ever this fall and winter, including a good "Rally Day," preceded or followed by a union Sunday school canvass of the community, getting the strongest men and women to become teachers, starting a training class to supply future teachers—first as substitutes—developing a teachers' library, and securing better equipment, including good blackboards. The Presbytery of Portland, Ore., has designated September as "Sunday School Month," and requested every pastor to devote a sermon and prayer to the growth of the Sunday school in numbers and quality. It is not too late to do that in this last week of the month.

. . .

—SEND QUESTIONS and suggestions for the "Round Table" to Rev. Wilbur F. Crafts, Ph.D., 206 Pennsylvania Ave., S. E., Washington, D. C

THE GIPSY SPIRIT

BY MARGARET E. SANGSTER, JR.

VENING," said the boy, as he swung in the hammock, "evening in the woods—with a campfire and the dark of adows, and a best chum to ." And my heart echoed the d for it was Indian , and the leaves mmencing to turn, e listless southern was beginning to tiny snap in it. I, ought of the woods t, with the stars d and the soft sigh wind in the trees. you ever felt the spirit—you people cities, who live in list of a very unim- ve and workaday and you of the who scarcely real- wonderful blessing of the pen spaces, and the joy of the g things?

Margaret E. Sangster, Jr.

around the end of September eling begins to grow on us. is something about the tragic or of the dying leaves and the summertime that touches a nd chord in the heart. Spring utiful, and summer is perfect cations, but autumn brings a to get away from the unreal of life, out into the forest at with a campfire and the rust- aves.

I ent to a dinner party lately by a class of young people who perhaps good examples of the generation. Somehow, we be- lking of fairy godmothers, and spoke up—beautiful, slender, a son princess. She said in her usical voice:

"I a fairy godmother would give shels and bushels of money, I have the largest house on Fifth e, and the most expensive auto- , and the best servants money buy! And I would be happy."

d I," said the shabby little girl, as going to be a genius some I would go into the shops and lothes—dresses and furs and -and shoes! And then I would around and dazzle people!"

the matter-of-fact boy sur- us. He looked far into the dis- over the top of our glittering and when his voice spoke, it was nd wonderfully ringing.

nen I have lots of money," he s, "I will chuck up the whole —the city with its crowds and ial light, and the working for men, and the asphalt sidewalks, will go out into the country, the trees smell fresh at ht!"

it was Indian summer and the f the gipsy was in his heart.

ew years ago a small boy lived me. He was a pale youngster, deep-set eyes and a charming that made his lean little face tive. But people—unseeing mor- called him "queer," because he oking up at the drifting clouds; layed with caterpillars and bee- and recited little rhymeless s. And the child looked around hopeless eyes for a soul that understand. But at last a day —a day that was all blue and n and gorgeous—a day when flower beckoned and each breeze ht a message from Pan. So the boy picked up a tiny bundle con- g a fairy book, a tooth-brush hree cookies, and ran away.

ey found him that night in a not far from his home—fast p. The fairy-book lay open by side, and the cookies were all t. And his unromantic family, they had sobbed together in great relief, held a council of which resulted in a hard spank- or the small boy.

saw him the next morning. He wore a chastened air, and his smile was only on the surface. Swinging on the garden gate, he told me the sad story:

"I was sittin' on the porch," he confided softly, "an' a little breeze came along. It blew my hair and whispered to me, 'Johnny, there's fairies an' witches in the woods near your house.' But I said, 'Go away, bad breeze.' An' then another little breeze came along and it said: 'Johnny, there's tiny rabbits and squirrels in the woods!' An' so I went to find 'em—that's all."

For the little boy heard the call of the woods in his heart and he was answering it in his childish way. Perhaps some day he will be a great somebody; but his family will have to help him with understanding instead of with punishment.

I think that poets often feel the gipsy spirit, and I believe that their best verses are written at such times. Longfellow felt the call of the wind-swept forests and the calm of the sunset glow when he wrote *Hiawatha*. I am sure that Kipling felt the same spirit in his heart when he put the swinging, care-free rhythm into his "Mandalay." And all through Stevenson's books—Stevenson, who was given "The Road of the Loving Heart"—there is a certain message from the great outdoors.

Some people look upon the gipsy spirit as a romantic, silly thing; but if taken in the right way, it is very right and true. Nobody can call the unkind voice that makes a man desert his family, or a young girl leave her home to go to the city, a true gipsy call; for that call is the call of selfishness. So many people confuse the two when they frown upon romance and the beauty of the great outdoors. And I want people to look at the thing in a sensible way.

God made the forests, the tiny stars, and the wild winds—and I think that he made them partly as a balance for that kind of civilization that would choke the spirit of joy out of our hearts. He made the great open places for the people who want to be alone with him and talk to him, away from the crowds that kill all reverence. And I think that he is glad at times to have us forget our cares and responsibilities that we may be nearer him—as Jesus was when he crept away into the wilderness to pray.

Can you think of any way in which you could be nearer God than just this?

"Evening in the woods—with a campfire—and the dark shadows—and the stars overhead."

When the Indian crept through the thicket
On noiseless and hurrying feet,
And the Persian wrote in his garden
'Mid the blood of the rose-petals sweet,
When the fawns and the dryads were singing
The song that is sounding anew,
They all helped to build up the message
That the woodlands are calling *you*.

"CHRIST, ALL AND IN ALL"

Col. 3: 11

WHEN every prop on earth gives way,
When sorrow's cup o'erflows the brim
It sweetens all for us to say,
It is from Him.

When, working humbly for the Lord,
The spirit drops and weak the limb,
What cheer and joy are in these words:
It is for Him.

And welcome e'en the hour of death,
When nature's force lies low and dim;
For we can say with dying breath,
I go to Him.

We can indeed in this rejoice,
E'en in this weary world of sin,
That soon we'll hear his welcome voice,
And he like Him.

Stapleton, N. Y. W. E. SLACK.

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UNVEILING THE YEARS

A REVIEW OF AMELIA E. BARR'S AUTOBIOGRAPHY

BY KATHLEEN NORRIS

IT IS not often that the reader of to-day, browsing about among the hundreds and thousands of books that come from the presses every year, will find a volume so full of rare interest and delight as is Amelia E. Barr's autobiography, which she calls *All the Days of My Life*. When you open this closely-printed big book of more than five hundred pages, you push back the curtain of the years, and step straight into the life and heart of the child Amelia, who was born in an English parsonage more than eighty years ago. And until you reach the last page and leave her an aged woman in her lovely home on the Hudson, alert and interested still in the world about her, your interest in the extraordinary narrative of her life never flags for a second.

Mrs. Barr has written this book in the free and charming manner in which all her books are written. But it is not that that makes it unusual even among her own works. Its curious power lies in its utter honesty, and in its strong and pervading spirit of Christianity. Mrs. Barr is far too clever a woman to embellish this history with dramatic touches, to omit what has been unflattering or humiliating in her life, and to justify herself even when what she did does not deserve justification. She writes of a faulty, an impulsive and an often impatient girl, and of a young woman full of longing for strength and impulses toward weakness; but, as the reader follows her, he sees the joys and sorrows of life—and she had her share of great joys and great sorrows!—mold and temper her character; he sees her emerge with an ever-increasing faith and courage from some of the most trying and terrible situations possible to a woman's days.

Her faith never failed her. Through the money troubles of her childhood, through the unhappy misunderstandings of her early married life, through the agony of parting with her own people and coming to a strange land, through humiliating struggles in early Chicago days, through the crowning grief when a loved child was taken from her, we find the harrassed and exhausted wife and mother still keeping her heart close to God, and bearing cheerfully whatever sorrow he might send. Change followed change with the young English exiles; financial ruin drove them from Chicago, cholera cut short their stay in New Orleans; and war-time panics and distresses broke in upon the home they found in Texas, where six of their nine children were born, and where death visited them again. Driven by circumstances from Austin to Galveston, they were caught in the belt of the terrible yellow fever, and women of to-day may well marvel at the more than human courage that survived the loss of husband and three lovely little ones in one terrible epidemic. With her three little daughters depending upon her, and otherwise alone in the world, Mrs. Barr bravely took up the work that lay nearest to her hand, and it was not many years before the Father whom she trusted so utterly led her to New York, where happy years of editorial work began, to be followed by the writing that proved so instant and so great a success. Incredibly hard she worked, and an incredible amount of work she produced, but she had her three loved daughters with her, and she could care for them, and she was gloriously grateful and content.

And let no one think this a gloomy record, or one too sad to read. Brilliant good-spirits and indomitable courage flash from all its pages, and to women especially its delicious accuracy will be full of charm. The dresses the little girls wore in the English village of 1840, the cakes they ate, the conveniences and inconveniences of ocean travel a decade later, all the little details of food and dress, of speech and manner, are here faithfully recorded. Every page has its smiles, whether at the half-terrified introduction of sulphur matches into English homes, or the young queen's fight for her ladies-in-waiting, or at Mary and Lilly's delight at featherbeds and protest against the somber colors of their Black Watch tartan dresses. Just as in her novels Mrs. Barr is mistress of the little touches that present a picture of home life with all its homely charm, so in her own history she has used her art, and we see the group of happy women in their strange Texan life before the war, and see, years later, the reunited mother and daughters rejoicing in their first cozy little foothold in New York. And if Mrs. Barr indulges in an occasional purely sentimental or emotional passage, and sometimes shows a deep-rooted belief in slight but unmistakable supernatural warnings of approaching danger or death to those she loves, it is a fault easy to forgive. Only a wife and mother knows how close are the ties between the world of the real and the unreal things that surround her loved ones, and to this imaginative and high-strung wife and mother the two worlds were very close.

The later years, since the first successful novel in 1885, are full of pleasures and honors. Mrs. Barr has written sixty novels since the first, *Jan Vedder's Wife*, appeared, besides countless reviews and sketches, short stories and poems. But she has found time to establish the home she loves so much, "Cherry Croft," and to meet most of the distinguished persons of letters, here and in England.

Among all these no personal memoir will be more interesting to the readers of THE CHRISTIAN HERALD than her account of meeting Dr. Louis Klopsch in 1896. She became a warm friend of both Dr. Klopsch and his wife, and wrote a serial, *The King's Highway*, for THE CHRISTIAN HERALD shortly afterward. A year later Dr. Klopsch asked her to go to India with the shipload of corn which American women were sending to famine sufferers. Her youngest daughter was too ill to leave, and she could not go, to her great regret, but the pleasant social and business relationship with Dr. Klopsch and his wife continued, and she records it as one of the greatest blessings of her life.

But *All the Days of My Life* is too extraordinarily comprehensive a book to be reviewed in an article of a few hundred words. Faults of construction and of style it may have, but it will stand as the real and unembellished history of a good woman—not a saint, not an angel, but a faithful wife and mother and friend, and one who never forgot, in bright days and dark, that this life is but a journey after all, a strange, hard, upward road, to the end of all journeying and all sorrow.

The Historical Christ

APROPOS of the signal failure of the attempt, in recent years, to prove that Jesus Christ was not a historical person but a myth, the *Churchman* remarks that this extravagant theory has now only three advocates of note: Professor Drews of Karlsruhe, Professor Fraser of England, and Professor Smith of Tulane University, New Orleans. Of these it says they "may be described without exaggeration in the words once used to characterize the Positivist Church in London as three persons and no God." On the other hand a number of able champions have arisen in defense of the historicity of the Gospel narrative. It is remarkable that none of these, so far as we can discover, have taken as a basis of their arguments the Jewish ecclesiastical record in the Talmud, long since officially omitted, but the nature of which is known to many Talmudists, including several in this country.

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In one room the walls may need ishing, in another, the floors may wear, in a third, something else— them little jobs but, taken altoge meaning so much in giving a ke look to the home. The decorat your town will be glad to give y estimate on the cost based on

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RCH UNITY IN THE CANAL ZONE

HESE days of effort toward ch unity, it is gratifying and esting to record one place in stendom where the union of vorship has been carried on ccess. It was early recogit division into denominations racticable here. Back of this strong support of the govern- the promotion of any effort ten by its employees toward lopment of American commu- and spirit. In 1905, a few after our government took n of the Panama Canal and of land known as the Canal e Isthmian Canal Commission a resolution to furnish houses sed for club purposes, "proich clubs shall be open to all e gold employees, who comply asonable regulations." These ses were to be the centers of on for employees, and also it pected that the existence of ibs as should be formed would ong moral influence.

e time that the establishing of clubhouses was determined he only trained conductors of stitutions in the United States ne secretaries of the Young Christian Association. The tion was called upon to take of the Canal Builders' social for the dual reason that it e machinery and the workers nd that it would create a good ion among the men to know e government's plan for their ion was under the guidance of anization definitely opposed to ism and gambling. The staff house secretaries acts under rection of an advisory board, ed of Colonel William C. Gor-, r. Joseph Bucklin Bishop, sec- to the commission, Mr. A. B. n, superintendent of the club and Mr. Homer A. A. Smith. mmission erected buildings for purposes, and the sanitary dent maintains thirteen chapor its hospital service. These ins are paid a stipulated sald have quarters and all other ges of the canal service. Not ne denomination, however, has given the precedence. In 1910 aplains included four Episcopa- four Baptists, three Roman ics, two Methodists, one Wesand one Presbyterian. Deational work is maintained by piscopalian clergy, the Baptist ers, and the Catholics; the othaintain union services. There r Americans non-denominational es maintained in seven villages, is in these that the test of union l work has been made.

Culebra, Empire, Cristobal and organizations under the title hristian Leagues" were formed, the membership in all cases being formed of Christian men and women interested in the cause of forwarding and maintaining religious work for their families and their children during the years of the Isthmian residence. The beginning of these organizations was in 1907. The first was in Culebra; others followed as indicated above. In each case the league supplements the salary of the commission chaplain by a stipulated monthly sum. The chaplain is appointed upon recommendation of the league, and his resignation must be acted upon by the league as well as by the Isthmian Canal Commission. In 1907, an association composed of the commission chaplains, under the title of the Isthmian Ministers' Association, was formed with ten charter members; this association meets one day in each month for the purpose of discussing work and to arrange plans for co-operation.

The only one of the non-denominational churches that has its own building for worship is the union church in Cristobal. The building, a plain frame structure containing church room and a study for the pastor, surmounted by a cross, was erected in 1911 by the commission. The church has a well-developed life; there is a large membership, a good choir, several church organizations, including a woman's society and young people's union. Last year this church developed social service extension work in connection with the boys and young men of the congregation and formed an interesting class of Chinese men for English study.

Perhaps the strongest hold of church work in these churches is through the Sunday schools. There is a strong organization composed of Sunday school workers and members, teachers, pastors, and others interested, under the title of the Isthmian Sunday school Association. The association is made up of eleven federated Sunday schools. There is an enrolment of one thousand children and adults in the eleven schools. This success is largely due to the fact that the schools are carried on upon non-denominational lines.

Perhaps the strongest proof of the success of undenominational work in the Canal Zone is the fact that in the plans for the permanent town at the Pacific entrance to the Canal provision is made for a church building to be used for the establishment of non-sectarian work. A union Sunday school will also be provided for by a building, and in response to the request of a committee from the Sunday School Association a playground will be established by the government.

J. M. BEATTIE.

Ancon, Canal Zone.

CALLED HIGHER

Mary Barringer Edwards died at her n Williamsport, Pa., May 3, 1913. Her s spent in laboring for the kingdom of

Clara C. Hummel, of Allentown, Pa., away April 12, 1913. She was a sincere. Christian, a faithful member of the lical Church.

Julia Ann Berryman (77) died at her ear Elbert, Colo., April 15, 1913. She member of the Methodist Episcopal for more than forty years.

r M. W. Wood, of Piedmont, Calif., away at his home, June 4, at the age of rs. He served four years in the Civil nd had an excellent record.

Anne Roberts (75) passed away at the of her daughter in Willows, Calif., May 13. She was for many years a constant of THE CHRISTIAN HERALD.

Malinda Le Gros (79) passed to her re- April 8, 1913, at the home of her son in ille, Ill. She was a faithful member of resbyterian Church from early girlhood.

R. H. Bolton (80) passed away at the of her daughter near Fredericktown, Mo., 6, 1913. She labored in the Master's rd for over sixty years, and was a great o her husband in his work as a pastor.

con Robert Palmer, of Noank, Conn., away July 20, 1913, in his 89th year. His wholesome and Christian influence had been felt in his home town for over half a century. He became a member of the Noank Baptist Church in 1839, and was a deacon for over 60 years, and Sunday school superintendent 68 years. His whole life was an example of Christian charity.

Mrs. D. M. Gray, of Tabor, Ga., was called higher May 6, 1913. A year ago, May 8, Mr. Gray passed into the land beyond.

Mr. Sears S. Hill, of Medina, N. Y., passed away March 25, 1913, at the age of 77 years. He had been a member of the Baptist Church many years.

Charles Elbridge Packard, of Centerville, La., passed away February 13, 1913, at the age of forty-nine years. He was a deacon in the Presbyterian Church.

Mrs. Sophy Rudy, of Reedsburg, Ohio, passed away March 19, 1913, at the age of 91 years. Hers was a life of devotion and service, and her peace and quiet in God were beautiful.

Mrs. E. A. Newport, of Alturas, Calif., was called higher March 31, 1913, at the age of 67 years. She was a member of the Baptist Church for 51 years.

Howard K. Winnings, of Gibraltar, Pa., went home to his reward April 14, 1913, aged 66 years. He had been a Sunday school superintendent for many years, and was a most devoted Christian.

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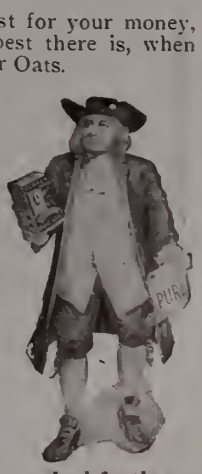

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Sole Makers

(459)

DO YOU KNOW YOUR BIBLE?

OUR big Bible class did good work on the war questions. More than two hundred answered the whole list correctly. Here are the new questions:

New Questions, List No. 9

1. What Ethiopian interceded for the life of a great prophet, and was rewarded by Jehovah?

2. In two instances the name of the same king is spelled two different ways in the same chapter. Find the chapters and state both spellings of the king's name.

3. There is only one Bible passage in which God refers to his people as "my nation." Find the passage.

4. Whose sin was said to be written with a pen of iron and with the point of a diamond?

5. Where is a famine described as being so great that the ground was chapped and the plowmen ashamed?

6. In what Old Testament and New Testament passage is God described as spreading out [New Testament, "stretching out"] his hands in supplication to a disobedient people?

7. (1) What passage speaks disparagingly of a man who is "hasty in his words"? (2) What nation is spoken of as "hasty"? (3) Where is "hasty fruit" referred to? [Be sure to use the Authorized Version in finding the last answer.]

8. In what passage is Saul of Tarsus first called Paul?

9. Who spoke of "unsearchable riches," and in what connection?

10. Find one Old Testament and four New Testament references to spiritual birth or development as *renewing*.

Correct Answers, List No. 8

1. In what passage is God implored to scatter those that delight in war? Ps. 68: 30.

2. Find mention of men who are averse to war. Micah 2: 8.

3. Who was forbidden to build a house of worship because he had been so much engaged in war? David. I Chron. 22: 8; 28: 3 [also I Kings 5: 3; II Chron. 6: 5-17; II Sam. 7: 1-17; I Chron. 17: 4.]

4. Who was said to have shed the blood of war in time of peace? Joab. I Kings 2: 5.

5. Find the statement that war followed the choosing of strange gods. Judges 5: 8 [also Judges 10: 6-13; Judges 2: 11-15; 3: 7; I Chron. 5: 25, 26; II Chron. 33: 1-11; Jer. 5: 14, 19; I Kings 11: 10-23.]

6. Find three Old Testament references to God as marching. Judges 5: 4; Ps. 68: 7; Hab. 3: 12 [Isa. 27: 4, R. V.]

7. Where is a book of wars referred to? Num. 21: 14.

8. What is said to be better than weapons? Wisdom. Eccles. 9: 18; Heb. 4: 12.

9. Find four prophecies of or references to the end of war (or battle). Isa. 2: 4; Micah 4: 3; Hos. 2: 18; Ps. 46: 9 [also Zech. 9: 10; Ps. 72: 7; Isa. 9: 5; Isa. 40: 2; Dan. 9: 26; Joshua 11: 28; 14: 15; II Chron. 14: 6; Lev. 26: 6; II Chron. 15: 9; Ps. 76: 3; Joel. 3: 10.]

10. Abundance of peace is promised in an Old Testament passage to a class of people who both the Old and New Testament declare shall inherit the earth. Find the references. The meek. Ps. 37: 11; Matt. 5:5.

Honor Roll, List No. 8

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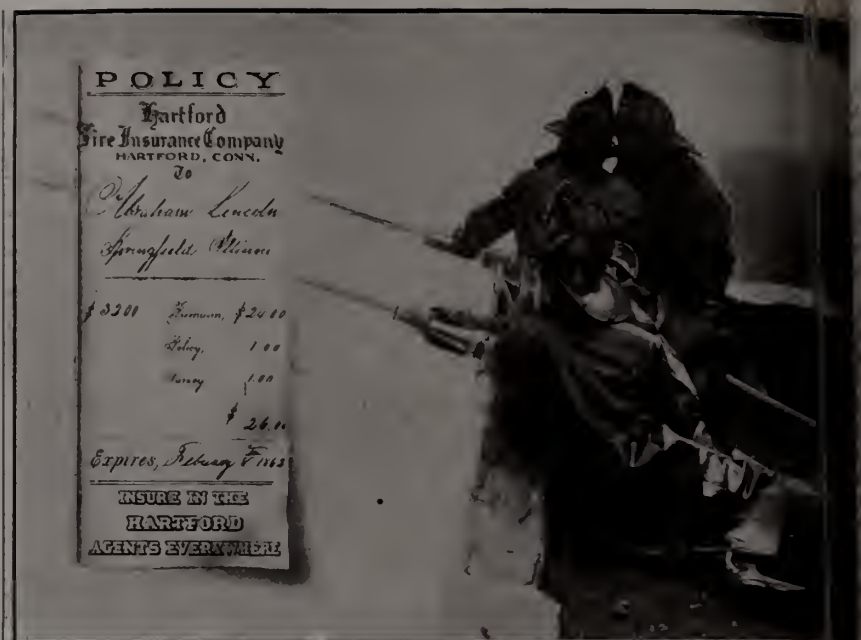
A SIGNIFICANT LETTER

The Christian Herald

DEAR FRIENDS: I just want to thank you for the lovely gifts you sent me for the small amount of work I did for you. The little "Weather House" is very much admired, and the dear lovely Red-Letter Testament is something I have really wanted. It is going to be a great help and comfort to me. I love THE CHRISTIAN HERALD and enjoy reading it very much. I only hope my new subscribers may find as much comfort in THE CHRISTIAN HERALD as I do, and by its influence be led to know and love the dear Master.

With friendship and all good wishes for THE CHRISTIAN HERALD, Yours,
Waterford, Conn. MRS. A. W.

This is only one of a large number of letters we have received from subscribers who have appreciated the opportunity to induce friends to read THE CHRISTIAN HERALD, in the hope that they will become permanent members of the Family. Many thousands who have signed coupons are now reading THE CHRISTIAN HERALD weekly, and, in common with our older friends, are eagerly awaiting the publication of the first instalment of Pastor Sheldon's story, *Jesus Is Here!* which will begin with the issue of October 22. We are sure that the spiritualizing effect which this story will have upon our coupon subscribers will result in making them permanent members of THE CHRISTIAN HERALD Family. Send in your coupons at once. Only six days remain before the offer positively will be withdrawn.



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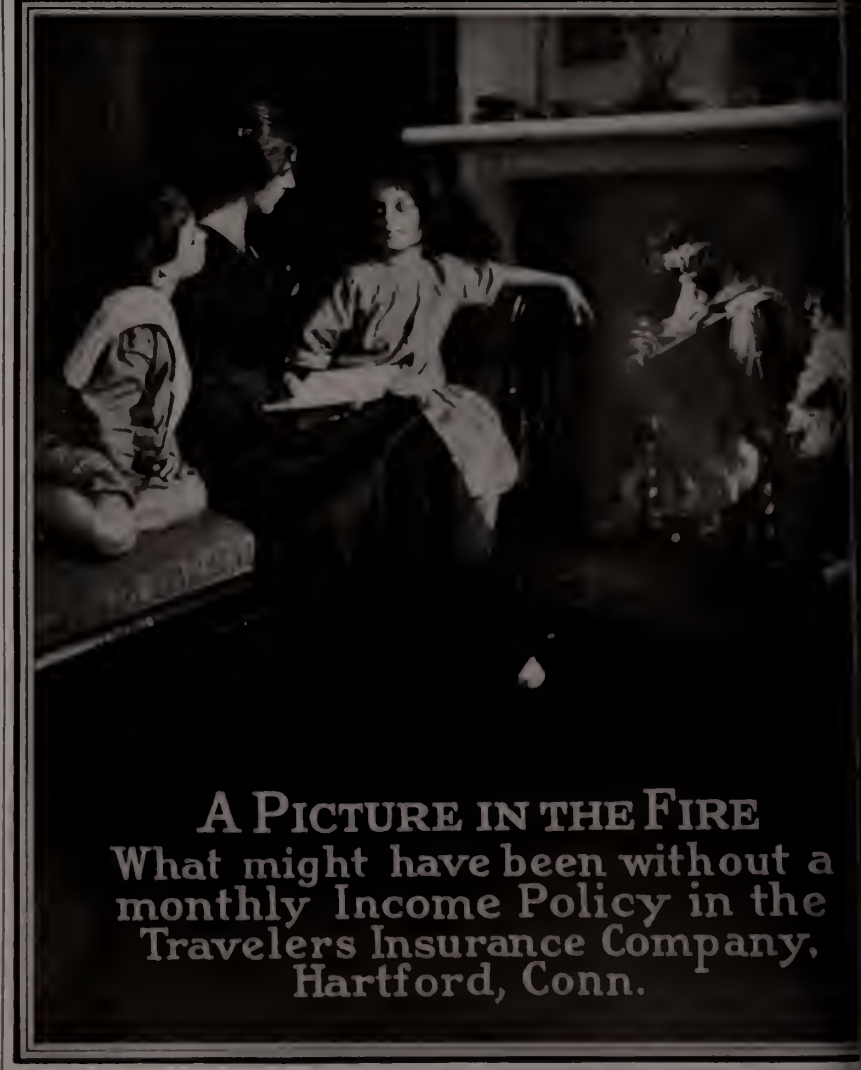

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IMMS, THE UNHEROIC

Continued from page 865

a to kill 'em off a while longer
h bonds are sold, eh?" inter-
d ıe boss.
at upon the countenance of
rvative gentleman. "No, no!"
. "You misunderstand me;
ıot let me finish. We have—
vered that two dairies have
contributing to the spread of
-infection, and we thought
might possibly arrange with
bacteriologist for—hem—his
them to be published strictly
to the analysis, and that he
d it—hem—agreeable to be—
ɔnable about the water."
oze or bribe?"
neither, of course. We—er—
you could lay this matter be-
—er—Mr. Simms in a busi-
ht and show him where it
ɾ—be to his advantage, in
eral members of our direc-
ıre—er—personal friends of
intive power. You would, nat-
y come in for the customary
honorarium."
nd a man to see him," said the
Good mornin'."
hat is why, nearly at noon, just
ıs had almost finished an in-
ing report on both the milk
water, there came a knocking
ttle-used back door of his lab-

y minutes later there was an-
onference in progress in the
oom nearby. A dapper young
the very latest thing in socks
rfpins was facing Mr. Michael
n across the littered-up table,
latter's neck and face were
and swollen with rage.
ıin' doin' wit him, you say?"
the boss.
a thing; couldn't budge him."
't you tell him who's runnin'
g? Don't he know his job ain't
wo whoops if I say the word?
eatin' him, anyhow? What
ay?"
ther shifted a trifle confusedly.
d tell you to go to blazes!" he
out.
did, hey? He did? I'll show
There's one way to fix 'em all,
comes to a pinch. Nine years
n runnin' things in this place
ın't seen it fail yet. I under-
e's got a sickly kid. You wait
l I come back."

III

mms finished his daily lunch of
led eggs, mince-pie, and but-
, descended from his stool at the
's Café," and returned to the
ory. He took off his coat and
l for the old one that he wore
t work. Then he stopped, with
d half-way to the hook, and sat
uddenly in a chair. On top of
signed report, as it lay on his
vas a thousand-dollar treasury
That was all. There was no
no sign of how it came there or
what it was for. But Simms knew. He locked the doors and dropped back weakly into his chair. Then began a battle in which there were no trumpets, no beating drums, no comrades at his side.

In the hall outside, the self-winding clock rang faintly at the end of each hour. A fly caught in the space between the panes of the upper and lower windowsashes, where they had been slid opposite each other, buzzed interminably with a soporific note. Street sounds drifted up as though from a great distance, and they grew softer as the afternoon wore away. Slowly the square splotches of sunshine on the floor lengthened into golden bars. A sickening number of times Simms leaned forward with his arm partially extended toward the desk, then sank back with the perspiration breaking out all over him. Throughout the afternoon no one came near, save the postman, who tried the locked door, then shoved a letter underneath it and went away. The bacteriologist saw it dimly, had a vague feeling that there was something familiar about the envelope, and then lost all knowledge of it in the smoke of that silent battle raging within him. And the enemy fought under banners on which the words "No one will ever know" shone clearly through the fight. In the dusk a muffled chorus of factory whistles droned out the end of the day's toil.

Simms reached forward, opened a drawer of his desk and, with trembling fingers, took out an envelope on which he managed to write: "Michael Corrigan, MacDougall Building, City." On a half-sized letter sheet he wrote simply: "No, thanks. J Simms." He stamped the envelope somewhat viciously and strode out with it to the mail chute. After that he signed his report in a hand that the Board of Health members made fun of the next morning, and went home through the streets of a city suddenly grown foreign. The other letter lay unopened beneath the door.

It was two days later that Simms and I sat in his front office looking out of the window. A fire engine banged around the corner and rattled over the car tracks. A boy whistled shrilly. Somewhere, long ago, it had been thus: we two talking at a window; the thunder of galloping hoofs and wild clamor of gongs; a piercing scream; and a spark-sown trail of smoke down the street. The little bacteriologist took up unconsciously his theme on that former occasion: "No," he said; "there's no chance for heroism in these humdrum lives of ours."

He was silent a moment. "By the way," he added, "I'm leaving here. Letter a couple of days ago. I finally got that assistant's place at Johns Hopkins. Eighteen hundred for me, and the kid playing on good Maryland grass with straight legs, man, *straight* legs, such as he and his fool daddy have been so hungry for!"

THE MEDICAL MISSION AT CH'ANGLI

M Mr. J. L. Keeler comes an in-
sting account of the missionary
l work (Methodist Episcopal
ı) at Ch'angli, in the province
ıli, North China, in what is now
th year. The eighth (of eight
s only, four being devoted to an
ic of plague) saw 14,796 treat-
with Chinese contributions
ting to $2,095. Mr. Keeler
to open several branch dispen-
under trained native gradu-
f the Union Medical College,
, and the constant supervision
physicians at Ch'angli. One
sting case mentioned is that of
ıg magistrate who was recently
ıt in a chair to the hospital
ıadly swollen face; the left half
lower jawbone had been de-
d by an abscess, and his whole
ı poisoned. His arms and legs were dropsical, and for three months his only relief from pain had been afforded by opium. After consulting native doctors in vain, he had burned incense and made offerings at various temples and shrines. To one idol he vainly offered as an inducement to cure him the erection of a tablet extolling his healing powers. At another temple he hired a theatrical company to perform religious acts. At last he went to Ch'angli, where a cure was effected. Thoroughly convinced of the uselessness of idols and priests, he turned away from paganism and joined the church. Mr. Keeler's communication closes thus: "We base our faith and do our work on this Rock, that the greatest force in the universe is God, that the biggest thing in the world is man, that the best thing in man is his capacity for God."

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ANSWERS TO FINANCIAL QUERIES

C., BROOKLINE, MASS. California Petroleum stock is a mighty good thing to leave alone. It is not an investment issue. Don't touch it. The stock has declined from 72½ in 1912 to 16½ in July of this year, although the stock is now selling ten points higher than the lowest market price. The dividend has been passed and many of the company's wells are reported dry.

B., INDIANA, PA. Receivers were appointed in August for the Oxford Linen Mills of North Brookfield, Mass. Your stock is probably worthless. This enterprise was one of the many schemes promoted by the notorious Sterling Debenture Corporation. The alleged officers of the latter concern are under arrest for using the mails in furthering a scheme to defraud investors.

A., FRIENDLY, W. VA. If we had $500 to invest under the conditions you have stated, we should buy five shares of Atchison, Topeka and Santa Fe common stock. At 95 the stock yields 6.33 per cent. At any price under par, we regard this stock as an excellent opportunity for the investment of a business man. The road is reporting earnings in excess of 10 per cent. on the stock and the best months of the year are yet to come.

MISS B., NEWTON UPPER FALLS, MASS. The Gulf, Florida, and Alabama Railway Company's first mortgage 5 per cent. gold bonds were sold, Megargel & Co. inform us, with the understanding that there would be no selling market for investors for a considerable period of time, and if a representative of the firm promised a sale of your bonds, he exceeded any authority given him in this respect. There is no market for this issue at present.

M., LAKE CITY, MINN. THE CHRISTIAN HERALD cannot undertake to report the value of your lots in Grant Terrace, Staten Island. This tract was put on the market by Wm. M. Ostrander, Inc. We do not believe that any of Mr. Ostrander's customers have any occasion to offer him a word of praise, nor would many of them like to entrust their money with him again. From our own observations and from correspondence with not a few of his customers we judge that he has put across some very bad deals—bad for his patrons. Permit us to offer this bit of caution—do not ever again buy real estate unless you know its value from your own personal examination, and even then be inclined to shun it.

McN., LOCKPORT, N. Y. It seems certain that the parcel post will make greater inroads on the business of the express companies. The latest ruling of the government that packages of 20 pounds will be accepted is, perhaps, the greatest blow the express companies have yet had, but great as this detriment appears, the stocks of the express companies did not respond by further serious declines, which might indicate to the observer that possible future inroads have already been discounted and that express stocks are about touching bottom. It is our opinion that it would be better to hold United States Express stock and await developments, hoping that the express companies will invent ways of encompassing a greater large package carrying business to offset the loss of small traffic.

MRS. W., CAMBRIDGE, N. Y. Pierce, Butler & Pierce, 7 per cent. preferred stock at 98-102, appears to have attractive income possibilities, and may be regarded as an attractive investment for a business man. But we should hardly call this stock a woman's investment. The passing of the preferred dividend payment by a number of industrial companies and the consequent decline of the preferred shares is too recent history to let us forget the treacherous nature of this class of security. While the company regarding which you inquire is in no sense to blame for the loss sustained by investors in other industrial companies and is, so far as we know, in an excellent financial condition, nevertheless the corporation, well established and profitable as its business appears to be, is engaged in competitive trade and subject to the hazards thereto—and the shareholders, partners of the concern in a limited sense, must depend upon the concern's continued prosperity for revenue from their investment.

W., SAN ANTONIO, TEXAS. You state that you have $2,500 for investment, and ask us to recommend some stock, preferably a railway stock that is reasonably safe, yields at least 5 per cent. and is likely to increase in value. There are a number of desirable railroad stocks returning 6 per cent. yield at present prices and are regarded as reasonably safe. A vast number of investors have already taken advantage of the comparatively low prices and bought standard issues. But we should prefer to have our readers buy bonds instead of stock. Bonds, as well as stocks, are cheap compared with the prices of a few years ago and at current prices return liberal yields. Convertible bonds possess, to some extent, the speculative nature of stock and are thereby very attractive to those who desire to gratify the speculative instinct without assuming the same degree of hazard that goes with a stock investment. One of the most attractive of the convertible issues is the Southern Pacific Convertible 4s, due June 1, 1929, at 87½, and we believe that we are doing you no injustice in recommending this bond as combining approximately your three requirements. These bonds, though not a mortgage, are a direct obligation of the company, and are convertible on or before June 1, 1919, into stock of the Southern Pacific at 130.

H., GRAND RAPIDS, MICH. We will answer your questions in the order they are given. (1) The total dividends paid by Cobalt mining companies to date is reported to be $49,885,938. The biggest dividend payer in Cobalt is the Nipissing Company, $10,440,000 or 174 per cent. on the issued capitalization. The company paying the greatest percentage on the capitalization is Temiskaming & Hudson Bay Company, 23,200 per cent. But there has been issued only $7,761 of the company's capital stock. The company has paid to the few people who own the stock $1,800,552 in profits and paid handsomely from start of operations. Twenty-two Cobalt companies regularly report dividends. (2) We do not recommend Kerr Lake stock, even if the company has paid out in dividends $4,770,000 or 159 per cent. on $3,000,000 of stock. The mine's own splendid record is now against it. What it has accomplished in the past indicates not to the slightest degree what the future yield will be. (3) Strictly speaking, a mining company pays no dividends. What has been taken from a mine can never be replaced, and a time comes to all mines when they cease to produce. The buyer of any Cobalt stock at this late day is likely to repent of his purchase. The time to have bought was six or seven years ago when Cobalt mining companies had just commenced to dig up rich silver deposits. But really the best time for the average person to buy mining stock is never to buy it.

MISS S., AURO, ILL. You state that you have been made trustee of your father's estate of $15,000, and that you have on hand $3,000 for immediate investment. You ask about Wells & Dickey farm mortgages and about Swift & Co.'s stock. There is no class of investment securities sold in America that has maintained a better record than farm mortgages. Defaults of interest and principal are exceedingly rare, and the large loan firms have been conspicuously free from resorting to careless and unfair methods in their dealings with both investors and borrowers. We would, however, call attention to the fact that Western farm loans carry maturities of from three to ten years, and are not marketable securities. When considering an investment of this kind you must be prepared to abide by the conditions governing the loan. The investment of such a considerable sum of money as you contemplate, demands that you should thoroughly familiarize yourself with the various classes of securities which investors are now buying before committing yourself. We do not believe you should even consider the shares of industrial corporations—and this will eliminate Swift stock as desirable for a woman's investment. Indeed we look with disfavor upon all stock investments in your case, believing that you should confine your investments to mortgages. Mortgages may mean the bonds of railways and utility corporations, the fractional mortgages of the large business buildings in populous cities, or farm loans. A comprehensive knowledge of these investments may most quickly be obtained from the representative houses dealing therein. Write to a number of prominent banking firms and mortgage dealers for their lists of current offerings. Select a number of issues that appeal to you as desirable in point of income, safety and marketability, and advise with us in regard to these particular securities before making a definite decision

(This form went to press September 10, 1913)

A Magazine f Unusual Valu to Investors

THE Investors Magazine, lished by this House, has greatly increased in size and is issued monthly instead of monthly as heretofore. In sp the fact that no subscription asked for the magazine we steadfastly endeavored to each issue of genuine interest permanent value to every conse tive investor.

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THE NEW TARIFF

HE Tariff Revision Bill, for he enactment of which the resent special session of Congress was called, was passed Senate on September 9 by a 44 to 37. The Senate leaders ery effort to rush the final ac- the House on the measure and nto the hands of the President. ent delay in the last stages of islation, the Senate immedi- ter passing the bill decided to upon its amendments" and ask conference. This move, while in character, saved a day's getting the bill into the joint nce committee.

President Wilson was in- of the passage of the bill he it this statement:

for the people and for free business, as lasted a long generation through, has at last been won, handsomely and completely.

A leadership and a steadfastness in council have been shown in both houses of which the Democratic party has reason to be very proud. There has been no weakness or confusion or drawing back, but a statesmanlike directness and command of circumstances.

I am happy to have been connected with the government of the nation at a time when such things could happen, and to have worked in association with men who could do them.

The tariff bill, as it passed the Senate, retained the principal House provisions, including free sugar and free raw wool, but revised other rates still further downward.

The average ad valorem rate in the bill now is approximately 26 per cent., a decrease of 28 per cent. from existing rates, and nearly 4 per cent. lower than the rates of the House bill.

Dealing with the income tax provision the Senate lowered the normal exemption from the 1 per cent. income tax from $4,000 to $3,000 for single persons, with exemptions for wives and dependent children; exempted incomes of mutual life insurance companies which revert to the benefit of stockholders; increased graduated surtax on large incomes to a minimum of 6 per cent. on those of more than $500,000; exempted incomes of municipalities derived from operation of public utilities, and changed date from which the tax shall be computed for the first year from January 1 to March 1, 1913.

Among other changes made by the Senate are these:

Free listed cattle and other livestock, wheat, hair of the angora goat and some other agricultural products; restored oatmeal and rolled oats to the dutiable list and provided an elaborate inspection of meat imports.

Reduce House rates on woolen manufactures, to become effective January 1, 1914.

Provided, in the sugar schedule, for immediate abolishment of the Dutch standard test; postponed operation of proposed reduced rates until March 1, 1914, leaving the provision unchanged for free sugar in May, 1916.

Slightly increased rates on finer cotton goods, reclassifying the whole cotton schedule and changing the silk schedule from an ad valorem to a specific basis.

Provided for an administrative force to handle income tax collections without regard to requirements of the civil service.

Struck out a countervailing duty on wood pulp.

Greatly reduced rates of the metal schedule.

PRAY FOR ME

THOU hast prayed for me, I know it.
I have felt the cooling stream
From before the throne of mercy
Where the living waters gleam;
I have heard the voice of angels
Whispering softly in the night—
"God will keep thee, weary pilgrim;
He will guide thy steps aright."

Surely prayer and supplication
Have ascended to the throne;
There my every want and weakness,
By a faithful servant shown,
Has been laid before the Master,
And his gentle mercy sought;
Peace and mercy have descended
By his rich atonement bought.

Oh, my friend, continue praying,
Bind me to the throne of grace;
There my weak and weary spirit
Finds a welcome resting-place;
Pray that he may send his angels
Round about the way to camp;
Let the beacon of his mercy
Be my only guiding lamp.

Much a righteous man availeth
When below the mercy-seat
He has bowed in humble reverence
For some other to entreat;
So if blessings wait upon me,
Comforts heal my every care,
I shall know thy soul is waiting
In a sacred hour of prayer.

LOUIE ANDERSON.

Santa Lee, Abilene, Texas.

Pastor Sheldon's New Serial, "JESUS IS HERE!" opens in THE CHRISTIAN HERALD *issue of October 22. On receipt of a postal from any subscriber, we will gladly forward an extra copy, containing the opening chapters of this wonderful story, to any friend whom the subscriber may designate.*

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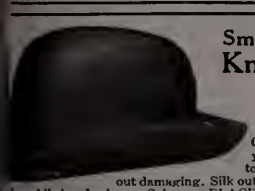

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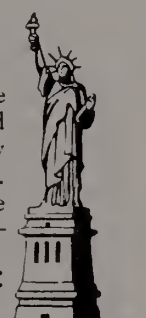

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In addition to the features described here, there are many others in the first issue. Every one will help you with your clothes.

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1 JD 298. Here, Madam, is a real money-saving opportunity. A very timely bargain to buy for now when you need dresses most we offer you a lot of very charming **Whipcord** dresses, each one worth at least $4.00, yet priced only $1.97. Get a full season's supply—you'll be delighted with your saving and with the stylishness and becomingness of the garments. All cleverly fashioned, very durable and of splendid washable quality. The dress pictured is a dainty button front design trimmed with Mechlin lace cottons. The colors are very popular and usually attractive. **Colors:** two blue grays, rose tan or navy. **Sizes: Ladies'** *34 to 44 bust;* **Misses'** *14 to 18 years.* Any dress in the lot postpaid in the U. S. **$1.97**

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DOWN THE TIGRIS RIVER

Continued from page 861

horse. A hundred women are washing their clothes by beating them and spreading them on the sand to dry. There are little huts of reeds heaped full with melons. All along the shore are coffee houses where the people are idling their time away.

Below Mosul the country is rolling; Arab encampments begin to appear. Along the shores are great fields of barley and maize. Bridges across the river are few, but the ungainly ferry boats are frequent. At one ferry the toll is as follows: For a poor Arab, two cents; for a prosperous Arab, four cents; for a soldier, ten cents; for a pilgrim, twenty cents; for a European, eighty cents. The scale of prices for nearly everything along the way is similar. But many of the Arabs are so poor that they prefer to swim across in the ancient manner. They bind several old gourds together, and then, sitting upon them, paddle their way along.

A day's journey below Mosul and we pass the large mounds of Nimrud, and two days later, Assur, the oldest of the Assyrian cities. The next large town is Samarra, and here you must stop to visit the home of the great caliphs, for this town shares with Bagdad the honor of being the home of Haroun-er-Rashid. The old city walls are still well preserved, and also a conical tower of bricks, with a spiral stairway on the outside, leading to the summit, as if it were the old tower of Babel. From its summit you may look down upon the golden dome of a most sacred mosque, for Samarra is a holy city.

Four days more and the raft brings you to Bagdad, as far as it will go. Farther south the river is sluggish and it so slowly winds its way over the level Babylonian plain that the journey to the Persian Gulf would be difficult. Here the raft is broken up; the poles are sold to builders for roofing purposes; the goatskins are deflated and carried back up the river to be used again. A week in Bagdad sounds attractive. It is the home of the great caliphs, the scene of the tales of the Arabian Nights. The very name conjures up pictures of Oriental splendor and revelry and cruelty, and recalls the stories of Aladdin and Sindbad. Here we seem to be in a different world. The rolling hills give way to the level alluvial plain. Date palms line the shores of the river. The irrigating plants fill the air with their creaking. The camel, the water buffalo, the humpbacked cow, the large white donkey and the beautiful Arab horse are on every hand. Here all is Arabic.

Just before we enter the city, on our right, is Kathemieh, one of the most sacred of the Moslem shrines. Should you wish to visit it, the guide would show you the domes only from a distance, for if you should pass along the street before the gateway, you might be attacked by the fanatical pilgrims.

We enter the markets of Bagdad. They are a labyrinth of narrow, winding streets, lined with little open booths, and crowded with men and animals. Sometimes a carriage, bearing a Turkish official, is recklessly driven through the crowd. Oriental rugs, silverwork, embroideries, precious stones, old swords and antiquities, tempt you to part with your money. One old merchant you might fancy is an Arab from the *Arabian Nights*. There is the Persian with his high felt hat, and the Hindu in a long gown, and the Jew with yellow turban. Listen to the Jew and he may speak to you in Hebrew, to say that he is a descendant of the Hebrew exiles of old. But the old days of Bagdad are passing away, and when the German railroad is completed, the old Bagdad will be no more.

On the shore of the river is a little round boat shaped like a bowl, but strong enough to hold a dozen men. We climb into it, and the boatman with a single paddle spins us over the water to the steamer which will take us farther down the river to Busreh. The river boats are large and flat, drawing but two or three feet of water, for the river is exceedingly shallow. The channel of the river is constantly changing, and the boat frequently runs aground on the sand bars. In the bow of the boat stand two men with long poles, feeling the way along, and they shout back to the pilot the depths of the water. Our fellow passengers are a motley crowd. Each brings his bed and stove and fuel and servants, and even sheep to be killed and eaten on the way.

The voyage of 1,520 miles to Busreh down the river is uninteresting. The country is flat; the shores are high. Now and then the Arabs run along with the boat, begging for food. Few ruins are visible. The great arch at Ctesiphon tells of the Persian rule. The canal, called the Shatt el-Hai, reminds us of the flourishing Babylonian days. A large building, known as the tomb of Ezra, recalls to mind the Hebrew exiles, and thither the Hebrew pilgrims now flock. Then we come to the meeting-place of the Tigris and Euphrates, and if our boat would stop we might step ashore in the "Garden of Eden," so the natives say.

Down the united stream we come to the date gardens of the world. The shores are lined with forests of date trees. Busreh stands among them, just as it stood a thousand years ago, when it was the Balsorah, from which Sindbad set out on his wonderful expeditions. In the river, ocean-going steamers are flying the flags of distant lands. From here you may sail to Bombay, or to Aden and the Red Sea. Beyond Busreh the river widens and finally merges into the hot Persian Gulf, and you are on your way home.

ON CALVARY

AS a lamb was Jesus taken;
From judgment he was brought;
Rejected, scorned, forsaken,
And "we esteemed him not."
Dear Lamb without a blemish,
Accused, but naught to say;
What mocking and derision,
What griefs were his that day!

O heart with sword-thrust riven!
O love so freely poured!
Borne down, thine utmost given!
Thou crucified—my Lord!
O wounded One, sore broken!
O Nazarene despised!
What have I as love's token
For thee, my God, disguised?

On Calvary uplifted,
Man's load of guilt to bear!
Sin's gloom forever rifted,
And glory everywhere!
Praise him, the King of heaven,
Who holds death's power in thrall!
To him all love be given,
And hail him King of all!

MR. FRANK A. BRICK.

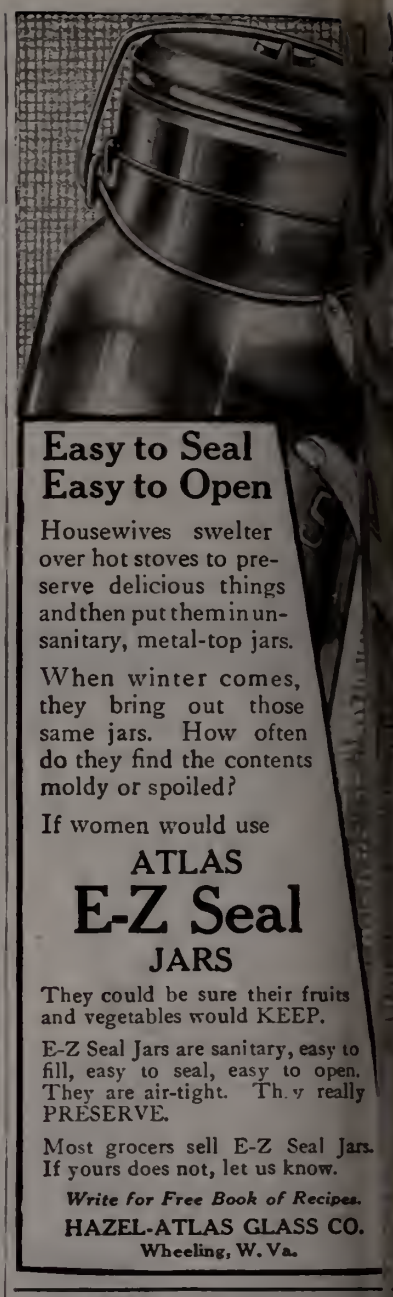
MOTHER MINE

I LOVE each furrow in thy face,
The silver in thy hair;
There's naught but beauty I can trace,
There's none that's half so fair.
The love shines out from those dear eyes,
How well I know the sign
Of kindness, sweetness—all that's good—
Dear mother—mother mine!

You nursed me through my infant years,
You loved me as a child;
You shared with me my hopes and fears,
With counsel good and mild.
And when my erring footsteps strayed,
How sad that heart of thine!
You loved me better than before,
Dear mother—mother mine!

And now, when those dear eyes grow dim,
And pain clouds that dear face,
The love that you still have for him
Who oftimes fell from grace,
Will yet bear fruit a hundredfold
In love, dear heart, like thine,
More precious far than virgin gold,
Dear mother—mother mine!

R. J. A.



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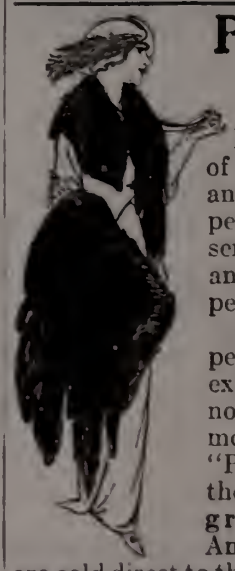

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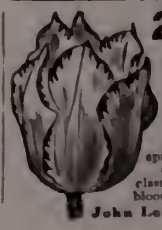

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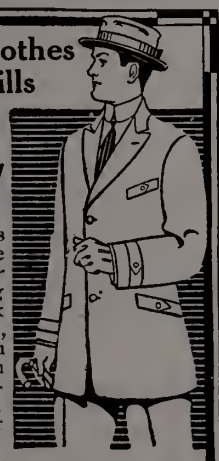

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Choosing Chums*

NOW that the school year has begun, the question of choosing our closest companions for the next few months of school life is interesting and serious. As a matter of fact the expression, "choosing chums," is hardly accurate, for choice implies something voluntary, and the companionships of life are largely involuntary. I do not mean that circumstances control these selections, but that they are always the result of things that began years before. Year after year we are making our own personalities. In this business we exercise practically unlimited freedom. And the friends we have at any given period in our lives are the people who have been drawn to us at that time by what we are.

If you have had an ambition this year to have the really best people at your school for your closest friends, you have been, perhaps unconsciously, fitting yourself for those friendships. The things you have thought about, the things you have read, the things you have become most deeply interested in, the things you have tried to do, the things you have planned to do, the music you have listened to and tried to learn, the sermons you have heard and tried to follow, all these things have helped to make you what you are, now that the school year has begun. And what you are will determine who your friends will be.

Of course, the thing works both ways. Others will be attracted to you and you will be attracted to others. It is not to be seriously thought of that any earnest Epworth Leaguer would willingly choose a companionship that would do him harm. Since Christ has promised to be our closest and best Friend, he will help us and advise us in making our school friendships. He may want us to become well acquainted with some one who may not be an earnest Christian in order that we may win him to the Saviour. But we must be very careful and very prayerful in every such friendship. Matters of influence are most subtle. And we must test every friendship by its effect upon our friendship with Christ. The real purpose in every companionship must be either that our friend helps us to know Christ better or that we help him in the same way. If we find that any companionship, no matter how precious, is luring us away from Christ, we must put an end to it unless we can have a reasonable hope that we can resist in the future this pull away from the Saviour and can begin to draw our friend toward him.

A word should be said about the snubbed and neglected students that are, unfortunately, found in every school. As you see them and meet them, keep asking yourself: "What would Jesus do?" Don't you think he would look them up and try to make them feel at home and try to get them into the interesting things of the school life? This is sweet and delightful work and often some of life's best friendships begin in this way.

Friendship is a beautiful word. The inner circle of the closest friends should not be large. Seek the highest things for yourself and you will find yourself surrounded by choice and inspiring friends and will yourself be an inspiration to others.

Asleep, awake, by land or sea,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

The stars come nightly to the sky,
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

* "CHOOSING CHUMS: ITS INFLUENCE ON LIFE, CHARACTER AND DESTINY." Epworth League Topic for Sunday, October 5, 1913. I Sam. 18: 1-4; II Chron. 10: 10-16; II Cor. 6: 14-18; John 13: 23.

The Christian's Co-operation*

THERE is in some story or biography a sane statement made by a thoughtful man, explaining why he joined the church. He said that he would no more think of trying to live his Christian life and do his Christian work alone than he would think of shouldering his musket and marching alone against the enemy in time of war instead of enlisting in some regiment of his country's army.

That is a very ridiculous picture—a man going to war alone. But it is no more ridiculous than the picture of a man planning to wage his part of the spiritual warfare of life entirely separated from others. Of course, the Christian should be brave and independent, willing to stand alone if need be. But Christianity is, in its very nature, a social matter. We are saved one by one; we are to come, one by one, into personal friendship with God. But Christianity is for society. It is for the home; for the community; for circles of friends; for the groups that we call the church. And all through the Bible the fact is emphasized that the followers of God are to stand together and work together in fighting his battles and doing his tasks.

There is a surprise and mystery in co-operation something like the surprise and mystery of geometrical progression. "One of you shall chase a thousand," and two shall put not two thousand but "ten thousand to flight." When Jesus sent out his disciples, he sent them out two by two. The earliest missionaries after Pentecost made most of their expeditions in pairs. In his teachings about the wonders of prayer, Jesus had specified: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Sin and fanaticism alike are apt to be lonely experiences. The sinner's friends, though they may be many at first, gradually become fewer and fewer; the Christian is making more friends all the time. Fanaticism takes a man away from his best and most helpful and most spiritual friends. One of the truest guides in the difficult problem of the divine leading is the advice of our most spiritual friends. You may well hesitate about anything that you feel led to do if you find yourself unwilling to talk it over freely with those who have been your best spiritual counselors and to pray with them about it.

The "ideal Christian" is willing to listen to the advice of others; is willing to give way to the wishes of others, unless conscience forbids; is willing that others should get full credit for their share in the work; will unite heartily with others in prayer and effort and faith; will be anxious that others, as well as himself, shall reap the rewards of victory and that all together shall bring glory to the fair name of Christ. We are "laborers together," with God and with one another, in this mighty task of bringing the world to him.

"Let the beauty of the Lord our God be upon us. And establish thou the work of our hands upon us. Yea, the work of our hands, establish thou it!"

* "THE IDEAL CHRISTIAN. X. HIS CO-OPERATION WITH OTHERS." Christian Endeavor and B. Y. P. U. Topic for Sunday, October 5, 1913. Col. 4: 1-18. (Consecration Meeting.)

Pastor Sheldon's New Serial, "JESUS IS HERE!" opens in THE CHRISTIAN HERALD *issue of October 22. On receipt of a postal from any subscriber, we will gladly forward an extra copy, containing the opening chapters of this wonderful story, to any friend whom the subscriber may designate.*

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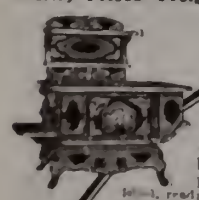

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SIR OLIVER LODGE ON IMMORTALITY

ONE of the most distinguished figures in the scientific world to-day is Sir Oliver Lodge. When it was announced some weeks ago that Sir Oliver, as president of the British Association, would deal in his inaugural address with the subject of the future life and would make some startling announcements, interest on two continents was deeply stirred. At the meeting of the association in Birmingham, England, on September 10, Sir Oliver delivered the promised address to an audience of over three thousand, in which both sexes and practically all classes were represented.

He announced as his subject, "Continuity." He began by summarizing the present attitude of science on the subject of man's continuous existence and its tendencies to negative generalizations, to vague forms of statement, to shrink from the mysterious and the obscure, and to deny the existence of whatever does not appeal to the organs of sense and to laboratory experiments. He held a belief in ultimate continuity as essential to science. Scientific concentration he pronounced an inadequate basis for philosophic generalization; he believed that obscure phenomena may be expressed simply if properly faced; and he pointed out that the non-appearance of anything perfectly uniform and omnipresent is only what should be expected, and is no argument against its real substantial existence.

He characterized the present age as one of "rapid progress and fundamental skepticism." Not, however, skepticism in a theological but in a scientific sense. He reviewed a large line of controversies in science and philosophy. Ours is an age "in which old postulates are being pulled up by the roots." Science is incompetent to make comprehensive denials; it should not deal in negations; nothing based on abstraction ought to presume to deny outside of its own region. He severely censured the school of arbitrary scientists who attempt to account for all things by precise scientific laws. "But," he asked, "do they account for everything completely? Do they account for our own feeling of joy and exaltation, for our sense of beauty, for the manifest beauty existing throughout nature? Do not these things suggest something higher and nobler and more joyous, something for the sake of which all the struggle for existence goes on? Surely there must be a deeper meaning involved in natural objects. Orthodox explanations are only partial, though true as far as they go.

Some of the most notable passages, quoted below, were delivered toward the close of this remarkable address. Sir Oliver said:

"Either we are immortal beings or we are not. We may not know our destiny, but we must have a destiny of some sort. Those who make denials are just as likely to be wrong as those who make assertions; in fact, denials are assertions thrown into negative form. Scientific men are looked up to as authorities, and should be careful not to mislead. Science may not be able to reveal human destiny, but it certainly should not obscure it. Things are as they are, whether we find them out or not; and if we make rash and false statements posterity will detect us—if posterity ever troubles its head about us.

"I am one of those who think that the methods of science are not so limited in their scope as has been thought; that they can be applied much more widely, and that the psychic region can be studied and brought under law, too. Allow us, anyhow, to make the attempt. Give us a fair field. Let those who prefer the materialistic hypothesis by all means develop their thesis as far as they can, but let us try what we can do in the psychical region, and see which wins. Our methods are really the same as theirs — the subject-matter differs. Neither should abuse the other for making the attempt.

"This is not the place to enter into details or to discuss facts scorned by orthodox science, but I cannot help remembering that an utterance from this chair is no ephemeral production, for it remains to be criticized by generations yet unborn, whose knowledge must inevitably be fuller and wider than our own. Your president therefore should not be completely bound by the shackles of present day orthodoxy, nor limited to beliefs fashionable at the time. In justice to myself and my co-workers, I must risk annoying my present hearers, not only by leaving on record our conviction that occurrences now regarded as occult can be examined and reduced to order by the methods of science, carefully and persistently applied, but by going further and saying, with the utmost brevity, that already the facts so examined have convinced me that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond bodily death.

"The evidence to my mind goes to prove that discarnate intelligence, under certain conditions, may interact with us on the material side, thus indirectly coming within our scientific ken, and that gradually we may hope to attain some understanding of the nature of a larger, perhaps ethereal, existence, and of the conditions regulating intercourse across the chasm. A body of responsible investigators has even now landed on the treacherous but promising shores of a new continent.

"The methods of science are not the only way, though they are our way, of arriving at truth. Many scientific men still feel in pugnacious mood toward theology, because of the exaggerated dogmatism which our predecessors encountered and overcame in the past. They had to struggle for freedom to find truth in their own way; but the struggle was a miserable necessity, and has left some evil effects. And one of them is this lack of sympathy, this occasional hostility, to other more spiritual forms of truth.

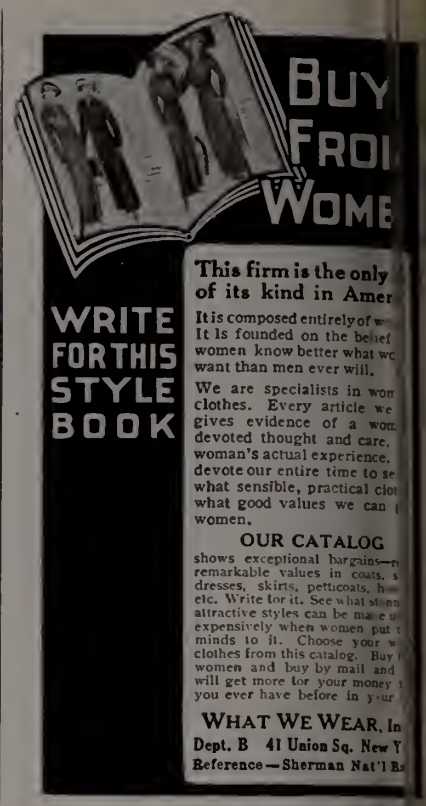
"Men and brethren, we are trustees of the truth of the physical universe as scientifically explored; let us be faithful to our trust. Genuine religion has its roots deep down in the heart of humanity and in the reality of things. It is not surprising that by our methods we fail to grasp it; the actions of the Deity make no appeal to any special sense, only a universal appeal; and our methods are, as we know, incompetent to detect complete uniformity. There is a Principle of Relativity here, and unless we encounter flaw or jar or change nothing in us responds; we are deaf and blind, therefore, to the immanent Grandeur around us, unless we have insight enough to appreciate the Whole, and to recognize in the woven fabric of existence, flowing steadily from the loom in an infinite progress toward perfection, the ever-growing garment of a transcendent God."

TRAIN THE YOUNG IN THE OLD BIBLE

I HAVE received *The Pictorial Life of Christ.* I am sure it will greatly interest younger people in the story of His life.

If there is anything that can bring back into child life the knowledge of the Bible and the work of the early Christians, which those of us who are old used to have, it will be one of the very best things that can be done for the present generation of children. Men have not only deserted the church, leaving it largely to women, but naturally the influence of the desertion of men and women both is being felt in the child-life, and I have noticed that all of our young people who are taking up public work to-day have very little knowledge of the Scriptures. They don't know how to quote or to refute a quotation when it is not correctly given. I consider that one of the very best helps for public speaking and public work is a facility to quote passages of Scripture and to use them to refute the statements of adversaries. I greatly rejoice in anything which induces our young people to study the life of Jesus and the works of the early church.

New York City. ANNA H. SHAW,
President American Woman Suffrage Assn.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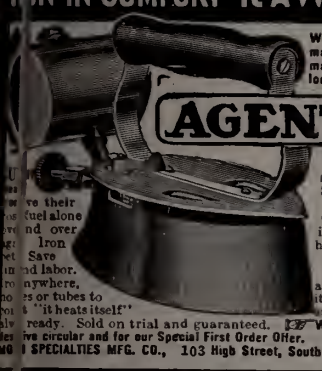

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THE TREND OF YOUR LIFE

Continued from page 862

sufficient, sufficient now and forever? Is it adequate as your answer to the question, What is man's chief end? Is yours a life that moves to gracious ends, because it is hid with Christ in God? Is yours a life self-controlled, because Christ-controlled? Is it a life so shepherded by God that whatever be the earthly fortune, only goodness and mercy can be the ultimate issue? Or, is it empty of any high purpose, whose root is selfishness, whose motive is passion, whose god is appetite, whose end is destruction?

Men speak indulgently of the thoughtlessness of youth; and some of the young men are putting away the personal application of all this on the ground that there is time enough to think of these things, and that meanwhile it is enough to rejoice in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes. But if you are ever to be thoughtful, if you are ever to make anything of life, when is there a fitter time than now to consider? Not when habit has organized itself into life, and when tendency has hardened into habit. It is not for youth to be thoughtless; let age be if it may, but now, when destiny hangs on the decisions of these days and hours, it is the wilfulness of folly to shut the eyes and to harden the heart.

Rather, there is infinite truth in the thought which lies at the heart of Goethe's profound couplet,

What a man desires in his youth, that he shall have in age, as much as he will.

Among the Workers

—Mr. and Mrs. Tollma, of Randolph, Wis., have a very old copy of the Scriptures, which they have read through seventeen times. They celebrated their golden wedding two years ago, and say they "enjoy the reading of this dear old Book more than ever before."

—Evangelists Hart and Magann of Fairbury, Ill., commenced the last of their spring engagements at Herrin, Ill., with a great union tabernacle meeting, which began with great enthusiasm and large crowds. They are now booking engagements for the fall and winter.

—Evangelist Lewis Shellhorn, of Ashland, N. J., after a successful revival at Wanamie, Pa., proceeded to Blakeslee, Pa., for a similar campaign. There he found that many of the best church members in the place were converted in meetings held there by him ten years ago.

—Four churches of Rolla, N. D., a town of 600 inhabitants, recently invited the Rev. Francis E. Smiley, of Denver, and Mr. W. P. Hanson, singer, for special revival services. These lasted two weeks, and more than 125 persons professed conversion. In the second week certain society people who organized a dance lost $16 for hall rent and music. A vaudeville troupe played to an empty house although the Methodist Episcopal Church was packed. This experience was repeated next night. The moving-picture man closed up rather than risk loss.

—The Rev. Eugene P. Hall, pastor of the First Baptist Church, Long Island City, N. Y., accomplished great things during his first year there. He found 26 cents in the treasury and a debt of $400. His first congregation consisted of two women and a little girl. Within a year all debts were paid, improvements costing $1,400 had been made in the church edifice, fifty members had been added to the church by baptism, and the average attendance at services is 150. Mr. Hall plays several musical instruments, and goes into saloons and on to street corners to get his congregations and his converts; he learned his methods in the Salvation Army, in prison work, in work among soldiers and at branches of the Y. M. C. A. Needless to say, he is an active exponent of house-to-house visitation and personal appeal to all kinds of people at all kinds of times and seasons.

Pastor Sheldon's New Serial, "JESUS IS HERE!" opens in The Christian Herald *issue of October 22. On receipt of a postal from any subscriber, we will gladly forward an extra copy, containing the opening chapters of this wonderful story, to any friend whom the subscriber may designate.*

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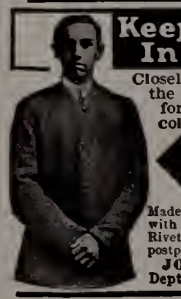

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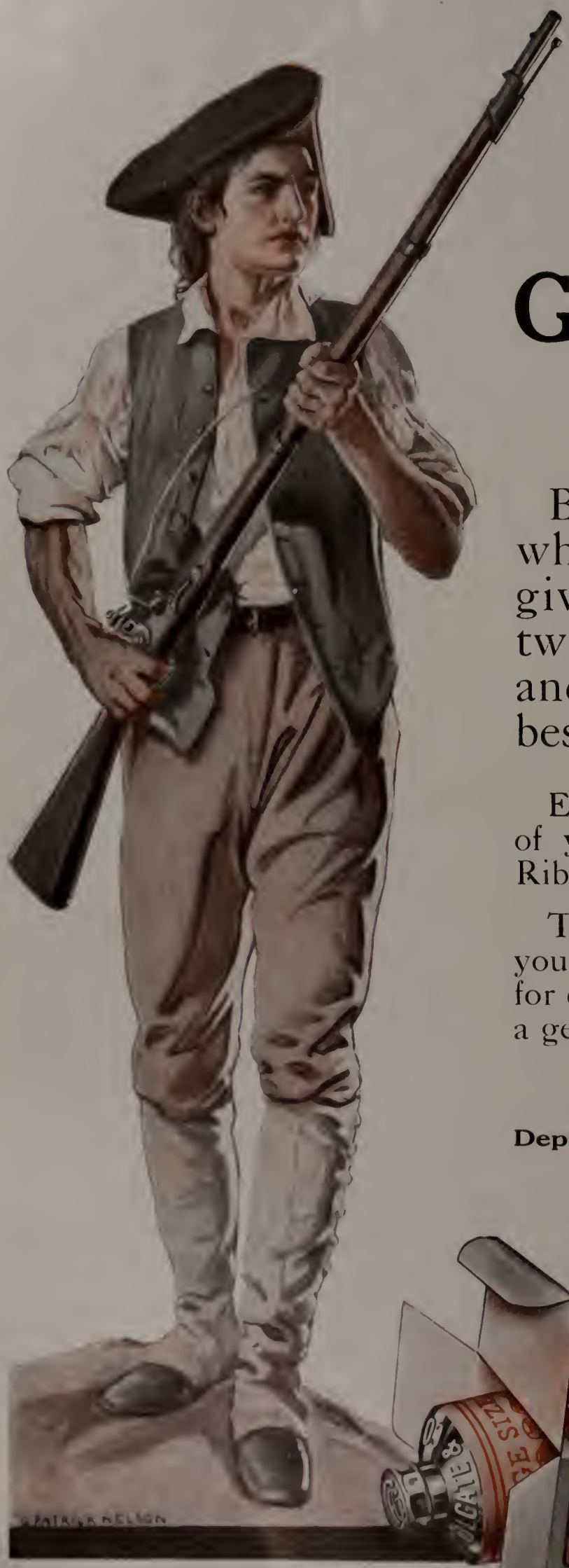

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Christian Herald

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NEW YORK, OCTOBER 1, 1913

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EIGHT BELLS IN THE TROPICS

From the painting by Professor Schnars-Alquist

Copyright by Ludwig Moller

OUR MAIL-BAG

NOTICE

It will be glad to answer any question addressed to the Mail-Bag editor if it be of general interest and not merely personal. Correspondents must sign their names and identify the question, but will have their initials and name and address withheld on request, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

D. E. L., Augusta, Ill. Joaquin Miller's religious poems are meager, yet they suffice to show that he was deeply stirred at times by the religious spirit. In a little group of poems, eight, or at most ten, altogether, we have a somewhat dim outline of the poet's beliefs. These poems are "At Bethlehem," "The Last Supper," "Faith," "Hope," "Charity," "Beyond Jordan," etc. In these, there is an recognition of the divinity and mission of Jesus. But there was another side to the poet, as any one may gather who reads his "In the Indian Summer," and similar pieces. He was a poet of nature, whimsical, and apt to tune his song to a somewhat pagan strain; yet the glimpses we catch here and there of his mind in more serious mood convince us that he had well-defined beliefs. In one of his poems he asks:

"Did I the religion assail? Gainsay
One creed that is taught or life hard hand,
Or teach aught else then as Christ taught? Nay;
There is little enough of love in the land;
There is little enough of Faith for me,
There is little enough of Charity."

C. W. D., Pensacola, Fla. We should regard the statement that nearly half the earth's population do not believe women have souls as greatly exaggerated. The Mohammedan population (which is said to hold that belief) is estimated at 200,000,000. It is possible that such a belief may be held by some of the still unenlightened tribes of Asia, Africa and South America, but any sweeping statement like the one quoted can not be entertained without further evidence.

H. A. L. K., St. Augustine, Fla. The "seven spirits of God" (Rev. 3: 1) is interpreted as meaning the fulness of the Spirit, "proving or implying his Godhead and his infinite power to convict of sin and of a hollow profession." Seven is the symbolic number of completeness. The "Seven Stars" (in the same passage) has been variously interpreted as seven active energetic zealous churches, or that perfectly consecrated Christian ministry which is the fruit of the gifts of the Holy Spirit.

Mrs. J. L. J., Sandusky, Mich. We are sending you a clipping from The Christian Herald of May 21, giving an answer to the question about unknown tongues. We feel that it is very likely that no modern church possesses this gift, as there seems to be now no reason for its continuance. It would be unfortunate, however, if any division of the congregation should occur from this controversy. The spirit of brotherly love and the promised gift of divine wisdom will solve any problem of this sort. "The wisdom that is from above" James declares to be "pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits." He distinguished it sharply from the wisdom that is not from above. (See James 3: 15-18.) There are many promises in the Book of definite divine guidance, and the united prayer of all the members of your church should bring that gift of wisdom to solve the problem that is perplexing you.

Mr. W. H. Mansur, Chillicothe, Mo., writes: "You have capped the climax in your article by Emma Gary Wallace, entitled 'A Panoramic Sunday School Parent.' Suppose we suggest to Auburn, N. Y., to repeat the present when we celebrate the opening of the canal at San Francisco and add a fleet for Uncle Sam at the rear of the procession. Auburn should be voted the best world's Sunday school convention."

W. A. C., Hurdin, S. C. Rom. 8: 1, as far as the last clause is concerned, has been the subject of much commentation as to its authenticity, and is not found in MSS. of the seventh, but only in MSS. of the ninth and tenth centuries. However, when we read Gal. 5: 18, 19, it is apparent that Paul did write both.

R. P., Tyrone, Kans. Some commentators have interpreted the passage in Lam. 2: 5, 6, taken in connection with the statement of the rainbow in chapter 9: 12-15, to mean that up to that time there had been no rain on the earth, that the soil had been watered solely by dews and mists, that a great physical change took place in the atmosphere which permitted rain for the first time after the cessation of the Flood, and that the rainbow was then first seen. There are other authorities who reconcile this view and who hold that the appearance of the rainbow was not new, but that a new meaning was given to it by the Creator, who (according to careful consistency of Gen. 8: 15) "gave" or "constituted" it as the sign and token of his covenant of mercy. 2. The "sons of God" and "daughters of men" are interpreted as referring, the first to the godly progeny of Seth, and the second to the descendants of Cain. 3. Paul in Heb. 2: 7 says "Thou hast made him [man] a little lower than the angels." See also Ps. 8: 5. Your other question leads into the realm of speculation.

S. E. C., Waukee, Iowa. In the account of the calling of Abram (Gen. 12) in whatever form the call may have come—whether in a dream or a vision or by a visible manifestation—Abram himself was fully convinced that it was a divine communication. We read, however, that it was the Lord who appeared unto Abram (verse 7). This was the first of the series of appearances or special manifestations of deity to the patriarchs—made, as some commentators hold "in the person of the Angel of the Covenant the Revealer of God, who introduced and conducted the opening dispensation."

H. M. J., Sunderland, Ont. 1. The representation of the French as a nation of atheists is an exaggeration. There are many excellent Christian people there. Write to Pastor Charles Wagner, Paris, for information. 2. There is not at the present time any notable movement among the Jews looking to the acceptance of Christianity, although there have been a considerable number of conversions both here and abroad. Prophecy seems to indicate that the race will ultimately accept Christ, but when the transformation will take place no one can foresee.

J. B., Avon Park, Fla. The word "bungalow" comes from India, where it is used of a one-story house, thatched or tiled, surrounded by verandas. The Hindu form of the word is "bangla," meaning "of Bengal," and probably indicating that this form of architecture was first used in Bengal. In American architecture the term is used somewhat loosely of one or one-and-one-half story houses, with more or less ornamental roofs and broad verandas.

Subscriber, Siloam Springs, Ark. The passage relative to nations beating their swords into plowshares and their spears into pruning-hooks can be found in Isa. 2: 4; also in Joel 3: 10 and Micah 4: 3. In Isaiah the passage is interpreted by most commentators as a prophecy of Christ's kingdom.

Pastor Sheldon's Announcement

How He Came to Write the Story, "Jesus Is Here!" and the Strange Inspiration Under Which He Wrote It

THE CHRISTIAN HERALD has asked me to write a brief explanatory note for its readers concerning the new serial story, ***"Jesus Is Here!"***

The story *In His Steps* was written during the summer of 1896 and read to my congregation during the fall and winter of that year. It was published in serial and book form in 1897, and it may interest The Christian Herald's readers to know that within the last sixteen years it has been translated into fifteen languages and printed by more than one hundred publishers in the United States, Great Britain, and Europe.

During all the years since *In His Steps* was written I have been brooding over a continuation of the story, which would include the person of Jesus living in actual daily contact with the men and women of to-day. It has seemed to me, as I dwelt upon it, that without irreverence, and as a natural result, Jesus could be imagined as being here to-day, facing our problems and sharing our troubles and entering into our earthly life.

Under the constant pressure of this thought I have written for The Christian Herald this story, which carries forward the life stories of the principal characters of *In His Steps*, with Jesus as the Central Figure.

With the exception of Chapter I, all the rest of the story was written practically at a sitting. I did no other writing for two months, and seemed driven day and night to go on. As I think back upon that period, I sometimes have a strange feeling that some one else is the author—and I sometimes felt, in my study, late at night, while writing, as if some one else was in the room.

My prayerful hope for the story is that in the reading of it Jesus Himself may become a more real and vital presence, and especially that His disciples in His Church may have a vision of real discipleship. Christianity is the greatest thing in the world. Jesus is the greatest personality among men. My daily prayer, as this story is being read by the hundreds of thousands of your readers, is that it may be used, as *In His Steps* was used, by the Spirit to help the disciple in his earthly struggle and reveal Jesus as the most permanent and powerful factor in history.

During the appearance of the story in The Christian Herald, which begins in your issue of October 22, I shall welcome letters from the readers, and pray with them for the power of Jesus to be revealed mightily in the church and the world.

Charles M. Sheldon

Topeka, Kansas.

I. W. W., Wentworth, Wis. Can a person be a Christian and not study his Bible and Sunday school lesson, although always ready to learn from hearing others talk and never forgetting to go to God in prayer? 2. Mrs. C. B. P., Harmony, Minn. Please inform me what is the best way to study the Scriptures—from the Bible, or from books giving it in a more simple form, more easily understood.

These questions should be answered together as they both indicate a somewhat mistaken point of view with reference to the Bible. The Christian should go to the Bible just as a sheep goes to pasture or a thirsty man to water. We should cultivate the feeling that in the Bible God is speaking to us personally, and read for ourselves, expecting to find definite, personal messages for our own souls. Hearing others talk about the Bible or explain it or preach from its texts can never take the place of reading it for ourselves. But we ought ever to be mindful of the fact that preaching and teaching are the most important functions of ministers and preachers. They are highly trained, are specially endowed to that end, and their explanations of texts and passages, being the result of careful and prayerful preparation and research, have the weight of authority and should be accordingly valued. Helps and commentaries are also useful, but we should not get into the habit of relying upon them or of reading them to the exclusion of the Bible itself. Many people, particularly young Christians, are apt to become discouraged about the Bible reading because they begin with the most difficult instead of the simplest parts. A good book to begin with is the Gospel of Mark. This is a straightforward account of the life and death and resurrection of Jesus. After reading this several times you will become interested in reading Matthew's and Luke's account of the same events, and will read John to get the deeper and more spiritual conceptions of the Master and his wonderful conversations reported at greater length here than in the other Gospels. At the same time he reading the book of Acts, which is plain and intensely interesting. Read Isaiah and the Psalms for devotional use. In Paul's epistles a good place to start is the letter to the Philippians, which is full of joy, and contains plain and important teachings about the person of Jesus. Ephesians and Colossians contain rich spiritual teaching, and Romans and Galatians give the foundations of Paul's doctrine. Starting with this foundation you will be better able to understand and enjoy all the other epistles of the New Testament. Gradually you will grow familiar with the Old Testament, history and prophecy alike, and will soon come to find Bible-reading a delight, particularly if you have passed through a definite experience of conversion through faith in Christ's blood and are seeking all the time to come, through faith and obedience, into closer fellowship with him.

J. M., Lake City, Minn. The poem beginning:

"This world is all a fleeting show,
For man's illusion given"

was written by Thomas Moore, and can be found in any collection of his works.

G. C., Scranton, Pa. Whether Jephthah paid his rash vow by the sacrifice of his daughter's life, or whether she was permanently immured and deprived of all contact with the outward world, as some believe, cannot be determined. Josephus, the Jewish historian, says: "He sacrificed his daughter as a burnt-offering, such an oblation as was neither conformable to the law, nor acceptable to God."

Miscellaneous

Reader, Arnot, Pa. We know of no book on the subject you mention.

J. N. P., Junction City, Ohio. See the full explanation of your question in Gen. 9.

M. G., Crediton, Ontario, Can. There is nothing in Scripture to support such a claim.

E. T. R., Montague, Mich. See answer to same question from another correspondent.

H. B. M., Hill Top, Col. See the information you want in Dr. Sheldon's letter on this page.

Mrs. E. B., Brooklyn, N. Y. Mohammed was born in Mecca, April, 571, and died in Medina, June 8, 632.

C. O. H., Huntingdon, Pa. Shetland ponies are originally from the Shetland Isles, north of Great Britain, but they can be bred elsewhere successfully. Write to Fiss, Doerr & Co., or Van Tassell & Kearney, New York.

Mrs. A. A., Fort Jackson, N. Y. The windows in the ark were presumably mere openings, closed with shutters against the storm, and used for light and ventilation. Glass was not invented till long afterward.

C. S., Tuppan, N. Y. The typographical custom of capitalizing all pronouns that referred to deity has been greatly modified within the last ten years, apparently by general consent. We confess to a liking for the old way, however.

H. D., Lagrangeville, N. Y. In Palestine to-day there is a mixture of races, nationalities and religions including Turks, Syrians, Jews, Arabs and Egyptians, with a sprinkling of Occidentals. A majority are Mohammedans, but there is a fair proportion of Christians.

Mrs. C. J. T., Dayton, Tenn. Under the Mosaic law, there were many offences liable to punishment by death. In the New Testament the subject of capital punishment is not discussed, except that Christ, according to Matt. 26: 52, paraphrases the old Mosaic law on the subject as found in Gen. 9: 6, and says, "For all they that take the sword shall perish with the sword." But the authority of the law of the land is acknowledged, and the duty of obedience to law is fully recognized.

NEW YORK, OCTOBER 1, 1913

THE · CHRISTIAN · HERALD

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BITLIS, WHERE XENOPHON, WITH 10,000 GREEKS, MARCHED CENTURIES AGO

NG A BLESSING ON HIS CROP

A PRIEST AT ETCHMIADZIN

UP AND DOWN IN OLD ARMENIA

BY PROF. EDGAR J. BANKS

HE Armenian who brings to us the rich embroideries and rugs from the Orient is not generally considered of the people of the Bible, but e is a strong probability that s a descendant of the old, erful nation of the Hittites. , he is of a double interest to Bible student. His ancient king- , once a power in the world, is divided between Russia, Per- and Turkey. He is without a try, but of his lost country snow-capped peak of Ararat ot far from the center.

Russian Armenia, to the h of Ararat, almost in the low of the great mountain, the little village of Etchmiad- There, in the religious cen- of the Armenian world, one see the Armenian at his best. claims to have been among the t to embrace Christianity, and dates many of his churches m almost the beginning of the ristian era. From the Russian town of Erivan, we had driven through the Araxes Valley to this old monastery. It was long after dark when we ived, yet the gates were opened to us, and we were taken to a building erved for strangers, where food and lodging are provided free all who come. The Catholicos, or head of the Armenian urch, commissioned a priest to attend us. There are a re of buildings of which the Armenians are proud. The ests proudly show the vestments of past centuries, hly decorated with rubies and emeralds and rls. There are rare gifts from all parts of the rld, including what they claim to be wood from Cross, and a bit of the ark of Noah. The w stone library contains several thousand ient Armenian manuscripts, the contents which are little known. In the museum are neiform inscriptions from twenty-five cen- ies ago. Going south from Etchmiadzin, we vel through the heart of old Armenia. We ss the base of Mount Ararat, always within ht of the snow-capped summit. Beyond the rkish border the little Armenian villages are re squalid. Along with the Armenians, in e same villages, or in others more squalid, live e Kurds. Strange are the tales of cruelty which e Armenians relate of this old enemy of eirs. Whenever there is an Armenian massacre, e Kurds are employed to do the slaying. If an rmenian be found straying alone, his life is in nger. A German botanist was recently robbed the Kurds and left half dead. Their only defense as that they thought he was an Armenian. In a wagon awn at twilight into one town, I saw the bodies of two rmenians. The Kurds had just killed them, and I was assured at it was too common an occurrence to attract attention. Among e Armenian peasants the old patriarchal system prevails. The tire family of a score or two of people of several generations ves beneath a single roof. Together both men and women till the lds in a primitive manner, and when the grain is ripe, they take a sheaf to e roadside that the passing stranger may give a present and thus bless their op. Their houses are of stone roughly laid, or of mud, or frequently they e half underground and from a distance their dome-like roofs resemble the ounds of a prairie dog settlement. A week's journey south of Etchmiadzin is the old capital city of Van. High in the mountains, five thousand feet above the sea, it stands by a beautiful lake. Though it has more than fifty thousand people, it consists chiefly of one wide street reaching from the lake for miles up the gentle slope. About are walls of massive stone as old as Nineveh, and decorated with cuneiform inscriptions. High on one of its sides, where no man may climb, is the famous bilingual inscription of Xerxes, king of Persia. Cut into the solid rock are several palaces which excite the wonder of the traveler. Semiramis, whom tradition calls the wife of Ninus, the founder of Nineveh, or Shamiram, as the Armenians call her, may have built them. On the summit of the rock we found an ancient, headless stone statue, now broken in two, that may have come from her time. The present glory of Van is the mission. Some forty years ago, three American missionaries appeared at the Armenian capital; one of them, Dr. Reynolds, is still there. During the massacres of 1896, the lives of thousands who fled to the mission grounds were saved; thousands of orphans were fed, taught a trade and sent out to earn their way, and in the mission schools thousands of others are given a Western education. In the large hospital, headed by Dr. Ussher, the sick are restored to health. It is now the hope of the missionaries to build a college, and thus extend their influence. Some years ago, Dr. Reynolds was attacked by Kurds, robbed and bound and left to die. In some way he released himself and bound up his wounds. Years later the Turkish Government gave him an indemnity of three thousand dollars, and with that money he built the church. Thus the Kurds who sought to destroy the missionaries made their influence greater. On the shores of Lake Van is the snow-capped Mount Sipan, and near it is Nimrud Dagh, the second largest crater in the world. For miles about the country is covered with lava beds. There are fully twenty streams flowing into the lake, but not one flows out. The water is exceedingly bitter, and so heavy that to sink in it is difficult. A century and a half ago, when the lake possessed an outlet through a natural tunnel, it was much smaller than now, but during a quarrel the Kurds filled up the tunnel with bags of wool. Since then the lake has risen one hundred and fifty feet. The villages along its shores have been covered. Old churches, the oldest in Armenia, stand beneath the waters. The high places formed islands, and the waters are rising above them. Millions of acres of farm lands have been lost, and the very best of Armenia is now submerged. Still the waters are rising, and they must rise six hundred feet more before they can find a natural outlet. Before then the old city of Van and even its high castle rock with its inscriptions and palaces, will ultimately be buried. Dr. Ussher is now trying to persuade the Turkish Government to tunnel through the rocks to form a new outlet below the present level. If he succeeds, the old Armenian city will be saved. It is a beautiful ride of ten hours across the lake to Tadwan, a little Armenian village where life in all its simplicity

A LITTLE ARMENIAN VILLAGE ON LAKE VAN

Continued on page 894

SHAN KIVE

THE CURIOUS MIDSUMMER RITE OF THE COLORADO INDIANS

BY FELIX J. KOCH

SQUAW AND PAPPOOSE ON THE WAY TO THE SHAN KIVE

UTE INDIANS ON THE T FOR PIKE'S PEAK

EVERY year the Ute Indians are brought to the Pike's Peak region from their reservation to dance at the Sacred Springs of the Manitou, among the red rocks of the Garden of the Gods. During the Shan Kive, as the celebration is called, some notable event of Indian history is commemorated along with the parade and the carnival features. Last year the Indians and some old pioneers, marshaled for the purpose, dedicated the Ute Trail, the oldest Indian highway in the United States. This year they united in placing a stone and tablet on Cascade Avenue, in Colorado Springs, to mark the spot where, on September 3, 1868, the last big massacre of the whites by Indians began.

Another event of this year's Shan Kive was a great Marathon race up Pike's Peak, in which Indians and cowboys competed. The plainsman and the pioneer fraternize with their old foe, the Redskin, among the grotesque forms of the Garden of the Gods at Shan Kive—if at no other time. For example, there is a great camp at which the veteran cowboys of the range are entertained as guests of the countryside. Seldom less than five hundred of these sons of the early West go into the camp. Tents are provided, a chuck wagon is set up, with a good cook in charge, and all the cowmen of the range are entertained free; while frontier feats, such as rough-riding, roping and horse-breaking, serve as pastime for the men.

After all, however, the Indians hold the prime interest of the stranger at Shan Kive. Primitive conditions among the American Indians are now rapidly disappearing, and in another generation will be traditions even to the sons of the Red Men. It has been for the purpose of offering visitors from other parts of the world—to whom the Indians are a novelty—an opportunity to see nearly the last of those still living in tribal condition that the Shan Kive was organized. The Utes are particularly fitted to the festival, because their race held all the mountain region hereabouts for unknown centuries, and to retain it constantly had to fight the Arapahoe, Cheyenne and other Plains Indians. At that time the region was alive with game, and as the Indians held the soda springs sacred, they all coveted the surrounding land and it was a bloody battleground.

The Utes have always been friendly to the whites, and it was this friendship that enabled the early settlements to continue during the war of the Rebellion, because the plains tribes were afraid of their ancient enemies. It is in remembrance of this long friendship that the Utes are invited to come to the old home each year and hold the Shan Kive.

At the last of these celebrations a band of seventy-five Utes mustered for sacred dances at the springs. Shan Kive corresponds to the carnival time of other nations. The pleasure-loving people of this bright and sunny land break into gaiety, such as is, perhaps, equaled anywhere for picturesqueness of action and setting unless it be at nival time in southeastern Europe. One who knows them best tells us s interesting facts about these Utes who hold the Shan Kive. "Of all the Ind in the great West," he says, "none were more difficult to understand. Everytl they did or attempted to do of a personal nature was kept a secret a themselves. They would not permit an outsider to learn anything about t personal characteristics if they could prevent it. A Ute would not even his name or that of any member of his family, nor would he mention the p put on one of his daughters when she was to become the wife of one of tribe. It was known to the father and husband only. Everything a Ute seemed to be surrounded by mystery, and for that reason less was knowr them than of any other Indian tribe in the West.

"The Utes had one peculiarity which was unlike any other nation or tr namely, the great secrecy they observed in their funeral ceremonies; for white person, so far as I know, has ever seen the funeral of a Ute. When of them died the corpse vanished.

"Whether even they themselves, genera knew the resting-place of their dead it difficult to decide. It was believed by most of those who knew most about th and observed their ways that the bodies the dead were removed during the night a buried secretly in some cave or in ground, though this is merely a surmi At any rate they would secretly get rid the bodies in some way. It is my opin that they buried them deep in holes in t earth during the night, and so carefu covered them, after interment, as to lea no trace of the burial spot.

"The men wore their hair long and son times braided in queues; the women c theirs short. Nor did they paint themsel like other Indians. The men wore the c tomary breechcloth and a pair of moccasi which, with a robe of buffalo or of so other animal, constituted their dress for t winter."

UTE INDIANS DANCING AT THE ANNUAL SHAN KIVE

ORPHANS AMID WAR AND FLOOD

From a Missionary Correspondent in China

IN TIMES of much rumor and uncertainty here in China we are privileged to send you a greeting from your little CHRISTIAN HERALD children, wishing to inform you that they are all wonderfully well. There was imminent danger threatening in May through the approach of the Mongolian devastating hordes. At first they overcame the Chinese soldiers and made an advance to attack the city of Paoteo, which caused an awful stir in that city, the terror-stricken inhabitants fleeing by the thousands. In three days about 30,000 left the city and sought a refuge elsewhere.

Saratsi, being only thirty miles distant from Paoteo, was of course affected by the rumors, and a few of the nurses left us, thinking it was safer in their country homes. The Mongols were, however, repulsed by a plucky official, who trusted in the protection of the living God, and our district was saved from the invasion of the enemy. Since then, peace has been restored and we have been enabled to go on.

Your little orphan girls are all well and happy. On the 4th of July we managed to get the children out to a mountain five miles distant. There, on the mountainside, beside a little stream and in the shadow of big willow trees, we spent some bright hours with them. They had not had a picnic for two years, and you may imagine their great delight. But having so many children, as we have, it is not easy to take them out. We had fifteen carts hired for the purpose and formed quite a procession. Still, seeing little faces beam with joy and hearing the children's joyous chat, one felt rewarded for whatever trouble such a journey might involve.

One of your eldest girls, who has just returned from the Huhcheo High School, has wonderfully developed during the time she has been away, and is now a very promising girl. Remembering how she was picked up outside of the Paoteo city walls, one cannot but praise the Lord for that which the Gospel and Christian love have done for her.

Our orphanage has just been visited by "China's Sorrow"—the Yellow River. The orphanage owns a tract of land—1,800 Chinese acres—not far from its banks. We had a most promising crop growing on it two weeks ago—the best since we bought the land—but the river rose and inundated the whole farm, and the crop is completely spoiled. The granary, with a large quantity of millet, and the houses were threatened, but were saved, for which we are thankful. It is remarkable that a neighbor's houses, although situated higher than ours, were destroyed by the overwhelming mass of water.

Many were the appeals that those days went up to the throne of grace during our flood peril. The little orphans, knowing that their farm was threa ened by the water, joined in prayer. A chorus silent petitions went up with the audible on That the total loss of a year's crop will be keen felt goes without saying, but we have committe it to Him who knows, and who surely has means supply what has been taken away by the flood.

We are aware of the great responsibility of hav ing so many little lives to care for, and we woul shrink from this task of ours, if we didn't know th faithfulness of our Lord and that his people are co operating with us.

We thank you for all help and loving kindnes you have extended to us in the past.

(REV.) EMIL JOHNSON.

Saratsi Orphanage, North Shansi, China.

HSING TEH AND HER SISTERS

Missionary Johnson sends with the foregoin letter a little note of love from Hsing Teh ("In creasing Virtue") one of the wee maids who is bein supported by CHRISTIAN HERALD friends. Sh writes:

"DEAR FRIENDS: May our Lord Jesus constantly bless and give you peace!

"Although we have not seen each other, ye through God's goodness and with your assistance I have been placed in this my present condition. I has plensed the Lord to treat me thus and I wish t thank you very much for your help in it.

"I cherish the hope to obtain more wisdom and to go on in school.

"Please read II Cor. 8: 9.

"My venerable greetings. With obeisance,

"HSING TEH."

There are several hundred little Chinese children who are not so fortunate as little Hsing Teh i being provided for. Our readers are invited to help this beautiful work among the orphans of China by sending in their contributions to the China Orphan Fund, care of THE CHRISTIAN HERALD, Bible House, New York. The following contributions are acknowledged:

Von Glahn, Mrs. J.	$5.00	Wilson, Miss Anna	$1.
Forth, Agnes	5.00	Hamer, Samuel	1
A Friend, Asbury Park	10.00	Ford, Mrs. Alice E.	1
Geller, Mrs. Chas.	2.00	Zimmer, H.	1.

Continued on page 894

GOOD SUMMER'S GOOD ENDING

THE EVANGELISTIC CHOIR AT THE GREAT "CONVERTS' RALLY" IN NEW YORK, SEPTEMBER 15

EAKING at the Ninth "Converts' Rally" of
ıe New York City Evangelistic Committee in
arnegie Hall on September 15, Former Con-
ressman William S. Bennet said that some
go, while attending a service in the Mormon
at Utah, he was amazed to hear the leader
ce in a matter-of-fact way that a certain
in the audience, evidently hitherto unin-
, would deliver the sermon. Mr. Bennet
struck him then that if a Mormon were
to get up and deliver a religious address
y occasion, surely a "Presbyterian elder"
to be able to do the same thing.

forcible that impression was may be gath-
rom the fact that during the summer just
Mr. Bennet on several occasions preached to
ces in the tent erected on Washington
s in the work of which a number of laymen
oup of churches in the neighborhood co-oper-
At the rally Mr. Bennet spoke earnestly of
nportance of having the laymen of the
es trained to do this kind of work. "We can
bout politics easily enough," he said, "but
it comes to religion we are deaf, dumb, blind
)sent!"

work of the committee is truly cosmopolitan.
)red here in the neighborhood of these well-to-
rches and on Wall Street, as well as in neigh-
)ds notorious for poverty and vice. In one
y a gang of tough boys had been transformed
gh the influence of the tent meetings into a
class. The tent preacher, speaking at the
gie Hall rally, asked the members of this
to stand up, and they did so manfully. An-
worker told of a young girl, once the leader
)and of girl rowdies, who tried last season to
b the meetings, who is now a loyal supporter
tent work and a faithful helper.

Arthur J. Smith, the superintendent of the
ittee's work, told of a young Italian who
ht a murderous looking knife to the evangel-
.ying that since he had given his heart to Jesus
t he had no further use for it. Dr. Robert F. Y. Pierce, pastor of the Second Avenue Baptist Church, in telling of the remarkable meetings held in co-operation with the committee upon the steps of his church, said that he had received letters from a number of young men declaring that they were on the verge of suicide when they were redeemed through the influence of the meetings. Another worker told of a street which a few years ago was a scene of frequent brawling and occasional murders, having been transformed into a quiet and orderly neighborhood largely through the influence of the Gospel summer tent. Dr. Vincent P. Pisek, pastor of the Presbyterian Bohemian Church on Seventy-fourth Street, reported that twenty persons had joined his church as a result of the meetings this summer. Dr. Carstensen told of a Bible class of thirty men organized to meet during the noon hour for the winter as a result of the summer meetings on Wall Street.

Carnegie Hall was a place of life and joy and song on the evening of the rally. The evangelistic chorus of five hundred voices, under the leadership of Benjamin F. Butts, was seated on the platform. Above them hung a great banner upon which were the words, "Be ye reconciled to God." A corresponding banner was draped along the great balconies in the rear of the building. Upon the main floor were seated the converts and their friends, arranged in groups about banners which indicated their nationality and the location of the tent or other service in which they had found the Saviour and worshiped him.

Mr. Stephen Baker, chairman of the committee, presided, and after conducting the preliminary exercises, introduced Dr. Smith, who gave his report and called upon many workers to give brief accounts of their summer experiences and in some cases to call upon special converts for personal testimony.

Superintendent and workers agree that there has been an unusual eagerness on the part of the people this year to hear the Gospel message. The total attendance at the various tent, open air and shop meetings was almost double that of two seasons ago. This year 646,214 persons stopped to listen to the message; in 1911 the total count was 325,210. The committee was also encouraged to find that though the attendance had almost doubled in the two years, the expenses of the campaign had been reduced by more than two thousand dollars.

As is apt to be the case where God's people are meeting to praise him for his blessing, the taking of the collection was one of the most enjoyable parts of the program. The great chorus sang softly "I Gave My Life for Thee, What Hast Thou Given For Me?" "I Need Thee Every Hour," and "I Love My Saviour's Name." Many choirs are paid to sing, but the spirit of this choir was made clear when it was announced during the collection that each member of the choir would pledge a contribution of a dollar for the continuation of the committee's work. Dr. Smith related an incident of the rally a year ago. A young college student was sitting in a box with his father and mother while the pledge cards were being collected. "How much are you going to give?" he asked his father, who had not been deeply interested in religious matters. "I'll give ten times as much as you do," the older man replied. The boy figured his allowance carefully, and with a determined hand put down fifty dollars, whereupon his father pledged his five hundred.

The committee has in its possession nine thousand names and addresses of persons who during this and other seasons have signified their desires to become Christians. The winter work consists largely in following up these names, enrolling the converts into Bible classes and getting them connected with the local churches.

Among the striking musical numbers was Mr. Butts's rendering of his own impressive song: "It's All Right Now," a charming solo by Miss Minnie Steinmetz, "Christ Will Never Fail," and, just before the hallelujah chorus, the doxology, sung first in English, then in Hungarian, then in Bohemian, then in Italian, then in German, then in Spanish, then in Chinese, in French, and in English. A. H. H.

THE OLD HONESTY AND THE NEW

IS the fashion nowadays to deplore the gen-
ral want of moral principle and to lament the
lecline of old-fashioned honesty.

But, really, how about this old-fashioned
sty?

is always easy to see a saint in a dead relative,
as it is easy to see a statesman in a dead
cian.

andfather's virtues, like grandfather's clocks,
be a badge of respectability, but in our own
they are not always in good running order.

r forefathers were no better than we are. In-
to judge from some criticism of their contem-
ries, they were a good deal worse.

ıe world in which old-fashioned honesty lived
singularly uncomplicated. Smith knew Jones
Jones knew Smith, and if the one did not cheat
)ther there was every chance that each would
in the odor of respectability. Individualism
he limits to old-fashioned honesty.

e need this individualistic honesty to-day, and
ıave it. But we need to-day a very much big-
sort of honesty—an honesty which sees that our obligations are set not alone by our relations with one another, but also by our relations with municipalities and States, with a nation and a world.

Such honesty is not any too common, but it is growing.

Men have gone down to their mausoleums labeled honest millionaires, who were directors in corporations whose methods would bring blushes to the cheek of a confidence man. According to the standard of old-fashioned honesty there was nothing to be said against these honest millionaires. But from the point of view of the new honesty they were thieves, though they robbed legally.

Morality is always a generation or two ahead of legality.

The number of offenses against the moral and legal codes is increasing constantly.

Moral principle never cut so large a figure in the affairs of this American people as it does to-day.

We have twenty moral qualms where our godly ancestors had one.

It never occurred to them that a lottery was wrong, or that it was wicked to drink whisky, or to whip a child or a wife, or to enslave the black man and cheat the red man.

Nine out of ten of the little conscientious niceties of life are discoveries of the last fifty years.

More societies to do all sorts of good and work all kinds of reforms have been created in the last two generations than had been formed or thought of before from the beginning of the world.

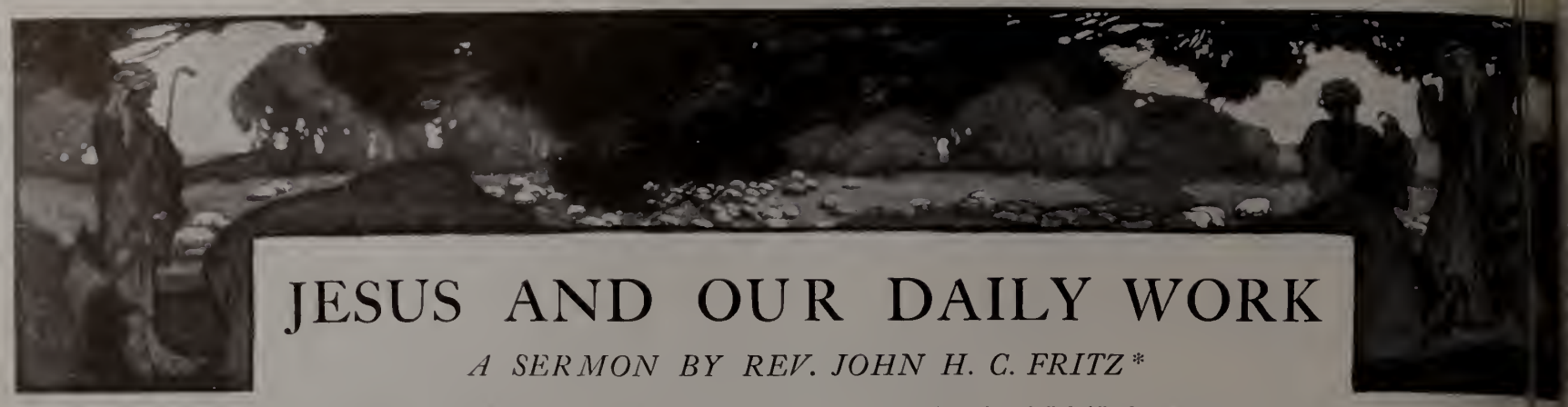
We are getting better. No doubt about it.

But there is still plenty of room for improvement.

CHARLES GRANT MILLER.

Chesterland, Ohio.

Pastor Sheldon's New Serial, "JESUS IS HERE!" opens in THE CHRISTIAN HERALD *issue of October 22. On receipt of a postal from any subscriber, we will gladly forward an extra copy, containing the opening chapters of this wonderful story, to any friend whom the subscriber may designate.*



JESUS AND OUR DAILY WORK

*A SERMON BY REV. JOHN H. C. FRITZ**

TEXT: "Jesus said unto them, Cast the net on the right side of the ship, and ye shall find." John 21: 6

MUCH is made in our day of a so-called social program of Jesus. This program calls for a practical application of the principles of Christianity to the everyday life of man. The advocates of this program are seeking to lighten the burdens of life, especially of that class of people commonly known as the working class. The proposition sounds well. In itself it offers no objectionable feature. The fact, however, is that the advocates of this so-called social program of Jesus are leaving Jesus very much out of the program. They have a program of their own. Their program runs like this: Improve the housing conditions; establish well-regulated playgrounds, public baths, public parks; regulate the working hours of men, women and children; give due attention to the sanitary condition of public buildings, public thoroughfares, and the home; legislate against the abuse of intoxicating liquors, against evil resorts, dives, gambling and the like.

If it were said that these things should form part of the program of the state, of the legislatures, or of civic organizations, we would at once agree, and as citizens be ready heartily to co-operate. When this is made the program of the church, however, and called the social program of Jesus, we must object. The purpose and duty of the church is to save souls, to build up a spiritual kingdom; not to make a paradise of this world, but to make the sinner a fit subject for the paradise of heaven. The so-called social program of Jesus, as outlined before, goes to make only for the outward and temporal well-being of man, and even in this largely fails, but it cannot save one single soul. To do this, God has given unto his church but one means, the Gospel, the preaching of the glad tidings to the sinner, who, by the law, has come to a knowledge of his sins, that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Every other means or scheme to save the sinner will and must fail, as experience has also amply proved.

A Gospel for Everyday Use

Of course the Gospel should be practically applied. The public preaching of the Gospel is, in fact, such a practical application. The Gospel should, and if it be but faithfully preached will, enter as a transforming and life-giving force into the very life of the people. The real social program of Jesus is that in which Jesus is "the Way and the Truth and the Life." The program of Jesus, and, therefore, of his church, runs like this: Convert the sinner from his evil ways unto the living God by faith in Christ, the Saviour, so that he will not get drunk, lie, steal and murder; so that as a Christian employer he will not overwork and underpay his workingmen; so that, as a Christian workingman, he will render faithful service, not as unto man but as unto God; and so that, as a Christian citizen, he will seek the best interests of his country.

Right here lies the duty and also the power of the Christian Church. The church does not first of all supply the loaves and fishes, but that spiritual food of the soul which is man's greatest need, knowing that unto those who eat this spiritual food the loaves and fishes will not be denied. In this way the church does, and in no other way can it, make not only for the eternal but also for the temporal well-being of man. "Seek ye first the kingdom of God and his righteousness and all these things"—food, clothing, house, home—"shall be added unto you." In these words Christ has himself outlined his program.

Accordingly we find Christ, the loving Saviour, present among his disciples also in their everyday life, blessing them, lightening their burdens, and making life cheerful. This very lesson is taught us by our text. We learn (1) that the Christian should be engaged in daily work; (2) that the Saviour is with the Christian while he performs his daily work; (3) that the Saviour abundantly blesses the Christian's daily work; (4) that the Christian should recognize the Saviour's presence and blessing, and give thanks.

*Pastor Lutheran Church of Our Saviour, Brooklyn, N. Y.

Our text brings to our view a scene at the Sea of Tiberias, also called the Sea of Galilee. We see seven disciples of the Lord standing at the seashore. One of them is speaking. "Simon Peter saith unto them, I go a-fishing. They say unto him, We also go with thee." These men did not go a-fishing for pleasure or pastime. They had been fishermen by occupation. While they were waiting, after the Lord's death and resurrection, to be given the special gifts of the Holy Spirit and to be sent out into the world as fishers of men, they followed their old occupation to get a living.

Christ Beside the Willing Worker

We should also go a-fishing. Our discipleship does not take us out of this world nor away from our secular calling. When the mechanic becomes a Christian, he is not to lay down his tools, nor is the clerk to leave his desk, nor the professional man to forsake his profession. The Christian is to perform the daily work of life, and thereby get his living. "If any would not work, neither should he eat." I fail to find that the Bible exempts any from this rule. We all belong to the working class; the millionaire no less than his chauffeur, and the millionaire's wife no less than her kitchen-girl.

While the Christian is engaged in his daily work, the Saviour is present. "When the morning was come, Jesus stood on the shore." The risen Saviour had not forgotten nor forsaken his disciples. He desired that they should see him. He appeared unto them. It was the "third time that Jesus shewed himself unto his disciples, after that he was risen from the dead." At first "the disciples knew not that it was Jesus." This fact made his presence not less real. The Saviour is present at our daily work. While the Christian wife and mother is doing her housework, getting the meals ready, setting the table, washing the dishes, sweeping the carpets or rugs, doing the family washing and ironing and sewing, dressing the little ones or getting the older children off to school, the Saviour is at her side. While the Christian husband and father is at his day's work, getting a living for the family, the Saviour is also there. He is with the laborer on the street, with the mechanic in the shop, with the clerk at his desk, with the lawyer in his office, with the physician at the bedside, with the teacher at the school. We may think to be alone, but we are not. "Lo, I am with you alway, even unto the end of the world," is the gracious promise which he gave us just before ascending unto heaven.

The Saviour looks on silently but not indifferently. He is present to bless. He well knew that his disciples "that night caught nothing." Lovingly, as one much concerned also about their bodily welfare, he asks, "Children, have ye any meat? They answered, No. And he said unto them, Cast the net on the right side of the ship and ye shall find. They cast, therefore, and now they were not able to draw it for the multitude of fishes. . . . Simon Peter went up and drew the net to land, full of great fishes, an hundred and fifty and three. And for all there were so many, yet was the net not broken."

All Our Needs Bountifully Supplied

Our work, without the Lord's blessing, results in nothing. Labor alone is not the creator of wealth. The farmer needs the sunshine and the rain, and protection from hail and tempest, from fire and flood, else he will not be able to harvest a crop. Sunshine and rain are not of the farmer's making, nor are the elements in his power. To the miner's boring and digging there must be added the gold and silver and copper and coal, else his boring and digging will be in vain. These he will find only where the Creator has put them. The carpenter and the mason and the iron-worker need wood and stone and iron, else they cannot work at their trade. But wood and stone and iron God only can supply. The grocer and butcher and baker, the bank clerk, the insurance man, and the stenographer must have the products of the farm and of the mine and of the manufacturing industries, else they will have nothing to buy and sell, no money to handle, no buildings to insure, no letters to write.

Even the unbeliever has nothing which G[od] not given him. "God maketh his sun to rise [on] evil and on the good, and sendeth rain on t[he] and on the unjust." By his goodness God lead the ungodly unto repentance. The Ch[ild] however, enjoys the blessing of his Saviour, unbeliever does not. It was man's sin tha[t] God say, "In the sweat of thy face shalt th[ou] bread." Through sin work has become a unto man. Many would rather play than Many work simply because of selfish m[o]tive Through Christ, who removed the curse of sin has again become a pleasure unto us. The tian renders cheerful service unto God and What one loves to do, one does with ease.

To the Christian, God has given the promis[e] all he needs for the wants and support of th[is] "shall be added unto him." Or such a pro[mise] this, "All things whatsoever ye shall ask in p[rayer] believing, ye shall receive." Such direct, ab[solute] promises and privileges the unbeliever ha[s no]t Therefore we hear the Psalmist say: "I have young and now am old; yet have I not seen the eous forsaken, nor his seed begging bread." is well borne out by experience. The large ar[my] beggars who are walking our streets, coming doors and making demands upon public charit[y] not the righteous, nor are they our church mem[bers] The righteous need not go about begging The Christian may be reduced to want, but the supplies that want, though, like Elijah, he sen[ds] to the brook for water and command the rave[n] bring him food. After all, if the Lord woul[d] us, as he asked his disciples, whether we ever l[ack] anything, would we not with them have to an[swer] "Lord, nothing"?

In All Things Acknowledge Him

The Saviour supplies a net full of fishes; he a full supply. A full supply, of course, doe[s not] mean that every Christian will be made a mi[l]aire, and it would not be good if he were; but it mean that the Lord will give us all that our a[ctual] need calls for, so that we can eat and be filled. As a rule, he gives more. There will not only b[e] remaining crumbs but an over-supply, that we [may] also give to him that needeth. "It is more bl[essed] to give than to receive."

What the Lord supplies, he would have us e[at]. "As soon as they were come to land, they saw [a fire] of coals there and fish laid thereon and br[ead]. The Lord had already begun to prepare the [meal]. What they had caught, they were now to "Bring of the fish which ye have caught." the Lord's invitation goes forth, "Come and d[ine]; come and enjoy my blessings. Food, drink, c[loth]ing, house, home, money, goods: all these th[ings] which the Lord has given, the Christian shoul[d] joy in the measure in which they have been stowed. It is the Lord who says, "Come and d[ine]."

When God has blessed our daily work, we sh[ould] not vaunt ourselves and say, "Mine own hand h[ath] done it," but we should know and thankfully knowledge that it is the Lord who has blessed. "That disciple whom Jesus loved said unto Pete[r] It is the Lord. . . . And none of the disciples d[urst] ask him, Who art thou? knowing that it was Lord." Even among men there is spoken a si[lent] "Thank you" in acknowledgment of a gift. blesses us purely out of fatherly love and di[vine] goodness and mercy, without any merit or wor[thi]ness in us, for all which it is our duty to thank praise, to serve and obey him. This is most tainly true. We have been taught to pray, "[Give] us this day our daily bread" in acknowledgmen[t of] the fact that God gives us all that we need to ply the wants of the body. Even unto the wic[ked] God gives daily bread; but we, who are God's c[hil]dren, should receive our daily bread with tha[nks]giving. When the Lord has set our table, should sit down and pray, "Come, Lord Jesus, thou our guest, and let thy gifts to us be bless[ed]." When we have eaten and are filled, we should forget the Lord, the Giver, but say, "We thank th[ee] Lord God, heavenly Father, for all thy gifts

Continued on next page

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, October 5. I Corinthians 10: 1-12. *"Let him that thinketh he standeth take heed."* We are always in peril of falling when we are sitting in judgment upon others. The steps of the throne of judgment are the most slippery places in the world. Our peril is this; we fuse criticism with virtue. We "feel good" when we are only denouncing another man's sins. We think the lofty life consists in looking down on him. The Pharisee felt himself to be full of virtue when he regarded the publican, when all the time he had fallen below him. If ever it be necessary for us to judge, our judgment should always be accompanied by a noble supplication. When we see another man fall it must be our part not to exult but to pray: "Hold thou me up, O Lord, and I shall be safe!" When we are careless in our sense of security we are always in the gravest peril. There is a confidence which easily passes into pride, and "pride goeth before a fall." There is an irreverent assurance, such as the Worldly Wiseman had, and it is vulnerable to all the assaults of the world and the flesh and the devil. The assurance which is born of grace is always accompanied by prayer, and is thereby preserved from the perils of self-conceit.

MONDAY, October 6. Numbers 12: 1-9. *"Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?"* That was not the witness of gratitude, it was the speech of envy. It was not the expression of holy praise, it was the conceit of jealousy. And thus jealousy can be born in religious circles. In the very place where Jehovah is worshiped, near the altar, may be found "the image of jealousy." In the home of sacred privilege an unclean spirit may be bred and nourished. A serpent may hide in a garden. A devil may come to the table of the Lord.

When Satan can do nothing else with the saints he incites the spirit of envy. It breaks out among elders and deacons. It appears among ministers, one servant of God disparaging another, and seeking by insidious ways to bedim his fair name. And when Satan has begotten envy he can leave it to multiply its own foul offspring. For envy and jealousy never go alone; they breed a foul retinue of vices which riot in wickedness. Every sin is the helpmeet of these, and marches with them in common purpose. Once envy or jealousy is enthroned in the soul, only the almighty grace of the eternal God can destroy its sovereignty, and set love again in its rightful place.

TUESDAY, October 7. Numbers 12: 10-16. *"And the anger of the Lord was kindled against them."* That is the constant teaching of the Scriptures; if we sin against the Lord of love his love becomes unto us as consuming fire. Love must burn uncleanness; what else can it do with it? Holy love will not caress it, it will not decorate it, it will not attempt to make it appear seemly. Holy love must hate it, and burn in righteous anger about the soul in which it dwells. When Miriam and Aaron became infected with jealousy, God's anger was kindled, and the unclean thing was committed to clean flame, so that in the mercy of holy wrath the soul might once again become pure.

There is, therefore, a very real sense in which we may give thanks for God's holy anger. Our friends smile upon our sins and so help to nourish them. They are tolerant with our stains, and so keep us from purity. But God loves us in such wise as to be intolerant of everything that would destroy us. What our friends look upon as harmless trifles he sees to be the very seeds of hell. His love is not afraid to oppose us, to put hornets in our way, to surround us with the fire of hostile judgment. "The angel of the Lord stood in the way for an adversary." But that angel was appointed by love, and its mission was a ministry of mercy, to turn the transgressor into the way of life and peace.

WEDNESDAY, October 8. I Corinthians 3: 1-8. *"He that planteth and he that watereth are one."* And how absurd it is that they should quarrel with each other as though their labors are in antagonism. They are fellow laborers in a common ministry. He that conducteth a boys' club and he that teacheth the Word of life are one. He that distributeth a tract and he that preacheth a sermon are one. He that opens up the wonders of nature and he that opens up the wonders of grace are one. These all find their union and their unity in the Lord, in reverent homage to his will, and in common dependence upon his blessing. Why should the sword quarrel with the trowel? Why should the reaper quarrel with the sower? Why should the pinnacle quarrel with the foundation-stone?

When we are envious and quarrelsome in our work, the work had better never be done. A bad spirit can never do finished work. Our disposition determines the quality of our labor. After all, spiritual issues are the only things that matter, and where the fountain is bitter the streams can never be sweet. If the laborer is envious his work can never be whole. His work can never be well and truly done, for he himself is not of the truth, nor is there any truth in him.

THURSDAY, October 9. Nahum 1: 2-8. *"The Lord is slow to anger."* Our anger is too often mere irritation and it flashes into resentment. There is no thought in it, no cool, pure purpose; it is just the retort of wounded vanity or pride. We are eager to wound again, to repay in the same coin, and to "give back as good as we get." So our anger is uncontrolled; it is more a prairie fire than the hot cauterizing instrument of a surgeon. It blazes in heedlessness; it is not directed by any noble and sovereign will.

Now God's anger is never a bonfire, it is never a mass of indiscriminating flames. It is governed and controlled by holy purpose, and it destroys nothing which is good. It is not kindled in the presence of injury; it is kindled in the presence of sin and in the consciousness of holiness. True anger is not the child of vanity but of love. It is the heat of the purest flame. And thus do I see that if I would refine my wrath I must enrich my love. If I would have noble resentments I must dismiss every base affection. My anger must be like the flame of oxygen; it must never blacken even though it consumes. And for all this I must seek the grace of Him who is life and light, who is "slow to anger and of great mercy."

FRIDAY, October 10. Psalm 38: 10-22. *"I am ready to halt."* Ready-to-halt is the name which John Bunyan gives to one of his pilgrims in the King's way. Even small difficulties daunt the poor man and set him all a-trembling. He seems to consort with others like unto himself: Mr. Desponding, Miss Muchafraid, and Mr. Fearing. They talk to one another and foretell bad weather, and they scan all the dark omens in the sky. They can see a menace, but they are short-sighted concerning a promise. They hear the alarm-bell, but they cannot as clearly hear the voice of Jesus, "like bells at evening pealing," calling sweetly "o'er land and sea." They can see the hobgoblins, but not "the angel of His presence." And thus are they ready to halt!

"Forsake me not, O Lord!" And this was the prayer of Ready-to-halt: but only rarely could he believe it was answered. In those rare seasons he danced along the road with the lightness of the fawn. But the dance was soon over and he labored again. He halted at every obstacle lest it should fall upon him and crush him. So do we defeat our own prayers. When we have prayed we must venture, and in the venture we shall find the answer to our prayer. Strength does not come while we halt: it comes as we walk on! When we trustingly stride along as though we had all the power of God about us we shall find we have it. "Believe that ye have it" and ye shall possess it.

SATURDAY, October 11. Hebrews 3: 1-12. *"Moses was faithful."* What a noble biography was enshrined in that phrase! Who can covet a higher judgment at the end of his days! It is the Master's own blessed eulogy upon the disciples who prove loyal to his will: "Well done, good and faithful servant!" The benediction is not given to the merely successful but to the gloriously faithful. Many men and women are faithful who are never counted successful by the world. They have "nothing to show for it!" They win no material garland or crown. When evening closes in upon life their purse is almost as empty as when they began. They are unsuccessful, they do not "get on": but they are faithful, and always "get up."

Faithfulness is dependent upon faith. One is the creation of the other. Faithfulness is the stream of which faith is the spring. When faithfulness becomes scanty it is because there is drought at the fountain. If we wish to enrich our faithfulness we must begin by strengthening our faith. A firmer trust in the Lord will inspire a more loyal obedience. We shall "endure as seeing him who is invisible."

These Daily Meditations will appear in each issue through 1913

J. H. Jowett

JESUS AND OUR DAILY WORK

Continued from preceding page

ings, through Jesus Christ, our and Saviour." When we receive weekly or monthly wages, when income has been increased, when fields have yielded returns, and we are given health to enjoy moral blessings, we should know admit with the disciples that it is Lord who thus favors us.

ere words of thanksgiving, how- will not suffice. Our words ld be the expression of our heart. his be true, the words will turn deeds. And, moreover, the depth ur gratitude will not be measured he amount of our gifts or of our ice, but by our ability and will- ess to give and to serve. As e is a readiness to will, so there ld then also be, and will be, a performance out of that which one has. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." He gives the widow's mite, not who gives little, but who gives in the same spirit in which the widow gave. She gave all that she had. The Lord does not require this of us, but he does look for an amount of service or money proportionate to what he has given us. To the Corinthians Paul wrote, "Let every one of you lay by him in store, as God hath prospered him." The Christian is a blessed man; he should also be a blessing unto others. In the service which we render unto others, we give evidence of a heart grateful unto God for the blessings he has bestowed upon us.

In conclusion, the great truths of Christianity can and should be applied to our everyday lives. If this were done more than it is, the lives of millions would be far happier and sweeter than now, and many of the social evils would disappear. The greatest service which the church can render unto the world—in fact, *the* service which it is called to render—is the service of faithfully preaching the Gospel of salvation to sinful mortals. The real social program of Jesus has Jesus in it as "the Way, the Truth, and the Life." He who has redeemed our soul from hell by laying down his holy and precious life on the altar of the cross, so that now, by the grace of God, through faith in Christ we have forgiveness of sin and everlasting life, has also given us assurance that, while yet here below, we shall enjoy his loving care as to our temporal wants. He who has taken the greatest burden, our sin, from us, will not suffer us to break down under the much smaller burdens of this earthly life. He who himself was a laborer at Nazareth, is even now with us in our daily work, and blesses us until our life's work has been finished, when he will come and take us to the eternal mansions above, where we shall forever rest from all our labors.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Heavenly Companionship

THE great secret of continuity and progress in the Christian life lies in having daily companionship with Christ himself. Paul discovered this on the road to Damascus, and never afterward was he parted from that divine and uplifting association. Thomas à Kempis in his monastic retreat made the same discovery, and so also did Bunyan in his cell in Bedford jail, "a den," he called it, but a luminous and glorified den as it proved, lighting up the paths of countless multitudes. Henry Drummond, too, found out to his great joy that living with Christ makes one like him, deepens and broadens life, invests it with new meaning and nobler purpose. He found, moreover, that the transformation in our own lives could not be permanent and complete except by "abiding in Him" constantly. Then, we should be in a spiritual atmosphere where sin would cease to have power; where old, evil influences could not penetrate to mar so pure a friendship; where not servile imitation but a sincere and zealous desire for service would effect such a transformation in us that all the world might know we had "been with Jesus."

If the Christian life means anything, it means not following Christ afar off, indifferently, and at intervals, but living with him in constant daily companionship, putting ourselves under his influence in the most direct and unreserved way, as we might do with some dear friend whose love and counsel we held as very precious. It means having him by our side during all the duties and trials of the day; looking in his face when we need guidance and inspiration; telling him our hopes and aspirations as well as our troubles. It means squaring our every word and action with our appreciation of his estimate; and through his higher vision, communicated to us, getting a finer outlook on the daily problems of life, a better angle on things that ordinarily ruffle and perplex, a clearer faith, reaching over the things that merely seem, to the things that are.

And then, what a joy to us to know that this glorious companionship is not a privilege to be bought by wealth or secured by influence! It is open to the very poorest and humblest, as well as to the highest and the greatest. Drummond in one of his addresses tells of a great statesman who testified before the world that he lived with Jesus as the daily Companion and Friend from whom he drew all his best ideals and his rules for the conduct of life; who was his constant and unfailing adviser in all the difficulties he had to face, and whom he had learned to love with a love he could not express. All that part of his career which had been worth while had upon it the stamp of this conscious association with Christ. The rest he regarded as dull, valueless, withered. And this is the experience of all who have learned to live in Christ and to realize the great truth that it is the only life worth living.

Huerta's Message

ALTHOUGH the lapse of time has taken the acute edge off the Mexican situation, as may be gathered from the message of General Huerta, sent to the Congress on Mexico's Independence Day, the tangle is still far from being unraveled. It is true the provisional president announces the purpose of his administration to do what lies in its power to secure a fair and honest election, and he even goes so far as to assure the nation that he would consider it the greatest triumph of his administration to surrender his office to his successor, with peace and order restored; but up to the present time peace, it must be confessed, is still hidden far beyond the horizon. In one respect the message is hopeful and coincides with the view expressed in Washington that General Huerta means to keep the peace negotiations open. Referring to the "strained relations with the United States, he says that while they have caused Mexico to suffer "unmerited affliction," and have retarded pacification, yet he has "good ground to hope for an early solution of the differences between the nations." The "tenseness" of our diplomatic relations he regards as having reference only to the attitude of our government and not to that of the American people.

This last declaration, taken in conjunction with the suggestion that his government should refuse our visiting warships the privilege of prolonging their stay in Mexican waters, may be regarded as "playing to the galleries." They were obviously included in the message with the view of making political capital by stirring up Mexican patriotism. As a matter of fact, our warships made no formal request but simply availed themselves of a common courtesy extended by one government to another in all civilized lands. Our warships will remain as long as they are needed there, not as a menace, but for the safeguarding of American interests until there is such a radical change in conditions as will warrant their withdrawal.

The Lost Pearl

JESUS told about a merchant who came across a pearl so precious that he sold all his possessions in order that he might buy it. The other day in London, two men went from one publichouse to another trying to exchange a pearl worth something like twenty thousand dollars for a glass of beer or a package of cigarettes. The barkeepers refused to accept the "marble" for even the smallest quantity of their merchandise, and in the negotiations the pearl was lost. Three pearls are still missing from the necklace, said to have a valuation of at least $650,000 (which was found recently in London by a laboring man). The finder turned it over to the police, but in some way three of the precious pearls were lost. And he tells of the careless way in which he and his brother tried to dispose of one of them which he found in his pocket after he had taken the others to the police station.

He was an extremely foolish man, you say. Yes, but how much wiser are you? You may have a possession in comparison with which the rarest jewel of earth is as valueless as any mere marble, such as the London bartenders thought this pearl to be. You may have in your soul the grace of God, the gift of loving him, the priceless treasure of a clean heart, the assurance of immortality. All these are summed up in the one transcendent word—Jesus. Friendship with him is the one "pearl of great price" for which the shrewdest merchant on earth will do well to barter, if necessary, all his goods.

Have you found this pearl? If you ever found it, did you exchange it for some unworthy thing at the world's or the devil's bar? Did you part with it? Did you lose it?

Thank God; you may find it again. Or if you never possessed it you may receive it now. Christ is holding it out to you in his hand. Take it, will you not? Back of it is a love that led him to die for you. He wants you to be rich with a kind of wealth that time cannot touch. The pearl of great price is yours for the asking.

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Our Growing Family Circle

WELL, our mid-year coupon subscription ended September 30, and as a resul CHRISTIAN HERALD is now being read weekly i thirty-five thousand homes where it had neve read before.

Think of it! thirty-five thousand families ferent parts of the country, regularly feeli influence of a Christian weekly with whic have been formerly unacquainted. THE CHR HERALD is usually read by all of the member household to which it is sent, so that the tian Herald Family has gained in strength b one hundred thousand members in the last months.

This was accomplished through the earnest of thousands of workers who have stood by favorite journal for years, and it is an indic of the far-reaching influence of the Chr Herald Family when it can add so many new r to its membership in such a short time. Ou perience convinces us that once a new member izes that he or she has become part of such a army of Christian workers, there is never an sire to drop out of the ranks. On the other there is every reason in the world for such a strength to become permanent. And this yea believe the percentage of new members who wi come permanent will be larger than ever before

It is quite true, as many of our friends hav marked, that the habit of reading THE CHRIS HERALD becomes a fixed one with most people gives them something they can find nowhere and which they do not want to be without. weekly visits are a perennial source of spiritua freshment and invigoration. It lifts them above the sordid things of life into a higher at phere. It helps to make existence worth whil linking them with the forward movement thr out the whole world.

Quite a list of attractive features is arra for the coming season. Then there is that derful story by Pastor Charles M. Sheldon, "J Is Here!" the first instalment of which will pear in our big anniversary number, which be issued on October 22. We are confident no one who begins this story will want to l it unfinished. It is a story that will spirit grip the readers right through to the end, and k ing this, we would again urge every membe the Christian Herald Family to induce as m friends and acquaintances as possible to read it you desire to send copies of the opening chapte other friends just drop us a postal and copies be forwarded. As Pastor Sheldon says: "Cl tianity is the greatest thing in the world," and an opportunity to convey it into new places an so convincing a manner does not come often eve the Christian Herald Family.

P. S. To all who desire to increase the numbe readers of Pastor Sheldon's great story we will m the following concession:

If you can induce **one** person whose name is now on our books to subscribe to THE CHRIST HERALD before October 22, we will accept **your renewal** and the **new subscription** influenced by **for $2.25.**

If you can induce **two** persons whose names not now on our books to subscribe to THE CHRIST HERALD before October 22, we will accept **your renewal** and the **two new subscriptions** influenced you for **$3.00.**

The Christian Herald Almanac, containing hundred pages of facts and figures relating to v ous religious denominations, government affa cities, agriculture, and charities, together w stories, poems, anecdotes, etc., will be sent FR to every yearly subscriber.

And in addition, to every person who influe either one or two new yearly subscriptions as ab we will send FREE a beautiful flower picked pressed in the Holy Land.

MAYOR GAYNOR'S FUNERAL

—THE BODY OF the late Mayor W. J. Gaynor of New Y who died at sea, was brought back on the liner *Lusitania*, w reached New York early Friday morning, September 19. arrangements had already been made for the carrying out of funeral program, the remains lying in state at the city hall Sunday, and the funeral taking place on Monday, Septembe services being conducted at Trinity, with Bishop Greer offic ting, followed by the interment in the Gaynor family pl Greenwood Cemetery.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Pacific Enters Panama Canal

THE last remaining barrier at the Pacific end of the Panama Canal was blown up by dynamite the morning of August 31 and the waters of the Pacific Ocean touched for the ne the solid masonry of the Miraflores Locks. four thousand eight hundred pounds of 45 it. dynamite constituted the blast, which was the largest ever used in the construction of nal. The charge was planted in 541 holes at erage depth of thirty feet, and when it ex-, hundreds of tons of mud and stones were high in the air, where they seemed to hang moment and then fall back as the roar echoed nearby hills. The sea-level channel was at le and the waters of the ocean did not come in while. At 1.35 o'clock the tide was level with of the gap. A workman with a shovel made all trench through which a little stream d at first, and an hour later a torrent with a -foot fall poured through an opening 400 feet into that part of the canal between Gamboa and the Miraflores Locks. This cut, which is feet long, 500 feet wide, and 41 feet deep below sea level, was entirely y three o'clock. Dredges d through the opening, st vestiges of the bar- were removed, and the c end of the canal had a ete channel. Dredges early in September to e the last barrier of the tic Channel. That work accomplished, ships will ble to navigate to the at both ends. Columbus ot know there was any barrier between Spain ndia when he started on ong ocean voyage. He l half of a world in land which God with an ocean ther hand was holding tlantic and Pacific apart. eft the two continents ned with the masonry of till the time was ripe is kingdom, and then he oyed American genius, and money to perform igantic task of cutting a nel between them and ng the two oceans one, making a vast contribu- to the commerce of the d and to our own na- l prosperity. In the idence of God the canal tely to prove a great help e mental, moral and reli- s improvement of the d; that as the ships shall through the canal the e speedily to the trade of r nations, the Cross may find a swifter and r path to the hearts of mankind. The joining e two oceans reminds us of the two seas that of which Paul writes:

d falling into a place where two seas met, they ran the aground. (Acts 27: 41.)

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THE EXPLOSION WHICH LET THE PACIFIC INTO THE MIRAFLORES LOCKS, PANAMA

Poisoned Candy for Children

HAT is believed to have been an attempt to murder children with poisoned candy in the ionable section of Atlantic City, N. J., the other was frustrated by two servants. The domes- noticed that a man was acting strangely. ldren were coming toward him, and he laid down ice box of chocolates and then ran away. The dren picked up the box, opened it, and were ut to eat the chocolates when the servants ran hem and took the box away from them. They a policeman the suspicious circumstances and took the candies to headquarters, where each colate was found to contain sufficient bichloride nercury to kill a person. Four policemen were t to hunt for the man, who was not found. There ittle doubt that the man was insane. No one is right mind, with no motive for doing so, could n the murder of sweet children. There is a good l of poisoned candy put in the way of children the destruction of their morals nowadays, and horrible to say, put there on purpose for the money there is in it. The dangerous moving picture, the low dance, the penny in the slot, the saloons which boys in their teens may enter, are all boxes of poisoned candy put in the pathway of the boys and girls of our land. Fortunately there are parents and pastors and teachers and friends, who love God and their fellows, who run to the children and warn them against the poison and save them from it. Offenses and crimes against children are strongly condemned by Christ.

But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. (Matt. 18: 6.)

Widowed Mothers Receive Pensions

SEVEN widowed mothers of Mercer County, N. J., received pension grants the other day from Judge Gnichtel, under the new Nichols law, and the applications of four others were laid over for further investigation. The money will be payable on October 1. The allowances are from $14 to $30 a month. A number of the States have adopted the system of pensioning widowed mothers. The last session of the New York legislature appointed an important committee on investigation with the object of reporting facts and plans for the passage of the wisest law on the subject. Fifteen thousand dollars was voted for this committee of investigation. Besides the benevolent feature it is wise economy to keep the home intact and raise the children to a healthy citizenship there rather than separate the families and turn the children over to institutions of public charity. Those responsible for making such provisions may well appreciate these words:

The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. (Job 29: 13.)

Masterpiece Shelters Chicken Coop

ZIEM, the well-known painter, died recently, and among the old furniture and rubbish that were about to be carted away to the second-hand store was found a picture used to protect a leaky spot in the roof of the artist's chicken coop. The thick dirt, the accumulation of perhaps half a century, was cleaned away and the canvas revealed an authentic portrait of a woman by Manet. Men and women, beautiful pictures, images of God himself, are like the portrait of the artist put to such inferior uses. They may not give themselves up to bad habits or to base occupations, but they devote their lives to little and comparatively unimportant things, to uses far below those for which their endowments qualify them, and to which they have been called by a divine providence. They waste their time and fritter away their faculties upon the things that do not count and become as near nothings as possible, yet they are the masterpiece of the Infinite Artist, made to adorn the halls of science, literature, and art, the home and the temple of God. Instead of becoming precious stones in the structure of Christianity, pillars in the temple of God, they are contented to become patches in the roofs of unworthy or useless social structures. The apostle thus refers to the exalted and holy uses of a human life:

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. (I Peter 2: 5.)

Says Starvation Threatens Race

IN AN address at Birmingham recently, H. N. Dickson, professor of geography at University College, Edinburgh, and president of the Royal Meteorological Society, said that if there were not immediate steps taken to improve the food supply of the world, the race would die with starvation in a hundred years. He noted the fact that the wheat supply was not keeping pace with the increase of population. He recommended a substitute for wheat and called for the most intensive farming for the mighty population of the planet that might not get food or clothing enough to supply it. He also said that the coal would all be exhausted in three centuries. A note of pessimism is sounded by another scientist, Dr. J. H. Kellogg of Battle Creek, who, in an address at the convention of the American Public Health Association, claimed that the birth rate is decreasing so alarmingly that the race will eventually die out. These two scientists with arguments and figures have alarm from opposite conclusions: one is that the race will die of starvation with its marvelous increase of population; the other that it will decrease to the vanishing point for lack of births. We do not share the alarm of either. A hundred years from now there will be a marvelously increased population, and it will have an abundance to eat and to wear; there will be millions of babies to take the places of the babies of to-day. God, who made the world and its peoples, will care for them and make each generation nearer like his Son.

Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever. (Ps. 12: 7.)

Killed in Husband's Laboratory

THE interest taken by Mrs. Gottschalk of Woodbridge, N. J., in the progress of experiments her husband, Dr. Louis Gottschalk, was making, was responsible for her death the other day. The husband had been trying to manufacture artificial rubber in his laboratory. He had filled tanks with gases and fluids under compression. Early in the morning the doctor and his wife applied heat to increase the pressure, and then went into the house to eat breakfast. Mrs. Gottschalk finished first and, being so deeply interested in the experiments, went out into the laboratory while her husband finished his meal. He heard an explosion and ran out to find the building wrecked and his wife dead in the ruins. The sudden death of this talented and worthy wife and her sad removal from her husband's companionship call to mind these words:

Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. (Luke 17: 35, 36.)

A WEEK IN THE WORLD'S NEWS

Independence Day in Mexico

MEXICO observed its national Independence Day with an unusual amount of enthusiasm this year, although there was nothing in the nature of an anti-American demonstration. President Huerta's message to the Twenty-seventh Congress, which was read on September 16, expressed a hope that the "fratricidal struggle which has been draining the nation's blood" would soon be terminated. He referred to the "tenseness" of Mexican relations with the United States, but did not go into details, satisfying himself with the statement that the Mexican government "has well-grounded hopes that an early solution will be found of the difficulties which just now hold in suspense the relations of good and long-standing friendship, destined, we hope, to bind us for the indefinite future with our powerful and civilized neighbor." He suggests that the special permission of the Mexican Government for American warships to remain in Mexican waters (which expires in October) should not be renewed. The remainder of the message is devoted to business matters, including a land grant to a new Belgian syndicate for railroad construction, to a land distribution among the peasants in the State of Morelos, and to labor questions involving the employment of women and children in factories. The message makes a favorable report of Mexican finances, showing a large increase in the revenues. While full returns of the Federal disbursements are not yet in, the message implies the probability of a surplus of 22,850,000 pesos. The government has contracted abroad for ten military aeroplanes, seventy-seven armored automobiles, fifty unarmored automobiles, and two armored transports. The government is declared to have the rebellion well in hand in all except two States, Sonora and Durango.

. . .

A Political Leader's Tragic End

ONE of the sad tragedies that occasionally shadow the lives of active politicians was brought to light lately in New York City. Timothy D. Sullivan, who had risen from the humble rôle of a newsboy to be a big political leader, had in late years become an invalid. His affliction was diagnosed as incurable brain trouble, and he was constantly under surveillance. On August 31 he disappeared from his room in Eastchester Road, Fordham, and a frenzied search began which was kept up for many days. It was not until September 13 that almost by accident the body of the once popular politician was found in Bellevue Hospital Morgue. It had lain there for two weeks and was about to be interred in the potter's field. Investigation showed that Mr. Sullivan had been run over and killed by a New York, New Haven and Hartford freight train, between Westchester and Baychester stations, probably within an hour after he escaped from his room. He leaves a large estate estimated at $3,000,000. Seventy-five thousand, representing all classes, attended his funeral in New York.

. . .

A Famous Orientalist Dead

THE distinguished traveler and Orientalist, Professor Arminius Vambery, died at Budapest, Hungary, on September 15 in his eighty-second year. Professor Vambery's writings have had wide popularity among two generations of readers. While a young man he traveled through Central Asia disguised as a dervish, and acquired a wide knowledge of their customs and languages. He was a wonderful linguist and profound scholar and his remarkable talents were recognized by many scientific and educational bodies throughout Europe. In Constantinople he was an effendi with the name of Rashid. The Hungarian Academy of Sciences gave him a subsidy to travel and investigate from Mecca to Persia. He was made a professor of Oriental languages by the University of Budapest. The European public knew him through his lectures and books of travel, among the latter being *Wanderings and Adventures in Persia*, *Sketches of Central Asia*, *Manners in Oriental Countries*, *The Turkish People*, and *Western Culture in Eastern Lands*.

. . .

American Refugees in Mexico Safe

A RUMOR was received from the United States Consul at Saltillo, Mexico, that a hundred American refugees, including women and children, who left Torreon en route to Saltillo, had fallen into the hands of the rebels. There were no official advices on the subject, and our government at Washington was hopeful that the American party, which was well armed, might have been able to get through in safety. The party was headed by Deputy Consul General J. C. Allen of Monterey, who went to Torreon to notify the Americans there of President Wilson's warning to leave. They were traveling across the plains, there being no railroad communication available. A later report states that the entire party reached Saltillo in safety.

On September 15 a joint resolution appropriating $100,000 to bring Americans from Mexico passed the Senate by unanimous consent. As the House has already passed the resolution, the money was made immediately available.

. . .

Pacific Islands Disappear

STEAMSHIPS arriving at San Francisco from Australia have brought the news that the Falcon and Hope Islands, of the Tonga group in the South Pacific, have wholly disappeared. Their absence was first discovered by trading vessels. There were several hundreds of natives on these islands and a number of white men. It is feared that they have all been swept away in some volcanic disturbance which probably submerged the islands so suddenly that there could have been no opportunity to escape. Seismographs at Sydney are rep have recorded a series of shocks some time before the disappearance islands became known. The occurrence recalls the fate of Krakatoa Straits of Sunda, between Sumatra and Java, which sank in the sun 1883 as the result of volcanic eruptions, causing the death of over persons.

. . .

England's New Labor Strike

A GREAT national labor strike is threatened in Engla promises to include the entire membership of the Tr Workers' Union and, sympathetically, the dockers and t transport workers of Liverpool and Birmingham and th ers on the great trunk railways throughout the larger part of England strike is against the employment of non-union laborers. Some of the freight depots in Liverpool are idle and others are soon likely to be so, count of the failure to remove freight. All attempts to settle the la turbance in the United Kingdom, since the Dublin strike began, have r in failure.

. . .

Secretary Bryan's Lectures

A CORRESPONDENT, who is both lecturer and tutor, this explanation concerning Mr. Bryan's lecture "There has been much criticism of Secretary Bryan's a ance at the same Chautauqua platform on which traine mals and acrobats appear. This sounds like a most incongruous and sup undignified proceeding, but a little calm study of the actual facts wi that this particular item of the censure the Secretary of State has rece the public press is illogical and unfair. The writer spent nearly the enti son not many years ago at Winona Lake, Ind., one of the greatest an successful Chautauquas. It was a place full of constant opportuniti delights. There were Bible classes, summer school classes, music c athletics, amusements, religious and patriotic gatherings conducted sim eously or in rapid succession. were hundreds of children and young people to whose pleasu profit the institution must cont Some of the greatest lecturers, gelists and teachers in the c were present. But all the big erings were held in the audit I saw trained elephants perfo on a platform which was occup another time by a supremely ta lecturer. I think it did not oc any one that it was undignified lecturer's part to appear on the platform on which an elephan appeared for the amusement children and young people a other time. The greatest stat of America, the greatest re teachers of the world have s from that platform. Yet I su that every season the manag has its carefully selected amuse features, which must appear, if appear at all, on this same plat Any statesman of any country be proud to address that American audience in that auditorium. And the fact th entertainment had been given the same platform the day befo at an earlier hour of the same would not make his appearance undignified."

EVANGELIST GIPSY SMITH THROWING A BALL

REV. CAMPBELL-MORGAN TAKING PART IN A BALL GAME

"ALL work and no play makes Jack a dull boy," says the old proverb, and this applies to the men of studious mode and habits as well as to the more athletic. At the big conference at Winona Lake this year, in the intervals between meetings, services, lectures, conferences, etc., the preachers and evangelists who had sung and prayed alongside of each other in the spiritual field spent a pleasant hour or so on the athletic grounds, where, for the sake of relaxation and recreation, they were pitted against each other in a game of ball. Our photographers have caught two interesting figures in the field, the Rev. Campbell Morgan, one of the most eloquent and earnest of modern divines, and Gipsy Smith, the evangelist whose deeply spiritual meetings have been a means of inspiration and uplift to thousands. The Winona audiences seem to think it the most natural thing in the world that these grave and reverend men should relax and join for a brief hour in the recreations that are nowadays a feature of the Winona gatherings.

. . .

The Use of the Peace Palace

IN VIEW of the merous wars international dis ances, the perti question has been asked: Of what use is the Peace Palace at The Hague correspondent of the *Independent*, Dr. Amos S. Hershey, writes: civilized world is looking forward to the establishment of a real and perma Court of International Justice in place of the present occasional and temp Hague Tribunal. In his address of August 28 at the dedication ceremoni the Peace Palace, Jonkheer van Karnabeek, the president of the Car Foundation, deprecated the idea of a standing permanent International C with universal obligatory jurisdiction. From the point view of the pr cal statesman, M. van Karnabeek unquestionably stands on safe ground. the world at large will nevertheless persist in believing that the develop of such a supreme court of the nations was one of the main purposes of construction of this great edifice, and will continue to cherish this ideal it shall have become a reality. The practical purposes for which the P Palace will be used are not as yet completely determined. Primarily it of course, serve as a home for future international tribunals, more particul The Hague Tribunal. If, at the Third Hague Peace Conference of 191 permanent court of international justice shall be agreed upon, it will prob be the meeting place of that body. Inasmuch as it will contain a librar international law and diplomacy, it has been suggested that it might well as the seat of a summer school or university to which students and teacher these subjects from all parts of the world might resort for study instruction."

. . .

Caught by the Guy Rope

GEORGE BERNIER, a thirteen-year-old boy, while assis a crowd of spectators in holding the guy rope of a bal on the fair grounds at Woodstock, Conn., on September twisted the rope around his wrists several times to get a be grip. Suddenly the balloon rose, and the rope-holders all let go exc Bernier, who was carried up swiftly to a height of 500 feet, the rope unwind as he ascended. The horrified spectators saw him fall, and he was dashe death in the presence of the crowd.

THE GOSPEL BY THE SEA

MR. W. E. STEPHENS ADDRESSING THE THRONGS ON THE BOARDWALK AT BRIGHTON BEACH

MARVELOUS Gospel work has been done this season at Brighton Beach on Coney Island. The multitudes have been attracted to the Gospel by the instrumentality of a rated business man, Mr. W. E. Stephens of assau Street, New York City, who believes in essive Christianity and the great need of the l of Christ for the floating masses of humanity. sought and obtained from the president of the lyn Rapid Transit Company the permission to h the Gospel on the lawn of the Brighton Hotel. Everybody thought it was chimeri- nexpedient, and from the start said: "It n't pay," "It is a waste of time," and ed to failure." Nevertheless, this stern man, ved by critics, undaunted by obstacles, se- an ideal spot where three ways meet, where vast throngs converge, and erected a stand which with his organ and a few helpers he d out a Gospel campaign for the multitude of rs-by. Although at first the results seemed ful and some of the talks were addressed to npty air, by perseverance and courage he soon to produce an effect. A few stopped to lis- few more tarried to hear, and soon there was at crowd around the stand; others leaned upon ence to hear what this "babbler would say." place chosen for the open air services proved to be an ideal spot, and the hours for holding them, from five to seven P.M., the most appropriate of all the day. The place is an irregular triangle in a corner of the lawn of the Brighton Beach Hotel. The great army of pleasure-seekers from Coney Island going north, the multitude from Brighton going south, and the immense audience from the Music Hall when the performance is over at five o'clock converge at this place chosen to fulfil the divine injunction, "Go out quickly into the streets and lanes of the city," and proclaim the Gospel of divine favor and love to the repentant sinner.

The services from the beginning grew in popularity, increased in attendance, and deepened in interest. The numbers who stopped to hear grew astoundingly. On June 22 there were 5,005; June 29, 6,390; July 26, 8,487; August 3, 10,750; and on August 31, the astonishing number of 15,649. These figures are not estimates, but actual counts with an automatic register, operated by an experienced person, who was instructed to register only those who tarried to hear the message.

Mr. Stephens gathered around him a band of efficient singers, speakers and workers. Among the speakers were Rev. William N. Richie, D.D., chaplain of U. S. Grant Post; Mr. George W. Carr, the evangelist; Mr. Will Houghton, actor, who, with his rich baritone voice and sharp Gospel thrusts, was a power for truth; Mr. Howard Richie, from the Moody Bible Institute; and the Rev. James F. Riggs, Jr., assistant pastor of the Lafayette Avenue Presbyterian Church. The singers were Mr. Ralph Duryea, who was also the organist; Mrs. Emma G. Singleton, a beautiful soprano soloist; and a thoroughly trained quartette, of which Miss E. T. Pell was leader; Miss B. Bedell, soprano; Miss E. Frost, alto; Mr. D. W. Bryant, tenor; Mr. E. Howard, basso. Another novel feature of these services was a little ten-year-old girl, Ruth Morgan, who possesses a phenomenal voice. Her little song, entitled "Jesus Promised Me a Home Over There," became the greatest favorite. Her fresh, pure voice simply captivated the audience.

This work at first was supported principally by Mr. Stephens himself, but subsequently some friends seeing the success attained and the great good being done became patrons to the movement. Among these are: Mr. D. W. McWilliams, treasurer of the Manhattan Elevated Ry.; Mr. Clinton L. Rossiter, of the Brooklyn Trust Co.; Mr. L. W. Minford, a Wall Street coffee merchant; Mr. Cleveland H. Dodge; Mrs. Florence N. Latin; Mr. Frank Huyler; Mr. Henry MacKay; Mr. H. K. Twitchell of the Chemical National Bank; Rev. David Gregg, D.D.; John T. Underwood, president Underwood Typewriter Company, and others.

TOPICS OF INTEREST AT HOME AND ABROAD

oon the Canal Zone will be a standard attraction for ts, and the various steamship lines are preparing to modate the great increase in travel which is expected. nservative estimate places the tourist travel to Panama eason at 50,000.

ccording to the London *Daily Chronicle*, the originator Balkan War was Prime Minister Venizelos of Greece. He orted to have said to King George in 1910: "Let me have ears in office and I will give you a new Greece." He ed and carried out the secret Balkan Confederacy.

Irs. Pankhurst's proposed American visit next month is ic of discussion here and abroad, and there is a good deal eculation as to her course. Christabel Pankhurst, one of aughters, in a cabled interview, declares that her mother y "won't promise to be good. She'll do as she pleases." ere, now!

According to statistics issued by the United States Bureau abor, the cost of living for May and June, 1913, showed little change from the figures of the same months last year. n has advanced 16.1 per cent.; smoked ham, 14.1; pork , 13.4; poultry, 11.8; eggs, 11.7; round steak, 10.1; rib , 6.8; butter, 5.8; milk, 4.1. On the other hand, potatoes ed 31.9 per cent.; sugar 13.2; wheat flour, 7.7; corn meal,

The Glass Currency Bill passed the House of Representatives on Thursday, September 18, by a vote of 285 to 85, measure having been amended by an emphatic vote of 298 reaffirming the Act of 1900, which fixed the gold standard e basis of American money values. The currency bill was sent to the Senate, which promptly referred it to the Bank- and Currency Committee. It is the second of the great ures that have occupied the attention of Congress during extra session.

That the Japanese immigration question is not confined e United States is made evident by a significant article in London *Fortnightly Review*, which has attracted much ntion in England. The writer points out that the Japanese lem is particularly acute in Australasia and Western Can- Japanese have settled numerously in the Queen Charlotte nds and have taken possession of them and of the British mbia fisheries; they are swarming over the Loyalty Islands they covet the vast unoccupied territories of Australia. herever they go," he adds, "they underbid the white man in labor market."

—Two hundred peace delegates, representing 60,000 students, and known as the International Peace Workers, concluded their eighth international congress at Ithaca, N. Y., on September 17, and were entertained next evening by the New York Peace Society at a banquet. There were speakers from Austria, Porto Rico, Peru, Germany and other countries, and the addresses generally were hopeful of the future of the movement.

—G. W. Smalley, London correspondent of the New York *Tribune*, in a letter published September 14 in that journal, quotes a personage very near to the throne as saying: "There will be no Home Rule." This personage, whose identity is concealed, declares that the situation has changed and that the king would now "veto the Home Rule bill if it were sent up to him." The passage of the bill would mean the certainty of civil war if it became a law, and the king bas become convinced that it is his duty by every means in his power to avert that danger.

—The Home Rule situation in Ulster seems to be critical. It is claimed by the Unionist leaders that there is a volunteer army in Ulster to-day 100,000 strong, ready to take the field. Business men, manufacturers and others are insuring their property against damage by riots. Just what will happen in Ulster nobody seems willing to predict; but indications point to conditions of civil war, unless the imperial government take some step to relieve the present tension. Earl Loreburn, a leading Liberal, has suggested a conference of leaders of all the parties to take steps to avert a civil conflict.

—Baron Chinda, the Japanese ambassador in Washington, called at the White House on September 18, and had an interview with the President concerning the negotiations over the Japanese-California situation. It is not customary for a foreign representative to deal in such matters with the President direct, but with the Secretary of State. Baron Chinda did not express any impatience over the long-drawn negotiations, but politely informed the President that "the Japanese are a patient people." The suggestion has been made in certain quarters that a new treaty might be arranged with Japan; but the Ambassador intimated that his government would prefer that negotiations proceed on the present basis. It is understood that the courts will be asked to decide on a test case, as soon as one can be arranged. Japan is hopeful of gaining an acknowledgment that the California law violates the treaty of 1911 and is therefore unconstitutlonal.

—A Naples cablegram states that Professor Malladra and two companions on September 14 descended into the crater of Vesuvius to a depth of 1,200 feet, and spent an hour in making scientific observations. They explored the great funnel at the bottom of the crater and sounded it to a depth of 200 feet. They found it an enormous fiery cavern, the heat in which was so intense that it fused their thermometers and the steel rope they were using. Before this accident, however, they obtained a registered temperature in the funnel of 626 degrees, Fahrenheit.

—The periodical agitation in behalf of hymn-book revision is again making itself felt, and there is the usual unsparing denunciation of the old-fashioned hymns. Apropos of this sort of criticism, a reader of this journal (Mr. William Stonebridge, the Bronx, N. Y.), writes this interesting letter: "Not one of the high-salaried pastors, singers or organists who would exclude the grand old hymns ever saw or ever heard what a little bare-footed boy saw and heard some years ago. Wandering through the woods in search of his missing playmate, he faintly heard the sound of singing in the distance. Entranced by such music, he crept toward the sound. On hands and knees he crawled among the trees, through the underbrush for a quarter of a mile, slowly drawn along by the mysterious music. Suddenly he dropped flat on the ground and lay hidden under the friendly bushes. There, in the opening, was a group of little girls all dressed in white, holding hands. They were ranged in a circle around a small reddish clay mound, singing earnestly, devotedly, magnificently. The bright morning sun streamed down through the trees; wild flowers carpeted the open space, while gray squirrels came jumping boldly to the spot, and close to the boy's face a rabbit lifted its long ears and sat motionless as if petrified.

"'Shall we gather at the river,
Where bright angel feet have trod?
The beautiful, the beautiful river,
Flowing by the throne of God?'

sang the white-robed children, while hundreds of birds in the overhanging branches seemed to join in the chorus. And when they had all disappeared, the boy ran sobbing to his home and cried that the angels had taken Bessie away. It was the burial of little Bessie, a traveling preacher's daughter. Photographed in the boy's brain the picture remained, with the white-clad children and the wild bird chorus singing as clearly to-day as in the long ago. It is sincerely hoped that the church singers will not alter the course of the 'Beautiful River.'"

THE CROSSWAYS

BY OWEN OLIVER

A Story Complete in This Issue

THERE are many turnings along the way of life, but none turn back. The path, once chosen, leads us on. Francis Dean took a turning somewhat heedlessly, in the careless days of youth, and he found himself upon a long, unbroken road. Now, after many years, he had come to unposted crossways.

He sat in the arm-chair in his study, with his head upon his hand. The eyes of his mind followed two tracks in turn. The eyes of his heart followed the green track to the left. The eyes of his soul followed the hilly track to the right. He was a good man upon the whole, and he would not have flinched from the steep road, if he had been traveling alone; but there were little feet that followed him. To guide the little feet through pleasant places was his prayer, when he prayed a prayer.

He sat thinking and thinking. The shadows of evening fell unobtrusively round him; unobtrusively darkened, and shut him in. . . . He closed his eyes for a moment, opened them and saw a vague white figure in the unlit room. It bent over his shoulder and touched his arm gently.

"Come, and I will show you the road of life," it said.

Dean rose and took a long step, beyond measure, out of the familiar room. He heard his children laughing downstairs, and "mother" laughing with them. Then the places that he knew passed away and he stood beside the vague white figure upon a great white road, stretching like a long snake into the darkness. The rest was shadows, with a fresh wind blowing through.

He distinguished dimly two men who halted by the roadside. One was tall and clothed in tattered sheepskins. The other was short and richly clad.

"These," the vague presence said, in its still, sweet voice, "are your companions to the crossways."

"Who are they?" Dean asked. "And who are you?"

But, when he looked round, the presence was gone, and he stood upon the great white road facing the wind and the two strange men. The moon came out through a hurrying cloud, and shone upon them. Their faces contrasted strangely with their attire, he thought; a knave in furs and a king in sheepskins.

The tall man in the skins stepped forward first and greeted him.

"I hope," he said, in a big, rich voice, "that you may find me a pleasant companion."

He held out a strong right hand and gripped Dean's firmly.

The small man saluted him with a curt nod.

"I hope you'll be some company for me," he observed in a sharp, peevish tone. "This fellow is none."

Dean looked from one to the other of the ill-assorted pair.

"Then why do you travel together?" he asked.

"Heaven knows!" the small man snapped savagely; "or why we travel with you."

"Heaven knows," said the tall man, taking off his cap reverently, "and why we travel with you, friend. It is surely for the best."

The small man eyed Dean up and down.

"I hope you've means for the journey," he remarked. "I've only what I want for myself."

"I haven't even that," the tall man confessed; "but what I have you can share."

"Where are we going?" Dean asked.

"To the crossways," both answered. "He and I part there," the tall man added, "and you must choose your companion for the rest of the journey."

Dean bowed and said nothing. His heart warmed to the generous stranger; but his mind told him that the other was the wiser and the more likely to show him the road to prosperity, and he passionately desired to lead the little feet there.

They walked on along the wind-swept road. The tall man took the side to the wind. There was no need for three to get cold, he said, since he was big enough to keep off the worst of the blast. The small man asked Dean to walk a little behind the other to make a bigger shield, so that none of the chill blast might reach him. He cursed the road.

"It's all up-hill," he declared, and hung on to Dean; but the tall man put his strong hand at Dean's back, and pushed him, as if in helpful jest.

"We shall have an easy time," he prophesied cheerfully, "going down."

Presently they saw a little farm. The small man left them and ran ahead to secure the best room for himself. There was no other to spare, the man of the house said; but one could sleep upon a sofa, and one in the barn.

"Excellent!" the tall man cried. "Excellent! The barn will just suit me!" When Dean offered to toss for choice of the sofa, he would not listen to him.

"My dear fellow," he declared, "I like barns."

He invited Dean to share the plain food that he carried and they sat down on a bench and ate. The small man sat by the fire and devoured a rich meal, which he had ordered to be cooked for him. He had money to pay, he stated, shaking a fat purse.

The tall man pressed the best of his fare upon Dean. "It's the great pleasure of traveling," he asserted, "to help a fellow traveler. So you must not deny me."

The small man turned round from the wine which he was holding up to the light.

Drawn by Lawrence Herndon

THE TALL MAN TOLD THEM STORIES AND BLEW WONDERFUL TUNES OUT OF A WHISTLE

"If you listen to him," he said, "you'll soon be out at elbows. Look at his sheepskins! A nice fellow to travel with, isn't he? Leave him and come with me to-morrow, and I'll show you places where you can pick up silver! Then you can buy a fur coat like mine."

"I wish I had a coat of that kind," Dean owned.

"Why," cried the tall man cheerfully, "so do I! I've often started saving to buy one, but something always comes along with a better claim on the money. It was nearly enough once, but I had the good luck to meet Brother Tom's widow before I'd spent it."

The small man sneered.

"The hussy wasted the money on finery," he declared.

"Well, well!" the big man apologized. "Fine clothes are a joy to a pretty woman. She was a joy to old Tom. He'd have laughed to see her admiring herself in her new hat and dress!"

The small man sneered again.

"What do you think of him?" he asked Dean.

"I think," Dean said, "he is a very good man; but I am afraid he is a little too good for this world."

"My dear friend," the tall man told him, "we aren't responsible for the world, and we are for ourselves."

"Exactly!" the small man retorted. "We are responsible for ourselves. Look at us, Dean! I have a fur coat and a full purse. He ha pockets and ragged sheepskins."

"I have myself," the tall man said, and his voice was stern.

When their meal was over the short man the landlord to play at cards. He asked join in, and Dean was on the point of co when the tall man whispered to him:

"What one wins the other loses," he r him. "I will show you a game that's all g

He led the way to the kitchen, and they with the children, who were sitting round while their mother roasted chestnuts fo The tall man told them stories and blew w tunes out of a penny whistle. A child sat of his knees. Dean nursed a little girl w like his own. The eldest girl sat beside man and sewed up some of the rents in hi skins, and the mother laughed to hear the laugh. When the little ones had gone to be walked out in the moonlight with his new and they talked of the stars in the heav wondered what lay beyond them. . . . But only Dean who wondered. The tall man k declared.

"Beyond the stars," he said, "are other and beyond them more; and beyond and and everywhere is th God."

He had much learning found; and was ful of t thoughts which sometime ered unexpressed in Dea mind.

"They are in your hea mine," he declared, " friend, believe them!"

"In a way," Dean thoughtfully, "I, too, them; but they are out o with life, and one must li

"Also," the tall man re him, "one must die. Ou thoughts are in touch wit nity, friend."

When they returned cottage the man of the was sitting with his face hands, and the woma kneeling beside him w He had lost all his money short man at cards, and s that the children's mea drink were gambled away

The tall man gave h few coins that he had pocket, and Dean added more. He spoke hotly short man about it, but the man defended himself pla Nature, he said, played th of life, and he only dance spoke of "self-preservatio "survival of the fittest." ence, he declared, was a g prey. We lived on the los others, and no one complai we won at "finance" or "t Why not at cards? It was better than losing way. "Business is business!"

Dean nodded to that. It was, he admitt favorite maxim of his own. "We have muc same ideas," he said, "only you follow them consistently than I."

"That is because you listen to the other the short man said.

The next day their way lay over a great n The short man swore at the swampy places, t he wore great boots that reached his knees. tall man squeezed the water from his leaky sho had intended buying a new pair with the mon had given at the cottage) and laughed. He sc the mud from Dean's feet with a little stick.

"Adversity is the best friend," he said gaily. gives us friends."

"Money is the best friend," the short man co dicted, and he hired a horse to ride. Some chi begged to sit behind him to cross a morass, h refused. He was in a hurry, as he had profi business ahead, he said, and "business is busin Children were "outside business," he held.

But the children cried, and Dean stopped to sole them.

"I'll carry you over," the tall man off "Come along, chicks. We'll play I'm a horse, you shall ride on my shoulders."

"I'll take two," Dean said quickly, "and you take two. I—I want them!"

Continued on next page

THE CROSSWAYS

Continued from preceding page

We feel alike about children," he his companion afterward, and the man nodded.

The love of children," he said, "is r way to God."

When they had crossed the horrible ass, and kissed the children, and ched them run to their homes, the man went back through the mud arry over an old man and an old nan. Dean did not offer to assist that, but a pretty lass tripped be- d them, and he plowed back ough the swamp to fetch her. She ghed coquettishly while he carried , and he pinched her rosy cheek en he put her down. He watched smilingly till she turned and cily kissed her hand to him.

'I've done my duty," he remarked ly, as they walked on.

'The pleasant duties generally get e," his companion observed.

'Oh!" Dean said testily, "I don't y your superiority in sacrifice."

The tall man smiled.

'I make no more sacrifice than ," he declared. "All duties have ne to be pleasant to me."

They overtook the short man at an . He was merry and jingled his kets.

'You might have done some profit- le business," he told Dean, "if you d hurried on instead of waiting for se tiresome brats. You are a fool!"

"Everybody is a fool over some- ing," Dean remarked. "I was al- ys a fool over children. I don't nt to alter that."

"It is better than being a fool over ney," the tall man said. "Children n love you, and money can't."

"You," the short man answered. re a fool over everything. He'll ver show you the way to Prosperity, ean. You must come with me at e crossroads if you want to go ere."

"I want to go there," Dean said. was a place where ways were made sy for little feet, he had heard.

He talked to the small man about rosperity that evening, while the tall an was mending a door for the land- rd, who had given him a bed of raw in an outhouse. Kindness was a debt of honor," he often observed, nd should be repaid at the first nance.

"If you want to get to Prosperity," e short man said, "you must lay up store of money to help you on the ay. You'll soon do it, if you'll ave our friend and follow me. He ours too many scruples into your ars, and you've enough of them al- eady. You've got to take the world s it is and do as other people do. hey look out for their own pockets, nd you must look out for yours. 'Do r be done.' That's the practical wis- om. You don't want to take their roperty, of course, but they're after ours, and offense is the best de- ense."

"You might take something from n innocent person," Dean protested; ut his mentor clapped him on the houlder.

"You needn't fear that, old man!" e said. "The innocent person never as anything to take. Look at our riend."

"There's a deal in that," Dean greed. "Of course, if any one starts ut to sell me, I don't mind selling him. Business is business."

He talked more to the short man after that, and even joined in some of his enterprises and received a small share of the spoils. "As much as you are worth to me," the short man said roughly, "and no more. Business is business!" Dean did not like his manners or his methods, but he liked the results, and results are important when they secure an easy road for the little feet that run after you.

"I have given hostages to fortune," he apologized to the tall man, when he was reproached by him for some questionable gain which he had shared with the short man. "You do for your children what you wouldn't do for yourself."

The tall man put his hand on his shoulder.

"Your children," he said, "can do for you what you cannot do for yourself. Their road in life will determine their companions. Would you prefer them to travel with me, or with the other man?"

"If they were his," Dean said slowly, "he would show them the road to Prosperity."

"And I," the tall man claimed, "would show them the road to heaven."

"I want to show them both," Dean urged. "Is it not possible?"

"It is possible," the grave voice answered. "But suppose they come to a parting of the ways? They will follow their father's example then."

"They will never know about it," Dean cried quickly. He was thinking of the "business" which he had pondered when he sat in his room.

"They will know *you*," the tall man assured him. "You will teach as you live."

In such ways Dean's companions talked in turn, as they traveled on. It seemed to him that he agreed with both in part, though at heart he inclined more to the tall man. He would certainly follow his ideas, he thought, if the world were to make; but it was made, and made a hard world; and you must do as others do, if you would reach Prosperity. Benevolence and self-sacrifice and high principle were good things in moderation; but carried too far they left you a penniless fool; and how was a penniless fool to provide for his children? Surely one might even sacrifice a virtue or two for them! A secret sacrifice that they should never know! "If I traveled alone," he declared, "I should follow the tall man; so far as human nature allows. . . . After all, I would rather travel with both. A man with no vices is only an angel—my tall friend is that, I think. A man with no virtues is a devil. My short friend is not so bad as that. He is very sensible; and he knows how to grow rich. I am neither angel nor devil, but just a man. Perhaps there is a third road that would suit us all!"

He wished that more and more as the journey went on; for the tall man put great thoughts into his mind, and the short man put jingling money into his pocket; and though he spent most of his leisure time with the former, the latter was a good companion when he wanted "a little sport."

But when they came to the parting of the ways there was no middle course. The green track lay to the left, as he had pictured it in his study; a very pleasant road; but, if the children noticed, there were some ugly things to pass; bodies that he must carry them over—"business" that was dirty business, though safe and profitable. That was what he had disliked about the road, when he looked at it in his study.

The track to the right was steep and stony. It would be hard to drag the little ones up the hill; and perhaps their little feet would be hurt. . . .

The tall man and the short man took him one by each hand as he stood hesitating.

"Come!" one said; and the other said "Come!"

"The way to Prosperity," the short man urged him. "It is just—just a stroke of business. . . . You and I didn't make the commercial world. . . . He's rich and it won't matter to him really. Besides, he's an unscrupulous scamp, and *he'd do it to you!* It's the custom along that road; just the ordinary course of business. Afterwards you can buy a fine carriage to carry the little ones. They'll never know. Look at the beautiful places along the road; the splendid guest-houses! Music and dancing and dainty things for the children. They all ride further on. Look where the road goes over the hill. Do you see the fine folk in their fine clothes driving along? Your little ones can have their hearts' desire in Prosperity! Watch the way I go, and follow me!"

He started along the green road, walking stealthily, with outstretched grasping hand, and teeth showing fiercely.

"Friend," the tall man said—and his voice shook—"I must go first. I pray to God that you may follow me. In your inmost heart your best thoughts are as mine. I cannot promise you riches or dainty fare for your little ones along the road; only that love shall ease their way; and that they and their children and their children's children shall grow into good women and men; and at the end— God's guest-house waits along that rough road! I am dearer to you than you know, friend. Heaven grant that your way may be mine."

He wrung Dean's hand heartily. Then he started up the hill to the right, bearing upon his staff heavily. The stones slipped under his tread. They were jagged stones, Dean noticed, and the little feet might be cut; and two gentle feet that walked close to theirs. She would only think of him and the children; but it was a rough road for her!

Dean watched one man and the other, till the shades of the coming night hid them; and then again he found the vague white presence at his side.

"You have traveled awhile with both," it said, "longer than you know, Francis Dean. This is the day when their ways part and never meet again. Choose you one of them."

"For myself—" Dean began; and stopped.

"You and yours, and theirs, and some who are yet to be," the presence said, "must travel henceforth with one of these companions. Choose between them, Francis Dean!"

Dean turned quickly to the form that loomed so vaguely in the dusk.

"Who are they?" he asked.

"*Yourself!*" the Presence said; and then it took his arm and drew him a long step beyond measure. He closed his eyes; opened them; found himself back in his study with his head on his hand staring at the two roads. A fur-clad man drove along the wide white way in a gorgeous carriage; a man in ragged sheep-skins toiled up the stony lane, leaning wearily upon his staff. Dean made a sound like a sob.

"Such tender little feet!" he said. "O God! Such a hard road!"

The door opened suddenly, and the light of a candle shone in. There was a tempestuous rush of three small children to say their prayers at daddy's knee. "Their road to heaven," the voice of the woman he loved whispered in his ear. He laid his cheek against hers softly; and both cheeks were wet.

"That road!" he cried. "*That* road!"

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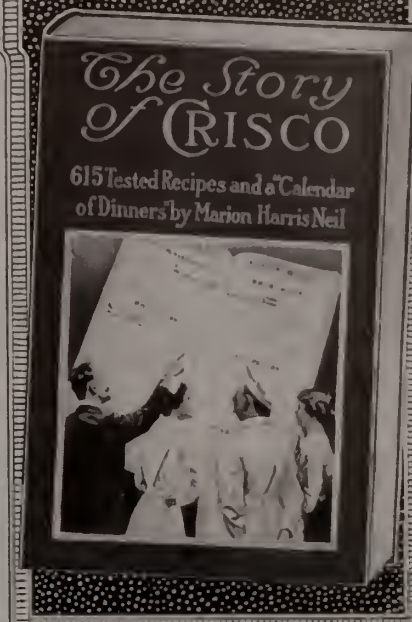

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UP AND DOWN IN OLD ARMENIA

Continued from page 883

may be seen as it was two thousand years ago. Farther south, a day's journey from Lake Van, is Bitlis, another mission station. It is a beautiful place on the Bitlis Su, one of the headwaters of the Tigris. Way back in the time of Xenophon, when the ten thousand Greeks marched on their way to the sea, they passed Bitlis, and even then the Kurds hurled stones down upon them from the castle rock.

A MISSION SCHOOL IN PROCESS OF CONSTRUCTION

At the present time the Turkish Government is building a good permanent road through the Armenian Mountains, and it is a picturesque country through which it passes. There are high mountains, streams bounding over the rocks, quaint villages perched in precipitous places and inaccessible during the winter time. At Sert, in the mountains farther south, I was told that a wagon had never been seen; even the horseman must climb over steep rocks, leaving his horse to follow him.

Still farther south, and we are no longer in Armenia. The Armenian language gives way to the Arabic. The faces we meet are of a Semitic type; the prominent nose and the peculiar conical-shaped head of the Armenian are left behind. Now we find the Arab, and the Nestorian descendants of the Assyrians, and the strange, devil-worshiping Yezidis. But, like the Jews, the Armenians have wandered far. Even in Mosul and distant Bagdad, colonies of them are found.

A new era seems to be opening up to the Armenians. Their long-lost country is being exploited for its rich mineral ores. New roads make the larger towns accessible during all the year. European influence is fast entering, and the Armenians who have gone to Europe or America return with wealth and new ideas.

Probably the Armenians will always be a subject nation without a country of their own; but, as with the Jews, the world will be their home. Long persecutions have sharpened their wits, and fitted them to take a foremost rank in every field of endeavor. There is a common saying in the Orient that "it takes ten Christians to outwit a Jew, and ten Jews to outwit an Armenian," and those who really know the Armenian believe it.

Bitlis, Armenia, September 6, 1912.

ORPHANS AMID WAR AND FLOOD

Continued from page 884

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THE CHRISTIAN HERALD
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Among the Workers

—EVANGELIST J. N. NEWSOM, of Roanoke, Va., was formerly a railroad conductor. While working on his train he undertook the necessary studies to prepare himself for Gospel service. He is now an ordained minister of the Baptist Church and ready for evangelistic work on any field.

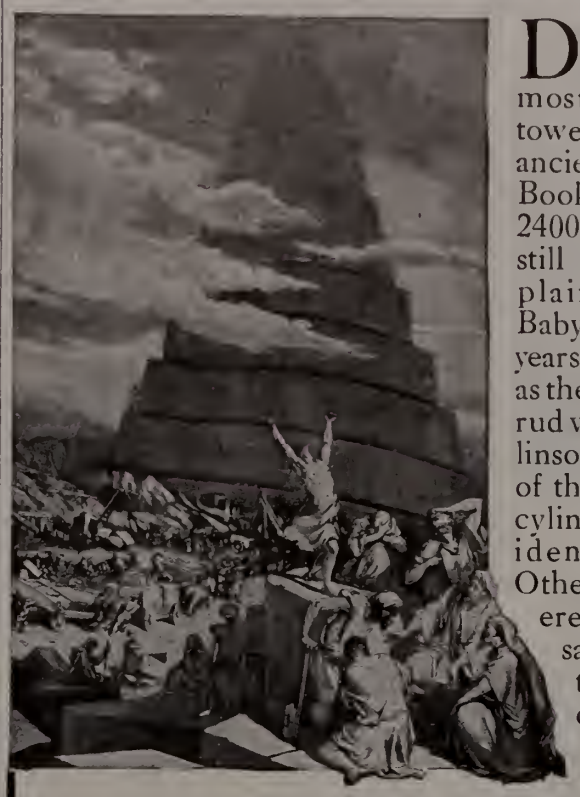
—M. E. B., DUNKEL, Lucknow, Pa., writes that a young ministerial student, H. A. White, employed in the Transfer Division of the Pennsylvania Railroad Company at Harrisburg, has been holding song and prayer service among the workingmen at the midnight lunch hour with good results. His fellow workers have shown their appreciation by presenting him with a handsome Bible, and a friend has added a set of books. Mr. White (who is colored) is studying for the ministry and working his way meanwhile.

—LYNN D. HILL, a missionary of the American Sunday School Union in Mississippi, writes: "My territory is in Southern Mississippi, where I find two classes of people—the widely scattered old settlers and an influx of newcomers, from about twenty States of the North and West. It is of the greatest importance that Sunday schools be organized. I find a great scarcity of Bibles. One young man had been married eight years and had no Bible. His wife had frequently said they ought to have a Bible, but they did not know where to get one. They bought of me—the first opportunity he had had in eight years. A young woman, hearing we had Bibles to sell, came and told of her grandmother a few miles away, who had three daughters and two grandchildren and only a fragment of a Testament for them all. It has been used so long it was falling to pieces. She said grandmother every evening took her glasses and the leaves of the Testament and sat down to read. I was glad to give her a large-print Testament. A young man whose wife had recently died hought a Bible and pocket Testament for himself and copies for each of his three children and their grandmother. A pleasant incident of the work of last Sunday was meeting on the road in a grove of tall pine timber, two young men on their way from Sunday school. Upon talking with them I found one was a Christian and the other was truly seeking to be one. Opening the Bible I showed him one of God's promises, and by that means and the help of the Holy Spirit, he has been led into the light."

—MRS. AGUSTA MITCHELL CHANCE, who died recently while visiting her son, G. W. Chance, at Staten Island, N. Y., was, with her husband, the late Jeremiah C. Chance, the founder of the Olivet Covenant Presbyterian Church in Philadelphia. For many years she was a devoted and enthusiastic member of this church, leading and assisting in its enterprises. On the occasion of her funeral appreciative addresses were delivered by Dr. L. Y. Graham, who was for nearly thirty-six years her pastor, and by Rev. Matthew J. Hyndman, the present pastor. Resolutions were passed and printed by the church session, by the Sabbath school, of which Mr. Chance was formerly the superintendent and in which Mrs. Chance labored faithfully for many years, and by the Woman's Foreign Missionary Society, of which she was elected the first president in 1874. The church which Mr. and Mrs. Chance founded fifty-six years ago has sent out ten ministers of the Gospel and many missionaries, has a magnificent property, costing well over $110,000, has contributed large sums to religious and reform work, and is one of the foremost Presbyterian churches in Philadelphia. Besides doing an endless amount of good in her church and charity work, Mrs. Chance was a writer of both verse and prose, and dedicated this as she had her other talents to the service of the Master.

—AT THE INTERNATIONAL CONVENTION of the Christian Church recently held in Louisville, Ky., Mr. A. E. Corey, a missionary to China, told the thrilling story of the campaign for a million dollar missionary fund, its inception, its success, and practical completion, all due to prayer. He said that one of the missionaries in China was taken seriously sick with typhoid fever. God spared his life, and during his convalescence, two words were constantly before his mind's eye, "Opportunity, Need." These could not be forgotten. Finally he told his fellow workers that they must ask for $200,000 for their work in China. They kept praying for four months, and as they were praying, word came that a woman living in Beatrice, Neb., had given $6,000 for a Bible school for China. This encouraged them mightily. Difficulty after difficulty was removed. Finally Mr. Corey was appointed to come to America to secure $500,000 for all the fields. The first person he spoke to of it said: "It's not enough." He went to one man who said: "I'll not give you a dollar on a half million dollar campaign, but if you will raise it to a million dollars I will give you a thousand dollars." A hundred business men to whom the question was put advised making the effort for a million dollars. It was finally decided to undertake a million-dollar task for God. This was to be over and above every other gift to local, State, or national organization, each giver pledging that his special gift should in no way affect any other contribution. Already about $700,000 has been subscribed.

The Tower of Babel is Still Standing



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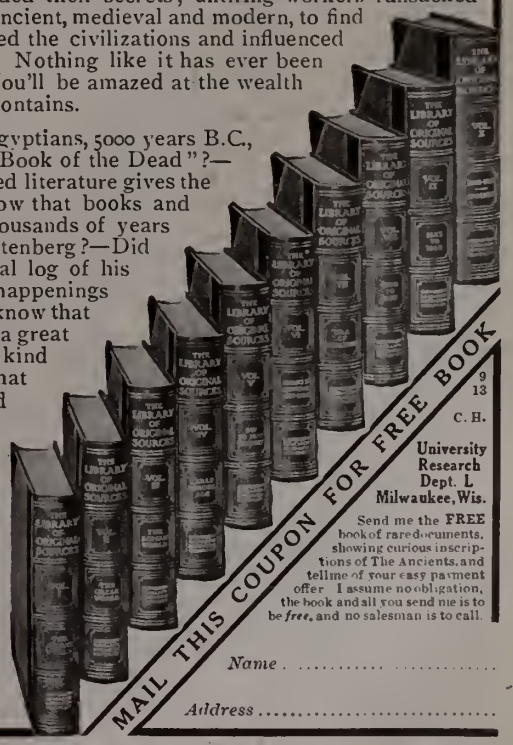

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ROOTS OF BITTERNESS*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

"MIRIAM and Aaron spake against Moses because of the Cushite woman whom he had married" (verse 1). Jealousy is the microbe that attacks every form of human love. It seems almost incredible that it could find its way into the heart of her who had been the little mother that had guarded her baby brother as he lay in the tiny ark of bulrushes. It has long been known that the change of relations through marriage not infrequently brings about bitterness of feeling. Are we therefore to abolish marriage? Not by any means, but instead, we must seek a remedy for jealousy. Moses' marriage to "the Cushite woman" had been a most honorable action, for she who became his wife was Zipporah, the daughter of Jethro the priest. We would say "she was a minister's daughter." And she had borne a son to Moses. (Ex. 2: 16-22.) Moses did not love Miriam the less, but he loved his wife the more. It is a strange thing about human love, that new forms which it takes on do not necessarily destroy the old loves nor even make them any less. There is nothing to be compared with the expansive power of love. We have no patience with the parents or family friends who assume that brothers and sisters are jealous of the new baby. But rather we commend that spirit that led a little girl to clap her hands and exclaim at the first sight she had of her little brother: "Oh, aren't you glad you're born?"

"We put you beside E—— in our love," was written to a newly wedded wife by one of her husband's nearest relatives. And the reply was: "Nothing could be sweeter than that." We knew of a family where the wife's mother was always spoken of by the husband as "my mother-in-love," and never as my "mother-in-law."

Not only Miriam but Aaron was jealous of Zipporah, the wife of Moses. But from the sequel we should judge that Miriam had a more deadly attack than Aaron. "Hath Jehovah indeed spoken only with Moses? Hath he not spoken also with us?" (verse 1.) Jealousy became virulent, and envy developed, which threatened their vital relation to God. If not checked, they would soon declare that God was unjust to them in continuing to regard Moses as he was under the influence of Zipporah. "And Jehovah heard it," not only their words, but saw their trend of thought. "And Jehovah spake suddenly unto Moses, unto Aaron and unto Miriam" (verse 4). And he told the three of them to come to the tent of meeting (the Tabernacle). And Jehovah came down in a pillar of cloud to meet them. Then and there God greatly commended his servant Moses (read verses 6 and 1). And he condemned Aaron and Miriam (verse 8). This scene is to be compared with God's condemnation of Adam and Eve. (Gen. 3: 9-22.)

"And behold Miriam was leprous, white as snow" (verse 10). The sinfulness of her heart was thus pictured by the vile disease of her body. And she was cast out of the camp as Eve had been cast out of Eden. Why Aaron did not share her fate suggests several reasons: (1) He probably was not so deeply affected with jealousy and envy as was Miriam; (2) the downfall of Miriam may have been needed by other women who had been associated with her in the musical festivals celebrating the deliverance of Israel (Ex. 15: 20, 21); (3) Aaron's punishment may have been all the greater by seeing the misery of his beloved sister; (4) Aaron was needed as the peacemaker. (Num. 12: 11).

"Heal her, O God, I beseech thee" (verse 13) was the prayer of Moses in response to Aaron's apology and request for intercession with God. "And the people journeyed not until Miriam was brought in again" (verse 15). Thus Miriam's punishment was made a matter of national significance, because she was a leader in Israel.

"Now the man Moses was very meek" (verse 3). Moses' attitude during the bitter attack not only upon his family but upon his political position was a marvel of self-restraint. Our Lord Jesus was meek when he stood in the midst of the false witnesses before Caiaphas. He held his peace when Caiaphas challenged him, "Answereth thou nothing?" And when he was reviled he reviled not again. When we think of Christ, we shall understand Moses better. Also we shall understand Moses' meekness better if we will read again the indications that he had a fiery spirit, as shown at the time when he slew the Egyptian. (Ex. 2: 11-12.) This will make his self-control all the more wonderful. There has been a recent discovery in science that may help to illustrate this point. It is the Dussand (cold light) lamp, which consists of a series of tungsten-filament lamps mounted on a disk, which is turned by a motor. All of the lamps are successively and intermittently lighted. The motion is so rapid that the effect of a steady light is produced, and the time so short when each lamp receives the current that the slight amount of heat is quickly dissipated. Force in character is as necessary as light for illumination, but if we can keep anger out of force as we can keep heat out of light we shall do well.

Let us think of love as a disk on which five lamps are fixed. We will think of the Holy Spirit as the motor power that keeps the disk turning. First lamp, love suffereth long and is kind; second lamp, love rejoiceth in the truth; third lamp, love beareth all things; fourth lamp, love endureth all things; fifth lamp, love never faileth.

The Dussand lamp is mainly useful in throwing pictures upon a screen, where much light and little heat is desired; also it can be used upon the human body without fear of burning to discover foreign substances which have found lodgment. So one who has the disk of love operating in his life will be able to fulfil all righteousness, even though he may have a hot temper.

Put the disk of love with its five or more lamps in contrast with the burning glass which draws the heat of the sun to a focus and produces the most stinging, burning pain if applied to the human body or sets fire to paper or any substance on which it may rest. Envy and jealousy are the burning glass applied to souls, only the fire which they draw is that of Satan.

"What is the source of envy?" We recently saw a statue that answers this question. The "Jesus-Kirken" is one of the most beautiful churches in Copenhagen. It would seem that the painter's art and the sculptor's art had been quite exhausted in order to make the interior of that church exquisitely beautiful. On one side of the churchyard is a hedge which a neighbor has placed there, and also a hideous bronze statue of Satan with the passage, "The devil goeth about as a roaring lion, seeking whom he may devour," engraved upon the pedestal. The hedge is cut away, so that all who enter the church cannot fail to see the statue. Envy is one of Satan's most deadly weapons for devouring the good in mankind.

What are some of the ways in which envy is shown? By failing to

Continued on next page

* "THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, October 12, 1913. Jealousy and Envy Punished. Num. 12. GOLDEN TEXT: "Love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly." I Cor. 13: 4, 5, R. V.

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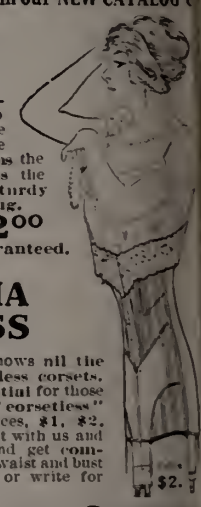

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SUNDAY SCHOOL LESSON

Continued from preceding page

speak words of appreciation, by speaking slightingly of what others have done, by being fault-finding instead of helpful, by lack of sympathy with those who are trying to do their best.

How does envy find a place in Christian work? When one seeks his own honor rather than the cause he is apparently trying to advance.

Why does envy cause unhappiness? Because it disturbs the atmosphere of love which Jesus Christ brought into the world.

Why will envy keep one from admiring beauty of character? It is like a black cloud that hides the light.

Why will envy hinder one's own advance? Because we become like the people with whom we associate—in our thoughts as well as in our lives.

With what other sins is envy closely connected? With jealousy, lying, gossip, theft and murder.

Why is envy murmuring against God? Because our lives are ordered by God, and if we complain of our lot it is finding fault with him.

How is envy to be overcome? By prayer to God for his help, by accustoming ourselves to say or do something kind every day we live, by counting our blessings instead of our disappointments.

When we wish to light a room, we do not first try to drive out the darkness but we just carry the light into the dark room, and it is filled with light without any effort to do something with the darkness.

Let us take a glance through the Bible and see how men who have been given to us as examples have conquered the demon of jealousy and envy. There was Jacob, who was very rich in cattle. He dug wells to supply them with water in a land where water was very scarce. His enemies filled up his wells with rubbish, or quarreled with his herdsmen about them. Jacob did not contend with them but moved on and dug other wells.

We have recently been learning how the life of Joseph abounded in love and kindness to his envious and jealous brothers. Neither as the favorite son in his father's family, nor as the preferred ruler in Egypt, did he show any resentment towards those who were doing all they could to make his life miserable.

Let us read about Stephen (Acts, chapters 6, 7), how he was chosen as one qualified by his just and kindly spirit to quell the jealous dissatisfaction of those who thought they were not getting their rights. Also, let us read how angelic with quiet repose was his face when brought into trial by those who were jealous of his good deeds and reputation. (Acts 6: 8-15.) Let us read about the meekness of his spirit even when his jealous enemies were stoning him to death. (Acts 7: 54-60.) Stephen had learned from Jesus how to deal with envy and jealousy. (Compare Luke 23: 34 with Acts 7: 60.)

Let us read about Saul, who was such a zealous Hebrew that it was his special mission to persecute Christians. (Acts 9: 1-2.) Let us continue to read about him in his changed life as he became Paul the apostle to the Gentiles. (Acts 9: 3-31.) Indeed, we shall need to read to the end of the Book of Acts to learn all there is to be known of how he met and overcame the demons of jealousy and envy among many people in many lands.

Now let us read our Bible to get a picture of a man who made no effort to conquer the demons of envy and jealousy, but allowed himself to be conquered by them. Saul was anointed by the prophet Samuel to be king over Israel. (I Sam. 9: 15-27; 10: 1, 24; 13: 1; 14: 47, 48.) So it appears that Saul was a king of martial prowess and glory. He was certainly feared by his enemies. But Saul disobeyed God and an evil spirit came upon him and dethronement was decreed. (I Sam. 15: 1-3, 9-11; 16: 1.) Saul became despondent, and a player upon the harp was sought to quiet him. Young David, whom Samuel had already anointed to be king in Saul's place, was brought. But Saul did not know this, and he was refreshed by David's music. Shortly afterward there occurred David's victorious encounter with Goliath (I Sam. 17). Then the women came out to sing in the streets of the cities, while they made music with timbrels. They sang:

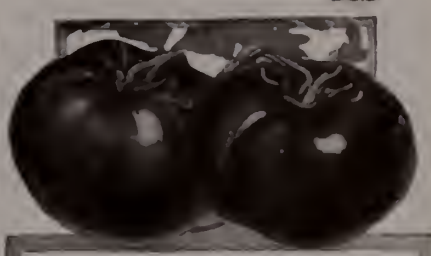
> Saul hath slain his thousands,
> And David his ten thousands.
> —*I Sam. 18: 6-16*

The demons of envy and jealousy were aroused in the heart of King Saul. It has been said it was not David's excellence that maddened him, but the plaudits it received in public. Envy is not so apt to dwell upon another's superiority as it is upon the acknowledgment of it by those around. From that day forward he sought to kill David. Let those who will read the whole story of the miserable workings of Saul's envy to be found in I Samuel from chapters 19 to 31. It would be well to assign these chapters to some member of the class to read and put the contents in the form of a short story, or let the teacher do it if no scholar is found sufficient for the task. In preparation for this, the teacher would do well to read "The Tragedy of Saul" by Robert Browning.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—A LADY IN SPRINGFIELD, MO., writes: "I am a reader of THE CHRISTIAN HERALD. I have long been interested in reading our Sunday school lesson by you and Mrs. Crafts. I am a teacher of twelve girls in our rural church. I desire very much to teach them the Christian religion and make it so interesting that they may become earnest Christians. Will you write me how to win these pupils to Christ? Take the subject at the first step and give me as full and complete statement as you understand it."

We will try to make the way very plain for this teacher and others who may have the same desire, but have not expressed it. The first thing of course is to pray for the pupils, and the next is to prepare the lessons with great thoroughness to make them attractive, interesting and impressive, getting the best lesson helps, especially some good illustrations such as can be found in the lesson books of Peloubet and Miss Tarbell, and in the *Sunday School Times*. No carpenter would expect to make a success in building a house who did not supply himself with good tools. He would even economize on his food rather than work with clumsy tools. Jesus said: "If a man has no sword, let him sell his garment and buy one." It is not enough to simply exhort the children. They must be thoroughly instructed and interested, and almost every lesson should be taught in such a way as to incline pupils to think of their duty to decide for a Christian life. They should not be asked to do this simply for their own happiness, but for the sake of doing good in the world. That is the best appeal to make to a company of girls, especially as they pass into their teens, which is the period of altruism. Teachers should visit pupils at their homes and seek to interest their parents, so that teachers and parents can work together. If the pastor does not preach with a view of helping the children, the teacher may well ask his aid. There ought to be, in order to bring children to a Christian life and train them afterwards, a mid-week afternoon meeting for children, with good literature, for if older people need such a meeting, certainly the children do. Surely the most effective way to get young people to make the decision to be Christians is by a quiet conversation with each of them separately after an impressive lesson, or at some other favorable time. Some will need the strong tide of a revival to bring them in. Some will accept the invitation easier than others, and so one thing that is essential to winning your class is persistency, which should be exercised in such a way as not to make it seem like nagging, but rather individual interest in the welfare, usefulness and happiness of the members of the class.



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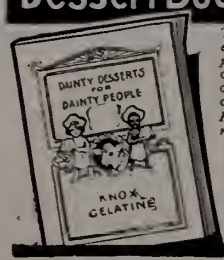

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We've finished all our work, and now
We can no longer stay.
So our gowns of red and yellow,
And our cloaks of sober brown,
Must be worn before the frost comes
And we go rustling down.

We have had a jolly summer,
With the birds that built their nests
Beneath our green umbrellas,
And the squirrels that were our guests.
But we cannot wait for winter
And we do not care for snow;
When we hear the wild northwesters
We lose our clasp and go.

But we hold our heads up bravely
Unto the very last,
And shine in pomp and splendor
As away we flutter fast.
In the mellow autumn noontide
We kiss and say good-by,
And through the naked branches
Then may children see the sky.

MARGARET E. SANGSTER.

Gifts That Helped Many

"THERE is that scattereth and increaseth yet more," says the good old Bible proverb, and it finds abundant illustration in the many benevolences of CHRISTIAN HERALD readers. Hardly a week passes in which some one does not give evidence of the joy and satisfaction that comes of doing the Lord's work cheerfully and with a whole-hearted generosity.

On July 30, Mr. N. H. C., a reader in East Ryegate, Vt., who had on previous occasions been a liberal contributor to various good causes, forwarded a check for $99.66, "to send more supplies for the Gospel Train." Of this sum $60 was applied to Foreign Missions (including China, Labrador, the Philippines, and Liberia, West Africa) and $39.66 to Home Missions in various States, the apportionment having first received the donor's approval. On August 5 the same donor sent a check for $69.18, which, with the donor's approval, was distributed among seven worthy Home Missionary enterprises in several States and seven in the foreign mission field, the latter including India, Japan, Persia, China, Bulgaria and Burma.

Another reader, Mr. D. E. H., of Canyon City, Ore., on July 4, sent a check for $50, which he wished to be divided among unfortunate women and orphan children. With his approval, the Cremorne Mission, the Door of Hope and the China orphans were made the beneficiaries. On August 12, the same gentleman forwarded a check for $175, to be divided "in the same proportions" as the original gift. This was done, but the list of beneficiaries was increased to ten, including the Sunday Breakfast Association, Philadelphia; Pacific Garden Mission, Chicago; Soul-Winners' League, Wilmore, Ky.; Florence Crittenton Mission, New York; Navajo Indian Mission, Tolchaco, Ari.; City Rescue Mission, Grand Rapids, Mich.; CHRISTIAN HERALD Children's Home, Bowery Mission, Balkan Relief Work and China orphans.

Checks for all the gifts were promptly forwarded to the different recipients.

Pastor Sheldon's New Serial, "JESUS IS HERE!" opens in THE CHRISTIAN HERALD *issue of October 22. On receipt of a postal from any subscriber, we will gladly forward an extra copy, containing the opening chapters of this wonderful story, to any friend whom the subscriber may designate.*

IT INTERESTS THE WHOLE FAMILY

The longer your splendid magazine comes to our home the more it is appreciated by all of us. Our three-year-old girl first calls for the "KIDDIES HERE." and "weeds it" by carefully looking at the beautiful pictures; the older girls like the stories; the boys are interested in the world's happenings, and wife and I gladly read many of the useful and interesting departments.

THE CHRISTIAN HERALD is a clean, bright, up-to-date home magazine, and we consider its free *Almanac* worth what the paper alone costs us.
Mayview, Wash. C. W. COTTON.

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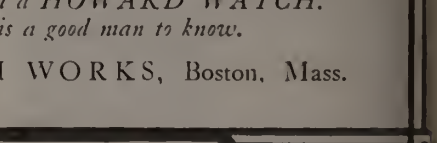

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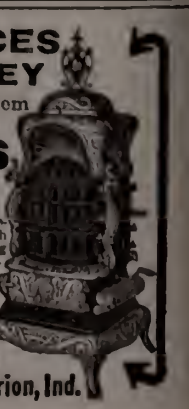

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THOUGH THEY COME FROM THE ENDS OF THE EARTH"

BY MARGARET E. SANGSTER, JR.

OH, East is East, and West is West," sings the ballad, "and never the twain shall meet."

But they come very near to each er right here in New York—on a fectly ordinary desk ered with an inky blue tter. For when I open letters—some of them hey carry me away m the city, away to North and to the uth, to the midst of a ngle clearing, and to topmost mountain ak.

This letter is from a n who lives in Seattle, ash. He says:

"My wife, who was visng in New York, showed the copied poem, ich was written by our sixteenar-old son." I am quoting the rses:

Margaret E. Sangster, Jr.

BEFORE IT IS TOO LATE

Author Unknown

If you have a gray-haired mother
In the old home far away,
Sit right down and write the letter
You've neglected day by day.
Don't wait until her tired steps
Reach heaven's pearly gate,
But show her that you think of her,
Before it is too late.

If you have a tender message,
Or a loving word to say,
Do not wait till you forget it,
But just whisper it to-day;
Who can tell what bitter memories
May confront you if you wait,
So just make your loved one happy
Before it is too late.

We live but in the present
While the future is unknown,
To-morrow is a mystery,
To-day is all our own;
The chance that fortune now bestows
May vanish while you wait,
So grasp your opportunity
Before it is too late.

The tender word unspoken,
The letters never sent,
The long forgotten messages,
The wealth of love unspent;
For these some hearts are breaking,
For these some loved ones wait;
So show them that you care for them
Before it is too late.

. . .

This letter comes from our extreme outhwest. The writer is obliged to t all day long in a wheel-chair, and think that we strong, happy people ould take her message to heart. I m giving her letter to you, word for ord:

Oh! let me tell you how it hurts to have very one watch you as though you were a reus animal! All night I lie awake thinking f the people who pass and stare at "that girl the wheel-chair." Some time, won't you tell e girls to whom you are writing how hard it to see every one pass and just stare? No mile, no good-morning, no bow—they seem to ink that I would not care.

This letter is from one of my busiess girls. She has discovered a way o settle the question of modern dress —in an office:

By my own example I have avoided all exremes in dress—worn "common sense" shirtvaists—by no means "mannish," but rather irlish, and have had a love for the beautiful all he time—having a tasty supply of jabots and ollars, and other accessories to take away any ppearance of plainness or undue severity. And wish you knew what a helpful influence it as had on the girls in our employ. One girl elt that she must wear extreme short sleeves nd low neck—both winter and summer—and s a result barely escaped a serious illness durng the first season with us. But after a frank alk with her, she saw it in a different light, nd from being a careless, indifferent girl, oing to extremes in the clothes she bought, he now dresses neatly and with a great deal of aste. The credit does not belong to me—far rom it. Every one in the office has contributed o it, for as each new helper comes in, each older worker tries to co-operate in making the office a place where we need not be ashamed because others may "see" us. And it has helped the girls in their moral and physical and spiritual well-being. All last winter not a single girl was "off because of a cold"—all well and happy at their work.

This letter comes to me from the Pacific Coast. My friend is very much in love with her homeland—and who can blame her?

"When we get a beautiful sunset here," she writes, "it looks as though the great Artist had poured his vermilion pot over the top of old Mount Baker. I see sights every day that the poor humanity of cities long for."

Here is a message from Canada. It comes from a lonely girl who is away from her family and her own country: "I do not think that I will stay here for another year. It is too lonely and the winters are too hard. Forty below zero, an icy snow, and a howling, mournful wind are not things to be played with."

I have a dear little girl, a pen-and-ink friend, who is beginning to teach school. She writes from her Middle West:

"My school began last Tuesday, and I like it. I am already in love with my scholars (there are twenty-three of them, and I have every grade but the seventh, with music and nature study, too. Of course there isn't much time that is wasted. My eighth grade is fine—five of them—but I think my favorite class is the third grade, three little boys. They are so bright and interested, and so quick to respond."

Can you imagine how much good such an instructor will do the children? For she has the ability to teach, and to learn, and to love!

I had a letter from South Africa to-day. A message that warmed my heart and made me feel like smiling. It is from a missionary among the Zulus:

THE CHRISTIAN HERALD is always a welcome visitor to us in this far away land. As missionaries, we seldom have a new book to enjoy and so appreciate your magazine even more fully; we enjoy every page. The Lord has blessed our work among the natives (Zulus), and we have seen many transformed from darkness to light.

And last of all is a dear little note from one of my newest girls, who lives in my own State. She says very sweetly:

In your pieces in THE CHRISTIAN HERALD I have noticed that you say some of the girls who write don't sign their names. I wonder why? I want to be your friend!

"Oh, East is East, and West is West, and never the twain shall meet." I wonder!

Pastor Sheldon's New Serial, "JESUS IS HERE!" opens in THE CHRISTIAN HERALD *issue of October 22. On receipt of a postal from any subscriber, we will gladly forward an extra copy, containing the opening chapters of this wonderful story, to any friend whom the subscriber may designate.*

A WELCOME WEEKLY VISITOR

I do not know how long Mrs. Somerville has been a subscriber to THE CHRISTIAN HERALD. It has been coming to us here for sixteen years. We received it in Winona for several years, perhaps ten, from 1887 to 1897. Prior to 1887 my recollection is we took it at Carrollton, Miss. It has been continuous. We have put it into several homes. It has always carried light and comfort. We congratulate you, in advance of the celebration of its birthday, upon the great good it has accomplished. It must have been coming into my home for twenty-six, perhaps thirty years, possibly longer.

THOS. H. SOMERVILLE.

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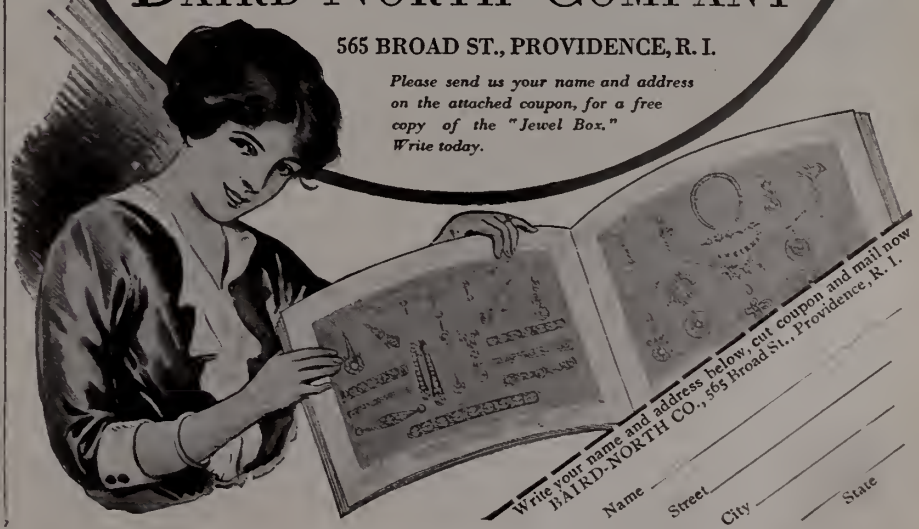

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March Militaire	*Streabbog*	Star of Hope (Reverie)	*Kennedy*
Poet and Peasant (Overture)	*Suppe*	Tannhauser March	*Wagner*
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NEW PLANS FOR CHRISTIAN ENDEAVORERS

BY REV. FRANCIS E. CLARK

President of the World's Christian Endeavor Union

THE last few years, especially the last few months, have been times of great activity among the Societies of Christian Endeavor, when new plans have been developed and carried out as never before in the history of the movement; and I believe that the readers of THE CHRISTIAN HERALD will be glad to know something of these plans, and will rejoice with the society in its recent activities and enlargement.

Four years ago the watchword at the great International Christian Endeavor Convention in St. Paul was "Increase," and the Increase Campaign, there launched, added within two years ten thousand new societies and more than a million new members to the ranks of Christian Endeavor. Two years ago at the International Convention at Atlantic City "Efficiency" was the watchword, for it was felt that this multitude of new members needed special training for general efficiency in the Lord's work.

The campaign of efficiency developed many new plans. A rating was devised for the societies by which they might know their present standing and measure their future advance, and on a scale of 100 per cent. the different lines of committee work, the prayer-meeting with its outspoken allegiance to Jesus Christ, loyalty to the church (as indicated by the midweek meeting, the Sunday service and devotion to the missionary activities of the church) all were recognized as making up the 100 per cent. efficiency for a society. At the same time the idea of training individual members to become expert Christian Endeavorers was advanced, and a very large number of young people in churches of all denominations have passed their examinations with credit, and have received the novel degree, "C. E. E." (Christian Endeavor Expert), which means more, perhaps, for the future of the church of Christ than many a college degree means for the advancement of his kingdom. These examinations have usually been conducted by the pastors, and they embrace all lines of work which are appropriate to active young church members.

These efforts for larger efficiency have stimulated not only the local societies and made them far more active in all kinds of religious work, but naturally have stimulated the local unions and the State unions, which have never before been so flourishing as during the past two years. In great numbers in many parts of the country the young people have come together for their State conventions to discuss suggested plans, to propose better ones, perhaps, to stimulate each other by personal experiences of their work in the efficiency campaign and by planning, with the Lord's blessing, each year for larger and larger results.

The local union meetings and the county conventions of Christian Endeavor have also felt the stimulus of these new and definite plans for greater efficiency. In Massachusetts, for instance, on the 19th of April, when in almost every county of the State a Christian Endeavor Convention is held, the meetings during the last year were larger than ever in the past, and in some counties the attendance was numbered by thousands. The same report comes from local unions in many other parts of the country. The very gratifying success of these plans for increase and efficiency in Christian work naturally led at the last international convention in Los Angeles to a proposition that during the next two years, and, in fact, for all the years to come, "increase and efficiency" together should be the watchword of Christian Endeavor.

A special advance step for the new year will be the observance of "Christian Endeavor Week," the first week of February, the week in which the first Society of Christian Endeavor was formed thirty-three years ago. The idea of this week is not the glorification of Christian Endeavor, or the reckoning of its exploits, but that then every society shall round up its activities, take account of stock, see where it stands as an efficient or inefficient society, and resolve, with the help of God, to do larger and better things in the months to come. An outline for each day of "Christian Endeavor Week" is proposed, which it is hoped will result in bringing many young people to decide for Christ. The first Sunday evening of this week shall be an Ingathering Evening, when the young people of the community shall be canvassed for active and associate members, and when everything shall be done to lead them to feel that they have responsibilities to the church as well as to the school and to business life.

On the evening of the midweek prayer-meeting of the church, it is hoped that every society will make special efforts to rejoice the heart of the pastor (and perhaps surprise him) with an unusual attendance and more hearty participation than ever before on the part of the young people; while the following Sunday, with which the week closes, after the enthusiasm and spiritual interest which it is hoped will be generated by the week, decisions will be asked for in the anticipation that many young people will then decide to say in the words of the Christian Endeavor pledge: "Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do"; and that also, in the words of the Christian Endeavor Recruits' pledge, some will say: "Feeling myself called by the Holy Spirit, and trusting in the Lord Jesus Christ for strength, I promise him that I will from this day forth strive to shape the plans of my life so that I may give myself wholly to the service of Christ and the church." This means the ministry, mission work at home or abroad, or some Christian life work.

These are some of the advance steps which the Christian Endeavor Society has taken and is taking for the coming year. Not only in America, but in many other lands, these efficiency plans have been adopted, and will be to a larger and larger extent.

The next World's Convention of Christian Endeavor, to be held in Sydney, Australia, in March, 1914, promises to be the greatest religious gathering ever held in the Island Continent. It is expected that twenty-five or thirty persons from America, who are interested in the spread of the kingdom of our Lord, and especially in the work of the young people, will take this long journey across the Pacific, touching at Honolulu, Fiji, and New Zealand, where some days will be spent in Christian Endeavor meetings, then on to the great convention in Sydney. After that the journey of most of the party will be continued to South Africa, where, in many important cities, Christian Endeavor conventions will be held before the return around the world by way of Europe to America.

Much interest is manifested in this Endeavor journey around the world, which starts from Boston on the 14th of January next, and there is still an opportunity for those who are interested to join the party who will take this unique and interesting trip, which has never before been undertaken by a party of American Christians, a journey which will give an opportunity to spread far and wide around the world these new plans for Christian Endeavor increase and efficiency.

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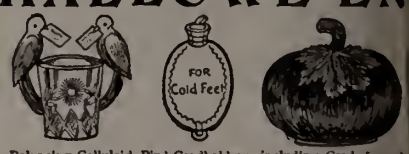

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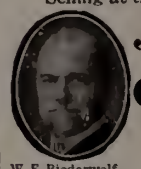

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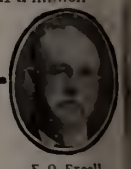

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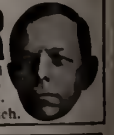

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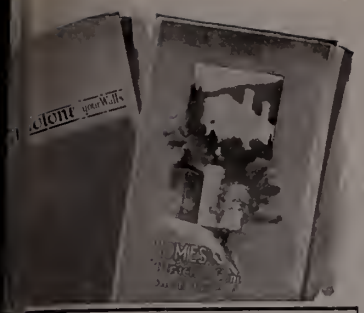

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Favorite Verses*

THE thirteenth chapter of I Corinthians is one of the wonder-spots of the Bible. It is marvelous as a piece of literature; it is marvelous in its ideals of human life; it is marvelous in its spiritual truth.

The word "love" has been a favorite one for the poets and story-tellers of all ages, but the New Testament word for love is unique. It stands for an idea, an experience, a possession that did not exist before Jesus came. In fact, the word itself, the very letters of it, was almost new when the New Testament authors were writing. It was a word that the editors of the Septuagint Version of the Bible had used when they made their translation of the Old Testament from Hebrew into Greek about two hundred years before the birth of Christ. But the word is not found in classical Greek. It seems to be a word that belongs particularly to the Bible, and, especially, to the New Testament.

What did Paul mean by this wonderful word—love? It seems extremely unfortunate that the translators of the King James Version called it charity, for that English word has come to mean just what Paul distinctly says he did not mean. "Though I bestow all my goods to feed the poor"—that is charity, as the word is now used in English, and Paul was talking about something much higher than that.

But we may get an idea of what he did mean from a study of that very word charity. It comes from the Latin *carus*, "dear." Charity, then, stood for a feeling, a sentiment, an emotion. Some one was dear to some one else, and the emotion aroused by that relationship of dearness was called charity. But the translators of the Revised Version have done well to restore the simple word, so old, yet ever fresh, *love*.

But whom are we to love if we would have the New Testament grace? That is the real secret. It stands in the first place for the love a Christian feels toward Christ. Is Christ dear to you? Are your emotions stirred when you think of him? Could you answer promptly and emphatically and satisfactorily if he should ask you suddenly the question he asked Peter, calling you by name: "Lovest thou me?"

Notice how Paul values this emotion, this sentiment. It is greater than prophecies; they will fail. It is greater than wisdom, or than knowledge. It is greater than faith. It is greater than charity. It is greater than sacrifice. "Though I give my body to be burned and have not love it profiteth me nothing."

Long ago Samuel had said to disobedient Saul, the king: "To obey is better than sacrifice." And God has made it very clear what his first requirement is. Jesus emphasized it when the lawyer asked him to specify the greatest commandment. "Thou shalt love the Lord thy God," he answered, "with all thy soul and with all thy mind and with all thy strength."

The great German philosopher and theologian, Schleiermacher, insisted that religion was not a matter of the intellect nor of the will, but of the feelings. Religion is loving God. It is having a definite experience, a real possession, a positive sentiment in the heart, the sentiment of love for God.

Now since Jesus came, the matter is much easier. It is his presence in the world that has given that new meaning to the word love. The emotion and experience of a Christian is different than any the saints before Christ could have had. There is a warm, human element in the emotion they feel toward Christ. He is *dear* to them. They love him not only as a God but as a man. His presence and his friendship satisfy that great longing for fellowship with God, of which Browning makes David tell in his prophetic rhapsody sung before that same sad King Saul:

O Saul, it shall be
A Face like my face that receives thee, a man like to me
Thou shalt love and be loved by forever. A Hand like this hand
Shall throw open the gates of the new life to thee. See the Christ stand.

Yes, see him standing there. Do you love him? Has he touched your heart, making that new and delightful emotion of considering him dear? If he has, then all the rest of this wonderful chapter comes easily in its turn. You have this warm, happy love for Jesus; then you realize that he wants you to treat others as you would treat him. He tells you that the people you meet every day represent him and that the way you feel toward them and the way you act toward them measure exactly your feeling and your action toward him.

Here is the jewel toward which the heart of man has turned, often unwittingly, since time began. Love! Truly it is, as the great modern apostle of New Testament love, Henry Drummond, declared—"the Greatest Thing in the World."

The poorest, the youngest, the least learned may have it. It is God's free gift to all the world. We are dear to him. He will transform our hearts so that he shall be dear to us, and so that our friends, our neighbors, the strangers, and the world shall be dear to us—because they are dear to him—because—he died for them. This is what Love means.

* "Favorite Verses. V. In the Epistles." Christian Endeavor and B. Y. P. U. Topic for Sunday, October 12, 1913. I Cor. 13: 1-13. (Honorary members' meeting.)

Forty Years in Japan*

AMERICA has a peculiar interest in Japan just now. Disquieting rumors arise from time to time that there is a strong anti-American sentiment among some classes and that some of the Japanese are so angry about the California land bills and some other matters, mysterious and unknown, that they want to fight us.

The date of this meeting will be a good time for a great wave of peace and friendship throughout these two nations. Thousands of young people, many thousands in the United States and fewer thousands in Japan, will be studying this lesson. The two countries ought to be the best of friends. The old and bitter antagonism against Christianity has largely passed away. It was the United States that opened the door of Japan to bring it into contact with the rest of the world. The people resented that then, but they see now what an incalculable gain it has been to them. Japan, in touch with Western civilization, has made astounding strides in these incredibly few years. Now there is a strong national Methodist Church, chiefly the fruit of Methodism in the United States.

Commodore Perry landed in Yeddo Bay just sixty years ago. Methodists have been at work in Japan for forty years. A new civilization and a new church have resulted. Let the American young people and the Japanese young people, praying and praising together, link hands and hearts for the further spread of the light and the truth and the peace of Christ.

* "Forty Years of Missions in Japan." Epworth League Topic for Sunday, October 12, 1913. Neh. 9: 21; Isa. 55: 5; 45: 22; Acts 17: 26, 27.

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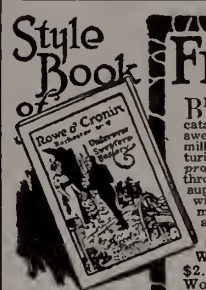

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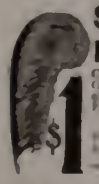

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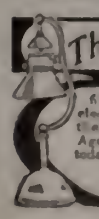

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WONDERS OF GRACE

AT THE recent convention of rescue mission workers in New York City many interesting and wonderful stories were told. Mr. Frank Ward, Sunshine Mission, Cedar Rapids, Ia., gave this account of the beginning of the work of that institution:

"For twenty years I was a newspaper and book agent on the Illinois Central Railroad, and was brought to God in a meeting conducted by Mrs. Van Cott. A little later I became a membership secretary of the Y. M. C. A., of Cedar Rapids, Ia.

"One day an unconverted printer came and told me of a practically destitute paralyzed drunken railroad conductor living in the town and asked me to visit him and help him if possible.

"I went to see him and talked to him about spiritual things and gave him a little help of another kind. He could not speak above a whisper, but as I pointed out the way of salvation to him, he gasped out the words, 'I come! I come!' Those were the last words he ever spoke, for during the remaining three months of his life he could not speak or hear. The incident made such a deep impression on my mind as showing the willingness of God to use me for the salvation of others that I decided, with my wife, to start mission work—first in a room in our own house.

"That was in 1895. To-day the mission property is worth $50,000 and contains a plant affording facilities for temporary lodging for homeless men, and for women and girls who find themselves in need of a temporary home, a day nursery, a lunch counter, a free employment bureau, and other agencies of ministry and help. On the top of the building is a large electric sign showing the words: 'Jesus, the Light of the World.'"

Northfield Anecdotes

By the Northfield Campfire

AT a "Round Top" meeting, Melvin Trotter of the Rescue Mission, Grand Rapids, in an address on "Experience," said that before he was converted he was "so low down he had to reach up to touch bottom!"

. . .

Mother Love

Three angels were sent to gather and bring to heaven the most beautiful and lasting thing of earth. They scoured faithfully the haunts of men and the scenes of beauty. One of them caught up an armful of American beauty roses. Another secured the smile of a child, while the third bore up from earth "mother love." When at last heaven was reached, the roses had faded away, the child's rare smile had disappeared; but "mother love" was accorded a place in heaven as the best that earth had known.

W. J. P.

BE STILL

BE still!
You shall not suffer ill.
Cry not against the pain or loss—
Your Lord and Master bore a cross.
And yet his path of thorns and sighs
Led to a throne beyond the skies:
It was his Father's will.

Grieve not;
You are of grace begot.
In this assurance sweetly rest:
Your Father well knows what is best.
These things are blessings from above,
And each is measured by his love;
Then glory in your lot.

His own
Are never left alone
To bear the thorn which must abide;
He lingers ever near your side,
Unseen, perhaps, but always near,
To heal the hurt and dry the tear—
He never leaves his own.

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MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tsi* (the "Abused Leaf"); a *Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

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Glastonbury, Conn.

; SHE THE OLDEST S. S. TEACHER?

RS. ANNA M. BRUEN, of Belvi-dere, N. J., is claimed to be the st Sunday ol teacher in t of continu- service in the ted States. . Bruen has a teacher in Sunday school seventy-eight s. During all e years of ser- she has sel- missed a day with her ss, and at ty-one years ge she is still egular attend- at Sunday ol. During past summer, . Bruen went he Chautauqua titute to at- lectures and le institutes, ough she is to-day so well versed in the Bible that she can repeat many chapters from memory. Throughout her long life, she has found the Bible to be her constant solace and joy, and she reads it more than any other book. She has the happiness of being in a Christian home, as her son, the Rev. Dr. J. de Hart Bruen, is pastor of the First Presbyterian Church of Belvidere. At the close of seventy-eight years of active Christian service Mrs. Bruen is serenely awaiting the call of the Master to be forever with him.

H. H. H.

MRS. ANNA M. BRUEN

ANSWERED PRAYERS

MRS. D. M. writes from Lovington, Va.: "I wish to acknowledge God's goodness in restoring me to health in answer to prayer after a long spell of nervous prostration. It seemed to me at first that the more I prayed the darker the clouds became. At last a voice said to me: 'Be of good cheer!' The words of the hymn came to me:

"Jesus, I my cross have taken.

Then the dark clouds rolled away; all doubt and fears were removed, and there is sunshine in my soul today, 'for Jesus is my light.' It all came to me through prayer."

Here are other testimonies from grateful mothers: A mother from Ohio thanks God for bringing her son and husband together after an estrangement. Mrs. H. E. C., of Husum, Wash., writes: "The Lord does answer prayer. I prayed that my son, who was away up in British Columbia, should come home. He did so, and I know it was in answer to my earnest plea." Mrs. H. B. writes from Ellis Grove, Ill.: "I wish to acknowledge God's goodness in answer to prayer. Just recently the necessity for an operation on one of our boys was avoided. We prayed that the Lord's will might be done, and he was restored to health. This is only one of the many things we have to be thankful for." W. A., of Baltimore, sends a letter that will appeal strongly to all those who love the old-fashioned camp-meetings and to those who believe we may expect God's help in all the little details of life. We must remember that nothing that is big enough to interest us is too small to interest him.

"For many years I have been attending one of the largest camp-meetings in Maryland. This year it did not seem as if I could arrange to go. I laid it before my heavenly Father and prayed if it was his will that I should go, my way should be opened. Soon after in a most unexpected manner my prayer was answered, and necessary funds provided. I thank God, who has answered this prayer and many others in the past fifty years. Praise his name!"

A subscriber from North Dakota writes: "I find great comfort in your Answered Prayer column, and wish to add my testimony. The Lord has averted a great calamity and danger from us. If we only trust him and tell him our troubles he will surely help us. I often think the lack comes from us; we do not leave our troubles with him."

Infancy and extreme old age share alike in the blessings of prayer. "I wish," writes Mrs. R. B. G., from Tacoma, Wash., "to acknowledge answer to prayer for my ten-months-old baby, who had bronchial pneumonia and was very sick for ten weeks." M. M. C., of Rossburg, Ohio, writes: "I am almost eighty years old and I enjoy reading THE CHRISTIAN HERALD. I am waiting for it each week. especially the Answered Prayer column. I want to tell the readers of the paper that the Lord has wonderfully answered my prayers all along the journey of my life and is keeping me, for which I give him all the glory. He is all in all to me. Praise his name forever!"

Acknowledgments of answers to prayers have also been received from:

M. I., North Bend, Neb.; A Reader, Jackson, Mich.; J. H., Auburn. N. Y.; A Reader, Oberlin, Ohio; An Old Subscriber, Sharon, Pa.; Mrs. R. V. L.., Richland Springs, Texas,

DIDN'T KNOW

That Coffee Was Causing Her Trouble

So common is the use of coffee as a beverage, many do not know that it is the cause of many obscure ails which are often attributed to other things.

The easiest way to find out for oneself is to quit the coffee for a while, at least, and note results. A Virginia lady found out in this way, and also learned of a new beverage that is wholesome as well as pleasant to drink. She writes:

"I am 40 years old and all my life, up to a year and a half ago, I had been a coffee drinker.

"Dyspepsia, severe headaches and heart weakness made me feel sometimes as though I was about to die. After drinking a cup or two of hot coffee, my heart would go like a clock without a pendulum. At other times it would almost stop and I was so nervous I did not like to be alone.

"If I took a walk for exercise, as soon as I was out of sight of the house I'd feel as if I was sinking and this would frighten me terribly. My limbs would utterly refuse to support me, and the pity of it all was, I did not know that coffee was causing the trouble.

"Reading in the papers that many persons were relieved of such ailments by leaving off coffee and drinking Postum, I got my husband to bring home a package. We made it according to directions and I liked the first cup. Its rich, snappy flavor was delicious.

"I have been using Postum about eighteen months and to my great joy my digestion is good, my nerves and heart are all right, in fact, I am a well woman once more, thanks to Postum."

Name given by Postum Co., Battle Creek, Mich. Write for copy of the little book, "The Road to Wellville."

Postum comes in two forms:

Regular Postum — must be well boiled.

Instant Postum is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage **instantly.**

Grocers sell both kinds.

"There's a reason" for Postum.

College Foods

Puffed Wheat and Puffed Rice are favorite cereals on the tables of college students.

They are rarely missing there.

These foods were invented by a college professor. They embody the best that experts know about fitting grain foods for digestion.

They are always crisp and ready.

They are delicate and thin.

The taste is like toasted nuts.

And, where girls are concerned, one main appeal is their use in candy making.

Puffed Grains are scientific foods. Every granule is steam-exploded. They are the best-cooked cereals men have ever created.

But their chief attraction is their simple deliciousness. You will find them served wherever people enjoy the unique and dainty.

Such folks, young and old, are now consuming forty million dishes monthly.

Puffed Wheat, 10c
Puffed Rice, 15c
Except in Extreme West

With Cream and Sugar

Serve in the morning with sugar and cream. Or mix them with any fruit.

When you serve ice cream, try Puffed Grains as a nut-like garnish for it.

Try them as wafers in soup.

Try crisping the grains with butter sometime, to be eaten like popcorn or peanuts.

Like Crackers In Milk

For luncheons or suppers serve in bowls of milk. The grains are crisp and toasted, bubble-like and thin. And they are four times as porous as bread.

They are whole grains made wholly digestible, so they do not tax the stomach.

Note how these dainty grains melt away into almond-flavored granules.

The Quaker Oats Company
Sole Makers

(452)

—"And I Saved at Least $15."

Radiant Base Burner

If This Advertisement Doesn't Convince You Some Kalamazoo Owner Will

One of these days you're going to see a Kalamazoo stove or range in the home of a neighbor. Then you'll be *convinced*. And you'll *buy* a Kalamazoo. Because you'll see that Kalamazoo stoves are wonderful heaters. You find out what kind of cooking Kalamazoo ranges do. And your friend will praise them so highly that you'll no longer have a doubt.

Remember this—we can't write advertisements as well as we can make stoves. There's no way of telling you in words just how good Kalamazoo Stoves are. But we're mighty anxious to let you find out by *using* a Kalamazoo. We say

Just Try a Kalamazoo 30 Days—FREE—WE PAY THE FREIGHT

We take all the chances. You are *safe*. If you don't like the way the stove acts, ship it right back. You do all the judging. We abide by your decision. You can't find a fairer way of buying a stove. 250,000 Kalamazoo stoves have been sold that way. The plan must be right. Surely you should try a Kalamazoo on this plan, especially when

Kalamazoo Queen Range

You Can Return It Any Time Within a Year

After you have tried your Kalamazoo heater or cook stove 30 days and decide to keep it, you still have another offer to fall back on. There's the *360 days' approval test*. What does it mean? Just this—if your stove fails you within a year—doesn't satisfy you—you can return it and get your money. We do this not because the Kalamazoo is apt to show a weakness. It won't. But—we want you to feel safe in sending in your order. Now about price—

Think of the Saving! $5 at the Least Maybe as Much as $40

Some people who see their friends' Kalamazoos are astounded when they learn how low-priced they are. On the basis of appearance and long life and good service, Kalamazoo Stoves would cost more than any other stove made. Instead, the factory-to-buyer plan puts a real Kalamazoo into your home at less than you'd pay for a second rate stove. $5 is the very least you'll save. $20 to $25 savings are common—our customers tell us so. And many people save as much as $30 and $40. Don't throw away this money—and pay as you like—

Cash or Time Payments —Take Your Choice

It's as easy to buy a high-grade Kalamazoo as it is any ordinary stove. Pay a little at a time. Terms arranged to meet your requirements. You have the use of the stove while you're paying for it. We're glad to extend these terms to responsible people. Now—these things are only the beginning of our wonderful offer. Get it all—

2 Cents is Mighty Little to Pay for Our Big Stove Book — And Our Offer

Write us a letter and send us the coupon. We'll send you our big book of stoves right away. You'll find out all about our offer. Learn how we *ship stoves the day your order comes*—read the *$100,000 Guarantee*—note that *we pay the freight*. Now send in the coupon right off. Don't even visit your dealer until you've studied stoves and found from our book just what strong points to insist on and what weak points to avoid. Now write—mail a postal if you prefer—but write!

Mention Catalog No. 103

Kalamazoo Stove Co., Mfrs., Kalamazoo, Mich.

We make a full line of Stoves, Ranges, Gas Stoves and Furnaces. We have three catalogs. Please ask for the one you want.

FREE

This Book of STOVES—400 STYLES

No matter what style or size stove you have notions of getting, you'll find it offered in the Kalamazoo catalog. The very latest styles, the best equipments for convenience and fuel economy, and the most strongly built stoves make up the Kalamazoo line. Why not get the Kalamazoo price on the style range or heater you have been thinking about?

Have the Kalamazoo price in mind before you enter any dealer's store—then you can feel perfectly satisfied that the Kalamazoo plan saves you money.

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We will gladly mail it anywhere.

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Christian Herald

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See description inside

A DREAM OF THE BOY ACROSS THE SEA

Palmolive Beauty

DO you want *your* skin to be soft, clear and beautiful? Then use *Palmolive*—the soap that cleanses, soothes and refreshes the *tenderest* skin because it contains *palm* and *olive oils* perfectly *blended* by our scientific method.

Long before the days of Cleopatra, palm and olive oils were the chief requisites of the toilet.

To-day they are made *more* efficient by their combination in the beautiful green cake called Palmolive, which you can buy wherever soaps are sold.

Nothing in Palmolive will irritate even a baby's skin. It has a delicately faint Oriental odor.

Try it for toilet and bath—15c the cake. It outsells all other high-grade toilet soaps. You will find the reason in the *use* of Palmolive. Send two 2-cent stamps for sample and free booklet, "The Easy Way to Beauty."

Made by B. J. Johnson Soap Co., Inc., Milwaukee, Wis.

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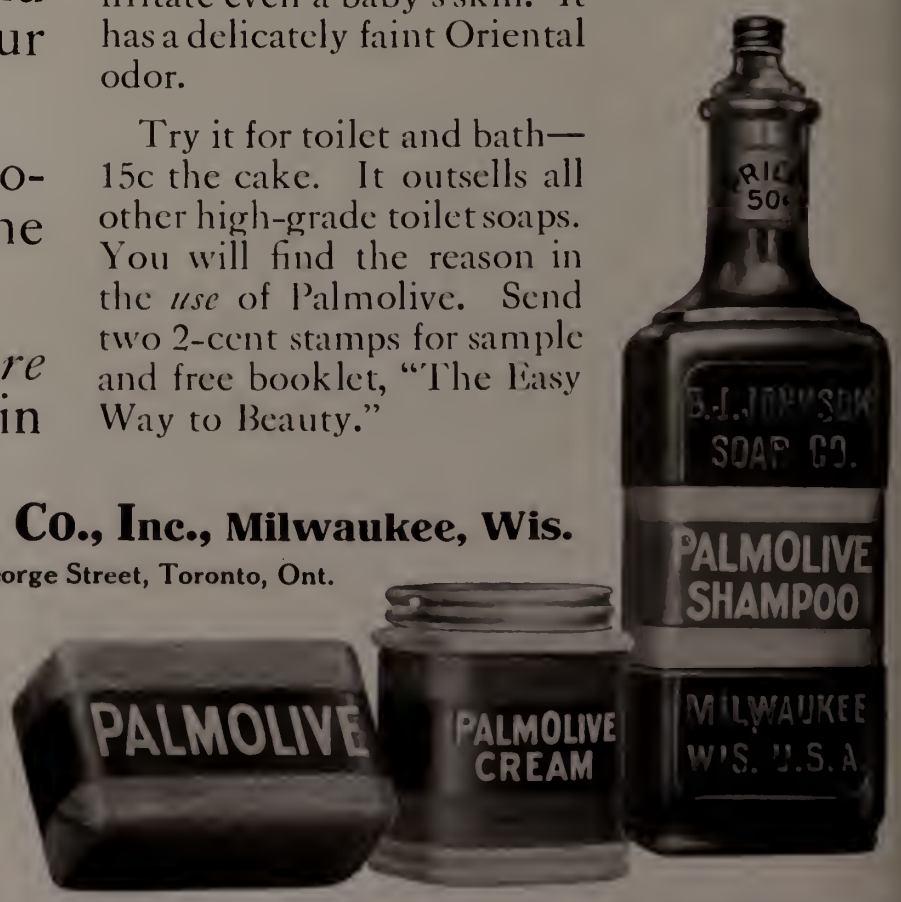
PALMOLIVE SHAMPOO makes the hair lustrous and healthy and is excellent for the scalp. It rinses out easily and leaves the hair soft and tractable. Price 50 cents.

PALMOLIVE CREAM cleanses the pores of the skin and adds a delightful touch after the use of Palmolive Soap. Price 50 cents.

N.B.—If you cannot get Palmolive Cream or Shampoo of your local dealer, a full-size package of either will be mailed prepaid on receipt of price.



NEW YORK, OCTOBER 8, 1913

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

A HOME NEAR LAODICEA, IN THE TURKISH VILLAGE OF ESKI HISSU

THE HOTEL AT GONJELI, THE RAILWAY STATION FOR LAODICEA

THE SEVEN CHURCHES OF ASIA

LAODICEA THE LUKEWARM

BY REV. FRANCIS E. CLARK, D.D., LL.D.

Founder and President of the Christian Endeavor Society

THE RUINS OF AN ANCIENT BRIDGE OF ROMAN CONSTRUCTION AT LAODICEA

HE journey from Ephesus to Laodicea is a most interesting one. roughout the whole stance the railway fol- vs the valley of the eander, so famous in thology, or its scarcely s famous tributary, e Lycus, which joins the eander shortly before reach Laodicea. This the greatest fig region the world, for most of e delicious "Smyrna s" come from the Me- der Valley, and roughout almost its ıole length we see the autiful, shapely trees th their smooth white rk, which have con- buted for many centu- s so much to the alth of this province. tton and tobacco and aize are also raised in is fertile valley, and we k with constant inter- t upon the crooked Me- der, which winds in d out throughout the ıole length of the val- . Visions of college assics, of the mythical ories of childhood are brought to our minds by every rn of the meandering stream, and its banks in the ringtime, bright with millions of gorgeous anemones, ake it seem a fit abiding place for the spirits and the rites with which mythology peopled its shores.

Every town at which our train stops beckons to us to ave the cars and pay it a visit, for each one is full of assic interest. But we cannot linger to see the ruins old Magnesia, so old that it was destroyed by the mmerians more than 2,500 years ago; or Tralles, where e great Attalus once had his palace; or Sultan Hissar, ere Strabo, the historian to whom we are so much debted for our knowledge of ancient men and manners, ce went to school. The modern Turkish names of any of these stations on the way to Laodicea are most teresting. For instance, *Balachik* means "Little ace Up Above"; *Diermenjik* means "Dear Little Mill"; hile a station still farther south called *Kuyukak* means Dear Little Well."

At last, after a journey which had taken nearly the hole day, though we had covered only a little more than hundred miles from Ephesus, the conductor calls out Gonjeli," and we know that we have reached the station the foot of the great hill which is covered with the ins of Laodicea, where once was a proud, rich city, a ty that received the most scathing rebuke which was oken by the Spirit to any one of the Seven Cities of sia.

Laodicea, like Philadelphia, was a city of the open or. It was founded by Antiochus II some 250 years before Christ as a guardian of the great road from Smyrna and Ephesus to the Meander Valley, to Phrygia and the uplands of Anatolia. It had a commanding position on the lower valley of the Lycus, and all the merchandise, all the soldiers and their equipments, and all the officials of the Greek and Roman Empires in their turn, had to pass through this fortunate city on their way to the Far East, or on their return from the interior of Asia. To be sure, the great highway that passed through Philadelphia reached, in a measure, the same back country, but the pass to the uplands which was guarded by Laodicea was less steep and rugged than the road beyond Philadelphia, and the natural advantages were apparently altogether with the former city.

By reason of these advantages, Laodicea grew rich and prosperous. It became famous for its banking houses and its millionaires, but with all its wealth and prosperity it did not perform its mission as well as did poor Philadelphia. It seems to have made little impression on the Phrygian tribes and to have accomplished little in the introduction of the Greek language and civilization in which Philadelpha was so successful.

Laodicea was especially famous for two things, its wool and its medicine. A peculiar kind of sheep with long, soft, glossy black wool had long been bred in this neighborhood. The secret of raising this breed of sheep has now been lost, but in the days of St. John this glossy wool which came from Laodicea and was there woven into beautiful and costly garments was famous throughout the world. The city was also noted for its doctors and its drugs. An especial and noted school of medicine flourished in Laodicea. We are told that "this school of physicians followed the teachings of Herophilos, who flourished about three hundred years before Christ, and who, on the principles that compound diseases require compound medicines, began that strange system of heterogeneous mixtures, some of which have only lately been expelled from our own pharmacopœia." (Quoted by Sir William Ramsay.)

The fearful and wonderful combination of drugs given by some modern doctors would seem to indicate that they still belong to this school of Laodicea. One of the medicines for which Laodicea was famous was an ointment for "strengthening the ears," whatever that may

Continued on next page

SOME OF THE RUINS AT HIERAPOLIS

MAYOR GAYNOR'S FUNERAL

Copyright by International News Service

MAYOR GAYNOR'S BODY LYING IN STATE

THE funeral ceremonies attending the interment of the remains of the late Mayor Gaynor of New York developed into one of the most remarkable tributes which Americans have ever paid to any public man. On the afternoon of Saturday, September 20, the body was removed from the Gaynor home in Brooklyn to the rotunda of the City Hall. That evening five hundred school children from the East Side presented themselves at the City Hall and requested to see Mayor Gaynor's body. Though the plans were that the public should not be admitted until the following morning permission was granted the children to walk through the rotunda and view the remains.

Early on Sunday morning the formal lying in state began, and during that day over ninety thousand persons passed through the rotunda of the City Hall. Undaunted by the rain which fell heavily at intervals throughout the day, a line, which was at times over a mile in length, waited patiently and quietly to pass by the coffin of the late mayor. It was not a merely curious throng, for those who waited so patiently to pay their last tribute of respect showed their sympathy and their true admiration for the late mayor by their attitudes. This feeling on the part of the waiting throng was so evident that when Mayor Kline from his office window saw the thousands huddled under umbrellas in the long line, he said: "We will not close the doors at 10 o'clock as we had planned. Those good people out there have come to see Mayor Gaynor. They must see him, and we will keep the doors open for them."

The new mayor was greatly touched by the crowd that entered the rotunda. He saw cripples on crutches hobbling along with the others. He saw old men and old women. He saw thousands of children, many with sprays of flowers in their hands. There were the well dressed, with raincoats and umbrellas, and the tattered, who shivered in their scanty clothing.

"A most remarkable tribute!" Mayor Kline exclaimed. "I consider it one of the most beautiful compliments ever paid to the memory of any man. It is a tribute from the hearts of the people."

On Monday morning at ten o'clock the late mayor's body was taken from the City Hall to Trinity Church, where the simple funeral service of the Episcopal Church was held. The church was undecorated, save for the floral offerings which were banked along the chancel rail.

As soon as the pallbearers, led by ex-President Taft and Mayor Kline, had taken their seats, Suffragan Bishop Burch preceded the body down the aisle, reading the beautiful ritual of the Episcopal Church beginning: "I am the resurrection and the life, saith the Lord."

The services lasted a little more than an hour. The lesson was from the fifteenth chapter of the First Epistle of St. Paul to the Corinthians. After that the choir sang: "Yea, though I walk through valley of the shadow of death." The first hymn, in which the congrega joined, had been a favorite with Mayor Gaynor. It was Dyke's "Lead, Kin Light." When the ritual was finished the choir sang "I Heard a Voice fr Heaven," and Bishop Greer pronounced the benediction. The recessional w "Nearer, My God, to Thee," another hymn of which Mayor Gaynor was fo and this brought service to a close. T funeral procession, u leaving the chur passed up Broadway a across Brooklyn Bri on its way to Gre wood Cemetery. T body was borne throu the streets in a mass bronze coffin, whi rested on a high ca falque. The catafal was drawn by sixt black horses, heav draped in black. It estimated that w over half a million p ple lined the stre through which the f neral procession pass on its eight-mile jo ney to Greenwood.

The funeral cer monies at the gra were very simple, a were conducted in t presence of the me bers of the mayo family and a few i mediate friends.

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THE FUNERAL SERVICE IN TRINITY CHURCH

THE LONG LINE WAITING TO PASS BY MAYOR GAYNOR'S CASKET IN THE CITY HALL, NEW YORK

THE SEVEN CHURCHES OF ASIA

mean; while another medicine of still more interest to the student of Revelation was the Phrygian powder, made in part from a peculiar kind of stone pressed into tabloids, afterward powdered and mixed with some unguent to be rubbed on the eye as a cure for the various diseases which afflict the optics in Eastern countries. The world-famous Galen speaks of both of these remedies in his pharmacopœia.

On this great hill under whose base the railway now runs once stood the proud and wealthy city of Laodicea. Its banks, its woolen factories, its medical schools, its impregnable fortifications, its garrisons of soldiers were famous in all the region round about. The noted men of the world visited it. Its products were sought for in the bazaars of all the nations. It was "rich and increased with goods and had need of nothing."

But what do we see to-day? It is the most desolate and God-forsaken of all the Seven Cities. The barren, utterly deserted hill, once so proud and populous, rises above the mean little Turkish village

Continued from preceding page

of Eski Hissar, and contains not a single inhabitant. No wandering shepherd even, so far as we saw, pastures his flocks among the ruins; no living creature picks a scanty subsistence from between the rocks which strew the ground so thickly that scarcely a blade of grass can grow.

At least this was the impression that we received when, late on the day of our arrival at the ruins, we picked our way over the historic blocks of marble and granite, and tried to reproduce in our imagination the ancient glories of Laodicea which have forever passed away. Its former greatness, however, is shown by its ruins. They cover hundreds of acres, and though they have been quarried for a thousand years by the villagers round about who have built their walls, their houses and their pigstys from the marbles of the ancient city, yet there is good building material enough left to erect another city to-day on the site of the ancient metropolis.

Here are the ruins of a mighty temple. Some of its stones I measured and found them to be fou feet long and three feet thick. Here, too, are th remains of a splendid aqueduct which brough water from a hill miles away through a valle which lies between the Hill of Fountains and Laod cea, and then carried the water, by a siphon syste which would do credit to any modern hydrauli engineer, to the top of a large stone tower, part which is still standing with the pipes yet visibl which tell of ancient Laodicea's splendid wate works. But this aqueduct also tells of Laodicea' weakness, for all the water had to be brought fro a distance.

But what impressed me most were the vast thea ters and the stadium, for they seemed to tell mor of the character of the people than any of the othe ruins. Two theaters are even now in a very fai state of preservation. Many of the great ston seats are still in place. Each one is roofless lik most ancient theaters, and is built in a natura

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UTHERANS IN WORLD-CONFERENCE

FROM A CHRISTIAN HERALD CORRESPONDENT AT THE NUREMBERG CONVENTION

PROFESSOR LUDWIG IHMELS

THE fourteenth Convention of the General Conference of the Evangelical Lutheran Church was held during the second week of September in the city of Nuremberg, Germany. This city was the home of such gifted men as Hans Sachs, Albrecht Durer and Peter Vischer. Nuremberg was a leader in the Reformation period, and was the first to sign the protest to the decree passed at the Council of Spires in 1529, and also the first to sign the epoch-making Augsburg Confession a year later. In history, in industry and a wholesome church life, it is the foremost city of South Germany.

The purpose of the conference is to maintain and propagate the historic faith of the church in constructive theology and church life; to bring into close relations the church in the various countries; to discuss methods of practical congregational and institutional work, polity and administration. The attendance was made up of church officials, pastors and laymen and women from Germany, Sweden, Denmark, Finland, Russia, France, Austria, Holland and the United States. Interest centered chiefly in three phases of church life: the confession, the special problems confronting the church in this generation, and an exposition of methods and results. Professor Theodore Zahn of Erlangen University presented the first subject and gave the keynote of the conference in a paper on "Why Must We Hold Fast to the Confession?" With characteristic German thoroughness he reviewed the latest utterances on theological questions and made an impressive plea for a retention of the simple faith of the apostles. He expressed the conviction that the times, especially, and the immediate problems of the church demanded "a Christianity, not a religion for a hermit, not an academic opinion but a community-building and constructive religion, which develops itself from the Gospel through which all men may expect the grace of God in Christ." His summary was brief: "Jesus the Christ—this is the simple and ever-returning short confessional statement of the Evangelical Christian faith. The resurrection of Christ did not only precede the apostolic preaching in time, but was its foundation."

Lively discussion was awakened by the presentation of the subjects which inquired into the reasons why the church had not benefited more from the newly-awakened interest in religion, and what might be done to make her more effective. The genuine religious character of many alleged religious movements was doubted. The attempt of many thinkers to disregard sin, and the insistence by the church that sin and salvation are cardinal factors in any religion, create a gap. The church would have to eliminate the very essentials of the faith if it were to meet the demands of the cultured eclectics. In the case of genuine religious movements outside of the church, the institution was not held without blame for the situation. However, there was no pessimism because the church was surrounded by perplexing problems, and easily the best hated institution in the world."

Careful instruction of the youth in preparation for confirmation, faithfulness in pastoral service, and the preaching of solid doctrine, without letting the dogmatics become prominent, were the suggestions made. The emphasizing of the interests of this life by numerous writers is probably a result in part of the church's one-sided emphasis of the life in the other world. If this is true, the church can easily find the corrective. The numberless inner mission, that is, social service, institutions in Germany and the Scandinavian countries have given concrete testimony to the evangelical character of the church. This work is probably the most convincing argument against the enemies of the church. A leading German Social Democrat said of the late Pastor von Bodelschwingh, the most conspicuous inner mission worker of this generation, "No one has helped our work so much as Bodelschwingh and his deeds of love." This work is everywhere on the increase. The city missions of the foremost Scandinavian cities, Copenhagen, Stockholm, and Christiania, are voluntary organizations of the state church and are models of Christian enterprise.

Foreign mission work was also brought before the conference. Special attention was given to the problems in the Mohammedan countries. It was generally agreed that Islam, on the whole, was losing ground by the incoming of Christianity and the Western ideas of law and government. A brief survey of the foreign mission operations of the church since 1705, when Ziegenbalg and Plutschau were sent out from Halle to India as the first Protestant missionaries, revealed a work of great significance.

THE INTERIOR OF THE LORENZKIRCHE, NUREMBERG

At the evening session, when greetings were brought from the various countries, the international character of the conference was especially evident. This makes the church an important factor in bringing about eventual universal peace by arbitration, and the hope was expressed that the collects for peace would be used frequently and that, by sermons and addresses, pastors might help to increase international goodwill; also that systematic steps might be taken to preach peace, in such a manner, however, as to avoid even the appearance of politics.

An address by Baron von Pechmann of Munich, a prominent jurist, banker and churchman in South Germany, on "More Lay Service in the Church" was not only in itself a valuable contribution to the program, but also significant of increasing lay activity in many quarters. Favorable reference was made to the laymen's movement in America.

Separation of church and state came out in discussion. While the sentiment prevailed that the church would benefit by such a separation, no one was inclined to plead for immediate action. The proper instruction of the children in religion is a matter of deep concern. Both in this particular, and in the existence of so many church bodies and sects in America, the European finds problems about as serious as the unfavorable conditions present in the state church. However, it is one of the indirect purposes of the conference to train and accustom the clergy and laymen to work together in conventions and enterprises, independent of civil government, so that they will not be unaccustomed to it in the event of a separation. The question is discussed less in the Scandinavian countries than in Germany.

BISHOP VON SCHEELE

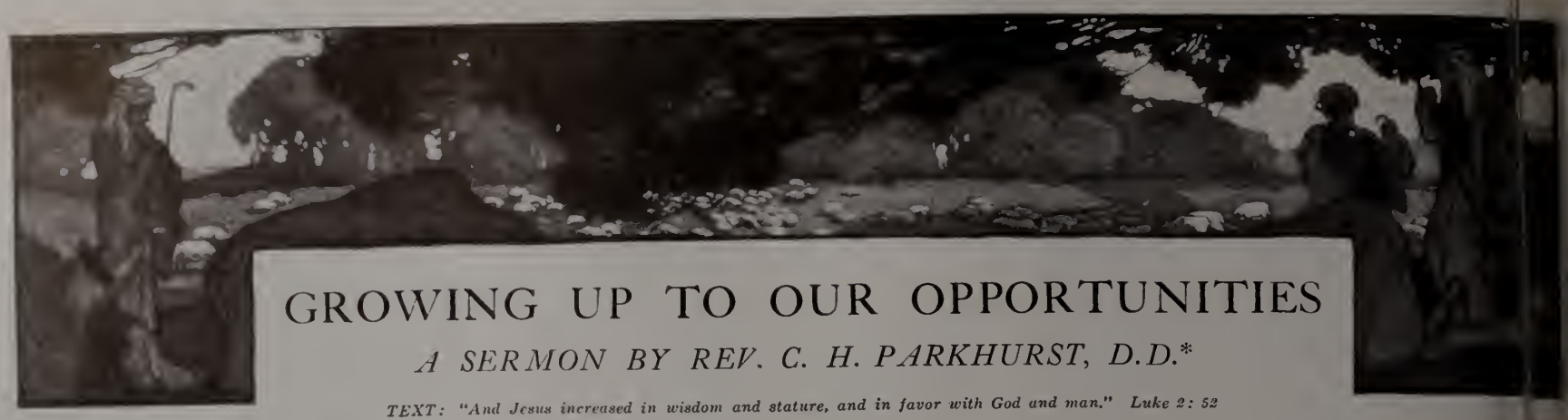
There was a thorough survey of activities and movements among the young people. In the effort to reach the youth of Germany successfully, there is a multitude of societies and leagues. The Young People's League there is organized and conducted very much in the same manner as the Luther League of America. The importance of the church's interest in student life at the higher institutions of learning was emphasized. The special conferences for students held annually are productive of much good. Foreign missions and social work, as well as the discussion of personal religious problems, are the chief features of these conferences. Sweden has also a series of conferences for young people who are not students. The most significant enterprises are the Crusaders' movement in Sweden and the university pastorates established by the Lutheran Church in America. The former is a movement which calls out more than one hundred students each during vacation to travel through the country and villages especially, mingle freely with the people, discuss religious subjects, distribute literature and address meetings. They usually go in pairs. In all their work, loyalty to the church is the watchword. Their slogan is "The People of Sweden a People of God." One of the bishops has written a stirring hymn which has contributed to the success of this unique movement.

In America the General Council felt the need of following the students of her faith to the colleges and universities and recently established three pastorates. One comprises Columbia, Harvard, Yale, Cornell and Syracuse; a second, the University of Wisconsin; and the third, the University of Minnesota. In addition to this, all pastors of churches in college towns are urged to make pastoral activity among the students a special branch of their work. The reception of this new work, both by the university authorities and the students, has been very highly encouraging. The work will be continued and extended, it is hoped, within the near future.

Professor Ludwig Ihmels and Bishop von Scheele, president and vice-president respectively of the General Conference in the present convention, are continued in these offices for the coming biennium. These able scholars were the leaders of this year's conferences. The former is professor of dogmatics in Leipsic University; the latter is Bishop of Gotland, the largest of the Swedish islands in the Baltic Sea, and was for forty-seven years a member of the Swedish House of Parliament.

The date and place of the next convention have not yet been determined, but the year 1917, marking the four hundredth anniversary of the beginning of Protestantism has been decided upon. The conference will, in all probability, be held again in Germany.

(Rev.) Howard R. Gold,
Pastor, University of Wisconsin.



GROWING UP TO OUR OPPORTUNITIES

*A SERMON BY REV. C. H. PARKHURST, D.D.**

TEXT: "And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2: 52

AGAIN we come back to Jesus—in this instance to the boy Jesus—as the model upon which to frame our character and life. A model is not in itself creative. Fingerboards are not a means of transportation, but if they are authoritatively placed and correctly printed and painted, they afford to the traveler that which is in a preliminary way essential, a knowledge of the direction in which he is to go. A definite plan, or at least a distinct purpose, goes far toward its own accomplishment.

The basal thought set forth in our text is that of growth. Jesus grew; grew in every way, inwardly and outwardly, in relations human and also divine. One advantage that he had over us was that he could give his attention to growth without having it distracted by the interference of sin. He had no wickedness of which to repent. His heart never ceased to be clean. There were no leaves, badly written upon, that had to be turned over. His whole thought could be devoted to work and to growing to the size of his work.

Cleanness Only Preliminary

But in mere cleanliness, however important it be, there is nothing constructive. It is a refined form of absence and emptiness. You insist that the page upon which you write shall be white and altogether free from blemish. But that whiteness, however essential to the uses to which you plan to put it, carries with it no meaning, except that it is thereby qualified to receive the written meaning that you propose to pencil or to print upon it. We will not underestimate the cleanliness of the page, but will be careful to estimate its value only with a regard for the uses which it is thereby fitted to subserve.

If one were to visit this planet from another realm of existence where there is no such thing as sin, and were to listen to our prayers and to the admonitions and exhortations expressed from the pulpit, such a one would be inclined to the belief that with us Christianity consisted substantially in getting over being bad; not in putting beautiful writing on a white page, but only in erasing the blots that prevent it from being a white page, as the same visitor from another sphere, if he limited his attentions to Blackwell's Island, would conclude that human life consisted in being criminal, blind, poor and insane.

This need not be interpreted as an underestimate of the significance of sin or of the importance or even the difficulty of becoming rid of it and cleaned from its stains. Our only contention is that recovery from depravity should be regarded by us not as the positive purpose for which life exists, but only as a negative preliminary to anything really deserving to be called life.

In our physical relations we never consider sickness to be life's normal condition. There are certainly chronic invalids, men and women, that are born invalids, live invalids, and die invalids. But as a rule if a person falls ill it is with no expectation of employing the remainder of his days getting well. To the general mind, physical life never is thought of as consisting in a struggle after health. It is not felt to be life altogether except as it is in a condition of health. Health is something which is presupposed. It is assumed as fundamental.

But in our moral and religious relations the situation appears to be conceived quite differently. If we can judge of men's ideas by the outward disclosures which they make of them, we should say that to be a Christian consists substantially in recovery from moral infirmity; that to become ethically fine is the supreme purpose of life, and that as we have presumably anywhere from fifty to a hundred years in which to accomplish it, we need be in no urgent haste, and should be satisfied if, between one year's end and the next year's end, we exhibit any of the feeblest evidences of progress.

Which plainly means that, when it is a matter of character, life that is truly sick does not involve the possession of health but only the pursuit after health. Which is clearly not the view taken by a man who is physically invalided, while lying in the hospital in impatient haste to recover in order that he may again be up and about and be in condition to achieve the true purposes of existence.

If it is true of physical unsoundness, still more does it hold of personal and moral unsoundness, that it infects the entire man and carries somewhat of its debility and taint into all his achievements. Only a perfectly good man can do a perfectly good work. Which means that character is basal and is all that can guarantee inward acquisitions of wisdom and power, as in architecture the masonry at the bottom is the only means of insuring the stability of what is placed upon it.

To be good is then not the purpose of life; it is only the preliminary to the attainment of its purpose, which is to grow large and strong as means of doing large and strong work. So that, having put the other matter in its proper relation, the more commanding question turns on the matter of growth and the means of promoting it, assured that the proportions to which we personally attain will be the exact measure of what we can do and the value of what we can do.

Growth is a process wherein a living object, of whatever kind, by means of its vitality is able to assimilate and make part of itself the nutriment that is supplied to it. Growth is regularly administered on that principle. It is the biological law. No one questions it when the matter under consideration is a vegetable body or an animal body or even the human mind.

It is only when it has to do with the uppermost sphere of our nature, what we call the man proper, the soul, the personality, that region within that permits us sometimes to speak of his power, of the royalty of his influence, etc.—it is only then that we seem quite to forget that law or at any rate to do anything toward its fulfilment. The consequence of which is that many people go through life possessing nothing but what they have physically inherited from their parents along with some little intellectual baggage that they have gathered up in the schoolroom—which is sufficient, to be sure, to enable them to exist comfortably, to meet their bills, pay their taxes, live reputably, and die respectably and becomingly, but without becoming a force in the community or an asset in the treasury of their times.

Spiritual Development

It is not the fault of the way in which they are made, of the possibilities with which their natures are originally planted. It is not the fault of an unwatered flower that it does not blossom, nor of an underfed boy that he does not develop into normal adult stature. Likewise of the soul, that organ of our being through which there are designed to go forth radiations of personal light calculated to make the world brighter, emanations of personal force fitted to put its stamp upon contemporary times and contemporary people, currents of personal vitality qualified to infect with fuller life those that stand in the range of such a soul's influence. All such capability comes from nourishment, from what has been offered to the soul from outside and which the soul has taken hold of, fed upon, assimilated and organically adopted into itself. Something cannot be expected from nothing any more at the higher level of our living than at the lower.

And the supply for that purpose is various and ample. There is no more need of our living a starved and wizened personal life and having a soul so contracted as to be discriminated from stomach and brain only by the expedient of a stimulated imagination, than there is of having a body that is composed only of cartilage and cuticle.

A sample of the nutriment germane to this species of growth is indicated in what Christ incidentally remarked to his disciples when they came back to the well of Samaria on their return from the city whither they had gone to buy bread and prayed him, saying, "Master, eat." In reply to which he said, "I have bread to eat that ye know not of; my bread is to do the will of Him that sent me." That is my sustenance, he said. That is what I live on and grow upon. That is the secret of my strength, my wisdom, my enlargement, my progre int larger and larger areas of influence and eff

There are two sorts of contributions whi th kind of surrender to high and righteous au ri will make to one. In the first place, cultivat t spirit of obedience yields a species of stami th fulfils to the soul somewhat the same offi th bones fulfil to the body. To obey, to assimi that means the spirit of law, creates in one m thing of the fixity, the stability, the incorri ili of law. It is one of the fundamentals in t u bringing of a child. It is not necessary to b long time intimate with an adult to know w the he grew up in an atmosphere of authority a ha his will parentally disciplined.

Indispensable Elements

Such discipline becomes an ingredient of wer for in personal matters as in mechanical, soli y i a prime essential to the successful exerc o power. A lever long enough would pry the ar out of its orbit provided only you could have f crum so weighty and heavily ballasted that it b not flinch when the strain came. One of th rst things told us about Jesus is that he was sub t his Father and mother. He began to be the i exi ble Son of God by learning the lesson of obe ne to Joseph and Mary. What began at Nazar continued here at Jacob's well where he said, t i my bread to do the will of Him who sent me.'

The heavier the discharge from a piece o or nance, the more solidly it requires to be b ed The bracing does not make power but it con ne power and its effects. Everything in Christ li in the way of result dates back to the solidity hi purpose, to the profound establishment of his u tural lines of character; and that he acquir i his thorough possession of the art of obed ce He was held in the grip of the law that he jected himself to. Aeronautics was never any in but a kind of sport till aeronauts abandone th idea that sailing through the air was going be made possible by the lightness of the airship an commenced substituting gravity for levity. an ou weight enough into the aeroplane to give prop ive power something definitely solid to lean ac against.

That is exactly what the spirit of obedience e by which we mean the bracing of perso it against superior and righteous authority. F y thing in nature moves and acts with effect bec it is held under a reign of law. Everything o s. Its obedience is an unconscious obedience, b it obeys. It has an ordnance of the Almighty to ck it and buttress itself against. Nature is beau ul in its ongoings but its beauty is a stiff bea y. That is what guarantees its ongoings and the e curity and efficiency of its ongoings. The c Jesus was brought up. He was held under a cul of requirement that solidified him on the ill side of his nature. And when he had grown up had passed from under parental discipline, he ld himself steadily under a higher discipline. at was what made his movements commanding nd massive, and not to be diverted from the orbi e was destined to traverse. That was what ga a push to his words and momentum to everything at he did.

But it did more than that. Obedience alw does. Submission to authority, provided it be outward conformity but inward compliance, this singular property, that it serves as a chan of conveyance through which the spirit of the which is obeyed, or the spirit of the pers authority who is obeyed, is made over to us and comes within us a possession. It becomes means of a kind of constant rebirth into the qu ties, the personal wealth and power, of that u which or upon whom we obediently fasten; like bee which becomes laden with the sweetness of flower to which it clings; or—to use an illustra closer to our thought—like the face of Moses wh became bright from having looked up in chaste reverence into the face of God. That is simply law of nature translated into the realm of sup nature. That is mystery, but it is fact. We

Continued on next page

*Pastor Madison Square Presbyterian Church, New York City.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, October 12. Romans 15: 1-7. *"The God of patience."* God is so patient as to be "slow to wrath." He is so patient that he can wait "in order to be gracious." He tarries with Mr. Feeblemind and Mr. Ready-to-halt, and he is tender with them in all their fearfulness. He lingers patiently with the slowest and dullest pupil in his chool, and "he leads on softly." He graciously waits the unfolding of ur powers, and he lets in the light as our eyes are able to bear it. "I ave many things to say unto you, but ye cannot bear them now": and he atiently waits until the hand is big enough to grasp the purposed gift.

And this "God of patience" is the fountain of our patience. "All my prings are in thee," and the spring of human patience is found in the eart of God. If any man *lack patience* let him ask of God that giveth to ll men liberally. Let us ask him for a healthy sense of proportion that ve may see things in a true and large perspective. Let us ask him for he gift of a sanctified imagination that we may see the finished city even vhile the foundations are just being laid. And let us ask him for that ove of completeness from which will come the patience that will wait for inished work.

MONDAY, October 13. Numbers 13: 1-3, 25-33. *"And there we saw the giants!" "And Caleb said, Let us go up at once and possess it."* Caleb was not to be daunted by giants. Difficulties were not repulsions but invitations. He felt the allurement of a tiff task. He rose refreshed on hearing a threat, and when foes multiplied he "put on strength and victory like a robe." He was not stupefied by "the children of Anak": he was never more alert and hopeful than when they were on the field.

It is the Caleb in every company who "makes things hum." He takes the initiative in every chivalrous enterprise. He is the man who moves positive resolutions: he is never recorded as moving compromising amendments. He is the pioneer, ever in the van, always ready to cut new tracks, and thus to "prepare the way of the Lord."

In whose company am I to be found—among those who retreat from difficulty, or those who greet it with a cheer? Am I with Caleb's band, hearing the call of the heights, and eagerly responding to the clarion peal? Or am I with the cowards who count every task too costly if it threatens to bruise and scratch my skin?

TUESDAY, October 14. Numbers 14: 1-9. *"Would God we had died in the land of Egypt!"* Such was the cry of the coward. The morrow was filled with difficulty, and they forgot the witness of yesterday. There wero giants ahead, and they forgot God. They had gained no fine deposit of faith from the providences of the past. The mere rumor of a difficulty filled them with fright, and they longed for a captain who would lead them back to "the fleshpots of Egypt."

And are we any better than these murmuring hosts of olden days? Are we entitled to sit as critics and judges, or must we take our place by their side? Have we ever retreated when religion was becoming too costly? Have we ever betrayed our Lord because loyalty might mean sacrifice and the shedding of blood? Have we ever thought of desertion when giants were named? These are questions which test the faith and quality of the soul. Our very hearts stand revealed by our attitude to stupendous tasks. The purifying of New York and London, the evangelization of the world in this generation: how do these affect us? Do they quicken the pulse or do they slacken it? Do we loosen or tighten our purse-strings? Do we shrink from the sacrifice with the spirit of murmuring, or do we leap to it with a heart aflame with love for the Lord our God?

WEDNESDAY, October 15. Numbers 14: 26-32. *"Doubtless ye shall not come into the land."* Such was the fate of the murmurers. Their complaining unfitted them for inheritance. And that is ever the nemesis of the complaining spirit: murmuring wastes the powers of the soul and unfits it for promotion. Complaining is as destructive to spiritual power as rust is to steel. A murmur is an enemy and it does an enemy's work. It eats away the heart of our powers as the white ant eats away the pith of great trees.

When, therefore, the evil one can engender a spirit of complaint in the soul he can leave us alone. He knows that murmuring is as wasteful as consumption, and that it will render us incompetent for exploits. Murmurers are never heroes, for they are never serene and self-possessed. They never "take the kingdom of heaven by force" because they never "greet the unseen with a cheer." Their murmurings drag them backward: they are victims of retrospect rather than children of hope. So does murmuring disqualify us for inheritance.

THURSDAY, October 16. Ezekiel 20: 10-20. *"Their heart went after their idols."* Our affection lingers about our treasure. Our love follows the thing we value most. The thing we are most concerned about is our idol. It may be money. It may be fame. It may be the admiration of our fellows. It may be ease rather than duty, a quiet life rather than a chivalrous one. It may be Egypt rather than Canaan, Babylon rather than the new Jerusalem. What do we value most? That is our idol. And our heart goes after the idol. "Where the treasure is there will the heart be also."

And so life is determined by its sets of values. If we could see one another's value-lists we should be able to estimate the quality of our lives. We could spot the treasure and thus infer the character. But blessed be God! we can revise our values. By the grace of God we can put the first things first. We can tear usurping idols from their thrones, and we can set our minds on things that are above. The most momentous moment in life is when we sweep all minor sovereignties away, and have only one throne, and on that throne Him whose name is King of kings and Lord of lords.

FRIDAY, October 17. Daniel 9: 13-19. *"We do not present our supplications before thee for our righteousness but for thy great mercies."* That is the plea that brings the miracle of grace. If we go into God's holy presence to parade our merits the heavens will be as brass. But if we go to plead his mercies the heavens will distil blessings like the gentlest rain. The Pharisee made his prayer an exhibition of his deserts, and there was no response; the poor publican exhibited his needs, and heaven came down to meet and greet him.

It is only frivolity that can make a show before God. Even on the human plane it is only very thoughtless amateurs who can parade themselves before the great masters of their heart. But to go before the great white throne and "show off" our garments, to stand in the "burning bliss," before which angels veil their faces, and boast of our integrity, can only mean that we are spiritually benumbed and insensitive. The realm of grace is reached by the way of humility. Pride never "sits in heavenly places in Christ Jesus." If we *claim* a seat at His table we shall find there is none appointed. If we *beg* one we shall find it waiting for us.

SATURDAY, October 18. Joshua 14: 6-15. Caleb wholly followed the Lord his God, and long afterwards Hebron was given unto him for an inheritance. Fidelity to the Lord may not bring us material inheritance, but it will always bring us enrichment and enlargement of life. Fidelity always inherits the kingdom, and it surrounds itself with increasing spiritual possessions. Every act of obedience extends our sovereignty, every moral conquest adds to our sway. "Because thou hast been faithful over a few things I will make thee ruler over many things." And in the soul of the faithful that rulership is a constantly increasing dominion.

And thus, in the spiritual world we do not wait for our kingdom; it is continually coming to us. Every hour of homage to the Lord the landmarks are set further back, and we have "a goodly heritage." We gain our own crown by crowning him; when we are humble his gentleness makes us great. Even now we may sit with him on his throne, and share his power, and his joy, and his peace. "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

These Daily Meditations will appear in each issue through 1913

J. H. Jowett

GROWING UP TO OUR OPPORTUNITIES

Continued from preceding page

t we yield to, everywhere and always, as surely ake Ontario fills with the overhanging waters ake Erie. The boy Jesus grew with the life of mother that he obeyed. The man Jesus grew n the life of the heavenly Father whom he yed. There is where we win our equipment. obedience does not get it. We have to look up h a steady eye that is full of surrender in order t we may see the high lights.

he principle is a universal one. If we yield to ighteous statute loyally, we win the meaning of nd are broadened to the reach of it. If we feed n a truth hungeringly we find the succulonce t is in it, and are nourished and made intellecly and morally fat by it. If a child stands ard his parents in an attitude abidingly and ectionately filial, he grows toward their staturo ough the conveyance to him of their containings reby made over to him. The close presence of human greatness works in us reproducingly when we reverently await the touch of its baptism. And still highor on the scale of discipline, if we draw nigh to God he will draw nigh to us and be as much to us in the way of inward replenishment, onlargement and power, as we are close to him in the way of love and loyalty. As said before, if we want power we can have it; the world is set as full of conveyance and splendid inspirations as our streets are set full of lights and the firmament full of stars.

Only one word more. It is not optional with us to grow or not to grow to the measure of our opportunities. For there is work for us. There is large work for us and we are here to do it, and we cannot do it beyond the scope of our competencies. To be environed with the opportunity of growth in grace, wisdom, influence and power and then to fool with that opportunity is sin. Neglect is wickedness. You remember what became of the man who kept his opportunities wrapped in a napkin.

And this pertains to all classes; men and women; rich and poor; brilliant and ordinary; and that is why so many people are ordinary: because they think only about filling their stomachs with bread, covering their backs with velvet and broadcloth, filling their pockets with gold, and keeping their soul so underfed that they are not distinctly conscious of possessing one: ambling through life with no tremendous sense of what life means and no keener appreciation of its opportunities of acquiring character and power, and exercising character and power, than does a dumb beast trotting through the halls of a university grasp the enormous significance of what the institution imparts.

May the Lord bless to us, man, woman and child, Christian and un-Christian, pew and pulpit, the stern but superb truth that has been this morning delivered to us.

THE SULZER IMPEACHMENT TRIAL

WILLIAM SULZER, the first governor of New York State to be impeached, faced trial on September 18 at the bar of the special court of impeachment. This court, over which Chief Justice Edgar M. Cullen of the Court of Appeals of New York presides, is composed of the judges of the Court of Appeals and the Senate of New York State.

At its brief opening session the High Court of Impeachment busied itself with purely preliminary matters. It organized as a court. Its members took an oath to try and determine truly and on the evidence alone the charges presented against the governor. It appointed a committee to formulate rules to govern its proceedings. Then it adjourned until ten A.M. the following day. The opening session lasted less than an hour, and fully half of that time was occupied in swearing in the members.

On the following morning the court dealt the first blow to the defense by refusing to entertain challenges interposed on behalf of Mr. Sulzer against several members of the Senate. The challenges were made on the ground of bias. Senator Wagner, it was declared, was an interested party, inasmuch as the removal from office of Mr. Sulzer would make Lieutenant Governor Martin H. Glynn governor, whereupon Mr. Wagner, as temporary president of the Senate, automatically would become lieutenant governor. Three other Senators were challenged on the ground that they were members of the Frawley committee, and as such had subscribed to a report virtually pronouncing Mr. Sulzer guilty of the charges he is now called upon to answer before the High Court of Impeachment. When the argument on the motion to di the four Senators had been concluded, Chief Justice Cullen of the C Appeals, as president of the High Court of Impeachment, made his i felt in a manner to clinch the conviction that he would be the dominar in this trial. An adjournment was made until the following Monday.

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THE COURT OF IMPEACHMENT IN SESSION

session lawyers for the impeach ernor raised the of the constitut of the impeachme ing their claims u fact that the leg of the State o York was in spec sion when the act taken. After lon ments by the att the presiding jud dressed the court, attention to the tance of the ma hand, and finally vote of the court, declared the im ment constitutiona

The court was pied for the large of Tuesday in cl up and arranging nical matters in ration for the tak testimony.

Wednesday wit were called and th turn in events fav to Mr. Sulzer came two contributors t fund whose expen is now being ques gave testimony was very much in h vor. Friday's test was not so favora Mr. Sulzer, and the on that day settle question as to the a sibility of evidence of suppressed contributions other than those mention the articles of impeachment. By unanimous vote the court declared f admission of all such testimony. At the present time the court of imp ment is still in session and the evidence is by no means complete.

THE PIECE IN THE PAPER

BY HERVEY SPENCE

A Story Complete in This Issue

IT TOLD all about it in the paper. Mr. Valtwo read it out loud. I heard him. He read it just after supper when I was taking the things off the supper table. 'Twas about a man who was so lonesome he just couldn't stand it any longer, so he tried to kill himself. He almost did it, too, but some people found him and took him to a hospital. The piece told about the note he wrote, too—about him having no one in the world who cared whether he lived or died. The people found the note in his pocket.

Mrs. Valtwo was undressing baby Pauline for bed, and she laughed and hugged the baby up tight, and said she didn't believe it, because every one had some one to love them. Marybelle was playing with her paper dolls—the ones that are like really truly ladies—and she went over and climbed on her father's lap. He hugged her close to him, and kissed her right where her pretty curls part over her forehead, and said how glad he was that he had a little girl to love him. Then he held her in his arms and rocked her and looked into the fire; and Mrs. Valtwo rocked Pauline and sang "Go to sleep, my baby." They all had each other to love. But that poor man that the paper told about!

I'm awful lonesome, too—and no one loves me, either. As I cleared off the table I kept looking at Marybelle in her father's lap, and I kept thinking of the poor man in the hospital, and the lump in my throat kept getting bigger and bigger and hurt like anything. My eyes smarted and got all blurry. I was so sorry for that man and me! Before I knew what had happened, smash! went two plates down on the floor!

Mrs. Valtwo quit singing. Even with the blur before my eyes, I could see the little tight look that always comes around her mouth when I make her mad. She never does like me, but sometimes she just can't bear me; then her voice gets—gets gritty. It makes me shiver all up and down my backbone, as I do when I'm afraid. I shivered as I stooped to pick up the broken plates. There were so many pieces, and my hands are pretty small, and my eyes kept being so blurry that I cut my fingers on the broken edges of the china—and it just seemed as if I hurt all over me—inside and out!

I don't belong in the Valtwo home. I don't belong anywhere. I'm just an orphan. The Orphan's Home and Valtwo's are the only places I've ever lived. When I lived at the Home I helped take care of the children smaller than I am. About a year ago Mrs. Valtwo came and got me. She said she'd give me my keep and clothes and send me to school if I'd help take care of her baby; so the matron let me go.

School started a long time ago, but I didn't. Mrs. Valtwo says I'm so slow that I never get the baby's clothes and the dishes washed; but I could get those things done if I didn't have to peel vegetables, and scrub the porches, and clean the grates. I'm pretty little, too. Minding the baby takes a good deal of time. But the work's nothing. I like to see how white I can wash baby Pauline's things, and how nice I can do the dishes, and how thin I can peel the potatoes, and all that. But to see fathers kiss their little girls, and call them pretty-sweet names, and just love them like anything—that's what makes me lonesome. I could love a father awful hard!

Inside of me something tells just exactly how that man felt, that the piece in the paper told about! Maybe he saw some little girl run and skip to meet her father, and maybe he saw how the father picked her up and hugged her tight, and then maybe he saw how the little girl kissed him and then laughed like a piano was inside her playing dance music. Haven't I seen Marybelle run to meet her father, and hasn't my heart just jumped up close to my throat, and then—and then dropped back down again? It sure does hurt when your heart d ps back that way, just as if there isn't quite room f r it.

After I got the dishes washed, I went to the n ing-room door and listened. Yes, they had gone the living-room. I wanted the paper with that p in it about the man who didn't have any one to e him. I found the paper by the grate on the f r, and took it back to the kitchen with me. Aft I looked a long time I found the piece. The man sick, the piece said, at St. Luke's Hospital.

St. Luke's Hospital! Why, that's not ! Wouldn't I like to go and do something for h ? Just wouldn't I! But what could a little girl e me do? If only I were pretty! A pretty little might just go to see him, and he'd be glad to e her soft curls, and pink cheeks, and blue eyes. y hair is as "straight as an Indian's." Mrs. Val o says, and she says my eyes are as big as an o eyes in my thin white face. No sick and lonely would want to look at that kind of little girl.

If only my hands were smooth like Marybell ! Then I might soothe him some by rubbing his ing head. I might sit beside him and hold his h . But my hands are red and rough. The other Mrs. Valtwo had on a pretty silk dress. I rub it just to see how nice it felt, and the rough pl on my hands pulled the threads until they came in loops. Mrs. Valtwo's face got awful red. she said: "Please keep your hands where they long, and that's not on my gown." Her v sounded gritty and made me feel like the cold w was blowing on my bare body. Then she sent m the basement to wash some of baby Pauline's cloth

I cut the piece out of the paper, and took it to with me, and put it under my pillow. I couldn't to sleep. The wheels on the street cars, turning corner sounded to me like some one groaning pain. A strong wind was blowing. The branch

Continued on page 922

A HEROINE OF THE CROSS

BY WILLARD PRICE

A MISSIONARY was describing most vividly the condition of the cannibals in New Zealand. One little girl, sitting well toward the front of the audience, was completely absorbed in the thrilling story. Her eyes were wide, and her face shone with appreciation or contorted with childish sympathy as the missionary went on to tell of the great need of these poor people for the influence of Christianity. The little auditor was Clementina Rowe, who afterwards became Mrs. Adoniram Butler.

It was more than eighty years ago. And now word comes from New Center, Mass., that "Mother Butler," at the age of ninety-three, has passed on. She leaves behind her a series of achievements in foreign mission fields unexcelled by any other woman.

Mr. and Mrs. Butler were the first missionaries sent to India by the Board of Foreign Missions of the Methodist Episcopal Church. When they went to India almost sixty years ago there was not a native Methodist in India. Now there are nearly 200,000!

A little home school was started by Mrs. Butler. She visited the women of the community and invited their daughters to her school. At first the Hindu women received her with scant courtesy. "What do you want?" one mother demanded.

"I want your little girls and boys," replied the missionary, "to train them to be good."

"Are you married?"

"Yes."

"Then," said the cautious woman, "what do you want of my children?"

But she soon gained their confidence, as she has ever won the hearts of all who have come within the influence of her radiant, loving personality.

The terrible Sepoy Rebellion broke out a few weeks after the missionaries had established themselves in their home at Bareilly. Then came flight to the mountains and years of wandering through Indian jungles and tiger-infested forests as homeless and hunted fugitives.

During the mutiny, a daughter, Julia, joined the family. She was named "The Mutiny Baby."

In all these journeyings many, many nights were spent in a "house and home" that consisted of a little tent eight feet square. At four or five o'clock in the afternoon the pilgrims would choose a camping-place. One night the camp was set in a lonely valley beside a mountain stream. A goat, which had been brought along to serve the little "Mutiny Baby," was left fastened as usual to the peg at the tent door. During the night the fire which had been burning in front of the tent unfortunately went out. The sleepers were suddenly startled into wakefulness by a roar and a yell of agony, and, jerking open the tent door, they found that the wild beasts had carried off the poor goat bodily and were already out of sight with it!

The entire cost of fitting up the first Methodist church in India was $4.36. An old sheephouse at Bareilly Tal was converted into a chapel. A few tools and nails and some whitewash effected the transformation. Dr. Butler himself wielded the whitewash brush. When the first Sunday congregation gathered, every one was delighted. The natives came in warily and went about quizzically touching the white walls with their fingers, smiling and nodding to each other. Every one agreed that it looked "almost like a church."

After a few months of vigorous work, the "Sheephouse Chapel" gave place to a new chapel costing $2,500. Then the work spread rapidly. One new mission followed another in succession. Dr. Butler became district superintendent and went up and down the valley of the Ganges, establishing new stations, which forged their way into success under his influence.

THE "SHEEPHOUSE CHAPEL"

BAREILLY THEOLOGICAL SEMINARY, ONE OF THE HUNDREDS OF SPLENDID CHRISTIAN INSTITUTIONS WHICH NOW DOT INDIA

"Perhaps one of the most remarkable experiences in the life of Mrs. Butler took place when, soon after the fall of Delhi, she sat with Dr. Butler upon the famous crystal throne in the audience chamber of the great Moguls and witnessed the trial of Mohammed Suraj-oo-deen Shah Gezee, Emperor of Delhi, the last of the Moguls. The cruel tyrant was there sentenced to banishment in Burma.

"While sitting on that throne Dr. Butler took out paper and pencil and wrote the notable appeal called 'The Throne of the Great Mogul.' In it he pleaded for the support of the orphans who would be left as a result of all these months of warfare. 'If you take them, you will think of them,' he wrote. 'If you pay for them, you will pray for them.' A hearty response was made to this appeal."

Then came poor health to handicap his efforts, and in 1865 he and his wife returned to America. But "Mother Butler" was not ready for even so well earned a rest. She at once set out to enlist the interest of other American women in foreign missions. To her is due in large measure the credit for the splendidly efficient Women's Foreign Missionary Society of her church. Later she and her husband returned to work in India, but not before they had left the indelible stamp of their personalities on the opposite side of the world by the establishment of Methodist missionary work in Mexico.

In 1906 Mrs. Butler again visited her beloved India, this time to attend the India Jubilee. One hundred and fifty thousand native Christians hailed her as the "Empress of Indian Missions." How different this reception was from the first! When the sweet-faced old lady entered the mammoth tent at the opening service of the jubilee, the great company sprang to its feet and burst into the triumphant native hymn, "Jai Prabu Yesu!" (Victory to Jesus!)

"This is wonderful!" whispered Dr. S. Earl Taylor, who was beside Mrs. Butler, "The Mother of Missions."

Her eyes shone with tears as she whispered back: "To you it is wonderful. To me it is a miracle. I cannot help thinking of the day, fifty years ago, when Dr. Butler and I first landed in Calcutta. Everything we saw and heard seemed to tell us of darkness and paganism. We found that day the multitudes tripping through the streets after the image of the heathen goddess of war, shouting 'Victory to Kali!' And to think that now, only fifty years later, there are so many hundreds of thousands in India whose hearts sing 'Victory to Jesus!' It is one of God's miracles!"

Hundreds of girls who could trace their Christian training back to the work which this woman had started so long ago, saluted her and pressed her hands to their lips. A great chorus of them sang to her a hymn written by one of the missionaries especially for this occasion.

In writing of this occasion, Bishop Oldham said: "The impression was indescribable, and the look of glowing gratification on Mother Butler's face was like a vision of those who stand transfigured before the eternal glory."

"THE MOTHER OF MISSIONS"

THE DREAM OF THE BOY ACROSS THE SEA

THE two-color reproduction which forms this week's cover of THE CHRISTIAN HERALD was made from a photograph taken by Mr. Rudolf Eickemeyer, of Seven Oaks, Yonkers, N. Y. Mr. Eickemeyer said, in talking of this picture: "Those in search of the quaint and picturesque in the rural life of America find modern methods improving and spreading so rapidly that the continual strife to keep at the head they are forced every year to go farther and farther afield to find interesting subjects for the camera. In this mad rush for the new there is an almost total lack of veneration for the old, and relics are lost and destroyed and customs disappear without leaving a reliable record behind. Patriotic societies are gradually awakening us to the fact that important relics of our struggles during the Indian, the Revolutionary and the Mexican Wars have been destroyed. It is largely due to these historical societies and to the enthusiasm of private collectors that public sentiment has been aroused concerning these things and the result that many historical records and relics are now being preserved for the benefit of future generations.

"The South for years was rich hunting ground for the lover of the picturesque, but changes both numerous and rapid have occurred there in recent years. The old negro types of the cotton fields are no more. The log cabins, the pine groves, even the stately plantation mansions, recalling the flowery days 'befo' de wah,' are passing away. Fortunately for those who enjoy seeing life as it is lived where there is a real attachment to the soil, the French section of Canada is left us. Here along the lower St. Lawrence River one may find conditions exactly as they were a century ago. Here the 'one-horse shay,' the pride of colonial days, is making its last stand. In the fields women may be seen cutting grain with sickles, than which there is no implement more primitive. The people of the hamlets live and work as did their great-grandparents. Picture to yourself a place where spinning is still an everyday task! I have sat in these simple homes watching deft fingers at the spinning wheels and listening to their whirring sound that is like the hum of bees.

"It was in one of these old interiors that I photographed Grand'mère Trudeau. She sits looking from her cabin across the river, thinking of a son at sea."

Her dim eyes gaze through the window wide,
O'er the broad St. Lawrence foam,
And her sad thoughts bide with the wind and tide,
Near the boy who is far from home.
And the tiny boat that he loved to sail
Lies close to her wrinkled hand;
And her pleadings rise to the angry skies—
That her son may come safe to land.

For a mother's heart is an anguished heart,
When the billows are rough and white;
When the north winds start like a poisoned dart,
And the clouds have shut out the light,
And she prays to the Lord of the stormy sea
That safe in His gentle hand
He will bring her son—her dearest one—
To the safe untroubled land.

MARGARET E. SANGSTER, JR.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Distinguishing Mark

"HIS name shall be in their foreheads." In some way or other, at that time, the fact that one belongs to Jesus will be clearly marked on his countenance. But there are marks even now that tell the story. There ought to be something about the life and character of every follower of Christ which distinguishes him from those who are not. It was said of the persecutors of Peter and John that "they took knowledge of them that they had been with Jesus." Do people get that knowledge who observe your life? Of course they know it now, because you say so. But suppose you were dumb? Would they know it then?

A Christian ought to be known by his kindness. Other people are kind, but there is some distinctive mark about the kindness of Christianity. Christians are kind, not for the sake of a reward, here or hereafter, but because they really care for the other person. The real Christian prefers others' happiness to his own, and even if he does not say so, there is something in his service that reminds one of Jesus, makes one feel that he is doing the service in memory of Christ and for love of him.

A Christian must be forgiving. That is a part of kindness, and particularly a part of Christian kindness. One of Jesus' sternest parables was about the servant who, after having been forgiven an enormous debt, went from his master's presence and demanded full payment of a trifling debt owed him by an indigent fellow servant. Every Christian has been forgiven much. If he is a real Christian, he will forgive much.

A Christian must be self-sacrificing. Jesus had very much to say about self-denial. Riches are dangerous to Christian individuals, to Christian churches and organizations. The real Christian, no matter how great his possessions or his income, keeps on giving and serving till he feels the sacrifice.

A Christian must be humble. That is almost the chief distinguishing mark in the New Testament picture of a Christian. He has given up his own way once for all. Now he wants God to have his way, and his neighbor to have his, unless it clashes with what he believes to be the way of God. He may be bold in courage, as Peter and John were, but he is not proud.

The Christian is found among other Christians. He loves the brethren. This is one of the chief ways in which he himself knows that he has "passed from death unto life." He is faithful to the house of God. He is truly worshipful, reverent, recognizing God in all the affairs and details of life.

A Christian ought to be happy. Joy is in his heart, for he knows that God loves him, has pardoned him, will keep and save him.

All this, even if we were dumb. But we have our tongues. Let us add then to these silent marks the glad testimony of our mouths, for "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." The name of Jesus is being written on our foreheads; it should be, every day, upon our lips.

Lastly, the Christian has a passion for souls. Loving God intensely and loving others earnestly, he wants to win by his life and by his lips all whom he can reach to the love and the salvation of the Christ whom he has found.

The World's Oldest University

THAT man has been a seeker after knowledge from time immemorial is now so well understood that the discovery among the ruins of Nippur, in ancient Babylonia, of tablets proving the existence of a college or temple of learning over 5,000 years ago causes little surprise among investigators in the Orient. This newly-found temple—which, it is thought, may have been the earliest institution for the exposition of the ancient liturgical system which in later years spread throughout Babylonia and Assyria and influenced the religious thought and forms and ceremonials of other lands—has been revealed in a series of tablets which were collected in three successive explorations. Professor S. H. Langdon of Oxford, England, a recognized authority on Assyriology, who investigated the collection for the University of Pennsylvania, has ascertained from the tablets that priests conducted this temple college as early as 3200 B.C., and that it existed about a thousand years. It was a great university, a center of learning and the first of its kind of which the world has any record. The professor believes that a great religious order existed at Nippur, and that the discoveries made and to be made will throw a flood of light on the origin of religious orders. When the tablets yield up their secrets, the inquiring minds of the present day will know more of the religious beliefs and ordinances of that far-off time, and we may be enabled to trace their influence on the creeds of those civilizations that were transformed at the beginning of the Christian era—especially the creeds of early Greece and Rome.

A Memorable Tribute

IT WAS no ordinary tribute which New York paid to Mayor Gaynor when hundreds of thousands assembled at his funeral on September 22. Scarcely in a generation has a demonstration so vast and impressive been witnessed in the metropolis. Popular as he was, few could have suspected that the late mayor had such a firm hold on the confidence and esteem of the people. All classes were represented in the mile-long line of mourners and in the patient, waiting multitudes, aggregating hundreds of thousands, who crowded sidewalk and curb. This great spectacle had a twofold meaning: it expressed the popular appreciation of Mayor Gaynor's personal character, and it had a patriotic and political purpose also. Always a lover of the common people, he had been their especial champion in the battles against bossism and corruption. That he was well equipped for such warfare by his intimate knowledge of the methods of boss rule and of the baseness of the average political machine, was no detriment to his reputation, nor did it lessen the esteem in which the people held him. That very knowledge stood him in good stead while fighting their battles. They understood the value of such equipment and they pinned their faith on the spare, stubborn man with his pugnacious ways and his ofttimes curt address, knowing that back of all his eccentricities were personal incorruptibility and fidelity to their interests. He was one of the few public men New York has ever known who were capable of coping with the politicians and of fighting them with their own weapons. He held liberal views concerning the rights of the common people and waxed tenacious in opposing any abridgment of those rights. This attitude he stoutly maintained in the face of criticism, and for every dissentient it stirred up, it won him a thousand adherents among the humble folk. His consideration extended to the toilers on the farm or in the factory, the school children, the helpless and the unfortunate. He was never ashamed of having sprung from the soil. And those for whom he worked the most and fought the hardest were not forgetful at the end.

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A Strange Coincidence

THE announcement of the new story, "JESUS IS HERE!" by Pastor Ch[arles] Sheldon, has brought us a flood of lette[rs] readers eager with anticipation concerning [it], who are particularly interested in that pa[per] Pastor Sheldon's letter in which he refer[s to] inspiration that seemed to guide his pen. O[ur] ers will remember that passage: "I did [not] writing for two months and seemed driven [by] night to go on. As I look back upon that [time] sometimes have a strange feeling that s[ome] else is the author—and I sometimes fel[t] writing in my study late at night, as thou[gh] one else were in the room."

These lines recall the strange inspirat[ion] unusual circumstances attending the co[m]p and writing of the chapter on The Crucif[ixion] General Lew Wallace's *Ben Hur*. Gener[al] Wa lace is said to have told a friend that he w[rote] chapter all at one sitting, by candlelight [in] abandoned monastery, feeling sure that [no] stood beside him. In the morning, what [he] written seemed the work of a stranger. Ir[re]mental respects the two cases offer a paral[lel]. the other hand, many readers are intereste[d in] probable spiritual effect of such a sto[ry]. W quote the following received from a Phila[del]phia friend:

Dear Christian Herald:

On opening my paper this morning, almost the first [thing] which my eye lighted was the announcement of Pastor [Sheldon's] new story. That such a notice should appear in my [favorite] journal is to me almost a miracle, for long have I w[ondered] prayed that some way might be found to bring to the h[earts and] consciences of the people of this generation the great t[ruth that] Jesus is to come again, though "the day and the hou[r no man] knoweth." Nothing could be more pleasing to God [than] everywhere than a story on this transcendent theme [from] Sheldon, for I know that in his consecrated hands, and [with a] deep knowledge of spiritual things, the whole subjec[t will be] made luminous and convincing. I am impatient to r[ead] he has written, and shall promise you, within my ow[n circle] many very appreciative readers.

There is to-day in this land a great multitude of g[ood] and women who are looking forward hopefully, prayer[fully] confidently for the signs of His appearing. The c[hurch] needs him, and nothing save his personal presence wi[ll ac]plish those changes that must take place. If Pastor succeeds in strengthening the faith of the waiting C[hurch] in opening the eyes of the spiritually indifferent, and [in] ing the churches to a sense of the importance of this g[reat] beautiful article of the Christian faith, he will merit th[e love] of all. May God bless his effort and may he also b[less] CHRISTIAN HERALD which is to publish it to the world.

Philadelphia. E.

We bespeak the efforts of all our read[ers] spreading the influence of this wonderful sto[ry] bringing it to the attention of all their frien[ds]. begins in our issue of October 22.

Slavery Under Our Flag

IT IS a new and startling revelation to the [A]can people to be told that slavery can exist [un]the Stars and Stripes. Yet that this is th[e fact] seems to be convincingly proved by the disc[losures] recently made by Dean Worcester, the ex-sec[retary] of the interior for the Philippines, and the c[umula]rative evidence submitted to our government [by] H. Phipps, auditor of the Philippine admi[nistra]tion. It is a relic of the old Spanish rule a[nd] which has till now been successfully con[cealed]. According to the statements presented, it is [a] tom long established and still prevailing in [many] parts of the islands for native families amo[unting] uncivilized tribes to sell their children. Pric[es] said to range from thirty to two hundred [dollars]. Peonage exists throughout the archipelag[o]. many natives of the poorer class are said [to be] held in bondage as domestic servants. The[ir chil]dren of such peons are regarded as slaves and [are dealt] with as property. Since the advent of Am[erican] rule these conditions are said to have been s[o skil]fully hidden that they were not even sus[pected] until recently. The whole subject is now [being] thoroughly investigated and official action w[ill be] taken to put an end to the traffic. Senator [Borah] of Idaho is preparing a measure to be submit[ted to] Congress with a view to putting an end fore[ver to] Filipino slavery.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Long Island Railroad Crash

TWO fast electric steel-car Long Island trains collided head-on at Third Avenue and Eighteenth Street, College Point, Long Island, on September 22. Three men in ge of the trains were killed, another is ex- d to die, and forty others were injured. The ent was caused by a mistake of the operator Whitestone Junction. The crash occurred at rve and the crew of neither train could see the till within one hundred yards of each other, approaching at the rate of eighty-five miles an . Only the presence on the train for Manhat- of a dozen policemen on their way to Mayor or's funeral prevented a number of fatalities. men from College Point chopped madly at the kage to extricate the men who were pinned r a mass of steel. They heard the voice of r, motorman on the train out from New York, ed under the wreckage of his cab, appealing to for help: "Hurry up, boys! I am still alive. le!" he pleaded. They tore away feverishly e cab that held him, as the motorman groaned begged them to hurry. Though they could their arms about his body, his rescuers could udge him. Every twist of the bars only added to his torture, he coolly and bravely urged on. His cries grew fainter fainter till they entirely ed in fifteen minutes, and when got him out at the end of hour they found him dead. lein, the engineer on the other , was killed instantly, as was luctor Boerckel on his way to Pennsylvania Terminal to out his train. It is the opin- of the railroad officers and of public that if the cars had been wood instead of steel, in- d of three precious lives sacri- l, there would have been forty more. The president of the l says that since the electrifica- of the road only steel cars e been purchased, and that 60 cent. of the 475 cars are of l, and that ninety more will be red next year. He declares this is the first death by wreck road has had in several years. roads will all have to adopt l cars for the better protection human life and for economic ons also. The poor fellow who e the wrong signal is under ar- on the charge of homicide. v fearful the responsibility of e charged with moral and reli- s watchtowers, and how hor- e the wreck when there is are to give the proper warning of danger. The het strongly refers to such failure.

t if the watchman see the sword come, and blow not the pet, and the people be not warned; if the sword come, and any person from among them, he is taken away in his ity; but his blood will I require at the watchman's hand. k. 33: 6.)

Brothers Lost Forty Years

R. F. C. WALDMAN of Sydney, Australia, who was stopping at a leading hotel in New k City on a world-girdling tour, sat down at the ner table and began his meal. A page passed ough the dining-room saying, "Call for Mr. ldman." He took the telegram, sure it was nt for him. The contents and initial revealed mistake. He followed the page out, however, find the Waldman it was meant for. The two ok hands, went a little into their history, and nd they were long-lost brothers. And the old fell into each other's arms and wept like chil- n. More than forty years ago they had left lin two orphan boys, and embarked in a sailing- sel to seek their fortunes. The ship was cked off the coast of Australia, and the crew passengers were forced to put off in the boats. brothers became separated and never saw each er again until their meeting at the hotel. A ling-vessel bound for England picked up the t with Samuel, the younger, in it, and he went k to Berlin, where he remained. Franz, the er brother, was in the boat that reached Aus- lia, where he remained. Each thought the other had been lost. This reunion suggests the one on the other side of the river when families long scattered will be gathered together again. Christ suggests the family idea in his description of heaven:

In my Father's house are many mansions: if it were not so, I would have told you. (John 14: 2.)

Aeroplane "Loops the Loop"

PEGOUD, the airman who a few weeks ago performed the astonishing feat of flying upside down, went even further at Buc the morning of September 20 by "looping the loop," that is, completing a perfect upright circle in the air. After rising to a height of 2,500 feet, he began a headlong dive, or, rather, a fall toward the earth of about 1,000 feet. Then he turned the machine on its back and planed upside down, but instead of righting himself directly from this position, he allowed the impetus of the descent of 1,000 feet to carry him on and up again toward the sky. Still in an inverted position, on and up he went, until for one moment the monoplane was upright in the air, standing on its tail. The momentum of the machine took him on in safety until, a fraction of a second later, he was right side up again on the top of the aerial circle. The "loop" had been "looped" without the help of the engine for the climb and by sheer force of gravity alone. This feat suggests two thoughts—one the marvelous progress made in the mastery of the air, the other the fearful risk the operator takes in the accomplishment of that mastery. While we share the world's pride in this invention of safety in aerial navigation, we hold our breath for fear the next cable will inform us that the daring and successful aviator has fallen to his death. Faith navigates the spiritual firmament with its many perils in an aeroplane propelled by divine energy and love. Of such navigators it is said:

They shall mount up with wings as eagles. (Isa. 40: 31.)

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THE LONG ISLAND RAILROAD WRECK AT COLLEGE POINT, LONG ISLAND

Four Prospective Brides Killed

BY a cablegram from Budapest it was learned that on the day preceding the one set for their marriage, four peasant girls were picking wild flowers near Nagyvoied or Nagy-Varad to decorate the church for the quadruple wedding when a bolt of lightning struck the retreat into which they had fled, killing them all. Their bodies were found by their parents and the young men to whom they were betrothed. We come into this world with a cry and we leave it with a groan. And all the journey we make with Time from the cradle to the grave is through a vale of tears. But this earth is not our home, only the path over which we pass on our way to it. The wives and husbands, the fathers and mothers, the brothers and sisters, the sons and daughters and loved ones who have been taken away by poisons, diseases, or tragic accident, have gone into the other life, which is as real as this. The four innocent peasant girls were faithful followers of Christ, and the bolt of lightning only opened to them the gates of the flower gardens and palaces above, and enabled them to realize the truth of their Master's words:

I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. (John 14: 2, 3.)

Ouimet Wins Golf Championship

FRANCIS OUIMET, an American youth only twenty years of age, won in the recent open golf championship at the Country Club of Brookline, Mass., defeating, among others, Harry Vardon and Edward Ray, two of the greatest exponents of golf the world has ever known. In fifty-three years only two amateurs, John Ball and Harrold Hilton, won the British open championship. Hilton won when he was twenty-three, and Ball when he was twenty-seven. The solitary man who gained it at as early an age as Ouimet was Tom Morris, Jr., who was four times victor in the sixties. Ouimet's totals for the three days' play before the final match with Vardon and Ray, 152, 151, 153 strokes respectively, showed his machine-like accuracy and that his victory was no accident. The British are good sportsmen and good losers. The English press is practically unanimous in its praise of the new boy golf champion. The London *Mail* says: "Golfers at this moment are engaged, all the world over, in a single, simultaneous and irrepressible act. They are taking off their hats to Ouimet with a flourish of profound respect. The contest will live in the history of the game as long as it is played." The London *Standard* says: "Our accredited champions have been handsomely beaten by a young American amateur, who, though of French-Canadian extraction, is by birth and bringing-up a citizen of the republic. We must join with his vanquished adversaries in offering hearty congratulations to the victor whose well-earned success is so much to his credit." Golf is an out-of-door sport of a high order, which acts as a tonic for body and mind. We have to have play as well as work for the health of body, mind, or soul. The boy champion calculated so exactly with his mind, and executed so unerringly with his nerve and muscle in the game, as to attract the notice of the world. He is the type of the army of splendid young men which is coming into the forefront of the callings of life and into loyal activity and responsibility in the church, to whom the apostle said:

I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. (I John 2: 14.)

Fossil Mammal in Cave

THE world of science is being agitated over the discovery the other day of the petrified skeleton of a gigantic prehistoric mammal on the farm of Theodore Bullard, a nephew of President Emeritus Eliot of Harvard College, three miles from Orrs Mills, Me. One-half of the skull, weighing five hundred pounds and measuring six feet long and three feet high, required two horses to remove it from the cave. A request came from Harvard not to take the skeleton out till it could be done so as to preserve it intact. Mr. Bullard says he is certain the skeleton is that of a Triceratops, a huge three-horned monster measuring twenty-five feet long and ten and a half feet high, with twice the bulk of an elephant, and belonging to an age thousands of years before man came upon the stage. The earth is a tomb for the bodies of the dead. It was long ago said by the psalmist that the man who

abideth not in honor is like the beasts that perish. (Ps. 49: 12.)

A WEEK IN THE WORLD'S NEWS

Bananas Escape the Tax

SOMETHING very like a personal victory for President Wilson was won recently in the Tariff Conference Committee when the Senate amendment subjecting bananas to an impost of one-tenth of one per cent. per pound was stricken out of the new tariff bill. This clause was introduced into the bill in the Senate for the sole purpose of producing revenue. Immediately upon its publication a storm of protest arose as the claim was made that the banana, both on account of its cheapness and its high nutritive value, was "the poor man's fruit." President Wilson sympathized with this point of view and strongly urged the free entry of bananas. This is now assured. The rates on lemons, limes, grapefruit and similar fruits are slightly reduced by the new law. The duty on potatoes is retained, while that on wood pulp is stricken out. Further details of the bill are still under consideration.

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Mystery Plays in Missions Exhibit

THE world-wide missionary work of the Anglican Church, and in particular the missionary activities of the Protestant Episcopal Church of America, will be shown in a missionary exposition entitled, "Everywhere," which is to be held during the triennial General Conference of the Protestant Episcopal Church, opening October 8 for a session of three weeks at the Cathedral of St. John the Divine, on Morningside Heights. The missionary exposition, recalling similar expositions held recently in Boston, Baltimore and Chicago, derives its name from the missionary prayer in the Book of Common Prayer of the Episcopal Church, "that all men everywhere may seek after Thee and find thee."

A large building of corrugated metal has already been constructed on the northwest corner of the cathedral grounds to house the exposition. The hall is eighty feet by thirty feet, and within it have been set aside six sections for scenes typical of China, Japan, the Philippine Islands, Alaska, and the Latin-American countries, as well as scenes representing the habitations of some of the North American Indians.

The scenery for the Japanese, Chinese and other exhibits is furnished by the Missionary Education Movement, while the missionary work conducted in foreign countries other than these is to be shown by means of charts, models and curios. The lives and customs of different foreign lands will be reproduced in short plays, or "demonstrations," in which about 350 young women from parishes in New York City and from neighboring parishes are to take part.

The exposition building will be opened with prayers at 10 o'clock in the morning. There will be demonstrations and addresses from 11 until 1 and from 2 until 4 o'clock. The hour from 4 to 5 o'clock in the afternoon will be for story-telling, and from 5 to 6 o'clock will be the hour for the presentation of mystery plays. The hour for story-telling is to be given over to the stewardesses and the missionaries, who will take up the different exhibits and collections from foreign countries and explain their significance. For the production of the mystery plays a special stage has been erected and movable seats provided so that the settings can be arranged with expedition.

THE HOUSE OF REPRESENTATIVES' CURRENCY BILL COMMITTEE

FOR several weeks special committees of the House of Representatives and of the Senate have been engaged in Washington in hearing testimony and considering recommendations for the amendment of the Owen-Glass Currency Bill before its enactment. This bill is considered of equal importance with the tariff revision bill which has occupied the attention of the legislators for many months. The members of the committee photographed are, from left to right, top row: James F. Burke, of Pennsylvania; Charles A. Lindbergh, of Minnesota; George R. Smith, of Minnesota; Edmund Platt, of New York; Otis T. Wingo, of Arkansas; William G. Brown, of West Virginia; Charles A. Korbly, of Indiana; Claude U. Stone, of Illinois; Harry H. Seldomridge, of Colorado; Charles D. Hammer, clerk of committee. Bottom row: Frank E. Guernsey, of Maine; J. Willard Ragsdale, of South Carolina; Emmett Wilson, of Florida; Carter Glass (chairman), of Virginia; Michael F. Phelan, of Massachusetts; Claude Weaver, of Oklahoma; Robert J. Bulkley, of Ohio.

. . .

Huerta Out of Presidential Race

A DESPATCH from Mexico City states that Federico Gamboa, minister of foreign affairs, has been nominated for the presidency of Mexico by the Catholic Party convention and that Señor Gamboa has publicly announced his acceptance. General Eugenio Rascon was nominated for the vice-presidency. Both of these candidates are regarded as men of high standing.

General Rascon is well liked by the army. He was minister of war under President Diaz for many years, and is now post commander in Mexico City. He recently acted as military governor of the States of Yucatan and Coahuila, and it is believed he will be able to obtain the support of the army leaders.

The Catholic Party, although supporting the present administration morally and financially, it is explained, realized the futility of endeavoring to continue General Huerta in office in face of the opposition on the part of the United States, and the consequent inability of the government to borrow money. That attitude was indicated plainly to General Huerta, who was brought to realize its consistency, and he finally sanctioned the proposed nominations, and gave assurance of his support of the ticket. He said he would not be the candidate of any other party or faction.

. . .

The Farmers and the Meat Crisis

RESPONSIBILITY for averting a future meat famine was put up to small farmers by speakers at the eighth annual convention of the American Meat Packers' Association in Chicago on September 22. Among the remedies suggested for the growing scarcity of meat were: "Every small farmer should raise at least two beef steers a year to offset the decreased production of the Western ranches. The remaining ranges should be cut up in farms to put all farmers on an equal footing. New England, with its bountiful springs and prevailing shade, should be developed as a beef producing country." In the executive report it was stated that we are facing conditions in the production of meat products which would have been thought impossible ten years ago. The shortage of livestock, which has been impressed upon us for several years, has been intensified during the last year. Demand exceeds the supply of meat food products to such an extent that we have abnormally high prices. Among other causes for the shortage of meat, the report pointed out, were the loss of many animals through preventable diseases and "the unthinking slaughter of cows and especially heifer calves."

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Plans for a Negro Exposition

PLANS for the exposition in celebration of the fiftieth anniversary of the emancipation proclamation by negroes of the United States and representatives from Haiti, Santo Domingo and Liberia had been completed by the commission of negroes appointed last May by William Sulzer. The $25,000 appropriated by the State legislature, as well as large gifts from wealthy negroes, have been spent by the commission in the furtherance of its work. One million visitors are expected when the exposition opens in New York on October 22.

The purpose of the exposition is to show the industrial, educational and religious progress of the negro race since its history began, in a general way and in particular to demonstrate the progress of the negroes in the United States since Lincoln's proclamation fifty years ago. Exhibits in books, a spectacular pageant, addresses by prominent negroes, and other features will be employed to emphasize negro progress and prosperity.

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Legislature Halts to Expel Gunmen

ON SEPTEMBER 24 and 25 the lower house of the Legislature of the State of Tennessee presented the rather unique spectacle of an American sovereign State legislative body controlled practically by a mob. The trouble was precipitated by the adjournment of the session by the speaker against the wishes of the majority of the House. The speaker declared that gunmen were attempting to pick him off from the galleries. On the 25th the corridors of the State House at Nashville were packed with uniformed police, and it was stated that practically every man in the assemblage, both spectator and legislator, was armed. Some of the members of the House refused to proceed with business unless the corridors and galleries were cleared of all armed men. The entire building was searched and all men who had not real business in the capitol were expelled. Tennessee's perennial troubles have arisen over the introduction into the legislature of three liquor enforcement bills designed to strengthen the State prohibition laws. They prohibit the shipment of liquor into the State or within the borders of the State, and provide for action in criminal or civil courts to declare saloons public nuisances upon petition of ten taxpayers. All three of these bills passed the State Senate by a close vote, but at the time of writing are the subject of heated discussion and threatened violence in the State House of Representatives.

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General Booth's Tour of Inspection

SALVATION ARMY officers and leaders to the number of four thousand are to meet in New York in November to greet General Bramwell Booth, the new world's head of the Salvation Army. It is to be the largest congress of Salvation Army workers ever held in America, and will be surpassed only by a world congress that is to be held in London next May. General Booth is to land at Quebec on November 19, go at once to Montreal, and thence to Chicago, where a mass meeting is to be held. The congress will open in New York on November 23, and continue until the following Sunday. There will be a street parade and a mass meeting in the Lyric Theater. General Booth's visit to America will be made in connection with a round-the-world tour of inspection of the Salvation Army posts.

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Mission School a Spoil of War

A VIENNA cablegram brings the news that the Greek authorities have taken possession of the American mission schools at Koritza, Albania, in which one hundred Albanian girls were under tuition. Rev. P. T. Kennedy, an American, was in charge of the schools, assisted by his wife. The British consul at Monastir has made a vigorous protest in behalf of the Americans. The case is likely to raise an important diplomatic question between Greece and the United States as to the status of American institutions in Albania. The Koritza schools are under supervision of the American Congregational Board.

. . .

The Late Mayor Gaynor's Will

WHEN the will of Mayor Gaynor was formally opened in the Surrogate's Court in Brooklyn yesterday preparatory to being offered for probate, it was found that Mr. Gaynor, in disposing of an estate believed to be worth between $1,000,000 and $1,500,000, had left the bulk of his property to his widow and five of his children. Mrs. Gaynor receives the Brooklyn home at 20 Eighth Avenue, together with the income for life from 500 shares of the preferred stock of the Royal Baking Powder Company. The mayor's sister, Miss Mary E. Gaynor, who lives in Utica, N. Y., receives the house he owned in that city and the income of 115 shares of the preferred stock of the Royal Baking Powder Company for life. Mrs. W. Seward Webb and Mrs. Harry K. Vingut, daughters, are each to receive $1,000, and the residue of the estate is placed with the trustee, the Kings County Trust Company, trusts being established for the two sons, Rufus and Norman, and three daughters, Helen, Marion and Ruth.

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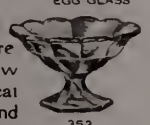

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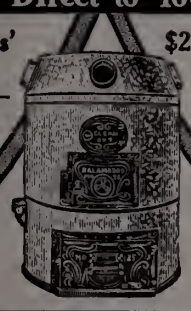

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PANDORA'S BOX

BY MARGARET E. SANGSTER, JR.

ONCE upon a time, according to the Greek fables, there was a young lady named Pandora. She was beautiful and charming and in every way perfect—even her name meant "the all-gifted." The earth was young then, and people were happy as children are, because they were care-free. They did not know the meaning of the word "trouble." But one day the expressman left a box at Pandora's house. It was a heavy, expensive-looking affair, and it was unlocked—but (and the "but" was a very large one) instructions came with the box—instructions that said: "Do not open this chest."

Pandora was, first of all, a woman; and a woman's chief characteristic (so say the critics) is her curiosity. So before many days had elapsed Pandora opened the box; but instead of the silver and gold and jewels that she had hoped to find, a swarm of venomous-winged troubles flew out upon the unsuspecting children of the earth.

Now, I am going to open a box for you—not a Pandora's box, but a perfectly good chest, filled with presents, and surprises, and excitement, and *money*. Are you getting excited about the box?

My box is called the Money-Makers' Club—and I am going to ask you right off if you don't want to belong to it. But then that is a foolish question. Of course you do! Everybody needs money, and even if you don't need it for yourself, you can do good with it helping others. It is a mighty nice club—and *you*, each one of you, can help to make it the best club in this wide world. Will you be one of the helpers?

. . .

A girl wrote to me not long ago. She said a great many of the everyday things that ever so many of the girls tell me, but she ended up differently. She wrote:

"I wish that we—all of your pen-and-ink friends—could be drawn closer together in some sort of an organization or club. We could get so much fun and so much *help* out of it! We could have charter members, and pins, and all sorts of things. Why, *millions* of girls would join!"

That is one of the things that the Money Makers' Club expects to do.

And another time I received a letter from a missionary; and the letter said:

"We enjoy reading THE CHRISTIAN HERALD ever so much. It brings hope, and happiness, and heaven very near to our home. I wish that everybody could read it—there are *millions* of people who would love it."

And this is another thing that the Money-Makers' Club is going to do.

Now, I shall tell you the third reason—perhaps you will think that it is the most important reason of all. I have had *dozens* of letters like this one:

"I wish I had some way of making money near home. There are so very few things that one can do that are not hard and tiresome. If you could only start something to help us out—all of the girls who want money—*millions* of people would be interested."

And this is another one of the things that the Money-Makers' Club is going to do.

I want all my chums, my pen-and-ink chums, to be members of the club. And I want all of the girls who have never written to me to join it. And I even want the people who don't like me the least little bit to have a place. For it would be utter cruelty to shut anybody out of such a wonderful society.

The Money-Makers' Club is for the benefit of THE CHRISTIAN HERALD girls—and when I say girls I do not mean to set an age limit. For the silver-haired girl of *seventy* is just as welcome as the tiny kiddie of *seven*. Because one of the nicest things about our club is that there is plenty of room for everybody, and plenty of surprises for everybody; just as there were plenty of troubles in Pandora's box.

Are you interested, girls dear, in our Money-Makers' Club? *Please* be interested, because I'm always doubtful about the blasée kind of young person who raises her eyebrows and tips her nose when even a perfectly good plan like this is suggested to her. I want your eyes to be wide open and shining, and your lips parted just a bit, and your minds filled to overflowing with guesses and suppositions. Because, girls, if you don't feel interested, and perhaps just a bit excited, you are not going to keep up your end of the club.

We have published a booklet about the club. A little booklet that is attractive enough and interesting enough to please even the girls who do not care about clubs. It will be sent to any one who writes, and to any address that is given, whether or not the person is a CHRISTIAN HERALD subscriber. Do write soon, girls, and find out all about our plans for your *happiness*.

In the fable, you remember, Pandora opened the box and the troubles swarmed out—disagreeable winged monsters, that spread over the earth, bringing jealousy, and toothaches, and hatred, and ever so many other things. And as they traveled from country to country stinging people, and making kind souls unhappy, and hurting sensitive feelings, they increased in size and strength and in number.

Girls, after *our box* has been opened (and *you* must help to open it), we want our powers—which are powers of happiness—to spread. We want the little winged messengers of hope and help and *friendship* to spread through cities and States and nations, and we want them to increase (as Pandora's troubles did) in size, and in strength, and in number.

Girls, we are giving you the Money-Makers' Club. Do with it what you will, for it is yours. But I *know* that I have no need to worry, for I love my girls, and I am proud of them, and I *trust* them to make a success of our treasure box.

CALLED HIGHER

Mrs. Sarah E. Billings, of Sodus Point, N. Y., was called higher June 12, 1913.

Mrs. Nellie H. Dillard (74), of Shawnee, Okla., passed away at Nashville, Ark., June 20, 1913. She was a consistent Christian.

Mrs. R. C. McCleary (67), of Chambersburg, Pa., was called higher June 13, 1913. She was a member of the Lutheran Church.

Charles H. Soper, of Wantagh, L. I., N. Y., died June 16, 1913, at the age of 59 years. He was a member of the Congregational Church.

Mr. Andrew H. Dawley (76) passed away at his home in Holyoke, Mass., July 18, 1913. He was an earnest reader of THE CHRISTIAN HERALD.

Mary E. Thompson, wife of John Thompson, died at her home near Woodstock, New Brunswick, Canada, on February 25. She was a lifelong member of the Baptist Church at Woodstock, and a loyal friend of THE CHRISTIAN HERALD.

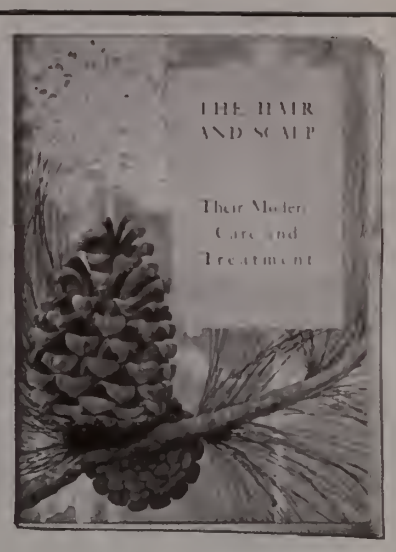
Mrs. John H. Schmidt, of Metropolis, Ill., passed to her heavenly home June 9, 1913, at the age of 72 years. She was a faithful Christian.

Mr. Henry Pynchon Rolinson, of Guilford, Conn., was called higher June 5, 1913. He was a highly honored and respected citizen of that town.

On July 11, 1913, Mrs. Elizabeth Pastorius Cromlish, widow of the late Rev. John Cromlish, passed away at Roanoke, Va., in her 85th year.

Mr. John Mahaffey, of Senior City, Tenn., died June 17, 1913, at the age of 76 years. He was a faithful reader of THE CHRISTIAN HERALD for many years.

Mr. S. M. Jemison, of Biardstown, Texas, passed away at Tehuacana, Texas, June 27, 1913, in his 23d year. He was preparing himself for the ministry of his Master when the Lord called him home.



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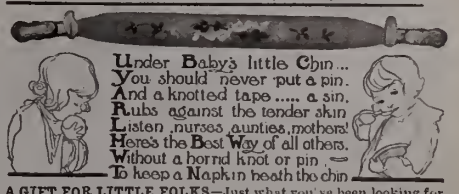

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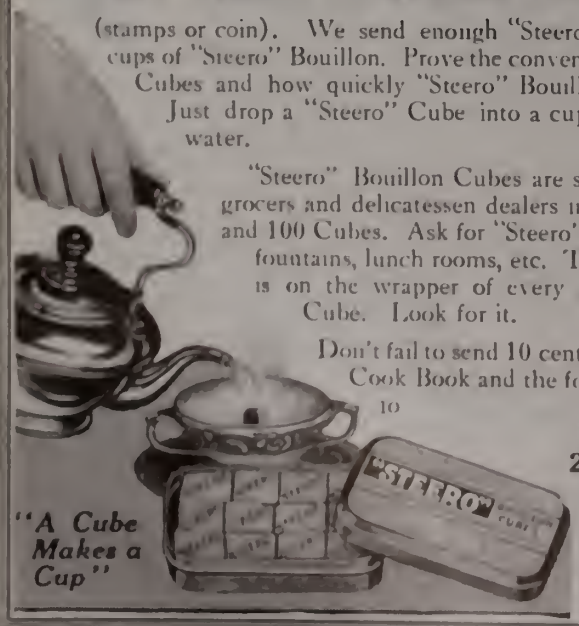

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OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

Bible Student, Lena, Manitoba. 1. Can you give me any light on how God's "unconditional promises" to Abraham, Isaac and Jacob have failed in his own chosen people, Israel? 2. Is there any other nation to-day in possession of the promises God made to Israel? Some think the Anglo-Saxon race is receiving what God promised to the Jews.

1. There seems to be no reason for thinking that God's promises to the Jews will not be literally fulfilled. The Scriptures are so plain about this, right up to the latest books of the New Testament, that it is most reasonable to expect that in time the promises of the restoration of the Jews to Palestine and their prosperity and happiness as a race will be fulfilled. 2. Any effort to mark another race as the successor of the Jews and the inheritor of their promises would be fanciful and unwarranted. In a spiritual sense, as Paul points out clearly in the third chapter of Galatians, the Gentile believers become children of Abraham and so the heirs of the promises of blessing made to his descendants; but the old promises to the "chosen people" still stand, and will some day be fulfilled.

J. L., Ensley, Ala. 1. According to De Thou 30,000 were slain in the massacre of St. Bartholomew's Day. Sully, however, estimates the number at 60,000. 2. St. Patrick's birthplace is disputed, some writers claiming that he was born in Ireland and others in France. Rev. Joseph Sanderson, D.D., LL.D., in his *Life of St. Patrick*, quotes from Patrick's so-called *Confession*, which says that he was the son of Calpornius, a deacon who dwelt in Bannavem Taberniæ, which scholars now agree in locating at or near Dumbarton on Clyde.

Mrs. M. Q., Corn Island, Nicaragua, C. A. Thomas à Kempis, author of the *Imitation of Christ*, was one of the forerunners of the Reformation of the sixteenth century. After taking vows in 1406 his whole after life was spent in the seclusion of a convent. He lived to an extreme old age and had a high reputation for sanctity and learning. Though a mystic and the author of a book, *Imitation of Christ*, in which, according to Dean Milman (*Latin Christianity*) "is gathered and concentrated all that is elevating, passionate, profoundly pious in all the older mystics," he was in no sense a spiritualist in the modern interpretation of the term, as your letter suggests.

Lauretta, Troy, N. Y. The Syrians are believed to be the descendants of Aram, the youngest son of Shem. To-day, the remnant of this once powerful nation is estimated at less than 2,000,000. Among them are Mohammedans, Jews, Christians, Druses, etc., the Mohammedans largely predominating. There have been Christian missions in Syria since 1823, when two American missionaries, Bird and Grenfell, began work there. Beirut is the chief missionary center of Bible Christianity in Bible lands. The proficiency of the Syrian youth in the schools, seminaries and colleges proves them to be the equals of any students in the Orient.

B. B. B., Mosside, Alberta, Canada. What is the distance from us to the nearest fixed star, and what is its name? Is anything known of its size, or how long it takes it to revolve? How is distance to a fixed star determined?

Several methods are employed by astronomers to measure celestial distances, all of which are mathematical and difficult to clearly explain except to one having some knowledge of the higher mathematics. The distance to the fixed stars has never been accurately determined. There are several stars in our northern heavens whose distance from us is approximately the same. No accurate measurements have been made of the size of remote stars. It is clearly known that they are suns, the centers of systems much like our own, and that the magnitude of many of them is immense. Stars like Sirius, Andromeda and many other suns in the Northern Constellation are so large that our own sun is a mere baby in comparison.

SAMUEL PHELPS LELAND.

Sea Breeze, Fla.

Miscellaneous

M. C., Clarksville, Pa. Not knowing the circumstances of the case, we cannot judge.

Mrs. A. T. W., Waisted, Conn. We do not know the principles of the organization you mention.

Mrs. S. H. W., Cambridge, Mass. Wolfgang Amadeus Mozart, the famous composer, was born in Salzburg in 1756.

I want to help you to realize that, except in very rare cases

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THE WORLD'S YOUTH*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

THE story of the Land of Promise really begins with God's promise to Abraham that the land of Canaan should be the possession of his children's children, who would multiply into a great nation that should bless the world. (Gen. 13: 15; 17: 8.) There were great difficulties in believing that, for Abraham had no child and was already an old man. But "Abraham believed God, and it was counted to him for righteousness." The promise that the Hebrew descendants of Abraham, Isaac and Jacob should possess the Land of Promise was repeated to Moses when the Jews were a race of slaves (Ex. 23: 31), and the difficulties in believing the promise were far greater than at the time of to-day's lesson, but Moses believed that God was able to overcome all obstacles and led his people forward to the land for which they had a "deed" from God.

And now, at last, they are at the boundary of their Land of Promise. The fact that the people wanted to have spies sent ahead to investigate before they marched in was cowardice disguising as desire for knowledge, but it was an indication enough they were not yet ready for conquest, and so our patient God accepted their request and ordered Moses to send through the land twelve spies, one from each tribe, every one a prince." In the annals of courage there are no greater heroes than the spies who have ventured alone, or in small groups, into the very heart of a hostile country, with their lives at stake every moment. In front of the City Hall of New York stands the statue of Nathan Hale, the heroic spy of the American Revolution, who, being captured by the British, said before he was shot, "My only regret is that I have only one life to give for my country." The British have shown like honor to the spy, Major André, a "prince" on the other side in the same war.

The spies went into Canaan, doubtless traveling mostly at night, and hiding in caves and thickets by day, on to Beersheba, where the faith of all should have been strengthened by memories of Abraham, who dug wells there, and whom God had kept safely in that same land of many dangers; on to Hebron, still more fraught with memories of Abraham, of whose protection and prosperity under God in that very region they had heard so often from their Hebrew parents in childhood. He had met the mighty Hittites, and God had made them friendly. (Gen. 25.) Nor had the Amalekites or the Ammonites or the Jebusites or the Canaanites harmed either Abraham or Isaac or Jacob when they dwelt as single households in this same land. This all the spies knew well. It should have been to them an indication of God's watch-care that thoy themselves got back safely from their perilous spying tour of the land.

The day they came back there must have been great excitement in the vast camp of the Hebrews, whose tents stretched far and wide about the central tent of God, the Tabernacle, above which rose the pillar of cloud by day and of fire by night that proclaimed the presence of God. With a great shout of hope the multitude saw the spies approaching, some laden with figs and pomegranates, two of them with a bunch of grapes hanging from a pole on their shoulders, weighing at least the twenty pounds that is sometimes found on a single branch in that same hillside of Eschol to-day.

How quickly a crowd in all ages changes from joy to sorrow, from hope to despair, even from love to hate! Ten of the spies, professedly "leaders" of ten of the tribes, but like many "leading men" to-day, leading only backward, declared that though the land flowed with "milk and honey," it abounded in walled cities and "giants," in whose sight they felt as "grasshoppers," and they said that it would be useless for the Israelites to fight against such numerous and mighty foes. That was the majority report. But Caleb and Joshua (Num. 14: 6-10) made a minority report which failed then but won later, for God was with the minority, as he often has been.

The ten cowards saw walled cities and giants, but failed to see God towering above them both. They wickedly depreciated themselves as "grasshoppers," when God would have made them giants through faith. Depreciating ourselves when we are working for God and with God is not humility but depreciation of God himself. They forgot the song, fitted to be the war-song of entrance to Canaan, that they had sung in leaving Egypt: "All the inhabitants of the land shall melt away; thy right hand is glorious in power."

After praising the land, the ten cowards turned to depreciating it to justify their unbelief, as Esau had done with his birthright when he was about to sell it. They said, "It is a land that eateth up the inhabitants"; but the two brave spies answered, "They shall be bread for us," for they counted God in their reckoning. Looking on human factors only, the ten spies were right in saying, "We are not able," but they should have said, "God is able to make all grace abound, that ye having all sufficiency may abound unto every good work."

It is doubtful if the giants of Palestine were giants in any other sense than the Russians would have seemed giants to tho "little brown men" of Japan had they been cowards seeking an excuse for not fighting. At any rate Caleb and Joshua, who alone were spared of the adults of that generation till the conquest of Canaan occurred, found no serious trouble in conquering these very "Nephilim" when they took possession of the Promised Land. (Joshua 15: 14.)

On this World's Day of Prayer for Sunday schools, we may well pray that its teachers and classes, and especially its boys at the period of hero worship, may get the heroism of faith that will make them brave about things worth while; brave not alone to rescue others from drowning or from fire, when their act will bring applause, but brave in the harder tests of daily duty, which will bring only sneers or perhaps no notice at all.

To-day we look out on our Land of Promise, the youth of the world, about five hundred million in all —one-third of the world's population. Off against that host, the Sunday school army of twenty-eight millions seems as feeble as the Israelites facing the hosts of Canaan. But in God's name "we are well able to overcome it," and the World's Sunday School Convention at Zürich, looking out on this Land of Promise, heard only a hopeful report from the "spies" it had sent out, the missionary "commissions" which in its behalf had explored the world. They did not overlook the obstacles. Stronger than walled cities they found the superstitions, the customs, the prejudices of false religions, but they did not forget what God had done for and through brave missionaries since Abraham went out from a land of idolatry to build a godly nation among hostile heathen tribes. And besides, these strategic Sunday school leaders have discovered that "the line of least resistance" for world conquest is the saving of the children through Sunday schools. Children are substantially alike the world over, and the Sunday school's method of social groups and glad throngs and happy songs appeals to children everywhere. And in heathen lands, as among "the heathen at home," many parents who will not attend church will readily consent that their children shall go to Sunday school. Once there, they are easily reached with the truth.

Prejudices and superstitions are acquired qualities. The child's mind everywhere is open. Let us all, then, have a part in conquering this Land of Promise, the youth of the world, not only by prayer and by missionary gifts for those far away, but by going from this lesson we have learned to make it a lesson we have lived by

Continued on next page

* INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, October 19, 1913. The Report of the Spies. Num. 13: 1-3; 25-33. GOLDEN TEXT: "If God be for us, who is against us?" Rom. 8: 31, R. V.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—THE FOLLOWING REPORT will answer in part a question that has come from Lancaster, Ohio, "How can we secure and hold members for the Sunday school?" We found Germany greatly aroused about the condition of the boys after confirmation at fourteen years of age, when most of them are turned loose from the class associations both of church and school, that had helped them from childhood. From confirmation to enlistment for one or two years in the army the boy has had scarcely any supervision, with the result that juvenile vice and crime have become alarming from the standpoint of social as well as individual welfare. The government has accordingly appropriated six hundred thousand dollars to establish athletic clubs and to bring other wholesome secular influences to bear upon these boys, and efforts are being made to keep a larger number under educational influences beyond fourteen. Religious leaders of Germany are seeking to bring moral and spiritual forces to bear on the problem through the Y. M. C. A., but the writer has urged that this can not take the place of work for the boys in the church itself. Boys of fourteen years are released from confirmation classes and Sunday school at that age, when religious association with boys of their own age would be in close accord with their own "gang spirit." Not being organized inside the church, they are driven by their own instincts to organize elsewhere, often to their own injury and with resulting alienation from the church. The writer has therefore suggested in the interest of the boys of the churches, of the nation and of the world, that confirmation classes, to which nearly all boys of thirteen belong, even the sons of infidels, because confirmation certificates in Continental countries are almost like citizenship papers, shall be organized just before or after confirmation into self-governing Bible classes, electing their own president, secretary and treasurer—the teaching to be done by some "big brother," the class to be really a boys' club, with week-day meets for athletic, social and altruistic purposes, managed by their own committees. Many churches of European origin in the United States, we hope, will help this movement by correspondence or by adopting this plan themselves.

This boys' class could for a while become a boy scout patrol, and when that was outgrown it might become a branch of some other big movement, but all the while it would remain a boys' organized Bible class until it had become a men's Bible class, and these classes, with corresponding classes of girls and women, would form a part of the senior department of the Sunday schools.

In Europe Sunday schools have hitherto been almost exclusively devoted to work for children, and have lacked also the help and inspiration of the world-wide international lessons. It would appear to boys to be a part of a great world movement, as well as to find vent for a boy's instincts of heroism, altruism, association, religious decision, although Sunday school work for boys would suffer in Europe even more than in the United States from the call of Sunday pleasures. Some day, statesmen may discover that churches can not be expected to furnish the moral element in God's citizenship unless they are protected in that work for one day by enforcement of the longest article in the fundamental law of civilization—that the Sabbath shall be a day of quiet rest and opportunity for worship.

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SLAVERY IN THE PHILIPPINES

THAT children are sold to slavery in the Philippines; that boys and girls, the sons and daughters of savage families, are disposed of at prices ranging from $60 to $100 a head, and that over a very large part of our Asiatic colony slavery is regarded as a right and practiced openly and without any attempt at interference, is the startling news which comos to us from authoritative sources. First, the charge of slavery and peonage was made by Dean C. Worcester, a member of the Philippine Commission. Now it has been confirmed by a special report on the subject received by the War Department from Honorable William H. Phipps, government auditor in the Philippines. The secretary of war will order a full investigation of these charges. It is expected that the investigation will be conducted by Governor-General Harrison, and that prosecutions will follow close on the heels of any convictions that may be secured.

Moanwhile Congress will take such action as may be nocessary to wipe out slavery in the islands. Senator W. E. Borah of Idaho will introduce a bill to that effect. He says: "I intend to introduce in the Senate a bill which will aim to abolish slavery in every form. This government should not tolerate slavery anywhere. Thus far the matter has been left almost entirely to the Philippine authorities. It is probable that no action will be takon at the extra session, but I will press the matter at the regular session. The revelations in the Worcester report call for drastic legislation."

In his report Mr. Phipps says: "The almost universal statement made to me by persons asked to investigate was that slavery in some form existed. Peonage is the most extensive form of slavery practiced here. Another form is the barter and sale of one human being to another, who holds such person in absolute subjugation, and the latter performs duties and labor without compensation further than scanty clothing and, in many instances, indifferent food."

One instance of alleged slavery was reported by J. A. Stiver, district auditor of San Fernando, in Pampanga, who wrote: "Mr. José de Leon, of Bacolor, Pampagna, has just acquired a Negrito boy. The boy was given to Mr. De Leon by a man from Guagua, Pampanga. That man got the boy from some ono else for thirty posos. The boy was captured wild in the hills and has not yet been domesticated. For this reason he had to be penned up in his present owner's house."

On March 7 last O. G. Marsh of the Provincial Audit Division said: "While in the municipality of Cagayan de Misamis, I observed that leading persons of the municipality, that is, the 'principal' or 'ilustrado' class, kept house and body servants and farm laborers of very low intelligence and apparently of an inforior tribe, presumably Montescos, Bukidnons and Negritos. These dependent persons were, as a rule, poorly clothed and appeared to be completely under the domination and subjection of their masters. I was shown the 'whipping post' on the hacienda of a person who was reputed to be a large slaveholder.

"In the province of Occidental Negros, conditions are much different from those in the province of Misamis, and a kind of servitude predominates that is a form of peonage. There is a wealthy class who aro mostly sugar planters and there is the poor laboring class. This class is largely dependent upon the wealthy class for employment."

John W. Hunter, acting chief district auditor, on March 14 last wrote to Mr. Phipps as follows: "I have known of several instances where children were purchased from non-Christian tribes and believe that a census of the servants of the well-to-do class of Filipinos in this section will show that a large number of them are actually owned. There is a considerable traffic in girls. I personally have had offers of this kind, and it is a generally known fact that a large percentage of the Chinese who have Filipino wives, or 'queridas,' actually bought them at a stipulated price.

"A recent instance in which I was offered boys and girls for twenty, thirty and forty pesos was in August of last year at Cebu. Several men and women offered to sell me boys and girls at the prices stated. I inquired into the cause of this and was told that the people were suffering for lack of food, that parents were unable to provide food for their children and were, therefore, trying to dispose of them."

SUNDAY SCHOOL LESSON

Continued from preceding page

getting some one to-day to promise to join the Sunday school next Sunday—better still, if we can each get some one to-day to become a true Christian. And the way to begin, even for older people, Jesus taught, is to "become as a little child." That very feeling of human weakness which made the ten spies say they were no match for their foes would have been a favorable one if only it had been accompanied by a confidence that their weakness should become completeness in God's greater strength.

The Bible is full of assurances that though we are "not able," "God is able to save," "able to subdue," "able to keep," "able to succor," "able to present you faultless before the presence of his glory with exceeding joy." (Heb. 7: 25; Phil. 3: 2; Eph. 3: 10; Jude 24.)

When Israel had accepted the majority report of the spies, which implied that God was not strong enough to carry them to victory, God took them at their word and said that none of that generation, save the two spies whose faith in God cast out fear, should ever enter the Land of Promise. Then the people, too late, decided to go in at once, and did so, without God, only to be driven back by their foes. There is no greater tragedy than that of lost opportunities—opportunities to be and do.

It is hard to believe and act upon the promise implied in the Lord's Prayer, that God's will is to be "done on earth as it is in heaven," which can mean nothing less than the evangelizing of the heathen world and the Christianizing of Christondom. Let us go forth to this foreign and home missionary task with such a battle song as the hymn of John Hay on "God's Will Be Done":

Not in dumb resignation we lift our hands on high;
Not like the nerveless fatalist, content to do and die.
Our faith springs, like the eagle's, who soars to meet the sun,
And cries exulting unto thee, "O Lord, thy will be done."

Thy will! It bids the weak be strong; It bids the strong be just;
No lips to fawn, no hand to beg, no brow to seek the dust.
Whenever man oppresses men beneath the liberal sun,
O Lord, be there; thine arm made bare, thy righteous will be done.

ON THE TOP OF THE PILE

Mr Charles G. Pollard, of Yarmouth, N. S., Canada, writes: "THE CHRISTIAN HERALD is a paper that has done and is doing a mighty work for Christianity, for truth and justice, for the uplifting of the downtrodden, and for making this world a better place to live in and for a preparation to enjoy the world to come. For this reason, I am proud to have it appear on the top of the pile of reading matter on the living-room table."

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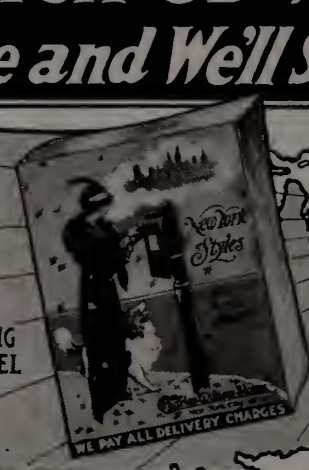

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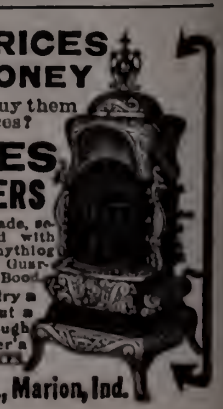

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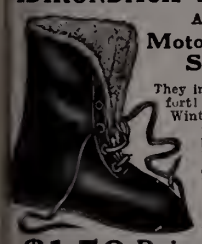

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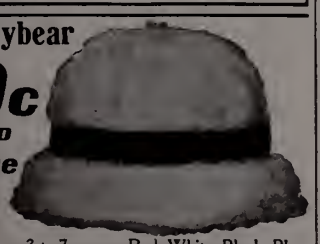

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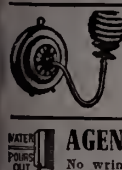

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THE SEVEN CHURCHES OF ASIA

Continued from page 908

amphitheater. I estimated that together they would seat from fifty to seventy thousand people. The stadium where the athletic games took place was also an enormous affair whose outlines are yet plainly visible. Many of the seats of the stadium are also still in place, and on pacing its length I found it to be at least half as long again as the magnificent stadium in Athens, which seats 90,000 people. Probably not less than 130,000 people could find seats in this mighty arena, and yet Laodicea was not a world metropolis. Though prosperous and populous, it was still a small city as compared with the great capitals of antiquity.

Do not these great theaters and this mighty stadium give us at least one clue to the degeneration of Laodicea, and the severity of the message which the Spirit sent to the angel of its church in Revelation 3? It was evidently a pleasure-loving city, whose places of amusement provided seats at one time for all the inhabitants of the city and the surrounding country. They would not have been built on this immense scale were they not well patronized. The theaters of a city tell of its character, as well as its churches.

The only relief which the traveler finds in visiting Laodicea he gains from the mighty mountains of God which surround it. Snow-clad hills 8,000 and 10,000 feet high keep guard over the city to the south. In no other part of Asia Minor did we see more magnificent mountains.

It was not a missionary city like Philadelphia; it did not enter the open door which was placed before it; it seems to have done little or nothing to civilize the rude tribes of the uplands, though the road to them led past its very doors. It was content to make money and to care for its own interests. In the reign of Nero it was shaken by a tremendous earthquake and partially destroyed, but it was too proud to receive aid from the government or from the neighboring cities as other municipalities had done under like circumstances. It took care of its own destitute people and managed its own affairs, apparently neither borrowing from nor lending to others.

And yet, so far as we know, it was not an unusually wicked city. It was not famed for its licentiousness or its roguery, as were some of the other cities of the Roman Empire. It had a good name in the commercial world. It paid its bills and set a good example of law and order; but it missed the highest aims. It apparently had no great ideals. Money-making and money-spending satisfied it. They were content to let well enough alone and to seek not first the kingdom of God and his righteousness but their own ease and comfort and wealth.

Because of this came to them the scathing rebuke of the Revelator, and because of this the very name of their city has become a reproach and a by-word throughout the world. A "Laodicean" is one of the meanest types of mankind. He is neither cold nor hot; he has lost his enthusiasm; he has no great purpose except to be comfortable, and so he causes the man of fine moral purpose to spew him out of his mouth. The seventeenth verse of the third chapter of Revelation describes the attitude of the Laodiceans. "I am rich," they say, "and increased with goods and have need of nothing." But the Spirit said to them: "Thou art wretched and miserable and poor and blind and naked." Physical repletion and moral emptiness, material wealth and spiritual poverty; that was the character of Laodicea. Could modern conditions or the dangers of an ease-loving civilization, the very dangers which to-day most beset the Christians of Great Britain and America, be better depicted than in the story of Laodicea?

Surely the Laodiceans were chastened in the years that followed. Though their love had grown cold and their zeal feeble, yet the Master says, "Behold I stand at the door and knock": there is still a chance for the church of this open door of Laodicea to open the door of its heart to him that he might "come in and sup." There was still a chance for them to "repent" and to "overcome" and to "sit with him on his throne."

Many a tribulation came to the city in later years; earthquake shock and fire and siege; and for long it held out against the Mohammedans as did its sister city Philadelphia, though not so long nor so courageously as did that valiant town. We read of another city in the same region, Eumeneia by name, which endured great persecution. In its days of prosperity it was much like Laodicea itself. The Christians accepted the Greek culture, accommodating themselves to the life of the times, apparently in no very heroic spirit; but when the persecutions came in the early part of the fourth century, the last great Christian persecution, the people all gathered in the church, contrary to the imperial edict. A battalion of Roman soldiers surrounded the church. They offered to spare the lives of the Christians if they would recant, but not one accepted the proposal. Every one clung to his faith, and all were burned with the church in which they had taken refuge.

May we not also hope that in the neighboring city of Laodicea, as in Eumeneia, the lukewarm Christians, aroused by the message of the Revelator, rebuked by his stinging reproaches, chastened by misfortune, repented, and renewed their zeal, opened the door for his entrance, and finally were among those who overcame the lukewarmness of the past, the disadvantages of an easy prosperity, and at last sat down with him in his throne, because they had heard and heeded what the Spirit said unto the churches.

ONLY A TRAMP

ONLY a tramp! in the glare and heat
Of the summer sun, in the dusty street.

Only a tramp! with a dingy pack,
And a threadbare coat on his weary back.

Only a tramp! and soiled and brown,
He made his way through the busy town.

Only a tramp! and wealth and pride
Looked, and passed on the other side.

And childhood paused in its merry play,
And shrank from the passing form away.

"Only a tramp!" the housewife said,
As she turned away from his plea for bread.

"Only a tramp!" but he felt the smart
Of the taunting words in his human heart;

And bitterly sighing he turned again
To his heartless journey and life of pain.

But there where the railroad meets the street,
Was stayed the tide of passing feet;

And horror palsied the bravest limb,
And eyes with fruitless tears were dim,

For a truant baby boy had strayed
To the railway track, and calmly played

Between the rails, with the pebbles white,
Piling them up in the sweet sunlight;

And the fast express was thundering down
At fearful speed to the busy town.

Fruitless the driver's skill to stay
The flying train on its headlong way;

Fruitless the shrill alarm to fright
The little one from his pebbles white.

But out from the crossing of the street
Dashes a man with flying feet;

Each silent watcher held his breath
In that fearful race for life or death;

Till the truant babe was safely thrown
Beyond the rails, as the train swept on.

The child was safe, but rods away
Bleeding and lifeless the rescuer lay.

Only a tramp! but forever new
Is our love of manhood brave and true:

And the mother, that night, who fondly pressed
The living child to her grateful breast,

Will ne'er forget, as the seasons roll,
That hungry tramp, with a hero's soul!

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THE PIECE IN THE PAPER

Continued from page 912

of the tree just outside my window knocked and pounded against the glass. The street light at the corner shone through the tree into my little room and made queer shadows. Sometimes a real tall shadow would look like a father coming home at night, and then a short little shadow would make me think of a little girl running to meet him. Poor man in St. Luke's Hospital! After a while I went to sleep and I dreamed a lot about fathers and little girls—fathers and little girls that kept getting lost from each other.

Then I woke up wide awake—so wide awake that it didn't seem a bit as though I'd been asleep. The big shadows bent and swayed above my head like a father bending over to kiss his little girl. I wished it were day. All at once something popped into my head! It came so quickly that it almost took my breath away. I laid very quiet until I got used to the thought. And then it seemed funny that I hadn't thought of it right at first. Why, it was as plain as a, b, c.

Pretty soon I sat up in bed. Then I got up and put on my clothes. I'd be ready to go just as soon as it was day. I wished that I had a pretty dress. I've only got the clothes I had at the Home. Mrs. Valtwo said they'd do very well a while longer. If my hair weren't so straight! All of a sudden I remembered some kid curlers that Mrs. Valtwo had thrown into the trash basket that very afternoon. I'd curl my hair—that's what I'd do. So I made my hair sopping wet, so it would curl nicely, and wrapped it around the curlers as I'd seen Mrs. Valtwo do Marybelle's. They pulled so that I felt as if I couldn't shut my eyes if I were to try. But I didn't care if they did pull and feel funny, if my hair were curled like Marybelle's.

I sat down by the window to wait for daylight. It was cold. I put a bed-quilt around my shoulders. After a while the street lamp went out. I was glad, because the shadows made me lonesome. I guess I went to sleep, for the next thing I knew the milk wagons were rattling over the crossings, and the paper boy threw the *News* on the porch so hard it made me jump. My legs were as stiff as sticks. I was shivery. My arms were covered with gooseflesh, and my teeth chattered. But I didn't care, there was such a glad, singing feeling in my heart.

It was pretty light by this time—kind of gray light. What time, I wondered, do hospitals let visitors in—for I wanted to go to St. Luke's just as soon as ever I could get in. I washed my face, and took the curlers from my hair. It wan't curled a bit. It was just wet and stringy. I began to get sorry all over, but the glad in my heart was so big that it crowded the sorry feeling all away.

Anyway, I could mako my cheeks pretty and pink like Marybelle's. The wall-paper in my room is covered with red flowers. I knew it faded, because when the rain blows in around the window, it leaves red streaks. So I wet a towel, and dabbed it up and down on the flowers, and then rubbed that on my cheeks. I haven't a looking-glass, so I went and looked in one over the mantel in the dining-room. It didn't look right, so I washed it all off and combed back my hair nice and smooth. I was so glad that I was going to the hospital that I didn't mind so much about not being pretty.

I made up my bed and left the room nice and clean. Then I went into the kitchen and fixed the oat-meal and the coffee ready to make, and slipped around on tiptoe in the dining-room and set the table for breakfast.

I'd have to leave a note telling where I was going. I wouldn't write it to Mrs. Valtwo, because she'd never understand. The lines around her mouth would get tighter and tighter, and her eyes would look glittery, like the cat's eyes do when she catches a bird. Mr. Valtwo would understand better, for he's a father. Marybelle, though, is the one I'm going to tell, for she's a little girl with a father.

So I wrote Marybelle a note and told her all about it—all about what I thought in the night, and what a glad it put into my heart. I told her about me going to the hospital and everything. And then I tore that note up into little pieces. I just couldn't bear to tell any one yet. So I wrote:

Dear Marybelle: Good-bye. I'm going away. I gave the kitty its milk and cleaned Dickie's cage.

"ELIZABETH."

At the Home they called me Lizzie. So did Mrs. Valtwo. But my name's Elizabeth, and I'm never going to be called Lizzie any more.

After I wrote the note I went on my tiptoes down the walk and out of the side gate. The streets looked funny and gray and bare. I didn't see any one only some men with tin dinner pails. Everything was still. I ran all the way to the hospital. The sole on one of my shoes was loose, and it flippoty-flopped so loud and funny. It sounded as if I were walking on both sides of the street at the same time.

When I got to the door of the hospital I was all shaky. My heart was beating so hard against my side, and my throat was all dry and throbbing. My cheeks burned and my eyes felt stretched wide open. Did hospitals have bells, I wondered. I was looking for one when a nice gentleman with a big stomach and a pink face and white hair opened the door. I knew right away he was a doctor. He called me "Big Eyes," and asked what I wanted so early, and his voice was big and full of laugh.

He was nice, but I couldn't tell him. What was the sick man's name? The piece in the paper told, but I couldn't think of it.

The doctor laughed and said: "Don't look so scared. I don't eat little girls with such big eyes before breakfast."

And he looked so funny that I laughed. Then the sick man's name popped into my head, and I told the doctor that I wanted to see Mr. Seymond.

The doctor opened his eyes wide and said "What!" so quick and sharp that it made me jump. He told me to step inside and he'd call a nurse. He pressed a button and a pretty lady came; she had on a blue dress and a white cap and apron that had just been washed and ironed. She smiled like she was glad about something, and her eyes made me feel warm and —and friendly.

The doctor laughed again when the nurse came, and said: "Here's a little girl who wants to see that fellow who hasn't any one to love him!"

Then he looked at the nurse as if he were telling her something funny and wanted her to laugh. But she didn't laugh. She just looked hard at me, and her eyes made me think that maybe she knew how lonesome little girls without fathers feel. So I went up to her and took hold of her hand and told her that I loved the lonely man, and please might I see him right away?

She looked at the doctor, and he looked at her. Then she asked him what he thought about it.

The doctor nodded his head, and said: "It's the very thing! Go and tell him. He's all right—he's just lost his nerve for the time being." Then he put his hand under my chin and looked down into my face. All the laugh went out of his eyes. He said something about the old story of a little child leading some one, and then turned and ran down the steps. The nurse asked me to sit down until she

Continued on next page

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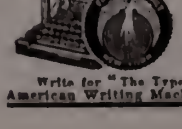

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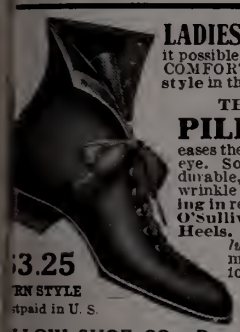

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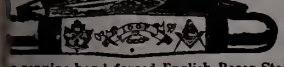

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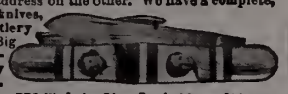

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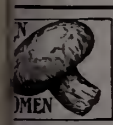

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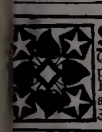

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THE PIECE IN THE PAPER

Continued from preceding page

told Mr. Seymond. She went away, and pretty soon she came back.

She took me down a long hall. Everything was white and clean and shiny, just like dishes that have been washed in soap and water and rinsed and then rubbed and rubbed.

We kept coming to doors and passing them. Pretty soon we would be at *the* door! I was pretty excited, I guess. I pulled at the nurse's dress. She stopped and looked down at me. "Please," I told her, "tell me just before we get to him, so's I can get my breath good." She reached down and took my hand in her nice warm one, and didn't say anything, but I felt as if she'd said everything I wanted her to.

We passed another door, and I stopped and pulled at her hand again. "Please," I said, "don't go in with me, 'cause I'm used to taking care of babies and I won't bother him!"

She laughed nice and gurgly, just like pouring water out of a bottle, and squeezed my hand. When we got to a door at the end of the hall, she told me to go in, and if I wanted her, Mr. Seymond would ring. Then she went away.

I began to get scared all over again and my heart went thumpity-thump! When I opened that door I'd see him! My heart jumped away up, and then it just stopped, and something inside me got very still. Then—then I turned the door-knob very softly and went in.

I didn't see anything at first, 'cause my head felt as if it were whirling around fast. Pretty soon, though, I knew I was in a small white room. And there, on a narrow white bed, under white, white covers, lay a man.

I tiptoed over very softly and kind of wobbly. My knees felt wiggly, just as they once did when I was sick for a long time in the Home.

He was looking straight at me. His eyes were very big and his face was white. He looked solemn and—and sorry. There wasn't any glad in his eyes. He didn't know why I'd come! The lump came back into my throat, and my eyes smarted like anything. He put out his hand and I put my hand in it. His was so soft and so white that I was ashamed of mine, all rough and red, with its cut fingers.

He said—and his voice sounded just like I thought it would, only there wasn't a bit of glad in it—he said the nurse had told him I was coming in and that he was glad to see me, but that he guessed I'd made a mistake—that he didn't know any little girl that loved him. He said that I must be looking for some one else. And then he smiled. He smiled just like the sun comes out on a cold, cloudy day, and a little veil cloud drags right across the face of it.

All the still had gone away now, and I was awful excited. Just kind of goosefleshy all over—that kind of creepy excitement—not the nice kind that warms you up all over.

I tried to tell him, and my voice wouldn't go. He patted my hand, and kept looking at me. Pretty soon I told him, kind of whispery, that I was just looking for him, and I gave him the piece I'd cut out of the paper.

He took it, and his hand shook like anything. He read it. Then he cleared his throat as if he had a bad cold, and looked hard at me, but didn't say anything.

"Isn't that you?" I asked, pointing to the piece.

He nodded.

"Then—then don't you see! When—when I read that I knew just how you felt. Then, when I went to bed I put the piece under my pillow and went to sleep. And all at once I—I just knew about you—and about—about me." He just kept on looking at me as if he were asking me a question with his eyes.

Once I had a chill and I just shook

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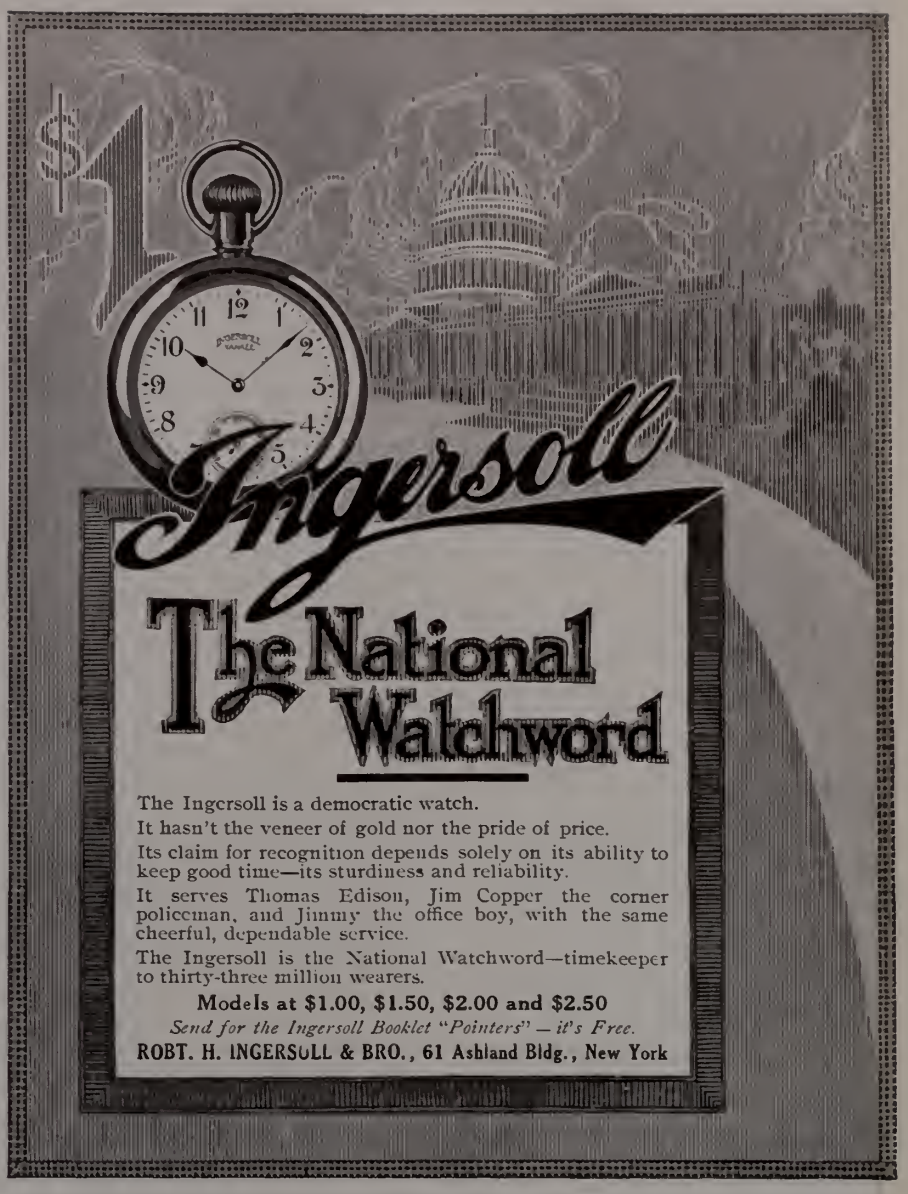
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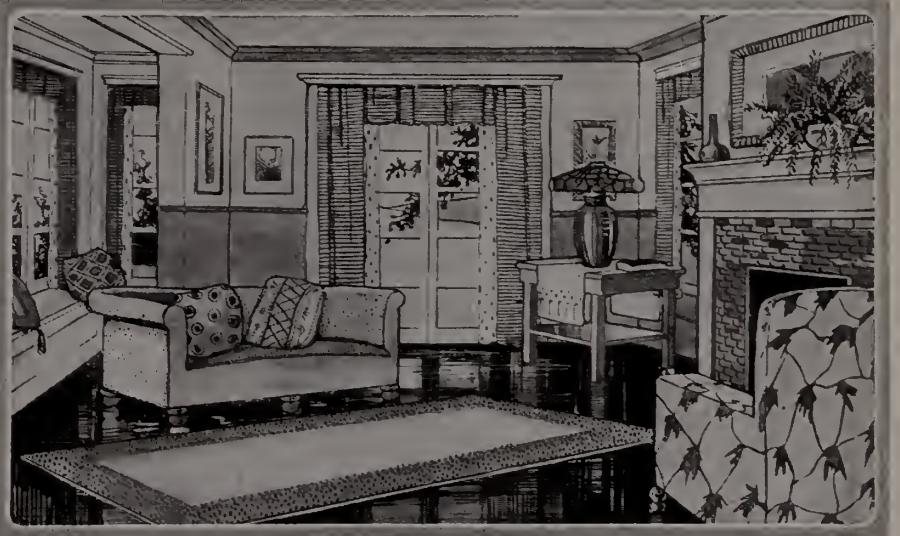

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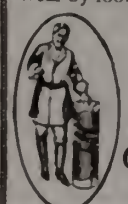

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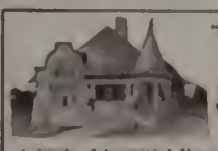

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THE PIECE IN THE PAPER

Continued from preceding page

all over—and I guess I had another chill, for I was all cold and I shook so's I couldn't keep still.

"As soon's I knew you didn't have any one at all to love you," I told him, "I knew right away how you felt. Wait—I'll tell you how it is, and you'll see if I don't know. When you see some little girl run and skip to meet her father, don't a big lump come up into your throat, and don't it just ache and ache? And when he stoops down and takes her up in his arms, don't your heart beat slow and sick, and don't your eyes smart and burn? And—and then you wonder what's gone wrong—so much love and so many homes, and no love and no home for just you—and then the lump in your throat gets bigger and bigger. And sometimes don't you wonder what would happen if that lump were to fall down against your heart? Don't you wonder if it wouldn't break your heart?"

He just kept on looking at me. His eyes were awful big and awful sorry. His lips kind of pressed themselves against his teeth in a straight line.

He patted my hand and looked hard at my cut fingers. Most of the glad had gone out of my heart by this time. He didn't know why I'd come! It's funny something didn't tell him as it did me! I felt as if I'd better go. So I smoothed his bedclothes that didn't need smoothing, and straightened his pillow that didn't need straightening, and told him I guessed I'd be going now.

Then he held on to my hand tight—like he didn't want me to go—and said: "Tell me why you came to see me, won't you?"

It was hard to have to tell him, when I thought he'd know.

"I—I thought you'd know, just as I did. I—I thought you were my—father!" My voice sounded a long way off, and kind of jerky.

He didn't say anything, only he held my hand tighter.

"I didn't have any one to love me, and you—you didn't either. We—we might be just lost from each other. I might be your little girl and you—you might be my father. I was—I was pretty sure of it!"

He raised himself on his elbow. All of the sorry went out of his eyes and a warm light came into them.

"Sure! It's the surest thing that ever was!" and the same glad that was in his eyes jumped into his voice.

Anyway, I knew I'd made a mistake. I told him so. "For," I said, "if we've been lost and just got found, you'd have made the sign."

"The sign? What sign?" he asked, just like a nice, kindhearted man—but not a bit like a father.

"Oh, just the sign. If you don't make it yourself, there's no good my telling you," and the lump popped up into my throat, and my voice jerked and shook the tears loose that have always burned in my eyes and never fallen. I bit my lips and winked my eyes like anything to keep them back, too.

"Why, you poor little woman of a child!" His arm went around me just like a dear father's, and he patted me on the head as any father would. He didn't say anything for a while, and I just cried nice and comfortable. It felt good to let the tears loose.

Presently he raised my head and—and *kissed me!*

The tears dried up as quick as wink. I just jumped up and down and clapped my hands.

"That's the sign—that's the sign! You are my father—you are, you are!"

And that's all. Only we're not lonesome nor lost nor anything, only just glad all the time. And when he got well he took me to a big stone building and got a paper with a big gold stamp on it, all tied up with red tape. He says it's his sign that I'm his really truly little girl.

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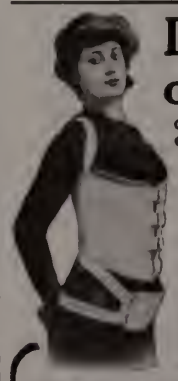

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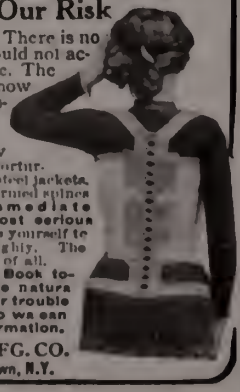

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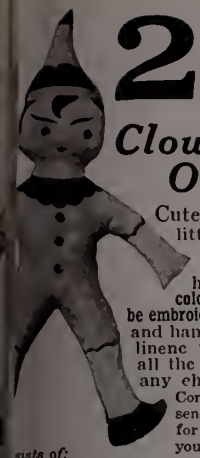

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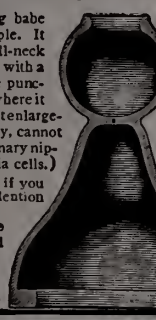

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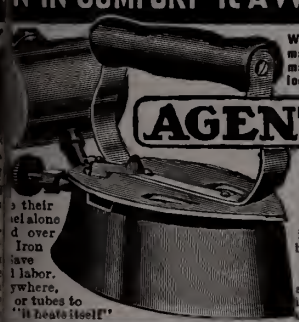

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ANSWERED PRAYERS

THE editor of the Answered Prayer Column ought to have an opportunity, now and then, it would seem, of acknowledging some answers to his own prayers. He can hardly write a letter to himself, so he takes this way of telling the readers of this department that a few weeks ago God heard and answered prayer for the recovery of his little nephew. Others were praying, too. And there seemed to come the assurance that the baby would get well. So it was no surprise when the letter arrived which told of returning health. Indeed, the Mont-Lawn song is true: "Jesus loves the little children."

Here are two letters which tell about the healing of other little folks. A Reader from Golden City, Neb., writes: "I have been reading the Answered Prayer Column in your paper and it is such a help to me. I, too, can say I know that God hears and answers prayer. He restored my baby to health, and has also answered many other prayers for me." E. L. F., of West Alexander, Pa., writes: "I want the readers of THE CHRISTIAN HERALD to know how God has answered my prayers. I was very sick and asked him to be my Physician, and to spare my life so I could raise my children. He helped me and now my baby has been sick. I asked Jesus to lay his hand on her and heal her as he did the children when he was here on earth, and he did so. This is only two of the many times he has answered my prayers for me and helped me."

We like to have our readers remember that THE CHRISTIAN HERALD believes in doctors and in medicine, as it also believes in prayer. It is God who gives the physicians their skill, and it is God who gives the various herbs and drugs their healing power. The following letter is of very special interest because it is written by a Christian doctor. He writes:

"For your Answered Prayers department I wish to say that God graciously heard our prayers for the restoration to health of a beloved daughter. Verily, 'his mercy lasteth ever and his grace never faileth.' I am a physician and believe, of course, in medical measures in the treatment of disease, but I know that without the aid of the Great Physician not all the drugs in the world could accomplish anything in the way of a cure. 'Bless the Lord, who healeth all our diseases.'"

But it is not only in the healing from disease that God answers prayer. Everything that interests us interests him—and he will help us if our faith will let him. A Reader from Newark, Ohio, writes: "I have been having more peace and joy the last few days than I have had for a long time. God has answered my prayers. The way seemed so dark. I could not see how things could be righted without hurting the feelings of a dear friend, when suddenly at an unexpected moment all things were made right, and I feel like praising God all the time."

One of our older readers, Miss E. M. M., sends this cheerful letter from Nashville, Tenn.: "I wish to acknowledge God's goodness in answering many prayers recently, as well as many others during my long life of eighty-three years."

Acknowledgments of answers to prayers have also been received from:

W. A., Genesee, N. Y.; Mrs. G. W. G., Portland, Ore.; F. A. O., Syracuse, N. Y.; CHRISTIAN HERALD Reader, Dunlap, Ia.; Mrs. C. A. B., Kansas City, Mo.; An Anxious and Praying Mother, Bottineau, N. D.; A Reader of THE CHRISTIAN HERALD, Pleasantville, Pa.; Mrs. H. C., East Orange, N. J.; Mrs. M. V. W., North Brighton, N. Y.; Mrs. L. E. J., Palisade, Col.; A. E. C., Chattanooga, Tenn.; H. S. M., Springville, Iowa; M. C. W., Scottsburg, Va.; C. S., Ithaca, N. Y.; M. A. B., Caribou, Me.; A Reader, Knobnoster, Mo.; Mrs. L. W. H., Wynnewood, Okla.; Mrs. B. A. P., Marcus, Iowa; A. E. L., South Eastern, Kan.; A Reader, Factoryville, Pa.; Mrs. G. H., San Saba, Texas; Mrs. G. E. G., Alexis, Ill.; Mrs. E. B. M., Fulton, Ky.; S. E. D., Brunswick, Me.; H. M. H., Brownsville, S. C.; C. H., Jewell, Kan.; E. S., Alto, Texas; Mrs. M. S., Geddes, S. D.; B. C. B., Mont Alto, Pa.; Reader, Lewisburg, Tenn.; E. L. M. E., San Pedro, Calif.

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and electricity does the rest—starts engine, shifts gears and sounds the warning. You need never take your hands from the wheel or your eyes from the road. Complete mastery of the powerful car is under your finger tips.

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Elwood Haynes, creator of America's First Car, wrote this book. He puts together an auto part by part—shows what each part does and how to take care of it—describes the Vulcan Electric Gear Shift and the other Haynes features. Sent for 10 cents in stamps.

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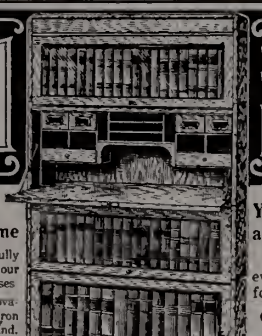

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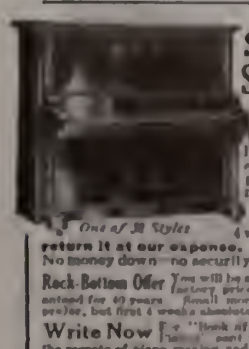

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

The Best Year Yet*

THERE are several definite things that we can do which will make it absolutely certain that this will be the best year in our society's history. You do not believe that, do you? Yet if you will dig down a little deeper into your heart you will find you do believe it.

I do not mean of course that any one member can make this year the best in his society's history, though there is no doubt that each individual has undreamed-of powers for producing such results. But I mean that if the society itself, all its members or nearly all of them, should determine to make this the best year in its history, it could be done.

Will you do it? I think I can see your faces as you are eagerly saying: "Yes." Yes, you will do it, but there is still a little incredulity in your expression. You are not yet quite sure that it can be done, but you are willing to try, and you hope it may be true.

Well, then, let us have it the best year. See how simple it is. Nobody in the world can stop you from doing these things that will make it the best.

In the first place it can be the best year in your nearness to God. Did you ever really stop to consider that no person or no power in the world can prevent you from coming just as near to God as you want to? In the old days it was only the high priest who could go into the Holy of Holies, where God's manifest presence was. And he could go only once a year. But Jesus has made a way by which every one of us may proceed to the innermost heart of God. The writer of the Epistle to the Hebrews makes the great climax of his letter in these words: "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh, and having a high priest over the house of God, *let us draw near.*" And Paul, who may, indeed, have been the writer of those words, naming over, at the end of the eighth chapter of Romans, the mightiest things he could think of, exclaims that none of them "shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

This may not be the best year in numbers, nor in money collected, nor in size of the study classes, but it can be the best year in the lives of any of you in getting acquainted with Christ and staying near to him. "Endeavor" is a good word, yet after all is it not true that what our societies need is not more endeavor but more prayer? The way to wealth, or to fame, or to great learning, or great material achievement may be closed to some of us, but the way to God lies wide open to everybody.

The wonderful results of the "Haystack Meeting," where four college students, seeking shelter from a shower, laid the foundations of the great modern forward missionary movement, prove what can be accomplished by a few people—they may be very young people—who will draw near to God in prayer. So make this the best *prayer year* in your society's history.

Then make it the best *faith year*. As nobody can stop your getting near to God, so nobody can stop your trusting him. We sing lustily every little while:

> Faith is the victory
> That overcomes the world.

But how much of the world is being overcome by our faith? Faith is the natural result of much prayer. The more you talk with God the more you will form the habit of believing him. And a few faithful souls who really expect great things from God will change the complexion and atmosphere of any society, or church, or town.

This can be the best year in sacrifice. You may not have so much to give as you had last year, or you may not have so much time and strength to use for the society's work. But with whatever time and strength and money are at your disposal, you can make greater sacrifice. And the amount of sacrifice made counts vastly more than the amount of money or strength or time expended. In these days of big things and big deeds we are apt to forget the story of the widow and her two mites, and to pass over the earnest things Jesus said about self-denial and cross-bearing. Can't we turn the screws a little tighter this year? Do not make the sacrifice for its own sake, nor for the good it will do you. Make it for Jesus' sake and for the sake of those for whom he died.

Prayer—faith—sacrifice — wonderful things, yet within the reach of all. You can have more of them this year than you have ever had before, and that will make this the best year of all.

"How to Make This the Best Year in Our Society's History." Christian Endeavor and B. Y. P. U. Topic for Sunday, October 19, 1913. Phil. 3: 7-15. (Used by The Pastor.)

Attractive Home Religion*

WHAT are the things that make an attractive character? We may get a better start for our study of graces by beginning with faults. You have seen people who were disagreeable in their homes. What was the matter with them? There have been nights when you have been ashamed of your home conduct during the day. What had you done that you were ashamed of?

How well you know the unpleasant list! But let us put them down again that we may face them frankly. Selfishness, wilfulness, impatience, unreasonableness, harshness, unwillingness to forgive, shirking, fault-finding, unfairness, partiality—these are some of the bitter things that spoil our homes.

The way to be attractive is just as plain as the way to be unattractive, though it may not be so easy. Let us put down that other list. See how fragrant the very words are. They are like a breath from heaven. They represent soul flowers that every one of us may have growing within, and they will make fragrant homes. Unselfishness, submission, patience, reasonableness, gentleness, forgiveness, industry, charity, fairness.

Where can I find these graces that will make my religious life attractive to the people of my home circle? They are all gifts of Jesus, gifts of the Spirit. They are priceless, yet they are mine for the asking. Is it not worth while? Jesus died that we might have them, and so be like himself. Our lives must be samples of his life, and they can be and will be such when we let his life, in all its fulness, into our hearts to take the place of the old life of self and sin.

*"Making Religion Attractive in Our Homes." Epworth League Topic for Sunday, October 19, 1913. Col. 3: 12-17; Eph. 5: 18-21; 1 Peter 3: 8, 9.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hoi Ich Tsi* (the "Abused Leaf"): *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

MAGAZINE BARGAINS

Special Fall Clubbing Prices

SEVERAL Magazine Publishers announce a new and attractive schedule of Clubbing Prices to take effect this Fall. Some have announced their intention of withdrawing from clubbing offers entirely. Some of the following prices will be raised. None will be lowered. To meet the prospective rise in prices and save CHRISTIAN HERALD subscribers as much as possible, we offer *Reduced Price Magazine Clubs.* Send in your order at once for your magazine list for the coming year. All unexpired subscriptions renewed now will be extended a full year, no matter when the present subscription expires. Our new 1914 Almanac (just published November 1) will be sent free with each renewal made now.

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BIBLE HOUSE, NEW YORK

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1st. Dish-washing with Ivory Soap does not make the hands red, rough and sore. On the contrary, they remain white, smooth and soft.

2nd. After washing with Ivory Soap, the dishes are clean in the best sense of the word; that is, the soap itself is of such high quality, so *clean* if you please, that no plate, no cup, not one piece could be cleaner.

3rd. Because of Ivory's freedom from alkali and all strong chemicals, the delicate tints on fine china are not injured, a consideration appreciated especially by those who have pieces with gold decorations.

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PETRO QUININE is a hair *saver*—it is not a perfume. It is about ninety-six per cent. pure petroleum—some quinine is added.

It is not necessary to talk of the beneficial effect of petroleum on the hair—you know it, and any physician will confirm your knowledge. The objections to its odor, its greasiness and general uncleanly appearance are the only things that have prevented the very general use of petroleum as a hair tonic.

PETRO QUININE eliminates all the undesirable qualities of petroleum—PETRO QUININE *is* crude petroleum refined to a degree that eliminates the objectionable odor—eliminates the greasiness—eliminates the uncleanly appearance, but retains all the qualities that are beneficial to the hair. PETRO QUININE is a clear, clean liquid that will not stain or leave a grease spot.

Why This Liberal Offer on Petro Quinine is Made to You

It has always been the custom for hair tonic manufacturers to present the proof of the merit of their product by printing a long list of commendatory letters. Sometimes these letters are proof and sometimes they are not. In any event, any manufacturer can get commendatory letters.

Knowing the merit of PETRO QUININE by *tests*, we believe that you are the best judge of its value for *yourself*. What may help another may be of no benefit to you. We want you to learn for yourself just what PETRO QUININE is and what it will do—we can't ask you to invest *your money* on our say-so. If you *know* PETRO QUININE will benefit your hair you'll invest your money willingly enough.

So we make you a present of a full-sized $1.00 bottle—no strings, no red tape, but an absolutely *bona fide* present to you. We would like you to tell us just what you think of it, but we leave that to you.

Here's How You Get the $1.00 Bottle of Petro Quinine Absolutely FREE!

Just write to us for a Certificate—we'll send you one by return mail. Take the Certificate to your druggist—he is authorized thereby to give you a bottle of PETRO QUININE absolutely Free. We pay your druggist the full retail price of $1.00 for the Certificate you present. We're rated in Dun's and Bradstreet's, so he'll know we're reliable.

You must tell your druggist about this offer.

Show him this advertisement—we must know he has PETRO QUININE before we can redeem your Certificate from him. Tell him that you're going to send for a Certificate, and to get in touch with us right away, so we can get PETRO QUININE to him in time to redeem your Certificate; then—

Send for your Certificate to-day to

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Christian Herald

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THE MATTERHORN FROM THE RIFFEL PATH

Photograph by Donald McLeish

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

A Reader, Ithaca, N. Y. "Eight years or so ago I was baptized and joined the church. But I do not feel that I have ever fully tasted the sweetness of the old, old story of Jesus and his love. How can I learn the truth and become a deep-minded Christian? My desire is very true, but I cannot feel right in my heart till I understand how. I have a little boy of six and a little girl of two. I want them to come into the light as soon as they are old enough. I know I must pray and read the Bible, but there must be something more."

Yes, indeed, dear friend, there is something more, but it is a very simple and easy thing. It is so simple and so easy that many people miss it. They seem to think it is impossible that so much joy can come from such a simple thing. That thing is to trust God. Doubt and unbelief shut out all the glory and peace of salvation; faith lets them in. But before you can trust God you must be certain that you need him. Only sinners need him, those who are appalled by the enormity of their failings and faults as seen in the light of him to whom sin is impossible. Only he who has been frightened by the lightnings of divine wrath and who has been stunned by the accompanying terrifying thunders of "thou shalt!" "thou shalt not" of Mount Sinai, can fully appreciate the certainty that the lightning has spent its force on the cross and the rumblings of anger have been stilled on Calvary, never more to harm those who flee there in childlike helplessness. They trust the Father who so loved them that he gave his only begotten Son to be that Brother and Friend who constantly holds out welcoming strong arms while he soothingly assures, "Fear not, I will comfort thee." You speak of your little children. Think how miserable and unhappy they would be if they were all the time wondering whether or not you loved them; if when they had asked you to forgive them for doing something that displeased you and you had assured them that you did forgive them, they should wonder whether or not you meant it, and should keep coming to you again and again asking forgiveness for the same offense. Theirs would be a very unhappy childhood; so you are unhappy because you do not utterly trust the love of your father God.

What more can he say than to you he hath said,
To you who for refuge to Jesus have fled?

H. S., Rogn, Neb. 1. The Greek word translated "heresies" in Gal. 5: 20 means either an opinion or a party. As used in the New Testament it stands for an opinion "varying from the true exposition of the Christian faith" (as in II Peter 2: 1), or a body of men following mistaken or blameworthy ideas, or, as a combination of these two meanings, "dissensions." This latter definition "dissensions" is the rendering given by Thayer in this passage. The American revision translates the word "parties," leaving, however, the expression "heresies" as the marginal reading. The three last words of the verse, "strife," "seditions," "heresies," are, in the American revision, "factions, divisions, parties." 2. The organization you mention is recognized as one of the denominations of evangelical Christians. It is not likely that even its own members would actually claim that theirs is the only true church.

O. A., Morristown, N. J. In Gen. 6: 14 Noah is told to make an ark of "gopher" wood. There are various conjectures as to what kind of wood this was. Bochart holds that it was a wood found only in Egypt. Dietrich believes it was a heavy resinous growth. Gesenius affirms that it was pine, fir, or cedar, and Rochart says cypress. Clemens Alexandrinus declare it to have been a kind of a Median wood of Arabian growth and black color. A majority hold to the opinion that cypress was meant, on account of its enduring qualities.

Mrs. B. A. P., Marcus, Iowa. The first three chapters of I Corinthians contain the argument that all human wisdom and power are ruinous and contemptible in comparison with the power and wisdom of God. The passage you inquire about (I Cor. 2: 9, 10) marks the climax of the argument, and is one of Paul's exalted flights of thought and language. He is exhorting the Christian to a right use of Bible in his spiritual possessions. The possessions and powers of other men are not worth being proud of. But everything in the universe belongs in a sense to the Christian because it belongs to Christ. This does not of course mean that any man would have a right to claim the possessions of another in the name of Christ. But the treasures of riches are in Christ. Christ is the Creator and Ruler of everything, and since the Christian is the heir of Christ he has a share in all the power and wisdom and richness of God. This chapter also contains Paul's urging against divisions; followers of the various teachers formed different groups in the Corinthian Church. The apostle wanted to get their minds up above all these human matters to the infinite source of all wisdom. It is a plea for Christian unity as well as for a spiritual and heavenly, a bold and buoyant frame of mind.

Dr. H. A. Becker of the Central American Mission, Jalapa, Guatemala, writes: "Through the kindness of friends we have received regularly THE CHRISTIAN HERALD, which is always welcome. My heart has rejoiced at noting your interest in the distressed and afflicted in all the world. I therefore have been led to suggest a simple and practical idea designed to bring out and develop the Christian love which is in the hearts of many of your readers. It is simply that the information given daily by the newspapers as to the needs of the people be used to further the cause of Christ, by leading the readers to seek out those who are suffering and to offer them the consolation of Christ and to help them temporarily as far as possible. Your great paper could do a grand and noble work by culminating your readers to visit personally those who are in need and to aid them and especially to point them to the Rest-Giver and Pastour of Souls. Thus they would imitate Him, 'who went about doing good' and 'who has given us an example, that we should follow in his steps.'" The good missionary's well-meant suggestion is already in practical operation in very many communities, where church societies, charitable organizations and benevolent-minded individuals are watchful of every opportunity to do Christian work in a quiet and unostentatious way and without publicity. Doubtless many of their cases come to them through the daily press. We ourselves have long been convinced that there is a great army of God's people in our own land who are ready at the call of need or the signal of suffering to render instant service. May God bless them for it and may their numbers multiply.

F. M. B., Brockton, Mass., writes, apropos of the recent paragraph in THE CHRISTIAN HERALD concerning a diary covering a period of fifty-nine years: "I have kept a diary, beginning January 1, 1855, which is closely second to that of Mr. Henry Hallinger. When a child, a friend gave me a diary. Some one of the family remarked, 'She will keep it a little while and then forget about it.' That nettled me, and I resolved I would show them I could keep it for the whole year. My mother told me what I must first write about. Of course, with the passing years, I noted things of greater importance, and have never missed a day. My diary has figured in a will case involving several millions, and has furnished conclusive data in another suit, also verifying various d... occurrences of interest about the city."

C. B., Litchfield, N. S., Canada. The a... in Num. 20 very clearly shows that Mos... obeyed the divine command in striking th... as he did. For the moment he apparent... his faith, and his temper as well. He ha... explicitly instructed to "speak unto the ... (verse 8) instead of which he addresse... people in hasty and passionate words and ... the rock twice. (See Ps. 106: 32, 33.) ... whole attitude betrayed his doubt, not of ... power but of His will to help a people wh... been rebellious. Further, Moses was irre... (see verse 12) in that his language and b... detracted from the sanctity of the occasi... was therefore displeasing to God. He had ... entrusted with a great enterprise and hi... fect obedience to and implicit faith in God ... indispensable! As the result showed, his ... ure involved serious consequences for the ... nation.

Reader, Chillicothe, Ohio. The "certain ... of which you write, which denies the ins... tion of the Bible, probably has a very s... acquaintance with it. If the members o... "cult" would study it earnestly and prayerf... and with an open mind, they would p... change their opinion, as many other ske... and scoffers have done before them. The a... minds through all the ages have studied it ... erently and have found it the best of guid... counselors, meeting all the spiritual n... mankind and pointing—as no other book ... ever done—the way to heaven. It is God's ... sage to man, and carries conviction of the ... within its own pages. Mr. Gladstone calle... the "Impregnable Rock," which has withs... all the assaults of unbelief.

E. F., Berlin, Ontario, Canada. 1. The C... Catholics owe no allegiance to the Pope. ... many respects, the Russo-Greek Church is ... tolerant of other religions, as has been ... quently shown by its attitude towards dissen... and independent churches in Russia. 2. Pr... dent Wilson is a member of the Presbyter... Church.

Reader, Clayton, N. Y. The tithe is a te... of the increase. In the case of one who is ... harrassed by debts, it is not expected that ... should take from his creditors the money t... rightly belonged to them, to pay tithes. ... would be restricted to giving a share of ... portion of his income reserved for his own ... in his business or his household.

F. C. B., Westford, Pa. A civil service can... date who passes his examination may have ... wait some time for his appointment. His na... is placed on a list with others, some of wh... may have a higher percentage, and who the... fore have a claim to priority of appointme... There are schools in many cities where can... dates are prepared for the examinations.

Miscellaneous

Mrs. A. M. F., Detroit, Minn. Joan of A... was canonized April 18, 1909.

M. B. McG., Clarendon, Va. The nearest a... proach to what you are seeking in the Bible ... Dan. 12: 3 and Rev. 3: 11.

W. H. Hart, Brighton, Ill., writes to a... some reader of THE CHRISTIAN HERALD to se... him the words of the old Civil War song: "Th... Year ob Jubilee."

Mrs. A. J. W., Stamford, Conn. 1. We hav... not the information asked. 2. Divorce laws ... different States vary greatly. Consult a lawy... who is familiar with the subject.

Mrs. P. R. T., Stanton, Ala. The custom ... bringing the dead body into the church for th... funeral service is a very old one, and its origi... cannot be definitely indicated.

T. G. E., Evanston, Ill. The estimated Prot... estant Christian population of China in 1... according to the *Encyclopedia of Missions*, wa... 112,808. It is now believed to be over 300,...

W. M., Martin, 814 Enterprise Avenue, Mc... Keesport, Pa., would be glad to receive f... some reader a copy of the poem begin... "Call us not weeds; we are flowers of t... sea."

C. R. C., Holcomb, N. Y. There is nothi... to show what became of Moses's rod. Aaron... rod, however, is said (in Heb. 9: 4) to ha... been preserved in the sacred Ark of the Jew... along with the tables of the law and the pot of manna.

Miss B. F. C., Philadelphia, Pa. The phrase "survival of the fittest," employed in bi... to describe "the preservation and propagation of certain favored forms in the struggle for existence, as best fitted to conditions," is attributed to Herbert Spencer.

E. H. S., Corvallis, Mont. All estimates of the earth's population at the time of the F... are necessarily conjectural. One authority, s... ming up the various opinions on the subject, says: "There is no evidence that the population before the Flood was either so extensive or so widely disseminated as many have imagined." The same view explains your other question.

Magazine Bargains

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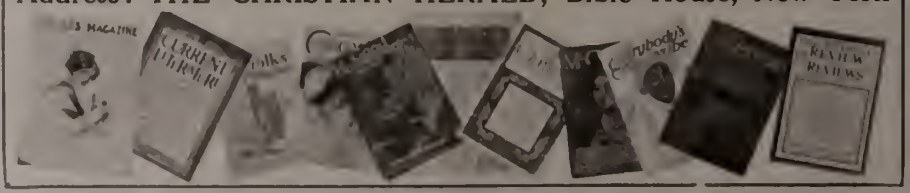

NEW YORK, OCTOBER 15, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

MEDICAL MAJOR FORD PHOTOGRAPHING REFUGEES IN SOFIA

LIEUT.-GEN. MILES

REFUGEES AT SOFIA POSING FOR THEIR FIRST PICTURE

THE RELIEF OF BULGARIA

HOW THE RELIEF FUNDS FORWARDED ON BEHALF OF THE CHRISTIAN HERALD SUBSCRIBERS WERE USED FOR THE SUCCOR OF THE NEEDY. THE PROBLEM OF THE CHILDREN

BY MRS. ZORISTA D. FURNAJIEFF

T IS a great privilege for me to come to the United States, and I take the first opportunity to express Bulgaria's deep gratitude to the American people for all that they have done for her in the past. I especially came to speak on behalf of the many thousands of poor, suffering people ho have been benefited and kept alive by the beautiful work of THE IRISTIAN HERALD. Being on the CHRISTIAN HERALD Com-ttee at Sofia and having in charge one of the city sections which CHRISTIAN HERALD relief was distributed, I have me in contact with the suffering, hunger and sorrow of e people during the past year. Your readers have ised a living monument in my land, by keeping the ople alive and saving them from untold sorrow. So ny of the poor, hungry, suffering mothers, worn care and anxiety, would say to me: "If it were t for the flour you have given us we would have ed," and then with tears they would express their anks to God for raising up such kind Christian iends for them. In Sofia alone, at least 1,500 milies have been kept by THE CHRISTIAN ERALD flour. A mother with nine children was omed to misery and death if it were not for the ur, which was the only food that family had. In ct, most of the people have had nothing else for nths but bread. It was not alone in Sofia that e CHRISTIAN HERALD flour and money has supplied e needs of many. Distribution was also made in e Serez district, Philippopolis district and in Adria-ple. Your help has covered places in Bulgaria, acedonia and Thrace. It has helped mostly the Bulgarian d Turkish population, although many Greeks, Servians, ws and other people have been benefited by it, as there was no stinction made between nationalities or religions. The only thing ken into consideration was their helpless condition. The CHRISTIAN ERALD Relief Committee at Sofia used many of the pastors in the fferent cities as its agents to distribute help in their districts. The easurer of the committee went to the Serez district and distributed money to any suffering ones. The missionaries, also, have taken an active part in this ork. Mrs. Marsh, of Philippopolis, has been distributing bread daily to ndreds of hungry people who wait at her doors. Mr. Holoway, who is on the mmittee, took five hundred sacks of the CHRISTIAN HERALD flour to Koo-anovo, a city in Servia, where the flour was distributed to the poor. It was , also, who went to Adrianople immediately after its fall, and distributed lp to the many sick and suffering people of that city. In Samokov also, some the CHRISTIAN HERALD money has been used by the missionaries to meet the eeds of the poor.

After the second war, the CHRISTIAN HERALD money was used to help acedonian refugees. We have over 100,000 refugees who have fled from eir homes without taking the needed clothing and covering. Mrs. Kasuroff, member of the Sofia committee, with the help of several other ladies, bought aterial with the CHRISTIAN HERALD money and has formed a sewing school,

BULGARIAN WAR ORPHANS

which gives an opportunity to poor women to earn daily twenty cents by their work, and thus help their families. The clothes that they sew are used for the refugees. Hundreds of these poor, homeless Servian refugees have thus been helped by THE CHRISTIAN HERALD, many with food and clothing. The misery is not at an end. The same people, among them widows and orphans and homeless refugees, are needing yet their daily bread. The outcome of the war has left us in far more desperate condition than any could have ever foreseen. About 30,000 of our best and strongest men have been either killed or crippled for life, so that, instead of being a help to their families, they are a burden. Hundreds of helpless orphans are in despair as to their future. Bread, shelter, clothing, fuel, education—these are their needs. Who is to meet it? Our hands have been full during these past months. But what will the winter be? The very thought of the sorrow that is awaiting these poor people appals us and drives us almost to despair as to means and ways to help them. As we look back at the past and consider the present, and think of the future, we see that our only hope for the future welfare of our nation lies mainly in our living capital—that is, our children. However, look at their present condition. Hundreds of them are left orphans, or so poor that they are doomed to hunger, neglect, ignorance, unless we find ways and means to shelter them in orphanages, to save them from starvation, to see to their proper education and training, to fit them as worthy future citizens. Unless we can come to their mental and spiritual rescue now, we shall yet have to witness in the future one of our greatest losses. In this orphan work is deeply interested our noble Queen Eleanor. She has been a true mother to our people, and has shared with us the suffering and pain. Daily she is seen in her nurse's uniform going from hospital to hospital, encouraging, sympathizing, even helping bind the wounds of our sick soldiers. On her heart is laid the burden of the future of our orphans and our great hope is that this, the heaviest of her and our anxieties, will be met and shared to a great extent by the kind-hearted, generous people of America.

In the course of an audience which Queen Eleanor granted the representatives of the CHRISTIAN HERALD Relief Committee last winter, she referred to the problem of the war orphans. "I have the care and welfare of these children for whom everything remains to be done," she said, "very much at heart, and my prayer is that we may be able to save them from the depths of poverty and the consequent retarded development. We shall need the kindly co-operation of all good friends of the unfortunate on behalf of the thousands of orphaned children. The work will be an immense one, but a blessed one."

Since our self-sacrificing queen said these heartfelt words, Bulgaria has experienced still greater and unexpected losses. New campaigns have been

Continued on next page

THE RELIEF OF BULGARIA

Continued from preceding page

fought for every single child of whom Queen Eleanor spoke, there are now almost a score. Leaving from the consideration all thought of Bulgaria's future, we must think of these homeless, fatherless, and, in many instances, motherless children, who are so desperately poor.

The readers of THE CHRISTIAN HERALD will be interested to learn of a project to buy a house, which has been rented for several years past by a Mr. Barumoff, who has kept a few orphans there, putting in all his own pay as a printer. He himself is an orphan, and having known and passed through experiences of hardship and loneliness, he has devoted his life to the little ones who are left as he was. The CHRISTIAN HERALD Committee, having perfect trust in Mr. Barumoff, has had in mind to help him buy the place, to remodel the house, and fit it for a larger orphanage, where we could send some of the orphans to be cared for by the CHRISTIAN HERALD funds. His work so far has been done by faith, and we are sure that whatever good can be done for that orphanage will prove a great blessing to many little ones. The place is valued at 8,000 francs, or $1,300. We believe that the CHRISTIAN HERALD readers will be deeply interested in the work of Mr. Barumoff and will support him in doing a far grander work than he has been able to do in the past by putting into his hands the means of sheltering many an orphan in these present times.

A few months ago victorious Bulgaria won the sympathy and applause of all Europe and America. Now it is left all alone to struggle for its very life. Whether she brought upon herself this disaster, or whether it was caused by the jealousy and treachery of her allies, I shall not undertake to prove, but will leave it for the impartial historian to bring to light and to record.

CARRYING AWAY FLOUR DISTRIBUTED BY CHRISTIAN HERALD RELIEF COMMITTEE

MRS. FURNAJIEFF

Meanwhile, we beg the Christian people of Amer retain their sympathy for Bulgaria, not believin many false reports against her in the papers. they can hear her side and the official internat investigation.

Being myelf a Bulgarian, and having witnesse great misery and sufferings of my people, I c but plead their cause. Bulgaria will ever be gra to the Christian people of the world for all they done for her in the past; and in her present pre needs she again turns to Christendom for sym and help.

Our hospitals are full of sick, wounded and cri soldiers; but there are comparatively few do and nurses to care for them. Our towns are cro with poor, hungry, suffering people; hundreds of t widows and orphans.

At present we have in our towns over one hun thousand Macedonian refugees, who are sharing with us bread of sorrow and uniting with us in earnest appeals to for speedy relief.

I have come to this country, feeling the great burden on heart of the homeless and poor people I have met in the months and for whom I long to do something. I have left home and children with the very purpose of interesting t who would be used by God as a means to answer the prayer the suffering ones in Bulgaria. If there are any ladies' socie or churches who are interested in this work, I would be very to meet them and give an address as to the true conditi Bulgaria, hoping they will help me go home with a glad hear meet the need of the sufferers. I shall be glad to hear from t who are interested. My address is, care of THE CHRIST HERALD. I expect to be here for two months.

OUR NEW TARIFF LAW

A WELL-KNOWN political writer, in an analysis of the newly enacted law, says: "Is it a substantial revision downward?" is, naturally, the first question to be asked and answered. It is, beyond a doubt. This is conceded by its strongest opponents and is claimed by its sponsors in both houses of Congress.

Moreover, in its passage through the House and Senate, a phenomenon not witnessed before in over half a century, before the Civil War era and after, of high and mounting tariffs, has taken place, a thing considered impossible six months ago by the closest observers and friends of the proposed measure. The Senate has actually reduced, many times substantially, the rates of the bill as it came from the House, and the Conference Committee has resisted the upward pressure in the majority of the bitterly contested schedules. Both these facts are without precedent in modern tariff history.

The keystone of the arch of the high-tariffs since the war has been famous Schedule K, the schedule covering wool and woolens. Around this schedule have raged the hottest contests of the past fifty years of tariff revisions. Beginning with the year 1867, there has been a continuous combination, in one form or another, between the Western wool growers and the Eastern woolen goods manufacturers. This combination, in turn, made combinations with other groups, and heretofore these interlocking groups have formed, with the exception of "free wool" in the act of 1894, an unbreakable chain.

The chain has been broken. Schedule K is shattered. Wool goes upon the free list, beginning December 1 of this year. The rates affecting wool manufacturers do not go into operation till January 1 1914. These concessions were doubtless made chiefly because of the seasonal demand for wool and woolens and the lateness of the enactment of the new bill in the fall season.

An inspection of the comparative rates, Payne and Underwood, shows the extent of the cuts in this schedule, especially as affecting all kinds of woolen garments, underwear, blankets, carpets, etc.

Note blankets. The Payne bill imposed compound (weight and value) duties which aggregated 72.69 per cent. of the foreign market value. The Underwood bill imposes 25 per cent., a reduction under the old tariff rate of 47.69 per cent.

On seamless wool stockings, gloves, and mittens, over $1.20 per dozen pairs, the Payne bill carried 94.03 per cent., the Underwood tariff 30 per cent., a reduction of 64.03 per cent.; wool stockings, machine knit, Payne, 94.03 per cent., Underwood, 20 per cent., a change downward of 74.03 per cent.; cheaper flannels, Payne, 93.29 per cent., Underwood, 25 per cent., a reduction of 68.29 per cent.; women's and children's dress goods, coat linings, Italian cloths, bunting, and similar goods of wool, Payne, 99.70 per cent., Underwood, 35 per cent., a reduction of 64.79 per cent.; ready-made clothing, all kinds wearing apparel, including shawls, chiefly of wool, Payne, 79.56 per cent., Underwood, 35 per cent., a reduction of 44.56 per cent.

Cloths, knit fabrics, felts, not woven, and manufactures chiefly of wool, Payne 94.03 per cent., Underwood 35 per cent., a reduction of 59.03 per cent.; webbings, suspenders, braces, handings, cords, ribbons of wool or woolen India rubber, Payne 50 cents per pound plus 60 per cent., Underwood 35 per cent., a fall of 47.07 per cent.

The various types of woolen carpets are reduced by such figures as 29.62 per cent., 39.38 per cent., 44.45 per cent., 32.05 per cent., 68.53 per cent., 4 per cent., 35.32 per cent.

Carpets of wool or cotton and mats of cotton reduced from 50 per cent. to 20 per cent.

In estimating the effect of these sharp reducti in this textile industry it must not be forgotten t the tariff rates of all recent bills were raised a "compensation" for the heavy duties on the r material of the manufacture, wool. Wool go upon the free list December 1, this "compensat rate" falls to the ground. The same might be s of other materials of manufacture, such as dy etc., upon which, large reductions being made. "compensatory" argument is automatically offs

The cotton schedule (I) has also received vig ous treatment downward, though not to the sa extent as Schedule K.

Cotton handkerchiefs, not hemmed, are redu from 59.27 per cent. to 25 per cent., a reduction 34.37 per cent.; ready-made clothing of cotton fr 50 per cent. to 30 per cent.; shirts, collars, and cu from 45 cents per dozen, plus 15 per cent., to 30 p cent., a reduction of 34.03 per cent.; cotton ta covers from 50 per cent. to 35 per cent.; cotton k stockings from 30 per cent. to 20 per cent.; cott stockings, part machine, part handmade, are much more, averaging a reduction of from 25 to per cent.; cotton gloves from 50 cents per doze plus 40 per cent., to 35 per cent., a reduction of 54.1 per cent.

Cotton garters, suspenders, bandings, etc., n embroidered, drop from 45 to 75 per cent., while sh and corset lacing fall from 25 cents per pound a 15 per cent. to 25 per cent., a decline of 28.96 p cent. Cotton labels fall 17.18 per cent., and cott belting for machinery from 30 to 15 per cent.

UNCLE SAM'S 29,499,136 CHILDREN

THE Children's Bureau of the United States Department of Labor, of which Miss Julia C. Lathrop is chief, has just issued the first part of a handbook of Federal statistics of children, which shows the number of children in the country with their sex, age, race, nativity, parentage, and geographic distribution. The figures have been compiled from the reports of the 1910 census, and present in a small pamphlet facts regarding children which, in the census reports, are to be found only by searching through many long tables where the data for children are given in combination with those for adults. The figures are, of course, necessary as a basis in planning large-scale work for child welfare, and it is the hope of the bureau that the handbook will be a convenient book of reference for the growing number of persons actively engaged in such work. The future sections of the handbook will deal with more specific questions affecting children; the birth rate and infant mortality, literacy and school attendance, child labor, and the defective, dependent, and delinquent children. It is being compiled by Lewis Meriam, the assistant chief of the bureau, who was for seven years connected with the United States Census Bureau.

According to the figures in part one, on April 15, 1910, Uncle Sam had 29,499,136 children under fifteen years of age and they made up almost one-third of his entire family. Almost all these children were born on his own soil. The foreign-born white children numbered only 759,346 and formed only 2.6 per cent. of the total number of children. Child-welfare work is thus done in the main for children born in the United States.

Many of the native children are, of course, the children of immigrants. The figures show that in 1910 there were 7,225,569 native white children with one or both parents foreign-born. The native white with both parents native numbered 17,731,580 and formed 60.1 per cent. of all the children in the country. There were 3,665,107 negro children, forming 12.4 per cent. of the total number.

The negro children are found mainly in the Southern and Southwestern States, whereas the foreign-born whites are located principally in New England and in the Middle Atlantic and North Central States. The native whites of native parentage are, of course, more evenly distributed and a present in large numbers in all sections of t country.

The figures show the importance of givi thought to the welfare of the children in the smal cities and in rural communities. Social work children has been developed to a high degree many of our large cities, but the figures show tha less than one child in five is living in a city 100,000 inhabitants or over and that three childre in five are living in villages of less than 2,500 habitants or in distinctly rural communities. New England and in the Middle Atlantic, Nort Central, and Pacific States, the percentage of ch dren living in cities of 100,000 inhabitants or ove is far greater, reaching as high as 43.4 in t Middle Atlantic group. In the South Atlantic an South Central States, on the other hand, the pe centage living in cities of 100,000 or over is sma but the percentage in rural districts is high, bei above eighty in all the Southern divisions. T question of child welfare in the South is thus di tinctly a rural question, and even in the North a West a very considerable part of it is rural

EW MISSIONARIES SAIL FOR AFRICA

TO WORK FOR CHRIST IN BRITISH AND GERMAN EAST AFRICA AND BELGIAN CONGO. AFRICAN INLAND MISSION, WITH INCREASED FORCES, TO CARRY THE GOSPEL TO NEW TRIBES

N SATURDAY, September 19, a party of eight missionaries sailed from New York for British and German East Africa and the Belgian Congo. They will be joined at npton by two other American and four or glish missionaries, all bound same destination. With this addition to its working the total strength of the Inland Mission, to which all rcomers belong, will be about ndred consecrated men and

Oren H. Scouten, a repre- ve of the mission, wrote to HRISTIAN HERALD just before from New York:

er a year of furlough in the nd, we are now turning our gain toward Africa with a of eight new missionaries. England on, there will be n of us, as there are four s to join us from that coun- the great work of evangel- he interior of the Dark Con- God has greatly blessed ork of the Africa Inland n of late. This year there been added to our numbers forty new missionaries, mak- total now of nearly a hun- ncluding the party about to l. We had farewell services at nt places, with a final one at urch of the Strangers, New In England we have a fare- eeting in Spurgeon's Taber- at the invitation of Dr. A. C. one of the English Home il of the Mission. The mis- resident in England is Rev. art Holden, and the president of the American Council is Dr. R. A. Torrey.

have an immense field of labor in inland . Several of us are going to new tribes of who have never heard the Gospel Mrs. n and I upon our return are going to a new Their language is that of the tribe we were working among last, and which it was my work to reduce to writing, preparing a grammar and vocabulary and beginning to translate the Bible into their tongue. We are to have some new missionaries with us for a time, so that we may teach them the language and initiate them into the ways of the land. They will then begin work among another tribe speaking the same language. It is very unusual in the sections of Africa where we labor that there should be several tribes speaking the same language; but it is an added blessing, as it greatly facilitates the work of their evangelization.

MISSIONARIES OF THE AFRICAN INLAND MISSION READY TO SAIL

From left to right (front row): Isaac Caldwell and son; Mrs. O. H. Scouten, Miss Ruth E. Cable; Miss Margaret E. Bay; Oren H. Scouten and son. (Back row): Mrs. Caldwell; Hugh H. Wallace; Harry P. Herdman

"Our work is interdenominational, and is a strictly faith mission. God is wonderfully supplying all our needs as we go forth, and making it possible for the Gospel to be preached in the heart of the continent, where lies 'the largest untouched mass of heathenism in the world.' Mohammedanism is coming in like a flood, and unless the land is soon occupied by missionaries of the Gospel the people are in danger of being carried away into the religion of the false prophet. At present these people are in the 'raw' state. Their religion consists of the offering of sacrifices of sheep or goats to the spirits, of which they live in continual fear. Together with this, in some tribes, there is sun worship. They gave the word 'asista' (the sun) for 'God,' and it was only after much labor that a satisfactory word was found for 'God.' They have a dim, vague idea of a Supreme Being, but he enters so little into their lives that they have almost forgotten even his name.

"We have had the joy of seeing a number of the heathen turning to Christ, and at this time in the work in the northeastern Belgian Congo there is great encouragement for our missionaries in seeing the large number abandoning their heathen customs and religion to become the followers of Jesus.

"We go with great gladness to our field of labor, and ask that you join us in praying the Lord of the harvest to send forth laborers into his harvest. The outgoing missionaries from this country are Mr. and Mrs. Thomas Hannay (whose pictures do not appear in the accompanying group as they have already gone to England and will join us there to complete the journey), Mr. and Mrs. Isaac Caldwell and baby son, Mr. Hugh H. Wallace, Mr. Harry P. Herdman, Miss Ruth E. Cable, Miss Margaret E. Bay, Mrs. Scouten, our little boy Arthur and myself."

THE CAMPERDOWN PEW

BY MARY E. Q. BRUSH

A Story Complete in This Issue

ISS MARIA CAMPERDOWN had gotten out of the habit of going to church. She had been brought up to attend regularly —dear me, yes!—being a deacon's daughou know. Unfortunately, about twelve months ous to the opening of our story, something had red which had offended Miss Maria, and the Sabbath she stayed away from divine worship aid grimly to herself, "I'll let them know how eased I am."

t, after all, most folks don't care so very much e is displeased; people are too busv to bother one's whims, and, although at first Miss Maabsence was made the subject of some com- , the matter was soon dropped. Other and important things took its place—the beauty durability of the new carpet, the election of rs for the Ladies' Aid—these, among others, the attention of the various church members, when the spinster realized this, she felt more nant than ever.

w, of course, by this time you are wondering the trouble was about.

was because of the recent renovation of the ch, mainly. Miss Maria did not exactly ape of this; she was rather averse to change any- and didn't consider that it was a wise and ssary thing, sometimes, to submit gracefully to nd that, moreover, if one puts love and self- l in with the money, it is a most commendable g to make beautiful the house of God.

be sure, Miss Maria didn't really object to ly tinted ceiling and a new carpet when these gs were suggested, but when it was proposed to hase new pews, she was quite indignant.

What! Remove the old ones? How dare they? Why, my father—he was deacon for over twenty-eight years—owned his pew; I have the deed."

"But, dear Miss Maria, it is intended to have free seats now—it seems much the better way. The fashion of individual ownership is done away with in most places. It is a thing of the past," said the secretary of the Ladies' Aid Society.

"Thing of the past, indeed!" And there was a flame of fire red on the spinster's high cheekbones. "I guess it isn't a thing of the past! Folks shan't take away my pew."

The secretary smiled indulgently.

"Oh, the consistory doesn't want the pews—these plain, worn, old pine things aren't of much value anyhow. The folks that own them can take them home, I dare say. The church will have, instead, comfortable, handsome, modern seats. You'll be sure to be pleased when you see them, Miss Maria."

"Me—humph!" the spinster sniffed, and the flame on her cheekbones was redder than ever.

One day she saw all the old pews out in the grassy churchyard. Some of them the sexton was splitting up for firewood; others were being taken away by their respective owners for the sake of sentiment.

Then it was that, with flashing eyes and lips tightly compressed, Miss Maria went in quest of a cartman in order that the old Camperdown pew might be respectfully conveyed to her own home. Now, to tell the truth, she hardly knew where to put it when it got there, for her house was crammed with old-fashioned furniture already, and, although the main living-room was quite large, when one considered the big lounge, the cherry secretary, the sewing-machine, the tall chest of drawers—well, really, there wasn't any place for that big, cumbersome pew. It was finally placed out in the yard under the Vicar of Wakefield pear tree.

The pew had already become quite weatherworn the October day on which Miss Maria is presented to the reader, and which found her, weary and a little breathless, seated on the shabby but revered bench. She had been engaged in gathering the Vicar of Wakefields, and a bushel basket, heaped high with the big, pale green, russet-cheeked fruit, stood at her feet.

As she sat there, resting in the mellow sunshine of the late autumn, she caught the whisper of boys' voices on the other side of the tall board fence dividing her yard from the highway. Fortunately, or unfortunately, Miss Maria's hearing was, despite her years, amazingly acute.

"Come, Ran, say you will," one of the boys was urging. "At nine o'clock sharp. The old lady will be abed by that time. We'll yank the old pew out of her yard and put it in the fountain in the park. She likes the pew, but she won't want the whole town talking about it like that. They all know what a row there was about it, and that's why she won't come to church any more. Then we'll have time to do some more stunts. Maybe we can paint Governor Winthrop's statue red. I'll be around for you about half-past eight. You're game, ain't you?"

"I would, Hal—but—you see I can't get out of looking after Rob. Mother's away. I promised."

"Oh, bring Rob along. It's time that kid stopped being a mollycoddle—and you, too."

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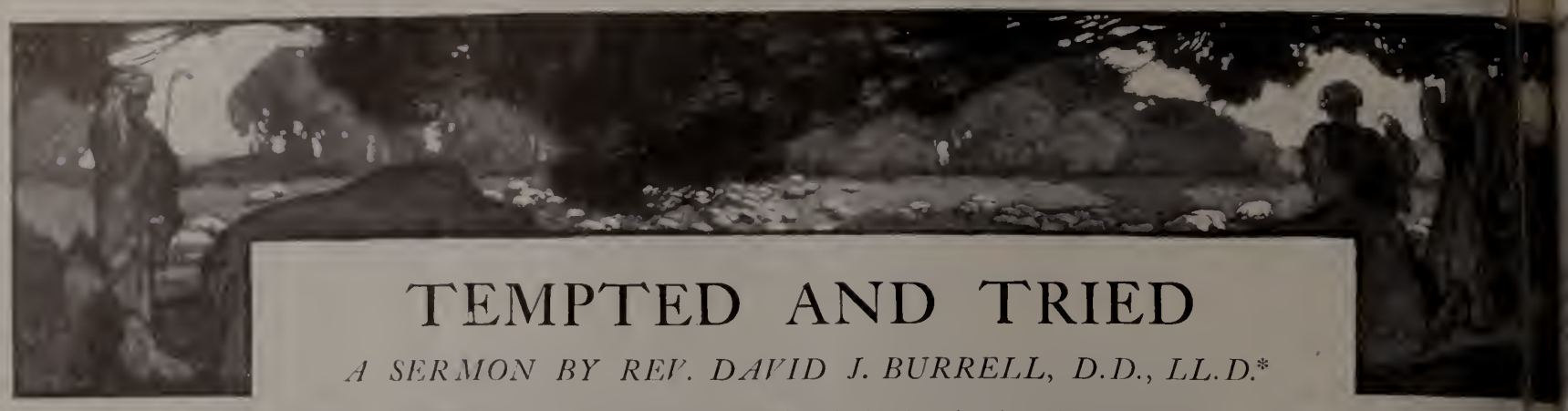

TEMPTED AND TRIED

*A SERMON BY REV. DAVID J. BURRELL, D.D., LL.D.**

TEXT: "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." James 1: 2-4

IN ONE of Paul's letters to the Christians at Corinth, he says, "There has no temptation taken you but such as is common to man." And the same might be written to the people of any modern community. Were there wine-shops along the streets of Corinth? So there are, in horrid multiplicity, along the streets of New York. Were there painted women leering at the open windows? So there are among us. Were there idol-meats for sale in the shambles? So there are now. Temptation is "common to man." Adam was tempted in Paradise; Abraham at Beersheba; Lot in Sodom; Moses in Midian; Daniel in Babylon; and Christ in the wilderness. There is no escaping it.

And temptation is as necessary as it is common to man. It is built into the constitution of the race. In the case of Adam it was necessary for the confirmation of character. He was created innocent; but innocency is not character. A graven image is free from sin. If Adam was to be a man he must be positively one thing or the other; either good or bad. To that end he must be tested; wherefore he was told not to eat of the fruit of the forbidden tree. A tree would answer as well as anything else; the point being that he must be put through some sort of ordeal to determine whether or no he would obey the behest of God. Unfortunately both for him and us he fell: and in falling he put himself and his children after him in the way of contracting the habit of sin.

The Necessity of Temptation

In the case of Christ—who is called "the second Adam" because he also stood as the representative man—temptation was necessary for a different reason. He had come into the world to be the knight-errant of the fallen race, that he might deliver men from the penalty and the power of sin. To this end he must enter into full fellowship with humanity, in order that he might become "an high priest able to be touched with the feeling of our infirmities." He was, therefore, "tempted in all points as we are." But, unlike the first Adam, he stood the test. He was "tempted in all points as we are, yet without sin."

In your case and mine temptation is necessary for the development of the graces that constitute character; wherefore it is written, "I will glory in tribulation; knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed." A ship swinging at anchor in the bay is of little or no use. Out yonder on the open seas there is danger; there are fogs and gales and hidden reefs; but what matters it? The ship must hoist anchor and venture forth, or she will take no part in the commerce of the world. So must a man meet the grapple of adverse forces if he would make his life tell. "The north wind makes vikings." A man of spirit will not shrink from taking heaven with the wind in his face.

It is a great thing, in point of fact, to be capable of trial. "How much better is a man than a sheep?" We are made in the likeness of God. And though we have fallen from our high estate, there are possibilities of goodness and greatness in us, which must somehow be brought out. And God our Father is profoundly interested in doing it.

Our Father's Leading

This brings us directly to the matter in hand. We want to know precisely what God's relation is to the temptations that beset us. And the Scriptures are very clear on this point.

First, we are advised that God does not tempt any man. It is written, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man."

Second, It is equally clear from the teaching of Scripture that God leads us into temptation. The evangelists agree in saying that Jesus was "led up of the Spirit into the wilderness to be tempted of the devil." One of them puts it in even more emphatic form, saying, "The Spirit driveth him forth." And, for reasons already indicated, we are treated in the same way.

It must be understood that there is no sin in being tempted. A man may be compassed about by devils with no fault of his own. If Samson had been called down to Timnath on business it would have been no sin to pass Delilah on the street; but it was a different matter when he went to Timnath for the express purpose of meeting her, called at her house and laid his head in her lap. Luther says, "We cannot prevent the birds from flying over our heads, but we can prevent them from building their nests in our hair." So God does not lead us into sin when he leads us into temptation.

It is related that when the Black Prince had arrived at years of discretion his father, Edward III, deeming it necessary to wean him from the effeminate pleasures of the court, placed him in command of a troop at the battle of Crécy. In the heat of conflict a messenger came riding in hot haste to say that the prince was surrounded by the enemy. The king asked, "Is he wounded?" The answer was, "Nay, but in mighty peril." Then the king said, "Tell him that he hath this day an opportunity to win his spurs; and bid him not call upon me until he is in mortal extremity." For a like reason we are divinely led into temptation, that we may win our spurs; but our Father is ever near at hand and ready to help us.

Third, God could lead us around temptation, were he so disposed, and could wholly avert it. This is taught in the words of Jesus, "And when ye pray say, Our Father which art in heaven, lead us not into temptation, but deliver us from evil."

The question at once arises, If God leads us into temptation how can we pray, "Lead us not into it?" But, inasmuch as we are not acquainted with the divine plan concerning us, why should we not pray to be saved from the peril of temptation so far as this may be consistent with our good and the glory of God? Is it not a most natural thing to ask? Do we not pray in like manner to be delivered from pain and sickness and adversity? All such prayers, be it remembered, are offered in the filial spirit and only by such as can say "Our Father." By that token they are always acquiescent in the divine will.

"Deliver Us from Evil"

If we go to Gethsemane we shall find the only-begotten Son making just such a prayer. When the purple cup of death was pressed to his lips every nerve and sinew quivered and shrank from it. "O my Father," he cried, "if it be possible, let this cup pass from me!" And sweating as it were great drops of blood he cried again, "O my Father, if it be possible, let this cup pass from me!" That cup was filled with the death that was due to us. He as our substitute must drink it or else we ourselves must drink it. Wherefore he cried again, "O my Father, if it be not possible, thy will be done!" In a like filial spirit we pray, "Lead us not into temptation." But observe, the prayer does not end that way: let us have the whole of it: "Lead us not into temptation; *but* deliver us from evil." It is precisely as if we said, "O Father, if it be possible, save us from the bitter hour of trial; but in any case, save us from sin!"

It is recorded that Jesus said to Peter, in anticipation of his approaching hour of temptation in the judgment hall, "Watch and pray, that ye enter not into temptation." Matt. 26: 41. And again, with the same trial in view, he said to Peter, "Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not." It thus appears that while Peter was advised to pray that he might not enter into temptation, the prayer of the far-seeing Christ was that in the hour of temptation the faith of Peter might not fail. The result makes it appear that Peter was tried and did temporarily fall, in denying his Lord; but also that he learned his lesson and was thereby enabled to "strengthen the brethren," and that his faith failed not.

Fourth, we are advised that in the hour of temptation we may be divinely sustained if we will have it so. Thus it is written, "God is faithful, w not suffer you to be tempted above that ye a but will with the temptation make a way to that ye may be able to bear it." I Cor. 10: 1

The stress of temptation is never beyo strength. "God tempers the wind to the lamb." His promise is, "As thy days, so sh strength be." I have no sympathy with a dr who says, "I can't help it." He can; he doesn't want to. No doubt a man can by h indulgence so vitiate and enfeeble his will th a frightfully hard thing to resist the intox cup; but there is nobody but himself to bla that. And even in this case, there is a definit in divine help if he chooses to accept it. Th of hell cannot prevail against a man who i tressed by the power of God.

In all the universe there is no force tha compel a man to sin. The most that Satan cou to Christ in the wilderness was, "Cast down." He could not cast him down, nor co oblige Christ to do it. Every sin is volunta the nature of the case. No man is responsib what he cannot avoid; but no full-grown man to be willing to plead the baby act. "The fault Brutus, is not in our stars, but in ourselves are underlings." We have infinite resources command in the promise of divine help; whe "Be strong! Quit you like men!"

The Fourth Man in the Fire

The old story of the Babylonish youths i furnace is full of suggestion. Dan. 3. For ref to bow down before the golden image they summoned before the king, who gave them the c of idolatry or death. Their answer was, "W not careful, O king, to answer thee in this m Our God whom we serve is able to deliver us the fiery furnace; and he will deliver us. But i be it known unto thee that we will not worshi golden image which thou hast set up!" That enough; they were bound and cast into the fur The king looked in and was astonished. He sa his counselors, "Did we not cast three men b into the midst of the fire?" They answered, "T O king." He said, "Behold, I see four men wal in the midst of the fire and they have no hurt! the fourth is like unto the Son of God." Here i defense in temptation; the fourth Man in the God is faithful, who has said, "I will deliver th six troubles; yea, in seven there shall no evil t thee."

Fifth, we triumph over temptation when we allow God to help us. "Blessed is the man that dureth temptation; for when he is tried he s receive the crown of life which the Lord hath pr ised to them that love him." James 1: 12.

Of all the joys that are possible to mortal there is none to be compared with that which experience in triumphing over a besetting sin. did the young stripling rejoice when he brought gory head of Goliath up to the king's tent, say "I have overcome in the name of the God of Isra

It is recorded that when the temptation of Je in the wilderness was over "angels came and m istered unto him." In the struggle of life we "compassed about with a great cloud of witness All heaven is interested in seeing us get the bet of our sins.

The Strength of Victory

And every such victory adds to our strength character. The Moslems say that the man slays his enemy in battle absorbs the strength his vanquished foe. There is a truth here every earnest soul in the grapple with sin. Gr are the promises to him who triumphs. "To h that overcometh will I give to eat of the tree of l which is in the midst of the Paradise of God." that overcometh shall not be hurt of the sec death." "To him that overcometh will I give t morning star." "He that overcometh shall clothed in white raiment; and I will confess h name before my Father and the angels." "H that overcometh will I make a pillar in the temp

Continued on next page

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DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, October 19. Deuteronomy 1: 22-36. "*The Lord your God which goeth before you, he shall fight for you.*" The Lord as our pioneer, preparing the way! The faithful man never has to break new ground; the Lord broke it before him. Our apparent discoveries ve all been discovered before us. When we come upon a new experience d has already written his name upon it. When we find a sparkling ing in our way God has already taken its measure. When we come to ne difficult hill, which we have never seen before, and which fills us with r, the Lord has already created springs at its base, and arbors of rest on the wearying slope. Circumstances may surprise us; they never prise God.

"He shall fight for you." We are not going alone into battle. God is on field before the fight begins. The great Ally is in the van, and the foes the saints have to contend with him. Why, then, these fears? And erefore our retreats? "God is with us! God is with us!" He is the ader of the battle as well as of the campaign. Let us take our orders m him. Let us go into the unknown day in the glorious assurance of umph.

Who shall dream of shrinking,
By our Captain led?

MONDAY, October 20. Numbers 20: 1-13. Water out of the rock! Thus does the Lord turn the wilderness into "a place of springs." He makes the impossible place the home of the fountain. The Lord can make the driest experience yield spiritual refreshment. e can make the appalling realm of dry sorrow disclose wells of consolaon. He can make even the grim abode of bereavement to reveal "a well, ringing up into everlasting life." We never know what God is hiding hind his rocks; we can never guess what "hidden manna" is stored up in e wilderness. "The Lord will provide."

When, therefore, the Lord leads us into dry places, where huge rocks are reared, and the barren wilderness stretches on every side, let us not fill e air with our complaints. The wilderness is God's garden, and he can ake it musical with streams. The rocks are his storehouses, in which hides his bounty. Let us "rest in the Lord, and wait patiently for him." ven in the wilderness "all things are ready." At the appointed time I all behold his table laden with the bounties of his grace.

TUESDAY, October 21. Isaiah 48: 16-22. "*They thirsted not when he led them through the deserts.*" God's presence transforms the desert. His companionship makes Eden everywhere. Where God is there is the best of everything. The desert without God would be ell; but with God the desert is heaven. When two souls are in the sweet mmunion of early love what matters it where they dwell, whether in me grim manufacturing town or in some lovely rural retreat? Their mmunion converts dingy streets into lanes of Arcadia, and the grayest rroundings appear clothed in silver and gold. A fellowship can transgure a place; love, the magician, irradiates a shepherd's hut.

And what matters it if the great Lover of my soul lead me into the esert? His presence is the very home of grace and graces. And if the heart that inspires all loveliness is with me in the desert place, he will now how to convey to me his grace even in scenes of desolation. "I will rust and not be afraid." I will love, and perfect love shall cast out fear. shall thirst not, even though he lead me through the desert.

WEDNESDAY, October 22. Exodus 15: 22-27. The living tree made the bitter waters sweet. And I know other waters, more bitter than the bitterest springs—the waters of poisoned emotion. Pools of bitterness hide in many a heart; envy, jealousy, malice, nd all uncharitableness. These hidden pools send their bitter influence nto everything—into our thought, into our motives, into our judgments, nto our words and our deeds. They infect all the issues of the life, and ob it of all its sweetness. No more awful thing can be said of anybody han this: "He has become very bitter!" "She has turned very bitter!" t means that all life's cordials have been soured, that some antagonism as befouled all "the genial currents of the soul."

But if I know these bitter pools, I also know a living tree that can make hem sweet. It is the Tree of Life whose leaves are for the healing of the nations. Life which has become soured needs to be renewed, and it can only be renewed by vital communion with the living God. The Lord can touch the bitter pool and make it sweet. He can destroy every defiling element that spoils our souls, and he can make "the waters in my breast" to be pure and sweet and wholesome as the crystal sea.

THURSDAY, October 23. John 4: 5-14. "*The water that I shall give him shall be in him a well.*" Then I shall not need to fetch my water from anywhere; I shall carry the well about with me. There will be no necessity to fetch it from a priest, or to seek it in any particular institution. The Lord will unseal the spring in my own soul, and all my dealings are with him.

I knew a farmer who had to carry all his water from a pump across the village-green. The toil of it, and the weariness of it! And one day he sank a deep shaft in his own farmyard and found an endless supply of living water. He found his spring just where he needed it, and the burdensome comings and goings were ended.

And the good Lord is waiting to open out our satisfactions within the privacy of our own souls. We rush here and there for our refreshment. We take long journeys to find rest. We turn to many books for comfort and we travel far and wide for our fountains of delight. And yet we fail, and we are thirsty still. We need the well within and the Lord is willing to give it. Yes, it is "the water that I shall *give*"! The willingness to have it is the condition of receiving it. "Ho, every one that thirsteth, come ye to the waters!"

FRIDAY, October 24. Psalm 106: 23-33. "*Had not Moses His chosen stood before him in the breach.*" One man's loyalty often stands between a disloyal man and his destruction. We can never estimate our indebtedness. We never know who is defending us from the just penalties of our own misdeeds. "Had not the mother, His chosen, stood before him," how would it have fared with many of the children? The prayers of many a glorious father are gathered as a stout defense against his silly and rebellious sons. "I will not do it for David thy father's sake." We are shielded by vicarious strength. Another man's goodness is sheltering us from destruction.

When we are counting our mercies let us remember our anonymous benefactors whose loyalty flings shields about our souls. One of the great surprises in the world to come will surely be the discovery how strangely interrelated our lives have been in the present world. We are influencing one another every moment, either in helpfulness or in hindrance, either in impoverishing our defenses or in strengthening them. Thank God for all the good men and women whose goodness is our shield, and whose loyalty so often stands between us and our deserts.

SATURDAY, October 25. Numbers 20: 22-29. We cannot let the fire fall out of the fire-grate into the room without something being scorched or consumed. Fire out of bounds means destruction. And when the soul breaks away from the restraining commandments of God some treasure is assuredly destroyed. Rebellion is certain impoverishment. It may look like liberty and expansion; in reality it is restriction and suicide. Rebellion in the wilderness prolonged the wilderness. The promised land was farther away. To rebel seemed like an assertion of freedom; it was the assumption of a more galling bondage.

To sin is always a losing game. By no possibility can a rebel against God keep his throne. It is a flash in a pan, followed by a deeper gloom. Sin is certain loss. Every time we sin we lose part of our inheritance. Some perception is impaired. Some spiritual faculty is bruised. The garment of character is rent and defiled. We can no more scatter glowing coals about our room with impunity than fill our souls with sin and expect no destruction. "The soul that sinneth, it shall die," and the death begins with the sin.

These Daily Meditations will appear in each issue through 1913

J. H. Jowett

TEMPTED AND TRIED

Continued from preceding page

y God." "To him that overcometh will I grant t with me in my throne, even as I also over- and am set down with my Father in his ne." "To him that overcometh will I give to of the hidden manna; and I will give him a e stone, and in the stone a new name written h no man knoweth saving he that receiveth it." essed overcoming! O glorious crown of life! may be that some one now reading these words cing a fierce temptation. How shall he meet By self-dependence? Shall the oft-taught les- of experience go for naught? "Is any tempted, im pray." There is "a way of escape," but it ot the path of self-reliance. Resolutions fail n there is no strong staff to lean on. Prayer e secret passage to the light. Try prayer, my nd; and see Christ coming to your aid! Lean hard on him. He has been through temptation and "can be touched with a feeling of our infirmities." His arm is an almighty arm. He never failed a man yet. He not only pardons but saves from the power of sin. He enables us to say, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

The shining seats of heaven are full of sinners who have passed through the hard grapple with temptation and are "more than conquerors" by the grace of God. Listen to this: "I beheld, and lo, a great multitude which no man could number stood before the throne and before the Lamb, clothed with white robes and with palms in their hands. And they cried with a loud voice, saying, Salvation to our God! And one of the elders said unto me, Who are these which are arrayed in white robes, and whence came they? I said unto him, Sir, thou knowest. And he said, These are they which came out of great tribulation—out of the harrowing of trial—and they have washed their robes and made them white in the blood of the Lamb. *Therefore* are they before the throne of God."

Oh for the white robes and the palm of victory! Blessed is the man that endureth temptation! The possibilities of character and life and the unfading crown are in it. God help us to endure and to come off victorious, that we, too, may wave a palm branch before the throne of God!

A WEEK IN THE WORLD'S NEWS

Reformer Becomes a Convict

ON SEPTEMBER 29 Thomas Mott Osborne, chairman of the New York State Committee for Prison Reform, entered Auburn Prison to serve a self-imposed sentence as a convict. In addressing the prisoners on the day before he became their voluntary companion, Mr. Osborne said in part: "As chairman of the Committee on Prison Reform, the superintendent of prisons and Warden Rattigan have kindly given me permission to carry out a plan to determine the psychological effect of the present prison system upon the prisoners. I want to find out whether our prison system is unintelligent; whether it flies in the face of all common sense and human nature, as I think it does, and whether, guided by sympathy and experience, we cannot find something far better to take its place, as I believe we can. I am coming here to learn what I can at first hand. In the court of conscience I have been found guilty of having lived many years indifferent to and ignorant of what has been going on behind these walls, and I have been sentenced to a short term at hard labor in Auburn Prison. I expect to be in, serving my sentence, this week; to live your life; to be housed, clothed, fed, treated in all respects like one of you. I want to see for myself exactly what your life is like; not as viewed from the outside in, but from the inside out. A word to the officials: My plan will not altogether succeed unless I am treated exactly like these other men. I ask you, therefore, to aid me by making no discrimination in my favor. Relax your regular discipline not a jot while I am here. Give me the same guidance as these others—no more. If I offend against the rules, give me the same punishment. I shall expect it. I have the feeling that after I have really lived among you, marched in your lines, shared your food, gone to the same stone cells at night, and in the morning looked out at God's sunlight through those same iron bars—that then, and not until then, can I feel the knowledge which will break down the barriers between my soul and the souls of my brothers." Within two days, Mr. Osborne, or Tom Brown as he is called in the prison, was twice reprimanded by the keepers for infractions of minor rules. He is living the regular life of the prisoners, working as they work. All communication with the world outside the walls has been absolutely cut.

THOMAS MOTT OSBORNE

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Ten Dead, Twenty Hurt in Shooting

HARRISTON, Miss., was the scene of a reign of murder on the morning of September 28. Two young negroes, brothers, one of whom was crazed with cocaine, it is stated, started the trouble which developed into what was practically a race riot, and which ended only after three white men, four negroes and a negro woman had been shot and a score of persons wounded. The trouble began about two o'clock in the morning and continued till ten o'clock, when the negro who started the shooting was caught and lynched. His brother, who had joined him, was shot by a party of citizens.

A negro named Jones shot and killed a negro woman, then went to his home and roused his brother. Together the two started out to shoot up the town. They called an ex-constable out upon his front doorstep and shot him dead. They wounded his son, then rushed on to the railway station, where they wounded several and killed one. Such was their career through the main street of the town. The sheriff of the county was killed while leading a posse to capture the outlaws. Fearing that strong race feeling might lead to further trouble a company of National Guardsmen was rushed in from Natchez.

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First Boat in Panama Locks

STEADY progress is being made toward the completion of the Panama Canal. On September 26 the first boat was raised in the Gatun Locks and floated into Gatun Lake. Three thousand persons witnessed this historic event. A tug bearing a party of canal officials and their families was lifted through the lock that afternoon from the Atlantic side and passed back again on the following morning. The operations were conducted with great care, and everything went through according to schedule. The three chambers, upper, middle, and lower, on the west side of the locks were used on this occasion. The men worked far into the previous night, making everything ready for the operation. The upper lock filled in the forenoon, and that afternoon the water was admitted to the middle and lower locks, but it was not until 4.45 P.M. that the water to the lower lock had reached the level of that in the sea channel outside. Then the sea gate was swung, and a moment later the tug, which had been in readiness all day in the approach channel, turned its head toward the entrance. As the vessel passed inside the lower lock chamber a mighty cheer went up from the assembled thousands that lined the lock walls, the tug's whistle was blown loud and long, and all the whistles in the neighborhood joined in the chorus.

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More War in Macedonia

THE menacing language of the Constantinople newspapers that represent the Turkish military element confirms the uncompromising attitude adopted by Turkey in her demands upon Greece. It has been declared that if Greece fails to yield "she is doomed to be driven from Salonica and Epirus within the limits of her old frontier," and that "Greece is bound to yield on the question of the islands in the Ægean Sea before the united Bulgarian and Turkish armies."

King Constantine, who was enjoying a vacation at Eastbourne, a seaside resort on the south coast of England, left hastily for Athens. There is no doubt that the Hellenic Government considers the situation very serious. All Greek officers have been recalled for active service with their commands and many of the regiments disbanded after the conclusion of the campaign against Turkey are now being remobilized. The activities of the Turkish troops are believed by the Greeks to foreshadow an attempt by them to recapture the port of Kavala, on the Ægean Sea, which cost Greece so much in blood and treasure to wrest from the hands of the Bulgarians in the fighting which broke out between the two former allies after the cessation of hostilities against Turkey.

Turkish officers on their way from Asia Minor to the Province of Thrace openly admit that Kavala is the objective of Ottoman aspirations. It is said that the Powers will veto any attempt of the Turks to seize Kavala, but the futility of the treaty of London to make Adrianople Bulgarian has [illegible] mated the military party of the Young Turks with any great amount o for the decision of the European concert. Turkey now is in the hand all-powerful military party, which is liable to take any action wh strengthen it with the people.

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The Bulgarian Death Roll

THE Sofia correspondent of one of the great Londo land, daily papers gives the following figures, furni the ministry of war, of the Bulgarian losses in the two wars: In the war with Turkey: Officers, 313 killed, 915 w two missing; men, 29,711 killed, 52,550 wounded, 3,173 missing. In the v Servia and Greece: Officers, 266 killed, 816 wounded, 69 missing; mer killed, 50,305 wounded, 4,500 missing. Of the wounded, it is estima about 10,000 will remain cripples or invalids.

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New Federal Ownership Plan

THE following important statements formed part of special despatch from Washington to the New Yorl early in October: "Notwithstanding efforts at profound it has become known here that the Wilson administr engaged in preparing the groundwork for legislation looking toward ment ownership of the telegraph lines of the country. The policy, it is intended to be even more far-reaching in its effect and to include ownership of interstate telephone properties. Indeed, the telephone lir be used as the means of bringing about Federal ownership of all tl systems of the country, if the policy ever is carried into effect. Just h when the seed was sown of this new phase of the old agitation for l ownership and control of wire communications has not been disclosed.

"The expense involved in the purchase of privately owned telegrap would be staggering. But a means out of the monetary embarrassment to have been suggested to those who favor government ownership by t that the government, through the extension of the parcel post systen acquire the express business of the country through furnishing comp which the private companies will not be able to meet. If the governn able to get all the express business on taking off the weight limit of the post and making rates with which the express companies cannot compet should not the government get control of wire communications by ac and utilizing long-distance telephone lines to compete with the telegrap panies? That question puts in a nutshell the problem that is now considered in administration circles."

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Earthquake Shocks at Panama

TWO severe earthquake shocks were felt at Panama night of October 1. The first occurred at 10.20 P.M the second an hour later. The second disturbance was th severe, lasting forty seconds. Telephone connections damaged, and some older buildings were strained and show some effects shock. As far as can be learned at the date of going to press, no damag done to any of the canal buildings or locks. In Panama City, where the came in a tremulous upheaving motion, the people were panic-stricke rushed into the streets in throngs. From Colon a despatch tells of a di ance at 11.40 P.M. It began with a slow oscillatory movement, which gra became more marked. Houses swayed, clocks stopped, and articles of fur were thrown to the floor. Many of the residents became half panic-st and rushed from their homes. No earthquake shock of importance has occ on the Isthmus in 150 years. The report of the Special Board of Eng who visited the Canal Zone with President Taft in 1909 laid stress upo ability of the canal construction to withstand shocks. Only a few hours b the earthquakes took place water was let into Culebra Cut from Gatun through four twenty-four-inch pipes under Gamboa Dike. This marke completion of the work begun by the French on January 20, 1882, when the labor of excavating the cut section of the canal was started.

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Mexican Revolutionists Lose Ground

THE anniversary of Mexico's achievement of constitut government this year witnesses the rather peculiar spe of several thousand revolutionists in arms against the Fe authorities gathered in Matamoras to celebrate their coun freedom. The accompanying photograph of three of the most prom leaders was taken on that day. General Lucio Blanco is in command the Constitutionalist forces in the States of Nuevo Leon and Tamaulipas. The most recent reports indicate that the Huerta forces have succeeded in cutting communication between General Blanco's army and the insurgents in Coahuila, the rebel stronghold. During the last week of September the Federals under General Maas moved northward and captured the towns of Sabinas and Barroteran. This force moved along the line of the destroyed Mexican National Railway between this place and Monterey, gradually forcing the Constitutionalists back under heavy artillery fire. At Barroteran the insurgents endeavored to make a stand, but General Pablo Gonzales decided it would be useless to risk his men until they should be reinforced. All property which might have been used by the Federals, much of it owned by foreigners, was dynamited or burned. Muzquiz was abandoned by the Constitutionalists, and several Federal prisoners were put to death when it was learned that the Huerta forces occupied Barroteran. Americans who were ordered to leave the distur district have arrived from the front, and assert that the great mining pr erties at Menor, Aguajita, Rosita, and possibly Esperanza, as well as the to of Barroteran, were destroyed to prevent their capture by the Federals. least 3,000 refugees from the battle zone are reported fleeing toward Pied Negras, with the intention of crossing the border into Texas.

REVOLUTIONARY LEADERS IN MEX
Left to right: Colonel McKinney (America General Lucio Blanco; Lieutenant J Car

REGULATING THE "MOVIES"

BY KATE DAVIS

JUDGE BEN B. LINDSEY

THE crimes and misdemeanors of children today go hand in hand with the suggestion and training of the moving picture. This is no conjecture. Innumerable varieties of crime committed by children have been directly traced by the courts to this modern school, and it was these findings that resulted in the organizing of the National Legal Regulation League. This body is composed of the representative men and women pledged to carry educational campaigns for the purpose of eliminating the crime-creative films by means of municipal ordinances and State legislation. Vice-President Thomas R. Marshall, Cardinal Gibbons, Bishops Quayle and Hoban, Henry Watterson, Dr. Floyd Tomkins, B. S. Steadwell, president of the World's Purity Federation; Arthur Burrage Farwell, president of the Chicago Law Order Society; Captain Owen O. Wiard; Mrs. Kate Waller Barrett, president National Council of Women; la McDowell, founder of Chicago University Settlement; Ella Flagg Young n many other prominent workers are members of the advisory board. Judge e B. Lindsey of Denver is chairman of the judicial committee. The com- i e is composed of judges representing a large majority of the States.

e much-needed reform of the picture films has been inaugurated in all the t s. Scores of cities have come under municipal regulation and the shows n o States are regulated by State legislation. Bills for the regulation of n g picture shows were before the legislatures of a dozen States during he ast session.

r juvenile and police courts are crowded with boys who have committed nc trous and unbelievable crimes: murder, arson, burglaries, hold-ups, street h ing, etc. We have gangs of burglars, composed of any number of boys r four to twenty-five. Boys aged from eight to eighteen years have organze hemselves for criminal purposes. One judge says that between 65 and 70 pe ent. of the criminals going through the court at the present time are mere bo all younger than twenty-five years old.

is an easy matter to determine why the members of the National Legal Re lation League organization have been so painfully affected by the infor- n on gathered. The attitude of the boys is the most hopeless phase of the vi e matter. They are invariably indifferent, insensible to the gravity of h position. They feel no moral degradation. They want to be set free th they may resort to shallow tricks, trading on the grief of their mothers or t r members of their families. One day on the bench, as the procession of c moves along, would appal any citizen. If a boy can be induced to discuss h natter, he invariably declares he doesn't know why he committed the crime.

is country and every other country invaded by the motion picture show a s one of the gravest problems that has ever been dealt with by any nation. u e Ben B. Lindsey found a gang of girl burglars in Denver this year. They v e Sunday school girls, born in respectable families, aged eight, ten and v ve. They told Judge Lindsey that when they did not know how to commit me they went to the "movies" and studied the films until they got the idea. ipped with this knowledge, success attended their efforts. When they e captured they were trying to pass twenty dollar bills for candy.

rime is increasing two and a half times faster among children than among ts, and the juvenile court judges of this country agree that the crime- tive film is largely responsible for this condition. Juvenile Court Judge ms of Cleveland says that sixty thousand citizens of that city visit the vs daily, and a large majority of the films exhibited are unfit to be seen.

udge Steven Graham of Port Huron says: "All delinquents brought before are frequenters of motion picture shows."

udge Henry A. Fuller of Wilkes-Barre declares that the motion picture is not legally regulated will do more harm than all the saloons.

udge Williams of Baltimore had to decide what to do with a boy who had cked a railroad train after having seen a train-wrecking on the films.

udge Taylor of Indianapolis holds the "movies" responsible for a large ority of the crimes committed by children in that city.

Judge Collins of the same city has denounced the cheap theater as the cause of the cases of domestic infidelity that crowd the police courts. The dark motion-picture theater has been almost universally condemned, and it is an aim of the national organization to make these places light, sanitary, properly protected against fire; to eliminate the vicious film, the vulgar story and the suggestive song. When this is done the motion-picture theater will be the estimable rival of the street corner, the saloon, the poolroom and the dance hall.

A Campaign Outline for the National Council of Women and one of its constituent bodies, The National Woman's Temperance Union follows in response to a request of Flo Jameson Miller, the secretary of that organization. The same course can be pursued by any organization or church that may be inclined to take up this important matter.

MISS KATE DAVIS

A committee of experienced workers must be appointed for the purpose of making investigations. The committee for the village or town can be small; a city needs a large committee. "Citizens' Committee" is a good name for the workers to adopt; it seems to clothe them with authority. A list of the shows of the city is made and each member takes an equal number of places to visit. The work to be done is not advertised. Each committee member is equipped with a form to be filled out. This makes it possible for one who is unfamiliar with the work to make a valuable, intelligent report.

(1) Name of theater and address. (2) Nature of show, motion pictures or pictures and vaudeville. (3-a) Moral tone, recreative and educational, neutral, demoralizing. (3-b) Vaudeville, innocently entertaining, obscene, vulgar. (4) Ventilation. (5) Safety as to exits, booth precautions. (6) Lighting in showhouses. (7) Seating capacity. (8) Sanitation and cleanliness. (9) Attendance. Afternoon. Men, women, boys and girls under sixteen. (10) General deportment of audience. (11) Evening, same report on attendance and deportment.

A meeting is called for the report. After the report has been considered a discussion on conditions will follow. It is not wise to admit a reporter nor to invite the exhibitors to this first meeting. It arouses unnecessary antagonism to have an exaggerated report go out from this first meeting. Neither is it wise to meet the exhibitors before the committee is equipped with full knowledge of the situation. The workers must definitely approve and definitely condemn, must know just the changes needed to better conditions.

Some member of the committee can take the reports and write a general report of the survey for the newspapers. If the report is wholly good, the committee will warmly commend the exhibitors for the interest shown in the moral tone of the shows. If the places need attention a general report of conditions is made, but no theaters must be mentioned. The organization can then request the exhibitors to meet with them.

The situation is gone over carefully with the exhibitors, giving conditions in definite places, and the exhibitors are requested to make the necessary reforms. They are pretty certain to be reasonable. Two years ago exhibitors largely resented interference. A progressive among them came over with the reformers. He so increased his patronage and his profits that the men are beginning to recognize the value of co-operation with the thinking public. The exhibitors will pledge co-operation and the optimists will believe the matter will be easily adjusted. But it is necessary for the public to be constantly on the alert.

Persistent efforts by the committee will probably bring results and put the city under municipal regulations. If this cannot be done quietly it can be done by a publicity campaign. The ministers of any of the churches will preach sermons, and resolutions can be passed by congregations urging city ordinances that will make these show houses safe and sane places for our children.

The municipal regulation of cities is a part of the educational work. When a majority of the cities in any State pass ordinances that place a restriction upon the theaters, the exhibitors will immediately work for and welcome a uniform regulation by State legislation. Co-operation with exhibitors is warmly advocated when and where it is possible.

WHAT AMERICA HAS DONE FOR THE PHILIPPINES

N MY first glance shoreward as the *Manchuria* neared the breakwater off Manila, I got an object lesson—a concrete example of the sort of thing that had been accomplished here in a physical way by American initiative and enterprise and through American good government. Rising in the dis- ce above a plain was the low, gray wall of the Manila of the Spaniards, lt 350 years ago. Its moss-covered side not only marked the sea front of town, but the limit of progress of the country toward civilization after ee and a half centuries of Spanish rule.

'he breakwater that gave Manila a harbor, a fine piece of engineering l construction work that would compare favorably with that of Dover, at ich so many Channel-crossing Americans have gazed with envious admira- n, was put there by Americans. But this was not what made the whole eal. Back of a fine permanent sea wall, which stretched as far to right and left as the eye could take in, was a big area of land that had simply been oped as mud from the bottom of the bay and dumped there to such a breadth t the old Spanish wall was left far inland. Here was enough ground to sup- t a new city, absolutely "created" out of the water, with modern docks, and ring huge concrete structures that would do credit to our richest city, and ndreds of years in advance of that old Spanish wall.

n going about the city I saw an American trolley line doing a tremendous siness, and helping in the development of suburban real estate. American policemen were standing at congested corners calmly regulating traffic. I saw schools and hospitals, run along the most modern American lines; a model prison that has accomplished results that might amaze the governors of our penal institutions at home. During my travels in Luzon and the other islands, I have seen miles and miles of good roads that would put the supervisors of thoroughfares in the States of New York and Connecticut to shame. The road from Manila to Lucena, which only four years ago was in parts a morass, would delight any automobilist who had ever tried to steer clear of the ruts along the Boston post road between New York and Stamford, Conn. I have seen great modern American lumber and sugar mills converting Philippine products into world necessities, and employing thousands at wages they never could hope to get before. I have seen beautiful government buildings in provincial capitals. I have seen "taos" who look as if they had just climbed down from the cocoanut trees and left their tails behind them being taught not only to work, but how to live. Every American industrial plant in the islands is a school of hygiene, and the details of the instruction some of these people have to receive as to habits of personal cleanliness would upset a delicate stomach. A further enumeration would prove wearisome; but, in short, I have seen modern enlightenment coming out a winner after fifteen years of grappling with the savagery of thousands of years, and the fictitious civilization grafted upon its back by the Spaniards.—*Albert S. Crockett in the Independent.*

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Missionary Dangers in China

IN THE storm that is now sweeping across China, incident to the struggle for reconstruction, there is peril to foreigners and especially to the missionaries who are stationed at remote points in the interior. A painful illustration of the dangers in the present situation is seen in the case of the eight missionaries at Tsaoyang in Hupeh province, who have been seized by a band of outlaws and held for ransom. A rescuing party is on the way, but there are slight hopes of its success. Our legation at Peking is exerting itself in behalf of the captives, several of whom are Americans.

China is a land of Christian martyrs. The history of the early Protestant missions is marked by many noble sacrifices for the Gospel. For forty years the empire has been a storm center, with occasional intervals of peace, and there is scarcely a province which cannot tell its story of martyrdom. During the Boxer troubles (1899-1900), the martyr roll of the Protestant missions was swelled by the addition of many devoted workers. Fifty-eight men and 77 women, all missionaries, with 52 children, perished in that fateful year, 32 of them Americans. Among the native Christians, it is estimated that 16,000 gave up their lives for Christ, when they might have escaped had they recanted and denied the Lord.

The friends of missions throughout the world are earnestly praying that a way may be providentially opened for the escape of the captives in Hupeh.

The Call of the Cross

IT USED to mean something to be a Christian. That is, it used to cost something. England is justly indignant over Bernard Shaw's new play in which he makes the sufferings of the early Christian martyrs the theme of a cheap, clownish exhibition. Mr. Shaw ought to know better than that. Whatever faults the church may have had, it has meant so much to civilization, and the sufferings of many of its adherents have been so real and so heroic, that it is difficult to imagine the kind of soul a man must have who would ridicule those ancient sorrows and the sacrifices of its later saints.

But in our present-day American church life it is sometimes difficult to find much of this quality of real self-sacrifice. What are American Christians giving up or suffering for Jesus' sake? What are we doing for him that is really difficult? It cannot be that all the hard work has been done and that the time has come for taking our ease, for the amount of work in plain sight remaining to be done is truly staggering. Professor James, shortly before his death, wrote a remarkable treatise on work as *A Substitute for War*. He held that the brave and faithful doing of one's work would develop all those qualities of stern courage which war has been supposed to foster and strengthen. So, though there is no chance for martyrdom now, there is a chance for a kind and an amount of work and sacrifice that will do for the modern church what martyrdom did for the ancient.

I gave my life for thee. What hast thou given for me?

This is still the sad and earnest question that Jesus is asking every follower of his. We are not doing and giving enough till we are giving and doing all we can. That was the measure of his sacrifice for us, and that is the measure needed to meet the world's great need.

We cannot carry money or lands into the next life. But we can lay up treasure now that will be waiting for us there, by kindness and services to others in the name of Christ, and by winning them to his salvation. He wants us to be happy, but he wants us to be happy in his love and service, not in the mad ways of the world. His challenge has not changed. It sounds above the foolish laughter, the empty music, the selfish strivings of a thoughtless, pleasure-loving age: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

The President and the Market Basket

IT IS announced from Washington that the administration is busy with the preliminary steps looking to a nation-wide inquiry to ascertain the causes and devise the remedy for the present high cost of living. President Wilson, mindful of the fact that the administration stands pledged to do all that lies in its power to solve this weighty problem, is personally taking an active part in directing the investigation. At the outset, the endeavor is to gather reliable information as to the best means of increasing stock and general agricultural production. This accomplished, ways and means of reducing the cost of farm products to the great mass of consumers will be thoroughly canvassed. This involves the question of agricultural and community organization for the purpose of providing better marketing facilities. Incidentally, the whole subject of farm finances will be taken up thoroughly, and a new system of farm credits may be planned. Some thirty thousand crop correspondents of the Agricultural Bureau and several thousand county correspondents are engaged in seeking direct from the farmers the information upon which the investigators will proceed with the work. Railroads, boat lines and other transportation companies will contribute to the general fund of information. A congressional committee will visit agricultural centers in different States in search of enlightenment. Any effort in this direction will have the heartiest support of the people. Meanwhile, the prices of food commodities continue to soar and the burden pressing on the average American householder grows steadily heavier.

The Gospel of "Sittlichkeit"

IN HIS recent address before the American Bar Association in Montreal, the Lord High Chancellor of England, Viscount Haldane, made use of an expression which seems destined to be permanently recognized and adopted into the language of international diplomacy. He declared that the invisible force which influenced civilized peoples and governments to observe the law, not only in the letter but in the spirit and purpose, in their dealings with each other, was not the moral power of the law, nor a dread of the penalties its violation involved, but a higher and nobler spirit of obedience, which had regard to the justice due to others and the self-respect we owe to ourselves. To this higher law of the national conscience and the spirit of the community, the Germans give the expressive name *Sittlichkeit*, a term which has no precise equivalent in the English language. Perhaps the nearest approach to a literal rendering of it would be "high moral feeling."

The Lord Chancellor, speaking of it in operation, said it represented those ethical principles which regulated civilized society in the individual relations of its members toward each other, as well as among communities in their mutual good-will and general attitude and actions. It should not be confounded with the clamor of a mob, which he denomi[nated] "mere aggregate of voices," and to which [it was] infinitely superior. He believed it possible [to de]velop an international *Sittlichkeit*, especially [among] countries already on friendly terms, and it [his no]vation would make for peace, for the [suppres]tion of social impurities, and the betterment [of hu]man society generally. Few will fail to re[cognize] in this description qualities in the new dip[lomacy] that are akin to the teachings of the old Gos[pel]; the diffusion of the new idea will be produc[tive of] higher honor among nations, a friendlier sp[irit be]tween different countries and peoples, and a c[ondi]sweeter, nobler state of society generally, it [will] come too soon.

"The Fundamentals"

THIS is the title of a wonderful set of te[n] volumes, pocket-size, which have been pu[blished] through the liberality of two wealthy Ch[ristian] laymen in Chicago for circulation among [pas]tors and teachers. These ten volumes have [been] characterized as the "ablest, wisest, cleare[st] most convincing exposition of the foundation [truths] of the Christian faith that has yet been pre[sented] by consecrated modern scholarship, in a styl[e] form which all who read can understand." The editors of this paper have been deeply imp[ressed] with the value of *The Fundamentals*, and afte[r] consideration decided to make an effort to sec[ure a] special edition of the books for circulation a[mong] the readers of THE CHRISTIAN HERALD. Th[e ar]rangement has just been completed satisfact[orily], and we are now enabled to promise our rea[ders], new and old, the privilege of securing sets of [the] ten little volumes practically free. The forma[l an]nouncement of this offer will appear in our [next] issue.

We take pleasure in commending *The Fu[nda]mentals* to every one who desires to be [well] informed on all questions of vital moment de[aling] with the Christian religion. They are a theolo[gical] library *in petto*—a treasury of enlightenmen[t for] every one who loves the Bible and who desir[es to] be informed on all the questions that affect [the] Christian religion at the present time. In a s[ense] they may be called the equivalent of a cour[se in] theology, and the fortunate possessor of a s[et of] *The Fundamentals* is armed and panoplied fo[r the] defense of the faith. The contributors to *The F[un]damentals* include the best known names in [reli]gious literature to-day, and their articles trea[t] all the questions that men and women who love [the] old Gospel deem most precious.

Our advice to every reader of this journal: Look out for the announcement of *The Fundamentals* in our next issue and do not fail to secure a [set] for yourself.

To Our Readers

THE attention of all our readers is called to the offer on the third cover page of this issue to send the first six instalments of Pastor Sheldon's new story, "JESUS IS HERE!" to any new addresses not now on our books, for ten cents. We particularly urge every member of the Christian Herald Family to fill out at least one of the coupons with the name of a friend or acquaintance who would be interested in the new story. As we have stated in the announcement, we have great confidence in the spiritualizing effect of the story. We are sure that any person who starts to read it will want to continue to the end. We anticipate for it a popularity greater even than that of "In His Steps."

. . .

—CONGRESSMAN CORDELL HULL of Tennessee, a member of the Ways and Means Committee, who drew the income tax section of the tariff bill, has made a personal explanation of the manner in which the new tax will be levied. He says: "Every citizen whose net income exceeds $3,000 will be required to pay a normal tax of one per cent. upon such excess. However, for the year 1913 the tax will be measured by the net income accruing from March 1 to December 31. The taxpayer whose annual net income exceeds $3,000 for the year 1913 will, therefore, only be taxed on that portion of the same accruing from March 1 to December 31. Each taxable person will be furnished a blank return by the District Collector or a deputy, which such taxpayer will be required to properly fill out and return to the office of the collector of the district in which he resides, between January 1 and March 1, 1914. If any taxpayer should fail to receive such blank he will be required under penalty to apply to the collector or a deputy for a blank return. Blanks will probably be on deposit with most postmasters for convenience. Each taxpayer will be notified of the amount of tax due by June, 1914, and will be required to make payment by June 30, 1914. It is estimated that about 425,000 persons will be affected by the new income tax.

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Albany Boat Strikes Rock

THREE hundred passengers on the Albany night boat were in imminent peril recently when the Hudson River liner *Mohawk* ran into the rocks at Hyde Park, near Poughe. The boat was on its way from New York any. The first intimation any of the passenad that anything had gone wrong with the as when she hit the rocks. The boat quivnd rattled as though she would be shaken to Persons who had not gotten into their were thrown down or knocked against the of their staterooms. Some who had gone to ere thrown out on the floor by the concussion. senger relates that a moment after the rocks truck there was pandemonium on deck. Men omen, screaming, and many of them carrying ning children in their arms, dashed for their ooms. Women dropped to their knees and to pray for help. Others fainted, and still simply walked and wrung their hands. All ble hands on the boat were put to work at the s. The steamer *Morse*, seeing the *Mohawk's* ss, stood by and offered help, but her captain formed that the *Iroquois*, a sister boat of the ed one, would be along soon and render all the needed. The *Mo*- went on the rocks 30 o'clock P.M. and *oquois* did not ap- till three in the ng. The wait was a and anxious one. *roquois* eased up at *lohawk's* stern, and nade fast with sev- lines, and over s placed on both the three hundred and women and chil- were transferred the grounded vessel ut a single acci- and were taken to ghkeepsie, where after a wait of three hours at the ay station, took a for Albany. This an accident which t have been attended many fatalities, the people and the nunity are to be conulated on the fortuescape. In the navion of the river of steamers are contly running on the erous shoals and going to pieces. It is a fortuthing for our time that there are so many sisoats ready to help them and save from wreck precious freight. This accident on the Hudson red from that in which the apostle was wrecked at not only the passengers, but also the boat, saved, and in the one Paul experienced the le were saved but the boat was lost.

now I exhort you to be of good cheer: for there shall be ss of any man's life among you, but of the ship. (Acts 2.)

A New Comet Located

OTHER new comet, the second discovered in the month of September, has been located defily in the constellation Pisces, west of the star ega, by Professor E. E. Barnard, of the Yerkes ervatory at Williams Bay, Wis. The professor ares that this comet is likely to prove of abing interest because it exhibits peculiarities heretofore observed in comets. It was discovl September 6 by Neujmin, a European astrono-. It can be seen through a five-inch telescope. are busy with the rocks, the flowers and stars. y are busy in the mastery of the upper air, and he shining worlds above and beyond. Lincoln said to a friend, "I can see how a man might down at the earth and be an unbeliever. But a man could look up and see the stars on a r night and be an atheist I cannot understand." then called the stars, many of them, by name, said their study was one of his greatest joys. same providence God has over the millions of lds he has created is extended to his children m he has made "a little lower than the angels."

Martyr to X-Ray

AN EXPERT in X-ray work, Dr. Charles Lester Leonard, died recently in Atlantic City, a martyr to the science to which he had devoted himself. From constant exposure to the X-rays, he was stricken with a disease which baffled the best surgeons. Nine years ago the hand that guided the light became affected. Medical skill availed nothing, and the hand was amputated. But the ailment had gone farther, and in a few years the whole arm had to go. It was thought that the trouble was over, and he was arranging to resume practice when he found that the infection had spread through the whole body. He moved to Atlantic City, thinking that the sea air would restore him, but the hope was vain. Harry W. Cox of London, who did so much to develop the X-ray in its early days, and who worked with Sir MacKenzie Davidson, who was knighted for his researches in X-ray work, was infected in the same manner as Dr. Leonard. He lost his hand, then his arm, and then his life. Dr. Baker, a well-known physician of Connecticut, and others have died as victims of the X-ray. In every department of nature there is the greatest need of intelligence and caution, for the elements as subjects are beneficent, as masters they are dangerous and deadly. The very agent he used for the cure of his patients cruelly turned and poisoned him. He was a martyr to his profession as so many physicians are; he died himself in trying to save the lives of others, in imitation of the Perfect Man and Martyr, of whom it was said:

He saved others; himself he cannot save. (Matt. 27: 42.)

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THE HUDSON RIVER STEAMER "MOHAWK" ON THE ROCKS

Princess Deaf and Dumb

MARIA CRISTINA, the second daughter and fifth child of the King and Queen of Spain, is deaf, and it is feared will be dumb as well. The Infante Don Jaime, the second child of the royal couple, was born deaf and dumb, and has never spoken, though five years old. This affliction of the little prince has been the great sorrow of the Queen of Spain's life. For a time many attributed the sadness of her appearance to the memory of the anarchist bomb thrown at her bridal carriage on her wedding day, when both the king and she escaped as by a miracle, although fifty persons near by were killed. But it became generally known that the affliction of the prince shadowed her life. Now comes the double sorrow of a princess deaf and dumb. A year ago she sent Dr. Vicente Llorente to New York to investigate the case of Miss Helen Keller, and any new or successful methods of treating such cases, that some relief might be brought to her own. As sorrow begets sympathy for others similarly afflicted, so the heart of Queen Victoria of Spain has gone out to the thousands of deaf and dumb children of her country, and she is now planning new schools for their education, and, if possible, for their cure, thus imitating the spirit of her Lord the Great Physician, who healed the deaf and the dumb, and the spiritual deafness and dumbness their affliction typified.

And he healed him, insomuch that the blind and dumb both spake and saw. (Matt. 12: 22.)

Bribed Telephone Girls

A CURIOUS scandal has just been revealed in Paris in which five female telephone operators are involved. They have been summoned to appear before the Disciplinary Council on a charge of accepting bribes from a Paris grain merchant. It is stated that, owing to the complicity of other officials at a telephone exchange, the grain merchant in question has been informed for some years past of all business transactions by telephone by rival firms, information which he was able to turn to his own benefit. If these charges shall prove true, they will present an example of wrongdoing peculiarly censurable. It is bad enough for a business man to go nosing into the affairs of his rival. When he does so fraudulently with the purpose of gaining an unfair advantage, his conduct is contemptible. The officers were guilty of a double fraud, the one against the rival who had been injured, and the other against the company they betrayed. The worst surprise and shame is that five reputable girls should have been involved in the fault or crime. Girls, as a rule, are singularly honest. Business houses are glad to have them as cashiers. Hence the disappointment that these young women should have yielded to temptation and have fallen. The whole company of wrongdoers are thus described by the psalmist:

In whose hands is mischief, and their right hand is full of bribes. (Ps. 26: 10.)

Old Soldier Won Race

AT THE Grand Army of the Republic reunion at Chattanooga, Tenn., recently, there were games and athletic sports of an intensely interesting character. Colonel J. L. Smith, sixty-nine years of age, retained the G. A. R. speed championship title. The Michigan champion took the one hundred and forty yards dash in the remarkable time of seventeen seconds. In the grueling two and one-half mile contest, Colonel Smith crossed the tape 300 yards ahead of the only other man to finish, H. G. Barnes, sixty-eight, of Pittsburg, Pa. The time was sixteen minutes ten seconds. Fifty years ago all these soldier "boys" were swift of foot and action. Now many of them have gone to camp on the other side of the silent river. Many who remain are rheumatic and disabled in their limbs. It is refreshing to see the veteran in his seventieth year picking himself up and dashing one hundred and fifty yards in a little over a quarter of a minute. There are a good many old men on the track of life, making splendid time. They are in the forefront in the realms of science, literature, art, government and religion. If the men of three score years and ten were suddenly to drop out of life there would be a great gap left. A becoming reverence for age is thus taught in the law:

Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord. (Lev. 19: 32.)

CHINA ORPHANS IN WAR TIME

MISS DIETERLE, missionary of the Door of Hope Mission, Shanghai, China, writes, under date of August 14: "Last Sunday morning, (August 10), we at the Children's Home in Chiangwan (five miles from Shanghai) were suddenly surrounded by soldiers, and the children were much frightened by the shooting. About thirteen holes were shot into the new houses (these were houses built by the CHRISTIAN HERALD Fund). The shooting was not meant for us but for the Northern troops, who that morning advanced to Woosung, the Southern soldiers trying to keep them back. Not being able to do so, before long the village of Chiangwan was full of Northern soldiers, and the village people fled across the fields like wild. I was kept in perfect peace, ready for life or death, as God had decided concerning me. I consulted with the Chinese teachers and found them all in peace of heart, except one, who was much frightened. We put the children in the lower back rooms of the new houses, which were sheltered by the front rooms, and from the back by the kitchens. All prayed, I know, and they were told that now none but God could save them, so each should not look to the teachers but to him alone for salvation. Then we decided to send a man to Shanghai, telling the teachers there of our situation, and asking them to telephone to the railroad station to send a train to Chiangwan, if possible, to get our children. The trains had not been running for several weeks. I wrote the note, and the gatekeeper's husband was willing to take the risk of carrying it. I thought it was brave of him, as he has only recently come out of heathenism, and had heard comparatively little of the Gospel, but he said, 'I'll go, and will trust the heavenly Father to keep me.' His wife wept, but he went.

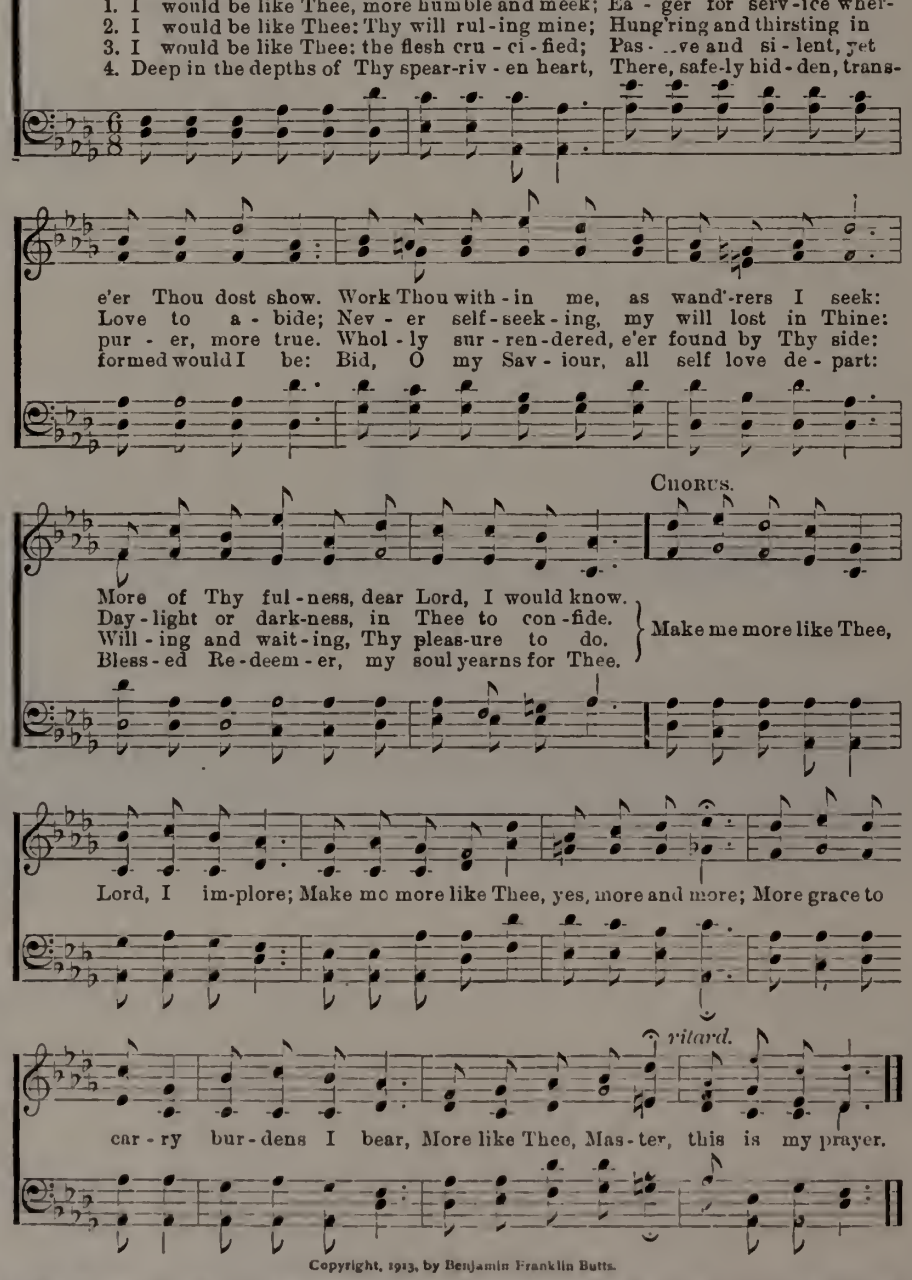
"Before long the shooting ceased, as the Southern soldiers retreated. We then decided to have the children come out of their back-room retreats and each get together a few clothes ready for our leaving. In less than two hours the train was in Chiangwan, and Dr. MacGillivray and some gentlemen of the Red Cross Society were on our premises ready to escort us to the train. Out came each child, carrying her bundle of clothes, and formed in procession two by two; the Red Cross banner was raised at the head of the line.

"We passed many soldiers with cannon and guns, and the sight would have frightened the children much if the flag with the Red Cross had not been going before them; but they always looked at that and trusted in it and the men who carried it, who, in the minds of the children, were true disciples of Christ, because they carried that flag and the soldiers respected them.

"Before we started we offered our premises to the Red Cross Society for their use during the fighting in Chiangwan and Woosung. They were grateful for this, and raised their flag on our premises, which again was a protection to our property. We had the train stop in front of the new Industrial Home (Door of Hope Mission), which was not yet occupied, and we all went in there. It was like a place prepared of God for us! We had a meeting to praise God, and read Psalms 116, 117, 118, for we were all there and not a hair of our heads injured, and not a child had even fallen on the way to the railroad station. We were all saved by his hand.

"It is now Thursday, and this afternoon we go back to Chiangwan. All are happy to go back. The battle is fought, the Northerners won, and have got the flag of the Republic in its place in Chiangwan and Woosung."

"I WOULD BE LIKE THEE"

WORDS BY ERNEST G. WESLEY — MUSIC BY BENJAMIN FRANKLIN BUTTS

1. I would be like Thee, more humble and meek; Ea - ger for serv-ice wher-
2. I would be like Thee: Thy will rul-ing mine; Hung'ring and thirsting in
3. I would be like Thee: the flesh cru - ci - fied; Pas - ..ve and si - lent, yet
4. Deep in the depths of Thy spear-riv - en heart, There, safe-ly hid - den, trans-
e'er Thou dost show. Work Thou with - in me, as wand'-rers I seek:
Love to a - bide; Nev - er self-seek - ing, my will lost in Thine:
pur - er, more true. Whol - ly sur - ren-dered, e'er found by Thy side:
formed would I be: Bid, O my Sav - iour, all self love de - part:
CHORUS.
More of Thy ful - ness, dear Lord, I would know.
Day - light or dark-ness, in Thee to con - fide.
Will - ing and wait - ing, Thy pleas-ure to do.
Bless - ed Re - deem - er, my soul yearns for Thee.
Make me more like Thee,
Lord, I im-plore; Make me more like Thee, yes, more and more; More grace to
ritard.
car - ry bur - dens I bear, More like Thee, Mas - ter, this is my prayer.

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A cable despatch from Nanking, dated September 28, says that the trouble between China and Japan has been adjusted. General Chang Hsun, the commander of the Chinese troops at Nanking, accompanied by a bodyguard of fifty cavalry, went to the Japanese consulate this morning and apologized, in accordance with the Japanese demands in connection with the killing of several Japanese and an insult offered to the Japanese flag. The consul expressed his satisfaction at the action of the Chinese commander.

At three o'clock in the afternoon, 800 of General Chang Hsun's troops, with the republican flag at their head, marched to the Japanese consulate and presented arms, while the commander saluted the consul. The Japanese troops meantime stood at attention. The Chinese authorities at Hankow and Shantung fully complied with the Japanese demands. The apology of General Chang Hsun to the Japanese consulate at Nanking has cleared the air, according to the Japanese officials here, and removes the danger of complications for the present.

Five American missionaries and four Norwegian missionaries are reported as having been captured by Chinese bandits in Hupeh Province. The Americans are Mr. and Mrs. Holmes and one child, and Mr. and Mrs. Fauske. The two latter are workers in the Lutheran Brethren's Mission at Tsaoyang. Some if not all of the captured persons are held for ransom. The leader of the bandits is a notorious freebooter, called White Wolf, whom government troops have been fighting for months, but who has succeeded in evading capture.

SIX GREAT CHRISTIAN CONVENTIO S

MORE than fifty thousand leaders and workers in organized Chris n- ity meet in national conventions and conferences during Octobe d November. There are six great gatherings in four centers. is month there is the general convention of the Protestant Episc al Church and the national convention of the Brotherhood of St. Andrew, w h meet simultaneously in New York City. At the same time the National C cil of Congregationalists meets in Kansas City. Several thousand Disc es of Christ from many States go to Toronto to unite with the Canadian Disc s in a great convention, which is planned as an all-including missionary rally or this denomination. The National Convention of Methodist Men in Indiana is at the end of October is expected to be a repledging of Methodists to the h purposes of the Laymen's Missionary Movement. Finally, in Novem r, comes General Bramwell Booth and a great gathering of the Salvation A y in New York for a home missionary rally.

These six conventions are representative of the deepening interest of and women to-day in religious life and work. It is a time of spiritual co cration and of religious activity which consecration and acti y are measured not so much by thusiastic demonstrations as t are by genuine service. Reli has been rediscovered. This why these conventions are meet and why these thousands are c ing together to talk over the Ki dom of God.

Take the Methodist Men's M ing, for instance. Long before time scheduled for the conventi delegates had been assigned m than enough to fill the largest h obtainable in Indianapolis. So gr was the general interest of Met dists all over the country in t forthcoming meeting, that the rectors had to announce that public would be excluded from t meeting. With such a volume delegates there was no room l for outsiders. By holding overfl meetings and special gatherings various churches, addressed convention leaders, it is hoped get the message before the pub in Indianapolis and convey to some of the enthusiasm which gathering more than three tho sand men from every part of t nation to talk missions and Sund schools and social service and te perance. Former Vice - Preside Fairbanks will preside over t convention.

The Toronto convention of t Disciples of Christ will set forth plan of missionary campaign, bo home and foreign, and will supp inspiration and enthusiasm suf cient to fire the energies of the d nomination to a new standard Christian service.

There will be considerable bus ness and legislation transacted both the Congregational Nation Council and the Episcopal Gener Convention. These two meeting are the regular triennial meeting of their respective denomination and although in Congregationalis the local church maintains its au tonomy, a considerable scope o authority has been delegated to th National Council. This Nationa Council will deal with the questio of changing the organization of th denominational boards, and wit changing the constitution of th National Council itself. Simulta neous with the meeting of the Na tional Council, the American Boar of Commissioners for Foreign Mis sions will hold its annual meetin in Kansas City and there will be strong missionary note running through all the sessions. The meeting of th Brotherhood of St. Andrew in New York will bring the evangelical not into the Episcopal General Convention. The Brotherhood meeting itself wil attract several thousand laymen, and alone would make a notable gathering The General Convention will be concerned with proposed changes in th Prayer-Book, aimed to give greater flexibility and variety to public worship; with the election of new bishops and a reorganization of the general missionary machinery of the church.

GEORGE W. GRAY.

Modern Amazons

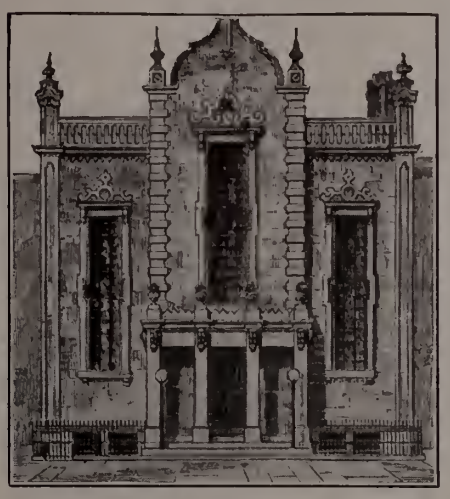
WOMEN are taking an active part in the fighting in Albania, according to despatches received in Vienna from Avlona, the Albanian capital. Many Albanian amazons, armed with hatchets, fought heroically shoulder to shoulder with their husbands, sons and brothers during the street fighting at Dibra on September 23, when 1,200 Servians were killed and 300 taken prisoners of war and the town fell into the hands of the Albanians. The battle was of the most desperate character. The women of the Greek race in southern Albania are also displaying a very warlike spirit. At Koritza, which is held by Greek troops, sixty girls have formed themselves into a company which is drilled by Greek non-commissioned officers. The women declare they would sooner die fighting than permit Koritza to be incorporated in the State of Albania.

PRESIDENT WILSON'S GRANDFATHER'S CHAPEL

"WE ARE very much interested in your President, Mr. Woodrow Wilson of Washington." Such were the words addressed to the writer while visiting the city of Carlisle, England, a few weeks since. Upon inquiring why they were interested in our President, the following facts were given:

"The President's grandfather, the Rev. Thomas Woodrow, was pastor of the Congregational Chapel in our city (Carlisle) for fifteen years, from February 20, 1820, until June, 1835. During this pastorate the mother of President Woodrow Wilson was born in our city." Readers of THE CHRISTIAN HERALD will agree with the writer that our Carlisle friends have good reason to be interested in President Wilson. Very interesting details are contained in a pamphlet of some thirty-eight pages, which gives in concise form a short historical sketch of this remarkable church's history. It says:

"Mr. Thomas Woodrow of the Theological Academy, Glasgow, Scotland, received a unanimous call to become pastor of their church; he accepted said call in February, 1820; he was solemnly set apart to the pastoral office." Then follows the order of service. "During Mr. Woodrow's pastorate, he received into the membership 132 members. In June, 1835, Rev. Thomas Woodrow tendered his resignation."



CONGREGATIONAL CHAPEL AT CARLISLE

The chapel in which Mr. Woodrow preached was located on Annetwell Street, near the castle. March 19, 1843, the present chapel was opened on Lowther Street, the Annetwell Street chapel having become too small. The present chapel seats over one thousand persons.

There is evidence that there was a Congregational Church in Carlisle as long ago as 1658. Those good people were in touch with the Pilgrims and Puritans who came over in the *Mayflower*. I was not surprised to find that the people of Carlisle are interested not only in President Woodrow Wilson but in everything that pertains to the welfare and progress of the United States.

Thinking your readers might enjoy seeing the picture of Lowther Street Congregational Chapel, I am able to present it to them.

(REV.) HERVEY WOOD.

"AN YOU HA' SEEN WHAT I HA' SEEN"

BY MARGARET E. SANGSTER, JR.

I AM sitting in my jerky office chair by the open window—a wide, friendly window that lets in a splash of yellow sunshine and a gentle little breeze. Just a little way below me, the elevated railroad goes thundering past—and below that the trolley cars clang along on bright tracks that stretch out, ribbon-like, through the city; and the automobiles whizz along and the motorcycles and the wagons.

I am looking down from the fifth story, and I see many things, for I am pretending (do you ever pretend?) that this is my first glimpse of New York!

Two small kiddies hurry past with bundles of overcoats piled high on their ragged little shoulders. They are sober-faced mites with cheeks that look pale—even from a fifth-story window. See—they are tramping down a narrow side street that is dark with the dirt of years—they are going to some sweatshop . . .

Behind them walks a woman dressed in the latest style—from a much maligned Paris. A long feather curls downward from a tiny tip-tilted hat that rests on the top of one ear. Her four-inch heels beat a tattoo on the pavement, although I cannot hear it. Her entire costume is of a vivid shade, something between rose color and scarlet, and her cheeks are elaborately tinted to match the dress. She is in no hurry, and walks slowly, drinking in with a visible pleasure the many glances that are thrown in her direction.

A sound of music comes down the street—growing stronger every instant—until finally the strains of "La Marseillaise" sound clear and triumphant. A picture flashes through my mind—a picture of war, of a bloody guillotine, of a dark prison and a rumbling death-cart; but the picture vanishes like a broken bubble when the band comes into sight—suave, placid, fat; dressed in red coats, with flower-decorated buttonholes. They resemble war in the same way that a lazy cat resembles the roaring king of the forests.

A man dashes around the corner and collides violently with a little schoolgirl. Her books fly out of her hands, but the man, with never a backward glance, dashes past. I lean out of the window in my excitement. Is the man a thief, a murderer, or an escaped lunatic? Is he being pursued by an army of trim blue-coated policemen? But no, the man jumps upon the platform of a trolley, and I realize that his reason for the haste was only a small one. Of course, another car would come in a *minute*, but New York is a city of hurrying people who hate to lose even a minute. Behind him, on the corner, the little schoolgirl pauses to gather her books together. I wonder if chivalry is dead?

As if in answer to my unspoken question, a little old lady comes down the street. She cannot see well—it is shown in her hesitating walk and in the way she carries her little black-bonneted head. She pauses on the street corner—frightened by the noise and hurry that surges around her. A boy steps up—an awkward boy, who is painfully conscious of his hands and feet. He speaks to the little old lady, and then he leads her across to the other corner. And I answer myself: No, chivalry is not dead—even on Third Avenue.

Two thin, bearded foreigners walk along together, talking earnestly. Their hands move in time to the words, and their heads bob up and down like corks upon an ocean of people. They hurry by, absorbed in each other, heedless of the people who step out of their way. And they are still gesticulating madly as they fade from my sight.

Far down the street a crowd of people is coming out of the doorway of a dingy shop. It is too far off to see what is happening—too far off to distinguish the people. Perhaps it is a strike—strikes are always happening in New York—but the people are moving—just a tiny bit—and I can see that somebody is making a speech. He is evidently stopping now, for the crowd is disappearing very fast into side streets, and doorways, and cars.

And so it goes on all day long.

When I was a kiddie in school we used to sing a song called "London Bridge." The song went on to tell how some people walk slowly and some run; how the rich men in their chariots pass the poor men who are walking; how the velvets and satins brush elbows with the rags.

It is like this in New York—from my window. Suffering and want walk stealthily along beside wealth and luxury; sorrow meets joy on every street corner.

. . .

I have written this description to answer some questions that have been sent to me from my pen-and-ink friends. The first question was like this:

"What are the New York people doing?"

And the second asked:

"Please tell us what you see on the streets of the city?"

And the third, which was just a bit personal, said:

"What do you do when you are not working, writing letters and articles?"

I think that I have answered all three questions.

When the sun shines low in the evening
O'er the crest of a purple hill;
When the flowers have shut their eyelids
And the bird notes are hushed and still,
Then the same old sun in the same old way
Is gleaming with golden smile,
And is asking the city to fold its hands
And rest for a little while.
But the city is rushing, heedless,
To the end of a weary day;
So the sun lies down with a twilight frown,
And leaves it to go its way.

AMONG THE WORKERS

—REV. W. ALLAN, a well-known Australian minister and Scotch evangelist, has arrived in New York. He has been pastor of one of the largest Baptist churches, and comes with the best credentials his denomination can give. He also bears letters of commendation from leaders in the Presbyterian, Congregational and Methodist Churches. During the week after his arrival he preached at the Fulton Street Noon Prayer Meeting, and has been invited to return and give a fortnight's services there. His address is 794 President Street, Brooklyn.

—MR. F. A. BROWN writes from THE CHRISTIAN HERALD Orphanage at Hsuchoufu, China: "We have been blessed with a remarkable revival, after which thirty boys and girls made application for baptism. I have been traveling Y. M. C. A. secretary among schools and colleges in the United States, and I am sure it would be hard to find a group of children of the same age that could compete with them in their knowledge of the Bible. I wish the American supporters of the school could see them all and hear them sing."

—THE NORTHFIELD SCHOOLS at their opening for the fall had the largest attendance in their history, over twelve hundred being registered. As many or more had to be refused admittance on account of lack of facilities. The schools have grown so rapidly that the proportionate growth of the endowment has been outstripped, and there is consequently an annual deficit of about $120,000. There are to-day representatives from thirty-five different countries, exclusive of the United States and its colonies, in the student body, and the believers in nearly every religious creed find entrance here. The work is non-sectarian and international, and its influence is very far-reaching.

—EVANGELIST E. C. MILLER of South Bend, Ind., who has been associated with Rev. W. E. Biederwolf in evangelistic work for some time, is now giving his entire time to the conduct of evangelistic campaigns. Mr. Miller has been closely identified with Christian work for many years and is well known throughout Indiana as the leader of one of the largest men's Bible classes in the State. His meetings among the men in recent campaigns have been large and marked by exceptional power. Mr. Miller is assisted by a small corps of competent and worthy workers. His address is 1151 Vistula Avenue, South Bend, Ind.

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5C15. Warm, Durable, Dressy Coat made of good quality Parisian Pony Skin Fur Cloth, which looks exactly like the real Pony fur. Coat is made with a turn-down collar of self material with stylish, pointed revers. The revers may be turned under and the coat buttoned across the chest. Model fastens to left side with two large self-covered buttons and silk cord loops. The turnback cuffs are of self material. Coat is cut on the newest fashionable lines, and is semi-fitted. It is lined with good quality durable Venetian. Black only, and in 54-inch length. Sizes, 32 to 44 bust; also to fit misses or small women, 32 to 38 bust. Price, All Mail or Express Charges Paid by Us $5.98

5C16. Neat, Warm Muff of black Parisian Pony Fur Cloth to match coat 5C15. Satin lined. Black only. Price, All Mail or Express Charges Paid by Us $1.49

6C13. Stunning, medium-size Dress Hat made of fine, lustrous All-silk Plush. Tastefully trimmed at right side with two tailored bows of plush, with centers of Bulgarian embroidery holding in place a high fancy of uncurled Ostrich in numidi effect. At left side is trimmed with two tailored bows of Bulgarian embroidery. Hat has a graceful narrow brim slightly rolled at left side. Comes in all black; black with Nellrose; navy with natural and white feather fancy, and in beautiful mole gray plush with blue fancy.

Price, All Mail or Express Charges Paid by Us
$3.98

35C17. Dress of high-grade English Velvet Corduroy. Waist is finished with collar of satin messaline in color to match material; Val. lace ruffle at neck. Dress fastens invisibly in front beneath a plait effect, trimmed with ball buttons. In the back, the fulness is gathered at waist line. Girdle of satin messaline with long, knotted ends. Kimono style long sleeves; cuffs of satin messaline. The skirt is gathered at waistline in back and is slightly draped in front. Black, navy blue or brown. Sizes, 32 to 44 bust, skirt length 40 inches; also to fit misses or small women, 32 to 38 bust, skirt length 38 inches.

Price, All Mail or Express Charges Paid by Us,
$5.98

6C14. Handsome, Large Fitted Shape of Silk Velvet in slight mushroom effect, rolled at right side and trimmed around crown with beautiful Ostrich band which is caught at left with a large, full-blown rose. Underbrim is faced with velvet. Comes in black with white Ostrich band and Nellrose flower; in navy blue with blue Ostrich band and burnt orange flower; and in black with black Ostrich band and large white rose.

Price, All Mail or Express Charges Paid by Us,
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MISTAKES OF GOOD MEN*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

AN ANCIENT water famine and what came out of it is the subject matter of our lesson to-day. We who live in a land abounding with springs, lakes, and rivers will find it somewhat difficult to realize the terrors of a water famine. We might possibly imagine a small company of ten, twenty or thirty travelers on a lonely desert, suffering with thirst almost unto death, but can we imagine a company of upwards of one hundred thousand people, together with their cattle, representing the increase of nearly forty years, all thirsty, and no water in sight?

[Some new light has recently been shed on the numbers of Israel's host by Franklin E. Hoskins, D.D., in his book, *From the Nile to Nebo*. It is a book which any Sunday school should put in its library. Hitherto Israel's host has been stated as numbering from two million to three million. Dr. Hoskins shows conclusively how it could not have been more than one hundred thousand. Dr. Hoskins speaks with authority, because he is the leader of the Syrian Mission, head of the Mission Press, and creator of the Arabic Reference Bible.]

Such was the condition of the Israelites as they neared the border of their Promised Land. They took a very unfair and unkind way to get water, for they organized a riot against Moses and Aaron. They may not have thrown stones or used sticks, but they used bitter words and blamed Moses and Aaron for bringing them out of Egypt as they said, "to die in the wilderness." It was not the first time they had been thirsty in that long pilgrimage, and God had always sent them relief. But they had forgotten and thought only of berating their leaders, Moses and Aaron. Did Moses and Aaron try to reason with them and remind them of their blessings in the past? No, they did something wiser than that: they withdrew from the angry mob and repaired to the Tabernacle, where they fell on their faces before God and prayed to him for help. At once the glory of God—his shining brightness—filled the Tabernacle, and God spoke to them, saying: "Take the rod and assemble the congregation, thou and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water, and thou shalt bring water to them out of the rock; so that thou shalt give the congregation and their cattle drink." It was the precious rod which Moses had so often used before Pharaoh in the time he was working for their deliverance from Egypt. They were still rioting when Moses and Aaron appeared with the rod. "Hear now, ye rebels; shall we bring you forth water out of this rock?" So spoke Moses. He did not speak at all to the rock as God had told him to do, but instead he smote the rock angrily, not once, but twice. Then the rock became as a fountain, and water gushed out of it, torrent-like, so that there was an abundance for all of the people and their cattle.

Was that the last of it? Oh, no. God soon called Moses and Aaron to account because they had struck the rock instead of speaking to it in his name as he had told them. They had allowed their impatience with the people to betray them into disobedience to God. They had cast themselves as a shadow between God and the people. Probably not one in the multitude had said: "How good is our God to satisfy our thirst so abundantly!" but instead many must have said: "Oh, yes, there was water enough when we forced Moses and Aaron to get it for us." And so God was left out. And God said to Moses and Aaron, "Because ye believed not in me to sanctify me (honor me) in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them." It fell upon the two aged leaders like a thunderbolt from heaven. We are not told about the agony of soul that must have passed over them. Will any one dare to say that God was too severe with them? No, the rather let us think that God saw in the incident an indication that the two leaders had lost their grip on the people. Later, we will have a lesson on the death of Moses, when it is said that "his natural force had not abated," so it cannot be that this impatience with the people was the result of old age, although he was about one hundred and twenty years old at the time, and Aaron was still older.

When God selected a successor for Moses, he did not appoint a young man, but the next oldest man in Israel, Joshua, who was eighty-three years old. And brave old Caleb came to the front, and when he was eighty-five years old, chose the most difficult part of the land to be possessed, Hebron, where the Anakim giants dwelt. Caleb said: "I am this day four score and five years old. As yet I am as strong this day as I was in the day Moses sent me [to spy out the land]; as my strength was then, even so is my strength now, for war, and to go out and to come in." Joshua 14: 10, 11.) Both Joshua and Caleb had kept up their grip on the great work to be done, and God honored them and gave them the hardest places.

Let us be sure that God has use for his workers clear to the end if they will only keep strong and sweet in faith and life. We must also believe that even in youth God will feel it necessary to set aside some teachers because they have lost their hold and make of their teaching a grind.

Let us now drop the incident about Moses and Aaron being called off, believing that God did not do it in anger but in consideration of the two men who had served him as leaders for forty years. Let us enter upon the study of the duty of prayer as a way out of a tangle of difficulties. The source of unfailing help at all times is God himself. He is over all things, under all things, and through all things. Not our closest and dearest friend sees so well what help we need as he does. And certainly no one has a scintilla of the power he has to bring forces for our relief. Why not then go to him in prayer the first thing we do? If the Israelites had stood in their tent doors and besought him for water to quench the thirst, instead of mobbing Moses and Aaron, how quickly God would have opened a fountain for them!

The first rock out of which God brought water for the people was at Horeb, some time during the first year of their pilgrimage, probably very soon after leaving Egypt. The second time is our lesson story for to-day. In time there was an interval of nearly forty years between the two occasions, and the distance was great between them, probably about two hundred miles, for the second miracle of bringing water from the rock was performed at Kadesh-barnea. Recent travelers in that part of the world, notably Rev. Henry Clay Trumbull, D.D., has said: "Standing out from the earth-covered limestone hills was to be seen the large single mass, or a small hill of solid rock, the cliff smitten by Moses. From underneath this rugged spur issues the now abundant stream. The water is remarkably pure and sweet, unequaled by any we had found after leaving the Nile." And so it would seem that the rock at Kadesh-barnea, rather than the one at Horeb, is the true illustration of Christ as the spiritual Rock which has blessed the world for ages, and will go on blessing it until the end of time, and we must believe that it is the one to which the apostle Paul referred.

There is another note of warning to be sounded before leaving this lesson. Possibly it is best suited to those who are young and hot in spirit. Such will be likely to say: "If two such holy men as Moses and Aaron got angry, there is no great harm in my doing it too." Here is a Bible answer for that: "Anger resteth in the bosom of fools."

Here is a little sermon for little men on a great subject. Text: "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." Prov. 16: 32. The text means that one who rules his spirit is more of a general than one that taketh a city but does not control his own passions. Those who master themselves are able to become masters of others. A general needs a spirited horse, but the general must be able to control him or some day the horse will run away with him into the very ranks of the enemy. Instead of having a horse, the horse will have him! Anger is like such a spirited horse. One kind of anger God himself gives to us. He says: "Be ye angry and sin not. Hate what I hate." That means we are to be indignant at wrong and fight it earnestly.

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for October 26, 1913. The Sin of Moses and Aaron. Num. 20: 1-13. GOLDEN TEXT: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my Rock and my Redeemer." Ps. 19: 14, R. V.

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OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—IN RESPONSE TO THE QUESTION: "How can we bring more men, women and children to Sunday school and keep them there?" Mrs. W. E. Erybofer, of the First Methodist Church, Colorado Springs, Col., told how many mothers of young children had been added to the Sunday school and organized in a mother's class. When a child joins the primary class, the name and address is given that same day to the teacher of the mother's class, and several church members living in that vicinity call on the mother in a neighborly way before the day is over, unless she is already connected with the school, and invite her to join the mother's class and bring her baby if she has one, assuring her that in the mother's class it will disturb no one to have a baby talk or walk, or even cry. These mothers sit in the same room as their children of the primary class, with their babies in hand, during the opening exercises, and then they are screened off and taught as a mother's class, usually the uniform lesson, sometimes, also, how to tell stories to their children. They also hold social meetings occasionally between Sundays, which are managed by the mothers themselves, who elect their own president, secretary-treasurer, and committees. At these social gatherings babies also are in order, even when in disorder.

Another novel testimony closely related to the foregoing was that of Miss Mabel L. Bailey, of Janesville, Wis., as to the Baptist Church of that city, the pastor of which sends an invitation to the babies who have been put on the "cradle roll" of the Sunday school by older sisters or brothers or parents to come to church on the next Sunday and bring their parents. The babies are usually on hand in force, and not always in silence, and bring their parents. At a certain time in the service the names of these babies are read, and parents are requested to bring them forward for consecration. As the parents stand before the pulpit with their children, the pastor dedicates the children to Christ and prays that the parents may have grace to train them for God and usefulness. Our readers will at once see that this has the same religious significance as "infant baptism" in other churches. The spiritual consecration of children and parents is essentially the same.

Rev. Frank E. Day of St. Joseph attributed the doubling of his Sunday school chiefly to consecrated political methods. He secured for superintendent an ex-chairman of a county political organization who had carried the county the only time it was ever carried by his party. He resigned his political office and used the methods that had won the county to double the Sunday school. The officers were increased from 29 to 67, about one in each seven of the school membership, and these he met often at luncheons for councils of war, and directed by 'phone on Saturday afternoons and evenings.

LITTLE MOTHER MIWA

BY MARY M. BOWEN, MISSIONARY IN JAPAN

THE morning was so chill. Fuji San had not been well treated and for days he had been in seclusion. Of course, no one knew who had perpetrated an injury, though all must suffer in common.

This was why it was chill, and why Little Mother Miwa's fingers were blue as she wrapped Baby Teruko in her warmest kimonos, three of them, one on top of the other, and held her against her breast for a moment before she carefully tied her on her back.

Teruko took it all with stoical patience. That is the habit of Yamato babies, even if they are miserable, worthless little girls, who have caused their ancestors to blush because of their not having sufficient ambition to be born boys. Strange to say, Little Mother Miwa was glad Teruko was a girl. Yesterday she had been out in a broad hatake, where there were heaps of the worst kinds of rubbish and refuse, and occasionally dismal piles of gray ashes and bits of old *take* half burned. There had been a recent fire, though it was only hot ashes when she went, with Teruko tied a little closer than usual. Nobody was there. She was free to crouch down and press her brow to the stenchy ground and weep. That is what she did. And she murmured over and over:

"Ah, nozomi ga tsuki, hateru! Awaremi, awaremi, tamae!" "My hope is gone. Pity, ah, pity, whatever god can hear. He who loved us well is now but a heap of ashes. There is not even one yen for rent. Only a handful of rice and one small vegetable. I must go on the street in four days. Ah, my loved Onwa, had thou but taken us with thee!"

Then she sat long in thought. Just one ray of light glinted over her face as she spoke on:

"Yes, I might make the effort. Onwa understood. He had listened to the words of the American sen-sei who stood up so nobly and yet who taught so gently. Onwa passed away in such a peaceful spirit. He begged me to wait and watch until I might find others who wore the Shirushi, the little Jujika. Just one shorter piece straight across a longer one, suspended on the bosom. When I found any one wearing this. I might safely go to them, for they are the Jesus people. I may find one. I will watch."

After the second frightful night had melted away, she ate a very small part of her rice and betook her to the great temple of Asakusa Koen. She also took of her five or six gorin one little coin.

"Ah, if the mother god, or any god, will only hear me this once, for my helpless Teruko!"

How weak she was! She reached her attenuated arms backward and pressed Teruko a little, as if she would lend her strength.

The white doves whirred up from the foot-stained pavements as she passed the fierce-looking old idols that stood guard at the gates. It was quite early and chill; not many were yet out. Slowly, "Tap-tap, tap-tap, tap-tap," went her wooden sandals, her draggled kimono punctuating her steps by comfortless strokes against her bare ankles.

She untied her precious gorin from its little rag receptacle and began to think what sort of prayer would best be said to touch the heart of the very preoccupied god. She reached her scrawny hand and pulled the prayer-bell rope. Mingled voices, foreign ones, fell on her ear. Right there, in the early dawn, all clothed in garments of bewildering warmth and softness, stood two American ladies, one very young and the other older. But it was not the garments she saw. It was the shirushi, the two little pieces of gold, crossed at right angles, and one was on the breast of each.

Her hand fell from the bell-rope. She gasped and stared at them, taking a step downward and backward, as if to approach. This was an act beyond all reason or pardonable courtesy, but it was as though Onwa's prayers had been heard.

"Look at her!" cried the younger to the older. "She acts as though she would speak. She must have known an American somewhere." All the time they were drawing closer and getting acquainted, as women can, just by looking into each other's eyes. Perhaps this is the way we will all talk when we speak the real language of the King.

American-fashion, the elder reached out her hand. But Little Mother Miwa did not understand that. She only knew to fall upon her face, which she did three times. Then she arose, stood half bent, and yet fixed her eyes in fascination upon the cross.

"Let us give her our little Japanese Bible. We can buy another for our collection before we leave Yokohama," said one of the ladies.

They said something she did not understand and held up before her one of the very kind of little books that Onwa kept wrapped in his silk handkerchief, but which was put with certain other articles and sent out to the hatake where are little piles of ashes and burnt fragments of wood.

The elder lady smiled and Little Mother Miwa thought, as she held that small book in her hand, she had never seen anything so beautiful, not even the sun streaming through the wistaria down upon the pond, where stand the sacred cranes. The younger crept up close, and patted the little bundle on her back, and stealthily, lest some one should see and take it away, put into her blue, chill fingers a piece of gold on which was the royal flower of the great emperor of Japan! In all her life she had never held one in her own hand, though quite well she knew its value.

While she was falling on her knees and bending her brow to the ground in a maze of perplexity, doubt and fear that she was either dreaming or that some awful calamity should be awaiting her, the two ladies who seemed to her as angels dropped down from the appeased Fuji San, hastened to the waiting automobile, and she heard one say: "The other parks, then Yokohama."

All this is why there is now a sweet-faced Bible woman, moving like a saint out among the forlorn mothers of Asakusa; and a half-grown girl in training for the work of a Christian teacher in one of the great missions of Japan.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tsi* (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

AN ACTIVE CHRISTIAN AT NINETY

I want to thank you for the beautiful and useful present you sent me as a reward for sending you six new subscribers. I have just passed my ninetieth birthday, and as I am not in active business, I enjoy the efforts I make to increase the circulation of your valuable paper. I inclose three beautiful poems, thought to be suitable for my birthday, which were greatly admired at the Westminster Congregational Church where the Rev. J. B. Silcox, D.D., addressed the Kansas City Old Men's Association.

I have been a continual subscriber to THE CHRISTIAN HERALD and pray God that his work in which you are engaged may continue.

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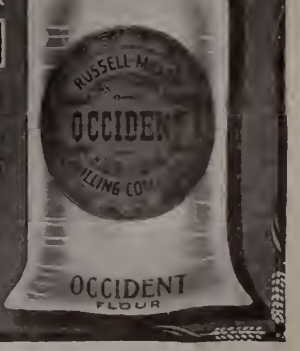

THE CAMPERDOWN PEW

Continued from page 933

The whispers ceased, and she heard the footsteps of the boys as they moved away. Climbing up on the old Camperdown pew, Miss Maria peered over the fence and caught a glimpse of two sturdy figures going down the road.

Her breast heaved with sundry emotions, but wrath was uppermost. She would go to the justice of the peace, she would, and report what she had heard. But after all, the boys had not decided to come. Randolph Murray, the minister's son, had held back. She remembered that his father and mother had gone to the city to care for a sick relative, leaving him and his younger brother, of whom he had spoken, to the care of a sour-visaged servant.

As Miss Maria stepped down from the pew, the feeling of wrath began to merge into one of perplexity. What would be the best thing to do? With sundry little puffs and gasps she lifted the basket of pears onto the wheelbarrow and trundled them to the shed at the rear of the house. Then she went into her kitchen and started the fire in the stove, for the hour was nearing suppertime.

While she worked she puzzled over her problem, the wrath now and then returning in waves that sent flashes of crimson to her cheeks. Even if she did not report to the justice she would get a couple of men neighbors to come and lie in wait for the marauders.

But a thought kept tugging away at her heartstrings—her heartstrings that were not withered yet, in spite of whims and worries and the burden of years. Might there not be a better way? There was something to be protected beside the pew and her pride. What about the boys? And the church, too. That must be saved from reproach. These were the parsonage boys. The good minister and his wife far away in a house where trouble brooded, the minister's sons at home alone, save for the care of an unsympathetic servant, who thought her duty done when she had made the beds, swept and dusted, and prepared the three daily meals—"And that little scamp, Hal Smith, trying to coax those innocent youngsters into mischief!"

She stood by the kitchen window, slicing a couple of cold boiled potatoes she meant to fry for supper. Her eyes wandered to the yard outside. Everything was radiant with the sunset. The brightest of the slanting beams seemed to rest on the old pew beneath the Vicar of Wakefield pear-tree. There came into Miss Maria's mind the thought of the eternal glory—far, far brighter than earthly sunshine—in which her father was rejoicing.

"If—if he were to come back—just for a little while, I wonder what he'd say about things," she queried to herself.

Then her decision was made. "I don't know that I can work it out," she said. "But I'll try."

. . .

The weary-faced maid at the parsonage looked relieved when, half an hour later, Miss Maria Camperdown called with the offer to take Randolph and Robert over to her house for a couple of days.

"Yes'm, it'll be a great help to me, for they have nearly driven me wild. I didn't hire out to look after young ones, anyhow, and besides, I want to get most of the upstairs cleanin' done while Mis' Murray's away. So take them two kids, and welcome, ma'am. And I have no doubt the minister and his wife will be glad to know they are in good hands."

Miss Maria's sitting-room was a lively place that Hallowe'en. A bright fire of old appletree limbs was burning in the fireplace, chestnuts were roasting, corn popping, and a row of rosy-cheeked apples were beginning to show a delicious white juice trickling down their shining sides.

Half a dozen boys were sprawled on the rug before the fire. Miss Maria had told Ran and Rob that they might invite some of their friends. Even Hal Smith, merry, mischievous Hal, was there, "as polite as a basket of chips," the spinster said to herself in surprise.

They must have suspected, she thought, that their plot had been overheard. But all traces of restraint soon wore away. Some of the boys had accepted her invitation, thinking that they would escape early and still have time for some Hallowe'en depredations, even though they should, of course, have to leave their hostess's property unmolested. Gradually, however, the plans for mischief were forgotten. Who cared about prowling around out in the mud and darkness and getting the cops after you when one was having such a fine time in doors, with pumpkin pie, doughnuts and other things as much as one could stuff? And whoever would have thought that the prim Miss Maria Camperdown was so jolly and such a fine story-teller? Talk about Indians—whew! Couldn't she just make the creeps run up and down one's back when she told about the time her great-grandfather and Tim Murphy, the famous scout, were chased by the redskins.

The tall clock in the corner struck eleven before anybody could have believed it was so late, and very regretfully the four lads took their departure, leaving Ran and Rob safe in Miss Maria's keeping. "The very jolliest time—and thank you, ma'am," they said one and all, as they trooped away.

After Miss Maria had seen her two charges tucked away amid the soft wool blankets in the big bed in the comfortable room overhead, where the parlor stovepipe went through, she went and stood in the outside doorway for a minute or two.

The air was chill with autumnal frost; the radiant moonlight showed a silvery rime on grass and shrub. The old pew stood white and distinct beneath the Vicar of Wakefield pear-tree.

"I'll go back to church next Sunday," said Miss Maria to herself. "I guess the new pews will sit pretty good, after all, from what they say."

AFRICAN "WITCH DOCTOR"

"A FEW weeks ago," writes A. M. Anderson, a missionary in Pondoland, South Africa, "we awoke one morning to find that one of the kraals near the mission had been destroyed by fire during the night. On inquiry, we found that the headman had been 'smelt out.' I had had many dealings with the man, and he had been honest and courteous as far as heathen could be. The facts were these: At another kraal about a mile away there was a child, who had been sick about a month. The father called in a native witch-doctor, who decided that the headman living in the kraal near the mission had bewitched the child. The people ran toward the supposed guilty man's kraal. They set fire to his hut, and the owner fled for his life to a neighboring tribe, fifteen miles away. His wife and children were scattered in every direction. A similar case was brought to our attention lately. About nine o'clock one night we saw a blaze to the west of the mission, in the kraal of one of the most respected natives in the community. The witch-doctor, who was consulted about another sick child, pointed out this man as the *ontakati* or witch. He denied it of course, and protested that he was innocent, and had no ill will toward any one. This, however, only aggravated the people, and his hut was soon in a blaze, and he was beaten by his former friends and neighbors so that in a few days he died."

Why Man of To-day Is Only 50 Per Cent. Efficient

By WALTER GRIFFITH

IF one were to form an opinion from the number of helpful, inspiring and informing articles one sees in the public press and magazines, the purpose of which is to increase our efficiency, he must believe that the entire American Nation is striving for such an end—

And this is so.

The American Man because the race is swifter every day: competition is keener and the stronger the man the greater his capacity to win. The stronger the man the stronger his will and brain, and the greater his ability to match wits and win. The greater his confidence in himself the greater the confidence of other people in him: the keener his wit and the clearer his brain.

The American Woman because she must be competent to rear and manage the family and home, and take all the thought and responsibility from the shoulders of the man whose present-day business burdens are all that he can carry.

Now, what are we doing to secure that efficiency? Much mentally, some of us much physically, but what is the trouble?

We are not really efficient more than half the time. Half the time blue and worried—all the time nervous—some of the time really incapacitated by illness.

There is a reason for this—a practical reason, one that has been known to physicians for quite a period and will be known to the entire World ere long.

That reason is that the human system does not, and will not, rid itself of all the waste which it accumulates under our present mode of living. No matter how regular we are, the food we eat and the sedentary lives we live (even though we do get some exercise) make it impossible; just as impossible as it is for the grate of a stove to rid itself of clinkers.

And the waste does to us exactly what the clinkers do to the stove; make the fire burn low and inefficiently until enough clinkers have accumulated, and then prevent its burning at all.

It has been our habit, after this waste has reduced our efficiency about 75 per cent., to drug ourselves; or, after we have become 100 per cent. inefficient through illness, to still further attempt to rid ourselves of it in the same way—by drugging.

If a clock is not cleaned once in a while it clogs up and stops; the same way with an engine because of the residue which it, itself, accumulates. To clean the clock, you would not put acid on the parts, though you could probably find one that would do the work, nor to clean the engine would you force a cleaner through it that would injure its parts; yet that is the process you employ when you drug the system to rid it of waste.

You would clean your clock and engine with a harmless cleanser that Nature has provided, and you can do exactly the same for yourself, as I will demonstrate before I conclude.

The reason that a physician's first step in illness is to purge the system is that no medicine can take effect nor can the system work properly while the colon (large intestine) is clogged up. If the colon were not clogged up the chances are 10 to 1 that you would not have been ill at all.

It may take some time for the clogging process to reach the stage where it produces real illness, but, no matter how long it takes, while it is going on the functions are not working so as to keep us up to "concert pitch." Our livers are sluggish, we are dull and heavy—slight or severe headaches come on—our sleep does not rest us—in short, we are about 50 per cent. efficient.

And if this condition progresses to where real illness develops, it is impossible to tell what form that illness will take, because—The blood is constantly circulating through the colon and, taking up by absorption the poisons in the waste which it contains, it distributes them throughout the system and weakens it so that we are subject to whatever disease is most prevalent.

The nature of the illness depends on our own little weaknesses and what we are the least able to resist.

These facts are all scientifically correct in every particular, and it has often surprised me that they are not more generally known and appreciated. All we have to do is to consider the treatment that we have received in illness to realize fully how it developed, and the methods used to remove it.

So you see that not only is accumulated waste directly and constantly pulling down our efficiency by making our blood poor and our intellect dull—our spirits low and our ambitions weak, but it is responsible through its weakening and infecting processes for a list of illnesses that if catalogued here would seem almost unbelievable.

It is the direct and immediate cause of that very expensive and dangerous complaint—appendicitis.

If we can successfully eliminate the waste all our functions work properly and in accord—there are no poisons being taken up by the blood, so it is pure and imparts strength to every part of the body instead of weakness—there is nothing to clog up the system and make us bilious, dull and nervously fearful.

With everything working in perfect accord and without obstruction, our brains are clear, our entire physical being is competent to respond quickly to every requirement, and we are 100 per cent. efficient.

Now this waste that I speak of cannot be thoroughly removed by drugs, but even if it could the effect of these drugs on the functions is very unnatural, and if continued becomes a periodical necessity.

Note the opinions on drugging of two most eminent physicians:

Prof. Alonzo Clark, M.D., of the New York College of Physicians and Surgeons, says: "All of our curative agents are poisons, and as a consequence, every dose diminishes the patient's vitality."

Prof. Joseph M. Smith, M.D., of the same school, says: "All medicines which enter the circulation poison the blood in the same manner as do the poisons that produce disease."

Now, the internal organism can be kept as sweet and pure and clean as the external and by the same natural, sane method—bathing. By the proper system warm water can be introduced so that the colon is perfectly cleansed and kept pure.

There is no violence in this process—it seems to be just as normal and natural as washing one's hands.

Physicians are taking it up more widely and generally every day, and it seems as though everyone should be informed thoroughly on a practice which, though so rational and simple, is revolutionary in its accomplishments.

This is rather a delicate subject to write of exhaustively in the public press, but Chas. A. Tyrrell, M.D., has prepared an interesting treatise on "Why Man of Today Is Only 50 per cent. Efficient," which treats the subject very exhaustively, and which he will send without cost to any one addressing him at 134 West 65th Street, New York, and mentioning that they have read this article in THE CHRISTIAN HERALD.

Personally, I am enthusiastic on Internal Bathing because I have seen what it has done in illness as well as in health, and I believe that every person who wishes to keep in as near a perfect condition as is humanly possible should at least be informed on this subject; he will also probably learn something about himself which he has never known through reading the little book to which I refer.—*Advertisement.*

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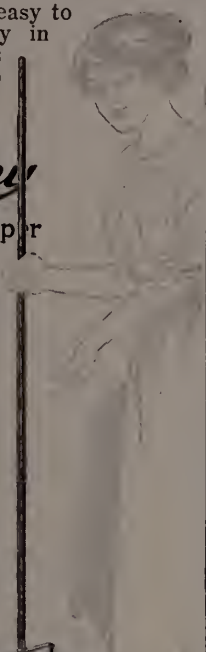

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CHINA'S OPIUM REBELLION

THE rebellion which has been going on in the Hinghwa region for many months has given splendid opportunity for illegal opium culture. Many thousand acres of poppy have been planted by the people in a large lawless section of the country, depending for protection upon a robber chief calling himself the "Sixteenth Emperor." At various times he has laid assessments of different amounts per acre for the protection he has afforded the people in growing this forbidden crop. Inasmuch as the people can realize from three to four hundred dollars per acre from the poppy, the temptation to grow it has been very great, and thousands have allied themselves with this robber chief. About two months ago, the Hinghwa Mission began a campaign of publicity with a view of bringing this condition to the attention of the government, and thus making it possible for them to destroy the growing poppy before it could become opium. Had the thirty thousand acres of poppy been harvested, it would have been held up as an example of China's inability to carry out her opium reform and would thus have militated against every effort that is being made to prevent the landing of British opium in China and also against efforts to secure recognition of the new republic.

About a month ago, troops began coming in to Hinghwa in greater numbers and a movement began in earnest to destroy the rebels and the growing poppy. There has been considerable fighting, and the whole matter seems to have come to a crisis in a battle in the village of Kiosauh, where our church was burned three weeks ago. In this village, which is nine miles from Hinghwa city, the soldiers' lines were driven back and about half the town looted and burned by the rebels, including our church, in which our pastor and the day-school teacher had their residence. One of our teachers and two church members were captured and held for a large ransom. From this time, however, the troops have been making steady progress. They have burned several villages where the rebels had their headquarters and in a fight recently killed more than three hundred of them. Since that time, no considerable number of rebels have been able to get together, and now the troops are pushing the destruction of the poppy. Evidently frightened by the success of the troops, the rebels who captured the three Christians have released them without ransom.

About two weeks ago, the Foreign Board of Foochow sent an urgent request to the consuls to call in all missionaries in that region, especially the Americans. As conditions were improving quite rapidly, we reported the facts and requested to stay; but soon came two more telegrams from the consul, urging us to leave, and also a report from the local government that a Chinese gunboat was at Antau, our seaport, waiting to take us to Foochow. We dared not disregard these repeated calls, although we felt that the local situation was not serious enough to necessitate our leaving. All our missionaries are now in Foochow, as the governor general has refused to be responsible for our property as long as any Americans remain in Hinghwa against his orders. Some recent bomb-throwing and the discovery of other bombs here in Foochow seem to lend color to this fear. The government allowed us to return to Hinghwa city later, but not to travel in the district, as there is still some disturbance. It is now estimated about nine-tenths of the poppy is destroyed.

Hinghwa, China. F. S. CARSON.

AGAINST MORMONISM

THE International Council for Patriotic Service (Incorporated) is a non-sectarian body whose chief purpose at present is to defend the nation and its homes against Mormonism. The president, Miss C. E. Mason, has lately succeeded in placing the *Compendium of Mormon Doctrines*, the *Sunday School Outline*, together with the marriage law and the chapter and the passage which teaches polygamy before the Hon. J. C. McReynolds, the attorney general of the United States. She has also received a letter from former Senator George F. Edmunds, in which he says:

"As you and your associates probably understand, the admission of Utah and the other territories into the Union as States withdraws them entirely from the power of the United States regarding their local affairs, among which are the social institutions such as marriage, divorce, etc. It therefore seems clear that the only legal means of dealing with polygamy must be the adoption of an amendment to the constitution of the United States prohibiting polygamy, or authorizing Congress to prohibit and punish it as an offense against the United States. Nothing else can give the United States any right to interfere.

"It is perhaps possible that the transmission through the mails of literature 'teaching plurality of wives' may be an offense within the present post office law, but I greatly doubt that such prosecution would achieve any practical result in overthrowing polygamy. On the whole, therefore, it seems to me that the movement you are prosecuting for an amendment of the constitution of the United States is the only thing that can be done."

In this connection it is of interest to know that the legislatives assemblies of thirty-one States have passed the resolution in favor of an anti-polygamy amendment, leaving only one more necessary to compel Congress to take action.

BIBLE CLASS METHODS

THE work of teaching a Bible class is a most important work, a sacred work indeed; but it is also a work bristling with difficulties.

Perhaps the easiest, as also the most usual, way is for the teacher to sit before the class and just preach a little sermon; but preaching is not teaching. Another, and doubtless better, way is to ask questions; but if the questions are asked of the class in general, the result is apt to be that only a few answer them, a few that have the most confidence if not the most knowledge, while the rest take no part. Such a result, however, might be obviated by asking the questions in turn.

There is a method that some earnest teachers have used with marked success: It is to have each member of the class come prepared to tell which one thing in the lesson interested him or her the most, giving either a verse, an event or a truth.

Another fine method is to write twenty, thirty or even forty questions on a paper and pass the paper around, each member of the class taking two or three questions. This is akin to the method practiced in some Chautauqua circles. It is a method likely to insure careful preparation of the whole lesson on the part of each.

Another plan is to assign the persons of the lesson to one, the places to another, dates, events, doctrines, duties, etc., to others.

It may even be well to use all good methods in succession, alternating one with another, in order both to prove which one is best and to insure an attractive variety.

Of course, the teaching done in our Sunday schools is often inferior to that done in our day schools. But it is a comfort to reflect that while methods are often imperfect, the motives inspiring teachers are almost certain to be pure and good. Personality, influence, count for a great deal, and warm-hearted, enthusiastic teachers, even if their methods be not the best, may do great good and help to make the Sunday school a nursery of the church. Still it is well to aim at the best both in motives and methods; to "covet earnestly the best gifts."

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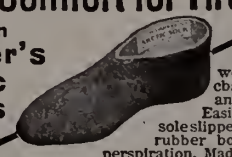

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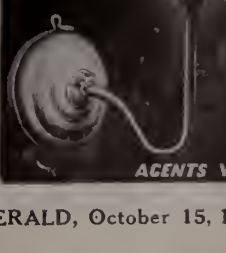

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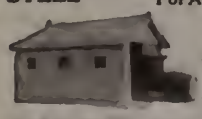

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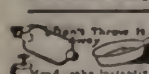

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BOWERY MISSION TESTIMONIES

A Drunkard Saved and a Broken Family Reunited

IT COMES naturally to an Irishman to like music. His is the only country that has music on its flag—I mean the harp. If you can remember another, it may be, but I don't. It was a great instrument.

I came into this mission about the month of November, 1910; came down here from Newburgh. I had spent and pawned everything I had. I did not know where to go. I had no place to go and nobody wanted me. I knew nothing about the Bowery Mission. When a boy I had to go to church, and also when I was a soldier; but when I came over to America I never went to a church until I came into this Mission, and when I did come in here I was pretty much under the influence of liquor and I did not take much interest in what they were saying. I came again the next night and I began to think. The third night I heard Mr. Balevre, our organist, and he was telling the people here of the wonderful things which had come into his life. He told that he had been fifteen years away from his home, and had been advertised for and declared dead. So I thought I would give his Gospel plan a trial and I asked God to help me and take away the desire for drink and I would try and serve him faithfully. I asked him very earnestly and he did it and ever since then everything I did has prospered with me. Why, I was getting down to selling papers and digging ditches at $1.25 a day, but I got something better before long. I got another job at $10 a week, and to-day I have something better still, the permission to go and see my family. That was what was troubling me most, my family would have nothing to do with me.

I heard Dr. Hallimond tell that if I got right with God, everything would come right, and that is true. Two months ago I had a wish to go to Philadelphia. I thought I would run down to see how my wife was, so I went there and found the place all closed up. They heard that I was coming and they had packed up and gone elsewhere, and there were the people remarking, "There is Tom Green, and the door is locked." The next thing that came into my head was to go and have a drink; but I stopped and asked God to direct me, and I walked away, and, thank God, I did not take a drink. I have no desire for it now. Drink is not troubling me and now there is as much affection shown me by my family as there was twenty-five years ago.

. . .

Won From Sin by a Mother's Prayers

FOURTEEN years ago I came in here not as well as I did to-night, but under entirely different circumstances. I came, not knowing it was the Bowery Mission. On that night I first entered this mission, not knowing that it was a mission. I was more or less tired out and dirty, because all that day I had been riding on a freight car. I had been leading a reckless life and was tired out, and lack of sleep caused me to feel dull. I came in off a freight on the Jersey side and came over here and wandered up through Vesey Street and Park Row up to the mission. It was at 55 Bowery then. I came just as I was. The hall was crowded, as it is to-night. In those days they permitted people to stand, and the hall being crowded, I stood back at the door; but through the testimonies I heard that night, and those taking part, certain better elements in me were touched. Mrs. Bird's presence added a great influence, and I believe that night, fourteen years ago, the 20th of April, as I stood in the old Bowery Mission, was the turning point in my life. I was just a homeless, friendless derelict, without work and with no thought of the morrow. If I did think, it was only to fill me with remorse, for I was always a pessimist because of my habits and my life. I did not want to think of the past. I had a good father who was then living. I did not want to think of the opportunities I had and of the things I might have done, or what might have been if I had done right, but I am glad to bear testimony to every discouraged man in this room that the step I took fourteen years ago I have never regretted. Whatever I have materially—that is as far as outward appearances are concerned—I have because I have been trying to live a right life. My mother had passed over to the heavenly shore, but perhaps that night her prayers were heard, for I stand here to-night a redeemed man by the grace of God.

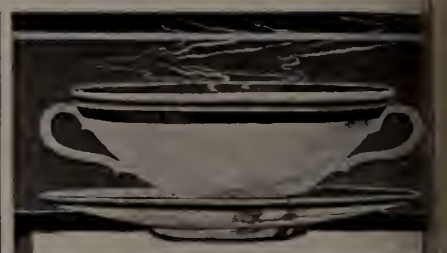
THE GOSPEL IN A PRISON

FROM time to time in the last few years, THE CHRISTIAN HERALD has referred to the remarkable case of an inmate of the Moundsville, W. Va., penitentiary, who was committed to that prison on a five years' sentence. The story of this man and his conversion in prison, and how he came to be a Gospel lightbearer to his fellow prisoners, is told in the Huntington *Herald-Dispatch* of September 24. His term of imprisonment will soon expire, and he will go forth to freedom and to begin a new life with an aim and purpose in living which he never knew in the old days of worldliness and sin. The *Herald-Dispatch* says:

"He has earned all the good time allowed by law, and in this way very materially shortened his term. He is laying his plans to come back home to Huntington, where he left his family, to re-enter business. His friends claim that he was not guilty and some proof, it is said, has developed since his conviction tending to substantiate this belief. He was, before the time of his trouble, one of the popular and successful traveling salesmen in the Tri-State region. He commenced working for a Huntington wholesale dry goods house, and so well did he succeed that he attracted the attention of Carson, Pierie & Scott of Chicago, who made him sales manager for several States, with headquarters at Huntington, from which point he traveled with many men under his direction. He was also in the retail merchandise business at Huntington at the time the trouble occurred.

"During his confinement at Moundsville, being a wideawake business man, and having been left in straitened financial circumstances by his trial, he took the agency for THE CHRISTIAN HERALD, a well-known religious publication, to earn some money for his family. Although his field was limited to the readers behind the dark walls of the penitentiary, he proved to be a first-class circulation-getter and secured about 350 subscriptions to the publication, upon which he received the usual publisher's commission.

"It is said that this publication was eagerly read by the inmates, and that several conversions to Christianity were the direct result of his activity in getting the paper circulated there. Old hardened criminals, as some of them were, had their hearts softened by reading of the good work of the Christian flock in the Lord's broad and fertile fields, and in obedience to his great teachings had their hearts so softened that they fell at his feet and asked for mercy."



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"I began to use Postum 8 years ago, not because I wanted to, but because coffee, which I dearly loved, made my nights long, weary periods to be dreaded and unfitting me for business during the day.

"On advice of a friend, I first tried Postum, making it carefully as suggested on the package. As I had always used 'cream and no sugar,' I mixed my Postum so. It looked good, was clear and fragrant, and it was a pleasure to see the cream color it as my Kentucky friend wanted her coffee to look—'like a new saddle.'

"Then I tasted it critically, for I had tried many 'substitutes' for coffee. I was pleased, yes, satisfied with my Postum in taste and effect, and am yet, being a constant user of it all these years. I continually assure my friends and acquaintances that they will like it in place of coffee, and receive benefit from its use. I have gained weight, can sleep and am not nervous."

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PROTECTING A CITY'S JUVENILES

OF ALL the agencies for human betterment that exist in the great city of Chicago none is attracting more attention these days than the Juvenile Protective Association. More and more is the world coming to understand that the influences at work upon childhood and young manhood and womanhood shape the destiny of posterity. Correcting the evils which surround the young is therefore a very potent factor in the uplift of humanity. The Juvenile Protective Association believes in publicity as a weapon for correcting social ills. Accordingly, its method of work in overcoming the conditions which it is trying to correct is to make thorough investigations into such unwholesome conditions; reduce the situation in each instance to hard, cold facts; place these facts before the public and then work steadily for laws that will correct them. Its special investigations have come to be regarded by social workers in the light of expert testimony concerning the evils in question.

GERTRUDE HOWE BRITTON
Director, Juvenile Protective Association

This, perhaps, is only the smaller end of the work of the association, for it is concerned daily with the investigation of a multitude of complaints which come within its particular sphere of influence, such as adult delinquency, violations of laws protecting juveniles, crimes of children, and so on. Some five thousand cases are handled by it each year, in all of which the care, protection and interest of the child receive first consideration.

As an example of some of the many cases which daily receive the attention of this organization is noted that of a boy eighteen years of age who came to the city to find work. On his arrival he set out to find a boarding-place. While standing on a street corner he saw two boys go quickly up to a showcase in front of a store, break the glass, take out the goods and run away. A policeman came up hurriedly and promptly arrested the country boy. Charged with being an accessory to the crime, he was sent to prison for six months.

This little incident, when it came to the attention of the association, suggested an investigation of the causes which lead boys into trouble. Accordingly, the cases of one hundred boys then held in the county jail were gone into thoroughly, with the result that the organization has taken a pronounced stand in favor of a public official who shall be known as the "juvenile defender." Inasmuch as there is a public prosecutor to see that criminals are punished, why not, then, the association urges, a public defender to see that the extenuating circumstances connected with a boy's or girl's first offense are brought to the attention of the court? Among other special investigations which this association has made has been one governing the conditions of girls employed in department stores. A study has also been made of the influences which surround young workers in hotels and restaurants.

This organization, whose work is directed by Mrs. Gertrude Howe Britton, has been effective in securing much beneficent legislation governing child labor—one result of which is that Illinois possesses one of the best child labor laws of any State in the Union. In light of all this good work one cannot but think of the words of Christ, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." O. E. C.

CALLED HIGHER

J. H. Wilkin, of Oblong, Ill., was called higher May 22, 1913.

John S. Brown, of Saltsburg, Pa., passed to the home beyond on August 16, 1913, aged 77 years.

Miss Harriet A. Bates, of Forest City, Iowa, passed to her eternal home June 13, 1913, at the age of 77 years.

James A. Kenney, of Coulterville, Ill., passed away July 2, 1913. He was a devoted Christian, greatly beloved by all.

Agnes Qua Taylor, who had served her Master 70 years, died at her home in Toledo, Ohio, May 26, 1913, in her 85th year.

Mrs. B. J. Smith, of Austin, Texas, died June 7, 1913, at the age of 94 years. Her faith in God was that of a little child.

Seymour H. Blackman (70) passed away at his home in Shelton, Conn., May 24, 1913. He was an invalid for many years.

Louis Henfling, of Bellewood, Ill., was called home July 9, 1913, at the age of 51 years. He was a sincere, earnest Christian.

Mrs. Mary R. Smith, of Roebuck, S. C., died June 2, 1913, at the age of 83. She was a lifelong member of the Methodist Church.

Mrs. Katie Crosby Lutton (57) passed away at her home in Cimarron, Kan., May 29, 1913. She was a faithful and untiring Christian.

Rev. August Flammann, of Brooklyn, N. Y., was called higher July 15, 1913, in his 67th year. He was a faithful servant of the Master.

After eleven years of faithful untiring work in the Kakaako Mission, Honolulu, P. W. Rider was taken to his reward May 5, 1913, while laboring for his Master.

Mrs. John Pfister, of Lowville, N. Y., passed away June 15, 1913, at the age of 79 years. She was a kind Christian woman, whose life proved a blessing to many.

William Jackson Long, of Rochester, Ky., was called higher July 26, 1913, at the age of 80 years. He was a faithful member and worker in the Methodist Church.

Colonel William B. Hamilton, of San Antonio, Texas, and his daughter, Mrs. Lizzette Herbert Baumann, passed away within a few hours of each other on July 10, 1913.

Miss Elizabeth B. Springer (90) died in North Union Township, Pa., June 28, 1913. She had been a faithful member of the Methodist Episcopal Church for a number of years.

Rev. Aura L. Gerrish died at his home in Oakland, Me., on June 6, 1913, at the age of 75 years. Mr. Gerrish had been pastor of the Oakland Church over seven years, but was forced to retire because of ill health. He had served his Master faithfully for forty years.

Mrs. Mary C. Young, of Stone Ridge, N. Y., departed this life August 8, 1913. She was a devoted Christian, an earnest worker in the Reformed Church, Sunday school and Christian Endeavor Society.

Mrs. Mary B. Mallory, of Savonna, N. Y., passed away at Franklin, Pa., May 21, 1913, in her 80th year. She was the friend and confidant of old and young alike, and was an invaluable helpmeet to her husband, the Rev. John C. Mallory.

A. Fleming (77), of Dillsburg, Pa., passed into the great beyond August 12, 1913. He was a faithful member of the Church of God for about 55 years. He took great interest in Sabbath school work.

[Obituary notices for insertion in this department should be forwarded so as to reach THE CHRISTIAN HERALD office within three months of the death of the subscriber. We greatly regret that lack of space makes it impossible to print those received after a greater lapse of time. All others will appear as early as possible.]

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Christ and the Modern Social Impulse*

IT CANNOT be an exaggeration to say that there never was a time in the history of the world when so many people were trying to help so many other people as to-day. What has done it? The Christian knows. It is the Spirit and the message, the sacrifice and the personality of Christ.

It almost makes one tremble to try to realize the gravity of the hour to which the ages have come. There never was a time when the world was so ripe for the real message of the Gospel. Christ came "in the fulness of time" when the world could receive the beginnings of his message; now, after nearly two thousand years, the human race is more ready than it has ever been to acknowledge that the message of Jesus is the one thing which it needs.

It has happened like this. The study of sociology has been progressing gradually, some of its most earnest and its brightest scholars working outside the Christian faith. They did not care about the authority of Christ and the inspiration of his message. They were studying man and the earth, not God and heaven. And they found that the thing that is hampering and spoiling life is selfishness. They found that selfishness is unscientific, unreasonable. They found that co-operation, that interest in one another is the only reasonable way to live. So we have come to see just from a natural and earthly standpoint what a preposterous and ridiculous and disastrous policy selfishness is. Society and civilization mean co-operation.

And now the church has the opportunity of saying to the world: "Of course!" It can say: "Our Master said that two thousand years ago. It has taken you all this time to see that what he said was right."

The time is ripe for the church to drive home its message. It is another instance of the law of supply and demand. The world is demanding a policy of unselfishness that shall be practicable. It needs not only a theory but a power. The church has precisely what the world needs and what it realizes its need of as never before.

It is a grievous thing that in so many instances the church, as represented by individuals or organizations, has failed to show this spirit of unselfishness which Jesus demanded of his followers. Indeed, the accusation is often heard that it has at times set itself definitely against the movements which were working for the emancipation and the betterment of mankind. But its members are more eager now than ever to be what Christ meant them to be—the servants and helpers of their neighbors and of the world.

The program of Christ is very deep and radical as well as very far-reaching. It calls for a surrender of every soul to himself so complete as to be like death. The great apostle to the Gentiles insisted and boasted that he had been slain, that he was dead. "God forbid," he cried, "that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world." "I am crucified with Christ," he said again. And to his followers he wrote: "For ye are dead and your life is hid with Christ in God." This sounds like extravagant language, but he meant it. He meant that the old life of self-will and greed was dead. What he wanted now for himself was not his way but God's way, and he knew that God's way was the welfare and the salvation of all.

Note the sublime kingship of Jesus. He strides forth among men to-day, holding in his hand the magic that will solve our problems and bring us what we need. He has the message the world is waiting to hear; he is the example the world must try to follow; he has the power to change our hearts so that we shall be able to live up to the new requirements of the new age, which are the requirements he established long ago.

* "CHRIST AND THE MODERN SOCIAL IMPULSE." Epworth League Topic for Sunday, October 26, 1913. Luke 10: 25-28; Matt. 23: 9-12; Luke 11: 2; 18: 24, 25; Matt. 20: 25-28.

Missionary Essentials*

SOME things cannot be sent for; they must be gone after. That was the way God found it with the world. He had sent lawgiver and prophets to bring men back to him, but to really get us he had to come for us himself.

And the heathen can be won to Christ only as somebody who has Christ in his heart goes after them. Did you ever stop to think what your life would be like to-day if somebody centuries ago had not come with the Gospel to the land where your ancestors lived? We were all "heathen" once, most of us belonging to those wild tribes whom the Romans called "barbarians." But the Gospel came—through central and northern Europe, over to England and Ireland—and those tribes became Christian. And because somebody brought that message then we are Christians now.

The gift has been given to us that we may pass it on. It is a fine thing to study about missions, to pray about them, to give for them—but the one essential thing is to go. Some one must do that or those sheep of the other fold will not be brought in.

Who shall go? Suppose every one said: "The call cannot be for me. It must mean some one else." Many have gone; many are going; many will go. Keep your heart and mind open so that you are ready to say at any time: "Here am I. Send me."

In talking about "going," the element of sacrifice has at times been over-emphasized. It is a sacrifice, but people make the same sort of sacrifices for other causes. A young man is delighted and honored to get a foreign post to represent some great industrial concern; an older man covets a diplomatic post. Here is the offer of a position to represent the King of kings in another land. To accept it would be the greatest honor that could possibly come to any life.

A congregation had gathered once to bid farewell to a young missionary who was about to sail to the foreign field. There was an air of sadness in the service; the first speakers had emphasized the great sacrifice the young man was making. But when it came time for his address he announced as his text: "Unto me, who am less than the least of all saints, is this grace given: that I should preach among the Gentiles the unsearchable riches of Christ."

The Country Church†

IN RECENT years there has been a renewed interest in rural life. Conditions have greatly changed since *Old Town Folks* was written. Some have been greatly alarmed at indications that the church may be losing its grip in the country. Some important

* "MISSIONARY ESSENTIALS, AT HOME AND ABROAD. IV. GOING." Christian Endeavor Topic for Sunday, October 26, 1913. Matt. 22: 1-10.

† "HOME MISSIONS AND THE COUNTRY CHURCH." B. Y. P. U. Topic for Sunday, October 26, 1913. Gen. 13.

Continued on page 950

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ut why do I call him a would-be ionaire! Because he is. He de- s to enlist in his lifetime one mil- young people for the Cross of ist. "A Million Members for ist," reads the aim of the Baraca- lathea Union, a world's organiza- n. The mark is nearly reached, these men and women will not nd idly by after that grand num- has been enlisted. "Still the nbers increase."

The year 1912 saw nearly twenty usand young men and women become members of the respective churches, of which the Baraca-Philathea Bible Classes are a subdivided organization, through the influences which these Bible classes exerted. It is a militant organization, this Baraca-Philathea, fighting sin and its world, and conquering through the "blood of the Lamb." The name Baraca is from the word "Berachah," found in II Chron. 20: 26, where we read that the children of Israel, after their victory over the Moabites, held a praise service in the valley which they named "Berachah," meaning "blessing."

These classes have a wonderful plan for soul-seeking, personal work methods being of such a type as to enlist thousands each year. The consecrated members of these Bible classes gather together at certain dates, discuss the various unsaved individuals of the class and city or town, then kneel in prayer for strength to convince these of the Truth. Then they go out into the world, pray each noon or night for five minutes for greater strength, and are continually laboring that these may become members of the greater Bible class—the church—saved through the blood of Christ.

Little did Marshall A. Hudson dream that he was to prove the founder of the great religious organizations that these have proven in their united institution, when he stood before the first Bible class in that Syracuse church, and at that date he did not desire to possess a million young men and women in his following. Only later, after he retired from one of the most successful business pursuits, with its chain of establishments, of which he was sole owner, did he possess the great desire after the hearts of men and women for the cause of the Master.

Ashville, N. Y. EARLE WM. GAGE.

A METHODIST PASTOR'S VIEW

WE HAVE received from a reader in Long Island—a Methodist minister—the following wholly unsolicited ter, which we commend to other eachers, who may find in it some lpful practical suggestions that may made available in their ministerial ork. Thousands of pastors in all rts of the country can bear similar stimony to the great aid THE CHRISAN HERALD has been to them in their inistry:

"I have been a reader of THE CHRISAN HERALD for more than twenty ears. Its weekly visits to my home uring that momentous period have er brought me pleasure, and what I ow write as an ex-newspaper man of ght years' experience is prompted y a deep sense of gratitude.

"As a pastor of the Methodist Episopal Church, I have considerable acuaintance with current religious terature, and I regard THE CHRISIAN HERALD as one of the very best amily papers published. Indeed I elieve it leads the procession as a ournal adapted to the moral and piritual needs of the home. The ange of its information is as comprehensive as it is varied; and the ictorial feature, in which the most listinguished preachers, missionaries, hilanthropists, statesmen and educaors of the age and the most interesting localities on the earth are preented before your readers, is not the least of its many fascinations.

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"The editorials are bright, progressive, discriminating, spiritual. I read them always with the keenest relish. Doctor Jowett's "Daily Meditations" I richly enjoy. They are stimulating and illuminating expositions of the Word of God. How they do uplift the soul!

"In conclusion I want to express the pleasure I feel that among your thousands of readers are some of my dearest friends; THE CHRISTIAN HERALD is a weekly benediction to them. They long for it. They appreciate it, as they do epistles from those they love. Gratitude for the help it has been to me for so many years in my work as a pastor and preacher, as well as in the nurture of my personal character, compels me to send you unsolicited this heartfelt testimonial. I believe in scattering the flowers along the path of life, as well as in placing them on the lonely grave where they wither in a day.

"Cordially yours,
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Maspeth, L. I., N. Y.

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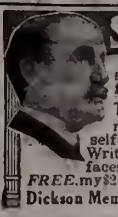

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ANSWERED PRAYERS

MOST of our Answered Prayer correspondence is, of course, from homes in the United States, but this week a letter comes all the way from Norway. It is postmarked "Arendal," and is written in plain and correct English, though the letters bear unmistakable signs of having been penned by a native of another land. "I wish to thank my heavenly Father," writes our friend from Arendal, "for his great kindness and condescension in answering my prayers in a great financial difficulty. There seemed no way out, and I went 'into my closet' and in the name of his dear Son pleaded his promise: 'Call unto me in the day of trouble, and I will deliver thee.' The help came wonderfully, praised be his name."

Miss B. E. D., of Corydon, Ky., writes: "I wish to testify to God's goodness in hearing and answering prayer. I thank him most earnestly for restoring my dear, aged father's sight." Many letters tell of relief from pain. Occasionally one comes telling, not of deliverance, but of grace given to bear the affliction. Mrs. M. S., of Allentown, Pa., writes: "I am an invalid, and a reader of THE CHRISTIAN HERALD through the kindness of a friend. I want to acknowledge through your paper that I believe in prayer and that God has answered many prayers for me and given me grace to bear pain. He has also helped me in times of financial trouble."

Mrs. M. H. D. writes from Spartanburg, S. C.: "I cannot tell the times my prayers have been answered; I have been restored to health and strength; my prayers were answered when our oldest boy was dangerously ill, and when my youngest boy had been given up by the physicians. God is still blessing me and mine." Mrs. I. K. C., of Coleridge, N. C., writes: "I want to testify to God's goodness in answering my prayer. My little grandson was very low with diphtheria. I prayed to God to heal him, and he is restored to health." Mrs. L. W. H., of Searsmont, Me., writes: "I wish to acknowledge God's goodness in answer to prayer in restoring my daughter to health. I, too, have been very sick in the past few weeks, but the dear Lord has again strengthened me in answer to prayer." Mrs. J. A. H., of Dykes, Mo., writes: "I want to tell of God's goodness in hearing and answering prayer for my little girl's health. He has answered many other prayers for me." M. V. F., of Oskaloosa, Iowa, writes: "I wish to acknowledge God's goodness in restoring my mother to health, and to thank him for many other blessings."

A Reader writes from Missouri: "I wish to acknowledge God's goodness in answering my prayers for blessings which I eagerly desired; especially for my school work, which seemed a direct answer. I am still praying for more faith." Mrs. W. J. T., of Watertown, Wis., writes: "We were facing a great injustice and everything seemed dark and discouraging, but we simply relied on those promises in God's Word which applied to us, and our faith was abundantly rewarded. God has answered many other prayers for us, and he seems more and more a precious reality."

Acknowledgments of answers to prayers have also been received from:

H. W. E., Milwaukee, Wis.; J. H., South Auburn, Neb.; A Young Girl, Auburn, Me.; H. D. A., A Reader, Springfield, Ill.; Mrs. J. B. R., Max, N. D.; Mrs. H. N., Guymon, Okla.; Mrs. A. H., Newburg, W. Va.; J. F. W., Harlan, Ia.; Miss E. W., Long Beach, Calif.; I. G., Kettle Falls, Wash.; Mrs. H. R. S., Herndon, Va.; Mrs. J. W. D., Olive Branch, Miss.; L. L. D., Dorchester, Mass.; Mrs. H. V. M., Lineville, Iowa; I. W. R., Avondale, Pa.; Mary B., Dayton, Ohio; I. D. H., Yucaipa, Calif.; M. R., Berryville, Va.; Mrs. H. R. C. Penn Laird, Va.; Mrs. R. M. W., McMinnville, Ore.; Mrs. A. W. C., Falfurrias, Texas; F. M. A., Lee, Mass.; Mrs. W. F. T., A. H. P., Holyoke, Colo.; E. B. S., Pella, Iowa; A Reader, Mystic, Quebec; I. H. B., Orrville, Ohio; A Reader, Carroll, Iowa; Mrs. A. M. O., Gulfport, Miss.; Mrs. A. F. B., DePere, Wis.; A. M. K., Bayswater, N. B.; J. C. R., Greeneville, East Tenn.; E. K., Sandusky, Ohio; E. P., Kings Mountain, N. C.; A Friend, Alloway, N. J.; C. T. U., Brooklyn, N. Y.; J. F. W., Harlan, Iowa; T. T. B., Newark, N. J.; I. M. S., Mount Vernon, Wash.; I. C. H., Geneseo, N. Y.; A Reader, Philadelphia, Pa.; J. K., Hopkins, Mo.; R. M. P., Max Meadows, Va.

THE YOUNG PEOPLE'S MEETINGS

Continued from page 948

books have been written: *The Church and the Open Country*, by Wilson; *The Country Church and the Rural Problem* by Butterfield, and the book which has attracted so much attention and been adopted by the Federal Council of Churches of Christ in America, *The Country Church*, by Otis Gill and Gifford Pinchot. The Council has appointed Mr. Gill to lead the churches to carry out the recommendations of the book. As a wholesome balance to works like these, which are inclined to take a somewhat gloomy view of present-day church conditions in the country, look up your CHRISTIAN HERALD of September 3, and read again Dr. Steffens' article on "Is the Country Church Declining?"

The Home Mission Board of the Baptist Church is laboring to meet the needs of rural communities. Ohio is divided into five districts, superintended by a pastor-at-large, who has arranged the churches into groups, holding meetings and institutes and giving needed counsel. Minnesota Baptists have a commission on rural life. Arizona has more rural Baptist churches than all other denominations combined. Rev. Richmond A. Smith, who made a notable success of rural work at Jordan's Grove Baptist Church, Iowa, has been appointed superintendent of the country churches of that State.

Dr. Steffens is undoubtedly right in asserting that the church of Jesus cannot fail in rural districts any more than it can fail anywhere else. The church was founded in the open air. Its Founder and his closest companions were out-door men. Throughout the centuries it has flourished in country places. Present-day American civilization owes much to the open-air preaching, to the camp meetings and the great revivals of its early church life. What memories are sweeter than the memories of old-time revivals to which we drove through snow-covered fields in winter, or the camp-meeting blessings of summer days!

What the country church needs more than anything else is a renewal of the old times of spiritual power. The old Gospel has not changed. However rural conditions may have altered, it still has power to win the people to righteousness and to God.

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OVER the country far and wide
They answer the roll-call, a gallant band.
Never a sword clanks by their side,
Never a pistol gleams in their hand.
But wherever the firefiend laughs in glee,
Where the breakers roar, and the death-damps lurk,
In city and desert, on land and sea,
Are found the heroes who never shirk.

Not theirs the trappings and gauds of war,
Trumpet and drum-call, and flags unfurled,
Plaudits of thousands who view afar
The warrior sons of a war-mad world;
Only the work that is theirs to do,
And the heart to do it, that is all.
There are few cheers when they struggle through,
And scarcely a tear when they faint and fall.

Nazarene, in earth's kingdoms wide
Uncrowned go thy heroes of sea and land.
Strike from blind eyes the scales of pride;
Give our dull hearts to understand
That station nor glory count with thee:
Only the doer and the deed:
And bravest of all thy brave is he
Who dies, like thee, for another's need.

E. D. W.

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Flowers and Ferns	*Keiser*	In the Gloaming	*Ha*
Love and Flowers	*Tobani*	Kathleen Mavourneen	*C*
Rhapsody No. 11	*Liszt*	Love's Old Sweet Song	*A*
Moonlight Sonata	*Beethoven*	One Sweetly Sol. Thought	*An*
William Tell Overture	*Rossini*	Rosary	
Star of Hope	*Kennedy*	Toreador Song	
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La Grace (Op. 302, No. 5)	*Bohm*	Flowers and Ferns	*A*
Les Sylphes (Valse)	*Bachmann*	Flower Song (Op. 39)	*L*
Little Fairy (Valse)	*Streabbog*	Loin du Bal	
Lustspiel (Overture)	*Kela-Bela*	Spring Song	*Mende*
March Militaire	*Streabbog*	Star of Hope (Reverie)	*K*
Poet and Peasant (Overture)	*Suppe*	Tannhauser March	*Wa*
Qui Vive (Concert Galop)	*Ganz*	Traumerei	*Schu*
Rondo Militaire	*Diabelli*	Selection (Martha)	*W*
Zampa (Overture)	*Herold*	Prize Song (Meistersinger)	*Wa*

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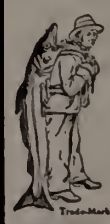

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"JESUS IS HERE"

THE announcement that the first chapter of Pastor Sheldon's great story "JESUS IS HERE!" will be published in our issue of October 22 has created the greatest enthusiasm among our readers; and we are in receipt of letters from all over the country, assuring us of the co-operation of members of the Christian Herald Family in causing the story to be read as widely as possible. Already hundreds of readers have sent in subscriptions in the names of friends whom they desire to share the spiritual uplift which every one who reads this wonderful story must experience. And we are in receipt of a number of suggestions for extending the scope of our effort in behalf of giving it the widest possible audience. Among others we have received the following letter:

Vineland, N. J.

Dear Christian Herald:—Allow me to suggest that you send out coupons for ten-cent subscriptions to your paper for a short time. If in some way a coupon could be used that would show a ten-cent subscription to your paper, it seems to me that many would be glad to give their friends this small gift. Then, too, a dime can so easily be mailed with the coupon, and that little item of being convenient counts for much. C. W. G.

This seemed to us to be so good a suggestion that we at once determined to apply it, by offering to send the first six instalments of Pastor Sheldon's new story, that is to say, THE CHRISTIAN HERALD for six weeks, on receipt of one of the coupons printed on this page, accompanied by ten cents. This will give every member of the Christian Herald Family an opportunity to place his or her favorite paper in as many as ten new homes at absolutely nominal cost. If you can think of a single friend whom you wish to be benefited by this simple plan, send a coupon and ask him or her to subscribe. If you prefer to send the dime yourself, enclose it in an envelope, accompanied by a coupon properly made out, and we will take the risk of its reaching us safely. If you have ten friends who would be benefited by reading THE CHRISTIAN HERALD, fill out their names on the coupons and send them in an envelope with one dollar and we will see that the subscriptions are filled. Do this at once so that your friends may be sure to receive the large anniversary number containing the first instalment of the Sheldon story, as well as many notable features commemorating the thirty-fifth birthday of THE CHRISTIAN HERALD.

Be sure that each subscription is a New one—that is to say, the person to whom it will be sent must not be a present subscriber. Our old friends will be sure to remain with us. They will have the opportunity to read the new story, in any event; but we want to place it in as many new homes as possible.

We could not afford to make this sacrifice if we were not sure that every person who once begins to read Pastor Sheldon's story will wish to continue to the end. THE CHRISTIAN HERALD is a habit in hundreds of thousands of homes, for once a person makes a practice of reading it, it is very hard to do without it. The spiritual influence of the paper is cumulative. Every reading binds one more closely to the special interest of the Family, which is the uplift of humanity and the spread of Christian principles throughout the world. We strongly commend this to your approval, as in the highest sense a missionary enterprise.

We ask all readers of THE CHRISTIAN HERALD to bring this offer to the attention of their pastors, and to ask them to bring it in turn to the attention of their congregations.

But you must send in the coupons immediately, as but One Week remains before the first instalment of the Sheldon story will be published.

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Christian Herald

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NEW YORK, OCTOBER 22, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

COLONEL W. C. GORGAS, U.S.A. GAMBOA DIKE, BLOWN UP OCTOBER 10, MAKING THE CANAL AN ACCOMPLISHED FACT COLONEL GEO. W. GOETHALS, U.S.A.

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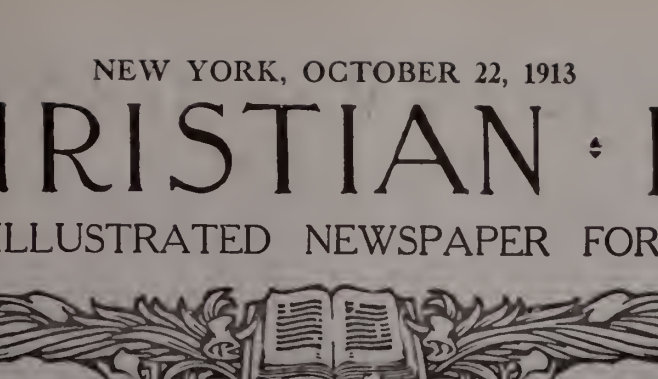
UNITING THE TWO GREAT OCEANS

BY J. MACKLIN BEATTIE, Ancon, Canal Zone

BEFORE this reaches the eyes of the CHRISTIAN HERALD readers, the great act will have been accomplished—the last obstruction in the waterway that connects the Atlantic and the Pacific Oceans will have been blown away. This has been fixed for October 10. It will be accompanied by no fanfare of trumpets nor military display, nor even by a single hour's interruption of the work. The sight of the blowing up of Gamboa Dike will be witnessed by thousands of people, gathered on the hillsides at the north end of Culebra, yet it will hardly be spectacular. The dike has been drilled with deep holes, and into these one hundred pounds of dynamite have been loaded. At a signal, the blast goes off. Masses of rock and earth will leap into the air twenty-five to fifty feet; but there will be no rush of water, merely a quiet joining of the two bodies through innumerable little streams that reach out like fingers from the lake toward the cut. Gradually these little streams will broaden. Rock and earth will appear like small islets along the line of the exploded dike, above the surface of the water. Nine miles south of the dike a little wave will be set in motion by the water from the lake, and will lap against the gates at Pedro Miguel locks, and tiny streams will trickle down through and find their way, within a few hours, to the Pacific Ocean. On the Atlantic side, a similar stream will join the lake, and, flowing on, will reach the water of the Caribbean Sea.



In the sense that a water channel exists between the two oceans, the Panama Canal is completed. But in one part of Culebra Cut the water stands only five feet high, so that navigation is possible only to ships of the lightest draft. But the water from Gatun Lake is filling in rapidly, and within the year the *Imperator*, or any one of the big naval vessels, will be able to pass through the canal. The formal opening of the canal is scheduled for January 1, 1915, but the actual beginning of water connection between the Atlantic and the Pacific Oceans across the Isthmus of Panama will be historically reckoned from the event of October 10.

What remains to be done is to remove about ten million cubic yards of earth and rock, complete the installation of machinery in the locks, and finish the work already begun of constructing dry docks, wharves, machine shops, and coal-pockets at either terminal of the canal; and to complete the fortifications at either entrance, and land defenses to repel flank attacks, 75 per cent. of which are already constructed.

The chief obstacle to navigation now lies in the slides in the Culebra Cut that have blocked up the channel. Since the first steam shovels were installed in the cut in 1906, there has been no day on which these slides have not interfered with the progress of the excavation. Throughout the entire section, nine miles in length, there is not a part where the banks have not moved at some time during excavation. These movements of the banks have been the most serious at the highest point in the divide, where the canal, following the line of the prehistoric river, passes between two hills. These hills are great boulders pushed up from the subterranean streams of lava, and surrounded by masses of earth and rock. The now famous slide is known as the Cucurache slide, on the east bank of the canal, just south of Gold Hill, which is the highest point in the cut. Of these slides, Mr. Joseph Bucklin Bishop, in his authoritative book, *The Panama Gateway*, says: "There were at various times during the canal construction 22 slides of various kinds, covering an area aggregating 220 acres, and compelling an excavation of 25,000,000 cubic yards, or about one-fourth of the excavation of the Culebra Cut. The delay did not affect the date of the completion of the canal. In spite of the addition of 25,000,000 cubic yards of slide excavation, the Culebra Cut was ready for use when the condition of the lock work allowed the water to be turned in."

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MAKING HISTORY. THE FIRST BOAT ENTERING THE COMPLETED GATUN LOCKS AT PANAMA

The various canal projects, of which the event of October 10 is the culmination, date back four hundred years. Either by design or by accident, the date of this event took place exactly four hundred years after the discovery of the Pacific Ocean by Vasco Nuñez Balboa on

Continued on next page

UNITING THE TWO GREAT OCEANS

Continued from preceding page

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THE SAFETY GATES AT GATUN — THE MIRAFLORES LOCKS — THE PEDRO MIGUEL LOCKS

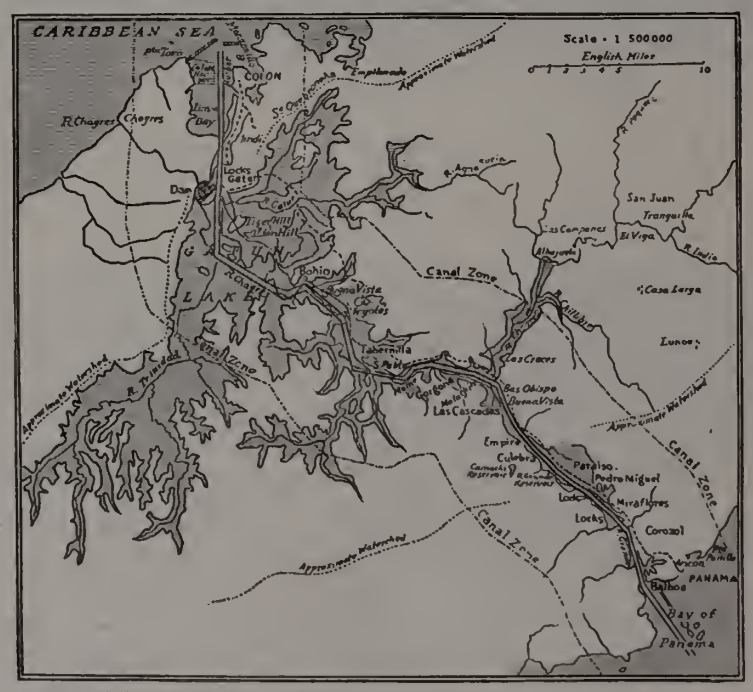
September 25 (old style), 1513. The real history of Panama is the history of the Canal. The early Spanish explorers employed the two rivers through whose valleys the Panama Canal has been built. They would row their boats from the Pacific side to the Rio Grande, to the head of navigation, whence they would carry them across the continental divide, through the pass at Culebra Cut, floating them again in a tributary of the Chagres River until they reached the Atlantic Ocean. Because of the commercial use of these tributary streams, the Chagres was explored and used as one of the routes for carrying merchandise and treasure across the Isthmus.

The first plans for building a canal to connect the two rivers was broached in 1534, but the undertaking was too stupendous to be considered even by so intrepid a monarch as Charles the First. Later, the Catholic Church in Spain interfered, and the project was placed under a ban by papal decree. In 1800 Humboldt promulgated the plan in one of the books containing the reports of his voyages and explorations. In 1820, one of the revolutionary governments of Spain directed that surveys be made, but the plan came to nothing; and in 1825 the new government of Colombia had a reconnaissance survey made, but the undertaking was too great for the country to consider. The attempt of the French company to construct the Panama Canal was one of the boldest, most courageous, and tragic construction enterprises ever undertaken. Its history is too well known to require further telling here.

In 1902 Congress authorized the President of the United States to purchase the rights of the French in Panama. The government of Colombia hesitated to grant the kind of concession the United States desired, on account of constitutional provisions regarding the alienation of the nation's territory, and because the price offered was considered insufficient. In November the Republic of Panama was formed, and it has granted to the United States Government a concession by which the rights of sovereignty were ceded to the United States over a territory extending from the Atlantic to the Pacific and ten miles wide.

Two years later, a working force of Spaniards and West Indian negroes for laboring positions, and of Americans for the engineering and administrative forces, was organized; houses were built, a public health organization was perfected, yellow fever was eradicated from the Isthmus, and the plant which completed the Panama Canal was established on a working basis.

In 1906 the plan of the canal was determined. Briefly, it is this: the waterway is 50 miles long; the least depth is 41 1-3 feet, and the least width 500 feet, through Culebra Cut. There is a channel at sea level on the Atlantic side, extending inland seven miles from deep water to Gatun. Here, a flight of three locks raises the vessel to the level of Gatun Lake, 85 feet above sea level. The lake extends through the valley of the Chagres and through the trench known as Culebra Cut, a distance of 32 miles, to a point on the Pacific side of the continental divide, known as Pedro Miguel. Here, one lock effects the lift from the lake level 25 feet to a small lake one and one-half n square. The lift from this lake to sea level is fected at Miraflores in a series of two locks. high level is maintained by a dam one and one- miles long, thrown across the valley of the Cha at Gatun. This forms Gatun Lake, a sheet water which has an area of 164 sq miles. Through the lake the ship chann from 500 to 1,000 feet broad.



Courtesy of *The Review of Reviews*

THE ROUTE OF THE PANAMA CANAL

The Panama Canal Describe

A GLANCE at the map of the canal sh s that from Colon at the Atlantic end o Panama at the Pacific end the direction s from northwest to southeast, and not fr east to west as generally supposed by th who have not given the subject attenti Gatun Lake, which makes half of the ca a lake canal, is a body of fresh water, w an area of one hundred and sixty-f square miles, brought into existence damming the waters of the Chagres Riv at Gatun.

Gatun Dam is only remarkable for hugeness and the incredibly short time which Colonel Goethals and his men c structed it. It is an artificial ridge, uniti the hills on either side of the Chagres V ley, one and a half miles long, nearly half mile wide at the base, about four hundr feet wide at water-level, and about one hu dred feet at the top.

Figures on excavation will give some id of the work. For this there were one hu dred steam-shovels and eighteen dredges almost constant use. The dippers on t large shovels have a capacity for scoopi five cubic yards. A cubic yard of earth, pla measurement, weighs about a ton and a half, and cubic yard of rock nearly two tons. To get so idea of the astounding amount of labor in dry exc vation, take the Culebra Cut, where forty-thr steam shovels were in operation at one time. working from one level to lower level, the shovels firs made the "pilot cut," thirty four feet at the botto fifty feet at the top, an from fifteen to twenty fee deep. The pilot shovels ar followed on each side of thi cut by shovels widening i by taking twenty-six-foo slices. Imagine the numbe of dump cars, locomotives and miles of trackage tha must be constantly shifte in caring for this material which in some instances was carried thirty miles. The dumped earth and rock wa leveled by steam spreaders. The excavation in the cut is an average of two hundred feet in depth; besides the great land-slides which have made much extra work, and which more than anything else disheartened the French company in the final years of its operations.

Continued on page 985

A VIEW OF THE GATUN LOCKS

MISSIONARIES HELD FOR RANSOM

IN LAST week's issue of THE CHRISTIAN HERALD was printed the announcement of a party of missionaries—Americans Norwegians—having been captured by bandits Tsaoyang, in the interior province of Hupeh, and d for ransom. It was feared that in the pres- unsettled condition of affairs in many parts of republic, the missionaries might be made to suf- the fate of others who have fallen victims to the ive opposition to foreigners. This apprehension s strengthened by the report that one of the ldren belonging to the missionary party had been killed and that the lives of the whole party were in terrible danger.

On learning the situation THE CHRISTIAN HERALD cabled to Hon. E. T. Williams, chargé d'affaires, United States legation, Peking, inquiring the amount of ransom demanded by the bandits for the release of the missionaries. Mr. Williams sent the following cablegram in reply:

"PEKING, *October 4.*

"Christian Herald, New York.

"I telegraphed to mission at Fancheng, which replies that amount of ransom is unknown as yet, but that two Americans have gone to Tsaoyang to attempt negotiations with bandits.

(Signed) "WILLIAMS."

On October 6 more cheerful news came from Peking. A message, dated October 3, had been received at Siangyangfu in the province of Hupeh, from the Rev. Christian Stokstad and the Rev. Mr. Johnson, the two American missionaries trying to negotiate with the Chinese bandits for the release of the American and Norwegian missionaries held in captivity at Tsaoyang. This message said that three white women and two children are at the bandits' headquarters and have not been harmed, while the men are believed to be living. This message relieves the situation and contradicts the report that the little son of the Rev. Mr. Fauske and Mrs. Fauske had been killed. It expresses the hope that the force of 1,800 Chinese troops around Tsaoyang will be able to hold the bandits until reinforcements arrive. The bandits number about one thousand, of whom one-half are mounted. It is not now believed that they will make exorbitant demands for the release of the captives.

The Chinese Government has offered liberal rewards for the rescue of the missionaries, and has instructed the officials to do everything possible to secure their release and to protect the envoys who have gone to negotiate with the bandits. Our legation at Peking reports to the State Department that the captives are the Rev. and Mrs. Holm, their son and a Miss Sather, of the Lutheran Brethren Mission. Rev. Mr. and Mrs. Fauske and their son, the Rev. Mr. Verdahl, and Miss Rasmussen (who are not Americans) are also believed to be among the captives. The Fauske child is the one reported to have been killed.

Our legation officials at Peking and the American consulate general at Hankow are urging the Chinese authorities to rescue the captives at all cost.

A MISSIONARY TEACHING CHINESE GIRLS AT A MISSION SCHOOL

A MISSIONARY AND HIS HELPERS READY FOR A COUNTRY TOUR IN CHINA

THE LONG DROUGHT IN KANSAS

SEVERAL weeks ago we received letters from readers of this journal in Kansas, giving reports of serious crop conditions in that State owing to long-continued drought. Some of these letters seemed to imply the existence of human suffering in certain districts to an extent that might justify relief work. With the view of investigating the actual situation, we wrote to a number of CHRISTIAN HERALD subscribers in different parts of the State, inquiring as to the extent and duration of the drought, present crop conditions, condition of live-stock, and as to the existence of distress among the farmers and in rural communities generally. It is gratifying to know from most reliable sources that, while the drought has unquestionably done great damage both to crops and cattle, there is no indication of suffering among the people themselves, save in a few isolated cases. For the information of our readers generally, we have tabulated the results of our investigation below:

Some of the letters tell how severely the farmers have been suffering during the long drought. A letter from Hutchinson says: "We have had no rain for months; pastures have been all burned up; trees are dying all around us; No. 2 corn is ruined; I have seen scores of fields burned up—an awful sight to see!"

A minister writes from Fort Scott: "No doubt there will be much suffering in parts of the State this coming winter, should it be a severe one; but I think there is no doubt that the State can take care of herself."

Another minister writes from Lawrence: "Kansas is a big State, and conditions are often 'spotted.' I have seen a good crop on one side of the road and a failure on the other side, just because a shower which saved one field stopped at the road."

Another writer from the same city says: "A great many are selling sheep, and in some cases giving away their stock because they haven't water. Wells have failed and a good many haul water for miles for their stock. Trees are dying, and fruit has been badly injured."

A Topeka pastor writes: "In our county (Shawnee) only about half an inch of rain has fallen since May 15. Since May 27, the thermometer has hung about 100 degrees and part of the time around 108 and 100. A great many of the rivers and smaller streams are dried up; wells have gone dry and stock is famishing for water. Corn is almost a total failure."

From Wamego, Pottawatomie County, a pastor writes: "Even if the conditions were worse than have been described, our people are both able and willing to care for the needy ones in the drought-stricken districts of the State. I do not believe there will be need of charitable aid from outside."

From Inman another pastor writes: "Kansas is truly suffering as never before, due to the incessant drought . . . but I cannot see the necessity for relief work, for, as far as I know, no human being or animal has had to suffer to any appreciable extent. A crop specialist in Topeka estimates that the Kansas corn crop has suffered exceedingly, and probably will not exceed 50,000,000 bushels."

Kansas is, however, a very large State, extending 400 miles from east to west, so that a variation of weather conditions is not surprising in so vast a territory. A correspondent in Leavenworth writes

TOWN	DURATION OF DROUGHT	CONDITION OF CROPS	CONDITION OF LIVE STOCK	KNOWN CASES OF SUFFERING
Fort Scott	2 months	Poor	O.K., lacks water	None
Salina		Average	Exodus "	None now
Stafford	9 weeks	½ usual	First class	None
Nekoma	3 months	None	"	Some
Atchison		Good; water, 5c a glass	Poor	In Harvey and Butler Counties
Leavenworth	Several months	¼ average	Compelled to sell, no water	Later on
Hutchinson	"	Ruined	Dreadful	Yes—one
Lawrence	"	Failure	"	Later, perhaps
Ashland	"	"	Not bad	None
Hiawatha	"	Fair	Plenty water	"
Manhattan	4 months	Total failure	O. K.	Later on
Topeka	"	"	Famishing	Ministers
Lawrence	Rained on Aug. 16	"	"	None
Lawrence	Prolonged	"	Awful	Later on
Topeka	"	Short	No water	None
Inman	Incessant	Poor	Good	"
Girard	"	Good	Fair	"
Wamego	2 months	One-quarter	No water	Later
Topeka (2 reports)	Local	Good	Good	None
Junction City	2 months	Excellent	"	"
Oberlin		Poor	"	"
Beloit	3 months	Failure	Poor	"
Yates Center	2 months	Fair	Plenty water—good	"
Yates Center		Poor	Lack of water	"
Hiawatha	2 months	Good		"
Lindsborg	3 months	Failure	Lack food, water	"
Lindsborg	General	Good	Poor	"
Clay Center	Yes	"	"	"
Lawrence	2½ months	"	O. K.	"
Stockton	3 months	Poor	Selling	"
Wichita	Several weeks	Gen. failure	"	Later
Lindsborg	Some months	"	Hauling water	None
Topeka	"	"	Poor	None now
Lindsborg	"	Fair	Poorly fed	"
Wichita	2 months	Good	Good	None
Peabody	"	Poor	Poor	"
Pittsburg	"	Disastrous	"	"
Ottawa	"	"	Bad at Annelly	None now
Olathe	3½ months	Poor	"	"
Wichita	"	Not so bad	Poorly fed	"
Girard	Several months	Poor	Poorly—no water	"
Ellsworth	3½ months	⅛ usual	O.K. for who can buy—good farms	None
Phillipsburg	Worst yet	½ usual	Good	"
Clay Center	2½ months	Poor	"	"
Topeka		Fair	"	"
Partridge	Long	Failure	Stock dying for lack of water	Probably in west-ern part of State

that in his section the water supply is not exhausted, and that there is no suffering except from heat, although the continued drought spoils the chances of fall crops. Immediately west of there, however, there was real suffering from lack of water.

From Atchison a correspondent writes: "In this county wheat and oats were excellent crops. But fifty miles west, many farmers have nothing. I was told the water was selling at five cents a glass in the stores of Holton, Jackson County. In Butler County a farmer said that farmers were hauling water from the creeks for their stock night and day, and often had to go a distance of eight or ten miles."

A pastor in Wichita writes that while conditions are bad, they are not as serious as have been represented in some quarters. Corn has almost been an entire failure, yet the farmers, where they have silos, have saved the fodder. In the eastern half of the State pasturage and prairie hay are very scarce. Hay will be worth twenty dollars a ton. Wheat is about a three-fifths yield, and as corn is so very high, some farmers are feeding wheat to their stock.

We desire to express our thanks to those friends who have placed at our disposal such complete and timely information. Kansas is passing through a severe trial, and we trust that the coming winter may not be one of still greater hardship. Should relief work at any time become desirable and acceptable, there are many thousands of generous-hearted and sympathetic Americans who, remembering the liberal-heartedness of Kansas toward others, would quickly come to the rescue. We pray that it may never be needed.

General Notes

—AT THE ANNUAL MEETING of the board of trustees of the Bowery Mission held in New York on September 30, Rev. John Hallimond, superintendent of the mission, was elected as a trustee, and was also chosen as president of the board, to succeed the late Dr. Charles H. Mead.

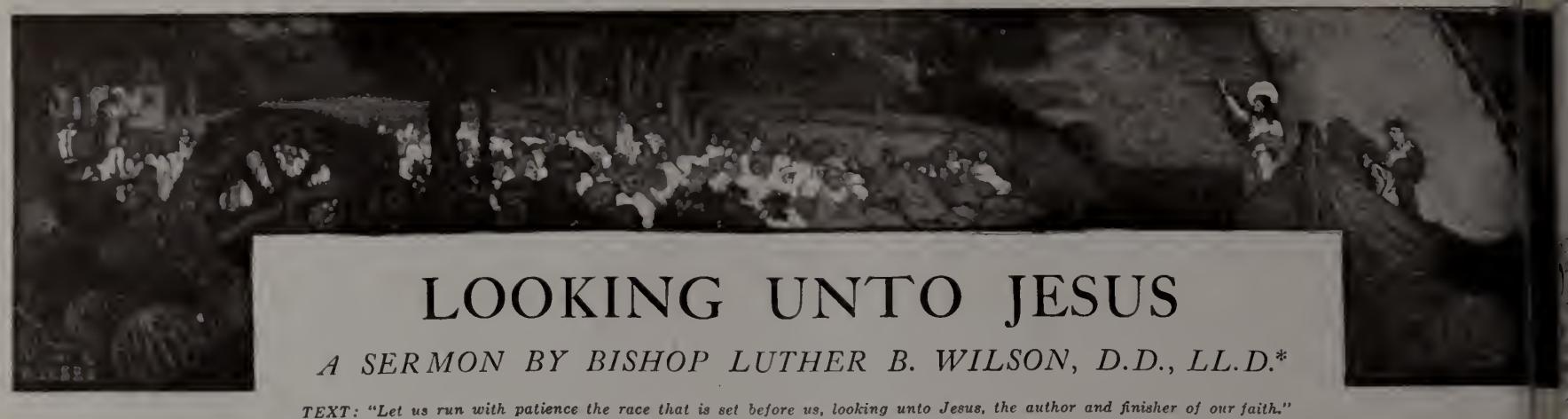
—A MEMORIAL FUND of $25,000 in honor of the late Rev. Dr. Charles H. Mead is being raised by the National Temperance Society, the object being to apply the income to the furtherance of temperance principles. Dr. Mead was an ardent temperance advocate and a leading officer of the national society for many years. For several years prior to his death he was president of the Bowery Mission. Any readers interested in the memorial may address Dr. J. W. Cummings, secretary of the National Temperance Committee, 373 Fourth Avenue, New York City.

—A READER OF THE CHRISTIAN HERALD in Newburg, Ind., writes us regarding a statement made in an article on church union in our issue of September 17. Our correspondent takes issue with the statement there made that two-thirds of the membership of the Cumberland Presbyterian Church oppose union with the Presbyterian North. He says: "Of the 160,000 Cumberland Presbyterians, 120,000 favored the union. Some withdrew at a later date, but just as many reversed their decisions in the opposite way. There could have been no legal union with two-thirds opposing it, but all the State supreme courts have sustained the union as legal except those of Tennessee and Missouri. Only a few weeks ago the Federal courts in these States sustained the union."

FROM A MAN'S POINT OF VIEW

I PRESUME you like to know how THE CHRISTIAN HERALD appeals to its readers. From the standpoint of a man who likes to keep informed on the leading news items of the day, I would like to tell you that before you added the page headed "A Week in the World's News" I had to take another periodical to keep informed. Since you have added that page THE CHRISTIAN HERALD is an ideal paper in every respect. I shall discontinue the other periodical. V. L. S.

Stonington, Me.



LOOKING UNTO JESUS

*A SERMON BY BISHOP LUTHER B. WILSON, D.D., LL.D.**

TEXT: "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."
Heb. 12: 1, 2

IN THE Epistle to the Hebrews, the twelfth chapter and the first two verses, these words are written. Now, the Word to which I desire to invite your thought is in the second verse: "Looking unto Jesus." It is a wonderful chapter that, just preceding this twelfth. It is a chapter in which this inspired artist sets before us many of the mighty ones of the olden days, presenting in bold strokes their moral lineaments; suggesting unto us in perfect and accurate touches of his thought the characteristics of these saints and heroes. And in the beginning of this twelfth chapter he recalls to us what has been before our minds: that we are compassed about with a great cloud of witnesses, tier rising upon tier; witnesses seen, witnesses invisible; and he urges us that as we are compassed about with so great a cloud of witnesses —those who have witnessed to their own faith in Christ; their faith in the great God in the olden days, and who, in a sense that perhaps we do not always appreciate, are witnesses also of our actions—"seeing that we are compassed about with so great a cloud of witnesses," he urges us to take up the tasks of life; address ourselves to the things which God sets before us for the doing, so that "laying aside every weight," we may "run with patience the race that is set before us."

If Jesus Were Here

And if there were nothing more in this Word than such an exaltation as that, it would be quite worth our while to tarry in the presence of it, for those whose characters have been delineated in these chapters represent the toilers in almost every field of human action. They represent the dreamers whose dreams have come true; they represent the seers who have looked out upon the broad circle of God's purpose; they represent the priests who have made sacrifices for men, and who have, many of them, made for men the sacrifice of themselves. They represent the quiet toilers and those who, in the presence of the uneasy and tempestuous world, have wrought well; and if you were privileged only to gaze upon these characters of the long ago, you ought to be the better for it; you ought to go down to your place the better qualified for the task and the trial that there await you. But this writer does not stop there. He urges us to get out of that vision of the life heroic all that it is possible for us to derive of inspiration and faith and patience from the sight of those characters. But then, just as again and again in this Epistle he has turned his thought toward the great Prophet of Nazareth, the divine Son, so he turns his thought again to the divine Son, and he says that we are to "run with patience the race that is set before us," and that we are to run this race "looking unto Jesus."

Now, in a very simple way, I want to ask your thought to this expression of the inspired writer this morning. You and I are going up to the tasks of life. It has seemed to many of us that we have been upon some mount of privilege here. If there had been nothing but the privilege of meeting with the saints in God, that in itself were an exalted privilege. If any old truth has appeared to us in a new setting; if out of the storehouse of God any new treasure has come for our enrichment, then we ought to be glad in God, and we ought to go back to our task mindful of the privilege and the opportunity. But if we shall go back feeling to do that which this writer in the Word which I bring to you this morning urges you to do, it is not unlikely that life shall be to us as the unfolding of some delightful dream. You have had difficulties; you have had fears, and you have had your defeats in life. If to-morrow is to be better than yesterday, we are to "run with patience the race that is set before us"; and I want that we shall think of this vision of our Lord as setting for us the great standards of life—"looking unto Jesus."

Sometimes you have said, "I wonder what Jesus would do if Jesus were to come to some of the little towns here; if Jesus were to come to some of the great cities to-day as he used to come to those cities a long time ago, in the land that we call the Holy Land because he came there. I wonder what ever Jesus would think of men? I wonder what Jesus would think of us if Jesus were to come into our homes and look at the pictures on the wall; if he were to come and see the bits of art that we have in the parlor; if he were to see the library from which we take the books upon which so many times we concentrate our thought; I wonder what Jesus would think? I wonder what Jesus would say if he came to our towns; if he came to our great cities and studied the problem of our political chicanery?"

What Would He Have Us Say?

I wonder what he would say if there were unfolded before him the intrigue and corruption that is not a closed book to you and me? What do you think he would say if he should come into the exchanges of the world; if he should visit our shops, our offices, our counting rooms? If we should turn over to him our books and should unfold before him the purposes that we are cherishing in our minds, I wonder what Jesus would have to say? I wonder what Jesus would say if, on next Sabbath day, when you and I go back to the place accustomed and sit down with our fellow believers in the church at home—if our Lord could walk into the Sunday school and hear what is taught to those that gather there; if he sat where we shall sit, perhaps, to hear the sermon; if he listened to the singing of the choir; if he mingled with those that gather together at the close of the service to talk it all over —I wonder what our Lord would say in that home church? What would he miss, what would he find there that ought not to be there? If he walked our streets, I wonder what our Lord would think of life in the twentieth century; I wonder what our Lord would have to say of us in Christian America in the twentieth century—I wonder what our Lord would have to say?

But you and I are to remember that it is not a dream, after all. It is not a question of what Jesus Christ would think if he came to our town, because he does come to our town. It is not a question of what our Lord would think if he entered into our homes, for he has entered into our homes, and he sees what is there, and he knows what is written under the cover of every book, and he knows the subtle influence of every picture that hangs upon the wall. It is not a question of what he would see if he came to our shop, our counting-room, or our office. He has been there again and again. He comes there day after day. You do not have to put your books before him as you set your books before the bank examiner. He opens them himself, and he sees whether the commercial standard of the age is in accordance with his own divine purpose, or whether the commercial practice of to-day is only an evidence of savage commercialism. He knows all about it. He does walk our streets.

The Standard of Jesus for America

Here in this twentieth century he is walking our streets, he is looking upon those who jostle one another on the way. He takes account of the moralities of life in the things that perhaps do not always impress us with moral significance. He does walk our streets; he does understand the subtle influences that pervade society. He watches while ever the lights flare and flicker; he watches. He is present behind the closed doors, and he is present when the multitude is gathered together. Oh, if Jesus, your Master and Lord, if Jesus, the fairest among the fair, and the purest among the pure, walks the streets of the village and of the town and of the city—oh, men and women of America, I plead with you that what he shall see upon the streets of our cities in Christian America shall not make him sorry that America is called a Christian nation!

Men of America, I plead with you! Women of America, I plead with you that by your example and by your patience and by your earnest work you shall strive to lift up all the standards of virtue and of morality until the streets of our great cities shall be entirely safe places for manhood and womanhood and childhood to walk upon; and until Christian America shall represent not in its only but in its high ethical standards the character of Him whose name we are so proud to bear. Men and women of Christian America, Jesus Christ is walking in the streets, and wherever there is an influence pernicious, demoralizing; wherever there is a subtle influence that menaces society with corruption; wherever there is a custom that tends to lessen modesty and grace and substitute for modesty that which is immodest; wherever there is aught of offense against one of God's little ones, you are to remember that the standards are to be pushed up and up and up; no sagging in the standards. Christian America, if America be really Christian, then America must represent still the Pilgrim and the Puritan. America must still represent the Word of God; America must represent that old-fashioned method of life when virtue and faith and conscience and love were everything.

The Presence of Jesus

Looking unto Jesus—and Jesus is in that church. He was there; he is there to-day; he will be there next Lord's Day; he will be there to hear what the Sunday school teachers are saying in their classes; he will be there to hear what the preacher is saying in his sermon; he will be there to hear what is the subject of conversation when the service is over; he will be there to hear it all. When we go back to the old home shall we remember? shall we be looking into his face to ask him whether what he sees and what he hears is really pleasing unto him?

Looking unto Jesus. Many of you here this morning are pillars of the church to which you belong. There are men and women here this morning who, if they are not ministers of the Gospel, are determining the character of the girls and the boys under their care. I beg of you let us go back to the old place, look into his face, and ask him to help us do only those things that are pleasing to him. If it were possible to bring some of the great masters of art, music, and literature to help lift up our standards, we should accept their judgment and it would be of advantage to us. I pray you get the judgment of Jesus concerning them. Look unto him! Look unto him and hear what he has to say. Look unto him, and discover what he thinks of the things that enter into your life, and according to his judgment, so let your purpose be.

A mother, while visiting her son, who was a sophomore in one of the great institutions of learning, noticed upon the walls of his study pictures of such character as he had not been accustomed to see hanging upon the walls of his home. On returning home, she mailed to her son a picture of the Christ. But when he hung the picture of the Christ upon the wall, then the incongruity of the setting of the picture became apparent to him. Then, by-and-by, when the mother came again into the study of her son, lo, the face of Christ hanging there upon the wall of her boy's study, determined the character of all the other pictures that were hung upon the wall. Oh, brother, sister, it is a great thing to hang the picture of your Lord in the dining-room and the parlor. It is a great thing, men of business, to hang his picture in the office and counting-room, in the factory and in the shop. It is a great thing to carry the picture of the Christ with you wherever you go, so that all the elements of life shall be in harmony, and all that is incongruous shall disappear.

We are not only to look unto Jesus for the ethical standards of life, but we are to look unto Jesus for the power that shall help us to realize the high standards of life. It is the great purpose of our divine Lord to help us do the thing that we know is right. It is the great purpose of our Lord that we shall keep our eye fixed upon him. The sea may be troubled, and Peter may not have very stout heart; but so long as Peter shall keep his face turned upon our Lord, Peter shall not sink. How is it that the ethical standards of our faith shall be

Continued on next page

* Preached in the Methodist Auditorium at Ocean Grove, N. J.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, October 26. Isaiah 55. What wonderful transformations are produced by God's grace! There is no wizardry like the ministry of eternal love. *"Instead of the thorn shall come up the fir tree."* The thorn is a minister of pain, sharp and piercing. The fir is the wood from which was made the framework of the harp and other instruments of music. And so the realm of pain is to be changed into the home of harmony. The painful wail is to be replaced by the melodious chord. "Your sorrow shall be turned into joy."

Thorns into harps! And that is what the gracious Lord is waiting to do if only we will turn from our sins. But in our folly we keep to our sins and lie down upon thorns. *"Let the wicked forsake his way,"* and he will be amazed what heavenly harmonies will break upon his ears, and what sweet ministers will reveal themselves in God's wonderful world. *"The mountains and hills shall break forth before you into singing, and all the trees of the field shall clap their hands."*

MONDAY, October 27. Numbers 22: 2-6. God's doings among a people make that people famous. Moab heard of the exploits of Israel and was sore afraid. When God possesses the church her enemies stagger with fear. When the church is filled with divine life strongholds shake at her approach. But who fears a church that is bereft of her Lord? Who is afraid of swords that are wielded by babes? Who will tremble at the noise of shouts in which there is no "breath divine"? The world laughs when she is confronted by a prayerless church! The world is filled with dismay when in the church she hears "the sound of a rushing mighty wind."

Our emphasis is wrong. We are more concerned with institutionalism than with Christ. We hanker after fine preaching more than after deep communion. We are more keen for splendid music than for the still small voice. We are more concerned with our uniform than with our Commander, with pipeclay than with importunate intercession. And so the church moves, but nobody quakes. Moab is not afraid, for the exploits are missing which tell of the presence of the Lord of Hosts.

TUESDAY, October 28. Numbers 24: 10-19. *"What the Lord saith, that will I speak."* That is the mood that makes the prophet. There is, first of all, the listening ear, and then the faithful mouth. The true prophet cultivates a sensitive ear for the voice of the Lord. Worldly voices are so loud and urgent that often it requires delicate discernment to perceive the still small voice of God. Listening for the Highest is a noble and ennobling exercise. The ears grow keen with the discipline until at length, even amid tumultuous clamors, one can hear the guiding word. And then, hearing the word, to speak it, precisely as we receive it—that is the ministry of the prophet.

"What the Lord saith, that will I speak;" and nothing else! How many speeches that principle would destroy! And how many sermons! And how many gossiping conversations! If the lips were for the exclusive use of the King, what an abatement there would be in their daily traffic! Daily speech would be as hallowed as sacramental bread. Words would be the sacred and responsible ministers of God, whether they conveyed the light merchandise of wit and humor, or the heavier commerce of indignation and judgment.

WEDNESDAY, October 29. Numbers 22: 20-35. *"The angel of the Lord stood in a narrow place."* . . . *"and his sword drawn in his hand."* We are sometimes led by means of blocked roads. There is guidance by the ministry of the closed door. There are angels who go before us with lamps; and there are angels who stand against us with swords. Sometimes, therefore, God's will is revealed to us in obstacles. We cannot make headway; that is not our road. A young girl wishes to become a missionary, but every time she turns herself in that direction the way is closed. Maybe it is the angel with the sword, appointed by a gracious Providence to turn us aside.

Now the opposing angel with the sword is one of God's ministers of love and grace. Barbed wire on the top of a perilous cliff is a real friend. If the barbs were taken away, little children might romp about it, and fall into disaster and death. The sword of the angel is often a better friend than the olive-branch of peace. Nay, if we only knew it, the sword is only a disguised olive-branch. It is love expressing itself in severity, so that we may be saved from transgression and kept from marring the gracious purpose of God.

THURSDAY, October 30. Numbers 23: 1-10. *"Let me die the death of the righteous, and let my last end be like his."* It is well to measure things from the standpoint of the last mile-post. How do matters look "in the long run"? A racer may be very successful in the hundred yards and yet be disastrously beaten in the mile. How does worldliness fare "in the long run"? How does the lust for pleasure appear when we reach the stage of three score years and ten? How does avarice look when the shadows of evening are falling, and life's day hastens toward the night? What appearance do things wear in the approach of death?

It is here that the righteous find their radiant witness. The decay of the body does not leave the soul naked and impoverished. As the earthly tent falls away, it reveals a house of God "eternal in the heavens." They may never have tasted worldly success or glory, but "at eventide it is light." They may have lost in the short run, but they gloriously win in the long run. They may have lost a battle, but they win in the campaign. "Let me die the death of the righteous, and let my last end be like his."

FRIDAY, October 31. Numbers 24: 1-9. How gracious and winsome is the picture which Balaam gives of the people who live in the blessing of the Lord! *"As gardens by the river's side."* My mind wanders to a fair garden, stretched along a river's bank, and filled with every token of beauty and abundance. No withering thirst imperils the loveliness. The roots are kept moist through the fiercest droughts. The influence of the gladsome stream is felt in every bed, and the most delicate sapling scents the presence of its friend. And so it is with the people who know the Lord. Their roots are moistened with unseen gracious influences, their leaf does not wither, and in whatsoever they do they shall prosper.

"As cedars beside the waters." A cedar on the slopes of Lebanon is a magnificent type of strength, but a cedar with all the resources of an unfailing stream is a still more splendid symbol of unconquerable might. Even so is it with the souls that dwell by "the river of water of life." They become cedar-like in their majestic strength. They "do not fear when heat cometh," and they laugh in the assault of the tempest. "We rejoice in all our tribulations!" There's a cedar by the waters! "What can separate us from the love of God?" There, too, are cedars, exulting in the strength of their resources.

SATURDAY, November 1. Luke 16: 13-17. *"Ye cannot serve God and Mammon."* We cannot travel east and west at the same time. We cannot in the same moment clothe appropriately for the Arctic regions and the tropics. We must make our choice, and ignore either the one or the other. We cannot be both refined and vulgar. We cannot be pure and impure. We cannot move horizontally and vertically in the same movement, onward in the companionship of the world, and upward in the companionship of the Lord. "Choose ye this day whom ye will serve."

But, after all, we too commonly believe that we can have two masters, and that it is possible to render service to both. We split up our life, and divide our inheritance. We give a portion to Mammon and a portion to God. I have seen a shopkeeper selling his goods on the Sabbath, and paying his respects to the Lord by retaining one shutter on the window! That one-shutter expedient is very common in other concerns besides Sunday trading. A woman lives a worldly life and wears a crucifix. A man makes money as he pleases, but never misses the sacrament. The home never hears the sound of worship, but the family Bible is always on the table by the window. "No man can serve two masters." The Lord demands our all.

These Daily Meditations will appear in each issue through 1913

J. H. Jowett

LOOKING UNTO JESUS

Continued from preceding page

lifted? It shall be only as we keep looking unto Jesus; looking unto Jesus. It is not so much more faith that we need, but it is more of Christ that we are needing. It is Christ with us; Christ before us; it is Christ in us that is needed for the accomplishment of the great divine purpose. Not only look unto Jesus for the standards of your life, but I invite you to trust in him; I invite you to surrender unto him; I invite you to receive him as made unto God for righteousness. Looking unto Jesus—Christ with me; Christ in me, then we shall know the blessedness of the life that is alone with God; the life victorious, the life splendid, the life heroic.

Looking unto Jesus: the nearness of that look of faith, the blessedness of that appropriating look, the earnestness of that soul-grasp that will not be satisfied with anything else, and will not be satisfied with any one else can be satisfied only with Jesus. "Jesus, the author and finisher of our faith"; Jesus, the multiplier of the loaves upon the mountainside; Jesus, the quieter of tempestuous seas; Jesus, the resurrection, there beside the little daughter of Jairus. Jesus, standing at the grave of Lazarus, and where it seems as though there could be no recall to life, speaks but the word and Lazarus comes forth from his grave in that rock-hewn sepulcher, and is given back into the arms of those that love him. Christ of the atoning sacrifice; Christ of the Pentecost; Christ of the Easter morning!

There are dangers, there are difficulties, there are besetments. Falsities ofttimes come under the guise of truth; but I want you to take this simple message, and I want you to resolve this morning that whatever happens in this world, so far as you are concerned, there shall be no turning back. Whatever shall happen, whatever the world shall say, whatever shall be the temptation to doubt and disloyalty, as the Captain and the King shall help us there shall be no turning back.

Oh, brother, sister, "seeing that we are compassed about with so great a cloud of witnesses," let us find cleansing for our sin in the blood of the Crucified. Let us find the answer to our need in our divine Lord. Let us keep our face fixed upon him who is the Resurrection and the Life and the mighty power of God, able to do exceeding abundantly above all that we can ask or think; and keeping our eyes fixed upon Jesus, and seeking his indwelling in our hearts, and receiving at his hand the outpoured gift of the Holy Ghost, "let us run with patience the race that is set before us," until in the kingdom of his glory we shall see him "face to face," and overcoming, we shall share with him the glory and the joy of conquest.

"JESUS IS HERE!"

BY CHARLES M. SHELDON

The Author of "In His Steps," Etc., Etc.

Illustrated by M. Stockton Mulford

CHAPTER I

IT WAS fifteen years after the First Church in Raymond had adopted the motto, "What Would Jesus Do?"

The pledge, as carried out by the members who had taken it, had revolutionized the church. Henry Maxwell still continued as pastor. Many of the members of the church had been much disturbed by the rule which Mr. Maxwell had introduced into the lives of the members, but a majority had sustained him, and he had continued to grow in the respect and affection of his large and growing congregation and in the respect of the business men and citizens of Raymond.

Mr. and Mrs. Maxwell were talking early one Friday evening about a gathering of old friends who were coming to the parsonage that night. It was the anniversary of the day when the First Church had taken the pledge to try to do as Jesus would do, and following a custom of several years, a dozen or more of the original company that had taken the pledge then were coming in after supper to talk over the old and new phases of their discipleship.

This evening Mr. Maxwell seemed strangely restless. He had gone over the list of those who were expected and had commented on different ones as his wife was asking questions. All the time he was talking, Mr. Maxwell paced back and forth between the large west window of the sitting-room and the library, several times pausing to look with deepening and what seemed awed curiosity out of the window into the waning twilight.

"Will Rollin be able to come to-night?" Mrs. Maxwell had asked.

"I'm afraid not. He has been asked to go to Chicago and advise with the Commercial Club in regard to the social evil and take part in the Eugenics Congress. I think he planned to start this afternoon. But Rachel will come with Virginia."

"Doesn't it seem like a miracle to think of Rollin Page becoming an authority on these great social service questions?" Mrs. Maxwell said after another pause, during which Mr. Maxwell had again stopped to gaze with a look of intense feeling through the big west window.

"It *is* a miracle. Mary, why should we take for granted that miracles are unnatural or uncommon? Or that they belong to any special age of the world? Why may we not expect miracles in our time? We need them. And Rollin is such a miracle. Nothing but a miraculous influence changed Rollin Page from a careless, selfish, worldly clubman into a devout, earnest, religious lover of men, a new man all over himself, no more like the old Rollin than white is like black."

"Why, of course, if a change in a life like that is really a miracle, we have plenty of evidence that miracles still occur. But we don't generally call that a miracle, do we?"

"But what else can we call it? And did not the Master himself say that his disciples would do even greater works than he himself did? And do you know, Mary, I find myself of late longing, with a feeling I cannot express or explain, for a superhuman vision, for a real manifestation of the divine presence that somehow I cannot avoid feeling will be given to Christian disciples of this age. Oh, I long so for a real actual flesh-and-blood glimpse of Jesus. I feel at times as if I must see him face to face. He said to his disciples, 'I am with you alway, even to the end of the ages.' If he is really in the world why may we not see him, really see him some time? I must see him. My heart cries out for him. I need him. Not necessarily to strengthen my faith, but to give him in person some expression of my love for him. And of late I keep wondering what Jesus would do and say in the world where we live. It is so different from the world in which he lived. I would give anything if I could see him and hear him and ask him questions. And I have wondered so often of late"—Henry Maxwell paused and looked over at his wife with deep thoughtfulness—"wondered if it might be possible somehow for him to live on this earth again. It has been so long since he was here. And the world needs him so much again. It has fought and sinned and suffered and loved and endured all through these centuries, doing wondrous things in his name and for his sake. Common men in one age of the world saw and felt and heard Jesus. Why should it not be possible for common men of another age to have the same glory shine around them? Why should not God give his Son to the world again and refresh its courage and strengthen its faith by a glimpse of him who once came so long ago?"

Mrs. Maxwell was startled by the deep and passionate outburst of her husband. During all the years of their married life and during all his ministry, she had never heard anything like it from him. He had moved along the track of his discipleship apparently satisfied with his devotion to the Master whose example he was trying to imitate. And his wife had not suspected what now found expression.

She rose and came over to him. He had paused again in front of the big window, and together husband and wife stood there, Mrs. Maxwell's hand on his arm, an anxious, troubled look on her face, wondering at the thought that seemed to be troubling her husband. But before she could speak, he had started forward and pointed eagerly out toward the farthest distance.

"There! It is out there again! That strange light! See, Mary, how it fills the sky! It cannot be twilight. It is too late, and we have seen it now for more than a month! What is it?"

Mrs. Maxwell could feel her husband tremble. She was more disturbed at the sight of his unusual agitation than she dared allow him to notice, and she answered quietly:

"We have spoken of it before, and you remember we agreed it might easily be caused in a number of ways. You remember the peculiar light that flooded the sky several years ago when dust was wafted around the world from the volcanic disturbances in the East Indies?"

"But there is something about this wholly unlike that. See, Mary! It is not an earthly light! It has a color and a radiance and a movement all its own. We have never in all our lives seen anything like it."

"You are unduly excited over it," said Mrs. Maxwell, again placing her hand soothingly on her husband's arm. "It cannot be anything but a natural light, caused by some disturbance that we do not understand." But even as she spoke she could not resist an exclamation of wonder as she continued to gaze with her husband out through the window at what they both saw.

The softest, mellowest suffusion of pale blue swept up from the horizon and was met by what seemed an answering wave of deep crimson. And as the two waves mingled, the colors were softly blended into an unspeakably dissolving shade of pure white that could not be compared for one moment with sun or moon or starlight. It pulsated like a wave backward and forward and filled not only the entire expanse of sky but seemed as well to fill up all interspaces of the firmament and fell over the earth like an immeasurable billow of radiance, the glittering spray from which was thrown up against the stars, and then subsided with a majestic slowness that spoke of all the world's accumulated forces somewhere lying latent and unspent, ready at any future time to repeat its glory for the pleasure of those who had the delicacy of spirit to understand it.

Henry Maxwell turned to his wife as the light softly disappeared.

"Mary, do you mean to tell me that such a light as that is caused by volcanic dust or earthquake disturbance? It was the very glory of heaven. It was—what if it really was—the harbinger of His coming to earth again! What if—"

He was so excited and agitated that Mrs. Maxwell felt alarmed as she looked at him.

"It is not possible, Henry. You have allowed your imagination or your longing to get the better of your usual judgment. It is not like you to talk and act like this."

Mrs. Maxwell drew down the shade of the window and Mr. Maxwell made a strong effort to regain his usual calm manner as he walked back into the library and sat down.

"I suppose you are right," he said with a sigh, "but it is a very unusual sight and I cannot account for it. I wonder the papers have not had more to say about it."

"Mr. Norman mentioned it in the *News* yesterday."

"True. He did. But the *Gazette* has not had a line. Mary"—Mr. Maxwell started up with a recurrence of his eager excitement, as if a new thought suddenly possessed him—"do you suppose—but no, it is all improbable. But we will ask Virginia and Rachel when they come. And Felicia. She and Stephen will be here. They are visiting Rachel this week. It will seem good to see them. And Alexander Powers and Dr. West. They must have seen the Light! They must have seen it! And the bishop," Maxwell mused, talking to hi "How I wish the bishop were alive—I am su would have seen it. I am sure he would. them all to come early, Mary. And there is one now."

Answering a ring at the door, Mr. Maxwell himself and ushered in Virginia, Rachel, Felicia.

The moment they came in, Mr. Maxwell note look of deep excitement on their faces. Rache the first to speak.

"Have you seen it, Mr. Maxwell?"

"What?"

"The Light!"

"The same that has been in the sky several t lately? The same—"

"But it was more wonderful to-night than before. We all noticed it on our way here."

"All of you?"

"Yes. We all saw it."

"Where is Stephen?"

"He is coming. He stopped to see Dr. West a the typhoid vaccinations at the Rectangle."

"What do you think of the Light?" Mr. Max spoke to both Rachel and Virginia after a pause.

The friends looked at each other very seriou and Virginia said,

"We have never seen anything like it in all lives. There is something so unusual about it feel afraid. It seemed to us as we came here night as if we were being enveloped in fire."

"Yes!" Rachel broke in eagerly, but with a voice. "But did you notice, Virginia, that the p ple we passed did not seem to notice what seen so strange to us?"

"How was that?" Mr. Maxwell leaned forw in his chair and spoke with a noticeable excitem of manner that Rachel and Virginia could not av remarking.

"What was that!"

"Why, it seemed to us, to Virginia and me, as we were enveloped in a most astonishing glory light that must be felt by every one, but we pas very many persons who did not seem to notice a thing unusual."

"Only," Virginia broke in eagerly, "don't you member, Rachel, once in a while some person wou stop and exclaim and point up into the sky?"

"Yes, I remember that."

"Do you know who they were? I mean the p sons who noticed the Light?" Mr. Maxwell aske still leaning forward and speaking with excit interest.

"No, we couldn't see them, could we, Rachel?"

"I thought I heard Martha's voice," replie Rachel.

"Our Martha?" Mrs. Maxwell asked. "Probab it was. She just started a little while ago to t Rectangle Church service. You know they hav their meeting to-night instead of Thursday, an Martha is very faithful since she joined there."

"It was Martha, I am sure," said Virgini eagerly. "We passed her at the corner of Mai and Third, and I remember I was going to stop an speak to her. Mrs. Maxwell, doesn't it seem like miracle to think of Loreen's sister coming to us a she did, only one year after Loreen's death? An to think of Mr. Maxwell baptizing her on the da the Rectangle Church was dedicated! Every tim I look at Martha I see Loreen. Poor Loreen!"

Tears gathered in Virginia Page's eyes. Virgini had changed but little in fifteen years. She wa still unmarried. Beautiful in face and spirit, wit no decrease of her old Christian enthusiasm as th years passed, she still lavished her wealth and her consecrated intelligence on the welfare of the people of Raymond. She had seen the Rectangle completely transformed since that day when Loreen had been struck down in front of the saloon where she had given her life in shielding Virginia, and through all the years that followed, Virginia had passionately and with deepest consecration devoted herself especially to the lives of women and girls in the city. Without a husband and children of her own, Virginia had nevertheless seemed to enter with complete understanding into the problems of the home life and needs of the women of Raymond, and she was known by them as the real source of great reforms in their social and industrial conditions. Rachel and Felicia would laughingly say that Virginia needed only a home of her own to be the most absolutely splendid and perfect woman of the world. Virginia would reply, her face deepening with fine color, that she was happy in helping to make other women have happy homes. It was

ragedy of women like Loreen that struck deep- nto her heart, and when Mrs. Maxwell men- ed Martha it brought up again the old vision of een stumbling through the Rectangle that day ginia had brought the girl to her own home and ed her grandmother to leave the house in anger. To think of Martha a member of the Rectangle rch, Mrs. Maxwell! If Loreen could only have l to see it! She told me while she was with after grandmother went, about Martha and the ful experiences she had gone through in the te slave traffic in Chicago. What a miracle! l what a joy to have her here with you of all nen, Mrs. Maxwell!" Again Virginia's eyes d as she impulsively laid her hand on Mrs. Max- 's arm.

You never saw a girl like Martha," Mrs. Max- l replied with deep feeling. "The fearful things t girl suffered in Chicago are past belief. She ured unspeakable things. Twice she tried to herself when she could not escape from the se where she had been imprisoned. But to- she is the most devoted, faithful, enthusiastic ciple of Jesus you ever saw. I think I never saw nore complete love for Christ in any human be- . And when it comes to loving her church, we all l rebuked at the sight of her absolute passion for church. Mr. Grey has taken full charge re, you know, and if he keeps on the way he s begun, it won't be long before the child of First Church will outnumber in membership mother. Martha herself has brought at least enty new members into the communion since joined. And she is the most thoughtful, reful, helpful person about the kitchen I ever ew. All my hired girl problems are solved ice she came to me."

"Yes," said Mr. Maxwell, "all you need to do get Mrs. Maxwell started on the hired girl oblem is to mention Martha. We haven't any ubles since she came into the house."

"It's true," Mrs. Maxwell eagerly assented. hat girl's religious enthusiasm shames me ery day. She headed the subscription at the ectangle with $25. We pay her all we can af- rd, $5 a week, and she dedicated one-tenth of r income to church work. And she believes in sus just as if he were a real person living to- y, and she might possibly meet him around the rner any time."

"And isn't he living to-day?" murmured Mr. axwell. "But where? Where? And why ouldn't he live on the earth again—"

Rachel and Felicia and Virginia looked at him astonishment, and Mrs. Maxwell again laid er hand on his arm as she had before when they ood in front of the window.

The bell rang and Mr. Maxwell, starting up as rom a reverie, went to the door and admitted r. West and Alexander Powers and Stephen lyde.

The moment they entered the room they re- ealed in their faces the same serious look which ad been borne by Rachel, Virginia and Felicia. hey spoke almost together.

"Have you seen it?"

"The Light?" Mr. Maxwell exclaimed, and his oice was instantly echoed by the others.

"It has not been so beautiful nor so enveloping s this evening," said Alexander Powers.

During fifteen years Powers had experienced leep things in his heart and mind. From that ight when the sound of Rachel's voice in the Rectangle had decided his course after the dis- overy of the railway's breaking of law in the ebate cases, Alexander Powers had passed hrough a furnace of trial. Not for one moment ad he turned back from following his Master. But his path had been rough and broken and his cross heavy. Yet the lovelight of the Redeemer shone steadily out of his great patient eyes.

"You all saw it?" asked Maxwell, his old ex- citement rising again.

"Yes, all of us."

"It was astonishing." Dr. West spoke in a subdued voice but with the deepest feeling.

Stephen Clyde had walked over to Felicia. He and Felicia had had a perfect married life. They would always be lovers. Stephen stood now by her while Felicia proudly noted her husband's hand- some strength. Both had given themselves heart and soul to social service in the Master's name.

"Stephen," said Felicia gently, "what do you think of the Light?"

"I don't know. There was something about it to-night that made me strangely both glad and fearful. It filled me with the deepest longing and at the same time my heart beat with something like terror."

"It had the same effect on me. Isn't it strange? What do you suppose—"

The bell rang again, and Mr. Maxwell welcomed into the room President Marsh and Mr. Norman. The moment they came into the room their faces revealed the same excitement borne on the faces of the others who had come in before them.

Edward Norman could hardly speak for emotion. He panted as if he had been running.

"Maxwell—this is a—most astounding thing—this—light. It is absolutely without a parallel. How do—you—account for it? Marsh and I—tried to explain it—as—we came—along. It is not explainable."

"Unless"—Mr. Maxwell's face was deathly pale. His wife looked at him as she had all the evening with the same anxious, troubled look, wondering at an unusual exhibition of feeling on her husband's part—"unless, Norman, it might be—it might be—do you regard it as entirely out of the range of human events that Jesus might live among men again?"

"Henry!" Mrs. Maxwell had come up to him as he stood in the middle of the room. The entire company was hushed into the most profound stillness. "Henry! What an impossibility! It is not—"

"But why? Why?" Mr. Maxwell persisted with a stubborn recurrence to the same thought, and yet he seemed timid about fully expressing it. "I don't know why if one age was permitted an actual sight of Jesus, another age—"

Mrs. Maxwell gently placed her hand on his arm, and, with a short laugh, made him sit down by Mr. Norman. "I think, Mr. Norman," she said, talking directly to him, while her husband unresistingly obeyed her motion, "I think Henry is rather

"ASLEEP? NOW? AT YOUR HOUSE?"

nervous and not just like his usual calm self. He has been working beyond his strength for several months."

"I know he has, Mrs. Maxwell. It's going to be a fine thing for him to have the assistant the church voted last annual meeting. By the way, Maxwell, when does Stanton arrive?"

"Stanton? Oh, why, I had almost forgotten him. This Light— Stanton wrote he might come in to-night. I told him to come right here as soon as he arrived, and he may come in any time. He wrote, asking me not to trouble about meeting him at the station, as he was not certain about the exact time of his arrival."

"I hope he will prove to be the man you need," said Mr. Norman.

"We believe he will," Mrs. Maxwell answered. "We used to know him when he was at the settlement in Chicago. Mr. Maxwell feels confident no mistake has been made."

"About Stanton?" Mr. Maxwell spoke with great enthusiasm. "Stanton is a rare fellow. He is one out of ten thousand. First Church will never regret calling him, and he will be of the greatest possible help to me. He is forty years old, mature in his judgment, and a splendid fellow in every way."

"The only thing I have against him," Mrs. Maxwell said, smiling, "is that he is not married."

As she said it she happened to look toward Virginia, who was eagerly talking to Felicia and Stephen. Mrs. Maxwell seemed on the point of adding a word but did not. Mr. Maxwell simply said: "Oh, well, Stanton will not cause any disturbance that way. He is the most confirmed single man I ever knew who was not at the same time disagreeably stubborn about it. He is passionately in love with the ministry. That is why I am so delighted to welcome him as my helper. And I shouldn't wonder if that were he."

The bell had rung as Mr. Maxwell spoke, and he went hastily to open the door. The company gathered in the library could hear Mr. Maxwell's words of eager greeting, and a very strong, deep voice replying, and the next moment Maxwell ushered in Richard Stanton, his new assistant, who received a very cordial welcome from all the members of the First Church, who had anticipated his coming for several weeks.

Stanton was a big, healthy-looking man, gifted with a rich voice and a most kindly smile, and most people felt friendly to him at sight. He exchanged greetings as he shook hands, and when he had completed the circle around which Mr. Maxwell had led him, he found himself by Virginia.

"Miss Page? Oh, I had the great pleasure of meeting your brother at the Congress in Chicago. He made a splendid address at the opening."

Virginia was greatly pleased. "Rollin is splendid. We—I—are so proud of him."

Mr. Stanton was silent, but he seemed to be under some deep feeling, and as the others had begun to talk about various matters, he suddenly said to Virginia: "Miss Page, I had the most remarkable experience as I came along up here from the station. I sent my baggage up to the hotel, as Mr. Maxwell had directed me to do if I reported here at the parsonage, and I walked up here. On the way a most astonishing gleam of light shot up across the sky and seemed to open and shut like a great white blossom. I wonder if you or any others have seen anything like it to-night."

Mr. Maxwell was near enough to hear a part of what Stanton said. He turned about eagerly, just as Virginia turned to him, and exclaimed:

"Mr. Maxwell, Mr. Stanton says he saw the Light as he came along. Can you describe it, Mr. Stanton?"

"No, I have never seen anything with which to compare it. I said it looked to me like a magnificent blossom, spreading out the softest, whitest petals in a breadth and beauty I have never imagined possible. It was not like the aurora borealis, and I have seen that in its glory at the North while with Missionary Landis at Hudson's Bay. I can't describe my feelings at the sight. I was awed, and at the same time I was strangely excited. I have never had such a feeling in all my life."

Stanton's voice was remarkably deep, resonant, pleasantly penetrating, and without meaning to address any one but Virginia and Maxwell, before he had finished speaking every other person in the room had stopped talking and turned to listen.

Mr. Maxwell leaned forward and laid a trembling hand on his new assistant's arm.

"Did you notice other people and the effect of the Light on them?"

"That was one of the most bewildering things about it to me. I was so excited by what I saw that I could not help exclaiming to a man I met, 'Isn't that great!' "

" 'What?' he said, looking at me curiously.

" 'That Light,' I said to him, pointing up at it.

"He looked up and replied, 'I don't see anything,' and passed along." Virginia and Rachel and Felicia looked at one another. Stanton continued:

"Have you people seen anything like this that I do not know how to describe?"

"We have all seen it," replied Mr. Maxwell. And at that a silence fell over the company, a silence which no one seemed to wish to break.

Stanton looked gravely from one to another. The silence deepened. Out on the street the noises of the city could be heard, people passing on the sidewalk, the rumble of the street cars, the passing of carriages and automobiles. It seemed to the little company in the room that something out in the great world was portending, that they stood on the threshold of stupendous movements, but all undefined and shadowy, without a hint yet of what was to be, except as their troubled and excited hearts spoke of bewildering events such as had not occurred to mortals for centuries.

A door opened into the dining-room. Some one walked, almost ran, through the room, and Martha stood at the library opening. As long as life

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THE "VOLTURNO" BURNS AT SEA

Courtesy of the New York *Times*

THE STEAMER *VOLTURNO*, LOST AT SEA, ON WHICH ONE HUNDRED AND THIRTY-SIX PERSONS PERISHED

MEMORIES of the loss of the *Titanic* were vividly recalled when, on Saturday, October 11, the news came of another great disaster of the sea. The steamship *Volturno* of the Uranium line, bound from Rotterdam to Halifax and New York, caught fire in mid-Atlantic on Thursday, causing the loss of 136 lives of her total of 657. The first news of the disaster reached Fishguard from the Cunard liner *Carmania*. This despatch stated briefly that the *Volturno* had been abandoned on account of fire on October 10, and that all the survivors had been taken off. It was not until late that night that the details of the disaster were learned. In the later despatches Walter Trintepohl, a German passenger who leaped from the *Volturno*, and after swimming to the *Carmania* was rescued in a drowning condition, gave the first concise outline of the tragedy.

On Thursday morning about six o'clock, he said, while a storm was raging, all on board the *Volturno* were aroused by the fire alarm and ordered on deck. There had been an explosion in the hold and fire had broken out. Life-belts were passed around, and passengers were told that the fire might soon be subdued, but the captain deemed it wise to put on the life-belts. The children cried bitterly and there was much excitement among the women. The fire grew worse and flames could be seen in the hold. At ten A.M. there was a loud demand to lower boats. Captain Inch and his officers behaved splendidly, Mr. Trintepohl said, but the crew was demoralized. Passengers and sailors rushed about wildly, and the latter made no effort to quell the panic. Meanwhile the storm had increased and the waves were mountainous. When the boats were launched, the chief officer took charge of the first one, and tried hard to get the women and children in first, but only partially succeeded. Most of those who entered the boat were members of the crew. It was dashed against the ship's side by the heavy seas and broke in two, and all were drowned. A second boat, which contained more women and children, was similarly jammed and crushed against the ship's side, and all its occupants perished. Three other boats were put out, one of which contained the fourth officer. These boats, as Trintepohl declares, shared he same fate as the first two. Captain Inch then ordered h tackle of the other boats cut to prevent their use.

CAPTAIN FRANCIS INCH
of the Wrecked *Volturno*

By this time the fire had spread below to an extent a drove out the firemen and made it impossible to work h engines. Several hours later the boilers exploded. It a trying time, but the captain, with drawn revolver, pt the crew and firemen in order. All were overjoyed whe *Carmania* came in sight, the first of the relief fleet to ap in response to the "S. O. S." call. One hundred and lives had been lost before the first of the rescuing steam arrived. Women on the *Volturno* wept, shrieked, laug and became hysterical. All were huddled on the after d having been driven there by the fire. Rafts were sent by the *Carmania*, but nobody on the *Volturno* attempte jump to them, and probably few knew what they were Other steamers were now on the scene, including the G man liner *Kroonland*, *Grosser Kurfuerst* and *Seydlitz*, French liner *Touraine*, the Russian-American liner C and the steamers *Minneapolis*, *Rappahannock*, *Narragansett* and *Devonian*. These ten steamships did magnifi work in saving life. Although the storm was unabat they surrounded the *Volturno*, the *Carmania* moving ab and using her huge bulk as a wind shield to facilitate th efforts at rescue, while the *Narragansett* poured la quantities of oil on the troubled sea. The waves were high to permit the use of small boats, but rafts and l belts and life-lines were used in picking up survivors.

Thursday night the great gale moderated and the grew calmer, and before daylight Friday the rescue fl sent out a number of small boats. Hour after hour lifesaving work went on watched by thousands on the res ing fleet, who prayed while the seamen worked. An earn and fervent prayer-meeting was held on the *Carmania*. Present reports in cate that none were lost but those who attempted to leave in the lifebo Each of the relief ships took up a number of the rescued, 521 in all being sav It is claimed that the *Volturno* was fully equipped with lifeboats and oth necessary protective apparatus.

THE PRESIDENT SIGNS THE TARIFF BILL

AT ONE minute past twelve on the morning of October 5 the new tariff bill, which has taken so long to enact, became a law and went into effect. President Wilson had stated that he would sign the bill immediately upon receiving it. But when the occasion really came he explained to the crowd of interested spectators that in accordance with the advice of Attorney General McReynolds he would postpone his signature until after nine o'clock, as it would then not break into the operations of the business day anywhere throughout the United States.

The occasion of the signing of the measure was marked by considerable ceremony. There were about fifty persons present in the presidential office when the name and time of the approval were placed upon the bill. In attaching his signature the President used two gold pens, one of which he presented to Representative Underwood, the father of the tariff measure, and the other to Senator Simmons, who engineered the bill through the Senate.

At the time fixed by the President for the ceremonial signing those who had been invited to witness the event were ushered from Secretary Tumulty's office into the oval room in the executive offices which the President occupies while attending to public business. In a few minutes President Wilson came into the room and began chatting with some of the public men who were there. In a short time he walked over to his desk, while behind him the members of the cabinet and the men who had most to do with the enactment of the tariff legislation ranged themselves.

As the President took his place the hum of conversation died down, and the president smilingly explained his reason for deferring the placing of his signature. "I understand," he said, "that it is now after five o'clock in San Francisco, and I presume the ordinary business transactions of the day have been closed."

Then the President smiled again as he said: "I'm not going to say what I think about this bill until after I have signed it."

"You might change your mind," came from some one in the crowd.

"Well, I'm not going to take any chances," responded the President. "The bill might get away from me."

Then the President sat down at his desk and took up one or two gold penholders that he had purchased for the occasion. Looking around at the crowd he remarked:

"I am going to sign this bill with two pens, and give one to Mr. Underwood and one to Senator Simmons," and, after a slight pause, he added:

"And I am also going to mark the time on it."

Taking his watch from his waistcoat pocket, the President glanced at it quickly and, after replacing it, began writing the indorsement that made the new tariff bill the law of the land. With one pen he wrote "Approved," and the date and hour, and the name "Woodrow." Then he took up the other pen and wrote "Wilson."

After the bill was signed President Wilson made a speech which lasted about nine minutes: "Gentlemen," he said in the course of the remarks, "I feel a very peculiar pleasure in what I have just done by way of taking part in the completion of a great piece of business. It is a pleasure which is very hard to express in words which are adequate to express the feeling, because the feeling that I have is that we have done the rank and file of the people of this country a great service. It is hard to speak of these things without seeming to go off into campaign eloquence, but that is not my feelin It is one very profound, a feeling of profound gra tude that, working with the splendid men who ha carried this thing through with studious attenti and doing justice all round, I should have had pa in serving the people of this country as we have be striving to serve them ever since I can remember.

"I have had the accomplishment of something li this at heart ever since I was a boy and I know m standing around me who can say the same thing who have been waiting to see the things done whi it was necessary to do in order to do justice to t United States. And so it is a solemn moment th brings such business to a conclusion, and I hope will not be thought to be demanding too much myself or of my colleagues when I say that thi great as it is, is the accomplishment of only ha the journey. We have set the business of th country free from those conditions which have ma monopoly not only possible, but, in a sense, easy an natural.

"But there is no use of taking away the condition of monopoly if we do not take away also the pow to create monopoly; and that is a financial, rathe than a merely circumstantial and economic power The power to control and guide and direct th credits of the country is the power to say who sha and who shall not build up the industries of th country, in which direction they shall be built, an in which direction they shall not be built.

"We are now about to take the second step, which will be the final step in setting the business of thi country free. That is what we shall do in the cur rency bill, which the House has already passed, an which I have the utmost confidence the Senate wil pass much sooner than some pessimistic individ uals believe."

A WEEK IN THE WORLD'S NEWS

Rebels Execute Captives

A DESPATCH from Laredo, Texas, states that, according to information received there from what are considered thoroughly trustworthy sources in Mexico, the Mexican federal general Alvarez and one hundred and twenty-five of his officers and soldiers were executed on October 7 at Torreon. No official details of this event have come as yet, but it is stated the executions were carried out under the orders of General Francisco Villa of the Constitutionalist forces. With the city of Torreon, the rebels captured virtually all federal arms and artillery. The battle lasted four days, with heavy losses to both sides.

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Barring the Product of Slaughter

WOMEN who arrive in this country from Europe wearing or bringing hats trimmed with the aigrettes of the osprey, the heron, or other wild fowl, must remove those plumes and turn them over to customs officers for confiscation. The secretary of the Treasury has decided that the new tariff law provision, forbidding the importation of aigrettes made from the feathers of wild birds, applies to every such hat decoration and not merely to importations in quantities for sale.

The announcement of this decision was made by Secretary McAdoo on October 8, and came as a good deal of a surprise to those who had laughed at the law that left such an easy chance for its evasion. The secretary announced that the law will be politely but none the less rigidly enforced.

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Arbitrating the Railway Dispute

THE government board of arbitration of the dispute between the trainmen and the owners of the Eastern railroads has been in session for a number of weeks at the Hotel Manhattan, New York. Hon. Seth Low is the chairman of the board. The engineers, conductors, and brakemen of these roads are demanding an increase which will bring their wages nearer to the schedule prevailing in the West and South. Much of the testimony taken was technical and intricate, but a number of interesting and significant facts were brought to light. One of the chief claims of the workmen is that the larger freight cars and greater length of train makes their work more difficult and has been accompanied by no increase of pay. There is also objection to "double header" trains. The figures of overtime pay were also considered. As to risks of railroad work, witnesses for the men declared that on the railroads of the United States an employee is killed or disabled for life every seven hours and fifteen minutes, and a man injured every nine minutes. These figures were disputed by the representatives of the railroad owners. The system of interlocking boards was condemned by the employees. One of their witnesses, Dr. Frank J. Warne, a statistical expert, stated that thirteen directors of the New York Central occupied eighty-nine separate and distinct directorships in subsidiary companies of this road alone. One man was shown to control $10,000,000 worth of stock, or 100,000 votes in the roads now being petitioned. Dr. Warne, in his testimony, also showed that the revenues of these roads have grown from $193,000,000 in 1900 to $373,000,000 in 1911; freight revenues from $472,000,000 to $846,000,000. A. B. Garretson, president of the Order of Railway Conductors, asked whether, with traffic and earnings twice and three times what they were a few years ago, with heavier and longer trains, and with the cost of living increased 60 per cent., the men should not get more, in view of their greater productivity.

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GOVERNMENT BOARD OF RAILWAY ARBITRATION IN SESSION AT HOTEL MANHATTAN

Left to right: W. W. Atterbury; A. H. Smith; Seth Low, Chairman; Dr. J. H. Finley; L. E. Sheppard, and D. L. Cease. Standing. H. H. Milstead

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To Risk Civil War in Ireland

THE agitation in Great Britain on the subject of Home Rule for Ireland has continued unabated for several months. Ulster County, which is the stronghold of Orange Protestantism in Ireland, has gone so far as to start drilling volunteer troops for active resistance against the enforcement of the Home Rule Bill upon its passage by Parliament. That the Liberal Party, now in power, is fully decided to pass the bill and take the risk was made plain by a speech delivered by the Home Secretary of England, Mr. Reginald McKenna, on October 6. He said: "The Liberal party have convictions and have the courage of their convictions. One of those convictions is that in the government of the country the will of the majority lawfully expressed through their representatives must prevail, and upon that conviction the Liberal party will stand. There is, indeed, no possible alternative. We are not going to submit either to rule by minority or to anarchy. The Home Rule Bill will pass next session through the House of Commons, by authority of the representatives of the people, and if again rejected by the Lords it will pass under the Parliament act." This shows that there are to be no Parliamentary conferences, and that Sir Edward Carson, the Ulster leader, is to be defied.

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America's Northmost City Stormswept

ON OCTOBER 6 a tidal storm swept in upon Nome, Alaska, and destroyed one-half of the city. The damage is estimated at upward of $1,000,000, and five hundred persons were made homeless. Nome was built on a sandy strip almost on the very sea beach, and a large part of the city was devastated by the storm and the fire that followed it. The storm that beat in from Bering Sea on the night of October 5 was the worst the city of Nome has ever experienced. The south side of the city was completely inundated. Men and women worked all night in the icy waters to save their household effects. The electric light plant was wrecked and telephone service was disorganized. Large quantities of supplies for the coming winter were lost, including all the meat, except the small quantities in a few retail butcher shops.

Two steamships, the *Victoria* and the *Corwin*, ran from the Nome anchorage to the open sea and so escaped damage. Practically all the other boats on the beach were destroyed, among them being four power schooners and five tugs. Two large gold dredges also were destroyed. By wireless the government immediately notified the revenue cutter *Bear*, which put into Nome, and is bringing 150 passengers, all she can carry, to Seattle. Other steamships which weathered the gale are bringing passengers from the stricken city. A late report says there is no danger of famine, as there are some foodstuffs left, and reindeer, representing 750 tons of meat, are within driving distance.

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The Episcopalians in Convention

THE General Convention of the Protestant Episcopal Church opened at New York on the morning of October 8, with a service in the Cathedral of St. John the Divine. The House of Bishops met in the afternoon and elected Bishop Boyd Vincent, of Southern Ohio, as its presiding officer. The House of Deputies met in the new Synod Hall, and elected as president the Rev. Alexander Mann, D.D., of Trinity Church, Boston. This was considered a victory by the "Low Church" party. The most important question which was expected to come before the convention was that relating to a change of name. Some members of the "High Church" party favor the omission of the word "Protestant" from the present name; other members favor the adoption of the term, "The American Catholic Church." Other items of importance to be considered by the convention were the election of a colored bishop to care for the communicants of the negro race, and the report of the work accomplished looking toward church unity in connection with the coming world's conference on faith and order. During the convention the five hundred women delegates, representing the Woman's Auxiliary, held their sessions in St. Michael's Church.

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Yuan Shi Kai Becomes President of China

ON OCTOBER 6, Provisional President Yuan Shi Kai was elected president of the Chinese republic for a term of five years, by a majority of two-thirds of the members of the two houses of the Chinese parliament, in joint assembly, in Peking. Of the 850 members of the house of representatives and senate, 759 were in attendance. Three ballots were necessary before a definite decision was obtained, as there were more than twenty candidates. Most of these, however, including Dr. Sun Yat Sen and Dr. Wu Ting Fang, were eliminated on the first ballot. The announcement of the result was received with the greatest enthusiasm. The notes from the Powers recognizing the Chinese republic were despatched to the Chinese foreign office as soon as it had notified the legations of the election of Yuan Shi Kai to the presidency.

Yuan Shi Kai is fifty-four years old. He was born in the province of Honan in 1859. During most of his adult life he has been an official. He took a prominent part in the reorganization of the Chinese army on modern lines, and in the closing years of the empire became one of the most influential and powerful statesmen. He was regarded as the strongest man in China. He was always thoroughly practical in his methods of administration, and by this means worked his way up to the premiership in 1911. Early in 1912 it was he who was given full powers to arrange the terms of abdication of the throne and to organize a republican government in conference with the republican leaders. Shortly afterward, in February, he was elected provisional president of the republic by the national council at Nanking.

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Proving the High Cost of Living

A BULLETIN issued by the Bureau of Labor Statistics at Washington early in October has confirmed the contention that there have been tremendous increases in the cost of staple foods during the last two decades. From 1890 to June 15, 1913, the percentage of increase on fourteen of the staple commodities of every man's home ranged from 18 per cent. on flour to 132 per cent. on bacon. Sugar was 35 per cent. higher in 1890 than in 1913. The increase was as follows:

	Per cent.		*Per cent.*
Sirloin steak	86	Hens	74
Round steak	105	Flour	18
Rib roast	97	Cornmeal	56
Pork chops	115	Eggs	40
Bacon	132	Butter	42
Ham	86	Potatoes	35
Lard	78	Milk	33

There has been considerable variation in the last year. The retail price for fifteen of the principal articles of food was slightly lower on June 15 than on May 15, but the increase for meats, eggs and potatoes was so marked that the average of prices as a whole advanced. The increase in the month was 1.3 per cent. The articles which advanced were sirloin steak, round steak, rib roast, bacon, ham, flour, cornmeal, eggs, and potatoes. Pork chops, lard, hens, butter, sugar and milk declined. A comparison of the prices of June 15, 1913, with those of June 15, 1912, shows that eleven articles advanced and four declined. Potatoes, sugar, flour and cornmeal were lower, the changes ranging from 3.9 per cent. upward. The other articles increased at a percentage ranging from 4.1 on milk to 16.2 on bacon. Round steak, pork chops, bacon, ham, hens and eggs increased over 10 per cent.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Our Anniversary Greeting

ON ITS thirty-fifth anniversary THE CHRISTIAN HERALD gives cordial greeting to its readers throughout the globe. It is a pleasing retrospect to look across the years and to realize that the little group which formed the nucleus of our Family Circle in 1878 has become a great multitude. Recalling the audience of those early days and contrasting it with the present, we might truthfully borrow the language of Wesley, and say of THE CHRISTIAN HERALD of to-day, "The world is its parish."

They have been fruitful years in many ways, material as well as spiritual—years of development in the things that make for human progress. What our fathers knew in embryo we now have in a more perfect form. Our great steamships, lightning-like railways, multiplied means of communication, and wonder-working presses, have united with the Christian spirit of the age in opening up the dark places of the earth to the light of the Gospel. And our own land has been marching ahead during those years. It has doubled in population. The Christian Church has made marvelous progress in all its denominations.

In this generation of phenomenal growth in all things, THE CHRISTIAN HERALD has expanded in sympathy with the enlarged opportunities. Every season has brought to it a wider welcome in American homes, until now its readers are numbered by the hundreds of thousands. They have shared in its many Gospel enterprises, and have had a part in its far-reaching campaign of benevolences. They have sent embassies of Christian helpfulness and cheer to the distressed, and their timely generosity has been owned of God in the saving of multitudes who, but for their aid, would have perished. They have comforted the sick, fed the hungry, clothed the naked, sheltered the orphan, cherished the friendless and the outcast and gladdened the hearts of a countless host of the suffering and neglected. We recall these memories with a feeling of sincere gratitude that THE CHRISTIAN HERALD has been so used for the glory of God and the benefit of humanity, and that it is still being used in the same beneficent service.

Many of those who began with us have passed beyond to their eternal reward, and we hold them in tender remembrance; but there is still with us a goodly number of the "Old Guard," who have stood loyally with THE CHRISTIAN HERALD in all its campaigns from the beginning. The thought of these grand Christian veterans is very dear to us. Their kindly letters assure us that THE CHRISTIAN HERALD holds a warm place in their hearts, and has brought them rich blessing throughout the years.

It was the genius of that zealous servant of God, Dr. Louis Klopsch, which gave to THE CHRISTIAN HERALD its first impulse in public favor as a religious weekly journal. We who were associated with him from the outset recall how he took "Faith in God and Christian Service" as his motto, and the old Gospel as the platform of the paper. Under his hands it grew amazingly. Since it was first established, a long procession of publications has come and gone, and the field of denominational journalism has seen many changes. Amid all such vicissitudes, THE CHRISTIAN HERALD has kept to its course steady and true, as an interdenominational journal, co-operating with every branch of the great Christian Church.

These thirty-five years have been years of earnest prayer as well as of unremitting effort. We have appreciated to the full the great responsibility of dealing with the spiritual needs of so vast an audience, and we have felt throughout that our own petitions for guidance have been reinforced by the prayers of others. As the circle continued to expand and the responsibilities to grow greater and greater, we felt, at every step of the way, the need of sincere consecration. And so it was that through all the years no work has been undertaken, no enterprise begun, without such consecration. Our readers' co-operation has been to us a tower of strength. They have proved the genuineness of their Christianity in the most practical and conclusive way. Their love of THE CHRISTIAN HERALD and their confidence in its management have been prime factors in the success of all our efforts. They have given to the world an example of devoted Christian service which we believe has no parallel.

To the future we look with confidence as inviting us to still larger activities and wider usefulness. With God's blessing and the hearty co-operation of all of its readers, THE CHRISTIAN HERALD will continue to grow and be more than ever an active, vital force in spreading the Gospel and in practical Christian effort. Campaigns are to be planned on a still broader scale, and the faith that inspires them will carry them through. Moreover, our faith in reaching the million-mark, which was Dr. Klopsch's dearest wish, is stronger than ever, and we hope that, with the help of all our friends, the day is near when it will be fully realized.

A Nation's Triumph

THOSE able men who planned, the engineers who executed, the skilled and efficient workmen who assisted, and the laborers who toiled in completing the Panama Canal, are to-day the topic of an admiring world, and their triumph is on all lips. It is a triumph in which the whole American nation has a share and of which it may well be proud. Obstacles that seemed insurmountable have been overcome; barriers that baffled earlier attempts have been removed; swamps and morasses have been transformed into living streams and pellucid lakes, and the wedding of the two great oceans is an accomplished fact, lacking only the official announcement. If nature proves kind, the Panama Canal will stand as one of the greatest marvels of triumphant human ingenuity. Rocked by earthquake, yet unharmed and indomitable, it is a monument to man's intrepidity and splendid craftsmanship. To the little group who were at the head of the great enterprise we owe a debt which will be hard to pay. Other nations honor their heroes with decorations and titles. We can only enshrine ours in grateful remembrance, but the fame of Goethals and Gorgas and their comrades will assuredly have a permanent place in our nation's history.

Concerning the Collection

A COLLECTION of $307,500 at one offering makes, we believe, a new record. This great amount was given by the Women's Auxiliary of the Protestant Episcopal Church at the Cathedral of St. John the Divine, at New York, on October 9. The collection was reported to be so heavy that it required the combined strength of three clergymen to carry it to the altar after it had been presented by the ushers. The amount was so large that it was impossible to count it in time to announce the total at a mass-meeting at Carnegie Hall of which the most interesting feature was to have been the announcement of the sum contributed in the morning. It was not till late in the evening that the count was complete.

This vast contribution for use in missionary work was made by Episcopal women in addition to their regular offerings for the support of their women missionaries, of whom there are one hundred and fifty on the foreign field, wholly supported by these women of the home church. The offering includes the contributions made for the purpose by the women of each parish and diocese during the three years since the last general convention, and presented by the treasurers of the auxiliaries of each at this triennial service.

This noble gift emphasizes three great facts of Christianity: The power of consecrated womanhood to do great things for Christ's kingdom; the splendor of the Christian grace of giving; and the cry of the heathen hearts for the Gospel of the Son of God. Something was said last week in our Editorial Forum about the continued and constant need of self-sacrifice in church life and work. The incident of this enthusiastic gift of American women comes to strengthen the faith of all that the church still has much of the same holy zeal that made martyrs in the early days and will lead it to ultimate triumph.

The Unseen Helper

THERE were a few remarkable coincidences in getting together some of the material for this anniversary issue of THE CHRISTIAN HERALD:

The sermon for the week had not been selected within a few days of going to press. The first instalment of Pastor Sheldon's new story had already been set up. Then there came from Bishop Wilson the manuscript of his great sermon which appears on another page. It was preached recently at Ocean Grove, but the CHRISTIAN HERALD editors did not know of it. And it came just in time to keep company with the first chapters of Dr. Sheldon's serial. In it the bishop asks the same questions dealt with in the story. What would Jesus think and say and do if he were present in various real and practical situations and circumstances of to-day's busy life? But Bishop Wilson says: "He does come to our town"; He has entered our home"; "He does walk our streets." The message of the sermon is the message of the story—Jesus is here!

But this was not all. When the lessons for the young people's meetings for the week were looked up, it was found that the subject assigned to two of these societies was the "Heavenly Helper," and that the first verse of the Scripture lesson contained the words: "He hath said, I will never leave thee nor forsake thee."

To some, these events will appear to be mere coincidences, but may it not be that the Master himself brought these things to pass just for the purpose of emphasizing the fact that he is present in the world to-day, not in theory or fancy, but in fact? We know he is here, for he declared positively: "Lo, I am with you alway." "He hath said, I will never leave thee nor forsake thee." Since this is true, "we may boldly say, the Lord is my helper."

THE CHRISTIAN HERALD could hope for nothing better on its birthday than to wake people up throughout the world to the fact that Jesus is here. Apparently, in ways unthought of, he has helped us to emphasize this statement and to drive it home.

Yuan Shi Kai

CHINA'S "Strong Man" has come to his own. In the election of Yuan Shi Kai as president of the great Eastern Republic, choice has been made of the only man who is capable of bringing the nation through the struggle that has yet to be faced before the republic is firmly established. His wide experience in military affairs and as administrator, cabinet officer, and premier gives assurance of a skill and equipment equal to any emergency, and his government will command respect and confidence both at home and abroad. Under his leadership, and with internal peace restored, the republic will have a clear way open for those reforms that are needed to give it its proper place of power and influence among the nations. It has been said that China is to-day a republic only in name, and that Yuan is an autocrat at heart, with strong monarchical leanings; but it is only his personal enemies who thus prejudge his administration. Those who have the best interests of China at heart will await the event and give loyal aid in bringing about national peace and prosperity.

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FERDINAND C. IGLEHART D. D.

Accident Injures Jewish Worshipers

THE congregation of Talmud Torah was about to hold religious services in Claremont Hall, One Hundred and Sixth Street, New York City, in observance of the Jewish New Year, when without warning the gallery gave way and fell, pinning a number of persons under it. A dozen or so of the worst injured were hurried to the hospital, and the miracle is that a large number of lives was not lost. There were five hundred persons in the hall at the time, and prudence on the part of the leaders and the almost immediate presence of policemen and firemen prevented the sacrifice of life from panic which so often follows in similar circumstances. The Jews, though scattered to the ends of the earth, are a powerful people. They have survived persecutions that have been cruel beyond description. Legal restrictions against them have been lifted from most of the countries of Europe, and they have achieved marvelous success in the realms of science, finance, and government, taking their places in cabinets and parliaments. Fifty years ago there were only 30,000 Jews in the United States; now there are three million or more, about one-half of whom live in New York City. Under their complete liberty and splendid opportunity they have gone to the forefront in the metropolis in almost every department of endeavor. Their children crowd the schools and colleges and are prominent in the learned professions. Their synagogues are scattered widely, from the gorgeous ones on Fifth Avenue to the humble one in which the congregation of the Talmud Torah worshiped and at which their New Year's service was interrupted by the collapse of the gallery. The feast of the New Year, which the congregation was observing when the accident came, is the most important in the modern Jewish calendar. It has been observed since the days of Moses, and leaving out the sacrifices, and with a few variations in the ritual, its observance is the same as in the days of Christ. The services call for threefold prayers as described in the Mishna. The first is one of adoration to the sovereign God; the second is one of recognition of divine providence, of meditation, of penitence, for forgiveness; the third is one of jubilee in hope of the new era of enlightenment and holiness promised to the nations in the future. The Christian world hopes that the third prayer in the ritual of the Jewish New Year's celebration may be answered in the vision and acceptance of the only perfect man, a Jew, Christ the Messiah, by the Hebrews. This is the record of the foundation of the feast:

Speak unto the children, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, a holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord. (Lev. 23: 24, 25.)

CLAREMONT HALL AFTER THE COLLAPSE OF THE BALCONY

Nine-Year-Old Burglar

ONE of the worst records of depravity is the story of Willie Harrington, only nine years old, who was arraigned before Judge Hiram Crosby in Hackensack, N. J., the other day. The little burglar, who lives in upper Manhattan, confessed to having committed a dozen robberies in the neighborhood, all by himself. "Burglar Bill" said he had stolen two gold watches, a revolver, a silver mesh bag, clothing, a box of handkerchiefs, several razors, and money, sometimes as much as $15 at a time. He got into the houses and out of them without detection. He took his loot home from Jersey on the last car and ferry. A policeman in the neighborhood at Hackensack noticed the strange boy, and had suspicion disarmed by the boy's saying he was one of the Harringtons on the hill. Harringtons did live on the hill. But he got saucy with the officer the next time he was questioned, and the policeman detected his crime. Something is to be charged to unfortunate environment, but also much to the demon in the human heart, which often manifests itself so early in life and illustrates this Scripture:

The heart is deceitful above all things, and desperately wicked. (Jer. 17: 9.)

Died Singing in Church

WHEN singing a Welsh hymn, the translation of which is "I'll Obey Thy Will This Moment," Mrs. Henry B. Evans, thirty-six years old, dropped dead in the Tabernacle Welsh Congregational Church in Scranton, Pa., at the morning service of the first Sunday in October. The sentiment of the song was an important one to be known and lived, "I will obey thy will this moment." In these days of stupendous achievement everywhere the human will is liable to become proud and independent, and say, "I am able to do these and all else that I desire." When in our modern rush we give our undivided attention to the affairs of this life, its gains, its appetites, its ambitions are so insistent, the will so often yields to these temptations, forgetting what God might think of us or our conduct. When the gates of glory were flung open to this devout Christian woman, she was singing the prayer that she might obey God's will that every moment. The spirit of this song McKinley expressed on his deathbed. He said to his wife that the tragedy was not his way, nor hers, but it was God's, and then in the eyes of the nation and centuries, he took up this part of our Lord's Prayer and said:

Thy will be done. (Matt. 6: 10.)

What Helen Keller Sees

HELEN KELLER is one of the most remarkable women in the world. She is blind, but oh, how keenly she sees! She is deaf, but how accurately she hears! Some of her visions of life have been recorded in a book she has just published, called *Out of the Dark*. Her views of young people getting an education and of the responsibilities awaiting them are thus beautifully described: "In college you will be brought face to face with nearly all the fundamental questions of life and you will learn how many men have tried to solve them. Hitch your wagon to a happy star, and you also shall help to solve them. The world needs your intellect, your scholarship, but most of all your hearts—hearts that are loving, brave, hopeful, happy. Does all this dream of high privilege and noble service seem far beyond the reach of your powers of mind? Remember what Senator Hoar said: 'Much of the good work of the world has been that of dull people who have done their best.' Be happy, talk happiness. Happiness calls out responsive gladness in others. There is enough sadness in the world without yours. The great, enduring realities are love and service. Joy is the holy fire that keeps our purpose warm and our intelligence aglow. Learn from your books not only the day's lesson, but the life lesson. In all knowledge, in the classics, in science, in history and literature, and in mathematics you will see the struggle of man to get nearer to God. Resolve, then, as you stand on the threshold of your student days, with an enlightened optimism to consecrate your education to the service of others. When your thoughts become pessimistic, when it seems as if all men were deafened by the tumult of trade, blinded by self-interest and greed, turn the pages of your history of England, and you will find that the ideas which shaped the Anglo-Saxon race were not mean or sordid. American history, too, is filled with heroes and martyrs who joyfully pushed aside ambition and gave their lives to the common weal. The world needs more of this spirit of service. There is still many a desert place where the sun of love and the light of truth have not shone." This is not the vision of the eyes of flesh, but of the eyes of the soul. Helen Keller sees material facts, their relation to each other, the beauty behind them, and the God behind and underneath all, her Friend and Saviour. She gives a striking illustration of the blessedness of those of whom Christ spoke:

Blessed are the pure in heart: for they shall see God. (Matt. 5: 8.)

Entombed Miner Free

THOMAS TOSHESKY was on October 4 rescued from the chamber of a coal mine near Centralia, Pa., in which he had been entombed for eight days. Day and night the work of rescue was strenuously prosecuted. At the last one man at a time, on his knees, had to work with the pick. When released Toshesky had worked toward his rescuers several feet. When he got to the top of the mine his wife, who had hung about the rescuers almost incessantly, fell to the ground with words of joy and a prayer of gratitude. He was very little the worse for his long imprisonment and though an ambulance was near to carry him to his home he declined it and started to walk, but was persuaded to enter an automobile and ride. The people of the neighborhood were wild with joy and shouts of greeting as he appeared and passed on his journey home, where he embraced his four children who were waiting for him. When the rescuers had gotten nearly to him they called out to ask him what he was doing. In broken English he said: "I get ready to move. This no good boarding house, no good bed, no spring." From Friday till Tuesday he had not a bite to eat or drop to drink till they bored a hole down, through which they sent food and drink. He had been entombed twice before, and said he believed he would be saved the third time. How many people are imprisoned in the chambers of evil habit and of sin, and how many good people there are who, giving themselves up diligently to the task of rescuing them, take up the words of the psalmist:

He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. (Ps. 40: 2.)

THE COST OF PEACE

AMIDST the nations of the world is growing the realization that not gain but loss must follow war, both to the vanquished and the victor. A few years ago Norman Angell in *The Great Illusion* proved this thesis, and the fire-eaters *aux grandes moustaches* of the old school cried, "Dead are the brave days of old!" And all the great world of commerce answered back: "And well dead, too. No more shall nations fight on impulse and reap the aftermath of bitterness."

That peace pays is now an axiom of commerce and, dispute it who will, commerce rules the world. The object of every nation in its armies and its armaments is insurance for peace. Whether this end is best achieved by the maintenance of vast armies and the training of the entire nation for war, or by the pursuit of commerce under the protection of a comparatively small army, is the problem that now agitates Great Britain.

War has its uses, and Britain learned one of them when she fought in South Africa. That struggle gave her a salutary glimpse of the inferno which General Sherman said war is, and no man looks therein and sees life as he knew it before. In the hardships and uncertainty of war, enervation is lost. War makes or breaks, and its make is a stalwart breed. England learned, and now a group of militarists, with Lord Roberts—loved throughout the British Empire as "Bobs"—as their leader, can see no other solution for their nation's problems both at home and in the polity of nations than compulsory military service for all Englishmen.

From the camp of those who would maintain Britain's navy at the two-power strength, but who contest the idea of added military strength, come arguments which must give pause to such logicians as Britain's greatest living field marshal, Lord Roberts. It is quite evident that the wish of the commercialists is the spring from which flowed a recent article in *The Sphere* (London, Eng.). Yet neither its source nor the fact that it is frankly propagandist literature robs its researches of their just value.

THE TRIPLE ALLIANCE
Germany, 19 per cent.; Austria, 14 per cent.; Italy, 16 per cent.

UNITED STATES
5 per cent.

GREAT BRITAIN
6 per cent.

THE DUAL ALLIANCE
Russia, 48 per cent.; France, 14 per cent.

"Trade is more profitable than conquest," avers the British writer, "and to carry on trade peace conditions are essential, not only in the great nations but in all the other nations which trade with them. Every public man of intelligence and every truly patriotic militarist sees in the army and navy a form of peace insurance whereby the country will be saved from the disaster of war. Regarded in this practical light we may consider impartially the relation which armament cost bears to the trade it protects in each nation."

From tables giving the totals of the national trade which pays the taxes for the support of armies and navies we learn that the Triple Alliance (Germany, Austria and Italy) does an annual business of $5,695,920,000; the Dual Alliance (France and Russia) has a yearly trade of $320,760,000; the United Kingdom of Great Britain and Ireland, leading the world, has $6,006,960,000; the United States of America is next in rank with $3,902,580,000. The figures for Germany are given separately for purposes of later comparison. They are $3,596,400,000. These round-figure comparisons show that the United States has beaten Germany, and we know that our progress in trade is being made more rapidly than that of any other nation. "France, Russia, and the rest of Europe are far behind in the race, and give no indication that they can draw level with the leaders. The trade of the world is almost an Anglo-Saxon monopoly.

"The sums given above represent the buying and selling of the nations in the international market. They are an index to the industry of each people, to the resources of the country, and to the wisdom of the government. They also represent part of the enormous stake which is gambled in war. If the trade of a country declines thousands of people are driven from the land by poverty; armies and navies cannot keep them there. A nation lives only by its productive work.

"This great and ever-growing trade between the nations can develop only in peace. The very act of preparing for war dislocates the industries of a country, and in a conscript nation trade is automatically shut down with the mobilization for war. Before a shot has been fired a commercial conscript nation begins to lose money because it is losing trade. The belligerent Power is automatically boycotted from the international market. It has little or nothing to sell, for its factories are idle; the trading ships of other nations keep away from its ports. Thus, however the campaign goes, there is heavy commercial loss from the time of mobilization. As the war goes on trade declines still further. Food prices advance, other nations take over the foreign trade of the combatants, and when the victorious side closes the campaign it finds that it has to commence another kind of campaign in order to build up its ruined trade with the rest of the world. Acute industrial depression invariably follows a war, and this phase will be more marked in the wars of the future."

It were bad enough if the enormous sums named above were only the stakes of war when the grim dogs are loosed, but that is not all; the watchdog must be fed, and that is no small task. The Triple Alliance for its 1,555,000 soldiers and sailors (before Germany's new scheme was put in effect) paid $563,760,000. The Dual Alliance with its 1,900,000 men pays each year $617,220,000. The maintenance of Great Britain's army and navy, which contain 380,000 men, costs $349,920,000, and for our own army and navy the United States pays only $218,700,000, though it employs 156,000 men. Germany under her new scheme for 1913 holds the unenviable leadership of the world for military expenditure. She will have 860,000 men in arms, and it will cost her $602,640,000. This vast wealth Germany believes she must expend "in guarding commercial interests which are no more valuable and certainly not as promising as those of the United States.

"America has built up her world trade in a phenomenally short time without making war. She captures trade, not territory. With one small army and one navy she guards land which is greater in area than Germany, Austria, Italy, Russia in Europe, and France. Roughly it may be said that the United States with its possessions has almost the same area as Europe, and to keep the peace in Europe some twenty armies are required, costing over $1,069,200,000 a year. Add navy costs and the total comes to nearly $2,000,000,000. Whilst Americans pay $218,700,000 a year in taxes to support their fighting forces, the six great Powers of Europe expend $1,526,040,000. Put in another way, the industries and commerce of Europe are taxed to the extent of over $1,000,000,000 a year in excess of the United States. This extra tax is a direct loss to the people. Nevertheless, there is infinitely greater risk of war in Europe than in America.

"There is yet another important economic matter to consider. The Triple Alliance has 1,555,000 men under arms on the normal peace footing. The Dual Alliance has 1,900,000. The five Powers thus keep 3,455,000 men out of industrial occupation as against 156,000 men employed in the army and navy of America and 380,000 men in this country (Great Britain). Every workingman serving as a soldier is unproductive."

Assuming that these men will average an earning power of only $100 per year, there is a loss to the great military nations of Europe of $345,500,000 against a similar loss of $38,000,000 in Great Britain and $15,600,000 in the United States. (This last comparison is hardly fair, as earning capacity is higher in England than on the Continent, and still higher in America.) To give a clear conception of the incidence of military support on the commerce of the world the writer in the *Sphere* adds the taxes and labor losses and states their percentage of the entire trade turnover of each nation. So he proves that for its peace insurance Russia pays 48 per cent.; Germany (under the new laws), 19 per cent.; France and Austria, 14 per cent.; Italy 16 per cent.; Great Britain, 6 per cent. and the United States, 5 per cent." The readiest explanation of the enormous difference in the rates of taxation is that it represents the value of the sea frontier. The United States and England are cut off by the sea from powerful and bellicose neighbors. We protect our sea power and our sea trade with a navy and as long as that remains supreme the army need be of but secondary consideration. The navy is a concentrated form of fighting force needing relatively few men, and owing to its mobility it is of greater utility than an army to a great commercial nation with world-wide interests."

The difference in the tax aggregates shown by the percentages can only come from the profits of business or from drastically reduced wages, and neither of these can suffer alone. Reduced wages will drive the best workers into the new countries, and the quality of products must consequently decline.

"The danger most apparent in Europe is that the ever-growing expenditure will eventually bring some of the Powers near bankruptcy. The militarist will demand more men and more money; the impoverished workers competing under a great handicap against America will be less fitted to meet the demands; in desperation a mad policy of war may suggest itself and the populace become inflamed with the idea that a victorious war will restore prosperity. This would be suicidal folly. But apart from the military and political problems Europe is vitally concerned as a whole in the economic problem of obtaining its peace insurance cheaply. Excessive expenditure on armaments will so tax its resources that 'new' countries safely removed from the turmoil of Europe may in time beat us out of the markets of the world. What the United States has done and is doing may be done also by Canada, Japan, and parts of South America. The best workers will be tempted by higher wages to the new industrial nations, and gradually the militarist nations of Europe may sink to poverty and impotency."

T. R.-McN.

The New Philippine Administration

THERE is a probability that the independence of the Philippines may yet assume the proportions of a national issue. Governor General Harrison, lately appointed administrator in these islands, brought the issue to the front in an inaugural address delivered at Manila on October 6, the day of his arrival. Speaking with authority for the government in Washington, he assured the Filipinos that the new administration of the islands would work at every step with a view to their ultimate independence. He added: "With President Wilson's sentiments and policy I am in complete accord. Within the scope of my office, I shall do my utmost to aid in the fulfilment of all promises, and I am confident we shall thereby hasten the coming day of independence." He warned them, however, that until "your independence is complete, we shall demand unremitting recognition of our sovereignty."

The governor general's announcement has excited intense interest throughout the archipelago. The population of the islands, according to the census of 1903, was about 7,635,426, but is probably now over 8,000,000. Although considerable progress has been made in educating and civilizing the native population, only 235,000 qualified for voting a year ago. It is evident that the larger task is still far from complete. Slavery and peonage must be wiped out; the prevalent illiteracy must give place to a well-planned system of education; and the rank and file of the people have yet to be trained for independence.

One of the most important features in connection with the new administration is that it will fall to the Flipino majority on the commission to deal with the wild tribes, who have been dealt with by the Americans heretofore, and who still constitute the most difficult problem in the islands.

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

L. R. D., Missouri. In THE CHRISTIAN HERALD of September 10 you answered C. F. H., who was inquiring about short-story writing as an avocation. You say, "Of the thousands of short stories written and sent in to papers and magazines only a very small percentage have any literary value." Could you give me a few reasons why so many are unsalable?

The real trouble is that fiction writing is a more difficult art than most people realize. Because practically everybody knows how to write and is more or less used to writing letters it is easy to think that nothing is needed for the production of a story but the simple narration of an imaginary occurrence or chain of occurrences, in the ordinary manner of letter writing. But something more is needed. While the language of fiction should be simple and unaffected, yet to make it duly impressive a gift is required which is very rare, and to this, in almost every case, long and careful training must be added. The whole matter becomes plainer by a comparison with the art of painting. Almost every one can draw a little, and if he had colors at hand could make some headway at coloring what he has drawn. But not many people can get their paintings hung in the galleries. That honor comes only to a few, and after long and painful study and work. A magazine or weekly is like a gallery, and to get a story accepted is like having a picture hung in it. This may give some idea how it is that so few story manuscripts "have any literary value." The conditions of sale are still more complex. Many a story that is thoroughly well written is rejected because it does not happen to fit into the immediate program of the periodical to which it is sent. Finally, editors are fallible, and sometimes fail to recognize a good piece of work when it is in their hands, though the editors are naturally not so ready to admit this as the contributors are to suspect it.

Mrs. Isabella L., Hamden, N. Y. The passage in Nahum 2: 4 (which is sometimes quoted as being a prediction of the automobile) refers to the advance of the forces appointed for the destruction of Nineveh. The Medes probably had chariots armed with steel scythes which, glittering in the sunlight, might be likened to the gleaming of torches. The term "raging" in the streets is descriptive of their furious haste, as running "like lightnings" is meant to picture their rapidity and violence. In your letter you quote the line: "Carriages without horses shall go." That is not in the Bible, but is a quotation from the well-known Mother Shipton prophecy, a clever fabrication, which while pretending to be several centuries old, is comparatively recent.

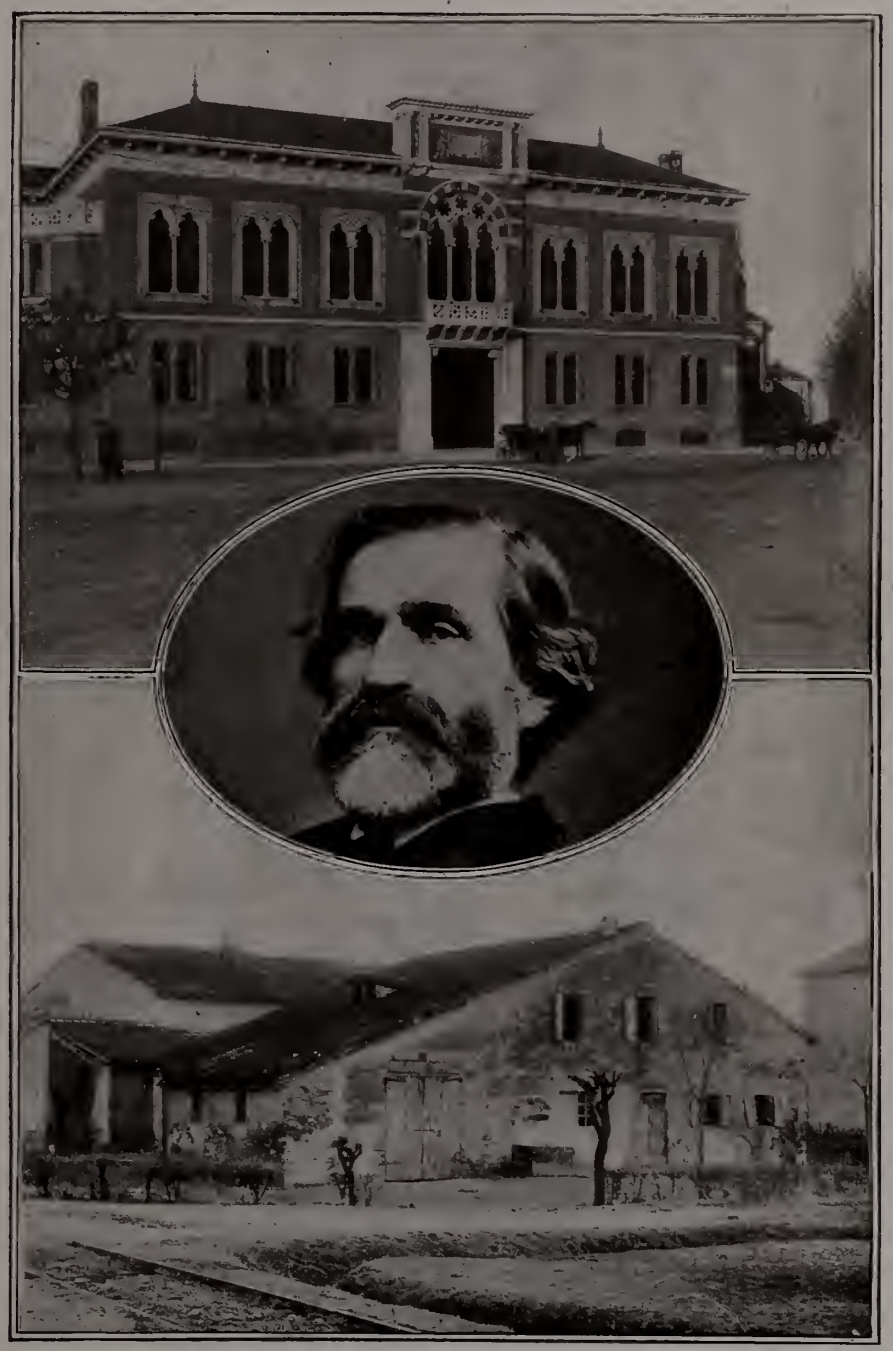
L. J. R., Bristol, Tenn. All that we know of Paul's personal appearance, from his own writings, is found in II Cor. 10: 10, which indicates that he did not possess the advantage of a distinguished or imposing presence. His stature was somewhat diminutive, his eyesight weak (see Acts 23: 5 and Gal. 4: 15) nor did he regard his address as impressive. Much of this personal criticism, however, may have been the outcome of the apostle's desire to avoid magnifying himself or his own talents. A fourth century tablet represents him as venerable-looking and dignified, with a high, bald forehead, full-bearded, and with features indicating force of character. One ancient writer says Paul's nose was strongly aquiline. All the early pictures and mosaics, as well as some of the early writers (among them Malalus and Nicephorus) agree in describing the apostle as of short stature, with long face, prominent eyebrows, clear complexion and a winning expression, the whole aspect being that of power and dignity. The oldest known portrait is the Roman panel of the fourth century, already referred to above.

G. H. R., Shiremanstown, Pa. 1. The passage in Heb. 10: 26 is interpreted as relating to presumptuous sin, that is: sin done knowingly and deliberately, after the individual has been to a certain extent spiritually enlightened. Apostasy in such a case is not an act of conscience, or error or infirmity, but a deliberate sinning against the Spirit. 2. The passage in Isa. 45: 7 is not held to refer to moral evil, but to physical disturbance or disorder, as the related verses clearly show. The evil here referred to is that discord or disaster which is in violent contrast with peace and order. 3. Jer. 48: 10 has reference to the divinely appointed devastation of Moab. To show how surely the divine wrath was directed against that wicked land, the Chaldeans, who were to be the instrument for carrying out Moab's punishment, were warned, in this denunciatory passage, that they themselves would come under condemnation if they were careless or indifferent in performing this duty.

Mrs. W. P. H., Sterling, Ill. According to the *Encyclopedia of Missions* (second edition), the Presbyterians have ten churches and four or five preaching places in the Philippines; Methodists, three stations and twenty-seven preaching-places; Baptists, three churches and six stations; United Bretbren, several stations; Congregational Board also well represented; Missionary Alliance, three centers and twenty-seven preaching-places; and the native "Evangelical Union" has also a group of preaching stations. These figures doubtless have materially increased in the last few years. The American and Foreign Bible Societies circulate from 80,000 to 100,000 Bibles or portions of Scripture in the islands. The spiritual and educational work is very promising.

A Reader, Beagle, Kan. I am writing for your most earnest prayers in my behalf that I may fully consecrate my heart and life to the Lord and that I can say, "Thy will, O Lord, be done in me at all times."

The question of consecration is one that frequently arises, yet when we stop to analyze it it seems strange that there should be any difficulty about it. If you possess anything which you wish to give to another, you simply give it to him; it is just as simple as that to give your whole heart and life to God. We already belong to him absolutely; in consecration we are only returning what is his. The question how we can take ourselves out of God's hands should really be more difficult than the question how we may submit ourselves to him. Remember that God is always reasonable, always kind. Many of the things sometimes suggested to our minds when the subject of consecration is brought up are not the suggestion of the Holy Spirit, but of our own minds, or of disturbing spirits. There is no uncertainty about the voice of God. He only asks us to obey him when he makes duty clear, and has promised to give us grace and power always for the duties he gently lays upon us. There surely should be no unwillingness to submit our lives to him; he can care for them and direct them much better than we. Consecration becomes easy when we approach the cross of Christ. We realize there that he gave himself for us because we were sinners—because of this very unwillingness in our hearts to surrender ourselves to him. Knowing this it is not hard to commit ourselves absolutely to his love, trusting him to forgive our sins, to cleanse our hearts, to guide and to keep us.



GIUSEPPE FORTUNINO FRANCESCO VERDI. LA CASA DI RIPOSO (Above). VERDI'S BIRTHPLACE (Below).

DURING the coming weeks the musicians of the world and especially of Italy will celebrate the one hundredth anniversary of the birth of Giuseppe Verdi, the great Italian operatic composer. At the great musical center in Milan, Italy, special presentations of his most famous and popular works are to be given, and in New York, Chicago, London, Paris and Berlin memorial presentations are taking place. The place of this musician in the hearts of his countrymen was shown by the mass of flowers that, on the anniversary of his birth, banked the pedestal of the statue they have erected to his memory in New York. Verdi was born on October 10, 1813, at Roncole, a village near the city of Busseto, Italy. His parents were the keepers of the little inn and shop of the village. When, as a mere child, Verdi was placed in a business house in Busseto his musical education began. His advance was phenomenally rapid. Within a few months he was composing, and his first symphony was written at fifteen years of age. His first great public success came in 1842, but his musical development was yet incomplete, and it was not till 1851 that he produced an opera for posterity. That was *Rigoletto*. Then came *Il Trovatore*, *La Traviata*, and in a few years later *Aida*, the *Requiem* and *Otello*. These are his greatest works, and there is little doubt that airs from some of these operas are known to more people of all nations than any other piece of music, except the old Hanoverian air which is the British national anthem and to which we sing "America." Before his death, on January 27, 1901, the aged musician donated a goodly sum to the House of Repose in Milan, a home for old and poor musicians, and directed that all the royalties from his operas should go toward its support.

A. C. N., Jacksonville, Fla. Many pastors rigidly hold to the rule that all business matters, including the finances of the church, should be transacted week-days, and Sunday left for spiritual refreshing and physical rest and recuperation. It would certainly be an innovation for church members to devote Sunday afternoon to a canvass for church expenses, missionary work and benevolence; yet there might be an emergency which, for the moment at least, would completely change the aspect of the case. Therefore, not knowing all the circumstances, we cannot judge.

W. B., Orlando, Fla. The Garraway Mission, Liberia, West Africa, was founded by the Methodists. Although the climate of Liberia is an unwholesome one, American missionaries have lived and do live there. The missions of Liberia are the Protestant Episcopal, Methodist and Evangelical Lutheran, and in Sierra Leone, the Methodist and United Brethren. Our nation has aided Liberia materially in the formation and establishment of its government, and has assisted in securing the recognition of its independence, otherwise it would probably have been gobbled up long ago.

Miscellaneous

S. A. M., Tropico, Calif. The passage you want is to be found in I. Cor. 8: 6.

Mrs. J. F. N., Greenville, Texas. Unquestionably with a quill pen—the only kind used in those days.

Mrs. J. O. F., Glensboro, Ky. We do not know the names you mention. Write to *The Medical Record*, New York, for accurate information.

Dr. George A. Fraser, Park Hill, Ont., Canada, inquires if some reader of THE CHRISTIAN HERALD can give him the name of the author of the poem beginning: "God of all worlds, source and supreme of things."

M. A., Kansas City, Mo. We should imagine that the matrimonial experience of the person in question would make him rather dubious about repeating it. The divorce laws are different in various States. He should consult an experienced lawyer.

A. M. W., Sanborn, Ind. We have no means of knowing the ratio of administrative expenses of the various missionary boards, but we believe they are all efficiently and economically conducted. The only way to get the information you desire is to write to the boards direct.

CHRISTIAN HERALD readers in Canada or elsewhere, who would be interested in helping a small struggling interdenominational church, very much in need of repairs, may learn all the facts about the case by writing to D. McCarty, South Rawdon, Hants County, Nova Scotia.

J. C., Griggsville, Ill. Commentators hold that the Ethiopian (or Cushite) woman mentioned in Num. 12 as the wife of Moses, against whom Aaron and Miriam complained, was Zipporah. Their opposition is believed to have been caused by jealousy of her relatives and their influence.

L. P. B., Cement, Okla. It is vain to speculate on the time of the world's end. The Bible distinctly tells us that the day and the hour when the final prophecies are to be fulfilled "no man knowetb." Our duty is to live righteously here and now, and to leave the future to be revealed in God's good time.

Buffalonian Reader. It is said that Holmes, in his *Autocrat of the Breakfast Table*, was the first to apply the term "Hub" to Boston. He wrote: "Boston State House is the 'Hub' of the solar system. You couldn't pry that out of a Boston man if you had the tire of all creation straightened out for a crowbar."

Reader, Colusa, Calif. See Matt. 22: 30 and Mark 12: 25. It is not necessary to infer, however, that love and affection will be wanting; but they will be sublimated and purified and suited to the conditions of that celestial realm where nothing that is of the earth earthly can enter, and where all are as the angels.

L. L. L., Lincoln, N. C. The gavel is the emblem of authority on the part of the presiding officer. It has various uses: Calling the assembly to order, suppressing interruptions, and, in the hands of a vigorous chairman, sometimes cutting short the remarks of a speaker who may be transgressing the rules.

DOUBLE-MIND OR SINGLE-HEART?

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

THOSE who were boys and not to blame when the grown-ups accepted the report of the ten faithless and fearful spies that the Moabites and Amorites and Jebusites and "sites" of other tribes in the Land of Promise could not be driven out, are now grown up themselves, for thirty-eight years have elapsed, and this new generation is marching to Canaan by a new route, conquering and to conquer those very foes. Their victories over Sihon, king of the Amorites, and Og, king of Bashan, were so notable that they became a part of Israel's battle hymn (Psalm 136):

O give thanks unto the Lord of lords;
For his lovingkindness endureth forever;
To him that smote great kings;
For his lovingkindness endureth forever;
Sihon, king of the Amorites;
For his lovingkindness endureth forever;
And Og, king of Bashan;
For his lovingkindness endureth forever.

And now the camp of the Israelites, about one hundred thousand in all, as shown in last lesson, was pitched opposite the Moabites, who dwelt east of the Dead Sea. Balak was their "king," or we would say chief, for these "kings" were heads of savage tribes, few, if any, of which, probably, were more than one hundred thousand in number at that time. His tribe was probably much smaller than that, for the camps of Israel seemed to him to "cover the face of the earth." He had heard how Israel had beaten the Amorites, and felt that he could never win in battle unless he could get help from some god or demon through a magician or prophet, as kings and chiefs often tried to do in those days. So he sent messages to a famous prophet named Balaam, who lived at Pethor on the Euphrates River, among the Chaldeans, who were noted for their magicians. (From that country came later the Magi to the Infant Jesus, following the "star" of which we shall hear in this lesson that Balaam prophesied.) It was a strange thing to find a prophet or any one knowing the true God at all outside the Israelites, but way back in the days of Abraham, Job, of that same country, knew God and bore severe tests of his fidelity. Now we come on another Gentile who knew God, this one only half good—hardly that—but through him God sometimes spoke.

Let us not delay here for debate on the psychological problem of the double personality of this ancient Dr. Jekyl and Mr. Hyde, except so far as may be necessary to understand Balak's point of view in appealing to Balaam. In those days (as to-day in heathen lands), it was supposed that the air was full of little demons, who had the power of gods, and it was believed that magicians could get control of them and box them up in a hollow stick, or even in a ring, like storage batteries, and use their powers for the advantage of any who hired the magician, and particularly to aid him against his foes. Perhaps Balak really thought that Balaam was more than a magician, as he was, and thought to hire his influence with the true God, as Simon (Acts 8: 18-24) thought that the gift of the Holy Spirit for the working of wonders could be purchased with money. Simon's case helps us to understand Balaam also, only that God in the New Testament would not give his Spirit to a covetous sorcerer, as he seems to have done in the rude times of the Old Testament to Balaam. If that seems mysterious, let us reflect that it is a wonder that God to-day puts the "treasure" of his truth into such "earthen vessels" as even the best men know themselves to be. Suffice it that when God spoke through such a battered pewter trumpet as Balaam, it was only a little more surprising. (Teachers will need to read carefully three and a half chapters, Num. 22, 23, 24 and 31: 1-20, to get the whole record of Balaam, so that they may vividly, yet briefly, tell the eventful story so far as may be necessary to get from it the encouragement and warning which it contains for young and old to-day.)

Balak's messengers said to Balaam, "Come, curse me this people, . . . for I know he whom thou blessest is blessed, and he whom thou cursest is cursed." Balaam was eager for the royal "rewards of divination" they brought, and so he said, "Lodge here this night, and I will bring you word as Jehovah shall speak to me." God said to Balaam, "Thou shalt not go with them; thou shalt not curse the people, for they are blessed." So the messengers were sent back with a report of God's reply. But Balak thought he had failed only because he had not made his bribe big enough, and this time he sent more princely messengers and promises of "honor" as well as money. But Balaam answered, "If Balak would give me his house full of silver and gold I cannot go beyond the word of Jehovah to do less or more." But because Balaam "loved the wages of righteousness" (II Peter 2: 15), he bade the messengers tarry, hoping God would change his orders. And God said that night to Balaam, "Go with them, but only the word which I speak unto thee, that shalt thou do."

When Balaam the prophet had come to Balak the king, the latter again spoke of honor and rewards, and the former again said, "The word that God putteth in my mouth, that shall I speak." Then came great sacrifices to Jehovah of oxen and sheep, in valley and on hilltop, and Balaam went again to ask God whether he might curse Israel. What an instructive struggle is this which is so dramatically pictured between covetousness and ambition on the one hand and conscience and duty on the other! Balaam's case was like the struggle in Jacob between conscience and covetousness, only conscience won at last in Jacob and lost at last in Balaam. In every Sunday school class, the struggle between selfishness and duty is sure to be going on in some soul, which is hesitating about some duty lest some selfish interest should be sacrificed, not always money or honor—sometimes merely a "good time," or perhaps the good opinion of bad companions.

God gave Balaam a message of blessing for Israel to utter there on the hilltop, with the far-stretching encampment of Israel in full sight below. And Balak took him to another hill, where there were more sacrifices, and another consultation, with like result; and on a third hilltop it was all repeated again. Balak, angry but persistent, tried a fourth time, and the blessing uttered by Balaam for Israel was greater than ever, culminating in a promise that the Israelites should not only conquer their Land of Promise, but the world, through the coming Messiah, the Christ.

There shall come forth a star out of Jacob,
And a scepter shall rise out of Israel.

No doubt Balaam spoke better than he knew, "moved by the Holy Spirit," as Peter explains the inspiration of prophets.

The sad sequel of the story would seem incredible were it not that it is so true to human nature in all ages. Balaam, despite God's patient teaching, goes among the Midianites, and curses Israel at last by deeds worse than any words; and when these sins of Israel and Midian are punished by wholesale executions, such as were needed in those days for such wholesale sins, Balaam, who had prayed, "Let me die the death of the righteous," dies instead as an executed criminal. (Num. 31: 8, 16.)

Balaam's story and his prophecies contain three great messages for us: (1) God uses imperfect men; (2) double-minded men must become single hearted or fail; (3) the Sunday school is the new generation of Israel that through Christ can conquer the world.

Almost every biography in the Bible contains this encouragement: that God uses imperfect men, often very sinful men; sometimes heathen, as in the case of King Cyrus, whom God 'girded,' though Cyrus 'did not know him'; sometimes even enemies, as when Caiaphas prophesied that 'one should die for the people."

The Bible presents several good illustrations besides Balaam of "double-minded" and half-hearted or "half-baked" men, such as are described in the familiar passage: "Ephraim is a cake not turned." Jehu was such a man, zealous for God, and yet not predominantly good. A distinguished man once said that Christ's division of men into sheep and goats was not scientific. The division line between good and evil, he said, runs not between men but through them. Every man, he would have us think, is partly sheep and partly goat. It is true that there is good and evil in every man, but whether he is sheep or goat, good or bad, is determined by the dominance of good or the dominance of evil in his life. Which is habitual master, which ultimate master—that determines his classification. Alas, it is a pitiful fact that there are all about us men and women of whom it is true: neither they nor the world know which is dominant. Hypocrisy is the ugly word that describes a double life that has in it not only religious professions but sometimes sincere aspirations, like those of Balaam; but whose dominant power is covetousness or self-indulgence.

From Balaam's wrecked life, let us turn to the great prophecy of conquest God gave through him to that new generation of Israel. They were to conquer their own land and the world—their own land, that through it they might bless the world; and the world for Christ and through Christ, for the making of a "better world" here and now. I like to think of that new generation of Israel "marching to Zion" in the strength of the promised Christ, and to think of the twenty-eight millions of the world's Sunday school army of to-day, a great majority of them the "new generation," answering the call of the World's Sunday School Convention at Zürich to make their own country a "Holy Land." Only through the Spirit of Christ can we conquer our own selfishness and sin and the organized, commercialized sins of the world.

We may all have the requisite machinery in perfection, and willing devoted workers, but what is absolutely needful for success is the power of the Holy Spirit—the breath from heaven must start the work, and the same breath must keep it going. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

These are the gifts I ask
Of thee, Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load,
And for the hours of rest that come between,
An inward joy in all things heard and seen.

HENRY VAN DYKE.

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, November 2, 1913. Balak and Balaam. Num. 22: 2-6; 24: 10-19. GOLDEN TEXT: "A double-minded man, unstable in all his ways." James 1: 8.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—WHAT IS YOUR opinion about the singing of little children in the Sunday school?"—*C. B. M., Des Moines, Iowa.*

It is through songs that the most lasting impressions are made upon children, because it is the time in the development of the mind when the rhythmic instinct is uppermost. Froebel, the founder of the kindergarten, loved to tell how interested he was in a song that was sung on the very first day he attended school when barely five years of age. He said: "It became a hymn of life to me." Such testimony as this should make Sunday school teachers very thoughtful about the songs they select for their little scholars. At the World's Sunday School Convention in Zürich, Mr. Carey Bonner gave a most helpful talk along this line, speaking not only as an expert musician, but as a lover of little children. Some of the points made by him are as follows: "Awaken reverence; it is the vital keynote of character." He suggested that "reverence verses" precede singing.

"Awaken intelligent interest in the song," said Mr. Bonner. This the teacher can do by talking in a clear and loving manner about the song before asking the children to sing it, and by the teacher singing it herself, or together with two or three little children to whom she has already taught the song. If possible, pictures illustrating the song should be shown. Give each child a copy of the song, at least the words, to take home for "mother to sing."

"Awaken a glad response," said Mr. Bonner. This certainly can not be done by urging the children to sing "louder" or "faster." Noise is the most undesirable accompaniment of song. When the song is gently and sweetly sung, it is doing its best work.

—CONTINUING THE DISCUSSION which we began in last week's Round Table, Mrs. Mary Foster Bryner, elementary secretary of the International Sunday School Association, told how the Sunday school of a Christian church of Canton, Ohio, was increased in eleven years from two hundred members to four thousand. First of all, the church list was systematically canvassed, and hundreds, old and young, were found to be missing from the school roll. These were assigned to suitable persons to be brought in by kindly persistency and divine strategy if necessary. Then every block of the city was assigned to a watcher, who reported every new family that moved in, and as promptly as the iceman and the milkman securing trade, some one called and welcomed the family to the church fellowships of the city. If the family were found to have attended a Methodist or Baptist or Presbyterian Church in the city whence they came, they were told of the churches of their own denomination near to their new home, and the pastor was also notified. But if the family had no church preferences, they were invited to the Christian Sunday school, and not given up if they did not accept the first call. Mrs. Bryner also told of a school where a similar increase had come from a well organized plan to follow up such families by sending boys to get the boys, and men for the men, and girls for girls.

REV. FRANK E. LOVELAND, of Topeka, Kan., told that his Sunday school of two thousand owed its growth most of all to the erection of a Sunday school temple that provided facilities equal to any high school building. The other methods previously described of canvassing for members had been used, but he believed that providing such a plant was half the victory, and that such a plant was possible in any large city if churches and Sunday schools were not too much subdivided. Such a plant will attract stronger teachers and officers. In the Topeka case a leading lawyer is superintendent and a very competent secretary "magnifies that office," and the men's class is taught by a leading physician and attended by the governor and attorney general. The speakers emphasized the fact that it is useless to bring pupils in if there is not something worth while for those who come that will keep them. The very first thing in a campaign for more members is to make such plans for competent, faithful teaching as will make a net strong enough to hold the first when they are caught.

SEND QUESTIONS and suggestions to Rev. Wilbur F. Crafts, 206 Pennsylvania Avenue, S. E., Washington, D. C.

1878 THIRTY-FIVE YEARS OF CHRISTIAN SERVICE 1913

THIRTY-FIVE years ago a man sat in an editorial room in the Bible House, poring over manuscripts. It was a small room, rather cramped, obscurely placed, and remote from the busy haunts of journalism. Few people in New York knew this man, who had come from London to found a new enterprise in Christian service, and few knew the work that he was here to establish.

The manuscripts were handwritten—old-timey, some people would call both them and their subject-matter to-day. Many a modern editor in these mechanical times of typewriter and rubber stamp would glance disdainfully at their venerable script. But time has been the test. They were foundation material, these manuscripts, granite and iron in the structure which was begun then and which has been building outward and upward throughout the years.

For THE CHRISTIAN HERALD was that structure founded in the little upper room of the Bible House in October, 1878, and the basic material out of which its first number was fashioned—a sermon by Charles Haddon Spurgeon and an article by T. DeWitt Talmage—was typical of all the material that has gone into thirty-five years of building.

FACSIMILE OF FIRST ISSUE OF THE CHRISTIAN HERALD

The *builders* have been not only those who guided its editorial policy and contributed to the columns of THE CHRISTIAN HERALD, but *in a larger and more significant degree* that vast host of Christian men and women of all churches and all sections who have formed the world-wide CHRISTIAN HERALD Family. Probably in the record of American Christianity there has been no single agency so permanently successful in bringing together for mutual effort the scattered forces of the Christian Army. In its ministry the denominations have stood shoulder to shoulder. Through its columns they have joined hands in mighty Christian enterprises for the glory of God and the betterment and spiritual upbuilding of their fellow men. Its editorial forum has been the forum of all. For in THE CHRISTIAN HERALD all the churches of God have found common ground.

It was something new to have a journal so broadly evangelical as to commend itself to all Christian denominations, as well as to those outside the denominational pale; which knew no sect or creed disputations, but treated all alike on the generous plane of Christian brotherhood and sisterhood; and which had for its watchword and foundation the Gospel of Jesus Christ in all its fulness and purity as handed down from Apostolic days; orthodox, undiluted, and uncorrupted.

Yet such in substance was THE CHRISTIAN HERALD'S platform from the very first number issued, and it has never changed.

. . .

The opening paragraph of the foregoing prologue lifts the curtain on a dim retrospect, which will grow dimmer with the years. It is the inevitable. Just now, thirty-five years after, our memories are refreshed. We have gone to the little room and breathed again the atmosphere of the romantic past; have fancied ourselves sitting at the same old desk, facing the inner lightshaft, with those two handwritten manuscripts laid out before us. The shades of Talmage and Spurgeon have risen before our inner vision, only to fade away along with other spectral images of the vanishing past. But the setting is the same. The little room has not much changed. Though still used as an adjunct to a printery where job printing work is done, the surroundings and conditions are about as they were then. It was thus humbly cradled, sponsored by the two best known divines of that day, and dedicated to "the circulation of a pure Gospel," that *The Christian Herald and Signs of Our Times* (as it was then called) dared to enter the commercially precarious field of religious journalism. That it has in some degree justified the faith and fulfilled the desire that gave it being, its works attest. But all successes are comparative. It will be necessary to look both forward and backward in order to form a proper perspective of what THE CHRISTIAN HERALD has been, as periodical and as institution, what it is to-day on the occasion of its thirty-fifth anniversary, and what it will be to-morrow, and through the years to come.

. . .

When, in 1890, the late Dr. Louis Klopsch (proprietor and publisher of THE CHRISTIAN HERALD from that year till his untimely death in March, 1910) decided to offer copies of the Oxford Testament in combination with subscriptions to the paper, he scarcely realized the far-reaching significance of the step. During a conference with the manager of the New York office of the Oxford University Press, it was suggested that he offer the Oxford Teachers' Bible, instead of the Testament, placing an order for a special edition of 5,000 copies, autographed by Dr. Talmage. This, after some deliberation, he concluded to do, and the effect was miraculous. Before the end of the season Dr. Klopsch entered an order for an extra 10,000 Bibles, and the year following he placed additional orders for 40,000 more, aggregating a total of 55,000 Bibles within two years—each one of which represented a considerable addition to THE CHRISTIAN HERALD'S growing family of readers.

But the limit of possibilities had not yet been reached. Encouraged by the results of these endeavors, and inspired by a vision of the vast opportunity thus revealed to him, he later (in 1892) placed one more order for a total of 100,000 Bibles, of which number 80,000 were distributed widely throughout America and in nearly every other civilized country on earth. The number of Oxford Bibles thus circulated with THE CHRISTIAN HERALD aggregate a total of 135,000. Many hundred thousands more have been circulated since, however, for at this time Dr. Klopsch conceived the idea of THE CHRISTIAN HERALD Red-Letter Bible, now in universal use, with every word recorded therein as having been spoken by our Lord printed in red. Other thousands of Bibles have been circulated gratuitously, as a part of THE CHRISTIAN HERALD'S evangelical work in the various fields of Christian service.

And so the Old Book itself became the vehicle whereby THE CHRISTIAN HERALD rose from an obscure journalistic station to world-wide renown. Few publications, indeed, have been favored with a growth so truly marvelous; and it has been the high privilege of no other periodical in the entire world to exert a similarly powerful Christianizing influence in its own upbuilding.

This marked the turning-point in the material affairs of the fledgling journal, till then a struggling weekly of comparatively feeble circulation. It also marked the turning-point in the life of Dr. Klopsch, master philanthropist, whose name has since become permanently endeared in the hearts and memories of a loving, world-wide constituency. Just prior to the offer of the Oxford Teacher's Bible, Dr. Klopsch, then an ardent young journalist and

THE LATE DR. LOUIS KLOPSCH

Under Whose Control The Christian Herald Became a National and International Periodical

THE THIRTY-FIVE BOUND VOLUMES THAT PRESERVE A RECORD OF SERVICE WITHOUT A PARALLEL IN THE HISTORY OF RELIGIOUS JOURNALISM

A CORNER IN THE PRESS-ROOM

BIBLE HOUSE, HOME OF THE CHRISTIAN HERALD

Here, From a Little Inside Room, Was Issued, on October 24, 1878, the First Number of the "World's Greatest Religious Journal."

A SECTION OF THE BINDERY

IN THE WRAPPING DEPARTMENT

FOLDING AND INSERTING

religious worker, leased THE CHRISTIAN HERALD from the original founder and owner, the Rev. Michael Baxter, proprietor of the English *Christian Herald and Signs of Our Times*, who fourteen years previously furnished the funds with which to start the American edition in the little upper room of the Bible House. Shortly afterward Dr. Klopsch bought the property outright.

Immediately plans of the new management began to broaden out in closer accord with Dr. Klopsch's own ideas and American journalistic standards. The Rev. T. DeWitt Talmage of the Brooklyn Tabernacle, whose contributions had, from the very first issue, struck a popular chord all over America and abroad, was secured as editor. Since Dr. Talmage's office was largely that of a contributing editor, however, the actual routine editing continued under the immediate supervision of Dr. B. J. Fernie, who had served in this capacity since the establishment of the paper by the Rev. Mr. Baxter. Three months after the change of management, Dr. Fernie was made associate editor in collaboration with Dr. George H. Sandison, who joined the Klopsch organization at that time as managing editor. Of the original staff, Dr. Sandison, the present editor, now in the twenty-third year of his administration, is yet alive and active in the work.

DR. GEO. H. SANDISON

Editor of The Christian Herald

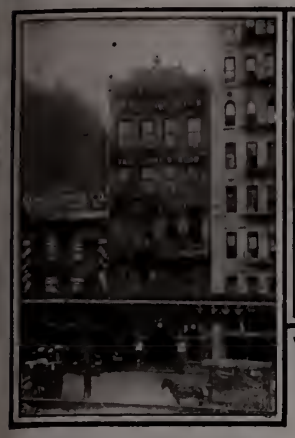
From this period onward the real development of THE CHRISTIAN HERALD began. In the first few years it had reflected a good many of the journalistic tendencies of its British antecedent, both in form and in editorial bearing. It was too apathetic, too un-American. Dr. Klopsch early appreciated this condition; and so he set about improving THE CHRISTIAN HERALD physically as well as in editorial content. Being one of the first to realize quite fully the value of pictorial journalism, and the tremendous possibilities of color printing, he began to utilize these agencies to the end of making THE CHRISTIAN HERALD brighter, more attractive and more artistically beautiful. Fired with the enthusiasm and zeal of the man who has found his life-work, and possessed of a rare combination of business and literary faculties, he was particularly well qualified to follow up the advantage that had come to THE CHRISTIAN HERALD through his first ingenious efforts in securing new readers. At once radical and conservative in his methods, he was a close observer of the popular trend in journalism, and yet appreciative of all that time had definitely standardized. His keen mind foresaw the great possibilities that awaited a journal conducted on up-to-date lines while adhering faithfully to the vital principles of Christianity, yet sufficiently broad to be acceptable to all denominations. This was his plan. Results have shown how well he carried it out.

Established as a religious newspaper, with certain precedents before it that had been set by other like publications both at home and abroad, THE CHRISTIAN HERALD early departed from the beaten path. Not satisfied with being simply a periodical religious journal, however efficacious as

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE"

INTERNATIONAL SCOPE OF CHRISTIAN HERALD MISSIONARY ACTIVITIES AND HUMANITARIAN ENTERPRISES, SHOWING THAT THE WORLD IS ITS PARISH

The theme of this visualization is especially close to the hearts of the "Old Guard," who constitute the bulwark of the CHRISTIAN HERALD *Family. The events thus called to mind form a kaleidoscopic picture which, in its realism to those who made these works possible, is probably not surpassed in all history or romance. Northward to Labrador, south to Africa and Australia, west to China and Japan, and east to Burma and India—radiating from a common center in the homeland—the bridges of help have been built, reaching out across mountains and oceans to every habitable land.*



HOME OF THE BOWERY MISSION

THE FAMOUS MIDNIGHT "BREAD-LINE"

HAPPY TENEMENT WAIFS AT MONT-LAWN

DINNER MARCH TO "FORT PLENTY"

SERVING "BREAD-LINE" COFFEE

"SHOOTING THE CHUTES" AT MONT-LAWN

such, THE CHRISTIAN HERALD started in to exercise the talent that had been given it; and so markedly successful were its endeavors from the very first that in a brief span of years it grew to a position of world-wide prestige and eminence, with a ministry of its own.

Millions to Charity

Having given itself over to the spreading of the Gospel at home and abroad and to the furtherance of deserving charities in all parts of the world, it quickly became the acknowledged channel through which benevolently disposed Americans not only gave a valuable momentum to missionary work in many fields, but distributed alms and relief in those countries that from time to time have come under the harrow of affliction and widespread suffering—through war, plague, famine, flood, earthquake or other cause.

To quote from a December issue in 1894, "it seems to have been divinely led into a field of philanthropy so wide and so far-reaching as to impress the sympathy and co-operation of its readers in every clime. In the special field of charity, $120,000 has been expended in the aggregate. In the line of distinctly religious work, THE CHRISTIAN HERALD'S efforts have been signally blessed. Its expenditures in the various fields of Christian effort altogether aggregate a total of $530,000, or upward of $105,000 a year." This statement was printed nineteen years ago. From that date unto the present day THE CHRISTIAN HERALD, as the nominal representative of the CHRISTIAN HERALD Family, has steadily augmented these former efforts, until the grand total now aggregates nearly four millions of dollars. Most of this vast sum has been contributed within the last ten years.

The available space in a single issue would not suffice for an itemized chronology of all the minor and individual philanthropies, for they are legion. And as these matters are already familiar chapters to most of our readers, it will serve present purposes to review briefly the more significant ones.

A "Bird's-eye View" of the Christian Herald Charities

A bird's-eye view of the world-wide scope of the CHRISTIAN HERALD charities may be had from a glance at the accompanying map of the world (opposite page) with the many lines of continuity reaching out from the Bible House in New York City to practically every habitable corner of the globe. It is truly inspiring to think what all these lines represent. In many instances they signify relief to starving thousands; again, succor to persecuted men and women and little children, trodden under the brute heel of oppression. One dot on the map may indicate the post of a lone missionary, laboring single-handed among the heathen jungle people of the Dark Continent, or it may represent some central point from which hundreds of thousands of dollars' worth of food, clothing, and other life-necessities have been dispensed. The memory quickens at the unforgettable scenes and events, once graphically transmitted through these pages, that are thus called to mind.

The map has been supplemented by a tabulation of figures showing the exact amounts contributed toward each charity and philanthropy listed, up to May 31 of the present year. But space limitations preclude a full list; and only the more important geographical locations are indicated on the map. Hundreds of minor interior stations are not given. Recently a member of the staff, while viewing the artist's original of the map here shown, made this remark: "In America alone I could call off to you enough places where THE CHRISTIAN HERALD has extended actual succor or relief until that division of the map would be almost solidly red with lines."

In 1892 THE CHRISTIAN HERALD sent the food-laden steamer *Leo* to Russia, with a cargo of flour and medicines for the peasant sufferers in sixteen famine-stricken provinces. This charity was the means of saving thousands of lives. Similar expeditions were undertaken to Armenia (1896), when many American missionaries and officials co-operated; to Cuba (1898) when Dr. Klopsch was appointed by President McKinley as a member of the government commission for the relief of the starving reconcentrados; to India (1897 and 1900), when our readers contributed so liberally that two steamships, the *City of Everett* and the *Quinto*, were chartered by the United States Government and despatched with cargoes of breadstuffs, resulting in an immense saving of human lives during the great famine; to China (1901), when, with the co-operation of our American missionaries, famine-stricken Shansi was succored and saved; to Finland and Sweden (1903), when America's gifts saved thousands of starving Finns, Lapps, and Swedes—a work which, as will be remembered by the older members of the Family, received the warmest recognition from the king and royal princes of Norway and Sweden. In response to a public appeal by President Roosevelt, THE CHRISTIAN HERALD presented to its readers the cause of the famine sufferers in the northern provinces of Japan, and raised within a very few weeks a total of $250,000; in recognition of which achievement President Roosevelt sent to THE CHRISTIAN HERALD the following telegram: "Let me heartily thank you . . . for the admirable work done in connection with the famine sufferers in Japan. . . . You have rendered a very real service to humanity and to the cause of international good-will." Next came the second call from China; and with the aid of the American Government, which placed two war transports at its disposal, THE CHRISTIAN HERALD sent over half a million dollars' worth of flour and cash to the starving people of that unhappy country. When the earthquake destroyed Messina and Calabria, THE CHRISTIAN HERALD, with the co-operation of Queen Helena, expended through a period of several months $1,000 a day for bread and milk for the relief of widowed mothers and orphaned children. During 1909-1910 it sent 20,000 blankets, a large consignment of sewing machines and a cash remittance to Mexico, in aid of the Monterey flood sufferers. Recent contributions were the Ohio Flood Fund and the Balkan Fund, $43,871.

For many years our readers have supported 5,000 orphans in India, training and educating them to Christian manhood and womanhood. A similar work is now being done among the orphan children of China, Africa and Japan.

THE EDITORIAL ASSEMBLY

Left to right: Theodore Waters, Secretary; Dr. George H. Sandison, Editor and Vice-President; Margaret E. Sangster, Jr., Member Editorial Staff; Dr. Ferdinand C. Iglehart, Member Editorial Staff; Rev. A. H. Howland (seated), Associate Editor; Charles G. Norris (standing), Art Editor; Theodore Rand-McNally, Associate Editor; Otto Koenig, President and Treasurer.

Domestic Philanthropies

The benevolences of THE CHRISTIAN HERALD, however, have not been wholly expended in other lands than our own. In 1895 it came to the rescue of the famine-stricken farmers of Kansas, Nebraska, and Colorado, to whom were sent train-loads of coal, food and clothing—this in addition to a large relief fund transmitted through home missionaries and State relief committees. In 1900 it sent help to the sufferers at Galveston, Texas, who were rendered destitute by the grat flood of that year.

For nineteen years THE CHRISTIAN HERALD has maintained the Bowery Mission in New York City, known as "the place where God makes crooked men straight." Here, besides giving the Gospel message to over 200,000 souls annually, are served, every winter morning, free breakfasts to over 2,000 homeless men forming the famous Midnight "Bread-Line." Its Free Labor Bureau has provided work for thousands of the worthy poor.

The CHRISTIAN HERALD Children's Home at Mont-Lawn-on-the-Hudson, in nineteen years, has sheltered and cared for 37,545 boys and girls, poor child waifs of New York tenements. It now entertains nearly 3,000 children every summer.

The Christian Herald as a Factor in Civilization

While the external activities of THE CHRISTIAN HERALD are centralized in the various fields of charitable and philanthropic endeavor, its ministry proper is of a much broader scope—embracing all manner of evangelical Christian work, home and foreign missions, rescue missions, Sunday

A FAMILY GROUP. SHOWING A PORTION OF THE WORKING STAFF OF THE CHRISTIAN HERALD

school work, Bible distribution, relief work, etc. There probably has been no prominent Gospel or humanitarian enterprise within the past twenty years, in any part of the world, of which it has not borne an important part. The Scriptural invocation reads: "Go ye into all the world and preach the Gospel to every creature," and this it strives to do, consistently and without regard to lines of color, creed, or race.

Whenever a campaign is contemplated, the only questions asked are: *"Is the work needed?"* and *"Shall we do it?"* The answers proving satisfactory, the cause of the work is then presented to our subscribers and *they*, the voters in this great spiritual democracy of nearly two million souls, are the arbiters in every case.

An Ally of the Government

In much of its relief work THE CHRISTIAN HERALD has enjoyed hearty co-operation from the United States Government under several successive administrations. Large steamships for the transportation of foodstuffs to China and India, and wherever else needed, have been supplied by the Navy Department without charge. On one occasion the English Government placed at its disposal ships for the transportation of supplies to India, but a similar arrangement had already been made with our own government. In every large benevolent undertaking it has worked hand in hand with the rulers of our own and other countries.

The effect of all this has been to promote and sustain a solid international good-will and to impress other nations of the earth with the bountiful generosity of our American people. The fellow-feeling engendered has been lasting. To-day in Japan, Italy, Russia, India, China, Finland, Norway, Sweden, Turkey, Armenia, Greece, the Balkans and elsewhere, the attitude of the various governments toward this nation has been measurably affected by the former and recent good offices of THE CHRISTIAN HERALD, in times of distress and suffering. Naturally this condition has been of great help in establishing better commercial relations with the above-named countries.

Thus it will be observed that THE CHRISTIAN HERALD stands to-day as one of the really potential agencies in the universal movement for world-wide peace. And in this respect, being unfettered by ties of government or by diplomatic interrelations, it occupies a conspicuous and unique position before the world: a free moral and spiritual agent in the service of God and man.

In editorial scope the broad, evangelical policies of THE CHRISTIAN HERALD are again manifest. The same principles and qualities that have won it esteem among all Christian denominations are recurrently reflected in the writings of its leading contributors.

Nor has it restricted the hospitality of its columns to writers of a purely ecclesiastical bent. Some of the foremost writers of secular books and stories are introduced from time to time, and many of them have become regular contributors. Of course, there has been exercised a wise discrimination in the selection of such writers, and the best interests of the individual reader have ever been the guide. The literary and editorial quality of THE CHRISTIAN HERALD may be best described, in three words, as wholesome, helpful, and inspiring. It has been the editorial aim to strengthen the ideals and minister to the daily needs of every reader, moral, spiritual, and intellectual — not merely to supply pleasant reading—and to create a proper environment in the home. The line of demarcation between a real institution of service and a mere publishing enterprise is nowhere more clearly drawn than in THE CHRISTIAN HERALD.

The present administration is carrying out in fullest sympathy and with great vigor the same steadfast policies that have molded the paper's course of usefulness for the past two decades. On the editorial, managerial, and contributing staffs of THE CHRISTIAN HERALD are members of practically every Christian denomination, and its corps of correspondents, including some 200 workers in many fields throughout the world, is also broadly representative.

Some of the Builders

It would be futile to begin here a list of all those who, as contributors, have helped in the upbuilding of this institution. Such a list might occupy several pages and still be incomplete. There are, however, certain names so intimately associated with its growth and history that we are constrained to print the following list, imperfect as it must necessarily be.

Among the contributing editors appear the names of many of the most famous divines in America and Europe, including Dr. T. DeWitt Talmage, celebrated pastor of the Brooklyn Tabernacle; Rev. Charles Haddon Spurgeon, of the Metropolitan Tabernacle, London; Rev. Dr. R. S. MacArthur, New York; Rev. George A. Gordon, of Boston; Dwight L. Moody; Rev. J. B. Hawthorne, Atlanta, Ga.; Rev. George C. Lorimer, and many others whose eloquence, and whose sound, wholesome theology is everywhere known and appreciated. Among the following personalities in the realm of religion and letters will be noted some of the most widely read authors of our time, many of whom are yet

Continued on page 983

$3,907,820 to Charity

1909-1910	Adana Relief Work, Mesopotamia	$13,524.05
1902-1910	China Orphan Fund	42,449.23
1896-1910	Foreign Missions, General	14,975.33
1897-1910	India Orphan General Fund (5,500 orphans)	557,786.92
1908-1909	Italian Earthquake Fund	71,799.98
1909-1910	Japan Orphan Fund	4,168.12
1902-1910	Leper Colony, Surinam, D. W. I.	1,027.26
1906-1909	Mayesville Institute (Colored), S. C.	4,953.78
1897-1910	Jerry McAuley's Mission	1,229.00
1909-1910	Mexican Flood Sufferers	8,350.60
1907-1910	Okayama Orphanage, Japan	2,542.29
1901-1910	Pundita Ramabai, India, Mission Work	2,648.99
1904-1910	Relief Work among the Poor, New York City	1,149.50
1901-1910	Steele Orphanage, Chattanooga, Tenn.	1,079.54
1905-1910	Sunshine Home for Blind Babies	2,103.17
1901-1910	White Door, New York	2,421.61
1895	Western Farmers' Fund	26,825.40
1904-1910	African Child Redemption Fund (M. E. Missions)	3,990.23
1896-1910	"Any Good Cause" Fund (20 years' miscellaneous charities)	14,641.97
1907-1910	Rev. F. W. Janssen, Missionary, Cebu, P. I	5,502.03
1908-1910	Relief Work, Mardin, Mesopotamia	1,773.53
1907-1910	"Missionary Substitutes" in various lands	6,369.40
1901-1905	China Famine Fund	128,280.68
1906-1907	China Famine Fund	427,323.91
1897-1904	India Famine Fund	732,187.59
1892-1904	Salvation Army	1,220.13
1906	Japan Famine Fund	241,822.80
1903	Northland (Finland) Famine Fund	132,681.27
1903	Macedonia Relief Fund	29,474.78
1900	Galveston Relief Fund	2,035.81
1906	San Francisco Earthquake Fund	5,000.00
1892-1893	Russian Famine Relief Fund	32,000.00
1896-1898	Armenia Massacre Relief Fund	63,867.98
1898-1899	Relief Work among the Cuban reconcentrados	140,587.96
1894-1910	CHRISTIAN HERALD Children's Home (19 years and plant)	242,466.46
1896-1910	Bowery Mission, New York (19 years and plant), includes the "Bread-Line" [12 years], and Labor Annex (2 years)	364,687.75
1892-1910	Miscellaneous Home Charities (22 years)	20,000.00
1910-1911	Third China Famine Fund	126,217.29
1913	Ohio Floods	17,722.74
1912	Mississippi Floods	9,677.05
1913	Balkan Fund	26,149.83

The above figures represent contributions to the more important charities only and aggregate a total of $3,534,721.01. There were numerous minor charities, individual cases of relief, contributions to worthy causes, assistance to weak churches and missions, temporary help extended to missionaries and pastors, and donations to needy communities where storm, epidemic, or fire had caused distress. These when added to the above show a grand total of $3,907,820.96, nearly four millions.

Christian Herald Almanac for 1914

Given FREE to All Yearly Subscribers of The Christian Herald

Actual Size of Almanac

100 Pages of Facts and Figures

THE CHRISTIAN HERALD ALMANAC is a handy manual of the very information you need from day to day. Once in the habit of consulting it, you will do so often and conveniently, for not only are there "Contents and Index" which will enable you to turn instantly to any subject on any page, but the book itself has a hole punched through the upper left-hand corner so that you may hang it by the fireplace, in the library, or any other place where you may most handily reach it.

FREE To Yearly Subscribers

THE CHRISTIAN HERALD ALMANAC for 1914 has been compiled with the definite object of supplying information in concise form on subjects which are difficult to locate. The calendar is there, of course, and added to that department this year is a full treatment of the astronomical phenomena and the story of our planetary family of 1914 from the authoritative pen of Berlin H. Wright. Coupled with the calendar will be found a record of the most important events of 1913.

The returns of the United States Government Census Bureau have been called upon for full and accurate information on our national Agriculture and Animal Industries, on Irrigation, Mining and Manufacturing. Direct from the Government Bureaus have come the statistics on our population, its origin, its distribution, etc.

Progress of Religion

The statistics and general information regarding the denominational divisions and sub-divisions of American Christianity have been revised and brought up to date. This section of the *Almanac* is a complete and reliable statement of the present standing of the denominations, made by their duly appointed officers.

Almost every denomination shows progress for the past year, and that progress is here set forth in figures and concise statements that cover the subjects thoroughly in the briefest and most useful fashion.

Other Features

In other sections of the *Almanac* will be found full statements of the Government of the United States and its possessions; the Judiciary of our nation and the governments of our near neighbors under the British flag. The new Tariff Law and its income features are fully defined.

Summaries of the Marriage Laws, the Inheritance Taxes and other important phases of State sovereignty are presented.

Such an able advocate as JANE ADDAMS tells Why Women Should Vote, while SENATOR ELIHU ROOT, MRS. FRANCIS MARCOE SCOTT and MRS. BARCLAY HOWARD support the opposing side of the modern argument. Also in women's realm are the sections on Beautifying the Home, Hints Toward Health, The Flower Garden and The Modern Girl.

Just Some Headings

This space will not permit a further detailed statement, so here are a few of the other subjects treated: Great Celebrations for 1914; Postal Savings Banks; the Good Roads Movement, Capital Punishment; the Carnegie Foundation; Post Office Regulations; Carnegie Institute; Light; Our Nation's Health; Passports; National Educational Institutions; Divorce; Potential Vote of the United States; and scores more.

Then, beside all that, there are fiction stories and fun stories and cartoons and jokes, and some of the best poetry written during 1913.

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My Garden of Hearts

By Margaret E. Sangster

The announcement of a book by an author so widely known and greatly loved as Mrs. Sangster is an event in the literary world.

My Garden of Hearts contains over sixty complete stories and a number of charming sketches. In these tales the author has dealt in her own delightful way with the romance and sentiment of life in city and country, among the rich and the poor, the cultured and the simple, and through it all she has woven the golden thread of love, and lighted it with the sunshine of a cheerful and optimistic philosophy. Her *Garden of Hearts* is fragrant with kind deeds, with noble sacrifices, with tender sentiment and brave resolutions, and the people one meets there are such as we love to become acquainted with. The reader seems to move in an atmosphere of old-fashioned gardens, blossoming orchards, ripening hayfields and fragrant woodlands. All her stories, whether the action be indoors or in the open, are "near to nature," and her characters are for the most part men and women loyal and lovable, with a purpose in life that makes it worth while. They are capital stories, that will fill many a leisure hour with pleasure and profit.

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Molly's Change of Scene,
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Barbara's Lawn Party,
One Day in Maryland,
A Little Peacemaker,
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Molly Jenner's Way,
The Catnip Woman,
Bread Upon the Waters,
Aleck Cameron's Girl,
By Way of Contrivance,
Miss Rose,
The Stumbling Stone,
St. Valentine's Eve,
An Amateur in Charity,
Under an August Moon,
The Spite Fence,
The Beautiful Miss Blarcom,
Elbert Ansell's Late Thanksgiving,
The Homecoming of Nancy,
A Glimpse of Himself,
A Life's Harvest,
The Next Door Neighbor
A Christmas Pie,
Dorothy's Test,
The Album Quilt,
The Tribe of Reuben,
A Stalked Christmas,
The Little Rift,
The Critic,
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The Girl Who Does Not Want to Marry, etc.

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How would you like to see the oceans rush together? To climb rays of light into the stars? To throw your voice across a continent? To walk on the bottom of the seas? To spend a few days in the bowels of the earth? To ride on the winds from country to country? These and other sensations are described in this book of marvels.

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What is the name of the man who created the boat that ushered in the age of steam navigation?

Who is the American woman who discovered a comet and was given a medal by a king?

Who was the farmer's son who, inspired by a bird cage and a hearth brush, invented the cotton gin?

Who was the bankrupt storekeeper who worked in a debtor's prison, and plucked the secret of rubber-making from a rubbish-heap?

Who was the starving artist who gave up his pictures for science and invented the telegraph?

These questions, and scores of others equally fascinating, are answered in this interesting volume of Wonder Tales.

The volume is full of the stories of men who have created wonderful things—stories of women who have solved the secrets of earth—stories of boys who have struggled and become famous—stories of girls whose hands have made this world more beautiful.

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Ben Hur, by General Lew Wallace, is one of the greatest religious novels ever written. It has never been offered for less than $1.50. THE CHRISTIAN HERALD has had an opportunity to secure a large number of volumes of a special edition of the book, and is able to offer it to its readers with their subscriptions. The volume contains a fine portrait of General Lew Wallace, and is the same in every respect as that issued by the original publishers. Bound in cloth. Gold lettering. A welcome addition to the Home Library.

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A LITTLE SET OF WONDERFUL BOOKS FREE FOR EVERY NEW SUBSCRIBER

"THE FUNDAMENTALS OF THE FAITH"

FOR two or three years past, little volumes, about pocket-size, have been coming at intervals to the editor of THE CHRISTIAN HERALD through the mail from Chicago. Each volume bore the general title of

"The Fundamentals"

The editor was surprised and delighted with the little volumes, which were filled with articles of great force and ability, written by some of the ablest expositors of the Christian faith now living. Every book of the ten was a new and delightful surprise, and the whole set, taken together, and placed in the hands of a reader of average intelligence, was almost the equivalent of a Theological Course in a University.

When THE CHRISTIAN HERALD learned that these wonderful little volumes were produced through the liberality of two Christian laymen, who had set apart a fund to print and circulate them among pastors and teachers, it was decided that, if possible, the readers of THE CHRISTIAN HERALD should have an opportunity to possess sets of these precious little books. Accordingly, through the kind co-operation of Dr. R. A. Torrey (Dwight L. Moody's long-time Gospel associate), an arrangement was completed by which *The Fundamentals* are to be supplied to us in any quantities desired, THE CHRISTIAN HERALD pledging itself to make no profit on *The Fundamentals* but to sell them at cost of publication and expressage with renewal or new subscriptions.

This arrangement being satisfactorily completed, we are now enabled to announce that any subscriber sending in his or her own renewal, and desiring to secure a set of the ten precious volumes of *The Fundamentals*, may do so by accepting the offer outlined in the last paragraph of this article.

Right here, the interested reader will very properly pause to ask:

"What are *The Fundamentals?*"

We answer, with emphasis, that they are the ablest, wisest, clearest and most convincing exposition of the foundation truths of the Christian faith that has ever been prepared by consecrated modern scholarship, and which is now presented to the world in a form which all can understand.

In this age of unrestrained religious freedom, with its allurements and specious cults, false doctrines and skepticism, both open and disguised, it is of the highest importance that the foundation principles should be clearly understood by those who profess Christianity. To meet this universal need the best consecrated scholarship of our day has been enlisted in the preparation of a series of booklets dealing with "The Fundamentals." They are accurate, enlightening, and conclusive. They deal with vital facts in the history, doctrine and development of the Christian Church and they present the belief of that church to-day in clear and simple language.

With *The Fundamentals* at hand, one may become familiar with almost every great question affecting the modern church; may inform himself concerning disputed points. It has been well said that these ten little volumes—each small enough to be put in one's coat pocket—are

A Whole Library in Itself

a spiritual armament for the defense of the faith, and a priceless treasury for the Bible student and teacher and the man and woman in everyday life.

Below we give the names of a few of the long list of famous Christian scholars who write for *The Fundamentals*, and the titles of their contributions:

THE TESTIMONY OF THE MONUMENTS TO THE TRUTH OF THE SCRIPTURES. By Professor George Frederick Wright, D.D., LL.D., Oberlin College

THE RECENT TESTIMONY OF ARCHEOLOGY TO THE SCRIPTURES. By M. G. Kyle, D.D., LL.D., Egyptologist

FALLACIES OF THE HIGHER CRITICISM. By Franklin Johnson, D.D., LL.D.

MODERN PHILOSOPHY. By Philip Mauro, Counselor-at-Law, New York City

THE INSPIRATION OF THE BIBLE—DEFINITION, EXTENT AND PROOF. By Rev. James H. Gray, D.D.

SCIENCE AND CHRISTIAN FAITH. By Rev. Profe James Orr, D.D., Glasgow, Scotland

THE CERTAINTY AND IMPORTANCE OF THE BOD RESURRECTION OF JESUS CHRIST. By Rev. R. Torrey, D.D.

SIN AND JUDGMENT TO COME. By Sir Robert Ander K.C.B., LL.D., London, England

THE ATONEMENT. By Professor Franklin Johnson, D LL.D.

THE PASSING OF EVOLUTION. By Professor George F erick Wright, D.D., LL.D.

THE BOOK OF DANIEL. By Professor Joseph D. Wils D.D. (Reformed Episcopal Church)

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MILLENNIAL DAWN: A COUNTERFEIT OF CHR TIANITY. By Professor William G. Moorhead, D.

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Last Chance Magazine Bargains

SEVERAL Magazine Publishers announce a new and higher schedule of Clubbing Prices to take effect this Fall. Others have announced their intention of withdrawing from clubbing offers entirely. Some of the following prices will be raised. None will be lower. To meet the prospective rise in prices and save **Christian Herald Subscribers** as much as possible, we offer **Reduced Price Magazine Clubs.** Send in your order at once fo your magazine list for the coming year. All unexpired subscriptions renewe now will be extended a full year, no matter when the present subscriptio expires. Our new 1914 Almanac (published November 1) will be sent **free** with each renewal made now.

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IF YOU KNEW

BY MARGARET E. SANGSTER, JR.

ONCE, not long ago, a friend of mine came to call on me. Her pretty eyes were red and her lips trembled as she talked; she had a great sorrow in her ing little heart. All at once it came nbling out:

'Did you ever know Jack Carson?" e asked.

"Not at all well," I answered, "only bow to on the street. I hear that he very ill."

The girl gulped back a sob before e answered.

"He died this morning," she told me. Nobody thought that he would. We d a quarrel almost a month ago, and e hadn't even been speaking—" Her ice broke suddenly and she groped r my hand. Hands are comforting ings.

"Oh! If I had only known!"

The cry is world-old and infinitely peless. For so many things would ever happen if we had only known.

A poem was sent to me a few days go—a poem too long to print here. ut the story is very simple. It is the y of a girl who is calling through ie great empty world for her lover to eturn to her. And each verse ends ith the refrain:

"Would you come if you only knew?"

With the poem came a letter which old me of a pathetic little love affair. t was the story of a girl who had nown a boy through all the days of er life. She had gone to school with im, and to college. And she had rown to love him. But somehow, hrough an unkind fate, they had beome separated, and though the girl vas sure that her affection had been eturned, convention would not let her peak of it. But she wonders—oh, so athetically!—what he would have one if he had known.

It seems hardly necessary to wonder. f the man loved her, nothing would ave kept him away. But he probably hought: "She doesn't love me. How ould she? She doesn't want to see me, r talk to me."

There must be hundreds of little nisunderstandings like this; yes, housands of them.

Of course, a great many things: modesty, bashfulness and the tradition of many generations will keep a girl from telling a man that she likes to have him call, or that she cares for him. It is the man's part to ask the girl, if he likes her well enough. But it is downright foolishness for two people who care for each other to sigh and worry with many weary miles between them.

I wonder if you have ever heard of mental telepathy? But of course you have! Some people call it coincidence, and some call it intuition. But I think that a great deal of it is *love*.

I once heard the true story of a girl who was engaged to a sea captain. He was going on a long voyage around the world, and his fiancée was perhaps a little nervous about the dangers of the trip. One particularly dark and stormy night, when the lightning flashed and the thunder roared in the distance, she was especially worried. She thought of the vessel—very tiny in the midst of a large ocean—and she thought of the man she loved, on the tossing sea. There was nothing she could do but pray, and so she got down on her knees and asked God to protect him.

In a few weeks the man's ship landed, and he hurried to the girl's home. Almost as soon as he saw her, he exclaimed:

"The queerest thing happened week before last—it worried me a little. There was a terrible storm going on, and I was lying in my cabin trying to sleep. But the harder the boat tossed, the more I thought of you, and then suddenly a particularly bright flash of lightning brightened up the room, and I thought you were standing near me, while I looked at you speechless with astonishment. The light died away, and I thought there in the darkness that you kissed me and said 'God is taking care of you!'"

Who shall say that his comforting assurance was not an answer to the girl's prayer? They knew that they loved each other—knew it so well that miles of stormy sea could not separate their thoughts or their hearts.

In one of Kipling's poems, an old Persian is giving his son good advice on many subjects. One verse goes like this:

In public her face turneth to thee, and pleasant
her smile when ye meet.
It is ill. The cold rocks of El-Gider smile thus
on the waves at their feet.
In public her face is averted, with anger she
nameth thy name.
It is well. Was there ever a loser content with
the loss of the game?

The old Persian was right. Very often a girl is seemingly unkind to a man simply because she does not want him to see just how much she does like him. On the other hand, a girl may be gracious and friendly and even charming to a man that she does not care two sticks about. If we only knew!

It seems to me that we should make it our business to *know*. Not only in the matter of "heart affairs," which my little correspondent asked me to write about, but in our home life, and our school life, and in our business. If you want to say something or do something, think ever so carefully for a while and you may change your mind. When things go wrong at home, don't quarrel with your family or say mean things about your friends. When you have to make a trying decision in every-day life, be very, *very* careful to know just what you are doing. If you like some people, don't take it for granted that they are mind-readers; tell them so; and tell them quickly, because, even though the day may be full of sunshine, and flowers, and joy, nobody can tell what to-morrow will be like. The hard words, or thoughtless acts of to-day may be very hard to forget in the future.

Oh, friends of mine, remember this one thing, and never forget it: The very saddest, most hopeless thing in the world is just one tiny sentence:

"If I had only known!"

AMONG THE WORKERS

—EVANGELIST J. M. BURWICK and Gospel singer George Crane will be fellow workers in the evangelistic field this winter, with headquarters at Two Harbors, Minn.

—AS A RESULT of a series of meetings held in the Congregational Church at West Glover, Vt., recently by Evangelist Lewis E. Smith, the pastor on the Sunday following the services took into the church twenty-eight on confession of faith and one by letter. This is a scattered farming section of the State.

—WILFRED T. GRENFELL, of the Labrador Deep Sea Mission, writes from St. Anthony, N. F.: "I want to tell you how greatly our people appreciate the copies of THE CHRISTIAN HERALD which you so kindly send us. They go from hand to hand till they look—as I occasionally see them—very dilapidated messengers of the Gospel of God's love. Our very sincerest thanks go out to you for all your very material help."

—THE BEAUTIFUL work of the May Tewksbury Mission at Columbus, Ga., is being successfully continued under the management of Mrs. S. P. Tewksbury, mother of the young girl in whose memory the mission was established. The mission is conducted for the boys and girls of the city who are too poor to attend school. Most of them are "dinner-toters," employed for a few hours each day in carrying dinners to the operators in the mills, at a stipend of fifty cents a week. Many young lives have received instruction and inspiration at the May Tewksbury Mission and have become useful members of society. The work is undenominational. Those interested in it are invited to communicate with Mrs. S. P. Tewksbury, 3204 Second Avenue, Columbus, Ga.

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"JESUS IS HERE!"

Continued from page 961

continues no one in the group assembled there will ever forget the look on Martha's face.

She was a girl whose physical beauty had long ago been beaten out of her face by the bloody fist of brutal passion. But there had come to her after her redemption something infinitely more lovely than fleshly attraction. As she stood there in the opening between the curtains that parted the alcove, the look on her face was supreme in its glory of unearthly pallor and superhuman exaltation. She stepped into the room. Mr. Maxwell had faced her, as he was nearest, and Martha said, not brokenly, but clearly,

"*Jesus is here!*"

"Here!" Mr. Maxwell spoke from lips that whispered.

"He is come to earth again! I have seen him!"

No one in the room stirred or spoke. Martha stood, her face glowing, her eyes fixed on Mr. Maxwell. No one knew how much time had passed when he said with what sounded like unearthly calmness:

"Where did you see him, Martha?"

"At our church—to-night."

Again a silence, deep, uncounted, unmeasured. The little company took no account of time. Every eye was fixed on Martha. The girl seemed calm, and at the same time there was that on her countenance that spoke of profoundest tumults.

"Yes, Jesus is here!" she repeated in a tone so low, with an ecstasy so thrilling that the group leaning forward in measureless excitement seemed to feel a tension break, and the next moment a tumult of questions might have poured about Martha, if Mr. Maxwell, his face white and a new look in his eyes, had not turned and said, "Wait! Let Martha speak. Tell us—what you—have—seen and heard—Martha."

Slowly, as if oppressed and almost stunned, but with clear and growing eagerness, Martha began to speak. But she had not said more than a few sentences before every one was crowding up near her, asking questions, pleading for answers, bewildering her with their demands to know—and yet not one of them caught even the faintest glimmer, not even Mr. Maxwell, of the stupendous events that were to follow Martha's story, nor could they grasp the astounding fact even in the faintest degree that they were about to enter upon a succession of great experiences that would create new history for mankind, and make the heart of the world beat as it had not throbbed for nearly two thousand years.

CHAPTER II

THE torrent of questions which the assembled company poured upon Martha bewildered and confused her. She stood near the place where she had stopped when she entered the library and looked appealingly at Mr. Maxwell.

"I can't answer all these questions at once," she said slowly. "Mr. Maxwell, I maybe can't answer some of them at all. You ask me one at a time. Perhaps I can tell something."

The girl was trembling with intense excitement, and Mr. Maxwell, who was the calmest person in the room now, noticed it, and said:

"Sit down, Martha. We will all be seated. If what Martha says is true—it—does not seem possible—but—"

He put his hands over his face and tried to control his growing agitation. By an effort he succeeded in calming himself, and as if by common consent, after a moment of silence which seemed all the more strange following that sudden outburst of eager questions, the company was still, while Mr. Maxwell put their questions to Martha. The girl sat now with her hands folded, her eyes looking at Mr. Maxwell with deep seriousness and a quiet assurance in her answers that caused her eager listeners greater feeling than the noisiest assertions.

"What happened first?"

"He appeared right in the middle of our meeting and spoke to us."

"How did he appear? What did he look like?"

"I didn't notice him come in. He just was there."

"What did he look like?"

Martha was naturally a slow girl in her speech. Mrs. Maxwell sometimes said it was her one fault. In reality it was not a fault; it was simply a habit that went with her phlegmatic character. She seemed, however, to the intensely eager listeners around her to be unusually slow in answering this question.

"I don't believe I can tell."

"You can't tell how he looked? But you saw him and you are sure he was Jesus?"

"I only know how he looked." Martha spoke with painful slowness. "He looked just like a common man, and at the same time different."

"What did he say?" Mr. Maxwell asked, thinking best to come back to the other question later.

"He comforted us," said Martha so simply that a deep silence followed.

"But what did he say?"

"He said how glad he was to know about our church, and he praised all the good it was doing. And he mentioned the First Church, and spoke your name, Mr. Maxwell, and a lot of other names in First Church—Mrs. Maxwell, and Mrs. Page, and Mrs. Clyde and Mr. Clyde, and Miss Virginia and the new assistant, Mr. —"

"Stanton," said Mr. Maxwell, while his eyes glowed.

"Yes, Mr. Stanton. He seemed to know all of you. And Mr. Norman and Mr. Powers. He said beautiful words about all of you. He didn't blame the church for anything. Just praised its great work."

There was another period of silence in the library, while Martha sat looking wistfully at Mr. Maxwell.

"And what else?"

"What else?"

"What else did he do? What else did he say?"

"That was about all."

"And you can't tell us how he looked?"

"No, sir. Not very well. I don't think I thought of it."

"But how do you know the person you saw was Jesus? Did he do any miracles?"

"Miracles?"

"Yes. Wonderful works. How did he try to prove he was Jesus? How do you know it?"

Over Martha's face an astonishing look passed. It was reminiscent of her troubled life before she came to Mrs. Maxwell's. And then she said very slowly,

"After the meeting, Jesus spoke to me, and told me things about my life in Chicago ten years ago. And he mentioned Loreen. He said he knew her."

Virginia broke out with a cry as she stretched her hands toward Martha.

"He mentioned Loreen!"

"He did, Miss Page, and he said she was happy where she was."

Again that tense silence fell over the company, smitten into awed stillness by Martha's simple but tremendous statement.

"But some stranger might have found out the facts about you and Loreen. How do you know—"

"But no stranger could tell me about things that no one but myself ever knew. Mr. Maxwell, he told me in a few words all about my real sinful life—things I have never told, not even to Mrs. Maxwell."

"And you feel sure he—this person—was really—Jesus?"

Continued on next page

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"JESUS IS HERE!"

Continued from preceding page

"I know it."

"How did the rest feel? What impression did this person make on the other people at the meeting?"

"They all felt as I did. Mr. Maxwell, when you see him, you will feel just as I did. You cannot doubt. No one can doubt."

Again a period of silence. The whole thing was so stupendous, if it was true, that their hearts and minds could not grasp it, and their very speech was smitten into silence.

"Where is he—this person—now? Where did he go after the meeting?"

"He went home with Mr. Grey."

"He is with Mr. Grey now?"

"I suppose so. Mr. Grey invited him to come with him and they went away together."

Edward Norman's old reportorial instincts came to the front.

"Call up Grey over the phone and ask him—"

"Yes. I'll do that in a minute," Mr. Maxwell said, "but I want to ask Martha a few more questions. Can't you tell us, Martha, how he looked?"

"No, I don't believe I can, Mr. Maxwell. He looked to me just like an average man, only different."

" 'An average man, only different,' " murmured Stanton, and even his low tone was deep and penetrating. "Why should he look any other? Why should we expect to see a face like those painted by stereotyped art, when we know well enough there is no authentic portrait of Jesus in existence?"

"That is what the world will expect to see," said Virginia. "It has had a certain type of face presented by art for so long that it will expect to see some such countenance as that painted by the old masters."

"It is all incomprehensible to me," said Maxwell. "But what does all that mean if Jesus is here? That is the main thing after all. Martha," he turned again toward her, as if he felt there must be something else the girl had not told, something she was keeping back without meaning to conceal any real facts—"Martha. did this person say who he was? Did he call himself Jesus?"

Martha leaned forward eagerly.

"Yes. He said two or three times like this: 'I am Jesus. I have come to visit the earth again. I have come to comfort my disciples and help on my kingdom.' Like that! And it all seemed so good. Oh, I cannot express it."

Again, as so many times that evening, a deep silence settled over the little company, trying to measure something immeasurable.

"And did he say anything about the length of his stay, or his plans?"

"No, I don't remember that he did."

"Did he say anything to the people in the meeting about not making him known?"

"Not that I heard. He talked as freely and openly as any one could."

"What was the one thing that impressed you most about him, Martha?"

"I think it was his great joy and his air of victory."

Again the silence stole over all the little company. Mr. Maxwell broke it by turning to Mr. Norman.

"Edward," he said, using Norman's first name as he had been doing for several years, "I'll call up Grey, and you question Martha about anything else you have in mind that I have forgotten."

He went over to the telephone, which was in the hallway, and called up the pastor of the Rectangle Church. Mr. Norman did not try to ask Martha any questions, and, as if with one consent, every one was listening to the one-sided talk over the telephone.

"Yes. I'm glad to hear your voice, Grey. We have just been talking with Martha, our girl here, you know. She—"

"Of course we can't believe it. You say—what?"

"You really believe it—yourself?"

"Asleep? Now? At your house?"

"Can you come over? Norman is here—and Rachel and Virginia, and the regular company, and Stanton has come in."

"In about half an hour? All right. We can hardly wait to see you."

Mr. Maxwell hung up the receiver and came back into the library. The profound seriousness of his face had deepened.

"Grey says he has no doubt whatever. I had hardly spoken his name before he said, 'Jesus is here!' Actually in his own house, asleep there. Can we comprehend that?"

"Only," said Stanton, whom every one was fast beginning to like for his fine combination of poet and man of action, "only, of course, when he was here before, he slept in common people's houses, and wore common clothes and ate common food and was a practical carpenter. Why should we expect anything different now he has come again?"

"Do you accept it as a fact that he has actually come again?" Mr. Maxwell put the question as if he was afraid Stanton would say no.

"I would be as willing to take Martha's evidence as any one's. Can any one say it is impossible for Jesus to live on the earth again?"

"Not impossible but improbable," said Stephen Clyde.

"And why improbable? Has it not seemed to all of us in the last ten years as if the whole world was on the very eve of tremendous happenings in the church, and in the social, business and commercial and political life of the people? Why, it has been almost like a spoken word of God every day. I do not find myself stunned at the thought of Jesus being here. Somehow it does not seem unnatural. It seems opportune. He is needed here now."

"I have had the same feeling," Mr. Maxwell spoke eagerly. "I have not been able to shut my mind to the vision of his possible coming. The need is great. But the thought of his being here in actual person terrifies me. What will he say? What will he do? What judgment will he pass on the church and the ministry?"

"Martha said he did not say a word of censure. It was all praise of the church. Didn't you say so, Martha?" asked Mr. Maxwell.

"He comforted us," Martha repeated like a child her former statement. "After he was through talking, I never felt so proud of being a church member. It seemed to me he mentioned every good thing we had ever done and told us how it gladdened his heart."

"Didn't he say anything about the hypocrites in the church?" Powers asked.

"He did not condemn any one. He spoke every word in the spirit of love."

"And you can't tell us how he looked?" Mr. Maxwell persisted.

"No, Mr. Maxwell, I really can't Have you never met people you could not describe?"

Mr. Maxwell could not help smiling at Martha's earnestness. The company continued to ask her questions, going over the entire scene in the mission church again while waiting for Mr. Grey.

At last they heard his step on the porch, and Mr. Maxwell opened the door before he could ring the bell, and Grey came into the library.

To be continued

VALUED "NEXT TO THE BIBLE."

I have long intended to write and tell you how much my mother (now gone home) enjoyed her CHRISTIAN HERALD. She had taken it many years, and to her it came next to her Bible. I also take it, and appreciate it so much. My little son, Floyd A. Smith, is one of your happy salesmen, glad to earn an honest penny.
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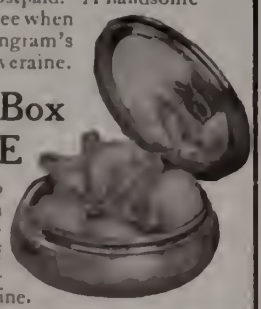

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SENSE AND NONSENSE

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JOSIAH EATS SOME GOOD APPLES

HOW prone we mortals are to neglect the comfort and happiness that is within our reach and look forward to some shinin' goal that like as not we will never attain to and set down on.

When the mother holds her pretty dimpled baby boy in her arms and she looks past the rosy and laughin' sweetness of the child and sets the eyes of her aspirin' mind upon the time when he will be a tall, stately man, and President of the U. S., or hold some other high position. When, if she only knew it, the circle of her lovin' embrace is probably the proudest and safest position he will ever hold, and she is now enjoyin' with him in her arms the happiest and most care-free time of her life.

Marietta Holley
Author of *Samantha at Coney Island*

The school boy, lookin' forward to the Saturday treat, oh, how slowly the wheels of time roll along. How he slights the settled comfort of the present and lets his mind gloat on the bliss that will be his on his longed-for holiday. When more than as like as not the fish won't bite, or the nut tree be already rifled of its fruit, or the water in the swimmin' pool be too cold. Or else the sun will beat down too burnin' hot on his sunburnt back, or the boys will hide his clothes. Or mebby tempt him into some wild prank to be settled for in the woodshed, by the aid of an incensed parent and a strap.

When the lover slips the diamond ring on the third finger of his sweetheart, he longs for the time when he will place the plain gold band above it. Slightin' the present happiness, longin' for the future blessedness, when, like as not, the first new brightness will not be worn from the shinin' circlet when it will be cast aside, with love and loyalty, and from the dreary divorce court he will look back upon those hours of first love as upon a paradise he didn't half appreciate.

Now, all that sounds very pes'mistic and not a t'all like my usu'l reminissin', and p'raps it ain't as bad as that, anyway. Them may be rare cases, but they'll do to show us how we all look into the future as holdin' something more dear and beautiful than anything we have ever known. And how we hope to reach the golden treasure at the foot of the rainbow, that seems so near. But as we move forward, so duz the shinin' rainbow, and seems as fur away from us as ever.

This long episode took place in my mind, caused by a incident in which my beloved companion took a prominent part last evening. He loves apples dearly, and I encourage him in eating 'em, because we'v got plenty of 'em and they're good for his liver.

But when I told him this, he said in a real cross axent, "I don't take apples for medicine, Samantha, like cod-liver oil or wormwood. I shall eat apples, liver or no liver."

He don't look forward or lay plans ahead to make things come out right, so much as I do. I guess it is nateral for wimmen to be kinder savin' and equinomical. I spoze the trait descended onto 'em from prudent, equinomical four-mothers. So last evenin' when I see Josiah take a two-quart basin and lantern, and start for the cellar for the first time this fall after some apples to eat, I sez:

"Josiah, you bring up the specked ones, they are jest as good to eat after you cut the specks out."

He turned round with his basin and lantern in hand, and faced me with such a injured and indignant look on his linement that I dropped my knittin' in my lap in surprise, and sez he:

"Not if I know myself, I won't bring up any specked apples."

And I sez, "Why, Josiah, why won't you?"

"You kep' me eatin' rotten apples all last winter, Samantha Allen, and you can't make me begin agin this winter. Every time I went down cellar after apples to eat you'd holler: 'You take the specked ones, Josiah!' And I wuz jest fool enough to do it, and the apples rotted jest as fast as I eat, so I kep' jest even with 'em, and I never eat a good, sound apple all winter. Now, I'm goin' to eat good apples this winter, and if you want to eat the specked ones I hain't a-goin' to hender you."

Ch, what a scornful emphasis he put on that word "specked!" His voice wuz almost alarmin'; it wuz so loud and vehement and had such a injured, obstinate ring to it.

And I didn't bandy any more words with him, I couldn't, anyway, for by the time I had collected my mind together, I hearn him down to the bin.

And I d'no as I blamed him, come to put the subject before me as he did But I couldn't help allegorin' a good deal, as he sot enjoyin' his good apples.

MOTHER-HUNGER

IF I could only find her, for the mother-hunger's on me;
I want to see and touch her, to know her close beside:
I want to put my head in the hollow of her shoulder,
I want to feel her love me as she did before she died!

In all the world is nothing, love of husband or of children,
In all the world is nothing that can soothe me or can stir,
Like the memory of her fragile hand from which the ring was slipping—
The hand that wakes my longing at the very thought of her.

The window in the sunshine and the empty chair beside it,
The loneliness that mocks me as I find the sacred place—
O mother, is there naught in the unerring speech of silence
To let me know your presence, though I cannot see your face?

Oh, no, I've not forgotten the triumph and the glory—
I would not bring you back again to struggle and to pain;
This hour will pass; but oh, just now, the mother-hunger's on me—
And I would give the world to-night to kiss your hair again!

—*British Weekly.*

THE LORD OF THE LILIES

THE Master walked mid the lilies
At the close of a bitter day.
Like a singing breeze in the olive trees,
Passed a whisper on its way:
"He comes from the cruel city,
From the houses and hearts of stone.
With weary feet from the flinty street,
He comes once more to his own.

"Give of the balm that is hidden
In your secret caskets dim.
Bow lowly down to the hem of his gown;
Comfort, oh, comfort him!
Bathe his feet in your fragrance,
Bid his wee, weak sparrows sing,
As they fly apace to the trysting-place,
Where their Lord needs comforting.

"Oh, whiter than all the lilies
That have bloomed since the world began
Is the wonderful, shining spirit
That dwells in the Son of Man.
And sweeter than all the roses,
Sprung from an age-old sod,
Is that mighty heart for his creatures' part—
The heart of the Son of God.

"They have hated him in the city,
They have jeered at him all the day.
But bird and flower hail the blessed hour
When the Master walks their way.
So bring the balm and the fragrance
From your hidden caskets dim,
For the illies our Lord considered
Rejoice to consider him."

E. D. W.

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Stomach, Nerves and Thinker Restored by Grape-Nuts Food.

The number of persons whose ailments were such that no other food could be retained at all, is large and reports are on the increase.

"For 12 years I suffered from dyspepsia, finding no food that did not distress me," writes a Wis. lady. "I was reduced from 145 to 90 lbs., gradually growing weaker until I could leave my bed only a short while at a time, and became unable to speak aloud.

"Three years ago I was attracted by an article on Grape-Nuts and decided to try it.

"My stomach was so weak I could not take cream, but I used Grape-Nuts with milk and lime water. It helped me from the first, building up my system in a manner most astonishing to the friends who had thought my recovery impossible.

"Soon I was able to take Grape-Nuts and cream for breakfast and lunch at night, with an egg and Grape-Nuts for dinner.

"I am now able to eat fruit, meat and nearly all the vegetables for dinner, but fondly continue Grape-Nuts for breakfast and supper.

"At the time of beginning Grape-Nuts I could scarcely speak a sentence without changing words around or 'talking crooked' in some way, but I have become so strengthened that I no longer have that trouble." Name given by Postum Co., Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

THROUGH SUFFERING

GOD would never send you the darkness,
If he felt you could bear the light;
But you would not cling to his guiding hand
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight.

'Tis true he has many an anguish
For your sorrowful heart to bear;
And many a cruel thorn crown
For your tired head to wear;
He knows how few would reach heaven at all
If pain did not guide them there.

You are tried in the blinding darkness
And the furnace of sevenfold heat;
'Tis the only way, believe me,
To keep you close to his feet.
For 'tis always so easy to wander,
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your songs may cheer some one behind you,
Whose courage is sinking low.
And, well—if your lips do quiver,
God will love you better so.

ANNA LEVERING.

A Converted Thief's Offering

REV. CHARLES L. WALWORTH, D.D., of the Trinity Methodist Episcopal Church, Poughkeepsie, N. Y., recently received a letter from a writer who styled himself a "Converted Crook," and enclosed $5.20 for the "conscience fund." He stated that the money represented the amount he had stolen from his mother when a boy, and she had entrusted to him her weekly contribution envelope for the Sunday school of the church. He wrote: "Some years ago I was a member of Trinity Sunday school. I had a good mother who sent me there, and as she was unable to go she used to send the envelope containing ten cents each week with me. Quite a few times the envelope never was received by the church. It has been nothing short of a miracle that I have kept out of prison since then. But God knew best. While walking on one of the streets of Poughkeepsie, my home city, God spoke to me, and like unto St. Paul I asked the question, 'Father, what wilt thou have me to do?' One thing God wants me to do is to return the stolen ten-cent pieces to Trinity Church, and I am enclosing $5.20, or 52 ten-cent pieces, for that year. I did not take that many, but can't remember the exact number, so will send the fifty-two to be sure. It matters not who this is who is writing, as God knows all about me, and that is enough for me. This example of a stricken conscience may do others good. A guilty soul has no rest until the guilt has been righted and God has given forgiveness."

Called Higher

Mrs. W. B. Essick (74) died at her home in Manley, Neb., September 2, 1913. She was a sincere, faithful, earnest Christian.

Mrs. Elizabeth Reaver (60), of Mount Olive, N. C., was called higher July 15, 1913. In her death the church and community lose the aid and influence of a noble woman whose heart was ever in the right.

"Joe" McDonald, founder of Joe's Mission, Springfield, Mass., was called to his reward August 4, 1913. The mission, which he founded at the time of his conversion, was closed at his death.

Mrs. Emily K. Black (86), of Ottawa, Ont., Canada, was called home July 28, 1913. She was a devout church member, and took an active interest in all church affairs until her feeble condition prevented her from further labors of service.

Jennie Wilson (57), of South Whitley, Ind., often spoken of as the "Fanny Crosby of the West," was called to her great reward, September 3, 1913. She blessed the world by writing over three thousand devotional hymns.

Mrs. Jane Buhrman, of Smithsburg, Md., was called higher July 16, 1913, in her seventy-first year. She was a faithful member of the Lutheran Church for more than half a century, and took great interest in THE CHRISTIAN HERALD.

Mrs. John D. Main (77), of Hagerstown, Md., was called to her reward September 7, 1913. She was an active member of the church for sixty years, taught in the Sabbath school for fifty-nine years, having a class of thirty women at the time of her departure.

Rich and Poor

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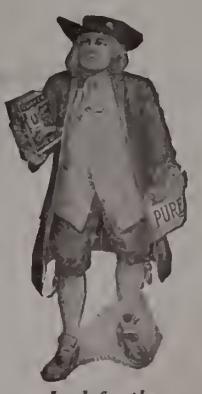

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ANSWERED PRAYERS

A GRATEFUL mother writes from Montana: "I look eagerly for the Answered Prayer Column, for I, too, have received so many answers and blessings from prayer. I have many 'stones of remembrance' to mark his goodness to me all along life's pathway." "He has been my very dearest Friend in time of affliction," writes Mrs. J. S. K., of Pottersville, N. Y. "I was in trouble and prayed to my heavenly Father and he rescued me." M. W. T. writes from Vancouver, Wash.: "The answers to my prayers have been nothing less than miracles."

W. H. C., of Denniston, Va., writes: "The Answered Prayer Column is impressive. I testify to the world that I get showers of blessing from the throne of God. God's Word and mercy seat are my fortress." M. B., of Malaga, Wash., writes: "God has answered many prayers for me. One was in securing work for my husband." Mrs. R. B. G. writes from Tacoma, Wash.: "I wish to acknowledge answers to prayer for my ten months old baby, who had bronchial pneumonia and was very sick for ten weeks." D. S. B., of Newark, Ohio, writes: "My mother, after a severe illness, has been restored to us. During the long, weary hours of waiting, it was such a comfort to read the helps in the HERALD."

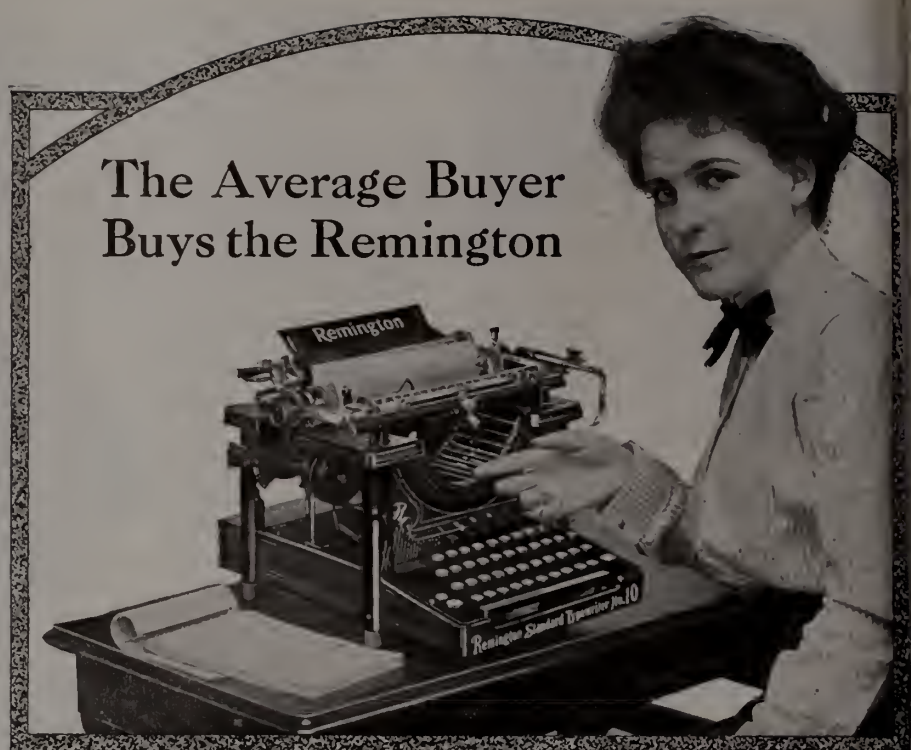
Many acknowledgments come of help in times of business trouble and temporal need. An Old Subscriber writes from Kansas: "I have experienced God's goodness all my life long, and a long life he has given me. Now I have been relieved from great financial trouble. When, in his providence, I have had great trials, they brought me the closer to him and he gave me grace to trust his wisdom and goodness." Mrs. M. writes from East Washington, N. H.: "I wish to acknowledge, through the columns of THE CHRISTIAN HERALD, answers to prayer in the restoring to health of a loved one and the success of business plans." A Constant Reader, of Cairo, N. Y., writes: "After praying long and earnestly to him in a time of great financial straits, the answer came." T. D. B., writes from Bushyhead, Okla.: "My temporal affairs have been very discouraging and depressing since last winter. I have carried my trouble to the Lord in special, earnest prayer, daily since that time. Thank God! He has heard my petition and granted relief."

The following letter is so good that we print it entire. It is signed: "A Firm Believer in Prayer," and manifests the kind of faith that will trust God not only when delivered from trouble, but when called upon to bear it. The contribution enclosed has been applied to the purpose designated.

A friend loans me your paper, and I have often thought when reading the Answered Prayer Column that I would like to contribute a bit toward it. The command is "acknowledge the Lord in all thy ways," and it is sweet to obey. I have been a church member since childhood, and now in middle life I can testify that wonderful answers to prayer have come to me for many years. I have seen much illness, have suffered loss of all my nearest friends and relatives, been obliged to give up a business position and am now a confirmed invalid, but through it all God has been so preciously near, granting my petitions for relief so quickly, that my faith has never faltered. I go to him as simply as a child to its parents, telling him all my troubles, and feeling he hears and *answers prayer*. His promise should remove all doubt from our hearts. Let me say you are doing a fine work. I inclose a little offering for the relief of some suffering mother or child.

Acknowledgments of answers to prayer have also been received from:

Mrs. S. G. H., Gardner, Mass.; A. L., Winston-Salem, N. C.; A Kansas Mother, Mrs. E. D. M., Barnard, Kan.; Mr. and Mrs. J. O. B., Elk Prairie, Mo.; M. F. E., Sayre, Okla.; A Reader, Jamestown, N. Y.; E. L. M., Danville, Iowa; A Reader, Springfield, Ohio; A Kentuckian, Danville, Ky.; J. B. J., Buffalo, N. Y.; F. M. A., Readville, Mass.; A Reader, Sullivan, Ill.; Mrs. B., Medina, Ohio; M. H. W., Los Angeles, Calif.; J. B. G., DeLand, Ill.; A Nebraska Reader, Exeter, Neb.; Mrs. L. S., Roseberry, Idaho; Mrs. A. C. V., Williamsport, Pa.; M. A. Y., Chelsea, Mich.; Mrs. J. W., Beaver Falls, Pa.; E. M. N.; Emporium, Pa.; L. H., Milton, Pa.; Mrs. M. E. B., Texas; Constant Reader, Chittenango, N. Y.; Mrs. L. H., Cazenovia, N. Y.



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AN INDIAN CHRISTIAN CONFERENCE

THE Southwest Indian Conference, an annual gathering of missionaries and Christian workers interested in the propagation of the Gospel among the Indians of the Southwest, held its seventh annual meeting, this year as last, in Flagstaff, Ariz. There were present missionaries from Navajo, Hopi, Mohave, Apache and California Mission Indians, as well as pastors, Sunday school and other Christian workers. The conference opened with a praise service in the Methodist church, conducted by the pastor, Rev. Robert E. Wright. A high note was sounded by Rev. James Lyons Meade of the Protestant Episcopal Church, as chairman of the local committee, who, in extending the hospitality of the city and churches of Flagstaff, expressed the desire that all might partake of the blessing and power of the Holy Spirit, the unfailing Guide.

The day sessions of the conference were held in the Presbyterian Church. The evening meetings, continued in the Methodist church.

Preceding the evening sessions a meeting was conducted on Front Street, in charge of Rev. James R. Smith of St. Louis, Mo. Mr. Smith is popularly called "Railroad Jim" because of his former occupation as railroad engineer. These street meetings showed the class of men and women known as "down and outs" that like Paul, who said: "I am willing to preach the Gospel to you who are at Rome also," the Christians of Flagstaff and the missionaries and Christian workers visiting were anxious to prove the sufficiency of Christ for all classes. They received a respectful hearing, and God honored his Word when several men expressed a desire to become Christians, afterwards attending the meetings in the church.

The Sunday meetings were held in the three churches of Flagstaff simultaneously in the morning, with a visiting pastor or missionary in the pulpit, the evening union meetings partaking of the evangelistic character.

Three days of the conference were distinctively devoted to Indian topics. The business of the conference occupied the opening and closing of each session of these three days. On Sunday night, August 24, the Seventh Annual Indian Conference was closed with a service in the Protestant Episcopal church, presided over by the new president, Rev. Howard A. Clark.

Mary Twichell

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THIRTY-FIVE YEARS OF CHRISTIAN SERVICE

Continued from page 972

active in literature and frequent contributors to THE CHRISTIAN HERALD: Amelia E. Barr, Elizabeth Stuart Phelps, Harriet Prescott Spofford, Octave Thanet, Marion Harland, Margaret E. Sangster, Margaret Bottome, Mary Lowe Dickinson, Rev. G. Campbell Morgan, Dr. Francis E. Clark, founder of Christian Endeavor; Pastor Charles M. Sheldon, the famous author of *In His Steps* and author of "Jesus Is Here!" beginning in this issue; Irving Bacheller, author of *Eben Holden* and other novels; Kathleen Norris, author of *Mother;* Florence M. Kingsley, author of *Stephen* and other famous books; Professor Edgar J. Banks, distinguished Orientalist; Bishop Frank W. Warne of Central Asia; Dr. Orison Swett Marden, the philosopher of optimism; Marietta Holley, creator of the characters "Aunt Samantha" and "Josiah Allen"; Ferdinand C. Iglehart, D.D., who conducts the department "The Bible and Newspaper"; Rev. Charles H. Parkhurst, noted metropolitan pastor; Professor W. H. T. Dau; Rev. David J. Burrell; J. Wilbur Chapman, "the spiritual successor of Moody"; Professor R. A. Torrey; Rev. A. C. Dixon, and many others. Rev. A. H. Howland and Theodore Rand-McNally, as associate editors, contribute regularly; and Margaret E. Sangster, Jr., relative and namesake of our late beloved associate, spreads the Gospel of sunshine through our "Friendship Columns."

Extension of Facilities

We should like to tell you in detail about the various processes, forms, and mechanical devices that play so important a part in the publication of this journal—beginning with the receipt of the daily mail from all quarters of the globe and the selection therefrom of editorial matter; on through the many metamorphoses of editing, typesetting, proof-reading, engraving and electrotyping, printing, binding, folding, wrapping and addressing. We should like to explain the operation of the big presses at Twenty-fifth Street, now twelve in number, where each week are run off more than three hundred thousand complete copies like the one you hold—destined for circulation throughout the civilized world.

But this must be reserved for another time. We merely touch on these matters to afford you a perspective of THE CHRISTIAN HERALD as a whole, and that you may form for yourself some idea of the operative, managerial, and administrative problems confronting those who would publish an illustrated weekly journal of this size and circulation. The actual work to be done is so important, and of such steadily increasing proportions, that the facilities for carrying it on need be constantly added to, and an army of skilled helpers must be maintained the year round.

Some idea of the magnitude of the present CHRISTIAN HERALD output may be formed from the fact that the yearly consumption of paper is about 2,210 tons—an average of 42½ tons a week. If all the pages of the 52 weekly issues—the product of a single year—were bound in average book form they would make a library of 3,230,400 volumes of 400 pages to the volume, more than the number of books in America's three largest libraries: Congressional, Washington, D. C., Boston Public, and the New York Public, the last named of which now embraces the Astor and Lenox Libraries and several smaller circulating libraries. And were these pages (CHRISTIAN HERALD size) cut out and pasted together lengthwise, margin to margin, they would form a continuous roll of printed paper of sufficient length to encircle the globe one and three-fourths times.

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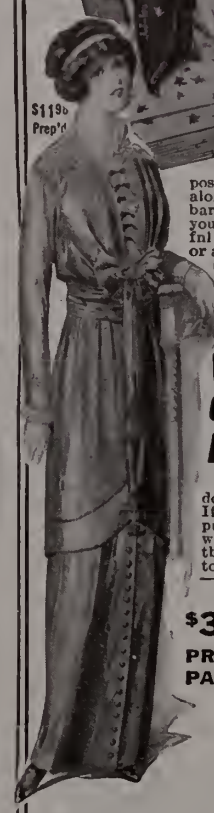

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No. 9B-1008 A Magnificent full length Coat of soft, lustrous Coney fur. Made of selected satine equally beautiful in either deep brown or the glossy black shade. A regular $30 garment displaying the smart stylish lines of the single breasted model with loose back, generous roll collar and deep turn-back cuffs. Closes with crochet silk buttons and loops and is lined throughout with fine quality satin. Length about 54 inches. Sizes 32 to 44 in. bust measure. Give bust measure and color. No. 9B-1008 brown; No. 9B-1009 black. Prepaid price only $15.00

No. 4B-250 Boys' remarkably handsome becoming Russian belted overcoat, made of fine quality all-wool chinchilla. Guaranteed fast color. Has fancy plaid lining and snug, warm collar. Colors Oxford, Gray or Navy Blue. Sizes 3 to 10 years. Regular value $5.5) to $6.00. No. 4B-250 Gray. No. 4B-252 Blue. Give color and size. Prepaid Price each $3.98

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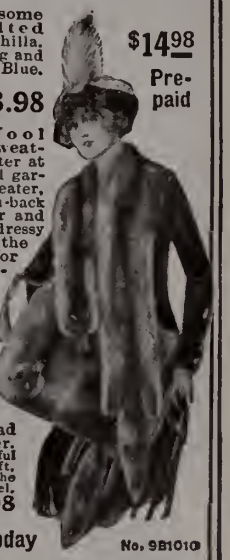

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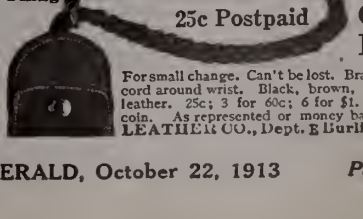

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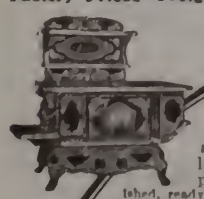

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ANSWERS TO FINANCIAL QUERIES

R. A., NEW YORK. The first and refunding mortgage five-year gold bonds of the Louisville Gas & Electric Co. represent, according to our belief, a most attractive public utility corporation investment, and we believe that you will be safe in accepting the firm's offer.

C. C. T., MICHIGAN. Much as we admire the persistency of Mr. M. W. Savage, president of the M., St. P. & R. El. Tr. Co., otherwise known as the Dan Patch road, the shares of the road are not recommended as an investment, even if common stock may be secured free with a purchase of the preferred stock.

H. I., KENTUCKY. You ask if we consider the stock of the Boulder Tungsten Production Co. of Colorado at 50 cents a share a good investment. We do not consider this stock a good investment and advise you to leave it alone. But little tungsten is mined in Colorado, and no mine in the State yields tungsten exclusively.

REV. G. W. S., NEW MEXICO. We are advised by Mr. Benjamin D. Haight, deputy superintendent of the Banking Department of the State of New York, that a dividend of 15 per cent. will probably be paid to claim-holders of the Industrial Savings & Loan Company on or about November 1, 1913. This is cheering news to the patient creditors.

S. P. D., IOWA. Missouri Pacific stock at around thirty is not "cheap." It is selling for all it is worth as a speculation. As an investment the stock should not be considered at all. These observations are made in full realization of the vast improvement that President B. F. Bush has brought about in the road's condition since he assumed the management and in the belief which we acknowledge, that ultimately the company will earn sufficient profits to permit payments of dividends on the stock.

G. R. L., NEW JERSEY. We have no knowledge of the Kenai Mining & Milling Company of Seward, Alaska. It is impossible for us to keep in touch with mining stocks which are not dealt in on mining exchanges. You will realize the futility of our attempting to do so when we state that more than 400,000 mining companies have been incorporated in the United States and Alaska within the last ten years, and only 88 are now regularly reporting dividends. This does not speak well for mining as a business. Most of the others cannot be traced, are presumably dead and the money invested therein utterly lost.

M. J. J., NEW YORK. Ask yourself why the Wheatley Heights estates should give you a building lot on Long Island free and clear of all encumbrances. Ask yourself if the explanation for this gift, as expressed in their letter to you, is a sufficient one. The scheme is an old one. It is worked by other companies, perhaps not just this way, but along similar lines. Some of these other companies give away lots and then expect the recipients to buy adjoining lots. The Wheatley Heights estates scheme may entail a similar obligation. Our advice to all CHRISTIAN HERALD readers is: *Keep out of long-distance real estate speculation.*

B. N. R., NEW HAMPSHIRE. We believe the following securities meet your requirement for an investment of $5,000, which you state is the amount of a bequest from a deceased relative:

	Per Cent.
$1,000 Public Service Corporation of New Jersey, 6 per cent. Perpetual Interest Bearing Certificate to yield	5.75
$1,000 Southern California Gas Company first mortgage 6 per cent. gold bond to yield	6.00
$1,000 Pacific Light & Power Corporation Collateral Trust, 6 per cent. five-year gold bond to yield	6.00
$1,000 Baltimore & Ohio Railroad first mortgage gold 4 per cent. bond to yield	4.63
$1,000 Louisville & Nashville unified gold 4 per cent. bond to yield	4.60

A. B. Y., FLORIDA. THE CHRISTIAN HERALD has never printed advertisements of the Guarantee Title & Banking Company of Atlanta, Ga., now in the hands of receivers, although the business was offered to us repeatedly. Hence, you cannot charge THE CHRISTIAN HERALD with being even indirectly responsible for your loss. Had you asked this department's opinion of the investment, you probably would not have made the venture at all. Many magazines did carry the advertising of this firm. We cannot tell you when you will be in receipt of any portion of your money or if you will ever get any of it at all. We hope the time will come when people will absolutely avoid the pitfalls made by financial schemers and their visionary short-cuts to impossible interest rates.

N. T. L., NEW YORK. You state that you have $1,200 to invest at 6 per cent. with safety and prefer to invest in convertible bonds or Great Northern preferred stock. We do not know of any convertible railway bond issue that will net 6 per cent. which can be recommended to you. We think your money will be reasonably safe invested in Great Northern preferred. At present price this stock will return 5½ per cent. and your capital will just about secure ten shares. Great Northern preferred is a favorite investment with those who can afford to assume a speculative risk. No stock is as safe as a first mortgage bond or even a convertible bond of a railway. The St. Paul convertible 4½s in $100, $500 and $1,000 denominations, now quoted at 103½, are a more attractive investment, in point of security, than any railroad share in the market, and through their conversion feature, afford a considerable speculative attraction. From fourteen different convertible issues yielding from 4¼ per cent. to 5½ per cent., we have selected St. Paul convertible 4½s, believing they stand highest.

W. F., NEW JERSEY. We do not recommend the eight per cent. preferred stock, and should leave it severely alone. The security market is too well supplied with sound investments to permit one to gamble on uncertainties. It is possible, at this time, to make a selection of attractive securities at prices which will permit of—not an eight per cent. yield—but of yields of from five to seven per cent., but the prices which permit of these yields will not exist very much longer. Below we offer a list of bonds for your consideration, which we believe to be exceptionally attractive. If you desire, we will tell you the name of the banking firm from whom these bonds may be secured.

Middle Western Public Utilities Fold 6s (1916) 97.65 to yield 7 per cent.

Carolina Power & Light First 5s (1928), 88 to yield about 6 per cent.

Georgia Light, Power & Railways 5s (1941) 100 to yield 6 per cent.

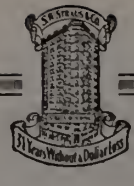
Southern Counties Gas of California 6s (1941) 100 to yield 6 per cent.

Springfield (Mo.) Ry. & Light First Lien 5s (1926) 92 to yield about 6 per cent.

W. A. H., PENNSYLVANIA. You are quite right in believing that reliable investment firms will not "wilfully mislead." You state that in talking over investment matters with conservative bankers, there is an apparent frigidity in the atmosphere on any investment possibility outside of what they call well-sensoned bonds. Right again! Banking firms are very careful to exclude from their lists of offerings any investment security regarding which there is the slightest question. Of course, even banking firms of the best kind sometimes err and pick out issues which prove to be unprofitable and sometimes even failures, but these cases are rare, and if an investor will stick to the high-class banking firms he is pretty sure not to go astray when making his investments. The securities below which you have selected for final consideration: East Pennsylvania Gas & Electric Co., Metropolitan Electric Co., Fort Dearborn Hotel Building, South Carolina Light, Power & Railways, are all, we believe, attractive issues in point of safety, marketability and income return. We do not, however, look with very much favor on Bethlehem Steel first lien and refunding 5s compared with the bonds of an approved public utility corporation, and the reservation made by the representative from the banking firm regarding these bonds was very well taken. You also ask for a list of five or six well-sensoned railway bonds. Calling your attention to the fact that such securities offer considerably smaller income yields, we name the following:

	Yield Per cent.
N. Y. Central L. S. Coll. 3½s, 1998	4.45
Great Northern-North Pacific 4s, 1921	4.83
Penn. General Freight Equip. 4½s, 1919-'23	5.00
Baltimore & Ohio, conv. 4½s, 1933	5.10
Carolina, Clinchfield & Ohio 1st 5s, 1938	5.10
Hocking Valley eq. tr. 5s, 1920	5.25
Baltimore & Ohio secured 5s, 1914	5.35

(This page went to press October 6, 1913)



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Purchasable on instalments of $25 or more annually, earning 6% compound interest and returning $1000 and upward in 10, 15 or 20 years. (A most convenient and efficient systematic savings investment medium for salary workers.)

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UNITING THE TWO GREAT OCEANS

Continued from page 956

The greatest amount of dredging, or wet excavation, has been in the two channels at each end from deep waters to shores, altogether eight and one-half miles. These channels have a mean width of four hundred feet, and a minimum depth of forty-one feet; and in connection with this, there has been a great amount of labor in building dikes, or breakwaters, to resist the tides.

The chief engineer's report of July 1, 1913, gave as the grand total of dry and wet excavations, 203,383,539 cubic yards, with 14,812,034 then remaining to be excavated. The total excavations by the two French companies was 78,146,960 cubic yards, of which 29,908,000 have been utilized in our adopted plan of canal.

The locks are immense structures. The aggregate amount of concrete work up to the report of July 12, 1913, in the six double locks was 4,468,112 cubic yards, requiring about the same number of barrels of cement. The lock gates consist of two leaves, which are massive steel structures, each leaf being seven feet thick and sixty-five feet long. For the different locks they vary in height from forty-seven to eighty-two feet, and in weight from four hundred to seven hundred and fifty tons. Each lock, with the exception of the lower lock at Miraflores, has intermediate gates, making ninety-two leaves in the entire canal. The device for opening and closing these gates was invented by Eduard Schildhauer, an engineer employee. The gates, valves and fender chains of the locks are operated by electricity by one man at a switchboard, and the time required to open or close a gate is calculated to be two minutes. Electric motors will tow the vessels through the locks.

The total cost of the canal, including payments to the French Canal Company and to the Republic of Panama, the re-locating the Panama Railroad, sanitation, civil administration and a score of other items, is $375.000,000.

While the official date of opening the canal has been set for January 1, 1915, it is the intention to allow vessels to utilize it as soon as practicable. Present indications seem to bear out the opinion expressed by Colonel Goethals that this can be accomplished near the close of the present year. It is the intention of Secretary Daniels that the entire battleship fleet of the United States shall make the initiatory passage when the chief engineer gives notice that the waterway is ready.

Twice within a week has the Canal Zone been rocked with earthquake. The first shock was on Wednesday, October 1, when the disturbance lasted about twenty seconds. The second time was on Saturday, October 4, about 5.06 P.M., when the shock, almost equal in intensity to that on Wednesday, but of slightly shorter duration, was felt through the Isthmus, shaking buildings, opening fissures, and causing general apprehension. In neither case, however, was the canal or any of the locks affected in the slightest degree. The huge masses of concrete easily withstood the strain.

C. H. KILMER.

The Christian Herald in the Home

SOME months ago when you made the offer of Margaret Sangster's latest book, *Twilight Tales*, I went to my neighbors to get them to subscribe. They were willing to do so. Some days ago I called on them again and the lady of the family said, "Your good paper is about to convert us both over again."

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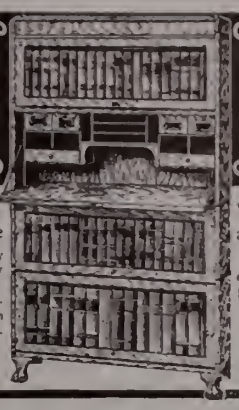

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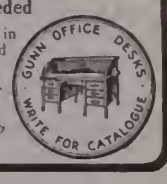

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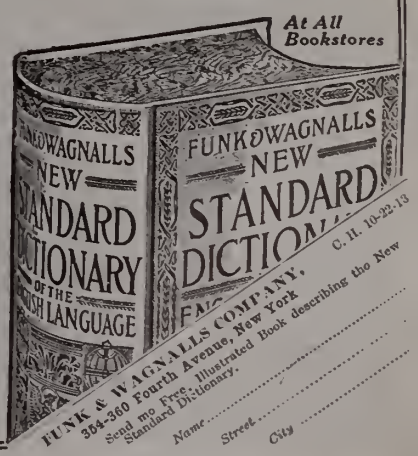

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THE YOUNG PEOPLE'S MEETINGS

Our Heavenly Helper*

DO WE really believe that Christ is with us? The statement is made on the editorial page of this anniversary number of THE CHRISTIAN HERALD that there were some remarkable coincidences in preparing the material for publication. The first instalment of Pastor Sheldon's wonderful story, "Jesus Is Here!" had already been set up. Just in time to appear in the same issue came a sermon from Bishop Wilson in which he declares again and again that Jesus is present in life to-day. And when the week's subject for the Christian Endeavor and Baptist Union was looked up, it was found to be "The Ideal Christian—Our Heavenly Helper." In the passage assigned for study are words which fit with thrilling appropriateness into the general message of this anniversary number: "He hath said, I will never leave thee nor forsake thee, so that we may boldly say, the Lord is my helper." Best of all is the assurance: "Jesus Christ is the same yesterday, to-day and forever."

What does it mean to you that Jesus is in the world to-day? How different is your life from what it would be if he were absent from the world? Notice the exceedingly personal form of the statement: "The Lord is *my* helper." That means you. You, with your peculiar needs, your peculiar weaknesses, your peculiar circumstances. He knows all about you, and he knows all about them. He knows your name, and where you live, and which room in your home you occupy. He knows what your daily tasks are and whether you are doing them well or poorly. He knows who your friends are and whether or not you are helping them to be good. He knows whether or not you are kind and gentle, patient and true and honorable and pure. He knows whether you are doing all you can to win others to him and help him in his great task of saving the world.

The key to this week's lesson is in those last words. If we have made it the business of our life to help him he makes it his business to help us. He puts all his infinite power at our disposal. All his fidelity, all his unchangeableness, all his strength, all his love are on our side and come gladly for our help every day. He has put himself under obligations to help us. His promises are so sure that nothing in all the universe can be compared to their stability. And with all the intensity of his love and the changelessness of his purpose he has promised to save and bless, to guide and strengthen and keep us.

It is a dreadful thing to be working at cross purposes with God. It is a dreadful thing to have to fear that the things we are trying to do are not the things he wants done. It is sad to be compelled to wonder whether or not our tasks are so in harmony with his will that we can ask his power to help us do them. There were many years in Paul's life when he was working vehemently at tasks which he honestly thought God wanted him to do. But there came the blinding flash of God's light upon his eyes, upon his brain and upon his soul, and he saw that he had been working against God instead of for him, that he had been pitting his power against the power of God. And out of the blinding light that shone about him there came the sad voice of the Christ whom he had hated and whose followers he had pursued: "I am Jesus, whom thou persecutest. It is hard for thee to kick against the pricks."

After Paul had met Jesus he had no doubt that God was with him. Indeed, he felt that he had no power of his

* "THE IDEAL CHRISTIAN. XI. HIS HEAVENLY HELPER." Christian Endeavor and B. Y. P. U. Topic for Sunday, November 2, 1913. Heb. 13: 5-15.

Continued on next page

You Can Be So Well

That Your Whole Being Vibrates Health

I CANNOT tell you *how happy I am* that I have been able to bring health and strength to 63,117 women up to the present time. Just think! this means a whole city. It is to my thorough study of anatomy, physiology and health principles, and to my 12 years' personal experience before I began my instructions by mail, that I attribute my marvelous success. It would do your heart good to read the reports from my pupils and I have done all this by simply studying Nature's laws adapted to the correction of each individual difficulty. If vital organs or nerve centers are weak, I strengthen them so that each organ does its work.

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A Better Wife A Rested Mother A More Valued Friend

I bring each pupil to symmetrical proportions and I teach her to *stand* and to *walk* in an attitude which bespeaks culture and refinement. A good figure, gracefully carried, means more than a pretty face. I want to give you

A Good Figure

Too Fleshy? I have reduced 32,000 women. One pupil writes me: "Miss Cocroft, I have reduced 78 pounds and I look 15 years younger. I feel so well I want to shout! I never get out of breath now.

"When I began I was rheumatic and constipated, my heart was weak and my head dull, and oh dear, I am ashamed when I think how I used to look! I never dreamed it was all SO EASY. I thought I just had to be fat. I feel like stopping every fat woman I see and telling her of you."

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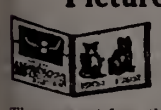

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THE YOUNG PEOPLE'S MEETINGS

Continued from preceding page

own at all any more, but that all the power of his life came from God. "Whereunto I labor," he cried, "striving according to his working which worketh in me mightily." He was glad even to bear suffering and trials which would emphasize his own weakness in order that, as he said: "The power of Christ may rest upon me."

Are you really taking this vast, this limitless power of God to help you in your daily life? You say: "My life is too small. It would not pay God to turn very much of his power into it." Listen! "God hath chosen the foolish things of the world to confound the wise; God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught the things that are."

No task in God's kingdom is insignificant. Whatever the thing may be that you have to do, if you do it for God it instantly becomes a great thing. Because you are doing it for him, and because it is a thing which he wants done and done well he will give you the power to do it.

He is not only in heaven helping us from that mysteriously long distance. He is even closer than if he were in physical presence at our side. He promises to dwell within us by the power of the Holy Spirit. This was the innermost heart of Paul's great message: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Scientific Efficiency*

EFFICIENCY is a modern word. At least it has come within a very few years to have a new and somewhat technical meaning. It means the principle of directing labor so that the greatest possible gains are produced. It was found in some cases that if the movements of laborers were timed and directed by experts they would accomplish more with a smaller expenditure of strength.

The point for the Epworth League to consider is that there are possibilities in the mental, spiritual and physical life of each one of us, in the regular opportunities of life, and in the allotment of our time, which would lead to far greater usefulness if rightly realized. It is necessary to take some time for recreation, for amusement, for purely social interests. But it is quite likely that every one who reads these lines could, by a careful study of himself and his opportunities, accomplish vastly more than at present. We can train ourselves in Bible study; we can train ourselves in habits of prayer; we can train ourselves in watching for opportunities for service and for soul-winning. We can, as we work, gain skill in dealing with others and in finding and using successful ways of serving and helping and saving them.

The passages assigned for our Scripture study emphasize the need of dependence upon God, who will provide us the grace and the power needed for our work, and they urge us to diligence, to enthusiasm, to perseverance and to vigor. "Whatsoever ye do, do it heartily, as to the Lord and not unto men." (Col. 3: 23.) In II Tim. 2: 15, the picture is presented of "a workman that needeth not to be ashamed." We shall be ashamed if we find at the last day that we have not, with the splendid resources of divine power at hand, made the most of ourselves and of our opportunities.

* "ARE WE TRAINING OURSELVES TO SERVE WITH SCIENTIFIC EFFICENCY?" Epworth League Topic for Sunday, November 2, 1913. II Tim. 2: 15; Eccles. 9: 10; Rom. 12: 11; Col. 3: 23; II Cor. 3: 4-6; I Cor. 15: 10.

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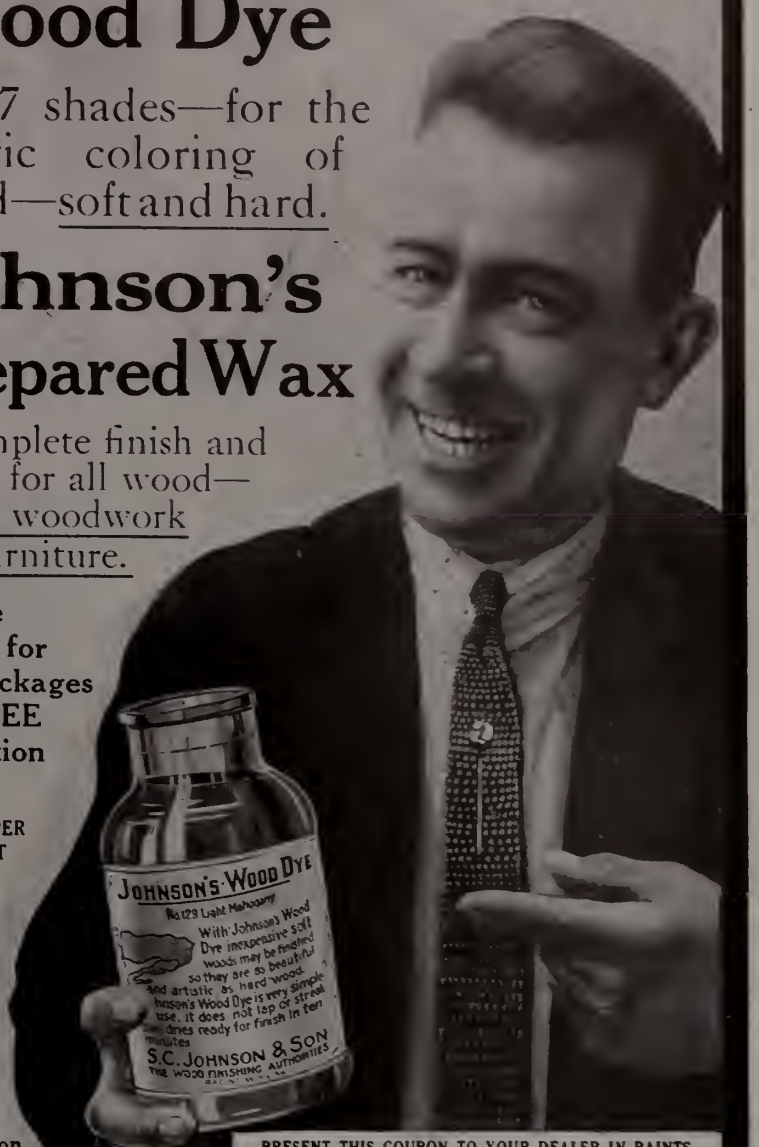
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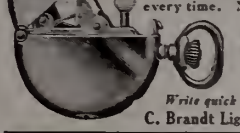

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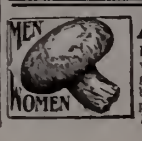

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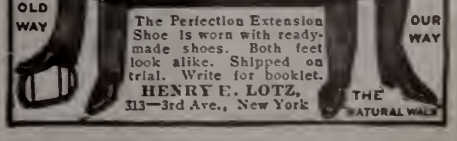

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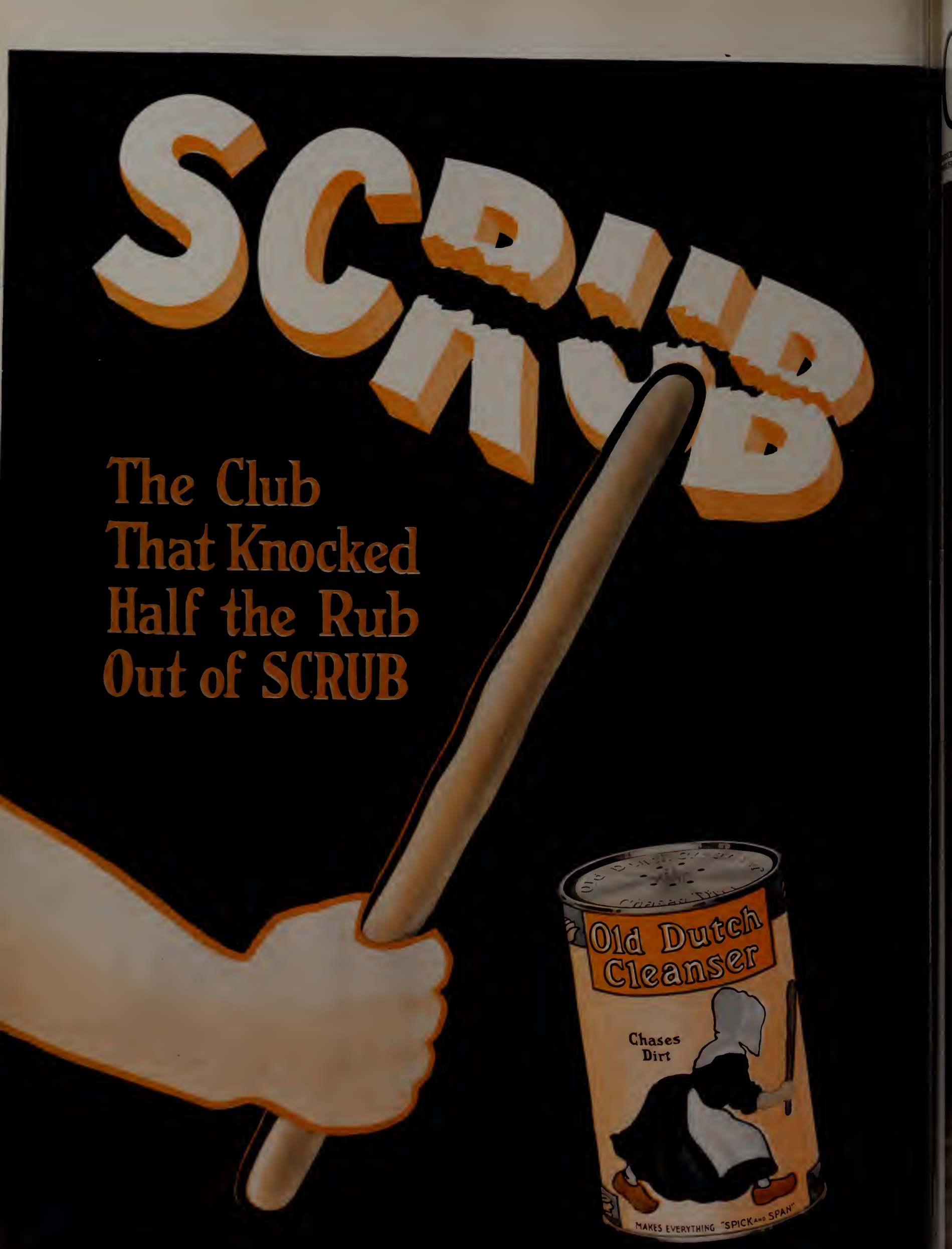

Christian Herald

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NEW YORK, OCTOBER 29, 1913

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OFFICES: BIBLE HOUSE, NEW YORK

"CAN HE SING?"

From the painting by Herm. Kaulbach

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

Distressed, Chippewa Falls, Wis. I am not yet a Christian. I have so little faith; I know I ought not to doubt as I do, but I have very often prayed and asked God to help me overcome evil habits, but do not receive the strength and peace I need.

As we have stated many times in OUR MAIL-BAG, there is only one way out of spiritual difficulties, and that is to trust Jesus. Many letters come, telling of all sorts of trouble, and it is very evident from the way they are worded that the writers think their trouble lies in this or that, but always there is something in the letter that gives away the real trouble, which is that they are not trusting Christ. We have selected from your long letter, which we have read very carefully, the few lines we quote, because the root of all your trouble is expressed in them. You must trust Christ. You must expect him to help you. You must believe that he forgives your sins, every one of them—right up to the present minute. You must believe that he will cleanse your heart by the power of his blood and by the fire of the Holy Spirit and that he will give you power, moment by moment, to resist temptation. Remember that Christ came and lived for the express purpose of saving, helping and loving sinners. Think of his activities among them. Read of his never-failing kindness, his ever ready forgiveness, his sympathy with the tempted. He himself was tempted in order to better understand our troubles in that respect. See what happened to Peter. See to what depths David fell. And still when they found themselves and rose again from the death of their failings none were more acceptable to God. What did Jesus say of the publican (Luke 18: 10 ff.); what to the thief on the cross? Did any one ever come to him in vain? And just your desire for better things and your being distressed show that you are decidedly nearer to God than are many who are in the class of the Pharisee. Your nervous system is evidently badly impaired by your worries and sufferings and you should consult a good physician, preferably a Christian, in whom you should confide fully. You are evidently unduly sensitive. People are not so apt to blame and condemn as you think, and you know that God loves you, and understands your longings and struggles. He will surely help you if you will only trust him.

B. S., Pleasant Hill, Ill. Will you please explain to me how the location for a good well can be found by "water witching" with a forked stick? If this is a true way of finding water why cannot the average man do it?

The use of the "divining rod" for locating water has been quite generally discredited, though some recent experiments in Germany and France have led some experts to think that it may after all have some value. If it has any such value it is in a psychical way rather than on the ordinary basis of physical science. The explanation offered is that some people are peculiarly sensitive to the presence of water and show it by a slight, unconscious muscular action, which is noticeable when the rod is in their hands. Some of the details of your description are clearly impossible and there would be every reason to believe those claiming to locate water in this way were impostors. An electrical device for locating water has been invented, on the principle that the running streams could be heard by the use of an electric battery and megaphone, but this is not believed to be of great practical value.

Mary Reed, the well known missionary to the lepers of India, writes from Chandag Heights, via Almora: "To-day's mail brought to me the draft for $150 kindly forwarded by your treasurer for Mrs. J. A., Pennsylvania, to whom I have to-day written, thanking her for the much help her gift gives in various departments of the Lord's work away here in this one of the ends of the earth. Believe me very grateful for all the help that comes through the great channel of your valued and valuable columns."

Reader, Mamaroneck, N. Y. The Balkan women who are reported as having joined the army are reviving the spirit of those women warriors who, according to the Greek legends, overran Asia Minor, Thrace, Greece itself and even extended their conquests to Egypt. Like the Hittites, the early Amazons are said to have worshiped a nature-goddess. In modern days, the Amazonian spirit has sometimes been rekindled in times of great emergency. The women of Armenia assisted in fighting the Moslems. In West Africa, the Amazonian guards of the last king of Dahomey are said to have been sanguinary fighters, but they have long since disappeared. The revival of the warlike spirit among the women of Albania, due doubtless to the peculiar conditions now prevailing there, will probably be shortlived and will pass away and be forgotten when peace comes. It is a temporary phase of that "harking back" to semi-savagism that is not confined to the Balkans, but finds a nearer illustration in the methods of the militant suffragists.

J. D., Chattanooga, Tenn. The notion that the unattractive and monotonous character of the services in some churches is due to the "color scheme" back of the pulpit is a novel one, though we hardly think it would be accepted as an explanation of dull sermons. Why not change the "color scheme" in your own church and note whether the substitution of pleasing tints for dull grays and browns does not inspire cheerfulness in the audience?

Mrs. E. P. M., Lambert, Ga. Ex. 24: 9, 10, 11 must be read in connection with the explanatory passage in Deut. 4: 15. When Moses, Aaron, Nadab and Abihu went up to Mount Horeb with seventy of the elders of Israel, that which they saw was probably not the visible form or representation of the Deity, for the passage in Deuteronomy clearly declares this. Commentators believe that what they saw was a symbol or emblem of the divine glory, distinctly displayed before them as chosen witnesses.

G. C., Lisbon Falls, Me., writes: "The law of England forbidding the marriage of a deceased wife's sister was repealed two or three years ago. But once in a while a clergyman of the established church refuses to recognize its repeal, and refuses to administer the communion to persons so married. A case of that kind has for a long time been before the ecclesiastical and civil courts in my own city (Norwich, England). Both courts have decided against the clergyman."

E. C. S., Magnolia, N. C. The passage in Matt. 3: 15, according to Scrivener, a recognized authority, may be rendered "to fulfil every ordinance"; or, as Campbell interprets it, "every institution." Still another commentator writes: "Our Lord seems to have said in substance: 'Thus do I pledge myself to the whole righteousness of the law—thus symbolically do I enter on and engage to fulfil it all,'" or, as another commentator has aptly put it, "to show his conformity to all God's precepts and to every divine institution."

Mrs. J. B., Gagetown, Mich. We believe you have been wrongly informed concerning the woman suffrage States. All the indications are that the movement will spread to other States; but it will be by peaceful and orderly means and legitimate agitation, and not by such disturbances as are taking place abroad. The foreign militants are now obliged to confess that the suffrage prospects, for the time being at least, are destroyed in England.

Reader, Monsontown, Pa. The question you put as to the moral right of a person to profit by investments which involve Sunday labor on the part of others is one that could not be decided without a full knowledge of all the facts. Labor that is connected with works of "necessity and mercy" is not forbidden. Besides, we should not be hasty in judging others.

M. D. B., Washington, D. C. "In a recent editorial you ask 'Why are our churches so far from being filled?' I answer, because of the fashion nowadays of too much choir and too little congregational singing. In evidence thereof, in protracted meetings, revivals or evangelistic meetings, there is always much singing, sometimes a half-hour song service, and crowds are drawn to hear the preacher. As soon as the special services close, the churches drop back to the old rut with a long program by the paid quartet and one, two or at most three hymns in which all may join; and the majority quit coming. The quartet *may* make good music, but very few appreciate it, and it doesn't *draw*. I know of a few active in church and Sunday school, who do not come to the preaching service until the choir is through with its performance."

E. M. G., Denver, Col. There have been many interpretations of the passage in Rev. 13: 16, 17, but none satisfactory. Some have held that the "mark" was the ivy leaf brand (the symbol of Bacchus) with which Antiochus Epiphanes branded the Jews; others that it meant the mark with which the votaries of idols distinguished themselves, and still others that it foreshadowed the Papal power and its symbol of allegiance. Verse 18, however, leaves it an unsolved problem, to the solution of which only those divinely gifted with wisdom might attain.

Rev. W. J. B., Paris, Ont., Canada. In repeating the Lord's prayer, which is the proper form: "Forgive us our trespasses as we forgive *them that* or *those who* trespass against us"?

Neither of these expressions occurs in the Bible. The form in Matt. 6: 12 is "Forgive us our debts as we forgive our debtors." In Luke 11: 2 the words are: "And forgive us our sins, for we also forgive every one that is indebted to us." In the Episcopal Prayer Book the petition is: "Forgive us our trespasses as we forgive those who trespass against us"; in the Methodist ritual the words "them that" are used.

R. A. F., Bentonville, Va. The Balkan War proper was supposed to have been ended with the agreement of the Turkish and Bulgarian delegates in London; but that agreement was upset by the quarreling of the allies afterward, and practically repudiated. The "concert" of European Powers seems to have been sadly at variance, otherwise they could have enforced the terms of settlement. The sequel—the war among the allies—was a disgraceful spectacle for Christian Europe.

Miscellaneous

E. D. T., Springville, N. Y. Write to the *Scientific American*, New York.

Reader. Write to M. E. Munson, Bible House, New York, for a prayer book suited to all occasions.

W. H. A., Danvers, Ill. When a holiday falls on a Sunday, it is customary to observe it on the following day.

Reader, Jacksonville, Fla. The question as to devoting Sunday afternoon to a canvass for pledges for church work was recently discussed in THE MAIL-BAG.

R. E. B., Elm Drove, W. Va. We are not to judge others. God alone knoweth the heart. It is our duty to observe the stated ordinances of religion ourselves and to induce others to do so.

Subscriber, Brooklyn, N. Y. The children by a first marriage retain the surname of their own father, unless they secure legal permission to adopt the surname of the mother's second husband, their stepfather.

W. O. R., Bowling Green, Ky. We should not regard temperance addresses, or the discussion of any question that makes for good, clean, wholesome, Christian living, as being out of place in a church building. They should not be given at a time that would interfere with regular services, nor as a substitute for such services.

Novice, Pennsylvania. See answer to Subscriber, Beattystown, N. J., in MAIL-BAG of September 17, concerning publishers' requirements. These apply to authors generally. An experienced writer does not leave it to the editor to indicate capitals and to punctuate MS.; he knows just how it ought to be done and does it himself.

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NEW YORK, OCTOBER 29, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

PERILS OF LIFE IN THE ARCTIC

BY BERTHOLD LENZ

Makkovik, Labrador

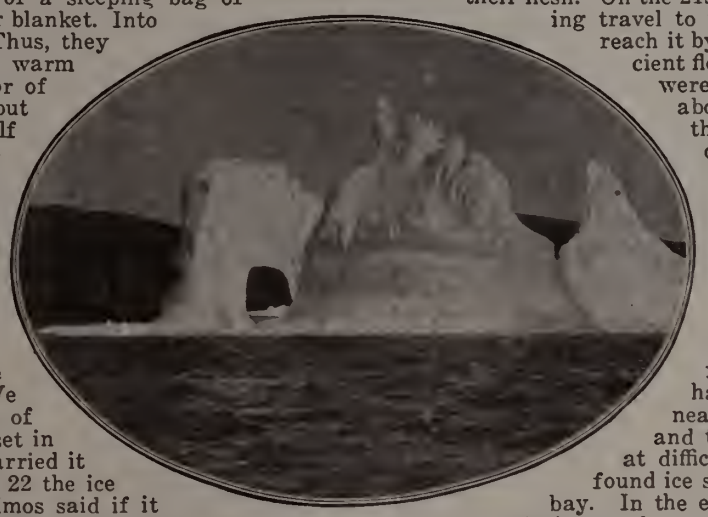
LABRADOR SNOWHOUSE AND KOMMATIK

KOMMATIK AND DOGS ON THE FROZEN BAY

THE MORAVIAN MISSION STATION AT MAKKOVIK

HE short season, which affords direct connection by a fortnightly mail-boat with Newfoundland, drawing rapidly to an end. month later and our coast ll be entirely deserted by all reign vessels, leaving us to rselves till the beginning of ly next year, when navigation n set in again. From Decem-r to June, a broad belt of ice uts us off from any connec-on by sea with the outside orld. Two or three times ithin this long period a mail edge, drawn by Eskimo dogs, rings a welcome break into the onotony of our winter life.

Our Eskimos are used to this nely life and think nothing of ; but at the same time they ke an interruption. Festival ays, for instance, are greatly njoyed, and, above all, Christ-ıas is the feast of joy to old nd young. None of them would ke to spend this time away rom the station, and even those ho are not residents of the mis-ion but have their houses along ne or the other of the many eep inlets twenty to forty niles distant, make an effort to come and keep Christmas with us, if weather nd ice allow this at all. And in order not to be prevented from coming by udden snowstorms, just shortly before the 25th they often come two to four lays before the time, lodging with some native friends at the station. Every-ody brings his "bed" with him in the shape of a sleeping bag of ealskin. Inside it is lined with hairy deerskin or blanket. Into his they slip, with most of their clothes on. Thus, they ıave an easily transportable and sufficiently warm ed. The bag is always placed flat on the floor of he house. In the morning it is rolled up and put nto a corner, serving perhaps as a seat. I myself ıave to adopt this mode of sleeping when trav-eling, sometimes for a whole fortnight without a break. It is certainly not so comfortable as a bed, and is rather hard underneath; but it is the only way to have a warm and yet light bed to carry about from house to house, and is of special comfort in a snowhouse. Last winter the ice was very unreliable before Christmas. All fresh-water ponds usually have a safe coat of ice about the middle or end of October. But the salt water of the sea only freezes when the surface temperature is about 18 degrees F. We had had ice in the bay at the beginning of December, but a short time of milder weather set in and heavy storms broke the ice up again and carried it away. At the unusually late date of December 22 the ice formed again, but it was very thin. The Eskimos said if it would freeze well another night, it might be good enough to allow outsiders to come. Salt-water ice is much tougher than fresh-water ice. We were much surprised, therefore, when on the same 22d of December, in the evening after dark, the shout, "Kemuksit!" gave us notice that a "kommatik" (Eskimo sledge) was arriving. "Kemuksit" is the shout of welcome with which residents greet a newcomer when he is still a good distance off. And really, a kommatik with seven persons arrived, who had come over the still quite thin and unsafe ice of the bay, about one-half mile in breadth. They were two families who had their winter houses at the station, but who, during the fall, had been camping farther north in order to have a better chance for seal-hunting. They had left the station by boat about the end of October, and had taken provisions with them to last till December, reckoning, of course, on an addition to their larder in the shape of seal meat and sea birds. But last fall proved to be exceptionally unfavorable for hunters on our coast. Owing to unusually frequent storms and blizzards, the Eskimos were unable to venture out on the sea in their small boats and kayaks. Seals also were scarce; when the sea is wild and blizzards frequent, they keep away from shore. Two seals were all that the men could shoot that season, and their meat was only too soon consumed. Besides, the two teams of dogs had to be fed. So they were thrown back entirely upon the scanty supply of provisions they had brought with them, consisting chiefly of flour and hard bread. These, also, gave out soon. With beginning of December they had to put aside such victuals for the use of children alone, whilst the adults tried to keep from starving by taking to the meat of foxes, crows, etc. The dogs grew lean till they were not much more than skin and bone. Two of them they killed at last to feed the rest with their flesh. On the 21st of December, the lack of good ice still preventing travel to the station, they resolved to make an effort to reach it by a long, roundabout way. There was only sufficient flour left to feed the children one day more. They were not very far from the station, which was only about ten miles off, a short distance by kommatik, if they could travel over the sea ice; but a broad, deep, open bay separated them from the land. They meant to try traveling inland along the bay first, hoping they might find ice there. This, however, was no easy task. The borders of the bay are partly formed by steep cliffs, high hills, with woody valleys between, the latter filled with deep, soft snow. Next morning was cold but bright, so they lashed their few things tightly upon the low kommatik, harnessed their dogs and made a start. Only the children could ride on the kommatik, as the poor dogs were hardly able to do much more than walk, being nearly starved. The women walked on foot in front, and the men helped to haul and push the kommatik at difficult places. Several miles farther inland, they found ice strong enough to bear, on which they crossed the bay. In the evening at seven o'clock they safely reached the station on the opposite side of the bay. It was a dark night, and they saw just enough to make out that there was ice, but there were little open places in the middle of the bay which they could not see. These they providentially escaped. It was by divine protection alone that the heavy kommatik arrived safe and sound. Several times the loaded hinder part broke through the ice, but the dogs pulled it up again and again. In a few days these good folk recovered from their fatigue, and at the following festival there was not a happier family present.



"A FREQUENT VISITOR ON OUR COAST"

CLERICS AND LAYMEN CONVEN

EPISCOPALIANS IN GENERAL CONVENTION AT NEW YORK CONSIDER VITAL PROBLEMS

THERE has been widespread interest in the sessions of the Episcopal General Convention, which began its work in New York on October 9. The metropolis has been stirred by the sight of great church functionaries and clergy, the laymen and the women meeting in various assemblages or taking part in the routine church life of a great city. Three bishops preached in the open air on Wall Street; the Church Socialist League gathered in St. Mark's Church near the Bowery; the Woman's Auxiliary held a great mass meeting in Carnegie Hall. On another evening a most impressive service was held in Carnegie Hall, attended by nearly all of the bishops, with a vested choir of three hundred voices; local pulpits, in some cases of other denominations, were filled by the visiting clergymen; editors and other laymen urged their views upon the sessions of the House of Deputies, and took time to mingle in the life of the city, renewing old acquaintances and making new, lending a hand in gatherings and debates here and there.

The matter about which it was expected that the greatest conflict of opinions would arise came prominently to the front on October 16. That was the subject of the change of name. Dr. W. T. Manning, rector of Trinity Church, New York, introduced a resolution requiring a two-thirds vote to make any change in the prayer-book. It was understood that the resolution for changing the name would come up in the form of a resolution to alter the title page of the prayer-book. Some of the addresses brought forward by the discussion of Dr. Manning's resolution, a debate in which some of the most influential members of the House of Deputies took part, revealed the conviction of the various leaders upon the subject of the change of name.

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THE HOUSE OF DEPUTIES OF THE EPISCOPAL CONVENTION IN SESSION

Dr. Manning said, in defending the resolution which he presented:

> My objection to our present name is that it is too sectarian. It seems, in my humble judgment, not sufficiently to express the splendid catholic comprehensiveness of this church, its tolerance—yea, its much more than tolerance—its deliberate, glad inclusion of views and apprehensions of the common truth which are widely dissimilar.
>
> To me our present title does not seem to be big enough for the mighty tasks and opportunities to which we are now called. I wish we were ready to go as far as the Federation of Churches went in Chicago and to omit the word "Protestant" from our title, as they omitted it from theirs, on the ground that it is a word suggestive of theological controversy, and which although it expresses a certain aspect of our position, is not now suited to be emblazoned upon the very forefront of our banner.

On the other hand, Dr. Randolph H. McKim, rector of the Church of the Epiphany, Washington, declared:

> We do not believe that the present name of the church is a sectarian name. We know its history. We know that it was first applied in England in 1661 and in the colonies in 1666. We use the word "Protestant" not in that sense in which it was used there and here in the United States in the nineteenth century, but in the historical sense—the sense in which it has been employed by a long line of most illustrious divines of the Church of England.
>
> In clinging to the present name we do not say, either, that we are less catholic than our brethren who wish it changed. We believe, dear brethren, in the Catholic Church just as much as you, but we are not willing to stultify ourselves by calling a part the whole. We are only a part of the Catholic Church. To arrogate the name to ourselves might serve to undo all the splendid work already done toward Christian unity.

The House of Bishops continued to enforce its rule of secret sessions. From the time of Bishop Potter there has been a group of bishops who wished to admit the public to their deliberations, but the conservative members of the body outvoted the others in the matter and the meetings were held behind closed doors. The house accepted the resignation of Bishop Wells, missionary bishop of Spokane, and Bishop Gray, missionary bishop of Southern Florida, who retire on account of age and infirmity. The resignation of Bishop Knight, missionary bishop of Cuba, who retires to become vice-chancellor of the University of the South, at Sewanee, Tenn., was also accepted. The death of Bishop Kendrick, of New Mexico, in 1911, and the retirement of Bishop Van Buren, of Porto Rico, a year ago, make it necessary, with the retirements just announced, to elect five new bishops during the present Convention. The House of Bishops voted down a resolution which had passed the House of Deputies by a large majority, making the presiding bishop an elective office instead of falling, as it does now, to the senior bishop.

Much discussion arose in the House of Deputies over the proposition to combine the dioceses into provinces. Many feared that this system would eventually lead to the appointment of archbishops, but the supporters of the resolution declared that there was no such danger. The measure was finally passed by a large majority. There is a clause in the present constitution which provides that no diocese shall be included in a province without its own consent. The only dioceses opposing the measure were those of West Virginia and Southern Virginia. What attitude will be taken by these dioceses later is a matter of conjecture.

A resolution which aroused great interest throughout the country was one calling upon the Russian Church to clear itself of the charge of unfairness in its stand on the subject of "ritual murders," a charge which is frequently trumped up there against the Jews. The resolution, introduced by the Rev. J. Howard Melish, rector of Holy Trinity Church, Brooklyn, was as follows: "We call upon the archbishops, bishops and other leaders of the Holy Orthodox Eastern Church of Russia to make formal pronouncement that charges of so-called ritual murders are without foundation or justification in the teachings and practice of the religion of Israel, and remind them that in the early days of Christianity similar charges were made through ignorance and superstition against our own most holy religion."

Dr. Manning presented the report of the committee on plan and scope of the commission appointed three years ago to bring about a world conference of all Christian communions recognizing the divinity of Christ. Dr. Manning reported that thirty denominations or religious councils had already appointed similar commissions to act with that of the Episcopal Church in bringing about this world's conference.

It is the conviction of the commission that such a conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity. Dr. Manning expressed great hope for the coming conference.

There is probably no doubt that the most s[tir]ling address of the whole Convention was that n[ot] by Bishop Spaulding of Utah, who spoke in [the] cathedral, at a meeting called to discuss the Ch[urch] and the Social Movement. The bishop said:

> We come to a General Convention of capitalists, for the lay deputies pay their own expenses few but capitalists men whose pay is high because their brains are paid fo[r] capitalists can afford to attend a General Convention.
>
> We worship in a great church like this and it makes u[s] get the slums just over the way. We watch bishops and p[ri]in holy vestments and we forget the millions who have rags to wear. We debate our canons and names and forge[t] toiling workers who are pleading for a living wage. We di[s]hymns and prayers and we forget that there are tens of [th]sands whose hearts are too heavy to sing and whose faith i[s] weak to pray.
>
> It is probably safe to say that each one of the lay dep[u]to this General Convention has at least ten times as muc[h] come as the workingma[n] the country. That means your average incomes $3,500 to $9,500 a year. would you like to live on one-tenth of just what spent to-day?
>
> Put it this way. All churchmen, of course, one-tenth of their incom[e] the Lord. Now how w[ould] you like to be compelled coming year to provide all your necessities and of your luxuries and your pleasures, all you s[pend] on yourself and all you s[pend] on your friends, all [your] clothes, all your books, your recreations, on what gave last year to the L[ord]
>
> If religion is supporte[d] is supported out of pr[ofits] not out of wages. It therefore, in the judgmen[t] the class conscious worke[r] gift of the rich made p[os]ble because of the plunde[r] of the workers. If the ch[urch] is endowed it is support[ed] past plunderings. There[fore] self-respect requires the c[lass] conscious workers to rep[u]ate organized Christianit[y] a charity which decent s[elf] respect forces them to [de]spise.
>
> The laboring man th[inks] that the capitalist pays [the] preacher and therefore ow[ns] him. And does not the ca[pi]talist think so too?
>
> What must the Church d[o]? Accept the truth which industrial democracy has d[is]covered—that labor and [the] capital is at the basis of p[ro]duction. Shall not the chu[rch] set her face against the co[m]petitive system of industry which inevitably involves the e[x]ploitation of men, women and little children? A. H. H.

Sulzer Impeachment Sustained

THE removal from office of William Sulze[r] the first governor of the State of New Yo[rk] to be impeached, was assured on October 1[7]. The action of the special tribunal in findin[g] him guilty on three of the first four Articles o[f] Impeachment made certain the final action. O[n] Article I, charging Mr. Sulzer with filing a fal[se] campaign fund statement, the court voted guilt[y] 39 to 18. On Article II, alleging that Mr. Sulze[r] committed perjury in swearing to that statemen[t] the verdict was guilty by a vote of 39 to 18. O[n] Article III, charging bribery of witnesses to witl[h]hold testimony from the Frawley Investigatin[g] Committee, the respondent was acquitted by a unanimous vote. On Article IV, alleging the su[p]pression of evidence by means of threats to wi[t]nesses summoned by the Frawley Committee, th[e] verdict of guilty was returned by a vote of 43 to 1[4].

The test vote taken on Thursday indicated tha[t] the court would stand 43 to 14 on the question o[f] Mr. Sulzer's removal from office. The court quali[fied] its verdict by deciding not to deprive him of th[e] opportunity to hold positions of "trust, honor an[d] profit" under the State in future. One of Mr Sulzer's advisers made the statement that, as th[e] court had convicted the governor of crimes com[mitted] before he assumed office, it had made the case reviewable by the Supreme Court, and that the case might be taken there by a writ of prohibition.

The impeached governor was unmercifully scored by those who spoke before the court on the last two days of the proceedings. Many of those who voted for him considered his innocence on one-half of the counts to be far outweighed by his conviction on the other half.

"JESUS IS HERE!"

BY CHARLES M. SHELDON

The Author of "In His Steps," Etc., Etc.

SYNOPSIS OF PRECEDING CHAPTERS

group of friends are gathered in the library of Rev. Henry well, pastor of First Church, Raymond, on the anniversary he day when they had taken the pledge to make "What ld Jesus Do?" the test of their daily lives. In the group are ginia Page and Richard Stanton, Mr. Maxwell's new assist- They are all commenting upon a marvelous light which been appearing in the sky, when Martha, Mrs. Maxwell's d, enters the room with the exclamation: "Jesus is here!" declares that he came to the service of the Rectangle rch, a mission founded by First Church, and had gone home h Mr. Grey, the pastor. Mr. Maxwell calls up Mr. Grey by phone and is informed that the strange Guest is now asleep his home. Mr. Grey himself comes to the Maxwell home to te the details of the remarkable occurrence.

CHAPTER II—*Continued*

THE minute Grey entered the library in which Mr. Maxwell and his friends were assembled, his face revealed the tremendous experience through which he was passing.

Mr. Grey had begun his career as a professional angelist. He had been of the quiet, persuasive pe, not sensational at all in his methods, and ove all a man of deep and sincere spiritual ear- stness, who had one purpose: to bring men to God rough Christ. He had been ry successful as an evangelist work at the Rectangle, and hen the mission there, started his converts, had developed to a church, the people had amored for him as their pas- r. He had accordingly taken harge of the church, and with e help of Mr. Maxwell and the irst Church he was rapidly aping a strong and very use- l body of disciples, most of hom had been, like Martha, mong the social outcasts of the ty. One phrase may describe Ir. Grey in his personality. He as absolutely consecrated to eligious work. His one passion n life was to save souls. Mr. Iaxwell often said Grey was he most unselfish and Christ- ike man he ever knew.

The first words he spoke were he same as those uttered by Martha: "Jesus is here!"

Again that silence. Through he strange weeks that were to ollow, how often that same we-inspiring silence was des- ined to fall over the disciples of Jesus in many places and under many different circumstances! It seemed to be a part of the en- ire history of his appearance. The noisy earth had been full of clangor and uproar so many centuries. When had the people kept still to think of God? Their very definition of religion had been bustle, activity, energy, talking in meeting. Were these silences now to reveal that quiet approach to the divine which is so necessary before one can ap- proach the real needs of men?

Grey went on in a natural, deeply happy tone:

"He appeared in our meeting to-night. The moment he rose and spoke I knew it was He. My heart and my mind together welcomed him. Oh, it is the most wonderful thing! But it has actually come to pass! Jesus is here!"

"He is with you?" Maxwell asked in a whisper.

"He is in my house, asleep."

"Your guest?"

"My guest. In my home."

"What does he look like?" Three voices asked the question at the same time.

"Like any average man—and—different."

"There! I told you the same!" cried Martha.

"But that does not describe him," said Mr. Maxwell.

"Why not?" It was Stanton speaking. "What are we to look for? An angel? Would he not appear as an average man—yet different?"

Grey looked around on the eager, excited group. "What Mr. Stanton says is true. When you come to see him you will understand how impossible it will be for you to describe his appearance in literal terms. And yet no one of you will for a moment doubt that it is Jesus. Jesus is here! On the earth again! I have seen him! He has spoken in our church! He is a living presence in the flesh among men!"

"What will all this mean?" Mr. Maxwell again spoke almost inaudibly.

"It will mean everything for the church," Grey spoke with intense earnestness. "The church is under fire. It is being criticized. It is being scorned. Did you not all read that editorial in the *Gazette* only two nights ago, advising the closing of all the churches in Raymond on the ground that they were useless and an unnecessary expense?* And even our religious papers are full of articles deploring the weaknesses and shortcomings of churches and church members, speaking of the church as a weak and inefficient organization, whereas in reality it is the most powerful and useful institution in the world to-day."

"Just as Mr. Norman wrote in his reply in the *News*," said Virginia.

"But the ministers and church members never needed as right now to be assured of that fact. And the coming of Jesus will be the greatest impulse the church ever had to begin an entirely new and wonderful chapter of its history. Oh, if you could have heard Jesus speak to our people to-night! He declared the church to be the most useful and necessary of all institutions, and said his own disciples did not understand its mighty power and greatness."

Painted by M. Stockton Mulford

TOGETHER THE TWO FRIENDS WATCHED IN SILENCE

"Grey, do you actually believe this person is Jesus? The same Jesus whom the world crucified twenty centuries ago?"

"I am as certain of it as I am certain I am here with you. No one can question his identity."

* Within the last six months a number of such editorials have appeared in daily papers in this country, actually advocating closing all the churches in the towns where these papers are published.

"But what is your proof? What is the real proof that people are going to accept?"

"Just himself. He is his own proof. No one can deny him. Some will not see anything but a common man at first, but I believe there will be times when all the people, his own disciples and others, will be compelled to bow down to him as King of kings."

"Do you think he will do any miracles to prove his personality?"

"No, not to prove it. But I believe he can do them if it is necessary for any purpose. The whole bearing of the man breathes power of an infinite quantity."

"Martha says he told her things about her life that no one but herself could possibly know."

Grey's face filled with intensest interest.

"Yes, he spoke to her after the meeting. It seemed to me he spoke to every one in the room personally. And on the way home to-night he said things to me that simply astounded me because they revealed such an intimate knowledge of my own history and feelings."

Again that silence. No one seemed to count the time. It passed by unnoticed, unthought of. Then Mr. Maxwell was saying:

"Do you suppose—he—this person — you are so sure is Jesus—would preach for us next Sunday? What are his plans? What will he do? What is his purpose? It is all too bewildering to entertain. We will not know how to approach him."

"Approach him!" Grey exclaimed, while his eyes flashed with an indescribable exultation; "he is the most approachable person I ever met. There is not a particle of pride or aloofness about him. He is the most companionable person I ever met."

"Why not? Is not that what we ought to expect in Jesus? Stanton's deep voice spoke. "Would he be Jesus if he were not the most companionable person Grey or any of us ever met?"

"The whole thing is beyond belief!" Maxwell cried out. "I have been longing for this very thing for years. Now that it has come—if it has—I feel unable to comprehend it."

"Don't try to comprehend it, Mr. Maxwell. Just enjoy it," said Martha, who sometimes revealed a depth of thought that made Mr. Maxwell wonder in what school she had learned it.

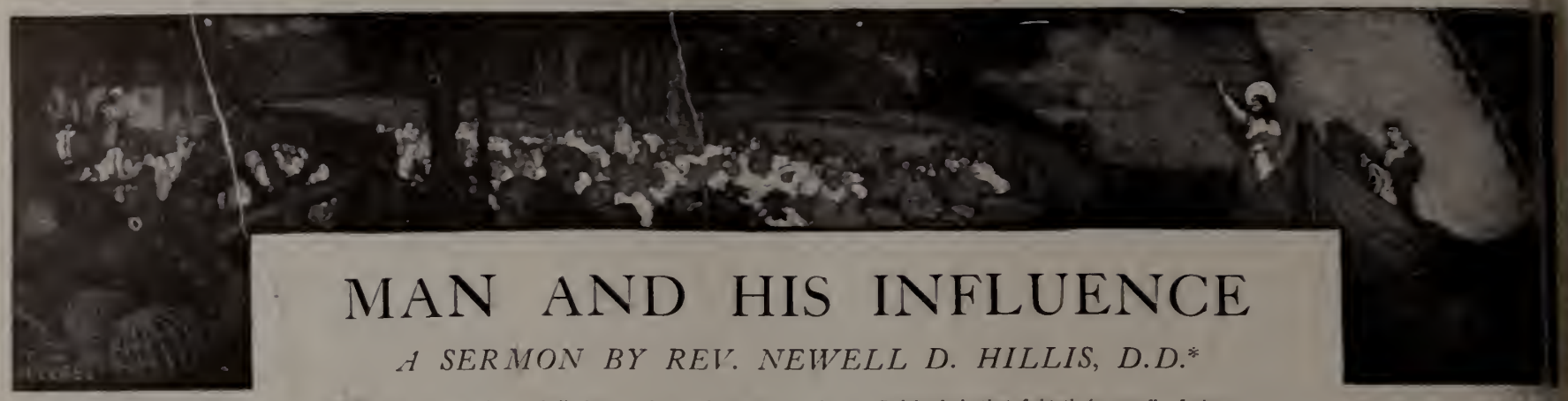
"Then we can see him at your house in the morning?" Maxwell turned to Grey as all the others had done.

"Yes. There is one thing he said definitely. He will visit churches and his disciples everywhere. How long he may stay in Raymond I don't know. But that is his purpose at first. He has come to comfort and encourage his own."

Every one was too much wrought up over the great event of the evening to feel sleepy, but Grey finally went home, and Stanton went along to his hotel. Rachel, Virginia, Dr. West and Felicia and Stephen soon went away. Alexander Powers and Norman stayed a little longer. Norman was specially excited, as a newspaper man, over all the future possibilities of events from the standpoint of an editor and journalist.

"Maxwell," he said, talking in his regular steady manner, but with a deep undercurrent of excitement, "if all this unparalleled thing is true, it opens up a most tremendous field for thought. I am specially concerned over what may occur in the newspaper world. It will be the greatest event of the centuries. And how will the sensation-loving and sensation-providing press treat it? It is unthinkable to subject our Master to the coarse and vulgar buffoonery and irreverence of the press that counts

Continued on page 1002



MAN AND HIS INFLUENCE

*A SERMON BY REV. NEWELL D. HILLIS, D.D.**

TEXT: "One man of you shall chase a thousand, for the Lord your God he it is that fighteth for you." Joshua 23: 10

HERE we have one man carried up to a thousand man-power, and two men become ten thousand, and all by omnipotent co-operation. Best of all, the statement is more than realized in modern scientific industry. To-day, even the average man is carried up to a hundred man-power through his machinery. After long study our inventors have learned how to harness the physical forces of God to man's tools and tasks. No workingman, now, thinks of depending upon himself alone for the production of wealth. No mason thinks of carrying his hod to the top of the twenty-story building; he asks the elevator to do it for him. No traveler thinks of using beacon fires to signal to his friends in Canada; he expects the electric current to flash his thought. Our Puritan fathers lived in log houses, wore rude garments, slaved from dawn till dark, but despite their incessant drudgery they lived poor, they died dwelling not far from want.

But to-day every member of the family has one hundred invisible slaves, toiling for him by day and night. That learned blacksmith, Burritt, struck a blow of one hundred pounds. The modern smith strikes a blow of ten tons, because he utilizes the forces of God. Julius Cæsar's voice reached ten thousand soldiers, but the modern voice will reach from New York to Denver. Modern wealth, the new comforts and conveniences, the wider travel, mean that one man has become a thousand, by entering into a partnership with the cosmic forces. Literally God has placed all his energies in land and sea and sky at man's disposal. God's winds fill our sails, his waters turn our mill-wheels, his air floats our new flying-ships. Man's weakness has been supplemented by God's omnipotence, and man's bondage to one spot widened to God's omnipresence.

God and the Race

This power, not ourselves, in the world, explains the great moral movements of the race. When physical manhood has been carried up to the *n*th power by the loan of God's omnipotence, then the moral manhood is multiplied through God's immeasurable spiritual energies. It is this increment of spiritual energy from without that explains the sudden multiplication of manhood in a herdsman like Moses. The man in yonder Edison power-house can lift his hand to a lever and control an invisible energy measured by a hundred thousand horse-power. But there is something strangely analogous to this in that scene when a shepherd from the desert stands before Pharaoh the king, and, with a herdsman's staff, backed up by an infinite God, begins to emancipate thirty thousand slaves. Apparently, it is the most audacious moment in human history. In reality, Moses was quite right, because when we think of Pharaoh we must think of an Egyptian king who has a million people behind him, but when we think of Moses we must think of Moses plus an omnipotent and omniscient God, with the forces of many million men behind him. God commanded Moses to speak, saying to Pharaoh, "Let my people go." But God also stood behind Pharaoh, preparing the king to listen in the same way that he had prepared the shepherd to speak. The Eternal Deep was behind Moses, sweeping him forward toward his duty. The Eternal Truth was behind Pharaoh, sweeping the king forward toward obedience to the great inner conviction spoken. God made Moses speak the truth of liberty and made Pharaoh afraid to disobey the law of liberty. The explanation of this shepherd who suddenly rises up into the dignity and majesty of a world emancipator, is the entrance of God into the scene.

In terms of anthropology there was no difference between the average Egyptian and the average Hebrew slave in Egypt. And yet suddenly, within forty years, here is a compacted nation, with sanitary laws, domestic laws, industrial and social laws, ethical principles and methods of spiritual worship. The explanation is that God placed all his spiritual energies at Moses' disposal, until the one shepherd became a thousand moral teachers, while two shepherds became ten thousand men in nation-building. Not otherwise it is John the Baptist and God that explains the moral upheaval in King Herod's time; it is Savonarola and God that explains the burning of the pyramid of vanities in the square of Florence; it is Martin Luther and God that explains the moral renaissance of Germany. In April the floods of sap, like a tidal wave, sweep over the forests. The new movement represents the power of an infinite sun lifting, and of a vast earth pushing. There is a power in the tree, not itself, that must be measured, in explaining what is sap to-day but that to-morrow will be leaf and fruit. It is thus that no man can tell in advance when God will raise up a man who will speak an eternal truth in rebuke of public oppression and sin, and borrow, as did Moses and Paul, temporarily God's immeasurable spiritual energy that will make one man in the wilderness to be more influential than the ninety millions.

The Power of Righteousness

This power, not ourselves, that makes for righteousness explains the strange crises of the soul, and the rise and growth of the religious life. Just as life is an importation from without the dead crystal, so religion is an importation from beyond the soul. Man is the candle of the Lord, but no candle is self-lighting. All candles were made to shine, but the radiance may be latent for years. Some candle factories are stored with boxes of wax tapers from cellar to roof, and still the factory may be dark as midnight. There are churches that have hundreds of people in them, but they are candles of the Lord that have never been lighted, or torches that burned but have been snuffed out. Man has a religious nature that is strung like a musical instrument to the touch of God. Man has an intellect, but culture is an importation from the world of truth without, through teachers and books. Man has an artistic faculty, but the beautiful is an importation carried in through the arts and the loveliness of nature and God. Man has a religious faculty, but it waits for the coming of God. This is what is meant by inspiration—the inbreathing of God. Abraham was in the desert, built in advance for religion. But the hour came when God came in upon the tides of the morning and flooded his soul with splendor, just as the morning sun breaks upon the hills, and floods the eyes with radiance, because the eyes were built in advance for the light that must come. That young, cunning, deceitful Jacob, who despoiled his brother, was made for God, but he did not know it. What changed this selfish boy into a prince of God in solid worth and character? It was the flame from a divine altar that lighted the little candle of Jacob's spirit. Wonderful the transformation of Saul to Paul, and the epicurean Augustine into the author of the *City of God!* But these miracles are happening every day. Why, in thirty years death will wipe out five hundred millions of Christian disciples. Does that mean that the whole world will then be barbarous and heathen, mere herds of fetish-worshipers? Not at all. God will work five hundred million new miracles, plus many more, to take the places of those who die. That is why the teacher, the reformer and the missionary are all but omnipotent. The inventors use God's physical energies, and the moralists use his spiritual influence, and, therefore, the new creations of spiritual life.

Apostolic Achievement

It is this principle that explains the occasional disciple who is carried up to apostleship. There is an immeasurable difference between a disciple of Christ and an apostle of Christ. There were five hundred disciples; there were only a few that became apostles. These hundreds were at peace with God and their own souls and went tranquilly across the years. But there were a few disciples who borrowed temporarily God's spiritual omnipotence, and they went out through the world on a spiritual crusade, knocking down tyrannies, destroying social crimes, turning upside down the whole world of ignorance and sin. A disciple is a pupil, study... An apostle is a workman who has passed f... learning to achievement. For three years the ... hundred were disciples before Christ's death, ... they were content to remain disciples all the res... their lives. But there were a few who felt t... three years was long enough for disciples... After that they stretched up their hands ... plucked the sword of omnipotence out of the ha... of God, a sword red with insufferable wrath agai... sin, and went forth to slay iniquity. Water ... always water, you say. By no means. The ... drops are water, lying in the quiet little pool, or ... Lake Erie. But the energy of Lake Erie is lat... and unreleased. Now, let the water of the la... pour over Niagara Falls, and suddenly it ... comes dynamic and apostolic, lighting distant ... lages, working distant factories, carrying burd... for tired workmen. Thus the truth of Christ w... a latent and static truth in the five hundred di... ples, who were content to be redeemed themselv... but it was dynamic truth in Paul, who went for... to reform; in Peter, who looked upon every ... as a pulpit into which he could climb to evangeliz... in James, who went forth with tireless energy ... care for the widow and the orphans; in John, w... went forth among the turbulent, warring mu... tudes to whisper to each combatant, "Little ch... dren, love one another, for love is of God." For ... is this spiritual energy of God that changes a di... ple into an apostle.

History is full of these occasional men who a... tempt impossible things. History also tells us th... the men who attempted the impossible were su... cessful in their exploits. One of the obligations ... a man is to perform the impossible. Every man... duty is always greater than his ability. When t... mother stands the child, one year old, up against ... wall, and commands the child to walk, it is impo... sible for the child to walk, and yet it is the child ... duty. The mother makes a temporary loan of h... strength to a child that is attempting the impo... sible, and the child succeeds, while God makes ... temporary loan of his omnipotence to William th... Silent, to Garrison the emancipator, to Livingst... the missionary, and to Booth the reformer. Wi... finite power they perform infinite deeds. With h... man faculties they work divine achievement... Their manhood was carried up to the *n*th powe... through the influence of Omnipotence.

The Source of Power

This principle explains the singular influence o... some occasional people in the community. Ther... are a few people who seem to have an influence en... tirely disproportionate to their mental gifts, t... their culture or their property. Quietly and unob... trusively they go about, doing their work day by... day; and yet they carry a warm, summery climat... with them, and the roses and lilies of faith an... hope spring up about their feet as they walk u... and down the streets. To the few who know them... best, they seem miracle-workers of creative life... With the passing years this power to transform... their fellows increases with the waning of their... physical strength. Where others grope, they see... clearly. Putting out their hands, they lead the... blind into a path that is henceforth flooded with... light. Sometimes they stand in silence, with fin... gers upon their lips, as if they heard from afar the... faint but clear music rolling in from God's rich... sky. And listening, lo, their companions, whose... ears have hitherto been deaf, suddenly begin to... catch the first faint notes of that melody so pierc... ingly sweet. The greatness of these occasional men... and women is the greatness of God in them. The... inventor uses the physical forces of God. Paul u... the spiritual forces of God. These gentle disciples... do all things through Christ who doth strengthen... and make the soul equal to any emergency. To... morrow, O man and woman, thou shalt come to the... parting of the ways. To-morrow will bring an im... possible burden, but to-morrow will also bring the... will to act upon God's offer to lend you his infinite...

Continued on next page

* Pastor Plymouth Congregational Church, Brooklyn, N. Y.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, November 2. James 1: 1-8. "*A double-minded man is unstable in all his ways.*" If two men are at the wheel, with opposing notions of direction and destiny, how will it fare with the boat? If an orchestra have two conductors, both wielding their batons at the same time, and with conflicting conceptions of the score, what will become of the band? And a man, whose mind is like that of two men, flirting with contrary ideals at the same time, will live a life "all sixes and sevens," and nothing will move to purposeful and definite issues. If the mind flirt with Satan and Christ, life will be filled with disastrous instability and confusion.

The first thing we need, therefore, for influential and impressive living is unanimity. Unanimity in the mind is the primary factor in a forceful life. To bring "all that is within me" into concord, to make every instrument of the soul bow to one conductor, to lead all the powers into homage to the Lord—this is the unanimity which assures the perfection of holiness. "Unite my heart to fear thy name." That is the mood which wins life's prize, "the prize of the high calling of God in Christ Jesus."

MONDAY, November 3. Romans 14: 7-21. "*Whether we live, we live unto . . .*" Unto what? In what direction are we living? Whither are we going? How do we complete the sentence? "We live unto *money!*" That is how many would be compelled to finish the record. Money is their goal, and their goal determines their tendency. "We live unto *pleasure!*" Such would be another popular company. "We live unto *fame!*" That would be the banner of another regiment. "We live unto *ease!*" Thus would men and women describe their quests. "Unto" what? That is the searching question which probes life to its innermost desire.

"For whether we live, we live *unto the Lord.*" That was the apostle's unfailing tendency, increasing in its momentum every day. He crashed through obstacles in his glorious quest. He sought the Lord through everything and in everything. When new circumstances confronted him, his first question was this: Where is Christ in all this? He found the right way across every trackless moor by simply seeking Christ. He lived "unto the Lord," he always moved in that direction, and when he came to die, the movement continued, and he died "unto the Lord," into the glorious presence of the Christ.

TUESDAY, November 4. I Corinthians 10: 23-33. "*Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God.*" And so all my days would constitute a vast temple and life would be a constant worship. This is surely the science and art of holy living, to relate everything to the Infinite. When I take my common meal, and relate it to "the glory of God," the common meal becomes a sacramental feast. When my labor is joined "unto the Lord," the sacred wedding turns my workshop into a church. When I link the country lane to the Saviour, I am walking in the garden of Eden, and paradise is restored.

The fact of the matter is, we never see anything truly until we see it in the light of the glory of God. Set a dull duty in that light and it shines like a diamond. Set a bit of drudgery in that light, and it becomes transfigured like the wing of a starling when the sunshine falls upon it. Everything is seen amiss until we see it in the glory! And therefore it is my wisdom to set everything in that light, and whether I eat or drink, or whatever I do, to do all to the glory of God.

WEDNESDAY, November 5. I Corinthians 9: 19-27. "*I keep under my body.*" The body is a good servant but a bad master. In Tennyson's *Vision of Sin*, he speaks of a soul

> that would have flown
> But that his heavy rider kept him down.

The body was riding the soul, and life was topsy-turvy. But this vivid line describes multitudes of people. The horse has become the rider; the ass has got the reins! Fleshly craving has beaten down spiritual desire, and the thing with wings is bearing material burdens through the mire.

So it is imperative that we "keep the body under." It cannot be done for a wish; it can only be done with a will, and with a will endowed with the energies of grace. We shall have to use the whip, and firm restraint, and sometimes the rigors of severe denial. The body must not be allowed any license. It must be honored but never worshiped. We can give it sanctity but never sovereignty. The body must be always and everywhere the servant of the soul, and when the soul says "Do this!" the servant must do it.

THURSDAY, November 6. Ephesians 5: 11-21. "*Be not drunk with wine, but be filled with the Spirit.*" There is no stimulant like spiritual inspiration. Men seek exhilaration in wine when the only real exhilaration is found in "the river of water of life." They get a "pick-me-up" for the body while the soul remains heavy as lead. What is the use in exciting the body when the real springs of vitality are sealed? But it is our folly to magnify the body and to minimize the soul, and we think we only want fresh air when we really need a new heart.

The Spirit of the Lord brings the secret life which turns heaviness of heart into the fresh joy of the morning. The only true sparkle of life is born of His communion; it comes not from a cistern but from a spring. It is "the joy of the Lord" that is exhilarant, and that thrills the soul as with the pulse of recreation. Let us believe more confidently in the ministry of the Spirit for dealing even with jaded nerves and physical depression, and ignore those perilous stimulants that lift us only to drop us again in deeper pits of weakness and despair.

FRIDAY, November 7. Jeremiah 35: 6-14. Who would have dreamed that the abstinence of the Rechabites would have concerned the Lord of Hosts? It is significant of the great fact that my care of the body is of moment to the Lord. My carelessness of the flesh adds to the burdens of the spirit. My irregularity interferes with my bodily health. My excesses dull its senses and make its movements sluggish. And so the soul's instrument is impaired, like an astronomer with an impaired telescope, or like cavalry with jaded and worn-out steeds.

And so does the Lord God regard reverence for the body as acceptable worship. Fasting is proclaimed as a means of grace. Abstinence is esteemed as a minister of spiritual growth. Part of my prayer-life should be the hallowed care of my body. "Know ye not that your body is the temple of the Holy Ghost?" I must treat my body as a sanctuary, as a cathedral, keeping it spotlessly free from sacrilege, and arranging all its passions and cravings in the supreme interest of the soul. "Hallowed be my body!" That should ever be included in our supplications at the throne of grace.

SATURDAY, November 8. Leviticus 10: 1-10. "*Put difference between the holy and the unholy.*" The peril of our day is that so many of these differences are growing faint. The holy merges into the unholy, and we can scarcely see the dividing line. Black merges into white through manifold shades of gray. Falsehood slopes into truth through cunning expediences and white lies. Lust merges into purity through conviviality, and geniality, and good fellowship. So is one thing losing itself in another, and vivid moral distinctions are being obscured and effaced.

There is only one way to keep these native contrasts in vivid relief, and that is by living in the unsullied light of God's holy presence. "In Thy light shall we see light." Things are seen in their true colors only when we bring them before the great white throne. Fabrics seen in the gas-light reveal quite other shades when we bring them into the light of day. We must not make our distinctions in the gas-light of worldly standard and expediency; we must take them into His presence before whose radiance even the angels veil their faces, and we shall see things as they are, and we shall know "the difference between the holy and the profane."

These Daily Meditations will appear in each issue through 1913

J. H. Jowett

MAN AND HIS INFLUENCE

wisdom and power against a critical hour, big with destiny for all you love!

In these days when men are talking about the influence of the church in the community, this principle assumes singular importance. One-half of society is talking about equipment tools, kindergartens, social settlements, clubs, gymnasiums, and the other half of the church is talking about the enduement of power, and the divine tides coming in upon the soul of man. It is as if one man should look at the electric bulb and say, "We need better electric fixtures," while the other man looks at the dynamo in the basement and remembers only "the invisible current." The central fact is that for light and heat we need both. The new message means new social devices, better physical life, higher wages, juster laws, a diffusion of all good things, but it means also and primarily the life of God in the soul of man. The relation between the

Continued from preceding page

church and the world is the relation between the sun and the tropics and arctics. God warms the flood of waters at the tropic center, and the great circular movement begins. The warmed waters and the Gulf current of air start north toward the Labrador and England, and the cold Arctic current and air start south toward the glowing tropic center to have the chill of death taken away. Then, when the cold is made warm and quick, it starts north itself to bring life to the very regions from which once it had its death, while the warm Gulf Stream that is now chill and cold turns south again to the warm brooding of the sun above.

So the movement under the law of circularity goes ever on, in God's physical world, as a perpetual symbol of the life of the soul that is warmed by the love of God. Filled with the compassion of Christ, the man God goes out during the week into the street chilled by selfishness and frozen with sin to pour the rich tropic tides of love and compassion upon a winter-clad world. It is the life of God that releases the frozen roots and the chilled seeds to their summer's growth; it is the spirit of God that is warmth, release, growth, life, to the frozen hearts of men. It is this brooding life and love of God that brings summer to the soul and makes faith and hope indigenous. What man needs is to be carried up to the *n*th power of influence and personal worth. Borrowing, therefore, God's physical energy as an inventor, multiplying each average man by a hundred men through the infinite strength of God to help us bear life's burdens, conquer its temptations, and fulfil its tasks, we can make the earth to be once more an Eden garden, a veritable heaven of righteousness and peace.

ESPERANTO CONGRESS AT BERN

BY EDMOND PRIVAT

THE Ninth Universal Congress of the International language, Esperanto, was opened at Bern recently by Colonel Emil Frey, a former president of Switzerland. He said, in his opening address, it was a wonderful thing to see twelve hundred people from more than thirty different countries meet in the Swiss capital and hold a Congress in one language. Especially so as the Swiss are accustomed to many conventions and many conferences, where the many languages spoken, or the bad pronunciation of English, German, or French by those of other nations, entirely spoiled the meetings and the best part of the work, as people were unable to understand all that was said.

"To initiate and keep alive such a common tongue is one of the greatest services that can be done mankind. It will be a bridge over the most tremendous obstacles, a bridge that will enable the nations to reach the highest aim attainable in the great world family: *tolerance*. Tolerance in international life means the end of enmity and hatred. It is the first step toward brotherhood and love."

Such was the conclusion of Colonel Frey's opening speech, after which a gold medal was presented to the author of Esperanto, Dr. Zamenhof, in commemoration of last year's jubilee of his language, which had been in use then for twenty-five years.

Three American States were represented—Maine, Massachusetts and Connecticut. There were a number of delegates from China and Japan and from the Malay Islands. During the course of the convention the twelve hundred delegates marched through the city of Bern and stopped before the Swiss Government Palace to sing in Esperanto the national anthem. It was an impressive sight to watch this long procession of men and women from all parts of the world, with more than twenty-seven different national flags, but all speaking a common language.

The president of the University of Bern, who was rather skeptical as to the possibilities of Esperanto, came incognito to one of the meetings and was greatly impressed by the "extraordinary ease with which all the speakers expressed thmselves, and especially with the lack of strong differences of accent and pronunciation which one would expect."

Many of the hotels in Bern were filled with Esperantists, and several shops had their windows entirely arranged with special shows and price no in Esperanto, while they had taught some of t clerks to speak the language. A play, writte Esperanto by a Swiss poet, was performed in theater by the Flemish actors of the Royal The of Antwerp.

No other language was used throughout all meetings, either business or social. Such quest as the fight against jingoism, the protection young travelers, the establishment of an inte tional stamp, were discussed at the tings of the *Universala Esper Asocio*, which is a most influential b with delegates and consuls in thirt hundred cities of the world. Two hund Esperanto papers and reviews w represented at the Congress. Th were also two public meetings of Internacia Scienca Asocio, at wh well-known scientists like Profe Cotton of Paris University and Stromboli of Genoa delivered lecture Esperanto on new discoveries. Sunday large congregations atten the three religious services in Es ranto at the Presbyterian Temple, Roman Catholic Church and the Jew Synagogue.

On the last evening of the Congr an enthusiastic audience cheered w great fervor a French general and German counselor, who shook hands the platform, after making two no speeches, in which they expressed th gratefulness that Esperanto had abled French and Germans to meet friendly intercourse and helped them know and appreciate each other bett After the year of constant fear of w which the inhabitants of France a Germany have just passed throu such a sight was very comforting a encouraging indeed to the represen tives of those countries.

THE PLATFORM AT THE OPENING OF THE ESPERANTO CONGRESS

NEW ANNALS OF BRAVERY

THE FIGHT ON THE BURNING "VOLTURNO" STAMPS CAPTAIN INCH AND HIS OFFICERS WITH GREAT HEROIS SURVIVORS REACH PORT WITH FULL STORY OF DISASTER

NO BRAVER tale of strife on land or sea was ever told than that which the survivors of the burned liner *Volturno* brought into port. It was not until the full story of that night and day of suspense between death by fire and death by water was told that the quiet, unassuming heroism of the officers of the *Volturno* became known. It was not until the photographs taken by passengers on the various rescue ships were shown that those ashore caught the thrill of this latest triumph of wireless. Our very souls stand in awe of this magic that can summon from the vast loneliness of the deep a circle of eleven sturdy ships standing by to save.

The story was told in many parts. The captain and the second and third officers told simple tales of duty done to the utmost. From passengers, from members of the crew, and from those on the rescue ships came the bits of color that mark this as an epic of the sea. The wireless story of the disaster was confirmed. A tank of chemical oil in No. 1 hold exploded at 4.30 on Thursday morning. Third Officer Walter Dusselman took charge of the fight against the flames, but in spite of splendid efforts the fire spread to the baggage hold and hold No. 2. Captain Inch realized that he was fighting for the lives of his passengers and his ship, so he took charge in person. There he stayed in the front rank of the fire-fighters until dawn of the next day, when, blinded, burned and exhausted, he was so helpless that he could not even feed himself and had to be carried down the rope ladder, the last man to leave his ship.

For a brief time it seemed that the fire was coming under control. Then came another explosion, and in an instant No. 1 hold was a solid mass of flames. The watertight doors from that compartment were closed. The heat melted them. Captain Inch went down into the inferno and whenever a man drew back from a dangerous task, he himself rushed forward and did it. His eyebrows were singed, his hair was burned. His clothes smoldered here and there and broke into flames as sparks touched them.

The flames ate steadily along. They crept into No. 2 hold and then licked their way up into the first and second cabin dining saloons above.

At seven o'clock the fire had gone into the smoking rooms. Then still another explosion shook the vessel's hull and the officers knew they were doomed unless help came. When No. 2 hatch collapsed Captain Inch said calmly: "I guess the *Volturno* is done for."

It was then that Second Officer Lloyd and Third Officer Dusselman tried to get Captain Inch to st work long enough to eat. "If we're saved there be plenty of time to eat," he said, "and if we aren I won't be hungry."

A little time was gained by closing the wate tight doors between No. 2 and No. 3 holds. The came the message from the *Carmania* that she w on her way to the rescue at full speed ahead, a the engines of the *Volturno* were used only f fighting fire after that. It grew hotter and hott in the stokehole until finally the men, whose trad it was to bear heat, could stand it no longer. Mo men joined the stokers from the fire-fighting forc It was not cowardice, Mr. Dusselman said, but th refusal of flesh and blood to stand more. But th officers stood it. They remained until they wer almost alone and then they went on deck.

In the meantime the wireless operators had bee sending out their S O S signals. The *Carmani* was first to pick them up and the *Seydlitz* second Dawn of Friday found the stricken liner su rounded by the *Carmania*, *La Touraine*, the *Min neapolis*, the *Rappahannock*, the *Czar*, the *Narr gansett*, the *Devonian*, the *Kroonland*, the *Gross Kurfürst*, the *Seydlitz* and the *New York*, the latte being a tank steamer with a small crew and n wireless that had just blundered upon this traged

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SOME OF THE RESCUE SHIPS. BURNING *VOLTURNO* HIDDEN IN SMOKE BETWEEN TWO SHIPS AT THE LEFT. THE WHITE SAIL IS THAT OF A LIFEBOAT

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RESCUED IMMIGRANTS ON BOARD THE *GROSSE KURFUERST*

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RESCUED SURVIVORS WHO REACHED NEW YORK

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CAPTAIN FRANCIS INCH, COMMANDER OF THE *VOLTURNO*

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THE *VOLTURNO* BURNING AT SEA

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THIRD OFFICER DUSSELMAN AND SECOND OFFICER LLOYD

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SECOND WIRELESS OPERATOR PENNINGTON, FIRST WIRELESS OPERATOR SEDDEN, AND SECOND PURSER LANG OF THE *VOLTURNO*

f the high seas. The waves ran seemingly too high for a small boat to live, nd through Thursday afternoon the vind blew a hurricane. Officer Dusselman set out for the chart room to consult he barometer. Just as he stepped on he bridge a great tongue of flame shot ut of No. 1 hold and set off a case of ockets and Coston signals. They went ff with a mighty roar, and the officer vas blown into the air and landed on allours on the forward deck, ten feet beow. His hands and knees were badly urned.

About this time the passengers began o jump overboard to leeward. As they jumped, the ship, swept along sideways by the wind, went over them. When the women jumped their skirts filled with water and they sank. Those who went under the ship and the women did not come up again.

The decks had long since become too hot to stand still on. Passengers were clinging to the rails and other supports trying to keep their feet from the decks. While the big liners were maneuvering about, believing that a lifeboat could not possibly live in the hurricane, a daredevil little flat-bottomed rowboat put off from the *New York*. Three men were in the boat. They rowed near the *Volturno* and picked up people struggling in the water. They took what they could and then came back for more. After several trips the little boat still hung about, indifferent to the storm.

Second Officer Lloyd then put off from the *Volturno* in a lifeboat manned by a volunteer crew consisting of two sailors, a fireman and a sixteen-year-old steward. Mr. Lloyd said: "We slid down into the boat by ropes. It was an experiment to see if other boats could live in the sea. I would not take any passengers, as I would not risk their lives on such a trip." The boat picked up several of the passengers who had jumped overboard and then returned.

The boats from all the surrounding ships were used in picking up survivors and in taking the rescued from the burning ship. After every one had gone, Captain Inch satisfied himself that the little group of officers and sailors about him were all that were left, and then allowed himself to be helped down the rope ladder to one of the *Kroonland's* boats.

Edward Lloyd, the second officer who played such a heroic part, spoke modestly of his own exploits, but his praise was loudly sung by the cabin passengers of the *Grosser Kurfürst* upon which he was brought into port. "At nine A.M.," he said, "I saw that the wireless was out of commission. The controlling guide ropes were a mass of flames, and I could see that our communication soon would be cut off. I did not think of danger, but just climbed the foremast. It was the only thing to do. With one hand gripping the slippery mast, I guided the falling wires to their proper grooves and adjusted the delicate mechanism. Just as I completed the task my hands, numb with cold, slipped. I fell to the deck, about twenty feet below. My hands and shoulders were slightly cut. I felt no pain. I seemed to be in another world and all around me were the cries and prayers of the women. At eleven A.M. Captain Inch sent calls to the *Carmania* and other ships. These replied that such a heavy sea was running they could not launch boats."

Captain Barr of the *Carmania* was rather severely criticized before Captain Inch arrived, for his seeming negligence in not lowering boats. This criticism was entirely offset by Captain Inch's statement. As soon as the subject was broached to him he said: "I want to say that the *Carmania* did the very best she could. I have nothing but praise and gratitude for those gallant seamen who steamed full speed to the assistance of my poor ship, and this includes Captain Barr and the *Carmania*."

Further in the course of his story Captain Inch denied absolutely that there was any serious panic aboard the *Volturno*. He stated that both his passengers and crew behaved splendidly. "I never used a revolver," he said, "or any other weapon to cow the passengers. As a matter of fact, my pistol was burned up in the wreckage of the bridge." The captain was very sad over the loss that was entailed by the early attempt to use the lifeboats. He stated that it was his duty to provision the boats and make the attempt. The first boat, commanded by Chief Officer Miller, was immediately lost. The second, in command of Fourth Officer Langsell, has undoubtedly gone down.

The strain under which the captain was working is indicated by this paragraph from his detailed story of the disaster: "Pennington, the first wireless operator, came to me and I told him to go back and keep the S O S going while I got the ship's position. All this time the crew were getting the boats ready for launching, and the explosions were following one after the other. The third explosion wrecked the steering gear and put the compass out of commission. The midships hospital was wrecked, but so far as I have been able to find out no one, either among the passengers or the crew, was injured by the explosions."

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

"Be Ye Also Ready"

IT IS an old proverb that lightning never strikes twice in the same place. When one extraordinary accident has taken place, we do not expect to hear of another of the same sort for many years. After the *Titanic* went down, although many timid travelers felt a new reluctance about going to sea, there was a contrary feeling of extra security. The sea had done its worst, and would be less greedy for a time.

Yet in little more than a year news of a tragedy even greater in its horror, though less in the number of its victims, flashed through the air to the wireless needles and brought another shock of grief to the civilized world. A ship at sea, on fire, in a storm! Great vessels standing by unable to come near on account of the high seas; rescue boats beaten back by the waves; lifeboats from the doomed vessel dashed to pieces and lost; more than a hundred lives sacrificed again to the lust of the sea!

They started with high hopes, these sojourners toward the Western land. Friends had gone before; they, too, would make the journey safely. Yet, instead of life in the new land, there came death in the sea. We are scarcely more safe, any of us, in the midst of our daily toil. The end comes suddenly, here and there, to many whom we know and to multitudes whom we know not. It will come sooner or later to us. Whether abruptly, or with due warning, death will find and conquer us.

What then? What next? What after that? What about that other world to which death will take us? It is not old-fashioned and abnormal and untactful and ill-advised to say it. It is not only the message of the Book and of the Saviour. It is the message of the daily newspaper; it is the message of life; it is the message of the sea and of the sky and of the land: "Be ye also ready."

Two kinds of readiness we should possess; readiness to meet death, unafraid and unashamed; readiness to help others who are in peril and unprepared. The matter has been agitated since the *Volturno's* tragedy of compelling every sea-going vessel to have a mortar lifeline. The small boats could not get near enough to rescue the doomed passengers; the great vessels could not come near enough to throw a line. They could have shot lines over the burning vessel and so expedited the work of rescue if they had been equipped for it.

Are we equipped, are we at our best for saving others? That is our business. Are we in possession of all the helps and powers we might receive? Are we using them? If a sudden call should come from a soul in distress, are you ready to help him find salvation? All that you need for this work is yours for the asking. Souls all about you need your help. "Be ye also ready," ready to aid, ready to rescue, ready to bring them home!

William Sulzer

BY THE vote of the high court of impeachment William Sulzer has been removed from the honorable and dignified office of governor of the State of New York. He was convicted by an overwhelming majority on articles one, two and four of the impeachment, covering respectively the charges of false statement of his campaign contributions, perjury in his declaration to the secretary of state, and threats to prevent witnesses from testifying before the legislative investigating committee. The charge of bribery was not sustained, and the court voted unanimously against his political disqualification from holding office hereafter. Presiding Judge Edgar M. Cullen was the only member of the Court of Appeals who voted in his favor. From the beginning of the trial, it has been practically a foregone conclusion that conviction would be the outcome. William Sulzer has had a meteoric career. He was something of a public idol, and among the masses of the people was believed to be a man of integrity. Had he kept his personal record clean and free from reproach, he could not have been successfully assailed, and would have been impregnable against the assaults of Tammany. Blindly reckless of consequences, he put himself in jeopardy through his own inexcusable follies, which his enemies utilized to advantage. His downfall and all the revelations that led up to it prove the truth of the old adage that no man can escape from the consequences of his own acts. Sulzer himself wove the net that caught him and exposed his guilt, which, like many another, he hoped might remain forever hidden. The people had taken him on trust at his own estimate and they were deceived. He lacked the poise, the moral caliber, the stanch integrity which they had a right to expect of one who held the highest office in a great State, and once in the toils his downfall became inevitable. The lesson of the case is one which may well be heeded by public officials everywhere, and emphasizes the priceless value of a clean record.

The New Tariff and Prices

CONGRESSMAN UNDERWOOD, the leading exponent of the new tariff, has gone on record as affirming that it will save to consumers $1,000,000,000, and that "the free list alone should approximately save some $500,000,000." Secretary of State Bryan says the tariff will not only increase wages and production, but will improve quality and lower prices, though not to the same extent to the consumer that they are reduced to the trade. A canvass of leading Eastern merchants shows a general agreement of opinion that a reduction of from five to ten per cent. in retail prices of wearing apparel may be looked for, accompanied by an improvement in quality. This would seem to be reassuring, but it is not well to expect immediate favorable results. Some of the larger manufacturers are not so optimistic, the truth being that they are not yet clear as to the effect of the tariff changes. The wisest attitude is one of patience, so that the new order of things may have a fair chance to be tested out in the business world.

Huerta as Dictator

AFFAIRS in Mexico go from bad to worse. Huerta's assumption of dictatorship; his violent raid on the assembly, and the arrest and imprisonment of over a hundred deputies who would not yield obedience to his command for the suppression of free speech and who refused to apologize for their strictures on the government or to retract them; his quarrel with his cabinet and his blustering attitude in the face of protests from the legations, all add to the difficulties of a very complicated situation. Neither the United States nor any other Power has any quarrel with Mexico or the people of that misgoverned republic. In common with the other nations affected, though in a larger degree, we are concerned with but one man—who has usurped power by violence, and destroyed the freedom of speech, the liberty and the safety of his own countrymen, as well as jeopardizing the lives and property of foreigners. Pledged to uphold constitutional government and to give a fair electio has repudiated his solemn promises, betrayin best interests of his country and offending all are the true friends of Mexico. In the eyes civilized nations Huerta's course is a crime ag the republic. As Senator Bacon has tersely the dictator is "riding to a fall." In prepar for possibilities, the legations have asked their ernments to send warships, that there may b available force to act as legation guards. P dent Wilson's latest cautionary message to Hu elicited no response. The recent developm have convinced the English Government of the tire justification of our refusal to recog Huerta's administration, and it may be added t since the dictator unmasked and revealed his character, other governments have come to see situation in a new light. Consequently, the cor co-operation of the Powers most interested can be depended upon. The present situation car last. It may be, fortunately, that the patriot and judgment of the Mexican people, rising t full appreciation of the danger, will lead them avert the crisis which Huerta seems recklessly invite.

Archbishop Ireland Answered

ELSEWHERE in this issue we publish the fi part of a notable article by Professor Dau, reply to certain statements by Archbishop Irela the distinguished Roman Catholic prelate, made the course of his recent address in Milwaukee. Pr Dau's treatment of the points at issue is dignif and scholarly, and, withal, so conclusive that it mu be accepted by every fairminded and intelligent ci zen as a complete refutation of the archbisho assertions. The professor convicts him out of l own mouth, showing the inconsistencies of his rece attempt to prove that Rome is not seeking politic power in the United States, when, a few years ag he publicly admitted the opposite view. Pub speakers should have long memories. When the el quent prelate spoke with so much sentiment a feeling in Milwaukee, he had apparently forgott his championship of papal sovereignty in 1901 a 1904. The professor has rendered a signal servi by his latest addition to the literature of this gre national controversy, and has again demonstrate his ability to cope with the ablest apologists of Ron on their own platform. We commend his article every one who believes in keeping religion out politics, and in preserving the republic from th threatened danger of religious domination.

The Triumph of the Wireless

NO BETTER demonstration could possibly hav been made of the value of the wireless telegra phy at sea than happened in the *Volturno* disaste If the burning steamer had not been equipped wit the system, the probability is that not a soul o board would have been saved. When the neares of the rescuing fleet received the call for help, i was from sixty to seventy miles distant. It sprea the call and all the rescuers arrived in time. Afte they reached the scene of the disaster, as far as ca be learned, not a single life was lost. Thus, al the saved owe their lives wholly, under providence to wireless telegraphy. This is so conclusive a argument in favor of fitting all ocean-going vessels with a wireless outfit that it admits of no discussion. After the *Titanic* disaster, a loud demand was made for universal equipment: yet we learn that there are vessels that still go to sea without this vital safeguard. The time has come for a compulsory law, including all the maritime nations, making such equipment universal. In the present condition of ocean travel, there is hardly a spot on the wide waste of waters from which a message cannot be sent, with the confident expectation of bringing help in time to save human life.

GERMAN AIRSHIP DISASTER

THE worst catastrophe in the annals of German aviation occurred on October 17, when the latest and largest Zeppelin, L-II, was set on fire by three explosions just outside Berlin, and was completely destroyed. Twenty-eight officers and men, including members of the Admiralty Board, were killed in the disaster. Among these men were Lieutenant Commander Behnisch, a close personal friend of Emperor William, two naval constructors, two naval engineers and three engineer secretaries. The ship was flying at a height of about six hundred feet when three explosions occurred in rapid succession, and the great craft fell, a blazing wreck. Such was the force of the explosions that hundreds of windows were shattered.

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

New Chinese President Inaugurated

ON OCTOBER 10 Yuan Shi Kai was inaugurated president of the Chinese Republic. The inauguration was surrounded with Oriental magnificence. It was attended by throngs of distinguished Chinese and foreign officials, diplomats and military officials, and took place in the interior of the Taiho Palace, in which many of the Ming and Ching emperors had been crowned. The ceremony was carried out in the vast building called the Taiho Tien or Hall of Supreme Peace, high up on triple terraces of marble, decorated everywhere with dragons and imperial gold. It was here that the emperor was wont to receive New Year greetings from the princes. The Chinese officials wore colored silks of many hues, but the members of the Chinese Parliament were dressed in Western frock coats and silk hats. The chiefs of the foreign legations were carried to the ceremony, like the president, in chairs on men's shoulders. While the inauguration exercises were in progress the greatest sensation was produced by the arrest of Chen, the chief of the Peking mounted police, charged with the intention of assassinating the new president while taking the oath of office. He confessed that the southern rebels had bribed him to assassinate Yuan during the ceremony. The first suspicion was aroused when Chen insisted on getting so much nearer to the president than his place on the program called for. Several bombs were found in Chen's house. It was a fortunate escape for the president and the nation, as it seems that Yuan is the most capable and logical one to lead the new republic. In his inaugural address President Yuan Shi Kai avowed his intention of maintaining a firm and steady policy, and that, in compliance with the requirements of time and circumstances, efforts should be made to unite the people in their march along the path of progress. He declared his conservatism in wishing to preserve that which is best in the old China, promising such reforms demanded by Western civilization as were practicable. He declared his desire and hope for universal peace among nations. Prince Pu Lun, former president of the National Assembly, on behalf of the emperor, the imperial family and the Manchu people, offered his congratulations and assured Yuan of Manchu good will and cooperation. It looks as though a divine providence that has been hastening the progress of the world with marvelous celerity intends to establish in China not only the outer forms but the inner spirit of our Western civilization, which is Christ, and thus go a long way toward solving the problem of the world's redemption. The vital relation between Christianity and an ideal republic is declared in the words which apply to nations as well as to individuals:

If the Son therefore shall make you free, ye shall be free indeed. (John 8: 36.)

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PRESIDENT YUAN SHI KAI OF CHINA; E. T. WILLIAMS, AMERICAN CHARGE D'AFFAIRES (AT HIS LEFT), AND MEMBERS OF THE CHINESE MINISTRY AND AMERICAN LEGATION STAFF

Altman's Collection to Museum

BY THE will of Benjamin Altman, the late New York dry goods merchant, just filed, his art collection, with an estimated value of $10,000,000 or more, is left to the Metropolitan Museum of Art in New York City. He also left $150,000 for the care of the collection. The paintings, porcelain, enamels, etc., that the multi-millionaire had been thirty years in collecting are worth twice as much as any single bequest ever given to the museum. Among the collection there are thirteen recognized Rembrandts. The director of the museum said: "Either for its money value, for its high quality, or for its educational importance, I consider Mr. Altman's bequest by far the most splendid gift a citizen ever has made to the people of New York or to the museum. Its value is incalculable." For a man so busy with the materialities of life to spend so much time and money in the realm of the ideal is beautiful indeed, and his giving back to the people some of the millions he has received from them is just. There is no language to estimate the worth of such a gift of art. There is a mental and spiritual nature that requires food. The thoughts of God are the sustenance furnished.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (Matt. 4: 4.)

Ancient Schoolbooks Discovered

PROFESSOR LANGDON of Oxford, England, who is spending some time at the University of Pennsylvania, has discovered that one group of the famous Nippur tablets stored at the university are in reality the oldest schoolbooks known to exist. They show that the children of the ancients learned much that the boys and girls of to-day have to study. According to these tablets the children of 4,200 years ago were taught arithmetic, geography, history and grammar just like the children of to-day. The multiplication tables are remarkably distinct, and in plain numerals show the incontrovertible fact that three times one are three and five times one are five. On one tablet the schoolboy had been given a lesson in phonetic signs corresponding to the shorthand of modern times. The Summerians, the authors of these tablets at the Pennsylvania University, also invented the use of writing syllables and combining them into words, being the first step toward the alphabet. Writing on stone tablets was in use among the Hebrews. There is this record of the truth on stone tablets so necessary to the tuition and salvation of the race:

And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me. (Deut. 10: 4.)

Prince Katsura Passes Away

PRINCE TARO KATSURA, three times prime minister of the Japanese Empire, who died recently, has played a most important part in the wonderful advance of Japan during the past generation. During the troublous times of the restoration of the emperor to power in 1867, he took his place among the imperial forces as a young officer, just out of his teens. He remained in army life, advancing steadily until, during the war with China in 1894-95, he was commander of one of Japan's victorious armies. As full general in the army he retired from active service and entered upon a most eventful career as the leading statesman of Japan. He was prime minister in fact as well as name during the Russo-Japanese War, his military experience and his knowledge of statecraft contributing largely to the victorious results of that war. When the Meiji emperor died a year ago, after a beneficent reign of forty-five years, Prince Katsura left the political arena to become the grand chamberlain, the intimate personal adviser of the new Emperor Yoshihito. This would have rounded out a career of signal service to the empire, but for some reason he again returned to the field of politics as prime minister. Japan just at that moment was witnessing an interesting struggle between the army party and the dominant political party in Parliament. Katsura attempted to rule without a party behind him. Failing in this he tried to gather a personal party behind him. He failed, too, in this. There was rioting and some bloodshed in the early days of this year, and he was forced to resign and make way for Yamamoto, the present premier. A shadow was thus cast over his latter days, but not such as to dim the glory of the service he rendered his emperor during forty-five strenuous years. The sorrow of the people at the removal of their leader suggests the words of the Jewish king:

And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel? (II Sam. 3: 38.)

Base Ingratitude

A MAN from Little Ferry, N. J., was walking along the bridge over a nearby river in an intoxicated condition the other day, when he stumbled and fell into ten feet of water. The bystanders hastened to his rescue. Some of the men carried grappling irons, others ropes, and one man an oar. For five minutes there was the greatest excitement, and then the drowning man was drawn to the top of the bridge. He was laid on a barrel and rolled back to life again. Just then an ambulance from the hospital, with an accompanying surgeon, came upon the scene. The man in great rage said to the group: "What did you mean by pulling me out when I just went into the water for a quiet swim? I'll thrash the whole lot of you," and he undertook to do so. Intemperance has a long line of cruel ingratitudes against it. Within a surprisingly short time we have had instances of its prompting the son to stab the breast of the mother who nourished him; the husband to kill the wife; the brother to shoot the brother; the father to slay the daughter. What cruel treatment the world gives Christ, who came to rescue! Even those who profess to love him are often ungrateful. We wound him by a thousand falls. We must treat him better than those of whom it is said:

They cried out again, Crucify him. (Mark 15: 13.)

Made His Own Coffin

A CABINET-MAKER of Reno, Nev., died the other day and was buried in a coffin he had fashioned for himself. For twenty years it had a place in the middle of his shop. He might have placed it there as the ancients did the hour-glass to remind him or his customers of their mortality. The reason he gave was that the price of coffins was so high he did not intend that the makers should take advantage of him. If his act shall sound a halt to the unnecessary extravagance of burials, and reduce the high cost of dying as well as of living, the lesson will not have been in vain. The man was over seventy and died suddenly. He obeyed the injunction:

Be ye also ready, for in such an hour as ye think not the Son of man cometh. (Matt. 24: 44.)

A WEEK IN THE WORLD'S NEWS

Aviator Blown to Sea

THE tenth anniversary of the first flight in a motor-driven aeroplane was celebrated on Columbus Day by an aviation meet at the Oakwood Heights Aerodrome on Staten Island, New York. The most interesting feature of the event was a sixty-mile race round Manhattan Island for prizes aggregating $2,250, offered by the New York *Times*. Seventeen flyers entered for the race, but only five started. Thousands watched them as they flew steadily and safely in the forty-three mile gale that was blowing. W. S. Lucky, in a 100-horse-power Curtiss biplane, was the winner, receiving a prize of $1,000. Frank Niles, in a similar machine, came second, winning $750, and C. M. Wood, in an eighty-horse-power Moisant monoplane, came third, winning $500. The safe completion of the race in such a high wind was averred a new triumph in aviation. Most of the other entrants in the race were prevented from starting by faulty motors or other mechanical troubles that developed at the last moment. One, however, was the victim of tragedy. Alfred J. Jewel, who was all ready for the race, left his hangar on the Hempstead Plains aviation field early in the morning to fly to Staten Island. At eight o'clock he was seen over the Belmont Park race track, but no news has been received of him since. Other aviators believe that the high wind and fog, combined with his admitted inexperience in long cross-country flights, caused him to lose his way and to be blown out to sea. Every possible effort has been made to find him. The nearby woods and shores and marshes have been scoured by bands of searchers. Former companions have flown over the route he was to have followed, and all the ships at sea and up and down the coast were notified by wireless, but without result. It is the general opinion that Jewel, flying high and lost in the clouds, passed out to sea and has been drowned. He was twenty-seven years old and leaves a wife and three-year-old daughter.

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Arkansas to be "Dry"

THE supreme court of the State of Arkansas rendered an opinion on October 11, which will practically prohibit the sale of liquor in that State after December 31 next. The validity of Senate Bill No. 118 was sustained by the court. This bill, passed by the last legislature, requires a petition containing the names of a majority of white adults of any community, after the entire county has been voted wet under local option, before the county judge can grant a liquor license. The negro, a factor in voting many counties wet, was thus excluded.

* * *

Errand Boy's $100,000,000 Job

A STORY of the old-fashioned sort, the kind that has stirred the ambition of many an American boy, came to light recently in Chicago. A man who eighteen years ago as a country boy walked into the First National Bank at Sullivan, Ill., and applied for the position of errand boy became the custodian of nearly $100,000,000 when on October 11 Irving Shuman took the oath of office as assistant treasurer of the United States in the Federal building there. Mr. Shuman is now the principal owner of the bank in Sullivan, and is interested in other important banking and commercial enterprises.

* * *

Bishops Get Wall Street Surprise

THREE of the Western bishops of the Protestant Episcopal Church who have been in attendance upon the convention of that church in New York City received a pleasant surprise in Wall Street a few days ago. Rev. William Wilkinson, who is known in New York as the "Bishop of Wall Street," invited the visitors to assist in one of the noon-day services for workers in downtown offices, which he conducts in Wall Street. Basing opinions on some of the widely circulated stories of the ungodliness of the metropolis, the Western prelates went to the financial district, anticipating a welcome most notable for its frigidity. Instead, they were greeted by a "congregation" which almost blocked the street and which showed a ready interest in the service.

* * *

London's New Lord Mayor

SIR THOMAS VANSITTART BOWATER has been elected to succeed Sir David Burnett as Lord Mayor of London, England. At noon on Michaelmas Day the "liverymen" of London City gathered in the Common Hall at Guildhall for this election, which still preserves many of the queer old ceremonies that marked the first similar gathering of the free citizens of London in 1189. The liverymen are the members of London's seventy-six guilds or companies. They now number about seven thousand four hundred and are so called because each guild has its peculiar livery or uniform. To them is delegated the election of the Lord Mayor, the sheriff and the city chamberlain. In accordance with the ancient custom the hustings or election platform was strewn with sweet-smelling herbs. After the Lord Mayor and the aldermen who have "passed the chair" had left the hall, that the voting might be "free and unfettered," the names of Sir Vansittart Bowater, citizen and girdler, and Sir Charles Johnson, citizen and inn-holder, were submitted. By the subsequent voting Sir Vansittart Bowater was elected.

SIR VANSITTART BOWATER

The new Lord Mayor, who is a partner with his brothers in a paper-making firm, was born at Manchester in 1862. He is the second native of Lancashire to hold the office, the other being Sir Nicholas Mosley, whose year of service was in 1599 and 1600. Sir Vansittart was elected sheriff in 1905, and two years later alderman for Castle Baynard Ward. He is a member of the Girdlers' and Loriners' Companies and is a prominent Freemason.

* * *

A New Ban on the Aigrette

THE aigrette made from the plumes of the osprey, white heron and bird of paradise is rapidly coming into its own; its own being an unqualified odious reputation. Though late reports state that the recent decision made on this subject by the secretary of the treasury has not had the effect of stopping the importation of aigrettes worn on hats, a far more powerful influence than a prohibitor law has made its appearance. The campaign of education which has produce in so many a feeling of repulsion from these trophies of savage cruelty ha had another highly desirable result. A number of prominent women, man of them members of the woman's auxiliary of the New York Zoological Soci ety, have pledged themselves to a concerted movement for the protection o the birds by whose slaughter the plumes are secured. All of these women ar in positions to influence the designers of fashions to a certain extent, and it i their hope to be able through this channel to so discountenance the wearing o aigrettes that no self-respecting woman will care to use them.

THE DUCHESS OF FIFE PRINCE ARTHUR OF CONNAUGHT

A Royal Wedding in England

THE marriage of Prince Arthur of Connaught and the Duchess of Fife took place at noon on October 15, in the Chapel Royal of St. James' Palace. Though the ceremony itself was very simple, the scene was one of great splendor. The old palace had been brilliantly decorated, and there were about three hundred guests, who were gowned in brilliant colors or uniformed in the full dress of British regiments. Great public interest was shown in the marriage, for Prince Arthur has proved himself a brilliant young diplomat, and his father, the present governor general of Canada, is very popular. Thousands of people lined the streets between Buckingham Palace and St. James. The bride's favorite flower, white heather, predominated in all the floral decorations. King George, the bride's uncle, gave her away, and there were five princesses as bridesmaids. Prince Arthur was supported by his father, the Duke of Connaught, and the Prince of Wales. The Archbishop of Canterbury performed the ceremony. The duchess wore a simple gown of white satin charmeuse, embroidered with tiny pearls. Her bridal veil was of tulle embroidered with Brussels lace, and her flowers were orange blossoms and heather.

* * *

Severe Storm Sweeps Wisconsin

A VIOLENT windstorm that took the form of a small tornado swept over a portion of southeastern Wisconsin on October 11. Reports of heavy property damage and of several deaths caused by the storm were immediately sent out through Lacrosse. The town of Tomah was practically wiped out. Damage more or less severe is reported from Mauston, Hillsboro, Elroy, Arkdale and Beloit.

* * *

New Gold at Nome

MINERS who have worked the beach sands at Nome, Alaska, for gold believe that the recent storm which half destroyed that city brought its own recompense in form of gold-bearing sands that will more than pay for the damage done. The bottom of the sea in front of Nome is known to be rich in gold, but no method of working it has ever been discovered. It has long been a custom for miners to pan the fresh sand cast up by heavy storms and be well repaid for doing so. The captain of the revenue cutter *Bear* has informed the authorities at Washington that additional assistance was urgently needed at Nome for the sufferers from the storm and flood.

* * *

Huerta Becomes Dictator

BOTH branches of the Mexican National Congress were formally declared suspended on October 10 by Provisional President Huerta. The declaration was made after 110 members of the Chamber of Deputies had been arrested and lodged in the penitentiary for signing resolutions of warning to Huerta because of the disappearance of the Senator for Chiapas, Dr. Belisario Dominguez. A proclamation was issued just before midnight calling for new elections of senators and deputies on October 26, the date of the presidential election. Huerta also called upon the Deputies to withdraw the resolution warning him of their intention to dissolve the parliament and hold their sessions elsewhere. The deputies, who had listened sullenly to the reading by Manuel Garza Aldape, the minister of the interior, of General Huerta's reply, moved at its conclusion to refer the president's demand to committee, and a motion was put to adjourn. Minister Aldape interposed an objection, saying that the president required immediate action. At this the deputies demurred and persisted in putting the motion to adjourn. Thereupon the minister of the interior signaled to Chief of Police Chavez, who was stationed on the balcony. The chief came down to the floor of the chamber with 200 police. Señor Aldape then read the names of the signers of the resolution, and as the names were called the deputies were taken into custody. This action was followed within a few hours by a proclamation by which Huerta declared himself dictator of Mexico. The American chargé d'affaires at Mexico City was within two days notified by the administration at Washington to advise the existing powers in Mexico that the election scheduled for October 26 would not be recognized as constitutional by this government. Though there have been, as yet, no pronouncements on this subject from across the Atlantic, it is firmly believed in Washington that the European governments will take similar action.

ROME'S DREAM OF A "CIVIL PRINCEDOM"

"SOME SAY THE POPE OF ROME IS AMBITIOUS OF TEMPORAL POWER OVER AMERICA"

Archbishop Ireland at Catholic Mass-Meeting at Milwaukee, Wis., August 11, 1913, as Reported in "America" (Catholic), August 23, 1913

BY PROF. W. H. T. DAU

TO INSURE its being authentic, the remark at the head of this article has been taken from a Catholic source. The secular press of the country also published it at the time, together with other remarks of Archbishop Ireland on the same subject. The Milwaukee *Sentinel* of August 12, which gives an extensive outline of the address in which the remark occurred, contains the exact sentence as quoted above, with the single exception that for the word "power" the *Sentinel* has "rule."

The remark was made in a deprecating spirit. Archbishop Ireland deplores the fact that there are people in our country who say these things of the Pope. He is aware that the same people say a number of other things about the Pope and about the Pope's representatives in our country. They have said that the Pope is ambitious "of planting here the 'yellow and white' instead of the Star-Spangled Banner; that priests and bishops are active agents of his yearning; that Catholics dream of the day when his command in civil and political matters will sway the White House and Capitol; that to accomplish this intent associations are nightly preparing themselves by sanguinary oath and secret drillings to murder their fellow citizens," etc. Archbishop Ireland is so fully convinced of the folly of these people that he does not hesitate to number them with the insane. "I allude to such wild elucubrations of diseased brains only to ask, in unanswered wonderment, how such follies can be thought out and acted upon, even by a handful of men, in the twentieth century, in America. But, of course, the insane are ever with us."

THE CHRISTIAN HERALD itself is evidence to the fact that there are such people in the United States as Archbishop Ireland has alluded to. Nobody knows their number. They may be "a handful." In that case Archbishop Ireland could afford to ignore them. There may be insane people among them. Who knows? In that case Archbishop Ireland could afford to show them pity. But all this is of minor importance.

One could wish that Archbishop Ireland had been more discriminating in his enumeration of symptoms of insanity. But this is a common fault of Catholic argument. It seems to have become the authorized form of argument ever since the Council of Trent. In its condemnatory canons the council manages to link truth and error so skilfully that it usually succeeds in rejecting an unpleasant truth while seemingly rejecting only a plain error. A person need not have said half, or even the fourth part, of what Archbishop Ireland charges, and he will still be embraced in the archbishop's sweeping diagnosis for insanity.

The Ambition for Temporal Power

A considerable array of facts has been produced in former issues of THE CHRISTIAN HERALD to substantiate the charge of temporal ambition against the Catholic Church in America. These facts cannot be disposed of by fervid declarations made before an assembly of enthusiastic Catholics, many of whom, no doubt, were ignorant of what has actually been said in the United States by men in the very front ranks of the Catholic hierarchy in our country. Those facts still stand. Archbishop Ireland has not touched a single one of them.

We wish now to show by Archbishop Ireland himself that his church, as represented by himself, is ambitious of temporal power over America. In other words, we wish to prove that Archbishop Ireland as a loyal Catholic churchman is ambitious, and has declared himself ambitious, of temporal power over America. Practically this amounts to saying that if the people of whom Archbishop Ireland has made complaint are insane, Archbishop Ireland himself is a contributory cause of their insanity.

In the *North American Review* for March, 1901, there appeared an article by Archbishop Ireland on "The Pope's Civil Princedom." This article was reprinted in 1904, in Vol. II, pp. 193-218, of the lectures and addresses of the archbishop, which he has published under the title *The Church and Modern Society.* The article to which we refer takes its leading thought from an address of Leo XIII to the Duke of Norfolk, Earl Marshal of England, who with some hundreds of English pilgrims had come to pay the Pope a visit. The Pope had said: "A source of grief in particular is, that the same force which deprived the pontiff of his just and legitimate temporal sovereignty, *with which is bound up the freedom of his sacred office,* [italics ours], still persecutes and continues to hold him subject to an alien domination." Archbishop Ireland's entire article was written in explanation and justification of this statement of the Pope. He declares at the outset: "The lapse of thirty years since the old Aurelian wall of Rome, near the Porta Pia, crumbled beneath the shot and shell of the Italian artillery, has not put out of sight the question of the Pope's civil princedom; this question clamors to-day for solution as imperiously as at any moment since 1870, and the only solution which will satisfy the pontiff and the faithful of the Catholic Church is the restoration of the temporal power of the Papacy."

The Real Roman Question

One might think that the Pope's grievance is that he was unjustly deprived of property that rightfully belonged to him—a thing that happens not infrequently amid the vicissitudes of war. Such wrongs can be, and are, adjusted in court, after peace has been restored. Any actual damage that was done to papal property by the ravages of war the Italian Government has offered amply to repair, but its generous offers have met with stern and stubborn refusal. This, then, is not the real grievance. Archbishop Ireland, quite correctly, points out that "it is the connection between the Pope's temporal power and the exercise of his spiritual jurisdiction that we must consider, if we are to have a correct apprehension of the Roman question, and understand why it is that this question lives and demands from the twentieth century the solution which it failed to receive from the closing decades of the nineteenth."

Archbishop Ireland informs his American readers: "Civil independence, Catholics maintain, is necessary to the Papacy for the fulfilment of its mission." In days when the church was persecuted, and void of the power which it exercised in more fortunate times, the Papacy did not have "the normal form which it should bear, and the normal rights which it received from Christ." Archbishop Ireland admits that the Papacy can exist "under the stress of most unpropitious circumstances," and "perform its appointed work." He admits that what he terms "civil independence" is "not a vital element in the constitution of the Papacy." It is "necessary only in the sense that without it the Papacy does not possess the dignity and the freedom which it should possess as the representative of Christ and the teacher of nations."

The "Civil Princedom"

To the well-indoctrinated and consistent Catholic the Pope's civil princedom is a dogma of faith, and its constant assertion a matter of conscience. The loyal Catholic, when studying the civil status of the Papacy, must always ask himself the question: What *ought* our civil status to be? Succumbing to moral inertia, Catholics might say: "Let well enough alone. Let us be content with what we have. We can get along on that." Such talk would be disloyal. "Will any one say that the Papacy, the chieftaincy of Christ's Church, received from its Author only what is absolutely essential to its life and work, and not also the integrity of outward form and the freedom of action which are required for the exercise of its ministry with dignity and efficiency?" says Archbishop Ireland.

This appeal to the Author of Christianity transfers the question of the Pope's civil princedom to the divine records of Christianity for settlement. We should very much like to see Archbishop Ireland prove his assertion from the Scriptures. Until he produces Bible proof for the Pope's civil princedom, we must content ourselves with reviewing his extra-Scriptural arguments.

"Suppose the Pope were in subjection to a civil ruler—his freedom would at most be a concession from the ruler, and there would be no certainty that the concession would not be withdrawn. Such a ruler would have the power to stay the action of the Pope, to put countless obstacles in his way, and, by threats or promises, to exercise influence upon him." This argument places Archbishop Ireland face to face with the question: Can the authority of God and the authority of Cæsar co-exist at a given time and place? Can a follower of Christ be a loyal subject both of the spiritual and the secular authority by refusing to give to either what belongs to the other? If the Pope's domain is purely spiritual, and the ruler's purely secular, there can be no clashing of authorities and no crossing of interests. The divine head of the church stood trial before a heathen judge, and acknowledged that the power of that judge was bestowed from on high. The divine head of the church paid his taxes to the government, and went on with his own mission. His life-battle was not waged against civil rulers in behalf of civil independence and personal prerogatives, but against a wicked hierarchy and in behalf of the truth.

"National antipathies and jealousies, so strong and so persistent in the life of humanity, make it imperative that the head of the church be not the subject of a civil ruler. Inasmuch as the Catholic Church is a universal church, it is vitally different from all other religious societies, and has exigencies to which no other religious bodies lay claim. Because it is the church of all nations, its supreme chieftain must be of no nation; he must have a territory of his own, where all nations are at home, where no nation is master. In virtue of his office the Pope is supra-national, and for this reason he must be extra-national. Were he the subject of any nation, he would be viewed with suspicion by subjects of other nations." Archbishop Ireland considers the disfranchisement of our District of Columbia, because of its being the seat of our national government, an act of much political wisdom. "In this way rulers and legislators are effectually freed from the undue influence of particular States. Similarly, if the traditional metropolis of Christendom were set apart for the government of the church, the Roman pontiff would be above the control or dictation of any civil power, and would be assured the full exercise of the spiritual liberty of his sacred office.

We have here the remarkable statement that Catholics not only cannot tolerate any civil ruler superior to their Papacy, but they cannot suffer any other religious society to be treated as equal to their Papacy. The civil powers and all religious societies on earth must yield to the superior authority of the Papacy. Neither of them can have any claims equal to those of the Papacy. And it is for the benefit of the entire world that the archbishop advocates these claims. His argument is pure, unalloyed cosmopolitan philanthropy. The happiness and the well-being of the nations of this earth require the civil princedom of the Pope. Ay, if men had not read history, they might believe all this. But has not the Papacy been settled in its own secular States for centuries? Has not the condition for the restoration of which Archbishop Ireland pleads existed hundreds of years? By the archbishop's own argument we are justified, yea, we are fairly invited to charge the Papacy with being the cause of all "national antipathies and jealousies," with the wars and persecutions, the misery and the suffering of those ages when the Papacy was just what Archbishop Ireland wants it to be.

When given every opportunity for acquitting itself of its "divine mission," the Papacy has failed ingloriously. The Pope bore himself as the supreme monarch of the world, who considered kings and emperors his vassals. Like a great potentate he was represented at the courts of Europe by nuntios. His personal agents and emissaries kept him closely informed of what was going on at every seat of power. His chancellories and administrative offices at Rome kept files of important documents. This supra- and extra-national Pope, the "beau ideal" of Archbishop Ireland's yearning, the coveted prize of Catholic striving in the twentieth century, has been a very real fact of history some four to nine hundred years ago. Only he was not supra- and extra-national, but proved very much intra-national, and subter-national, and contra-national. He was not above forming treaties with one ruler for the purpose of defeating another; he mustered armies and waged wars. Among the rulers of Europe the "spiritual" Pope could be the most secular. He was head over heels in politics. There was many a secular prince, and many a humble layman, in Christendom more pious and God-fearing than "His Holiness."

We might continue to quote from Archbishop Ireland's interesting article. But since we shall have to crowd into this article much other material, and since the essential features of Archbishop Ireland's argument have been exhibited, we shall rest the case here. If any prominent Catholic churchman in the United States has in clear and unmistakable terms spoken in behalf of the temporal power of the Papacy, Archbishop Ireland is the man. He anticipated dissent from the position he took at the time when he wrote his article; for he concludes with the following remark: "Non-Catholic readers of the *North American Review* may not admit the premises upon which Catholics are building. They will, however, I am confident, concede that once those premises are granted, the Catholic position on the Pope's civil princedom is the only logical one." This closing remark still left the sanity of non-Catholic readers unassailed. That was commendable. We shall leave Archbishop Ireland to enjoy his logical feat. We shall continue to be amazed at his premises, but we are sure that we have grasped his conclusion: To be in its normal condition, the Papacy must be vested with temporal power.

To be concluded next week

ENTHUSIASTIC "MONEY-MAKERS"

BY MARGARET E. SANGSTER, JR.

IT WAS dark in the room when I sat down at my desk, dark and gloomy with the gloom of a cloudy day. But as I pulled my pad toward me and began to open letters that my club girls had sent, the sun burst out from behind a cloud, and a great splash of molten gold fell on my desk in a large, shining spot. And I thought, with the tiniest bit of superstition in my heart: "This is a good omen for our club!"

I am going to show you a few of the characteristic letters that have come to me from the eager, interested girls who for almost a year have been my dearest pen-and-ink chums. This letter comes from Indiana, a breezy little note that fits in somehow with the broad level fields of the State:

"I have intended to write to you for a long time, but I waited and waited, for I didn't know that you wanted us to correspond with you. I always read your corner in THE CHRISTIAN HERALD, and was glad to see the announcement of the new club. What is it to be like? And what will we do? I certainly want to be in it, if possible."

This girl has an idea that I wish *you* (the "you" applies personally to every one of my friends) would follow. She tells me: "I am sending the addresses of some young ladies who I think would be interested in your money-making club. Will you please send each one of them a booklet? I want to tell you that I hope the club has all kinds of success."

This letter, hurried all the way from Nebraska, comes straight to the point: "I see by my CHRISTIAN HERALD that you are going to start a club, and that girls of seventy might belong. So I write for one of your booklets that tell about it. After I read it I'm sure I shall want to join."

Dear, silver-haired girl of seventy, I hope you will join. And I'm sure you will be very eager to when you have read our plans. For, friends of mine, I don't very well see how you can help wanting to be one of us!

This letter from Illinois sounds very enthusiastic. I'm going to publish *all* of it.

"Do you know, Miss Sangster, I'm just all excited over this surprise you have in store for us. The shivers of delight just run up and down my spine like lightning. I've guessed and guessed what is in Pandora's box, until my brain is all awhirl. I certainly will be one of the helpers, as money will be very acceptable to me in helping others. I myself have been thinking that some kind of organization would be fine for your friends, but just what kind I didn't exactly know. I'm very much interested in the booklet explaining these pleasant surprises you have in view for all who accept them. Please send me one at once, for to say I'm excited would be putting it mildly. I'm just wild over the thought of such a plan existing. I can hardly wait until I hear from you in regard to this beautiful plan that is going to bring happiness and cheer to others. I think about it all day, dream about it at night, and even begin to feel I'm helping the box to be opened."

This other letter was just given to me by the postman. Guess who sent it! Our own little "Pollyanna," Helen McKenzie. She says:

"It is a long, long time since I wrote to you. I want to belong to the club that I find in THE CHRISTIAN HERALD."

We followed Pollyanna's advice in the Glad Game. Let's follow her lead in the Money-Makers' Club.

This comes from a "girl" in Pennsylvania. Her letter is very business-like and I know from the tone of it that she is very enthusiastic about our plan. She says: "I wish to join your Money-Makers' Club, for I am one of your girls even though I'm sixty years of age. Please send me your booklet, for I'm sure it will interest me very much."

This letter is from New Jersey. And, like the rest of the letters, it bubbles over with interest and excitement and the pure joy of living.

"Dear Fairy Godmother," it says, "I'm just as excited as can be about the club plan—it does sound so mysterious and fine. I hope you will not think me rude for the name I have given you, for although I have never written to you, I have looked forward to your weekly chats with the greatest delight.

"Perhaps you would like to know a little bit about me. In the first place I'm nineteen years of age and I've been earning my own living for quite a few years. Will it interest you to know that my first subscription to any magazine was THE CHRISTIAN HERALD?

"Now, dear fairy godmother, I must stop now, because I'm very busy. Do send the booklet soon, because I do so want to be one of the girls who will share in the hidden treasure."

. . .

I can only show you one more letter. Which shall it be? I am going to shut my eyes and draw an envelope from the huge pile. Here it is:

"I read your page in THE CHRISTIAN HERALD every week and enjoy it very much. I have longed to write and become one of your pen-and-ink friends, but kept putting it off. When I read this week's CHRISTIAN HERALD, however, I could not help writing, for I do so want an interest in 'Pandora's box!'"

In the Captain Kidd stories, the pirate used to bury his treasure. And then, to make discovery impossible, he would kill a slave so that there would be a ghost to guard his hidden wealth. Girls, you will find buried treasure all over this land of ours—*if you only look for it.* Unlike the wicked captain's money, it is good, clean gold, with never a ghost to keep it away from your hands.

Do you want some of the treasure? Then, friends of mine, write to the Money-Makers' Club, and we will help you in your search for it.

"JESUS IS HERE!"

Continued from page 998

nothing sacred and nothing intimate to one's own personal history. I feel simply aghast when I try to imagine what will happen."

Henry Maxwell was very thoughtful. His first excitement had given way to a profound seriousness. Finally he said:

"Edward, don't you think we can leave all that to Him? Do you doubt he will know what to do under all circumstances, just as he did—before?"

Norman actually stared at Maxwell. Then he said with a sigh of relief, "I confess I had not thought of it in that way. I was only thinking of our own newspaper vulgarity and the hasty, superficial treatment of every serious thing. I don't know how it will all come out. But, of course, I don't doubt His own wisdom and ability to face any situation of modern life. Can you make yourself believe that such a marvelous event has really occurred — that Jesus Christ in the flesh is actually living and breathing in Raymond to-night?"

"I believe it without question." Alexander Powers spoke softly, almost as if talking to himself. Throughout the evening he had sat silent, only occasionally uttering a word, deeply absorbed in Martha's answers, observant of all shades of expression, and tense with suppressed feeling. To any one who was familiar with this man's history and the cross he had borne in loyalty to his Lord, it might have been revealed that night that Powers was in a state of exaltation, free from any particle of hesitation or doubt. He had accepted, with a heart that was hungry for a look at its Lord, the entire stupendous statement of Martha from the moment she had exclaimed, "Jesus is here!" and henceforth his entire faith would rest calmly and joyfully on this Person and call him Master and Lord.

Not so Mr. Maxwell. He confessed to Norman and Powers and Mrs. Maxwell and Martha as they remained in the library after the others had gone, that he could not yet bring his mind to accept such an astounding event as a real fact. In spite of his own intense desire for such an appearance, and in spite of all Martha and Mr. Grey had said, he found a region of doubt still existing in his own heart. He found himself murmuring almost mechanically, "Except I shall see in his hands the print of the nails, and put my hand into his side, I will not believe."

"I accept it wholly!" Alexander Powers's voice broke through Maxwell's reverie. "I believe he is here. I don't doubt my Lord and my God. What an unheard-of joy to see him!"

Tears rained over Alexander Powers's face. His friends understood it. When he and Norman went away, Maxwell said, "Powers, I want to believe as much as you do. And I have a feeling that I shall as soon as I meet him. I am going over to Grey's the first thing in the morning. Did I tell you? The last thing Grey said to me to-night was that—he—the Person—had told him he wanted to see me early to-morrow."

Mr. Maxwell did not sleep that night. And he welcomed the early light. As soon as the simple morning meal was over, he went out. Mrs. Maxwell laid her hand on his arm as he left the house, simply saying, "It will be all right, Henry. Leave it with the Father."

The town looked just the same as always. At that early hour people were still going to work. Maxwell did not take the *Gazette*, which was an evening paper, but as he passed down through the shop district adjoining the Rectangle, he heard a newsboy crying out something about "Great story! Rectangle church meeting last night! Special edition!"

He refused to buy a copy thrust at him by another boy, as he turned the corner into the street where Grey lived. But when he came up to the house he noticed a number of young men, two with cameras, and recognized them as *Gazette* reporters.

He walked up to the door and rang the bell. The reporters crowded about him. Grey opened the door. One of the newspaper boys tried to force his way in. Grey politely but firmly blocked his entrance.

"Come in, Mr. Maxwell; we have been waiting for you," he said quietly. He did not even reply to the general clamor of the press representatives to be allowed to get in. As soon as Mr. Maxwell was in the hall, Grey locked the door, then turned, looked at Maxwell with a look of deepest

Continued on next page

These are the Features that make the Domestic Vacuum Cleaner such an efficient house-cleaning aid.

Wide nozzle cleans path eleven inches wide
Roller holds up nozzle so it cannot drag and wear out carpet
Sweeper brush thrown on or off by pressing foot on lever, adjustable to thickness of carpet

The Domestic Vacuum Cleaner

Makes Vacuum Cleaning possible in every home. No electricity needed. No tiresome pumping. The Domestic cleans more quickly and thoroughly than many high-priced vacuum cleaners. Rubber-tired and ball-bearing throughout. Runs easily. You can clean not only carpets and rugs but stairs, draperies, upholstery, hardwood floors. No dust — no germs scattered in the air you breathe. The Domestic sweeps also when necessary. Adjustable sweeping attachment picks up lint and threads while vacuum suction takes all dust and dirt from carpets or rugs and floor beneath. Write today for free demonstration in your home. Simply send us your name and address on a postal.

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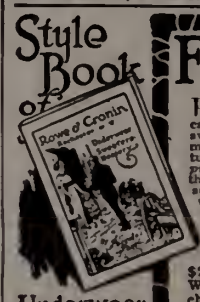

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"JESUS IS HERE!"

Continued from preceding page

eeling, waited a moment, and then shered him into the sitting-room. Mr. Maxwell's heart beat with tremendous excitement as he saw the person waiting there to receive him.

CHAPTER III

MR. JASPER CARTER, editor and proprietor of the Raymond *Evening Gazette*, appeared very much annoyed over something which had occurred in the office. It was the morning after the astonishing scene at the Rectangle Church and about two hours after Mr. Maxwell had been admitted to Mr. Grey's house.

Mr. Carter was often annoyed at many things in the course of a day's work at the *Gazette* office, and his temper was generally at the exploding point. But this morning he was more than usually irritable and out of sorts.

Nothing was going right anywhere. He had succeeded in getting a "scoop" on the *News*, Mr. Norman's paper, by getting an exceptional early extra describing the meeting at the Rectangle and putting into the "story" all the dramatic touches of which Barnes, his best reporter on the staff, was capable. Barnes had not been present at the meeting, but he wrote a full account of it as if he had been, and even went so far as to describe the appearance of this "visitant from another world." And there were three columns of interviews, garbled and distorted, with members of Grey's church, some of whom had not been present at the meeting. Altogether, the "story" made intensely interesting reading to many in Raymond that morning.

But Mr. Jasper Carter was thoroughly dissatisfied. For some unaccountable reason he had not succeeded in getting any reliable information concerning this mysterious person who claimed to be Jesus. Not even the indefatigable and irrepressible Barnes had really secured anything really tangible. And now for some unaccountable reason there was no report from either Barnes or the new "cub" reporter who had been sent out to secure a picture of the newcomer at all costs. He had sent the "cub" because, as he grimly said, "sometimes these absolutely green hands can get what the old seasoned newspaper veterans can't get. They have a reputation to earn instead of to sustain, and a man will do more impossible feats to earn fame than to keep it up."

The particular "cub" reporter assigned with the veteran Barnes to do this particular work was a young man by the name of Logan. He had claimed to be an expert photographer and Barnes had hired him as an experiment for a week.

Another hour slipped by and Mr. Carter boiled over. He jerked the telephone receiver off the hook and called up Grey's number. But, although he savagely called to central to keep ringing, he received no answer and was just throwing the receiver back when the new reporter came running in.

There was a look on the boy's face that stopped even Carter's oath at the sight of him. As a general thing no reporter, old or young, would have rushed into Carter's office in this fashion, but Carter saw in a second that something tremendous, at least to the boy, had occurred. He held the negative of a photographic plate in his hand, and, after an ineffectual stammer, he exclaimed:

"Mr. Carter — look — at that! I climbed into the kitchen through a window at Grey's and got up on a table and opened a transom and got a time exposure of the man you wanted. He was talking with Mr. Grey and the other man, Mr. Maxwell. I ran all the way back here, and have just come from the developing room. And I ask you to look at that!"

Carter took the bit of glass and held it up to the light. It was perfectly clear, not a shadow of any sort visible.

"Well, what of that—you—" Carter swore. "Something wrong with your plate, or your developing, or your focus. Go out again and don't come back till you get what I sent you for!"

"There was nothing wrong with the plate, the focus or the developing," Logan replied doggedly.

"No! That's right! The only thing wrong is your stupid self. Do you mean to tell me—"

"Mr. Carter!" the boy broke in eagerly, more than in a spirit of resentment at Carter's manner. "I can't understand it. Everything was as right as it could be. I have been using the same plates right along. And—"

But Jasper Carter was beside himself. He fairly roared at Logan. "Get out! And if you can't come back with what I want, don't come back at all!"

He fairly drove Logan out of the office and slammed the door shut. This door usually stood open on the hall which connected all the other editorial, reportorial and telegraph editors' rooms. But Carter was so enraged at what he considered the cub reporter's stupidity that he did not want to see any one for a while, and so he turned savagely after one or two walks across the room when he heard the door open and Barnes came in.

"Oh, it's you! Well?"

"Look here, Mr. Carter! Call me a fool if you want to! But look here!" He held up a photographic plate still wet. It was clear and without a shadow.

"I waited outside Grey's for him and Maxwell and," Barnes paused curiously, over his hard features an inscrutable glance moved and disappeared, "and the other person, and just as they stepped out, I got a good shot. He was looking squarely at me. And—you can think what you like, but—here is all I got!"

"Let me see!" Carter's hand shot out with a vicious gesture, and in the attempt to pass the plate over to him it slipped out of Barnes's fingers and fell on the floor, breaking up into small pieces. He stooped down and picked up one of the larger fragments and held it up to the light, looking at it as if fascinated.

"This will make the greatest 'story' yet, Mr. Carter. It's great."

"Oh, get out! Do you mean to tell me—" Carter spoke roughly.

"I mean to say I had as fair a shot at him as I ever had at any one, and there is the result."

"You and Cub Logan must have a nice bunch of plates," and Carter in a few words retailed the incident of Logan's failure to secure a negative. Barnes listened gravely and did not reply to Carter's sarcastic advice to overhaul the developer.

He sat thoughtfully eyeing the editor and did not reply to a question until Carter had angrily asked it twice.

"Can't you tell what he looked like?"

"Yes. He looked like an average man—only different."

"How 'different'?"

"I can't describe it exactly. But he was different."

"Well, go on," Carter said impatiently when Barnes stopped, while the same shadow of wonder crossed his face as when he was looking at the photographic plate.

"When he came out of Grey's house with Grey and Mr. Maxwell, I was as near him as I am to you now. He stopped and spoke naturally and pleasantly to all the newspaper men, and answered questions. He is going to preach in Maxwell's church to-morrow. I forgot to say he has a most wonderful voice. I have never heard anything like it anywhere."

"Well," said Carter, "what then?"

"He walked along with Mr. Grey and the Reverend Maxwell and—"

Again that pause, so different from Barnes' usual self-satisfied, jaunty manner, as if his eyes and his thoughts were intent on something far different from the office surroundings.

"Well, what's the matter with you?" Carter's sharp voice broke in.

"As he went up the street toward Mr. Maxwell's house a number of school children came down the walk. We were all following along, and two of the children broke from the group they were with, went right up to—this—person," Barnes uttered the word with strange hesitation, "and each child took a hand—and turned and walked along with him. Mr. Maxwell called them by name and said they belonged to his Sunday school. But they didn't come to him; they came to this Stranger."

"Well—what of it?" said Carter gruffly.

Barnes looked at the editor silently, then answered:

"Nothing."

"Nothing?"

"Yes. That's what I said. Nothing."

"The whole affair is nothing so far. What have we got from all this fuss and mystery? Can you turn out two or three columns for the first edition?"

"I think I can," Barnes replied, but Carter detected a strange note of hesitation.

"What's the matter with you?" he asked angrily.

"I don't know, Mr. Carter. I feel very queer after seeing—him. I don't know how to describe it. You will know better after you have met him."

"Well, maybe I shall. But, look here, Barnes. Of course we will play up the story about this mysterious Stranger who calls himself Jesus as long as it makes good for the *Gazette*, but don't expect me to be gulled by any fakir or any mysteries beyond clairvoyance or hypnotism or the like. Don't tell me that in this age of the world anything supernatural is possible in Raymond. Oh, no! You can't deceive your Uncle Jasper with any such romance."

"Wait till you see him," Barnes said, still speaking with that unusual backward mental glance over the morning's incidents.

"Well, I will see him. I'll go to church to-morrow. I don't know when I've been," he added with a short laugh. "Guess it won't hurt me."

"You'll have to go early to get in. Word is getting all over town. Everybody is going."

"Can't you get Maxwell to reserve us seats? I hate to go too early and wait."

"I don't think there will be any reserved seats," Barnes answered briefly. "Mr. Maxwell said the doors would be open at eight o'clock."

"Eight o'clock! Do you think I am going at that hour to wait until eleven?"

"You'll have to if you get in." said Barnes, as he went out of the office.

Carter called after him sharply.

"Overhaul your camera and the whole outfit. It's simply nonsense to come off as you did this morning. I have already sent that cub up to Maxwell's to get a picture. He needn't come back unless he gets it!"

"You sent—" Barnes began, and then closed his lips and walked down the hall to the reporters' room.

He clicked off his "story" on the typewriter with characteristic rapidity, but it outran his notes and he had piled up a three-column article before noon. He took it down to the composing-room and then went out.

A large crowd was in front of the *Gazette* office eagerly reading the bulletin. Several of Barnes's acquaintances excitedly questioned him, but he put them all off, referring them all to the paper which was then running off the press. In less than half an hour the boys were out on the streets crying out the news. It was a significant fact

Continued on next page

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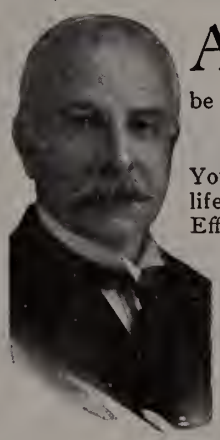

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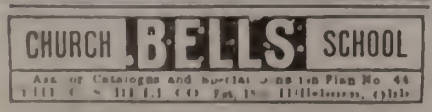

"JESUS IS HERE!"

Continued from preceding page

that they had caught the one line at the head of Barnes's "story," and were shouting it carelessly. Barnes had at first written it with a question mark at the end, like this: "Jesus Is Here?" while back in his mind the question represented a sarcasm and a sneer which every one who knew him would understand perfectly well. But as he had pounded out his "story" up there in the reporters' room, as he drew near the end and read over what he had written, he crossed out the question mark and wrote for the heading, "Jesus Is Here!" with an exclamation point after the three words.

And this was what the boys were calling out on the streets. Before night of that memorable Saturday the words were being uttered in nearly every home of the city. Business men gathered in groups on the corners, discussing the unheard-of event. A crowd surrounded Mr. Maxwell's house, watching every window and door. People called one another up over their telephones and excitedly talked the matter over. The members of Grey's church, who had been present at the meeting Friday night, were eagerly interviewed. The whole town was moved by a thrill of expectation.

In the midst of all the excitement it was curious to note the contradictions and rumors that affirmed and denied. He was of such and such an appearance. He was of no special significance. He had said this. He had not said it. The whole thing was an imposture. It was real. Men like Mr. Maxwell and Mr. Norman, it was said, believed him to be Jesus. And so forth.

That night in Raymond was calm and starlit. Virginia and Rachel were together at Virginia's and during dinner they had been talking as thousands of people all over Raymond were talking about the one great event. Rachel was staying with Virginia while Rollin was in Chicago.

Virginia went over to the west window of the familiar library to draw down a shade, and stopped abruptly. Then she called to Rachel, who was in the sitting-room with her two children, Eloise and Frank. The children had come, with Rachel, to feel that Virginia's home was like their own, and they called her aunt.

"Come, quick, Rachel! Come! The Light!"

Rachel caught up both children and ran in. Setting the boy down on the broad window seat and letting the girl slip to the floor at her feet, she sank into a convenient chair.

Together the two friends watched in silence. The evening star was visible just above the tower of the First Church, which was only four blocks from Virginia's home on the Boulevard. At first Rach ' saw nothing beyond the ordinary beauty of the star. But as she looked, Virginia exclaimed again: "There! There! Don't you see it? There! Just below the star!"

It was entrancing in its unearthly radiance, indescribable in its soft yet penetrating color—that which fell out of the blue vault like palpitating wings, as if the angelic host were singing, an unnumbered company, beating the air with a glory that permeated space and included in its all-enveloping wonder all the planets in addition to earth. Never had light been so diffused, so living. It had a personal charm, as if at any moment a face might appear, smiling but grand, to give body and a name to that which seemed almost to speak. And while they looked and even listened as if a voice might speak, the radiance gently went out, and there hung the star as it had for centuries, now calmly shining over the black roofs of Raymond.

Virginia turned to Rachel. She was trembling and tears were on her face.

"Oh, it is so wonderful! I cannot control myself. How terribly beautiful! Can you comprehend it, Rachel?"

"No. But how can we comprehend what has come to Raymond within the last twenty-four hours? It does not seem possible. Do you realize, Virginia, that to-morrow, in the church where we promised only a few years ago to follow Jesus, we shall actually see him face to face?"

"I cannot believe it. I can hardly wait. Yet I dread it. What if all this should be an imposture! Wh if—"

"But why, Virginia? Why shou it be impossible? Think what it w mean to Raymond and to the worl For, of course, we cannot expect Hi to stay here very long. But I tremb to think what his reception will be i some places."

"But will he not be welcomed by h disciples, Rachel?"

Rachel spoke with deep feeling. "Ol surely he will. The church loves hin Is it not glorious, Virginia, to thin he has chosen to show himself first o all to his church? And how splendi that on the very Sunday when Mr Stanton was to be recognized as Mr Maxwell's assistant Jesus should b with us. Isn't that splendid?"

"Yes," Virginia answered in a lov tone. "It is as it should be."

Silence fell between the two friends as Rachel moved to the window-seat and cuddled the children in her lap After a while she spoke again.

"What do you think of Mr. Stanton, Virginia?"

"He seems—well—different from most men. Not what I had expected."

"What had you expected?"

"I hardly know. More of a ministerial type."

"What is a ministerial type, Virginia?"

Virginia did not answer directly. "He wore a gray suit, a sack coat and a four-in-hand brown silk tie."

"Otherwise," said Rachel teasingly, "he was dressed in perfect taste. Virginia," and her manner changed instantly to a deep seriousness, "did you notice how he—Jesus—was dressed?"

(To be continued)

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DO YOU KNOW YOUR BIBLE?

New Questions, List No. 10

1. Who hid a girdle in a rock, and left it there till it was spoiled?

2. A great work was being carried on by one man. It was scoffed at by another man, who said that even a fox could break it down. Name the two men, with reference.

3. How many times, and where, is the expression "weak as water" used?

4. What verse contrasts the power of riches and righteousness to deliver from wrath and death?

5. (1) Where are horses first mentioned in the Bible? (2) Where are wagons first mentioned?

6. What prophet was commanded to make a model plan of a military siege against Jerusalem?

7. Who was told that if one just man could be found in a certain city it would be saved?

8. In what verse does Paul state the conditions of living without condemnation?

9. What associate of Paul forsook him and the faith?

10. In what verse is believing spoken of as a work?

Correct Answers, List No. 9

1. What Ethiopian interceded for the life of a great prophet, and was rewarded by Jehovah? Ebed-melech; Jeremiah. Jer. 38: 7-13, and 39: 16-18.

2. In two instances the name of the same king is spelled two different ways in the same chapter. Find the chapters and state both spellings of the king's name. Nebuchadnezzar: Nebuchadrezzar. Jer. 29: 1, 3, 21; Jer. 39: 5, 11. [Also Joash; Jehoash. II Kings 11: 2, 21; 12: 1, 19. Joram; Jehoram. II Kings 9: 23-24. Ahaziah, Azariah, II Chron. 22: 1, 6. Uzziah; Azariah. II Kings 15: 1, 13.]

3. There is only one Bible passage in which God refers to his people as "my nation." Find the passage. Isa. 51: 4 [Zeph. 2: 9, R. V.]

4. Whose sin was said to be written with a pen of iron and with the point of a diamond? Judah. Jer. 17: 1.

5. Where is a famine described as being so great that the ground was chapped and the plowmen ashamed? Jer. 14: 4.

6. In what Old Testament and New Testament passage is God described as spreading out [New Testament, "stretching out"] his hands in supplication to a disobedient people? Isa. 65: 2; Rom. 10: 21.

7. (1) What passage speaks disparagingly of a man who is "hasty in his words"? (2) What nation is spoken of as "hasty"? (3) Where is "hasty fruit" referred to? [Be sure to use the Authorized Version in finding the last answer.] (1) Prov. 29: 20. (2) Chaldean. Hab. 1: 6. (3) Isa. 28: 4.

8. In what passage is Saul of Tarsus first called Paul? Acts 13: 9.

9. Who spoke of "unsearchable riches," and in what connection? Paul. Eph. 3: 8. The unsearchable riches of Christ.

10. Find one Old Testament and four New Testament references to spiritual birth or development as *renewing*. Ps. 51: 10; Rom. 12: 2; Eph. 4: 23; Col. 3: 10; Titus 3: 5 [Also Heb. 6: 6 and II Cor. 4: 16.]

NOTE. II Cor. 4: 16 was accepted as correct because it is stated that the reference is to the "inward man." But Isa. 40: 31, a passage suggested by many readers, could not be accepted because there is nothing in the words themselves to indicate that anything but physical strength is here referred to.

Honor Roll No. 9

One hundred and forty-one readers answered correctly all the questions of List No. 9:

Miss S. E. Adams, Ethel J. Allen, Mrs. Arthur H. Apple, J. H. Archibald, Eleanor Arnold, Mr. and Mrs. Burch Atkins, Mrs. A. F. Avery, John W. Baker, Luanna Baldwin, Grace M. Banks, Cisra L. Banning, Mrs. S. B. Barnes, Mrs. Chas. Bartholme, Elva C. Beach, Margaret Beeler, John Bissett, Mrs. Louis A. Black, Amelia Bohl, Elizabeth D. Cameron, Mrs. E. E. Cammuck and daughters, Mrs. Augusta Campbell, Minnie H. Carey, J. D. Clapp, James A. Cooley, Mrs. Isaac T. Coppock, Una Corner, Mrs. Alma H. Culver, Jennie Cunningham, Dr. H. F. Dateman, Sadie L. Dawson, J. Harry Deems, Mrs. N. E. DeGoller, W. K. Desh.

The remainder of the Honor Roll will appear in next week's issue.

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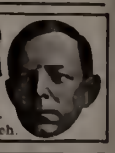
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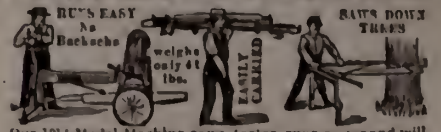

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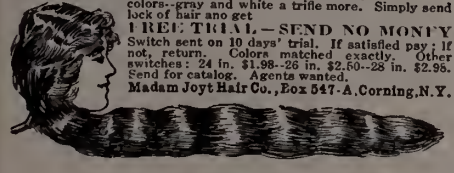

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WHY CHRISTIANS ABSTAIN*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

ON THIS "World's Temperance Sunday" it is especially appropriate to note that Paul and other inspired writers, from the days of Moses forward, are not only in advance of the pagan teachers of other lands in their own time in what they commanded and advised and taught as to alcoholism—they are in advance of many, even in this twentieth Christian century. That is one of the most remarkable convictions arising from our four months' tour in nine European countries. Out of six international conferences on world welfare which we attended, usually as delegates, and four national conventions, ten in all, just one-half were "against alcoholism" and for "total abstinence." The growing number of European abstainers, especially among university men, is most encouraging. European doctors, both of medicine and philosophy, are devoting more effort to exposing the harmfulness of even moderate use of the mildest and purest beer and wine than the doctors of the United States. The abstainers of all classes are increasing—100,000 added last year in Germany, where the first abstainer stood alone as the target of universal gibes so recently as 1893. Europe excels us in educational temperance work generally, and in association of pledged men and women of the rank and file in such social centers as the Good Templar lodges and in juvenile organizations for training young abstainers.

But in every large country in Europe abstainers are the exception, not the rule, not only among men but also among women, and even among pastors, though the minority of abstaining ministers (in some few denominations it is the majority) is everywhere increasing.

In Leeds, England, when the employed officials of all British abstinence societies gathered for their annual convention, the preachers present were much fewer than they would have been in a similar convention in the United States, and workers in their reports spoke of difficulties in getting hearings in certain churches, whose pastors frankly said, "You should not expect us to help you much, for you know we are not total abstainers." It should be said that the percentage of abstaining preachers is greater in Britain than in any large European country, and is steadily increasing.

Even those Europeans who are devoted self-sacrificingly to the social betterment of the world and give time and talent and money to the cause of peace, for example, in a great majority of cases have not recognized that alcoholism has prompted more strife than militarism, and calls for such personal sacrifice of appetite as Paul urges not only in the lesson of to-day but in many other passages (I Cor. 10: 23-33).

We will consider not alone the one altruistic reason for abstinence that Paul gives in to-day's lesson, but the threefold argument involved in the two "great commandments" of Moses and Christ, Love God, and your neighbor as yourself, which are really three: (1) Abstain because you love mankind; (2) abstain on the ground of intelligent self-love; (3) abstain because you love God.

Let us now look straight at Paul's appeal to us to abstain for the sake of others. That it has not won more of the church people suggests that it has not been used to its full power as an argument of God through Paul. Many who are altruistic in other ways pay no heed to Paul's words on wine, perhaps because meat and wine are considered together, and both as related to idol sacrifices. They need to be shown that in this ancient case there is an eternal principle, as the kernel in the nut, just as lawyers turn to cases decided in courts far away and long ago to find a law principle that may be as binding as a specific statute. The words of Paul were called out by a bitter controversy in the New Testament churches. The Hebrew Christians claimed that Old Testament rules forbidding the eating of meat or drinking of wine that had been laid on the altar of an idol were binding on all Christians, while those converted from paganism claimed that as an idol was a fraud, the placing of meat and wine on an altar did not hurt it. Paul really agreed with these Gentile Christians, but he told them that as it was a serious matter of conscience with the Hebrew Christians, and would cause strife that might wreck the souls of some of the Hebrew Christians and weaken the usefulness of the church, they should yield. "Destroy not with thy meat him for whom Christ died." It was not necessary they should buy in the markets the idol's meat and the idol's wine. They could get other supplies. It was not a necessity but an indulgence, not a duty but a privilege they were asked to give up for the sake of others—for the sake of the church also, and so for God's sake.

Now let us see exactly how this case applies to-day to wine not offered to idols. The principle has nothing especially to do with "meat" now, for eating meat, whatever vegetarians may say against it, is not now in the same category. Wine and other intoxicating liquors confessedly lead some in every city where they are used to occasional, and some to habitual drunkenness, and some to crime, and many to poverty. No one will deny that of a hundred young men in any town or city who are in any way led to begin the habit of using intoxicating drinks, some will be wrecked morally; nor will any one deny that the example of employers, teachers, deacons, pastors, will influence some of these young men to begin the habit.

The issue, then, that is put up to every man disposed to drink, even if he is so behind the times that he thinks that no material harm will come to himself from moderate drinking, and that he can always hold in check an appetite that has ruined many greater men—the issue, even for such a man, is squarely this: Shall I for the sake of this one form of indulgence, which is not in any sense a necessity of life, which is not a duty, even though I may think it my privilege—shall I for this personal pleasure set an example that will almost inevitably lead some others to the same indulgence, with the probability that some of them, if not myself, will suffer dire consequences in drunkenness or crime or poverty, and so will bring dire consequences upon others, to the dishonor of God and the injury of the community?

There are many who talk big of altruism and social service and welfare work and world uplift who are unwilling to give up their wineglass as their contribution to the elimination of the drink habit and the drink traffic. Over and over again let us challenge men with Neal Dow's translation of Paul: "No one has a moral right to do that which, if the whole world follows his example, as some are sure to do, will produce more harm than good." Dr. Campbell Morgan contrasts those who are self-centered with those who are love-centered—the

Continued on next page

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, November 9, 1913. World's Temperance Sunday. "Abstinence for the Sake of Others," Rom. 14: 7-21. GOLDEN TEXT: "It is good not to eat flesh or drink wine, nor to do anything whereby thy brother stumbleth." Rom. 14: 21.

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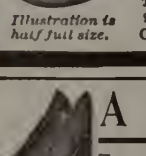

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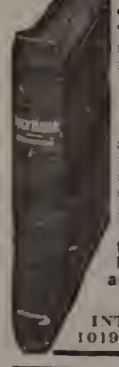

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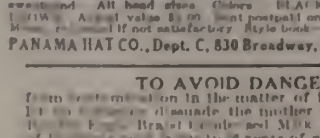

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SUNDAY SCHOOL LESSON

Continued from preceding page

latter "self-denying, intelligent and always merciful." Surely, the man who is intelligently love-centered will have no part in promoting the chief curse of mankind.

A lurid light is thrown on Paul's exhortation to abstain for the sake of others by modern studies in heredity, which show that we should abstain not alone because our example may bring harm to a neighbor, but because a drinking father and, yet more, a drinking mother endangers the health, the morals, the very lives of their children.

Abstinence for the sake of others should have a meaning as broad as the missionary appeal, for no nation liveth to itself. In Scandinavia, which promises to be first to secure prohibition in Europe, the unfaithfulness of certain law enforcement offices in American prohibition States and of citizens furnishes the strongest weapon of the defenders of the drink traffic. On the other hand, the beneficial effects of enforced prohibition in Kansas and North Dakota and North Carolina and Oklahoma and Mississippi, and recently in Maine, are the best reinforcements of all who, in other lands, seek to banish the bar room. Both for abstinence and prohibition we may well raise the words of John Stuart Mill as our banner: "My liberty ends when it begins to involve the possibility of ruin to my neighbor."

Undoubtedly there are very many, even in the churches, who rarely climb the heights of pure altruism. God himself recognizes that altruism and egoism, humanitarianism and intelligent self-love should be harnessed as a spur to carry men forward into right living. We shall "follow God" when we show that the man who loves his neighbor and himself intelligently abstains from all participation in the drink evil.

Learned men have shown by many experiments that in everything that concerns self, alcohol is a handicap. When even a little has been taken, the eyes cannot see a signal or a foe's fist as quickly, nor send a shot as straight to the target; nor can the ear hear as clearly; nor the brain remember as well or decide a problem as rapidly; nor can the hand set as much type, nor the feet run as well in a race; nor can the interior organs, the heart, the lungs, the liver, the kidneys, do their vital tasks as well.

When a boy is of a distinguished family, unless he is a base pervert, he is more careful than boys of no reputation to do nothing that will dishonor the family name. If at all worthy, he seeks rather to add to its honors. The very greatest reason why we should do no wrong is that each of us by creation is "the child of a King, and if Christians we have also deliberately vowed to be true to the great name of Christ. Will any Christian in this twentieth century deny that the natural effect of intoxicating drinks is to dull the higher, controlling faculties of judgment and conscience? Alcohol in its ultimate effect is stupefying, and long short of the helpless state man's powers are dulled. Alcohol is not a stimulant, science tells us to-day, but a narcotic, that is, something that puts the user into a state of narcosis, of half sleep. God gives us brains to use at their best, and we have no brains to spare for alcohol to feed upon. Insurance tables of fifty years in Great Britain, as we have often shown, prove that even moderate drinking is a slow poison that kills thirteen years in thirty-one years. Our years are a sacred trust from God to use for him and for mankind and for our own best development. We are stealing trust funds when we cut our lives short.

It is most essential that it should be made known in homes, schools, churches, in the press, and by door-to-door circulation of literature that the old idea that about the only evil result to be feared from the use of intoxicants is drunkenness, is fully exploded by modern experiments showing that it is "alcoholism" we should fear most of all, "the chronic poisoning which comes from the habitual use of wine, beer or spirits, even to an extent that would not produce drunkenness." In central Europe, where people mostly drink wine and beer and drink it slowly at tables, travelers note that drunkenness is not as common as where distilled liquors are more used and are swallowed quickly at a bar, as in Scandinavia and Great Britain, so there are many who jump to the conclusion that the milder drinks taken slowly do little harm. Movements for abstinence and prohibition in Europe are therefore many of them repeating the efforts made in vain in the United States almost a century ago to stop the sale and use of distilled liquors only, leaving beer and wine almost unopposed in the realm of habit and traffic alike. Against this fallacy should be marshaled the great recent condemnations of moderate drinking by Emperor William and Continental university professors, and by President Eliot and American scholars. Science has disproved the old theories that liquors strengthen workmen's hands and quicken scholars' minos, and nothing is left but the claim that they add to the joys of life. It is time that this lie of the "mocker" was driven from the field. Liquors have added far more sorrow than joy, and the joy itself has been only a counterfeit, usually followed by depression. Intelligent selfishness points straight to the abstinent life.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—A REQUEST FOR more information as to the Loyal Temperance Legion, previously mentioned in the Round Table, comes to us just in time for us to put the reply, appropriately, with the lesson for World's Temperance Sunday, showing "plan of organization and mode of conducting." The writer has often said that the Loyal Temperance Legion is equal to the very best of young people's societies, for it combines with religious devotion and good fellowship a regular study of the moral and civic problems of good citizenship on a broad scale. It follows Pentecost with a book of acts. It includes in its practical applications of Christianity not one virtue only, but all the virtues, and considers not alone their relation to the individual but also to the social order. Its conventions show no less enthusiasm than other conventions of young people, but more knowledge than most of them of personal and social ethics. It is greatly to be regretted that there are so few Loyal Temperance Legions or other organizations of young people corresponding to British Bands of Hope in which four millions of youth are being trained in the practice and promotion of good morals. If the youth of the United States were organized in like proportion we should have eight millions. We haven't even one million boys and girls enrolled in such organizations devoted to temperance and morality and meeting frequently to strengthen each other and promote the cause. Every Sunday school should have such a "legion of honor"—indeed, the whole school should be pledged and enrolled and have full charge of the quarterly temperance Sunday exercises as their quarterly public meeting. The constitution and full particulars may be had by applying with stamp to N. W. C. T. U., Evanston, Ill.

—THE BOY SCOUTS provide for much the same influences so far as boys are concerned, and information as to forming "patrols" such as should be found in connection with every Sunday school can be secured from the Y. M. C. A. International Committee, 124 East Twenty-eighth Street, New York, which is endeavoring to keep down the military idea, and make the scouts more like foresters and explorers and soldiers. The Boy Scouts are always abstainers from tobacco and intoxicating liquors, but are not devoted to one virtue—rather to a rounded character and general helpfulness. Their motto is "Do a good turn to somebody every day."

—QUESTIONS AND SUGGESTIONS for the Round Table should be sent to Rev. W. F. Crafts, 206 Pennsylvania Avenue, S. E., Washington, D. C. We would like to get at once some brief reports of ways for children to celebrate Christmas unselfishly—not by plans that keep them thinking night and day for a month what they will get, but rather will make them think eagerly of giving to others as Jesus gave himself to us.

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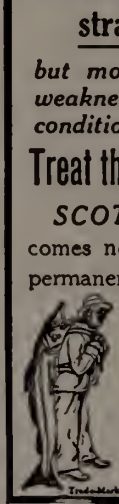

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Home Life*

WE BECOME so used to thinking of the delights and opportunities of the life of Christian homes that we sometimes fail to realize what it would have meant to us to have been brought up in another kind of a home. A bishop said to Monica, the mother of St. Augustine, when she was grieving over the waywardness of her son: "The son of so many prayers cannot be lost." There are many of us in church life and church work to-day who have much the same sort of conviction. It seems to us that the prayers and the examples of our godly parents and the beautiful atmosphere of the Christian home have made it impossible for us to wander away from the faith or to remain away when we have wandered.

Paul, in writing to his youthful helper Timothy, speaks of "the unfeigned faith" which was in him, which, as he expressed it, "dwelt first in thy grandmother Lois and thy mother Eunice, and I am persuaded in thee also." Here was a splendid heritage of Christian faith even when the church was only a few decades old. Who this elderly lady Lois was we do not know, but in all probability she was among those favored women who had heard the voice of Jesus and had looked into his eyes. Her soul had been quickened to faith in him; her daughter had inherited the same faith, and young Timothy had been brought up in the atmosphere and under the power of it. The reference from the Gospel of John, chapter 11, verses 1 to 5, gives us the picture of another home where Christ was welcomed and loved. He was often glad to walk over the hills to Bethany and rest there with his friends.

Many changes have come over the home life and the child life of America since the days of the Pilgrims. Religion is less stern a thing than it was then. Children have liberties that were undreamed of, but the presence of Christ in the home will still hold them to the faith as in the past. Some of the old customs, however, should be guarded with the most jealous care. It is one of the saddest and most perilous facts of American life that so many Christian homes are now without family prayer. Nothing better could happen for the church and for the nation than that on this day when the young people of two great organizations are studying the question of Christian Home Life, the neglected habit of family prayer should be re-established in a thousand homes. This may be a time when the children can do something for the parents. This is a young people's meeting, so it is to the young people that the message comes at this particular time. If, under the pressure of these strenuous twentieth century days, your parents have ceased the old custom of family worship, will you not ask them to begin it again? There is probably no other single thing you could do which would mean so much to the life of the church and the community as this. If we are to continue to bring up Christians who are strong in the faith and leaders in the kingdom of God, we must keep our homes places of prayer.

They must not only be places of prayer, but places, also, of love. Many big and little matters of home life test our patience; many a doubting or wayward member of Christian homes has been hindered from accepting Christ by the impatience and harshness of those who profess to love him. We must let Christ keep us sweet and kind and patient every hour so that the atmosphere of home shall be the atmosphere of love.

* "CHRISTIAN HOME LIFE." Christian Endeavor and B. Y. P. U. Topic for November 9, 1913. II Tim. 1: 1-5. (A meeting in some member's home, if convenient, led by the social committee.) B. Y. P. U. adds John 11: 1-5.

Little Brothers and Sisters*

IT IS rather trying business, being a little brother or little sister. There are so many things big brothers and sisters can do, so many things going on that one is crowded out of, so many nights when one must go to bed right in the midst of the delights of the evening, or even before they have well begun, that altogether the lot of a younger brother or sister is far from enviable.

If your family is a large one, it may be that you can remember some of these experiences. If you can, try to think of them often, now that you yourself are a big brother or a big sister. When the home questions come up that relate to the little folks now, it is so easy to forget the experiences of the past and to lose sympathy with those who are going through difficulties we were meeting not long ago.

Again our New Testament gives us the answer to this problem, which may seem at first thought not to be one of first importance, as it gives us the answer to every other problem of life. The word, as of course you know, is love. If you really love these little brothers and sisters you will find countless ways of making them happy and countless ways of saving them from chagrin and grief.

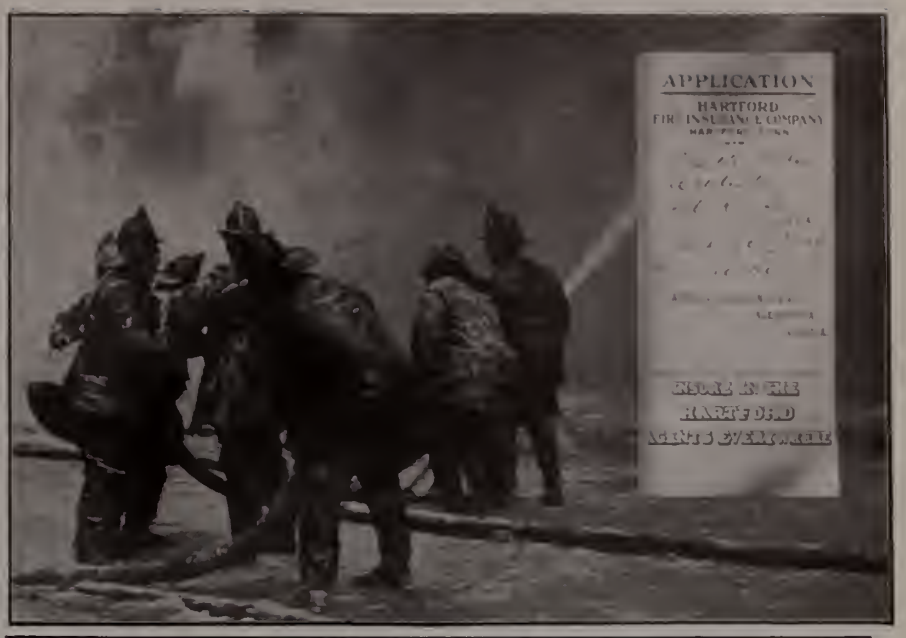
The Scripture references are peculiarly interesting. Two of them are taken from the story of Joseph. The first, Gen. 42: 22, contains the words of Reuben, which he spoke when his brothers were planning to sell Joseph to the Ishmaelites long before, "Do not sin against the child." Gen. 44: 30-34 contain the beautiful words by which Judah expressed the great love that Jacob had for Benjamin, his youngest boy: "His life is bound up in the lad's life." When Joseph, the ruler, pretended to wish to keep Benjamin for a slave because his cup had been found in the boy's sack, Judah, his older brother, pleaded: "Let thy servant abide instead of the lad, a bondman to my lord." He had previously said to Jacob when urging him to let Benjamin go down to Egypt: "I will be surety for him." He was now making good his pledge, willing to become a slave that his little brother might go back to their father, free."

Judah said another beautiful thing in pleading with Joseph: "How shall I go up to my father, and the lad be not with me?" There are very grave responsibilities, after all, in our relationship with these little brothers and sisters. They will be influenced by what we do. We may lead them to the Master and take them to heaven with us, or by our careless example or our unkindness we may drive them away.

John 21: 15 contains the beautiful words of Jesus: "Feed my lambs." He gave this task to Peter as a test of his love. We cannot truthfully say we love the Master unless we are caring for them. In Matt. 18: 5, 6 Jesus declares positively that what we do for his little ones is counted as a kindness toward himself. And he gives in terrible language his judgment upon any one who would offend, or harm, a little child.

The Big Brother movement has done much to save boys who had begun to go wrong. Young men of influence and standing have undertaken to look after certain boys, and become really their big brothers. There is a movement of this same sort among young women for looking after younger girls. Whether or not you have little brothers and sisters in your own homes you can find some little people whose lives you can cheer and whose souls you may win for the Master.

* "WHAT CAN WE DO FOR OUR LITTLE BROTHERS AND SISTERS?" Epworth League Topic for Sunday, November 9, 1913. Gen. 42: 22; John 21: 15; Matt. 18: 5, 6; Gen. 44: 30-34.



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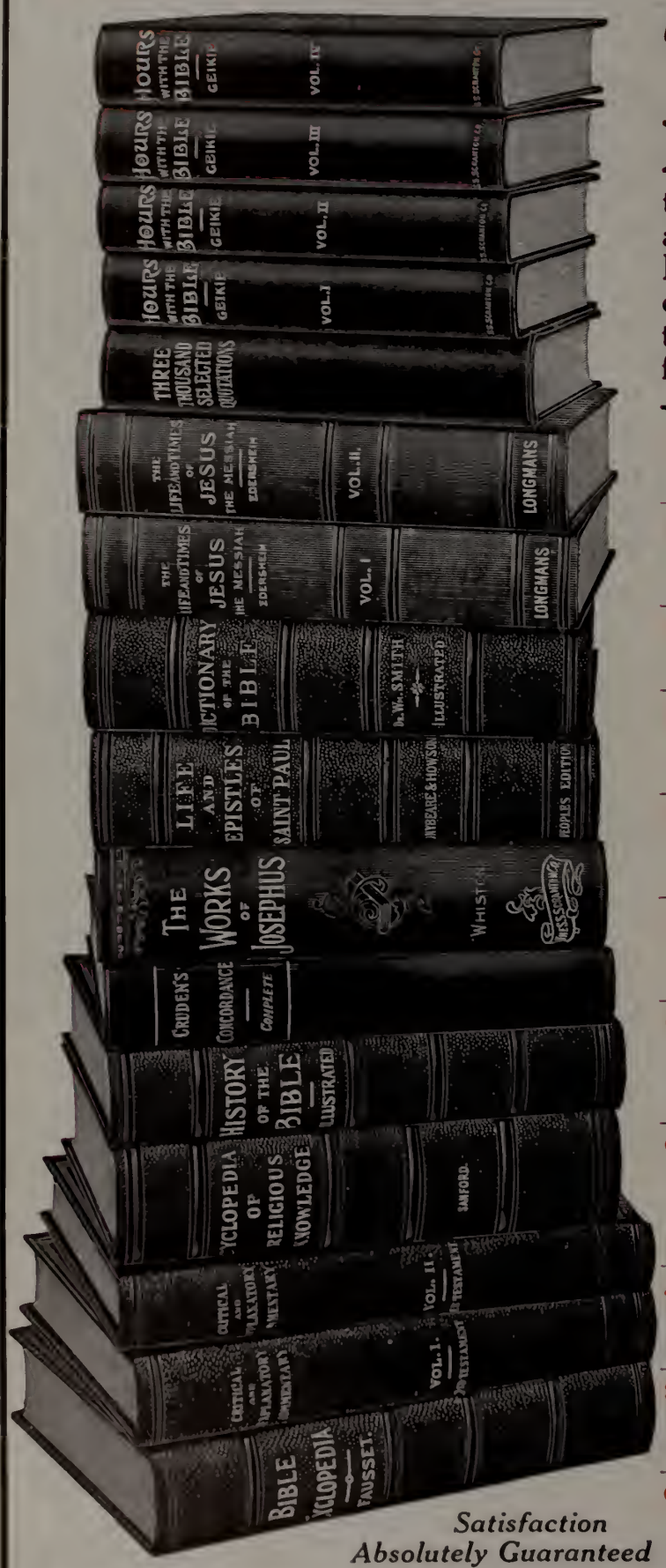
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THE OLD CLIPPER

From a photograph by C. S. Luitwieler

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NEW YORK, NOVEMBER 5, 1913

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

SOME OF THE ANCIENT RUINS OF PHILADELPHIA

SITE OF THE MOST ANCIENT CHRISTIAN CHURCH IN PHILADELPHIA

Photos by Mrs. Clark

THE SEVEN CHURCHES OF ASIA

PHILADELPHIA, THE CITY OF THE OPEN DOOR

BY REV. FRANCIS E. CLARK, D.D., LL.D.

Founder and President of the Christian Endeavor Society

THE pilgrimage to the Seven Cities brought us to Philadelphia from the great table lands that cover a large part of the interior of Asia Minor and which lie for the most part to the north and east of the Seven Cities. Very early on a crisp March morning we had left Ushak and its unspeakable hotel for a railway journey that takes one over as wild and picturesque a region as he is likely to find in the five continents. Ushak itself is by no means uninteresting; the minarets of the mosques are tipped with metal, and as we left the little city they glittered in the light of the sun's earliest rays. Barley, wheat and opium grow in the rich, red earth of this district, and it is especially famous as the headquarters of the manufacture of the heavy carpets which we call Turkish rugs. These are largely made in private houses, and some thousands of women and girls are employed as weavers, while the men wash and dye the wool. Since carpet weaving is the chief mechanical industry of this region, and is a recognized business of at least three of the Seven Cities—Smyrna, Thyatira and Philadelphia—it may interest my readers to know how these carpets are made. Imagine a large, bare room; in front of us is a great frame, perhaps twenty feet in width; in front of the frame are seated half a dozen women and girls whose deft fingers fly like lightning as they break off two or three inches of wool from bunches of different colors that hang over their heads. With incredible activity they knot this little piece of yarn to one of the threads of the web, choosing with marvelous exactness the right shade to match the pattern that is before them. So rapidly do their fingers move that one can scarcely follow them as, with all the skill and exact precision of a practiced piano-player, they break off and tie the little piece of yarn, reach for another of a different color, break it off and knot it, keeping up this exacting task for hours at a time, until one aches in sympathy with the tired hands that are flying in and out in front of the great frame. After a little of the wool has been knotted to the web it is combed out and cut even with large shears, and then pounded down with a peculiar shaped hammer; and yet the most that a skilful woman can weave in a long day's work is only about ten inches of a carpet two feet wide. The most important of the coloring matter used is obtained from the madder root which grows abundantly in all this region as well as about Thyatira, and is doubtless the color with which Lydia dyed her so-called "purple." Of late years the aniline dyes have largely supplanted the old Turkey red produced from the madder root, the indigo which came from India, and the cochineal from the Indies, greatly to the deterioration of the carpets and the loss of the carpet-buying public.

A SARCOPHAGUS MADE INTO A FOUNTAIN AT PHILADELPHIA

But we are on our way to Philadelphia and cannot linger longer among the carpet looms of Ushak. Soon after leaving that little city our road begins to wind down hill, for Ushak is 3,000 feet and more above the sea, while Ala Shehr, as the ancient Philadelphia is now called, is only a few hundred feet above the sea. During the last part of the journey to Philadelphia the descent is very rapid, and the scenery grows every moment more wild and rugged. Through tunnel after tunnel the train shoots, while far down below we can see a great plain covered with curious columns and mounds of soft rock, which have been sculptured by the storms of many winters into all sorts of curious shapes. At last the foot of the hills is reached and we come to the valley of the Cogamus, a tributary of the greater Hermus. After the magnificent views which the valley of the Hermus affords and of the magnificent Boz Dagh, the Cogamus Valley seems rather tame, but Philadelphia itself is relieved by some fine mountains of the Tmolus range which form a splendid background for the ancient city. A walk of half a mile or three-quarters from the railway station brings us into the heart of the modern city of Ala Shehr, which, though by no means remarkable for cleanliness, is yet one of the most attractive and well-kept of the Turkish cities of the interior. As we approach the city we see a rapid stream of considerable width, tumbling riotously through the main street, over the sharp cobblestones, and spanned every now and then by a board a foot wide for the benefit of pedestrians. This water comes from the hills and is on its way to the vineyards on the other side of the city. When one series of vineyards has been irrigated, the water is turned into another street and, flowing in another direction, irrigates other acres of vines, for Ala Shehr is famous to-day, as was Philadelphia in the olden time, for its grapes and its wine which Strabo eulogized 2,000 years ago. Ancient volcanoes are not far away to the east and the north, and, as we shall see later, Philadelphia has suffered terribly from earthquakes, due perhaps to the proximity of these volcanoes. But some compensation has been afforded in the volcanic soil, which has clothed the fertile valley with the vine, the almond, and the peach. It was winter when we left the table lands about Ushak in the early morning; it was late in the spring when we reached Ala Shehr a few hours later; the almond trees flourished and the cherries and peaches were great bouquets of pink and white bloom. There is little of special interest to the modern traveler in the Philadelphia of to-day, except as everything reminds him of the city of the Revelator. In Sardis and Pergamos the patient pick and spade of the excavator have laid bare the ancient glories of these once magnificent cities. But in Philadelphia scarcely a sod has been turned by the archeologist. Sometimes, where a cellar has been dug for some modern house, a few treasures of ancient times have been laid bare. Yet the everyday life of these modern cities of the Orient is always of interest to the traveler. Toward sunset great herds of ugly, black water-buffaloes stumble bellowing through the streets, driven perhaps by a small boy perched on a donkey's back. The public bakeries are found in almost every street, and,

Continued on next page

A HINDU MISSION IN CALIFORNIA

BY MARY E. BAMFORD

"SIX thousand seven hundred." So the young Hindu on the porch of the Administration Building at Angel Island estimated the number of Hindus in California at that time. He himself was a graduate of the University of California, was studying for his master's degree, and was acting meantime as United States interpreter.

We American women, visiting the station, stood in a semi-circle about him while he told us that he had traveled in the San Joaquin Valley and had found the farmers suited with the Hindus as laborers. He himself, it seemed, was the son of a professor in a government university at Calcutta, and belonged to "the second caste," he said—the soldier caste, Kshatriyas.

"But I don't believe in caste," he immediately added.

Hindus! What pictures of them memory recalls! A train rushes down the Sacramento Valley and a gang of Hindu track laborers stands aside to let us pass. Or, journeying down the east side of the Sacramento River, one catches sight of several turbaned Hindus standing about the doorway of a station. Or suddenly a Broadway street corner in Oakland, prosaic enough usually, is seen to have blossomed in color, for there stands a little knot of five Hindu men, their turbans of yellow and white topping their heads like chrysanthemums that have sprung up in a moment.

Sikhs from the Punjab are most of the California Hindus, black-bearded, for, according to their religion, they may not shave. Aryans are these people like ourselves. Look at their faces, ignoring their dark skin with its underlying shade of deep olive, and you will see that the shape of the nose is American, if there can be said to be an American nose.

But not every Hindu who appears in California is a Sikh. There is the Bengali. One day I had taken a large company of ladies on a pass I had obtained for them to visit Angel Island Immigration Station. We were being shown over the Chinese Detention Building, when, in another room in the second story, I spied two Hindus. I hurried to them, for I had some Gospels in the queer curved characters of the Punjabi. "Salaam," I said, to which one Hindu loudly responded, "Salaam."

"Sikh?" I questioned.

Yes, they were Sikhs, and I gave them a Punjabi Gospel apiece.

Then a third black-bearded Hindu came from another room, and, unwitting of offense, I greeted him with "Salaam."

"Why do you say 'Salaam' to me?" he burst out, asserting that he talked American.

He did not talk it very well, however. One had to listen closely to understand the language he poured forth. He was not a Sikh, but a Bengali. Some of my party had come in, and among them was a woman, who had been for many years in Rangoon, Burma. She then took a hand in the conversation, asking the other two Hindus if they were Sikhs, and telling them she would have known it by the divided folds of their turbans.

Many of the Hindu immigrants are very poor, but there are occasional exceptions. It is said that five Hindus once came to Angel Island with $1,500 each, and one Hindu, who was worth $50,000, did not disdain to work in a ditch so that he might practically learn American methods.

The Hindu must, of course, bring his own ideas of funeral ceremonies to America. Some time ago it was announced that some Hindus had attempted to float the dead body of one of their countrymen

SAN FRANCISCO'S HINDU TEMPLE

down the Sacramento River. But I have little apprehension that the Sacramento will ever become a second Ganges. Americans are too "finicky" about sanitation for the ideas of India to prevail in the Sacramento Valley to any great extent.

San Francisco has its Hindu temple, a strange looking building, with queer ornaments and swelling protuberances on its roof. A gallery, ornamented with plants, runs around the upper part of the building, which is of wood painted cream-color. The general aspect of the building is Moorish.

I went to the front door one day and a Swami answered my ring. His dark skin had that distinct purple undertinge of the Hindu. He gave me a pamphlet and a list of lectures, and I showed h a copy of St. John in Punjabi, saying that he might have seen it. He looked at it a moment, and handed it back to me, saying, "It is one of the dialects of India. It is not Sanskrit."

Far be it from me to have thought it was Sanskrit, but I took my Hindu temple pamphlet and retired. The list of lectures that he had given me said something significant: "All our members or students are American citizens."

After one passes around to the side of the Hindu temple, one comes to an entrance and pauses to read the right-hand board, as follows:

"This is the First Vedanta or Hindu Mission in the West. Erected 21st August, 1905. The Vedanta is the Oldest Literature Existent, consisting of the Highest, Sublimest Thoughts in the World. Represented and illustrated here by the Ramakrishna Mission, Belur-Matti, Calcutta, India, founded by the Swami Vivekananda. Swami Trigunatita, Lecturer and Teacher. Free interviews given at Office. Appointments made at Sunday lectures in this Auditorium. Please see other Board. Office, 2963 Webster Street, same building."

Looking at the left-hand board, one finds a list of lecture dates and subjects.

All members of this Hindu temple are Americans. They have a retreat in San Antone Valley to which they go yearly to spend thirty days in meditation and prayer. The little leaflet for Mar. issued by the temple, mentions among the privileges of members or students "admittance into the *Shanti Ashrama* (Peace Retreat) for practical Yogi. Exercises (one month a year) in daily life, if certified under direct guidance."

But certain Hindus are not altogether forgetful of their fellow countrymen, religiously. In May, 1912, articles of incorporation were filed in Berkeley, Calif., for the Pacific Coast Khalss Diwan Society "for promulgation of the faith of Guru Nanak and Guru Gobind Singh. The organization was intended "to care for the spiritual welfare and the moral and educational uplift of all Hindu Sikhs and other Hindustani students on the Pacific coast." It was announced that a house of worship would be bought and regular services held, the seventeen trustees all giving the family name of Singh. The American Bible Society endeavors to reach the Hindus through the distribution of Gospels which the society issues in Punjabi, Bengali, Hindu and Urdu. A missionary of the society once held a service for Hindu workmen in their temporary car homes in Berkeley where thirty-five Hindus labored on the railroad. Among them was a Mohammedan who could read and speak English well, having been seven years in college in India. This Mohammedan, strange to say, seemed much pleased to read the Ten Commandments, the Sermon on the Mount, and the Lord's Prayer in English, and interpret for the missionary when he explained the meaning to the Hindus.

THE SEVEN CHURCHES OF ASIA

Continued from preceding page

making their way toward these bakeries, one often sees a line of women with long wooden trays filled with unbaked loaves which will be thrust far into the capacious mouth of the public oven. The Greek women can be distinguished from the Turkish by their unveiled faces, but you will see no Jews in Ala Shehr, because its market day, when almost all the trading is done, comes on Saturday, and it would be a profanation for a devout Jew to buy or sell or get gain on the Sabbath day. Possibly the shrewd Greeks, who number about 5,000 out of the 20,000 men, women and children of modern Philadelphia, have decreed that the Jewish Sabbath shall be their market-day for the express purpose of excluding them from their city.

SOME OF THE FEW ANTIQUITIES FOUND AT PHILADELPHIA

One of the most interesting and beneficent natural products of Ala Shehr is a splendid spring of mineral water, famous from the time of the apostles. The spring rises a mile from the city, and is brought in pipes to a modest hydropathic establishment near the town, where the water is bottled in large quantities and sent all over western Asia Minor. It is a refreshing tonic-water, and is an untold boon to travelers in that land, since it can be had in almost every town of any size, where the ordinary water is filled with all sorts of dangerous microbes and is undrinkable by one not accustomed to it from youth.

Though almost no excavation work has been done in Philadelphia there are many indications that it would be most rewarding could any one be found with time and money to unearth the buried treasures. In digging the foundation for a Greek school an ancient Greek cemetery was discovered with many beautiful stili, funeral urns and mourning figures. These are preserved in one of the rooms of the school, which appeared to be an admirable institution for so remote a town. We were told that in a vineyard near the workmen who were setting the vines had recently fallen through the earth into some large underground chambers. Going out to the vineyard we found that the rumor was true, and there, a few feet under the surface, were arches of brick and stone and chambers with mural decorations still fresh, though the painters have been dead perhaps for 2,000 years. Wreaths of painted flowers, tied with ribbons, seemed to be the chief decoration for these chambers, which possibly were sepulchers of the olden time, though so far as I know no one has yet certainly discovered their use.

The ruins of Philadelphia are few and uninteresting, and I was not able to discover the great solitary pillar which some modern commentators declare is to be found there, reminiscent of the "pillar" of Philadelphia's message in Revelation. The most interesting Greek church which we visited contained a picture of the Revelator's vision painted by an artist whose name and fame have been forgotten in the long passage of the centuries. It represents our Lord in the midst of the "seven golden candlesticks" clothed with a long garment and girdled with gold. In his right hand were the seven stars

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MRS. PANKHURST, MILITANT

FOR the first few days after Mrs Emmeline Pankhurst landed in New York she kept the public in general very busy trying to reconcile her past stormy record with herself and her present cautious procedure. Though the suffrage leaders in New York had calculated that Mrs. Pankhurst's appearance on the lecture platform in America would draw unprecedented crowds, her first lecture in New York was not largely attended and could not be termed an unqualified success even by the most enthusiastic of her supporters.

One of the evening newspapers which is most apt to report favorably anything connected with woman suffrage opened its account of the evening as follows: "Mrs. Emmeline Pankhurst's début here as a lecturer for the 'cause' was in keeping with the weather, decidedly chilly, only three thousand persons attending the meeting last night at Madison Square Garden." Mrs. Pankhurst's failure to fill Madison Square Garden, as had been anticipated, was all the more surprising as the lecture immediately followed several days of unrivaled newspaper publicity. The Immigration Department raised objections to the militant leader's entrance to the United States, and the newspapers followed every move in the proceedings with great attention.

Mrs. Pankhurst arrived on the French liner *Provence* on Saturday, October 18. Instead of being allowed to land, she was interviewed on board the steamer by representatives of the Immigration Department, and after a short inquiry was informed that she would have to go to Ellis Island until her case was settled. Almost immediately after her arrival at the immigration station, Mrs. Pankhurst appeared before a board of special inquiry. There her record of militancy in England was fully aired. Her responses to the questions as to her mission in America were very guarded. For example, on being asked "Is it your purpose in this country to advocate the tactics that you have in England—violence and destruction of property—in order to accomplish your purpose?" Mrs. Pankhurst replied: "I do not come to interfere with the business of American women."

"Is it your purpose to advise them to accomplish their aims, if necessary, by the destruction of life or property?" asked a member of the board.

The reply to this was evasive. "I have never advised the destruction of life."

The final decision of the board was that Mrs. Pankhurst would not be allowed to enter the United States. An appeal from this decision was immediately made to Washington, and President Wilson was induced to give the matter his personal consideration. After consultation with William B. Wilson, secretary of labor, and Anthony Caminetti, commissioner general of immigration, the decision was reached that the militant should be permitted to fulfil her lecture tour contract on her assurance that she would leave immediately upon its conclusion. Shortly after noon on Monday Mrs. Pankhurst was allowed to land.

The newspapers have done their utmost to show all the varied aspects of Mrs. Pankhurst's peculiar character. Upon learning that there was some doubt as to whether she would be finally admitted, she announced: "If the decision to deport me back to France is upheld, I will go to any extreme to secure my entrance to the United States." In her comments on the suffrage situation in England, there has been no doubt as to her militancy. She declared it her purpose in America to tell the complete story of the "suffrage revolution in England." One of her statements implied her conviction that the women of England were at open war against the government. When asked what type of war it was that moved in the dark and accomplished its work by violence against which there could be no active retaliation, she refused to answer the question. Mrs. Pankhurst, in many instances, narrowed her statements and arguments almost entirely to a consideration of personalities. "I wish," she said, "that it could be understood that our movement in England is directed against 'King' Asquith and not against King George. There is just one obstinate old man now in England who bars the way from women getting the vote. It is Asquith who is blocking suffrage there." Further in the same conversation she reannounced the watchword of the militants, saying: "Our motto is 'Give us the vote or give us death.'"

MRS. PANKHURST GREETED BY JOAN WICKHAM AT THE PIER

While the militant leader was detained at Ellis Island, the New York *Evening Mail* sent a lady, one of its special writers, down for an interview. This was denied her, but the reporter stayed and had a good look at Mrs. Pankhurst, came back on the ferry boat with her to New York, and wrote for the paper that evening her impressions of this strange Englishwoman. Here are some of her bits of description, written to amuse the homegoing evening crowd:

"Imagine your Aunt Cynthia—the gentle, kind little aunt who had rosy cheeks from living in the country and was always your favorite because she slipped you cookies and kissed your forehead when you bumped it, and had lovely blue eyes and nice teeth, and a voice never raised in upbraidings—and you have a fair mental picture of Mrs. Emmeline Pankhurst, of international fame as a militant suffrage leader, inciter to riot, spreader of arson, hurler of bombs, the woman terrorist of Great Britain!

"Until I saw Mrs. Pankhurst she figured in my mind as a defiant, catty little lady with a chip on one shoulder and a hatchet in her belt, somewhat old and wrinkled. . . . Mrs. Pankhurst appeared. And if she wasn't little, sweet, gentle, kind Aunt Cynthia to the life, may I never type another line or tell another story! Nobody was with her but Mrs. Dorr and the matron, so I tagged along. Aunt Cynthia was struggling under a load of luggage. She had a bouquet of pink roses and a bunch of violets and lilies of the valley. In one hand she gripped a suitcase apparently loaded with cast iron; in the other a brown paper parcel and a baby-size suitcase. . . . 'Thank you so much,' the militant leader smiled, handing over the cast-iron suitcase, 'it's the heaviest of the lot.' And you felt just like the boy who dreamed of a terrible tempest and awoke to find the family kitten purring in his ear. . . . Mrs. Pankhurst is by no means old; undoubtedly on the sunny side of sixty. Her eyes are blue and beautiful, full of expression, bright with animation, soft with kindness. She has a ruddy-apple complexion, a winning smile and a voice so gentle that it is a wonder it carries over a big hall. She has marked personal magnetism and peculiar charm. From her grayish hair to her nice, neat feet, she looks about as militant as an Easter rabbit and as dangerous as an olive branch. To think of her committing or inciting violence, preaching red fire and leading a mob is a difficult feat of the imaginaton, once you have seen and talked to her." Such were the impressions made upon a capable and normal young writer by the woman who has led in the destruction of all preconceived ideals of conduct for women.

MEXICO STILL MAKING TROUBLE

DURING the weeks leading up to the presidential election in Mexico that country succeeded in still more closely engaging the attention of the Foreign Offices of the governments of the world. Upon General Huerta's announcement that he had assumed the dictatorship of his country the United States Government announced that under such circumstances it could not recognize the results of an election as a free choice of the people. After-events indicate that Washington's attitude is fully justified, as the presidential campaign amounted to practically nothing. General Huerta refused nomination, but allowed the candidates to conduct their campaigns only through the distribution of literature. There were no parades or mass meetings.

It was a great cause of wonderment as to why the name of General Felix Diaz was entirely omitted both from the editorial and news pages of the government organs. This mystery was cleared up upon the general's attempt to return to his native land. Having had his proposed trip to Japan canceled, and having been sent on an unimportant mission to Europe, General Diaz was returning to Mexico via Havana, Cuba. On the morning of October 22 he went ashore at Vera Cruz from the steamship *Corcovado*. It was rumored that his immediate return to Havana had been ordered by General Huerta, but no definite action was taken to put this drastic order into effect. One of the despatches announces that General Diaz is apparently entirely without a following, and could only be elected to the presidency through some unforseen turn of circumstances.

The most serious aspect of the Mexican situation is that it has become the cause of unpleasant and strained relations between the State Department in Washington and the British Foreign Office. The American Government is irrevocably committed to its policy of non-recognition of the Huerta Government, and there have been persistent rumors that the belligerency of the rebels in Mexico might receive recognition. Great Britain recognized Huerta as provisional president of Mexico, and from the most recent despatches, it would seem, is not averse to giving him permanent recognition on the ground that though he is undesirable as the head of Mexico's government, he is the strongest man in his country at the present time and the only one likely to bring any semblance or order out of the present chaos. The London papers state the British attitude as a belief that Mexico's troubles are domestic, and, as such, must be settled within her own borders, leaving the rest of the world no alternative but to grant recognition and continue business with whoever happens to come out the winner.

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MR. NELSON O'SHAUGHNESSY

United States Chargé d'Affaires Representing Our Government in Mexico City

The conditions in Mexico City are believed to be very serious. Business is admittedly at a standstill, and there is considerable fear that the rebels may gain possession of the city. On October 15 the resident diplomats informed President Huerta that their governments desired the maintenance in the capital of a garrison of at least five thousand men to protect foreign lives and property. The report has been persistent that ten nations, including England, France, Spain, Norway, Cuba, Guatemala, and probably China, had taken steps to induce their governments to send warships for the protection of foreign interests. Germany has already taken decisive steps in this direction. The steamer upon which General Felix Diaz crossed from Europe was of German registry, and was provided by the German Government with a guard in the shape of the protected cruiser *Hertha*, which is now in the harbor at Vera Cruz, and which, it was announced, would be joined within a few days by a sister ship.

The exchange of governmental opinions between the Mexican foreign minister and Mr. Nelson O'Shaughnessy, the United States chargé d'affaires, have been attended by many unpleasant features during the last few weeks. The Mexican foreign office claims that every communication from Washington has referred to General Huerta and the members of his cabinet in very uncomplimentary terms. Several of the replies have contained retaliatory insinuations, which finally caused the United States Government to direct Mr. O'Shaughnessy to inform General Huerta that his communications would be accepted only when couched in diplomatic terms.

THE RIGHT OF PRIVATE JUDGMENT

*A SERMON BY PASTOR D. H. STEFFENS**

TEXT: "Ye shall know them by their fruits." Matt. 7: 16

PERHAPS the most hateful thing about Protestantism in the eyes of Rome is its insistence upon what is commonly called the "right of private judgment." In his *Faith of Our Fathers*, His Eminence, James, Cardinal Gibbons devotes five whole chapters to his argument against this principle. Rome is willing to forgive us anything but that. The most heinous offense, the most damnable sacrilege of Protestantism is its persistent refusal to humbly recognize the infallible authority of the supreme pontiff, and its insistence upon the right and duty of every individual Christian to know and beware of false prophets.

It is, therefore, of greatest importance that the words of our text were by the Lord of the church addressed, not to the chosen twelve, but to all who heard his Sermon on the Mount. They are thus a recognition of the supreme dignity and sacred responsibility of the individual, whose eternal destiny depends upon his own personal attitude toward the truth. When Christ says: "Ye shall know them by their fruits," he puts the judgment of their prophets into the hands of the people who hear their preaching. He confers upon them the "right of private judgment."

To urge that a congregation of Christian believers or an individual Christian must give up this sacred right and, without question, humbly accept whatever some minister may choose to preach; blindly follow wherever some minister may choose to lead, and unhesitatingly obey whatever some minister may choose to command, is to urge a principle as pernicious as it is false.

I say "false," because our Lord, when he urges his Christians to "beware of false prophets" and to "know them by their fruits," distinguishing the true from the false or untrue, beyond all question raises his people up to the throne of judgment, places the scales of truth in their hands and requires them to exercise their God-given "right of private judgment." I say "pernicious," because as "the just shall live by *his* faith," so, in things pertaining to our salvation, we may not, we dare not place any dependence upon mere human power or authority. Can any man die for me? Can any man be my advocate with God? Can any man be my substitute in his judgment? Are we not individually accountable to our Maker for our faith and deeds? How then dare we build our faith upon the authority of men and rest our hope of salvation upon their pretended authority or works?

Equality Before God

Before God, all men stand upon a perfect level. "There is no difference: for all have sinned and come short of the glory of God." "For God hath concluded them all in unbelief, that he might have mercy upon all." The new birth of water and the Spirit replaces both the imperial purple of an emperor and the rags of a beggar with the spotless robe of Christ's righteousness, clothing all alike with the garment of salvation. Human wisdom, virtue, holiness and keenness of mind decide nothing in things divine. Before God, human wisdom is foolishness; human righteousness, sin; and keenness of intellect, folly. To enter the kingdom of God, a philosopher must become as a little child and a little child must be endowed with wisdom from on high. It therefore follows that all are alike pledged to know the truth which alone can make us free; and, knowing the truth, to prove all things, keeping that which is good and rejecting that which is evil.

Accordingly, we see the holy apostles commending the Bereans for trying their teaching by the infallible rule of the divine Word, "searching the Scriptures daily whether those things," spoken to them by the inspired messengers of God, "were so." Instead of this being resented as a questioning of their authority, these people are commended by Paul and his fellow laborers for thus exercising their "right of private judgment." "Beloved," says St. John to the people who attended upon his preaching, "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." We find St. Paul, who upon occasion could emphatically assert his apostolic authority, urging the exercise of this privilege and duty upon that very congregation, which he had founded, nurtured and enriched in the knowledge of Christian truth; for, speaking to the believers of Corinth, he says: "I speak as to wise men; judge ye what I say."

Plainly, it is God's will that you should exercise this right and privilege. "One is your Master, even Christ." You are to bow down before no other authority. You are to suffer no human will to lord it over your conscience. You are to submit to no majority rule in questions of doctrine. Doctrines are not decided nor truths fixed by majority votes. You are to receive no human teaching, no human book, no human resolution, without first proving it by the Word of God. As you would save your soul alive by coming to a knowledge of the truth, you cannot, you dare not give up this most precious thing, your God-given "right of private judgment."

"Ye shall know them," says our Lord, "by their fruits." Here is a privilege conferred and a direction laid down. What does he mean by the "fruits" of a prophet?

The Fruits of a Prophet

The usual answer to this question is that the teaching of men is judged by their personal character, the soundness of a creed by the concrete life which accompanies it, the character of a prophet by the virtues which adorn his walk and conversation. Certainly, this interpretation is not borne out by experience. There have been apostles of soul-destroying error whose lives were models of sweetness and purity. On the other hand, teachers have appeared whose utterances were in most perfect accord with the revealed truth, but whose lives belied and discredited their doctrines.

Another interpretation, similar to this, is also full of practical difficulties. It is claimed that our Lord means by "their fruits" the moral results of a prophet's teachings upon his hearers. This rendering robs the Saviour's words of all present force. The practical results or fruits of error are often a long time in ripening. They may not appear for years, just as the harvest of truth requires "long patience" on the part of the husbandman.

Surely, the specific fruit of a prophet is what comes from his lips, or his teaching. A false prophet may be known by his teaching. John therefore says: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." What is this but saying in other words: "Ye shall know them by their fruits," their confession or teaching concerning Christ. As he confesses him, he is a true prophet, for "to him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." As our Lord says in the words immediately following our text: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Ay, verily, "And this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day." But where is the truth of Christ to be found? "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

Our judgment of our prophets and their fruits or teaching must be based upon the divinely inspired, infallible Word of God. As it squares with that, it is correct. As it fails to square with that, it is false.

Do we permit a judge to arbitrarily pronounce judgment according to his own convictions of right? Or do we insist that he base his judgment upon the statute books of the State in which he holds office? Do we permit a jury to arbitrarily render a verdict according to its own notions of right? Or do we insist that it be charged and instructed in ord that its judgment may conform to the law?

If this is done in the everyday affairs of th present life, must it not also be done in the thin of the life to come? If we are to know fal prophets by the fruit of their lips, distinguishi truth from error, belief from unbelief, righteou ness from unrighteousness, light from darknes Christ from Belial, must we not base our judgme upon God's eternal revelation of truth, the ho Scriptures, which are alone able to make us wi unto salvation through faith which is in Chri Jesus? Not our personal opinions or convictio not congregational resolutions or synodical decree but the Word of truth, is to have rule in Christ Church. "God standeth in the congregation of t mighty; he judgeth among the gods." Do you as how? "God, who at sundry times and in dive manners spake in time past unto the fathers by t prophets, hath in these last days spoken unto us b his Son." Peter therefore admonishes us: "If an man speak, let him speak as the oracles of God. As he does that, so will he be a true prophet, decla ing "the whole counsel of God." As he fails c refuses to do that, so will he be a false prophe corrupting the Word of God.

"Ye shall know them," says Christ. I have n choice in this matter. My eternal destiny depend upon my personal attitude to the truth. I mus exercise my right of judgment, based upon th Word of truth. "Ye shall know them by thei fruits"—their teaching or doctrine.

The Fundamental Word

This then is the fundamental principle of th Reformation: that God's Word is the sole and abso lute authority and rule of faith and of life in th Church of God—a principle so fundamental tha without it there would have been no Reformatio The reformers knew where their strength lay They felt that what had redeemed them could alon redeem the church. They saw that, under Go their ability to sustain his cause depended on hi Word. When the great princes and free cities of ou church at Augsburg in 1530 laid their Confessio of Faith before the emperor and estates civil an ecclesiastical of the Holy Roman Empire, they said "We offer the confession of the faith held by th pastors and preachers in our several estates, an the confession of our own faith, *as drawn fro the Holy Scriptures, the pure Word of God.*" In al lands where the great battle of the Reformation wa victoriously fought, the Bible furnished banner armor and arms.

Rome knew this then as it knows it to-day. Al its insistence upon the principle of ecclesiastical au thority, papal primacy, supremacy and infallibility all its bitter enmity against this God-given right o private judgment is at root a wilful, malicious an tagonism to the Word of God, of which it is said "Ye shall know the truth and the truth shall mak you free." It is giving the lie to Him who said t every Christian: "Beware of false prophets." "Y shall know them by their fruits."

Rome with specious argument asks Protestantism to give up that sacred right. It asked the same thing of Martin Luther at Worms. He needed Rome urged, but to say one word: *Revoco*, I re voke. Shall I remind you of his reply: "Unless I be refuted by Scriptural testimonies, or by clear arguments—for I believe neither the Pope nor the councils alone, since it is manifest that they often erred and contradicted one another—I am convinced by the passages of Scripture which I have cited, and my conscience is bound in the Word of God: I cannot and I will not recant anything; since it is neither prudent nor safe to do aught against one's conscience. Here I stand; I can do no other. God help me. Amen."

No man can call himself truly Protestant without saying the same thing. As he would prize the Word of God, obey his Lord and Master Jesus Christ, keep the testimony of a good conscience, preserve his liberty in things spiritual as in things temporal, he must insist upon his right of private judgment. He can do no other. God help him! Amen.

* Pastor Martini Evangelical Lutheran Church, Baltimore, Md.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, November 9. I Corinthians 8: 8-13. *"Take heed lest this liberty of yours become a stumbling-block."* That is a very solemn warning. My liberty may trip some one into bondage. If life were an affair of one my liberty might be wholesome, but it is an affair of many, and my liberty may be destructive to my fellows. I am not only responsible for my life, but for its influence. When a thing has been lived there is still the example to deal with. If orange-peel be thrown upon the pavement that is not the end of the feast. The man who slips over the peel is a factor in the incident, and my responsibility covers him.

I am, therefore, to consider both my deeds and their influence. How does my life trend when it touches my brother? In what way does he move because of the impact of my example? Towards liberty or towards license? To the swamps of transgression or to the fields of holiness? These are determining questions, and I must not seek to escape or ignore them. My brother is a vital part of my life. I must never shut him out of my sight. How is he influenced by my example? "If meat make my brother to stumble I will eat no flesh while the world standeth."

MONDAY, November 10. Deuteronomy 34: 1-12. *"Moses the servant of the Lord died." "The rich man also died." "The beggar died."* Here is the great commonplace which reduces us all to one level. Our widely diverging roads have here a common end. "I saw the dead, small and great, stand before God." But the small and the great lose their worldly differences when they enter the portals of death. The day that Pierpont Morgan died one of my poorest members died, and she hadn't ten dollars in the world! But they met at one bourn! Nero and Onesimus ultimately passed through one gate, and neither had any earthly retinue. The retinue was waiting on the other side of the gate, but for which of the pilgrims?

It is not wise to be always thinking of death; it is foolish never to think of it at all. It is a most momentous stage in our pilgrimage; how shall we go through it? Will it be dark or illumined? Shall we be all alone, or shall we have a Friend? Can we make any preparation for the transition? Will "to die be gain"? Surely these are wise and sober questions, and a wise response will not impoverish life, but enlarge it, and fill it with a grave dignity, because it will unite the passing day with the eternal morn.

TUESDAY, November 11. Deuteronomy 31: 1-8. *"Be strong and of a good courage."* Such is the counsel of the Old Testament. *"Be strengthened in the grace that is in Christ Jesus."* Such is the counsel of the New. The first is an ideal, the second is an evangel. The first gives good advice, the second gives good news. One is addressed to the will, the other is addressed to the heart. Both show the difficult road, but only one reveals how to tread it. The first is almost like a commandment; the second names the dynamic by which the commandment is to be obeyed.

Now it is our privilege to live in the new dispensation. The Christ has been unveiled, he who is the fountain of our life. All virtue can be fed and nourished in his truth. All graces can be grown in his grace. Every form of loveliness can be created in his love. And thus a strong courage can be reared even in a trembling soul. Moral oaks and cedars can be raised in Christ Jesus. "Thou, O Christ, art all I want." In him is my resource, the solvent of all my fears. He is with me on the hardest field; and in the most hostile circumstances I can trust and not be afraid.

WEDNESDAY, November 12. Deuteronomy 32: 48-52. *"Because ye trespassed against me"; "because ye sanctified me not."* Sin sends its foul influence through the years. Deeds are not done with when they are done; their influence abides. The Bible never slackens its severity against sin. Its rigors are never relaxed. The frown is always upon it, the pale of judgment is never taken away. It never permits us to minimize a sin, to think of it as "a little one," to regard it as a trifle, which we may just throw away as an old envelope, and leave behind us in the track of the years. Sin has the power of pursuit. What we thought we had left behind dogs our footsteps, and we cannot bribe any one to fasten it up. "Be sure your sins will find you out."

"God is not mocked." We cannot play with fire with impunity. Fire burns, water drowns, sin destroys. Every sin is a minister of destruction. It is its very nature to consume spiritual treasure; it burns like vitriol, it is as putrifying as death. We are foolish if we refuse to quietly look at these things. It is the part of wisdom not to ignore the divine sovereignty, and God's unquenchable hatefulness of all sin. "He that hath ears to hear, let him hear."

THURSDAY, November 13. I Thessalonians 4: 13-18. *"If we believe that Jesus died and rose again . . ."* That is the eastern light which fills the valley of time with wonderful beams of glory. It is the great dawn in which we find the promise of our own day. Everything wears a new face in the light of our Lord's resurrection. I once watched the dawn on the east coast of England. Before there was a gray streak in the sky everything was held in grimmest gloom. The toil of the two fishing-boats seemed very somber. The sleeping houses on the shore looked the abodes of death. Then came gray light, and then the sun, and everything was transfigured! Every window in every cottage caught the reflected glory, and the fishing-boats glittered in morning radiance.

And everything is transfigured in the risen Christ. Everything is lit up when "the Sun of righteousness arises, with healing in his wings." Life is lit up, and so is death, and so are sorrow, and daily labor, and human friendships! Everything catches the gleam, and is changed. "We are no longer of the night but of the day." "Walk as children of light." "Awake, thou that sleepest, arise from the dead, and Christ shall shine upon thee."

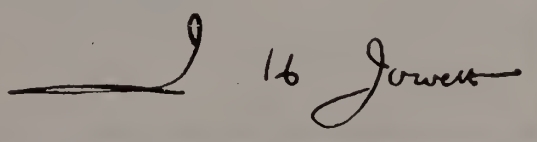
FRIDAY, November 14. Luke 12: 35-40. *"Let your loins be girded about."* Loose garments can be very troublesome. An Oriental robe, if left ungirdled, entangles the feet, or is caught by the wind and hinders one's goings. And therefore the wearer binds the loose attire together with a girdle, and makes it firm and compact about his body. And loose principles can be more dangerous than loose garments. Indefinite opinions, caught by the passing wind of popular caprice, are both a peril and a burden. Many people go through life with loose beliefs and purposes, and they never arrive at any glorious goal. "Let your loins be girded about." Bind your loose thinkings together, with the girdle of truth, into firm and saving conviction.

"And your lights burning." Be ready for the emergency. When the darkness falls don't have to hasten away to buy oil. Look after your resources, and be competent to meet the crisis when it comes. Let the light of conscience be burning with clear flame, like a brilliant lighthouse on a dangerous shore. Let the light of love be burning, like a lamp which sends its friendly, cheery beams to the pilgrims of the night. "Our sufficiency is of God," and the oil of grace will keep the lights burning through the longest night.

SATURDAY, November 15. Psalm 39. *"Thou hast made my days as an handbreadth."* How few they are, and therefore of what priceless value! A day is very short, and it needs very expert living to get much into it. Travelers with big trunks pack carelessly; those who carry small baggage can utilize every nook and corner. It is amazing what some people can pack into a day, and they always seem to have room for something more. If we could only have seen "one of the days of the Son of man" we should have wondered at its contents! And our brief days can be filled with his fulness, the fulness that made time for rest, and included seasons for going into the desert place apart.

Our time is part of our sacred capital, and it is to be invested for God. It need not be always employed in grim seriousness, and in tragic tasks. The lighter hours can be irradiated with grace, our merriment may have all the colors of the rainbow around the throne, and our seasons of rest may be filled with heavenly peace. But through all the hours, grave and gay, there can be the spirit of consecration, as the red strand runs continuously through every inch of the Alpine rope.

These Daily Meditations will appear in each issue through 1913



IN THE PEWS

BLANCHE FARGO GRISWOLD

OBLIQUELY, like a stairway lowered from the sky,
The sunshine filters through the mullioned windows high
In glorious beams of purple, orange, red and blue.
Upon the pulpit lovely flowers of varied hue
Breathe forth their fragrance sweet, an incense to the day,
With prayers and music mingling on their heav'nward way.
The peace that fills the house of God has reached my heart
And worry is forgot, faith wakes and does its part.
The rankling bitterness, the thought that was not kind,
"Forgive me, Lord, I'll banish them from heart and mind."
Ah, now the choir is singing, singing soft and low;
How sweetly all their voices blend! Will they sing so
Before the great white throne above? And, daughter dear,
Shall I—sometime up there—shall I your loved voice hear
A-singing in God's choir? The pastor rises. (Bless
Him, Lord!) How sad his eyes! I wonder does he guess
The sinfulness my heart has held? Ah, if—if he—
He has, and that is why he's talking straight to me!
How strange! He understands. The heart he seems to read,
And o'er the failings seen his prayers and sermons plead.
"Dear Father, hear his prayer, and help Thou me each day
To live the better life the pastor prays I may!"

The UNLOCKED GATES

By Alice J. Whittier

I FACE me toward the sunset sky,
And all my soul is glad;
For the evening holds a glory
Which the morning never had.
Out far, far out across the plain
The mighty mountains rise,
A purple bar against the flood
Of glory from the skies.

The golden tide has conquered;
It breaks above the crest,
And flings its spray across the sky
Till all the land is blest.
Out far, far out across the plain,
Within that rosy glow,
I think I see a jasper wall
And ramparts that I know.

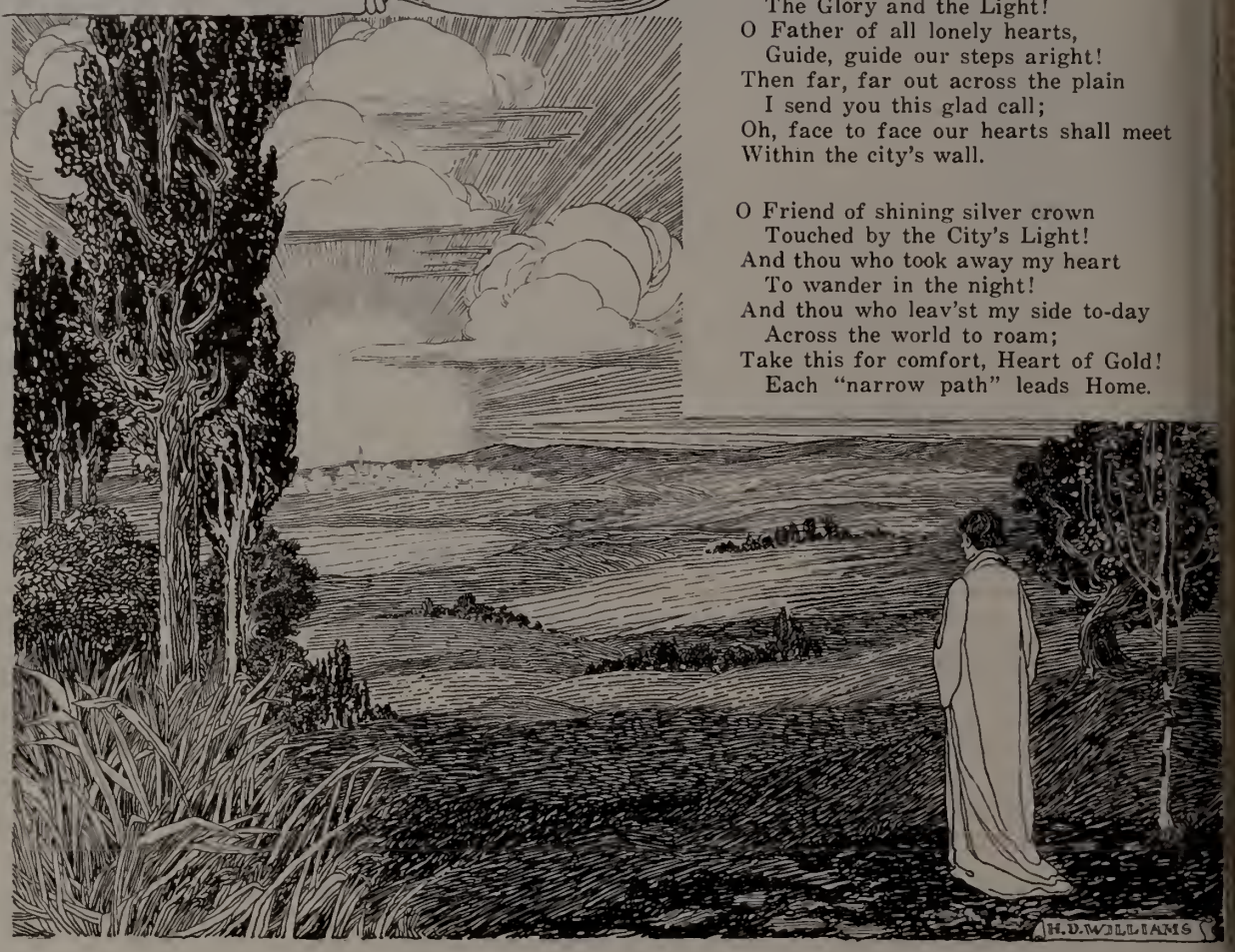
I lean to see, and from the gates
Of gleaming pearls set wide,
The blessed gates that never close,
Rolls out the sunset tide.
Out far, far out across the plain
I strain my soul to hear;
Now faint, now clear I catch the strain,
A wondrous song of cheer.

O City of the unlocked gates!
Chime forth thy message clear.
A million faces toward the West
Are famishing to hear.
The unlocked gates! The unlocked gates
Of that great wall foursquare!
The gates that never close by day,
And never night is there!

On every side three gates are set,
And face they North and West
And East and South, that none need miss
The City of the Blest.
Out far, far out across the plain
I see the "narrow ways"
Lead on through chill and fearsome nights
And burning, blinding days.

O Love that all the temple is!
The Glory and the Light!
O Father of all lonely hearts,
Guide, guide our steps aright!
Then far, far out across the plain
I send you this glad call;
Oh, face to face our hearts shall meet
Within the city's wall.

O Friend of shining silver crown
Touched by the City's Light!
And thou who took away my heart
To wander in the night!
And thou who leav'st my side to-day
Across the world to roam;
Take this for comfort, Heart of Gold!
Each "narrow path" leads Home.



FORTY YEARS OF TEMPERANCE WORK

WITH the opening of the ninth triennial World's Christian Temperance Union Convention in Brooklyn and the celebration of the annual W. C. T. U. assembly at Asbury Park, N. J., the Women's Christian Temperance Union inaugurates its fortieth year of public service for national reform. The world convention, which opened in Brooklyn on October 23, was the greatest in the history of the Union. Women from all parts of America and delegates representing thirty foreign nations participated in the meetings. Lady Aurea Howard, youngest daughter of the Countess of Carlisle and world's president of the Women's Christian Temperance Union, presided at the Brooklyn gathering. "White Ribbon" special trains from the South and West came in on the 22d, bringing hundreds of women for the convention.

The first day of the convention was Devotional Day and was occupied by meetings at Plymouth Church, Brooklyn. In the evening there was a reception to the world's officers and foreign delegates at the Hotel Astor, Manhattan. The following three days were filled with morning, afternoon and evening sessions held in the Academy of Music in Brooklyn, at which all the problems of national and world temperance were discussed. On the evening of the 26th a special young people's meeting was held in the Baptist Temple in Brooklyn. The following day was left free for visits to Ellis Island, the Metropolitan Museum, West Point, and points of interest in and about New York City.

On the 29th the meetings of the National Executive and Official Board began in Asbury Park. These sessions, devoted entirely to the interests of the temperance campaign in the United States, continued through the first few days of November and were attended by not only the large majority of the American delegates who had been present at the world's convention in Brooklyn, but also a number of the foreign delegates.

The conventions celebrate the epoch making event which occurred in December, 1873, when women in several Ohio towns under the inspiration of faith and prayer moved in concerted action against the saloons. This was the memorable Ohio Crusade, which, in a few weeks, swept the liquor traffic out of 250 towns and villages, and crystallized in the organization of Christian women for the protection of the home, the abolition of the liquor traffic, and the triumph of Christ's Golden Rule in custom and in law.

Nine States entirely without saloons and two-thirds of the United States "dry" territory are the conditions which to-day cheer the earnest workers who have kept up the agitation against the drink evil for two-score years, against discouragement and in the face of unpopularity.

From the beginning the White Ribbon women have been working to put something in the heads of the people besides a headache. Through its evangelistic department, of which Rev. Mary E. Kuhl of Illinois is the superintendent, the National Women's Christian Temperance Union has aimed to give spiritual training to the individual worker, and it has held Gospel missions and conferences, services in jails, halls, cottages, depots, everywhere keeping alive the sacred fire kindled in the crusade of forty years ago.

In Michigan (which is the first State to offer a concurrent resolution requesting the United States Congress to pass an amendment to the Federal Constitution forbidding the manufacture and sale of intoxicating liquors as a beverage) they are in a campaign for Statewide prohibition.

Through the efforts of White Ribboners, the white slave law has passed this year in Missouri, where the political backbone of the liquor element is being broken.

Many victories for local option have marked the past year in Minnesota. In the District of Columbia the busy workers are enlarging the dry zone.

In Iowa the drinking of intoxicants has been prohibited by law in State institutions. Legislation gains have been greater in Oregon than at any time during the past twenty-five years. In South Dakota a law has been passed making the sale of liquor to minors unlawful, even with the consent of parents or guardians; and another prohibits the location of a saloon within five miles of a dry town. Resolutions providing for the appointment of commissions for the investigation of conditions responsible for the white slave traffic have been introduced into many States, including Illinois, Minnesota, Michigan, Missouri, California, Iowa, and Pennsylvania. In West Virginia, the latest dry State, a measure to enforce Statewide prohibition has been enacted. The passage of the Kenyon-Webb law, stopping interstate shipments of liquor to points where State laws prohibit its sale, is regarded as the greatest victory of recent years. Another great source of rejoicing is the action of the Isthmian Canal Commission, which decided to issue no saloon licenses after July 1, 1913.

Forty-one departments of work are listed by the National Women's Christian Temperance Union. Among the leading ones is that of scientific temperance teaching, which is conducting training schools for temperance teachers.

Nearly three hundred thousand members are now enrolled in the National Women's Christian Temperance Union, which has a strong foothold in every State and Territory. A constant gain in membership has been made during the past decade, averaging fifteen thousand yearly. The work of organization is now being promoted among foreign-speaking people, colored people, and Indians. Among the most prominent measures advocated are the suppression of the white slave traffic, an anti-polygamy amendment to the United States Constitution, the preservation of the gains already made in the form of Federal departmental rulings, the establishment of five-mile zones, and finally the enactment of national constitutional prohibition.

General Notes

—THE MEN AND WOMEN of the Interior Department in Washington, D. C., are to have a club of their own. It is to be called the Home Club, because the department was originally designated as the Home Department. It is to be a purely social organization, composed exclusively of members of the Interior Department and their families. It is proposed to secure a building with spacious quarters, reading-rooms, and all the accessories of a modern club, and which will have a hall for such entertainments as the members may desire.

—A SHORT DESPATCH from Washington a few days ago showed that our national anthem has not yet received the recognition which is accorded the acknowledged national songs of almost all other countries of the world. J. Frank Wahl, who had once served in the United States Army, rose and stood at attention in a public gathering in Washington when "The Star-Spangled Banner" was played by the band. Instead of starting the general rise of the audience, which, by the way, is usually disgracefully half-hearted, the ex-soldier was ejected for "creating disorder." He has engaged legal counsel and is suing for damages to test the laws on this subject.

"JESUS IS HERE!"

BY CHARLES M. SHELDON

The Author of "In His Steps," Etc., Etc.

SYNOPSIS OF PRECEDING CHAPTERS

A group of friends are gathered in the library of Rev. Henry Maxwell, pastor of First Church, Raymond, on the anniversary of the day when they had taken the pledge to make "What would Jesus Do?" the test of their daily lives. In the group are Virginia Page and Richard Stanton, Mr. Maxwell's new assistant. They are all commenting upon a marvelous light which has been appearing in the sky, when Martha, Mrs. Maxwell's maid, enters the room with the exclamation: "Jesus is here!" She declares that he came to the service of the Rectangle Church, a mission founded by First Church, and had gone home with Mr. Grey, the pastor. Mr. Maxwell calls up Mr. Grey by telephone and is informed that the strange Guest is now asleep in his home. Mr. Grey himself comes to the Maxwell home, and relates the details of Jesus' visit to his church. All discuss the probable attitude of the press toward Jesus. Jasper Carter, editor and proprietor of the *Evening Gazette*, is intent upon a sensational story, and sends his best reporter, Barnes, and a cartoonist, Logan, to get the facts and photographs. Both men expose plates, but can get no results. Barnes is almost convinced while writing his story that this is Jesus. There is a great sensation in Raymond. That night Virginia Page and Rachel Page, her sister-in-law, are in Virginia's home. They watch the marvelous Light, and Rachel teases Virginia about the new assistant. This leads to the subject of how Jesus was attired.

CHAPTER III—*Continued*

IT WAS with a sense of bewilderment that the two women admitted that they could give no description of the clothes Jesus had worn. There was a long thoughtful pause while Rachel, cuddling her children, crooned a little night song, and looking down at the happy sleeping faces, said, "About bedtime, children."

But it was so serene there in the old library where Virginia and she had in the past gone over so much together that was so great in their Christian experience that Rachel lingered and went on to speak again of the wonderful to-morrow.

"We shall have to go early to get in. They say everybody will be there."

"I long for it, and at the same time I dread it," Virginia said. "I cannot bear the thought of some things that may happen. The vulgar curiosity, the impertinence, the newspaper accounts, the—"

"But," Rachel interrupted gently, "He endured things like that when he was here before, and he always silenced his enemies. Do you believe he will fail in our age of the world? The people are the same now as then."

"Yes, the people. The common people are always the same. But how about the rulers, the financiers, the proud and exclusive, the so-called great—how will they treat him?"

"The same as they did before, no doubt," Rachel said sadly. "But you must remember, Virginia, how many more good people there are now than then. Think of the church people. Think of the missionaries and Christian workers all over the world who will welcome him. Before, he came to his own, and his own received him not. Is it to be thought of that his own disciples, thousands of them, will not receive him to-day?"

"No, I cannot believe that. No. His church will welcome him. And did not Martha say again and again that when he spoke to them last night he had only words of comfort and praise for the church?"

"That was one of the first reasons why I began to believe in him. He has come to cheer his own disciples, to enlarge their definition of themselves, and declare to them the power they possess. Not to denounce and criticize, but to inspire and encourage."

There was another silence. Then Rachel said: "I have been thinking of Mr. Stanton also, and rejoicing in the fact that Mr. Maxwell is to have such a fine assistant. Did you notice what a splendid voice he has?"

"Yes."

"Most men have common voices, Virginia. Of course Rollin is an exception." Rachel laughed happily.

"Rachel," Virginia spoke wistfully, looking at her as she sat there in all her motherly beauty, folding her children in her arms, "your married life has been a joy to you, hasn't it?"

"It has been heaven to me."

"Those children—how much they mean to you!"

"I believe I should die if anything should happen to the darlings. Eloise has not been real well today. But nothing serious."

Another silence, broken this time by Virginia.

"Mr. Stanton seemed to me to be something of a mystic as well as a man of affairs."

"Do you object to that?"

"Oh, no. I rather like that combination in a man. It makes an interesting person."

"I hope he will be as interesting a preacher as he is a talker. Sometimes a man with a good voice like his loses it when he begins to preach."

"I don't believe he will. He will have too much common sense."

"It is to be hoped he will. And oh, let us hope he will not 'holler.' Let us hope that, won't we, Virginia?"

"By all means. If he 'hollers' I shall not go to church. Mr. Maxwell has set us all a high example that way," Virginia laughed.

Painted by M. Stockton Mulford

RACHEL WAS ON HER KNEES, HER ARMS FLUNG OUT ACROSS THE BED

The bell rang, and a moment after, the maid announced, "Mr. Stanton to see Mrs. Page."

"*Mrs.* Page?" Virginia had risen.

"Yes, he said Mr. Maxwell told him Mrs. Page was here while her husband was in Chicago, and he has stepped in with a message from Mr. Maxwell to her."

Rachel rose and put the children on the couch.

"We will both go," she said to Virginia. And taking her hand she drew her into the hall reception room where Stanton was standing.

He sat down at Rachel's invitation and said he would remain only a few moments.

"Mr. Maxwell is very anxious to have you sing to-morrow, Mrs. Page. I know you have told him you are out of practice and all that, and that you had expected to be absent in Chicago to-morrow. But now you are here, he feels that no one can sing as you can, and he wants you to-morrow, especially. That is my errand. I hope you will sing."

During the years of her married life Rachel had gradually dropped her music, and as much of her time had been spent in Chicago, where, of late, Rollin had been so much engaged, she had given up her place in the choir of First Church. But her voice had still the charm of the old days, and she loved to sing to her friends.

She said instantly, "Tell Mr. Maxwell I will sing, and do my best."

"Thank you," Stanton said simply. Then he added, as if it were the most natural thing in the world,

"I have just come from Mr. Maxwell's, and—I—have seen Jesus."

Again that silence—that pause—which the world was going to note so wonderfully in its feverish life.

"There is no doubt about it. Mr. Maxwell met him at Mr. Grey's this morning. The moment he faced him he tells me all his doubt vanished. He cried out, 'My Lord and my God!' We have been visiting together this afternoon and evening."

"It is so wonderful," Virginia murmured. "Tell us, Mr. Stanton, something about him."

"Martha described him," Stanton smiled. "He is like an average man, only different. Oh, the world, the common people, his church, will receive him. I have no question about that. They cannot help it. He is so human and brotherly. Why, do you know, he actually told two or three remarkably delightful stories while we were talking together."

Both Virginia and Rachel looked shocked.

"Mr. Stanton!" they both exclaimed.

"And why not? Is humor ungodlike? Have not the best men we know lightened life's griefs and softened its sorrows and eased its burdens by humor? I always feel afraid of a person who does not have any."

"But it does not seem quite right—"

"Then we must change our definitions of God and divinity," Stanton said almost shortly. After a moment he added gently, "There is an indescribable charm about him that is simply overpowering. I could not help being proud every minute that I was a Christian. And it also seemed to me every minute that I was in the presence of a person who could do most wonderful things, miracles—such as he used to do. Heal the sick, raise the dead."

"Do you think he will?" Rachel asked the question, not without a tone of indifference, as if she were not much concerned in it.

"I do not believe he will do any wonders to satisfy any curiosity."

Rachel rose and excused herself to put her children to bed. As she went out of the room, Virginia was saying: "Mr. Stanton, we are all so glad to have this great event at the time you are beginning your work here."

"It is the astounding event of my whole life, Miss Page. What ought we not to expect for the church from his presence?" Virginia did not reply, and Mr. Stanton rose to go.

"You will excuse me, Miss Page. I have much to do to prepare for to-morrow." He paused, then added, "I would like to have you know, Miss Page, how much I appreciate coming to First Church. Of course, I know its wonderful history and the great part you and Mrs. Page and your brother and others have had in it. It will be a rare privilege to work in such an atmosphere."

Virginia was looking at the assistant pastor of the First Church with a grave, steady look out of her eyes, as she said with direct frankness so natural to her:

"We are all delighted to have you in the church to help Mr. Maxwell—and—all of us. I—we wish you every strength and blessing in it, Mr. Stanton."

"Thank you," Stanton said. He shook hands and went out. Virginia had gone to the door. When it closed, she went back into the library and stood there looking out of the window. The window commanded a view of the walk past the church. Stanton went by on this walk. What made Virginia draw back a little as his tall figure passed?

Continued on page 1035

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Helping Unconsciously

IN a thousand ways, the men and women who have God's love in their hearts and something of his goodness in their conduct and character are the preserving and purifying force in the midst of this corrupt world. Not usually of set purpose and by determined effort, however; for the most part it will be an unconscious work of blessing. It is said that when Thorwaldsen, the great Danish sculptor, returned to his native land with those wonderful works of art which have made his name immortal, chiseled in Italy with patient toil and glowing inspiration, the servants who unpacked the marbles scattered upon the ground the straw that was wrapped around them. And lo, the next summer, flowers from the gardens of Rome were blooming in the streets of Copenhagen, from the seeds brought and planted undesignedly. While eagerly pursuing his chosen art, and leaving splendid results in breathing marble, the artist was at the same time and unconsciously scattering other beautiful things in his path to give cheer and gladness. So God's faithful workers unconsciously bless the world. All day long as they toil at their tasks, in shop or kitchen, in field or office, words of heavenly gentleness drop from their lips, and seeds of heavenly purity are scattered about them, and to-morrow flowers from the garden of God spring up in the dusty ways of earth. There is a little less of evil, a little more of good in the world. The best religion is not all talking and praying in meeting and visiting the sick. A star does not talk, yet its steady beam shining down continually out of the sky is a sweet benediction. A flower cannot sing bird-songs, but its fragrance and beauty make it a blessing whenever it is seen. Be like the star in your peaceful shining, and many will thank God for your life. Be like the flower in your pure beauty of character and the influence of your unselfish spirit, and you may do more to help the world than many who talk with ever-ready tongue.

A Convention on Divorce

ONE of the closing incidents in the Protestant Episcopal Convention was the passage of a resolution calling for an international congress to be held at the Panama Exposition in May, 1915, "for the purpose of awakening the conscience of the American people toward the great evil of divorce and remarriage." There was some pretty plain talk in discussing the resolution. It was admitted that there might be opposition in certain States to any attempt to secure a uniform divorce law, which might be resisted as an invasion of State sovereignty. Another speaker characterized the present age as "one of increasing license and covetousness," recalling the last stages of the Roman Empire, when wifehood was held in small esteem. While many will reject this extreme view of the situation, it should be evident to any student of divorce statistics that matters have reached a point where a uniform law on both marriage and divorce seems to be the only solution of the disorder now prevailing, due to the conflict of statutes in many States. All the religious denominations should be represented at the proposed convention, and each should do its share in the work of bringing order out of moral chaos and preserving the integrity of the American home.

Russia and the Jews

JEWS throughout the world are deeply interested in a trial now going on at Kiev, Russia, the defendant being a Hebrew named Mendel Beilis, who is charged with "ritual murder." About a year and a half ago, a native Russian boy of Christian parentage was killed by persons then unknown. Lately, the crime was proclaimed by the Russian authorities to have been a "sacrifice," in which the blood of the Christian child was used for ceremonial purposes. At various times in the past the charge of "ritual" murder has been brought against the Jewish race by their persecutors, and although abundant evidence has been adduced to disprove such accusations, they still persist. On different occasions the excitement aroused has resulted in riot and massacre. There is a strong presumption that the case against Beilis has been brought for the purpose of stirring up religious feeling against the Czar's Jewish subjects and precipitating a "pogrom," similar to those which disgraced Russia a decade ago, when the unrestrained religious fanaticism of the ignorant classes caused the loss of many innocent Jewish lives. In the trial at Kiev, a mass of conflicting testimony has been heard by the court, some of it apparently pointing to a plot to stifle the real facts and make the crime a Semitic ecclesiastical murder. Although the actual perpetrator, a Russian, is said to have confessed, official influence interposed to prevent honest investigation and the facts were suppressed. While other nations deal justly with the Jew, Russia treats him as an outlaw. Here is an excellent opportunity for the Kiev court to set a new precedent by ignoring fanatical clamor and political pressure and rendering justice to the Jew in accordance with the facts.

Our Duty to the Prisoner

IT IS a serious indictment of our modern prison system which Chairman Thomas Mott Osborne of the New York State Committee on Prison Reform presents as the result of one week's voluntary incarceration in Auburn Prison. Desiring to test by personal experience the true character and reformative value of prison life, he submitted to the rules, wore the convict dress, slept in a cell, ate the convict rations, and performed his share of the assigned tasks. He did not spare himself, and even violated the regulations in order that he might be committed to the dungeon as a punishment. His report is a simple, straightforward statement of facts and conclusions, without exaggeration or concealment, and it will probably be made a basis for prison reform legislation. He found the system "unintelligent, ineffective and cruel." The convict becomes a mere irresponsible machine, with a slavish treadmill routine and nothing in prospect to help him in deciding his future when his term shall end. It is "a frightful waste of human life and ingenuity," Mr. Osborne declares, and the principle of reformation is wholly lost sight of. The fact that the food may be clean and eatable does not compensate for the total absence of a moral atmosphere. A convict is regarded not as a human being, deserving of sympathy or guidance, but as a soulless thing, to be tamed and cowed while in prison, and when released, to be under close surveillance lest he turn and rend society. There is in the prison régime no thought of moral betterment, no idea of reformatory effort, or of the remaking of a man by the use of those influences that would kindle the desire for a better life. Some may class Mr. Osborne as a visionary, and there are many who hold that the police maxim, "once a criminal, always a criminal," is a good one, and who believe that for society's sake the offender should suffer the natural consequences of his misdeeds; but it is undeniable that a prison system which is merely punitive and not reconstructive is itself a serious menace to society and must inevitably become a training school of crime. Unless we strive to arouse the better nature and to awaken the soul of the convict, we miss the one great principle which alone makes a prison system civilized and humane and worthy of toleration.

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Our Militant Guest

ASSUREDLY Mrs. Pankhurst, the leader of the militant suffrage wing in England, has reason for gratification at her American welcome. All questions as to her outstanding difficulties with the British Government have been waived and without a bond, but on her simple promise to respect the law she has been accorded the same right of political asylum which this nation has always extended to those who deserve it. The American sense of gallantry revolted at putting up the bars against a woman, and in deference to the public demand for a fair hearing, she was admitted on her own recognizances. Her first public address at Madison Square Garden, however, was not precisely the multitudinous triumph her friends had anticipated. There was nothing of the wildly rampant militant in her language, and those who had hoped to witness an exciting scene were disappointed. "It is not necessary in the United States for women to be militant, as we have to be," she frankly acknowledged; "but we in England are doing the fighting for all the women in the world." Her account of militancy in England and her justification of it did not seem to specially interest her audience. They failed to take seriously the soft-voiced, even-tempered little woman, who spoke so quietly and good-naturedly, when they had looked for a fire-eating Gorgon, whose very glance would make the creature man tremble. Mrs. Pankhurst's moderation, however, is much more likely to win friends here than if she had "cut loose" on the platform, although she may miss some of the golden harvest she expected to carry home with her to finance the English militant campaign.

Talking to Mars

THE old story that the inhabitants of Mars may be trying to talk to us has come up again. Professor LeContre, of Switzerland, stated the other day that the occasional flashes of light observed on our neighboring planet may be artificially produced in an effort to get into communication with the earth.

There is always something fascinating about this idea of exchanging messages with the voyagers on other ships through the vast seas of space. Certainly, with our limited intelligence, it would be unwise to declare such communication impossible. The theory has been revived that, since there can be no common language, the beginnings of communication would take the form of picture-writing. Geographical or geometric designs might be displayed by blazing lights, for instance, on the desert of Sahara, which the Martians, if such a race exists, might answer by corresponding diagrams.

Weird fancies, these! The vast distances are probably too great for communication; certainly too great for projecting living bodies from one planet to another. Yet, after all, the distances are not so great as they seem. A million miles is scarcely an inch in the measurements of the universe. The cosmos of matter has nothing to offer the soul, longing for immortality. There is a vaster universe, the universe of spirit. Throughout and beyond all space is God. Daily and hourly we may talk with him, not by fantastic and difficult signs, but in the comfortable language of friendship. We may face fearlessly the gigantic mysteries of the universe and the death which will, we know, end our earth existence. Somewhere, among the "many mansions," we shall find a home with him and with his friends, many of whom have also been our friends here.

* * *

RESOLUTIONS were adopted at a union meeting of the Protestant ministers of Chicago on September 29, urging the city government of San Francisco and the board of directors of the Panama Canal Exposition "to adopt every means to prevent the exploiting of the exposition by commercialized vice, and to protect the visitors to San Francisco from such influence as would tend to lower public morals and injure the good name of San Francisco in America."

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Horrible Zeppelin Airship Tragedy

THE L-2, the latest and largest ship of the German naval air fleet, started out on her last trial trip on October 17 from Johannesthal. The preliminary trials were successful, but on this one an admiralty trial board, composed of experienced aviators, balloonists, and engineers, the highest officers of the air navy, were aboard to make certain that the dirigible met all the requirements of the contract for her construction. These officers seated themselves in the gondola suspended from the huge gas-bag. How proud and happy they were, and how secure they felt in the airship, 525 feet long and 54 feet in diameter, and having an 820-horse-power motor equipment, may well be imagined. Count Zeppelin built it to make the Kaiser monarch of the air, expecting it to cross the Atlantic, and the officers shared the belief of the maker. Beside their steersman was Captain Glund, who had made a thousand successful air voyages. Arising majestically, the balloon started for Berlin. Scarce fifteen minutes had elapsed when an explosion sounded aloft. The motors had exploded. Almost instantly the horrified spectators saw a pillar of fire shoot into the air, igniting the covering of inflammable silk and cotton, held together by pitchy substances. Another moment passed and an explosion more frightful followed. The fire had reached the two tons of petrol, the airship's fuel. That was the end. The hope of Germany's conquest of the air fell like a stone. Aviators, spectators, all ran to the rescue. Of the twenty-eight splendid men all but two were dead, and one of them died as they cut him out from the redhot steel wreckage. The navigation of the air has been attended by a succession of tragedies; this one is the worst of all. Only about two months ago the L-1 was destroyed by a hurricane. Not disheartened by disaster, Count Zeppelin built the monster L-2, the pride of the German emperor and people and himself, and yet it burned up like a child's toy on the trial voyage. Death has pursued the conquerors of the air in both branches of aerial navigation, but it has been more cruel with the balloonists. Those sailing heavier-than-air ships have come nearer to perfection. From the Wright brothers down to Pegoud, there has been a succession of brilliant victories, though at a fearful toll of precious life. The world feels sorry for Count Zeppelin, an old, old man, honored in Germany, but so fated in his practical experiments. The tragedies of the air are matched by those of the sea, where the ship burns and over a hundred lives are lost; or on the land, where the train falls through the bridge and American soldiers perish. These and the other tragedies of life suggest obedience to the injunction:

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth. (Prov. 27: 1.)

THE ZEPPELIN GERMAN MILITARY AIRSHIP "L-2"

Folly of Two Generals

BY a cablegram from Paris it is learned that a challenge to a duel was sent by one French septuagenarian warrior, General Bosc, who is seventy-two, to another still older general, Georges Florentine, seventy-seven, Grand Chancellor of the Legion of Honor. The cause of the quarrel was that legal proceedings had been started by General Florentine to prevent the members of a military society, the Society of National Merit, founded by General Bosc, from wearing a button among its insignia, and thus infringing on the privilege of members of the Legion of Honor. It is to be hoped that these old heroes, both of whom have admirably served their country, will cool down in their anger and behave in a manner becoming men of their character and service, and avoid the public disgrace and double crime of murder and suicide in the heart. When they were young men the appeal to the "code of honor" was pretty nearly universally admitted to be the proper thing under the circumstances. But the times have gotten so much better since then that the proposition of the duel seems the pitiful expression of the folly of a second childhood. With a splendid life behind them, and the other world and its accounting just before them, it would be thought incredible that the empty badge of an empty earthly honor should be made a matter of life and death. It is to be hoped that the challenge will not be accepted, and that friends will lend their kind offices to prevent them from breaking this commandment:

Thou shalt not kill. (Ex. 20: 13.)

Fasted for Forty-seven Days

MRS. F. W. McCANN, of Conlee, Wash., has, under the direction of her physician, fasted forty-seven days, taking nothing but water. At present the fast is unbroken. Mrs. Eliza Hazard, of Seattle, is reported to have fasted forty-five days, and a physician of St. Paul, Minn., also forty-five days. There have been reports of sixty-one days, but Mrs. McCann, it is claimed, has broken the world's record for fasting by women. "She weighed 145 pounds when she began to fast, and now weighs only 100 pounds. Mrs. McCann observed the fast hoping for the cure of a chronic disease. Fasting, as a religious exercise, has been practiced well nigh universally since the race began. It was observed by the ancient Parsis of Irania. The early Chinese and Hindus carried it to an injurious excess. Though the Vedas attach little importance to the mortification of the body, yet the ceremony the Hindu considers necessary to his purification requires a fast of twelve days. While the only fast Moses required was the one of the great day of annual atonement, the Jews adopted fasting as a necessary part of their religion. Christ bitterly rebuked the substitution of the fast for the thing sought in the fast, and appointed not even a day for fasting, although he taught the real meaning and benefit of such abstinence by example and precept. The early church continued the fasting of Judaism, and soon lost the idea of penitence and dependence and supplication it was expected to contain and took the form as their substitute. Reasonable fasting in these days would prove beneficial to health, although the long fast of the invalid could hardly be followed safely as a rule. Her fast, at this time not yet broken, is seven days longer than that of Jesus, according to this record of the evangelist:

And when he had fasted forty days and forty nights, he was afterward a hungered. (Matt. 4: 2.)

Lord Chief Justice Isaacs

SIR RUFUS ISAACS has accepted the appointment of Lord Chief Justice of England in succession to Baron Alverstone, who is created a viscount. Sir Rufus Isaacs is the first Jew to be Lord Chief Justice, as he was the first of his race to be appointed attorney general and the first attorney general to have a seat in the cabinet. He has been attorney general since 1910. He is a son of the late Joseph Isaacs, a London merchant, and was born October 10, 1860. He was educated at Brussels and at Hanover. He stands in a long line of distinguished chief justices, who have had so much to do in maintaining the stability of British institutions. Some of the ablest lawyers and statesmen of England, and, in fact, of all nations, have been and are Jews. The Jewish nation gave the Mosaic code, which is the basis of the jurisprudence of the world. This is the divine command:

Set magistrates and judges, which may judge all the people. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. (Ezra 7: 25, 26.)

National Apple Day Celebration

TUESDAY, October 21, was selected by all fruit-growing sections and trade associations as the day on which interest was to be centered on one of the most valuable fruits of the world. The date was National Apple Day, which was set apart nine years ago, and which has been celebrated annually with increasing interest. Its primary purpose is educational, and it has awakened a national pride in the culture of a fruit that the United States produces in unequaled quality and quantity. At the recent anniversary in many apple-growing regions the schools devoted the day to special written articles on the apple, and hundreds of "samples" were given to the poor, to orphan asylums, and to hospitals. According to the report of the president of the International Fruit Shippers' Association this year's crop will be large enough to give one hundred apples to every man, woman and child in the country, and it will be better in quantity and quality than usual. The apple has been in historical evidence in ancient and modern times. The beautiful apples of to-day came from the little sour crab-apple carried at an early day from Rome to Britain, and transported to our Western Hemisphere in advanced stages of cultivation. The response it has made in color, size, durability and flavor to the intelligent culture of modern science in this country is simply marvelous. In olden times the apple was thus used as the symbol of beauty and love:

As the apple tree among the trees of the wood, so is my beloved among the sons. (Cant. 2: 3.)

Penalty for Skimming Cream

ORDINARILY, there is no penalty for taking cream from the milk, but a reward that the housekeeper understands. But to take the cream from the milk and then sell the impoverished product as unskimmed milk is not only wrong but it is forbidden by law. A verdict of $16,800 was directed to be entered by Justice A. E. Gladding in the Supreme Court at Binghamton the other day in an action brought by the State of New York against a New York City milk dealer accused of skimming the cream from 168 cans of milk, and then selling to the public the article, claiming that it contained the cream. The penalty levied was $100 a can. The laws of all States are justly getting more and more strict against adulterated and impure foods. Milkmen, as a rule, have a high standard of integrity. There are some, however, who "doctor" milk spoiling or spoiled, and who, in their greed, take the cream from it before they sell their product. The hundreds of forms of little selfishness, the larger schemes of gain and graft, are the taking of the cream for self and the selling of the impoverished milk to neighbors at the price of both, imitating those saying:

When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balance by deceit? (Amos 8: 5.)

"MEKE-MEKE," A FIJIAN WAR-DANCE AT BAU

A TYPICAL FIJIAN VILLAGE ON THE REWA RIVER

A CANNIBAL VILLAGE TO-DAY

BY DR. ROBERT A. BACHMANN, U. S. N.

WHEN you come into the port of Suva, the largest city of the Fiji group of islands, the first real impression of the place will be given by a boat or two full of natives, tall, muscular and black, whose fuzzy thick hair has been trained to stand out from the head five or six inches like a huge, well-trimmed mop. Some have lighter hair than the others, almost a shade of reddish blond, contrasting strangely with their swarthy African complexion. This effect is much desired, and is obtained by plastering the scalp once a week with lime.

They will hold up a bunch of bananas or shout some picked-up English phrase at you, and grin, displaying usually thirty-two fine white teeth. About this time you will recollect the stories of cannibalism told about the inhabitants of Fiji, and wonder just how much truth there is in them.

Of course these stories all concern themselves with periods of time—fifteen and twenty years ago and longer. Everybody in Suva tells you that at the present time no cannibalism exists. It is difficult to obtain any trustworthy information that is at all complete. We told the consul this, and he said: "Well, why don't you go to Bau, the ancient capital of the islands, the residence of old Cacobau [pronounced Thakombau], and the former hotbed of all savage customs? Besides that, the trip up the Rewa River will interest you. I can make all necessary arrangements any time you like."

Now, the Fiji group consists of two main islands—Viti Levu and Vauna Levu—the city of Suva being located on the southern coast of the former. The population of Suva numbers one and a half thousand whites, chiefly English. Whatever your preconceived ideas of Fiji may have been, Suva will upset them. There is nothing primitive about it. The natives in the streets, after the first surprise of their strange hair wears off, look very tame and civilized. The streets are clean and well paved. There are several hotels, a cricket field, churches, a club, a race track, and a Carnegie library newly finished. The Suva *Times* prints all the cable news, and letters from complaining citizens, just like the press in any other British community. There are even department stores and a jail—I mean gaol—the landmarks of higher civilization. If you are looking for local color you must seek it outside of the Europeanized city of Suva. Even Cannibal Tom, an aged Fijian with a bad record and unkempt hair which gave him rather a wild appearance, was serving two weeks in jail for some trivial offense. So when the consul suggested the trip to Bau we accepted eagerly, and made preparations to start early the next morning.

On the way up the consul related some of the more authentic instances of cannibalism that had taken place in and about the region we were going to visit. In the village of Namena, he said, fifty bodies had been captured in 1851 from a neighboring tribe after a battle and cooked at a feast given to celebrate the victory. In 1867 the famous Baker massacre occurred. The Rev. Thomas Baker, a missionary, started to make a tour to some of the more interior of the native villages. On his way he stopped over night at Nasova, presenting a whale's tooth, much prized by the Fijians, to the chief, who accepted it, thus signifying his friendly intentions. The next morning, however, the chief formed Mr. Baker and his seven native Christians into single file, himself heading the column, and just as they reached the outskirts of the village a mob of natives in war-paint rushed upon them and killed all except two native Christians. The chief struck down Mr. Baker personally with an imported American steel hatchet. A great feast was held, and portions of the unfortunate missionary's body were sent, cooked, to the surrounding tribes. His head was kept by the chief, but several years later returned to the victim's family.

Although the old king Cacobau turned over his government to England in 1874, Bau never lost its name for being the center of learning, arbiter of language and seat of the royal family.

Tanoa, Cacobau's father and great-grandfather of the present Ratu, was one of the most villainous of all the kings who ruled in Bau. The history of his atrocities makes professional ogres like Nero and Catherine de Medici appear like martyred saints. At his death his son Cacobau, who succeeded him, strangled his father's five wives, his own mother among them, in accordance with the custom of the land. Later in life, Cacobau embraced the new *lotu*—Christianity. From the date of his conversion he committed no more outrages and discarded all of his wives save one whom he married with the church ceremony when both were baptized. His son Ratu Abel did not look very favorably upon the new religion, and mixed very little with foreigners, yet no charges of cannibalism or other cruelties were laid at his door. The present Ratu Kadavu is a well-educated man, and with his cousin Ratu Pope attended the University of Sydney.

"RATU" CACOBAU WITH WAR-CLUB

A number of natives came to greet us when we landed at Bau, among them a few whom the consul seemed to know. They volunteered to act as escorts for us, and by various expressions tried to convey the idea that they were glad to see us.

Bau looks beautiful enough at the present time, as most of the village is made up of no more than sixty or seventy grass huts clustered irregularly about a green or common. Cocoanut palms are interspersed among these huts as well as the mango, and the great shade-giving bread fruit tree. No attempt has been made to lay out streets, but paths wind about conveniently and take their place. On the hill overlooking the village on one side and the sea on the other, the bodies of Tanoa, Cacobau and their wives lie buried, marked by European tombstones of marble, inscribed with their names and the dates of their respective demises. A school forms one side of the square; across from this stands the council chamber, built on the trench where the bodies were roasted for their former feasts. The old headstone against which Cacobau used to dash the brains of his victims still stands and the anchor and rudder of a French ship wrecked near Bau lies beside it. The crew of this vessel was captured and held for quite a time. I asked the consul if they ultimately went the way of other prisoners, to which he replied laconically but very expressively, "Well, rather!"

We wandered around and about these grass shacks, talking to the women and getting them to pose for pictures. Most of the men were away in the fields, so the majority of the natives we encountered were women. The houses seemed cool enough inside, and it was a relief to enter one of them and stretch on the woven grass mats that cover the floor. The principal food of the people today consists of bananas, pineapples, papayas, yams, fish, baked bread fruit and taro root.

The consul had told us he would spread the luncheon we brought with us in Ratu Kadavu's dining-room, and invite him to join, as he was very fond of Europeans. Accordingly we went to Kadavu's house. This differed from the others only that it was made of wood instead of grass. It was not large and its single room was divided by partitions into a small dining-room, sitting-room and bed chamber. Strange contrasts were apparent at every turn, showing the curious mixture of primitive man and modern civilization. For instance, on the walls hung pictures of the various cricket teams to which Kadavu belongs, cheap prints of French paintings, and between these a set of whale's teeth of no intrinsic value, yet highly prized by the Fijians. Beside a copy of the treaty by which Great Britain assumed control of the island hangs a fierce war-club—the favorite weapon of old Cacobau. Beneath a picture of Queen Victoria I saw an old sword swinging. I examined it and found it was a French weapon, undoubtedly the arm of the unfortunate French vessel's commander. Our meal completed, we inscribed our names in the visitors' book, and went to see the *Meke-Meke* that had been prepared for us.

The dance began with every one sitting down, the musicians beating wooden drums to one side. Then, to a time not unlike American ragtime in rhythm, their bodies began to sway and twitch and their arms and hands described strange twists and curves. Presently they arose, formed the music in the center and danced with a peculiar loping step around it. All these muscular efforts were accomplished by a weird low chant. The figures executed by the men were quite intricate, and as they became filled with the enthusiasm of the performance the steps and leaps became faster and faster. Their voices now assumed a shrill pitch, and it could be plainly seen that nothing short of a delirium of motion would result. Finally the performers grew so excited and the music became so fast that all attempts at keeping time with the musicians or with each other were futile, and the dance resolved itself into a number of

Continued on page 1030

A WEEK IN THE WORLD'S NEWS

A New Marksmanship Record

THE fall battle practice of the North Atlantic fleet took place this year in the latter part of October, and was witnessed by Secretary of the Navy Daniels, Secretary of Commerce Redfield, Secretary of War Garrison, and Assistant Secretary of the Navy Roosevelt. The official party was on board the battleship *Wyoming*, which established a new record for marksmanship in the American navy. Due to the policy of secrecy with which all nations guard their exact marksmanship records, there have been no details published of the event, but Secretary Daniels said after it was all over: "I regret that every

SECRETARY OF WAR GARRISON, SECRETARY OF THE NAVY DANIELS, SECRETARY OF COMMERCE REDFIELD AND LIEUTENANT COMMANDER JONES, NAVAL AID TO SECRETARY DANIELS, ON BOARD THE BATTLESHIP *WYOMING*

American citizen could not have witnessed the performance of the ships both in maneuvers and in firing. They would have had their pride in the navy quickened, for they would have seen matchless precision and perfect discipline. No description of the practice could convey an impression of its thrilling interest or of its importance. It shows, as far as accuracy in gun firing is concerned, that the American navy is ready for any emergency.

The practice took the form of an actual engagement. The approach to the target was made from a distance of ten miles, and the firing began at a range of three and one-half miles. After twenty minutes of firing the targets still remained, though some of them were riddled by the shells from the big guns.

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To Abandon Free-Toll Plan

REPRESENTATIVE WILLIAM C. ADAMSON of Georgia, who was chairman of the House Committee on Inter-State and Foreign Commerce in the last Congress, and will be re-elected to that position when the House assembles for the regular session in December, announced a few days ago that he would introduce a resolution to suspend the provision of the Panama Canal act permitting coastwise vessels of American register to pass through the canal without payment of tolls. Recent reports that the President intended to recommend in his annual message to Congress that the free tolls provision should be repealed, have met with evasive answers in some official quarters and in others with statements that were construed as denials of the reports. This announcement clears away the mystery and makes it certain that the Wilson administration agrees that the granting of free tolls to American coastwise vessels was contrary to the letter and the spirit of the Hay-Pauncefote Treaty which made possible the construction of the great isthmian waterway. The President, after conferring with John Bassett Moore, chancellor for the State Department, announced that he is convinced of the correctness of the British contention that free tolls for American shipping are a violation of the treaty obligations.

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Theological Night School in New York

SIXTEEN young men, all of whom are looking forward to entering the ministry, began work a short time ago as students in a theological preparatory school in the North Baptist Church, West Eleventh Street, New York City. This, it is said, is the first theological night school in America. The founder is Rev. John R. Gunn, the new pastor of the North Church. He himself conducted the first classes, but anticipated having assistance within the near future.

Mr. Gunn is very careful to emphasize the fact that this school is in no way intended as a substitute for or to supplant regular theological institutions. He announced the intention of the school to be to encourage young men to enter the ministry by preparing them for entrance to regular theological schools. Mr. Gunn also said that he believed the school might advantageously be used as a testing ground. Many young men desire to enter the ministry, but are uncertain as to their qualifications for the service. This preparatory course will give an opportunity for such men to solve this problem for themselves. Later in the course the students will be given practical training in superintending Sunday schools and teaching Bible classes. The school meets three nights each week, and there is no charge for tuition.

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Roosevelt Welcomed at Rio Janeiro

THERE was a suggestion of similarity to General Grant's triumphant tour in the reception given to ex-President Roosevelt upon his arrival at Rio Janeiro on October 21. When the steamer *Vandyke* entered the harbor a delegation, which included the United States ambassador to Brazil and the embassy staff, a representative of the Brazilian ministry of foreign affairs, the Brazilian military attaché at Washington, and representatives of the Historical Institute, went aboard to welcome the visitor. When the party disembarked, they were greeted by a military salute and bands playing the Brazilian and American national anthems. Marshal Hermes Fonseca, president of the republic, sent a special representative, as he was unable to be present, while all cabinet ministers of Brazil, the minister of Argentina, with the members of his legation, presidents of the Brazilian senate and chamber of deputies, a representative parliamentary committee, presidents of tribunals of the high court of justice, members of the municipal council headed by the mayor of Rio Janeiro, members of the diplomatic corps and many naval officers were present. A procession was formed and proceeded to a reception room in the naval arsenal. Here members of Colonel Roosevelt's party were introduced to leading officials, who, in turn, presented their colleagues to the colonel. After this ceremony Colonel Roosevelt was conducted to the Guanabara Palace, where he will reside during his stay in Brazil.

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Twenty Killed in Train Wreck

ON THE afternoon of October 19, a special train, bearing 179 officers and men of the Thirty-ninth and One Hundred and Seventh United States Coast Artillery and the bands from Fort Morgan, Ala., and Fort Barrancas, Fla., plunged through a trestle near State Line, Miss. Twenty of the soldiers were killed and one hundred others were injured. The special train was bearing the troops from Mobile to Meridian, Miss., where they were to participate in a State fair. The wreck occurred at a point where the Buckatunna trestle is over sixty feet high. The engine passed over safely, but the tender and three coaches plunged to the bottom of the ravine. The cars were badly smashed and the work of recovering the bodies of the dead and releasing the injured took a long time, because of the entangled and twisted wreckage. Relief trains carrying physicians and nurses were sent immediately to the scene of the disaster, and the injured men were taken to Mobile, where they were rushed to the hospitals, or, in the case of the more slightly injured, to comfortable hotel quarters.

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Cuba's Political Troubles

ONCE more Cuba is in the midst of strenuous political agitation. In consequence of the refusal of the Congress to convene in extraordinary session to consider a presidential message recommending a new foreign loan, President Menocal has appealed directly to the people. He says he has been compelled to adopt this course by reason of "the gravest confusion in public affairs produced by the lack of a quorum in both houses of Congress, whereby the working of all departments of the government has been paralyzed, and so that the people may understand the character of this most lamentable conflict and be prepared for what may result from it."

The necessity for the floating of a fifteen million dollar loan is blamed by the present administration upon the former Liberal government. The president does not state in his appeal what course he intends to pursue in case the houses of Congress persistently refuse to convene, but the tone of his manifesto makes it plain that he considers some drastic action to be imperative.

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Beef from South Africa

ACCORDING to statements recently made in London the Chartered Company of South Africa has decided upon a great undertaking which will transform Rhodesia into one of the great beef-producing countries of the world. The full details of the scheme have not yet been made public, but the despatches state that a number of American firms are closely associated with the move, and predict that it will have very important effects on the whole of South Africa. The tract of land under discussion is known to contain millions of acres of excellent grazing land, and it is believed that it will be converted into ranches conducted on American lines. Branch railway lines will be run into the new country from the Cape-Cairo Railway when it is finished and it is calculated that meat can be gotten into the great markets of Europe seven days sooner from this source and over the proposed route than by sea from Argentina.

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The Indian Who Signs Our Money

THERE is a new registrar of the United States treasury, and he is Mr. Gabe E. Parker, an Indian, or rather part Indian, from the Choctaw tribe of Oklahoma. Mr. Parker, who was sworn into office a few days ago, is shown in the accompanying photograph seated at his desk in the treasury. Underneath is a reproduction of his signature, which will during his tenure of office appear on the United States Government paper currency. Mr. Parker was appointed by President Wilson to fill this position, which heretofore has almost always been held by a negro, when it was learned that the appointment of another colored man would precipitate a long and wordy fight in the Senate. Mr. Parker, who is really only one-eighth Choctaw, resigned as superintendent of the Armstrong Indian School in Oklahoma to accept the treasury position.

THE NEW REGISTRAR OF THE TREASURY

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New Bishops Elected at New York

THE General Convention of the Protestant Episcopal Church, recently in session at New York, decided not to alter the name of the denomination at present. The discussion will doubtless be resumed at the next convention three years hence. The five new bishops elected at New York were the Rev. John P. Tyler, who becomes bishop of North Dakota, succeeding Bishop Mann, who is transferred to Southern Florida to succeed Bishop Gray; Dr. W. T. Capers, who becomes bishop of Spokane, succeeding Bishop Wells; Dr. Milo H. Gates, who becomes bishop of Cuba; Rev. F. B. Howden, who becomes bishop of New Mexico; Dean Charles Blaney Colmore, who becomes bishop of Porto Rico.

MISSIONARY HARDSHIPS IN CHINA

DURING the last great famine in China, as many readers of THE CHRISTIAN HERALD may probably remember, the city of Tsingkiangpu, which has been the headquarters of THE CHRISTIAN HERALD China orphan work for a number of years, was a center of distress. From all sections for many miles around, long processions of starving men and women, accompanied by children, came to Tsingkiangpu in the hope of getting relief. At one time, in the height of the distress, it was estimated that there were over seventy thousand of these refugees camping outside of the city walls.

DESTITUTE NATIVES APPEALING FOR FOOD AT THE TSINGKIANGPU MISSION

Those scenes are only a memory of the past, yet within the last few months they have been vividly recalled. Missionary George D. Schlosser of the Free Methodist Mission in Tsingkiangpu has sent to THE CHRISTIAN HERALD a number of photographs taken recently, which show that Tsingkiangpu has once more become a city of refuge. For over a year the country has been practically in a state of war, although the rebellion proper ceased with the establishment of the republic. Famine conditions have prevailed in many sections, and at one time not long ago there were as many as six thousand people fed daily at Tsingkiangpu, the Protestant missionaries doing their full share of the work. One of the photographs shows a group of women coming to the "roof-house" of the Mission for food. The portion given to each was about half a pound of rice daily, which, boiled until fully swelled, was sufficient to prevent starvation. Missionary Schlosser writes that during the last winter women came regularly to the mission "roof-house" for their daily rations and that there have been at all times lately a few thousand destitute persons around the city.

The population of Tsingkiangpu is about 250,000. In THE CHRISTIAN HERALD Orphanage there, a considerable number of boys and girls are clothed, fed and educated by the generosity of our readers. Some of the orphans are seen in the photographs on this page. These are bright children, active, docile, and full of promise. The missionary sent other photographs which our space limitations do not permit to appear here, showing how these little ones looked when they first came to the orphanage. One depicts a little girl clothed in rags, tied together with strings. Such has been the transformation that no one would know her now. She is, however, in one of the groups which we print, and is ranked among the brightest of all the girls in the orphanage.

Another picture shown by Mr. Schlosser was that of a group of about thirty children—boys and girls—a little, raggedy company—all of whom are now happy pupils in the orphanage.

"Our difficulties here are many," writes Mr. Schlosser, "and the laborers are few; but we have the blessing of the Lord with us in the work. The results of the present war have distressed us somewhat at our station; but still we see the hand of God in protecting the place during the weeks while we were compelled to leave and go to the mountains."

These children have all been taught to know the names of their kind patrons in America, and to love them. As in other missions, however, there are several who are unprovided with patrons. This affords for any reader a share in this soul and body saving work among the orphans of China. A postal to THE CHRISTIAN HERALD will bring all necessary information.

Brigandage continues in many sections, especially in the interior provinces. A force of brigands commanded by General Hwang Liang is reported to have murdered three hundred people in the province of Fokien, and also burned two mission churches, believed to be the property of American missionary societies. The American missionaries from the disturbed districts are still in Fuchow, where they took refuge during the recent troubles.

The Chinese Government troops sent against the brigands have not shown much activity, but the Chinese war office has promised the American chargé d'affaires, Edward T. Williams, that it would institute effective measures looking to the suppression of the brigands.

MISSION WORKERS AND CHILDREN AT TSINGKIANGPU

CHRISTIAN HERALD ORPHAN BOYS AT TSINGKIANGPU

EX-GOVERNOR SULZER NOT OUT OF PUBLIC LIFE

WILLIAM SULZER, the impeached and discredited governor of the State of New York, is laying plans to make the race for assemblyman from the Sixth District of New York County. Mr. Sulzer has stated that he will accept the Progressive nomination which was tendered him on a unanimous vote of the committee on vacancies, despite the opposition of both the State and county chairmen of the Progressive party. Within two days after his impeachment, he was petitioned by a large body of voters in the Sixth District to run as a candidate for the Assembly. Mr. Sulzer's reply to the petition was as follows: "In view of urgent pleadings from lifelong friends, and the request in writing from more than half of the registered voters of the Sixth Assembly District, regardless of party affiliations, begging me to accept the nomination for member of assembly to further the cause of honest government, I have consented to come back to Albany as a member of the Assembly for the good that I can do.

"Of course, I appreciate the confidence of some of my old constituents, and no words of mine can tell them how grateful I am for their undiminished support and unwavering loyalty at this time."

"At first the governor was inclined to refuse this nomination," said his secretary, "notwithstanding the fact that it came to him in such a non-partisan manner, because Mrs. Sulzer wanted him to get out of politics forever and take a long rest. Several committees of prominent citizens from the Sixth Assembly District have been to Albany urging the governor to take the nomination.

"The rabbis of every synagogue in the Sixth Assembly District and a number of old friends and neighbors of the governor, representing the various parties, called at the Executive Mansion and pleaded with Mr. and Mrs. Sulzer for over two hours. They presented him with a petition signed by more than 3,800 names of registered voters in the Sixth Assembly District out of a registration of 5,700, pledging him their loyal support."

Mr. Sulzer journeyed to New York shortly after his removal from office for the purpose of conferring with political leaders on his prospect for success.

There has been some talk of Mr. Sulzer's going upon the lecture platform. Through close personal friends it was learned that he had received offers for a season of lectures, ranging from $10,000 to nearly $100,000. The ex-governor has been favorably impressed by these offers and by the consideration that there is no time like the present for him to command audiences before which he might expound his political convictions.

That Mr. Sulzer is not without a large and perhaps influential personal following was evinced by the gathering at the Executive Mansion on the evening of October 19 of a large group of men, who presented to him a loving cup. One of the newspaper accounts of the event closed with the statement that "while Mr. Sulzer appreciated the spirit of the gathering, he was somewhat vexed because one of his admirers carried off his familiar black slouch campaign hat. The man who got the hat, and who, by the way, is well known in Brooklyn, proudly displayed the headgear to friends on the following day and declared that nothing could induce him to part with it."

Martin H. Glynn, who has been acting as governor of New York State for two months, was sworn in on October 17, immediately after the decision of the Court of Impeachment was promulgated.

REDISCOVERED COSTA RICA

BY CHARLES M. PEPPER

A GOOD many Americans have just discovered Costa Rica and its pretty little capital of San José, which lies in the bowl of the mountains. Since people began going down to Panama they have found that it is quite easy to learn something about Panama's neighbors, and Costa Rica is the nearest of these. It is one night's voyage by steamer from Colon to Port Limon, and then a few hours up over a wonderful mountain railway through luxuriant tropical vegetation. So Americans are coming up as a side trip to their visits to the Canal.

I have known Costa Rica for ten or twelve years, and yet I share the pleasure of the tourists in their first experience in riding through the clouds. I also note in visits, at intervals of several years apart, how the cultivation of the banana is growing and spreading. It is not likely that Costa Rica will become solely a great banana plantation as some one has said, because the banana lands are mostly in the lowlands. Though irrigation is resorted to, the low coast lands are, nevertheless, bound to be the most important section for banana production. The banana is planted also to help protect young coffee trees, and this sometimes causes the idea of banana plantations in the highlands. But coffee is the crop for the highlands, and Costa Rican coffee has a flavor of its own that causes it to command a very high price in the markets of the world. There are some beautiful coffee plantations in the country surrounding San José. Still, the banana is the greatest source of wealth, and the export tax on bananas is an important source of revenue to the government.

In the trip up the other day, a traveling companion remarked that he saw faces such as he had seen in Egypt. He meant the native Indians. I do not know whether ethnologists have figured out any connection between the ancient Egyptians and the native races of Central America, but one notes many faces of a distinctive Egyptian type. There are still some aboriginal Indians in the country, though the mass of the aboriginal race became intermixed with the Spaniards who came to Costa Rica centuries ago. These primitive Indians are yet found in the river country, but they shrink from contact with civilization. One of the officials of the big fruit company which has done so much to develop Costa Rica told me that in the forest region along the rivers these primitive Indians were still to be met with, and, occasionally, can be hired for work in clearing lands. But as banana civilization advances, they retreat farther and farther into the wilds.

Taking the country generally, the laboring

THE TROPHY OF A HUNT IN COSTA RICA

classes, or peons, are about two-thirds pure Indian. They are industrious, and very many of them are landowners in a small way. Costa Rica, in fact, has a very large number of small landowners. That is one cause of the stability of the government, for revolutions so common elsewhere in Latin-America, and especially in some of the neighboring Central American republics, are unknown in Costa Rica. As in the United States, they have plenty of excitement during an electoral campaign, but when the election is held, all parties abide by the result.

At the present time an election is in progress in Costa Rica and, while it has some features not agreeable to Americans, one is struck by the absence of vituperation or personalities. There used to be an American colony here which was not very desirable. This was before an extradition treaty was concluded between the United States and Costa Rica, under which fugitives from justice in the United States could be returned for trial. All that is changed now, and the Americans who are here are reputable people, closely identified with the development of the country.

For those who like the open air life I know no better place than the highlands of Costa Rica. A young man who came down from one of our big cities had been reading many articles about the importance of city people getting back to the farm. It had never made much impression on him, he said, but when he came down here he had a different feeling and announced that he intended to find a position on one of the banana plantations or on a ranch. Open air life in the tropics appeals to him more than it did in the temperate zone.

Half an hour's ride on the railway from San José is Cartago, which is noted for its mineral waters and is said to be the most delightful place of residence in Central America. San José is pretty well up in the mountains, 4,000 feet; at Cartago it is a thousand feet higher. It is here that the Central American Court of Arbitration, for which Andrew Carnegie a few years ago gave a permanent home, is located. An earthquake, which caused the loss of several hundred lives, destroyed this edifice, but a new one has been provided by Mr. Carnegie. The purpose of this court of arbitration is to settle the disputes of the various Central American countries. In this respect it has a wide field of usefulness, for they have many disputes among themselves.

PLANNING A GREAT MEMORIAL

"ONE hundred or more prominent citizens of New York have already expressed their willingness to take part in a movement to erect a memorial in honor of the late General Booth, founder of the Salvation Army. As that memorial can most fittingly be made by strengthening the army's work, it has been decided that a college be erected for the training of its officers."

In this way the Hon. Seth Low opened the meeting at the Hotel McAlpin, when plans for the collection of a half million dollars to be devoted to the erection of a training college in memory of the late General Booth were agreed upon.

Miss Evangeline Booth, commander of the forces of the Salvation Army in the United States, delivered an address. She said her father always declared himself opposed to the erection of any monument to his memory which could not be made to serve a practical and useful purpose.

"It is thought that nothing will so well meet my father's ideals and his expressed wishes as that this memorial shall take the form of a large institution, where our officers can be more thoroughly equipped, instructed and trained to fill their respective posts in the various branches of our work," said Miss Booth. She explained that the army has now twenty-nine colleges in different parts of the world. Two are situated in the United States, one in New York and one in Chicago. She declared these to be totally inadequate, and that the army must, if it wishes more fully to realize its mission in America, be better equipped with educational institutions. The supply of workers, the commander said, is far below the demand, and the work is greatly retarded by the lack of trained men and women.

Miss Booth declared that her father never belittled learning, slighted culture, or despised profundity. But he realized that he had a great mission

A SALVATION ARMY CADET GRADUATING CLASS

to perform in life and only a brief time to do it, hence the preparation of a learned and cultured ministry would have to be left to another generation.

"Of course, the vital requirement of every worker in the Salvation Army is that he or she recognize the deity of Christ and live according to his directions. Then there will be required of the candidate a certificate of health from an unimpeachable authority. Following this the candidate will be obliged to satisfy the Salvation Army authorities that he has obtained at least a limited education in the schools. When these conditions have been met, the army will take him in hand. The candidate will be carefully studied with a view to determining just what field he is best fitted for. If it should develop that in the judgment of his superior officers he would accomplish better results in the industrial than in any other department, he will be especially trained for that branch of the service."

Recently commissions were handed to sixty-four cadets by Commander Eva Booth. Colonel John Dean, the principal of the training school, said that with more extended accommodations he could have graduated a much larger class. He lacked both in physical equipment and instruction. "I was obliged to work myself almost to the point of complete exhaustion," said Colonel Dean. "I delivered about twice as many lectures as would be required of a man in my position under normal conditions. Not only that, our students were obliged to 'cram' to a painful degree. When the new college is in operation, we propose to extend the term and take matters more easily and more naturally. But with every section of the country crying, 'Give us workers, give us workers,' we are obliged to hurry through."

So insistent was the demand for officers this year that these more than sixty graduates were rushed to their respective fields as soon as their diplomas were granted. They were given no time for physical recuperation after their strenuous studies.

FROM FIRE AND WRECK

BY MARGARET E. SANGSTER, JR.

SOMETIMES the little troubles loom before one like veritable mountains—sometimes the tiniest raindrops look like great, splashy silver dollars, and sometimes, O friends of mine, you feel that you are very unfortunate and that romance is dead, and life itself is scarcely worth the living! It was on such a day that I started out from the CHRISTIAN HERALD offices for a talk with two *Volturno* survivors.

The rain, horrid, extraordinarily wet rain, flew all around me as I went down to a not very attractive quarter of town. For I was bound in the direction of the Clara de Hirsch Home for Immigrant Girls on Second Avenue. And the dark, gloomy aspect did not make me any more cheerful. I was still the most unhappy girl in the United States. Then I realized with a start that I had arrived at my destination.

I rang the bell at a dark basement entrance, and a smiling little girl opened the door for me. When I told her my object in coming, she requested me to "please be sea-ted and pres-ently the girls should to arrive." So I waited until the door opened and two young women stepped in. They had lost friends, clothes, almost their lives, and they were strangers in a strange land. But they smiled at me! I felt just a tiny bit ashamed.

The girls were rather attractive peasants from Poland. Their cheeks were rosy and their eyes were clear. They were comfortably dressed in coarse woolen frocks and their hair was neatly combed. In fact, they showed very few signs of the terrible tragedy through which they had just come.

"How do you do?" I said politely—it is always hard to rise above banalities—but to my surprise I received no reply. The little smiling girl came to my rescue.

"Please, miss," she announced, "they are Polish. They spik no American."

I gasped. Then all at once I had a small inspiration. "Can we have an interpreter?" I asked.

Quickly an interpreter appeared, rising like some genie from the dark of a gloomy looking doorway. It was a young man with intelligent brown eyes and a rather pleasant voice.

"Ma'am," he murmured with a deep accent, "I spik the Polish and your language. Ask of them some questions!"

I searched a moment for a good beginning, then,

"Ask them," I hurried, "ask them when they first knew of the fire!"

The young man turned to the girls and fired a question at them in a rather musical tongue. The oldest girl answered. Her eyes dilated and her rosy cheeks paled a little, while her hands trembled as she gestured with them. After a moment the man turned in my direction.

"She says," he told me, "that they knew nothing about the fire until six o'clock in the morning. Then a cry was 'Raise! Fire! Fire!' They rush up on deck without their dresses or bed quilts. They find smoke—smoke everywhere! And sometimes they see a little red flame shoot out. The deck is very hot to their feet." He was gesticulating wildly, and the girls were watching him out of wide, horror-filled eyes.

"Did they see any of their friends?" I asked next, and in a few minutes, after a shrill exchange of very excited words, the young man again turned to me.

"One woman they know," he answered, "was kneeling on the burning deck. She was praying. Another woman stood by the rail with her three small babies, frantic, knowing not what she do. She throw them overboard in hopes to save them. They fall into the sea. . . . The black waves swallow them." He paused impressively, his hands making a wide, downward sweep. The girls, watching him closely, began to cry—very softly. After a moment he continued: "The sea cover the babies. Suddenly the woman realize what she do!

"'O God,' she cry, 'what cause me to do this? How can I live without my children?'

"And she, too, throw herself over the railing—a wave dash over her—she is gone."

There was a mist before my eyes, and I brushed it away quickly. But the man, eager-faced, was waiting for his next question.

"How—in what way—did they leave the ship?" I managed to gasp.

It was the smaller of the two that answered my question. Her great eyes flashed with excitement as she talked to the interpreter. He was smiling broadly when he spoke to me.

"They slid down a rope," he chuckled, "a slipper' rope. And it take them to a boat—a small boat that bob like a cork on the high waves. They are scared and they pray for help. All around them the sea is bright from the flames. The air is filled with screams. Soon they reach the big boat—it is the *Kroonland*." He paused again, and again I put in a question.

"How did they like it—the other boat?"

The man did not question the girls. Instead, he answered directly:

"Ah, miss," he said, "that I know, for they have tell me. The people of the large boat were—how you say it?—very kind to them, but the girls say this when I ask them, 'It was a nice boat, and the people they were nice, but no matter how nice they are we do not go again to cross the ocean. For the sea is deep, and the waves are high, an' there is much fear in our hearts.' Me, I do not blame them."

After a while, when I got up to go, I silently offered my hand to the two girls. They as silently stepped forward and shyly nodded to me, and then suddenly one of the girls darted forward and whispered to the young man.

He listened attentively for a moment and then turned to me.

"She say," he murmured, "to tell you that her young man was on the boat. She have not heard from him, whether he live or die. She say to tell you his name and to ask you if you should see him to let her know. For she is anxious!"

I went out again into the rain.

Oh, girls, when we go over our silly little troubles, that are so very tiny, and commonplace, and artificial, let us remember the very real troubles that some other girls have. And let us thank God, with every living breath, that we have not been exposed to the danger of fire and storm, and the angry sea.

AMONG THE WORKERS

—EVANGELIST GIPSY SMITH has been conducting a series of Gospel meetings at Danville, Va., in a tabernacle capable of seating 3,000 people. Singing Evangelist Benjamin F. Butts, who was in charge of the music, organized a volunteer choir of five hundred voices which did effective work.

—THROUGH MRS. EVANS, a missionary reader of this journal, five little Indian children at Anvik, Alaska, have forwarded to THE CHRISTIAN HERALD a contribution of fourteen pennies for the Lincoln monument. The gift has been sent to the Lincoln Highway Association through the kindness of Mr. Ewing Galloway, New York City.

—THE FOURTH ANNIVERSARY of Galilee Temple, at Rockland, Me., was celebrated recently with appropriate exercises. This is a union church, founded by Rev. E. S. Ufford, author of the famous hymn "Throw Out the Life-line," who is still the pastor. Mr. Ufford, in his evangelistic work, frequently uses for illustration a United States life-line which has saved the lives of seven sailors.

—ANY READER of this journal who would be interested in helping a struggling little church in Florida can find a worthy cause by writing to the pastor, Rev. C. B. Wetherell, Orlando, Fla., who will answer all inquiries. A crisis has arrived in the affairs of the little church, which has been doing excellent work since it was started and deserves to be helped.

—NEW YORK'S oldest hotel is the square-rigged ship *Jacob A. Stander*, whose guests consist of sixty working girls and eighteen workingmen, who pay nominal sums each for room and board per week. This philanthropy was established by the late John Arbuckle, the "coffee king." A notice was posted on the boat recently, announcing that all rooms must be vacated; but the urgent petition of the beneficiaries for a continuance of their home was granted and the good work will be continued.

—DURING THE PHENOMENAL rainfall on October 1, the dispensary attached to the Williamsburg Mission to the Jews was flooded to such an extent that drugs, instruments, and general equipment were swept away, boiler-rooms dismantled, ceilings broken and the entire establishment temporarily put out of commission. A thousand dollars will hardly repair the mission's loss. Meanwhile from fifty to eighty poor patients have to be turned away on account of the hospital being out of commission.

—MANY NEW LEADERS and teachers of mission study classes were inspired and instructed during the conferences held this season under the direction of the Missionary Education Movement. Scores of classes are being organized to study the two themes which were the chief subjects for consideration at these conferences, the Foreigner in the United States, and Conditions and Opportunities in the New Republic of China. Ten-day conferences were held at Blue Ridge, N. C.; Silver Bay, Lake George, N. Y., and at Lake Geneva, Wis.

—REV. LEON C. HILLS, pastor of the First Presbyterian Church of Cheyenne, Wyo., last summer introduced an innovation in religious services in the West. This was a special Sunday afternoon meeting for automobile parties. Nearly all the surrounding towns were represented, and there was quite a gathering of ranchmen. An orchestra and choir from Cheyenne furnished the music. The service was held in a natural amphitheater in the shadow of Ames monument, on the very crest of the mountain. Here the transcontinental highway crosses the Divide. Mr. Hills took for his text Matt. 5: 1, "And seeing the multitudes, he went up into a mountain." The minister drew a beautiful lesson from this text, and showed that a preacher of the Gospel can accomplish much more sometimes by going to his flock, instead of waiting for the flock to come and hear him. He spoke of the power for good of the automobile, and took issue with those religious people who look upon the automobile as a creation of the devil. "I rejoice when I see a churchman purchase an automobile," said the minister, "for I say 'here is a chance for greater good in building up Christ's kingdom of righteousness.'"

—A CORRESPONDENT FROM Alabama sends a clipping from a newspaper in which Mr. Perry T. Parish, of Nashville, Ga., makes an appeal for friendly letters. He is blind and bedridden; has been a sufferer from rheumatism for twenty-five years, has been confined to his bed for sixteen years, and blind for thirteen years. Mr. Parish is still a young man, only twenty-eight. He particularly asks the boys and girls to write him. He says: "I do enjoy getting letters, even if I can't see to read them. My brother (who is on crutches) reads my letters and does my writing for me." Address him, "R. F. D., No. 2, Nashville, Ga."

—A NEW BAPTIST CHURCH, costing $32,850, was recently dedicated at Jollice, Tenn. It is a modern church with all conveniences for every department of church life. There are twenty-two Sunday school rooms, church auditorium, Sunday school auditorium, secretary's office, basement, kitchen, etc. This church a few years ago was small, and gave for all purposes only fifty odd dollars. The town was one of the most lawless and immoral in the mountains. The saloons are gone, religion and education are dominant in the life of the town. The church people believe that happiness and prosperity have come to stay. The church has given over $1,200 for missions this year, while raising thousands for the new building. Rev. J. E. Martin is the pastor.

Make Your Crisco Fruit Cake Now

A fruit cake must be rich. It *can* be more digestible. It will be both if made with Crisco. As Crisco does not turn rancid, but remains sweet and fresh, so does the Crisco fruit cake made in November taste just as delicious—or more so, on New Year's day.

CRISCO FRUIT CAKE

(By Marion Harris Neil)

1½ cupfuls Crisco
2 cupfuls sugar
4 cupfuls flour
6 eggs
½ pound blanched and chopped almonds
½ pound Englishwalnut meats (broken in small pieces)
½ pound stoned and chopped dates
1 pound currants
1 pound seeded raisins
1 teaspoonful baking soda
1 teaspoonful salt
½ cupful New Orleans molasses
½ cupful cold black coffee
1 teaspoonful grated nutmeg
2 teaspoonfuls powdered cinnamon
1 teaspoonful powdered cloves
1 pound glacé cherries

Cream well the Crisco and sugar together, add eggs well beaten, beat for five minutes, then add coffee, soda mixed with molasses, flour sifted with salt and spices. Now add raisins, currants, dates, cherries, cut in halves, almonds and walnuts. Mix carefully and turn into a Criscoed and papered tin and bake in a moderate oven for two and a half hours.

New Cook Book Free

There are two editions of this new book. One contains 615 original recipes and a "Calendar of Dinners" (365 menus) by Marion Harris Neil, Cookery Editor of the Ladies' Home Journal. This is bound in blue and gold cloth and is sent for *five 2-cent stamps*. The other is paper bound. It contains the 250 recipes by Miss Neil, but not the "Calendar of Dinners." It is free. Both books contain many interesting and valuable facts on cooking and cooking products, including the story of Crisco's discovery and manufacture. Address Dept. 511, The Procter & Gamble Co., Cincinnati.

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

A Texas Reader. What further step should a mother take in striving to convince her husband and children of their need of salvation than godly living and daily warning of the results of a life of sin? As yet none of them have surrendered their hearts to God, after ten years of godly counsel. They continue to mock and reject, claiming that their home has been made unhappy because of their mother's consecrated life. The mother is not allowed her church dues; must always walk to church; is forbidden to contribute to any charitable cause. Husband and children cultivate a false pride, are haughty and indifferent to the poor for whom Jesus died. What step should the mother take next?

This truly is a sad picture of a divided home. If the mother is sure that her spirit is truly humble, and if she is patient and gentle throughout the duties of home life, there would seem to be nothing to do except to continue her efforts, with faith and prayer. Perhaps she needs the apostle's injunction: "Be not weary in well doing, for in due season we shall reap if we faint not." The mother should, however, try as far as possible to keep her religious life from being offensive to the other members of the home. We do not mean at all that she should make any compromises. But in all the innocent details of home life she should enter helpfully and cheerfully into the interests of the other members of the family, and do all she can to make the home atmosphere one of cheer, not of strife and gloom. As to the warnings, while it is truly necessary to warn the unsaved, it is possible to warn so continuously that the warning shall lose something of its effect. The Master said we were to become "fishers of men." And fishermen must have tact and skill as well as determination and perseverance. Keep in the closest possible touch with the Master; study his Word and follow his example: faith and love and gentleness will triumph.

M. C., Burley, Idaho. The greeting in Luke 10: 5 was the ancient form of salutation in the East and prevails unto this day. "But from the lips of Christ and his messengers," writes a commentator, "it meant something far higher, both in the gift and the giving of it, than the current greeting." It meant the spiritual peace which is the gift of God through Jesus Christ. There are many homes in our own land to-day in which such a salutation from the lips of Christian friends would not be regarded as out of place but would be welcomed.

S. J. H., Whitehall, Md. Robert Raikes, an English philanthropist, founded the modern Sunday school in Gloucester, England, in 1784. In 1786, Thos. Crenshaw, of Hanover County, Virginia, established a Sunday school in his district. The Methodist Church, at a conference in Charleston, S. C., in 1790, took up the work formally, which afterward spread to other denominations. It is claimed that for more than thirty years prior to the Sunday school of Raikes, John Wesley had been in the habit of assembling children in England for the purpose of religious instruction, and he recorded in his journal (July 18, 1784) that he found Sunday schools springing up wherever he went.

Reader, Chippewa Falls, Minn. 1. The poem you mention is not in our collection. 2. Matt. 24: 34 is explained by commentators to mean that, according to the usual way of speaking in prophecy, the generation then existing "would not pass away without seeing the beginning of the fulfilment of the prediction." Many of our Lord's prophetic utterances have a two-fold interpretation—a vision of events near at hand and of others still remote, yet both having a distinct relation to the fulfilment of the prophecy. Thus, as a leading commentator remarks, "either the whole of this prophecy was fulfilled in the destruction accomplished by Titus, as many hold; or, according to others, in the thorough dispersion of the Jews afterward under Adrian, in which every requirement of our Lord's words seems to be met."

Mrs. H. F. F., Walnut, Ill. 1. For complete information concerning the history of THE CHRISTIAN HERALD since its foundation thirty-five years ago, see last week's issue with historical supplement. 2. Patrick's birthplace is a matter of debate, although in his "Confession" he wrote that he had for his father "Calpurnius, a deacon, son of Potitus, a presbyter, who dwelt in the village of Bannavem Taberniæ." At sixteen he "did not know the true God" and he "was taken to Ireland in captivity" with many others. Scholars are almost unanimous in placing Bannavem Taberniæ in the neighborhood of Dumbarton on the river Clyde. He was converted in captivity, and after returning home went again to Ireland, this time as a missionary, and accomplished a great work among the people there. The time of his birth is uncertain, but was probably somewhere between 373 and 396. Early Christianity had already reached the British isles, parts of which, as one historian writes, "though not reached by the Romans were subjugated to Christ." The Christianity of those days was not that of the Roman Church but of the early Christian Church, akin to that of the churches founded by Paul and his fellow apostles. Eusebius believed the Britons were converted as early as the apostolic age and several other writers make a similar assertion. One historian concludes that "the first preachers of the Gospel in Britain did not so much as touch at Rome or receive any command or commission from that quarter to convert Britain." These facts furnish a clue to the simple character of Christianity there in the days of Patrick.

E. L. J., Ilion, N. Y. I have been accustomed to attend church and Sabbath school, and have also been a worker for missions. I am now deaf and do not go to church. Sometimes I feel I ought to go to church for example if nothing more. What do you think?

You are right in thinking that you ought to go to church for the sake of example, even if you cannot hear the service and the sermon. Your faithfulness will help others, particularly those who know your condition. They will realize that if you are faithful with this handicap, their obligation to be faithful is even greater. Then, too, you will doubtless receive a blessing in your own soul. The presence and blessing of God are not confined to words. When his Spirit comes to bless his people you will surely not be left out. Further, the hour in church may be a time of private devotion, meditation and communion with the Saviour which will be most helpful. Perhaps, however, your pastor could arrange to have one of the modern devices for the deaf installed, as has been done in many churches. Your other question will be answered in a future issue.

I. E., Munsonville, N. H. 1 Kings 22 relates the tragic story of the fate of Ahab, the wicked Israelitish monarch, who in addition to his idolatrous advisers had surrounded himself with a number of "false" prophets, presumably those who had conformed to the symbolical calf-worship of Jehovah. They were time-serving hypocrites, and when the king inquired of them regarding his contemplated war with Syria they spoke the things that pleased his ear and flattered his vanity. Micaiah, a true prophet of God, who had been imprisoned because of his fearless rebuke of the king, was brought out before Ahab and Jehosaphat, but he refused to be cajoled into flattering the king as the other prophets had done. In his first deliverance, Micaiah repeated in derision the words of the false prophets, but when Ahab, stung by his evident mockery, adjured him to speak "that which is true in the name of the Lord," the prophet spoke his message fearlessly (see verse 17), foreshadowing the defeat of Israel and the death of Ahab. The language in verses 19-23 is in line with belief concerning good and bad spirits, current among the Jews from the earliest days down to the Babylonish captivity.

C. J. S., Newark, N. J. Please tell me if the following expressions are correct: (1) "It *wants* water in that kettle;" (2) "What is the matter *of* your hand?" (3) "Mr. Smith made $2,000 off his farm."

(1) No. Correct form: "That kettle needs water." (2) No. Correct form: "What is the matter with your hand?" (3) No. Correct form: "Mr. Smith made $2,000 from his farm."

Mrs. A. B., Arena, Wis. The progenitors of the North American Indians are a puzzle to ethnologists. Some hold that they are of Malay, Mongol or Tartar stock, traceable to some far-off, prehistoric migration; and others point to the fact that over 100 words known to have been in use among the tribes at an early date are found in the languages of Asia and Australia and a lesser number in the languages of Europe and Africa as making an actual determination of the case impossible. Among the Aztecs and the early Mexicans and Peruvians, traces have been found pointing to an early civilization like that of the Chinese and Japanese. The probability is that the earliest races on this continent were the result of several migrations.

Mrs. E. M. D., Armington, Ill. Are we to understand from I. Cor. 8: 7-11 that it is a sin to do what one considers wrong although there is no wrong about it?

Precisely. That is exactly Paul's teaching, as he particularly outlines and emphasizes it in Rom. 14, I Cor. 8 and I Cor. 10: 23-33. He said himself that he did not consider it wrong to eat meat which might have been offered to idols (I Cor. 8: 4, 8; I Cor. 10: 25, 27), but that if he knew of any one who might be offended by his doing so he would eat no meat at all (I Cor. 8: 13). In Rom. 14: 20 he says: "All things indeed are pure, but it is evil for that man who eateth with offense"—that is, for the man who eats even though it troubles his conscience. The same thought is in Rom. 14: 23: "Whatsoever is not of faith is sin." But our reason bears out this New Testament teaching; we know that it is wrong for a man to do something which he believes to be wrong. The whole spirit of the New Testament is away from legalism and toward a spontaneous, affectionate eagerness to please God and serve our neighbor. Where no command or prohibition is specified, each Christian is left free to follow his own enlightened conscience. To violate this is sin.

M. R., Dennison, Minn. What blood relation was Abraham to Rebekah, Isaac's wife?

He was her great-uncle. She was the daughter of Bethuel, who was the son of Nahor, Abraham's brother.

J. E. A., New York City. The "land of Nod" to which Cain went after the death of Abel, is interpreted as meaning literally, the "land of exile" or "wandering." At this time, as commentators hold, the population must have grown considerably. Jewish tradition gives the name of Cain's wife as Save. She was probably a relative who accompanied him in his flight. She may have been a daughter of Adam or of some one of his many sons (see Gen. 5: 4). Mankind was not yet developed into separate families and there was no law against intermarriage of relations until long afterward.

Mrs. E. S. B., Pasadena, Calif. Kindly give the correct pronunciation of Punjab.

The "u" has the sound of "u" in *but;* the "a" the sound of "a" in *father.*

E. S. D., Chicago, Ill. Ex. 33: 11 is a passage which has been much discussed; but when we read further on in the same chapter, the difficulty would seem to be explained. "Face to face" (verse 11) is interpreted by commentators as meaning freely, directly and not through the medium of an angel or in visions or dreams, as to the prophets. Verses 9 to 11 are an introduction to and a summary of events related more fully in verses 12-23. At each successive step of this wonderful experience, Moses longed for a fuller impression of the divine glory. The answer to his request in verse 20, and the language of the three following verses, must be considered in their relation to verse 11.

W. H. C., Ogdensburg, N. Y. Jer. 48: 47 promises restoration even to Moab for the sake of Lot, their righteous progenitor (see Gen. 19: 37). Similar promises were made to Egypt (see Jer. 46: 26), to Ammon (Jer. 49: 6) and to Elam (Jer. 49: 39) these promises being interpreted as signifying that Gospel blessings, temporal and spiritual, would be extended to the Gentiles in the last days. In Jer. 49: 2, the last clause of the verse might be rendered: "Shall possess those who possessed him."

Miscellaneous

C. G. S., Omar, N. Y. Write to the Agricultural Department for the information desired.

M. A. W., Columbus, Ohio. There is no authoritative Bible passage on the subject.

G. B., Bradner, Ohio. No data concerning questions 1 and 2. Answers to question as to the use of the lot in detecting crime may be found in Joshua 7: 14 and I Sam. 14: 32. First use of money mentioned in the Bible is found in Gen. 13: 2 and 24: 35.

A. R., New Florence, Pa. In Gen. 20: 12 Abram speaks of Sarai as his half-sister, the daughter of the same father, but not the same mother. The common Jewish tradition referred to by Josephus (*Antiquities* 1, 6, 6) and also by Jerome, is that Sarai was identical with Iscah (see Gen. 11: 29) daughter of Haran and sister of Lot, who is called Abraham's "brother."

R. J. P. M., Kemptville, Ont., Canada. Luther's first Short Catechism was issued in 1520, the Heidelberg Catechism (German Reformed) 1563, Church of England, 1553. All the catechisms of the Protestant churches "grew up gradually from the germs in Luther's teaching." The Shorter Catechism (Presbyterian) was prepared by committees of the Westminster Assembly in 1647, and after approval by the House of Commons was issued for public use in September, 1648.

N. B. B., Toledo, Ohio. Mr. Roosevelt's phrase, "We are come to Armageddon to battle for the Lord," was not used in a religious, but rather in a political sense. Like many other public men, he drew his oratorical illustration from the Scriptures. 'Armageddon, variously translated as "the mountain of destruction" and "the mountain of the Gospel," is the prophetical scene of the last great struggle between the forces of right and wrong.

A. Q., Phoenix, Ariz. According to the American Bible Society, the Bible, in whole or in part, is now printed in between 400 and 500 languages and dialects. In many instances the missionaries have done heroic work in Bible translation, some of them having to deal with tribes whose language was crude and unformed. In several parts of Africa, work of this character had to be done, and also in the islands of the Pacific during pioneer missionary times.

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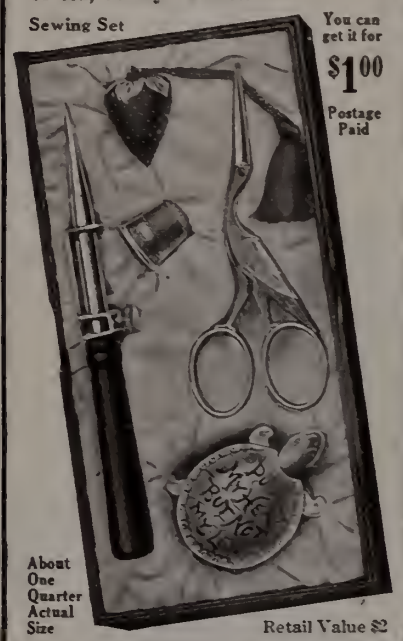

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THE ENDLESS LIFE*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

AS WE suggested when the birth of Moses was the lesson, so now when we are to study his death, we suggest again that at least two other passages should be read as a part of the story: Moses' return, with Elijah, to this world at the earthly coronation of Christ as an ambassador from the court of heaven (Matt. 17), and John's vision of the redeemed host of heaven, singing "the song of Moses and the Lamb" (Rev. 15: 3), by which God shows us that Moses was the greatest of human characters, the nearest of humans to Christ, with whom his name is thus linked. Of all great men, therefore, his life is worthiest of careful study as showing the high possibilities of our humanity in goodness and usefulness. We may not have all his gifts, but we may have all his graces.

It is usual to study his life in three periods of forty years each; the first forty being occupied with his preparation for his life work in his home, and in the palace and schools of Egypt; the second with his preparation as a shepherd in Midian in daily fellowship with God; the third, with his leadership of Israel as their prophet, lawgiver and general. But there is another period in his life, as in every life, that is longest of all, and grandest of all when this life has been a good one, the after-death period of immortality in heaven and immortal influence on earth. When Moses disappeared from earth he was one hundred and twenty years old; when he came back from heaven at Christ's transfiguration he was 1,527 years *young;* when John heard "the song of Moses and the Lamb" he was 1,593, and he is now 3,408. Let us go on counting the birthdays of the good as a yearly reminder of immortality.

Viewing all the life and influence of Moses from his lowly birth down to this day when all the world knows and honors him and is uplifted by his life and by his words, let us consider the chief lessons to be learned by the particular class of boys or girls or men or women with which any one of us is connected as teacher or member. Here are some to choose from, which relate most directly to his death and what has been added to his biography since then: 1. The forgiven sins of a man predominantly good may shorten his life and abridge his usefulness (Num. 20: 1-13). 2. God counts death an event of importance (see Golden Text). 3. Personal, conscious life does not end with physical death (Matt. 17). 4. A human life is immortal on earth also in influence (Hos. 12: 13; Jer. 15: 1; Ps. 106: 23; Acts 7: 20-44; Luke 20: 37; Heb. 3: 2, 5; 11: 24-27). 5. The highest honors of heaven go to those who have lived the most unselfish and most useful lives.

"This is the land which I gave unto Abraham." To understand the dying vision of Moses, we must go back to that other "man of vision," greatest of his predecessors, the father of his country, Abraham, who left his own idolatrous land at the call of God to found a new nation that should bless the world. Just when he had given to Lot for the sake of peace what seemed the best part of the land (Gen. 13: 14), God bade him look east and west and north and south from the hills above Jericho on the west (as Moses in our lesson looked from the hills above Jericho on the east) and gave him a divine title deed to all he could see and more though it was mostly occupied then and would be occupied for centuries by warlike pagan tribes. Abraham believed God, and shaped his whole life to this "heavenly vision." The "Land of Promise," as God mapped it before the eyes and the faith of Abraham, Isaac, Jacob and Moses, was three times as large as the Israelites conquered under the lead of Joshua, and was not fully possessed till Solomon's day. This geographical and historical fact is eloquent of the truth that the Christian Church has not even yet appropriated either in experience or in missionary conquest the major part of God's promises as seen by "men of vision" in every age.

Moses's vision of the little country of Palestine—about the size of New Hampshire—which was to bulk large in historic usefulness, suggests as a home missionary thought that other little commonwealths have been and may be "great" in history; for example, "Great Britain" has been a world leader in missions, in education, in constitutional government. This lesson is written in Holland, another little country of a great history. Its capital is decorated, as we write, in celebration of a hundred years of peace and of constitutional freedom. A new Holland cabinet begins the new century with the responsibility put upon it by the recent world parliament on opium of completing a universal treaty that was initiated by the United States Government "for the suppression of the opium evil." In this Christian, humanitarian, commercial crusade, this little country has again the opportunity for a service as far-reaching in benefit as when she gave shelter and godspeed to the Puritans.

"I have caused thee to see it . . . but thou shalt not go over thither." Here is a profound truth that the best of men need to be constantly on guard lest one careless utterance, one moment of impatient or injudicious action or speech may shorten a useful life or abridge a noble career. In the writer's boyhood there seemed to be many who thought it did not matter much what wrong a man did if he only repented of it before he died and got safely to heaven. But the story of Moses shows that a life predominantly good, unselfish and useful was shortened, and the greatest work ever committed to human hands was turned over to another, despite prompt repentance and forgiveness, because Moses, as the teacher and leader of a wayward and unreasonable people, lost his patience at Meribah (Num. 20: 1-13). The practical lesson is clear that the most faithful need to "watch and fight and pray" to prevent the marring of their usefulness by errors, whose results even forgiveness will not cancel.

"So Moses, the servant of God, died there." In Egypt, where Moses was brought up, kings and people thought too much of death. The chief efforts of the kings were devoted to building great pyramid tombs for themselves, while their people mostly lived in mud hovels. Perhaps that was one reason that the words of Moses were almost wholly devoted to right living in this world. He knew that men who live right here do not need to worry about getting to heaven. But the tendency of our day is to think too little of death and to assume that because God is good, men who are bad will fare as well beyond death as if they had lived rightly. Death is treated in the Bible as important because character and conduct this side of death determine rewards and punishments beyond. Because theologians have debated what God may do beyond death for men who had no knowledge of the truth here, a lot of selfish and sinful rascals have eagerly jumped to the conclusion that hell is abolished. Hell for the wilfully wicked is as clearly promised as heaven for those who repent and struggle to do right. And there is nowhere any Bible encouragement to expect that the man who has rejected offered

Continued on next page

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, November 16, 1913. The Death of Moses. Deut. 31: 1-12. GOLDEN TEXT: "Precious in the sight of the Lord is the death of his saints." Ps. 116: 15

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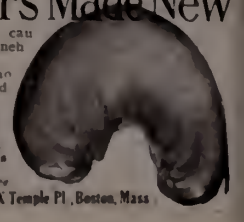

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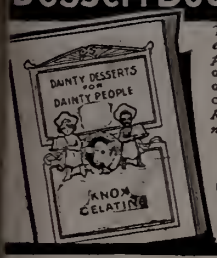

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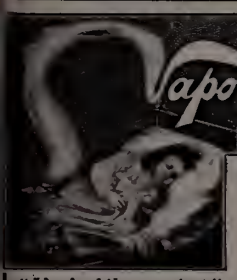

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SUNDAY SCHOOL LESSON

Continued from preceding page

salvation all his life will have any new opportunity beyond death. "It is appointed unto men once to die, and after that the judgment." Therefore the important thing about death to each man is—not where or when or how, but was he, like Moses, "the servant of God?" The value of real service for God and man is recognized. "The servant of God" will also serve mankind. What honor is thus put on the word "servant"! The idler may well tremble at the coming of death as a neglectful, slothful servant when called to account by his master. God expects us not alone to be good, but also to be good for something.

The Golden Text, "Precious in the sight of the Lord is the death of his saints," is beautifully illustrated in the death of Moses. He had made mistakes and even fallen into sins, but all had been forgiven. He of whom it had been said that he "talked with God face to face as a man talketh with his friend," spent his last earthly hours thus talking with God in the mountain top.

Those who think of death as a gruesome, unwelcome theme should be reminded that on the Mount of Transfiguration the theme of the three who knew all about earth and heaven, of life and death, was the death of Christ, the "decease which Christ was about to accomplish at Jerusalem." Death was the glad theme of the greatest conversation on earth as it is the new song of heaven—death for the sake of others as the culmination of a life for others. Such a death was spoken of as an accomplishment, a great achievement. The word translated "decease" means "exodus." Moses speaks of Christ's atoning death as a new exodus out of Egypt to the land of promise. Every Christian death is an achievement, a glorious exodus, worthy of Miriam's song, "The Lord hath triumphed gloriously." This is true not alone of martyrs known to fame, but of many other victorious lives. Think of the martyr Ridley, the night before he was burned alive at the stake. One of his pitiful friends offered to sit up with him in the prison. "Oh, no!" said the good man, "what would you do with yourself? I mean to go to bed and sleep as quietly as ever I did in my life. My breakfast to-morrow will be sharp and painful; but I am sure my supper will be right pleasant and sweet!"

I have a faith that life and death are one,
  That each depends upon the self-same thread,
And that the seen and unseen rivers run
  To one calm sea, from one clear fountain-head.
I have a faith that man's most potent mind
  May cross the willow-shaded stream, nor sink;
I have a faith, when he has left behind
  The earthly vesture on the river's brink,
When all his little fears are torn away,
  His soul may beat a pathway through the tide,
And, disencumbered of its inward clay,
  Emerge, immortal, on the summer side.

LOUIS FRECHETTE.

Another great truth illustrated by the story of Moses' death and his return to earth at the Mount of Transfiguration is that every right desire that is unfulfilled on earth will, in some way, be gratified in heaven. Moses' supreme desire to enter the land of promise was denied, but see him centuries after standing on its loftiest mountain with Elijah and the transfigured Christ as a participant in one of the greatest scenes that was ever witnessed in the Holy Land. "We shall be satisfied when we awake in his likeness."

Let us remember, most of all, what every such life as that of Moses should teach us, that not only are we to live forever, whether we will or no, in future happiness or woe, but we are to have unending influence for good or ill on earth.

Moses is immortal in influence on earth as the chief human figure in Judaism and Christianity, while in Mohammedanism he is second only to the founder. In the realm of civil law he is still the world's chief justice, on whose God-given code are built those of Justinian, Charlemagne and Alfred, the corner-stones of civilization.

When, in that future life, God cries to Dives, "Remember," his evil deeds rising in recollection shall make the hottest fires of hell in the remorse of an awakened soul. And the thought of how his wicked acts shall go on producing more and more of wickedness and woe shall add still hotter fires.

On the other hand, who can doubt that even beyond the heavenly honors of Moses, he will find his highest joy in seeing the immortal influence on earth of the words he spoke and the brave work he did. Jesus Christ was thirsty. "Jacob's well was there," though he had been seventeen centuries in heaven, and I have no doubt Jacob's heavenly joy was increased as he looked down and saw the Christ refreshed from the well he dug when on earth. Let us think not alone of heavenly mansions, but dig wells of immortal usefulness in this world that our works will "follow" us long after our earthly life is over.

The influence of one life upon another is well illustrated in the case of a Scotch soldier boy who went to the Crimean War. When he first came under fire of the Russian guns he felt like running away as fast as his legs could carry him. He said to himself that he was a born coward. His tongue clove to the roof of his mouth, his heart thumped like a sledge-hammer against his ribs, and his knees smote together. He looked over his shoulder, as the first movement toward retreat. Just then he was seized by two stout arms and the words rang in his ears, "Fie, fie, laddie! Think o' yer mither." That name awoke his courage, and he went forward into the thick of the fray, as if under his mother's eye. When one is tempted to cowardice or any other sin the memory of the noblest soul he has known—a father, a mother, a teacher, a comrade—may save the day. Let us come thus into other lives as an influence.

This appearance of Moses reminds us also that heaven is not a place of idleness, but of new and tireless service "day and night."

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—A RAPIDLY-INCREASING number of churches are experimenting toward children's worship in the great congregation. Next to the mother's knee is the morning worship of the church in bringing children the sense of God. Some pastors preach a seven-minute sermon to children before the second hymn. In some cases the children of eight and nine and less are then dismissed for a separate children's service in the church parlors or in a neighbor's house, in charge of some capable woman. Sometimes the Sunday school utilizes this opportunity for an extra hour of kindergarten or primary instruction, or both, with the whole Sunday school equipment at their disposal. It is a good time for the Junior Christian Endeavor or Children's Missionary Society to hold its meeting. The great thing, next to family worship, is to get the whole family to come to morning church together, at least for a part of the service, and so establish the church-going habit in childhood. Where this plan has been tried it has helped the church service, the Sunday school and home religion.

But the majority of the churches go on with childless Sunday morning services, though such a course has brought only one-fifth of the Sunday school into church membership. It is the worst possible case of "infant mortality," and should lead pastors to hold conferences and make inquiries as to the best ways of getting the children to church. This would partially solve that other troublesome question of holding the older boys and girls in church and Sunday school. If they have regularly attended both from childhood the mighty power of habit will help to hold them in the more independent years of later youth.

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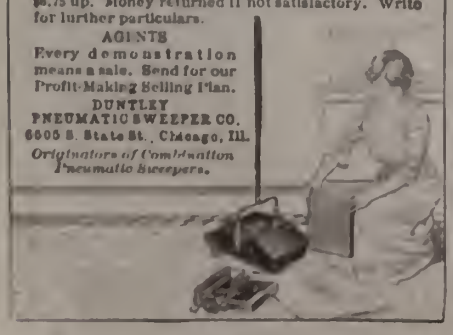

ROME'S DREAM OF A "CIVIL PRINCEDOM"

"SOME SAY THE POPE OF ROME IS AMBITIOUS OF TEMPORAL POWER OVER AMERICA"

Archbishop Ireland at Catholic Mass-Meeting at Milwaukee, Wis., August 11, 1913, as Reported in "America" (Catholic), August 23, 1913

BY PROF. W. H. T. DAU

Continued from preceding issue

BUT does all this really prove that Archbishop Ireland is ambitious of temporal power for the Papacy over America? Is he not simply pleading for re-establishing the Papacy in its former secular estates in Italy? Yes, that appears to be the primary object of his argument. Let us assume that the Papacy obtains its wish, and Rome becomes once more, as Archbishop Ireland puts it, "the free international city of the Christian world." The Pope would then have "civil independence." He would "not be the subject of a civil ruler." He would "have a territory of his own, where all nations are at home, where no nation is master." Now, then, the Pope thus vested with a civil princedom, and ruling the city of Rome and the Papal States, should be in a position to execute his "spiritual mission." Where? Why, at Rome and in the Papal domain, you say. Yes, but is that the Pope's "mission"? The Duke of Norfolk ascribed to Leo XIII a "world-wide charge." Archbishop Ireland declares the Pope to be "the teacher of nations." We appeal now to the logic of Archbishop Ireland's argument, and ask him to tell us whether the Pope, in order to discharge his mission effectively, must possess civil independence only somewhere, or everywhere. How does the fact that the Pope is the civil ruler over a certain number of square miles in Italy give him "civil independence" across the Alps, or across the English Channel, or on this side of the Atlantic? The Pope has a mission in Ireland; therefore, the Pope must have "civil independence" in Ireland. The Pope has a mission in Germany; therefore he cannot be subject to the German emperor. The Pope has a mission in the United States; therefore the government at Washington cannot be his master. This is the true scope of Archbishop Ireland's argument. The "Roman Question" is not merely an issue in Italian politics, but it is a question with which every government in the world is confronted. *The reinstatement of the Pope as secular ruler over the city of Rome and the Roman States is a mere trifle in the settlement of this question.* Remember that Archbishop Ireland has told us that "it is the connection between the Pope's possession of temporal power and the exercise of his spiritual jurisdiction that we must consider, if we are to have a correct apprehension of the Roman question."

The claim of civil princedom which is set up by Archbishop Ireland for the Papacy must be world-wide, because the mission of the Catholic Church is declared to be world-wide. That this is the meaning was shown, *e.g.*, by the recent *Ne Temere* decree. Papal teaching by this decree declared marriages throughout the world, at which a Catholic priest has not officiated, to be concubinage. We had in this act a specimen of what the Papacy considers "freedom of action" and "civil independence." Bearing witness against a priest in a civil court was denounced as a crime by the Catholic hierarchs in Belgium. Another specimen!

But we have still more direct and striking testimony from Archbishop Ireland himself to show that he is ambitious of temporal power for the Papacy *over America.* In 1889, on November 10—by the way, the anniversary of Luther's birthday—there was "celebrated with pomp and ceremony" in the Cathedral of Baltimore the hundredth anniversary of the establishment of the Catholic hierarchy in the United States, which had been effected by a brief of Pius VI of November 6, 1789. Archbishop Ireland was one of the speakers on that occasion. His address has been published in the work cited before, Vol. I, pages 49-83. The theme was "The Mission of Catholics in America." The Archbishop of Philadelphia had spoken in the morning "of the glories and triumphs of the century that was then closing; the Archbishop of St. Paul spoke at the evening service "of the possibilities and duties of the century then opening." He chose for his text Ecclesiasticus 4: 33: "For thy soul strive for justice, and even unto death fight for justice, and God will overthrow thy enemies for thee." The sermon that was preached from this text was a rousing appeal to action, to aggressive work. There are remarkable passages in it, which stricture the utility of nominal, indolent, lethargic church membership. The necessity of church members co-operating with the divine power in advancing the interests of the church is shown. It is even asserted that laymen, independently of their priests, bishops, or the Pope himself, may take the initiative in aggressive church work.

The sermon also contains this splendid acknowledgment: "An inestimable advantage to us is the liberty which the church enjoys under the constitution of the United States. Here no tyrant casts chains around her; no concordat limits her action or cramps her energy. Here she is as free as the eagle upon Alpine heights, free to unfold her pinions in unobstructed flight, and to soar to loftiest altitudes. The law of the land protects her in her rights, and asks in return no sacrifice of these rights, for her rights are those of American citizens." "America treats us well; her flag is our protection."

Such being the case, what is the purpose of the speaker in choosing his warlike text, and calling upon Catholics to "fight for justice"? This is the reason: "Do Catholics in America put into the work of religion the sleepless earnestness that characterizes them in secular affairs? As Catholics too often are and too often do, failure in religion is inevitable." What is the work of religion in which Catholics appear to the archbishop sluggish? "Let me state, as I conceive it, the work which, in God's providence, the Catholics of the United States are called to do within the coming century. It is twofold: To make America Catholic, and to solve for the church universal the all-absorbing problems with which religion is confronted in the present age. Never, I believe, since that century the dawn of which was the glimmer from the Eastern Star, was there prepared for Catholics of any nation of earth a work so noble in its nature and so pregnant with consequences as that which it is our mission to accomplish. The work defines the measure of the responsibility. The work is to make America Catholic. As we love America, as we love the church, it suffices to mention the work, and our cry shall be, 'God wills it!' and our hearts shall leap toward it with Crusader enthusiasm." "The conversion of America should ever be present to the minds of Catholics in America as a supreme duty from which God will not hold them exempt."

Over and against the diffidence of some of his brethren who believe the conversion of America an impossible task, Archbishop Ireland holds: "Non-Catholic Americans deserve, by their splendid natural virtues, that we labor to impart to them the plenitude of Christ's faith; and neither in disposition nor act do they place obstacles

Continued on next page

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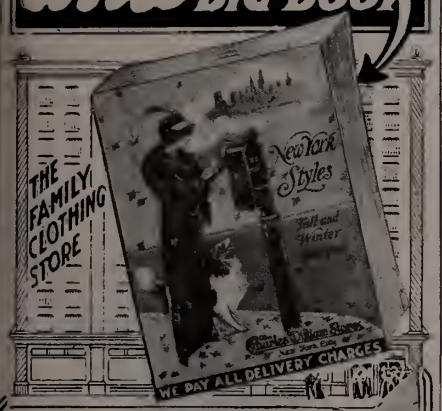

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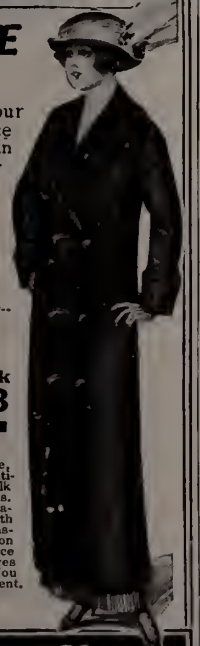

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ROME'S DREAM OF A "CIVIL PRINCEDOM"

Continued from preceding page

in our pathway. They are clever, intelligent, ready to listen, anxious to know what is the truth. They are fast putting off the old traditional prejudices against the church. If they still retain some prejudice, the fault is ours. Either we have not sufficiently proved our faith by our manner of life, or we have not presented the truth with due urgency, and by methods that captivate attention. The alienation of non-Catholics in America from the church is an inherited misfortune. They have deeply religious instincts; vital Christian principles are rooted in their modes of thought and social practices. America is at heart a Christian country. As a religious system, Protestantism is in a process of dissolution; it is without value as a doctrinal or moral power, and it is no longer a foe with which we need reckon. The American people are generous, large-minded and large-hearted, earnest in all things, sincerely desirous of moral and intellectual growth." Surely these are facts, and many of the unconverted Americans to whom Archbishop Ireland refers owe these "splendid virtues," not to nature, but to grace, to their religion, to their unconverted churches. When these unconverted Americans look upon "converted" Mexico, "converted" South America, "converted" Spain, etc., they may experience some aversion to Archbishop Ireland's converting efforts.

But it would be a grand achievement, the archbishop holds, to convert America: "The value of America to the cause of religion cannot be overestimated. This is a providential nation. How youthful and yet how great! A hundred years ago the States hardly exceeded the third million in population; to-day they approach the sixty-fifth million. Streams of immigration from the lands of the earth are turned toward us. There is manifestly much in our soil and air, in our social and political institutions; for the world's throngs are drawn to us. The country must grow and prosper. In the solution of social and political problems, no less than in the development of industry and commerce, the influence of America will be dominant among nations. There is not a country on the globe that does not borrow from us ideas and aspirations. The spirit of American liberty wafts its spells across seas and oceans, and prepares distant continents for the implanting of American ideas and institutions. This influence will grow with the growth of the nation. Estimates have been made as to our population a century hence, placing it at 400,000,000, due allowance being had in this computation for diminution in the numbers of immigrants. The center of human action and influence is rapidly shifting, and at a no distant day America will lead the world. The native character of the American people fits them to be leaders. They are earnest, deliberate, aggressive. Whatever they believe they act out: whatever they aim for they attain. They are utterly incapable of the indifference to living interests and of the apathy which, under the specious name of conservatism, characterize European populations. The most daring elements of other lands have come hither to form a new people—new in energy, new in spirit, new in action—in complete adaptation to a new epoch in the world's history. We cannot but believe that a singular mission is assigned to America, glorious for itself and beneficent to the whole race—the mission of bringing about a new social and political order, based more than any other upon the common brotherhood of man, and more than any other securing to the multitude of the people social happiness and equality of rights. With our hopes are bound up the hopes of the millions of the earth. *The church triumphing in America, Catholic truth will travel on the wings of American influence, and encircle the universe.*"

We bow our heads in reverence and humility to the God who has made America a great country, and say, with the ancient patriarch: "We are not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto thy servants." If it should please Almighty God to make our country still greater, we pray him to increase our humility proportionately to our greatness, and especially to keep our leaders humble men, free from the imperialistic strivings which can easily inflame high-minded men. Like the full ear of wheat let us bend lower and still lower, as the blessings of providence freight us with its beneficent wealth.

We can understand why this wealthy, healthy, noble-spirited, energetic America should suggest itself to a Catholic hierarch as a splendid center of influence, as a splendid fulcrum for a lever that may lift the nations of the earth. We can understand why an imperial-minded Papacy should regard a Catholic America—the United States converted to Catholicism—as a most valuable asset. For, then, the dogma of the Pope's civil princedom, of the "dignity" and "outward form" of the Papacy as necessary for the execution of its world-wide mission, would receive strong champions. But we hope for no lesson of humility from such an event. Proud, overbearing Rome would simply use the might of America for the realization of its dream of world-rule.

Two thousand years ago there came upon earth One with a mission, such as Archbishop Ireland claims for his church—a mission to save souls. He went about in poverty and want, disdaining the pomp and glory of earthly greatness, thinking nothing of "the integrity of outward form" and of "dignity." He said to his followers: "Learn of me, for I am meek and lowly in heart." His great apostle urged his example upon the Christians of all ages, saying: "Let this mind be in you, which was also in Christ Jesus: who being in the form of God thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." The spirit of meekness was the glory of his ministry. It did not interfere with his mission at all. It was the endearing element in that mission. Pointing to the lowly Lord and Saviour, the prophet cries: "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust." Walking in his footsteps, the early disciples commended his teaching to the world.

Now, we are told by Archbishop Ireland that the mission of the church, which is declared to be none other than the mission of Christ, requires a "civil princedom of the Pope," requires the removal of "the stress of unpropitious circumstances," requires "outward form." This is not a new claim. Archbishop Ireland has said in America and to Americans what his church has always and everywhere proclaimed as her fervent belief. And we in America who read Archbishop Ireland's utterances at the time, have understood him as well as Lucas Cranach the Elder understood the spiritual ancestors of Archbishop Ireland when he drew his famous

Continued on next page

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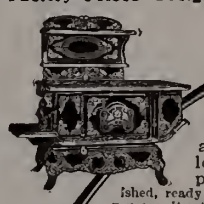

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NEW YORK'S SEAMEN'S CHAPEL

THE Chapel of Our Saviour of the Seamen's Church Institute was opened on a recent Sunday afternoon at 25 South Street, New York, with a service conducted by the Rev. Dr. William T. Manning, rector of Trinity Church. The Right Rev. Dr. William F. Nichols, Bishop of California, who was attending the Forty-fourth General Convention of the Episcopal Church in New York, preached the opening sermon. The chapel was built with funds raised by the churches and parishes of the dioceses of New York, Long Island and Newark.

NEW YORK'S SEAMEN'S INSTITUTE

Bishop Nichols said in his sermon that the chapel was typical of the "largeness of heart of this city. Its beneficence goes out through many channels that are unknown. You can no more judge of the largeness of heart of this city by the reports sent out by its Boards of Missions than you could judge of its population by walking up Broadway."

Archbald R. Mansfield, superintendent of the Seamen's Church Institute, announced that the altar in the chapel had been given as a memorial to Stuart Randolph. The altar vases were the gifts of the Altar Chapel of Zion and St. Timothy; the cross was the gift of Mrs. William Rhinelander; the communion service was the gift of Miss Frances G. de Peyster in memory of her mother, Mrs. Augusta McEvers de Peyster; the reredos was given by Miss Mary R. Hall; the rector's chair was the gift of Orme Wilson, Jr. The brass lectern was the gift of Mrs. Francis C. Lowell, and the organ was given by Miss Caroline Prime.

Edmund L. Baylies, chairman of the building committee of the Seamen's Church Institute, explained how the funds for the present institution had been collected. The site at 25 South Street was selected by himself and Mr. Mansfield, the superintendent of the institute, as being the "strategic point" for an institution of its kind, where the seafaring men coming to these shores could be brought together. Mr. Baylies also said that the site of the building was bought before a single dollar was raised to pay for the building, the site alone costing $85,000.

A CANNIBAL VILLAGE TO-DAY

Continued from page 1020

wild, shouting savages, brandishing war-clubs, abandoning themselves to the frenzied impulses of their mad minds.

During the time this was going on, Jim, Ratu Kadavu's servant, who is a particularly good type of a large, muscular race, approached me, ran his hand around my waist and slowly down my thigh and smacked his lips with a wicked smile. I laughed at this display of aboriginal humor—but not very heartily—for the sword of the French captain still swung before my eyes.

When the dance was over we decided to start back for Suva. The trip through the river reveals many characteristic bits of tropical scenery. Mangrove trees line the banks for miles, constricting the narrow channel so that at some of the turns the bow and stern of our steamer touched the overhanging branches. Long stretches of sugar-cane fields extend back from the banks, alternating frequently with banana plantations and cocoanut groves. When, by the light of the moon, which had risen before we came out on the sea again, the sky became alive with the black forms of flying foxes, the last detail to make the picture complete had been added.

When the lights of the steamers and the waterfront of Suva began to appear through the darkness ahead, the consul apologized for the lack of interesting sights he had been able to show us in Bau.

"Aside from the few relics of Tanoa and Cacobau," he said, "Bau contains nothing more interesting than any other village. I feel that as far as cannibalism is concerned, you saw very little to-day that would give you an adequate idea of it." I looked at the consul without replying; evidently our ideas differed. The steamer was approaching the landing. The lights of the Victoria Drive ran along our right in two straight lines that met in the remote distance. The dock was figured with people walking about in the cool of the night. In a few moments more we were ashore in the midst of British civilization.

ROME'S DREAM OF A "CIVIL PRINCEDOM"

Continued from preceding page

Passionale of Christ and Antichrist in 1521. Dramatically the absolute disharmony between the spirit of Christ and the spirit of the Papacy was exhibited in those twenty-six cuts of the German artist. When during the "Kulturkampf" in Germany Pope Pius IX addressed a letter to the German Emperor William I, and the German emperor sent him his noble reply, Professor Robert Hoffman of Leipzig republished Cranach's "Passionale" with the Pope's and the emperor's letters appended. It would be desirable that these ancient cuts were republished in an English edition, to show Americans what it means when the Papacy carries on its mission with "dignity" and "outward form."

We close our review of Archbishop Ireland's "unanswered wonderment" at Milwaukee. The indignant surprise of Archbishop Ireland, expressed on August 11, cannot but create most painful surprise outside of his own church. For he has himself championed the very insanity for which he denounces his Protestant critics.

—Missionary T. J. Bach, of Maracaibo, Venezuela, S. A., writes: "Your two letters of August 14, together with two checks, were received by the last mail from the United States, and brought us on our knees, and once more we thanked the Lord for the good work of The Christian Herald. Please accept our heartiest thanks on behalf of the work here in Venezuela, and I assure you that we shall use it to the Lord's honor and for the welfare of this neglected people. And please thank the unknown sister. Political conditions here are uncertain. Several battles were fought near our station in the interior. As a rule, the men in power are in favor of our work. And the good Lord has promised to watch over his own."

What's Coming?

What will she find on the breakfast table?

Will it be Puffed Wheat or Rice—the crisp, porous grains which taste like toasted nuts?

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For Breakfast serve with cream and sugar, or mix with any fruit.

The grains are crisp and nut-like, thin and fragile. They have an almond flavor, due to terrific heat.

There is nothing like them. Never before was grain made so inviting. Never before were kernels exploded to eight times normal size.

Use also like confections. Scatter like nut meats over a dish of ice cream. Use in frosting cake—use in candy making.

Crisp in butter or serve dry—like peanuts—for between meal foods.

Wherever nuts are good, Puffed Grains are good, and much easier to digest.

With Milk

For Supper or luncheon or bed-time, serve in bowls of milk. The grains will float like bubbles. They are crisper than crackers and four times as porous as bread.

They are whole-grain foods made wholly digestible, and they melt into toasted morsels with a most inviting taste.

Serve them any hour, for they don't tax the stomach, and every atom feeds.

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Why let millions enjoy them while you go without them? Order a package of each.

The Quaker Oats Company
Sole Makers

(468)

SABBATH PRIVILEGES

I HAVE been thinking a great deal lately about the non-attendance of God's people at church and Sunday school. A short time ago I lay awake thinking of the beauty of Solomon's temple; how he used every means to make it beautiful and something to excite the admiration and love of God's people; and how the faithful would travel long distances over rocky lands and sandy deserts, showing what at a high privilege they considered it to be among God's chosen. Then my thoughts reverted to God's temple in this day and generation. Do his people have the love for it they should have? Do they consider it the high privilege to enter its portals and name the sacred name on their lips and say "Our Father"?

When Christians awake Sabbath mornings, do they have in mind this high privilege? Is the Sabbath so sacred to them that the very atmosphere is different; that the sun shines more brightly and the birds sing more sweetly?

Why should a Christian have his library and his living-room strewn with Sunday newspapers, filling the minds of his household with fascinatingly written accounts of wickedness? Why don't Christians, for one day of the week, dispense with all this and clothe their minds with healthy literature?

A Christian has the high privilege of living through one day in the week in the atmosphere of heaven; he has the highest privilege ever accorded a human being, that of attending God's house and singing praises of gratitude for his heavenly Father, and enjoying the beauty of holiness. What a cool reception it must be for a visitor to God's house to find only a few scattered attendants? Will they feel that the little interest shown by God's people means that there is nothing in worship?

What would the world think if God's people were seen flocking to his house?

J. KEMP WYSHAM.

Roland Park, Md.

Called Higher

Arthur Stilwell Ellis (39), of Fort Branch, Ind., crossed to the great beyond, December 1, 1912.

Mrs. Elizabeth K. Turney (81) passed away in Astoria, Ore., on September 22, 1913. She was an interested reader of THE CHRISTIAN HERALD.

Mr. Valentine Engel, of Alcove, N. Y., passed to the home beyond, June 9, 1913, at the age of ninety-two years. He loved THE CHRISTIAN HERALD.

P. E. Barkley (45), of Nash,, Okla., passed to his heavenly home August 12, 1913. He was an earnest Christian, a member of the Methodist Episcopal Church.

P. L. Braman, of Honesdale, Pa., was called home July, 1913, having just passed his seventy-third birthday. He was for many years a member of the Berlin Baptist Church.

David Crockett, of Dunham, Me., was called home June 2, 1913, at the age of fifty-three. He was an earnest Christian, a member of the Friends' Church, and a devoted reader of THE CHRISTIAN HERALD.

Mrs. T. W. Parkhouse, of Grand Forks, N. D., was promoted to glory, July 25, 1913. She was a faithful member of the Salvation Army, having heen an officer for twenty-five years.

Mrs. M. J. Trumbo (70), of Osborn, Ohio, was called higher May 24, 1913. She had been a faithful member of the Methodist Episcopal Church for over 56 years.

Mrs. Sarah B. Hardenbergh, of Middletown, N. Y., passed into a higher life August 16, 1913, in her eighty-third year. She was for many years a reader and subscriber of THE CHRISTIAN HERALD.

Mrs. Helen M. Johnston, of Battle Creek, Mich., was called higher August 29, 1913, in the eighty-third year of her life. She had been a Christian and member of the Congregational Church for many years.

Mrs. Louisa Carpenter, of Hyde Park, N. D., was called to her eternal home August 26, 1913, at the age of 86 years. She was an earnest Christian worker, and taught in the Sunday school and was the president of the Ladies' Aid Society for many years.

Mrs. Sophie Cochran, of Seattle, Wash., was called to her heavenly home on the 10th of June, 1913, in her sixty-first year. She was a sincere, earnest Christian, and during her last months of suffering her first thought was always for the comfort of others.

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4 HW 1. Dainty button-front **Tub Silk** waist of serviceable, washable quality. Made with smart front yoke, pretty lace trimmings and lace-and-velvet bow. Comes in black, navy, white or Copenhagen. $1.50 value, **postpaid** in the U.S. **$1.00**

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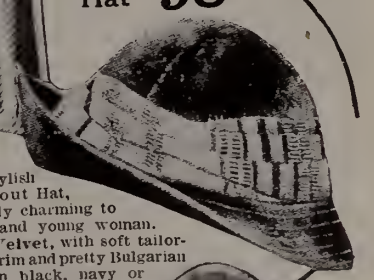

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AN OPEN-AIR GOSPEL MEETING

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MR. F. S. KAIN, a New York business man, with a group of workers holding an open-air night meeting in the theater and restaurant district of New York, at Broadway and Forty-sixth Street. Two hundred and forty copies of the Gospel, including a few in German, Italian, Greek, Yiddish and French, were handed out in fifteen minutes. Standing in the automobile are Rev. E. K. Cressey, D.D., Rev. Harry Warren, D.D., Evangelist Shepard, the Misses Smedley, Mrs. Conklin, Mrs. Ellis, "Sophy," and Mr. Kain. The meetings are held every Saturday night.

TRACES OF A PREHISTORIC EMPIRE

RECENT research among the island groups in the Pacific would seem to confirm the theory that the various clusters of islets that dot the great ocean, and which are still the home of semi-savage tribes, formed in some long-past age part of an extensive continent and the center of a great civilization. Archeologists have been puzzled over the colossal stone images of Easter Island, but even these are eclipsed by the interest which has been aroused in the massive submarine ruins lately discovered in the neighborhood of the Caroline group. These islands have been described as "an enchanted region of archeology," remarks a writer in the *Dominion*, a leading journal of Wellington, New Zealand. Memorials of a long forgotten race (like that of the legendary Atlantis), lie scattered on every hand throughout the group, notably at Ponape and Kusaie. There are massive ruins at the former place of a strange water town, an ancient island Venice. Hundreds of acres are covered with the remains of walls, canals, and earthworks of the most stupendous character, built upon a general plan such as could only have been conceived by men of power and intelligence. By whom and for what purpose they were built are questions that have given rise to various speculations. The inhabitants of the present day can tell us nothing.

With a view to investigating the subject and endeavoring to find some solution of the problem Professor Macmillan Brown, of Christchurch, visited the Carolines, and he has come back with an entirely new theory as to the origin of the ruins. He says:

"We reached the ruins at 5 o'clock one morning, and I explored them till noon. They form a sort of Venice, built on the reef, not on the land, and on the edge of the reef, so that behind the great temple of Nautauch there is deep water even at low tide. Enclosing the ruins, which cover a vast area, is a great breakwater of enormous stones, with one exit behind the temple, so that the ruler of this city could escape even when the tide was at its lowest. The entrance is now blocked up with great heaps of immense stones, and my theory is that this was done by the last ruler, fearing an attack from some enemy from the sea.

"You can sail for miles along the canals of this great ruined city, and on either side rise the most stupendous breastworks, stones from five feet in diameter and ten feet to twenty feet in length being piled one on top of the other. These breastworks enclose artificial islands formed on the reef, and on these islands stand great megalithic buildings. The sight was one of the most impressive I have ever seen. I have visited Stonehenge and Avebury, in England, Tiahuanaco in the Andes, Cuzco in Peru, and all the ruins of Central America and Mexico; yet I can safely say that these are the most stupendous ruins of all. Some of them are partly hidden by luxuriant vegetation, but they are all in a fairly good state of preservation, and will stand for thousands of years yet. They must have involved hundreds of years of labor by thousands of men, working in concert and under command. It is perfectly true that the blocks of which the walls are formed are basaltic crystals, pentagons, hexagons, and heptagons, but there must have been tremendous labor in separating these from the cliffs away in the north of the island, twenty miles off. And there must have been as much labor again in rafting them down to this immense city, and still greater labor in getting them from the rafts on to these great walls. I calculate that no island like Ponape, which is only about twelve miles long and twelve miles broad, could ever have supported the population from which was drawn the muscle to build this titanic city. Ponape at its utmost could not support more than 20,000 people. If you allow 20 per cent. as able-bodied men you get 4,000.

"Now, no community can afford to allow more than 20 per cent. of its able-bodied men to be drawn off on works of what we might call luxury. The rest must be producing food and other necessaries. We, therefore, have only 800 of these able-bodied men capable of being used at any one time on the building of these stupendous structures. I calculate that not less than 10,000 men would be needed to do the work of quarrying, rafting, and building. It therefore follows that the dynasty that built this city must have had command of ten times as many big islands as Ponape. In other words, that empire must have sunk, for there are no such islands there now. There must have been a great area over which those emperors ruled. Where is it now? I say that it is under the sea."

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A Good Figure

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Too Thin? "I just can't tell you how happy I am. I am so proud of my neck and arms! My busts are rounded out and I have gained 28 ponuds; it has come just where I wanted it and I carry myself like another woman."

"My old dresses look stylish on me now. I have not been constipated since my second lesson and I had taken something for years. My liver seems to be all right and I haven't a bit of indigestion, for I sleep like a baby and my NERVES are so rested. I feel so well all the time."

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Write me today telling me your faults in health and figure, and I will cheerfully tell you whether I can help you. I am at my desk from 8 a. m. until 5 p. m.

I have published a free booklet showing how to stand and walk correctly and giving other information of vital interest to women. If you are perfectly well and your figure is just what you wish, you may be able to help a friend—at least you will help me by your interest in this great movement for perfect health, for greater culture, refinement and beauty in women.

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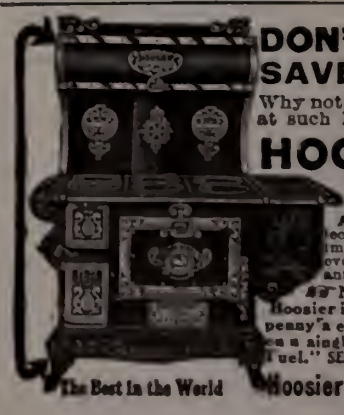

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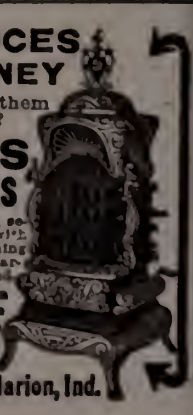

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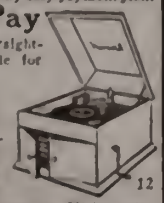

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IN ME YE SHALL HAVE PEACE!*

LONG days and nights this restless bed
Of daily, nightly weariness and pain!
Yet thou art here, my ever-gracious Lord,
Thy well-known voice speaks not to me in vain—
"In me ye shall have peace!"

The darkness seemeth long, and even the light
No respite brings with it; no soothing rest
For this worn frame; yet in the midst of all
Thy love revives. Father, thy will is best.
"In me ye shall have peace!"

Sleep cometh not, when most I seem to need
Its kindly balm. O Father, be to me
Better than sleep; and let these sleepless hours
Be hours of blessed fellowship with thee.
"In me ye shall have peace!"

Not always seen the wisdom and the love;
And sometimes hard to be believed, when pain
Wrestles with faith, and almost overcomes.
Yet even in conflict thy sure words sustain—
"In me ye shall have peace!"

Father, the flesh is weak; fain would I rise
Above its weakness into things unseen.
Lift thou me up; give me the open ear,
To hear the voice that speaketh from within—
"In me ye shall have peace!"

Father, the hour is come; the hour when I
Shall with these fading eyes behold thy face,
And drink in all the fulness of thy love;
Till then, oh speak to me thy words of grace—
"In me ye shall have peace!"

* This poem is believed to he the last ever written hy Dr. Horatio Bonar and was found amongst his papers after his death.

Church Federation in China

THE churches of China have combined! All the Protestant churches of the Oriental republic, according to the latest reports, have joined hands under the common name, "The Christian Church in China." Under the leadership of Dr. John R. Mott, a long series of federation conferences was recently held. Representatives of the different denominations seem to have come at last into practical agreement. The Protestant missions have agreed on a form of co-operation and united effort. Even in higher educational work, it is said, union is being effected as rapidly as possible.

In West China, at Chengtu, the Baptists, Canadian Methodists, English Quakers and American Methodists have united in most of their schools. In North China the American and English Methodists have united in one theological school, and the Presbyterians and Congregationalists in another. The women of all the missions in North China and in West China have combined in all medical instruction and college work. They are planning to accomplish similar union in Central and Southern China. In Foochow, in Southern China, the Methodists and the Congregationalists have united in the theological school and the Methodists have united with the Anglicans in the medical school.

To invent new ways of co-operation a committee has been appointed, composed of representatives of the various churches. This is the "China Continuation Committee." It will meet once a year, and the executive portion of the committee will meet separately three times a year to plan "next steps" in the solidifying of Protestant effort in China.

Bishop Bashford, of the Methodist Board of Foreign Missions, who has actively helped in bringing about the federation, says: "We believe that our agreement upon a common name, upon a common policy for all our churches, upon union in all our higher educational work, upon a common hymnbook, a common translation of the Bible, and with a committee meeting periodically to carry out the policies already adopted and to devise additional steps for co-operation, will enable us to avoid much of the denominational rivalry which prevails in the United States, and to use all the men and money placed at our disposal for the most rapid evangelization of this nation. Indeed, we think our federation in China may in time lead to a more perfect union there and possibly help the churches at home toward a larger co-operation."

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"JESUS IS HERE!"

Continued from page 1017

did he turn for one moment to look at the house before he went on? Virginia continued to stand in the shadow after he had disappeared, and was still there when Rachel came down and said: "Oh, Mr. Stanton has gone. He did not stay very long. Did you drive him away?"

"No. He had a good deal to do to prepare for to-morrow."

"Ah, what a day it will be, Virginia! Do you not long for it?"

"Yes, and fear it also."

"Let us not fear but anticipate. I will sing—yes—I will sing 'Where he leads me I will follow.'"

Rachel went over to the piano and in the shadow there sat down and sang while Virginia sat in the library, her head bowed—new impulses stirring in her, new desires awakening, but in her soul knowing that, deepest and best of whatever might come, the greatest was this well-nigh unthinkable coming into the world again of Jesus.

"Jesus is here!" she murmured, as Rachel sang. And the refrain beat back and forth in her heart like a sweet deep-toned bell.

The people of Raymond awoke to that remarkable Sunday in its history with one thought. Long before eight o'clock the street in front of the First Church was thronged with people of all sorts. Automobiles were strung all along both sides and around the block. By the time the doors were opened the crowd was more like a mob than anything else.

Mr. Maxwell's people had during the last five years remodeled the building, increasing its seating capacity to two thousand five hundred. The Sunday school departments were in special rooms below. Owing to the unusual circumstances of the service, Maxwell had directed his Sunday school officers to plan their work so that as many of the children as possible could get into the morning service.

Jasper Carter had come in time to secure a seat in the gallery. He sat there watching the great crowd pour in, a cynical smile on his hard face and the words on his lips in undertone—"What fools these mortals be!" He had not been to church for years. His paper had contained an editorial two weeks before advocating the closing of the churches as useless appendages to modern progress, meaning by progress, material, physical, money-making human energy.

By half past nine the crowd outside was so dense and unruly that a detachment of police was on hand to preserve order. At ten o'clock the chairman of the board of trustees, Dr. West, rose and faced the people who were getting restless, and announced that the service would shortly begin, as all the people were in the church, and that an outdoor meeting would be held at the close of the indoor service. This word was passed to the impatient crowd outdoors and did much to subdue the multitude, which continued to wait and increase in number until the whole street was packed with excited people.

The door at the side of the pulpit platform opened and the organist, the choir, and Rachel went up into the choir loft. Then three persons came out, Mr. Maxwell, Mr. Stanton, and a third. People in the back seats of the galleries stood up. Every eye was on that third Figure. And in a stillness like death, or as if the audience stood at the threshold of a new chapter of human history, that unparalleled service in the First Church of Raymond began.

CHAPTER IV

IT WAS Monday morning and Jasper Carter was in his office at the *Gazette* building talking with Barnes, his oldest reporter.

"Oh, of course, I grant it was a most remarkable occasion, and all that, and it will cause a sensation and make a good story, but your account of it won't do, Barnes. It simply won't do. Why, in this," Carter brought his fist down on a pile of notes on his desk, "you positively state that this person is Jesus in person, the same Jesus who was here centuries ago."

"And he is," said Barnes.

Carter burst out angrily. "Oh, look here, Barnes, that simply won't do, you know. We can't afford to be responsible for such a statement. Besides, what is the use, when we can put out just as good a story without saying that this person really is Jesus?"

"But I believe he really is."

Carter sat back in his chair and eyed Barnes curiously.

"You really believe he is, do you?"

"Yes, Mr. Carter, I do. I believe it with all my mind. I do not believe any living man could have said the things he said yesterday in the First Church in the way he did."

"Do you consider the absurdity of your position, Barnes? Is it possible for such a stupendous thing as that to happen, to be a *fact*, in this age of the world?" Carter fairly shouted.

"Why not? What has the age got to do with it?"

"Oh, it is—well, it is just sheer nonsense. Why argue? Only, I say, this story of yours is not like you, Barnes. And while it's mighty good stuff—mighty—good—stuff—it does not go in. I won't stand for it."

"You stand for a lot of things you don't believe in every day, and they go into the *Gazette* every day."

"Maybe they do," Carter retorted, red in the face, "but this does not go in. So that is settled. Strike out all this about 'firm convictions that this remarkable person is Jesus,' etc., and we can use the rest."

"You can strike them out, Mr. Carter, but I shall not, because I believe every word I have written there."

"Oh, well, what is the difference? When is that photograph going to be ready?"

Barnes looked at the editor of the Raymond *Gazette* with the same look that was on his face when he came into the office from Mr. Grey's on that memorable Saturday.

"It is never going to be ready."

"What! Do you mean to say we can't get a picture of this—this—person?"

"It is my honest conviction that you never will get a picture of him for your paper."

"You have a lot of 'honest convictions' lately, Mr. Barnes." Carter spoke with a sneer. "Where did you get them?"

Barnes was on the point of saying he had never got them in the *Gazette* office, but after a moment, speaking with an unsual hesitation and with a heightening color:

"Mr. Carter, I am ready to say to you that I have come to have a firm belief in this—in Jesus Christ, and I am going to try to be a Christian."

An awkward moment followed. Then Carter said, as he broke into a short laugh: "A Christian, eh? Well, that ought to make a 'good story,' eh, Barnes?"

"It *is* a good story. The best I have ever heard."

"You don't really mean it?"

"Yes, I do, Mr. Carter. The greatest thing in all the world has come to me. I never knew what life meant before."

Carter looked at him frowningly. Barnes had been a cool, hard-headed, unscrupulous newsgetter; Carter's right hand for "story" writing; a man of varied mental equipment, invaluable in certain situations, not troubled with too much conscience or sensitiveness, a professional journalist of the sort that regards no man's privacy and is willing to ruin a character or pull down a reputation if necessary to get a good "story." Withal, an indefatigable worker, loyal to the *Gazette* and its policies.

Continued on next page

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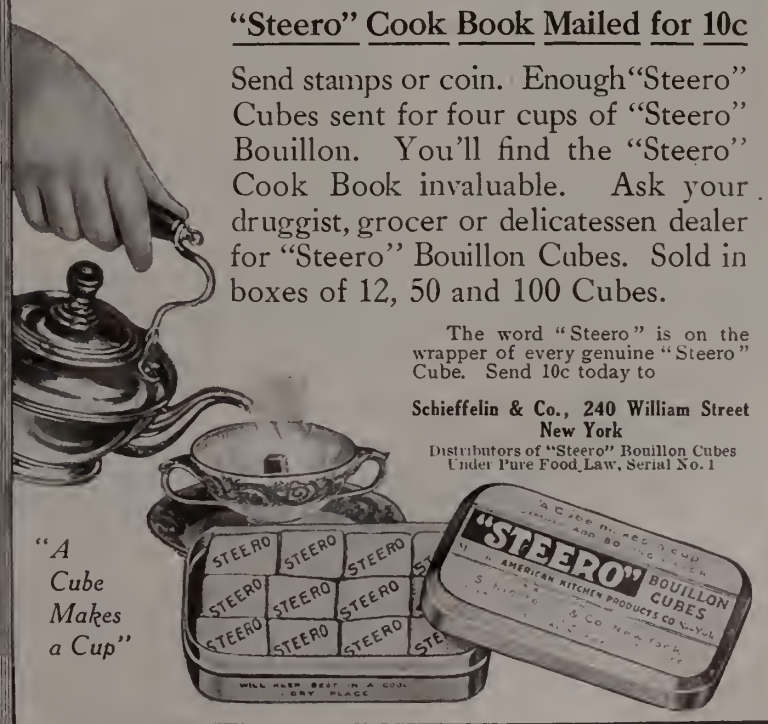

"A Cube Makes a Cup"

"JESUS IS HERE!"

Continued from preceding page

Now, as Carter looked curiously at him what did the editor see? A new man? What! In two short days? Yet that is what he did see. The miracle of transformation had come to Barnes as he sat there in the First Church looking at that tremendous personality there on the platform, listening to his words, smitten down and then lifted up again by the prayer that closed the service. He could see it now—the great throng swelling the galleries, sitting on the platform, on the floor, wherever there was a spot allowed by the fire regulations. And the after-meeting, out on the church steps, when He came out there and the same unearthly hush fell over the street at the sight and sound of the Man. And Barnes would never forget how, once while this was happening, He had turned his head and looked over at Barnes, the clear, calm, compelling look which had drawn him like a cable of steel into that personal discipleship which he now knew nothing could ever break. And his last view of Jesus had been that closing glimpse of him as he walked through the crowd, his arms around the shoulders of two young men who were weeping, while the people in perfect stillness opened a way for them. And Barnes knew as he sat there in the office of the Raymond *Gazette*, facing its editor, the rumble of the city coming in through the windows—he knew that nothing in all the world was so mighty as this change in purpose and passion that had come to him, and that henceforth all things were to be governed and measured by this new definition of Christian discipleship. He knew he was 'born again" in that greatest of all miracles men have ever experienced, and that he was no more like the Barnes of last week than the robber on the cross is now like that bloody brutal figure that hung on the cross by the side of the Son of God.

But Jasper Carter was simply disturbed by what he saw in Barnes, and he anticipated something that might come up in the future. He turned and began to pick up some papers.

"When that cub, Logan, comes in send him here," was all he remarked to Barnes, who waited.

"He has not come back since you sent him up to Mr. Maxwell's Saturday."

"Send him in if he *does* come back," Carter said shortly, and Barnes went out.

The routine of the city editor went on, interrupted this morning in the case of Mr. Carter by the thought of what had happened to Barnes. More than once he put down the papers he was reading and stared across the litter on his desk at the vision of the old Barnes transformed by the new look. Then he would shake his head and resume his work.

At the end of an hour he was called up by Barnes from the reporters' room. "Logan is here; do you want to see him now?"

"Send him right up."

A minute later Logan came in. The "cub" reporter looked sullen and dishevelled. He was not shaved, and his general appearance told several stories of failure.

"Well!" snapped out Carter in his worst humor, "what have you got?"

"Nothing."

"Then that's what you'll get. Where have you been?"

"I went to the minister's, but he wouldn't let me in. I stayed up all night around the house, but—He—the Man—never came out. I got a seat on the platform yesterday with the folks that couldn't get any chairs, and I snapped him twice, and I tried him again out doors."

"Well?"

"Some one's monkeying with my camera." The boy spoke with sullen anger.

"You mean—"

"I don't get anything. I've changed my plates—"

"And you called yourself a professional photographer when you came in here."

"I am. But—"

"But what?"

"Nothing."

"That is what you are: 'but nothing.' Go back to Mr. Barnes. If he has any use for you, stay. If not, go."

The boy turned to go out. Carter called after him. "Leave your camera here. Everything."

Logan dropped his apparatus on the editor's desk and went out.

Carter eyed it with a look of incredulity.

"It is the twentieth century, and nothing is so sure as progress, money and science. I wonder what this prince of fakirs has to beat that combination? It would be worth knowing."

He sat at his desk and brooded for several minutes. But his thoughts were suddenly startled by a call over the tube from Barnes. His voice was strange and full of intense feeling.

"Mr. Carter, the person—the—one—I know as Jesus—is here and wants to see you."

A moment of astonishment on Carter's part. Then: "Send him up here."

"Very well." A pause. Then a note in Barnes's voice that Carter had never heard. "You will not—"

"I know how to be a gentleman when necessary." Carter called back, and then he faced his office door, every nerve tingling in spite of his usual proud and sneering indifference.

. . .

An hour later, Barnes down in the reporters' room had a sharp call from Carter.

"Come up here!"

He went up at once, and the first thing he noted when he went in was Carter's back as he bent over his desk apparently busy over something there. As Barnes entered, he wheeled around.

"Sit down. Close the door first."

It was after he came back to the editor's desk that Barnes noted the unmistakable signs of deep agitation on Carter's face.

"Well?" Barnes did not say it out loud, but every fiber of him questioned the editor.

Carter spoke with evident effort. "The person—is—well—interesting—and—"

"He is more than interesting, Mr. Carter. He is really Jesus."

Carter pulled himself together.

"He is just an unusually intelligent, well-bred, well-informed man. What you say, Barnes, is simply absurd. Do you know what he came to see me for?"

"No."

"He left this with me." Carter held up an ordinary typewritten manuscript. He asked me to read it."

"Will you?"

Carter dropped the paper on his desk.

"I have the usual amount of curiosity. I shall read it."

"But what—what did you talk about?"

"Well—he—spoke of seeing me in the gallery yesterday, and—then—he—well," Carter laughed a little unnaturally. "He talked to me about my spiritual life. Think of that, Barnes. Who in Raymond has ever talked to me about my spiritual life? The parsons never mentioned it to me."

"You don't give them an opportunity."

"I didn't give—him—an opportunity. First thing I knew we were deep in it. I will say for him that he first asked if I had the time."

"Mr. Carter," Barnes said eagerly, "if he—really is Jesus—isn't that—I mean his talking to you about your real self, isn't that exactly what might be expected? Do you know any other person in the world who would do it?"

"No, I don't. And I don't know any

Continued on next page

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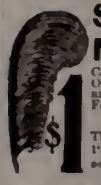

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"JESUS IS HERE!"

Continued from preceding page

ıe else I would take it from. But hat's the use, Barnes? He is simply ı extraordinary—I will grant that—ctraordinary person with certain ypnotic gifts, perhaps. But when he ent out I watched the people he assed down in the office. They didn't ven turn to look at him. Out on the dewalk it was the same. He went is way like any average man unoticed."

"Perhaps it is only to those who acnowledge him as Lord that he reveals imself at all times. Do you remember the Light?"

"Oh, that light! It is another himera! It was just ordinary Zodical Light. What is the use of harkıg back to that?"

Barnes was silent, but he looked at 'arter with a wistful look that beonged to the new vision of his life.

"Do you realize how long you were ogether, Mr. Carter?"

"No."

"It was a full hour."

"You don't say! Honestly, I was eally interested. He was an unusual alker. And—" As if to conceal feelngs he did not want Barnes to know, 'arter turned to his desk and picked ıp Logan's camera.

"I didn't get so under the spell that missed a chance to get that picture ve've wanted."

"Did you ask his consent?"

"Of course I did not."

"And you said you could be a genleman if you had to—" Barnes began ıotly.

"Keep cool now. We are in the ıewspaper business. Are we, or aren't we? It is our business to get the news ınd interest the public. This camera ıs the noiseless sort with the new Kydon shutter. I had it resting on this pile of books, and it looked just like them. I got two good shots, and no one could tell when the thing went off. Take the plates down and develop. We can get them ready for the four o'clock edition."

Barnes took the camera without offering a word. He hesitated as if he wanted to ask some questions, but finally went away, leaving Carter seated at his desk. As he turned to look back into the office he saw Carter pick up the manuscript and bend over his desk in his usual reading attitude.

Twenty minutes later, Carter was aware that Barnes had come in, and was talking to him. How often he had spoken his name he did not know. But finally he turned around.

"These plates," Barnes was saying, "look at them."

He held them up in front of Carter. The editor looked. There was not a line, not a shadow visible on the glass.

. . .

Henry Maxwell was pacing his study that same Monday morning while these events were occurring at the office of the Raymond *Gazette*. Grey was with him. Both men were going over the scenes of the day before.

"It was a most astonishing day all through. Grey, did you ever dream that we would see such a sight as we saw yesterday?"

"No. It seems to me now as I think back over it that it must be a dream now."

As he spoke, there was a sound of voices, a man's and a woman's. A moment later Martha knocked at Mr. Maxwell's study. When he opened the door she said: "Jesus is going down town. He asked me to tell you he would be back for dinner."

The two men looked at her earnestly, and Mr. Maxwell said: "Martha, does it not seem like a dream to you that Jesus is actually our guest, and eating and sleeping in our house?"

"No, Mr. Maxwell, it does not seem like any dream to me. It is so real. And so natural. He is the most of a person I ever knew. I do not feel afraid of him as I have of some great men who have eaten and slept here."

Martha went back into the kitchen, and Maxwell turned to Grey.

"Could anything be more bewildering than what Martha said just now about Jesus going down town and coming back to dinner? Can you grasp that as a fact?"

"No. And yet, Maxwell, it is just such common things as that that were happening all the time when he was on earth before. Was it not just such things that made him one of us? We are so overawed by our constant thought of the supernatural in Jesus that we are actually afraid of enjoying his human commonness."

" 'An average man, only different,' as Martha says. But as I sat there on the platform yesterday I could not help asking continually, 'In what way different?' "

"He has not performed any miracles."

"Did you hear a rumor that no one has been able to get a picture of him?"

"No. How absurd! In a scientific world of cameras and light!"

"Well, I heard of it yesterday, but paid little attention, there were so many other tremendous things happening. You know Norman asked me to take notes on what He said. I was not able to put down more than the headings. Will you verify if I go over the main points?"

"Yes. I took some notes myself."

"Then we can compare. The striking thing about the whole message to me was its note of power concerning the church. 'The gates of death shall not prevail against it.' That seemed to ring all through the entire service like a bugle."

"Not a word, Maxwell, not a word of censure, fault-finding, calling attention to the pitiful weaknesses of us preachers and our poor little discipleship. Just comfort, courage, inspiration at the thought of the power of the church."

"Yes. But I have here a list of necessary things for the churches to do to add to the tremendous power they already possess. I don't have them in the order he mentioned them, but my notes give me these:

"First, a real union on the part of all the denominations for service. Not doctrinal or credal, but just helping to make a better world on his own working platform of love to God and men.

"Second, a definite program of the Kingdom in this age of the world. Did not your heart leap up, Grey, when he said it was the business of the churches to unite in order to have power enough together to take out of our civilization the curses of drink, lust, race prejudice, poverty, and war? What a quiet or tremendous climax that was when he pictured the new age which he said was possible when these vices we have always regarded as a part of civilization are taken away! The hopeful thing about it all was his calm assurance that they were not necessary."

"Yes. It has only just dawned on some churches and preachers that the great vices of mankind are less powerful than the Gospel.

"Then I have—Third, the possibility of a printed message every day to represent the church and its great work. We have no daily paper to speak for us. What would Christianity have been all these centuries without a Bible? Yet here we are to-day in a world of the daily printed page without anything to speak daily the message of Christianity as it really is. We need such an organ, not only for proclaiming God's righteousness, but for information concerning the greatness of the Gospel in its world-wide conquest."

"I noted in connection with that, his statement that the editors and owners of daily papers owe it to civilization that they use their papers to advance all human causes. If every great daily in all the great cities of the United

Continued on page 1039

Before you buy a motor car, read this book—by Elwood Haynes

You have often wished for a book that would tell you briefly and in everyday English how a motor car is built. Your wish is fulfilled in this book, "The Complete Motorist," written and edited by Elwood Haynes, creator of America's First Car. By picture and description you see a car built part by part. You are told what each part is for and the care it requires.

The wonderful Vulcan Electric Gear Shift is also fully explained as well as the other features of the new Haynes models.

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America's First Car

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Replacing the gear-lever is a dial of push-buttons on the steering-wheel. You simply press a button, operate the clutch, and the gears are shifted quick as a flash and almost without a sound.

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The Haynes has electric lighting, starting and warning, gasoline is pressure fed, tires filled mechanically, cowl board conveniences more complete. The car is roomy, easy-riding, quiet and more than ever beautiful in design. We couldn't improve the Haynes motor or the mechanical construction—the result of 20 years' experience and of known dependability.

Three great models

all equipped with Vulcan Electric Gear Shift. Prices range from **$1985** for the 4-cylinder model to **$3850** for magnificent 6-cyl. limousine. Hand lever optional at $200 reduction.

The Haynes Automobile Co.
44 Main St., Kokomo, Ind.

Send this coupon and 10 cents for mailing great auto book

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Enclosed find 10c (coin—stamps). Please send me your book. "The Complete Motorist."

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Shall we send you name of your nearest Haynes dealer? _____

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Write Today for Big Piano Book. To those who write at once we will send a valuable 166-page "Book of Complete Information About Pianos" Free and Postpaid. Also beautiful Art Catalog and full particulars of great Free Shipment Wing Offer.

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Applied to central draught lamp or gas jet (naked flame or mantle burner).

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100 FOR THIS 2.50 "STORK" SEWING SET

STATE THIMBLE SIZE

Illustration about one-half scale. The scissors are 4½ in. long, finest steel, beautiful finish, gold-plated handles. The thimble, tape needle and emery top are solid silver stamped "Sterling." The turtle is quadruple silver plate and has 3 ft. tape. The retail value of this set is $2.50. The scissors alone sell for 75c.

We issue a beautiful catalog illustrating diamonds, watches, gold and silver jewelry, toilet sets and table ware. We want to send you one of these books FREE, and to obtain your name and address we offer this $2.50 sewing set, packed in a nice box, complete for $1.00. We guarantee safe delivery, prepay postage and return your money if for any reason you are not satisfied.

As this offer is made solely to introduce our catalog, ONE SET ONLY will be sent to an address.

WOOD-ELLIS CO., 70 Eddy St. - - PROVIDENCE, R. I.

PROOF!

That My Popcorn Crispette Machine Makes Men, Women and Even Boys Prosperous

Below they tell you themselves. They've made the money and TELL YOU HOW. It's simple—it's easy. They took right hold and started. We didn't ask them to write. Elated at their good fortune they couldn't hold in—they just had to write.

F. C. Thompson, Ore., "I am proud of my business and thank you for it. The big popper sits up by the window and throws out an aroma that stops everyone who passes, I do nothing but take their money and tell them all about it and mention you as the inventor. I took in $575 in first 27 days, and this month is doing as well up to date."

Mr Jackson of Ohio, says, I thought you would want to know how my boy is getting along. Saturday he got out his first batch of 120 packages. Sold them all. Monday 140 sold them all. Today 180, all gone. I feel this is the best investment I ever made. Thanking you for your kindness and courtesy." Population 500.

Mrs. L. E. Fuller, Tenn., "I have been using the little popper since January and like it better and better. Thank you very much for your kind information. I also want to express my appreciation of your courteous dealings with me since I first wrote you. There are so many fakes and frauds and it is a relief and pleasure to deal with a strictly honest firm."

H. C. Reherd, Mont., bought an outfit with a shaker popper and we sent him a large rotary. A letter just received says "they gave me the laugh when I started, but now they are taking off their hats. While the bunch is crying hard times, I am getting the nickles and dimes." Population 1800.

Oscar Johnson, Montevideo, Uruguay, Aug. 16, '12 "I am doing fine with your popcorn crispette outfit. Send me one of your latest catalogs as I want more outfits in a short time. Please send me a lot of formulas for candy also."

Geo. Sutherland, Idaho. "Had fine demonstration of crispettes at leading grocery, served it with milk Business is developing finely. I may need another outfit to set up 8 miles from here."

Geo. B. Culpeper, Ga. "I am pleased with the machine. Mr. Lewith is one of the finest men I ever knew. It is a pleasure to work with him. I don't think his equal can be found. With best wishes for you."

Dr. L. F. Inman, Nev. "It has been one month since I started to manufacture. I have no wasted any material and make the crispettes in full batches. The people seem to be satisfied with my goods. I have good success with the popper. I have not wasted or burned any corn and think on the whole I am not so slow to pick up a new business as some others. Everything works well with me and for a small town am selling as much as could be expected."

Raymond W. Hekox, N. Y. "Am well pleased with crispettes because everyone who has tried them claim they are perfect and never had anything better, and I can say that myself."

Mr. Ed. Moss, Iowa. "If anybody wants to know about the crispette business have them come here. The business I am doing will convince them that the crispette business is all right."

Mr. Chas. Greenfield, Mich., says, "everything works fine, satisfactory results, pleased." He has just helped us sell another outfit.

A Recent Picture of My Big Store in Springfield

C. M. Pinkston, Ga. "I am adding candies and would be glad if you would send me the formulas for making peanut and cocoanut candies. I am getting along nicely with crispettes. Several parties said they knew the crispettes were made on a Long machine."

We placed the first crispette machine in Coney Island, N. Y. Mr. Herrman uses my machines in Feltman's Pavilion. Go there any nice summer day and watch. You will see him begin about 9 a. m. and keep his machine going continuously until after midnight. Watch closely and you will see him cooking a batch every 7½ minutes and 500 pieces to the batch. This is at the rate of Forty dollars an hour or four hundred dollars in ten hours. He uses more of our machines in his factory and at other resorts around N. Y.

W. A. Furlong, Pa. Pop. 2,000. "I want to tell you, your machine is all right. Popped all of the 150 pounds of corn the first week."

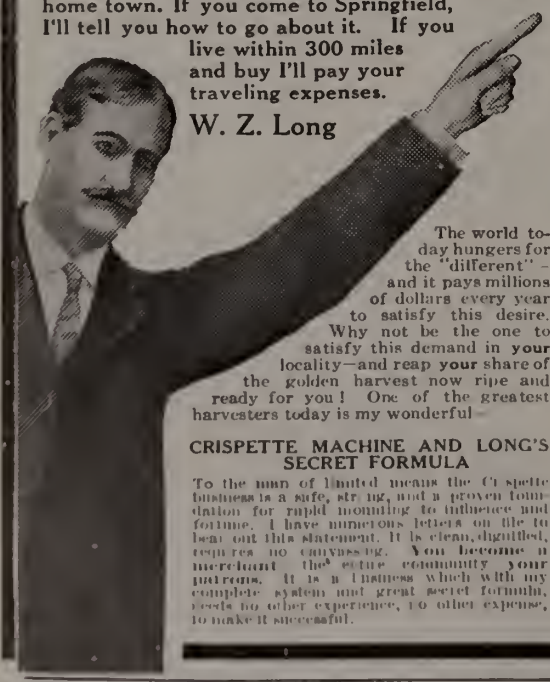
John Byrod, Pa., bought a machine and placed it in a shoe store. Tells us the business paid for the machine in quick time. He states he is going to quit the shoe business and sell crispettes only.

We shipped a machine to Rochester. The man never saw a machine before Writes as follows about his first attempt. "I must have followed your directions pretty good. The crowd blocked the sidewalk and many came in the store. They bought as fast as two of us could wrap. Say, it was like a circus. Every one who tasted said, best they ever ate."

Crispettes Built this "Big Store" for me and made me Wealthy.

It will build a Store for you in your own home town. If you come to Springfield, I'll tell you how to go about it. If you live within 300 miles and buy I'll pay your traveling expenses.

W. Z. Long



The world today hungers for the "different" – and it pays millions of dollars every year to satisfy this desire. Why not be the one to satisfy this demand in your locality—and reap your share of the golden harvest now ripe and ready for you! One of the greatest harvesters today is my wonderful—

CRISPETTE MACHINE AND LONG'S SECRET FORMULA

To the man of limited means the Crispette business is a safe, strong, and a proven foundation for rapid mounting to influence and fortune. I have numerous letters on file to bear out this statement. It is clean, dignified, requires no canvassing. You become a merchant the entire community your patrons. It is a business which with my complete system and great secret formula, needs no other experience, no other expense, to make it successful.

Follow Carefully the Amazing Facts

Answer to Yourself These Pertinent Questions

What salary do you EARN? What salary do you get? Stop a minute and consider. You know that what you receive from your employer represents but a small proportion of what you really earn. Get on the other side! If your earning power amounts to thousands every year—then EARN IT—AND KEEP IT YOURSELF.

Come to Springfield at MY expense. Let me PROVE every word in this Advertisement.

STOP! You have followed the rut too long. You have accepted only what others care to give. Get on the other side. TAKE only WHAT YOU WANT! Palmer, Pa., cleared $500 last Labor Day. E. H. Il., Penn., sold over 12,000 rolls in two weeks, etc. Just a sample of the letters received from "Crispette" merchants from all parts of the country. Our greatest money barons began with a far less advantage than I offer you today. So write NOW—for my handsome illustrated 48 page free booklet, "How To Make Money in The Crispette Business," Or

Send a Card Today to

W. Z. LONG, 804 High St., Springfield, Ohio

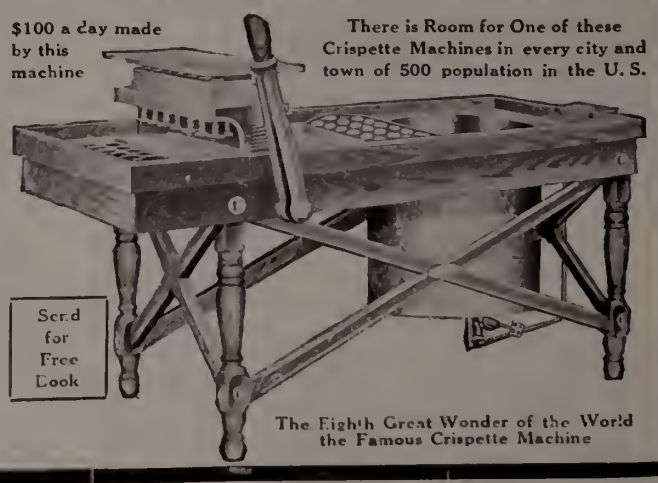
ALMOST THE ENORMOUS PROFIT OF 400%

$1.00 in cash returned you for every 20 cents spent. NOT thery! NOT "guess work"! NOT imagination!

But the actual, bona fide proven record of profits of "CRISPETTE" producers, from Coney Island to Oregon and from Canada to the Argentine Republic in South America.

$100 a day made by this machine

There is Room for One of these Crispette Machines in every city and town of 500 population in the U. S.



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Are Indispensable for

Motoring, Driving and Sitting Outdoors

$1.50 Pair Sent Prepaid

New Catalog illustrating October Offerings for Men, Women and Children **It's Free**

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AGENTS AT LAST—A Safe Self-Heating Iron

The only KEROSENE (coal oil) Iron in the world

No competition. Every woman wants a safe self-heating iron. Low priced, every home can afford it. Demand perfectly enormous. Big profits. A winner for agents. Write quick for terms while your territory is still open.

Sample FREE to Workers

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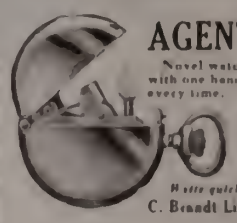
AGENTS A BRAND NEW LIGHTER



Novel watch-shaped Lighter. Operated with one hand, gives an instantaneous light every time. No electricity, no battery, no wires, non-explosive. Lights gas jets or anything for which one would use matches. Does away with danger from same. Handy thing for end of your chain. Tremendous seller. *Write quick for wholesale terms and prices*

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Combines quiet amusement and simple instruction. A few pages for mother contain illustrations and brief descriptions of our famous shoes for children. Send name and address on postal to

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No stove to fuss over, no wires or tubing to bother with, no tiresome steps and aching back. A penny's worth of gasoline is enough for the family ironing with a

Sun SELF-HEATING IRON

Alcohol or Gasoline—Full Nickel Square Back and Double Pointed Styles. Irons better and saves your time. Always ready for use indoors or out. Saves its cost in fuel alone over and over again. Lasts a life time. Sold on Trial and Guaranteed. If your dealer does not sell "SUN IRONS" WRITE US FOR DESCRIPTIVE CIRCULAR AND OUR SPECIAL FIRST ORDER TRIAL OFFER. Agents Wanted MODERN SPECIALTIES MFG. CO. 103 High St., South Bend, Ind.

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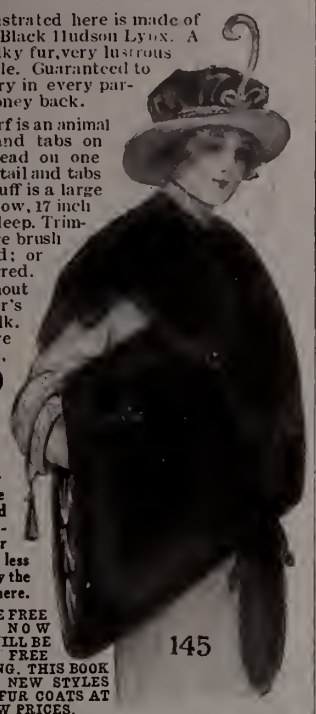
A postal to Box 232, Lima, O., brings full particulars.

Hudson Lynx Fur Set (Express Prepaid) $10 Worth $20

We sell only reliable Furs at about one-half of the usual prices paid, as our furs come to you direct from our factory.

WE SAVE YOU THE RETAILER'S PROFIT

The set illustrated here is made of good quality Black Hudson Lynx. A soft, black, silky fur, very lustrous and serviceable. Guaranteed to be satisfactory in every particular, or money back.



No. 145—Scarf is an animal effect, tail and tabs on shoulder. Head on one end of front; tail and tabs on other. Muff is a large new style pillow, 17 inch across and 15 deep. Trimmed with large brush tail and head; or plain if preferred. Lined throughout with Skinner's Guaranteed Silk. Price for entire set complete, express paid ... **$10**

This is the best set of furs ever produced for double the price.

Buy from the manufactnrer and save the middleman's profit. Onr prices are 50% less than you can buy the same fur elsewhere.

OUR HANDSOME FREE CATALOG IS NOW READY AND WILL BE SENT TO YOU FREE FOR THE ASKING. THIS BOOK CONTAINS 300 NEW STYLES OF FURS AND FUR COATS AT OUR USUAL LOW PRICES.

ALASKA FUR COMPANY (Est. 1876)
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SUCCESSFUL EGG FARMING

200 Eggs A Year Per Hen

HOW TO GET THEM

THE eighth edition of the book "200 Eggs a Year Per Hen" is now ready. Revised, enlarged, and in part re-written; 96 pages. Contains among other things the method of feeding by which Mr. S. D. Fox of Wolfboro, N.H., won the prize of $100 in gold offered by the manufacturers of a well-known condition powder for best egg record during the winter months. Simple as a, b, c,—and yet we guarantee it to start hens to laying earlier and to induce them to lay more eggs than any other method under the sun. The book also contains a recipe for egg food and tonic used by Mr. Fox, which brought him in one winter day 68 eggs from 72 hens; and for five days in succession from the same flock 64 eggs a day. Mr. E. F. Chamberlain, of Wolfboro, N.H., says: "By following the methods outlined in your book I obtained 1,496 eggs from 91 R. I. Reds in the month of January, 1902." From 14 pullets picked at random out of a farmer's flock the author got 2,999 eggs in one year—an average of over 214 eggs apiece. It has been my ambition in writing "200 Eggs a Year Per Hen" to make it the standard book on egg production and profits in poultry. Tells all there is to know, and tells it in a plain, common-sense way.

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RESTORES YOUTHFUL BEAUTY

Real compelling beauty comes only in nature's way. Let me teach you how you can, in your own home, restore as well as preserve youthful contour and expression; remove all wrinkles caused by sagging muscles; make the complexion as fresh as in girlhood (through invigorated circulation), and make a flabby withered neck firm and fresh, **without** massage, vibration, plasters or any external treatment. These can neither restore youthful appearance nor prevent marks of age. **My system both restores and prevents.** I have been teaching it for thirteen years and have many pupils of national prominence in this and foreign countries. Write today for my new booklet **"Facial Exercise,"** which fully describes my system and my new Supplementary Beauty Course FREE.

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IN MUSHROOMS. Anybody can add $8 to $40 per week to their income, in spare time, entire year growing mushrooms in cellars, sheds, barns, boxes, etc. I tell you where to sell at highest prices. Free illustrated Instruction Booklet.
HIRAM BARTON, 326 W. 48th St., New York

"JESUS IS HERE!"

Continued from page 1037

States would help the church and the home in their battle with the world's gross vices there would not be a brewery or a saloon or a house of vice left in these cities at the end of ten years."

"What a splendid sweep of power went over the audience at that! I tell you, Grey, it seemed to me at that point, I felt as I never did before, the everlasting might of Jesus in action. All things seemed possible."

"But did you notice, sitting directly in front of Jesus, up in the gallery, was Carter of the *Gazette?* Does it ever seem possible to you that a man of Carter's ambitions will ever use his *Gazette* for Christian purposes? Remember how he has fought Norman and the churches all these years?"

"He will never change the policy of the *Gazette* until he himself is changed. I dread the appearance of the *Gazette* to-night. No doubt Barnes will have a 'story' in it that will be full of irreverence and sensationalism. Think of the caricatures Jesus will have to endure."

"He endured them while he was here before. Who understood him? Not even his own disciples. The cultured and the leaders in society and the high and mighty hated and jeered and finally crucified. It was only the 'common people that heard him gladly.' Can we expect it to be different now?"

"Yes. Because there are all the accumulations of centuries of martyrdom and discipleship between then and now. Grey, we live in an infinitely better world than was here when Jesus lived before. Did he not say so himself? It is that note in his message of yesterday that is going to give this age wings of courage and hope. The worst thing the devil has done for the churches this last quarter of a century has been to preach the doctrine of pessimism."

Mr. Maxwell was interrupted by a telephone ring. It was a call from Rollin Page, who had just got back from Chicago. He had called up Mr. Maxwell to say that their little girl Eloise was very sick.

"What!" Mr. Maxwell had exclaimed, shocked by the sudden news. "Oh, I am deeply sorry for you. Don't get anxious. Yes, I know Rachel was staying with Virginia while you were away. Dr. West is always splendid with children. Yes. I'll come right over if you want me to. You do? I'll come right over."

As he hung up the receiver he turned a serious look at Grey.

"Rollin says Eloise is very ill. She was not feeling very well when Rachel put her to bed Saturday. Yesterday morning she was worse, but insisted on her mother coming to sing. And oh, how Rachel did sing yesterday, Grey! It reminded me of sixteen years ago—and this morning Rollin says the change in the child is so alarming they have called in Jackson and Oswald to consult with West. Rachel is nearly beside herself. I must go right over."

Grey said something by way of sympathy for Rollin and Rachel, and as Maxwell was going out he walked along with him. As they turned the corner leading to Virginia's house, Grey suddenly paused and put his hand on Maxwell's arm.

"In case—do you suppose—if He knew—would He—do anything?"

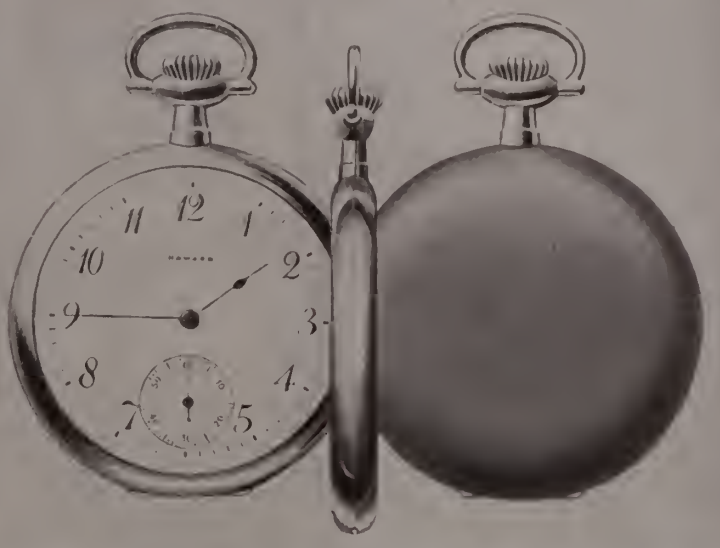
"Who?" said Maxwell, who had been musing over the events of the last two days.

"Jesus. Would He not be able to cure Eloise? How do we know what power he has over disease and death?"

"Grey, I have been thinking of all that, together with any number of things that his coming suggests. How little we really know about him yet! But if He has the power, why should he now use it? Why not? Why not? Rachel—how she does love those children— Yes, I see no reason why He would not help them if he can—"

Maxwell hurried on to Virginia's,

Continued on next page



A New Howard Watch

THE E. HOWARD WATCH WORKS begs to announce for limited sale, a new watch—the HOWARD 12-size Carvel, 17-jewel, extra-thin, open face, solid gold, at fifty-five dollars.

This new watch is *thinner by one and one-third millimeters* than the regular 12-size extra-thin HOWARD. The movement is adjusted to three positions, temperature, and isochronism; cased in a single-joint solid gold case of special design, exceedingly flat and compact.

Selling complete in 14K solid gold case at $55 — it is the only gold cased, 12-size HOWARD that you can buy for less than $75.

The small number that we are able to offer this year is due to the time and care given to all HOWARD movements and the necessarily limited output of an organization devoted to fine watches exclusively.

Your representative jeweler will doubtless have a few of these watches on exhibition during the next thirty days.

If you are interested in a reliable watch of the new thin-model type and possessing elements of the distinguished and the unusual, we advise you to make inquiry at an early date. It is an opportunity to own a 17-jewel HOWARD cased in solid gold at the very moderate price of $55.

A Howard Watch is always worth what you pay for it.
The price of each Watch is *fixed* at the factory and a printed ticket attached—from the 17-jewel (*double roller*) in a Crescent *Extra* or Boss *Extra* gold-filled case at $40, to the 23-jewel at $150—and the EDWARD HOWARD model at $350.

Not every jeweler can sell you a HOWARD WATCH.
The jeweler who can is a good man to know.

E. HOWARD WATCH WORKS, Boston, Mass.

Shirley President Suspenders 50¢

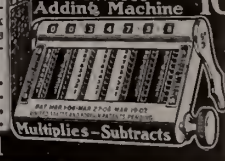
Have a pair for *every* suit

"Satisfaction or money back"

Be sure "Shirley President" is on buckles
The C. A. Edgarton Mfg. Co., Shirley, Mass.

Over 80,000 in Use
Mostly sold by recommendation. For Personal Desk or General Office. It checks mental calculations. Handsome Morocco case free.
Buy Thru Your Stationer.
Write for 10 day trial offer.
C. P. Gancher, A. A. M. Co.,
119 W. Broadway, N. Y. City.

Golden Gem Adding Machine $10



Agents Wanted

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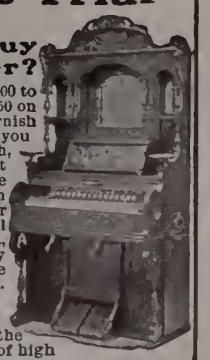
Why Shouldn't You Buy As Low As Any Dealer?

More than 250,000 people have saved from $100 to $150 on a high grade piano and from $25 to $50 on a first class organ in purchasing by the Cornish plan—**and so can you.** We offer to send you an instrument, freight paid if you wish, with the understanding that if it is not sweeter and richer in tone and better made than any you can find at one-third more than we ask, you may at any time within a year send it back at our expense, and we will return any sum that you may have paid on it, so that the trial will cost you absolutely nothing,—you and your friends to be the judge and we to find no fault with your decision.



You Choose Your Own Terms

Take Three Years to Pay If Needed. The Cornish Plan, in brief, makes the maker prove his instrument and saves you one-third what other manufacturers of high grade instruments must charge you to protect their dealers and agents.

Let Us Send to You Free the New Cornish Book

It is the most beautiful piano or organ catalog ever published. It shows our latest styles and explains everything you should know before buying any instrument. It shows why you cannot buy any other high grade organ or piano anywhere on earth as low as the Cornish. You should have this important information before making your selection. Write for it today and please mention this paper. **Cornish Co., Washington N. J.** Established Over 50 Years

"JESUS IS HERE!"

Continued from preceding page

leaving Grey standing on the corner looking after him.

Before he rang the bell some one opened the door, and the moment he stepped into the hall he felt the passing chill of that breath that blows off the coast of Death. Before he had reached the foot of the stairs, Virginia was there. Her face told the story.

"A few minutes ago," her lips whispered. "The doctors think it was poison. A mystery. But oh, Mr. Maxwell, I am afraid for Rachel. Go to her."

Mr. Maxwell went upstairs. Rollin met him at the door of the room. He was remarkably calm, but Death in coming so near had left an imprint on his face and in his eyes. He laid his head on Mr. Maxwell's breast and groaned.

"Come in," he managed to say after a moment. "I don't know what will happen to Rachel."

Rachel was on her knees, her arms flung out across the bed. The three doctors were standing at the foot of it. Dr. West had tried to get Rachel out of the room. She had fought him like an animal and at last flung herself down as Mr. Maxwell now saw her.

He went up, put his hand on her head and said gently, "Rachel!"

There was no movement for a minute. Then Rachel moved her shoulders convulsively, and slowly turned her head and looked up.

Mr. Maxwell kneeled by her side. Rachel was tearless. But in the midst of the prayer that Maxwell began to offer she suddenly turned on her knees and caught Mr. Maxwell's arm.

"Oh!" she exclaimed. "I have just thought! Mr. Maxwell! Have you forgotten? Have you forgotten? Jesus is here! Send for him! He can bring Eloise to life! Send for him! Jesus is here!"

She rose to her feet and dragged almost fiercely at Mr. Maxwell. The doctors looked at one another. Mr. Maxwell tried to calm Rachel. But she seemed like one distracted. She kept exclaiming, "Send for him, Mr. Maxwell! Won't you? Send at once!"

Dr. West came over to Maxwell.

"Where is—He—"

"At my house probably by this time."

"I'll call him," Dr. West said briefly.

He went out into the upper hall and called up Maxwell's house. Martha answered. A few sentences were exchanged.

Then Dr. West came back into the death chamber.

"He will be here soon," was all the doctor said.

Rachel fell on her knees again, and this time without any violent outburst she said as she folded her hands together: "Jesus is here! He will bring my child to life again! Jesus is here! Oh, thank God, he is here!"

Then there was silence in that chamber. Mr. Maxwell's lips were moving in prayer for Rachel and Rollin while they all waited for His coming.

(To be continued)

MY HAND IN THINE

"Oh, TAKE my hand, father," my little one cried,
"The dark all around me, stay close by my side!"
His hand in his father's, no longer he wept.
His tears were all over and sweetly he slept.

In the darkness of night when no helper is nigh,
"Oh, take my hand, Father!" how often I cry
The darkness brings round me a shadowy band,
"Oh, take my hand, Father; oh, take thou my hand!"

When shadows are falling and danger is near,
When weeping in sorrow or trembling in fear,
My soul in its conflict sends out a heart-cry,
"Oh, take my hand, Father, and stay thou close by!"

When through the dark river my footsteps are led,
Its cold waters chill me and fill me with dread,
The words of my darling shall still be my cry,
"Oh, take my hand, Father, and stay thou close by!"

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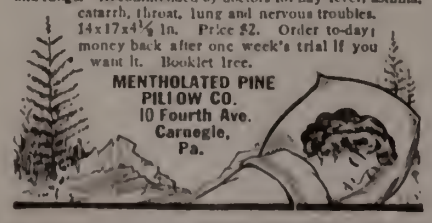
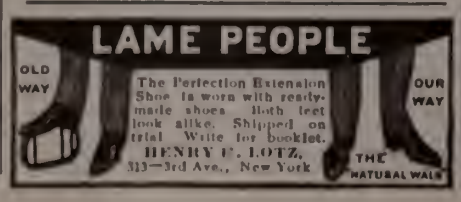


LAME PEOPLE



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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Temperance Facts*

JACK LONDON'S recent story, "*John Barleycorn*," is doing much and will doubtless do much more to wake people up to the actual wrong and folly of tolerting the saloon. Throughout the book e speaks confidently of the time when he saloon shall be a thing of the past nd when people will look back in mazement at the time when social, usiness and political matters were ransacted to so great an extent under he auspices, or at least in the presnce, of John Barleycorn.

Probably the greatest victory won or temperance during the present ear was the passage of the Sheppard-Kenyon bill at the close of the last sesion of Congress. This bill prohibits he shipment of liquor from wet territories into dry. Much of the temperance legislation of no-license States had been nullified by the fact that while it was illegal to sell liquor in the State, it could be imported. And once on the ground it was not difficult to find hidden ways of disposing of it. Senator Kenyon said, in supporting his measure: "The partnership of the Federal Government with the bootleggers should be permanently dissolved."

Dr. Ferdinand C. Iglehart, superintendent of the New York City Anti-Saloon League, in a recent article in the *Review of Reviews* wrote:

"The saloon has been expelled from one-half of the population and from two-thirds of the geographical area of the country. In 1868 there were 3,500,000 people living in territory where the drink traffic had been outlawed; in 1900 the number had increased to 18,000,000; in 1908, or only eight years after, the number had doubled to 36,000,000, and to-day there are 46,029,750 persons, or a fraction over one-half of the population of the country, living in no-license territory. In the last five years the no-license population has increased a little over 10,000,000, which is more than 10 per cent. of the total population of the nation and 30 per cent. increase in the number living in "dry" districts. Since 1868 the population of the country has doubled, while the number of inhabitants of "dry" territory has increased over thirteenfold."

The latest prohibition State is West Virginia. A popular vote on the subject was ordered by the legislature in 1911, and took place on November 5, 1912. The amendment for prohibition was adopted by a majority of 92,342. One of the most gratifying reforms is about to take place in the District of Columbia, where the great number of saloons has been the cause of reproach and shame to the nation. The Jones-Works Excise bill for the District of Columbia will, on the first of November, 1914, abolish half of the drinking places in Washington. Other restrictions are added which will do much to make our capital a better city.

Still another most gratifying victory for temperance was the abolition of all saloons from the Panama Canal Zone on July 1, 1913. Thirty-five saloons doing business in the Canal Zone were put out of business by the authority of the Isthmian Canal Commission, which passed a resolution that no further licenses for the selling of intoxicants as a beverage shall be issued. Despite very strong influence upon Congress to restore the army canteen, the last Congress refused to report out of the committee the bill providing for its restoration.

The victory in Maine in which, by a bare majority of 758, the Constitutional provision for prohibition, which has been in effect for fifty-five years, has been continued, is sufficiently recent to be included in this brief review of temperance triumphs.

But the temperance war is still far from ended. Dr. Iglehart in the article above referred to says: "The liquor dealers have an enormously powerful machine whose jurisdiction embraces every State, city and village in the country, including the capital at Washington. They have more saloons than there are churches, more bartenders than ministers of the Gospel, and have a yearly business of a billion and a half dollars against the few millions devoted to religious purposes. Despite the defeats they have suffered in the last fifteen years, they are still tremendously strong."

The use of distilled liquors seems to be growing tremendously; although the use of fermented liquors is decreasing.

* "Temperance Facts and Figures." Christian Endeavor and B. Y. P. U. Topic for Sunday, November 16, 1913. 1 Kings 20: 1-21.

Knowing We Are Saved*

HOW do we know anything? Did you ever stop to ask yourself why you are sure of the various things you are sure about? You would be surprised how tangled and mystified you would get about the most ordinary and matter-of-fact objects and experiences if you started to question them. Some people, you know, do not accept the reality of matter at all. They say that when we strike or touch a table, for instance, there is no table really there. All that is real is our own thought about it.

This strikes ordinary people as very funny. We go along very comfortably and vigorously on the belief that the things we see and hear and touch and experience are real, and see no reason for making our heads ache, and perhaps do worse than ache, by wondering whether they may not be false.

Religious experience can take its place along with these comfortable, solid facts of life. How do you know your father loves you? You smile at that. How do you know God loves you? You are just as sure of that. How do you know that Christ has forgiven your sins? Because he has said so in his Book, and by his Spirit in your heart.

The doctrine of assurance is a very precious one to the people called Methodists. It is a little different from the doctrine of "final perseverance" held by some creeds, which means that when one is converted he can be absolutely sure that he is going to be saved at last. The Methodist knows he is saved now, and knows that if he keeps on believing and obeying God he will be saved for all eternity. But he also recognizes all the time the dreadful possibility of taking himself out of God's hands.

Form the habit of trusting God. It is a delightful habit. The things you *believe* one day you know the next, and so we may go on gladly and confidently, knowing that we are born of God, and knowing that if we continue to trust and obey him, he will continue to bless and keep us.

If you do not now know that you are saved the way is very simple. Begin by acknowledging your sins. Let God tell you plainly what you have done that is wrong. Then begin to trust Christ. You know he died to make possible the forgiveness of your sins. Hunt out the passages in the New Testament, particularly in Romans, Galatians and I John, which tell of the results to human hearts of the death of Christ. Then simply trust him. Believe that he died for you and that he forgives you now. As you trust him the assurance that you are really his will grow stronger and stronger until you will come to wonder how you could ever have doubted him.

* "How Can We Know We Are Saved?" Epworth League Topic for Sunday, November 16, 1913. I Cor. 2: 12; II Tim. 1: 12; I John 3: 14; 5: 14, 15; Rom. 8: 15-17.

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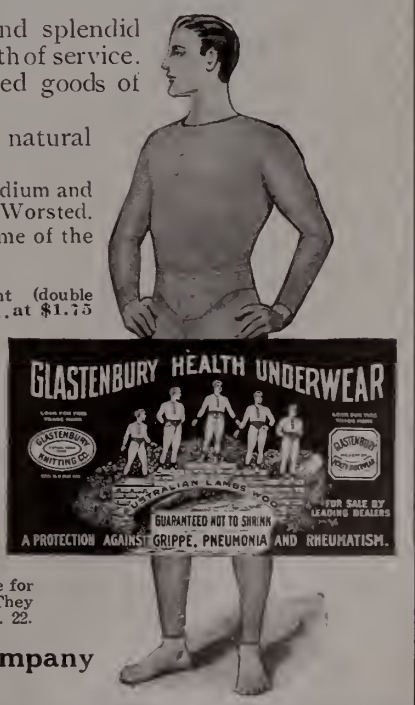
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THE SEVEN CHURCHES OF ASIA

Continued from page 1012

and out of his mouth went a sharp two-edged sword. In various corners of the picture were the seven churches, some of which looked not unlike old New England meeting-houses, while at the bottom of the picture, under the feet of his Lord, lay, like a dead man, the prostrate John. The crude literalism of the painting was most interesting, especially as one viewed it in one of the seven cities to which he wrote who had "in his right hand the seven stars, out of whose mouth went a sharp two-edged sword, and whose countenance was as the sun shining in his strength, and before whom the Revelator fell at his feet as dead."

Ala Shehr rises from the plain through which the railway runs and largely covers the slope of a commanding hill from the top of which a splendid view can be obtained. Between this hill and the Tmolus is a narrow vale, and up the long valley of the Hermus to the table land of Asia Minor the eye is never tired of gazing, so charming is the scene. It was this situation that gave to the Philadelphia of old its importance and its unique interest. This long valley of which it seemed to be the guardian was the "open door" to Phrygia and all the region beyond, and the most striking figure of the sacred message to this church is derived from this thought of Philadelphia as "the open door which no man could shut" to the regions beyond.

Sir William Ramsay designates Philadelphia as the missionary city, because it was established by its founder Attalus II about a century and a half before Christ, to become the center of Græco-Asiatic civilization, to spread the knowledge of the Greek language and customs throughout the eastern part of Lydia where it was situated and far on into Phrygia.

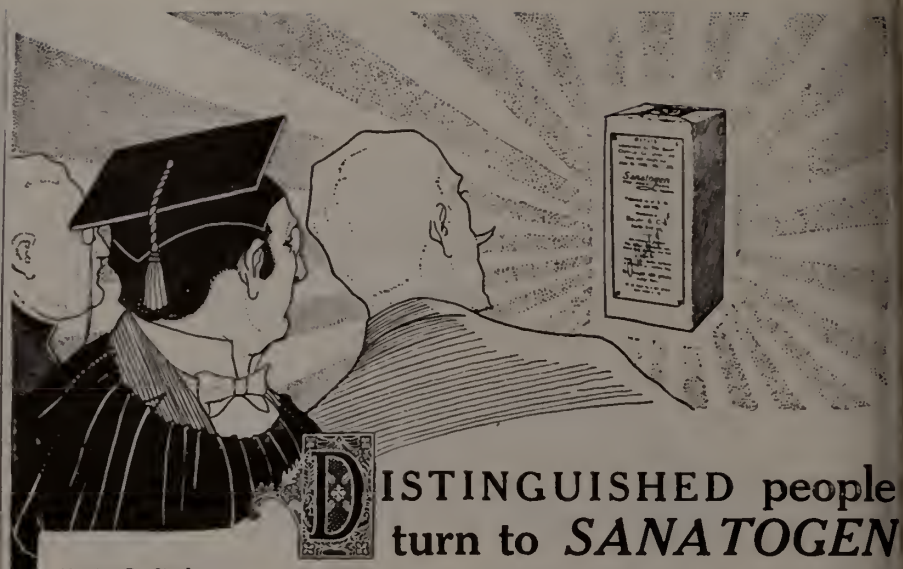
The beautiful name, "Philadelphia," was derived from the founder of the city, Attalus Philadelphus, who was so called because of his marked affection and loyalty to his brother Eumenes. On the ancient coins of Philadelphia are shown the two brothers exactly alike in limb and feature and garb, an identity which symbolized their mutual unity and affection. One of these coins represents them as looking upon the genius of Ephesus as she carries an image of her own goddess Diana toward her temple. This coin was struck to commemorate the alliance of Philadelphia and Ephesus.

Another event in the history of Philadelphia must be recorded before we can fully understand the message of the Revelator. In the year 17 of the Christian era occurred a terrible earthquake. We have already noted how it destroyed the great temple of Artemis in Sardis, built by Alexander the Great. Sardis was perhaps the worst sufferer in this awful cataclysm, but twelve other cities were also largely destroyed. One of these was Philadelphia. Strabo tells us that in some respects Philadelphia was injured most of all, since for several years after the earthquake the earth tremors continued, making it unsafe to live within the confines of the city, so that the great majority of the inhabitants moved away, or established themselves in tents in the surrounding country.

The Emperor Tiberius, who was then upon the throne, provided liberally from the royal treasury for Philadelphia and the other ruined cities, and in memory of his generosity the Philadelphians took another name and called their city Neokaisareia—the new Cæsar. A temple was also built in honor of the emperor, but whether Tiberius or Germanicus, his son, is not quite certain. However, this temple and the new name of the city apparently did not last long; for it soon resumed its ancient name, and the new temple, it is thought, soon fell into decay.

Now we can understand perhaps

Continued on next page



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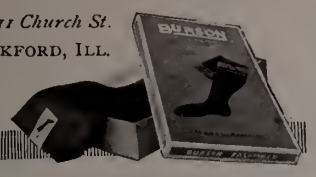

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"Postum seems to have body-building properties and leaves the head clear. And I do not have the bad taste in my mouth when I get up mornings. When Postum is boiled good and strong, it is far better in taste than coffee. My advice to coffee drinkers is to try Postum and be convinced."

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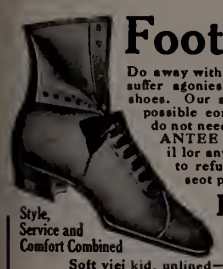

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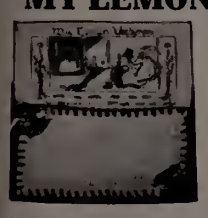

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THE SEVEN CHURCHES OF ASIA

Continued from preceding page

more clearly the message of the Spirit unto the church of Philadelphia. He who wrote it was the holy and the true, the One who had the key of David, the One who openeth and no man shutteth, and shutteth and no man openeth.

The open door was a familiar metaphor to the Christians of St. John's time. St. Paul used it over and over again. At Ephesus, he tells us, a "great door and effectual is opened." At Troas, too, a door was opened, and the Colossians were asked to pray that God may "open unto us a door for the word of utterance to speak the mystery of Christ." Though the church of Philadelphia has only a little strength no man can shut this door of opportunity. It is interesting to note that no word of even implied censure is spoken to the church of Philadelphia. It shares this distinction with Smyrna alone, and it seems no mere coincidence that these two cities alone of all the seven have maintained continuously the worship of Christ, while the others have at times been given wholly over to the religion of the Turk.

"Because thou didst keep the word of my patience, I also will keep thee from the hour of trial," says the Revelator. The Philadelphians indeed knew what the hour of trial was; the terrible earthquake, the ruin of the city, its bad name as an unsafe place for residence, which adhered to it perhaps until the time that this letter was written, the many years when the inhabitants dared not live within the confines of the city but camped out in the open fields; all these memories were fresh at this time and gave new significance to the beautiful promise "to him that overcometh." "I will make him a pillar in the temple of my God, and he shall go out thence no more." In the new Jerusalem the inhabitant would no longer have to leave an earthquake-shaken city, but he would be established as a pillar immovable in the holy temple, and upon him would be written a new name. On the pillars of the temple dedicated to the Roman emperor was doubtless written the new name of Philadelphia, Neokaisareia, yet neither this name nor the temple on which it was engraved lasted long, but the name in the temple of the new Jerusalem would endure forever.

The later history of Philadelphia was worthy of its early promise and of the cordial commendatory words of the Spirit. It long maintained itself as a Christian city when all the rest of Asia Minor had yielded to the Turk. It endured siege after siege. It was defended with heroic valor by its Christian inhabitants. They endured starvation, massacre, almost annihilation, before, at last, they yielded to the Seljukian Turks toward the end of the fourteenth century. Even the cool-blooded and often contemptuous historian Gibbon is aroused to something like enthusiasm as he contemplates the heroism of the Philadelphians, and we may well close this story of the City of the Open Door with his eulogy:

"In the loss of Ephesus the Christians deplored the fall of the first angel, the extinction of the first candlestick of the Revelation. . . . The circus and three stately theaters of Laodicea are now peopled with wolves and foxes: Sardis is reduced to a miserable village; the God of Mahomet without a rival or a Son is invoked in the mosques of Thyatira and Pergamos, and the populousness of Smyrna is supported by the foreign trade of Franks and Armenians. Philadelphia alone has been saved by prophecy or courage. . . . Among the Greek colonies and churches of Asia Philadelphia is still erect, a column in a scene of ruins, a pleasing example that the paths of honor and safety may sometimes be the same."

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It is not necessary to talk of the beneficial effect of petroleum on the hair—you know it, and any physician will confirm your knowledge. The objections to its odor, its greasiness and general uncleanly appearance are the only things that have prevented the very general use of petroleum as a hair tonic.

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It has always been the custom of hair tonic manufacturers to present the proof of the merit of their product by printing a long list of commendatory letters. Sometimes these letters are proof and sometimes they are not. In any event, any manufacturer can get commendatory letters.

Knowing the merit of PETRO QUININE by *test*, we believe that you are the best judge of its value for *yourself*. What may help another may be of no benefit to you. We want you to learn for yourself just what PETRO QUININE is and what it will do—we can't ask you to invest *your money* on our say-so. If you *know* PETRO QUININE will benefit your hair you'll invest your money willingly enough.

So we make you a present of a full-size $1.00 bottle—no strings, no red tape, but an absolutely *bona fide* present to you. We would like you to tell us just what you think of it, but we leave that to you.

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Just write to us for a Certificate (sending us the name of your druggist)—we'll send you one by return mail. Take the Certificate to your druggist—he is authorized thereby to give you a bottle of PETRO QUININE absolutely Free. We pay your druggist the full retail price of $1.00 for the Certificate you present. We're rated in Dun's and Bradstreet's, so he'll know we're reliable.

You must tell your druggist about this offer.

Show him this advertisement—we must know he has PETRO QUININE before we can redeem your Certificate from him. Tell him that you're going to send for a Certificate, and to get in touch with us right away, so we can get PETRO QUININE to him in time to redeem your Certificate; then—

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Christian Herald

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Photo by H. D. Jones

PRESIDENT WILSON ADDRESSING THE CROWD AT CONGRESS HALL, PHILADELPHIA

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

S. P. C., Collinswood, Ohio. Should a poor man tithe his income when he has a large family, outstanding debts, and a salary not large enough to meet the demands of his creditors, and when his wife is opposed to tithing? The question eauses strife and contention in the home. When one feels that he has been called by the Holy Spirit to tithe his income, should he do so regardless of wife, creditors, or anything else?

The question of tithing has been frequently discussed in the Mail-Bag, but your letter brings up further points of special importance. Let us take your last question first. When one has been called of God to do anything, he must do it regardless of all other possible considerations. But we must be sure it is God's voice, not any fancy or mistaken idea of our own. In this case it seems to us that the husband is right and the wife mistaken. You speak of other creditors, but God is a creditor, too. A very large per cent. of the people of the United States are in debt. Surely, it would not be right for them to stop all payments to the church and to charity till they are out of debt. While they and their families are getting the benefits of the church they ought to pay their church dues just as they pay their taxes and their rent. Your creditors would not expect you to neglect to pay for the food which your body needs; they should not expect you to neglect to pay for your soul food. Remember, however, that a tithe is required not on the gross earnings or income, but on the "increase." Certain fixed charges may be deducted before the earnings are tithed. What items are to be included in this deduction, as well as all tithing, must be left to the enlightened conscienee.

M. Mack, Fort Bragg, Calif. There have been many theories concerning the identity of the "lost tribes," but none is convincing. Attempts have been made to identify them with some of the races in northern Europe, and, again, with a colony of Jews which has been found in the remote heart of China, adhering to the ancient Jewish religious eustoms and usages. We do not believe it can be successfully contended that they were identical with the aboriginal inhabitants of this country.

G. M. M., Earlham, Ia. The Goshen of early Bible times was a lower Egyptian province lying on the eastern side of the Nile and extending (as is supposed) from what is now known as Lake Menzaleh on the north to the mountain range sixty miles southward. It has not been possible to definitely identify the boundaries of the ancient Goshen. It should not be confused with the other and later Goshen in Southern Palestine, which was probably so named in remembrance of Egypt. You will find the topography of Egypt in the time of the Exodus set forth in the maps contained in all teachers' Bibles, and fully described in any good Bible encyclopedia. It is too long a subject to be dealt with in the Mail-Bag.

L. W. M., Mount Healthy, Ohio. What commandment is the greatest in point of importance?

When the Pharisees asked: "Which is the greatest commandment in the law?" Jesus replied: "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind. This is the first and greatest commandment, and the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22: 36-40.

W. H. H., Ambler, Pa. The passage of Eph. 6: 12 about "spiritual wickedness in high places" is more accurately translated "the spiritual hosts of wickedness in the heavenly places" (the air). Pride and presumption were the sins by which those evil spirits themselves originally fell from heavenly places (see Isa. 14: 12-15), and they are the special sins to which they tempt others.

T. K. J., Moriah, N. C. Please tell us something about the following writers: (1) Epictetus; (2) John Ruskin; (3) Henry Van Dyke.

(1) Epictetus lived at the beginning of the Christian era, dying about 138. He was a Stoic philosopher and a slave. His teachings are known through the notes of his pupil Arrian, grouped in two books, the *Encheiridion*, or *Handbook*, and the *Discourses*. His philosophy is noble and beautiful, and closely approaches the teachings of Christ. (2) John Ruskin, born 1819, died 1900, was an English writer, critic, teacher and philanthropist. He wrote chiefly on art and architecture, but was a teacher of high ethical and social ideals. He was for some time a professor of fine arts at

Continued on last column

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The Christian Herald, Bible House, New York

OUR MAIL-BAG

Continued from first column

Oxford. He became greatly interested in the problems of the poor and did much for their uplift. (3) Henry Van Dyke was born in Germantown, Pa., in 1852. He became a Presbyterian clergyman and was later professor of English literature at Princeton. He has written many volumes, both of prose and verse, his works having high literary and inspirational value.

J. Baumgarten, Holton, Kan., writes denying the statement of an Atchison correspondent that "water sold at five cents a glass in the stores of Holton during the recent dry spell." He adds: "It is true that our water system here in the city furnished water for fire protection only for a while; but our wells furnished plenty of water for domestic purposes, and no man or beast suffered for the want of food or water at any time. Our people are prosperous and happy and abundantly able to survive the recent dry spell."

J. J., Baltimore, Md. 1. Dwight L. Moody died in 1900. 2. The illustration to which you refer was used by Moody in a sermon on Rom. 3: 22—"There is no difference." He illustrated the great and universal truth that all have sinned by describing an archery contest in which a man shot ten arrows at a mark. Not one arrow hit the mark. Another archer shot ten and all went straight to the mark save the last arrow. Moody's point was that no man ever lived who kept all the commandments. All have come short of perfect obedience.

S. D. A., Oakfield, N. Y. The passage in Rev. 8: 1 about "silence in heaven" is taken by commentators to indicate the great hush or pause that marks the interval between the opening of the last seal and the reading to the assembled multitudes of God's plan of redemption. "It is the solemn introduction to the eternal Sabbath rest," writes one interpreter, "commencing with the Lamb's reading of the book, heretofore sealed." The pause, writes another commentator, "implies the adoring expectation with which the blessed spirits and the angels await the unfolding of God's judgment."

J. E., Hot Springs, Ark., writes: "We were ordered out of Mexico the first of last July; left nearly everything behind us. I have taken THE CHRISTIAN HERALD for a great many years; stopped it last March, because I could not get it in Mexico. The natives around Valles and Los Platanos are in distress. There have been soldiers quartered there until the natives living there have gotten a man from the United States to write to us telling us they had nothing to eat but black beans and the heads of the wild palmetto palm. How long the poor natives can live on it the good God only knows. We sent some money to them a month ago. A man who lived in Tampico said he would take it to them, but thought it dangerous. The natives are a fine class of people, considering the way they have been wronged."

Miscellaneous

M. C. S. Brun, Saratoga, Calif., writes to say that the verses, "A garden is a lovesome thing," etc., concerning which a reader in Columbus, Miss., inquired, are from a poem by Charles Edward Brown.

P. W. H., Anna, Ill. The quotation "God tempers the wind to the shorn lamb" is from Laurence Sterne, an English author, who puts it in the mouth of one of his characters in his book *The Sentimental Journey*.

For the information of several readers, we would state that Rev. Dr. S. V. Leech, author of *Recognition, Love and Immortality in the Celestial Life* (extracts from which we recently published), may be addressed at the DeSoto, Washington, D. C.

F. S., Atlanta, Ga. On the continent of Europe it is customary to put the date thus: "10 October, 1913;" whereas, in the United States it is usually written "October 10, 1913." Both are correct; it is simply a matter of prevalent custom.

M. C. S., Oswego, N. Y., writes: "I asked for the words of a certain hymn in THE MAIL-BAG. Letters came to me from all parts of the country and from people in every station in life. It was wonderful and indicated an immense circulation. The mail carrier told me I should have had a postman for myself alone."

M. S., Ovid, Mich. We have no right to sit in judgment on others, and when some people censoriously announce that a misfortune which befalls a person or a community is "a judgment" of God, they assume undue authority. We are distinctly warned against judging others. See Christ's teaching on this subject. Luke 13: 4.

Reader, Benson, Ill. We believe Mr. Westinghouse is a Presbyterian and Mr. Edison a Methodist. The address of the former is Westinghouse Building, Pittsburg, Pa., and of the latter Menlo Park, Orange, N. J. They are very busy men at all times, and can give little time or attention to outsiders. Push your own plans; if you think they are worth, consult a good patent attorney.

NEW YORK, NOVEMBER 12, 1913

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE PAINTED CORRIDOR IN THE MADURA TEMPLE

Through ANCIENT TEMPLES *of* MADURA

BY BESSIE E. HARVEY

AN ANNUAL HINDU FESTIVAL IN MADURA

MADURA may be a little known name to one who has never been to India, but to the missionary or the tourist it suggests a place of intense interest. It is situated in ‡ district of the same name and lies about 350 ›les south of Madras and about a hundred miles rth of Cape Comarin. It is sometimes known as ‡ "Athens of South India," and claims for itself history of over two thousand years. Though nasties have changed it has held its place through ›st of them as the center of the religious, intellec- al and political life of this part of India. It is mous for its huge Hindu temple, the largest and ›st typical in southern India. The place has still larger interest, for it is the seat of a wide and ficient mission work under the American Board. n my way from the hills this year I had the privi- ge of seeing at my leisure the various sights of the wn.

A building that dates back to the seventeenth ntury is Tirumala's Palace, built by famous king of the Nayakkan line. nly a small portion of the original ructure remains, but to the visitor ven this seems quite an imposing ile. It consists of two oblong halls ading into one another and a court ı front which is filled with plants. he architecture is strangely Gothic nd the great stone pillars that sup- ort the roof rise to a height of forty eet with pointed arches at the top. ı number of domes enter into the tructure of the roof, and there is nuch ornamentation in stucco and arving. The beauty of line is broken o some degree by the unsightly par- itions that have been erected to allow he building to be used as municipal ffices, but they say all this is to be lone away with soon and the building ept as an historical relic. A "friend t court" secured for us permission to o up on the roof and from this van- age ground we got a splendid view f the whole city. The things that tood out most prominently were the our "Goparams" or pyramidal tow- rs of the temple, a line of huge brick olumns to which the king's elephants sed to be tied in early days, and the teeples of the Anglican, Congrega- ional and Catholic churches.

From the palace we went to the emple. As this building covers twenty- ive acres, it is quite a walk to see ven those parts that are open to European inspection. I have already mentioned the goparams. These stand at the corners and are elaborately carved with illustrations from the Hindu pantheon and mythology, but they are so high that one cannot see much of the detail without the aid of a glass, and I have my doubts as to the "game being worth the candle."

As we entered the temple enclosure I was reminded of the entrance to Shwey Dagon Pagoda in Rangoon, for in both places the court of the temple is filled with those that buy and sell—and with those that beg. One needs to see the Orient to really appreciate the local color of such Bible narratives as the cleansing of the temple and the healing of the man that lay at the Gate Beautiful.

In the Madura Temple, as one leaves the bazaar section about the first thing that greets the eye is an image of Ganesa. He has an elephant head, which is accounted for by the legend that his father got angry with him once and cut off his head, but his mother made such a fuss that he was given Jumbo's head as a substitute. He is the god of good luck and is a much seen and much worshiped deity in South India. We wandered about the different shrines and courts, now paying a visit to the sacred elephants, again stopping to look at some series of mythological pictures, and so on. In one place we entered the Hall of a Thousand Pillars, noted for the architectural beauty of its pillars and the skill with which the figures are carved thereon. To me it seemed like a forest of stone with ugly dryads caught and chained on the outside of their tree homes. The entrance to this hall is guarded by the symbol of Siva, a huge stone bullock. In one place there were a lot of images of the bloodthirsty goddess Kali and other horrible idols, and here there were numerous worshipers. I saw elsewhere a pillar of pure gold, that is, covered with gold, but I could not find out its history. Those who know say that the temple, though constantly added to since the sixteenth century, has a definite plan, but to a casual observer it seems a conglomerate of rooms, corridors and porches. In the center, in front of the shrine of the goddess Minatchi, for whose worship the temple is principally built, is the Golden Lily Tank. There are no lilies now, but only dirty, green, slimy water, in which the faithful love to bathe.

THE TEMPLE OF MINATCHI AT MADURA

About the temple loll many lazy-looking, half-naked Brahman priests. Some are reading, but the majority, like the Buddhist priests at Shwey Dagon, seem to be merely loafing. I suppose, though, they'd call it meditating. Dirt is everywhere, and the fine carvings lose much of their charm from this fact. But, alas! dirt is peculiarly Oriental, and I suppose ought to add to the charm—if we Westerners were only not so fastidious!

The house in which the collector of the district lives is quite an interesting building. It is known as "The Tamakam" or summer-house. It was built by the same king who constructed the palace, and the same effect of pillars and domes, though on a smaller scale, is seen in its architecture. Much of the building, however, is modern.

Another work of Tirumala is the Teppakulam "tank" or artificial reservoir. It is square, measuring a thousand feet on a side, and is the

Continued on next page

OPPORTUNITY IN THE PHILIPPINES

AS VIEWED BY BISHOP CHARLES H. BRENT

AN OLD STYLE FILIPINO HOUSE

FILIPINO CHILDREN AT WORK IN THE FIELDS

THE AMERICANIZED FILIPINO H E

YOU ask me to give in one sentence the key to the situation in the Philippines. The Moros are the only Mohammedans under the American flag. In this fact lies both our chief responsibility and our opportunity. The challenge of Islam is fairly before us. Shall the Crescent or the Cross rule these distant island wards of ours?

Three hundred and fifty thousand Mohammedans of Malay stock, Arabian tutelage, piratical instinct, and with scant respect for any civilization except their own depraved code, are now under cover of the Stars and Stripes. Also occupying the Moro Province and territory adjacent are perhaps 150,000 pagans who formerly were terrorized and subjugated by them. Never had this nation such a test before. All our patriotic feeling, religious impulse, and zest for moral victory should be stirred to prompt and eager action.

The Moro is by nature aggressive. His prowess, daring, mental shrewdness and manual skill put him far ahead of most men of Malay origin. He has characteristics which when properly trained will be an asset to civilization. He is a man of action rather than an idler. The only way to convert him is to convert his energies, to teach him the joy of productivity, and so to inspire him with self-respect. This we plan to do by teaching him to build roads, railways, bridges, houses, to market his crops and improve his land, to lead in our modern sport instead of his ancient piracy, to develop himself and his resources in normal, ideal, beneficial ways.

Here is a man's mission—religion expressed in work. It would be futile at this juncture, except in unusual circumstances, to preach to the Moro. The history of his race has been such as to close his mind to Christian appeal. We must live our Christianity with him. The hospital, the school, the playground, must be our pulpit.

This work is only begun. For every Moro partially civilized, a hundred are still wild, lawless, diseased and vicious. Their religion teaches them that to die in killing a Christian is to win high rank in heaven. Therefore we must gird ourselves to slow conquest, and perhaps in so doing risk the fate of our brave fellows who from time to time in the past decade have gone to death from the Moro onslaughts. But the debasing elements of a new civilization are fast running into the islands, and thousands of these wards of ours with unbridled appetites and passions will soon be debauched, unless a Christianizing influence reaches them first. We must act now; delay means inevitable disaster.

Our program includes chiefly hospitals, dispensaries, trade schools, home helps, and social service features. I have consulted the governor of the Moro Province and received his hearty approval. He writes me that our success with the modest hospital we are conducting in Zamboanga has moved him to plan for similar hospitals at Lake Lanao, Cotobato and Jolo—three most important centers of population and two of antagonism. He asks our co-operation in organizing these hospitals.

The headquarters for our medical work will be at Zamboanga, the capital of the Moro Province, where a permanent building is now being erected. The methods of the social settlement will largely prevail, and it is our desire to co-operate with existing agencies such as the public schools and the health department, in order to do our work to the greatest advantage. The site for our buildings consists of five acres on the sea, with a cocoanut grove on the property already yielding a small

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BISHOP CHARLES H. BRENT

revenue (we try always to consider economic aspects, and thus put our work on the most efficient basis).

In Basilan we have applied to the government for the purchase of sixty acres of good farming land, where we purpose starting an agricultural experiment station, industrial schools and a dispensary.

The commanding city of Jolo will be the next point of attack. Jolo is the capital of the Sulu group of 50,000 Moros, among whom are the so-called "irreconcilables" of the Philippines. Winning Jolo, we have won the Moro Province. In Jolo resides the Sultan of Sulu, head [illegible] Mohammedan faith. Is it too m[illegible] hope to convert even him?

The central aim is this: to place [illegible] Moro child under the direct guardi[illegible] of an American child, or group of [illegible] can children, or of parents and ch[illegible] The Moros are the national wa[illegible] America; the Moro children should be the [illegible] vidual wards of individual Americans, and h[illegible] have the personal touch in the formative [illegible] that no nation, however great and good, ca[illegible] part. The national guardianship is merely po[illegible] —the personal guardianship will be social, i[illegible] trial, educational, moral.

Letters and photographs may be exchanged [illegible] tures and samples of handiwork sent fron[illegible] Moro land, bulletins of progress published at [illegible] vals, moving pictures employed to delineate [illegible] childhood and growth, plans and ideas offere[illegible] American boys and girls for their small b[illegible] neighbors—in short, a close, keen, sympathetic [illegible] lifting friendship be established from which [illegible] the child too little civilized and the child too [illegible] civilized will be the gainer. The details of [illegible] plan I am leaving to Bishop Samuel Fallows, w[illegible] experience as founder of the Harmony Clu[illegible] America qualifies him peculiarly to aid in har[illegible] izing the East and the West. He will act as c[illegible] man of the national committee.

An experience of a lifetime in altruistic [illegible] proves this to me; here in the Moro Provinc[illegible] have a duty and a responsibility unequaled [illegible] where in the world; here the bodies, hearts, m[illegible] and souls of half a million Mohammedans [illegible] pagans can at once be reached, inspired, empowe[illegible] as nowhere else; here a nation is being born a[illegible] nowhere else; here our work lies, as nowhere [illegible] Here I expect to serve while I live, and here I l[illegible] you will join me with your prayers, thoughts, g[illegible] and efforts on behalf of these great yet chil[illegible] peoples, whom we alone can protect, heal, [illegible] guide and educate for service.

* * *

The foregoing is here reprinted through [illegible] courtesy of the Harmony Club, an organiza[illegible] which is backing Bishop Brent's Philippine w[illegible] Bishop Fallows is forming a national advis[illegible] committee for the purpose of organizing the w[illegible] outlined in Bishop Brent's article. Its he[illegible] quarters will be at No. 30 Church Street, N[illegible] York. The Harmony Club was founded four y[illegible] ago, and has already 2,000 members in the vari[illegible] States. It is proposed to have a still wider me[illegible] bership, and to enlist the co-operation of a la[illegible] section of the American people in the effort to [illegible] claim the Moros and make them good citize[illegible] devoting special attention to the training of [illegible] children. Only 1,000 Moro and pagan children [illegible] of an estimated total of 300,000 now under [illegible] flag are being educated at the present time. T[illegible] field is a vast one and the opportunity for missi[illegible] ary service and uplift work on modern lines is [illegible] of the most attractive that could be desired.

THROUGH ANCIENT TEMPLES OF MADURA

largest stone-built tank in the southern part of the country. The whole is surrounded by granite walks and parapets with a wall around the top and flights of steps leading to the water. In the center is an island built around with granite slabs. On this are temples and many beautiful trees. The whole effect is very striking, especially at sunset. Legend has it that Tirumala was conducting excavations of clay for bricks for his palace in this place when the workmen dug up the image of a certain god, and the king built this tank in that deity's honor. Once a year the god has a festival of lights there, but the rest of the time the place is open to the public and is used as a place for an occasional outing or picnic by the European residents.

Continued from preceding page

The American Board has had a mission in Madura for over seventy-five years. I believe they have at present four churches in the city itself, one at each gate of the city. The Sunday I was in Madura I attended the Eastgate Church, the oldest of the four. Here was gathered a typical South India Christian congregation, and I enjoyed seeing them, even if I could not understand much of what went on, since it was in Tamil. To me the most interesting thing was the special musical number. About thirty little school children rose and sang most sweetly the Tamil rendering of Dr. Witter's well-known hymn, "Come, Sinner, Come." Alin[illegible] next door to the church is a fine hospit[illegible] for men principally, known as the Albert Vict[illegible] Hospital. One day I was shown all through t[illegible] admirable institution, which seems a model of i[illegible] kind. I am told that besides a large out-patie[illegible] department about forty people can be accomm[illegible] dated as in-patients. Most of the year the hosp[illegible] tal is full of those to whom is extended the minist[illegible] of healing for body and soul. Directly across t[illegible] street is the women's hospital of the same missio[illegible] This is about the same size but has not all t[illegible] advantages of equipment that the other ha[illegible] However, I am told that plans are on foot for

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A MACEDONIAN SHEPHERD LEADING HIS FLOCK TO SAFETY

MACEDONIAN REFUGEES IN A TEMPORARY CAMP IN THE DUBNITSA VALLEY

"THE WORST WAR IN 200 YEARS"

CORRESPONDENTS TELL OF THE SAD CONDITIONS IN THE BALKANS TO-DAY

PASTOR LYLE D. WOODRUFF, an American missionary in Bulgaria, who has labored as a volunteer worker in the relief camps, paid a flying trip to the homeland a few weeks ago. On the occasion of a visit to THE CHRISTIAN HERALD offices, Mr. Woodruff, who is a representative of the American Board (Congregational) told a tragic story of present conditions in the Balkans as the result of the war. He was the first noncombatant to enter Adrianople after it had been captured from the Turks, and was chairman of the committee in charge of the relief work among the Turkish prisoners for six weeks. He said: "The haven of distressed Macedonians is Bulgaria. There they find welcome, food and shelter. But Bulgaria is poor, and every town has its own people impoverished by the war. At Dupnitsa they are told to go to Samokov. This hungry city sends them down into the villages of the wheat belt. The little bonfires of the refugees line the road with lurid patches of still life in the night time. In the morning they move on or turn back, or wait in equal hopefulness. In Sofia they are gathered in school buildings, temporarily vacant. The villagers are afraid to house large groups on account of possible cholera.

WOMAN GOING TO WORK IN THE FIELDS

"On the road I met well-dressed men and women as destitute as those in peasants' garb. Whole groups of women come, each with a baby bound on her back, and little ones trudging alongside. I saw poor mothers nursing babies as they walked. Six days they had traveled. Many sickened and died by the way. In fording the swift Struma, many children were drowned. Scarcely a band of pilgrims coming up out of the stream but some children were missing. I met these Macedonians on the mountain when the cold rain beat down. I have cared for them in the cholera camp when heat and hunger made them easy victims of the deadly germ.

"A woman with six children came to the edge of the cholera yard, begging that the men be sent to bring her husband, who had fallen on the road. Two hours after his arrival he was dead. Women were brought in with babes beside them on the stretcher, or the little children running beside it. They said that all that did not flee were killed, but death by sword or cholera may be better than the fate of those who survive.

"Macedonia is laid waste," he continued, "from the Ægean to Razlog, and her towns and fields are burned. As the result of two wars, Bulgaria exchanged the Dobrudja (Good Lands) for a bit of Macedonia and a part of Thrace and acquired a war debt, a crippled and depleted manhood, and 150,000 refugees. Thus the nation liberated from the Turk in 1877 at San Stefano, divided into three parts by the Treaty of Berlin, is finally united—in the bonds of common misery.

"In Bulgaria 150,000 refugees say they cannot return to Macedonia. Queen Eleanor wants to secure means to establish them in the strip of Thrace saved to Bulgaria after the Turks' return to Europe.

"The responsibility for the war of the allies is with the great Powers of Europe. Now the relieving of that suffering is the duty of the civilized world. Thousands of innocent men, women and children are at the mercy of conditions over which they have no control. They are Catholic and Protestant, Mohammedan and Greek, Jew and Gentile. The 150,000 in Bulgaria are only a part of the problem."

A letter from P. B. Kennedy, sent through the care of the Austrian consulate at Durazzo, Albania, dated October 8, says:

"May we not justifiably join in the prayer, 'How long, O Lord?' for the murderous warfare continues. I came here from Elbasan to appeal to Ismail Kemail Bey, our provisional president at Avlona, for the deed for our Krasta property which the Turkish Government forcibly took from us. He claims that the property belongs to the present Albanian Government because our agent received back from the Turkish Government the purchasing price, 500 liras.

"Since being here the news continues to come in of terrible bloodshed. The Servians, in vacating some villages which were in acknowledged Albanian territory, took the opportunity to steal some sheep and in doing so shot the protesting shepherds. This led to a panic, and the whole Dibra district, inhabited by 80,000 people, rose against the Servians. Their guns had been collected both by the Turks and the Servians, but some had hidden arms in the ground, and others gained them from the Servians. The women fought with clubs and axes! Mrs. Kennedy and I recently visited part of this district, but the Albanians seemed to be unarmed and in a starving condition. They had become desperate in waiting for the boundary to be settled when they could again earn a livelihood.

"The Servians returned with 60,000 soldiers, and in a spirit of revenge attacked the remaining villages with three battalions of cannon and machine guns. I have a carefully prepared list of houses burned in each village and people killed, which I obtained in Tirana while meeting with the local government's commission, which was distributing bread to the starving yesterday. Gostiva district, 1,008 houses burned and 2,280 killed; Reka district, 1,245 houses burned and 3,785 killed; Kaza district, 432 houses burned and 5,412 killed; a total of 3,185 burned homes and 11,477 Albanians slain. A war of extermination! Other districts are to be heard from. The fighting continues.

"I was told of the Servians crowding women and children in homes and then surrounding them and burning them alive. I saw dear little children who had walked six days! Some died on the way. Day by day they are crowding into Elbason and Tirana. There are 20,000 in Elbason now, and 15,000 in Tirana. To save these from starving is the first duty of the hour."

Professor Samuel T. Dutton of New York, a member of the International Commission to study the causes and effects of the Balkan War, stated in an article in the New York *Times* on October 14 that when the commission had concluded its work and made its report, it would shock the civilized world. Charges and countercharges have been made by both sides regarding responsibility for the atrocities. Professor Dutton says: "It was found that many persons high in authority in their respective countries knew very little of what the armies were actually doing on the field of battle. We had to listen to countless accusations and replies. It is hoped that some influential people in the Balkans will see that war is not the best means of settling a question of boundary. They will sooner or later recognize that all have met losses that can never be made good. No nation will be spared in the report and the awful facts will speak for themselves."

REFUGEES FLEEING TOWARD THE RILO MONASTERY

Mr. Dutton's article concludes: "I am sure the world will be amazed that nations calling themselves Christian can, either through anger or greed, commit such barbarities on their fellow men. Certainly there has never been a war in two hundred years in which the combatants fought with such ferocity, and never was an event so unnecessary and so uncalled for as the war in which those standing side by side in the struggle to drive the Turk out of Europe began to rend each other and to use every known process of extermination and devastation. An estimate of the havoc may be made from the fact that there were 200,000 Turkish refugees driven from their homes and 100,000 Bulgars."

THE SOURCES OF GOODNESS

A SERMON

By

Rev. A. H. C. Morse, D.D.*

TEXT: "Beloved, if God so loved us, we ought also to love one another." I John 4: 11

THE starting-point of religion is not with man but with God. Nor is religion itself a human achievement, but a divine bestowment. That which we know of God is not a matter of human discovery but rather of revelation.

It is well to keep this simple truth in mind, for many false notions exist. It has been said that Christianity is only "a splendid synthesis," a more or less successful attempt to piece together the scattered thoughts of men concerning themselves and their relations to a world unseen; and that Jesus was only a great explorer in spiritual things, whose discoveries constitute a sort of new world in which men are attempting to live.

Away with such folly! The idea is entirely wrong. It puts the cart before the horse—the effect before the cause. The Bible is not a history of man's search for God, but rather of God's revelation to man. The burden of its message is not what man has thought concerning God, but what God has thought toward man. The source of all goodness is with God. I once saw a juggler pretending to be an Eastern sage. He said that, in the shining Persian land, they could do impossible things; that they could fling the end of a rope far up in the sky and then ascend the rope. That may be done before man can build up a stairway by which he can ascend to God. "The way" must be let down from on high. The Saviour must become flesh and dwell among us, and the Holy Spirit must be given to dwell within us. The New Jerusalem comes down from above, and every good and every perfect gift is received from the Father of Lights. It is not in our strivings, nor yet in our faith or love, that we find the starting-point of the true religion. Salvation is not from within but from without, and we are saved, primarily, not because we love him, but because he loves us.

The Source of Love

This is a truth "writ large" in all the Word. In his Gospel, John speaks of himself as "that disciple whom Jesus loved." But why did he not say "that disciple who loved Jesus"? It would have been also true. He wrote as he did because the thought that brought strength and gladness and assurance to his heart was not his love for Jesus but Jesus' love for him. "Herein is love." Where? Because we love him? That would be like a child catching the sunlight in a reflecting mirror, and then shouting for joy, "Why, here is the sun!" It isn't the sun at all. The sun is a heavenly thing.

So it is with love. We have seen some splendid instances of love in home and church. But the fountain of love is not here. When I think of the love of the saints, when I think of the ancient apostles, when I think of missionaries whose tales of service are told, and of the martyrs who have yielded their lives, "of whom the world was not worthy," when I think of these things I rejoice in the love of the saints for their Lord. But this is only a streamlet, while I am looking for the springs of the deep. I ask, "Where is the spring of the waterfloods?" And you point me to a favorite pond among the hills, all rimmed about with flowers. And I smile and ask "What is this little pond to the oceans that chafe their shores, and are drawn upon by the energy of the sun to fill the darkening clouds?" That is where the rivers have their source, out there in the original ocean and up there in the strength of the sun. I ask you to point to the fountain of love and the source of all good, and you point to a pool in the Christian heart. I know that is love, and I know it is noble. But who can mention it in the presence of the ocean of love in the heart of God? That is the exhaustless source of all good, wherever it is found in the universe. "We love," says this same apostle, "we love him because he first loved us." Remember this vital distinction: We *have* love, and that is wonderful. But God *is* love. And when that is said, it sweeps a circle that includes everything else that can possibly be said of God.

Not only is this true of the source of the Christian life, but it is also true of its practice. "I make known unto you," wrote the apostle, "I make known unto you the Gospel which I preached unto you; for I delivered unto you first of all"—that you should seek God and imitate Christ? that ye should believe the Beatitudes and practice the Golden Rule? Not so. But "I delivered unto you, first of all, how that Christ died for our sins." Why, the Bible is concerned, in the first place, not with the duties of man but with the doings of God. Human duties are made very plain in the Scriptures, but they have not the first place. The Gospel is not good advice but "good news," and it tells us not primarily what to do, but what has been done. Before the apostle tells man to love God and serve him, he tells us how God has loved man and redeemed him.

"How that Christ Died for Our Sins"

Turn to the Acts of the Apostles and see how the apostles understood the Great Commission. They were told to go to the ends of the earth and preach the Gospel. But they did not teach only the Sermon on the Mount, nor exhort people to follow the example of Christ. With one voice they made known and magnified the glory of God revealed in the death and resurrection of Jesus, of which they were the witnesses. What God had wrought for men, that was their Gospel. And what men must now do in the love of God, that was their precept. And there is no Gospel that can ever be preached that will be worth its words that does not begin where the apostles began, "how that Christ died for our sins."

I confess myself mastered by this high theme. Who is there that can measure that which no plummet can ever sound? I am speaking of the love of God, which is an ocean so boundless that it has no shore; so deep that its bottom cannot be found.

But the love of which we speak is a love that takes cognizance of sin and determines to sweep it away. Of course it does. The love that does not care whether its object is good or bad—that isn't love. What do we think of a parent who does not care whether his children are good or bad? We say he is unworthy, ignoble and weak. Can we argue from man to God? The attitude of heart that cares nothing for moral character is not love but cruelty. God cannot treat sin as though it were no sin, and therefore we read this text: "He sent his Son to be the propitiation for our sins." The dam which we built up between ourselves and the river of water of life he sweeps away. He has dealt with that, and now he is free to deal with the soul apart from that ancient barrier.

I have seen men stumble at this point—over the idea of a God who required sacrifice; as if this were wrong in the Judge of all. I do not pretend to be wiser than others. But one or two things I know. That God required it is true, for he is just and holy. But he found it in himself. He is both the Reconciler and the Reconciliation. "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, and who hath been his counselor?"

The Active Love of God

In the light of these things it seems strange to find one like Matthew Arnold finding fault with such evangelical truth as I am now trying to teach. He complained of Calvinism because man is so passive and God so active; that there is so little man does and so much that God does in the actual fact of salvation. He complains of Methodism for the self-same reason. But as the late Dr. Dale has shown, Matthew Arnold's conflict is not with Calvin nor with Wesley, but rather with Paul and the New Testament. This which he urges against our Gospel is its glory; this it is which makes it tidings of great joy. This is the thing that makes our Gospel to differ from all other religions. They insist upon what man must do in order to win the love of God, while our Gospel proclaims what God has done in order to win the love of man.

The student of comparative religion sometimes draws up a table of parallel columns. In one column he puts down certain recorded sayings of Jesus, and over against these he enters certain sayings of Confucius or Buddha or some other of the world's great teachers. And when he looks at these columns he becomes confused, and he wonders if there is, after all, so much that is distinctive in the Christian faith, or if the day will come when he will have to concede that Jesus was only one of a score of wise world teachers. But listen! He need not fear. There is one entry in the first column that is not found in any other: "His own self bore our sins in his body on the tree." Now run the eye down all the other columns, and see if you can find anything like that. This is the Saviour's glory, and no man can take it away from him. Others can tell men of a love they owe to God and of a devotion they ought to lay at his feet. But he alone can tell of a love they can build upon because it antedates all other loves. How can we put into the language of men the wonders of things like these? And there was no cause why God should love us, and no constraint upon him, except that of his own heart—the simple fact that he was God. Other men may publish a more elegant Gospel than this, but no living man and no shining angel can publish a Gospel that is higher and greater.

These things being so, then what shall we do? Simply this, which Jude enjoins: "Keep yourselves in the love of God." That love is about us like the sunshine, and we are just to keep ourselves therein and rejoice. We do not have to create the sunshine, nor even to call it forth. It cannot be won by importunity, nor merited by hard endeavor. It is here with each passing day. So it is with the love of God. It is here for every one, and we have simply to live therein.

The Wealth of Our Gospel

In the study of Euclid there are first some fundamental demonstrations, and then below them the corollaries that grow out of the greater problems. It is even so in this text. "Beloved, if God so loved us, we ought also to love one another." And our love to each other is simply God's love to us overflowing. I one time saw a great fountain, from which the water leaped into the air and fell into a circular basin which filled and poured over into another basin farther down, and that again into a third, and a fourth and a fifth, far down through a pretty park. But the lower basin was full because the one above overflowed; and that again because the one above was more than full; and so on, back to the fountain. And the fountain itself leaped high into the air because it drew its energies from a reservoir high up in the mountain.

Here then is the good of the world. Men just now are stirred with a social gospel. They have impulses to help each other. They are vexed at poverty; distressed because some people are poorly housed; and demand a larger wage for those who work. That is all very well, and I hail it as a hopeful sign. It must be that the love of God is surging in the public soul. It is when we feel the love of God that we also love each other. The social gospel, then, is good, provided it comes from a heavenly source. The Gospel at the first was social. "The Spirit of the Lord is upon me because he hath anointed me to preach good tidings to the poor."

But the source of this Gospel is high. And the love of God in our hearts will be just the same as that in God's heart. Nor can we pick and choose and devote ourselves to those who are particularly respectable.

Religion is only good to be given away. No; I do not mean just that. But my own religion only remains sweet and good when it is given away. Bottle it up, and it spoils. And the love of God is only sweet in my life when it is passed along to others. If you were superintendent of the great water works by which the city is supplied, and you found one pipe into which the water poured at one end, but gave out none at the other, you would take that conduit out. You'd say that pipe did not suit your purpose; for you want pipes that will give out as well as receive. That is precisely what the Lord wants of men. And if one just wants to enjoy his religion; to sit and be solaced in the love of God, while others get along as best they can, and let the heathen world go to the dogs, do you know

Continued on next page

* Pastor First Baptist Church, Denver, Col.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, November 16. Psalm 116: 5-16. *"Precious in the sight of the Lord is the death of his saints."* When Mr. Choate gave up the English ambassadorship, he stated at a farewell banquet in London that the only reason for his resignation was "homesickness." He wanted to be home! And there are tired pilgrims in the troubled way of life who, at the end of the day, are homesick, and turn eagerly to the Home and their Father's house. And here is the gracious word of the Book that the Father is homesick for their coming, and is waiting with divine impatience for their arrival at his door.

Their death is "precious in his sight." It is not some indifferent commonplace, which counts for nothing. It is a notable event, much regarded, and heaven is all astir to receive the looked-for children into the family fellowship. It is this which transfigures death. The saint does not move forward into deepening shades of loneliness, but into the raptures of an expectant company, and into the love-welcome of the Father's heart. The death which seems so worthless on this side is "precious" on the other; God is making up his jewels, and he is adding one more gem to his resplendent crown.

MONDAY, November 17. Numbers 27: 18-23. *"Take thee Joshua, in whom is the Spirit.* What can we do if the spirit be absent? Of what good is a pianist, however perfect her technique, if the spirit of music has no place in her soul? Of what good is a singer, however thorough her training, if it is all lip-sound, uninspired by the breath of the Spirit? Spirit makes all the difference between mechanism and life, between the gramophone and the person, between a metal diaphragm and a soul. We may have the finely articulated bones of bodies, but it is only the inspiring breath that changes them into an army.

When men and women have the Spirit, God's work can be done. We can get on without learning, we cannot get on without inspiration. A man with one talent and the Spirit can do infinitely more than a man with ten talents without it. A frail wire, plus the electric current, can do more than massive cables without it. And yet we go on multiplying our wires and neglecting the current. We pile up organizations and neglect the Spirit. And little or nothing is done. "Take thou Joshua, in whom is the Spirit." That is the first thing God looked for; for it is the prime necessity of a powerful and efficient life.

TUESDAY, November 18. Deuteronomy 31: 14-23. *"Moses gave Joshua the son of Nun a charge."* This was experience talking to inexperience. It was the witness of yesterday offering itself to the man of to-day. It was the old explorer giving his findings to the man about to undertake new explorations. Let me thank God for the message of history, for the lamp of guidance which has been forged by the events of the past. Let me thank God for the veteran who comes to me out of old battlefields, and who tells me how great battles have been lost and won. Let me thank God that I do not begin my day as though yesterday had never been. It pours its stores of counsel and warning at my feet, and I start with a rich inheritance. Moses, the old leader, has precious wisdom for Joshua, the new one.

Sometimes the new Joshua resents the old Moses and brushes him aside. He shuts his eyes and ears to the findings of yesterday, and with blind obstinacy he takes his own course. It is a road abounding in pitfalls, and he has no friendly lamp, and he will surely stumble into error and confusion. "Ask now of the days that have been and they shall tell thee." "And I heard a voice behind me." Let Joshua pay heed to that voice; it is the voice of history and experience.

WEDNESDAY, November 19. Joshua 1: 1-9. *"Thou shalt meditate therein day and night."* Why should Joshua so meditate in "the Book of the Law"? Because by meditation we get the heart of a thing. Memory may give us the letter; it is only meditation that will give us the spirit. We may know all the words of a poem and yet know nothing of the holy place where its genius dwells. The shy spirit of a great poem is something like a shy bird, it only comes out as we watch long in perfect stillness. And so it is with the law of the Lord; a swift, rushing reading gives us nothing; prolonged meditation introduces us into its mood, and we have fellowship with the spirit in which it was born.

Nowadays there is too much reading and too little thinking. We run about over wide surfaces, we do not descend into any depths. We know the letter, we are strangers to the spirit. One saying of the Lord, meditated upon, will yield more inspiration than a whole chapter read at a gallop. We talk of "doing" things! We "do" Rome in a couple of days. We "do" the English Lake District in a few hours. We "do" much and we "see" nothing. We read much and we do not enter "the secret place of the Most High." "Be still and know that I am God."

THURSDAY, November 20. Romans 8: 31-39. *"If God be for us, who can be against us?"* Who else is worth naming? How much does anybody count? If the sun be on my side why should I be dismayed at any icy obstacle that may rear itself in my way? Sun versus ice! God versus my impediments! Why should I fear? If the atmosphere is on my side, then even the opposing strength of iron will rust away into powder. "The breath of the Lord bloweth upon it"; and if the holy Breath, God's Holy Spirit, is for us, then the apparently invincible obstacle will crumble away into dust.

But we are deceived by mass and we are forgetful of spirit. Mere size affrights us. We are dismayed by numbers. We forget the quiet, pervasive, all-powerful ministry of the Spirit of God. We are overwhelmed by the phenomena of tempest, and earthquake, and fire, and we forget that almightiness hides in the "still, small voice," in "the sound of a gentle stillness." God's breath is more than the fierce threatenings of embattled hosts. "If God be for us, who can be against us?" I will hide myself in his holy fellowship, and "none shall make me afraid."

FRIDAY, November 21. Psalm 18: 31-39. *"He maketh my feet like hinds' feet."* I think of Wordsworth's lines, in which he describes a natural lady, made by nature herself.

> She shall be sportive as the fawn
> That wild with glee across the lawn
> Or up the mountain springs.

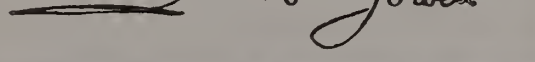
And it is this buoyancy, this elasticity, this springiness, that the Lord is waiting to impart to the souls of his children, so that they may move along the ways of life with the light steps of the fawn.

Some of us move with very heavy feet. There is little of the fawn about us as we go along the road. There is reluctance in our obedience. There is a frown in our homage. Our benevolence is graceless, and there is no charm in our piety, and no rapture in our praise. We are the victims of "the spirit of heaviness." And yet here is the word which tells us that God will make our feet "like hinds' feet." He will give us exhilaration and spring, enabling us to leap over difficulties and to have strength and buoyancy for the steepest hills. Let us seek the inspiration of the Lord. "It is God that girdeth me with strength and maketh my way perfect."

SATURDAY, November 22. Ephesians 6: 11-18. The Word describes the armor, and it directs us to the armory. The description would oppress me if the directions were absent. If I had to forge the armor for myself I should be in despair. But I can go to the armory of grace, where there is an ever-open door and abundant welcome for every person who fain would be a knight-errant of the Lord. The Lord will provide me with perfect equipment, suitable for every kind of contest which may meet me along the road. There are no favorites among the pilgrims, except, perhaps, the neediest, and to them is given "more abundant honor."

Sometimes one of the Lord's knights loses one piece of armor, and he must at once repair to the armory. Perhaps he has lost his helmet, or his shield, or even his breastplate, and the enemy has discovered his vulnerable place. We must never continue our journey imperfectly armed. The evil one will ignore the pieces we have, and he will direct all his attack where there is no defense. Back to the armory! Back to the armory, that we may "put on the whole armor of God." The Lord is waiting; let us humbly and penitently ask for the missing piece.

These Daily Meditations will appear in each issue through 1913



THE SOURCES OF GOODNESS

Continued from preceding page

what is the matter in that life? The pipe is clogged up. That man is of no use in this age, and so far as I can see he will be of no use in any other age. The system of love-supply requires open pipes, through which the love of God can freely pass. What a world this would be, if every one caught this thought! What a city this would be if we could only live for each other! What places our homes would be if we but received this noble spirit! Do you know what will make heaven restful and sweet? Just this: That each shall be devoted to the other, because all will be devoted to God.

You have read Ian Maclaren's account of the transformation of Lachlin Campbell. His daughter Flora having no mother went astray, and wandered into a far country. One day in the session of the little kirk, Lachlin arose and himself made the motion that Flora's name be stricken from the church. Later, Margaret Howe went to call on Lachlin in his home, and she found Flora's plants set in the sun, and the father tenderly watering them; and one that was ready to die he had sheltered from the wind with his plaid. They spoke of Flora, and Lachlin took Margaret into the cottage and showed what he had done. With his own hand he had scratched Flora's name from the family Bible. But Margaret could see that the hand that had held the pen had trembled, and the ink had run as though it had been wet with tears. She wrote to Flora, bidding her to return, and telling her that her father loved her and mourned for her. And that very night, Lachlin took some books and built them into a stand near the window, and set a lamp thereon; and every night the light fell upon the steep path that led to Flora's home. And one day she came; and again the old Bible was brought out, and Lachlin told her what he had done. "Give me the pen," said Flora; and when Lachlin looked, this is what he saw: "Flora Campbell, missed April, 1873; found September, 1873. Her father fell on her neck and kissed her."

Yes, but the love of God is broader than the measure of man's mind. No father ever missed and waited for his child as God misses and waits for us. He has a book in which our names are written; and the prodigal's name is there too. And whenever he comes home there is welcome also for him.

This then is the wealth of our Gospel. This is the source of our good. We love God, and that is splendid; that is the joy of salvation. But He loves us, and that is the strength of salvation. And we are saved, not by the love that we feel, but rather by the love that we trust. And that is His. I cannot preach a higher Gospel than this.

W. C. T. U. URGES REFORMS

THE INTERNATIONAL CONVENTION IN BROOKLYN, N. Y., PASSES RESOLUTIONS ON REFORM MOVEMENTS OF THE DAY

THE closing sessions of the World's Women's Christian Temperance Union in Brooklyn, N. Y., were replete with interest both for the membership of the organization and for the world at large. The sessions of the convention were attended by throngs of delegates, and the discussions covered a range of subjects and a vastness of territory such as could come only before an organizations of international proportions and importance. The officers for the ensuing period of three years were elected at the closing session of the convention. Rosalind, Countess of Carlisle, of Castle Howard, York, England, was re-elected president of the international organization despite the protests of ill health made by her daughter, Lady Aurea Howard, who represented her mother here. Mrs. Lillian M. N. Stevens was re-elected vice-president, though she was nominated for the higher office. The English and Welsh delegates placed Mrs. Stevens's name in nomination and voted for her for the presidency. They were outvoted, however, by the other delegates.

Mrs. Stevens expressed her delight over the turn of events and stated that she was willing to accept the office of vice-president. She made a strong speech in favor of the re-election of the Countess of Carlisle, even against her wish, saying that she herself would not accept the presidency, even if elected. "There is no reason," she said, "why the president should do any more work than the vice-president. I believe that it is for the best interests of the organization that we should go on as we have. We do not wish the world to think because we started here that the United States is all there is to it." The other world's officers, honorary secretaries, Miss Agnes E. Slack, England; Miss Anna A. Gordon, United States; and treasurer, Mrs. Mary E. Sanderson, Canada, were re-elected with most of the national superintendents for the ensuing term.

At the suggestion of the delegate from the State of Alabama, Congressman Richmond P. Hobson was made a life member of the organization and tendered a vote of thanks for his activities in introducing an amendment to the constitution, prohibiting the importation and sale of beverages containing alcohol. In recognition of his support $100 was voted from the treasury of the Women's Christian Temperance Union as a contribution to Mr. Hobson's campaign funds.

The committee on resolutions placed its report before the convention and urged the passing of resolutions on the following subjects: constitutional prohibition, arbitration, equal franchise, the white slave traffic, and the state regulation of vice anywhere in the world. The convention opposed the employment of barmaids as is the custom in England, and an amendment to the resolution on that subject urged the prohibition of the sale of liquor on any seagoing craft.

After a long and rather more heated discussion than usually takes place at such a convention, a resolution was passed asking the General Convention of the Episcopal Church to take action to have the fermented wine used in its communion service replaced by unfermented grape juice. The discussion covered not only the wording of the resolution but the general propriety of sending it at all when the other denomination with whom the same custom obtains could not be addressed in the same manner. Some of the English delegates, being strongly conservative, opposed the entire proceeding. The resolution was passed, however, and sent to the Episcopal General Convention, which was then holding its final session. Word was returned to the temperance women that it was too late for consideration at the present session.

In the reports on patent medicines the situation in America and in Canada was fully discussed and the progress made in those countries highly commended. It was also disclosed that the condition of affairs in England was far from good. Evidence was produced to show that unscrupulous chemists were willing to sell certified analyses at five dollars apiece. The problem of food values and proper nourishment as an aid to temperance was considered, and careful study and wide publicity on the subject was strongly urged. During the sessions of the convention congratulations and regrets at not being able to be present were received from President and Mrs. Wilson and many others, among them college presidents, doctors, and women prominent in many different walks of life.

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THE NINTH TRIENNIAL CONVENTION OF THE WORLD'S W. C. T. U. IN SESSION IN THE ACADEMY AT BROOKLYN, N. Y.

"THE INSIDE OF THE CUP"

A REVIEW OF WINSTON CHURCHILL'S BOOK, BY PROF. W. H. T. DAU

THIS title of Mr. Churchill's latest novel was suggested by the sixth woe which our Lord denounced against the Pharisees in Matt. 23: 25, 26. His rebuke was directed against external ceremonialism, legal purity, against that scrupulousness which seeks punctiliously to preserve correct forms of worship, a pious exterior, a letter-orthodoxy, while it scorns every genuine spiritual motive for its actions, and actually denies the power of that godliness the forms of which it espouses. The Lord's woe is hurled against those who "steal the livery of heaven to serve the devil in." It is an arraignment of religious hypocrisy.

When a writer of fiction, who has won a good deal of well-deserved fame by his previous productions, takes up this sentiment of our Lord and weaves it into an entertaining story, he bids fair to become a servant of that righteousness and sincerity which Christian pastors and laymen throughout the land are laboring and striving, by the grace of God, to achieve for themselves and their fellow Christians. On its face the novelist's effort promises to be co-operative with the active forces of the Christian religion, and, therefore, enlists for him the cordial and sympathetic interest of the best elements in every Christian church.

Thousands of Christians who have read Mr. Churchill's book are now asking themselves the question: Is Mr. Churchill really fighting that hypocrisy which our Lord fought, and which we have fought before ever this novel of Mr. Churchill was written, and which we shall continue to fight? This question we must answer in the negative.

1. Mr. Churchill has overlooked the fact that our Lord's indignant review of the practices of the Pharisees begins with these words: "The Scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do: but do not ye after their works: for they say, and do not." Our Lord acknowledges the authority of the Scribes and Pharisees to teach what they teach after Moses, and the correctness of that teaching. Our Lord finds no fault with their doctrine, in so far as their doctrine reproduces the teaching of Moses. For that doctrine was given by God. That was Scripture truth. "And the Scriptures cannot be broken." Nobody, the Lord declares, can with impunity reject the teaching of the divine revelation on the ground that the teaching organ, or the teaching institution, is ungodly. You may denounce the ungodly organ, or body, but you cannot denounce God's truth.

Mr. Churchill has not shown this nice discrimination which we observe in our Lord. His hero, John Hodder, the rector of St. John's Church, justly arraigns the unrighteous business methods and practices of his parishioners Parr, Ferguson, Landon, and others; he justly rebukes the pampered ease, luxury, and security of the wealthy and worldly men and women of society whom he numbers among his flock. But alas! Mr. Hodder also casts aside clearly revealed truths of the Scriptures: the virgin birth of our Saviour, the divine law of marriage and divorce, the divine law of private ownership, and gives to the Apostles' Creed an explanation which dissipates the Scriptural meaning of that ancient symbol of Christianity.

Mr. Churchill, then, has not cleansed the inside of the cup, but he has smashed the old cup, and presents to us a new cup in the place of the old one. The religion which his hero evolves is not proclaimed from "Moses' seat," that is, it is not built upon what holy men of God spake as they were moved by the Spirit, is not founded upon the authority of the apostles and prophets, but is the product of his own fancy. Mr. Churchill's indictment is not only directed against the insincere and inconsistent practices of nominal church members. In this every Christian is with him. Mr. Churchill not only warns the church that the unrebuked and unremoved offenses of church members are the ruin of the church and the byword of the churchless multitude. In this every Christian agrees with him. But Mr. Churchill has also rejected the teaching of God's Word. For this every Christian pities him.

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"JESUS IS HERE!"

BY CHARLES M. SHELDON

The Author of "In His Steps," Etc., Etc.

SYNOPSIS OF PRECEDING CHAPTERS

A group of friends are gathered in the library of Rev. Henry Maxwell, pastor of First Church, Raymond, on the anniversary of the day when they had taken the pledge to make "What Would Jesus Do?" the test of their daily lives. In the group are Virginia Page and Richard Stanton, Mr. Maxwell's new assistant. They are all commenting upon a marvelous light which has been appearing in the sky, when Martha, Mrs. Maxwell's maid, enters the room with the exclamation: "Jesus is here!" She declares that he came to the service of the Rectangle Church, a mission founded by First Church, and had gone home with Mr. Grey, the pastor. Mr. Maxwell calls up Mr. Grey by telephone and is informed that the strange Guest is now asleep in his home. Mr. Grey himself comes to the Maxwell home, and relates the details of Jesus' visit to his church. All discuss the probable attitude of the press toward Jesus. Jasper Carter, editor and proprietor of the *Evening Gazette*, is intent upon a sensational story, and sends his best reporter, Barnes, and a "cub," Logan, to get the facts and photographs. Both men expose plates, but can get no results. Barnes is almost convinced while writing his story that this is Jesus. That night Virginia Page and Rachel Page, her sister-in-law, are in Virginia's home. The conversation turns upon Mr. Stanton and it becomes evident that Virginia is unusually interested. Mr. Stanton comes in a few moments later and secures Mrs. Page's consent to sing at the remarkable service which takes place in Mr. Maxwell's church the following morning and at which Jesus addresses the people. Barnes, the reporter, announces his conviction that "this remarkable person is Jesus." Several more attempts are made to secure photographs, but without result. Jesus calls upon Jasper Carter, talks with him for an hour, and leaves him a manuscript to read. A conference between Mr. Maxwell and Mr. Grey is interrupted by a telephone message from Rachel Page, announcing that her daughter is very ill. Mr. Maxwell and Mr. Grey reach the Page home just in time to learn that the little girl has died. Jesus is sent for.

CHAPTER V.

THREE days had passed and Rachel and Rollin stood side by side at a grave. The coffin was just being lowered. As the top of it sank to a level with the grass it left the lilies there as if they were growing in that spot. Rachel, with Rollin's arm about her, leaned upon him. At the head of the grave stood Mr. Maxwell and Mr. Grey, and Virginia was near, but next to Rachel stood the figure of the Man.

Rachel turned her eyes up to Him, as Mr. Maxwell finished reading the service:

"Now the God of peace, who brought again from the dead the great Shepherd of the sheep with the blood of the eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

He stood there, tears on His face and yet — and yet —as Rachel looked—

She recalled his coming into the room, how she fell at his feet and besought him to give her back her darling—and—all that followed—

What was it all?

It mingled with her whole sense of life's mysteries—this thing called death. What was it he had said?

"Would she and Rollin lose all their faith in a heavenly Father unless Eloise were brought to life? Did their faith in him rest upon his answer to this one petition, or did it rest upon something more vital and fundamental? If he were to say he did not use his power to bring the child to life on account of reasons they could not now understand, would their faith be shattered? Or would they accept even death as a part of the human life and go on to live their lives even more strongly and beautifully on account of it? One thing he could promise—that no cloud of doubt would ever obscure their vision of Eloise alive and happy in a world far above this one in joy and beauty. Of that they would always be assured."

And there were other words spoken which blended into all the rest more or less vaguely in Rachel's heart and mind. But the main thing, the sharp, distinct fact, remained. Eloise, her child, was dead. Jesus had not brought her to life. Why? Why? Was he then not real? Was it not Jesus after all?

But no; Rachel found herself, even in that most heart-breaking moment of all funerals—when the coffin holding what she held dearest was sinking down into the ground—even at that moment, as she looked up at him, she did not doubt. Jesus was there by her side. She believed in him. Her faith was triumphant. The tears had come to her relief. Through them she saw her friends, she saw her husband with whom she was passing through their first great sorrow—and irresistibly again and again she returned with her thought and her look to him, yes, to him, who for some good reason had denied her heart-breaking appeal and had not performed a miracle for her sake.

When the service at the cemetery was all over and Rachel and Virginia and Rollin and Dr. West and Mr. and Mrs. Maxwell had gone together to Rollin's, Jesus was not there. Mr. Maxwell did not know where he was, and his mind was in a tumult over his sudden disappearance. But to his amazement and the wonder of Rollin and all the rest, Rachel seemed to understand, and her whole bearing was that of calm and even joyful confidence.

Painted by M. Stockton Mulford

"YOU'RE ONE OF THOSE WHINING, SANCTIMONIOUS PREACHERS, 'HOLIER THAN THOU'—"

She was holding the boy Frank in her lap and saying to Mr. Maxwell:

"I do not have any doubt of his character, his person or his wisdom. My heart is at rest for Eloise. Do not fear for me. My mind was distracted; Jesus has comforted me. Oh, I begin to see how it is possible for some things to surpass even death and its blows. Yes, I believe in him wholly. Eloise is alive and happy. I asked him to give her back to me alive. He is doing more than that. He is making me certain that she is alive in a better world than this."

"Mr. Maxwell," said Rollin, while tears flowed over his face, "do you hear that? And yet—what is Jesus' teaching about disease? Did he not heal when he was here before? Will he not do the same now?"

Mr. Maxwell bowed his head, troubled in thought.

"I must confess my faith in Jesus is somewhat shaken. I really thought when he came the other day that he would perform a mighty work. I cannot understand why he did not. But concerning his power over disease, do you not remember, doctor, what he said to us yesterday and the day before?"

Dr. West spoke eagerly.

"Yes! His general attitude toward disease will be that the world is learning how to control and eradicate the causes of disease by finding out the reasons. For him to heal a few diseased people would be a small thing compared with directing human energy and research toward the causes of human suffering and finally removing them. And that, as I understand him, is going to be his attitude toward the whole problem of disease."

"All that would not hinder him from healing suffering people, and he may do that," Maxwell said, still troubled, as he looked at Rollin and Rachel and remembered their grief. "Dearly beloved, what can I say to you? Surely, in all this mystery of death and life, even for the little children, God's love is going to be revealed to us."

"I do not question his love," Rachel answered bravely. "I did at first. But Jesus has comforted me. I do not question his wisdom or his love. Somehow I feel that his coming will mean to the world vastly more than the bringing to life again of even our dear one." And Rachel laid her face down on the boy's fair head while her tears fell, but they were tears of faith, not of despair or bitterness.

"Where do you suppose he can have gone?" Maxwell asked in a low tone of Grey.

"I do not know. He returned with me as far as my house. You know I have asked the privilege of having him with me to-night. But when I turned to go in with him before coming up here, he was gone."

There was silence among the friends. Even the solemn and awful stroke of death had not been able to lessen their tremendous interest in this coming into their homes and their lives of Jesus. His every act and word, his daily plans, his future plans, his attitude toward all the varied interests of the human life around him were fascinating to them.

Yet even while all that was true, as Mr. Maxwell said, speaking with wondering interest, Raymond was already beginning to accept his presence as if it were almost a commonplace. As the news of his coming had gone out over the country, a general wave of curiosity and inquiry was pulsing into Raymond, and among the distant churches and ministers his presence was hardly realized. Only a small number of people had as yet heard him speak. Mr. Maxwell had arranged a conference with all the churches and pastors, which was to be held the next day in the First Church. Deep interest was being shown in this, and Mr. Maxwell was busy every moment answering calls, making inquiries about this meeting. He himself was anticipating it with keenest wonder at its probable results. But within the last two days his faith had been shaken. This person calling himself Jesus, who had moved the people so wonderfully in the church Sunday and at the outdoor service, was walking the streets of Raymond like an average man, attracting no special attention, talking with every one indiscriminately, playing with children, entering into the commonplaces of Raymond like any common man; and when a supreme test had come to show a real power, he had failed; or at least he had refused to exhibit anything which could distinguish him from others. Was he really Jesus? Where were the signs and wonders?

Mr. Maxwell, searching his own feeling, going over every word and act of the Man, could not call up one single thing that did not somehow belong naturally to Jesus. Neither could he detect one single weakness or fault in him. And while he wavered in his judgment of some things he had observed, he was staggered as he viewed the calm courage and unshaken faith of Rachel and Rollin.

All this only made him the more eager to see and know more of the Person who had in less than a week become the one absorbing object of his heart and mind.

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OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Mexican Situation

IN HIS recent public utterances, President Wilson has made it clear that our policy in dealing with Mexico does not aim at territorial acquisition, but is solely directed toward the recognition of the principle that governments derive their just powers from the consent of the governed. Speaking before the Southern Commercial Congress in Mobile, Ala., on October 27, the President made use of these significant words:

Comprehension must be the soil in which shall grow all the fruits of friendship, because there is a reason and a compulsion lying behind all this which are dearer than anything else to the thoughtful men of America; I mean the development of constitutional liberty in the world. Human rights, national integrity, and opportunity, as against material interests—that is the issue which we now have to face.

I want to take this occasion to say that the United States will never again seek one additional foot of territory by conquest. She will devote herself to showing that she knows how to make honorable and fruitful use of the territory she has. And she must regard it as one of the duties of friendship to see that from no quarter are material interests made superior to human liberty and national opportunity. I say this, not with a single thought that any one will gainsay it, but merely to fix in our consciousness what our real relationship with the rest of America is. It is the relationship of a family of mankind devoted to the development of true constitutional liberty. We know that that is the soil out of which the best enterprise springs. We know that this is a cause which we are making in common with them because we have had to make it for ourselves.

Our neighbors in the southern republic were entitled to an honest election, but conditions rendered this impossible. Only a small proportion of those entitled to the franchise dared to vote in the face of military intimidation, all the election machinery being under Huerta's control. Further, the official canvass can only record the dictator's choice, not that of the people. Even should Huerta keep his pledge to decline the presidency and step down in favor of Blanquet, he will still be able, as head of the army, to effectually oppose liberty and progress in the republic.

What will be our next step, under such conditions? England, France and Germany have signified their readiness to co-operate with us in any concerted action, but will take no steps that might embarrass this government, should we desire to handle the situation alone. Our naval force in Mexican waters has been strengthened, and should developments in the near future call for the adoption of new methods in assisting the Mexican people to decent government, the re-establishment of order and an honest election, they will be taken in no hostile spirit. We have no quarrel with our southern neighbors, but it may become our duty to help them to help themselves and so restore peace and security to the misgoverned republic.

Lloyd-George and Land Reform

THESE are history-making days for the people of England. British conservatism, already shaken by the movement for stripping the House of Lords of its ancient prerogatives, is now called to endure another and still greater shock by the far-reaching land reform scheme outlined by Chancellor of the Exchequer Lloyd-George in a public address on October 22. In that speech, which is understood to have been delivered with the full approval of his associates in the cabinet, he pronounced the land system of the United Kingdom a total failure. In a country which is compelled to import foodstuffs very heavily each year to supply the wants of its population it is an anomaly to have millions of acres of good, fertile land lying fallow or used only as game preserves or for private parks. It has been estimated that nearly 14,000,000 acres are now kept from tillage, and as a result, urban industry is degraded while the wages of farm laborers are down to a point that makes life a hopeless struggle without a prospect of betterment. This system, which is a relic of feudalism, deprives thousands of workers of employment and robs the nation of its most valuable asset. The chancellor pointed out that in no other country in Europe is so large an area of land devoted to sport and private pleasure, and that the very presence of the game itself is a menace to the farming sections, which it overruns and injures. In little more than a generation, the number of agricultural laborers in the United Kingdom has been reduced by 600,000. If prosperity is ever to be regained, this idle land must be put in commission, the idle labor employed and the farmers given better chances for a decent living.

His advocacy of the resumption by the state of the control of all land monopoly points the way to one of the greatest reforms in English history. On the principle that what the crown originally gave out of the public domain it can take back again, the proposed land legislation may be made to affect a large proportion of the holdings of the 700 landowners who now hold the great landed estates in England and Wales and also of the seventy or more proprietors in Scotland. No definite plan has yet been announced, but it is foreseen that it will probably include the abandonment of the right of absolute ownership wherever unused land is needed for the agricultural welfare of the country. Chancellor Lloyd-George has more than hinted that the ancient law of entail—which has tied up large estates from generation to generation, keeping them in the direct line of succession—must be abolished. Many of these estates have been held since the Conquest. Such a far-reaching reform as he now proposes will doubtless meet with strong and powerful opposition; but England has set its face in the direction of democratic progress and the new movement of "the land for the people" is one which may be expected to cut a wide path through the jungle of ancient privilege.

After the Turmoil

THERE is a palpable sense of relief, now that the political campaign is over. People are glad that the hurly-burly is ended, the rancor and vituperation silenced, and the ugly epithets, which flew about as thickly as the falling autumn leaves, are no longer heard. United States Senator William E. Borah, who was an interested observer of the campaign in New York, has given a picturesque characterization of the pandemonium that reigned in the metropolis during the closing days of the battle. "It would be interpreted by the whole world," he says, "as a travesty on decent popular government." Denunciations filling the air and the newspapers; judgeships bought and sold; justices auctioned off, as political offices were disposed of under the hammer from the Roman ramparts. It isn't a pleasing picture for thoughtful Americans to contemplate. Such is the degradation of State and municipal government in New York under boss rule—a spectacle and a warning to the whole nation. And now that the end is reached, the corruptionists vanquished and both sides silent through sheer exhaustion, the average citizen may well ask whether it is not possible by way of change to have a decently conducted campaign. It is a hard saying, but true, that a community gets about the kind of government it deserves. With a free ballot, the smallest spark of patriotism and the application of a reasonable amount of intelligence, the people can rid themselves of bosses and corruptionists. They have swept them out before. And they can do it every time, if they rise up to their work as good citizens instead of allowing, through their own indifference and default, the forces of evil to triumph as they have so often done in the past.

Caring for the Old Minister

IN RECENT years the various denominations of the Christian Church have been giving more thoughtful consideration to the case of the aged members of the ministry who have been laid aside by physical inability or other causes. Churchless, penniless, and well nigh friendless, the lot of the old minister is one that deserves our sympathy. Many a faithful veteran, who has given the better part of a long life to active service in the Gospel, is at sixty-five or seventy left stranded and neglected. This should not be so. But while a few denominations are taking good care of their old ministers, let it be said, with absolute frankness, there are others that are not doing so. We hear of patriarchal preachers who have passed the age of active service and who are engaged in a hard and apparently helpless struggle for existence. When these old saints are overlooked—and we cannot believe it is ever done knowingly—the fault, though one of omission, is none the less a grievous fault. We ourselves know of some deplorable cases of neglected ministers—men who have a stainless record and who have done glorious service in their time—now left stranded and helpless to be supported by the charity of friends. One such case is that of a preacher now almost an octogenarian who, with his aged and invalid wife, is supported wholly through the generosity of a little group of CHRISTIAN HERALD readers.

There should be a liberal endowment by the denominations for the old minister. He is a gracious connecting link between the present and the past, a venerable saint who should be fed and housed and cared for, now that his workday is over. Amid all the changes and trials of life he has been our faithful friend. He may have baptized two generations in the same family, and he has been a comforter in sickness and a wise counselor at all times. In many a home he has set the little feet on the right road at life's beginning, and helped them through the long journey. At wedding or festival he has been the indispensable and honored guest. Our "prophet's chamber" has held no worthier occupant. He has smoothed the pillow of the dying and pointed the way to heaven. Yes, the old minister has "many souls for his hire." Let us honor him and fill his closing years with love and kindness.

"With Many Sorrows"

THERE is a surprisingly strong statement in one of Paul's letters to Timothy. He is talking about people who want to be rich and of the temptations into which they come. Some, following this lure, and going down beneath these temptations, have, he declares, "pierced themselves through with many sorrows."

It is impossible to read the daily papers without thinking some such thought as that. Not only of money-makers, but of many sorts of pleasure-seekers and passion-followers, how true it is that they are being led to a painful, gloomy end! That will be the goal, instead of the bright thing they hope for—a soul which has pierced itself through with many sorrows.

We are apt to get a totally wrong idea of the warnings and invitations of the Bible. Young people, particularly, are tempted to think that God must be an unfriendly, even a cruel Being, to wish to deprive them of their pleasures. It is not so at all. God wants to lead us to pleasure, not away from it. So he tries to woo us from the things that must bring sorrow in the end. Innocent pleasure and hearty work we may, and should, enjoy to the full. But certain pleasures and certain tasks are not of that kind. They have only one end—a soul pierced through with many sorrows.

It is a poor bargain: the lights, the laughter, the thrills, now; the gold, the jewels, the houses and the lands gained by unjust strife now—after that, the sorrow-pierced soul. There is a better way. It is the way of wisdom. God "giveth us richly all things," all things good and pure and kind, "to enjoy." "The blessing of the Lord, it maketh rich, and he addeth no sorrow therewith."

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Princeton's New Building Dedicated

THE Graduate College of Princeton University and the Cleveland Memorial Tower, a part of the same building, and its dominating architectural feature, were dedicated on October 22. The ceremonies of the day began with the dedication of the Graduate College. Dr. Francis L. Patton, who preceded Woodrow Wilson as President of Princeton, offered the dedicatory prayer. Addresses of congratulation were made by representatives from abroad, including Dr. Alois Teihl, recently rector of the University of Berlin; Dr. Arthur Shipley of Cambridge, Dr. Arthur Denis Goodley of Oxford, and Dr. Emile Boutroux of Paris. President Murray Butler of Columbia offered the congratulations of American universities. Among other things he said: "We have need of distinction in college life. The world cries out for it. The leveling process has been carried on so far that the proportion of those who are able to serve and to guide their fellows with unusual competence grows steadily less. We must have training in eminence such as the Graduate College proposes." President Hibben called attention to the endowment of the Graduate College in the form of $300,000 in fellowships and the $2,000,000 Wyman fund, which is to be devoted, with the exception of the sum to be spent in constructing a residence for the dean of the graduate school, to the endowment of professorships. The Cleveland Memorial Tower was presented to the university in separate exercises immediately after the dedication of the Graduate College. The presentation speech was made by Richard V. Lindabury, president of the Cleveland Monument Association, who said that the funds for the memorial were contributed by men of all parties and from all walks of life. President Hibben accepted the Tower on behalf of the university, after which ex-President Taft made an address, throwing aside his manuscript and speaking with more warmth than usual. Among other things Mr. Taft said: "Mr. Cleveland was not a great lawyer; he was not a great economist; he was not a great orator; but he was a great President and a great man, and he was these because, with a strong mind, clear intelligence, and wide knowledge of affairs, he had the character, honesty, courage, and sense of public duty which enabled him to meet great and critical issues. Not one of the sister universities can make herself as Princeton can so much a part of history. Two of her graduates and one of her presidents signed the Declaration of Independence. Twenty-one were members of the Continental Congress; forty-three were Revolutionary officers. Her college grounds, where we dedicate to-day, were the scene of an important Revolutionary battle. Of her sons, two have been Presidents, one Vice-President, three associate justices of the Supreme Court, and thirty-four members of Congress." The dedication of the college building, with its Memorial Tower, was a significant event for Princeton and the cause of higher learning in America, and reminds us of the saying of the wise man:

Wisdom hath builded her house, she hath hewn out her seven pillars. (Prov. 9: 1.)

THE DEDICATION EXERCISES OF PRINCETON'S NEW GRADUATE COLLEGE

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GRADUATE COLLEGE AND CLEVELAND TOWER, PRINCETON

City Mourns Cripple Hero

HIGH honors were paid the other day to Jacob Blitz, the crippled municipal electrician of Wheeling, W. Va., who gave up his life in saving five-year-old Robert Ritizel from being ground to death by a Baltimore and Ohio Railroad train. The flags on the city buildings were displayed at half-mast, most of the municipal offices were closed during the hours of the funeral, and Mayor H. L. Kirk, members of the Board of Control, the City Council, policemen, firemen, and many private citizens walked as an escort for the body to the church. At the hour of the funeral the story of Blitz's heroism was being related to the children in all the public schools of the city. The pessimist who sees nothing good in the people of to-day, who thinks that everything is going to the bad, that we have not now such men as in the brave days of old, needs only to turn his eyes to the many instances of unselfishness and heroism in ordinary life. The cripple was truly heroic in character. He could not bear to see the child killed by the train, and pushed him off the track, but gave his life instead, and a whole city wept for and honored him. His heroism was in imitation of the One of whom it was said in derision, but in supremely significant truth:

Likewise also the chief priests, mocking, said among themselves with the scribes, He saved others; himself he cannot save. (Mark 15: 31.)

Settles Ownership of Porker

A DISPUTE over the ownership of a dead porker was recently decided in a peculiar manner by Police Justice George W. Wolcott of Batavia, N. Y. Hale and Johnson, two friends, bought two small pigs and worked equally in caring for and feeding them. In the course of time one pig died. Each claimed that it was the property of the other that had died. Both men continued to devote their attention to the other pig until it grew up to weigh three hundred pounds. One of the partners killed and took possession of it. The other entered suit against him for theft. The judge decided that the swine should be equally divided between the men and dismissed the case of the criminal charge. If the records of the court costs could be known, it is likely that the half each received amounted to little or nothing. This is a fair example of the childish litigation that engages so much of the attention of our courts. There are numberless petty causes in court that are exceedingly expensive and unprofitable. Estrangements of friendships for life, loss of fortune, or even wars among nations have grown out of misunderstandings as trifling as the one that took the two men to court in Batavia. This incident has in it, by suggestion, some of the features of the one where two mothers appealed to the king to decide which was the mother of the living child and of the one which had died. His decision was not a final settlement, but a means to that end.

And the king said, Divide the living child in two, and give half to the one and half to the other. (I Kings 3: 25.)

Unwelcome Imitation

AN ACTOR in Berlin, Germany, in taking a part in a comic drama recently, made up his features so to resemble Kaiser William that the police ordered him to change his costume and make-up and to cease imitating the emperor in his manner. The player, who was filling the rôle of a grand duke, is said to bear a striking resemblance to the Kaiser anyway, and he so copied the monarch's physical movements and accents that it seemed impossible to distinguish between himself and the ruler. This, it is stated, annoyed the Kaiser so intensely that he ordered the police to direct the change in the actor's costume and reading of his lines. Many citizens of the United States have borne striking resemblances to our Presidents, and all the elected rulers of America have had their imitators in pageant and play; in fact, many of them have been mercilessly burlesqued and held up to ridicule, yet we do not hear of any police interference that is based upon such ridiculous personal pride and self-consciousness. It would be well for our land if more of us made sincere efforts to imitate the great King of kings both in action and in spiritual features, for this is enjoined upon us. Looking steadfastly in faith and love upon Christ we may become like him. The apostle Paul thus refers to it:

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. (II Cor. 3: 18.)

Gifts to Medical College

COLONEL OLIVER HAZARD PAYNE has given $4,000,000 to endow the Cornell University Medical College in New York City. This provides $200,000 annually to the college for the establishment of which Colonel Payne gave $500,000 some years ago. The present gift is the largest in the history of the university, and is said to be the largest amount ever given to any medical school in the world. A gift of $1,500,000 to the Johns Hopkins Medical College from the Rockefeller Educational Foundation fund has also just been announced. There is scarcely any department in which greater progress is being made than in that of medical science. Plagues that at one time took away a third of the population of the earth are being mastered. What pain and sorrow have been cured, and how many precious lives have been saved! How commendable for men who have money to turn it into such channels of benevolence, to bless men, and imitate Christ's ministry of physical healing which he wrought as an introduction to the spiritual cures he effected.

And the people, when they knew it, followed him; and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. (Luke 9: 11.)

A WEEK IN THE WORLD'S NEWS

Engraving Bureau's New Home

ONE of the handsomest buildings in the national capital is the new home of the Bureau of Engraving and Printing of the United States Government. This structure was only recently completed and within the last few weeks occupied by the thousands of employees who produce all the engraved matter used by the government. In this building the plates are engraved and all the printing done for the government currency, government bonds, revenue and postage stamps, and such

UNCLE SAM'S NEW MONEY FACTORY

other matter of a similar nature as may be required by any of the government departments. The most modern machinery and mechanical arrangements have been put in the new building and it is a model for the industrial buildings of the nation. The working conditions are declared to be as perfect as human ingenuity can make them.

* * *

Momentous Rate Decision

THE Interstate Commerce Commission on October 28 laid down a significant principle in the matter of railway freight rates. The pronouncement was made in connection with a case dealing with the shipment of potatoes from Oklahoma to the Rocky Mountain territory and supported an increase in rates made by the railways. The commission stated its decision that "if, when viewed in the light of those considerations which enter into proper rate making, a particular rate is fair and just for the service performed, the price at which the shipper markets his product cannot be accepted as the controlling factor in fixing the rate."

This decision means that if, because of an oversupply, or for any other reason, the price falls to a low figure in a particular market, that cannot be considered as controlling the freight rate to that market.

* * *

New Jersey's New Governor

IN THE State of New Jersey they have a new governor and a joke. On October 28 Leon R. Taylor, speaker of the State Assembly, was sworn in as acting governor of the State, taking the place of James W. Fielder, the Democratic gubernatorial candidate, who resigned in order to comply with the constitutional provision prohibiting a governor from serving two terms in succession. Mr. Fielder, by virtue of his office as president of the Senate, became acting governor when Woodrow Wilson resigned to become President. Mr. Taylor will serve as acting governor until January, when the successful candidate will take office. Upon becoming governor of the State, Mr. Taylor, who is a young man, found himself commander-in-chief of the New Jersey National Guard, despite the fact that only a few days previous to his taking office he had failed to qualify as a first lieutenant. An outpost problem that is an acknowledged "sticker" baffled Mr. Taylor, and this failure carried his percentage below that needful for promotion. He smiled when his attention was called to the fact that he now commanded the officers who had "plucked" him. His comment was that he preferred vengeance upon the problem itself at a future sitting.

* * *

Solving Ireland's Problem

WHAT gave promise of a solution for the grave problem that has faced English statesmen in connection with the enactment of the Irish Home Rule Bill was outlined on October 27 by Sir Edward Grey, secretary of state for foreign affairs. This statement explained that the government was willing to concede to Ulster a sort of home rule within home rule. That province will be permitted to retain control of her own school system, her police system and other branches of the administration of her affairs in which the Protestant population feared the influence of a strongly Roman Catholic parliament in Dublin. It was believed for a time that the Home Rule Bill would be so modified as to omit Ulster, but the later developments indicate that Premier Asquith had no intention of offering such exclusion, either temporary or permanent, when he made the announcement of policy which was so interpreted.

* * *

Mexico Votes. Nobody is Elected

THE long-talked-of election in Mexico took place on October 26, but was declared void, as an insufficient number of ballots was cast to make legal the choice of any candidate to succeed General Huerta as president. One-third of about three hundred thousand votes are required to make an election legal. The results throughout the entire country were about in the same proportion as in Mexico City, where only 10,000 out of 80,000 possible votes were cast. The election was carried on very quietly, the streets of the cities being constantly patrolled by cavalrymen. On the day following the election General Huerta decreed an increase of sixty thousand men in the Mexican standing army. On October 28 General Felix Diaz tendered his resignation as an officer in the Mexican army and went secretly on board the United States gunboat *Wheeling*. He stated that definite news had reached him that he and two companions were to have been shot by General Huerta's orders within twenty-four hours.

That the Powers are contemplating some concerted movement for the establishment of a secure government in Mexico was evinced on October 29 by the authoritative statement that Secretary of State Bryan had received in reply to a formal note the assurance that England, France and Germany would suspend the formulation of a policy toward Mexico until an international agreement could be arranged. Orders were issued for the battleships *New Jersey*, *Nebraska*, *Rhode Island* and *Virginia* to sail for Vera Cruz and there await orders. It is believed that the mission of these ships will be to enforce an international demand that General Huerta resign his dictatorship and that fair and free elections be held.

The slight unpleasantness which arose between the British foreign office and the State Department at Washington has been entirely dissipated. The whole incident grew out of ill-timed statements credited to Sir Lionel Carden, the British ambassador in Mexico. These statements were denied all authorization by the British foreign office, and the representative in Mexico City has since repudiated the authenticity of the cabled interview.

* * *

Colorado Militia in the Coal Fields

THE efforts of Governor Ammons of Colorado to settle the differences between the coal mine operators and the striking miners of the southern Colorado coal fields have proved unavailing and he has publicly announced that the situation must be dealt with by armed force. In his proclamation the governor states that he is compelled to this action, as there is "no other recourse." He says further: "Any one who wants to work will be given protection to go and come in peace, but I will not allow the importation of strike-breakers. I mean to be fair to both sides while enforcing peace and protecting life and property."

The governor's action was the immediate result of a battle which started early on the morning of October 28 between twelve hundred strikers and about three hundred mine guards, and in which three men were killed. The fighting strikers were largely Greeks, who started out with the avowed intention of capturing the mines and holding them against possible military protection. On the 29th and 30th of October, twenty-two companies of infantry were sent into the disaffected district, which was declared to be in a state of insurrection. In spite of the presence of the militia, violence continued on the 29th, though the scene shifted from the coal camps in the immediate vicinity of Trinidad to a point some six miles north. There the office of the Southwestern Fuel Company, in which the local postoffice was situated, was captured and burned by the knocking over of a stove by the strikers. The postmaster declares that the mail was rifled before the building was fired, as opened envelopes were found only half burned. Military law has been proclaimed and orders issued that all strikers and mine guards alike must surrender their arms.

* * *

"Suffragette" Prohibited in New York

THE authorities of New York City took steps a few weeks ago to stop the sale there of the *Suffragette*, the newspaper published by the militant suffragists of England. The publication had been declared unfit for circulation in England and suppressed. It is now published in France. The sale of the papers was started at the headquarters of the Political Equality Association early on the morning after the copies arrived from France. A number of sales had been made, some to people of adult years and others to mere children, before attention of the police was called to the nature of the publication. It soon became rumored that Mr. Anthony Comstock, head of the New York Society for the Suppression of Vice, intended to bring the matter to the attention of the district attorney. Then the sale of the copies increased by leaps and bounds, morbid curiosity prompting some to buy and others buying to secure souvenirs of an interesting event. Those who visited the salesroom found a number of young girl clerks in attendance, Mrs. O. H. P. Belmont superintending the sale and Mrs. Emmeline Pankhurst moving about the office.

Mr. Comstock, after securing full evidence upon which to base a prosecution, said that it was not proposed to have a "sewage of Europe" spread about New York. The articles which have brought the paper under the ban deal with semi-medical questions with the utmost frankness. They are principally from the pen of Mrs. Pankhurst's daughter Christabel, the editor of the paper.

* * *

Remembering Their Godfather

ON OCTOBER 22, the city of Keokuk, Iowa, dedicated a statue of the famous Indian chief from whom it takes its name. This redoubtable old Indian was Chief Keokuk of Black Hawk fame. One interesting feature of the ceremony was the presence of John Keokuk, a great-great-grandson of the Indian chief, who had come from his home in Oklahoma bringing a message of greeting and good fellowship from the Sac and Fox tribes of Indians, over which Chief Keokuk ruled in the days of his prime. The bones of the old chieftain were brought from their first resting-place near Ottawa, Kan., and interred under the monument. When the authenticity of the old chief's grave was fully established and the bones were disinterred, it was found that the skull was missing. It required some rather clever detective work to trace it, but it was finally found in a lodge at Ottawa, where it was being used as part of the paraphernalia in an initiation ceremony. The unveiling of the statue was made the occasion of a civic ceremony and was attended by delegations from the daughters of the American Revolution, the Order of the Cincinnati, and many other patriotic societies. The statue, which is one of the very few erected to the memory of Indians in this country, is the work of Mr. Lorado Taft, who was present at the unveiling ceremony. It is of bronze, ten feet in height, and rests upon a base fifteen feet high. On one side of the base is a tablet in memory of the early Iowa trail pioneers.

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THE STATUE OF CHIEF KEOKUK

BRAMWELL BOOTH VISITS AMERICA

WHEN General Bramwell Booth of the Salvation Army is introduced for the first time to a New York audience at Carnegie Hall on the afternoon of November 23, he ll speak as the head of an organization with which has been identified since his early school days. will speak with the authority of one fully cogant of all the important events in the history of movement since he became his father's chief pporter and first aide.

General Booth is in command of 15,000 officers d cadets, and 5,000 employees who have no official nk accept him as their general commander. He o commands, through the delegated agencies, re than 25,000 bandsmen, 10,000 songsters and ,000 local or non-commissioned officers. It must remembered that every member of the Salvation my is a living, active, vital force; in fact, no rson can be a member of the Salvation Army and a drone.

General William Bramwell Booth—William ars to have been dropped from his name early in s childhood because of his mother's fondness for e appellation Bramwell—was born at Halifax, ngland, in 1856. He is therefore fifty-seven years d. He looks neither older nor younger than a man regular habits, who works every available min-e of his life, should. At the time of his birth the alvation Army had not even taken hazy form in is father's mind. The Rev. William Booth was ien a minister of the Methodist New Connexion. ine years later the founder of the Army began his vangelistic work at Mile End. This was the forerunner of the Christian Mission, which "retired" ter in favor of "The Salvation Army."

Although he was quickly chosen as his father's ief lieutenant, Bramwell Booth's initiation into e work was accompanied by discipline as severe s obtains at West Point or Sandhurst. Every oment, except those devoted to rest and worship, as occupied in some kind of work. In the evenngs he preached to howling mobs in the worst sections of London. The natural desire of a Britisher o defend himself against insult, contumely and ctual manual assault he was obliged to repress. obblestones, ancient eggs, elderly fruit, decayed egetables and disintegrating fish were the favorite nissiles of the mob in those days.

BRAMWELL BOOTH

Although the new general has never been in America he is in close touch with everything that is occurring on this side of the Atlantic; he is in constant communication with the officers here. He has always been deeply interested in the progress of the "war," as he terms it, in the United States. Through his sister, Commander Eva Booth, he is kept constantly informed of all the current events in Army circles here. Like his father the new general looks to the United States and Canada for big accomplishments in Salvation Army work in the future.

The late Governor Gardner of Massachusetts introduced the founder of the movement as "The Bishop of the Established Church of the Poor." It might with good and sufficient reason be said that the new general shared the sentiments of his father while he lived and has inherited them from his mother and the founder now that they are in their graves. But his duties are more arduous and exacting than those of any bishop and more complex than those of any general.

Thirty-one years ago the general married. He chose for his wife Miss Florence Soper, the daughter of a Welsh physician. He found in the young bride a helpmeet who was willing to "go to the limit" with him in the propaganda in which he had engaged. She was converted at one of the Salvation Army meetings and was soon preaching on the streets of London and later in Paris.

Sir Rider Haggard once put to Mr. Bramwell Booth certain questions with respect to the future of the Army. These queries were so important and far-reaching in their significance that the then chief of the staff asked for time in which to make a careful reply. As a result, he wrote a most valuable report embodying a large amount of useful material concerning the Army.

He said: "If any one could imagine what it has been for me to stick at its center almost without intermission for more than thirty-five years, receiving continual reports of its development and progress in one nation after another, studying from within not only its strength and vitality, but its weaknesses and failures, and laboring to devise remedies and preventives, until what was a little unknown mission in the East End of London has become the widely, I might almost say the universally recognized Army of to-day, he could, perhaps, understand something of my great confidence."

This is the note that the general strikes with his officers, and will be manifest during his visit to Chicago and New York. With a greater capacity than any one else to recognize the limitations of the movement, he looks forward to the future with a triumphant, all-conquering faith which was characteristic of his father.

THE PRESIDENT PLEADS FOR PATRIOTISM

(See Front Cover)

IN SPITE of a steady downpour of rain, over ten thousand people gathered on Saturday, October 25, to witness the re-dedication of Congress Hall in Philadelphia, the scene of stirring events in the country's early history. It was in this historic building that the Congress of the United States held its deliberations from 1790 to 1800. It was there that the Declaration of Independence was signed. And now, after years of patient effort on the part of architects who have searched every existing record for information regarding its original appearance, the old structure has been made again as it was when Washington delivered there his farewell address to the American people.

President Wilson, accompanied by an assemblage of men of national and international prominence, went from Washington by special train and was given a rousing reception both at the railway station and at Congress Hall. Mayor Rudolph Blankenburg headed the welcoming delegation which accompanied the President to the Bellevue-Stratford Hotel, where a short reception was held and the President took a light luncheon. Immediately after luncheon the presidential party went to Congress Hall and there reviewed a parade of the military and naval forces in and about Philadelphia and the Boy Scouts of the city.

During the dedication exercises President Wilson sat in the chair which was occupied by John Hancock when he presided over the Continental Congress at the signing of the Declaration of Independence. This was the first time the chair had been used since President Grant sat in it in 1876. The desk beside which the President sat was the time-worn piece of furniture upon which the Declaration document was laid for the signatures of the members of Congress.

The President was the last speaker on the program, and his speech was notable as an expression of the American ideal of to-day and for the fact that it contained one striking epigram: "The President who is too intent on re-election is seldom worth re-electing."

On the balcony with President Wilson when he addressed the crowd, or in the connecting chamber, were nearly all the members of the cabinet, Speaker Champ Clark of the House of Representatives, the governors of many States, a delegation of Senators from the thirteen colonial States, the representatives of several foreign nations, and a delegation of the city officials of Philadelphia.

In his address President Wilson said:

"No American could stand in this place to-day and think of the circumstances for which we have come together to celebrate without being most profoundly stirred. There has come over me since I sat down here a sense of deep solemnity, because it has seemed to me that I saw ghosts crowding in, a great assemblage of spirits, no longer visible to us, but whose influence we still feel as we feel the molding power of history itself.

"The men who sat in this hall, to whom we now look back with a touch of deep sentiment, were men of flesh and blood face to face with extremely difficult problems.

"The population of the United States then was hardly three times the present population of the city of Philadelphia; and yet that was a nation, as this is a nation, and the men who spoke for it were setting their hands to a work which was to last, not only in order that their people might be happy, but that an example might be lifted up for the instruction of the rest of the world. Strangers came then to America to see what the young people that had sprung up here was like, and they found men in council who knew how to construct the government.

"They found men deliberating here who had none of the appearance of novices, none of the hesitation of men who did not know whether the work they were doing was going to last or not. They were men who addressed themselves to the problem of construction as familiarly as we attempted to carry out the traditions of the government established these one hundred and thirty-seven years.

"And so I feel to-day a compulsion of men, a compulsion of examples which were set us in this place. And of what do their examples remind us? They remind us not only of public service, but of public service shot through with principle and honor.

"I hear a great many people at Fourth of July celebrations laud the Declaration of Independence who in between Julys shiver at the plain language of our bill of rights. The Declaration of Independence was indeed the first audible breath of liberty, but the substance of liberty, as written in such documents as the declaration of rights attached, for example, to the first Constitution of Virginia, was a model for similar documents read elsewhere into our great fundamental charters.

"That document speaks in terms in the uttering of which the men of that generation did not hesitate, saying that every people has the right to choose its own forms of government, not once but as often as they pleased, to accommodate those forms of government to their own existing interests and circumstances.

"Not only to establish but to alter is the fundamental principle of self-government, so that we are just as much under compulsion to study the particular circumstances of our own day as the gentlemen were who sat in this hall and set us precedents, not of what to do but of how to do it, because liberty inheres in the circumstances of the day.

"Human happiness consists in the life which human beings are leading at the time that they live. I can feed my own mind as happily upon the circumstances of the revolutionary and constitutional period as you can, but I cannot feed my thoughts with them in Washington now because every day problems arise which wear some new face and aspect.

"I must fall back, if I would serve my conscience, upon those things which are fundamental, rather than upon those things which are superficial.

"The very smallness of this room, the very simplicity of it all, the suggestions that come from its restoration, are reassuring things, things which become a man to realize. Therefore my theme here to-day, my only thought, is a very simple one.

"Do not let us go back to the annals of those sessions of Congress to find out what to do, because we live in another age and circumstances are absolutely different.

"Let us be men of that kind. Let us feel at every turn the compulsions of principle and of honor. Let us free our vision from temporary circumstances, look abroad at the horizon, and take into our lungs the great air of freedom which has blown through this country, stolen across the seas and blessed people everywhere.

"Looking east and west, north and south, let us remind ourselves that we are all custodians in some degree of the principles which made men free and governments just."

THE MOST WONDERFUL BOOK*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

"JEHOVAH spake unto Joshua." When a new leader was to be appointed after the death of Moses, God did not seek out the smartest young man, but rather the grandest old man, Joshua. He was only thirty-seven years younger than Moses, and consequently eighty-three years old when God said to him, "As I was with Moses, so I will be with thee. . . . Thou shalt cause this people to inherit the land which I sware unto their fathers to give them."

Joshua had a record, because forty years before he had urged the people to go forward despite the report of the ten spies that there were giants in the land, and they would not be able to possess it. One other man among the spies, Caleb, agreed with Joshua. Caleb was about as old as Joshua, and on his eighty-fifth birthday said: "I am as strong this day as I was in the day Moses sent me; as my strength was then, even so is my strength now, for war, and to go out, and to come in." So there were two grand old men in Israel, but God's choice rested upon Joshua. "Only be strong and very courageous to observe to do according to all the law which Moses my servant commanded thee." (Verse 7.) So Joshua's exaltation did not place him above obedience to a higher power, even to the will of God as revealed in the law given through Moses. In treading the path of obedience himself, Joshua could best lead others to obey not only their leader, but God. History furnishes us many examples of tyrannical leaders who have developed turbulent, rebellious peoples. History has also given us some examples of godly men as rulers, such as William I, Prince of Orange, who said, after defeat in battle, "Nevertheless, since it has thus pleased God, it is necessary to have patience and to lose not courage, conforming ourselves to his divine will; as for my part, I have determined to do in everything which may happen, still proceeding onward in our work with his almighty aid." On another occasion, the Prince of Orange said: "You ask me if I have entered into a firm treaty with any great king or potentate, to which I answer, that before I ever took up the cause of the oppressed Christians in these provinces, I had entered into a close alliance with the King of kings, and I am firmly convinced that all who put their trust in him shall be saved by his almighty hand. The God of armies will raise up armies for us to do battle with our enemies and his own." (Quoted from Motley's *Dutch Republic*.) Perhaps God has chosen some of us for great tasks in life. Let us ask him about it. Let us gird ourselves to do it.

"This book of the law shall not depart out of thy mouth." (Verse 8.) Thus did God give Joshua to understand that he was to speak as a man of authority not his own words but God's words. "Thus saith the Lord" would be the strongest way in which Joshua could give any command to his people. Let us open our Bibles and see what portion of them Joshua was commanded to have upon his lips. Let us take between our fingers that part called the Pentateuch, which contains the five books of Moses. In these books were written 613 laws given to Moses by God himself, teaching the people how to be honest and kind to each other, how to live and what to eat, so that they might have good health; how to deal with criminals; how even to treat sons who were disobedient and disrespectful to their parents. And most of all, some of the laws were to teach the people how to love and serve God. Some of us, perhaps, have thought that God gave only the ten commandments; they are the most important of those given through Moses. Many of the others were given especially for the Hebrews. Moses, under God, had been the embodiment of law, and Joshua was instructed by God to keep up the succession.

The Bible has grown since the days of Joshua. It is almost six times as large now as then. The New Testament is about the same size—a little larger than the Pentateuch. We have not only more Bible than Joshua had, but we have a more precious Bible, because it now contains the life of the Lord Jesus on earth and his words.

"Thou shalt meditate therein day and night." Joshua was to keep an open Bible. We have seen a picture of the new leader sitting in his tent beside a light on a table, poring over the Bible, not in the form of a book, but a roll, for in Joshua's day the Bible was not printed on pages and bound into a book, but it was written by hand with a reed pen on strips of parchment or skins many feet long, which had to be unrolled as they were read. Joshua may have copied this roll for himself, or it may have been done by scribes, whose duty it was to copy the Scriptures. The command of God that Joshua should meditate on the Scriptures day and night came after the injunction to keep the law upon his lips. If he had become so familiar with the Scriptures that he would talk in Bible language, why was it necessary that he should continue Bible study? There are three reasons for this:

First, because the Bible is an inexhaustible mine from which man to the end of his days can obtain new treasures. Daniel Webster, who was so familiar with the Bible through daily reading of it from childhood that he was called "the United States Senate's walking concordance," said of the Bible: "There is more of valuable truth yet to be gleaned from the Sacred Writings that has thus far escaped the attention of commentators than from all other sources of human knowledge combined." And so, day by day, as Joshua meditated upon the Book of the Law, the fruitage upon his lips of God's words grew larger and sweeter.

Second, God told Joshua that meditation on the Book would make his way prosperous and successful. We will let the Psalmist tell us how this could be: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." More light upon this point will be gained by reading Psalm 119. It is the longest psalm, having 168 verses. Let no one, therefore, be deterred from reading it, and it will be best done at one sitting. It is a marvelous setting forth of the power of the Bible to make a success of life. Notice, while reading it, the ten recurring names given to the Bible: Way, word, truth, law, statutes, judgments, precepts, commandments, testimonies, and ordinances. The whole psalm is set forth as "meditations and prayers relating to the law of God."

Third, the Bible will be a book of success, because it reaches out through so many lines of life. With Joshua, the study of it kept him in fresh remembrance of how Moses was not only the lawgiver, but the intercessor, the brave warrior, the self-sacrificing friend (when he prayed to God after the people had sinned in making the golden calf: "If thou wilt forgive their sin; and, if not, blot me, I pray thee, out of thy book." Ex. 32: 32). Moses was also as a physician to the Hebrews when he fashioned the brazen serpent at the command of God for the healing of those who had been bitten by serpents. (Num. 21: 4-9.) Moses was also a leader in useful arts. (Ex. 35-29.) By meditating daily upon the Word of God, Joshua would be kept in mind of what he might be to the people.

Plainly, if any one should be told that he could be the possessor of only one book, his wisest choice would be the Bible. Let us consider why.

First. Because no other book has for so many centuries and so widely influenced the world. It can be spoken of as a "world book" in a sense that no other book can.

Second. It is a living book; its statements and its teachings are as applicable to present day problems as they were in ancient times.

Third. It is a universal book, because it has been possible to translate it into all languages (now numbering over five hundred).

Fourth. It is the ideal law book, the ten commandments having been taken as the basis for jurisprudence in all ages.

Fifth. It is the only book whose scientific statements have not in fact gone out of date almost as soon as published because of "new discoveries." The Bible taught centuries before science that God stretched the earth over the empty place, and hung the world upon nothing.

Sixth. The Bible is the most complete guide to art, for one may look through the great galleries of the world in Rome, Florence, Dresden, Berlin and Paris and find that many of the most renowned paintings are of Bible scenes.

Seventh. The Bible is the book that has inspired some of the best musical compositions of the world, such as "The Creation" and "The Messiah."

Eighth. The Bible is the book that has produced the best scholarship in the world through the efforts that have been made for its exposition and translation.

Ninth. The Bible is the best family book in the world, because it has sanctified marriage and has given parents and grandparents the means of making their children wise unto salvation, according to the way that the boy Timothy was taught by Lois and Eunice.

Tenth. The Bible is the best trade book in the world, because it has had a more widely extended circulation than any other book, and because it has been published in more and in richer forms than any other book.

*THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, November 23, 1913. Joshua, the New Leader. Joshua 1: 1-9. GOLDEN TEXT: "Be strong and of a good courage." Joshua 1: 9.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

"ADVICE ABOUT teaching children four to six years of age so that they may keep up with the Sunday school lesson."—*Miss Belle Thompson, Hamilton, Kan.*

There is no part of the Bible better adapted to children than the stories we are now having for our International Uniform Sunday School Lessons. For many generations mothers have read these stories to their children as the surest way of interesting them in the Bible. Not only have they read them, but they have told them over and over again until the children loved them better than any other stories. Little Whitney always asked for "the story of Donah" (Jonah), when his mother was ready to tell a Bible story to him. We think teachers would do well to cultivate the art of story-telling—for it is an art—and they will find no difficulty in keeping the children up with the Sunday school lessons. We would suggest that it might not always be well to confine oneself to just the portion assigned for each Sabbath, but tell a good long story, and tell it over and over again for several Sundays. It will interest the children more every time they hear it. *Dear Old Stories Told Once More* was the title of a book of Bible stories once written by Faith Latimer. It is quite possible that this book might even now be purchased as a guide in learning how to tell Bible stories. Foster's *Story of the Bible* would also be helpful, and a series of four small books called *The Peep of Day Series*, which can be ordered from any religious bookstore. We believe that Bible stories told are more sure of interesting children than the same stories read. Pictures should also be shown, such as the Tissot pictures and the so-called "penny pictures," which are reproductions of the best paintings of Bible stories.

Will Mrs. J. C. Talcott kindly consider the foregoing a reply to her inquiry about simple Bible stories? We will also say to her that little stories from everyday life, such as the desires, are not to be found in any book, but must be gathered from current papers, also by observation of children and by conversations with parents and by association with those who make child-study a specialty.

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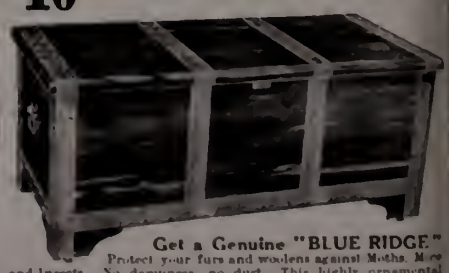

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EW PRESIDENT OF THE GENERAL CHRISTIAN CONVENTION

T THE recent International Missionary Convention of the Disciples of Christ at Toronto, Canada, where a new order inaugurated by the formation of t is to be known in the future as the General ·istian Convention, the Rev. liam H. Sheffer of Memphis, Tenn., was elected president for the ensuing year, and will preside over the deliberations of the next convention, which will meet in Atlanta in October, 1914. The Rev. Sheffer has become prominent in his own denomination in recent years, because of the successful work he has done as pastor of one of the leading churches in Memphis. He is a native of Kentucky and received his education at Pansylvania in his native State. Upon graduation from college in 1891 he took up ministerial work at once in Tennessee, first at Bellbuckle, then at Ellahoma, and next at Lewisburg. For a short time he was pastor at Union City; and from there he went to Woodland Street, Nashville, for a short pastorate. He accepted a call to the Linden Avenue Church in Memphis some thirteen years ago, where he still ministers with signal success.

REV. W H. SHEFFER

His church has about seven hundred members and is recognized as one of the influential organizations in Memphis that are making for the religious and social uplift of the city. Mr. Sheffer is at present the president of the ministerial union known as the Pastor's Association of Memphis and is also president of the Tennessee Christian Missionary Convention of his own church.

One circumstance will serve to illustrate the esteem in which he is held by his own church people in Memphis: Last winter one of the strong churches of Los Angeles extended Mr. Sheffer a call to become their pastor, and after considering all sides of the question he decided to accept the call. So he convened his official board, placed before them his resignation and asked to be released. His board, being made up of tactful business men, and knowing that their pastor had tried for years to induce them to build a much needed new church, requested him to hold the resignation in abeyance for a week, which he did. Then that board got busy, bought a new site for a church and paid $27,000 for it and reported to the church the following Sunday that they would build a new church on it at once if their pastor would consent to remain with them. He waited another week, and then said to his church: "I will stay with you if you will subscribe $45,000 for the new church at once." They took him at his word and at that service subscribed $54,000 for the new building. It goes without saying that his church is very happy over his decision to stay with them. This is the man honored at Toronto with the presidency of the General Christian Church Convention.

S. T. WILLIS, LL.D.

AMONG THE WORKERS

—EVANGELIST A. J. FITT, of Denver, Col., d a successful campaign in his own tent dur- g the season just closed. As a result of his ork many have been converted and joined the urches of the various denominations.

—THE HOME AND FOREIGN MISSIONARY lead- s of the United States and Canada have cided to engage this winter in the most tensive and important piece of co-operative ork which they have ever undertaken. The ject is to enlist a large number of church embers as missionary workers, supporters and tercessors. There will be several hundred o-day missionary conferences held through- t the United States and Canada. More than venty teams of experienced speakers are al- ady organized for these conferences. This mpaign is planned to lead up to a simulta- eous personal canvass in March, 1914, for mis- onary purposes, on the part of churches of all enominations. More than two hundred speak- rs will participate, and probably hundreds of housands of men will assist in the simultaneous anvass for missionary subscriptions.

—A UNIQUE SERVICE for which Bible classes ere not supposed to be available, is being per- ormed by the adult women's class of the Cen- ral Presbyterian Sabbath school in Atlanta. he class has become somewhat of an employ- ent bureau—a first-aid to the worthy unem- loyed. It is composed of grown women, in- luding some eighty-five who are rated among he substantial business workers of Atlanta. Combined, they have manifested that they can rovide employment and can go further than hat by performing much associated service in he way of relief among the needy. Mrs. R. D. Crusoe is the leader of this class, which began ts special work four years ago. A young woman fresh from the country was without work and needed it at once. It was found for her so easily that the class realized that it had discovered a field of real usefulness. At first the members restricted their efforts to women. Now they have organized their work among themselves, and have become helpful to men and boys as well as girls. Moreover, they are providing a business college scholarship each term for some young woman, and the money for two others is loaned by them to other deserving women. "The great difficulty is to find women who are equipped properly to fill the places that we have to offer," is the declaration of Mrs. Crusoe. "Equipped women are in constant demand. So many girls come in here from the country with no idea of the dangers and difficulties ahead of them." So in providing the business scholarships the class has attacked this problem, too. "Every Sunday we provide new opportunities for somebody," says Mrs. Crusoe, adding, "Practical Christianity, and not merely the theory of it, is our aim."

—A GOOD REPORT comes from the Gospel Mission in Washington, of which Mr. H. W. Kline is superintendent. The chairman of the mission's executive committee, Mr. George W. Wheeler, writes us as follows: "During the past summer the work of the Gospel Mission has been pressed with great energy and success by our band of consecrated men and women from the various churches of the city. Evangelistic services have been conducted every night in the mission hall, many earnest seekers finding their way to the place of prayer. Street meetings have been frequent and proved very effective. The Gospel car has been in use every Sabbath manned by a splendid force of speakers and singers, the spiritual results being most encouraging. Numerous services in churches, camp-meetings, and institutions have been conducted by our workers. The free dispensary has proven an untold blessing to hundreds of physical sufferers. The penny lunch has been patronized by unusual numbers of poor men and women, whose appetites have been appeased at an average cost per meal of about five cents. The bread line at 6.30 o'clock every morning has prevented hundreds from suffering the pangs of hunger. The dormitories have provided comfortable shelter and rest to many of the destitute at the price of ten cents per night or its equivalent in labor. The removal of a brick wall to enlarge the capacity of the mission hall has furnished labor for a number of idle men. The mission troop of Boy Scouts have taken their 200-mile hike to Gettysburg and return. The blessing of God has attended all the efforts of the management." An effort is now being made to raise a thousand dollars for a balance still due on the cost of enlarging the auditorium and to meet other expenses.

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The Christian Herald Children's Home

Annual Statement of Income and Expenses for the Year Ended March 31, 1913

INCOME

Contributions	$28,398.05
Interest and discount	639.44
Endowment income	800.00
Total income	$29,837.49

EXPENSES

Insurance	$271.80
Salaries	4,302.48
Telephone	146.06
Grounds, clearing, improving and maintenance	2,307.61
Expenses (miscellaneous)	950.77
Repairs and renewals on buildings, etc.	4,236.95
Printing and stationery	131.97
Stages for children and workers during the season	1,200.19
Disposals	3.75
Appeal (paper, composition, engraving, presswork, binding and postage on 200,000 pamphlets)	4,239.44
Amusements on children's playground	171.84
Light and water	397.05
Laundry	677.41
Clothing for children	201.08
Food	4,920.50
Carfare and travel for children and workers during season	1,117.89
Postage	113.60
Hardware	22.92
Express, freight and drayage	129.44
Medicine	151.60
Household supplies	402.95
Services, etc.	170.00
Rent (extra ground for ball field, etc.	60.00
Total expenses	$26,327.30
Excess of income over expenses	$3,510.19

We hereby certify that we have audited the receipts and disbursements of the CHRISTIAN HERALD Children's Home for the twelve months ending March 31, 1913, and that the above statement, in our opinion, reflects the true results from the transactions of the period.

PATTERSON & RIDGWAY,

October 15, 1913. *Certified Public Accountants.*

ANSWERED PRAYERS

MISS D. M. S., of Decatur, Texas, writes: "I wish to acknowledge a direct and immediate answer to prayer for financial help when in great distress. The help came from a distance, and the helper had no idea of the need." Mrs. A. C. J. writes from Hackman, Pa.: "I wish to acknowledge God's answer to prayer for my son, who, the doctor said, could not live, and for many other answered prayers and blessings every day."

E. S. F., of Camden, N. Y., writes: "Answers to many prayers have come to me during my life, now far past its meridian. I fully believe the restoration to health of my grandson came through prayer to God for his recovery. For many years he suffered with a heart trouble, but is now seemingly well. During the severe illness of one of the ladies in our community, her mother, a German by birth, who was over eighty years of age, and whose support and care came almost wholly from her daughter, was burdened and anxious, and daily—more often than daily—would go and kneel beside the bed of the patient, praying so earnestly and appealingly that her daughter might recover that those who heard her firmly believed that God would hear and answer her prayers. The daughter recovered."

Sometimes when God refuses to grant a request, we see later that his way was far wiser than ours. A Subscriber from Phoenix, Ariz., writes: "I want to thank God that he did not answer my prayer. Had my prayer been answered as I hoped for, it would have been nothing short of a calamity, as it now turns out."

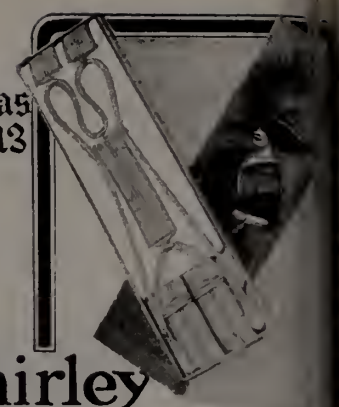
Mrs. G. W. L. writes from Sterling, N. D.: "I promised that if the way was opened and prepared for a dear young friend to go to a Christian school, I would acknowledge it in this department. The way was gloriously made plain, and possible, in answer to earnest prayer. I want to add my testimony that my prayers have been answered many, many times, in very small as well as larger things, and the peace that is promised God's children is mine besides."

Best of all are the answers to prayers for the conversion of unsaved friends. Mrs. T. W. J., of Chattanooga, Tenn., writes: "I want to acknowledge God's wonderful goodness to me in answering my prayer, especially that my husband might be a useful Christian. He did not attend church oftener than once a year, now he is superintendent of a Sunday school and has his whole heart in the work. By the grace of God was this change wrought."

Acknowledgments of answers to prayer have also been received from:

M. T. S. F. Thompsonville, Conn.; A Friend, Broken Arrow, Okla.; M. H. N., A. J. B. R., New York, N. Y.; W. J. E., Philadelphia, Pa.; A Reader, Parkersburg, Iowa; Mrs. N. H., Corey, Mich.; Mrs. C. H., Lucas, Kan.; Reader, New Mexico; Mrs. E. A. H., Lemon Grove, Calif.; Mrs. J. S. A., Lanesboro, Mass.; A Maryland Subscriber, Thurmont, Md.; One Who Believes in Prayer, Perlin, N. D.; Mrs. C. H., Snegerstown, Pa.; Mrs. W. O. R., Akron, Ind.; Mrs. P. A. T., Cherokee, Kan.; E. J. P., Milton, N. H.; E. E., Middleville, Mich.; Reader, Pickens, S. C.; J. O. W., Harlan, Iowa; M. G., Eden, Ala.; A Reader, Edgwick, Colo.; M. C. H., Newburgh, N. Y.; Reader, Middleport, N. Y.; R. W. C., Woonsocket, Mass.; Mrs. R. D. C., Cimarron, Kan.; Mrs. A. F. E., Litchfield, Minn.; Mrs. S. G., Wilcox, Neb.; M. R. W., Coffey, Mo.; A Reader, Lowell, N. C.; Mrs. H. F. R., St. Paul, Minn.; Mrs. A. C. V., Utica, Neb.; M. W., Gettysburg, Pa.; E. C., Pleton, Canada; M., Navesink, N. J.; Mrs. H. M., Amsterdam, N. Y.; Mrs. W. H. W., Tacoma, Wash.; Mrs. H. L. K., Humboldt, Iowa; I. H., Oklahoma City, Okla.; Mrs. H. S., Deep River, Iowa; I. M. A., St. Louis, Mo.; Mrs. J. J. St. J., Red House, Va.

Xmas 1913



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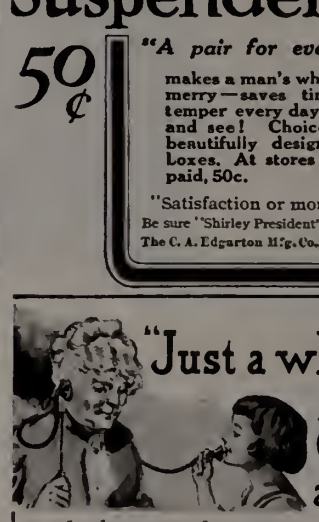

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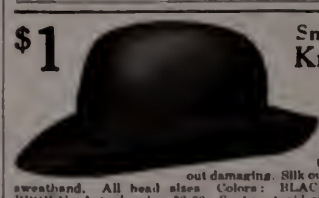

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LOSE OF EPISCOPAL CONVENTION

THE Forty-third Triennial Convention of the Protestant Episcopal Church closed in New York on October 25. The re- ons between the House of Bishops l the House of Deputies were some- at strained as the convention sed. Many members of the House Deputies were displeased at the re- al of the bishops to ratify some of progressive measures which had ginated in the lower house, and at failure of the upper house to nsact its business with sufficient spatch. The deputies had appointed committee on despatch of business, ich greatly accelerated their own rk.

Adjournment took place before the ction of a bishop for the diocese of okane. Dr. W. T. Capers was cted to this bishopric but declined. . Hugh Burleson also declined the hopric of North Dakota, and Dr. lo H. Gates the bishopric of Cuba. . J. P. Tyler was elected bishop of rth Dakota in Dr. Burleson's stead, d Dr. W. C. Brown missionary hop of Cuba.

The House of Bishops refused at st to adopt a resolution passed by e House of Deputies making the of- e of presiding bishop elective rather an, as at present, a matter of sen- ity. The bishops later, however, opted the resolution with the pro- sion that the presiding bishop should se to hold that office when he no ger held jurisdiction, that is, on his tirement from the active superin- ndency of a diocese.

Great disappointment was felt nong the members of the broad urch party at the refusal of the shops to ratify a resolution adopted the House of Deputies, authoriz- g the missionary board to co-operate ith the mission boards of other de- minations in foreign work. The shops also declined to ratify the ap- intment of delegates to the Federal ouncil of Churches of Christ.

Mr. F. C. Morehouse, editor of *The iving Church*, in presenting the re- rt of the committee to consider the evising of the list of saints, advised e adoption of such names as St. Pat- ck, John Wesley, Bishop Seabury and eorge Washington as saints, omit- ng from the calendar the names of me men, such at St. Swithin, about hom little is known. The resolution as referred to the Joint Commission n the Prayer Book.

Advanced ground was taken on eco- omic questions in a resolution dopted by both houses favoring a ore equitable distribution of wealth. Better provision was made for the upport of retired clergymen. A reso- ution was passed authorizing the ap- ointment of a committee consisting f three bishops, three presbyters, and hree laymen to co-operate with the nternational committee on marriage nd divorce in arranging an interna- ional congress to be held in May, 915, at the Panama Exposition "for he purpose of awakening the con- cience of the American people to the reat evil of divorce and re-marriage."

THY WORD

By John M. Morse

MY PRECIOUS Lord! my Saviour dear!
Although I cannot hear thy voice,
Nor see thy face, still thou art near;
I trust in thee, and will rejoice.
The revelations of thy Word
Are echoes of thy voice unheard.

Though doubts and fears, like mighty waves
And howling winds, my bark assail,
Thy Word reveals the blood that saves,
The blood of Jesus shall prevail!
And so in spite of doubts and fears,
Thy written Word my spirit cheers.

O precious Saviour! speak the word;
Say "Peace be still" to troubled waves:
As thou on Galilee wast heard,
Oh, speak for me the word that saves!
Unseen thy face, unheard thy voice,
Yet in thy Word will I rejoice.

Sunday School Workers

Bible Students, and all others desiring one or more copies of the new Nelson's Explanatory Testament, American Revised Version, should read every word of this Remarkable Offer

BECAUSE of the fact that the Sunday School Lessons for 1914 are all taken from the New Testament, there has resulted a tremendous demand for New Testaments of all kinds. The new Nelson's Explanatory Testament, containing Introductions, Notes, and Comments, and with every word recorded therein as having been spoken by our Lord printed in **bold-face type**, is now eagerly sought.

Anticipating the widespread need for these Testaments, THE CHRISTIAN HERALD has arranged to supply individual copies on terms that will enable every reader of our paper to own one FREE or at a cost practically negligible. No one desiring the very latest and best in a New Testament should be without a copy; and if you are a Sunday School Worker you cannot afford to let this opportunity go by without taking advantage of it.

Read These Further Important Facts

1. Notes, Comments, and Explanatory Matter appear *on the same page with the text*, thus greatly adding to its convenience and usefulness. See specimen page.

2. It is carefully edited by the American Revision Committee, whose personnel includes the following eminent Bible Scholars and theologians: Editors of Notes and Comments: John Wm. Russell, M.A., Episcopal, Editor-in-Chief; Rev. J. R. Miller, D.D., LL.D., Presbyterian; M. C. Hazard, Ph.D., Congregationalist; Rev. John McNaughter, D.D., United Presbyterian; Rev. J. T. McFarland, D.D., Methodist; Rev. C. R. Blackall, D.D., Baptist; Rev. J. B. Remensnyder, D.D., LL.D., Lutheran; Rev. Samuel Hart, D.D., LL.D., Episcopal; Rev. H. M. Hamill, D.D., Southern Methodist; Rev. Harold E. Monser, B.A., Disciples; Rev. H. H. Fout, D.D., United Brethren; Rev. I. J. VanNess, D.D., Southern Baptist; Rev. Rufus W. Miller, D.D., Reformed; Rev. I. B. Trout, D.D., Brethren. Introductions were prepared by: Professor J. Rendell Harris, M.A., LL.D.; Rev. Marcus Dods, D.D.; Rev. Matthew B. Riddle, D.D.; Sir William Ramsay, D.C.L., LL.D.; Rev. Thomas C. Edwards, D.D.; Rev. James Denny, D.D.; Rev. Talbot W. Chambers, D.D.; Dr. S. S. Warfield.

3. The introductions consist of (1) a *General Introduction* to the whole Testament, giving the language, text, versions, and sources of the New Testament, and (2) a *Special Introduction to each of the twenty-seven books of the New Testament*, giving the writer of the book, the time of writing, for whom the book was written and its purpose and teaching.

4. The words of Christ are *emphasized* by being printed in large, **bold-face type**; it is made *self-pronouncing* by having the Proper Names divided into syllables with correct accent marks.

5. Its usefulness is greatly increased by its small size, made possible by using fine, thin Bible paper. It can easily be held in the hand or slipped into the pocket.

6. It is richly bound in French morocco, Levant grain, divinity circuit, *overlapping covers*, round corners, red-under-gold edges, gold back title, embossed bands, silk marker and silk headbands.

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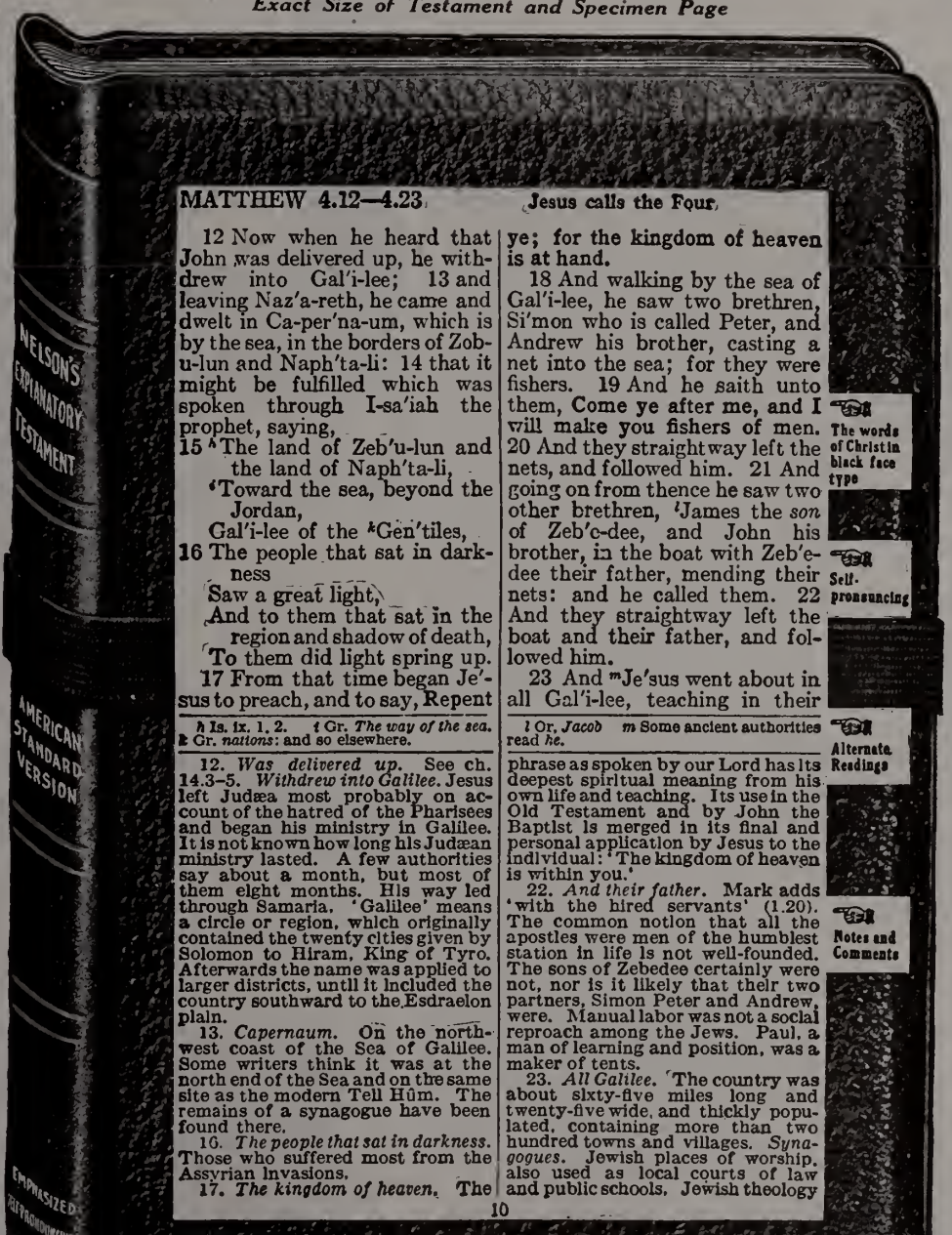
Exact Size of Testament and Specimen Page


NELSON'S EXPLANATORY TESTAMENT
AMERICAN STANDARD VERSION
EMPHASIZED SELF-PRONOUNCING
MATTHEW 4.12—4.23
Jesus calls the Four
12 Now when he heard that John was delivered up, he withdrew into Gal'i-lee; 13 and leaving Naz'a-reth, he came and dwelt in Ca-per'na-um, which is by the sea, in the borders of Zob-u-lun and Naph'ta-li: 14 that it might be fulfilled which was spoken through I-sa'iah the prophet, saying,
15 h The land of Zeb'u-lun and the land of Naph'ta-li,
i Toward the sea, beyond the Jordan,
Gal'i-lee of the k Gen'tiles,
16 The people that sat in darkness
Saw a great light,
And to them that sat in the region and shadow of death,
To them did light spring up.
17 From that time began Je'sus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.
18 And walking by the sea of Gal'i-lee, he saw two brethren, Si'mon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. 19 And he saith unto them, Come ye after me, and I will make you fishers of men. 20 And they straightway left the nets, and followed him. 21 And going on from thence he saw two other brethren, l James the son of Zeb'e-dee, and John his brother, in the boat with Zeb'e-dee their father, mending their nets: and he called them. 22 And they straightway left the boat and their father, and followed him.
23 And m Je'sus went about in all Gal'i-lee, teaching in their
h Is. ix. 1. 2. i Gr. The way of the sea. k Gr. nations: and so elsewhere.
l Or, Jacob m Some ancient authorities read he.
12. Was delivered up. See ch. 14.3-5. Withdrew into Galilee. Jesus left Judæa most probably on account of the hatred of the Pharisees and began his ministry in Galilee. It is not known how long his Judæan ministry lasted. A few authorities say about a month, but most of them eight months. His way led through Samaria. 'Galilee' means a circle or region, which originally contained the twenty cities given by Solomon to Hiram, King of Tyre. Afterwards the name was applied to larger districts, until it included the country southward to the Esdraelon plain.
13. Capernaum. On the northwest coast of the Sea of Galilee. Some writers think it was at the north end of the Sea and on the same site as the modern Tell Hûm. The remains of a synagogue have been found there.
16. The people that sat in darkness. Those who suffered most from the Assyrian invasions.
17. The kingdom of heaven. The phrase as spoken by our Lord has its deepest spiritual meaning from his own life and teaching. Its use in the Old Testament and by John the Baptist is merged in its final and personal application by Jesus to the individual: 'The kingdom of heaven is within you.'
22. And their father. Mark adds 'with the hired servants' (1.20). The common notion that all the apostles were men of the humblest station in life is not well-founded. The sons of Zebedee certainly were not, nor is it likely that their two partners, Simon Peter and Andrew, were. Manual labor was not a social reproach among the Jews. Paul, a man of learning and position, was a maker of tents.
23. All Galilee. The country was about sixty-five miles long and twenty-five wide, and thickly populated, containing more than two hundred towns and villages. Synagogues. Jewish places of worship, also used as local courts of law and public schools. Jewish theology
10
The words of Christ in black face type
Self-pronouncing
Alternate Readings
Notes and Comments

Advance Announcement

In this connection it is interesting to know that during 1914 THE CHRISTIAN HERALD is going to print no less than 2,562,560 words of reading matter alone—more than *fourteen times* the number of words in the twenty-seven books of the New Testament. The entire Bible contains 774,692 words.

Mere quantity, however, constitutes the *smallest part* of the wonderful value THE CHRISTIAN HERALD will render back to its readers during 1914. Its high standard of quality and spirituality throughout—the one particular reason for its phenomenal popularity—will be even higher; and it will strive to merit in all respects the position it has so long maintained as the "World's Greatest Family Religious Journal."

The 52 beautiful art covers to be printed through 1914, most of them done in exquisite coloration with a view of their being framed, would cost alone, in an art store, many times the price of a yearly subscription. Among the leading contributors will be: Professor W. H. T. Dau, Dr. Francis E. Clark, Dr. J. H. Jowett, Margaret E. Sangster, Jr., Pastor Charles M. Sheldon, Irving Bacheller, Kathleen Norris, Florence M. Kingsley, Dr. Anna H. Shaw, Professor Edgar J. Banks, Bishop Frank W. Warne, Dr. Orison Swett Marden, Marietta Holley, Ferdinand C. Iglehart, D.D., Dr. W. E. Biederwolf, Rev. Charles H. Parkhurst, Rev. David J. Burrell, Rev. J. Wilbur Chapman, Professor R. A. Torrey, Rev. A. C. Dixon, and many others in the field of religion and letters.

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THE BLUE BOWL

BY MARGARET E. SANGSTER, JR.

WHEN I was a tiny kiddie, with a large love of fairy tales in my heart, I went into a Sunday school library to borrow a book—a book full of dragons, and fair ladies, and brave knights. But when I tiptoed up to the lady in charge and made known my desire, she looked rather surprised until all at once her face brightened and she handed me an old-fashioned, worn little volume.

"This," she informed me with a smile typical of Sunday school librarians, "is a nice story for little girls."

I clasped the story to my heart, and rushed home to a nice tight spot between a short squatty table and a long, thin bookcase, which I called my reading-room. Then I began to explore into the story.

Trustingly I opened the book; happily I began to read. To this day I do not remember many important things about the story, the name of it, or the author, or the illustrations; but I think I shall be able to tell you the plot fairly well. Here it is:

There was once a painfully good little girl named (I think) Rosamund. She always did what her mother asked her to, and never found fault, or asked questions, or disobeyed. But one day a serpent crept into her Eden in the shape of some money—to be used in the purchase of shoes.

Rosamund started on her shopping expedition, prim little skirts unwrinkled, prim little mouth pursed up, prim little eyes straight ahead. Then suddenly she saw a druggist's shop. And in the window of the shop she saw a glass jar, apparently of a wonderful blue color. Perhaps Rosamund said: "Retro me Satanas," and perhaps she forgot it; but to make a long story short, she went into the shop and spent her shoe money for the bowl.

Days went by and the child's slippers grew shabby and full of holes. But she was happy. She still had the beautiful blue thing that continued to dazzle her eyes. Then one day the expected disaster happened: Rosamund tipped over the bowl and the cover came off. Out ran a blue liquid and the bowl became just like an ordinary glass jar.

Whereupon, amid weeping and wailing, Rosamund resolved never to spend her money foolishly again.

At this point I hurled the book across the room and lifted my eyebrows disdainfully. I can remember that I thought deep in my heart, what a silly little girl Rosamund had been. Why, she might have made more color for the bowl by asking cook for some blueing mixed with water. Or she might have filled the jar with the pink liquid made by combining red ink and water. And yet she had cried and written morals at the end of her book.

At times I still think of Rosamund, and I still have a not very exalted opinion of her brain power. Have you ever known any Rosamunds in real life? I have.

There was a girl that went to school with me when I was in the academic department. We were taking up a very stiff course—Latin and French and geometry, and many other things. This girl could have been a good scholar, if she had wanted to. But she never thought of studying until the night before an examination. Then she would come to me and say:

"I know that I won't pass this exam. What shall I do?"

"Cram hard to-night," I generally advised, but she would always shake her head and say:

"I know what I will do. I will pray this evening that I may pass my examinations."

Of course she never passed. She never will if she follows out her rather queer and impractical working plan. Of course her faith in prayer is very wonderful, but prayer alone cannot make a girl understand the geometry that she has never studied.

Another girl that I know had a very pretty new dress. She wore it to several places and then one day she caught it on a sharp nail and tore a long jagged rip in it.

Several of us met at a tea party the next afternoon and she began to tell us about the disaster.

"Such a pretty dress!" she mourned. "And now it is all ruined! I wanted to wear it to-day, but of course now I can never use it again."

It was then that the practical one of our group spoke up:

"Silly!" she exclaimed, "I don't see why you can't use it. Put a new panel down the front—you can easily match the material. Why, it will be as good as new!"

We all turned to look at the owner of the dress. Her face was flushed a little bit and her eyes were downcast.

"Why," she murmured, "I never thought of that."

She was another Rosamund and she lacked the ingenuity to refill her blue bowl.

I saw a funny cartoon in one of the papers a few days ago. In seven successive pictures it showed a man—one of the terrible specimens of humanity that cartoonists delight in—telling a silent but interested family the terrible symptoms of a cold that he was suffering from. In the eighth picture a small woman was shown, speaking to him as he sat disconsolately in an arm chair.

"Why," she asked him, with an awful directness, "why don't you do something to cure it?"

Oh, the number of Rosamunds that I see every day in the city, in my home suburb, in the shops, everywhere! For there are times when the whole world seems thoughtless, and troubled, as if every one had spilled the joy and light and color from the blue bowl of life and forgotten to refill it.

"A LITTLE SANCTUARY"

GOD has said that he will be
As a little sanctuary;
When in distant lands we roam
We may find in him a home.
Saviour, wilt thou be to me
As a little sanctuary?

Shield me from the tempter's power;
Cheer me in the lonely hour;
Be my home and hiding-place;
Be my store of boundless grace.
Blessed Saviour, be to me
As a little sanctuary.

Keep me sprinkled with thy blood.
Wash me in thy cleansing flood;
Feed me with thy hallowed Bread.
Shed thy oil upon my head.
Let me ever dwell with thee
In the little sanctuary.

At thy blessed mercy-seat
Let me hold communion sweet;
Let me wait in ceaseless prayer;
Let me bring thee all my care;
Let me always meet with thee
In the little sanctuary.

When with pain and sickness pressed,
Be my place of strength and rest.
When my heart is lone and sad
Let thy presence make me glad.
It is heaven to dwell with thee
In the little sanctuary.

Here my willing heart would stay.
Till shall end life's little day.
Lonely I no longer roam,
For my heart has found its home.
Evermore to dwell with thee
In the little sanctuary.

REV. A. B. SIMPSON.

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"JESUS IS HERE!"

Continued from page 1058

hat would he do next? What s had he for the church? How d he answer all the hard ques- the people were beginning to When would he begin to heal? t part would he take as a citizen e regular duties of the municipal- What would he say about busi- and amusements and education? ese and many other queries tu- uously surged through Mr. Max- 's mind as he looked into the re.

e was still going over all this on way home from Rollin's and had just gone into his study when he called up by Barnes from the ette office.

Mr. Carter wants to know if you come up to the office. He wants ee you on a special matter."

I can come now as well as any ."

Very well. Mr. Carter would like ee you."

ifteen minutes later Mr. Maxwell in the *Gazette* editor's office fac- him and wondering what he ited.

uring all the years of Maxwell's torate in Raymond, extending over nty years, Edward Norman, a nber of Maxwell's church, and Jas- Carter, a non-churchman, had n rival newspaper men. The *News* s a morning paper, independent in itics, ready to give its aid to all d reforms, and a steady, distinc- e force for law and order.

The *Gazette* was managed by Car- on the principle that seems to ern many large city dailies, where sationalism and exaggeration of me, scandal and sin are the leading tures. Carter had always opposed churches and had boasted more n once that he could drive any man of his pulpit if he got too radical h the preaching of reform. He had ght for the saloon when it was in ger of being voted out, and when it s finally outlawed he still advocated h license and insisted on personal erty. He was for the segregation vice and a police armed with clubs d guns. He was specially bitter d hostile to all preachers and often oke of them in his editorials as on-producers." He gloried in "prog- ss," and defined it in terms of ney-making and success. Withal, had made out of his paper a money- tting investment and was proud of s influence in Raymond.

It is not, therefore, strange that r. Maxwell wondered why Carter uld wish to see him. On his way the office he connected the editor's quest with the coming of Jesus. nd Carter's first words, spoken po- ely enough, showed him that his rmise was correct.

"I wanted to see you, Mr. Maxwell, out this—this person who calls him- lf Jesus. I understand he is stay- g with you. Are you willing to tell e what you think of him?"

It was characteristic of Carter's ef- ontery that he had not the slightest esitation about using any one for his wn advantage if he thought he could et anything out of him for his paper. made no difference to him that he ad sneered at men like Maxwell all is life and cast contempt on the hurch and all it stood for.

Mr. Maxwell understood the char- cter of the man completely.

"Mr. Carter, I may say frankly I on't care to talk about him for any ublication. I have already refused o be interviewed on the subject by the epresentatives of other papers."

"But I notice the *News* seems to ave inside information. I suppose ou give to your own flock what you do ot give to strangers on the outside."

"I have not talked to any newspa- er men about him. Whatever has ppeared in the *News* does not con- ain any quotations or opinions of nine."

"I suppose you have noticed the different views expressed by different people in town about this person's outward appearance? Does that strike you as peculiar?"

"Mr. Carter, if you requested me to come here to talk about—this—Person, I wish to say again frankly, I do not care to talk to you about him."

"To *me?*"

"To you or any other newspaper man."

"Why not?" Carter was beginning to get angry.

"I don't think it necessary to give reasons." Mr. Maxwell rose to go. But Carter smiled blandly and said,

"Don't go, Mr. Maxwell. I have an interesting statement to make that I am sure will deeply concern you. Have you noticed that up to the present time not a single picture of—of—this person calling himself Jesus has appeared in any paper? Do you realize that such a thing is an astonishing fact?"

Mr. Maxwell could not help saying it was.

"I don mind telling you, Mr. Maxwell, that, as no doubt you would expect, the *Gazette* has tried to get a picture, but so far has failed."

Mr. Maxwell was saying silently, "For which failure I am deeply thankful."

"And I don't mind saying—in fact, that is one reason I wanted to see you—that I myself tried to get a picture of him, but my plates are clear—no negative."

Mr. Maxwell made no comment. Carter looked at him sharply.

"Is not that a curious thing? How do you account for it?"

"I don't account for it."

Carter was silent a moment, as if measuring how far he could go. Then he said with a great show of frankness:

"Mr. Maxwell, could you do me a favor? I understand, of course, we have not always been on your side and all that, but we've always fought in the open, and—well—while I've no use for the preachers generally, I've always had respect for your consistency. Now, you're near to this person; what is the reason you couldn't get the secret of this rather remarkable feat of beating a camera, and let us have it? Or, why shouldn't you find out why his picture can't be taken, or, better yet, get one for us? I promise you, Mr. Maxwell, I will treat the matter sensibly—or my head reporter will, Mr. Barnes. And, by the way, he claims to be a convert, really believes it is Jesus and all that—he will write up a 'story' in your own style, if you will help out, you know. Besides, it's your teaching, you know, to forgive your enemies. What better chance can you have than right now? I don't mind saying very frankly that the reason I want this picture is to beat the other papers. Correspondents are headed this way from all over the country. Why should we let them get ahead of our own local press?"

The first feeling that came over Maxwell while Carter was speaking was one of intense anger. But he controlled himself as Carter paused, enough to say calmly,

"You will have to excuse me, Mr. Carter, for refusing to do what you ask. I may as well say I don't believe in your journalistic methods and I can't be a party to them."

Carter bounded up out of his chair in one of his sudden bursts of rage.

"And you call yourself a Christian? You're one of those whining, sanctimonious preachers, 'holier than thou,' who go around measuring up all other persons with their little standards of conduct, ciphers themselves in the general world of progress and—"

Mr. Maxwell had risen and he simply said, "Good day, Mr. Carter," and walked out of the office. As he opened

Continued on next page

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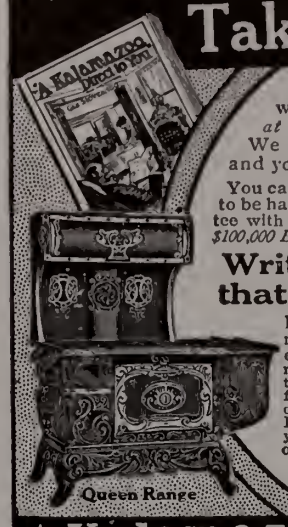

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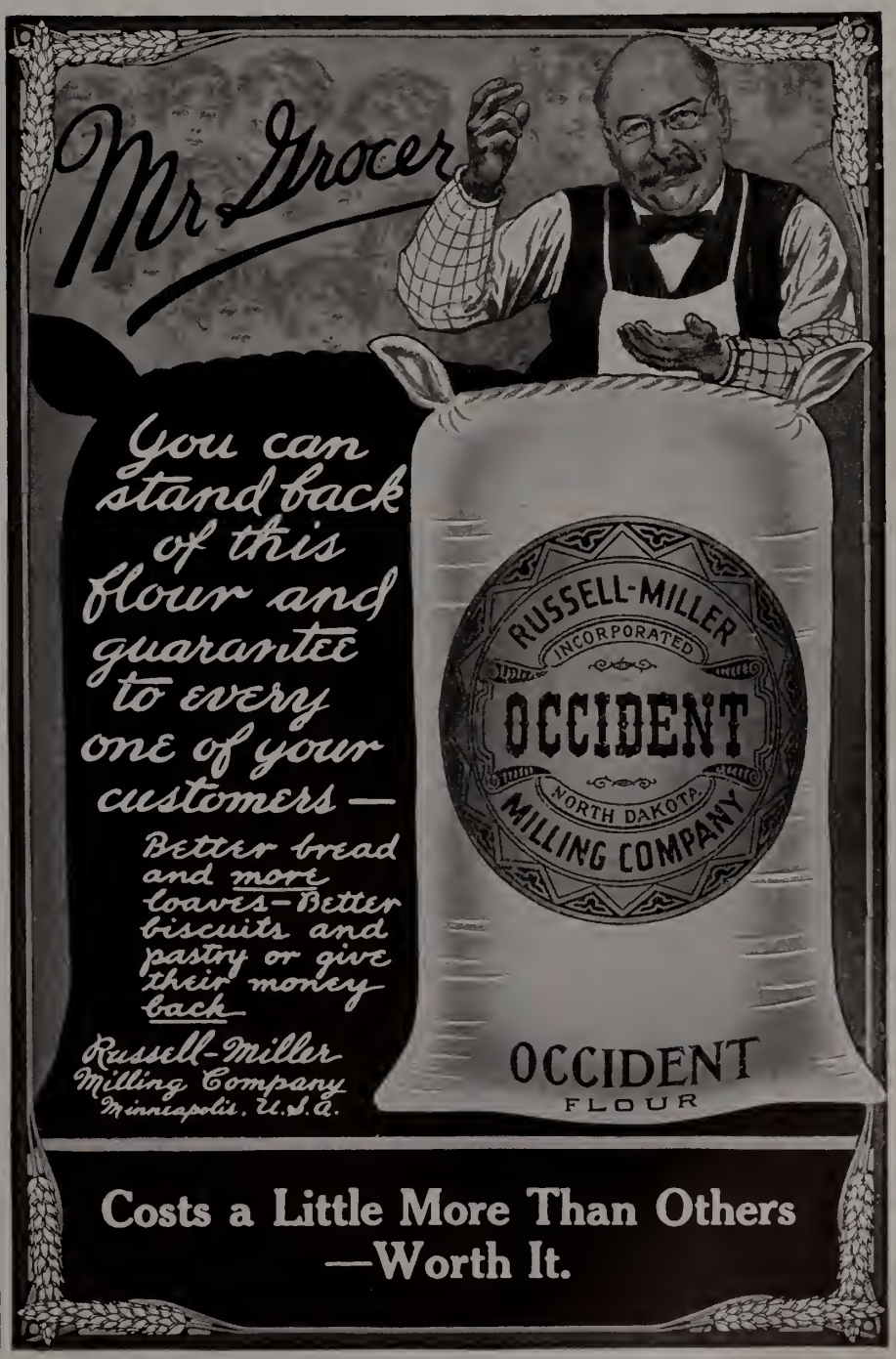
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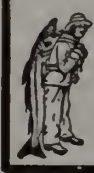

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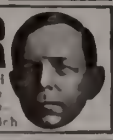

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"JESUS IS HERE!"

Continued from preceding page

the door he ran into Barnes, who from the look on his face had evidently caught a part of Carter's remarks, as the editor had raised his voice. Barnes gave Maxwell a glance of respect and then went on into the office.

Carter was standing by his desk, white-lipped and snarling, but he turned about before Barnes could speak and began pawing over things on his desk.

"I have brought up that manuscript you wanted me to read. You told me to bring it back as soon as I was through with it."

"Well?" Carter's "Well?" could mean almost anything according to his mood. Barnes ignored it and went on.

"It's the most remarkable manuscript I ever read, Mr. Carter. What are you going to do with it?"

"I don't know yet. Leave it here."

Barnes put it down on the editor's desk and then, judging from Carter's looks that he did not want to talk, he started to go out. Just as he got to the door Carter called him back.

"Why shouldn't I publish the thing in the *Gazette?*"

"You could, of course, but—"

"But what?"

"It contradicts everything the paper stands for."

"What of that?"

"I don't believe you would dare print it."

"I dare do anything I like for the paper." Carter spoke irritably. Then, calming down, he said:

"See here, Barnes. This — this — person you believe is Jesus—annoys me. I've got out of sorts over him. I might as well confess to you that this mystery of the cameras haunts me. The correspondents of a dozen big papers are coming in here to-morrow. Some of them will reach here to-night. Now, it's incredible that modern journalism will fall down over this picture business. I want you to go to this meeting Maxwell has arranged for him to-morrow, and by hook or crook secure a picture. I don't care how you get it. But get it. I tried to wheedle Maxwell into helping us out, but he didn't rise to flattery, and—"

"Was that flattery I heard as I came in?"

"Well, no—I lost myself a little. You know my failing. But this little matter of the negatives has got on my nerves and—well—you have got to get busy and secure that picture at any costs. I count on you, Barnes. Find out the trick. For, of course, it's a trick all right."

"I do not believe it is a trick, Mr. Carter." Barnes spoke slowly.

"Not a trick! What—"

"I must say also that I cannot do what you ask. I believe with all my soul that this is Jesus actually come to earth again. I do not believe I have any right to exploit his person in the paper. If, for his own good reasons, he chooses to defend himself from the impertinence of the press, I will not—"

"Impertinence!" Carter's voice cut across Barnes's sentence with rough insistence. "What have you been doing all your life but get the photographs of famous people whether they liked it or not? It is our business. It is all in the day's work."

"It is not in my day's work any more, Mr. Carter."

"What's the matter with you?"

"I told you, Mr. Carter, I have become a Christian. I am his disciple."

Carter suppressed an oath. Then, after a pause,

"Do you mean to say, Barnes, that you actually believe this person is Jesus Christ, the same person who was here nineteen hundred years ago?"

"I believe it with all my soul."

"Your soul?"

"Yes."

"You never mentioned it before. I have never heard of it all these years. Barnes, do you really believe such a stupendous thing could happen?"

Continued on next page

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Through Ancient Temples of Madura

Continued from page 1048

beautiful large new building. The day I visited the hospital the doctor in charge told me many pitiful tales of suffering, due largely to ignorance of the most common rules of health. The out-patients' room shows one enough of this. While the women wait there for their turn they hear the Gospel message from the Bible woman in attendance. I was told that frequently they get so interested that they come back to the room and listen longer, even after their bodily needs have been attended to.

On one side of the hospital is a big compound containing a number of bungalows where live the missionary in charge of the station work, two of the college professors, the lady in charge of the district evangelistic work for women, and the doctor of the Victor Albert. On the other side is the Bible Training School. Here over thirty women are in training for two years to prepare themselves for Bible work. Some of them take a partial Bible course and give the rest of their time to industrial work along the line of sewing, lace-making, drawn-work and embroidery, and so pay for part of their support while they are studying. This is a very efficient institution, and its influence is felt not only in the Madura Mission, but in others round about. The force of twelve Bible women in town comes from those educated for the work in this school.

The educational work of the mission is flourishing and extensive. There are primary schools in town for Hindu girls; there is a big boarding school for Christian girls; and the boys' education is looked after in lower schools, a town high school and the Madura Mission College.

The mission college has a beautiful site in a suburb nearer the center of the city. There is a big central building with an assembly hall and classrooms, laboratories and the like, and a new science hall is a promise of the near future. A good-sized dormitory is about to have its capacity doubled by the addition of a second story. Then there are two bungalows for the principal and another professor. This college has an enrolment of about 150 of all kinds, Christian, Hindu, and Mohammedan, and one who has his work there has vast opportunities for Christian service in addition to the routine of his educational duties.

"JESUS IS HERE!"

Continued from preceding page

"It has happened."

"Barnes, you are a fool!"

Barnes made no reply.

"You're a fool."

"I'm willing to be one."

"But I don't know that I'm willing to have one on the *Gazette*. One of us will have to go off the pay roll."

"I'm ready to go any time."

"Oh, look here, Barnes. You can't really believe such an absurdity. It would be a miracle."

"It is a miracle."

"Miracle? There isn't any."

"Why not?"

"In this age?"

"Why not? What has the age got to do with it?"

"To do with it!" Carter exploded. "You're a fool."

"You've said it three times, but it doesn't make me one."

Carter struck his desk with his fist.

"This person you believe is Jesus is a fakir. I will make it my business to expose him."

"And yet you cannot with all your boasted progress and science get his picture."

"That is a trick."

"It is a miracle."

Carter got up quickly from his desk.

"Barnes, if he is really Jesus, as you say, why did he not prove it the other day by bringing to life Mrs. Page's little girl? Didn't you hear that they begged him to do that and he refused?"

"I don't know why, but I don't rest my faith in him on any mighty works he may do."

"You don't! What do you rest it on?"

"On himself. I believe in him."

Carter was walking up and down. He stopped, looked at Barnes sharply, then suddenly put his hand on his shoulder, and said frankly:

"Barnes, old man, you've been on the *Gazette* a long time. How many years is it?"

"Fifteen."

"And you've come to be invaluable to me. You've stayed by the job and you've been faithful to the *Gazette* and its policy. I hate to see you going off on this tangent. You're deluded."

"I have been all these years, Mr. Carter. But not now. For the first time in my life I see clearly."

Carter moved over to his desk and sat down. Then he said coldly,

"You refuse to do what I ask?"

"Yes. I can't do it."

A pause. Then—

"One of us will have to go, Barnes. We are not running a Sunday school here."

"I expect I had better go, anyway, Mr. Carter. There are too many things in the paper that I can't agree with any more, and they will be making trouble between us right along."

"You can stay through your month," Carter said shortly. "At the end of that time I can prove to you that you are a fool and you will want to stay with the *Gazette*."

Barnes looked at the editor earnestly. The *new* Barnes. What a wonder that Carter did not see right there in front of him a miracle greater than a dead person raised to life! But his eyes were holden that he should not see.

Barnes went out gently, and Carter sat moodily staring at the things on his desk.

Suddenly he seized the manuscript Barnes had brought back, opened it, and for the fourth time began to read it.

It was the most astonishing manuscript he had ever read.

To be continued

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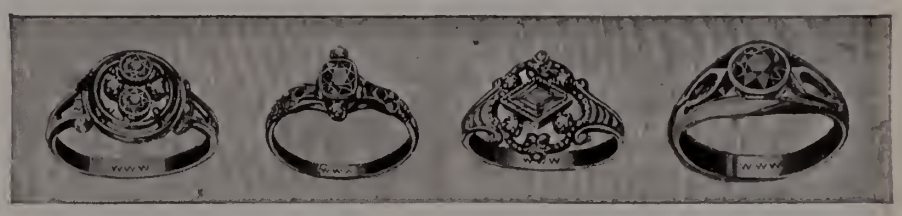

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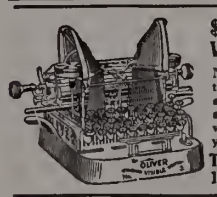

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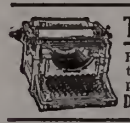

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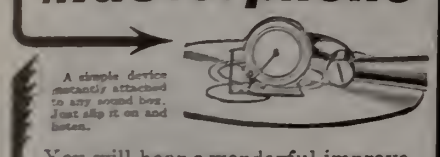

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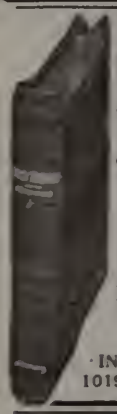

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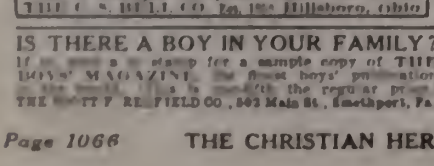

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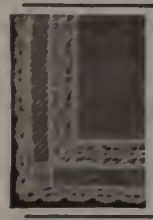

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"THE INSIDE OF THE CUP"

Continued from page 1052

Mr. Churchill, therefore, cannot shelter his onslaught upon the churches under the words which he has placed at the head of his story, and which seem to express the sentiment of Christ. What Christ attacked and what Mr. Churchill attacks are two utterly different propositions.

2. The conduct of Mr. Churchill's hero in combating the unrighteousness of his parishioners is unbecoming a Christian minister and void of pastoral tact and wisdom. When Hodder discovers the crooked doings of Parr, with whom he has been on rare terms of intimacy for such a man, he stays away from him for a long time. He creates, by his own temper, that sad estrangement which no true pastor will allow to spring up between him and the parishioner whom he knows to be erring. When Hodder finally goes to speak to Parr, he has not only passed judgment in his own mind on the wicked acts of Parr, but on the reclaimableness of Parr. He treats Parr *a priori* as a reprobate. There is in his dealings with this man nothing of that pastoral love which yearns for the soul of the sinner, which comes to win the brother who has trespassed. There is in them nothing of that smiting of a righteous man which, David says, is a kindness; nothing of that reproof which is an excellent oil, and does not break the head. There is in them nothing of that patient, persistent endeavor which hopes against the most forbidding odds for the ultimate return of the prodigal. But all is settled at one encounter, and that encounter turns out to be a mere brutal measuring of stubbornness against stubbornness.

In the same chapter from which Mr. Churchill took the catchword for his story, our Lord declares that he would often have gathered the children of Jerusalem, as a hen gathereth her chickens under her wings, and they would not. How often had Hodder tried to "gather" Parr, and Ferguson, and the rest? Back of the awful rebuke of Christ in Matthew 23 there is the solemn background of a ministry of mercy and compassion. There is no such background to Hodder's sudden assault. Hodder's indignation cannot be placed alongside of that of Christ. It was brutal.

Christ laid down an excellent rule for dealing with a trespassing brother in Matt. 18: 15-17. As a preacher, Hodder, before others, should have acted according to that rule. But he called in no one to aid him in convincing Parr of his trespass and turning him back from his ruinous career. Nor did Hodder "tell it to the church." He practically ruled Parr out of the church upon his own sovereign authority as the pastor of the church, which by all divine and human laws he had ceased to be in truth.

Altogether, in his final dealings with Parr, Hodder acts the rôle of the nemesis in a Greek drama rather than that of an ambassador of Christ, who comes pleading: Be ye reconciled to God! Hodder comes in to Parr as society's avenger of the wrongs it has suffered at the hands of the wealthy financier, not as the rescuer of the lost sheep of the fold. Hodder considers it his duty to assert civil righteousness, and forgets his true mission, viz.: to proclaim that righteousness which is by faith in Christ Jesus, who came to seek that which is lost, and who died to save sinners. Thus his effort proves abortive both by his commissions and omissions.

3. The same recklessness is observable in Hodder when he comes before his congregation with his new belief. It has caused him a fierce internal struggle and weeks of mental distress and agony to pass through his spiritual metamorphosis, though we are not told that he consulted the good Book as the commonest Christian would do in such days of spiritual affliction. His congregation had a right to feel justly and painfully surprised at the change that had come over their pastor. Even assuming that Hodder was right in his new belief, upon what grounds of reason or equity could he expect or demand that his changed views should be acceptable to his congregation, or that he might canvass them among his congregation? Must a congregation revise its creed every time the pastor gets his theological head turned east side west? Does a parishioner go to church on Sundays chiefly for the purpose of being informed what his religious convictions have become since the Sunday before? Then faith has ceased to be an affair of intelligence, based upon sufficient information and sound proof, and is become a blind groping after a blind leader, and its basis is not the objective one of the teaching of Scripture but the subjective one of a man's changing whims.

Hodder, with a stupefying nonchalance, assumes that he has a perfect right to continue as the pastor of a church whose faith he repudiates. He has promised to serve his congregation upon a certain confessional basis. He breaks his promise and tells his congregation that he has done so, but he is utterly oblivious of this most elementary ethical duty, viz., that with his new belief he must not attempt to occupy the pulpit of a congregation which has covenanted to stand upon a certain creed and has called him to teach and uphold that creed against gainsayers. This action of Hodder implied, whether he was conscious of it or not, that his congregation really has never taken its own confessional basis, nor its belief in Scripture, nor, in fact, itself and its religious convictions, seriously, and that it really does not care what becomes of them. Mr. Churchill, who by this latest novel of his shows that he knows unrighteousness when he sees it, has not a word of censure on this plainly unethical conduct of his hero.

Right here is a point where we have always felt liberal theologians, higher critics, reformers of the traditional beliefs and ways of the church, deniers of the faith once delivered unto the saints, to be astonishingly deficient in moral sensitiveness. God-fearing men have, out of their own substance, furnished the means for erecting churches, schools, colleges, seminaries; have endowed these institutions for the purpose that their faith should be propagated through them, and their children are supporting these institutions with the same end in view. Years after, a race of destructive, negative theologians comes into these institutions, appropriates the emoluments and perquisites set aside for the support of those who serve in them, and then proceeds to do the very opposite of what the originators and the owners and supporters intend to have done through them. And when some one reminds these persons that with their belief they are in the wrong place, and when they are asked to step down from and out of positions which were never made for them, and in which they plainly do not belong, up goes the cry of religious intolerance, persecution, bigotry, and what not, and these remarkable gentlemen pose as martyrs.

There are other points in which Mr. Churchill's arraignment deserves just censure: *e.g.*, his picture of the villainy of the leaders of the church is overdrawn, and will only serve to confirm the ungrounded beliefs and increase the unjust charges of people who say that they cannot join a church "because there are so many hypocrites in it."

Meanwhile, the members of the Chrisian churches should be careful not to disregard the real lesson that is contained even in this faulty undertaking of the novelist. The lesson is this: if the practices of Christians glaringly and persistently contradict their teaching, their religion is worthless to themselves and cannot but impress people outside of the church as a ludicrous self-deception.

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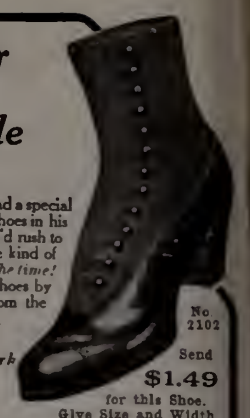

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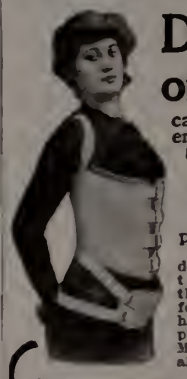

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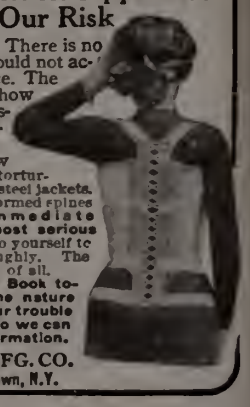

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Discontent or Praise?*

THANKSGIVING DAY! Day of praise!

The contrast made in our title is striking. We do not often think of discontent as being the opposite of praise, but it is so. While we are discontented, that is, fretfully, worrisomely discontented, we cannot be praising God.

We are apt to try to justify ourselves by saying. "No. I am not discontented with God, but with myself. I am displeased that I do not do my work better, that I do not plan out my time and strength to greater advantage, that I do not get ahead faster." This may be all right, but it may be all wrong. If we do not look out we shall find an undercurrent of grumbling in our lives, grumbling first with ourselves, then with others, then with circumstances; then, if we are not careful, with God himself.

Many present-day writers and teachers have strong things to say against the American habit of fretting. Much of this widespread habit comes from two other bad habits—the habit of haste and the habit of trying to do too many things.

We do not mean to get mixed up with so many things, but one thing leads to another, and before we know it we are tangled up in a maze of confusing duties, so that we are almost never at ease or calm. It is all right to be busy, but if we find that we have come into a habit of discontent, we should look over our weekly program and do some cutting down. Leave enough to keep you busy, but take off enough so you can do the rest without fretting.

There are other kinds of fretting, arising from even less worthy causes. Selfishness, impatience, harshness. These things spoil the atmosphere of a life, a home, an office. Greed and pride and envy lead to discontent. We want things that we cannot afford, because our neighbors and companions have them. We are discontented with our lot because others have more. Instead of enjoying what we have, and praising God for it, we fret because we do not have more. Then there is lack of trust. While we are worrying we are not trusting. We slip over worry as one of the little sins, whereas it is one of the worst, for it usually means, in reality, that we are not trusting God.

The more one thinks of it, the more it appears that to get rid of our discontent is a most excellent way to get ready for praise and thanksgiving. The root of discontent is that we are failing to find happiness in the ways we expected. Our efforts may bring us something, but they do not bring us happiness, which is the thing we want. Then we realize that these things can never bring happiness, and we come humbly back to God and ask him what to do.

There is a beautiful verse in the Old Testament, the seventh verse of the fourth Psalm: "Thou hast put gladness in my heart, more than in the time that their corn and their wine increase." That is how real gladness comes—not from success or wealth or pleasure, but straight from God. If we are discontented on this Thanksgiving season, stop and think. Let your disappointments and your anxieties go, and think of God. He will put the gladness in your heart.

Then you will begin to praise him. You will see how rich your life really is, though it may lack much that others have. You will begin to thank him for health, and for youth, and for home and love and friends and work, and for a chance to do something for others to show your love for him.

Then—there will be a miracle. This life of contentment and praise will, very likely, lead you on to the attainment of many of the things you are fretting now because you cannot get. Surely it will lead you to greater opportunity and greater power and greater victories. You will not get them by fretting; you will get them by trusting and praising, and by working in God's strength and in the atmosphere of his gladness.

* "DISCONTENT OR PRAISE: WHICH IN YOUR LIFE?" Christian Endeavor and B. Y. P. U. Topic for Sunday, November 23, 1913. Ps. 100: 1-5. (Thanksgiving Meeting.)

God's Best Gift to Me*

THIS has been a good year—hasn't it? Full of good and happy things.

The Scripture references contain a singularly beautiful list of God's gifts of the first magnitude. The passage from the Psalms (Ps. 103: 105) calls upon the soul to praise God for pardon, for health, for protection, for a crown of kindness, for satisfaction. In II Cor. 2: 14, Paul thanks God for spiritual triumphs and for the opportunity of spreading the knowledge of God everywhere he goes. In Col. 1: 12-14 he praises him for the hope of heaven, for deliverance from the power of evil and for the forgiveness of sins. In II Cor. 9: 15 he exclaims: "Thanks be unto God for his unspeakable gift"—the gift of Jesus to be his Saviour and his Friend.

Are you enjoying that greatest gift of all on this Thanksgiving Day? The gift of the pardon which Jesus brought, and the priceless gift of his friendship? Think also of the biggest blessing in your home or school or social or business life, and thank God for these, not forgetting, of course, to thank him, too, for the smaller gifts. Particularly if he has helped you bring the gift of his salvation to some other lives will you want to thank him for that. These are the victories for which Paul was grateful. Then plan that by the time the next Thanksgiving Day has come you will have led still more people to him and helped them in their souls and minds and bodies to be glad.

* "WHAT IS MY GREATEST CAUSE FOR GRATITUDE?" Epworth League Topic for Sunday, November 23, 1913. Ps. 103: 1-5; II Cor. 2: 14; Col. 1: 12-14; II Cor. 9: 15.

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This Newest Device has eight tone or sound strengths, instantly selective, and covers the widest possible range of sound. It is not only a substitute for healthy hearing organs, but its use exercises and positively benefits and improves the afflicted parts. If you would know again the joy of perfect hearing, of unhampered intercourse with others, investigate the wonderful **Eight-Tone** Mears at once. Write for booklet.

On Trial We prove our confidence in the Mears by asking you to test it thoroughly before you buy. We will send you an **Eight-Tone** instrument on trial! Test it under every condition of service for 15 days. Satisfy yourself of its powers before you send us a cent. **If it fails to help you or please you, send it back, it will not cost you a penny.**

Notice: *We have discontinued all our American branch offices and agencies. The New 8-Tone Mears is sold direct from our New York office only.*

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Gentlemen: Please mail me, free and postpaid, your Mears Ear Phone Booklet and particulars of Special Introductory Offer on new model 8-Tone Mears Ear Phone and Trial Offer.

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Care of the teeth is now recognized as necessary to good health—and care means a well-chosen dentifrice, as well as a twice-a-year visit to the dentist.

TEETH AND PSYCHOLOGY.

Education is by the mouth. At any rate, this has been found measurably true of the backward school children of Cleveland, Ohio. Dentists put their teeth in order, physiologists showed them how to breathe and to chew their food, and after six months, experimental psychologists were called in.

A girl of 13, with sixteen decayed teeth, requiring twenty-five fillings, has improved 10 per cent. in memory 159 per cent. in spontaneous association, 57 per cent. in addition, and 600 per cent. in association by opposites. Her quickness of perception has not changed, although her total gain during the treatment was 168 per cent.

A boy whose teeth are bad, whose mouth and throat are swollen and germ-laden, whose nasal, oral and ocular passages are stopped up, blinks when he looks at the blackboard, fails to hear his name when called upon, is bowed by defective breathing, and is pained in digestion. He becomes a truant, rebellious and a liar. Give him an oral cleansing and complete masticatory repairs, and you begin to make of him a gentleman and a scholar.

CHILDREN'S TEETH.

Urges Action Through the Public School System.

...r of The New York Times:

...itorial article of Dec. 20, entitled ... for Dentists," you state that ... can be ...ut upon without of... ...gnity ... ...fession, and with ... great ... This I in... ... that ... to be ... the lines ... ne...

State Hea... pub...

ARION SCHOOL'S DENTAL SQUAD.

The dentists of this country are conducting intelligent campaigns for oral hygiene in its schools. Their National committee has gathered into records the fruits of the work accomplished in the Cleveland schools, so that they may be available for workers everywhere in this field. The Dental Digest has presented, in successive issues, an account of the improvement, mental, moral, and physical, resulting from the experiment of the care of the teeth and mouths of a squad of foreign-born children selected from the 1,000 pupils in the Marion School of Cleveland. Parallel with their bad oral conditions were bad conditions of physique, mentality, and a sulky, resentful, and insubordinate moral state.

URGES CARE OF PUPILS' HEALTH.

Mayor Asks Dr. Wile to Enter Upon Systematic Work.

Mayor Gaynor to-day appointed Ira S. Wile, of 230 West Ninety-seventh street a member of the Board of Education to succeed Jeremiah T. Mahoney, who resigned recently to accept promotion to the position of Commissioner of Accounts. In his letter appointing Dr. Wile the Mayor outlined his ideas for child hygiene in the schools which he hopes to see forwarded by the new member. The letter reads as follows:

"I am appointing you a member of the Board of Education. My object in doing so is to have you enter systematically into the work of examining into the health of the children in the public schools and taking scientific means of prevention and cure. Among other things the eyes, ears and teeth of the children should be carefully looked into.

"It is almost impossible to have a healthy body without good teeth. But I shall not go into particulars. Your past experience in dealing with the defects and diseases of children will enable you to think of everything that should be done. I should think it would be well if there were a standing committee for this purpose in the Board of Education, but I submit that to better judgments."

THE COMMUNITY'S TEETH

Whether dental and medical s... should be commercialized as ph... ceutical science has been comm... ized, and frankly put on a basis ... vertising, is rather vivacously ... cussed in a letter which we pri... where. Its writer makes som... points, and, at any rate, what ... is suggestive. For instance, ... mates that "possibly Boards o... might formulate some kind of ... compulsory advertising."

Boards of Health can formul... for the periodic inspection of ... of each child of school age. Th... Department of this city or t... Legislature could make co... upon 600,000 school children t... ing of certificates from licens... that their teeth have been

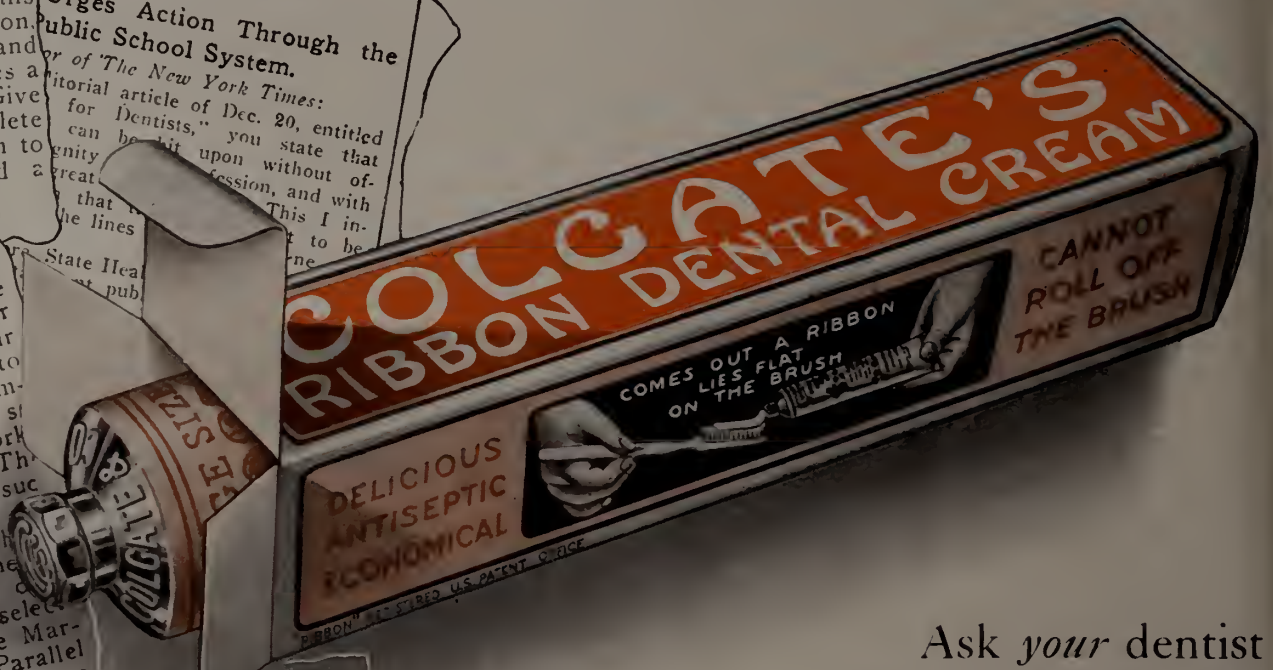
FOR DENTAL HYGIENE.

...ucational Work Now Being Conducted by the Dentists.

...e Editor of The New York Times:

... attention has been called to an editori... ... in your paper, entitled "A questi... ...entists."

...am both pleased and gratified to find t... ...newspapers are taking an interest in ...uestion of dental hygiene, and I write ...ey may be better informed in ... art ...the dental profession



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Christian Herald

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THE LOST SHEEP

From a painting by Alfred Soord

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

Several readers have written us inquiring whether Pastor Sheldon's new story, now running in this journal, is to be accepted as a story of facts or imagination. This is very clearly answered in the pastor's own language, which we printed in our issue of October 1 (page 882). He wrote that for a number of years he had been "brooding over a continuation of the story [*In His Steps*], which would include the person of Jesus living in actual daily contact with the men and women of to-day. It has seemed to me, as I dwelt upon it, that without irreverence, and as a natural result, Jesus could be imagined as being here to-day, facing our problems and sharing our troubles and entering into our earthly life." It is therefore purely a work of the imagination, the result of a deeply spiritual mind seeking to impress upon men the fact of the presence of Him who said: "Lo, I am with you alway."

Mrs. M. A. D., Hammondsport, N. Y. In your issue of June 25 is an article by William Elliot Griffis on "American and Japanese friendship," in which he mentions the "first four" great American missionaries—Verbeck, Hepburn, Brown and Williams. He does not state the dates of their beginning missionary work in Japan. From this vicinity a missionary, Jonathan Goble, went to Japan in 1859. It is a tradition with us that he was the first American missionary to Japan. For the benefit of his wife, who was sick, he invented the jinrikisha, as she was unable to bear the jolting of the palanquin. On the fly-leaf of a book given to a Mr. Pollay by Jonathan Goble was this inscription, which I have copied: "J Goble, Hamilton College, N. Y., 1855. Carried to Japan, 1859."

In the *Encyclopedia of Missions*, four missionaries, Williams, Verbeck, Hepburn and Brown are mentioned as having reached Japan in 1859, and Goble in 1860. The inscription quoted by our correspondent, however, would seem to establish the claim that Goble arrived there the same year, though not in the same party and perhaps in an earlier month.

A. E. W., Kansas City, Mo. The parable of the barren fig-tree (Mark 11) was intended to convey a special lesson of warning. Allegorically, the fig-tree served in the Old Testament as an emblem of the Jewish nation. Edersheim says: "The vineyard was symbolic of the kingdom of God as distinct from the nation of Israel. God called Israel as a nation, and planted it in the most favorable spot, as a fig-tree in his vineyard. He came seeking fruit as he had a right to expect, but found none." Then the Messiah, to whom the vineyard was committed, uttered his condemnation, and ordered the fruitless tree to be cut down as a cumberer of the soil. Another and more obvious lesson to be drawn from the incident is indicated in Matt. 21: 21, dealing with the power of faith to accomplish things seemingly impossible.

Reader, Dubuque, Ia. Can there be such a thing as unconscious conversion?

There are doubtless many excellent Christian people who, having been brought up in Christian homes, were so thoroughly surrounded by religious influences in their childhood that they might be said to have been believers all their lives. This is the result of ideal Christian training. Such persons might have no remembrance of any time when they were not believers, and they might have no impression of any special change, although conscious of steady growth and progress in the spiritual life. Even in such cases, however, there must come a time when fuller realization begins through regeneration by the power of the Holy Spirit, who preaches true repentance and by faith works conversion. Then the desire for more thorough consecration and larger or more definite service makes itself felt, and such a period marks the true spiritual awakening and new birth.

N. H., Chambersburg, Pa. 1. See Matt. 28: 2-4 and parallel passages in the other Gospels for the description of the women's visit to the tomb of Christ. 2. Mary, when she recognized the Saviour, in the first rush of emotion would have touched him or clasped him in homage or worship, but he forbade her approach. His work was not yet completed and she, too, had a mission to perform, of which he reminded her—to go and tell his brethren that they might be assured of his resurrection and might know of his coming ascension. 3. The Ark of the Covenant, in its exterior appearance, is believed to have been designed after the pattern of that which is supposed to have been used in the

Continued on last column

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23.	The Christian Herald ($1.50 a Year)	$2.90
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23.	The Christian Herald ($1.50 a Year)	$3.15
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If you desire to make a combination other than those above you may do so in the following manner: Beside each magazine will be found a Class Number. Set down the class numbers of the magazines you want. Add up the class numbers and multiply by five. The result will be the right clubbing price.

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OUR MAIL-BAG

Continued from first column

earlier worship, outside of Eden, although no detailed description of the cherubim is found among the sacred historians. Josephus in his *Antiquities*, book 8: 3, 3, says: "No one can say but conjecture what the cherubim actually were." Ezek. 1 speaks of them as living creatures under animal forms. Jewish tradition implies that they had the faces of human beings. All that we learn about these figures is that they had each a body and "stood on their feet." II Chron. 3: 13. That they had wings can also be inferred from various passages. They possessed a purely symbolic significance. Much has been written concerning them by Chrysostom, Ambrose, Augustine, Philo, Irenæus, Justin Martyr and many others, and a wide range of speculation has developed. The whole literature would fill many shelves of a library.

T. T. R., Athens, Tenn. An institution of learning supported by the state is a desirable thing, but not an institution for the teaching of a state religion. One of the bulwarks of our American constitution is the complete freedom of religion which it grants to all. Further, institutions that teach religion should not be under state control, but absolutely free from it, whether supported by a denomination or from any other legitimnte source. We know what a state religion has done in other lands, and we know how our own forefathers came to this hemisphere to enjoy freedom of worship uncontrolled by state religious domination. Religious education is the sphere of the church, and not of the state. Moreover, history shows that the people who enjoy freedom of religion are the happiest and most progressive. Russia has a state religion and there the church joins hands with the state in persecuting all who differ from it in belief. The same was formerly true in Italy, Spain and Portugal. Lecky's *History of European Morals*, which you will find in almost any public library, will give you abundant material.

Reader, Coopersburg, Pa. The power to announce the forgiveness of sins, which Jesus conferred on the apostles (see Matt. 18: 18 and John 20: 23) was *declarative* and not *personal*. They were authorized to declare the divine purpose to those who were truly repentant and who accepted Christ as the Son of God through the preaching of the Gospel. This is the interpretation by commentators generally. Jamieson, Fausset and Brown say on this passage: "In any literal and authoritative sense, this power was never exercised by one of the apostles, and plainly was never understood by themselves as possessed by them personally, or conveyed to them. The power to intrude upon the relation between God and man cannot have been given by Christ to his ministers in any but a ministerial or declarative sense—as the authorized interpreters of his Word. There are, however, other commentators and large church bodies who hold differently (see Augsburg Confession and Lutheran Catechism). These latter believe that there exists in the church of God "a peculiar church power which Christ has given to his church on earth to forgive the sins of penitent sinners unto them, but to retain the sins of the unpenitent, as long as they do not repent"; that the called ministers forgive sins and absolve those who repent and in so doing act as the instruments of God or in virtue of the external office of the ministry and that "this is as valid and certain in heaven as if Christ dealt with us himself."

Miscellaneous

T. T. C., Stanley, N. Y. We agree with your interpretation on the subject, as it is in accordance with Scripture.

M. B. W., Pittsfield, Me. The poem you mention: "Bread upon the waters cast shall be gathered at the last," is founded upon the Scripture passage in Eccles. 11: 1.

The poem entitled "Mother-Hunger," which appeared in a recent issue of THE CHRISTIAN HERALD, we are now informed by a reader of this journal was written by Mrs. Grace Duffield Goodwin, and appeared originally in the Chicago Advance.

Mrs. E. T. W., Altmond, Mo. The postmaster doubtless has the right to forbid the putting up of posters in the postoffice, which is supposed to be devoted to official business exclusively, although we have seen country postoffices with signs and posters in abundance. In places where the postmaster has a store or other business combined with the postoffice, we presume he would have power to grant such a privilege, were he so disposed.

M. B., New Zion, S. C. 1. There is no such passage in the Bible. The restoration of the Jews is foreshadowed, however, in Rom. 11: 11-25, but this may be in a spiritual sense only, and commentators are not agreed that the final ingathering of the scattered race is to be interpreted physically. On the other hand, there are many who hold that they are yet to be restored to their original home. 2. Lightning rods were unknown in Bible times. 3. The marriage of those related by ties of blood was forbidden up to certain degrees, but second cousins were not specially referred to.

NEW YORK, NOVEMBER 19, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

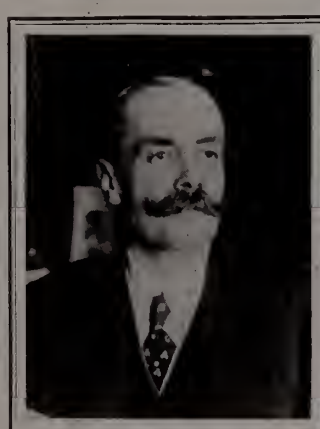
FOREIGNERS FLEEING FROM MEXICAN SOIL. A CAMP EN ROUTE

AT THE COAST: AWAITING ARRIVAL OF THE U. S. WARSHIP'S TENDER

PLACING REFUGEES AND BAGGAGE ABOARD THE CRUISER *BUFFALO*

NEARING A CRISIS IN MEXICO

OUR GOVERNMENT IS PRESSING FOR HUERTA'S RETIREMENT AS THE ONLY SOLUTION—NO ULTIMATUM



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Secretary of State

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GENERAL HUERTA

Self-Appointed Dictator

GENERAL CARRANZA

"Constitutionalist" Leader

THAT the resources of diplomacy have not yet been exhausted in dealing with the Mexican situation has again become evident. Months have passed and, with the exception of a few interchanges, mainly verbal, between the two governments, the progress made toward a solution of the trouble has been almost imperceptible. Each government has been "marking time" in its turn and preparing for eventualities.

During the last days of October, however, there was a somewhat unexpected change, and the situation suddenly acquired new interest from rumors in Washington, which were apparently confirmed by despatches from Mexico City, that an official note had been conveyed by this government to Huerta, which was calculated to bring the whole controversy to a focus. Published accounts stated circumstantially that President Wilson's "note," which had been handed by our chargé d'affaires, Mr. Shaughnessy, to Huerta's secretary, and by him conveyed to the dictator personally, was in general terms substantially as follows:

"The memorandum from the administration at Washington stated that unless General Huerta retires immediately, and thereafter has nothing to do with the conduct of affairs or the formation of a new government, the President of the United States will issue an ultimatum, which, if rejected, will cause him to call upon Congress to authorize him to use sterner methods."

It was added in the Mexican telegrams that this interpretation of the "note" had caused Huerta's friends "to regard the American communication as in itself conclusive, since General Huerta was given no choice regarding further participation in Mexico's affairs." It was held to mean that this government will be satisfied with nothing less than the dictator's absolute retirement from the office he is regarded as having usurped, and that he must not attempt to leave in the presidency any of his own appointees as his successor. Of course, the transmission of such a message (which, it was further averred, had been counseled by Mr. Lind, President Wilson's personal envoy, now at Vera Cruz), was in itself an event which, if it really took place, might very naturally be regarded in the light of an ultimatum. Our government has never conceded Huerta's official status, for the reason that it has strongly disapproved of the manner in which he assumed the presidency. Nor could it be expected to approve of his reported plan to place General Blanquet in that office, while he himself took command of the army—a scheme which would simply leave the situation more complicated and objectionable than before. Besides, there is no concealment of the fact that our government disapproves wholly of the manner in which the late elections in Mexico were conducted, since no free expression of the popular will was permitted at the polls, and the whole machinery of Huerta's administration, including the army, was employed to produce the result he himself desired in order to perpetuate his dictatorship.

For a time the Washington authorities had nothing to say regarding the "note" to Huerta, but when, at last, Secretary of State Bryan did speak on the subject, it was to puncture the whole fabric of conjecture and to show that the newspapers had been misled by trouble-makers into giving currency to the "note" story. There had been no such note, Mr. Bryan quietly declared, and certainly no communication, verbal or written, of the character indicated in the despatches. The rumors were the coinage of certain persons who were engaged in aggravating the complications in Mexico, and were to be condemned. Such reports he considered essentially harmful. He did not, however, explicitly deny that there had been a communication sent to Huerta, and left the impression that while the government had taken such a step, it had preferred to keep the matter private at the present stage of the controversy.

The Secretary's denial, however, seemed to simply stir up new interest in the incident. On November 5 it was reported in Washington that a reply had been received from Huerta, but whether verbal or written could not be ascertained. While the dictator made no definite announcement of his intentions, the report went on to state, he took occasion to characterize the American attitude as unfair and dictatorial, and intimated that in his future course he would be guided rather by considerations affecting other Powers than the United States. It was further related that Huerta, before making this reply, had given the American message full consideration. He had summoned the diplomatic corps to the palace, but what took place at that meeting was not

Continued on next page

FEARS OF FAMINE IN EGYPT

BY PROFESSOR GEORGE L. ROBINSON

American School of Oriental Research, Jerusalem

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TYPICAL NILE RIVER CRAFT

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THE ISLAND OF PHILAE, WHICH IS ALWAYS FLOODED BY A HIGH NILE

THE WATER CARRIERS

THERE is fear of famine in the land of Egypt. When the writer arrived in Cairo on September 8, 1913, Moslem sheiks and Coptic priests alike were calling on their people to pray that Allah would cause the Nile to rise to its usual height, for never before in history, so far as the government records show, was the river so low as in 1913. September is the month of flood inundation, and only a single stretch or two of ten miles are covered with water; whereas, usually, the Nile overflows the whole valley.

The Nile is the only river in Egypt. It is one of the longest rivers in the world. Its main waters come through the channel of the White Nile from the very center of the great continent of Africa. The waters of the inundation period, however, come down by the Blue Nile from the highlands of Abyssinia. The latter bring with them great quantities of sediment and fertility, so that truly, as Herodotus has said, "Egypt is the gift of the Nile." There is very little rain in Egypt. Yet, by means of the river, three, and sometimes four, harvests are gathered in a single year.

About June 15 occurs what is known as the *Lailet el-Nuktah*, or "the night of the first drop." The ancients believed that the tears of Isis, weeping over Osiris' death, caused the Nile to rise. This marks the very beginning of the flood. From this date the river continues to rise until about the middle of August, when a ceremony takes place called *Wefa en-Nil*, or "the cutting of the dam." In ancient times this act was accompanied by great ceremony. Seneca relates that offerings of gold and other gifts were thrown into the Nile by the priests to propitiate the deity of the river. An Arab historian, El-Makrizi, tells how they used to sacrifice a beautiful maiden annually to obtain a plentiful flood. To-day, still, the Nile is revered, and by most Egyptians its rising is little understood. The flood is caused, of course, by the rains in Central Africa, especially by those in Abyssinia. The Coptic Christians almost worship the Nile.

Famine, or great scarcity, always follows a low Nile. This year thousands of acres of fertile, alluvial soil have been sown, which are sure to remain dry and barren because there is no water. A well-known editor and landowner in Cairo has sown one thousand dollars' worth of rice as seed without the slightest prospect of any return for his trouble. The nilometer on the island of Roda, just opposite Old Cairo, the records of which have been preserved for nearly a thousand years, knows no measurement as low as the present. It records the high floods of 1874 and 1878 (the highest of the nineteenth century), of 1887 and 1892, also, which were particularly good; and also the low floods of 1868, 1873, 1877, 1888 and 1899, all of which were very low, as likewise those of 1902 and 1907; and among its records, also, there is mention of certain early floods such as that of 1880, which was forty-nine days earlier than usual, and of late floods, as that of 1894, which was twenty-four days late. Famine may result from either too high or too low a Nile, from a deficiency or from excess. The narrow margin of two meters, or about six and one-half feet, is enough to make the difference between a good and a bad Nile. At the First Cataract the difference between low and high Nile is a matter of fifty feet: at Cairo, of about twenty-five.

THE PYRAMIDS OF GIZEH WITH THE NILE AT FLOOD

Two ancient artificial devices are still used to raise the water from the river to the level of the fields: One is the *sakiyeh*, or wheel, to which are fastened jars for catching the water as the wheel is turned by cattle or buffaloes, camels or asses; the other is the *shaduf*, also a very ancient device for raising the water. It resembles the sweep of an old-style well in our own country. A leathern bucket is suspended from one end of the sweep, while at the other end a huge lump of dried mud serves as a balance.

During the time of inundation, September and October, the river is usually considerably higher than the level of the country; in Upper Egypt about three feet higher, in the Delta along the Rosetta and Damietta branches of the river as much as twelve feet. As the river overflows the fields, the villages become islands in shallow lakes, on which sailboats are often used. The lower houses are sometimes swamped, and the inhabitants imprisoned. In Lower Egypt the land is so much below the level of the river that it has to be protected by longitudinal embankments. In Upper Egypt, on the other hand, the flood is welcomed, as the alluvial deposit left behind by the water is needed to enrich the soil. The level of the valley is said to increase at the rate of six inches in every one hundred years. Since the coming of the British to Egypt there has been a great increase of the perennial irrigation that depends upon great dams. This is vastly more expensive, but also vastly more profitable, and in a year like the present is the only hope of the land. Not infrequently, as a matter of record, has a low Nile caused dearth in Egypt, and in some cases the famine has lasted for several years, as, for example, that of 1064-71 A.D. Ancient inscriptions also confirm this view. One found at El-Kab in Upper Egypt, the sepulchral inscription of Baba, who actually lived during the period of the later Hyksos kings at the end of the seventeenth dynasty, and, therefore, very close to the time of Joseph, relates how he, the deceased, "collected corn, as a friend of the harvest god, and was watchful at the time of sowing; and when a famine arose, lasting many years, distributed corn to the city each year of famine." Besides this, there are other illustrations of the Genesis account: *e. g.*, the inscription of Ameni, a governor under Usertesen II, of the twelfth dynasty, and the so-called "Seven Years' Famine Inscription" of the Ptolemaic period, which records how in the reign of King Zoser of the third dynasty, the Nile failed to rise during a period of seven years, and that a famine arose in the land in consequence. To-day, however, famine is averted through English foresight. The five great dams which have been thrown across the river at Cairo, Assiut, Zifta, Esna and Aswan, coupled with the other constructions, canals, embankments, etc., which have been introduced, make it possible to supply enough water to avert real want.

NEARING A CRISIS IN MEXICO

revealed. Thus, on the whole, while there was nothing absolutely authentic or official regarding the "note" and its answer, the rumors that obtained currency were generally believed to have some basis of fact, and to indicate the approach of a crisis.

It is a matter of talk in official circles in Washington that a satisfactory understanding has been reached between our own and other governments under which the latter agree to take no initiative in the Mexican situation and to maintain a neutral attitude. Evidence confirmatory of this attitude is found in a Paris cablegram dated November 5, which stated that the French foreign office had been requested by Mexico to mediate between that country and the United States, but had refused.

Continued from preceding page

"The French Government," the despatch added, "has taken the attitude that it will do nothing until further advised as to the policy of the United States toward Mexico, and will then do nothing which might be unwelcome to the Washington Government." There has even been talk of our recognition of the Carranza Constitutionalists as the *de facto* government, but the administration is discreetly silent on such matters. There are no indications that intervention is in view, as some have asserted, and in any event it would only be regarded as a last resort. Still, with nine United States warships and a number of European cruisers in Gulf waters, the dictator is now facing conditions which cannot be misinterpreted. He is now in a position by any rash step to precipitate an event which would inevitably result in the blockading of the Mexican ports, the capture of the coast cities, and possibly the investment of his capital itself. These are remote possibilities, of course, and it is still hoped that intervention may be averted.

Meanwhile, Americans and other foreigners in the disturbed republic are having a disagreeable time of it. For weeks past they have been leaving the country as rapidly as possible, but there are many foreigners at interior points who have been unable to get away, and their lot has been an unenviable one lately.

HOW NOVEMBER'S ELECTIONS WENT

TAMMANY SIGNALLY DEFEATED IN NEW YORK. THE VOTING IN OTHER STATES

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DAVID I. WALSH
Governor-Elect of Massachusetts

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CROWDS IN NEW YORK WATCHING THE SIGNALS ON ELECTION NIGHT

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JAMES F. FIELDER
Governor-Elect of New Jersey

AN EVENT of national interest in the November elections was the complete overthrow of the Tammany organization in New York. Citizens of all classes and political affiliations united for the purpose of ridding the city of the corruptionists who had ruled it for many years, and who, if they had remained in power during the next four years, would have controlled expenditures aggregating many millions of the taxpayers' money. But Tuesday, November 4, witnessed the most complete rout Tammany has suffered since the days of Tweed. John Purroy Mitchel, the Fusion candidate, was elected mayor by the phenomenal plurality of 121,000 votes over ex-Judge Edward E. McCall, the Tammany candidate. The Fusionists made practically a clean sweep all along the line, electing William A. Prendergast, controller; George McAneny, borough president of Manhattan; fourteen out of sixteen members of the Board of Estimate and Apportionment, and a good working majority of the Board of Aldermen. Tammany also lost control of the Lower House of the State legislature. All the Fusion majorities were large, showing that the public conscience had been tremendously active in the fight against Tammany and corruption.

This was the climax of a whirlwind campaign, which has seldom been equaled for vituperation and excitement. During October, revelations of graft and official corruption were made which startled the entire State, showing how public offices had been bought and sold and public moneys absorbed as political graft. It is generally conceded that the turning point of the situation which has resulted in Tammany's overthrow was the war made by Boss Murphy and his organization on Governor Sulzer, whose impeachment was followed by a series of startling disclosures, in which the names of Tammany officials were connected with charges of graft. These disclosures were kept up to the very day of the election. It was somewhat in the nature of a public vindication when ex-Governor Sulzer, who after his impeachment was nominated in the Sixth Assembly District, was elected to the legislature, running far ahead of his Democratic opponent. One significant result was the defeat of 29 out of 46 Assemblymen who voted for the impeachment of Governor Sulzer, all of whom were renominated, but were snowed under in the general landslide.

In pulling down Sulzer, it proved that the Tammany leader pulled down the pillars of the Tammany temple about his own ears and those of his associates. But the political earthquake was not confined to New York City. Throughout the State it assumed the form of a revolt against boss domination, and in many cities the Democratic candidates were defeated. One of the results of the situation is that the Republicans will have a majority in the next Assembly, the figures standing: Republicans 68, Democrats 40, Fusion-Democrats 10, and Progressives 26. Bartlett (Dem.) was elected chief judge of the Court of Appeals, and Hiscock (Rep.) associate justice.

John Purroy Mitchel, the newly elected mayor of New York, is in his thirty-fourth year. He is of Scotch-Irish descent, is a university graduate, and has been for years the uncompromising foe of Tammany. He was assistant corporation counsel in 1906-7, and afterwards served successively as commissioner of accounts, president of the Board of Aldermen, acting mayor (1910) and collector of the port. He has fought strenuously to protect the city's interests in connection with the award of the subway franchises. While collector, he organized a system to increase the efficiency of the customs service at the port of New York. Mr. Mitchel, on learning of his triumphant election, said that he regarded the success of the Fusion ticket as a triumph for good government. "I shall be mayor for all the people of New York," he said, "and not for any faction, division or party."

District Attorney Charles S. Whitman, who has already done excellent public service in that office, was re-elected, his name appearing on all the tickets except the Socialist.

Tammany Hall in Fourteenth Street was a scene of unrelieved gloom on election day. During the greater part of the day the outside doors were

JOHN PURROY MITCHEL
Mayor-Elect of New York City

closed, and in the evening, in an inner room, Leader Murphy and a group of intimates received the returns. It did not take long to convince them of the reality of the landslide. When it was apparent that the whole county ticket had gone and that the disaster had extended throughout all the boroughs, the Tammany leader admitted defeat, and refusing all interviewers, went home.

Elections in Other States

IN THE Massachusetts election, David I. Walsh of Fitchburg, Democrat, now lieutenant governor, was elected governor by about 60,000 plurality. He carried Boston by over 28,000. Both branches of the legislature will be under Republican control. In New Jersey James F. Fielder, Democrat, was elected governor by a plurality of 15,000 to 25,000 over E. C. Stokes, Republican. The Democrats retain control of the Assembly and possibly, also, the Senate. President Wilson went home to cast his vote with his New Jersey neighbors, returning the same day. In Philadelphia Mayor Blankenburg's administration was defeated in its effort to gain control of the councils; Samuel P. Rotan was re-elected district attorney; James B. Sheehan, register of wills; William McCoach, city treasurer; and W. F. Kendrick, receiver of taxes. Pennsylvania Republicans claim that the results of the election assure the choice of a Republican United States Senator and governor next year. In Virginia the entire State Democratic ticket, headed by Henry C. Stuart, was elected, and the legislature is overwhelmingly Democratic. In Maryland Blair Lee, Democrat-Progressive, was elected United States Senator to succeed William Jackson by 30,000 majority. The Democrats in Baltimore elected their candidates for comptroller and Court of Appeals clerk. In Indianapolis Joseph E. Bell, Democrat, was elected mayor by 8,500 majority.

General Notes

—EACH OF OUR lives is a campaign. And in the end, when the returns are all in, it will be found that the true heart which sought not its own advancement but labored for the good of humanity, is victor in the battle, while the self-seeker and the mercenary will be cast aside.

—A RECENT DESPATCH from Munich, Bavaria, states that the senate of that kingdom has voted to support a measure for the dethronement of her "mad king Otto." The ministerial council decided to present such a measure to the diet, and by a majority of both legislative chambers Prince Regent Ludwig, who has ruled for forty years, has been declared king to succeed his deposed cousin, by the title of Ludwig III.

—MEAGER REPORTS of serious fighting came from the Philippine Islands during the later part of October. A battle began at Talipao, Mindanao, on the 21st between Moro tribesmen and the Thirtieth, Sixteenth, Twenty-first, Twenty-fourth and Thirty-first Companies of Philippine Scouts. Five scouts were reported killed and eight wounded, among the latter being Captain Harry McEldery of the Thirteenth Company.

—FIFTY-FOUR DEATHS from drowning were reported on October 29 by despatches from San Salvador. Large districts had been inundated by a rainfall of unprecedented severity, which lasted two days and nights. Communication with parts of the flooded territory has been cut off, and it is feared that many more have been lost. The village of Vera Paz, near San Vicente, was almost entirely destroyed. Over ten inches of rain fell during the downpour, and the property loss in the lowlands is consequently very heavy.

—THE ANNUAL REPORT just issued by the commissioner of pensions shows that while heavy inroads have been made by death, more than one-fifth of the men who served in the army and navy of the United States during the Civil War were still on the pension rolls on July 1 last, the beginning of the new fiscal year. There were 462,379 pensioners on the roll. The estimated number of individuals in the United States army during the war was 2,213,365. During the past year there was a decrease of 34,884 Civil War pensioners, while the net loss in the entire pension roll was 40,094, leaving 820,200 pensioners of all classes. There remain 1,142 Mexican War pensioners and 1,066 from Indian wars. The last surviving pensioner of the war of 1812 died eight years ago, although 199 widows of that war's fights still receive pensions, a decrease of 39 since last year. Ohio leads the States with the largest number of pensioners, 77,599, followed by Pennsylvania, with 75,618; New York, 68,270; Illinois, 56,482; Indiana, 49,987; Missouri, 39,490; Michigan, 34,298, and Massachusetts, 34,124.

THE ESSENTIAL

TEXT: "I will liken him unto a wise man, which built his house upon a rock." Matt. 7: 24

A SERMON

By

Rev. Charles Lewis Slattery, D.D.*

IT IS the highest characteristic of a genius that he reaches out for the essential. We are sure that he is a poet who by a few common words can thrill us with the conviction of a fundamental truth. We are sure that he is an artist who, with a few strokes of his brush, can put on his canvas the very soul of the man he is beginning to paint. We are sure that he is a friend who by an instinctive glance can give us sympathy and understanding. We name him a wise man who builds his house upon a rock. The house may be anything you please—a poem, a picture, a friendship, or one of ten thousand other things; if it is always planted firmly on a rock, we know that he who put it there has some of the genius of greatness.

But one need not be a genius to take immediate advantage of the essential. True, some people could not see the essential quality in a task if it flaunted its colors in their very eyes. Possibly it is destined that some people must twitter and dabble as they approach any undertaking, and so invariably miss the one true point of it all. But most people, I am convinced, can cultivate the habit of grasping the essential in whatever confronts them. The ordinary work of each day comes to each one of us: for one it is studying a book; for another, teaching a lesson; for one it is deciding upon buying; for another, deciding upon selling. The work may be trivial or momentous. In any case it is our work; and the doing it well or badly marks us wise or foolish. It is the house in our Saviour's parable. If we build it on the rock, we dig the sand away, find the essential and stable foundation, and there build what will last. Rain and wind cannot affect it.

This will seem to you still figurative, so let us try to apply the parable to two or three vital and ordinary aspects of our everyday experience. Think of speech, of manners, and of faith.

The Spoken Word

First, then, think of speech. By speech I mean the ordinary conversation of our daily life. I mean the words you say to your families at home, to your associates in business, to your friends on the street. You might think this something that would take care of itself. But we know that it does not take care of itself. We know that a word, said without any intent to injure, can bring discord to a family, riot to the business world, enmity between friends. I am not thinking of slander, of malicious lying, of self-conceit, of venomous envy, of profane babbling, or any other form of positive wickedness which may inspire hurtful words. I am thinking only of words uttered carelessly, or as we say naturally—words said inadvertently in the course of a busy day with no intention of either pleasing or displeasing. These words have often power to mar the happiness of a man, a family, or a whole community.

When the culprit discovers what he has done, what does he say? I am assuming that he is an upright man; he does not intend to injure any one. Does he not invariably say, "I did not mean what you thought I meant; you misunderstood me"? It is a lamentable confession for any mature person to make. It does very well for children, who must learn sometimes, by long and bitter experience, the use of words; but grown men and women ought long ago to have come to a decision how they shall use the words of daily life. Friends intervene with their kind excuses. "Oh," they say, "he is a good man, but he has no tact." Or, "She is a good woman, but she talks so fluently that she does not always think what she says." Or, "He uses words in such a strange, exaggerated sense that you never can be sure what he means. When you have known him as long as I have known him, you will be able to translate his words." Meanwhile, some one crosses the street rather than meet the offender; another is shamed before the whole town because a shocking rumor is going from mouth to mouth on the offender's authority; still another plots all sorts of vengeance upon the head of one who he thinks has maligned him, and already is putting forth bitter stories which may embroil half the town before they have reached their end.

Is not the rock clearly revealed on which all speech should be built? The first essential for all conversation, for all public utterance, is plainness, clearness, straightforward truth. I am not forgetting that there are times when silence is golden, but if one feels that to speak is necessary, then the simplest, clearest words are always best.

It is easy to be indirect. One sometimes becomes indirect to save a friend's feelings; or to shield oneself; or to let people suppose that one has done more than a strict veracity would account for; or to give opportunity for flowing sentences and quaint words; or to mystify and astonish the simple people; or to seem profound when one has nothing whatever to say. To the cheap and vulgar mind, coming immediately to the point seems abrupt or inelegant. Therefore we talk with people who hide their meaning in tortuous introductions, and we listen to public speakers who send us home with no thoughts at all, and with the vague consciousness only that we have heard several thousand rather ingenious syllables. All such build their houses on the shifting sands. The lightest summer zephyr blows their castles to the sea like so many cards. Nothing survives except the ruin.

It is a commonplace that speaking the truth is the bond of society. It is because we trust our neighbors to tell us the truth that there can be any such thing as business, or government, or friendship. But something more is necessary: we must speak the truth simply, plainly, directly. From youth to old age, one of the most important lessons a man or woman can learn is straightforward clearness at each moment when words are called for. Who does not know the torture which invariably comes when one attempts to conceal truth or to maintain deception? There are mazes ahead which become more and more perplexing till one must choose definitely between humiliating confession and destruction.

I am no pessimist, yet I am inclined to think that the transparent soul, able and willing to say the clear, simple truth each moment when speech is necessary, is a very rare soul. The people who are either dense or warped are in an alarming majority. It was a keen poet who looked forward to rare moments when

> The eye sinks inward, and the heart lies plain,
> And what we mean, we say.

It is one of the marks of our sinless Master that each time he spoke he cut straight through all the traditional sophistry of his time and came directly to the simple words of clear and convincing truth. People said, "Never man spake like this man." They did not mean that he used fine language or many words. They meant that no one before ever had said in so few words, so simply, so clearly, the whole white truth. He spoke of himself as a "man who told the truth."

When we talk, whether in private or in public, let us pray for God's help to say clearly what we mean, in simplicity and in truth. Then we shall, in so far, have built our house upon the rock.

The Good Manners of Kindness

The thought of the use of words leads us to think of manners. The superficial observer is apt to say that manners are merely the conventionalities of society, that a certain class of people having certain tasks to perform have one sort of manners, and a certain other class have another sort of manners. And, say these easy critics, we call one set of manners polished, and another set crude. A man who feels that this is true will maintain that if he would have good manners all he need do is to wear such and such clothes, to live in a designated kind of house, to have certain ways of greeting people, and to live in general as he sees that one whom he admires is living. But the uncomfortable truth will at last thrust itself upon this attentive person that, though he scrupulously keep every maxim of cultivated society, he is being called a cad or some other equally unsavory name. He will learn that he has built his house upon the sand. Manners, like everything else, have an essential foundation, on which alone they can survive.

What now is that foundation? What is it that can make good manners in the king's palace and in the frontiersman's cabin? What is it for lack of which people of so-called refinement, as well as the awkward boor, are the dread of all discriminating spirits? What is the essential quality which alone lays the solid foundation of good manners? It is obvious: it is kindness.

For think what kindness will do. Kindness, of course, will do the unselfish act which helps in conspicuous disaster. Kindness will be ready with words of gratitude and appreciation. Kindness will always do the greater deeds promptly. But kindness descends to minute details. Kindness recognizes the nicer ways of doing little things, not because a certain way of doing them is better in itself, but simply because doing them so puts all who are about one at their ease. If one did not do them so, one's presence would grate on one's companions—not because they are prigs, but simply because they are accustomed to such usage. Therefore it is that the truly kind man, upon going to a new environment, whether that environment be another man's house or another man's country, tries to accommodate himself to the trifling ways which he finds there in vogue. He is unkempt who parades his own etiquette, however good in itself, in a place or a country where the kindest people have other ways. In all this, you notice, I speak only of the small courtesies and refinements of life. For, of course, in the great principles of life, all civilized lands have the same inevitable standards. If a man is invariably kind in all things, so kind that he can always forget his own preferences, even himself, his manners will, as the flowers in the field, convert the commonplace into the beautiful. If he is not kind, let him be as cultivated as you please, his manners must reveal from time to time great rifts of clumsiness and selfish absurdity.

As we pray God for clearness and simple plainness in our speech, let us also beseech him to give us kindness in our manners. So only shall we build our house upon the rock.

The Foundation of Faith

One more instance I give of the grave need of grasping the essential; and that is in the region of what we call faith. Faith is one of the words that defies definition: it is sufficient to say that it stands in general for all that we hold sacred. It is connected with the church, with the Bible, with our individual relationship to God. We get our faith in a singularly irregular way. The child has an instinctive acknowledgment of a higher life surrounding and sustaining him. His parents may tell him somewhat, as he asks his perplexing questions. Schools may add a little. He may gather a little more from religious instruction. His own inquisitive reading may lead him still farther. In any case, faith is apt to be developed in a very irregular fashion. So when a man is out in the life of the world, there is found to be a group of certain loosely associated beliefs and confidences which make up whatever faith he has. And then, some day, the person with such a loosely acquired faith encounters a learned man or a learned book which overturns one of his cherished beliefs, and because he finds this belief in a detail going, he throws up his hands, surrendering all his faith in the divine. It would be ridiculous if it were not tragic.

Before I point out the remedy, notice a few of the details to which I refer. The child learns, for instance, that the Bible is inspired. This may come to mean to him that each word in it is infallible, that it not only tells us religious truth, but also accurate truth about geology and astronomy. Years later, when perhaps he has long ceased to read the Bible at all, he is convinced that the science—if we can call it such—as recorded in the early chapters of Genesis cannot be literally true. The spiritual and religious truth is exactly as clear as ever. But he passes that by and fixes his attention upon one thing: a theory which he once had about the Bible has been disproved to his sincere conviction. He speaks up quickly. "Well," he says, "if it is wrong there, it is wrong everywhere. And if the Bible is not what I thought, over goes my whole faith." He is not weighing what the church has taught about the Bible, or what Christian men to-day teach about it. He weighs simply his own childish notion. Finding that inadequate, he flings the whole Book aside. Similar instances could be given of one's idea of Old Testament prophecy, or of one's idea of

Continued on next page

* Rector of Grace Church (Episcopal), New York

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, November 23. Isaiah 41: 8-16. *"Abraham, my friend."* I think that is the noblest title ever given to mortal man. It is the speech of the Lord God concerning one of his children. It is something to be coveted even to enjoy the friendship of a noble man; but to have the friendship of God, and to have the holy God name us as his friends, is surely the brightest jewel that can ever shine in a mortal's crown. And such recognition and such glory may be the wonderful lot of thee and me!

"Abraham, my friend!" The Lord of Hosts found delight in human friendships. He comes in to sup with us. He drinks of the cup of our delights. For, surely, it is one of the supreme characteristics of true friendship that it rejoices at the other's joy. And my heavenly Friend is glad in my gladness as well as sympathetic in the day of sadness and tears. Yes, he comes in to sup with me, and I may sup with him.

"Abraham, my friend." And he shares his sweets with his friend, in inward counsels, and in tender revelations of his purposes, and in the gifts of joy and peace. There is perfect openness between these friends; nothing is hid. They have the run of each other's hearts.

I tell him all my joys and fears.
And he reveals his love to me.

MONDAY, November 24. Joshua 3: 1-6. *"Sanctify yourselves; for to-morrow the Lord will do wonders among you."* But what relationship is there between the one and the other? Even this: it is only the sanctified who can appreciate the wonders of the Lord. To the unsanctified a divine wonder is an indifferent commonplace. "They have eyes, but they see not;" they have sight but no insight; they have a shallow perception but no mystic vision. They walk down lanes of marvels, but no wayside bush is aflame with mysterious fire. They never take the shoes from off their feet, because they are never conscious of standing upon holy ground. The unsanctified cannot have communion with God, and they never see wonders!

"Blessed are the pure in heart, for they shall see God." They shall behold the marvelous in the commonplace, the fire in the bush, the providence of the ordinary meal. God gives his visions to the holy. "In thy light shall we see light." Our purity is the lens through which we may see the unfolding wonders of grace. And God is waiting to give us the lens; it is given to the lowly and penitent soul that bows at his feet with the prayer, "Lord, that I may receive my sight!"

TUESDAY, November 25. Joshua 3: 7-17. *"This day will I begin to magnify thee in the sight of all Israel."* Joshua was to receive his true greatness as the gift of God. It was not something he could acquire by culture or assume by sheer aggression. It was the gift of grace. "Thy gentleness hath made me great." It was the divine within him that gave him authority and power. "Thy God thy glory!"

And still must our greatness be sought in the Lord; not in human applause, and not in the dignity of office, but in the grace of God. The real authority of every teacher and preacher must be found in the magnifying presence of God. God in our minds fills the thoughts with vision. God in our hearts fills the emotions with sympathy. God in our wills fills our actions with strength. God in our speech fills the words with unction and grace. It is the indwelling God who makes everything great.

And so does God use the weak to subdue the mighty. He uses the foolish to confound the wise. He converts a reed into an iron pillar, and with the seemingly infirm he builds the new Jerusalem.

WEDNESDAY, November 26. Joshua 4: 1-9. The children of Israel made a memorial of their providences. Each tribe took a stone from the dry bed of the Jordan, and together they built a cairn of remembrance. They made provision against oblivion. They would carry the miracle of grace forward into the morrows, and in after days the wonderful story should be told and told again to their children.

It is good to build memorials to the marvelous deliverances of God. Frances Ridley Havergal kept a "Journal of Mercies." She built her own cairns along the road, and she often went over the old track and recalled the goodness of the Lord. In her latter years she could visit the shrines of earlier years, and all the days were joined together in the shining memories of grace.

Why cannot we keep anniversaries of providence, building memorials all through the year, and making the recurring dates richer and richer with reminders of the goodness of God! The road of our life would be alive with holy suggestiveness, and we should always go into God's house "in the multitude of his mercies."

THURSDAY, November 27. Psalm 44: 1-8. *"Our fathers have told us what work Thou didst in their days."* And that is one of the most precious bequests which a father can make to his child. We tell them of our early difficulties in business, of our straitened circumstances, and of the gradual enlargement of our way. But to tell them about God, of the wonder of his dealings with us—how he helped us to conquer the beast of passion, how he cheered us in our depression, how he dried our tears and carried us in our weakness, how he enhanced our joys and added sunshine to our day—with what treasures would this testimony enrich our children in their journeyings along an unknown road!

The best thing we can give anybody is the Gospel. We have never given our best gift until we have given the spiritual. "That I may impart unto you some spiritual gift"—this was the great ambition of the apostle Paul, and he was always giving his best away. Let us take heed and give it to our children. Let us tell them about the Lord, and of what the Lord has done for us. Let us open the books and show them the pages that have been illumined by his love and grace.

FRIDAY, November 28. Psalm 114. The Lord turned *"the flint into a fountain of waters."* What a violent conjunction, the flint becoming the birthplace of a spring! And yet this is happening every day. Men who are as "hard as flint," whose hearts are "like the nether millstone," become springs of gentleness and fountains of exquisite compassion. Beautiful graces, like lovely ferns, grow in the home of severities, and transform the grim, stern soul into a garden of fragrant friendships. This is what Zaccheus was like when his flint became a fountain. It is what Matthew the publican was like when the Lord changed his hard heart into a land of springs.

No one is "too far gone." No hardness is beyond the love and pity of God. The well of eternal life can gush forth even in a desert waste, and "where sin abounds grace doth much more abound." Let us bring our hardness to the Lord. Let us see what he can make of our flint. When we are dry and "feelingless," and desire is dead, let us bring this Sahara to the great Restorer, and "the desert shall rejoice and blossom like the rose."

SATURDAY, November 29. II Kings 2: 4-14. *"Ask what I shall do for thee."* What will Elisha ask for? If we could only know the measure of a man's desires we should have the measure of the man. There is no place where we more clearly reveal our size than in our requests before God. What is the biggest thing we ask for? What is our conception of a big thing? If I were in the studio of a great artist, and he asked me to make my choice, suppose I were to choose a picture-frame without the picture? Then I should reveal myself and at the same time dishonor him. But we are often no better than this in the presence of our Lord. He offers us the gifts of his grace, and we ask for trifles.

Elisha asked Elijah for a double portion of his spirit. It was a great request, but in asking for it he proved his fitness to receive it. And so it is in our relationship to God. We honor the Lord when we desire the biggest things in his storehouse of grace. When a sinner asks for holiness, when the careworn asks for peace, when the worldling seeks a home, they all give delight to their Lord, for he is glorified in their request. "Ask great things of God; expect great things of God."

These Daily Meditations will appear in each issue through 1913

J. H. Jowett

THE ESSENTIAL

Continued from preceding page

church government, or of church worship, or of Christian doctrine. It is not uncommon for a person to cease to go to church because he cannot find in his new home just the religious service to which he has grown accustomed; and so, giving up his worship, he gives up other things too, till people count him a sort of pagan.

There is an essential, and but one essential, in the faith of every Christian man. And that is faith in the Personal Father revealed in the character of Jesus Christ—faith in his relationship to you directly—just as directly as you know your best friend. That is the rock, and the only rock, on which faith can be securely built. Then everything else will come to its due and proper place. Theories about the Bible may rise and fall, but the Bible will always be to you the stirring record of God's guidance of the race. It will confirm and strengthen you in your intimations about his loving care over you and over those you love. Changes of administration and of worship may overtake the church, but you will be sure that the same heavenly Father guides it by his Spirit into all truth. From time to time you may wonder if you quite give your assent to this or that doctrine, but if you dwell on the great central truth lying deep within, you wake on a joyful morning to find that the most daring faith of the Christian past is yours by reason as well as by affection. You have won it by receiving the great things first. Your faith will be a personal, living, present faith in a Father who loves men now as Jesus loved people in Palestine nineteen centuries ago. The love revealed there and then in its fulness is revealed to you in countless ways every day. You have built the house of your faith on the Rock. No storm of doubt or controversy can shake that faith. It is immovable.

This is an age of growing faith. More people believe in the love of God to-day than ever before. And the main reason for this outcome is that more people are reaching out primarily for the essential in faith, and are leaving scholarship and time to disclose the details. He who relies on the personal, sustaining trust in a God of Infinite Love, finds that many questions, dark to others, are clear to him. In any case he keeps them in the subordinate place where they belong. His faith is on the Rock.

Words, manners, faith—these are profound elements in any robust life, elements which every wise man seeks early and late to cultivate. Let us pray God to-day for grace to know the essential: in our words, to have plainness and clearness of simple truth; in our manners, invariable kindness; and in our faith, invincible trust in the living God.

A CHURCH EFFICIENCY CONGRESS

THE three thousand delegates to the National Convention of Methodist Men at Indianapolis in the last days of October subscribed unanimously to a world-wide crusade to put the church to work on a basis of sound efficiency; to check the economic waste in present-day religious machinery; to make the support and the spread of the Gospel a definite business proposition. On the records of the convention this crusade was entered under the ambitious title of "A New Policy of Advancement for the Methodist Episcopal Church." To its formation the most far-seeing and progressive intellects of the church had given a labor of months.

From more than one viewpoint the convention was a unique gathering. It was by all odds the largest official assemblage in the history of American Methodism. In its delegates, embracing every State of the Union, were men from all walks of life. It was a meeting of the pulpit and the people to labor with that old and yet ever-new question, What is the matter with the church? The production of the proper return is the problem which the Convention of Methodist Men sought to answer, and to help in answering, brought men from the four corners of the earth. Bishop Homer C. Stuntz of South America, Bishop John L. Nelson of Switzerland, Bishops Cranston of Washington, McDowell of Chicago, McIntyre of Oklahoma City, Hamilton of Boston, Anderson of Cincinnati, Hughes of San Francisco were only a few of the dignitaries who contributed to the shaping of the program. Nor were denominational bounds maintained in the search for speakers. Practically all Protestant creeds were represented in the program.

As officially outlined, the program of the convention divided itself under three definite heads: The task of the Christian Church; the agencies through which this task is to be accomplished; the opportunity and the power of its accomplishment.

The convention sounded an "All to Advance" note in the seven officially determined departments of denominational work: Sunday schools; the circulation of the Scriptures; education, including the uplift of the freedmen of the South; temperance; home missions; church extensions; and foreign missions.

In none of these directions was an effort made to disguise or palliate the fact that, measured by the same standards which would apply to a business enterprise, the Gospel is failing to measure up to its opportunities. "No business in America is in so great danger of being closed by the sheriff as the church for lack of efficient management," declared H. Clay Babel of Buffalo in a symposium of the closing session. The significant fact, however, was that this confession of weakness, of failure, was not one of depression or discouragement. It was as though it were a great galvanizing stimulus, a call to battle.

And what was the final analysis? Admitting the failure of the modern church, not from the standpoint of theology but from the standpoint of business, what are the reasons for that failure as discovered by the Methodist probe? Broadly speaking, the committees of investigation divided their examination under two heads, internal and external. The results of that investigation will be of direct, concrete interest to every church and every church-member, regardless of denomination, for it is the first time that the acid test of a national business efficiency has been applied to the machinery of religion.

Helpful criticism is criticism which not only points an evil but points a cure for that evil. The policy of the Convention of Methodist Men was never destructive but always constructive. In this connection let us cite a concrete example of business efficiency at work in the remaking and regalvanizing of a church organization—that of the City Methodist Church of Crawfordsville, Indiana, as given by J. B. Trimble, one of the two administrative officers of the new national commission on finance.

The first result of the new idea at Crawfordsville was the installation of a duplex or bi-pocket envelope, with one compartment for the current expenses of the church and a second compartment for benevolences, each plainly labeled. The second result was a personal canvass of the congregation, through the medium of four "teams" of solicitors of fifteen men each, for the purpose of obtaining a definite yearly pledge from each parishioner. While the promised contributions in some cases were as low as only five cents a week for each of the central funds, within three months the gross income of the church was increased 50 per cent. But the curious part of it all was that the financial result proved of only secondary importance. The most significant feature of the campaign was the revitalizing of men and women who had been dormant in the church for years.

Let us veer now to the second fundamental feature of the investigation, the external feature, the field outside. "The progress of the church," declared Bishop Anderson of Cincinnati, one of the leaders in the discussion of "The World, the Nation, and the City," "has not kept pace with the development in public affairs. The American church has not been grappling with the broad social questions of the day as it should be doing. It has, moreover, no definite policy of approaching that problem. The city represents the intensity of life. The problem of the church is to make its moral life stronger than its intellectual, or its business, or its social life. The church must do that or it must confess failure and go out of business."

Bishop McDowell in the final message declared: "This is not a convention for the passing of the tariff or revising currency, but for stimulating interest in the kingdom of God and extending the possibilities of that kingdom." It was the launching of a crusade to carry the need of the church to men and the need of men to the church—for the social, civic, industrial and moral evangelization of the world.

H. C. W.

"JESUS IS HERE!"

BY CHARLES M. SHELDON

The Author of "In His Steps," Etc., Etc.

SYNOPSIS OF PRECEDING CHAPTERS

A group of friends are gathered in the library of Rev. Henry Maxwell, pastor of First Church, Raymond, on the anniversary of the day when they had taken the pledge to make "What Would Jesus Do?" the test of their daily lives. In the group are Virginia Page and Richard Stanton, Mr. Maxwell's new assistant. They are all commenting upon a marvelous light which has been appearing in the sky, when Martha, Mrs. Maxwell's maid, enters the room with the exclamation: "Jesus is here!" She declares that he came to the service of the Rectangle Church, a mission founded by First Church, and had gone home with Mr. Grey, the pastor. Mr. Maxwell calls up Mr. Grey by telephone and is informed that the strange Guest is now asleep in his home. Mr. Grey himself comes to the Maxwell home, and relates the details of Jesus' visit to his church. Jasper Carter, editor and proprietor of the *Evening Gazette*, is intent upon a sensational story, and sends his best reporter, Barnes, and a "cub," Logan, to get the facts and photographs. Both men expose plates, but can get no results. That night Virginia Page and Rachel Page, her sister-in-law, are in Virginia's home. The conversation turns upon Mr. Stanton and it becomes evident that Virginia is unusually interested. Mr. Stanton comes in a few moments later and secures Mrs. Page's consent to sing at the remarkable service which takes place in Mr. Maxwell's church the following morning and at which Jesus addresses the people. Jesus calls upon Jasper Carter, talks with him for an hour, and leaves him a manuscript to read. A conference between Mr. Maxwell and Mr. Grey is interrupted by a telephone message from Rachel Page, announcing that her daughter is very ill. Mr. Maxwell and Mr. Grey reach the Page home just in time to learn that the little girl has died. Jesus is sent for and is present at the burial service, but does not bring the child back to life. Rachel Page finds her faith strengthened rather than weakened and insists that Jesus has comforted her and made her sure that her child is living in a better land. Carter asks Mr. Maxwell to his office and requests him either to secure a photograph of Jesus or find an explanation of the fact that it is impossible to take his picture. Carter is greatly angered by Mr. Maxwell's refusal. Carter summons Barnes, who refuses to make another attempt to get the photograph. He expresses faith in Jesus and criticizes the policy of the *Gazette*. They agree to separate, but Carter gives Barnes a month to reconsider.

CHAPTER V—*Continued*

IN THE first place the beauty of the manuscript was beyond anything Jasper Carter had ever known. In all his experience as an editor, as a writer of brilliant editorials and pungent paragraphs, he had never read anything equal to it. Neither could he recall any standard author of any race who had ever written anything to equal it.

Added to beauty of expression was also an astounding knowledge of history and mankind. It was so marked, it was overwhelming. Nothing like it in all ancient or modern literature had ever come under his observation.

At the close of the manuscript were some verses so exquisite, so marvelously constructed that he held his breath as he read them over. Something in them stirred even his dull imagination as if into that prosaic newspaper office had come the fragrant beat of an angel's wing. The indescribable harmony and pathos and charm of the lines defied analysis and criticism. Something in them gripped his heart. He had always denied the supernatural and spiritual. But what was this within him that in spite of himself acknowledged a subtle something different from mere human intellect and knowledge?

He rose greatly excited, and seizing the paper, lifted it up with his powerful hands as if to tear it in pieces. He knew he dared not, yes, *dared* not print this marvelous manuscript in his paper. The entire thing was a direct and overwhelming blow at his entire newspaper and editorial policy. It was so perfect and clear a scathing rebuke of all the methods he had pursued all his life that every reader of the *Gazette* would see in every line the selfish, hypocritical, self-centered, unscrupulous editor of the paper. It would make him the butt and scoff of every newspaper in the country, even of those journals that were like his own. And he knew it. For the manuscript before him held him up to himself as he was. With all its unrivaled beauty of style and marvelous splendor of expression he knew as he read that he dared not for his own peace of mind in the future publish the manuscript in his own paper. Yet there it lay, containing words that would make any paper that could print it famous over the world.

He walked up and down restlessly. This—this—person had not asked him to publish the manuscript in the *Gazette*. He had simply asked him to read it, if he had time. That was all. Why? Why? To reveal him to himself? To picture to his own narrow self-centered person his own little soul bound in the fetters of custom and gross money-grabbing and pitiful ambition?

He snarled as he walked, like some wild animal that is caged and starved.

"I will expose this fakir! No man who lives shall get the better of me with tricks like these. If Barnes is willing to be a fool, I'm not. I'll go to this meeting to-morrow and—"

He turned, went back to his desk, took up the manuscript, looked at it as if fascinated, then suddenly picked it up, thrust it into a pigeonhole of his desk, and with a grim smile resumed his regular work.

Meanwhile Mr. Maxwell on leaving the *Gazette* office had gone directly to the hotel, where Stanton was stopping until arrangements could be made by Dr. West to give him rooms in his home.

Maxwell found Stanton just opening his mail.

"I have, as you have, a great many letters making inquiry about—Him. I hardly know how to answer all the questions. And yet—"

"And yet?" asked Maxwell.

"I have no doubt. Have not had at any time. I was out on the street a little while ago. What do you think I saw as I went by the municipal playgrounds?"

Maxwell was silent.

"*He* was out there playing with the children."

"Why not?" Maxwell murmured after a silence.

"Why not? Just what I said." Stanton went on opening letters after asking Maxwell to excuse him.

He read a letter, glanced at Maxwell with a deep look of interest and handed the letter over.

"Chancellor Clark wants you to invite Jesus to speak at the university regular assembly to-morrow morning! Will He go?"

"I have no doubt of it," Stanton replied. "You see the chancellor asks me to come with him and be on the platform. I have not been to the university since I was graduated. I have never met Clark."

"You know him, though?"

"Only what I have heard."

Maxwell was silent.

"I am surprised he has asked Jesus to speak to the students."

"Why?"

"They have no regular chapel service at the university any longer, and Clark is not a religious man. What does he expect Jesus will talk about to the students?"

"I don't know." Stanton sat there very thoughtful. "Of course he must know he has only one theme."

"I see by the letter," Maxwell spoke with quickening interest, "that the chancellor asks you both to take luncheon with him just before chapel service."

"Yes."

"The last time I had luncheon with the chancellor he had three kinds of liquor on the table, and—"

Stanton looked thoughtfully at Maxwell.

"The atmosphere at the university does not seem the same as when I was there."

"No. Since the State put the Bible out of the schools many things are different. Many of the professors at the university are non-Christian men. I think in my time, forty years ago, every teacher was at least a professed Christian."

There was another thoughtful silence as Stanton and Maxwell looked at each other.

"You remember you are due at the afternoon conference at the church at 3.30?"

Continued on page 1084

A WEEK IN THE WORLD'S NEWS

China Looking for Enlightenment

THOUGH Yuan Shi Kai, the new president of China, may pursue rather antiquated methods in his dealings with the rebellious element in his country, every move which brings him and his government in contact with foreign affairs shows that he is seeking the most modern advice and example for China. Acting in the capacity to which that very party had elevated him, Yuan a few weeks ago issued a proclamation by which he abolished from the house of parliament the radical revolutionary party known as the Kuo Ming Tang. The members of this faction have accepted his pronouncement as the inevitable result of their rebellious attempt to force modernization upon their country over the head of their president. At almost the same time that these striking events were transpiring in Peking the Chinese Presidential Commission, headed by the minister of education, was paying a visit in England to the newly inaugurated president's three sons, who are now students of the Cheltenham College. Another commission, composed largely of Chinese who have been educated in this country, is now in America to make a study of American mints and minting. After a visit to Washington these Chinese gentlemen will visit the government mints in Philadelphia, New Orleans and San Francisco.

THE SONS OF THE PRESIDENT OF CHINA

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South American Amenities

THE Argentine gunboat *Uruguay*, conveying Colonel Roosevelt from Montevideo to Buenos Ayres, fired a salute of twenty-one guns as she entered the harbor November 5. Great crowds and many important official delegates greeted the colonel, who was later escorted by 500 boy scouts about the city. All newspapers welcomed the distinguished American, and "vivas" for the United States were general. Colonel Roosevelt addressed the people from the balcony of the legation advocating reciprocal respect for the spirit of equality by American nations.

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A Proposed Peace Land Trade

REPRESENTATIVE FRANK O. SMITH of Maryland has introduced a resolution in Congress, proposing and advocating the sale or exchange of the coast strip of Alaska, known as the Panhandle, to Great Britain, as a fitting mark of the close of a century of peace. The proposal is that in exchange for this territory Great Britain should cede to the United States the little State of British Honduras. That, in turn, would be traded by our government with Mexico for Lower California and a sufficient strip of the Mexican State of Sonora to provide the State of Arizona with a seaport on the Gulf of California and give the United States possession of the coveted naval base, Magdalena Bay. The Panhandle of Alaska is 526 miles long and from eight to thirty-five miles wide, and shuts off Yukon Territory, the northern part of British Columbia, and all of the Mackenzie Basin of Canada from access to the Pacific Coast. Mr. Smith regards this as an unnatural boundary and holds that its rentention by the United States hampers the development of 600,000 miles of the Canada hinterland. He thinks such a trade as he proposes would be a fitting way to celebrate the century of peace between the United States and Great Britain.

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Aigrettes Barred at Piers

THE anti-aigrette ruling of the Treasury Department and the widespread anti-aigrette campaign is having at least the effect of rousing the ire of many women who attempt to enter the United States wearing the wondrous feathers that cost the lives of many mother birds and their chicks. The customs inspectors have been instructed to remove all prohibited feathers, and are provided with scissors for that purpose. The steamship *Kronprinzessin Cecilie* arrived from Bremen a few days ago, and it was estimated that at least fifteen thousand dollars' worth of aigrettes were seized by the customs officers from the women passengers. The events on the pier were none too pleasant for the inspectors, as many of the singers are foreigners who do not sympathize with the United States Government's views on the subject of aigrettes, and many more are Europeanized Americans. On the way over the women in the first cabin of the liner were divided into "Featherists" and "Anti-Featherists." The leader of the antis was Mme. Frieda Hempel, the Metropolitan Opera House prima donna, who made several addresses against the feathers that necessitated the killing of birds.

The customs collectors are badly worried over the question, "What is 'plumage'? The Treasury Department has issued instructions to allow entry of grouse, unplucked, under bond for the return of the feathers, and later, orders that after December 1 the government will refuse entry of unplucked game birds. The latter decision was based on the ruling that the prohibition against importation of heads, wings, and tails of wild birds covered this plumage, whether imported separately or as part of, and on, a dead bird.

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California's Permanent Exposition Park

THE city of Los Angeles and all that section of the Pacific slope made holiday on November 5 and 6, the two days set apart for the ceremonial inauguration of the Los Angeles aqueduct and the State's Permanent Exposition Park. The new aqueduct is a splendid engineering achievement, representing eight years of work and an expenditure of $24,500,000. It brings to the city pure mountain water from the snowcapped Sierras, 260 miles away, and traverses both mountains and deserts in its course. It is calculated that there will thus be secured to the city and deposited in its reservoirs, nearly a thousand feet above the street level, 258,000,000 gallons of water every twenty-four hours, or enough to supply a city of 2,000,000 inhabitants. The aqueduct ceremonies were held in the San Fernando Valley, while the ceremonies attending the opening of the State Park took place in Los Angeles itself. This new park has been designed and completed as a permanent exposition park. It contains military, educational, athletic and amusement institutions. It is valued as a $3,000,000 asset to the State.

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Patronage Club in Cuban Fight

A DESPATCH from Havana, Cuba, states that President Menocal proposes to begin immediately cutting down government expenses wherever it is possible, and to drop Liberal officials from the pay rolls as a punishment for their party's refusal to allow a quorum in Congress for the purpose of voting a $15,000,000 loan. The government takes the view that, if the loan is not voted, rigid economy will be necessary in order gradually to pay off the country's indebtedness. Of course, only such Liberals as are unprotected by the civil service regulations will be affected by the new policy. The president's attitude was foreshadowed when he announced that constitutional government was blocked by those who refused to perform their duty by attending the sessions of Congress. Whether or not in direct response to this threat, the Cuban Congress convened on November 3, showing a full quorum in both houses. The business of the session was confined to the reading of the presidential message.

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1,500 Girls in Y. W. C. A. Pageant

ON NOVEMBER 7 1,500 young women presented a pageant entitled "The Ministering of the Gift" in the great armory of the Seventy-first Regiment in New York City. The presentation was divided into nine scenes or episodes, each depicting a phase of the work of the Young Women's Christian Association. The whole performance was calculated to give a well-rounded impression of the organization's various activities and was not presented as a money-making project. To arouse public interest and give to the people of the city a clearer idea of the aims and methods of the Young Women's Christian Association were the objects, and they were well achieved.

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Nearly Hit by a Meteorite

A METEORITE of considerable size dropped into Craddock Park in Malden, Mass., on the evening of November 1, nearly striking two young men, who say that the visitor from space passed within less than a yard of them. So close were they to the flaming mass that the impact of its fall threw them to the ground and they were overcome by the fumes. Both felt the effects of their queer experience for several hours and complained of violent headaches and attacks of nausea. The meteorite buried itself ten feet in the earth, and when the news of its fall was noised abroad, the jagged hole it had made became the center of a curious throng. Scientists from Tufts and Harvard Universities have been called upon to exhume the starry visitor and tell the world of what it is composed. McDonald and Butler, the young men who so miraculously escaped death, declare that they saw the meteorite for several seconds before it reached the earth, but thought it was an ordinary falling star, and never imagined or suspected that it would come anywhere near them.

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The Last of the Volturno

MR. E. O. THOMAS, the general agent of the Uranium Line in New York, recently gave out for publication a list of 102 passengers who were lost on the *Volturno* when she burned at sea on October 9. The list is composed entirely of Russian, Polish and Slavic names. Mr. Thomas believes that there may still be corrections made when the last of the scattered survivors have been checked up. Thirty members of the steamer's crew were lost, but the list has not been made public. This brings the total for the disaster to 132. The captain of the steamer *Star of Ireland*, upon the arrival of that vessel, reported that he had passed the *Volturno* 120 miles west southwest of the place where she was abandoned and that she was still burning. A few days later members of the crew of a passing steamer went on board the derelict and opened her sea-cocks and left her sinking.

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Shipwrecked Crew Saved at Sea

THE accompanying photograph is one of the most remarkable pictures ever made at sea. It shows the schooner *Marjory Brown* actually sinking, while her crew, in a lifeboat, is struggling to pull away from her. The suction caused by the sinking of a vessel of as great tonnage as this schooner must have been immense, and the escape of the crew is regarded as little short of miraculous. When their ship went down, the crew in the lifeboat found themselves on the very edge of the vortex, and it was from that perilous position that they were rescued by

THE FOUR-MASTED SCHOONER *MARJORY BROWN* SINKING AT SEA

the North German Lloyd steamship *Berlin*. The schooner disappeared from sight just nine minutes after her crew abandoned her. In less than half an hour they were on board the liner, from whose deck the photograph was taken.

About two hundred miles off Sandy Hook an eighty-mile gale struck the schooner. For thirty-six hours the captain and crew fought to keep her afloat, but her seams had started and the pumps were soon disabled, so she filled rapidly. The crew was about to leave her when they sighted the *Berlin* and flew distress signals. The rescuing liner arrived just in time to save the helpless men from the awful experience of days in an open boat on the winter sea.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Redemption of New York

TAMMANY is overthrown. In the election of November 4, the corrupt boss system was overwhelmingly repudiated by the people, who turned Tammany out of office and put up the bars so that its followers will no longer feed fat on public graft. Men of character and ability, who are pledged to honest government, are to be placed in control of the city's affairs after January 1, and a clean administration is assured.

The popular rebellion has swept out Boss Murphy and his cohorts from all of the city offices: Mayor, aldermen, assemblymen, borough officials, and Board of Estimate and Apportionment. In the last-named—which was the key to the graft situation—Tammany will have but one solitary vote, and that one doubtful. It is a riddance as complete as that which followed the uprising against the rule of Tweed.

New York is to be congratulated on this triumph of civic righteousness. It is a new and convincing demonstration of the fact that when the public conscience is fully aroused, a great municipality can be swept clean of all those vicious influences that degrade politics and exist on public plunder. But Tammany, while defeated and demoralized, is not destroyed. There have been occasions in the past when the corrupt organization which fittingly has the tiger for its emblem was thoroughly whipped at the polls, and when it lost practically all of its patronage and its opportunities for plunder. When the Tweed ring was smashed and its satellites scattered over the face of the earth, Tammany went out into the wilderness for a season—but it came back. Again, in 1879, it was stripped of its offices—but again it came back. Later, when it bolted the State ticket and ran its boss for governor, it was beaten with many stripes and went out into the desert and fed on the husks for several "lean" years—but still it came back; back to its old tactics of graft and corruption, to its business of promoting lawlessness, of making the city treasury its private feeding-trough, of profitably controlling courts, departments, legislators, police, public improvements and franchises; of shielding vice and crime, and of making the government of New York a byword of shame.

And Tammany will come back again, unless the people themselves decide permanently to eliminate bossism with its evil train from municipal and State government. By and by Tammany will come knocking for admission and recognition at the doors of State conventions. But it no longer represents, in the true sense, any political party. It has proved itself unworthy to sit in a convention hall side by side with decent delegates. If branded as irregular and denied participation in conventions henceforth, Tammany would become an outlaw, and, save by the will of the people, it could never again come back as a power in the metropolis or in the Empire State. The citizens of New York have learned the lesson how to take care of their own affairs. If they do their whole duty now, energetically and thoroughly, Tammany will have nothing but "lean" years and defeat hereafter. It should never come back.

A Deserved Rebuke

"AMERICANS do not recognize the value of religious work which cannot be shown by statistics." "When they preach Christianity they do not put so much stress upon truth itself as upon the influence which truth has upon politics and society." "The Bible teaches that God is a Spirit, but Americans do not believe in his power if it is not shown by forms and statistics."

These startling words appear in an article written for the *Christian Work* by Kanzo Uchimura, a converted Japanese. Dr. Lynch, the editor, dissents from some of Mr. Uchimura's statements, and from his thesis that American efforts to Christianize Asia are a failure. He states that "many Japanese take just the opposite view as to the success of American missions."

Yet there can be no doubt that this friend from the Orient has administered a just rebuke to American Christians. It is only too true that we have paid more attention to the whirlwind, the fire and the earthquake than to the "still small voice."

"Take time to be holy." It requires time. In our furious haste to get results, results in numbers of converts and numbers of dollars, we are in danger of missing the real essence of religion, which is personal communion with a personal God.

It is true we must be active. It is true we must be zealous to win souls. It is true we must try to improve social conditions. But we must remember that it is God's power, not man's, that brings to pass the things that count for eternity. If we lose our hold on God, if we are too busy to talk with him, if we get our eyes upon the work so that we forget to keep "looking unto Jesus," we shall suddenly realize that our work, while it may have had much noise and apparent bigness, amounts to nothing after all. "Look unto Me, and be ye saved, all the ends of the earth." "As the hart panteth after the water brooks, so panteth my soul after thee, O God!" We are to win men, not to the church, but to God. We are to show them how to satisfy their hearts with his love. Only as we ourselves are in communion with him, only as our eyes are beholding him, only as our own souls are drinking the satisfying draught of his love can we win others to him and do work that shall stand. There is more than chance in the exquisite words of the psalmist: "Let the beauty of the Lord our God be upon us. And establish thou the work of our hands upon us. Yea, the work of our hands establish thou it."

The American church should be grateful for this needed warning from our brother from Japan. It is a message from the East to the West which we needed to hear. It corresponds with the message of our Book and our Saviour. If we heed it, it will, in the end, make us more, not less, "efficient" in his service.

The Sin of Indolence

CAPTAIN SCOTT, the Antarctic hero, who died amid the polar ice, in his last letter to his wife wrote: "Make our boy interested in natural history if you can. It is better than games. Keep him in the open air. Above all, you must guard him against indolence. Make him a strenuous man. The great God has called me. Take comfort in that I die in peace with the world and myself, and not afraid." The captain, with death numbing his brain and grasping his hand, devoted the last moments to setting down a thought for the benefit of his son. It is one which parents everywhere might ponder to advantage. "Guard against indolence; make him a strenuous man." In these progressive days, the youth who cannot be aroused early to understand that life is a struggle in which the trained, the active, energetic and industrious have all the advantage, will realize sadly the lack of that training farther on. Keep the boys and girls busy, give them laudable ambitions and an aim and purpose in life, teach them the preciousness of education, the dignity of work and the value of acquiring industrious habits in youth. Then when the real battle of life begins, they will be prepared for it and will enter it with the gladness of courage in their hearts and a song of confidence upon their lips.

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How You Can Help Us

IT HAS always been our custom to be quite frank and outspoken in addressing the members of the CHRISTIAN HERALD Family. We take this privilege now to remind you that the time has come when you can help us, help yourselves, and help several hundred thousand other readers of this journal by sending along your renewal of subscription NOW, instead of waiting until the actual date of expiry, a few weeks hence.

Why do we ask this?

Because, by complying with our request, you will greatly forward the business of our Subscription Department, which becomes very large at the renewal season. As you know, THE CHRISTIAN HERALD circulation is now a big proposition, and it keeps on growing, growing, growing! What with the flood of renewals, premium books, *Almanacs*, and the like, the biggest end of it is just ahead of us.

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If you agree—as we think you do—we'll be glad to have your renewal within a day or two, and we thank you very heartily in advance.

Indian Summer

WE SHALL let aviators severely alone in these paragraphs. They do not quite own the air as yet—nor claim to. There will always be the angels to reckon with, anyway. And perhaps angels may have something to do with what is in mind just now. Have you noticed what is in the air, particularly? It is always there at this time of year. You notice it first as a tint in the atmosphere, like a reflection from vast forests of turning leaf, shot through with gleams from acres of reddening bush. The sunsets now are a subtle delight. The very frostiness has a caress in it. It is indefinable, but it is there like a memory in the heart.

Then you notice it with a feeling of satisfaction, as with a piece of work well done. This, too, comes not from within, but like another emanation as from great tracts of land resting from labor, their harvests gleaned and stored. If you live in a city, and pass along the produce district, you walk between walls of fragrant apples and turnips and carrots and winter pears. You get a vision of hurrying trains of cars loaded with the fruits of the operations of that mighty army more necessary to the nation than ever its military forces can be, the farmers. And if you live in the country, you walk abroad at dusk through the deserted encampments, where amid the tented cornstalks yellow pumpkins, like lanterns, have been left still gleaming in the pale moonlight.

And then, this that is in the air comes to our senses like a sound of music. If your soul is attuned, if your heart is not clogged with greed and doubt, you can hear it: a sound of a great human note of gratefulness for the months of partial relaxation while the earth labored, gratefulness for the long months of renewed effort and toil and accomplishment that come while nature rests. A sense of having come safely through an annual crisis, of having one's feet once more on the trail, of being again in one's duly appointed place ready for orders.

And last, there is an anticipation that comes to us from this that is in the air, a sense of something worth while coming, something good ahead. A spirit of comradeship takes possession of us, and a wish to do things for others, to remember and give and share. There is a sense of increasing peace on earth and good will among men.

It is in the air. It is Indian Summer, Thanksgiving time, the forerunner of Christmas, all combined. A name for it? Why not call it the rustling of angels' wings?

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Bichloride Poison by Mistake

THE fight for life of B. Sanders Walker, the banker of Macon, Ga., last May, after his poison by mistake by bichloride of mercury, has just been made by Isaac Levy of Brooklyn under the same circumstances. Mr. Levy, a retired clothing merchant of Brooklyn, who had not been in good health for some time, arose from his bed and went to the bath room to get some headache tablets which usually afforded him relief. It was night, the light was down, and he took four tablets from a bottle of bichloride of mercury which stood next to the one containing his headache remedy. He did not discover his mistake for some time, when he felt strangely, and sent for a physician, who, suspecting poison by mistake, instituted a search and found the facts. Immediately every remedy possible was administered. Soon he was informed that there was no cure for him, and that, though he must linger for days, the deadly work could not be undone. The unfortunate man was perfectly cool and composed. He called his wife and as many of his twelve children as could be summoned, and told them of the fatal consequences of his mistake, and commended them for their affection and loyalty to him, and expressed his sorrow at having to leave them, but said he would yield to the inevitable as a man, and told them to bear up bravely and to follow out the duty that was left to them. He told them that the physician had assured him that his death would be painless. He sent for his rabbi to confer with him in reference to his soul, and for his lawyer to write his will, and after their visits he said he was ready for his fate. As the days wore on, however, and he felt so little inconvenience or pain, he said he thought he would recover, and set his will and wits to work in the battle, but his conflict was an unequal one. Sin is a deadly virus for which there is no earthly remedy. Christ is the only cure. Sin, like the poison that induces a fatal slumber, and Christ's salvation from such a death are thus described by the apostle:

Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. (Eph. 5: 14.)

The Valuable Birch Tree

THE switch and the schoolmaster of olden times have been so intimately related that the word birch and primitive school punishment were well nigh synonyms. The birch tree has had many other uses and has had a splendid history. They have been of sufficient importance to claim the attention of the Department of Agriculture at Washington, which has just issued a bulletin on the subject which is of deep interest. Sir Alexander Mackenzie hunted whales in a birch canoe. He found the animals at the mouth of the Mackenzie River, and perhaps luckily did not strike any of them. It is difficult to estimate the value of the service of the birch bark canoe in the discovery, exploration, development, and settlement of the northern part of the continent from the Arctic Circle to the Great Lakes and southward. For a century and a half the birch canoe threading its way through the lakes and rivers carried civilization where no other boat could go. The birch tree has uses now from church pews to kitchen tables, and from organ pipes and musical instruments to newel posts. It furnishes cradles for the young and coffins for the dead. Eleven thousand cords of the wood go to New England each year to be made into shoe pegs and shanks. Forty-five million board feet of the wood is put on the market each year. There are nine species of birch in this country, but sweet, yellow, paper and river birch are most used. Paper birch is one of the few American species with a hold on the forest stronger than it had when the continent was discovered. It comes in after a forest fire and it has taken possession of enough land to cover hundreds of square miles. There is this mention of the provision of forest trees for useful purposes:

I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together. (Isa. 41: 19.)

To Seek Treasure Islands

IT IS said that a junior at Harvard University is to start for South America soon in search of two islands he believes to abound in fabulous wealth. His grandfather in his will made mention of these islands, declaring them to be rich in gold dust and pearls, and requesting him to go and possess them before he shall reach the age of twenty-one. It is a question whether in the long run it would be the best thing for the moral or even financial welfare of the young man to fall upon such a fortune which he had done so little to earn. The likelihood is that he will be out his expenses and fail to find the treasure islands. We suspect he will do better in money matters in after life to pursue vigorously the remainder of his college course at Harvard, and he will certainly secure a treasure of truth more valuable than gold dust or pearls. This is the opinion of the wise man who said:

How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver! (Prov. 16: 16.)

AMERICA'S ONLY EGYPTIAN SPHINX

THE Sphinx of Rameses II, brought from Egypt by University of Pennsylvania officials, has found a resting-place in front of the Archeological Department of that seat of learning. This is the first sphinx to be brought to this country. It was found in the ruins of the city of Memphis, the ancient capital of Egypt. It is of red granite, twelve feet five inches in length and seven feet one and one-half inches in height. Rameses II is generally remembered as the mightiest of the Pharaohs. In the creation of a god men's minds have always associated humanity with something above and stronger. The Egyptians made a sphinx with humanity in conjunction with tremendous animal power, having the head of a man and the body of a beast. There were wisdom and power, but no heart and no response to the pitiful cry of the soul for the solution of life's mysteries. For thousands of years generations of men and women worshiped this sphinx, which never dried a tear, hushed a cry, lifted a burden, or uttered one whisper in solving the riddle of life, being merciless in its fatalism. This god has been set down upon our soil to teach by contrast more strongly the religion of the West, not man-made, but by divine appointment a conjunction of humanity with divinity in the Babe of the Virgin, himself the Son of God, whose religion is one of mercy and love, and solves the riddle of this earthly existence, revealing the mystery of the world to come. The prophet thus describes the removal of the idols of Egypt at the presence of the Lord: "Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it." (Isa. 19: 1.)

Promotes Gambling and Science

ONE of the strangest paradoxes, in fact positive contradictions in character and life, is seen in the career of Albert, Prince of Monaco, in his promotion of gambling on a colossal scale, and of science in a devoted and efficient manner. He is the ruler of a little principality which is at once one of the most beautiful and vicious places in Europe. Men and women go there to have the fun of playing the games, and there they part with their fortunes. The larger part of the enormous sum derived from this place the prince devotes to the study of the sea; its mountains and vales, its vegetable growths, and the creatures that make their homes and living in its depths. He delivers public lectures on the subject, a number of which he has given in this country. This patronage of the highest in the literary and scientific realm and partnership with that which is most dishonest and vile illustrates the fact that good is often done by money wickedly made, and also the fact that no scientific help or advancement can atone for the robbing of the people by gambling, and that ends however beneficent or good are never justified by evil means. Up to a century or so ago, it was not thought so bad a thing to raise money by certain forms of gambling for the promotion of benevolent or even religious schemes, but the standard of morals has been so elevated that gambling for any purpose has been outlawed in most civilized countries, and such places as Monte Carlo are counted a disgrace and crime by the world. With his intellectual impulses and plans it would be well for the principality and the conscience of the prince of Monaco to listen to these words:

Ye shall not steal, neither deal falsely, neither lie one to another. (Lev. 19: 11.)

Her Dog Not Admitted

A WELL-DRESSED woman in good financial circumstances entered a sleeping car the other day and asked the conductor to let her have the drawing-room for the trip. He refused to do so, saying that her basket and dog made it impossible for him to let her have the room. The woman became livid with rage, and on her arrival in New York she wrote a caustic criticism on the rules of the company to one of the city dailies. Among other things the letter said: "I have made the same trip in the sleeper when a sick baby in the car cried piteously in a nerve-racking way the entire time. Why should this be tolerated, and not a perfectly clean and quiet little dog?" This foolish and harsh letter expresses the feelings of a class of women fortunately small who take dogs as a substitute for children, and lavish the maternal love that God intended to be given to children upon the canine pets. The average American mother revolts against this prostitution of maternal love. Some upon whom Providence has not bestowed the blessing of children have adopted the children of relatives or friends, and that has been a better substitute than pet dogs. The psalmist has thus described the blessing of children in the family:

Thy children shall be like olive plants round about thy table. (Ps. 128: 3.)

Character the Great Thing

COLONEL ROOSEVELT in his South American tour spoke before the government university at Sao Paulo the other day on "Character and Civilization." He said some things of universal significance. Among them: "Resolution, courage, energy, power of self-control combined with fearlessness in taking the initiative and assuming responsibility; a just regard for the rights of others, together with unflinching determination to succeed, no matter what obstacles have to be beaten down. There is, moreover, one quality too often wholly lacking in men of high intellectual ability, without which real character cannot exist, namely, the fundamental gift of common sense. Character must ever outrank genius and intellect. Intellect is a useful servant, but an evil master unless itself mastered by character. This is as true of nations as of individuals. American republics north and south have often shown a forgetfulness of this precept. A republic could prosper although the average man were not brilliant. A republic could not prosper if its average man became infirm of mind and soul, if he feared hard labor, if he sought to rise by ways that represent wrong to his weaker brethren." The address closed with the emphasis on this fact: that

The nation and kingdom that will not serve thee shall perish. (Isa. 60: 12.)

THE SWARMING OF A NATION

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

EVERY Christian patriot should hail this lesson as a fitting illustration at this Thanksgiving season of the crossing to this country of the Puritans, who were to play such a large part in the making of America the modern land of promise. The picture presented of God's chosen people swarming across the Jordan, while the priests stood upon the bed of the river bearing the sacred Ark of the Covenant, must serve as a reminder of those who came into this land seeking religious liberty. Let us consider the Bible story briefly that we may have time to see God quite as clearly as the God of the waters and the God of nations in newer chapters of our own and of the world's history.

"This day will I begin to magnify thee: . . . that they may know that as I was with Moses so I will be with thee." This day, Thanksgiving Sunday, we may well remember that the history of any great period of a nation's life is usually in large part the biography of some patriot who devotes himself so self-forgetfully to what he regards as the chief interest of his people that they in turn can never forget him. These men are not always the greatest of their time in rank, wealth, intellect or opportunity, but greatest only in devotion to God or man or both. It cannot be too greatly emphasized that if we are not eminent in gifts we may be eminent in graces; that if we are not great on earth in fame we may be great in heaven through faithfulness. It is especially notable that the greatest glory of both Moses and Joshua was that men saw that God was with them and they were with God.

"When the soles of the feet of the priests shall rest in the waters of Jordan, that the waters of Jordan shall be cut off." This was to be a sign of victory over the giants and the walled cities of Canaan that the fathers of these Israelites had so feared forty years before. It was to be, too, a sign of greater faith in the people, that they would march right into the swollen torrent of Jordan (see verse 15), believing that God would cut off the waters and fulfil again, as at the Red Sea, his promise, "When thou passest through the waters, they shall not come nigh thee." It was a sign, also, that the God of waters would give to them the victory over every obstacle they should encounter in the new land. The entire story of the lesson is made up of God's promise that Israel should pass through on dry land and the historic record that the event exactly fulfilled that promise.

So began the great history of little Palestine as God's country, one of the great little nations of the world. As we look back through history, it is astounding how many of the great nations of the world have been its little nations. Greece, Rome, Venice, Britain, Holland, and New England in the New World, have all proved this fact. Closest and of most interest at this season is the history of New England. With its few acres, but with its unlimited devotion to justice and to righteousness, New England has proved mightier in the forming of our nation than all the vast areas of New France and New Spain. Through untold perils of persecution and of the sea, and of contact with savage foes, God led a chosen few to settle in New England, that their ideas, permeating the nation that was to be, should make it a promised land in modern times to millions deprived of religious and civil liberty.

We are writing this lesson on the day following a visit to the little group of cottages opposite St. Peter's Church in Leyden, where, for nine years before the first voyage of the *Mayflower*, Pastor John Robinson trained in personal godliness and Christian politics the exiled Puritans of Boston, Lincolnshire, England, who had fled with him from persecution in their native land to safety in more tolerant Holland. These two cities, British Boston and Dutch Leyden, are two of the springs in which American history finds its chief sources. Since that, from many lands have come the streams and rivulets which make the Uncle Sam of to-day a composite of many nations Americanized by Anglo-Saxon institutions and by the Anglo-Saxon ideas which dominated the Pilgrim of the North as well as the gayer Cavalier of the South.

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THE ARK PASSES OVER THE JORDAN

Every branch of the Christian church, in varying degree, has been a lighthouse to young and old on land and sea in commercial, political and social life. But the Puritans of Boston were destined to build a lighthouse so lofty on the rocky shores of New England that its light should be seen across the world and draw the lonely fugitives from persecution to a safe haven of civil and religious liberty.

In the basement of the ancient city hall of old Boston we saw the narrow dungeons in which were imprisoned the Puritans who made up the second *Mayflower* company, and who having fled from persecution were brought back through the treachery of the captain of the vessel that he might receive the reward that was offered by their persecutors. The public sentiment shown at the trial of these unfortunates was so strongly on their side that they were acquitted and permitted quickly to resume their voyage to America. It is little wonder that they named their new home Boston, in memory of the city, a part of their homeland, and friendliest of all in its public sentiment to their great quest for liberty.

Not alone by its hospitality to the oppressed Pilgrim Fathers does Leyden furnish illustrations appropriate to the story of the Hebrew crossing of the Jordan and to Thanksgiving time. Its own victorious resistance to siege when a persecuting Spanish king sought to starve it into surrender of its Protestant faith and civil liberty shows that God, as the Lord of the waters, no less miraculously than at the parting of the Jordan came to their rescue. To one who believes that God made land and sea and by his forces controls them, why should it seem an incredible thing that he should have intensified the winds and tides over against Leyden for the deliverance of Holland from a modern Pharaoh, as he did at the Red Sea to drive back the Egyptians?

Let us recall in condensed form the wonderful story, which should be read in full in every home, from Motley's *Dutch Republic*. "Better a drowned land than a lost land," replied the people of Leyden, when the Prince of Orange proposed to pierce the dikes and besiege the Spanish besiegers with the waves of the ocean, and on those waves bring in a fleet of reinforcements. The dikes were cut, but at first the ocean covered the land only a few inches—not enough to float the friendly fleet. Meanwhile the besieged city was at its last gasp. While prayerfully waiting for the wind to blow from the west to increase the depth of water necessary to the further progress of the fleet, they were literally starving. At last the wind for which they were praying came to their relief in the form of a violent gale, and the ocean, rising over the earth, swept in unrestrained power across the broken dikes and made it possible for the fleet of two hundred ships, transporting 2,500 veterans, all commanded by Admiral Boisot, to relieve Leyden on the following day. The Spaniards had fled, panic-stricken, during the darkness of the night, many being drowned in the rush of waters.

Admiral Boisot, stepping ashore, was welcomed by the magistrates, and a solemn procession was immediately formed and nearly every living person within the walls, magistrates, citizens, emaciated guards, sailors, soldiers, women, children, repaired without delay to the great church, the admiral leading the way. The starving and heroic city, which had been so firm in its resistance to an earthly king, now bent itself in humble gratitude before the King of kings. After prayers, the whole vast congregation joined in the thanksgiving hymn. Thousands of voices raised the song, but few were able to carry it to its conclusion, for the universal emotion, deepened by the music, became too full for utterance. The hymn was abruptly suspended while the multitude wept like children. On the fifth of February, 1575, barely four months after the scene just described, the city of Leyden had crowned itself with flowers, and, after a solemn religious celebration in that same church, a grand procession was formed, which moved slowly up and down the different streets and along the quiet canals of the city on its way for the founding of the University of Leyden as a tribute of gratitude from all Holland for the heroism shown by the devoted people of Leyden.

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, November 30, 1913. Crossing the Jordan. Joshua 3: 1-17. GOLDEN TEXT: "Fear thou not, for I am with thee." Isa. 41: 10.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—IN A LETTER from Sacramento, Calif., a business man writes to our Round Table as follows: "I have been interested in your Sunday school lessons in THE CHRISTIAN HERALD, and have been helped thereby in [illegible] with a class of boys. Out of your broad experience it has occurred to me that you might be able to offer me a few suggestions looking toward the enlistment of influential men in the work of the Sunday school. This is one of our problems out here, and your response will be much appreciated."

In response to this request, we wish to say to him and to others interested in the same problem that the best way to enlist influential men in the work of the Sunday school is for pastor and church officers to go to them confidentially asking them to become teachers of boys if they are suited for that work; or if not, to become members of organized men's classes such as ought to be found in every Sunday school, which are the best possible means of holding such men in the Sunday school if they are well managed, and especially if they are well taught. Ordinarily pastors and officers and others are too ready to accept the excuse that business men are too tired and need the day for rest. In fact, a free man does not need to wear out his whole energy in making money, but is in duty bound to do his share in the moral uplift of the community, especially in the safeguarding of boys. He should also be reminded that the best rest on Sunday is in such activities as set his mind moving in new channels, turning from the ordinary work of money-making. It is those who thus engage their Sabbaths who go back to the Monday task in the best condition, according to the testimony of great employers. The business man should be approached confidently in the spirit of Nelson, adapting it to religious duties: "God expects every man to do his duty."

Another letter from California comes from a college professor. He asks for information regarding class organization. The word "organization" almost tells a story. I mean that the Sunday school class should organize itself as a sort of religious club, with president, recording secretary, corresponding secretary, treasurer and one or more vice-presidents, and committees for various forms of work—one committee on new members, in which all members should co-operate; another committee, co-operating with the pastor, in rallying men to the Sunday night service; another on visiting the sick, and others for various altruistic purposes. The whole class, if it be a class of men, should be federated with other classes in the community for social betterment though not for political purposes.

But class organization is quite as important for boys of fourteen to hold them in the Sunday school as they begin to feel their coming manhood. A class of boys of about that age should be organized in the Sunday school and the organization should continue, next to the church itself and a part of it, to which they will have a lifelong attachment.

T THE DYING OF THE YEAR

BY MARGARET E. SANGSTER, JR.

HE days are short now and very dark in the late afternoons. Leaves—the silent messengers of a bitter season—ne fluttering down, a wonderful mix-:e of gold and scarlet and russet. e mountains, off in the distance, ange from green to red and from red a dreary burnt-out brown, and the rquoise skies of an Indian summer de to a dull, sad gray.

For the year is nearing its close and e season is dying.

I was taking a walk one day through e dreary autumn countryside—all one in the deepening dusk. And mehow I began to wonder about life in its twilight time. And I thought: "How gloomy and terrible it must be nen one is old! And how cheerless e world must seem!"

Just then a band of radiant color rept across the sky, for it was sunt. Delicate rose-pink and gold swept e grayness far into the mist of a rgotten memory. The brown leaves led on the ground seemed to take on sudden radiance, and the bare trees ere glowing like bronze columns. teadily the light grew until all the orld was as softly shaded and glowng as the heart of an opal. Then ddenly the glory faded and the sky rew dark.

I hurried on, for the night was very ear and I wanted to reach my home. s I hurried, I tried to analyze my eelings.

"This," I thought, "is like the end of fe. The dull gray of twilight, with burst of color at the end, and then arkness." For the sunset glory had eft me strangely crushed—a small rotesting atom drifting through a illion miles of cold, unsympathetic pace.

I reached the door of my home, but paused on the threshold and glanced ut once more into the dark of the ight time. It was very calm and eaceful. The trees were scarcely listinguishable in their ugly outlines nd the leaves on the ground might ave been almost any color. And then looked up into the black arch of the ky. There, all alone, a tiny star winkled back at me—calm and unafraid. So I went into the house strangely comforted.

For though the sunset color may change to darkness, a star, the star of hope and love, will rise and gleam through eternity.

Oliver Wendell Holmes describes an elderly man, the only one left of his generation, as the last leaf upon the bough. He says in a verse of his poem:

> And he shakes his feeble head,
> That it seems as if he said,
> "They are gone."

Perhaps if my sunset and my twilight and my star spoke truly to me, the old man did not say:

"They are gone."

Maybe he smiled deep in the bottom of his soul and said:

"They are waiting."

For, even then, his star of hope was shining behind some sheltering cloud.

One day when I was very small, I went out into the woods to hunt for chestnuts. Three little girls went with me, all armed with tiny baskets. On the way we stopped by our pet violet bed and unthinkingly stooped down to look for blossoms. But the place that had been a riot of color and perfume in May was a dried-up bunch of leaves in November.

Little Grace, the smallest one of our party, sat down and began to cry from disappointment.

"Our pretty vi'lets are gone away," she wailed, "and we can't pick them any more."

But Betty, the oldest one, had no time to waste on tears and unprofitable sentimentality. She was fast filling her little basket with the fat, brown chestnuts that were strewn over the withered grass.

"Baby!" she sniffed at the sobbing child. "Stop crying and pick up these nice nuts. 'Course they're not so pretty as flowers, but they taste great!" Suddenly she turned around and faced the little girl. "Why do you s'pose those flowers are dead?" she said earnestly. "It's 'cause God wanted 'em in heaven."

It was a pretty thought that the tiny girl voiced so simply. A thought almost too beautiful to realize, but it was—it *is* true. For when the autumn of life comes we must remember that the flowers of life's springtime have not disappeared into a black, unfathomed future. They have only gone because God wants them with him—in heaven, giving instead the "season of mists and the mellow fruitfulness" of the soul that has learned life's lessons well.

I was calling one day—calling on a little lady who had long since passed her three score and ten years. The season was late autumn and the little lady's thoughts matched the world.

"I hate this time of year," she told me almost crossly. "I hate it more than I can tell. It is so hopeless—and sad. The trees are standing up like cold, shivering ghosts, and the flowers and leaves are dead. Even the sky is gloomy and the air has a mist in it. I love the springtime and the summer, but, oh, I wish that the autumn would never come!"

I left the little lady still mourning over the Lord's seasons, a frown on her usually sweet face. And as I walked down the bare avenue I thought of an almost similar scene with my grandmother.

When a girl once spoke to her about the dreary autumn weather, she said:

"My dear, this weather isn't one bit cheerless. Why, the flowers and the leaves are just asleep—waiting for the springtime to come. To me the autumn is one of the most beautiful seasons of the year, for, if the earth never slept, how could there be an awakening—a resurrection?"

For always at the end of the year comes the wonderful sunset and the gleaming star.

> When the autumn time of your life is here
> And the blossoms are turning brown:
> When the saddest season of all the year
> Is sending a message down,
> When the last leaf blows from a withered bough,
> And rests on the frosty sod—
> Send your prayers up high past the boundles sky,
> Till they rest at the throne of God.

Called Higher

Mrs. Sarah E. Pantall of DuBois, Pa., was called higher September 30, 1913.

Mrs. Catharine Gault of Mercer, Pa., passed away September 20, 1913, at the age of eighty-four years.

Sergeant Henry Martyn Deming (77) of Watertown, Ohio, passed away July 28, 1913, in Derby, Kan.

Rev. Arthur H. Somes (78) of Otis, Mass., was called higher July 30, 1913. He was a faithful servant of the Master.

Mrs. Elizabeth Harris (67), of La Harpe, Kan., was called to her eternal home August 13, 1913. She was a sincere, earnest Christian.

Dr. L. L. Plummer, formerly of Brooklyn, N. Y., was called to his reward October 16, 1913. His was a beautiful Christian life of word and deed.

C. B. Hanyen of Rutland, Pa., was called home September 23, 1913, at the age of seventy-eight years. He was a faithful Christian and had been a subscriber to THE CHRISTIAN HERALD for many years.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tsi* (the "Abused Leaf"): *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

"Why not have Campbell's?"

Yes, why not?

You are planning a company dinner perhaps, or a ladies' luncheon. It may not be an elaborate affair, but you want it inviting, of course. And you would like it a little out of the ordinary.

Just the occasion for

Campbell's TOMATO SOUP

Serve it with a little minced parsley sprinkled over each plateful, or serve it in bouillon cups topped with whipped cream. Sprinkle parsley over that, if you like. Or prepare it as a cream-of-tomato or bisque by adding milk instead of water. The simple directions on the label make it perfectly easy.

There are many attractive ways to prepare this nourishing soup. And you needn't wait for a special occasion to enjoy it. Have it for the family dinner *today*.

"These soups so fine,
Folks think are mine,
I undeceive them?
Never!
For every guest
Is quite possessed
To kiss the cook so
clever."

21 kinds
10c a can

Asparagus	Julienne
Beef	Mock Turtle
Bouillon	Mulligatawny
Celery	Mutton Broth
Chicken	Ox Tail
Chicken-Gumbo (Okra)	Pea
	Pepper Pot
Clam Bouillon	Printanier
Clam Chowder	Tomato
Consommé	Tomato Okra
	Vegetable
	Vermicelli-Tomato

Look for the red-and-white label

GOSPEL MISSIONS UNION CELEBRATION

WHATEVER doubt or difficulty there may be connected with the subject of the union of Christian churches generally, there is no misgiving or hesitation on the part of that aggressive wing of the church that is engaged in Gospel Mission work.

These devoted people realize that God has placed upon them the large responsibility of taking the Gospel of Jesus Christ to the vast masses of the "common people" outside the Christian church, and especially to those who are lowest down in the social scale. To do this work effectively a union of forces is imperatively necessary, hence the inauguration, on September 17, of the International Union of Gospel Missions, under the genial presidency of Mr. Sidney Whittemore of New York City. The first annual convention of the newborn union will be held at Cedar Rapids, Iowa. The officers are: President, Mr. Sidney Whittemore; vice-presidents, Rev. Thomas B. Ironside, Morristown, N. J., Thomas L. Fretz, Germantown, Pa., Miss Sara Wray, New York, Harry D. Gordon, Washington, Obadiah Dugan, Charleston, S. C., Oliver C. Elliott, Boston, F. K. Ward, Cedar Rapids, Ia., Rev. John G. Hallimond, D.D., New York; treasurer, Mr. John H. Wyburn, New York; secretary, Mrs. John H. Wyburn, 316 Water Street, New York.

One of the first acts of the new organization was the passing of a resolution providing for the creation of local branches in the large centers of population. The first of such local organizations to appear was that of the New York District, which was launched with great enthusiasm on Tuesday, October 28.

MIDNIGHT GOSPEL SERVICE CONDUCTED BY THE NEW YORK MISSIONS UNION

The meetings were held at the Rescue Society Midnight Mission, in the old Chinese Theater, and it is safe to say that of the many interesting events that have happened in that strange, weird place, none have been more striking than this. The superintendent of the mission, Mr. T. J. Noonan, spared no effort and displayed remarkable genius in the arrangements he made for the entertainment of his guests.

The representatives of the various missions partook of a marvelous luncheon at the Chinese Oriental Restaurant in Pell Street, and when fifty lusty voices united in singing "Praise God from Whom All Blessings Flow," the scores of curiosity-seeking diners on the floor below wondered at the strange concatenation of circumstances in which they found themselves.

After luncheon the delegates repaired to the theater and went through the business of organizing the local district union. The following officers were chosen: Rev. J. G. Hallimond, D.D., president; Miss Sara Wray, vice-president; Thomas J. Noonan, secretary; Rev. T. C. R. Horsfield, treasurer; executive committee, John H. Wyburn, chairman, W. C. Yerkes, T. B. Ironside, Rev. John Callahan, Mrs. C. E. White, William McQuere, Rev. George Avery. After the business session a Gospel service was held, lasting several hours. Dr. Hallimond presided. Prominent among the speakers were the Rev. G. S. Avery, Rev. T. B. Ironside, Rev. T. C. Roberts-Horsfield, Rev. C. W. Simpson of Bridgeport and Mr. Whittemore. Miss Sara Wray gave the "invitation" almost at midnight, and some twenty men responded.

Meetings of the Union will be held monthly at the various missions.

CONRAD FREDERICK WYNEKEN

THIS is the story of a noble servant of God, the story of a man whose life and labors were marked by an utter forgetting of self and a burning desire, yea, a consuming zeal, to serve the kingdom of God and his fellow men. His name is Conrad Frederick Wyneken, and he is termed the "Father of German-American Lutheran Missions." On the pages of the history of the Evangelical Lutheran Synod of Missouri, Ohio, and other States his name is inscribed as one of its first presidents and greatest men.

His field of labor was principally Ohio and Indiana. He spent many years on horseback, riding up and down, crossing and recrossing those States, preaching the Gospel wherever he found Germans, strengthening, helping, and gathering them into congregations. The hardships endured were those of the real pioneer. Often when night came he found himself without shelter, far from human abode. Nothing daunted, he would tie his horse to a tree and sleep under the canopy of the dark sky, with his saddle for a pillow.

His last pastorate was in Cleveland, Ohio, at old Trinity Church. It was here that the famous "shirt" incident occurred. Wyneken entered the home of a very poor family to make his accustomed sick call upon the husband and father. He found that the angel of death had preceded him. Kind neighbors were busy preparing the body for burial. But they could not find a white shirt among the departed one's scant wardrobe, and were embarrassed. Wyneken said to them, "I know where a white shirt is." He left the house, hastened into the woodshed in the rear of the yard, from which he emerged a few moments later with a clean white shirt in his hands. But his coat was buttoned up to his chin. It was only through an accident that it ever became known that Wyneken had given his own shirt as a funeral shroud.

Another interesting anecdote: It was the ardent wish of his Cleveland congregation to see Wyneken's threadbare black "best suit" replaced by a new one. But they knew that their pastor had no money, and that, when he did have money, it soon found its way to the needy. And so they secretly raised a collection of $40, a large sum of money in those days for a rather poor congregation. Deacon Voss was appointed a committee of one to hand this love-gift to Wyneken and to impress upon him that it was to be used for a new suit of clothes and nothing else.

The congregation waited anxiously from week to week to see their beloved pastor appear in a new suit. But in vain. Finally, Deacon Voss took heart and asked his pastor for an explanation as to whether he had ordered the new suit for the $40. "New suit?" exclaimed Pastor Wyneken, "those forty dollars? Why, did you not see that poor woman who came to visit me as you left the house on the day you brought that money? Her husband was sick. The rent was overdue. The children had nothing to eat. No money for medicine. The need was great and pressing. I gave her those forty dollars, for surely she needed the money more than I. And this suit is still good enough for me." Then, noticing a look of displeasure on Voss's countenance, and remembering that his ancient indestructible corduroy trousers were particularly disliked by many of his parishioners, he added: "Voss, our bountiful Lord can repay me that money in a double measure, if I need it; and he can give me a new pair of trousers in addition."

As they passed the post office, the postmaster called, "Pastor, here is a letter for you." Letters were rare in those days. "It is from Germany," the postmaster added. Yes, it was from his brothers; and it contained a money order for $80 "in order that he might not starve in the wilds of America." Eighty dollars! When had Wyneken held so much money in his hands? He showed the order to Voss with the remark, "Do you now believe, you doubting Thomas?"

They resumed their walk. Presently they were accosted by a merchant tailor with the greeting, "Pastor, please come into my store." Wyneken and Voss entered. And the tailor continued, "I have a pair of trousers for a man in the country; he is a man of your build. You would do me a great favor by trying them on, for if they fit you I know they will fit him." Wyneken thought this was expecting rather much of him. But the man pleaded so earnestly that he consented, though very reluctantly. In a little booth in the rear of the store he removed his old corduroy friends and put on the new black trousers. As he stepped forth into the light, both the tailor and Voss declared it to be a perfect fit.

"Well, how do you like the trousers?" the tailor asked. "This is a fine piece of goods, and fine for a preacher like you." "That it is, but such a fine pair of trousers I never owned. They are too fine for me," replied Wyneken. "Well, pastor," announced the tailor, "the trousers are yours; they were made for you and—are paid."

Wyneken refused to accept the gift. He hastened back to the booth to exchange them for his old friends, but the corduroy trousers were gone. He never saw them again.

As Wyneken and Voss passed out of the door the deacon's eyes were filled with tears. He had learned a lesson of trust in the Lord which he never forgot. REV. H. P. ECKHARDT, D.D.

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Nothing more acceptable for a Christma Gift than a durable Fur Set like thi

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ONLY

$4.75

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Description of the Fur Set Illustrated above

No. 29C30. Fur Set of Japanese Wolf. This is a durable fur with extra long shaggy hair which will give ample protection in the very coldest weather. Although the price is moderate, the fur is stylish in appearance and will give splendid wear. The set consists of a Russian Shawl Scarf, which is 75 inches long, measuring from the tip of the brush tails which finish each end. At its widest part in the back the scarf measures 8 inches, but the extreme long hair gives it an appearance of being much wider. Lined with guaranteed satin. The Pillow Muff is mounted on a feather bed and measures 15 by 13 inches. It is lined with satin and has silk wrist cord. We can supply this set in the becoming and popular grayish blue wolf, also in a rich shade of dark brown and in a deep glossy black. Sold only in sets. Be sure to mention color desired. Special Price for Set of Shawl and Muff, postage or expressage paid by us $4.75

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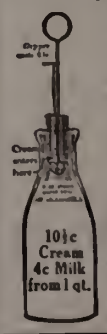

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Save $5 to $23

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RIGHT LITTLE CHINA ORPHANS

MISSIONARY S. N. LONG, of Tsingkiangpu, writes to THE CHRISTIAN HERALD on October 1: "I am sending you e pictures of our boys in the RISTIAN HERALD Orphanage here. have forty-five boys in the insti- on. They are all making very d progress, both in school and in industrial department. They are eiving a good practical education thorough Christian training. ose who show the capacity to take education are allowed to go into boys' school of our station. We e some bright boys taking this rse now, and we are hoping that m among the number we may have e much needed pastors and Chris- workers. We ask the prayers of Christian friends at home for this

GROUP OF LACEMAKERS AT TSINGKIANGPU ORPHANAGE

stitution, which is their work and rs."

Rev. E. F. Knickerbocker, superin- ident of the Ningpo Orphanage, ites:

"I am in the health resort of Mo- nshan for the summer, several hun- ed miles from Ningpo. During the st half year eleven boys of Compas- on Orphanage have united with the urch. On April 27, the day set apart r special prayers for China by re- est of the government, it was my ivilege to be at our Kaogyiao urch near the orphanage, which is me eight miles west from Ningpo. e usual forenoon preaching service d the afternoon Sunday school and ristian Endeavor meeting were all t aside, and the time was given to ging and exhortation. Several of e boys took turns in playing the or- n for the hymns. They never have usic before them, but they play cor- ctly. Instruction in this line is ven by Mr. and Mrs. Tsu. I wonder some one could not be tempted to ve the orphanage a new organ. An organ, to stand this climate, must be specially built.

"Recently we had an orphan exhibition in Ningpo City, when Mr. Tsu and twenty of the boys showed several hundred people what had been done at the orphanage. The thing that attracted most attention was the playing on the organ by three boys at once. The center boy pumped with both feet and each boy at the side helped him with one foot, then by a proper division their six little hands were able to play all the parts of the music. This was a surprise to me as well as to others.

"When one sees these boys and thinks of them as to their condition and prospects before gathering them into the orphanage, it fills one's heart with joy that he has been allowed a part in such Christlike ministry. On behalf of myself and the other members of our Orphanage Board, I wish again to thank the readers of THE CHRISTIAN HERALD and all others who have helped us to establish and continue the Compassion Orphanage as one of the agencies for extending the light of the glorious Gospel of Jesus Christ in this dark land."

The children mentioned in the foregoing letters are supported through the generosity of CHRISTIAN HERALD readers. There are some 1,200 children in all, a number, however, being still without patrons to provide for their care and education. The missionaries plead for support in their behalf. Twenty dollars covers the training, clothing, food and sheltering of a China orphan boy or girl for a whole year. Any reader who is interested in this beautiful work can have an orphan assigned for support by communicating with THE CHRISTIAN HERALD. Contributions in aid of support, however small, will be welcomed.

The following recent contributions are acknowledged:

atson, Mrs. C. C.	$1.00	Allen, Mrs. Esther	2.00	Clark, Mrs. V. R.	1.00
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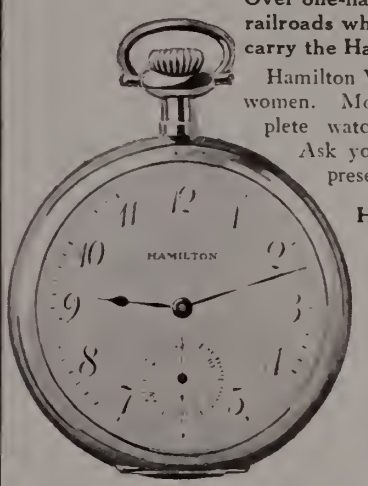

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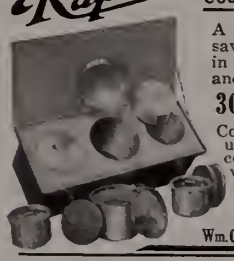

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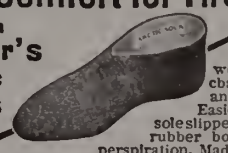

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Are heavily made of the highest grade, selected material, beautifully finished with improvements that absolutely surpass anything ever produced. The Best in the World. Guaranteed for Years by a Two Million Dollar Bond.

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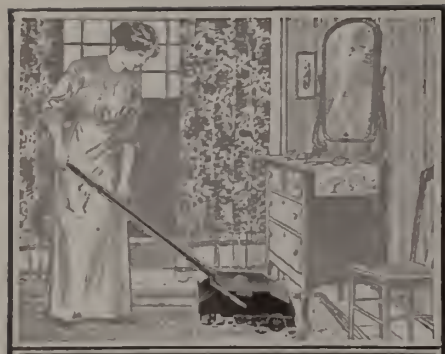

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Originators of Combination Pneumatic Sweepers

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"Used while you sleep."

A simple, safe and effective treatment, avoiding drugs.

Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves spasmodic Croup at once.

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The air carrying the antiseptic vapor, inspired with every breath, makes breathing easy, soothes the sore throat and stops the cough, assuring restful nights.

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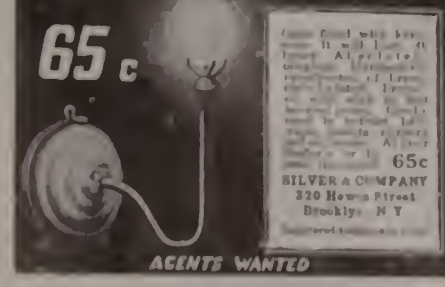

AGENTS WANTED

"JESUS IS HERE!"

Continued from page 1076

"Yes. We shall be back from the university in ample time. Dr. West has asked me to call at his house at two o'clock to look over his rooms. I shall, of course, be glad to get away from this hotel and be settled in more homelike quarters."

"Stanton, you ought to have a home of your own."

"I know it." Over Stanton's strong, noble face a natural glow of color passed. "Perhaps I shall have some time. Would it seem—well—strange to you if I were to say what you said just now is what Jesus said to me yesterday, as we were going over to look at the new city hospital? He said it just as naturally as you did just now."

"Why not?"

"That's what I said at the time. Why not?"

"Stanton, we're living in the midst of astonishing events, and no one can foresee the end. I anticipate some remarkable scenes at the university to-morrow. I wish I could go with you, but I shall be busy every minute getting ready for the conference."

"Will the ministers all come?"

"Yes, and from all I can judge now, I don't believe the church will begin to hold the people. Do you realize, Stanton, that the attention of the whole country is being directed to Raymond? The newspaper representatives of more than forty papers will be here to-night. You will, no doubt, have many of them out at the university to-morrow. But when you are through over here, let Jesus come to my house and rest before the conference while you meet your appointment with Dr. West."

"Come to your house and rest?"

"Yes. Have you not noticed he gets weary just as you and I do? Did you not see how tired he was after that tremendous outdoor service Sunday afternoon?"

"Yes. But why should he—"

"Grow tired? Have you forgotten him at Jacob's well? Is he not the same here?"

"'The same yesterday, to-day, and forever,'" murmured Stanton. "I'll do as you say and insist on his going to your house to rest. How strange! To insist on Jesus doing something! Maxwell, are we dreaming? Shall we awake soon to the old commonplace we used to know?"

"I think not. It is all too amazingly real. But I would give anything to go with you to-morrow. It will be a great meeting, that with the students and the chancellor."

"I'm sure of it," Stanton said. His excitement was rising. He vaguely imagined what might happen, but not even his glowing imagination could picture the reality as it occurred the next day out there at the university assembly, after that luncheon with the chancellor and several of the faculty members.

Those unparalleled scenes at the university had come and gone; he had returned to the city with Jesus and had seen him walking calmly toward Mr. Maxwell's house, while he himself, every nerve in him tingling with most thrilling feeling, walked over to Dr. West's to keep his appointment about the rooms where he anticipated making his future home with the doctor, who was Virginia's uncle, an old bachelor who had welcomed the possibility of having this strong young preacher in his house with him.

But not even when he went in and was greeted heartily by the doctor did he seem to be conscious of the object of his being there. And not even when Virginia appeared in the drawing-room did he seem to hear Dr. West saying:

"Virginia, Miss Page—my niece, you know—has just come over to see if her old uncle is behaving himself in his bachelor quarters. Nothing like having some one like Virginia to look after you, eh, Stanton?"

Not even the doctor's impersonal use of the embarrassing pronoun "you" nor Virginia's deep blush as she turned to say something to the doctor, seemed to attract Stanton.

"Yes," he said vaguely. "Excuse me, but I have just been through a most astonishing scene at the university. I cannot think of anything else just now."

"Oh!" exclaimed Virginia eagerly. "Tell us about it. He spoke there to the students."

"Yes," said Stanton slowly. "Yes."

He was silent. A full minute passed, one of those silences with which people were fast growing familiar.

A rush of sound swept into the house from the street. Dr. West was standing near the window and was looking out eagerly.

"Looks like the whole university."

Stanton rose, and Virginia, and side by side they looked out. A tumultuous crowd was flowing by, shouting, waving pennants and gesticulating. It seemed to the doctor and Virginia that the student body was divided into two hostile groups.

"They are headed for the church," Stanton said after a while.

"We ought to be going, uncle," said Virginia. "We won't be able to get in."

"Mr. Maxwell will find places for us. This conference is for the church people specially and was so announced. I want to hear from Mr. Stanton what occurred out at the university."

"It must have been—" Virginia began.

Stanton came back from the window and sat down.

"It was the most remarkable scene in a university I ever witnessed and confirms all my faith in Him. May I wait a moment?" He spoke to Virginia, who was leaning forward in an attitude of intense expectancy. "And I will tell as well as I can what occurred out there at the university." Virginia and Dr. West leaned forward with intense interest to listen as Stanton went on.

CHAPTER VI

"FIRST of all," Stanton began, "as soon as we reached the chancellor's we went right out to luncheon. Six of the professors were present. Do you know Chancellor Clark very well?"

He stopped abruptly to ask the question of Dr. West.

"No, not very."

"Neither do I. I went out there determined to carry an unbiased mind. Chancellor Clark is a smart man. A great lobbyist for the university and all that." But I had wondered why he wanted a person like Jesus to speak to the students."

"I soon found out. He was present Sunday morning when he spoke at the church, and from some things said there he judged that Jesus would deliver an interesting address to the students and add to the university's reputation. The chancellor, I am told, has always been eager to get celebrities to appear at the university."

Dr. West nodded.

"Mr. Maxwell had prepared me for the habits of the chancellor, so I was not surprised at seeing the liquor and tobacco at the luncheon. But I was surprised when Jesus appeared to take no notice of them in any way."

"Did he—"

"No. He did not touch them. But he said nothing. It is not possible to describe in detail his talk at the table. I have never heard anything like it anywhere. We have very few great talkers nowadays. He did not monopolize the conversation, but he led it out, and every man at the table did his best.

"But nothing unusual occurred, and the strange thing I could not avoid thinking about was that no one seemed particularly impressed with the tremendous fact that Jesus was actually the guest of the university. I believe

Continued on next page

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"JESUS IS HERE!"

Continued from preceding page

the impression those men, including chancellor, received, was a clever, tinguished man of modest bearing, o was, perhaps, unusually well in-med, but in other respects not so y far superior to any one of them. 'When the luncheon was over and were in the auditorium facing the ident body, it seemed to me that nething unusual was about to occur. 'First of all, Jesus had requested of chancellor that he omit all words introduction. This was while we re seated at the table. When the ie came for the address the chancel- evidently intended to pay no atten-n to this request. He rose and be-n by a reference to 'our distin-ished guest' and was apparently go-g on with a long speech when it emed to me, and I think it must have en the same with the others, Jesus s addressing the students as if the ancellor were not present, and yet did not strike me as in any way rude discourteous. It all seemed so tural that no one seemed to be ques-ning Jesus' right to act just as he l.

"For the next ten minutes I think it safe to say that every person in that eat audience was simply over-elmed by the eloquence of the aster.

"But do we not remember the in-ance of the attempt to arrest him ile he was speaking in the temple? nd do we not recall the astonishing ct that the Roman officers themselves red not touch him, and came back to ose who had sent them, giving as eir excuse, 'Never man spake like is man?'

"I do not believe the world has ever ven Jesus credit for overpowering quence as a public speaker. But I know that during those first ten inutes there was not a person of the irty-five hundred present who did t feel moved as he had never felt in his life by a public speaker.

"Suddenly he turned to the chancel-r and asked him a question concern-g the habits of a certain number of e students in the university. The ancellor was simply dumbfounded. at where I could distinctly see him, d I think I have never observed on y man's face such a look of anger d conviction combined.

"It was as still as death all over the eat hall. The voice of Jesus (have e not all spoken of its marvelous wer and beauty?) thrilled every one. nd I think what I felt, all felt—a real ar, such as no human being ever in-ired; at least I never had such a eling in the presence of any one as I d to-day, the feeling of a sinful an in the presence of perfect right-usness.

"Jesus' question was one he had a rfect right to ask. If the National ducation Association is right in say-g as it did two years ago that 'the eat end and aim of all education is aracter,' then surely Jesus has a ght to call the chancellor to account r his tremendous influence in the atter of his own example before his vn students."

"In the matter of the liquor and the bacco?" Virginia was saying eagerly.

"Yes. In the plainest language he lled the chancellor to account for ie personal example he was daily liv-g before his own students, an exam-le so contrary to that of a great ducator of youth that no excuse could e offered and the only reparation he uld make would be to repent and eanse his physical life of all such abits.

"Then came the scene which the pa-ers no doubt will emphasize the most. nd, by the way, there must have been ver twenty press representatives ere from over the country."

"Yes," Dr. West spoke. "Norman lls me the town will be full of them y to-morrow. This scene at the uni-ersity will bring many more."

"But this is only the beginning. As I was saying, the chancellor sat there while Jesus was condemning him, white with anger and conviction. Suddenly he stood up and exclaimed in a terrible voice:

"'Leave the platform!'

"I did not hear the word that followed. But after one tremendous moment of deathly stillness, the students all over the assembly hall raised a cry of remonstrance,

"'Fair play! Fair play! Let him finish!'

"Then followed what seemed to me the most remarkable scene of all the day.

"He turned to the student body and began to speak as if the chancellor were not present and had not said a word. I believe at that moment I had some glimpse of Jesus' real power as 'Lord of all.' As for the chancellor, I do not know yet what his action meant, but after Jesus began talking to the student body again, he turned and walked off the stage. The rest of the faculty members looked simply dazed at the whole affair, but they sat there on the platform, gazing at Jesus as if awestruck.

"As he went on talking to the students I realized that another scene was impending, this time with the students. For, as Jesus went on, he began to condemn the fraternities in the university, which were destroying the social democracy of the place. He seemed to know exactly what the conditions were, and looks of amazement were everywhere among the students as he went on to give detailed accounts of their social affairs, their wine suppers, and especially a recent carousal at the close of an athletic contest which had been a disgrace to the State.

"I shall never forget how groups of the students sat there white-faced and enraged as Jesus went on. And every minute I looked for some outburst, but the silence seemed to deepen as Jesus calmly, but with awful directness, spoke of the coarse dissipations and selfish exclusiveness of large student groups.

"Suddenly he turned to the faculty members on the platform, and to their bewilderment asked them what could be expected of students if those who were set over them as teachers and counselors were men of disbelief, men who taught distrust of the divine and superhuman, men who never taught their classes anything except technical facts, ignoring the entire subject of moral and religious experience?

"From the way he spoke I gathered that moral and religious conditions at the university have greatly changed since the Bible was put out of the State schools."

"They have!" Dr. West spoke emphatically.

"And Jesus again seemed to know exactly what professorships came under his just condemnation. Man after man on the platform sat there white-faced and enraged, but convicted in their own hearts of neglect to use their great office as teachers to teach the student body the main thing, which, as Jesus said again and again, is righteousness.

"Never in all the history of the university have faculty and students ever heard such an address at the assembly. I do not believe any words can express the power of Jesus' appeal as he closed. It was a heart-cry to the university to open the doors of the soul to God. Without in any way detracting from the value of the technical work the university is doing, he insisted upon the main thing in education, which is and always must be religious development, righteousness, social democracy, love to God and man.

"I walked off the platform with Jesus, leaving the audience, faculty and students still seated in the hall. One of the teachers who came out and overtook us on the way to Mr. Max-

Continued on next page

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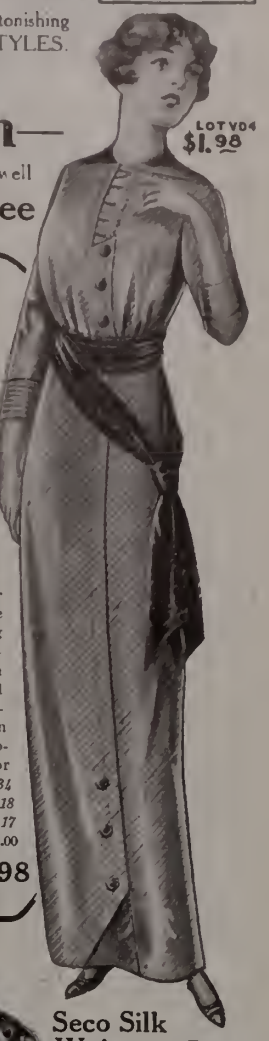

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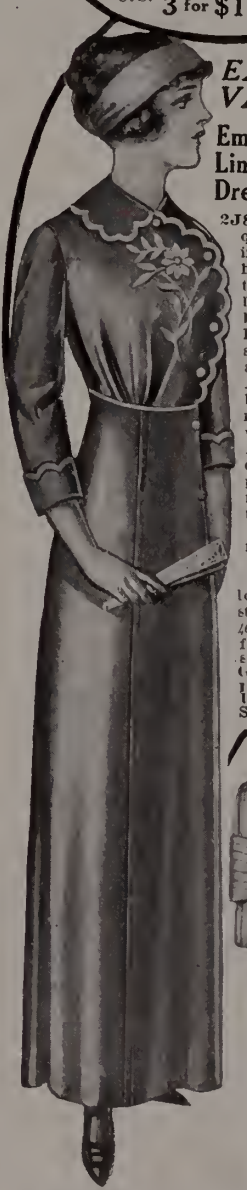

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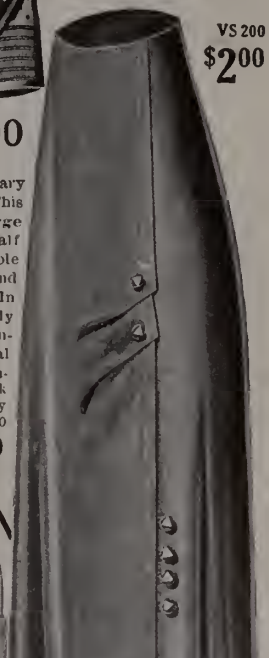

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"JESUS IS HERE!"

Continued from preceding page

well's said it was a full minute before any one stirred.

"Then the spell seemed to be broken, and the assembly broke up in a storm of feeling. What we saw out in the road a few minutes ago was probably student groups taking sides for and against Jesus. I have no doubt members of the faculty and of the fraternities are calling him a 'boor' and a 'socialist' and an 'anarchist' and a vulgar 'sensationalist.' But no one can deny the fact that such an address, for sheer power and effect, was never heard at the university before."

"Do you feel that Jesus—ought— to have spoken as he did?"

Virginia asked it as if in her heart she was a little afraid.

"How should he speak?" Stanton answered in his deep voice, looking earnestly, as he spoke, at Virginia. "The usual talk at the Assembly, I am told, is some refined scholarly essay on some subject entirely removed from the great questions of conduct, of right and wrong, of pure and vulgar. What can we imagine Jesus talking about to students and teachers?"

"But—was he taking advantage of his invitation—to—to condemn the chancellor and the students and faculty? Will his action not make him enemies?"

"No doubt. We shall probably have some illustration of it before the day is over. But did not Jesus make enemies among some kinds of people the minute he began his ministry when he was here before? Is he not the same in all the ages?"

Virginia looked troubled. Then her face cleared, and she said, smiling calmly: "I am willing to trust him. He cannot do wrong. He must know best. But come, uncle, come, Mr. Stanton, it is half past two. If we do not go down to the church we cannot get in. I would not miss the meeting for the world. Let us start now."

"Maxwell will see to it that we get seats," said Dr. West. "But we had better go along. Looks as if there would be a crowd."

Accordingly they left the house at once. The moment they stepped out of doors they felt that an air of excitement pervaded the town. The streets were filled with people all hurrying towards the First Church.

As they joined the flow of walkers every now and then came to their ears the words which were destined to become oftenest spoken and heard all over the world—"Jesus is here!" uttered in tones of incredulity, amazement, passion, trust.

"Jesus is here!" Virginia murmured to herself in repetition of the words as they were repeated about her. She felt as if every day new vistas of life were being revealed to her, new visions of life's glory were about to become her joyful experience, and her heart was beginning to accept what life had to offer of new and mysterious unfolding—and ever and always at the center of all stood the regnant figure of Jesus.

"Jesus actually in Raymond! Living, talking, eating, sleeping, playing with the children, rebuking sin, encouraging righteousness, affirming the superhuman, declaring the fact of immortality, he himself in the flesh developing among them—"

She walked along by the side of Mr. Stanton, silent but happy, eagerly anticipating this conference of Jesus with his own disciples.

Long before they reached the church they began to realize what a crowd was gathering about it.

"'And the multitudes thronged him'," murmured Stanton. It was with real difficulty they managed to get up to Mr. Maxwell's study door, to which Stanton had a key. The entire street in front of the church was blocked by the students and townsfolk clamoring to get in.

Mr. Maxwell had come over from his house with Jesus and he was lying down on the couch in Maxwell's study. At Mr. Maxwell's request Stanton went out into the church room to see if all details of the seating of the congregation were being carried out. He came back into the study to report that the church was packed. All the ministers of all denominations were present, and representatives of the churches' membership. Many of the business men of Raymond had closed up their stores. Mr. Maxwell's Brotherhood had managed the ushering admirably. They had given admission to the ministers and church members first of all, as the conference was to deal especially with church problems. But an increasing and fast growing restless crowd of people including the noisy and excited students was outside, and as unreasonable mobs are in the habit of doing, demanding admission in spite of the fact that the church could not hold another person.

Maxwell came back from the couch where the figure of Jesus was lying, and said quietly to Stanton: "Go out in front and tell the crowd he will speak to the people outside after the conference. Ask them to be as quiet and patient as possible. Tell them this conference is called especially for the church and should be respected."

Stanton immediately went out through the church to the front of the building.

As he made his way through the aisles he noted first of all the absolute quiet and hush of the people. In spite of the enormous crowd that filled every available space, there was no whispering, no restless movement. It seemed to Stanton even in his brief passage through the room that a Spirit was brooding over the people, that even before he had appeared, the people in the church were preparing their hearts to receive him as their Master.

To be continued

"LO, I AM WITH YOU ALWAY"

I'M footsore oft, and weary,
For the way has been so long,
And the storms that beat around me
Have been so fierce and strong;
I've climbed up dreary mountains,
Whose paths were rough and steep;
I've waded through dark waters
That were so cold and deep.

But all the way so weary
One joy has been my own;
I've always known one comfort,
I have not walked alone!
For one has ever been near me,
Whose face I could not see,
But I cannot tell to any
All He has been to me!

When darkest clouds were o'er me,
His presence seemed more near;
When trials sore have pressed me,
I've felt His love most dear.

When, weak and worn, I stumbled,
His strength has held me up;
When fainting by the wayside,
He filled my empty cup.

When faith is weak and faltering,
He whispers words of cheer:
"Those whom I love may suffer,
But I will help them bear;
I know the path before thee,
I'll guide thee all the way;
Its end is joy unending,
Mid heaven's eternal day."

So I still travel onward,
Though dark the path and dim;
I would not miss one trial
That brings me nearer Him!
And when at last in heaven
I stand, by His dear grace,
Mine eyes shall see with rapture
His unveiled, beauteous face!

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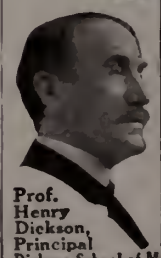

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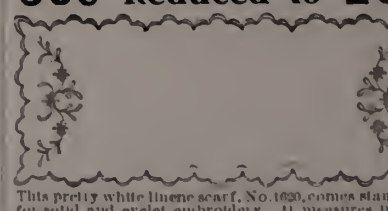

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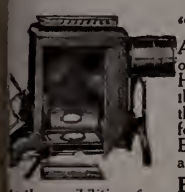

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A WHOLE TOWN GOES TO CHURCH

ON a recent Sunday just 1,680 of the 1,700 men, women and children who constitute the population of the aristocratic little Cincinnati suburb of Wyoming attended divine worship. The twenty citizens missing included the village policemen who guarded the deserted homes, several sick folks and their nurses.

Thus it happened that on Wyoming's Pilgrim Sunday wealthy business men shared pews with their chauffeurs, while maid and mistress blended alto and soprano in hearty and harmonious concert. Between the hours of 10.30 and 12 A.M. no figure save that of the solitary guardian of the law paced the empty streets.

Wyoming — the whole town — had gone to church!

The Tuesday night previous, when the Wyoming Welfare Association, composed of 150 business men of the town, held its monthly meeting, the unique plan was first proposed. It originated with Attorney Edward Ritchie and was received with spontaneous enthusiasm. The idea was not to urge attendance at any special service, but to push a movement that would land every person in the community in one of the four churches on the following Sunday. No time was lost in forming the Wyoming, Ohio, Welfare Association. By Wednesday noon the entire village was placarded with bills a yard square, bearing the following inscription:

"Clean Up, Dress Up, and Go to Church.

"Every man, woman and child in this village is requested and expected to go to church this one day this year. The police alone are excepted. They will protect your property from those suspicious persons who are not at church that morning."

This was only the beginning. Mayor Jones issued a proclamation declaring that "because of the unmistakably helpful influence of the various churches on the community of Wyoming, now, therefore, be it resolved that every citizen of this town shall, with his family, attend church next Sunday morning, thus recording his recognition and appreciation of these common benefits." It was emphasized in the proclamation that the town church-going was not a denominational affair.

The town was divided into nine districts, each in charge of a member of the uplift committee, and a house to house canvass followed. Pledge cards were circulated, and before the end of the first day's campaign more than half of the population had signed. Skilled diplomats were assigned to secure signatures from busy housewives, whose Sunday dinner proved a most serious obstacle. These distressed wives and mothers pointed to the difficulties in the way, whereupon the committee lay in wait for the head of the family and from him secured promise of entire willingness to eat a cold dinner on the occasion if necessary.

A boarding-house keeper, who confessed with a deep sigh that she had not been able to go to church on Sunday morning for more than a year, shook her head mournfully. "She shall go to church this Sunday morning," said the boarders in unison. "What is more, we will escort her." And they did.

Results were beyond expectations. Rev. A. L. Wilson, of the Wyoming Presbyterian Church, reported 150 more present than had ever sat in his congregation; Canon Charles Reade, of the Wyoming Episcopal Church, was fain to borrow extra chairs. Standing room was at a premium when the Rev. Clarence Kemper of the Baptist Church began his sermon.

The example set by the little village of Wyoming will not stop there. Already ministers of other cities are talking of it. The success of the movement in Wyoming may prove the means of stimulating church-going in many other localities. R. T. NEELY.

ANSWERED PRAYERS

HERE is another very practical answer to prayer. Mrs. N. W. writes, from West Roxbury, Mass.: "I prayed earnestly for a customer for my farm, which was running me into debt, as I had no one to carry it on. And just when it seemed as if I could not carry it another month a customer came and bought it." Another friend testifies to the Father's interest and help in home concerns. Mrs. T. D. N., of Penacook, N. H., writes: "I cannot tell how many of my prayers have been answered, there have been so many. I am sixty-nine years of age next December, and since I was fifty I have earned a thousand-dollar home in which I am now living. I talked with God with a childlike trust, for I had no home. It had been lost. I asked him to give me work to do and strength to do it so that I might earn a home. I am now, and have been all these years, perfectly well. I am the child of a King."

Miss B. McG. writes from Madison, S. D.: "The Answered Prayer department always interests me, and I know from experience that God does hear and answer prayer. From a child I have always brought my cares to him, and I know hundreds of times I have felt my prayers directly answered in the small affairs of life as well as the greater ones." "I was in great trouble," writes H. A. R. from Grand Rapids, Mich., "and I promised God if he would help me, and I knew he would, that I would tell others what he did for me. He helped me, and made me happy again."

A "perfect day." That is a beautiful thing to have, is it not? G. A. E. writes from Plummers Landing, Ky. "I most earnestly desired a certain thing to come to pass, and, because I prayed for it, God sent me my 'perfect day.' I am so glad and happy to know God answers the orphan's prayers." Mrs. J. N. C. writes from North Adams, Mass.: "I am eighty-seven years old and have been for many years a subscriber to THE CHRISTIAN HERALD, which I prize highly. I cannot get out to church, so I have the sermon and the other lessons for my Sabbath. I am a believer in answered prayers and have had many answered for me."

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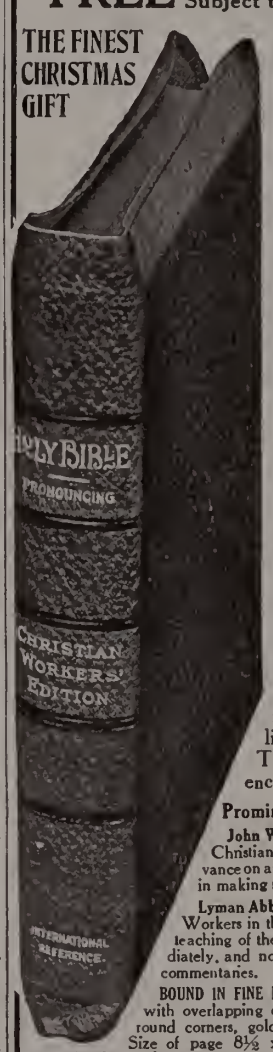

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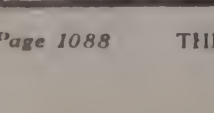

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

The Foreigner*

IT IS quite a striking thing that the week after our Thanksgiving lesson we should study the subject of The Foreigner. On Thanksgiving Day we looked back through three centuries and thanked God for our nation, its splendid history and vast prosperity. The subject of the foreigner makes us see the present life of the United States in a vivid flash, as we try to fancy what it means that these millions of strangers from other lands are coming to take their share of the duties, the opportunities and the rewards of this Western wonderland.

The stricter immigration laws sift out the multitudes who wish to come to our New World and now only those are admitted who are able-bodied, capable of self-support, of good moral character and free from contagious disease. The immigrant has contributed amazingly to American life in the past, and with these later restrictions he is surer than ever to be a gain rather than a loss to our civilization.

The part that the immigrant takes in American life has been graphically depicted by Frederic J. Haskins, who makes the immigrant say:

"I make nineteen-twentieths of the clothing. I manufacture more than half the shoes. I build four-fifths of all the furniture. I make half the collars, cuffs, and shirts. I turn out four-fifths of all the leather; I make half the gloves. I refine nearly nineteen-twentieths of the sugar. And yet I am the great American problem.

"When I pour out my blood on your altar of labor, and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow.

"But my brawn is woven into the warp and woof of your national being.

"My children shall be your children, and your land shall be my land because my sweat and my blood shall cement the foundations of the American of to-morrow."

One of the noblest utterances ever made about our alien friends is the poem by Robert Haven Schauffler, "Scum o' the Earth." It appears in full in Dr. Francis E. Clark's striking book, *Old Homes of New Americans*, in which he calls our attention to the truly noble ancestry of these people whom we are tempted to regard as beneath us. He speaks of the possible ancestry of the "young fellow from Socrates' land." He speaks of the gifts of Poland's sons to the world, and of the great men of Italy. Most beautiful is his picture of the Jew. He sees in the "sorrow-bowed head," "the features tender yet strong," "the eyes full of wisdom and mystery," perhaps the poet king, perhaps the prophet, perhaps—but let us quote his own beautiful words:

Man—lift that sorrow-bowed head.
Lo! 'tis the face of the Christ.

He exhorts us:

Countrymen, bend and invoke
Mercy for us blasphemers,
For that we spat on these marvelous folk,
Nations of darers and dreamers,
Scions of singers and seers,
Our peers, and more than our peers.

Our Scripture references bring out clearly the one needful thing which will help us to solve the problem of the foreigner. We owe him one first, clear duty—the duty of love. That was required even of the ancient Jews who were taught to believe that they were intrinsically superior to the people of other nations and were forbidden to associate with them. Yet the strangers who came to live among them they were commanded to love. "Love ye therefore the stranger; for ye were strangers in the land of Egypt." But now since the life, the message and the death of Jesus has made it clear that all men are truly brothers, we are under still heavier and more definite obligation to love the stranger. Paul declared to the Athenians that God "hath made of one blood all nations of men for to dwell on all the face of the earth."

In Dr. Schauffler's stanza about the Jew there lies the real secret of our duty. Not because our Jewish friend comes of the same race to which Jesus belonged, not because there may be in brow and eye and beard some resemblance of the Man of Galilee, but because of his own earnest words and deeds and sacrificial death, we are to see not only in the Jew, but in all our neighbors from far or near, the very Christ whose we are and whom we serve. Our opportunity to serve and help them is an opportunity to serve and help him, for he has said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

THE JUNIOR B. Y. P. U. OF THE FIRST BAPTIST CHURCH OF WATERBURY, CONN.

Home Missions*

THIS week, following the Thanksgiving lesson, all three of our Young People's Societies are studying about mission work in the home land.

* "THE FOREIGNERS IN THE UNITED STATES." Epworth League Topic for Sunday, November 30, 1913. Deut. 10: 17-19; Ezek. 47: 22; Eph. 2: 12-22; Acts 17: 26.

* "OUR CHURCH AT WORK FOR OUR COUNTRY" (Home Missions.) Christian Endeavor Topic for Sunday, November 30, 1913. Deut. 8: 1-20.

Continued on next page

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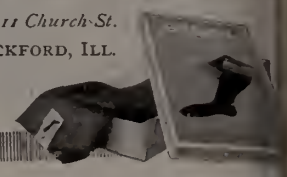

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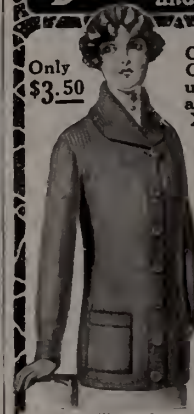

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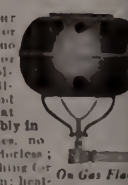

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THE YOUNG PEOPLE'S MEETINGS

Continued from preceding page

our nation is to continue to be in-ed God's country and to receive esh blessings like the blessings of e past the church must not relax her forts to evangelize and bring in to rist's kingdom our neighbors, na-ve and foreign, in this new land.

We owe a duty to the Indians. This as their land before it was ours. any things in the history of the alings of the white man with the d man should fill us with shame. he church has an opportunity of un-ing some of these earlier wrongs by elping them now. Noble work is be-g done in missions and in schools. ut there is constant need of new nds and new workers to win and old the Indian for Christ.

There are ten million negroes in the nited States. Much has been done r them. Much is being done, but uch remains to be done, and we must ot shirk the task. Particularly do e owe a duty to our new neighbors rriving by the millions from over eas. In this connection study the otes on these pages for the Ep-orth League and the Baptist Union. hen there are the sailors and the lum-ermen and all classes of laborers. here are our nation's politics to urify and its vices to purge. While ot slacking our interest in the for-ign field we should increase our fer-or in making this new, fair land the and of Christ.

Among the Immigrants*

DID you know that the Baptist denomination had 70,000 members in its foreign-speaking churches? Many more foreigners have entered the English-speaking churches. The German Baptists have a theological school at Rochester, N. Y. The Swedish Baptists, the Norwegian, the Danish, and the Italian all have separate theological schools. There is a training school for French students at Newton, Mass., and a training school for Hungarian students at Scranton, Pa.

One of the finest things about the foreign-speaking churches is that they send back missionaries to their mother countries and to their fellow countrymen who are sojourning in other lands. There are fifty-eight Italian Baptist churches in America. And one Baptist who returned to Italy established a Baptist church in his little home town of Bisaccia, which has grown to have a congregation of four hundred.

This encouraging picture of past achievements and present endeavors, instead of bringing a feeling of complacent satisfaction, acts as a spur to hurry us forward to still more loyal energetic service for Christ among these friends from other lands.

* "BAPTIST OPPORTUNITY AMONG THE IMMIGRANTS." B. Y. P. U. Topic for Sunday, November 30, 1913. Lev. 19: 33, 34.

BOWERY MISSION'S 34th ANNIVERSARY

ENTHUSIASM and high purpose mark the big meetings of the Bowery Mission's thirty-fourth anniversary in progress from November 7 to November 16. As a good start the infant child of Business Manager Hunt was baptized and dedicated to the work the first night. Saturday evening several converts of the Mission stirred the audience as only such men can. Three splendid "Mother Bird" meetings enlisted many noted speakers, among them General Horatio C. King, Rev. George S. Avery, Rev. J. H. Dowkontt and Mr. John H. Wyburn. On November 10 a memorial tablet to Dr. Louis Klopsch was unveiled, commemorating his great services to this work. Dr. Sandison presided. Miss Mary Klopsch unveiled the tablet, and fitting addresses were made by Dr. Iglehart, Rev. A. H. Howland and others. The industries of the missions, always a live topic, occupied one evening, Dr. Mason W. Pressley, of John Wanamaker's, and Mr. W. J. Scandlin, blind president of the Blind Men's Club of New York, being the speakers. A rousing testimony meeting will complete the celebration at 8 P.M. Sunday, November 16. The activity and importance of this unique work have never been more convincingly put in evidence nor to more enthusiastic and determined audiences of friends and workers. Fuller details of the services will appear in a later issue of THE CHRISTIAN HERALD.

Dewdrops Hold Back a Train

NOT infrequently this happens in the southwestern part of Minnesota and those parts of the Dakotas where the prairie grass grows most luxuriantly. In case the wind blows in a direction diagonal to the railway track, it turns the tall grasses either over the rail on the one side or on the other, or, possibly, if there is grass between the rails, over both of them. While those heavy tufts of grass are dry they may lie thickly over the rails; yet the engine cuts through them without any seeming exertion. But when the dew lies heavily upon the grass the many isolated stems begin to clot together. At the same time the dew renders the rails more slippery. Presently the local train starts puffing and grumbling. Its engine turns the wheels—but there is no progress. As badly as any train was ever stalled in a snowstorm it may be held up by the little dewdrops, until the sun appears and the dew graciously arises from the grass. The only way to prevent a delay of that kind is the removal of the tall summer grass along the entire railway track. Else the gentle dewdrop may cause one's failure to meet his appointment and impede the traffic along an entire line.

GARRIT VERKUYL.

DELIGHTED WITH "TWILIGHT TALES"

I wish to send you my sincerest thankfulness for the book of *Twilight Tales*, written by the well-known and greatly loved Margaret Sangster. It is a book of daylight dreams or visions. THE CHRISTIAN HERALD is a paper no home should be without. It is a comfort to the aged and feeble, and a delight to the young.

Alden, N. Y. ELLEN J. LUND.

FAMILY OF FIVE

All Drank Coffee From Infancy.

It is a common thing in this country to see whole families growing up with nervous systems weakened by coffee drinking.

That is because many parents do not realize that coffee contains a drug—caffeine—which causes the trouble. (The same drug is found in tea.)

"There are five children in my family," writes an Iowa mother, "all of whom drank coffee from infancy up to two years ago.

"My husband and I had heart trouble and were advised to quit coffee. We did so and began to use Postum. We now are doing without medicine and are entirely relieved of heart trouble.

(Caffeine causes heart trouble when continually used as in coffee drinking.)

"Our eleven-year-old boy had a weak digestion from birth, and yet always craved and was given coffee. When we changed to Postum he liked it and we gave him all he wanted. He has been restored to health by Postum and still likes it."

Name given by Postum Co., Battle Creek, Mich. Write for the little book, "The Road to Wellville."

Postum comes in two forms:

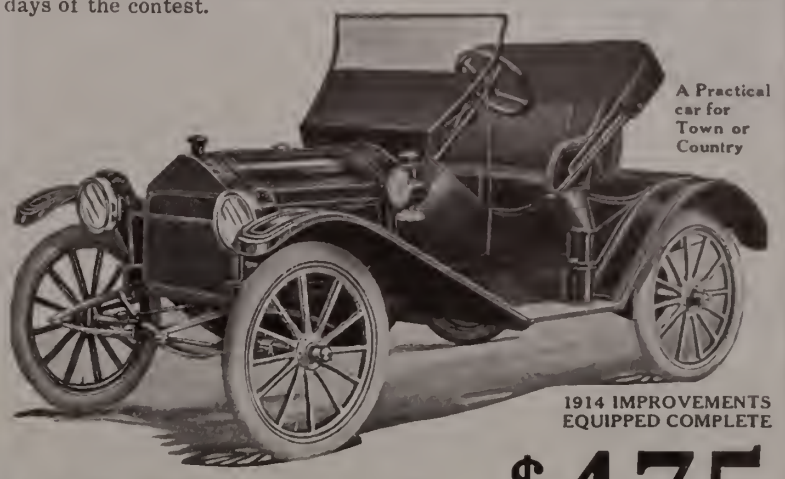
Regular Postum—must be boiled.

Instant Postum is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water, and with cream and sugar makes a delicious beverage **instantly.** Grocers sell both kinds.

"There s a reason" for Postum.

Winner of the Glidden Tour

Quality wins. Competing with many of America's expensive and best-known cars, over an extremely difficult course embracing all conditions of endurance-testing roads and hills, the METZ team of three regular stock cars was the ONLY team that held a perfect score for the entire eight days of the contest.



A Practical car for Town or Country

1914 IMPROVEMENTS EQUIPPED COMPLETE

METZ "22"—$475

The Gearless Car

"No clutch to slip — No gears to strip"

A remarkable example of low price and minimum cost of upkeep combined with the essential features of the up-to-date car—a car that affords luxury without extravagance.

The METZ "22" is a high class, fully guaranteed roadster of the torpedo semi-enclosed type, left-hand drive and center control. Under ordinary road conditions it travels 28 to 32 miles on one gallon of gasoline, 100 miles on a pint of lubricating oil, and 10,000 to 12,000 miles on a single set of tires.

Equipped with 4-cylinder 22½ H. P. water-cooled motor, *Bosch magneto*, wind shield, extension top and cover slip, full elliptic springs all around, standard artillery wheels, best quality *Goodrich clincher tires*, 5 lamps and gas generator, horn, pump and tool outfit. Its gearless transmission entirely does away with gear troubles.

Will make from 5 to 50 miles per hour on the high speed, and climbs hills as fast as any regular stock car made. Built to carry either single or double rumble seat, if desired.

Write for our New Illustrated Catalog "H"

When equipped with best electric starter, electric head lights, electric side lights, electric dash and tail lights and electric horn, price is $600.00.

We want a representative in every city and town. Write for terms.

METZ COMPANY, WALTHAM, MASS.

BETTER LIGHT from KEROSENE

Beats Electric or Gasoline

TEN DAYS FREE

SEND NO MONEY

Without sending a cent you can use this wonderful economical oillight 10 days Free, then return at our expense if not satisfied. Gives powerful white incandescent light, burns over 50 hours on one gallon Kerosene (coal oil). No odor, smoke or noise, simple, clean, won't explode. Guaranteed. *We want one person in each locality* to refer customers to. Write for 10-DAY FREE TRIAL OFFER—agents' wholesale prices, and learn how to get ONE FREE. AGENTS WANTED. Make money evenings and spare time. Exclusive territory. MANTLE LAMP CO., 465 Aladdin Bldg., Chicago, Illinois.

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State size and whether you want high or low collar. We will send sample so you can prove comfort and economy. REVERSIBLE COLLAR CO. Department T Boston, Mass.

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Write quick for contract and location.

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Novel watch-shaped Lighter. Operated with one hand; gives an instantaneous light every time. No electricity, no battery, no wires, non-explosive. Lights gas jets or anything for which one would use matches. Does away with danger from same. Dandy thing for end of your chain. Tremendous seller

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Such a Comfort

No stove to fuss over, no wires or tubing to bother with, no tiresome steps and aching back. A penny's worth of gasoline is enough for the family ironing with a

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Alcohol or Gasoline—Full Nickel Square Back and Double Pointed Styles. Irons better and saves your time. Always ready for use indoors or out. Saves its cost in fuel alone over and over again. Lasts a life time. Sold on Trial and Guaranteed. If your dealer does not sell "SUN IRONS" WRITE US FOR DESCRIPTIVE CIRCULAR AND OUR SPECIAL FIRST ORDER TRIAL OFFER. Agents Wanted MODERN SPECIALTIES MFG. CO. 103 High St., South Bend, Ind.

Time and the Pan

As you tear each leaf from the calendar think how your

"Wear-Ever"

Aluminum Utensils

have been serving you faithfully month after month — year after year. And think how many ordinary pans you would have bought if you had not

Replaced utensils that wear out with utensils that "Wear-Ever"

The purity of aluminum, its lightness, its cleanliness and its wonderful durability make "Wear-Ever" ware the most hygienic and most economical.

For Christmas

A Set of "Wear-Ever" Utensils is a pleasing gift. If not obtainable at your dealer's mail us the coupon and 30 cents in stamps (Canadian Stamps accepted). We will send you a one-quart "Wear-Ever" Saucepan, and our catalog; also, "The Wear-Ever Kitchen," a booklet telling how to care for aluminum ware.

THE ALUMINUM COOKING UTENSIL CO.
Dept. 34, New Kensington, Pa.
or NORTHERN ALUMINUM CO., Ltd., Toronto, Ontario
(Distributing Agents for Canada)

Please send me, prepaid, sample 1 quart "Wear-Ever" Saucepan, for which I enclose 30 cents in stamps, money to be refunded if I'm not satisfied.

Name .....

Address .....

I buy cooking ware of (Dealer's Name).....

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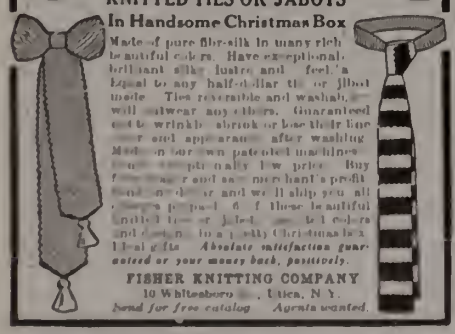
KNITTED TIES OR JABOTS

In Handsome Christmas Box



Made of pure fibr-silk in many rich beautiful colors. Have exceptional brilliant silky lustre and feel like Liegal to any half-dollar tie or jabot made. Ties reversible and washable, will outwear any others. Guaranteed not to wrinkle, shrink or lose their lustre and appearance after washing. Made on our own patented machines [illegible] exceptionally low price. Buy from us and save merchant's profit. Send no money and we'll ship you all [illegible] prepaid 6 of these beautiful knitted ties or jabots [illegible] colors and [illegible] in a pretty Christmas box. Ideal gifts. *Absolute satisfaction guaranteed or your money back, positively.*

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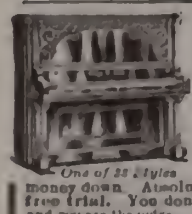

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THE NEW STANDARD DICTIONARY

THIS work is a revision of the *Standard Dictionary* first issued by Funk & Wagnalls in 1894. From its publication the *Standard Dictionary* has been the most practical and most helpful among all English dictionaries by reason of its new and original conception of what a dictionary may and should *be* and can and should *do*. Its aim was to give information of a practical, usable kind, and to make that information easily and instantly accessible to anybody. The *New Standard Dictionary* has all the virtues of the earlier edition and adds a number of new features which will make it a most valuable and usable storehouse of information and instruction.

It records and defines over 450,000 terms—at least 50,000 more than any other dictionary. The additional terms are those brought into use by the recent developments in science, invention, industries, commerce and exploration, by the recent changes in political relationships throughout the world, by the closer and quickened intercourse between nation and nation. Newspapers and magazines are constantly using these terms, and readers need to know their pronunciation and meaning.

Whatever one's trade or profession, one will find the terms used in that trade or profession all recorded, all pronounced, and all defined. More than that, by a system of collecting under each leading term all the related terms, a reader is put at once into possession of the vocabulary of each specific calling, or process of manufacture, or class of product, or sport or game.

The definitions are in character and in form more efficient definitions than can be found in any other dictionary. They are placed immediately after the spelling and pronunciation, so that a reader, having found a word, lights at once upon its meaning. Furthermore, the meanings are given in the order of their commonness. The usual or prevailing sense of the word is first defined, then its less common uses. The definitions tell by explicit statement what words mean, not by repetition of other words that may be even less definitive or clear in meaning.

In illustrative quotations and the distinctions of synonyms it is the largest and most complete of all dictionaries. Quotations are the freshest and aptest, taken from current magazines and newspapers as well as from books of standard literary character. With each quotation is given not only the author, but the specific place, by page, section, chapter, book, publisher, and date of publication.

In the distinction of synonyms the New Standard Dictionary is unequaled in the number of words distinguished and in the clearness and precision of the distinctions. Lists of antonyms are given, suggesting new lines of thought for comparison and illustration. Wherever occasion offers, explicit direction is given in the choice *of correct and the avoidance of faulty diction*. In all these features the *New Standard Dictionary* is an efficient schoolmaster, an authoritative instructor in the use of the English language. It aims to *give exact information*. With every biographical or historical fact the exact date, when known, is given. With geographical names it gives more descriptive and historical matter. It will be found to give in the aggregate more facts in history, geography, biography, etc., than any similar work. These facts are at once accessible by being entered in alphabetical place in the main vocabulary. Foreign phrases and statistics of population, which are subject to regular and frequent revision, form the only encyclopedic matter relegated to an Appendix.

Aside from its treatment of proper names of all kinds, it supplies a vast amount of encyclopedic matter in connection with the discussion and explanation of common terms. This matter referred to is not limited to information for the matter-of-fact man about merely physical things. The whole range of human knowledge is embraced. The scholar and student will find in it the definition, analysis, exposition, and illustration of the difficult abstract terms of their chosen sciences given with clearness, precision, and completeness. It gives not only descriptions of past theories and conditions, but also comprehensive though concise statements of present conditions, theories and movements. The terms used in sociological and economic science and in the systems of political and social reform all receive definition and exposition.

The illustrations number more than seven thousand. Their character and quality are seen, for example, in the full page pictures of butterflies, of modern steel construction, of flowers (wild and cultivated), of leaves, of Roentgen ray apparatus and photographs, of the solar spectrum, of wireless telegraphy, etc.; and in such unique features as the double-page Table of Geological History.

The general arrangement as well as the typography are admirable. The latter include choice of type, arrangement of the page, position of the keywords on each page, position on the page of the key to pronunciation; and the quality of paper, presswork, and binding. These things add much to the ease with which the book may be consulted, and to the durability of the volume under the stress of constant use, and all combine to make it the most valuable single English book that can be put on the reading table or the library shelf.

AMONG THE WORKERS

—"GIPSY" SIMON SMITH is making successful tours throughout Canada. At St. John, Sackville, New Glasgow and Halifax, the churches all proved to be too small to accommodate the large crowds which gathered to hear him. Before taking up the work of an evangelist Mr. Smith was employed for six years as a missionary by the London City Missionary Society.

—THE ACTIVITIES of Dr. J. H. House, whose work at the Thessalonica Agricultural and Industrial Institute, Salonica, Greece, is well known to CHRISTIAN HERALD readers, have had to assume a rather different character since the close of the Balkan War. The school was founded to train boys of all nationalities in agriculture and the trades as well as in Christianity. Its new efforts are to care for and train as many as possible of the refugees who by one or another of the warring nations were driven from their Macedonian homes. Dr. House is now in America, but is hastening his return to Salonica. He says the funds of the school are barely sufficient to provide the boys with work. Many improvements might be made on the farm which the students have no time to attempt, and many refugees might be profitably employed to secure these improvements if the small daily wage could be provided which they would require. Their needs would be thus supplied, and at the same time they would have the advantage of learning scientific methods of farm work, and, when they returned home, they would carry to various lands the inspiration thus secured for better modes of life. The school is incorporated under the laws of the State of New York, and is supported by voluntary gifts administered by a board of directors of five different denominations.

—MRS. M. WALLACE of 1012 Chester Street, Bremerton, Wash., writes to ask for gifts of reading matter for the navy boys in Bremerton. She says: "There are battleships, barracks and a navy hospital, and books such as the Life of Moody or Livingstone or of a similar nature would be acceptable. Perhaps some of your readers might spare such a book from their libraries."

S

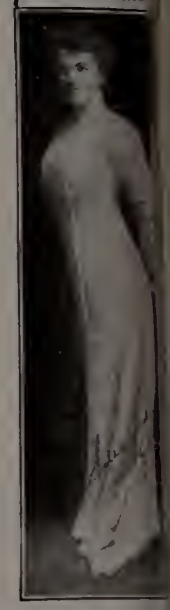
A TEACHER'S VIEW

I should like to tell you what a fine paper I think you have. I am teaching school in a place where a missionary is needed as badly as in China, so I often need the help and encouragement given in your paper. Then, too, the news items are a great help in keeping a busy person informed in what is going on in the world. R. L. C., Conn.

I want to help you to realize that, except in very rare cases

Your Health Is In Your Own Hands

and that by following my simple, hygienic directions, in the privacy of your room, you can reach your ideal in **Health, Figure** and **Poise.**



I have helped 63,288 (to date) of the most refined, intellectual women of America to regain health and good figures and have taught them how to **keep** well. Why not you? You are busy, but you can devote a few minutes a day, in the privacy of your room, to following scientific, hygienic principles of health, prescribed to suit your particular needs. I have

Reduced the Weight
of 32,000 women and have
Increased the Weight
of as many more

My work has grown in favor because results are quick, natural and permanent, and because they are scientific and appeal to common sense.

You can—

Be so well that everyone with whom you come in contact is permeated with your vitality, your wholesome personality — feels better in body and mind for your very presence.

Be Attractive—well groomed.

You can—

Improve Your Figure—in other words be at *your best.*

I work faithfully for each pupil. I am at my desk from 8 A. M. to 5 P. M., personally supervising my work. When in Chicago come to see me.

No Drugs—No Medicines

I study your case just as a physician but instead of medicine, I strengthen the vital organs and nerves by exercise, correct breathing and carriage so that each organ does the work Nature intended. I relieve such ailments as

Indigestion	Torpid Liver
Constipation	Catarrh
Anaemia	Headaches
Sleeplessness	Weaknesses
Nervousness	Rheumatism

Sufferings of Pregnancy, etc.

Your correspondence is held in strictest confidence. The best physicians are my friends—their wives and daughters are my **Pupils**—the medical magazines advertise my work.

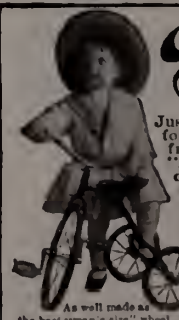
I have published a **free** booklet showing how to stand and walk correctly and giving other information of vital interest to women. Write for it and I will also tell you about my work. If you are perfectly well and your figure is just what you wish, you may be able to help a dear friend—at least you will help me by your interest in this great movement for greater culture, refinement and beauty in women.

Sit down and write me NOW. Don't wait—you may forget it. I have had a wonderful experience and I should like to tell you about it.

Susanna Cocroft

Dept. 18 624 S. Michigan Ave., Chicago

Miss Cocroft is a college bred woman. She is the recognized authority upon the scientific care of the health and figure of woman. She personally attends to her work.



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Just anything on wheels won't do for your child. Risk of accident from cheap machines is too great. "Fairy" Velocipedes and Tricycles have *highest grade bicycle construction*—steel tubing—regular bicycle saddle—ball bearings throughout—comfortable—easy running—afford beneficial exercise without harmful effort. Velocipedes for boys. Tricycles for girls. Bicycles for both. Write for descriptive booklet.

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Send us your address and we will forward you fifty cakes of our fast selling high grade Velvet Skin Shaving Soap, prepaid. Sell them (4 for 25c). Notify us when sold and we will send either Kodak or watch, on receipt of which remit us $4.20 for the soap.

MATHES SALES MFG. CO., Rochester, N. Y.

My Garden of Hearts

By Margaret E. Sangster

The announcement of a book by an author so widely known and greatly loved as Mrs. Sangster is an event in the literary world.

My Garden of Hearts contains over sixty complete stories and a number of charming sketches. In these tales the author has dealt in her own delightful way with the romance and sentiment of life in city and country, among the rich and the poor, the cultured and the simple, and through it all she has woven the golden thread of love, and lighted it with the sunshine of a cheerful and optimistic philosophy. Her *Garden of Hearts* is fragrant with kind deeds, with noble sacrifices, with tender sentiment and brave resolutions, and the people one meets there are such as we love to become acquainted with. The reader seems to move in an atmosphere of old-fashioned gardens, blossoming orchards, ripening hayfields and fragrant woodlands. All her stories, whether the action be indoors or in the open, are "near to nature," and her characters are for the most part men and women loyal and lovable, with a purpose in life that makes it worth while. They are capital stories, that will fill many a leisure hour with pleasure and profit.

Complete Stories in "My Garden of Hearts"

The Revolution of Molly,
Mrs. Anthony,
The Minister's Wife,
And Liddy,
The Rejuvenation of Mother,
A Cherry Pie,
At Lonesome Ford,
The Waif's Blessing,
A Knight of Avenue A,
The Troubles of Ingleside,
Miss Pamela's Easter Bonnet,
Tom Hartwell's Way,
A Prodigal Son,
Molly's Change of Scene,
On the Master's Service,
Barbara's Lawn Party,
One Day in Maryland,
A Little Peacemaker,
Myrtle's Treasure,
An Old Survivor,
The Evolution of Blanch Titus,
A Brave Girl,
Molly Jenner's Way,
The Catnip Woman,
Bread Upon the Waters,
Aleck Cameron's Girl,
By Way of Contrivance,
Miss Rose,
The Stumbling Stone,
St. Valentine's Eve,
An Amateur in Charity,
Under an August Moon,
The Spite Fence,
The Beautiful Miss Blarcom,
Elbert Ansell's Late Thanksgiving,
The Homecoming of Nancy,
A Glimpse of Himself,
A Life's Harvest,
The Next Door Neighbor
A Christmas Pie,
Dorothy's Test,
The Album Quilt,
The Tribe of Reuben,
A Stalked Christmas,
The Little Rift,
The Critic,
The Christmas Baby,
The Finest Foot,
His Fighting Chance,
In Martin's Alley,
Miss Eunice,
The Little Milliner,
Polly's Bee Hive,
When Dorothy Went Home.
The Senator's Debt,
The Man of the House,
Her New Role, etc.

Familiar Talks in "My Garden of Hearts"

Long Courtships,
Women Who Live in Dread,
When Love Grows Cold,
The Stealing on of Age,
The Art of Growing Old,
Marrying for a Home,
Concerning Bores,
Second Marriage,
The Love that Lasts,
Letters and Love-Letters,
The Girl Who Does Not Want to Marry, etc.

We will send you, postpaid, MY GARDEN OF HEARTS, bound in vellum de luxe cloth, 450 pages; The Christian Herald Almanac for 1914 and THE CHRISTIAN HERALD for one full year—all three for only **$2**

OR: { We will send to old subscribers FREE, as a premium, MY GARDEN OF HEARTS, for sending us one New yearly subscription to THE CHRISTIAN HERALD for $1.50.

THE CHRISTIAN HERALD, Bible House, New York

100 Wonder Tales

By Dr. Francis Trevelyan Miller

Author of "American Hero Tales"

Here is a book with a thrill in it—a thrill of awe, of admiration, of wonderment, of patriotism.

How would you like to see the oceans rush together? To climb rays of light into the stars? To throw your voice across a continent? To walk on the bottom of the seas? To spend a few days in the bowels of the earth? To ride on the winds from country to country? These and other sensations are described in this book of marvels.

How Many of These Questions Can You Answer?

What is the name of the man who created the boat that ushered in the age of steam navigation?

Who is the American woman who discovered a comet and was given a medal by a king?

Who was the farmer's son who, inspired by a bird cage and a hearth brush, invented the cotton gin?

Who was the bankrupt storekeeper who worked in a debtor's prison, and plucked the secret of rubber-making from a rubbish-heap?

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Christian Herald

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NEW YORK, NOVEMBER 26, 1913

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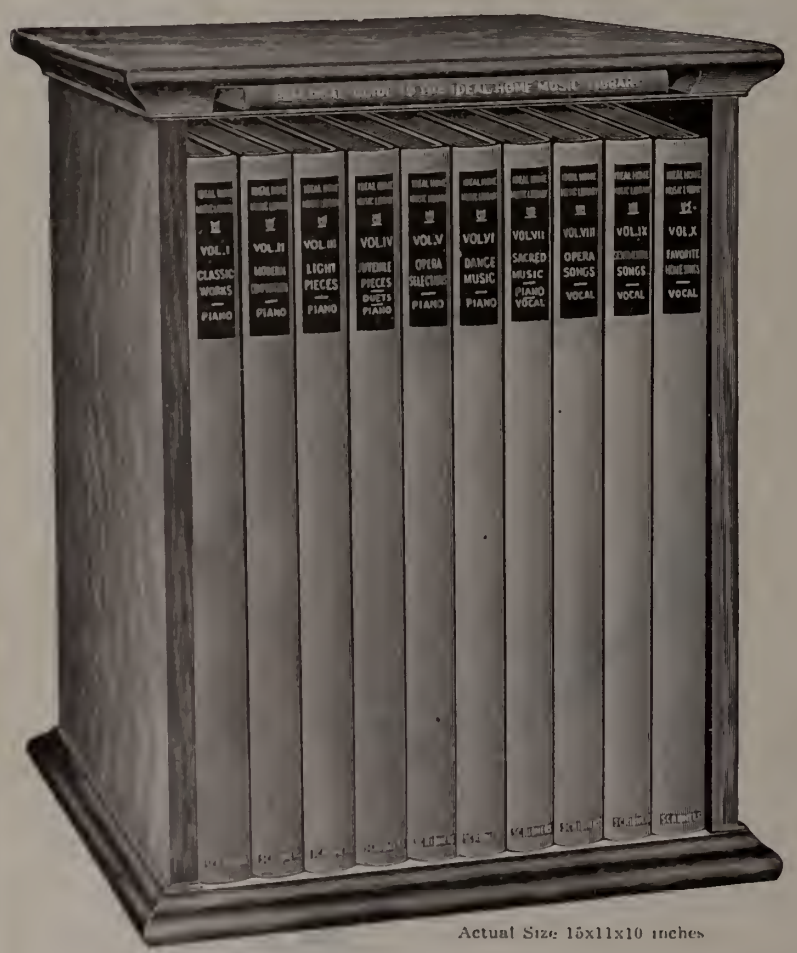
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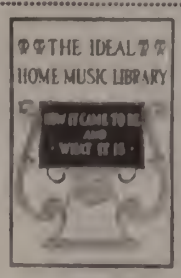

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THE SCRIBNER MUSIC CLUB (Charles Scribner's Sons)
599 Fifth Avenue, New York City

NEW YORK, NOVEMBER 26, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE BOWERY MISSION CELEBRATES

CROWNS ITS THIRTY-FOURTH ANNIVERSARY BY UNVEILING A MEMORIAL TO DR. KLOPSCH

THERE was a great gathering in the old Bowery Mission on Monday evening, November 10. It was the week of the celebration of its thirty-fourth anniversary, and the men of the Bowery assembled on that night to do special honor to the "man who saved the Bowery Mission," the late Dr. Louis Klopsch. That his name is very dear to those who came into personal contact with him during the many years of his connection with the Mission was evident throughout the whole proceedings. Seldom has such a crowd been gathered within the walls of the historic Mission Hall. Every seat was filled; even the aisles were occupied and the gallery was packed with interested spectators of both sexes. On the platform were the Mission officers, and a number of friends of the work, including Mrs. Louis Klopsch, Mrs. Stephen Merritt, Mrs. G. H. Crawford, Mrs. J. G. Hallimond and other ladies. Among the audience were Mr. E. R. Johnstone, Mr. Otto Koenig, president of THE CHRISTIAN HERALD, Mr. Theodore Waters of the same journal, and a number of men and women active in philanthropic and church work. American flags decorated the platform, while a large panel in front of the organ loft and facing the auditorium was draped by a single silken flag, covering up a newly placed memorial tablet of pure white marble.

UNVEILING THE MEMORIAL TABLET TO DR. LOUIS KLOPSCH AT THE THIRTY-FOURTH ANNIVERSARY CELEBRATION OF THE BOWERY MISSION

At eight o'clock the meeting was opened by the superintendent, Dr. Hallimond, who invited the editor of THE CHRISTIAN HERALD to preside. Dr. Sandison, in taking the chair, told how Dr. Klopsch eighteen years ago in the spring of 1895 saved the Mission, which was then facing a crisis in its affairs and seemed about to come to a close. The appeal made to him to save the Mission was not in vain. "We will take it over," he said, "debts and all, from to-day; and with God's help and blessing, and the help of his people all over this country, we'll keep the Mission going as long as I live." How nobly and faithfully Dr. Klopsch redeemed his pledge the whole world knows.

The act of unveiling was very gracefully performed by Dr. Klopsch's only daughter, Miss Mary Klopsch, who, after the cheers had subsided which greeted the tablet, said: "I am very glad to have the honor of being chosen to unveil the tablet in memory of my dear father. As Whittier said: 'Grant to us memory, and we can lose nothing by death.' I think the best way to keep my father's memory green is to love humanity as he did."

Addresses were delivered by the Rev. Ferdinand C. Iglehart, D.D., the Rev. A. H. Howland, Mr. J. H. Wyburn, former superintendent of the Bowery Mission, and Mr. B. F. Butts. Mr. Butts also sang a Gospel solo and with such power that at half past ten the meeting took new lease of life, testimonies were called for, and after an invitation given by Senator Gledhill of Brooklyn, many men gave themselves up to God.

Fanny J. Crosby, the blind poetess, was unable this year to be present; but in her advanced age of ninety-four years she did not forget the Mission, in which she was one of the earliest workers. She sent a poetic message, which was read from the chair.

The following message from the President of the United States was read:

"THE WHITE HOUSE,
"WASHINGTON, *Nov. 5.*
"*My Dear Mr. Hallimond:*

"I learn with genuine interest that you are preparing to celebrate the thirty-fourth anniversary of the Bowery Mission, and take advantage of the occasion to express my sincere interest in the mission and my gratification, along with that of all thoughtful persons, that its success has been so constant and beneficent.

"Sincerely yours,
"WOODROW WILSON."

This was received with great enthusiasm.

A feature of pathetic interest at the opening service on November 7 was the public baptism and dedication of the infant son of the business manager of the Mission, Mr. J. T. Hunt. This child was also born on November 7, one year ago. A few months later the mother suddenly passed away. The act of the father in dedicating the child to the service of God was most impressive.

On Saturday evening, November 8, was held the anniversary of the Brotherhood; on Sunday morning, November 9, the Rev. George S. Avery of Chester Crest, Mount Vernon, preached the annual sermon. Bishop Burch of the New York diocese of the Protestant Episcopal Church delivered a short and hearty address. On the evening of the same day Mr. Thomas S. Davies, one of the converts of the Mission, made the principal address. He is a man of remarkable power and held the large crowd spellbound for nearly an hour. Twelve months ago he was rescued from a dissipated life and graduated from the Mission Labor Settlement with honor. Tuesday evening, November 11, was devoted to the industries of the Mission, with addresses by Dr. Mason W. Pressley and Mr. W. I. Scandlin, the blind president of the Blind Men's Club. On Wednesday evening, November 12, a great temperance meeting was held, in which Dr. George B. Richards gave the principal address. On Thursday evening, November 13, "Mother" Bird's night, the principal speakers were General Horatio C. King of Brooklyn, Miss Virginia C. Young, deaconess of the Protestant Episcopal Church, and Rev. George H. Dowkontt, M.D., Mrs. Dowkontt being the soloist. On Friday evening, November 14, a concert was given by Mr. J. H. McKinley of New York, and Saturday evening, November 15, was devoted to the Winner's Club of the Mission. On Sunday, November 16, meetings were held at which the superintendents of the principal missions in New York and vicinity took part. Large crowds were assembled at every meeting, the only regret being that on each occasion so many were unable to obtain admission.

The work of the Mission goes on with unabated success night after night. Many souls are being won for the kingdom every year, and the Bowery Mission is now widely recognized as one of the great moral forces of the day. Its spiritual and economic influence is felt over a wide area. Its Free Labor Bureau has grown to unexpected proportions and is a blessing to many thousands seeking employment, while its Industrial Annex has been the means of helping to self-support and good citizenship many who were apparently hopeless and friendless and literally "down and out." Its "Bread Line," which reaches to the lowest depths of want and suffering for its beneficiaries, opens on Thanksgiving Eve and continues until Easter.

Continued on next page

A FAMOUS TURKEY PAGEANT

IF ANY one is intending to suggest some new special day for general observance, he should speak promptly. There are still but 365 days in the ordinary year, and they are being snapped up fast by one fad and another, good, bad and doubtful. Most of us would have said that the great American bird, the turkey, had it been consulted, would have said there was one day too many devoted to him already. But, somehow, the turkey-raisers in southwestern Texas seemed to feel there was one day too few. The prevalence of onion days, rice days, and the like, really inspired the movement for a Turkey Day. If the side dishes could be celebrated, why not the *pièce de résistance?* Then, too, the great interest shown by Northern visitors in the quite common sight thereabouts of large droves of turkeys wending their way along the roads to the market towns encouraged the Commercial Club of Cuero to undertake the celebration. Cuero, you must know, claims to be the center of the greatest turkey-producing section in the world.

Turkey-raising is so easy in the Cuero county, where the winters are mild and the turkeys can find green feed all the year, that it falls to the lot of the women and children chiefly. The old turkey hen, privileged to roam about the farm as she will, generally selects a well-protected place for her nest, and there she attends to the hatching of her brood. Then is when the only real work comes in, as it is necessary to keep the turkeylings cooped until they are about ten days old, and for about thirty days it is necessary to see that they are put to roost properly. After that they are allowed to run with the grown ones, and the only danger is a sudden heavy rainfall, when they must be driven to shelter, as a turkey has little sense. After the young birds are safely past the first thirty days, they are practically out of danger and very hardy.

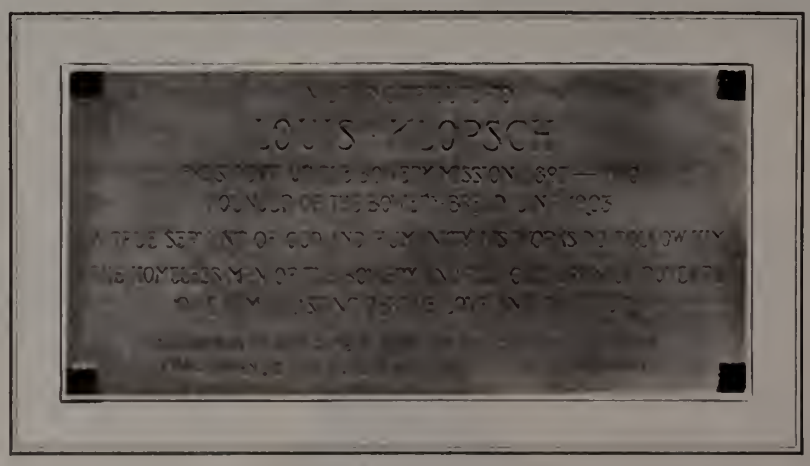
For the unique celebration, besides many sports and other features, it was planned to round up a few of the ordinary droves of turkeys and have them driven down the streets in a great parade to the strains of a military band. Hotels, boarding-houses and restaurants were urged to prepare special dishes of baked turkey, roast turkey, turkey giblets, turkey hash, and other dishes in which the Thanksgiving bird should be a contributing portion. A big banquet was to be served in honor of the Texas governor and such other notables as might be induced to attend. So great did the interest become that the Associated Press prepared a feature story of the event and sent it broadcast over the country, and the first thing the Cuero Commercial Club knew, the report had it that Governor Colquitt and staff would lead a parade of ten thousand turkeys down the main streets. It was something more than the club had bargained for, but in view of the splendid publicity received, the club voted to make the report good and muster the 10,000 birds in the line of march. Did they do it? Twenty thousand visitors who jammed the streets of Cuero that day will tell you that they did. Over 14,000 turkeys marched down the streets behind the notables and the band in as good order as a drove of cattle or sheep. The big drove for the occasion came from Meyersville, 8,162 strong. It left Meyersville on the afternoon of the 24th, arrived at the camping-grounds half way late that evening and was put to roost in the surrounding trees. The birds arrived in Cuero early the next evening, the distance traveled being thirteen miles. That was a year ago. This year the carnival—locally known as a turkey trot—occupied four days, November 18 to 22, and the number of turkeys in line of march was reduced to about 7,500, as it was found that the sudden influx of so many birds overstocked the slaughter and packing houses. For, after all, it was not fun, but much as though the turkeys bravely said to the great sovereign public, "We who are about to die salute you!"

FOURTEEN THOUSAND TURKEYS ON PARADE IN CUERO, TEXAS

THE BOWERY MISSION CELEBRATES

Continued from preceding page

The thirty-four years of splendid service have made but a preparation for larger work to follow. The tablet to Dr. Klopsch, while it commemorates the mighty work he did, is an invitation to other leaders and other friends to carry on this great humanitarian service which is helping to brighten the world, and helping, also, to gladden heaven.



THE TABLET TO DR. KLOPSCH

. . .

Work of the Bowery Mission

CHRISTIAN HERALD readers have, for many years, borne the chief part of the financial burden of the Bowery Mission. Under the direction of Dr. Klopsch (whose memorial tablet, just dedicated, appears on this page), they assumed that responsibility at a very critical juncture in the history of the Mission. They have not only supported the institution by their money, but their sympathy and prayers have also been continuously and most generously bestowed.

It will be a matter of supreme satisfaction to them to know that with every succeeding year the success of this famous old place becomes more wonderful. The last great day alone will reveal the full extent of the beneficent results of the work. Tens of thousands of men have been lifted from the lowest depths of degradation and despair into the new life in Christ Jesus. Homes have been rebuilt, scattered families have been reunited, prodigal sons have been brought from the wilderness and the husks of an evil life and replaced in "the Father's House."

During the last six years over twenty thousand workless and dependent men have had positions found for them at living wages. In the Mission Industries and the Labor Settlement there are always to be found men who are engaged in temporary work until such permanent positions are found for them.

The unequivocal success of the work in every branch is well known throughout the world. Never did it stand higher in public estimation than at present. The truth of the prophetic words of Dr. Klopsch shortly before his lamented death is being strikingly realized. He said: "The work of the Bowery Mission will go on long after I am dead. It is a work that lies on the hearts of God's people—to help the helpless and lift up the unfortunate; to give the stranded and penniless prodigal another chance; to cheer and comfort the despairing, and to win back to home and friends and hope and self-respect those young lads who have taken the wrong path, and who are in danger of going down to utter moral, social and physical ruin, unless we reach out a kindly hand to succor them before it is too late. I verily believe that this work of the Bowery Mission has a broader ground of human appeal than any other I have ever known."

As the Thanksgiving and Christmas seasons approach, when the demands upon the funds and upon the energy of the workers of the Mission are greater than at any other time of the year, THE CHRISTIAN HERALD appeals with great confidence to its readers to supply the sinews of war.

By the time they have read these lines, the first of these festivities will be upon us. This will be followed, in a few short weeks or days, by the cold, bitter, savage weather of winter, in which men, ill-clad and homeless, will be brought face to face with the terrific experiences that come into such men's lives.

In many a family circle where this paper will be read, prayers will be offered and kindly thoughts will be sent to the workers and the men on the Bowery. We are sure that our readers will not forget that the best way to secure answers to their prayers is to see that the Mission is supplied with necessary funds.

Do not forget that dollar subscriptions and half-dollar subscriptions are just as gladly received and will carry just as much of the Master's blessing as larger contributions, and bear in mind the beautiful and unfailing promise: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

Checks and money orders should be made payable to the Bowery Mission and sent to THE CHRISTIAN HERALD, 92 Bible House, New York City. All will be duly acknowledged.

THANKSGIVING HYMN

BY Althea C. Brodsky

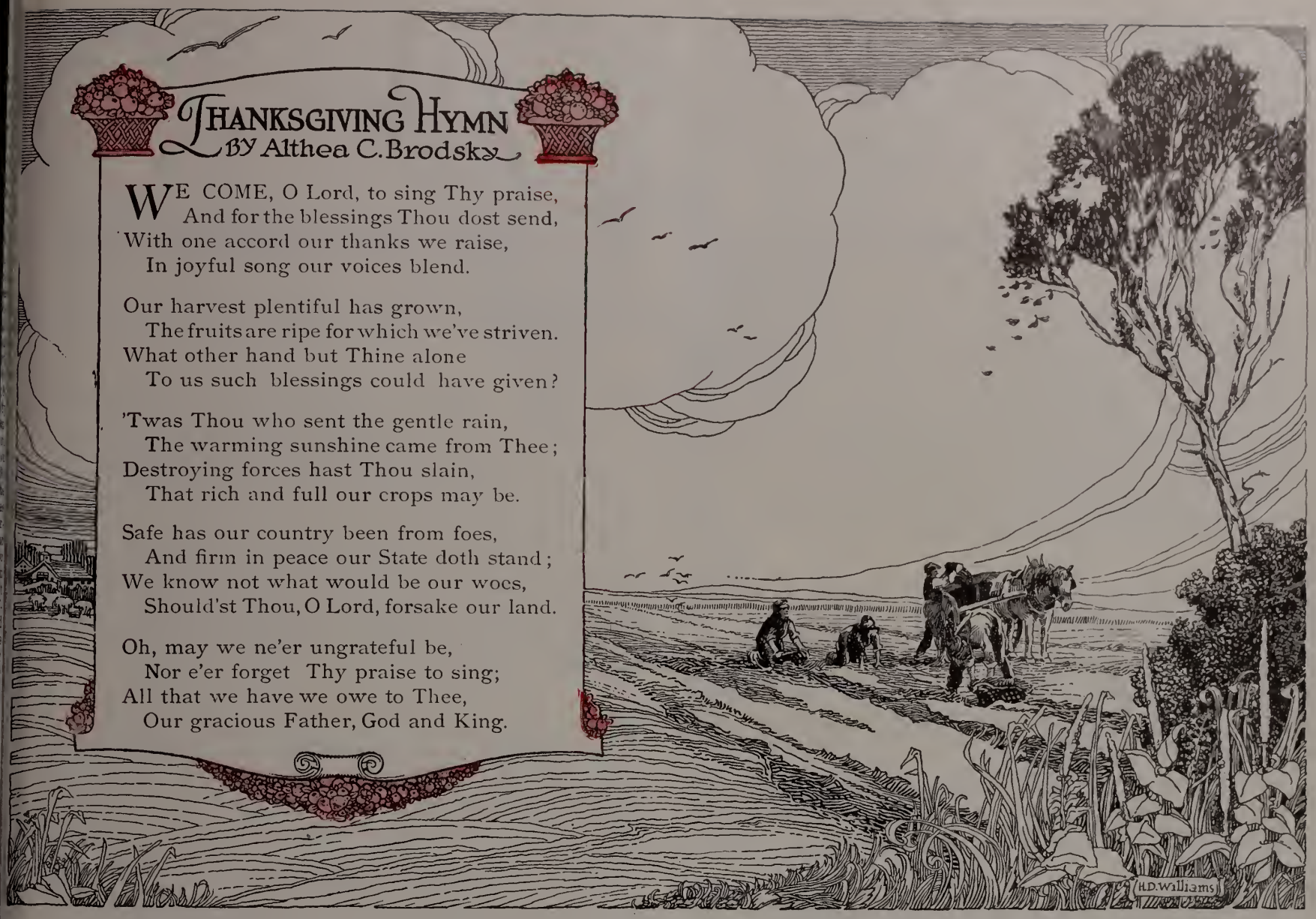
WE COME, O Lord, to sing Thy praise,
And for the blessings Thou dost send,
With one accord our thanks we raise,
In joyful song our voices blend.

Our harvest plentiful has grown,
The fruits are ripe for which we've striven.
What other hand but Thine alone
To us such blessings could have given?

'Twas Thou who sent the gentle rain,
The warming sunshine came from Thee;
Destroying forces hast Thou slain,
That rich and full our crops may be.

Safe has our country been from foes,
And firm in peace our State doth stand;
We know not what would be our woes,
Should'st Thou, O Lord, forsake our land.

Oh, may we ne'er ungrateful be,
Nor e'er forget Thy praise to sing;
All that we have we owe to Thee,
Our gracious Father, God and King.



A NOTED SCIENTIST PASSES AWAY

ON NOVEMBER 7 Dr. Alfred Russel Wallace died in his ninety-first year. It is scarcely twelve months since the noted scientist startled the reading world by a violent denunciation of modern civilization in his *Social Environment*. His fame, however, rests securely upon far different contributions to the problems of the day.

The outstanding fact in the life of this great scientist is his recognition of plan and purpose in the universe, and of a final destiny of the soul. This conclusion is the more significant because of Dr. Wallace's earlier convictions to the contrary. It was not spiritualism that wrought the change, but the amazing discoveries of his scientific research. Science to him, as he grew old, bore indisputable testimony to the existence of an almighty and all-wise Creator.

Dr. Wallace was of Scotch ancestry. He began his work as a naturalist in early life. Facts were his great objective, and disliking the duties assigned to him in a surveyor's office, he sought and obtained a place on a scientific expedition to the Amazon with the entymologist Henry Walter Bates, with whom he traveled for four years. The first of his prolific writings, *Travels on the Amazon and Rio Negro*, sprang from that experience.

It was on his next foreign expedition, to the Malay Islands, that he made the discovery that was to rank him with that group of "giants," Darwin and Huxley and Spencer. The same expedition gave him the material for his literary masterpiece, *The Malay Archipelago*. Dr. Wallace here arrived at the same theory respecting the origin and life history of species as that already formulated but not published by Darwin, and he advanced his opinions in correspondence with Lyell and other scientists. The utmost satisfaction which Dr. Wallace ever claimed for his "discovery" was that it compelled Darwin to write and publish his famous *Origin of Species*.

To this great subject and other branches of science, particularly upon animal distribution, Dr. Wallace made many invaluable contributions. Not content with having a leading part in revolutionizing thought in such departments of knowledge, he entered the field of spiritualism. Here Darwin and Huxley could not accompany him. Dr. Wallace, formerly an agnostic, became a firm believer in the survival of the human personality after death, and, of course, in the existence of spirits. His creed may be found in his declaration: "Everywhere I turn I find a purpose in creation. I cannot examine the smallest or the commonest living thing without finding my reason uplifted and amazed by the miracle, by the beauty, the power and the wisdom of its creation." A striking testimony of science to the fundamental truths of religion. He gave to spiritualism the same uncompromising support which characterized all his work, and became the associate of such scientists as Sir Oliver Lodge, Sir William Crookes and others.

THE LATE ALFRED RUSSEL WALLACE

Dr. Wallace was an original thinker, and his positive views fearlessly expressed often drew much adverse criticism upon him, but with no other result than to intensify his utterances. When his acceptance and defense of spiritualism aroused a storm of abuse—Wallace had always been more or less agnostic—he retorted by reminding the scientific world of its famous errors in the past—laughing at Benjamin Franklin's lightning-rod, Sir Humphrey Davy's gas schemes, Stephenson's locomotive, the theories of Galileo, Harvey and others.

Socially, Dr. Wallace was content to pass for what he was, a man of independent thought—little concerned about the dictates of fashion. He is said to have dressed with care as regards neatness, but in matters of style and fit without thought. His shoes were large and heavy, and his appearance awkward, excepting for the air of assurance that characterized him. The duty in early life that disgusted him was the collecting of money from farmers for services rendered by his older brother as surveyor. His spirit leaped to be about big things, and once free from the limitations of office work, he devoted his life to matters in which he could direct his own course and follow his bent.

Dr. Wallace produced many books and on divers subjects. His contributions to the subject of the origin and preservation of species rank with Darwin's. He wrote upon every subject that enlisted his serious attention, and whatever he had to say was read with care.

Dr. Wallace was a leader in the growing land nationalization movement in England, a pronounced advocate of woman suffrage and an out-and-out socialist. In every controversy aroused by his advanced thinking Dr. Wallace was able to stand by his convictions with eminent skill.

Alfred Russel Wallace was the last survivor of the band of scientific "giants" already named, and a noted member of that younger group who now carry the honors of the English scientific world.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, November 30. Exodus 33: 12-23. "*Show me thy glory.*" Moses wist not what he asked. His speech was beyond his knowledge. The answer to his request would have consumed him. He asked for the blazing noon when as yet he could only bear the quiet shining of the dawn. The good Lord lets in the light as our eyes are able to bear it. The revelation is tempered to our growth. The pilgrim could bear a brightness in Beulah Land that he could not have borne at the wicket-gate: and the brilliance of the entry into the Celestial City throws the splendors of Beulah into the shade. Yes, the gracious Lord will unveil his glory as our "senses are exercised to receive it."

"*My presence shall go with thee.*" That is all the glory we need upon the immediate road. His companionship means everything. The real glory is to possess God: let him show us his inheritance as it shall please him. Life's glory is to "feel him near." When the loving wife feels that the husband is in the house, and when the loving husband feels that the wife is in the house, that is everything! The joy of each other's presence is the crown of married bliss. And so it is with the soul that is married to the Lord: His presence is the soul's delight. "Thou, O Christ, art all I want." "O Master, let me walk with thee."

MONDAY, December 1. Joshua 6: 8-20. Here is a big thing conquered by a big faith. It is material versus spiritual, and the spiritual prevailed. Once again the breath was mightier than earthquake and fire. It is so difficult for us to realize the essential weakness of material might. I saw two volumes standing side by side. One was a record of the Napoleonic wars; the other was the Gospel of John. In which dwells the greater power? Not far from Armstrong's great gun-works, in Newcastle-on-Tyne, there was in my day a little Methodist chapel. In which of these dwells the secret of ultimate victory? In the huge factory, or in the little church? Which is the mightier thing, an army or Charles Wesley's hymns?

We must revise our estimates of life's values. Let us not allow mere mass to terrify us. External measurements tell us little. God's breath can annihilate Assyrian hosts, and those in whom his spirit dwells are "mighty to the pulling-down of strongholds." "Our hope is in the Lord our God!" The proud citadel falls when the Lord is leader of the siege.

TUESDAY, December 2. Joshua 5: 9-15. We never march alone in holy crusades. There is always with us on the road a man "with his sword drawn in his hand," the "Captain of the host of the Lord." No consecrated army is bereft of his presence, and he is our hidden manna, the secret of unfailing vigor, the spring of abiding inspiration. He never deserts from the field, either in the exhausting day of waiting, or in the uncertain day of the fight. "I will never leave thee nor forsake thee."

In all our reckonings we must count upon him. In all our estimates of battle against the evil one we must assume the certainty of his presence. There is no trembling about his promises; we are not dealing with fickle whim and caprice. It is all firmly and solidly sure. When his soldiers are on the field, then with unalterable certainty the Captain is there with them. Whence, then, cometh our fear?

> God is with us! God is with us!
> So our brave forefathers sang.

And he is with us! He is with every soldier, marching in ranks, or doing sentry duty alone, with every soldier, in every noble battle, until the last campaign is won.

WEDNESDAY, December 3. Joshua 2: 1-14. Rahab lied in the defense of the two spies. Was the falsehood justified? Is kindness permitted to practice deception? Can a lie be made winsome when told in the interests of another? How was it with the lowly Nazarene? Did he ever employ a compromising shade in order to save the world? Nay, in him was no darkness at all; there was no shadow cast by turning. And when we bring a lie, even a lie inspired by kindness, into his holy presence, it stands condemned. God can achieve his holy purposes without our lies, and his plans never include the ministry of deceit.

The courage of truth is a sublime virtue. To have faith in the truth is high spiritual achievement. To believe that God will care for the structure, if our stones are well and truly laid, is to pay acceptable homage to his holy name. All crookedness, in the light of the Lord Jesus, is alien to the divine purpose and will. "Walk in the light even as he is in the light." "God is light, and in him is no darkness at all."

THURSDAY, December 4. Joshua 2: 15-24. That scarlet thread in the window! How suggestive it is of profound experience in the life of man! The scarlet thread would ensure protection from the attacking host. The red blood upon the lintels ensured the passing by of the destroying angel as he went through the Egyptian homes. And there is a scarlet thread in the window of every believer in the Lord Christ, and the avenger of guilt passes by! We have life through his death; "the blood of Jesus Christ his Son cleanseth us from all sin."

The scarlet thread in the window! "He shall give his angels charge over thee," and thou shalt have protection, and comfort, and peace. And the scarlet thread can be in the window of the cottage as well as of the mansion, in the window of the turreted castle as well as of some lowly cotter's hut in desolate wilds. We may all share the blessed protection. "He died for all." In him we shall never die! We shall pass into a short sleep, but we shall never pass into the darkness of forsakenness. Yes, we shall sleep, and open our eyes to find ourselves with "the blood-besprinkled band" who stand by the crystal sea.

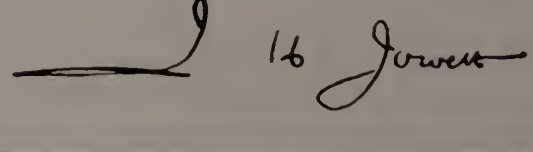
FRIDAY, December 5. Hebrews 11: 30-40. The greatest wonders are not in nature but in grace. A regenerated soul is a greater marvel than the marvel of the springtime. A transfigured face is a deeper mystery than a sun-lit garden. To rear graces in a life once scorched and blasted by sin is more wonderful than to grow flowers on a cinder-heap. If we want to see the realm of surpassing wonders we must look into a soul that has been born again, and is now in vital union with the living Christ. Even the angels watch the sight with ever-deepening awe and praise.

As the spiritual is the home of wonders, so also is it the field of brightest exploits. It is not what men have done by the sword that counts in the esteem of heaven; such deeds mean little or nothing—it is what they have done "by faith." Weak, frail men and women have put their faith in God, and have done the impossible! Faith unites the weakling with almightiness. Faith makes a lonely soul one with "the spirits of just men made perfect," and with that he shares "the power and the glory" of the eternal God.

SATURDAY, December 6. Exodus 15: 11-18. When we invent little devices to protect us against the evil one he laughs at our petty presumption. It is like unto a child erecting sand ramparts against an incoming sea. The only thing that makes the devil fear is the presence of God. Our money can do nothing. Our culture can do nothing. Our social status can do nothing. Only God can deal with devils. "By the greatness of thine arm they shall be still as a stone." When thou art with me "I will fear no evil"; the fear shall be with my foes.

It is therefore the divine in anything which endows it with a strong defense. If the holy God dwells in our culture, then our culture becomes like an invulnerable fort. If God abides in our recreations, then our very sports are armed against our foes. If "the joy of the Lord" is in our festivity, then our very merriment is proof against the invasion of the world. When the Lord is in us fear dwells in the opposite camp. "Therefore will not we fear though the earth be removed, and though the mountains be shaken in the heart of the seas."

These Daily Meditations will appear in each issue through 1913



THE SPIRITUAL POWERHOUSE

ONE evening a stranger came into a large city, and wishing to see the places of historic and civic interest, he walked around looking at the large buildings and public fountains and monuments erected in memory of some local heroes and benefactors. Finally he paused in front of a large brick building with many windows. Wondering what kind of an institution it might be he stopped a man who was going by. "Is it a school?" he asked. "No," was the reply. "A prison?" "No." "A factory?" "No." Several more guesses included a library, almshouse and hospital, much to the amusement of the passerby. Finally he volunteered the information that the building was a powerhouse. Then he added: "But, stranger, this building lights the school which you see over there; it runs all the machinery of yonder mill; it supplies all the power for our trolley cars, and the museum, library, almshouse and hospital are dependent upon it for their success and convenience."

The passerby went on his way, but the sightseeing stranger fell to musing. He was a preacher and had trained his mind to think along certain lines. Everything that he ever read, or heard, or saw, he carefully thought over, trying to find a lesson, a moral, an illustration with which to adorn Sunday's message. He had learned that the highways and hedges cried aloud, teaching about God. Every bush to him was a burning bush; every river a Jordan; every mountain a holy mountain.

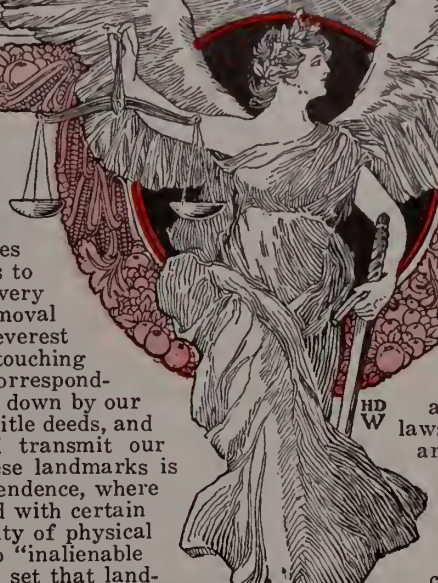
"So it is with my church," thought the preacher. "It is the spiritual powerhouse of my community. Without it the institutions of society would find it difficult to exist, and difficult to accomplish their intended ends. My church, in order to do good, must furnish the light, must bring the bright spots into men's lives, must furnish the power to lift burdens, must lift the hearts and minds of the multitudes to high ideals and ideas of service. Its message must be the message that will inspire my people to noble deeds, born of a vision. It must be a message that will make the vision of God's kingdom clear, and inspire the seers to attach the vision to the task and do mighty works for God. The message of my church must teach a Christianity that will express itself in a practical way—and express itself in schools and libraries, almshouses and hospitals. My church, the powerhouse, must furnish the power that will do things as the mountain stream furnishes the power to turn the wheel of the mill, as electricity accomplishes things, as steam controls the machinery of a factory. So the power of God can lift—even the power of God in Christ, whereof he says, 'And I, if I be lifted up, will draw all men unto me.'"

Olive Bridge, N. Y. RICHARD BRAUNSTEIN.

OUR NATION'S LANDMARKS

A Sermon for Thanksgiving Day

By Rev. David J. Burrell, D.D.



AT THE conquest of Palestine there were approximately fifteen millions of acres of land to be distributed among the children of Israel. This would allow twenty acres to each family, with a reserve of about two million acres for the public domain. The land thus distributed was to be held in perpetuity. It was duly surveyed and every parcel was clearly designated by landmarks. The removal of these landmarks was prohibited under the severest penalties, being regarded as a kind of *lèse majesté*, touching the foundations of the national life. We may find a correspondence to these landmarks in the political principles laid down by our American forefathers. These are of more value than title deeds, and must needs be scrupulously observed if we would transmit our sacred heritage to succeeding ages. The first of these landmarks is set forth in the preamble of the Declaration of Independence, where it is affirmed that all men are born free and equal and with certain inalienable rights. The reference is not to any equality of physical or mental endowment, but to an equal standing as to "inalienable rights" before the law. Thanks to the wise men who set that landmark for us! Ours is the only one of the great nations that has it. We acknowledge no "divine right of kings." We confer no titles of nobility. We recognize no aristocracy save that of brains and industry and personal merit. All men, without distinction of birth or color, are free to climb the ladder of preferment clear to the top. This is as our fathers planned it.

But there are some ominous signs. We are advised that in some of our courts of justice a rich litigant has the advantage of a poor man; that on election days and in our legislative halls a white man has the advantage of a black man; and that in industrial circles a man with a certain badge is permitted to say his neighbor without that badge must not be permitted to earn his living by honest toil. All these are flagrant violations of the American doctrine of equal rights, which Robert Burns expressed so well in the familiar words:

> What though on homely fare we dine,
> Wear hoddin gray an' a' that?
> Gie fools their silk an' knaves their wine;
> A man's a man for a' that!

The second of our national landmarks is the Constitution, in which the framework of our government is outlined and wise provision made for the securing of the "inalienable rights" referred to.

At the time when our Constitution was in process of construction the French Revolution was in progress. The aim of the revolutionists was to establish a pure democracy, that is, a government by direct vote. The cry was "Down with the throne! Down with the aristocracy! Down with the church! Down with all institutions, and up with the people!" The result was mob rule in its most violent and vicious forms. It was while the French Assembly was in session at Versailles, during the awful days of "The Terror," that our Constitution was framed. In the convention were such men as Washington, Hamilton, Franklin, and Jefferson. "There were giants in those days!" They saw the dangers of a pure democracy and proceeded to organize a republic, in which the people were to rule not directly but representatively. The ill-framed government of the French went down presently in fire and blood, while ours has survived the storms of all the intervening years.

As to Personal Freedom

There is a tendency in some quarters to remove the safeguards which were thus erected by our fathers by subjecting courts and legislatures to the immediate control of the populace. This would be to overturn the Constitution by transforming the republic into a democracy, and would place the people, acting with calm deliberation through their representatives, at the mercy of the people acting as an irresponsible mob.

The third of our ancient landmarks is the ballot:

> A weapon that comes down as still
> As snowflakes fall upon the sod,
> And executes a freeman's will
> As lightning does the will of God.

The ballot is the normal expression of the republican or representative principle as applied to equal rights. The doctrine of "universal suffrage" does not mean one man, one vote, nor one woman, one vote; it means simply that every man and woman must be represented in the government and that the ballot must be placed within the reach of all who are entitled to it. This being so, it is obvious that the elective franchise might be greatly restricted without the slightest violation of the equal rights of all.

I, for one, believe that our suffrage should be hedged in by moral, educational and property qualifications. For one thing, this would solve the problem of immigration which now so seriously confronts us. We can afford to welcome the flood of ignorant and penniless foreigners who are pouring in upon us at Ellis Island, if only they are not too soon equipped with the sovereign powers of citizenship. The danger lies there, and the remedy is in sight, if only our legislators had the wisdom and courage to apply it.

The Balearians are said to be the most famous climbers in the world, and they are made so by their mothers, who place the children's food in the branches of the trees and make them climb for it. Our ballot is worth climbing for, and the doctrine of universal suffrage is fully satisfied so long as the franchise is kept, however high, within the reach of all.

The fourth landmark of our government is law, which is the safeguard of our social life. For society has rights which every individual is bound to respect. A certain class of foreigners, who have not yet imbibed the American spirit, are fond of insisting on "personal freedom." There is no such thing as personal freedom in a republic like ours. The man who first settled on Manhattan Island was personally free. He could go naked, shout himself hoarse or throw stones at his own sweet will. But when another man came the freedom of the original settler was halted by a sign "No trespass." And every newcomer meant a further abridgment of his personal freedom until it was wholly absorbed in social freedom. That is, he was no longer free beyond the point where the exercise of his freedom would endanger society or impinge upon the rights of any other man. The attention of those who protest against our excise laws, our anti-gambling laws and our Sabbath laws, as a violation of individual freedom, is called to the fact that we are minding our own business as Americans when we place the welfare of society generally above the personal profit or pleasure of any man or any particular class of men.

The fifth of our great landmarks was formulated by President Monroe in his annual message of 1823. It was due to an evident disposition on the part of Spain to regain her lost colonial possessions on this continent. "We owe it," said the President, "to the amicable relations existing between the United States and the Great Powers of Europe to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our national peace and safety." This means, and it was intended to mean, that, without any desire to extend our national domain or interfere in the domestic affairs of our weaker neighbors, we assume a beneficent protectorate over them as against all foreign conquest or invasion. This is a large contract; but, in my opinion, it has been our country's best contribution to the cause of universal peace.

Religion and Loyalty

There are those who, fearing that the Monroe Doctrine may lead us into perplexing and unnecessary complications, would like to have it erased from the program of our national policies; but the time has not yet come, certainly not while a neighboring republic is fighting her way to freedom and self-government. The nations of the Old World still dream of conquest and expansion of territory; it is for us to say, as we are in a position to say: "Send your armies where you will, but not here! We stand for the rights of all America! Hands off!" And by virtue of this manifesto we occupy a coign of vantage, from which we may effectively urge the arbitral settlement of all international disputes and thus hasten the triumph of the Prince of Peace.

The sixth of our landmarks is the voluntary principle in religion. This is incorporated in the First Amendment to the Constitution, which provides that we shall never have "an establishment of religion"; that is, a state church.

This does not mean that ours is not a Christian nation. Our history, our institutions, our laws and jurisprudence are permeated by the spirit of Christ. But all our people are left free to worship God in their own way.

The union of church and state has been the bane of every country that has ever fostered it. One of Ireland's orators has characterized it as "that foul and adulterous connection which pollutes the purity of heaven with the abomination of earth and hangs the tattered rags of political piety on the insulted cross of a crucified Redeemer"; and the words were not too strong. All that any church can ask, in this or any other country, is a fair field and no favor. By that token our republic has thus far preserved its Christian traditions; and, in the further propagation of the Gospel from sea to sea, we ask no subsidies and crave no weapon but the sword of the Spirit, which is the Word of God.

It remains to mention one more of the landmarks which is set forth in our country's flag as an emblem of loyalty. It appeals to our patriotism, as citizens of the best country the sun ever shone on. Edwin Arnold said, "America holds the future in her hand." It is for us to see not only that the old landmarks are preserved but that for the future this Christian republic shall be a center of influence for the evangelization of the nations that still lie in darkness and the shadow of death.

The Chief Mission

As a Christian country we have a mission to perform which is as divinely marked out as that of the ancient Jews. On them was laid the responsibility of keeping alive the Messianic hope and transmitting it along the ages. With this end in view they were sent to a secluded country and ordered to go in and possess it. But they were to possess only so much as they should "set the soles of their feet upon." The land was especially adapted to the preservation of their sacred trust. It was separated by mountains on the north, an impassable desert on the south, the high cliffs of Jordan on the east, and on the west by the great sea. But while thus defended from the encroachments of surrounding nations, it was also in a position to influence the world. It lay at the crossing of the caravan routes between Greece, Egypt and Assyria, the three civilizations of the time. Here, then, was a coign of vantage for world-wide power. We find a singular parallel in the situation of our own country, which is impregnably defended by its sea-walls, and yet open to the commerce of the world. We are thus in a position, as a Christian nation, to meet our responsibilities and work out for ourselves the destiny God has ordained for us.

As we gather round our tables on Thanksgiving Day, let us gratefully recognize the goodness of him who "hath made and preserved us a nation," and, with a renewal of patriotic ardor, let us lift the song:

> Our fathers' God, to thee,
> Author of Liberty,
> To thee we sing:
> Long may our land be bright
> With Freedom's holy light!
> Protect us by thy might,
> Great God, our King!

Pastor, Marble Collegiate Church (Reformed), New York.

***TEXT:** "Remove not the ancient landmark, which thy fathers have set." Prov. 22: 28.*

NEARING THE END IN MEXICO

WHILE it is possible that the Mexican problem may reach a solution at any time, up to the second week in November General Huerta still continued to exercise the functions of a dictator, apparently unmoved by all the efforts that had been made to induce his retirement. Even ex-President Diaz, who, since he laid down his office, has studiously avoided intermeddling in Mexican politics, sent advice to Huerta through two influential friends urging him to renounce all feelings of personal prestige or power and to retire in the interest of patriotism and "save Mexico from a calamity." But the grim dictator, impervious to advice, holds on to his office, apparently defiant of the whole outside world and especially of the United States.

On November 10 our State Department in Washington received through Chargé d'Affaires O'Shaughnessy in Mexico City an official note from Huerta, in which the latter announced his determination to retain the presidency pending another election. He regarded this course as a "sacred duty." Only the present government, he declared, could call new elections and guarantee them. Such a call had already been issued. He explained that he had been compelled, for the salvation of the republic, to dissolve the Congress, as its continuance would have led to anarchy. There having been no election, and in the absence of Congress, he is compelled to remain at the head of affairs. The note, a copy of which was handed to the various diplomatic representatives, does not discuss the attitude of the United States. It is signed by Queredo Moheno, minister of foreign affairs.

Meanwhile the policy of our government in dealing with Mexico has been made sufficiently clear to the European governments, and France, Germany and Great Britain have signified their purpose of taking no step which would antagonize or discourage the effort we are making to vindicate the principle of lawful government in the Southern republic. The British premier, Mr. Asquith, has publicly declared that England has never entertained a desire to thwart the United States in carrying out its plans with regard to Mexico. The London *Times* of November 11, in "an authoritative statement," explains the motives of President Wilson to be such as can be recognized as valid by the British people, viz.: the vindication of the principles of representative and constitutional government, and the hope that revolutionary initiative in the Central and South American republics will be checked and that adventurers who succeed in grasping power may not count upon recognition, as the United States will only recognize as the duly qualified head of a republic a man who has the support of a majority of his enfranchised fellow citizens.

The *Times* continues: "Idealistic and unpractical though his principle may be deemed in some parts of Europe, it is one on which the people of the United States are e nestly agreed. Should it not be feasible to secure its application Mexico otherwise than by force of arms, force will inevitably employed, and when the United States army will have vindica the principle, Mexico will be left to govern itself in accordance w constitutional precepts which it will be the duty of the army inculcate." It adds that while President Wilson and his fellow c zens do not contemplate lightheartedly the application of milita pressure, it is an alternative from which they will not shri should the necessity arise. Such is the English understanding of the sit tion, the assumption being that it represents the substance of an enlighteni statement from the American ambassador in London. But other measures dealing with Huerta are now being talked of in Washington, which may away with the necessity of considering intervention. Our government h made inquiries among the great money-lending nations, with a view to "sta ing out" the Huerta régime by shutting off its financial resources. This p icy, it is claimed in certain quarters, would quickly produce the desired effe It is said to be Secretary Bryan's plan, who is understood to oppose the lifti of the embargo and the supply of arms to the Constitutionalists.

On November 14, the news from Mexico City was full of significance. M John Lind conveyed to President Huerta a final request that the latter car out his suggestion of not convening the newly-elected Congress, and he reported to have added: "I will not set my foot in Mexico City again until th Congress is dissolved." Huerta was given until six o'clock P.M. to make definite answer. At that hour, no reply having been received, Mr. Lind pr pared to leave the capital. All of his personal baggage was removed from h hotel to the American consulate. He still waited, but at seven o'clock no wo had come from Huerta. This attitude Mr. Lind accepted as a tacit refusal comply with our demand, and he le on the eight o'clock train for Ve Cruz. There was, however, still hope that at the last moment, poss bly by midnight, the dictator migh yield. The convening of the Mex can Congress has been one of th vital points in the recent negoti tions, as it was believed to b Huerta's purpose to take legislativ action on the oil concessions and als because the assembling of Congres would strengthen the dictator's clai of legality.

Rumors were current in Washing ton of the impending official with drawal of Mr. Lind and Charg d'Affaires O'Shaughnessy, but ad ministration officials were silent o the subject. Talk was renewed of a naval blockade of Mexico's ports, an of the collection of the customs rev enues. While any hour may brin forth new developments in the situa tion, there is still a strong hope fel in Washington that the problem wil be solved without extreme measures

UNITED STATES CRUISER "CHESTER" SAILING FOR VERA CRUZ

"JESUS IS HERE!"

BY CHARLES M. SHELDON

The Author of "In His Steps," Etc., Etc.

SYNOPSIS OF PRECEDING CHAPTERS

A group of friends are gathered in the library of Rev. Henry Maxwell, pastor of First Church, Raymond, on the anniversary of the day when they had taken the pledge to make "What Would Jesus Do?" the test of their daily lives. In the group are Virginia Page and Richard Stanton, Mr. Maxwell's new assistant. They are all commenting upon a marvelous light which has been appearing in the sky, when Martha, Mrs. Maxwell's maid, enters the room with the exclamation: "Jesus *is* here!" She declares that he came to the service of the Rectangle Church, a mission founded by First Church, and had gone home with Mr. Grey, the pastor. At a remarkable service held a few days later in Mr. Maxwell's church Jesus addresses the people. Jasper Carter, editor and proprietor of the *Evening Gazette*, is intent upon a sensational story, and sends his best reporter, Barnes, and a "cub," Logan, to get the facts and photographs. Both men expose plates, but can get no results. Jesus calls upon Jasper Carter, talks with him for an hour, and leaves him a manuscript to read. A conference between Mr. Maxwell and Mr. Grey is interrupted by a telephone message from Rachel Page, Virginia's sister-in-law, announcing that her daughter is very ill. Mr. Maxwell and Mr. Grey reach the Page home just in time to learn that the little girl has died. Jesus is sent for and is present at the burial service, but does not bring the child back to life. Rachel Page finds her faith strengthened rather than weakened and insists that Jesus has comforted her and made her sure that her child is living in a better land. Carter asks Mr. Maxwell to his office and requests him either to secure a photograph of Jesus or find an explanation of the fact that it is impossible to take his picture. Carter is greatly angered by Mr. Maxwell's refusal. Carter summons Barnes, who refuses to make another attempt to get the photograph. He expresses faith in Jesus and criticizes the policy of the *Gazette*. They agree to separate, but Carter gives Barnes a month to reconsider. Jesus visits the State university, lunches with the chancellor and addresses a gathering of students, at which he scathingly rebukes, first the chancellor and some members of the faculty for their indulgence in questionable customs and their unbelief, then the students for their vices and selfish exclusiveness. A great crowd is gathering at First Church, where Jesus is to address a conference of Christians. Virginia and Stanton have been strongly and strangely attracted to each other.

CHAPTER VI—*Continued*

ONE of the ushers helped Stanton push a front door open and he managed to get out and face the mob. The people had poured up against the building, packing themselves in a living wall against the doors and sides of the church.

Stanton's tall figure and deep but penetrating voice commanded attention, and his announcement of Jesus' appearance after the conference partly satisfied the crowd.

As he turned to go back into the church, Stanton noted different groups of men who seemed to be eagerly disputing, and he had a vague feeling of future trouble from these men, but could not have told what it might possibly be.

For, the moment he was back in the church and had gone down by the platform, he was entirely caught up in the wondrous experience of being in the same room with Jesus, actually listening to his matchless voice, fascinated with his personality, captured, soul and mind, by his look.

The seats on the pulpit platform had been arranged by Maxwell so that Stanton should have one of them, but he invited up some visiting pastors from a nearby town, and just before Jesus came out he went down himself to a seat in a pew next to the front row.

He did not notice until he was seated that Virginia was next to him. As he turned his face toward hers, Virginia smiled faintly, then a shy look of pleasure passed like a faintest gleam through her eyes; and then to each of them it seemed as if the very presence of Jesus as he came out into the church brought with it a new definition of life in all its deep mystery and endless beauty and power.

What was the impression of that first great church conference held by Jesus?

Long weeks after it was history, Stanton, reviewing it with Virginia, would come back to a few great facts.

First, there was the continued deep silence of the people, broken only now and then by an eager question.

After that the pervasive calm of that Figure up there on the platform, so amazingly calm, so different from the splendid rage he had shown out at the university. It was a stupendous calm, unmatched for depth and confidence by anything they had ever seen.

Then there was that thrill of power and love for the church which every minister present felt with the first word spoken. What! The church *was* a power in the world? Yea, verily, the greatest of all. The gates of Hades shall not prevail against it? Nay, the power of death shall be of no avail. The church is the institution he loved. It shall abide forever.

Through all the conference ran this deep pulsing note of exultant victory.

Stanton caught himself more than once wondering when the Figure up there would begin to denounce, to criticize, to call attention to the weakness and faults of ministers and people.

What! No faultfinding? No criticism? No sharp exhortation?

The words of Martha on that memorable night occurred to Stanton and to Maxwell as the hour swiftly went by: "He *comforted* us."

Surely, the church needed that. Needed to be shown its greatness and its goodness. And he, the Master, the Christ, the Head of the church, was up there smiling, glad, triumphant, revealing to that gathering of tired, discouraged, bewildered, and even self-satisfied pastors and people the grandeur of their call and the might of their heritage.

All this and much more passed into heart and mind. And at the close, in the deepening silence, while all hearts beat fast, what an appeal for union of life and labor on the part of all the different names of the church people! Always that appeal to the ministers and churches to come together somehow in his name. Would he not tell what was the first step? Ay: love one another. That would prepare heart and mind for all other steps. But in

Continued on page 1105

A WEEK IN THE WORLD'S NEWS

Ritual Murder Not Proven

THE notorious trial at Kiev, Russia, ended November 10 with the verdict, "Beilis not guilty, but the murder was committed in the Zaiteff works." In other words, though unable to fasten this specific crime upon the prisoner, the fact of a ritual murder having been committed by Jews is implied. The whole course of this famous case points to a deliberate attempt to make political capital out of a murder committed March 25, 1911, by arousing the anti-Semitic fanaticism of the Russian people. The Jew, Beilis, was arrested for the crime two months after the discovery of the slain Russian boy, Yushinsky. The police acted under higher orders, having evidence against a notorious woman but none against Beilis. Two years elapsed before the case was ready for public exploitation. On October 8 the trial began, and has focused the attention of the world on Kiev. That attention and the attitude of Christian people everywhere, reflected by more than one indignation meeting, undoubtedly had excellent effect upon the official prosecutors.

MENDEL BEILIS: ACQUITTED

The outcome of the long and remarkable trial comes as a great relief to Christian nations. The Russian Government had stubbornly refused to receive any representations upon the subject, and keen apprehension of a different verdict has been widely felt. The chief of the Kiev detective bureau produced proofs of the innocence of Beilis early in the trial and was arrested on the charge of manufacturing his evidence. Acquitted at his first trial, he was taken before a higher court, tried a second time and sentenced to a year's imprisonment. The spirit of race hatred waited only the signal of Beilis's conviction to enter upon new acts of outrage and murder against the Jews. Thwarted by the just decision of the court, the leaders of the anti-Semitic factions already pretend to see the influence of Jewish wealth in the verdict, and stern measures will be necessary to repress fanatical uprisings. Quickly following up the completion of the trial, a resolution was introduced in the Duma looking to the conferring on all Russian subjects of equal rights before the law. It is hardly to be expected that this celebrated case is ended, for the ambiguity of the verdict and the state of the public mind point to further developments.

* * *

The Death of a Famous Missionary

WHILE traveling in Mexico the Rev. Edmund A. Neville, one of the most widely known missionaries in the world, died on November 2 at Saltillo, the capital of the State of Coahuila. Mr. Neville had circled the globe many times in the interests of the Episcopal Missionary Board. It is probable that no missionary was ever subjected to a more startling experience than that of Mr. Neville in 1892, when, as a member of a party of six English missionaries, he saw his five companions eaten by cannibals and was himself held captive for fifteen months on a small island off the coast of New Guinea. The incident attracted worldwide attention at the time, and until Mr. Neville was rescued warships of many nations touched at port towns in New Guinea and sought information regarding the party. He finally managed to attract the attention of a party of sailors from a Dutch gunboat which passed the shore of the island upon which he was detained and he was returned to the United States.

After the experience in New Guinea Mr. Neville went to Oxford and completed his studies, and for several years devoted himself to missionary work in China, Japan, Singapore and Central America. A vocabulary of nearly two thousand words, which he gathered in New Guinea while among the cannibals, has been of great service to religious workers who have since worked among the natives.

* * *

Higher Wages for Railroad Men

THE pay-rolls of forty-one Eastern railroads are increased to the total extent of $6,000,000 by the compromise award of the Board of Arbitration, announced November 11. This is one-third the amount contended for, and substantially standardizes the rates in the East. The men claimed that Western standards should prevail in the East, where wages have been lower than in both the West and South, but a compromise was reached by practically standardizing the rate for Eastern and Southern territories. One hundred thousand men are affected and will receive back pay averaging $5 monthly from October 1. The award appears to be agreeable to the men, but railroad officials insist the public must expect to pay higher freight and passenger rates in consequence of the decision and the necessity the roads are under to install new safety devices, steel cars and other improved facilities. This board was appointed under the Newland law rushed through Congress early in the fall to prevent a strike.

* * *

Dr. Stuck Tells Alaska's Troubles

THE Rev. Hudson Stuck, Episcopal Archdeacon of Alaska, who last summer distinguished himself by reaching the summit of Mount McKinley, was presented a few days ago with a motor boat, by the members of St. Thomas's Church, New York. Dr. Stuck was in New York as deputy from Alaska to the General Convention when word reached him that a boat, which he had obtained after many delays and at great expense, had been lost with all on board. The craft was carrying coal from the mouth of the Yukon up through Bering Straits to Point Hope, where there is a mission station, and where it is necessary to import fuel, as the region is entirely devoid of timber. Dr. Stuck said in one of his addresses that the greatest difficulties of the missionaries in Alaska, and especially among the Indians of Yukon Valley, were not the cold weather, the loneliness or the ignorance of the people, but the unprincipled white settlers, who do all sorts of mean things to the Indians, from selling them bad whisky to stealing their goods outright. "It is pitiful to be compelled to teach savage people not to despise the whites," observed the archdeacon, "when most that they see are such reprehensible specimens."

The First Winter Storm

THE heavy snowfall and high winds, at times amounting to a blizzard, which visited different sections of the country November 9 to 11, left death and destruction in their wake. Cleveland, Ohio, was for a time cut off from outside communication, the storm there being declared the worst in the city's history. Many deaths resulted, business was badly affected and households were unable to obtain food supplies for days. On the Lakes untold suffering was caused by a three days' gale; vessels were torn from their moorings and sunk, and the crews of many perished. The shores of the Lakes were strewn with wreckage, and many dead bodies have been washed up for days. Pittsburg and all western Pennsylvania were badly crippled. The storm's devastation was felt as far south as West Virginia, and incoming steamers also experienced terrific weather. As a forerunner of winter, nothing could be less welcome than this calamitous storm.

* * *

Thirteenth White House Bride

THE wedding of the President's second daughter, Miss Jessie Woodrow Wilson, and Mr. Francis Bowes Sayre at the White House November 25 has been a topic of anticipatory interest for months. Early in November the House of Representatives purchased a combined platinum and diamond necklace and pendant as its gift, while the Senate's gift is a very handsome silver service. The pendant is pear-shaped and contains eighty-five small blue-white diamonds around one large brilliant canary diamond. A celebrated maker of wedding cakes at the same time began the creation of a 135-pound cake, over two and a half feet high and nearly two feet across. This is to be distributed in two thousand white boxes, the most coveted dream-magic of the year. Miss Wilson is the thirteenth White House bride.

* * *

To Lessen Perils at Sea

ON NOVEMBER 12 delegates representing twelve nations assembled in London as the International Conference on Safety at Sea. The deliberations of this important body were opened with a message from King George. Lord Mersey was chosen chairman. The aims of the conference are simple but far-reaching and of world-wide concern. Lord Mersey warned the delegates against expecting by resolutions to perfect the methods that must prevail in handling ocean traffic, observing that the chief aim is to reduce sea risks to a minimum, and safety is to be the goal rather than economy. The public can be expected cheerfully to pay all reasonable costs incurred in the true interests of safe travel by sea. The following countries were represented: Great Britain, the United States, Belgium, France, The Netherlands, Russia, Denmark, Germany, Norway, Spain, Canada and New Zealand.

* * *

Chattanooga Power Dam

AT CHATTANOOGA, TENN., on November 13, the greatest power project in the South was declared complete and put into operation. This is a nine-million-dollar lock, dam and power plant at Hale's Bar, eleven miles south of the city on the Tennessee River. With the dam in operation, Chattanooga and the surrounding district will be supplied with 65,000 electric horse-power each day, sufficient to operate twenty-five cotton mills or to run all the trains on the Chattanooga and Nashville Railroad.

In connection with the erection of the power plant, the Federal Government spent several millions of dollars in improving the river for navigation purposes. The dam is built on the gravity principle of cyclopean concrete, is 1,200 feet long, with an average height of 52 feet. At the western extremity is the lock for steamboat navigation, the highest single lift of any lock in the Western Hemisphere. At the formal opening of the power plant the Chamber of Commerce, the Chattanooga Manufacturers' Association, Retail Merchants' Association, the Wholesale Jobbers' Association and similar civic organizations were represented.

* * *

Industrial Commission Holds Meeting

THE Commission on Industrial Relations, appointed by President Wilson for the purpose of investigating the labor conditions throughout the United States and to learn the causes of unrest in the industrial world, held its first session recently in Washington. The members from left to right are: James O'Connell, of Washington, D. C., third vice-president of the American Federation of Labor;

TO INVESTIGATE LABOR CONDITIONS THROUGHOUT THE UNITED STATES

Frederick A. Delano, of Chicago; Professor John R. Commons, of Wisconsin; Austin B. Garretson, president of the Order of Railway Conductors, of Iowa; Mrs. James Borden Harriman; S. Truston Ballard, of Louisville, Ky.; Frank P. Walsh, chairman, of Kansas City; Harris Weinstock, of California; John B. Lannon, of Illinois, treasurer of the American Federation of Labor.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Thanksgiving

"THE year has brought us satisfaction of work well done and fresh visions of our duty which will make the work of the future better still." So speaks President Wilson in his Thanksgiving proclamation.

It is very likely that the Thanksgiving spirit will be somewhat changed in the years just ahead. The flavors and fragrances of the mince pies, the pumpkin pies, the cranberry sauce, the celery and the all-important turkey will lose nothing of their old-time charms and glories. The laughter will be as merry; the reunions as gladsome. But you must have noticed a new note of seriousness and responsibility in the expressions of American life. Alongside of much that is frivolous, much that is undesirable, there has been steadily developed a new insistence upon honor and justice and a truer neighborliness.

It has always been difficult to keep Thanksgiving from degenerating into a rather selfish festival. We have tried to keep the patriotic and spiritual notes prominent, but there has always been the tendency to be thankful chiefly for our own prosperity, our own protection, our own home happiness.

There is a steadily increasing number of American homes which find it difficult to be thoroughly cheerful while they are aware that so many other homes are sad and needy. It seems almost a ghastly thing to feast with extravagant superabundance in gratitude to God for giving us prosperity, when within the radius of a half-mile families may be in deadly want.

Nor is it charity alone that is needed. Charity is good, but justice is better. At least it is more fundamental. What the leaders of American thought and American life are striving for is a new condition of affairs in which there shall not be so many homes which must have a Thanksgiving dinner bestowed by charity if they have it at all. The charity dinner is the right thing to give now. You owe it to your needy neighbor, and have no right to enjoy your own feast unless you give it. But while you are giving it put your mind and heart at work to right the wrongs which make him destitute.

Not only among ourselves, but with other nations, are we insisting upon juster and kinder things. In the light of the present trying situation with a sister republic the words of the President's proclamation have a striking significance:

> The nation has been prosperous not only but has proved its capacity to take calm counsel amidst the rapid movement of affairs and deal with its own life in a spirit of candor, righteousness, and comity. We have seen the practical completion of a great work at the Isthmus of Panama which not only exemplifies the nation's abundant resources to accomplish what it will and the distinguished skill and capacity of its public servants, but also promises the beginning of a new age, of new contacts, new neighborhoods, new sympathies, new bonds, and new achievements of co-operation and peace. "Righteousness exalteth a nation" and "peace on earth, good will towards men" furnish the only foundations upon which can be built the lasting achievements of the human spirit.

"Keep the feast." Bring all the children and the grandchildren back to the old home. Attend the morning service at church. Sing and give thanks. Enjoy the bounties of the dining-room. But with your own home joys plan to bring cheer to homes that now are joyless. And with "the satisfactions of work well done" keep fresh the "visions of our duty which will make the work of the future better still."

Huerta's Last Defiance

HUERTA is proving more troublesome in Mexico than ever did Castro, the fiery little dictator who kept Venezuela and a considerable part of the outside world in more or less hot water several years ago. Huerta's rejection of our friendly overtures for bringing back peace and prosperity and a sound and sane republican form of government to Mexico, while not unexpected, adds to the difficulty of the problem. But there is a higher law, above and beyond those written in the statute books of a nation, which imposes an obligation to help to "set the house in order" which is torn by lawlessness and confusion to the peril and annoyance of its neighbors. This is the situation in the Southern republic to-day. Meanwhile our administration, which, as Ambassador Page has evidently made clear to England, is seeking to "vindicate the principles of representative and constitutional government and check revolutionary initiative in the Southern republics," is finding the path of political idealism by no means strewn with roses. The *Times* of London probably voices the prevalent outside view of our policy when it terms it "idealistic and unpracticable"; yet it recognizes that President Wilson has struck a new chord in international affairs which is not to be lightly valued. We have already made it clear that we are seeking no conquest in Mexico, and that we do not even seek intervention, but are solicitous only of advancing the high principle among the republics on this continent that they should be republics of free men, protected in the enjoyment of their political rights. This is the spirit which it is hoped may yet dominate the entire group of Western republics, and under the influence of which they can draw closer together in mutual interest; it is the broader vision of international righteousness and justice toward which all human progress moves.

Secretary Bryan's latest plan, to "starve out" Huerta by shutting off his financial supplies, may prove practical or the reverse. At all events it is probably more humane than the plan of supplying the insurgents with arms which might afterwards be turned against ourselves. Indeed, it is doubtful whether there is any wisdom in dealing with a revolutionary party that has conducted guerilla warfare incessantly for seven months and still is apparently far from successful. It is said that Huerta has grimly suggested an appeal by Mexico to The Hague. He could, however, have little hope from that quarter; besides, the tedium of such a proceeding would simply prolong the situation needlessly. The civilized world has already pronounced judgment on his usurpation, and its judgment cannot now be reversed. For the good of Mexico and the welfare of its people, the usurper must go.

Workingmen's Rights

ONE constitutional amendment adopted by the people of the State of New York at the last election makes possible and, by implication, imperative the enactment of a compulsory workmen's compensation law.

This country is still far behind European countries in this species of legislation. No greater injustice is being done to-day than that which shields the employer of labor from the consequences to his employees of the occupational accidents incident to his business. The workman who is incapacitated by accident has no legal place on the payroll; and to obtain redress of any kind must, at his own charges, prove in court that the accident was due to causes for which the employer was wholly or in part responsible: by no means as easy a thing to do as some may suppose who have not looked into t history of some such cases.

Obviously, the right-minded employer does n take refuge in subterfuge and evasion and worse escape from the situation. But, unfortunatel even the right-minded employer often rests und no legal liability to indemnify his employee, and prone to refer these cases to his lawyer rather tha to his conscience. Business is business, etc. Ne York now has a free hand to set a high standard this highly important matter, and Governor Glyn has declared it to be his purpose to do all in h power to bring about the right kind of legislation.

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A Timely Warning

IN THIS issue of THE CHRISTIAN HERALD will b found eight pages describing books which we ar offering with subscriptions this year. In callin our readers' attention to these announcements w desire also to say that it not infrequently happen that owing to the unusual demand for some on premium (the Calendar, for instance, which is mad in Europe, and of which we have been able to secur but a limited number), the supply is exhausted be fore all holiday orders can be filled, and to provid another edition of any of these offers in time fo these requirements is simply a mechanical impos sibility. The result of this would be disappointmen for many persons.

Therefore, if you wish a book which you really desire, don't delay, but send in your order AT ONCE, and if you are too late, we will notify you to that effect immediately and refund your remit tance.

So many demands are made on us during the holi day season that, unless we can serve our presen subscribers a little in advance, some may meet with disappointment, and this we are very anxious to avoid. You can help us to relieve the strain and avoid any night work for the employees of our subscription department by sending in your order *at once.*

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Please renew at once—if possible, TO-DAY—and thus help us to serve you more acceptably.

Use blanks on page seven of the colored insert.

Beilis Acquitted

AFTER a tedious trial, the peasant jury at Kiev rendered its verdict acquitting Mendel Beilis, the Jew who was accused of the "ritual murder" of the Russian boy, Andriev Yushinsky. But there is a sting in the verdict which, while declaring Beilis innocent of the crime, asserts that a "ritual murder" was actually committed. Throughout the trial there never was a particle of real evidence pointing to Beilis's guilt, and the efforts of the prosecution toward the close seemed to be directed with the view of establishing a religious motive for the crime, rather than of fixing the guilt upon an individual perpetrator. This could have been for no other purpose than to excite the Russian populace against the Jews and reawaken the old race hatred.

It is probably too much to expect that the result of the Beilis trial will put an end to the "ritual murder" superstition, which has been so long and so disastrously brought up against the Jewish subjects of the Czar. It has been used as a red flag to excite the ignorant populace to fanatical outbursts against the unfortunate Hebrews, and it is responsible for more than one bloody "pogrom." Russia is the last of the nations to retain the ancient hatred of the chosen people—a feeling which is utterly at variance with the advance of modern ideas and with the usage in civilized communities. The Jew, whether in Russia or anywhere else, needs no apologist. He has made for himself a name and a place among all the nations, wherever he has been treated as a fellow man and an equal. Nor should it be forgotten that the ancient blessing which was given to the founder of the Jewish race, and which is recorded in Gen. 12, was coupled with a warning which has received frequent illustration in the history of nations. Those nations that have blessed Israel have themselves enjoyed resultant blessings, while those that have oppressed and persecuted the Jews have experienced retributive visitations.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Indianapolis Car Strike Ended

THE strike of the employees of the Indianapolis Traction and Terminal Company was settled on November 7. It had resulted in riots for a week, in which four had been killed and hundreds injured. Governor Ralston called out the National Guard and suddenly marched two thousand troops in the dead of night into the city. Their presence did much to cause a settlement of the strike. The employees won their demand for arbitration, but nothing was said about the recognition of the union in the terms of settlement. All the strikers were reinstated, except those who had engaged in violence in the riot; but the latter were given the right of appeal to the Public Utilities Commission for a hearing. The militiamen were sent home at once. Disputes and grievances as to wages, hours, conditions and service will be referred to the Utilities Commission for arbitration if the companies and employees fail to reach an agreement within a reasonable time. The Utilities Commission, by the terms of settlement, must render a decision which shall be binding on all parties for three years. The men had a right to strike if they had a grievance; but the riot and bloodshed were a crime which Governor Ralston promptly suppressed with his arm of military power. It was the wise thing to resort to arbitration. Such conflicts between capital and labor, not unnatural under modern industrial conditions, are fortunately growing less in magnitude, and there is the hope that as capital and labor are mutually interested in each other's welfare, there will continue to be an approach to the standard of our Lord, who said:

All things whatsoever ye would that men should do to you, do ye even so to them. (Matt. 7: 12.)

Old Church Torn Down

THE old Bedford Street Methodist Church of New York City was in the way of the extension of Seventh Avenue, and the city condemned it. On November 16, the one hundred and eighth anniversary of the church was celebrated, and at the same time exercises appropriate to the last service in the church were held with a sermon by Rev. George W. Downs, the pastor. Far down in the musty old cellar of the church reposed the bodies—or what remained of them—of nearly three thousand of its congregation and community; but the finger of time had spoiled the coffin plates and other means of identification, the most recent interments having taken place nearly sixty-five years ago. This location is known as "Greenwich Village." A little over a hundred years ago, a class was formed and meetings were held at the home of Samuel Wolgrove on Morton Street, west of Bleecker. As the audiences grew, he took them into his carpenter shop, and in 1810 the original church was built on the present site, which then was surrounded by two huge willows and a cluster of magnificent poplars. There were evolutions in building from time to time, and now the landmark has been removed and the congregation has been officially united with that of the Metropolitan Temple. The tramp of the city herd marches over churches and through graveyards, paying no attention to their sacredness. The "cities of the dead," most of them, have to give way to the houses and the industry of the living. The downtown church problem is one of the most perplexing which the modern church has to solve. Old Bedford Street Church building is destroyed, but not the true men and women who founded it and maintained it. The flaming messages of God's ministers, the earnest prayers of his children, the copious tears of penitence, the exultant songs of rejoicing, the regenerated hearts of the believers and the glorious visions of the future life, during these hundred years, went into the best thought and affection of the city and became a most permanent part of its historic record. The material church may be torn down, but the spirit of true religion inhabiting it, and its effect upon individual character and municipal life, are indestructible. Amidst the mutations of time, the tearing down of material places of worship, the frailty of human life, God's kingdom continues with increasing force.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. (Ps. 145: 13.)

STRIKERS AWAITING NEWS IN FRONT OF LABOR TEMPLE

Record Price for Corn

THIS year's corn crop promises to be the most valuable one this or any other country has ever produced. The Department of Agriculture at Washington, in its preliminary estimate of production, indicates that this year's crop will be more than a half billion bushels under that of last year, and the smallest in over ten years. Based on the department's figures of 70.7 cents per bushel, the crop as now estimated is worth $1,741,353,019, while the value of the 1912 record crop was $1,520,445,000. The previous most valuable crop was that of 1900, when it was worth $1,652,822,000. Present estimates indicate that the corn crop this year will be 2,463,017,000 bushels, compared with 3,124,746,000 bushels last year, and the yield per acre, 23 bushels, compared with 29.2 bushels last year, and 27 bushels, the ten-year average; average farm price 70.7 cents a bushel, compared with 58.04 cents last year. The drought wrought fearful havoc with the crop, perhaps the worst being in Kansas, where the yield is likely to be 3.2 bushels per acre, instead of 23 bushels last year. We have here an illustration of the law of political economy, which sometimes has exceptions, that increased production decreases values, and that decreased production increases prices, and also a law of divine Providence which places the values the same on both sides of the equation, and feeds and clothes the diligent workman and loyal child. The promise of God of bountiful harvests for ancient Israel is fulfilled in our land to-day.

The fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. (Deut. 33: 28.)

$4,000,000 Campaign

THE two weeks' campaign of the Young Women's and Young Men's Christian Associations to raise $4,000,000 was virtually assured of success by the announcement, at a banquet with 700 guests at the Hotel Astor on the night of November 10, that $1,986,346 had already been subscribed. Among the largest contributors were Mrs. Willard D. Straight (Dorothy Whitney), $300,000; Cleveland H. Dodge, $250,000; Miss Grace Dodge, $250,000, and Mrs. Finley J. Shepard (Helen M. Gould), $200,000. Three million dollars are to go to the Young Women's Christian Association, and one million to the Young Men's Christian Association of New York City. A volunteer force of one thousand workers, in squads of ten, each under a captain, was assigned to gather up the remaining $2,000,000 from a selected list of 20,000 friends of the cause. A huge thirty-foot clock over the one in the Metropolitan tower, another at Broad and Wall, and another at One Hundred and Twenty-fifth Street and Seventh Avenue, indicated the progress made in the canvass. Mr. George W. Perkins gives his time to the work, and Mr. Charles S. Ward, who has had much success in such efforts elsewhere, is the director of the movement. The securing of $4,000,000 is a stupendous proposition, with eternal destinies as a consequence. What a warfare against the white slave traffic for the girls and poor women of the city, tempted in so many thousand ways! What an enemy of the saloon, the gambling table, and the vile resort for the boys and young men, every inch of whose pathway is set with some sort of evil snare! What a friend of bodily health, of intellectual training, of social culture, of moral and spiritual development! It is a Christian Association for both women and men; Christ is in the heart of these Associations, and has prompted this great effort for their promotion, which will do much in answering his prayer:

Thy kingdom come. Thy will be done in earth, as it is in heaven. (Matt. 6: 10.)

An Ideal Pastoral Letter

THE General Convention of the Protestant Episcopal Church in New York City, which closed recently, discussed some questions at length as to name, orders of brotherhoods, Episcopal authority, etc., which interested especially the members of that denomination. Other questions considered were of national and world-wide significance. The pastoral letter sent out to the church by the House of Bishops at the close of the convention was ideal. Among other things it says:

God is in the glad paths of life not less than in the sad; and refinement of manners, gentleness, and reverence are obligations of our religion to which, we are constrained to say, the fashions of the day show scant regard. Even good taste and what used to be called common decency seem to make little appeal to many purveyors of popular entertainments, and in the social life of young people, forms of recreation are tolerated which tend to blunt the edge of conscience and tarnish the fine gold of maidenly modesty and reserve. Let us beware lest we forget that the body is, among other things, a measure and index, as well as an instrument for the support and development of moral life and character.

The letter has this climax with reference to Christ which is so true and timely that it should be universally read: "The unchanging need of men is the Christ. The church, the Bible, and the sacraments, history, science, and philosophy, government, education, and civilization are intended to be torches to reveal him to mankind, ties to bind him to the race and the race to him, and paths wherein he may walk with accustomed feet among men. We have in him a God who knows the meaning of human life. He entered our life by the gateway of birth. The sympathy of God with human life is thereby forever assured, and he added victorious power to his compassion. His love was stronger than death. He broke its bars that he might gain new entrance among men after such imperishable manner that never again can he be thrust away from us unless the whole race become apostate. The human experience of the ages is enshrined in his life. He is the Ancient of Days with the knowledge of the ages, but he is also the Spring of Youth, in touch with our times, ready, eager, burning to impart himself to us that we may serve even as he serves." The supremacy of Christ in the letter breathes the spirit of the apostle who declared Christ as his own personal Redeemer, and the only Saviour of mankind and Head of the church, and who said:

Christ is all, and in all. (Col. 3: 11.)

OUR MAIL-BAG

Questions and Answers

Secker, Detroit, Mich. There is something for which I have prayed a long time, but as yet have received no answer. Now what should I do—keep on praying, believing that God is testing my faith by withholding the answer, or believe that he sees that what I ask is not best for me to have? How may I know his will, so as to pray according to it?

We need constantly to guard against being self-centered in our prayers. Of course, God wishes us to tell him what we want in the same simple way that a child tells his parents. But it is necessary to be entirely willing that God's will shall be done, not ours. If we truly love him we shall come to be anxious, not so mueh that we shall be gratified as that he shall be gratified. What we shall be particularly eager about is to get better acquainted with him; to learn more of his will; and to seek by our efforts and our faith to have his will done in the world. But if the gift is something good and pure and worthy and we cannot help desiring it for ourselves, then we may keep on asking for it, either until it is received or until he makes us sure that it is not his will that we should receive it. At the same time we must remember that God is omniscient, all-wise. He sees into the future where we cannot. His ways are past finding out, and his design for us oftentimes beyond even our most sanguine hopes. He alone, however, knows the time and the circumstances under which his blessings and the answers to our prayers are best calculated to meet our requirements. He is our omnipotent Father, our kind Counselor and Friend. What more can we ask? All the way through we must trust him, never doubting for a minute that he loves us, that he longs to give us everything that will make us truly happy. Perhaps he wants you to believe more positively that this gift is his wish for you and that he will actually bestow it. "According to your faith be it unto you." "He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things?"

B. L. P., Middlebury, Vt. 1. No one can foretell the time of the second coming of Christ. To theorize on the subject is futile. The Bible says that "no man knoweth the day or the hour." 2. One thousand thousand is one million.

E. L. J., Ilion, N. Y. A young lady came to me to know if Mother Mary interceded for us. I said: "God sent his only Son to die for us, and in and through him we are saved, and Mary has nothing to do with our salvation" Am I right?

You are undoubtedly right. The full price of the world's salvation was paid by Christ on the cross. After a soul has once heard of Christ and his atonement, he needs no other help in approaching God than that of the divine Saviour. The New Testament is full of emphatic statements of the absolute sufficiency of Christ's sacrifice. There is "one Mediator between God and man, the man Christ Jesus." This is the message of the whole book of Hebrews. Read especially the first seven chapters. See also I Cor. 1: 30; Rom. 5; II Cor. 5: 18-21; Gal. 1: 3-9; Gal. 3; Gal. 5: 1-6; Gal. 6: 14-15, etc., etc. After we are regenerated, no one can possibly be nearer to us than Christ is. It surely seems, to say the very least, extremely foolish to ask any one else to convey a message to him for us when he himself is nearer than any one else can be.

E. A. R., Orlando, Fla. Unquestionably it is the habit of some imperfectly informed writers to exaggerate comparisons between the days of our forefathers and to-day. We think your views on the subject are quite reasonable, however.

J. G. W., Hubbard, Ohio. The Creed of the Apostles, according to tradition, was composed by the apostles themselves, who, during their stay at Jerusalem soon after the Ascension, agreed upon it as a rule of faith. One ancient writer avers that each contributed his part, Peter beginning, "I believe in God the Father Almighty," and John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James the Less, Simon Zelotes, Jude and Matthias each contributing his passage until the whole Creed was finished. This, however, is simply tradition. It is now generally admitted that the Creed, in its present form, is not of earlier date than the fourth century. None of the writers of the New Testament Gospels or Epistles makes mention of a Creed, nor does any ecclesiastical writer before the fifth century. It is regarded as impossible now to state definitely the authorship of the Creed, but its antiquity is unquestionable. It was first used in public worship in the Greek Church at Antioch, was introduced into the Roman Church in the eleventh century, and passed into the Church of England at the Reformation.

Reader, Montreal, Canada. The passage in Eccles. 12: 6 contains a double image. In verses 1-5 old age is represented, symbolically. The climax of natural life is reached in verse 6. In Eastern homes a gilded lamp, hung by a cord of silk and silver interwoven, gives light to the room. The "golden bowl" of the lamp answers to the skull and the "silver cord" to the spinal marrow, white and precious, which is attached to the brain. Then, changing the similitude, the fountain is named, from which water is drawn by a pitcher let down by a rope wound around a wheel, and when wheel and pitcher are broken, the life-giving draught ceases. It should be kept in mind that this gloomy picture of old age applies to those who have not "remembered their Creator" in youth and who, in consequence, have none of the consolations which it is now too late to seek.

L. T. P., Sanford, Fla. We do not regard it as a fair statement of conditions to say that the Latin republics south of us are unfriendly. On the contrary, they have given many evidences of friendship and confidence in our government, and never more emphatically than in their reception of ex-President Roosevelt.

E. F. B., California. We have a right to look to our Father to supply all our needs, physical and spiritual—not to grant us luxuries or such things as the world esteems most, but to give us what we really stand in need of. There is, however, a supreme request which we ought to make and even to be importunate until we get it, namely: a clean heart, a contrite spi
a soul at peace with God through the l
of his dear Son who died for us. If we
these in all faith and sincerity, he
surely grant us forgiveness. It is
necessary to continually urge for pard
of the old sins—the old life; incess
pleading shows our lack of faith. Ta
God at his word; then, having once
tablished this new relationship and h
ing begun the life of the kingdom,
have the Master's promise that "all thin
will be added unto us." Our dear Fath
knows what we need. He knows, if
are sick, how we long for health, and
we have pain, how we sigh for reli
Then, too, we have a right to ask him
bless such means as are being used f
our physical restoration. We should n
forget that now, as of old, he is still a
to "pardon all our iniquities and to h
our diseases." He is still the great Ph
sician, who cures both the soul and bod
if we only have faith in him; and he it
who gives us strength to bear our affli
tions, and transforms the furnace of tri
into a place of blessing.

M. T. S., Chilhowee, Mo. The Sabbatic
year was the septennial rest of all t
land from tillage and cultivation, as e
joined by the Mosaic law. Soil, vineyard
olive yards, etc., were to have perfe
rest; even the planting of trees that be
no fruit was enjoined. The spontaneo
growth, which came up without cultiv
tion, was to be given to the poor, t
hireling, the stranger, and to the catt
No vineyard, orchard or field was to
looked at all that year, that the po
might eat. Debts of certain kinds we
to be remitted, etc. There were certai
temple ceremonies incident to the Sa
batical year which are referred to i
Scripture. The regulation is in spirit t
same as that of the weekly Sabbath; t
land also was to "keep a Sabbath unto th
Lord." On the completion of a week o
Sabbatical years (forty-nine years) th
Snbbatical scale found its completion i
the "year of jubilee."

Miscellaneous

A. K. S., Ruffsdale, Pa. The use of th
contractions "Jr." and "Sr." to distin
guish between father and son, or betwee
other persons of the same nnme, is ver
common and is, to a certain extent, a bus
iness necessity. How the use of the term
originated is unknown. Originally i
seems to have been written thus: "Joh
Smith his Jr."

W. H., Warren, Ind. Noah was the so
of Lamech. See genenlogy in Gen. 5: 28
29. The Bible narrative implies the ex
istence of a considerable population i
Cnin's time (see Gen. 4: 14) since he w
afraid of being killed in revenge for th
death of Abel. No other children o
Adam nnd Eve are mentioned by name,
except Seth; but their exlstence is im
plied (see Gen. 4: 25 and 5: 4.)

V. R. B., St. Pnul, Minn. Ps. 51
illustrates David's true repentance. It
embrnces nll the stages through which
a soul can pass, from conviction of
sin to confession, sorrow, prayer for
mercy and expression of n lively fnith
nnd a strong purpose of amendment.
Dnvid's chnrncter was n complex one; he
had mnny faults and mnny virtues. Hls
offense, which wns the subject of the plea
in this psalm, was a very grievous one;
but his repentance was deep and thorough.
He nttempted no concealment of his busi-
ness, but made full confession before the
Lord, nnd presumably before his own peo-
ple, who must have understood the mean-
ing of his plea for forgiveness. It is one
of a series of prayers for pardon nnd
purifying. He wns punished even while
he was pardoned.

A Personal Letter

DEAR FRIEND:

On the following pages will be found THE CHRISTIAN HERALD Book Offers for 1914. We commend them to our readers who are about to renew subscriptions.

It is our expectation that the coming year will be even greater than the past. All of the standard features of THE CHRISTIAN HERALD will continue to appear in its weekly issues, and many special features will be added during the year.

For instance: In addition to the regular weekly Sermons by eminent clergymen Prof. W. H. T. Dau, whose eloquence and high spirituality have already won him a warm welcome from our readers, will contribute the series of Daily Meditations which heretofore have been written by Dr. J. H. Jowett. Dr. Jowett will be represented by a series of discourses, which all will find delightful and spiritually helpful. Dr. Francis E. Clark, founder of the Christian Endeavor Society, is writing for us a new series describing the "Wonder Cities of the Orient," illustrated with photographs by Mrs. Clark. Dr. O. H. Pannkoke will contribute a series of articles on "The Church and the Workingman."

Pastor Sheldon's wonderful story, "Jesus Is Here!" will be continued weekly for some time to come. This wonderful work of the imagination, powerful, yet deeply spiritual in all its details, is being discussed everywhere, and of course you will not want to miss the rest of it. Immediately following its conclusion we will publish a splendid American story from the pen of Rev. Cyrus Townsend Brady, entitled "The Little Angel of the Mountains," and later in the year we will give you an opportunity to read a new story about "Pollyanna," by Mrs. Eleanor H. Porter, whose famous little heroine was so instrumental in spreading the spirit of gladness over the whole Christian Herald Family.

These are but a small portion of the larger and varied program which is being arranged for 1914. Many other features are still in process of arrangement and will be announced later.

With the assurance that 1914 will be the biggest, most interesting and inspirational year in the history of THE CHRISTIAN HERALD, I remain Cordially yours,

GHS/CD Geo. H. Sandison Editor.

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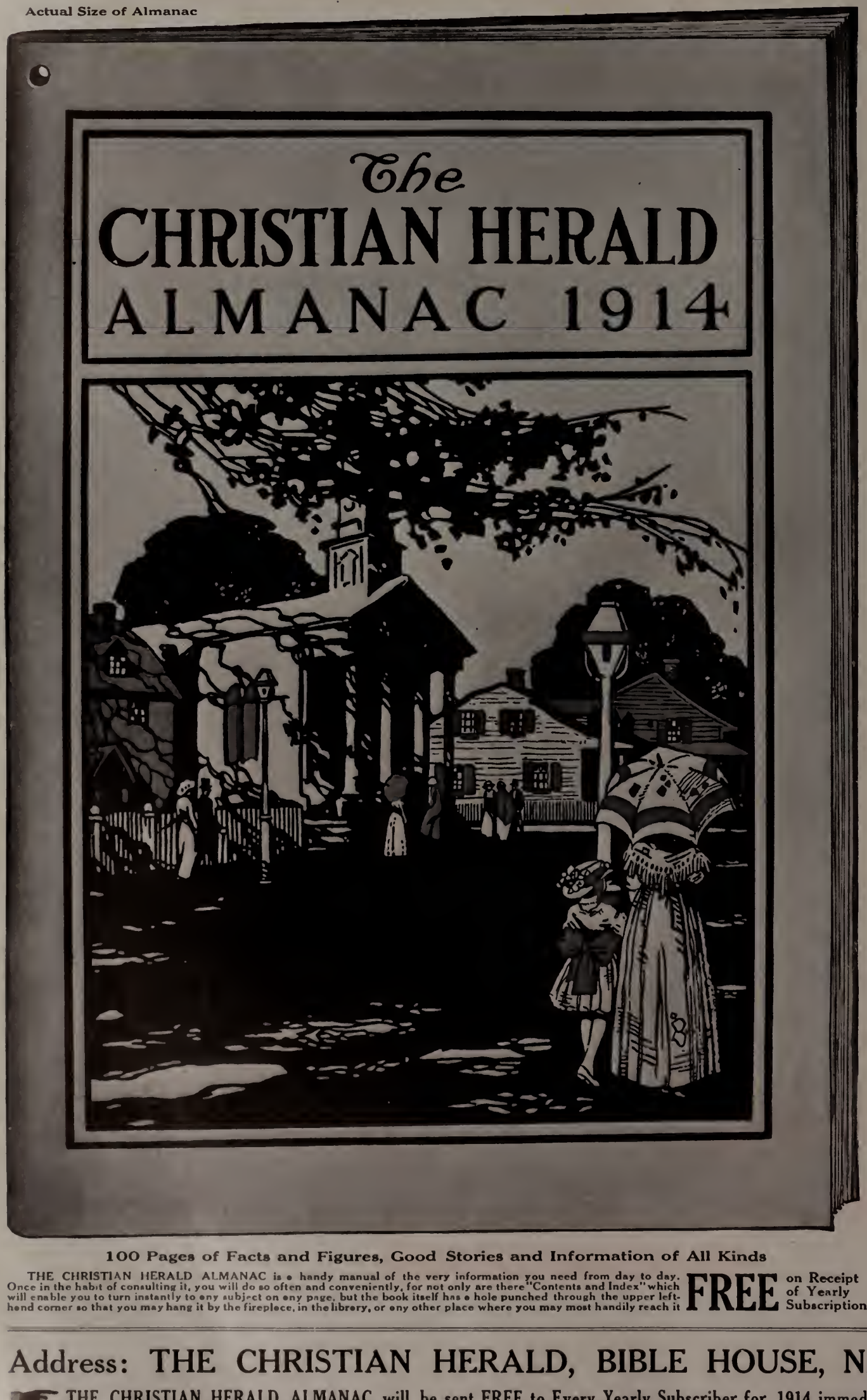

THE CHRISTIAN HERALD ALMANAC for 1914 has been compiled with the definite object of supplying information in concise form on subjects which are difficult to locate. The calendar is there, of course, and added to that department this year is a full treatment of the astronomical phenomena and the story of our planetary family of 1914 from the authoritative pen of Berlin H. Wright. Coupled with the calendar will be found a record of the most important events of 1913.

The returns of the United States Government Census Bureau have been called upon for full and accurate information on our national Agriculture and Animal Industries, on Irrigation, Mining and Manufacturing. Direct from the Government Bureaus have come the statistics on our population, its origin, its distribution, etc.

Progress of Religion

The statistics and general information regarding the denominational divisions and sub-divisions of American Christianity have been revised and brought up to date. This section of the *Almanac* is a complete and reliable statement of the present standing of the denominations, made by their duly appointed officers.

Almost every denomination shows progress for the past year, and that progress is here set forth in figures and concise statements that cover the subjects thoroughly in the briefest and most useful fashion.

Other Features

In other sections of the *Almanac* will be found full statements of the Government of the United States and its possessions; the Judiciary of our nation and the governments of our near neighbors under the British flag. The new Tariff Law and its income features are fully defined.

Summaries of the Marriage Laws, the Inheritance Taxes and other important phases of State sovereignty are presented.

Such an able advocate as JANE ADDAMS tells Why Women Should Vote, while SENATOR ELIHU ROOT, MRS. FRANCIS MARCOE SCOTT and MRS. BARCLAY HOWARD support the opposing side of the modern argument. Also in women's realm are the sections on Beautifying the Home, Hints Toward Health, The Flower Garden and The Modern Girl.

Just Some Headings

This space will not permit a further detailed statement, so here are a few of the other subjects treated: Great Celebrations for 1914; Postal Savings Banks; the Good Roads Movement, Capital Punishment; the Carnegie Foundation; Post Office Regulations; Carnegie Institute; Light; Our Nation's Health; Passports; National Educational Institutions; Divorce; Potential Vote of the United States; and scores more.

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This arrangement being satisfactorily completed, we are now enabled to announce that any subscriber sending in his or her own renewal, and desiring to secure a set of the ten precious volumes of *The Fundamentals*, may do so by accepting the offer outlined in the last paragraph of this article.

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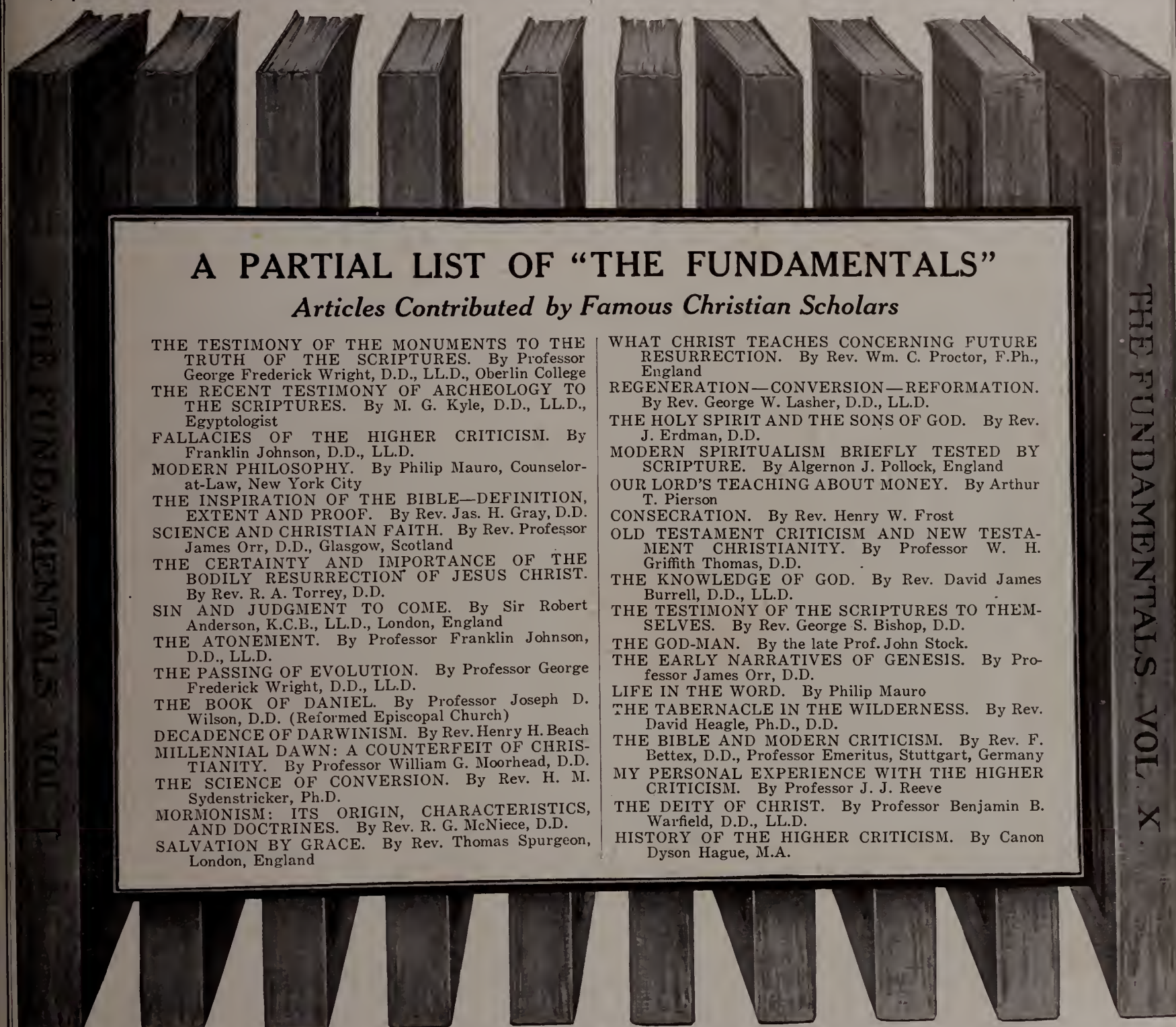

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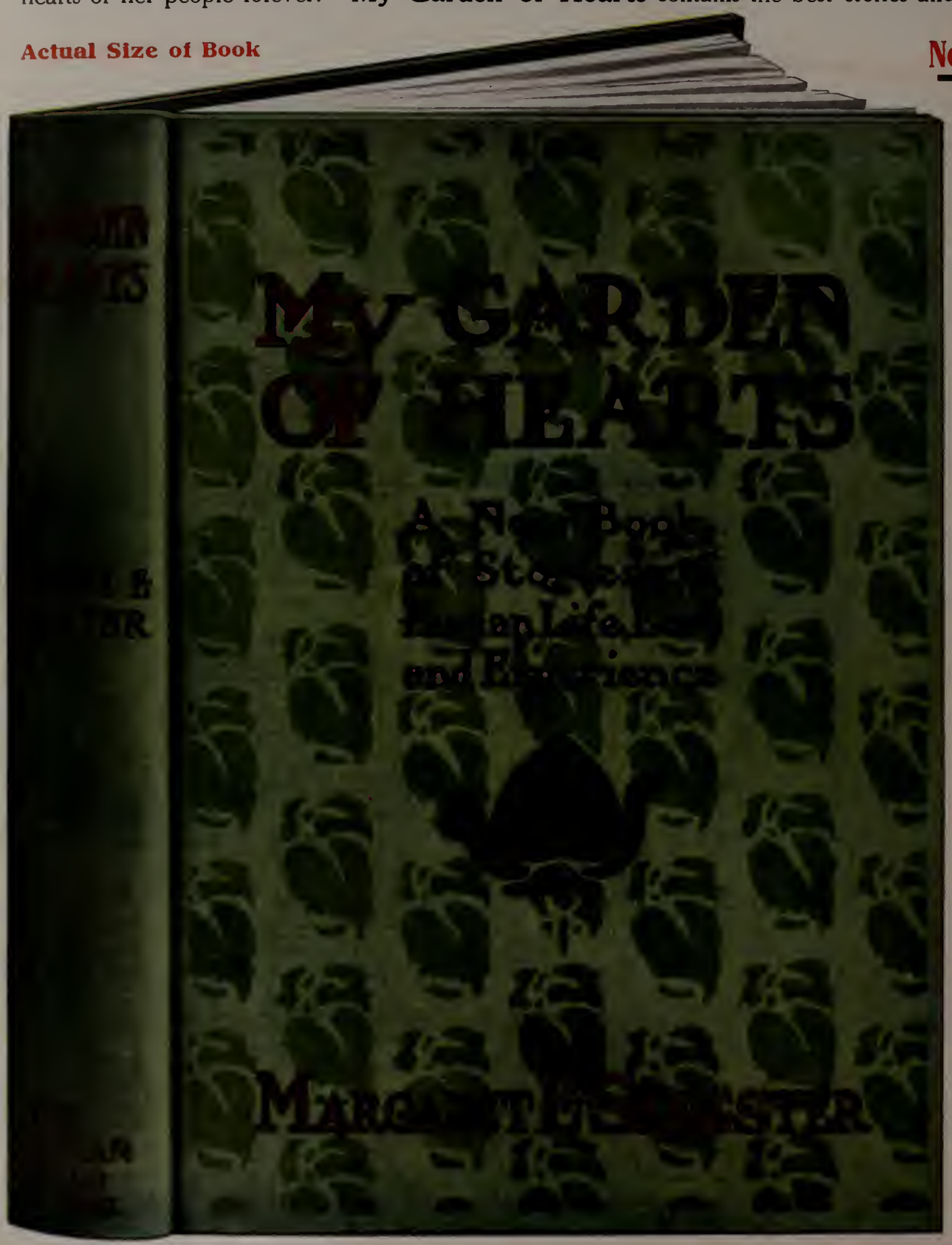

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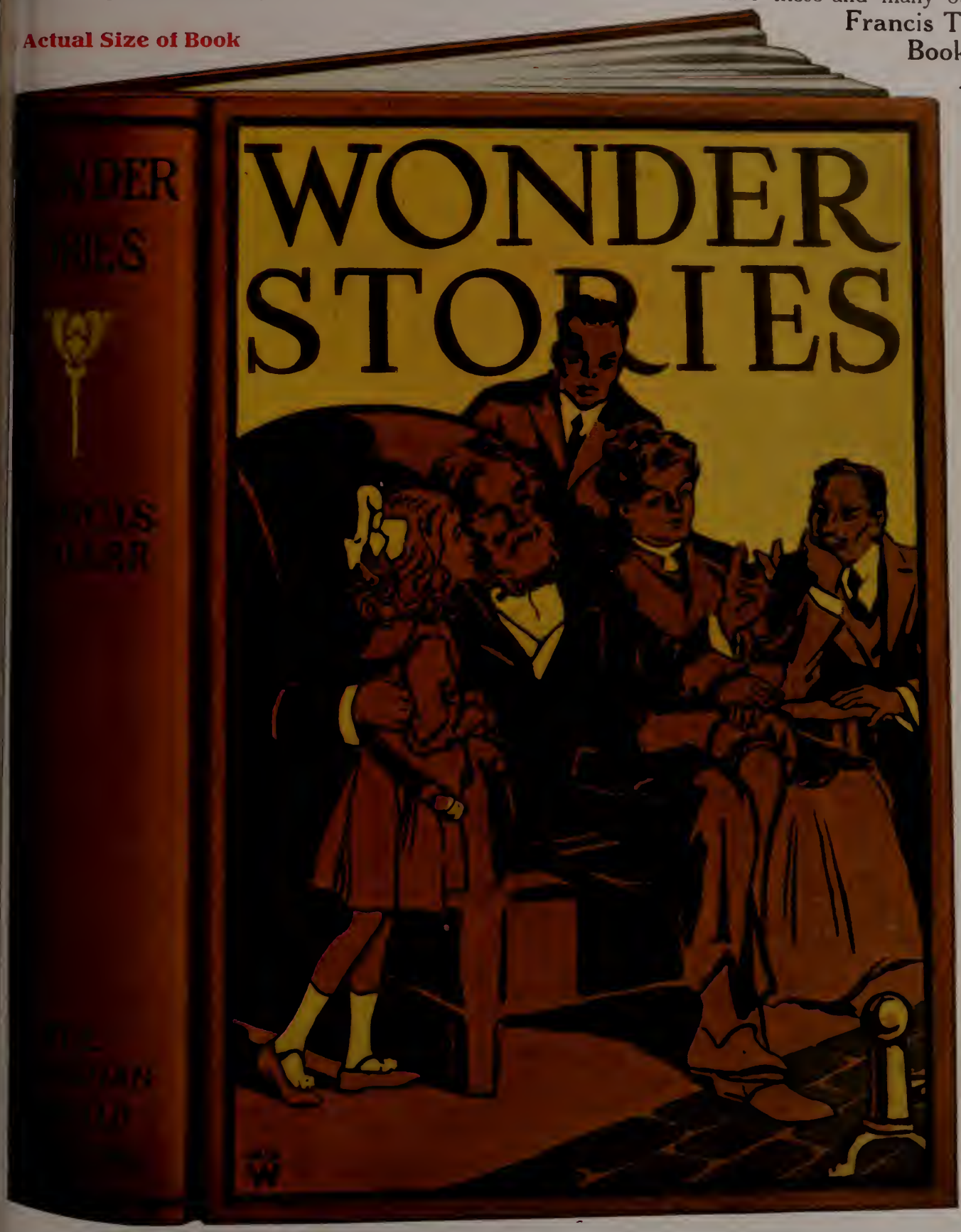

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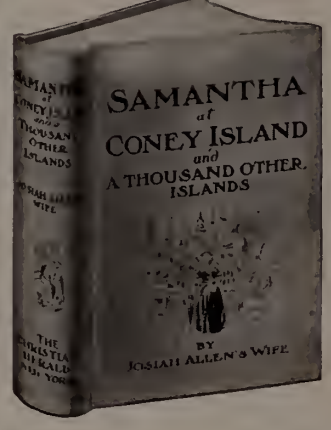

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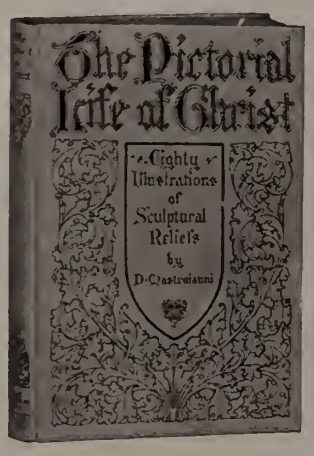

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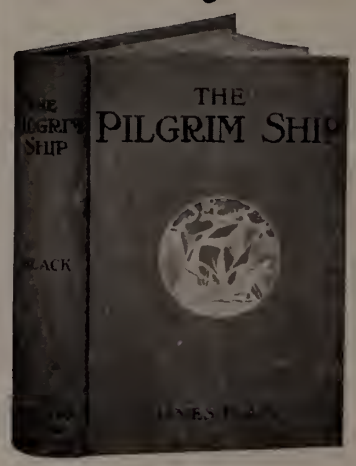

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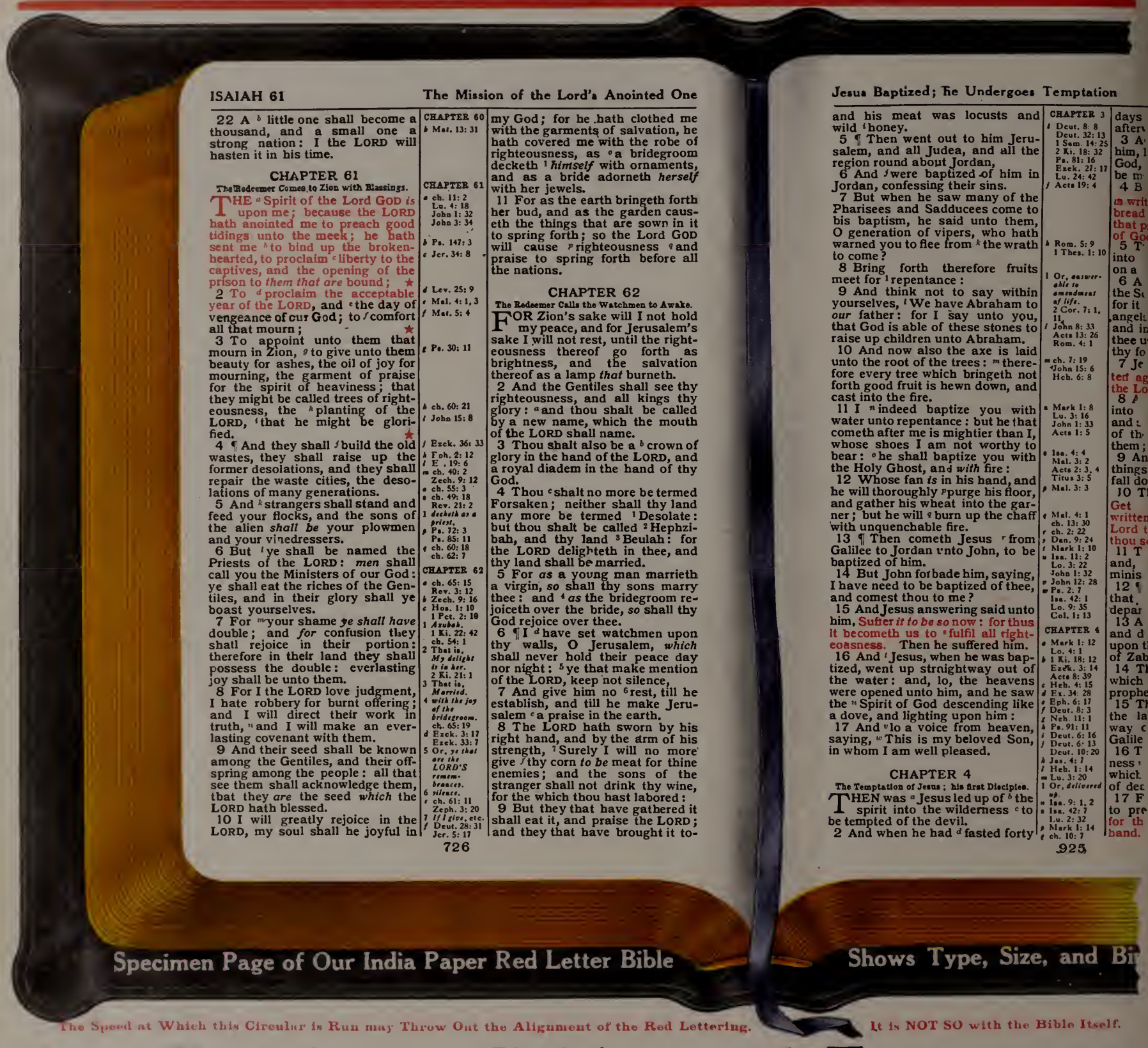

22 A [b] little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

CHAPTER 61

The Redeemer Comes to Zion with Blessings.

THE [a] Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me [b] to bind up the broken-hearted, to proclaim [c] liberty to the captives, and the opening of the prison to *them that are* bound; ★

2 To [d] proclaim the acceptable year of the LORD, and [e] the day of vengeance of our God; to [f] comfort all that mourn; ★

3 To appoint unto them that mourn in Zion, [g] to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the [h] planting of the LORD, [i] that he might be glorified. ★

4 ¶ And they shall [j] build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And [k] strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

6 But [l] ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For [m] your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, [n] and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall he joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as [o] a bridegroom decketh [1] *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause [p] righteousness [q] and praise to spring forth before all the nations.

CHAPTER 62

The Redeemer Calls the Watchmen to Awake.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: [a] and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a [b] crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou [c] shalt no more be termed Forsaken; neither shall thy land any more be termed [1] Desolate: but thou shalt be called [2] Hephzi-bah, and thy land [3] Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and [4] *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

6 ¶ I [d] have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: [5] ye that make mention of the LORD, keep not silence,

7 And give him no [6] rest, till he establish, and till he make Jerusalem [e] a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, [7] Surely I will no more give [f] thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it to-

CHAPTER 60
[b] Mat. 13: 31

CHAPTER 61
[a] ch. 11: 2; Lu. 4: 18; John 1: 32; John 3: 34
[b] Ps. 147: 3
[c] Jer. 34: 8
[d] Lev. 25: 9
[e] Mal. 4: 1, 3
[f] Mat. 5: 4
[g] Ps. 30: 11
[h] ch. 60: 21
[i] John 15: 8
[j] Ezek. 36: 33
[k] Eph. 2: 12
[l] E. 19: 6
[m] ch. 40: 2; Zech. 9: 12
[n] ch. 55: 3
[o] ch. 49: 18; Rev. 21: 2
1 *decketh as a priest.*
[p] Ps. 72: 3; Ps. 85: 11
[q] ch. 60: 18; ch. 62: 7

CHAPTER 62
[a] ch. 65: 15; Rev. 3: 12
[b] Zech. 9: 16
[c] Hos. 1: 10; 1 Pet. 2: 10
1 *Azubah.*
1 Ki. 22: 42; ch. 54: 1
2 That is, *My delight is in her.*
2 Ki. 21: 1
3 That is, *Married.*
4 *with the joy of the bridegroom.*
ch. 65: 19
[d] Ezek. 3: 17; Ezek. 33: 7
5 Or, *ye that are the LORD'S remembrances.*
6 *silence.*
[e] ch. 61: 11; Zeph. 3: 20
7 *If I give,* etc.
[f] Deut. 28: 31; Jer. 5: 17

and his meat was locusts and wild [t] honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And [f] were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from [k] the wrath to come?

8 Bring forth therefore fruits meet for [1] repentance:

9 And think not to say within yourselves, [t] We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: [m] therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I [n] indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: [o] he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will thoroughly [p] purge his floor, and gather his wheat into the garner; but he will [q] burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus [r] from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to [s] fulfil all righteousness. Then he suffered him.

16 And [t] Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the [u] Spirit of God descending like a dove, and lighting upon him:

17 And [v] lo a voice from heaven, saying, [w] This is my beloved Son, in whom I am well pleased.

CHAPTER 4

The Temptation of Jesus; his first Disciples.

THEN was [a] Jesus led up of [b] the spirit into the wilderness [c] to be tempted of the devil.

2 And when he had [d] fasted forty

CHAPTER 3
[t] Deut. 8: 8; Deut. 32: 13; 1 Sam. 14: 25; 2 Ki. 18: 32; Ps. 81: 16; Ezek. 27: 17; Lu. 24: 42
[f] Acts 19: 4
[k] Rom. 5: 9; 1 Thes. 1: 10
1 Or, *answerable to amendment of life.* 2 Cor. 7: 1, 11
[t] John 8: 33; Acts 13: 26; Rom. 4: 1
[m] ch. 7: 19; John 15: 6; Heb. 6: 8
[n] Mark 1: 8; Lu. 3: 16; John 1: 33; Acts 1: 5
[o] Isa. 4: 4; Mal. 3: 2; Acts 2: 3, 4; Titus 3: 5
[p] Mal. 3: 3
[q] Mal. 4: 1; ch. 13: 30
[r] ch. 2: 22
[s] Dan. 9: 24
[t] Mark 1: 10
[u] Isa. 11: 2; Lu. 3: 22; John 1: 32
[v] John 12: 28
[w] Ps. 2: 7; Isa. 42: 1; Lu. 9: 35; Col. 1: 13

CHAPTER 4
[a] Mark 1: 12; Lu. 4: 1
[b] 1 Ki. 18: 12; Ezek. 3: 14; Acts 8: 39
[c] Heb. 4: 15
[d] Ex. 34: 28; Eph. 6: 17; Deut. 8: 3; Neh. 11: 1
[e] Ps. 91: 11
[f] Deut. 6: 16
[g] Deut. 6: 13; Deut. 10: 20
[h] Jos. 4: 7
[i] Heb. 1: 14
[m] Lu. 3: 20
1 Or, *delivered up.*
[n] Isa. 9: 1, 2
[o] Isa. 42: 7; Lu. 2: 32
[p] Mark 1: 14
[q] ch. 10: 7

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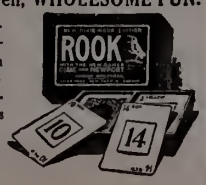

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Continued from page 1100

the prayer that ended the conference, what winged angel was that speaking with matchless beauty in appeal to the Father?

And while the people were still seated, with heads bowed and tears on faces long untouched by feeling, he passed through the aisle to go and take his message to the crowd, whose impatient weariness could now be heard by those within. And as he went past him, Stanton was awed and stirred to the deep places of his really strong nature when Jesus turned his look upon him, and then, as he walked slowly through the church, seemed to include in his loving glance every single person there. At that moment Stanton, as he afterward told Virginia, understood how Jesus' look could change a person's whole life.

It was impossible for the great congregation to go out by the front doors, owing to the immense crowd outside. The people slowly and, for the most part, silently went out of the side entrances and even a considerable number through Mr. Maxwell's study.

Mr. Stanton and Virginia went that way. As they were going out, they heard Mr. Maxwell exclaim as he turned to face a man just leaving through the study,

"Mr. Carter!"

"Yes. No doubt you are surprised to see me among the prophets." Carter spoke sarcastically, but his face betrayed unusual agitation.

"I didn't happen to see you," Maxwell said quietly.

"No. I took the liberty of getting a front seat with the rest of the pastors. That is the reason you overlooked me."

"Who was that man?" Stanton asked of Virginia, as they made their way around to the front of the church.

"Mr. Jasper Carter, editor of the Raymond *Gazette*. I never saw him in church before. That is, not until last Sunday. He was here then."

"Did you notice his look?"

"Yes. It was the look of a man who is fighting some fear."

"Exactly." Stanton gave Virginia a glance of approval. "It was the same look on the face of the chancellor out at the university. It was fear and rage together. And, with it all, he looked baffled, as if for the first time in his life he had come face to face with a person who knew him clear to the depth."

"Yes," said Virginia. "Have you not felt that true of Him in the little while he has been here—as if he had known us all our lives?"

"Yes," murmured Stanton. "He needs not that any should tell him." 'He knows what is in man.' That to me is one of the greatest proofs that he is really Jesus."

When they had come out into the street, the mass of people was so dense that it was impossible for them to get very near the church. Mr. Maxwell and several of the pastors were near them. Jesus, as at the assembly, had requested that all formalities of introduction be omitted. More people were still coming to swell the crowd, and after Stanton and Virginia had come a little way into the edge of the circle already formed, in a few minutes it seemed to them they were forced farther into the multitude until they could see nothing in any direction but people.

And all eyes centered on the Figure up there on the top step by the front doors.

How marvelous that voice as it fell upon the ear of the farthest listener, compelling absolute attention! And what a message from him, who, as of old, looked upon the multitude with compassion because they were like sheep without a shepherd! Yea, even upon those who had come from idle curiosity, and those who already were beginning, like Jasper Carter, to hate and to fear him! And to those who were indifferent and sunk in selfish ambition—to all of them he spoke with such commanding power that not a sound except his voice went out over the people—only the regular city sounds on other streets, mingled now and then with the message he brought that day to the hearts of sinful, wayward, impure, greedy, hopeless men and women in that mixed multitude.

And then Stanton, his tall form towering up over nearly all around him, noted, with a look of anxious welfare for Virginia, as Jesus finished and calmly began to move down from where he had been standing, after gently asking the people to disperse, that the groups of men who had attracted his attention before the conference began, as if with concerted movement, to force their way up together toward Jesus. Cries arose. The multitude that had been standing there so long and was now released from the strain and acting on nervous impulse, might do any one of a number of things such as mobs do.

Still Stanton, shielding Virginia as much as he could from those who were beginning to surge back and forth around her, noted the figure of Jesus slowly moving down from the steps into the crowd.

Then suddenly right in front of him a woman started up with a great cry that for a moment drew all attention to her.

She was holding up in her arms a blind child, a little girl. What was she crying out? Hush! Hush! What is she saying?

"Give her sight, O Jesus! Open her eyes! It is not her fault! It is—"

Stanton could not hear the rest. Great confusion was about the person of Jesus. He had put out his hands, as if in deep compassion, on the child's head. Had he opened her eyes? Stanton could not tell. He had a dim glimpse of Maxwell and other ministers struggling to get nearer Jesus and crying out to the people to keep from violence. Even at that moment of fast-growing turbulence he was aware that dozens of press representatives with cameras were holding them up over their heads to get pictures, and then he found all his strength and coolness were needed to protect Virginia and himself from serious harm.

For the crowd had almost at once become an ungovernable mob. When the facts were all told, it was proved that the student groups were not responsible for the things that happened there in front of the church that day. A few of the rougher, more dissipated sort, who had been enraged at what Jesus had said out at the assembly, had joined in the brutality of the hour; but for the most part the students courageously and with noble dignity defended Jesus from actual blows struck at him as he tried to make his way through the dense and frightened, panic-stricken crowd.

Those who were chiefly responsible were groups of lawless men who had come in from neighboring towns, gatherings of ruffians who had for several days been prowling the streets of Raymond, attracted by the unusual excitement of Jesus' presence there—the same rabble that springs up suddenly in almost any manufacturing center on occasion of a wreck or a fire or a flood.

Men surged back and forth without knowing why. Every moment increased the unreasoning uproar and violence. Groups of men fought with one another. When a man went down, others trampled on his body with reckless selfishness. A spirit of mad fear swept over the throng.

Then it was that Richard Stanton thanked God in his heart for an athlete's strength. He had trained in the lumber camps of Michigan and Wisconsin and had made iron sinews and muscles on board the mission

Continued on page 1108

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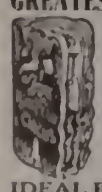

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SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

HERE is a story that, if vividly told, will surely appeal to youth's interest in the wonderful and heroic. The new generation of Israel are at last up against one of the walled cities in the Land of Promise that their fathers, believing the ten faithless and fearful spies, counted more than a match for God. We shall soon see whether Joshua and Caleb, the two brave, because believing, spies, who are now the leaders, were right in saying that Israel with God was more than able to overcome these mighty walls.

Explorations a mile north of the modern village of Jericho, which some of us have visited, have uncovered buried walls of what was probably the second Jericho, which Hiel built at the cost of two sons. (I Kings 16: 34.) Dr. Langeneggar described the walls that surrounded the town as "cyclopean." Such, alas, probably, were the walls that confronted Israel, with which a civilized population having "silver and gold and vessels of brass and of iron" sought to protect itself from its foes.

Just before the campaign began, Joshua, reconnoitering near the besieged city, saw close at hand what seemed to be a man with drawn sword. Undismayed, and no doubt with his own sword drawn, Joshua challenged him: "Art thou for us or for our adversaries?" When the stranger revealed himself as "Captain of the Lord's host," of the legions of angels that fight with us in every battle for the right, Joshua bowed before his divine Commander, and presently received from him orders for the conquest of Jericho—orders so unlike those for any other battle that people all over the world have been talking of the Jericho campaign ever since.

The men of war were to march around Jericho once a day for six days in silence, and seven times on the seventh day in silence, and then at a signal on the seventh round were to shout. The walls would fall without the blow of a battering ram or any other human weapon, and the warriors of Israel were to rush into the city and complete the conquest with their own swords and spears. This plan, which no doubt greatly amused some in Jericho because it seemed so futile, and probably caused many in Israel to criticize not only Joshua but God, was carried out with the result foretold. In another part of the book we get an added fact: "The men of Jericho fought against Israel"—probably by a sally when the mysterious dumb show was going on day after day.

Manifestly, God planned this first battle in Palestine so that the Israelites might have no room for pride and could not fail to learn that their strength was in God. It has been said that the reason God made man last at the creation was that he might not brag that he had made the world himself, or most of it. In the case of Jericho, there could be no doubt God did it, though he required co-operating faith and prayer and obedience from his people, as in all such displays of his power.

It would not be profitable to linger more than a few moments to consider the means God may have used to break down Jericho's walls. An earthquake is the most probable way, for God uses natural means for supernatural ends. Two nearby cities had probably been so destroyed—Sodom and Gomorrah. Their sites have fallen so that the waters of the Dead Sea cover them. That signifies an earthquake at some time in that valley. The cataclysm that destroyed them seems to have been volcanic, with fiery eruptions and salty ashes, such as covered Lot's wife and still salt the water of the Dead Sea. Another means that God may have used is the rhythm of a marching host, which is so powerful that soldiers are required to "break step" in crossing a bridge. Or, it may be God guided the priests to strike the "keynote" of the wall and bring it down. Modern science teaches that structures have a "keynote" that, being struck even by a violin, causes them to tremble. In whatever way it was done, it was plainly God's act, and Israel was left with no room for pride but much for gratitude. Well might Israel sing, "To him who alone doeth great wonders, for his lovingkindness endureth forever.

Three great lessons stand out in this story: (1) Nothing is too hard for God; (2) the exercise of his power waits on the co-operation of men; (3) even in his judgments he remembers mercy.

Even in our day, cities which represent man's highest skill are as nothing when God's hand touches them. New York City, with all its railway lines and trolleys and telegraphs and telephones and fire engines, was in one day made dumb and powerless by a blizzard. Had it lasted three days, thousands would have starved. Who can stand before his cold? San Francisco's mighty walls broke like eggshells in the great earthquake. The *Titanic* was itself like a city afloat, with all the luxuries of a Paris, when, at a touch of an iceberg, it was swallowed up. I do not speak of these events as judgments, for God sendeth rain and snow and ice and earthquakes impartially upon the just and the unjust. But at least these incidents illustrate the powers at God's disposal in contrast to man's power in its highest expression.

When Mr. Moody had accepted the invitation to conduct revival meetings in Boston, despite the difficulties which he knew as one who had lived there as a young clerk, and of which many faint hearts reminded him, the pride and skepticism and conservatism and intellectualism, he said: "I know all the difficulties, and I am so glad I do not have to overcome them. God knows them too, and he is able." And God did bring down those walls of pride and doubt and conquered the city in a gracious revival. Many a preacher thinks he has a place of unconquerable difficulties. Many a teacher thinks so. Many a man thinks the business he is in is about the hardest one to be found in which to practice Christianity. Many a boy thinks his home surroundings or those of his boarding house so unfavorable that he really cannot live his religion. The answer is, in every case, "He is able"—"able to save," "to keep," "to make all grace abound."

But the eleventh chapter of Hebrews divinely sets to the front the human force that brought down the walls: "By faith the walls of Jericho fell down." All along that chapter, off against the grandest facts in Hebrew history, is God's explanation of their accomplishment—"by faith." God furnished the power, but only when human faith and prayer and obedience provided the connection. One of the greatest water power plants in the world has just been developed at Keokuk, Iowa, where the Des Moines Rapids in the Mississippi River, with a fall of only thirty-two feet, but yielding 300,000 horsepower, have been caged in a powerhouse more than a quarter of a mile long, whence power is sent to St. Louis, 144 miles away. Man could not have furnished this vast power, but man's act in building a dam, 4,278 feet long, across the river and in developing the plant has made this power a help to multitudes. So the power of God is in many cases powerless to help, under his wise plan of

Continued on next page

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, December 7, 1913. The Fall of Jericho. Joshua 5: 8-11, 14-20. GOLDEN TEXT: "All things are possible to him that believeth." Mark 9: 23.

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THE years may come, and the years may go,
And the wind may be bitter cold,
And the thoughts that start from the lonely heart
May be tragic and sad and bold.

And the eyes so bright may have lost their light,
And the hair may be thin and gray;
But never fear, when the end is near,
There is still Thanksgiving Day.

Ah! what though the hair is white with years,
And what though the eyes are dim,
When once a year we may banish fear,
And lift up our thoughts to Him?

She folds her hands in gesture meek,
And her heart is high with her Lord;
And she bends her head o'er the table spread
With the best of her tiny hoard.

And her blessings rise to the boundless skies,
And the angels can hear her say
Her thanks to the Lord who filled her board
On this glad Thanksgiving Day.

Ah! the years may come and the years may go,
And the wind may be bitter cold;
But folks will pray on Thanksgiving Day,
When the sun and the stars are cold.

SUNDAY SCHOOL LESSON

Continued from preceding page

arousing human activity, until man has, by faith and prayer and obedience, brought that power into helpful relation to the salvation or blessing of an individual, a city, a State, or a nation.

The Jericho story suggests that for the best results we need not alone individual co-operation with God in individual faith and obedience, but co-operation with our fellow men on a large scale, as in that marching host, keeping step in a unity that is a power to overthrow our foes, and with a marching music of unity that has in it the keynote of the walls we seek to tear down. Dr. J. F. Hinkhouse, who is doing good work in resuscitating cross-lanes congregations in Iowa, has amplified a Bible passage aptly in giving his people the following watchword:

"Come thou with us and we will do thee good" is a fine proposition. A better one is: "Come thou with us and we will do each other good." But better still is this: "Come thou with us and together we will do good to others."

"Do you see those splendid young men over there?" said a Sunday school superintendent to a visitor. "They are building up the class man by man. They select one man to be won for the class, and seven of them call on him successive days, if necessary, till he comes. They have been at it since the day they studied the Jericho lesson. This capital story, told more fully by the *Sunday School Times*, should start some other classes into such a sevenfold compassing of Jericho in their own towns.

The sort of men that singly or unitedly can bring down Jericho's walls are the men who are themselves earthquake-proof — men who may sway like the earthquake-proof pagodas of much-shaken Japan, that sway but do not fall in the weekly earthquake shocks that come in a total of thousands in every year. There are many things to shake our faith and our peace and our loyalty to God, but it is possible to build up such permanence of character that one can rest in the assurance that neither life, nor death, nor things present, nor things to come, shall ever break his loyalty to Christ.

There are in this loud-swelling tide
Of human care and crime,
With whom the melodies abide
Of the everlasting time:
Who carry music in the heart
Through busy street and crowded mart,
Plying their daily toil with swifter feet
Because the inmost soul some holy strain repeals.

A missionary application of the lesson is appropriate. The walls of heathenism have been very thick and high, and it has not been for six days only, but often for six years, that missionaries have patiently marched around Jericho before they have seen any result. One of the walls that is but recently breaking down after a century of marching is the wall of Brahmanism in India, begun by a convention of one thousand priests at Amritsar, who resolved to renounce their opposition to progress.

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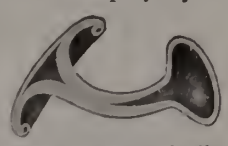

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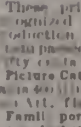

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DO YOU KNOW YOUR BIBLE?

THE Honor Roll for List No. 10 will appear in THE CHRISTIAN HERALD next week. Here are the correct answers:

Answers, List No. 10

1. Who hid a girdle in a rock, and left it there till it was spoiled? Jeremiah. Jer. 13: 1-7.

2. A great work was being carried on by one man. It was scoffed at by another man, who said that even a fox could break it down. Name the two men, with reference. Nehemiah, Tobias. Neh. 4: 3.

3. How many times, and where, is the expression "weak as water" used? Twice. Ezek. 7: 17; 21: 7.

4. What verse contrasts the power of riches and righteousness to deliver from wrath and death? Prov. 11: 4.

5. (1) Where are horses first mentioned in the Bible? (2) Where are wagons first mentioned? (1) Horses, Gen. 47: 17. (2) Wagons, Gen. 45: 19.

6. What prophet was commanded to make a model plan of a military siege against Jerusalem? Ezekiel. Ezek. 4: 1-8.

7. Who was told that if one just man could be found in a certain city it would be saved? Jeremiah. Jer. 5: 1.

8. In what verse does Paul state the conditions of living without condemnation? Rom. 8: 1.

9. What associate of Paul forsook him and the faith? Demas. II Tim. 4: 10.

10. In what verse is believing spoken of as a work? John 6: 29.

The complete Honor Roll for List No. 9 has not yet been printed. The unpublished names appear herewith:

Honor Roll No. 9

Chas. W. Dickinson, Mrs. Wm. H. Douglas, Mrs. Arthur DuBois, Anna C. Dunnell, Mary J. Elmore, Oliver W. Elsbree, Mrs. J. A. Ferguson, John W. Field, Sr., Anna Fitts, Mrs. Adelia Forsythe, Mrs. A. L. Freeman, John A. Freeman, Mary French, Mrs. Eliza J. Fuller, Mrs. Frances M. Gainfort, Mrs. Ray Giffin, Hattie A. Gifford, Jennie M. Gillman, Mrs. A. S. Graham, Mrs. M. H. Griswold, Mae Granger, George L. Gray, Mrs. B. Grimshaw, Emma Hanna, Mrs. Clarence Harlowe, Delia M. D. Harris, Mrs. Clarence Haverly, Mrs. T. M. Hazlehurst, Mrs. Chas. B. Hedges, Julia Henderson and friend, Mrs. Mary R. Henry, Mrs. C. A. Heyer, Edward Hicks, Mrs. J. F. Hirleman, Rosa Hirschy, Mrs. J. R. Hissem, Rev. I. M. Hoel, Maria L. Hoffman, Mrs. Percy W. Holmes, Mrs. Alfred Horton, Mrs. Esther M. Howell, Mrs. Harry J. Hoyman, Mrs. Salmon W. Hoyt, Mrs. D. W. Jackson, Kate A. Jackson, Mrs. Jennie B. Johnson, Esther D. Jones, Mr. and Mrs. Otho J. Jones, Mrs. Wm. L. Jones, Ella King, Mattie H. King, G. Douglas Langille, Mrs. Alice Lee, Amelia Leffler, Mrs. H. E. Lininger, Mrs. L. E. Lewis, Julia A. McConkey, W. W. McCurdy, George McLachlan, Annie M. McLellan, Mrs. W. A. McManigal, Mrs. T. D. Matson, Mrs. Geo. F. Miller, M. E. Miller, M. Murray, S. M. C. Musgrove, Flora E. Noyes, J. N. Ogle, Mrs. J. L. Ostrander, Mrs. Clement T. Paull, Mrs. E. M. Pennington, C. J. Perry, Lillie M. Plummer, Carrie L. Ray, Mrs. A. S. Ross, Mrs. F. H. E. Ross, Mrs. G. E. Ross, Mrs. John A. Ruth, Carrie M. Sanders, Clara Schell, Mrs. D. H. Shumway, Ellen Simkin, Mrs. G. G. Smith, Geo. G. Smith, Jr., Wm. P. Smith, W. B. Snyder, Mrs. Ruth E. Speare, Martha Stead, J. E. Taylor, Mrs. Sarah J. Taylor, Carrie Textel, Mrs. C. C. Tilley, Mrs. Abbie W. Trueblood, Mrs. H. N. Turner, Elizabeth Umberfield, Mrs. C. C. Van Dusen, Mrs. Edwin D. Ward, Esther J. Warner, Chas. S. Watrous, Mrs. Harry E. Weaver, Verna Whitlock, Jennie Wiley, John C. Williams, Etta M. Wilson, Eugene Wilson, Mrs. O. A. Wolcott, Edward Yoder, No name, Columbia Cross Roads, Pa.; No name, no address.

New Questions, List No. 11

1. Where are yokes of iron mentioned that were to take the place of yokes of wood?

2. Find an Old Testament parable telling of a twig which is to become a great tree.

3. An assassin lured eighty men into a city where all were slain except ten, who had hidden treasure of grain, oil and honey. Find the passage.

4. An Old Testament warning to a prince contains an expression which forms the basis of three New Testament exhortations to humility. Find the passages.

5. Paul prayed with members of one of his churches who came to a sea coast town to meet him. In one of his epistles he makes a beautiful prayer for this same church. Name the church and find the passages.

6. Who is mentioned as the progenitor, or forerunner, of musicians?

7. What man had fourteen sons, all public singers?

8. How many songs did Solomon compose?

9. Who sang in a prison at midnight?

10. Where and under what circumstances did certain people say they could not sing when requested to do so?

"JESUS IS HERE!"

Continued from page 1105

boats of Labrador. And he needed every ounce of a splendid animal vitality now. Among the whirling of forms, fists striking, bodies hurled right and left, Virginia, bold of heart as she was and used in past years to brutal scenes in the Rectangle, was in deep peril. Stanton cleared a circle about her. It closed up again. By the use of tremendous strength he defended her again and again from mad rushes that would have hurled her to the ground. He had put his arm about her, and with one word and look she understood her great peril and his necessary act. Indeed, it is probably true that so fast had Virginia, during that tremendous week she had known Stanton, come along the path of her affection and feeling for Mr. Maxwell's assistant, that Stanton's protection at this unexpected crisis came like a culmination of weeks of acquaintance. At that moment it seemed to Virginia that she had known Stanton always. And as his arm encircled her, and she felt his tremendous strength and courage exerted all for herself, a perfect thrill of pride and joy in him possessed her. Once he had staggered and almost fallen. She had cried out, and dragged at him with both hands. Blood was flowing over his face, and his coat had been torn off. The mob was fighting for its life regardless of any one. Mad, infuriated, trampling, roaring, it swept up and down and around in great eddying circles of fury.

And then, when even Stanton with all his courage had despaired of safety for Virginia and himself, a Voice came over the multitude, resonant, commanding, musical, calm. It rose clear and distinct, deeply fascinating, seeming to catch up and enclose all the savage clamor and rage of the people.

It was the voice of Jesus. Stanton wiped the blood out of his eyes and looked. He stood near the place where the woman had held up the little blind girl. He was now holding the child in his own arms, and on his face was a look of perfect triumph as he spoke to the multitude.

And as Stanton looked in perfect amazement, he saw arms and fists that had been raised and striking, suddenly dropped. The roar of the mob died away. The wild rushing of bodies was stilled. Men glared at one another, but no longer fought. What had the Voice said? Stanton tried to repeat it. What? "Peace! Be still." Once he had said it as they waked him out of his needed sleep in the little boat on the wind-swept waves of Galilee. Now he was saying it here. What? And the mob was awed and stilled! What manner of man is this that can quiet a senseless mob of infuriated men?

To be continued

AN APPRECIATIVE PASTOR

I cannot refrain from speaking a word of the warmest appreciation of THE CHRISTIAN HERALD of March 26. While all your issues are most interesting and stimulating, I think the one referred to touches the climax. I had intended to specify certain articles, but where so many are of surpassing interest and value, it would be difficult, if not invidious, to do so.

Toronto, Canada. (REV.) JOSEPH HAMILTON.

The Story of a Little Chinese Maid

MANY readers of this Journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hui Ich Tsi* (the "Abused Lenf"); a *Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this Illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

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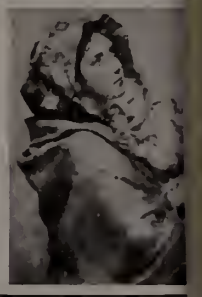

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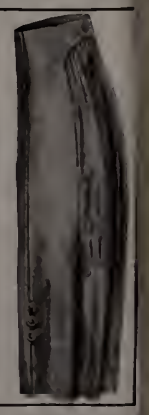

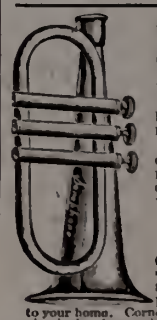

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GRACE BEFORE MEAT

ALICE J. WHITTIER

OUR Father, round this board we bow—
O Friend of all the year and way—
In grateful joy. Together now
Our hearts keep glad Thanksgiving Day.
For fruitful field, for well set board
We thank and praise and bless thee, Lord.

That thou our land, the East, the West,
Through all the year, come night, come morn,
From sea to sea hast greatly blessed
With full fed days and stores of corn.
For Living Bread — thy Holy Word—
For this we praise and thank thee, Lord.

Yea, though the nations toil and smoke
Mid war and plague and bitter strife,
Thy hand has warded every stroke,
And saved in peace our country's life.
For thou hast kept our lovèd land
Within the hollow of thy hand.

That from our little world of here
Few friends have passed beyond the flood,
But wider grown our circle dear,
The kinship of the heart and blood.
And thou hast added yet the grace
And blessing of the baby face.

Hast given health and human cheer,
And greater things; a work to do:
Strength for the spirit prone to fear:
Love, faith and hope and courage true,
Till all may know that from the sod
Our souls have grown their inch toward God.

Thanks for the way, though strange and long:
Thanks for the days rich with thy love:
For future days, for sigh and song:
For homes on earth and Home above.
All days are good when with thee trod:
Receive our thanks, dear Father God.

SENSE AND NONSENSE

CONDUCTED BY JOSIAH ALLEN'S WIFE

A THANKSGIVING DINNER

I TOLD Josiah we had been real prosperous durin' the past year, had been blessed with health and happiness, and I wanted to have an old-fashioned Thanksgivin' dinner and invite a few friends to help us be thankful.

And he sez, "I don't need any help when I'm eatin' one of your good turkey dinners; I can be thankful enough myself for a dozen."

But I carried the day and invited the children and their families, and Elder Minkley and his wife, and got out my best china and linen and made a fuss.

Marietta Holley
Author of *Samantha at Coney Island*

And the blessin' that good old Elder Minkley asked at the table brought anew to our minds and hearts all the countless multitude of things we had to be grateful for to a over-rulin' Providence. All the wonders and glories of this wonderful age we're livin' in, the blessings of freedom, peace, health, home, friends, love, boundless good, that we sometimes forget to be grateful for, and which it duz us good to set down and meditate on once a year anyway—he condensed it all into a short sermonette, and I enjoyed it first-rate. But Josiah wriggled round and acted kinder oneasy at the last. He wuz afraid the oyster soup would git cold—it wuz on the table when we set down—but it didn't. I'd het the cups and it wuz warm enough and delicious. And when that wuz partook of, the next course, brought on by Philury, presented a noble appearance.

The roast turkey loomed up proudly in front of Josiah, flanked on the north side by a delicately browned duck, and on the south by a white, flaky chicken pie, while occupying seats of honor, as become their separate worths, wuz different kinds of vegetables: little white onions, tender as love itself, yet hull and round; squash, yeller as gold blended with cream and butter; potatoes, both Irish and South American, and the rich red of cranberry sass contrasting beautiful with amber jell, and the crumbly green of little sweet cowcumber pickles; butter golden yellow, breads both brown and white—all these and more met the eye and taste, and cakes and pies and pudding and fragrant coffee yet to appear on the festivorous board.

Of course, Josiah, as usual, indulged a little too freely in the delicious viands, but on the hull, happiness rained, and good nater and thankfulness abounded. And after dinner the company stayed quite a while, and Maggie played some hims on the organ, and we all jined in and sung 'em, and we visited back and forth and had a good growin' time, and after the last one left, Josiah said:

"We did git up a splendid dinner, you and I, didn't we, Samantha?"

"For the land's sake," sez I, "what did you do about the cookin'?"

"Why," sez he in a injured axent, "I killed the old gobbler." I see his lineament looked real hurt, and I sez:

"So you did, Josiah, I should never have dasted to tackle the old creeter."

We had so many different kinds of food that more than half the turkey wuz left, and after Philury had washed the dishes I dispatched her with it and a basket of other good things to a poor family that I knew would be thankful for it, and I set there alone by the cheerful fire-blaze. I wuz tired, a agreeable, happy tired.

I'd been more'n a week workin' at that dinner by spells, what with the fruit cake and mince pies, but I didn't begretch the time or labor. No, I sot there in my cushioned arm-chair, real happy and serene, lettin' my mind

Continued on next page

Your Grandfather Read It
Your Father Read It
Are YOU Reading It?

Old Farms Made New

An old man can never be made young. A worn-out reaper is fit only for the junk heap. A horse that is past usefulness must be retired.

But an old farm can be made new!

The owner of a hundred-acre farm was beating all his neighbors in crops, yet his business was a fizzle.

It looked as if he'd have to quit the game to make a living. But he told his troubles to a farm-management expert. The expert got busy and made that farm over from pasture to corncrib. He moved fences, started rotations—did just the things an expert replanning a factory would do.

And when he was done the deficit had been turned into a profit.

For several years the Department of Agriculture, through its field agents, has been experimenting with various farms, with the owners' coöperation, along the lines of system and efficiency. We are able to publish the results in a series of four articles, of which this is the first, under the title, *Old Farms Made New*. They tell how to replan a farm for economy in time and labor.

PECANS—A Tree Crop of Tomorrow

A plantation owner set out a sixteen-acre pecan orchard, at a cost of $600. Three years later a friend asked, "What will you take for it?"

"It's not for sale," the owner answered, and $1800, $3000, $4000, wouldn't budge him. Why?

"Because when it is ten years old I can sell it for $16,000—$1000 an acre," he declared. Now it is nine years old and he wouldn't take $16,000, because it will soon be paying twenty per cent on that valuation.

Tree Crops is the next big thing in farming, says Dr. J. Russell Smith, and he understands this subject better than anyone we know. He studied the nut orchards of this country, and some friends of the University of Pennsylvania thought so highly of his work that they sent him on an 18,000-mile trip through Southern Europe and North Africa, where pecans, chestnuts, walnuts, olives, dates and the rest have flourished for centuries.

He returned with a new faith in tree crops. He tells in this series of articles how the nut industry must be reëstablished in America.

Fresh Fowl—or Frozen

Cold storage is a saving grace to the farmer—it prevents glutted markets and equalizes prices the year round.

The poultryman especially will find that the cold-storage plant is his best friend. Here's a story that tells what it means to you as no other article you ever read has told.

A Woman and a Windmill

In the homesteading game on Uncle Sam's free land women win out as well as men; women of pluck and common sense, like this woman who took a windmill along with her when she went out to try to make a home for herself.

"Any woman can do it," she says, "if she will buckle down cheerfully and not try to be a parlor ornament."

This *real* story of a *real* woman is better than fiction.

Out West—The Little Landers

Can a family farm a quarter of an acre and get a living out of it? That's the claim back of Southern California's Little-Lander movement. Ever hear of the little landers? We have investigated them. You may be interested in the result.

These Are a Few of the Big Features You Will Find in One of Our Four December Issues. But They Are Not All

Growing Alfalfa for Market. A hundred dollars an acre in a droughty year looks good to Kansas farmers, and their cornfields are rapidly becoming alfalfa fields. Have you tried alfalfa as a money crop?

When Dairymen Get Together. For a long time the dairymen have been divided into many factions. Dealers and producers have waged continual warfare. Ice cream manufacturers have been misunderstood. Breeders have followed false gods and have maligned each other's breeds. But harmony is coming. The last National Dairy Show was really a peace conference as well as a school for producers, dealers and manufacturers. Our article on the Dairy Show will have a new point of view. It's not merely a list of prize winners, but a foresight into dairy futures.

Progressive Agriculture. A girl made $107 from tomatoes on a tenth of an acre. A boy raised 167 bushels of corn on an acre. Uncle Sam is teaching 92,000 boys and 33,000 girls how to get the most from the farm, and they are teaching their fathers and mothers.

Then there's a great woman's department, with the advance guard of Christmas shopping suggestions and holiday recipes and helpful hints for the "Mainspring of the farm"—the wife and mother. And a dozen more articles dealing with the two important features of the farm business—economy in production; profit in marketing.

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THE WHITE HOUSE TURKEY

IT HAS been several decades since a housekeeper at the White House in Washington has been called upon to worry over that problem so all-important to the average housewife, namely, the provision of a turkey for Thanksgiving. Each successive November, for more than a third of a century, there has arrived at the stately residence on Pennsylvania Avenue a splendid turkey as a Thanksgiving present for the President and his family.

Some years the Chief Magistrate has received at this season a number of turkeys as tokens of esteem from admirers in various parts of the country; but the White House cook has always rested easy, knowing that, whatever the contributions from other sources, there was the surety of a New England bird fit to grace the presidential table. This dependence has been due to the fact that every autumn, since President Grant's time, a turkey has been sent to the White House by Horace Vose of Westerly, R. I.

Carefully packed in a wooden box, the presidential bird comes by express, and although it is usually timed to arrive at the White House kitchen on the day before Thanksgiving, the delivery has on one or two occasions been so delayed that White House cooks have grown nervous lest it be necessary, at the last minute, to purchase a turkey in the open market of Washington, where the White House housekeeper buys the other necessary supplies for the holiday dinner.

Mr. Vose has not missed a Thanksgiving for upward of two-score years in sending his substantial remembrance, and Republican and Democratic Presidents have been treated impartially. Some years the turkey has been heavier than in others; but while thirty - six - pound birds hold the record, there has never been much variation in size, and no Thanksgiving turkey that came to the White House has weighed less than twenty-eight pounds. Mr. Vose selects the presidential turkey from hundreds of eligibles, and gives especial attention to the bird for weeks in advance of killing time.

It has become a sort of tradition with successive Presidents that the Vose turkey shall grace the board on Thanksgiving, no matter what other candidates there are for the honor, although I believe that one Chief Magistrate could not resist the temptation, on one occasion, to substitute a wild turkey that had been sent to him from Virginia.

SENSE AND NONSENSE

Continued from preceding page

roam on the oncounted blessin's I wuz enjoyin', and feelin' as thankful in sperit as the day called for, when all of a sudden I hearn a voice behind me and a large package and a small one wuz laid in my lap. It wuz my pardner's voice and he said:

"Jest onroll them packages, Samantha, and see what you have to be thankful for this beautiful Thanksgivin' day. See the dress I've picked out for you, my own self, askin' no advice, nor takin' none, and the beautiful neck adornment to go with it."

I onrolled 'em with tripidation and agitated fingers. I had had experiences in his choices before; I had suffered from 'em from the very altar as you may say. The dress wuz the cloth wimmen sometimes git for kimonos, a yeller ground with large palm leaves of a vivid scarlet, and the red silk necktie wuz large and long, with golden sunflowers bloomin' on the ends.

Sez he, "Jest feel of the thickness of the cloth, Samantha. It will wear like iron; you'll never be able to wear it out." At that thought I instinctively begun a deep groan, but managed to change it into a queer smile, as queer a one as I ever see, and I've gin queer smiles from first to last. (Every woman has, when onexpected company comes washin' day, etc., etc).

"When you go into Jonesville meetin' house by my side in that beautiful dress, with that elegant scarf drapin' you in front, what a proud man I will be. There won't another sister in the meetin' house begin with you in looks."

"No, indeed, Josiah, they couldn't; it hain't possible."

"No, Samantha, and I want you to let your mind dwell on't, what you've got to be thankful for this lovely Thanksgiving Day."

And, even as he spoke, the cloud lifted. A bright thought suddenly shone into my mind: the settin'-room lounge needed a new cover. The red scarf wuz jest what I wanted to set off the dark colors in my silk quilt. So I sez with real gratitude in my voice and a nateral home-made smile:

"I *am* thankful, Josiah," for brighter than the thought of the destination of the gifts come the idee that I don't believe we any of us think on so much as we ort to: that it is not alone for what we have, and have to do, that we should be thankful, but for what we do *not* have, and do *not* have to do.

FANNY CROSBY'S POEM

To the Bowery Mission and Its Earnest Workers on Their Anniversary Day

DEAR Bowery Mission, while I trace
Thy noble work in good or ill,
Within my soul there hath a place
That none on earth can ever fill.
Thy fervent zeal I'll ne'er forget,
As in the past, I love thee yet.

My grateful thoughts thy name recall,
And this shall be my constant prayer,
That He who marks the sparrow's fall
May keep thee safe beneath His care.
Thy work of grace I'll not forget
Dear Mission home, I love thee yet.

A welcome now to you I bring,
Your every burden needs bear,
In faith and hope in Christ your King
Cast care in Him your weight of care
Thy no more need to suffer need
And find the bliss of perfect love.

Oh, be who toil for Jesus' sake,
And labor on through cool and ill,
His promised word He will not break,
Remember he is with you still.
And though ere long your sun may set,
'Twill rise in heaven; he loves you yet.

I may not join your loyal band,
Nor help to swell your choral lay,
Nor clasp in mine each proffered hand,
On this your anniversary day.
Your noble deeds I'll ne'er forget;
As in the past, I love you yet.

CONGRATULATIONS FROM COLORADO

Permit me to join with all your friends in good wishes upon the thirty-fifth anniversary of THE CHRISTIAN HERALD. I regard this paper as perhaps the greatest achievement in Christian journalism the world has ever known. It speaks volumes for the spirit of the men who have conducted its affairs in all these years. May its spirit never be tarnished, nor its policy be changed. May its benevolences also never be lessened; and may it continue to merit the favor it has throughout the world.

(Rev.) A. H. C. Mason.

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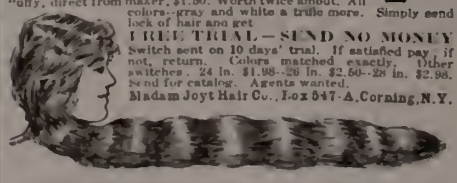
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Real human hair switch, short stem, 3 strands, full and fluffy, direct from maker, $1.50. Worth twice amount. All colors—gray and white a trifle more. Simply send lock of hair and get
FREE TRIAL—SEND NO MONEY
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Prepare as Firemen, Brakemen, Electric Motormen, and colored Train Porters. Hundreds put to work—$65 to $150 a month. No experience necessary. 500 more wanted. Enclose stamp for Application Blank. Name position you want.
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No chemist's analysis of Grape-Nuts can begin to show the real value of the food—the practical value as shown by personal experience.

It is a food that is perfectly balanced, supplies the needed elements for both brain and body in all stages of life from the infant, through the strenuous times of active middle life, and is a comfort and support in old age.

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"Nerve and brain power and memory are much improved since using Grape-Nuts. I am over sixty and weigh 155 lbs. My son and husband seeing how I improved are now using Grape-Nuts.

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Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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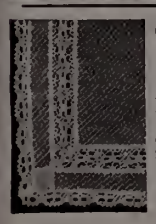

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THE FIRST THANKSGIVING

BY MARGARET E. SANGSTER, JR.

THE Pilgrims landed on the rock-bound shore. And they fell on their knees, praising the God of Hosts. Then they planted corn and tilled the fields and hewed down the forest places. And they built log huts, and raised stockades, and killed animals that they might eat. And they passed through famine and disappointment, discouragement and death.

The savages came, curious and friendly. They grew interested in the strange white people and their stranger ways. And they taught them many things about the new country. It was then that the Pilgrims began to prosper.

Autumn came and the crops were harvested—crimson and gold and russet were the spoils of the season. And as the turkeys grew fat and the stores piled high, the Pilgrims became happier and more contented. And at last in the exuberance of their joy they invited their savage friends, and they cooked and roasted in honor of the guests, and they made a feast. It was Thanksgiving Day.

* * *

The boats steam up through the Narrows into New York harbor, toward the welcoming statue that symbolizes the spirit of our country. And the new pilgrims—pilgrims who are ignorant, and poorly nurtured, and badly clothed—enter the land of the free. And the gateway is called Ellis Island.

A wonderful system rules at this gateway. And smoothly, steadily, all the time the wheels keep rolling on, admitting the right ones, deporting the impossible kind, helping the newcomer to find a home—and a family.

The buildings are white and red, and the close-cropped hedges are a vivid green in the proper season; but against the beautiful background the people stand out, dressed in the costume of peasants, untaught, curious. It is hard to think of them as pilgrims.

Over near the doorway of the first building I entered there hung the flag-draped picture of George Washington. His benevolent eyes seemed to follow us as we crossed the floor between the waiting rows of foreigners who were hunting for relatives or friends. Men, busy over records at their desks, looked at us kindly when we passed, and whispers in shrill foreign tongues came faintly to our ears. The pilgrims were talking about us.

Down the corridor we went and up in an elevator that carried us very near to our destination—the office of the superintendent.

"Thanksgiving!" the superintendent said, after our greeting. "I don't know—Thanksgiving isn't a very big day down here. But I will show you around if you care to go."

Yet Ellis Island is a scene of constant thanksgiving.

Down the corridor we went—a corridor clean and sweet-smelling, despite the number of foreigners who daily pass through it. It had been an easy day: only 1,554 strangers had come to our shores! Finally we reached the large entrance room. A few people, Italians, were clustered at the far end of it, talking and gesticulating in a noisy manner, their wide, excited eyes fixed upon our faces. A little girl crouched in the corner near our feet. Her old-world face was framed in a scarlet shawl, and her tiny body was encased in a tight-fitting dress of green and purple. She was very quiet, only her hands clasped and unclasped on her kerchief, and her great eyes never left us. She was frightened at the new land, at all the noise and the hurry; but when we smiled down into the eager little face her mouth curled up sweetly and she murmured a gracious sentence in her native tongue. We left her there, and somehow as I walked on, a strange responsibility crept over me. Are we capable of helping these—our pilgrims? Can we show them the Promised Land?

But the superintendent was speaking.

"I am going to show you the dining-room and the kitchens," he said, "and our bakery. We bake tons of bread every day. Why, down here we even have our own ice plant."

The culinary department would have delighted any housekeeper. The tables were neatly set, and in the kitchen a fragrant soup was being made. The bakers, in their comparatively small room, moved quickly about, kneading, cooking, drawing the brown loaves from the oven. Vaguely I longed for my paint box as I saw the white figures hurrying about in the dull red glow of their fires. But we only lingered for a moment.

"I am going to let you see the immigrants claimed by their friends," said the superintendent, as he guided us through a series of apartments, dormitories, baggage-rooms, resting-rooms and ticket-exchanges. Swiftly he led us to a hallway that was divided into two parts. In one corner the pilgrims waited; in another their families were showing the necessary credentials. Smilingly, the superintendent turned toward us.

"Do you see that post at the doorway?" he questioned, and as we glanced at it, "Some call it the kissing-post. It is there that the long-separated families meet." And then we saw that he spoke the truth. For, while he was talking, an excited Neapolitan in American clothes ran out of the tiny gate. At the foot of the kissing-post his family met him—a young wife and two tiny children. And there they were reunited—at the gateway of our land! The gateway of Liberty had become their gate of Thanksgiving.

I wish that I might tell you of the enormous hospital, of the good meals, of the splendid sanitary system that keeps our country wonderfully free from a great many troubles—troubles such as we scarcely dream of.

Hundreds of years ago the Pilgrims garnered their grain and made a harvest feast of friendship and Thanksgiving. And now, once a year, we gather together our families and eat the feast that has grown to be a habit with us. And once a year at Ellis Island the new pilgrims sit down to a dinner of turkey and other good things. They do not know that they are celebrating Thanksgiving, for they are not acquainted with our customs or our tongue. But we, who are thanking God in our own way, should ask him very humbly that we be made worthy of the trust, and that some day the pilgrims may learn the real meaning of our Thanksgiving feast-time.

THANK GOD FOR THE POSTMAN

By Margaret E. Sangster, Jr.

HE TRUDGES along through the snow and the sleet,
With a pack that is heavy to bear;
The slush of the roadway has hampered his feet
And the whiteness has powdered his hair.
But he stands by the gate with a smile on his face
And his whistle is cheery and gay;
Oh, people who live in a far-away place,
Thank God for the postman to-day!

He carries a message that comes from the heart
Of a boy who has gone from his home,
And sometimes a letter to make the tears start
From a soul that is sad and alone.
The news of a world that is far from our sight
Is stored in his magical pack,
And he mingles the sorrow with words of delight,
For he carries a world on his back.

Through city and country, through byway and street
He comes to the home great and small;
And we wait for his coming; he brings such a treat,
A message of cheer to us all.
And so in this season of harvest and joy,
When the crops have been stored safe away,
We raise to the heavens our humblest prayer,
"Thank God for the postman to-day!"

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Many single issues will be worth more than 50 cents to you in money-saving ideas, vital knowledge and pleasure. You cannot afford to miss any one issue of **Today's Magazine** in 1914, so be sure to send 50 cents immediately for a year's subscription or **Accept This Extraordinary Bargain To-day.**

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Provided you send 50 cents at the same time for a year's subscription. Send 62 cents in all.

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We know that every reader of *The Christian Herald* who once becomes acquainted with **Today's Magazine** will never want to be without it, and for this reason we are making a most extraordinary "get acquainted" **half-price offer.** Be sure to send 62 cents without delay for the Six Beautiful Embroidered Handkerchiefs and **Today's Magazine** for one year. If you wish we will send you a handsome 30-inch Square Imitation Mexican Drawn Work Table Cover or a fine German Silver Mesh Purse worth 70 cents, instead of the Six Handkerchiefs.

You may select any May Manton Pattern free from your first magazine if you accept the above bargain before February 1, 1914. Act quickly. Address

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Dept. J, 461 Fourth Avenue, New York

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Neither THE CHRISTIAN HERALD *nor any other publication can guarantee the value of investment securities. We do all we can, however, to make sure of the integrity of our advertisers before admitting them to our columns. Any advice given is an expression of our conclusions, based upon information we believe to be reliable; but we must not be held responsible, should any loss arise from its acceptance.*

ANSWERS TO FINANCIAL QUERIES

L., FLORIDA. The Shorty Hope Mining Company has no mention in our lists. We doubt that your stock possesses any value.

D., OKLAHOMA. We fail to see how the Haney Fire Apparatus Company can afford to furnish a position at $4 per day in the factory at Tampa, Fla., to every farmer in your State who will buy stock at $3 per share. It looks like a pretty generous offer, a pretty stiff premium to pay for capital. Perhaps you have not quoted Mr. Haney's offer quite correctly; but if you have, we should be very much inclined to say no, without further investigation.

A., INDIANA. We cannot offer your stock to "J. W. H." nor can we give you his address. Names of financial inquirers are never given. Also, that which you may consider an "absolutely safe investment" may not comport to our standards. There are very few investment securities which we consider absolutely safe. Indeed, we never apply such a superlative term to any security, for we think it misleading.

S., WYOMING. No value attaches to your Douglas & Lacy stock. This firm went out of business half a dozen years ago. Thousands of persons "invested" with the concern, and the total loss ran into millions of dollars. The saddest part of it is that the firm actually possessed some real mines, it is said, and had these properties been developed, as they should have been, the stockholders might not have lost all of their invested money.

K., OHIO. One phase of your inquiry is a very important one; it involves a legal matter, and you should consult a lawyer. The laws governing trust estates are different in different States, and securities which may be legal investment for trust funds in one State may not be legal in another State. The expenditure of trust moneys is a serious matter. We can only specify the kinds of bonds we believe to be desirable, which we have done in our letter, without naming particular issues.

L., NOVA SCOTIA. You ask us to express an opinion as to the value of lots which are being offered for sale in McLeod, Alberta, at $260. We cannot express opinion regarding the value of real estate no matter where it is situated. We always advise our readers to look at land personally before they buy it. Inasmuch as Nova Scotia, where you live, is some 3,000 miles from Alberta we doubt that you are likely to make the purchase of the lots in question if you follow our advice.

B., MINNESOTA. The State Mutual Life Assurance Company of Worcester, Mass., was incorporated under the laws of Massachusetts, March 16, 1844, and began business June 1, 1845. It is a mutual company, solvent, with an ample surplus. Its actuarial methods are conservative and sound, we believe. The investments are of high grade. It issues only annual dividend policies. The company is considered in the first class for honorable treatment to policyholders and efficient management.

B., ILLINOIS. The Marconi Wireless Telegraph Company of America, under its present management, is gradually working into a strong commercial position, and we believe is destined to become a profitable enterprise. Had it not been for the questionable methods of selling the stock the company would long ago, we believe, have achieved a substantial success. The Wall Street stock sellers that fattened their pocketbooks at the expense of the former stockholders were responsible to a large degree for the long delay in the realization of profits. From now on, we look for clearer skies for American Marconi, although in no sense do we regard the stock as a conservative investment.

C., MICHIGAN. The National Grocery Company was incorporated September 29, 1904, in Michigan to carry on a wholesale grocery business. The company owns and operates business houses in thirteen cities in Michigan and two outside the State. The preferred stock has been paid dividends regularly semi-annually at the rate of 6 per cent. per annum, and 2 per cent. per annum has been paid on the common stock since organization. On February 26, 1912, a special dividend of 3 per cent. was paid to the common stockholders. For the fiscal year of 1912 the company made a slight advance over 1911. We do not have the 1913 report. We consider the stock an investment for a business man.

C. C. T., MICHIGAN. You state that you have invested $1,000 per annum for five years in the Citizen's Telephone Company (Grand Rapids, Mich.) stock at the average price of 97, and you are now considering picking up more of the stock since its slump to $80 per share. You ask if we consider this advisable in face of the fact that the dividend has been reduced from 8 per cent to 6 per cent. We do not believe that it is ever wise to concentrate money in one investment security. We do not believe that you would be justified in buying more of this stock. Indeed, while we always hesitate to advise CHRISTIAN HERALD readers to sell an investment at a loss, it is our opinion that we should elect to take our loss on a portion of our holdings and put the money into a more stable security.

MISS C., NEW MEXICO. Shares of the A. T. and S. F. Ry., and B. & O. R. R., may be purchased through any New York stock exchange firm, the brokerage commission being one-eighth of one per cent. We think you make a mistake in quoting us. I doubt that we ever recommended B. & O. stock for a woman's investment. We have recently suggested B. & O. 4½ per cent. convertible bonds, which we believe quite attractive. They are now selling at around 91⅜, at which figure they return on the direct investment about 4⅞ per cent. and yield about 5.15 per cent. B. & O. stock is selling at this writing at around 91¾. The stock pays 6 per cent. and at the current price returns about 6.50. We prefer Atchison to B. & O. It is selling at about the same price and also pays 6 per cent. The company's statement, which was issued recently, shows that an amount equivalent to 8.90 per cent. on the common stock was earned for the fiscal year ended June 30.

S., NEW YORK. You ask us to direct you to some trust or surety company where a person may place two or three thousand dollars at 5 per cent. interest for the benefit of his wife during her term of life and the principal go to a brother or sister at the wife's death. You want absolute safety in your investment. We do not know of any surety or trust company in the State of New York that would undertake such a trust and pay 5 per cent. for the use of the money. You should invest the money in bonds which are legal for savings and trust funds in the State of New York. The safest bonds for a trust fund such as you desire to create, in our opinion, are the high-class municipal issues. Perhaps New York City issues stand highest. One of the most attractive New York City issues are the 1960 4½s which are selling at 100 and the 1959 4s which are selling at 96⅝. You may secure bonds of the smaller cities, such as Albany, Syracuse and Utica, that will yield at present prices slightly more than the New York City bonds, and these are also non-taxable and are legal investment for trust funds. You can devise in the form of a will any disposition of your estate you desire, your wife, if she survives you, to have life use of the income from the personal property.

A., MAINE. To comply with your request for a complete explanation of the federal income tax law would be impracticable. You would do well to secure a copy of the law from a banking firm. Make out your own interpretation of it, which you can easily do, as the text of the law seems plain. Briefly the sixteenth amendment to the constitution of the United States, proclaimed in February, 1913, provides: "Congress shall have power to lay and collect taxes on income from whatever source derived, without apportionment among the several States, and without regard to any census or enumeration." The tax affects all citizens of the United States, resident or non-resident, resident aliens as to all income, and non-resident aliens as to the income derived from property owned or business carried on in the United States, and affects people with income of $3,000 and over, if single; and $4,000 and over, if the taxable person is married and living with husband or wife. The normal tax is one per cent. of the annual income, and a tax in addition to the normal tax on incomes in excess of $20,000, as follows:

$20,001 to $50,000, one per cent. additional.
$50,001 to $75,000, two per cent. additional.
$75,001 to $100,000, three per cent. additional.
$100,001 to $250,000, four per cent. additional.
$250,001 to $500,000, five per cent. additional.
$500,000 and over, six per cent. additional.

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Guaranteed First Mortgage Participations yield up to 5%, with the interest remitted or compounded at your option, and are part ownerships in first mortgages on improved St. Louis real estate.

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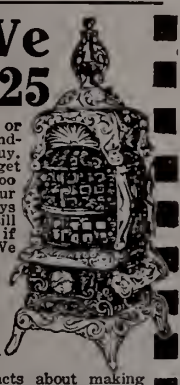

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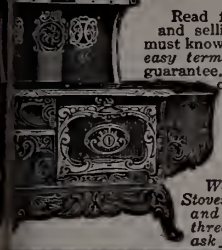

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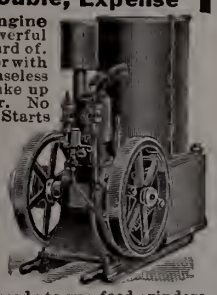

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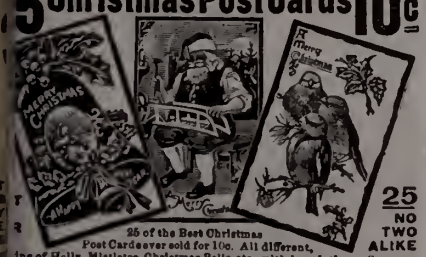

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THE YOUNG PEOPLE'S MEETINGS

The Christian's Rewards*

A REWARD is a very pleasant thing to think about. But some of our thinking about the rewards of Christian service has been a little crude and shallow. We are studying in this lesson about the "Ideal Christian." We have had, during the year, eleven studies about him, and this is the twelfth. In what way does the ideal Christian think about the rewards of his service?

You remember that when Enid asked Geraint what guerdon he desired in return for the service he had done, he answered:

"None, for the deed's sake have I done the deed."

There are many different standards for computing values and rewards. The lowest of all is money. A certain work is done and the rewards or wages come in the shape of money. This money can be turned into nourishment, protection and pleasure for the one who has earned it and for his friends. But the money itself is the lowest form of reward. Then there are all sorts of prizes that may come, liberties, pleasures, possessions, influence, fame. All these things have a rating in the table of rewards.

But then there are other kinds of figures on this reward table. You make another person happy. How much is that worth? How many dollars does it take to equal that? If it is some one you love, do you want any other reward than the knowledge that you have made the loved one glad?

The essence of the truth about Christian reward lies in that. Kind words, kind deeds, the bringing of sunshine into other lives, these are the dollars and the jewels of the heavenly kingdom. You do a kindness for some one and the fact of that kindness stands for you as an eternal reward.

Kind words can never die.

That is literally true. Nothing can alter the fact that you said them. You may forget, but the record stands. Nothing can alter the fact that on such and such a day, at such and such an hour, you brought cheer to a human soul.

This principle becomes still more thrilling when it is applied to the great task of soul-winning. What is the reward for winning a soul? Could there possibly be any higher reward than the simple fact that a soul has been won? It is a reward that will grow and grow. Every new development of that soul, every other soul that he wins, will be added to that original treasure you secured for yourself when a soul was born again because of you.

But there is something more after all. Not only will you find in heaven the record of the kind words and deeds and the cheered and saved souls, but you will find still greater powers for going on with the work you began on earth. The powers you have used for the King here will have been strengthened by all their earthly exercise and will be infinitely increased in the new body and enlightened mind that will be yours in the new life. The reward for good work will be the power to do more and better work.

The other line of Geraint's reply suggests still another reward, perhaps the highest of all.

In uttermost obedience to the King.

We were thinking a moment ago about the blessing we can bring to others by our work. We must not forget the joy we bring to the Saviour by faithful service. That seems a high thought, but it is true. We know he is grieved by our failures and our sins. Are we not equally sure that he is

Continued on next page

* "THE IDEAL CHRISTIAN. XII. HIS REWARDS." (Consecration Meeting.) Ps. 1: 1-6. Christian Endeavor and B. Y. P. U. Topic for Sunday, December 7, 1913.

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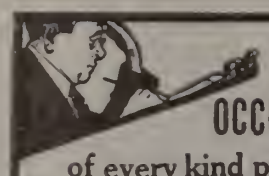

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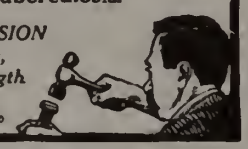

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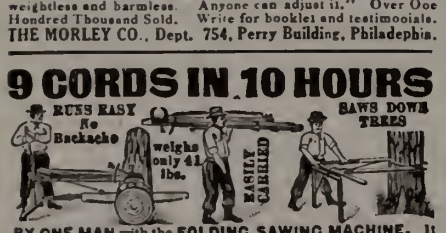

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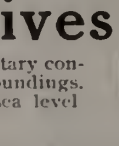

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THE YOUNG PEOPLE'S MEETINGS

Continued from preceding page

pleased by our service and our triumphs? If we truly love him, we shall care more about pleasing him than about anything else in the world and can have no higher reward than knowing that we have pleased him. That will be our aim—to do our service in "uttermost obedience to the King."

We love him now, but we shall love him more in heaven. And in our very increased love for him there will be richest reward. In fellowship with him and in fellowship with his friends we shall find high delight. Reward means joy. The New Testament writers piled adjective upon adjective, noun upon noun in trying to express their conception of the rewards of the faithful Christian. Paul speaks of a "weight of glory." Light, love, glory, joy—these things are awaiting us if we are faithful unto death.

A Plan for My Life*

TO ASK this question is to answer it. Has God a plan for my life? Of course he has. God has a tremendous plan of his own which he is working out throughout the universe. In that plan every soul has a place. He is counting on you to do something. He had something definitely in mind for you when your life began. There is a place in his plan for the person who hears your name, who looks like you, who is working where you work. Are you filling the place, carrying out the plan?

Paul has an earnest word to say to one of his friends, at the end of the letter to the Colossians: "Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." Substitute your name there, for the name of Archippus and then—take heed!

But, after all, the chief message of this lesson is one of comfort. God has a plan for your life, so don't be anxious about it. Trust him. All he wants is willingness to let him have his way and trust that he will have and is having it. Read the beautiful Scripture references. See how God, again and again, assures people, his nation, King Cyrus, Saul and Barnabas, Peter and John, that he has a work for them and will take the responsibility of making them successful. Guidance will be plain, success is assured so long as we keep in touch with him.

Remember that it is not only big people, doing prominent work, whom God promises to lead to success. Even a little task is important if it is the task God sets you at. Indeed, it is not little if it is his assignment. All work is dignified when it is done for God. Be faithful in that, and either the small task will be importantly linked to a great work, or a greater work will be given you yourself to do.

* "HAS GOD A PLAN FOR MY LIFE?" Isa. 43: 1; Jer. 29: 11; Isa. 45: 1-5; Acts 9: 15; 13: 2; Matt. 4: 19. Epworth League Topic for Sunday, December 7, 1913.

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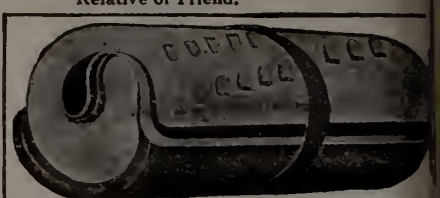

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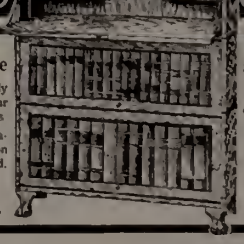

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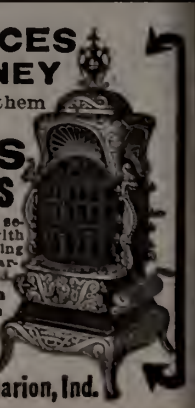

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THE STAR OF BETHLEHEM

From an Original Pastel by May Aiken

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CINCINNATI

GENUINE hand-made lace is becoming very rare. Travelers who pass through the countries famous for lace-making find but few places where machines of some kind are not used.

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If a colored lace, remove and rinse in three clear waters. If white, set the jar on a piece of wood in a kettle half full of boiling water and boil for fifteen minutes. After boiling, remove lace and rinse in two clear waters and then in blue water.

Lay lace flat between Turkish towels and remove moisture by patting. Then shape and pin to a clean cloth on an ironing board to dry. Do not iron.

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NEW YORK, DECEMBER 3, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

WHERE THE WHITE HOUSE HOLIDAY DINNER WILL BE EATEN

THE "EAST ROOM", SCENE OF THE WHITE HOUSE WEDDING

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TWO HOLIDAYS AND A WEDDING

NECKLACE AND PENDANT GIFT

WHAT with weighty affairs of state lasting far into the holidays, and with a White House wedding adding to the joys of the Thanksgiving season, the historic Executive Mansion has rarely witnessed a more eventful year, politically or socially, than the present. President Wilson and his family have been looking forward with no little interest to their first Christmas in the White House. There have been occasions in the history of the nation when Chief Magistrates have been obliged to alter, at the last moment, all their holiday plans, but the present incumbent of the White House has allowed for no such contingency. He has made his arrangements to spend the Yuletide "at home" and to celebrate in a way that will fulfil the traditions of the rousing, old-fashioned American Christmas.

The Wilsons are strong in family feeling, and they delight to entertain their relatives—so much so that they have had, since coming to Washington, an uninterrupted succession of house guests recruited from their kith and kin. As for juveniles to foster the Christmas spirit, though there are no young children in the immediate family of the President, there will be no dearth of young folks at any Christmas gathering at the Executive Mansion during the present administration. "White House babies" is the designation which has been bestowed upon some of these juniors, not less because of the ties of blood which bind them to the President than by reason of the frequency of their visits. Another influence that will go to shape the destiny of the Wilson Christmas in the White House is found in the circumstance that the President is a Southerner by birth, and his family is, to a considerable extent, Southern in ideals and sympathies. Christmas has a deep significance in the South as an occasion of mirth and merrymaking, and something of the Yuletide spirit of Dixie may be anticipated in the White House celebration. By temperament and training the President is well qualified to make the most of the principal holiday of the year. He is very fond of simple pleasures, and his long collegiate experience has accustomed him to regard the Christmas holidays as a respite when arduous duties may be temporarily laid aside. Since it is the custom of Congress to adjourn before Christmas until a date following New Year's, there should be nothing to interfere with Mr. Wilson's continuance of this policy in his present position.

The Wilsons plan to have Christmas dinner served in the evening—the usual time for dinner at the White House. If there are many guests, the table will extend the full length of the private or family dining-room—that cozy apartment at the northwest corner of the Mansion which, in its white woodwork and mahogany furniture, is suggestive of an old Virginia manor house. Mrs. Wilson has not elected thus far to exercise the privilege vouchsafed to each successive mistress of the White House to order a new china service, and consequently the Christmas repast will be served on the gold and white china which was selected by Mrs. Roosevelt and which constitutes to-day the mainstay in presidential tableware, there remaining in the White House china closets only remnants of the dinner services made to the order of Mrs. Hayes, Mrs. Grant, Mrs. Lincoln and other bygone first ladies of the land.

Since coming to the White House, the President has shown his preference for a comparatively simple table. He finds more satisfaction in a substantial American dinner, consisting of a soup, a meat course, salad and dessert, than in an elaborate French menu, served in from seven to ten courses. But the traditional turkey and cranberry sauce will be there, and all the other standard Christmas dishes on this 25th of December. If the custom of four decades is adhered to, it will be a Rhode Island turkey that President Wilson will carve as he sits at the head of the table. Sentiment and tradition may have had something to do with the selection sometimes, but the main explanation lies in the fact that the chestnut-fed turkeys that have come to the White House from Rhode Island have been exceptionally fine specimens.

It has not been quite settled whether or not there will be a Christmas tree at the White House, but the chances are that there will, for the tree has come to be regarded as a Christmas institution during recent administrations. The Tafts chose the Blue Parlor as the best place for gift-laden evergreens; the Roosevelt trees

Continued on next page

Photos Copyright, Underwood & Underwood

MISS JESSIE WOODROW WILSON, BRIDE MR. FRANCIS B. SAYRE, GROOM

TEMPERANCE WOMEN MEET

THE fortieth annual convention of the National Women's Christian Temperance Union, with nearly five hundred delegates from all parts of the country and a score of distinguished temperance workers from foreign countries, are unanimous in declaring the convention recently closed at Asbury Park, N. J., to have been the largest and best in its history.

The greatest single gain reported is the phenomenal victory at the polls last November, which made West Virginia the ninth prohibition State. The unprecedented majority of over 92,000 for State-wide prohibition in the "Little Mountain State" is an expression of public opinion which will be felt far beyond its borders.

On the third night the Casino, in which the convention was held, was crowded to the doors to listen to the address of the Rev. W. L. Pickard, D.D., of Georgia, who spoke on "The Destruction of the Great Dragon." One of the most forceful and eloquent speakers on the program was Mrs. Randolph Clarkson, a prominent British temperance worker. She referred proudly to the fact that the president of the British Association is also president of the World's Women's Christian Temperance Union. She is Rosalind, Countess of Carlisle, who is represented here by Lady Aurea Howard, her second daughter. Mrs. Clarkson was for five years general secretary of the "Y" work in her country. Of the 170,000 members, 12,000 are young women between the ages of fourteen and twenty-five.

Michigan won a silk flag for the largest increase in number and grade of medal contests. A gold medal was presented to Mrs. Anna M. Hays of Cass City, Mich., for the largest amount of personal work done. In the flower mission department the first prize went to Kansas, the second to Kentucky, and the third to New York.

Thursday, January 15, was designated as a day of fasting and prayer. Election of officers was conducted on Tuesday. Mrs. Lillian M. N. Stevens of Portland, Me., was again chosen president, the office she has held since 1898, succeeding the late Frances E. Willard. She reappointed as vice-president at large Miss Anna A. Gordon of Evanston, Ill. Other national officers were re-elected as follows: Mrs. Frances P. Parks, Evanston, Ill., corresponding secretary; Mrs. Elizabeth Preston Anderson, Johnstown, N. D., recording secretary; Mrs. Elizabeth P. Hutchinson, Evanston, Ill., treasurer; Mrs. Sarah H. Hoge, Lincoln, Va., was reappointed assistant recording secretary.

On November 4 a jubilee program was pr sented. States that had gained in membersh were brought to the front. State songs inte spersed the program at frequent intervals. Met ods of increasing membership were explained.

Daniel A. Poling, secretary of the Chamber Commerce of Indianapolis, national superintende of temperance and Christian citizenship of th United Society of Christian Endeavor, made forceful and inspiring address on the last evenin November 5. He was followed by Mrs. Mar Harris Armor, affectionately termed by her ass ciates in the temperance cause "the Georg Cyclone," who spoke no less inspiringly on th subject of "A Saloonless Nation in 1920." Whe she had finished her speech but not her speakin Mrs. Armor started in with her usual whirlwin fashion and secured subscriptions to the support o the prohibition campaign, totaling $3,900.

Formal adjournment was taken on motion o Mrs. Frances E. Beauchamp of Kentucky. Afte Mrs. Lillian M. N. Stevens had let fall her gavel the foreign visitors came down to the platform hands were joined throughout the audience, and th convention was closed with the singing of "God b with you till we meet again."

TWO HOLIDAYS AND A WEDDING

were placed in the room directly under the Blue Room, which is used as the diplomats' retiring room at state social functions; and in former years other trees have spread their branches, decked with candles or tiny electric lamps, in the private apartments of the presidential family on the second floor of the Mansion.

Here, on the upper floor of the White House, take place the more intimate features of the Christmas celebration, such as the exchange of presents. When Mrs. Hayes was mistress of the White House, she invited all the employees of the Executive establishment and their families to a big party held on the second floor of the house; but that was in the days when the presidential business offices occupied space on the second floor, and since the reconstruction of the White House some years ago, all the accommodations above stairs have been reserved as a place where the presidential family may find seclusion, and this idea is preserved even at Christmas time.

Although President Wilson has announced very clearly that he will not receive presents of any value from strangers, he will, no doubt, be the recipient of many gifts at Christmas time which cannot very well be avoided. This has been the experience of every man who has held the presidential office. These come from friends in all sections of the country. If it is only the valuable presents which President Wilson feels constrained to return, most of the Christmas remembrances will be retained, as the majority take the form of inexpensive presents. In any event, each donor will receive a note of thanks from the President's secretary.

Of late years it has been the custom of the Chief Executive to remember with a gift at Christmas time every person connected with the White House establishment. What this means will be better appreciated when it is explained that there are upwards of fifty persons on the staff at the Executive offices. If President Wilson follows the custom of his two predecessors, he will present a turkey to each married man and a five-dollar gold piece to each unmarried employee, accompanying the gift with a little engraved card expressing the President's good wishes.

WALDON FAWCETT.

Continued from preceding page

ticipation goes through that unique American colony whose residents have no vote, the District of Columbia, reaches its borders, spreads out over the whole land, leaps the oceans and touches the very outskirts of civilization. Foreign potentates smile pleasantly at the new opportunity to show friendship for America in a graceful way, and bestir themselves to seek out fitting gifts. Americans abroad have a new home topic to enliven their exile. Congress, the Supreme Court, army and navy officers, the diplomatic corps, governmental departments, all welcome the event as a suitable occasion for expressing a human interest in the White House family that cannot in good taste be shown in the routine of Washington life. And in the homes of the land, the preparations up to the very moment of the ceremony are watched with a sympathy that proclaims the oneness of the American people. The secret of the popularity of White House weddings is in the fact that they strip the serious mansion of its official character for the time being, and reveal it in its true nature as the first *home* of the land.

The engagement of Miss Jessie Woodrow Wilson and Mr. Francis B. Sayre created this delightful stir for the first time since the wedding of Miss Roosevelt. As the day drew near, the subject crowded out all other topics. The dignified Senate presented the bride—she was a bride to the public from the day of the announcement—with a stately silver service of fifteen pieces. The other branch of Congress, the House of American Fathers, wisely selected a diamond necklace and pendant, the latter a large canary diamond surrounded by eighty-four blue white stones of great beauty. Boxes piled up in the wide halls, and glittering gifts covered every available receptacle. Teas and luncheons interfered with the corps of modistes, but the women young and old of the land read every word of the press description of the wonderful wedding gown too precious to be entrusted to the express company, and so sent by special messenger from New York. The doors were removed, almost, to admit the one hundred and thirty-five pound cake, two and a half feet high and nearly two feet across, containing the ingredients of two thousand lucky dreams. (Countless tiny boxes filled the mails accompanied by wistful petitions for bits of that wondrous creation.) A forest of gift flowers, many of them in beautiful silver holders, hid floors and walls.

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BUILDING THE ONE HUNDRED AND THIRTY-FIVE POUND WEDDING CAKE

It is a picture to thrill the heart of every American girl. Miss Wilson had become a very popular addition to Washington life. Her marriage to Mr. Sayre was looked forward to as essentially a home function. The hour was fixed at half past four on Nov. 25, and the East Room was selected for the ceremony. Some of the White House brides were married in the Blue Room, and that was the scene of Mr. Cleveland's marriage to Miss Frances Folsom in 1886, the only wedding of a President in the White House thus far. Miss Wilson selected as her bridesmaids her sisters, Miss Margaret and Miss Eleanor Wilson, Miss Adelaide Mitchell Scott, of Princeton; Miss Mary G. White, of Baltimore; and Miss Marjorie Brown, of Atlanta, Ga. Dr. Wilfred T. Grenfell, of Labrador fame, and Mr. Charles E. Hughes, Jr., son of Associate Justice Hughes, were named early as Mr. Sayre's attendants. The Rev. Sylvester W. Beach, of Princeton, was selected to perform the ceremony.

A limited number of the intimate friends of the Wilson family were invited as guests at the wedding, besides representatives of various departments of the government with their families. For the event itself the magnificent East Room was practically free from special adornment other than a few palms and standards of choice flowers. It is reported that Mr. Sayre, who was a lawyer on the staff of District Attorney Whitman of New York, will become secretary to the president of Williams College (Mass.), his alma mater. The friendliest good wishes of the whole nation have been sincerely directed toward the happy bride and groom from the start.

It has been pointed out that the wedding of Miss Wilson and Mr. Sayre must be spoken of as the eleventh "White House wedding," and not the thirteenth, as has been supposed. Two weddings commonly understood to have taken place in the Executive Mansion were really performed elsewhere in the capital.

The White House Wedding

PRESIDENT and Miss Jessie Woodrow Wilson have shared the interested attention of the public for many weeks, but it is safe to say that the greater interest centered in Miss Wilson. Announcement of an approaching wedding in the White House has an effect all its own. Official and social Washington at once began to readjust their engagements. A new respect and affection are felt for the occupants of the staid old residence of our chief magistrate. An ever-widening thrill of pleasurable an-

$12,000 A MINUTE FOR EFFICIENCY

THE heart of the Y. M. C. A. and Y. W. C. A. movement in this country beats in New York. Every effort, every high resolution, every achievement here goes pulsing outward until every one of the thirty-three hundred branches to the remotest and humblest feels an impulse and a hope toward better things. To keep the work in New York at the top notch of efficiency means, therefore, a corresponding effect throughout the whole great system, and even abroad. To lower the standard even for a day would mean dismay in a joint national organization of 500,000 members.

So it was a matter of some moment when the two executive boards in New York sat down to consider the following imperative requirements, minus the funds to meet them:

For the Young Woman's work; a typical Association building to accommodate social, educational, physical and religious needs of young women in crowded sections above Twenty-third Street on the East Side, to cost $600,000, and to be known as the Central Branch; a similar building in Harlem, where work is growing rapidly, to cost $500,000; a second building in the upper East Side to be used as a lodging and boarding house by young women, to cost $350,000; a well-equipped building to serve as a club house and home for nurses, with Association surroundings—one of the greatest needs in this city—to cost $400,000; enlargement of the present Y. W. C. A. building on the West Side, $50,000; to assist the Colored Women's Branch in providing better quarters, $100,000; headquarters for the National Board of Y. W. C. A., including quarters and equipment for a training school for secretaries, to cost $800,000; general expenses and equipment, $200,000. Total, $3,000,000.

The Young Men's work called for an expenditure of $390,000 upon its Bowery Branch; $360,000 through the Union Branch; and $150,000 upon the Colored Men's work; and $100,000 upon other branches and for general purposes. Total, another million, and three plus one equals four, whether you say matches or millions.

ONE OF THE FOURTEEN-DAY CLOCKS

Finally—of course this is not a verbatim narrative—Mr. C. S. Ward, who is credited with having raised over $20,000,000 for Y. M. C. A. work in eighty-four campaigns, said: "Oh, let's take a couple of weeks off from work and count four million dollars out of New York's pockets."

"Impossible," said some one, thoughtlessly.

"How so?" asked Mr. Ward, in mild surprise. "You forget that Philadelphia in a similar campaign gave its Association $1,050,000; Cleveland gave $540,000; Erie, Pa., gave $200,000 into the work there; Boston, $515,000; Chicago, $1,200,000; Toronto, $658,000; and I don't know how many more examples I might name if you gave me time. Why, those sums are far greater in proportion to the resources of the cities than this amount we are going to accept from New York. Four million dollars is very little for New York to give to this necessary work.

So the plans were laid for the latest and most striking money-raising campaign for Christian work yet witnessed on this continent. The campaign committee consisted of 1,000 picked workers, who were grouped in teams of ten with a chairman each. Twenty thousand names of persons reputed to be liberal givers to worthy causes were distributed among these canvassers. Exact methods of work were adopted and scant attention was given to uncertain "leads." The financial district was to be thoroughly gone over, and the big business houses. Business more than any other interest is directly benefited by the kind of work done by these organizations, and therefore Business was to be asked to foot the bills.

At a rally of the leaders on the evening preceding the first day of active work, announcement was made of advance subscriptions, totaling $1,986,346, mostly conditional upon the full amount being raised. Tuesday morning, November 11, the two weeks' campaign was inaugurated with a universal minute of prayer observed throughout the Association world at nine o'clock, New York time. To bring that impressive feature to pass required an avalanche of mail and telegrams. Three immense clocks, such as have been made familiar in many cities by similar campaigns, were placed at strategic points. The press reported the movement with enthusiasm from the start. Business institutions devised ways and means to advance the cause. The five great express companies displayed signs on all their wagons. A popular department store devoted a large window to an "exhibit" composed of young women representing the work done by the Young Women's Christian Association. Street car lines displayed notices, and moving picture houses threw reports upon their screens. Ministers preached upon the subject; and the public, especially the financial portion of it, did what was expected of it.

But women, efficiency and the luncheons won the campaign. Dr. M. L. Burton, former president of Smith College, prophesied success because earnest-minded women found this cause worthy. At the preliminary rally, Mr. George W. Perkins, chairman of the campaign, said:

"The unprecedented extension and development of the work in the last ten years, not only in this country but abroad, is traceable directly to its efficiency in ministering to the practical everyday needs of young men and young women. It enters into their lives with a Christian spirit, and it is with them seven days in the week. And the object of this campaign is to erect a number of buildings throughout this city whose doors shall be open day and night."

And a veteran campaigner declared that without the face-to-face meeting of the workers every noon, with the enthusiastic rapid-fire reports of progress from each eager group to stir emulation, and the inspiring speeches by leaders, the campaign could not have been carried through. Those meetings supplied the essential *esprit de corps*.

This was admittedly an appeal to the prosperous. Large subscriptions were chiefly sought, and names of men and women familiar to the public for their wealth and benevolences constantly appeared in the daily reports as large subscribers to the fund, and, in many cases, enthusiastic workers.

"A CHILD IS BORN!"

BY FRANCES BEATRICE TAYLOR

I heard the angels, shining white,
Go singing, singing over me.
"A King," I said, "is born to-night,
They keep such revelry."

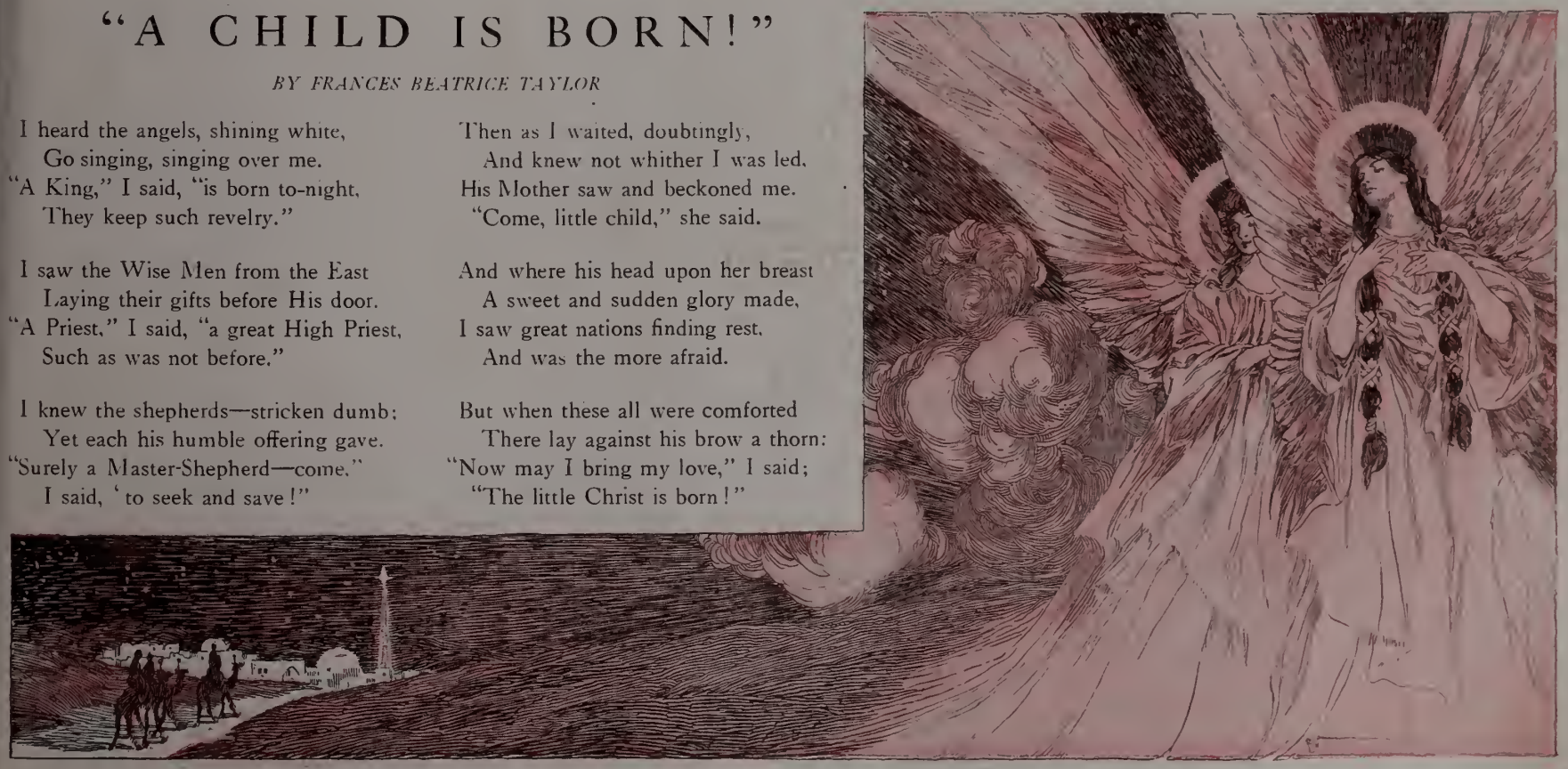
I saw the Wise Men from the East
Laying their gifts before His door.
"A Priest," I said, "a great High Priest,
Such as was not before."

I knew the shepherds—stricken dumb;
Yet each his humble offering gave.
"Surely a Master-Shepherd—come,"
I said, 'to seek and save!"

Then as I waited, doubtingly,
And knew not whither I was led,
His Mother saw and beckoned me.
"Come, little child," she said.

And where his head upon her breast
A sweet and sudden glory made,
I saw great nations finding rest,
And was the more afraid.

But when these all were comforted
There lay against his brow a thorn:
"Now may I bring my love," I said;
"The little Christ is born!"



THE CHURCH WITHOUT GOD

A Christmas Sermon By Pastor Charles Wagner*

TEXT: "Because there was no room for them in the inn." Luke 2: 7

CHRIST has told us that the kingdom of God does not come by external manifestations. We need reminding of this occasionally. Accustomed as we are to considering the facts of history, not in their plain simplicity, but in a flood of light blended of all the fires of dream and legend, with all the embellishments of later events, we are in danger of acquiring an appetite for spectacular stage settings, and of becoming incapable of appreciating facts which are not so adorned. We suffer such a deformation of judgment that we deserve classification, in the spiritual domain, with those who having eyes see not, and having ears hear not. All great things have humble beginnings. If you can, put out the fires for a time, that you may see better, just as the lights are turned off in a theater to give a better view of the stage.

Under the stars, one tranquil night, at a period when political events of historical interest are occurring, a small thing happens, a thing of no importance. A child is born. No one is interested in the child but his father and his mother, a poor family lodged in a stable. And we have this significant note: "There was no room for them in the inn!" And this is the detail to keep in mind. For it has symbolic significance. Ideas, at birth, must lie out in the open; they have no lodging, no gable on the street. They have no settled rights and privileges. They are suspected of vagabondage, since they have no papers and no known residence. Humanity is so organized that in the hostelry of contemporary society in every age, all necessary precautions are taken to prevent the free entrance of new ideas and new sentiments. Vigilant guards stop them at the threshold. It has always been so, and it will always be so.

A Religion Without God

Centuries have passed. The child who had for cradle only the manger of a stable became a man, the most influential man in history. There was no room for him in the inn. To-day he is proprietor not only of one inn, but of numberless branches all over the world. His grandeur is beyond admiration, his glory is more than royal. He has been set at the summit of an extraordinary hierarchy, the better to measure his loftiness, by marking the steps which must be climbed to reach him. He has been made so grand, so rich, so sumptuous, that the poor and lowly are not always able to recognize him. Do not think of others, my brethren, as I say this, not of churches with pompous exteriors; think of yourselves. The inns I am speaking of need not be magnificently adorned. They may be built entirely of concepts and dogmas. In certain theological systems, purely intellectual hostelries, the Christ is a supreme abstraction, arrived at through abstractions. Elsewhere, he may be neither a dogma nor a potentate with a kingdom solidly established in this world, a kingdom which fights and even slays, in order to live and guard its prestige; but he is God crowned with power, throned in such magnificence that all the purple and gold he displays are only a distant reflection of his majesty. God made himself a man; man has made him God again; he came to us, but we have pushed him far away from us again.

Let us come back once more to the night at Bethlehem, to the manger, to the Child in which God visited our poverty. Let us come back to Jesus of Nazareth in his simplicity, his love, his thirst for mercy and sacrifice, to the man in whom God lived, and let us put this question: "In the marvelous inn which to-day bears his name, his form and his cross as a sign, would there be room for him?" I say for him, the true Christ, not for his image, pale copies or caricatures of him. It is a question that fills me with sadness and sorrow. We have been making a great deal of noise about what men have called in anger and contempt the godless school. [Alludes to the secularization of the schools in France.—*Translator.*] But how much more terrible a contrast, what a terrible judgment would we condense in a formula, if we were obliged to confess that there might be a godless church, a religion without God!

Let us not be disturbed by the strange and paradoxical form of the phrase. Let us face the realities squarely; God is a reality, the supreme reality. Is it not possible for us to retain of this reality only the appearance in our cults and our life, if we are not extremely careful? Long ago, the prophet said: "This people honor me with their lips, but their heart is far from me." And if the heart is far from God, does it not follow inevitably that the very names by which we denominate him become only empty shells? Sacred formulas, traditions, rites perpetuated by custom, grown empty of all substance. The same words are spoken, the same motions are made as when these forms were fragrant with spirit and warm with life; but at bottom, the later generation is worshiping only a strange idol which suffers their mediocrities and their injustice in silence.

Let us examine our consciences, with the melancholy and suggestive little phrase for our guide, "There was no room for them." Might there be an organized church or an individual religion in which there was no place for God? And how would this monstrous condition be recognized? Ah! it is very simple, terribly simple and clear.

At the inn in Bethlehem there was no room for them. Why? Because the poor couple from Nazareth had no money, or at least had not enough to pay for expensive rooms. Does it not sometimes happen that if you have no money, there is no church for you? Such cases exist not only where religion, with its ministering officers, its institutions, its means of grace, constitutes a sort of expensive merchandise, but in every place where the humble are disregarded and looked down upon. For the poor may be looked down upon, even in a religion which has only bare walls for a setting. The subtlest pride is that which assumes an exterior of humility. Worldly pride and spiritual pride are the pests of religious associations. They may exist even with appearances of the largest charity. Some have never understood that we are all brethren in God. They admit it in theory; in practice, they turn their backs upon it. The religion that has a place for God has a place for real fraternity. And a religion which neglects, despises, disdains the humble, is clearly one which has no room for him.

In the Open with God

We say, also, that God is a God of truth. He loves honest hearts, sincere words, which neither go beyond nor lag behind convictions and sentiments. And he appreciates especially that religious manifestation which is a loyal translation of the condition within. It is for this reason that wherever his Spirit is, there must be respect for consciences, care for each one's dignity, liberty, integrity of soul.

But if you pass your level over hearts and your roller over thoughts; if the man who does not think in accordance with your conventional formulas is treated as a pariah; if you shut out the Master in the person of those disciples of his who understand differently from you, then liberty is banished, spontaneous faith is excommunicated; constraint and exterior convention replace inspiration, factitious unity replaces fundamental unanimity. And where is God? There is no room for him any longer.

The God of truth loves also, and above all others, the seekers, the pioneers, who are ready to make effort after effort to see a little more clearly into this marvelous and mysterious creation. He loves their spirit of sacrifice, their intrepid courage. At bottom it is he who supports and leads them, even if they do not give him a name. He loves them, because they thirst for light and equity and because they bravely risk their lives on unknown waves to discover new realities. There is no doubt that he mingles with their audacious company, shares their sufferings and their hopes, and lies with them on the hard earth, under the stars, while they seek distant countries and build the future city.

But if a church proclaims that she possesses the truth, and not only does not seek any longer but discourages those who seek, excludes the pioneers of the future from her bosom; if she barricades and seals herself in a narrow conservatism of interest and ideas, assuming to reduce the universe to the limits of what she happens to teach, what does she do with the God of limitless, overflowing, ever-renewed truth, the God whose will it is that man should move, should sanctify himself, should advance, should correct his work and repair the evil of centuries?

There is no room for such a God in this correct hostelry, which assumes to conduct and instruct every one and learn from no one. She insults and repels his friends and his servants, hence she repels God himself. Why, then, should it surprise any one that so many official establishments of religion have lost touch with the divine? God has moved out of them. He is not there; he is without, in the sweeping wind of the open, in the breath of the mountain, wherever brave men are struggling on paths not yet worn smooth.

Why a Church and a Religion

And you who are listening to me, you have caught the true religion, have you not, and that is why you have come here? What place does the manger of Bethlehem hold in your religion, the Gospel of simplicity, of poverty, of truth, which the shepherds proclaimed and the angels sang; what place does the essential hold in your heart?

You have pious books, religious habits and even religious thoughts, perhaps a system to explain the world. With all this, what do you do with the indispensable, the one thing needful, the spirit which trusts in God and keeps close to one's neighbor, which repents of evil and works in harmony with all reparation? Or are you rich in other things, poor only in God? Have you no eyes to see him when he passes?

Every day, all through the ages, God has been passing near us, unnamed. A stranger to the official demonstrations where his name is paraded, he prefers to go about unknown. It is true that he has ways of leading you to guess his presence, but you must open your eyes to recognize him. Be careful not to repel him when he presents himself to you in a form you have not seen before. The forms of the divine are as infinite as God himself; there are new manifestations at every moment, and often at points where no one would expect them.

At Bethlehem, where was a great crowd and much noise, nothing happened of more than ephemeral importance. It was in the shadow, in an unnoticed corner, that the Child marked with the sign of divinity was born in a stable. We may have great crowds and much noise about us, even hymns and prayers, and God may not be with us. Then, perhaps, in the solitude God walks at our side, and we have no suspicion that he is about us.

It often happens with God, with Christ, with the Gospel, as happens with love in certain families. At first there is great simplicity in the external evidences of the feeling; the gift of a flower, a kiss; and this is all that is needed, for the smallest sign, when it is genuine, has a great value. But hearts often grow cold, and gradually draw apart. A day comes when there is no love there any longer, and yet an effort is made to keep up its appearance. Now the demonstrations are multiplied; the bouquets grow more elaborate; there are gifts of jewels, a carriage, and, if finances permit, a mansion in the city, a fine country home.

But for the one of the two who remains faithful all this is deepest sadness, witness of nothingness, flowers on a tomb. That which happens thus to the most delicate sentiment of the human heart, on which depends our growth or decay, our life or death, happens also to the love of God. At the beginning of religious experience, by the very fact that you love, you have God in your hands, on your lips, in your eyes, in your heart. Words are rare, there is no ostentation, but the inner fire is strong, the thought of the true God is a torrent of living water which flows from men's hearts.

Let us come back to the hidden beauties! It is Christmas, the day of the Birth. At every anniversary the great question arises, Why have we come here? If you are not living so that it is worth your while to come, this day of the Birth is a day of sadness and discouragement for you.

May God give you grace to be severe with yourselves, and may he show you the things that are really worth while. May no one have cause to say of us, of our organization, of our personal religion, that these are handsome hostelries, but that God is not in them, because our hearts are far from him, because our lives are contrary to his will, and because in our houses, built of egoism, of disregard of our neighbor, of impurity and iniquity, there is no room for his Spirit.

* Evangelical Pastor, Paris. Author of *The Simple Life*, etc.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, December 7. Luke 19: 1-10. *"He is gone to be guest with a man that is a sinner."* It was hurled as an accusation; it has been treasured as a garland. It was first said in contempt; it is repeated in adoration. It was thought to reveal his earthliness; it is now seen to unveil his glory. Our Saviour seeks the home of the sinner. The Best desires to be the guest of the worst. He spreads his kindnesses for the outcast, and he offers his friendship to the exile on the loneliest road. He waits to befriend the defeated, the poor folk with aching consciences and broken wills. He loves to go to souls that have lost their power of flight, like birds with broken wings, which can only flutter in the unclean road. He went to Zaccheus.

Yes, the Lord went to be "guest with a man that is a sinner," and he changed the sinner into a saint. The worldling found wings. The stone became flesh. Gentle emotions began to stir in a heart hardened by heedlessness and sin. Restitution took the place of greed. The home of the sinner became the temple of the Lord. "To-day is salvation come to this house forasmuch as he also is a son of Abraham."

MONDAY, December 8. Joshua 7: 1-5. *"They fled before the men of Ai."* And the men in flight were the army of the Lord! What is wrong when presumably religious men are beaten? A church attacks a stronghold of iniquity, and is repulsed and retires discredited. What is there amiss? Or the individual is conquered in some stern moral battle, or in a time of panic he shows himself to be without resource. What is there wrong?

One thing is sure. The defeat is in no wise attributable to the faithlessness or forgetfulness of God. "He is faithful that promised." Defeat implies sin, the sin of deliberate wickedness, or the sin of imperfect consecration. A great surgeon once told me that one of his most delicate operations was spoilt by an unclean finger-nail of one of his nurses. A deadly enemy lauded in that uncleanness, and the forces of health were temporarily baffled and beaten. And so it is in still more delicate operations, in crusades against moral and spiritual disease: we can spoil the great Physician's work by our neglect and our uncleanness. A minister touched with malice, an elder poisoned with jealousy. a deacon soiled with greed; these can mar the work of a church and defeat its best crusades.

TUESDAY, December 9. Joshua 7: 6-15. *"Israel hath sinned . . . Therefore they could not stand before their enemies."* That is the most tragic commonplace in human life. Our sin leads us into disaster; we sin, and we cannot stand; our integrity is broken. And sometimes there is a darker disaster still; we are not conscious of the disaster! We are hypnotized by sin, and we think that defeat is triumph. We are like some poor fellow who thinks he is in perfect health, and he is already stricken with cancer. His moral strongholds are down, and yet he thinks himself invincible. The plague is in his soul, while he is boasting that he is immune.

Sin always affects our standing. Every sin weakens our powers of resistance. Every sin drains away some of our moral energy and consumes some of the fiber of the will. Sin is always wasteful, always hostile, and it inevitably leads us in the direction of moral bankruptcy. "The wicked shall not *stand* in the day of judgment"; in every critical season it shall be found that sin has withered and wasted their resources, and the enemy shall plant his banner on the field of the soul.

WEDNESDAY, December 10. Joshua 7: 16-26. Achan's disloyalty demoralized an army. One man's sin can poison a fellowship. "No man liveth to himself." One neglected garden can send its weed-seeds over a whole neighborhood. One man's uncleanness can introduce a plague into a nationality. So intimately are we interrelated. And who knows how wide and disastrous may be the influence of even a secret sin? What is secrecy in matters like these? Perhaps secrecy never means privacy, for it may be that the individual soul can never be detached from its fellows. There is "nothing done in secret that shall not be made manifest."

What a solemn and responsible thing it is to be alive! If each life were isolated our limits would be very small; but if all lives are interrelated, if there is a communion like unto the circulation of the blood, how awful the responsibility of inserting defilements which, like defilement in the blood, will course throughout the entire system! But the grace of God is sufficient even to these things. In his communion we can be kept pure and sweet, and by the energies of forgiveness our lost purity can be restored.

THURSDAY, December 11. Joshua 8: 1-8. *"And the Lord said unto Joshua, Fear not!"* That is like bird-song after a night of terrible storm. We have just been through troubled seasons of sin, and disaster, and judgment. Achan and his doings have clouded and shadowed everything. And now the sun is back again, and the birds are singing! God's favor is with us, and we hear the music of promise. The fight is to be renewed, Ai is again to be besieged, and this time defeat is to be changed into victory!

Thank God for the grace of the second chance! I had a friend who, in the days of his consecration, prayed that God would allow him to be tempted with all the temptations that had beaten him in the day of his alienation. He wanted to go on to old battlefields, and tear down the enemy's flag, and set up the flag of the Lord! It is a token of grace that God so often leads us again over desecrated ground, so that we may hallow it with the tears of our devotion. The Lord took Peter over his threefold denials that he might make a humble and tearful confession of his genuine love. "Thou knowest all things; thou knowest that I love thee!"

FRIDAY, December 12. Joshua 8: 9-23. Here is a battle that is altogether superintended by the Lord. He is the Commander-in-Chief. His mind appoints the campaign; his will issues every decree. And the day ends with the shout of victory! The trouble often is that the Lord is only one of our officers; he is not in supreme command. We give him his turn; we do not give him our all. We give him Sunday, but not Monday. We give him the inch, we do not give him the mile. We give him the battle but not the campaign. He is only one of our council of war; he asks to be the only officer on the field! Everybody else must belong to the rank and file.

When God is supreme, victory is sure. The men and women who have overthrown strongholds of iniquity have been those who had no will but his. The God-possessed are certain of their goal. "To doubt would be disloyalty. To falter would be sin." All the resources of grace are with them, all the mighty panoply of all the ministries of light. Battles are privileges when we fight with God! The hard post is the privileged place, because in the home of difficulty we can best reveal the glory of the Lord.

SATURDAY, December 13. Acts 5: 1-11. Ananias *"kept back part of the price."* He made it appear as though he were giving all and he was only giving a part. And I, too, can keep back part of the price. I can bow before the Lord, in the attitude of prayer, as though I were offering him my all, and it is only a seeming offering, for I am keeping back my mind and soul. In my speech with my fellow men I can keep back part of the truth. I can offer an apparent courtesy, which in reality is packed with bitterness. I can "smile and smile, and be a villain."

It is holiness that the Lord seeks, allness, wholeness, everything stamped with his seal, and sharing in one great conservation. We must not hallow Sunday and keep back Monday. We must not consecrate a church and keep back the worship. We must not hallow God's name and then profane what other words we please. He seeks the completeness of the offering, all our life and all our estate, so that all "that is within us" and all that is without us may praise and bless his name.

These Daily Meditations will appear in each issue through 1913

J. H. Jowett

MESSAGES FROM PRESENT-DAY POETS

IS THERE NOT ROOM?

LITTLE Lord Christ, stretching forth thy hands
To comfort a sad world's need,
Little Lord Christ in the swaddling bands,
Was there no room indeed
In Bethlehem's inn, on thy birthday night,
For the Prince of Peace, for the Lord of Light?

Come in love to us, Lord, once more.
Now at thy birthday feast,
Wide we will open each heart and door,
From the greatest unto the least.
In spite of our cares, our doubts, our sin,
We will bid thee welcome. Dear Lord, come in.

MAUD GOING.

THE BIRTH OF THE CHRIST

THE day's supernal dawning pales o'er the Holy City
And lights with prescient glory the lowly cattle-shed,
The Virgin Mother travails; the lowing beast doth marvel
To see the Infant Stranger usurp her straw-laid bed.

The morning star hath faded; the crimson dawning breaketh;
Edisto's wave is ruffled; the rabbi calls to prayer.
Now Bethlehem's rabble stirreth; the way-worn Magian neareth
The desert-pillowed cradle that bears Jehovah's Care.

By Bethlehem's lowly manger the Magi kneel together
And gaze with adoration upon the holy sign;
A joyous morning zephyr steals through the stable casement
And stirs the dewy lashes, with breath of tame-eyed kine.

The reign of darkness waneth; the beacon-moment lingers
To share the purer radiance that beameth from his hand;
A thrill of joy prophetic o'er Israel's valley stealeth;
A light from out heaven's glory hath beamed upon the land.

RICHARD BRAUNSTEIN.

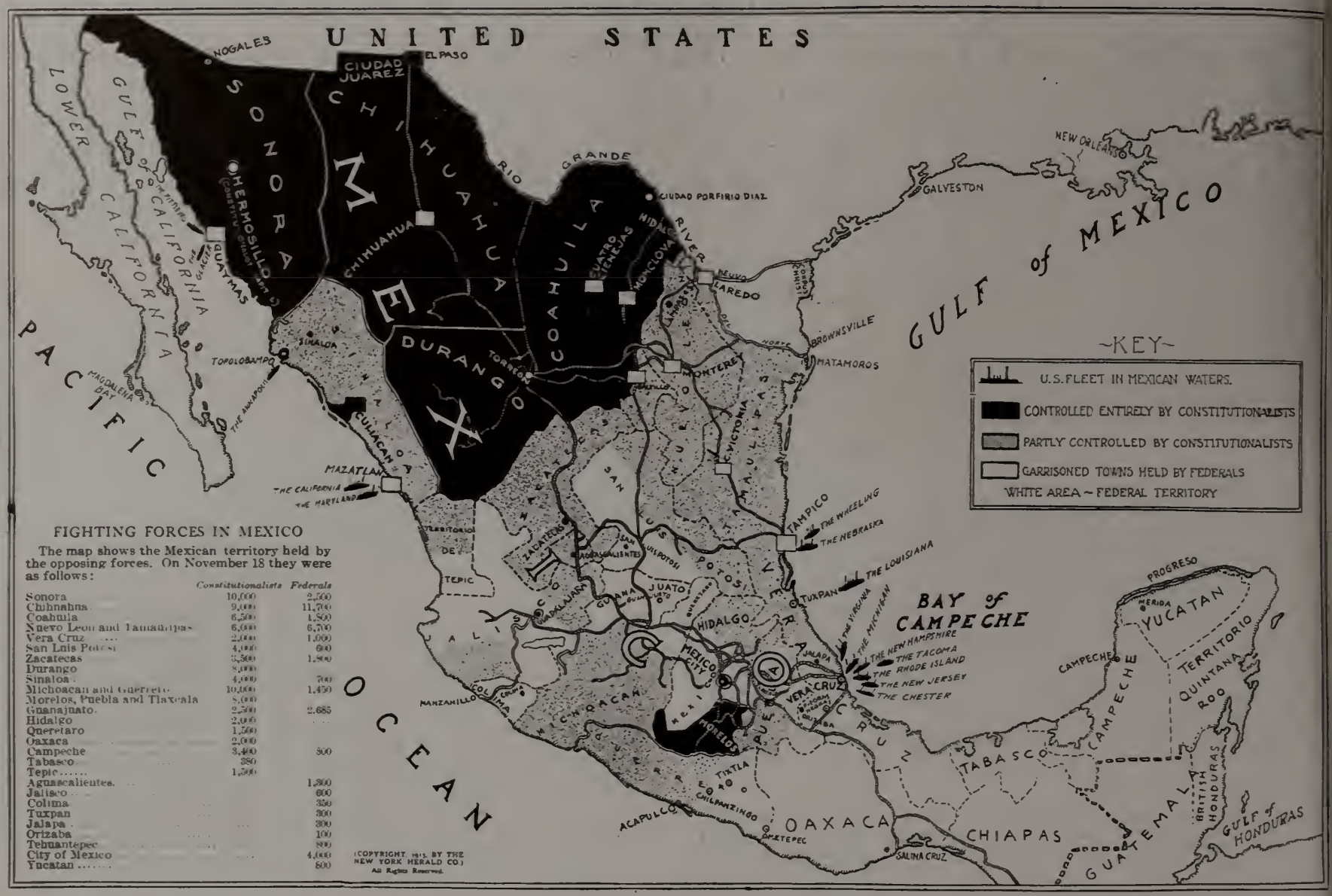
COMPANIONSHIP

BECAUSE he seemed so helpless, lying there,
Looking so weak, so hopeless and forlorn,
When first I saw the wistful little stare
Of that wee cripple, knowing well the morn
Must pass to noon, and noon give place to night,
Bringing no promise of a better day—
And he so weak, so grateful for the sight
Of aught to drive his misery away—
That with a shuddering pity my heart bled,
And seemed rebuked for all its easy years.
Down next his own I softly bowed my head
And wept for him; his tears became my tears.

ERNEST DUNCAN LITTLE.

[This poem was written by a crippled inmate of the Metropolitan Hospital, Blackwell's Island, New York City, in memory of a little boy patient, who won his love, but shortly after died.]

FIGHTING NEAR HUERTA'S CAPITAL



FIGHTING FORCES IN MEXICO

The map shows the Mexican territory held by the opposing forces. On November 18 they were as follows:

	Constitutionalists	*Federals*
Sonora	10,000	2,500
Chihuahua	9,000	11,700
Coahuila	6,500	1,800
Nuevo Leon and Tamaulipas	6,000	6,700
Vera Cruz	2,000	1,000
San Luis Potosi	4,000	600
Zacatecas	5,500	1,800
Durango	8,000	
Sinaloa	4,000	700
Michoacan and Guerrero	10,000	1,450
Morelos, Puebla and Tlaxcala	8,000	
Guanajuato	2,500	2,685
Hidalgo	2,000	
Queretaro	1,500	
Oaxaca	2,000	
Campeche	3,400	300
Tabasco	280	
Tepic	1,500	
Aguascalientes		1,300
Jalisco		600
Colima		350
Tuxpan		300
Jalapa		300
Orizaba		100
Tehuantepec		800
City of Mexico		4,000
Yucatan		800

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AFFAIRS in Mexico are rapidly approaching a crisis. Huerta, the dictator, went into hiding on November 14 for a whole day, and could not be found even by the members of his cabinet. It was believed that he took this step to avoid replying to the final communication from John Lind, as the latter was about to leave the capital for Vera Cruz; but it was also rumored that he was a temporary prisoner in the house of General Aureliano Blanquet, his minister of war, who had lately opposed his policy and whom he suspected of plotting a revolt in the army. Señor Aldape, another cabinet member who disagreed with Huerta, was forced to resign the portfolio of the interior and left the country suddenly, ostensibly on a mission to France. Before leaving, he is said to have revealed a cabinet plot, headed by Señor Moheno, minister of foreign affairs, to get rid of Huerta.

Next day, November 15, the dictator again emerged into public view for a brief space. He announced to his intimates his determination to keep up the fight.

"I shall not quit," he declared. "I shall continue just as I have been doing to bring about the pacification of the country and to fulfil my pledges made on taking office."

The new Congress met the same day, but it was a moribund affair. The Senate organized temporarily, but there was not a quorum in the chamber of deputies and no organization could be effected on the first day, but was carried out later. None of the Catholic senators were present, and their absence was regarded as evidence that the Roman Church had concluded to desert the dictator—a significant indication that they regarded the drama as drawing to a close.

In the capital itself there was a feeling verging on panic. The newspapers were rigidly censored and dared not print anything to reveal the true situation. But the capital had already learned of the capture of Ciudad Juarez by General Pancho Villa on the 15th, and it was widely rumored that the Constitutionalists had taken the cities of Chihuahua, Guaymas and Victoria, the capital of Tamaulipas, and that Tuxpan, too, had surrendered. These were heavy blows to the Federal cause, and the news stirred up fears of a revolt among the garrison of four thousand Federals in the capital itself. Everywhere were indications that the power of Huerta was soon to be broken.

Some time during the night of November 17 the dictator again disappeared, and it was learned that, in fear of his life at the hands of his former associates, he had fled to the castle of Chapultepec, on the outskirts of the capital, where he had shut himself up in the fortress, seeing only those of his ministers whom he still trusted.

On November 17 a rumor was current in Mexico City that the United States would begin a blockade of Mexican ports within three days. This news, it was said in a despatch to the New York *Herald*, was told by the German minister, Admiral von Heintze, to a number of German merchants and business men, and he gave them instructions for the purpose of getting their shipments through the blockade, if possible. It was added that seventeen American warships would be available for shutting up the ports. No confirmation of the rumor could be obtained in Washington, nor was there any intimation of a change in the policy thus far followed of waiting on events. Secretary Daniels of the Navy Department states that we have seven battleships, four cruisers, three gunboats and a force of seven thousand marines and sailors at available points on the two coasts of Mexico fully prepared to protect American interests.

On November 17 and 18 intelligence reached the capital that a rebel force was menacing Orizaba, half way between Mexico City and the coast. As it lies on the railroad leading to Vera Cruz, it was feared that communication with that port would be interrupted and that the foreigners in Mexico City would be bottled up and unable to leave. Immediately there was an increased demand for transportation. Trainloads of Americans and other foreigners reached Vera Cruz from the capital on the 18th, some of them being booked to sail for the United States on the steamship *Morro Castle* on the 20th, but the majority intending to remain at Vera Cruz awaiting developments. Serious apprehension was felt for the fate of those Americans in the interior who had not been able to reach the coast, and there were rumors of several parties being in danger from insurgent troops, although no reliable news of any outbreak was received. News of the capture of Ciudad Victoria in Tamaulipas, where the entire garrison of six hundred was killed by the Constitutionalists, prisoners included, did not serve to allay apprehension.

Dr. William Bayard Hale, President Wilson's agent, on November 18 was reported to be in communication with the members of the Carranza cabinet, and it was learned that the latter had decided to demand recognition from our government before opening any negotiations. The Carranzists have assumed a new attitude since the capture of Juarez, and now seem confident of ultimate success. The recent victories have inspired them with renewed courage.

The general situation on November 20 may be stated briefly thus: Secretary Bryan gave an absolute denial to the rumors of an intended blockade of Mexican seaports. Huerta was still in an attitude of defiance, and was attempting to hurriedly raise an army of 150,000 troops, in anticipation of intervention. Conscription was going on at a lively rate in the capital. There was apparently no change in the attitude or policy of the Washington government, which seemed to be satisfied with the progress of events. Our chargé d'affaires, O'Shaughnessy, was still at his post in Mexico City. There was no evidence of any anti-American demonstration, although the whole population was in a condition of excitement. From some unknown source, Huerta had secured one million pesos to pay his troops in the north and the government employees in the capital. A shipment of 15,000 rifles was daily expected by the Federals at Vera Cruz.

General Notes

—ACCORDING TO THE postoffice reports, the first year of the parcel post yielded a profit of $30,000,000. These are round figures, of course; but even when all allowances are made, the experiment will be shown to be a magnificent success.

—AN EARTHQUAKE overthrew the city of Abancay, Peru, on November 7, killing more than two hundred persons and rendering thousands homeless. Abancay is an important sugar center with a population of 3,000.

—SECRETARY LANE of the Interior Department has asked the President to withdraw certain lands for the proposed Denver Mountain Park, Colorado, pending consideration by Congress of a bill for the creation of the park. The area covered by this withdrawal is over 34,000 acres, in a region of broken land, rocky in character and having many canyons. Denver will inclose the tract, if ceded to it for park purposes, and make it one of the attractions of the city

FOR SOULS IN HEATHEN LANDS

FORTY-FOURTH ANNUAL SESSION, WOMAN'S MISSIONARY SOCIETY, METHODIST EPISCOPAL CHURCH, TOPEKA, KAN., OCTOBER 29 TO NOVEMBER 5, 1913

ONE of the notable forces at work for the spread of Christianity in the out-of-the-way places of the earth is the Woman's Foreign Missionary Society of the Methodist Episcopal Church. From October 29 to November 5 a great body of delegates met daily in the First Methodist Episcopal Church of Topeka, Kan. Morning, afternoon, and evening the large building was crowded. Inspiring addresses filled the hours. Bishops, ministers, delegates and missionaries in turn presented the different sides of the work that this society maintains in twenty-seven foreign countries. Day after day the Topeka Methodist ladies, aided by seven churches of other denominations, hospitably entertained the visitors, who will always have the pleasantest recollections of the Forty-fourth General Executive Meeting of the organization.

Foremost in the work of the society were the president, Mrs. W. F. McDowell; the vice-president, Mrs. A. W. Patten; Mrs. J. M. Cornell, secretary; the Pacific Coast secretaries, Mrs. A. N. Fisher and Mrs. S. F. Johnson; and the chairman of the local courtesy committee, Mrs. Hiram Imboden. Half a hundred missionaries home on furlough were in attendance, and about an equal number of new doctors, nurses, evangelists, and teachers, who are to help in spreading the Gospel and healing the sick in the far-away corners of the earth. The missionary addresses made a deep impression and showed what a drop in the bucket is the actual work done in proportion to the great need. Every school needed more teachers; every hospital more doctors and nurses; every church more helpers; and every mission more buildings. For an hour each afternoon, missionaries in costume gave illustrations of actual scenes connected with mission life. No one could be at these meetings without being deeply impressed with three things, viz.: The joy that comes to every one who devotes his or her life to doing good to others; the rich blessing God is pouring out on the efforts of the workers in the foreign field, and the great need everywhere for more workers.

ELSIE WOOD.

Tacoma, Wash.

WHERE IS SILVIO PELLICO'S BIBLE?

BY REV. ALEXANDER ROBERTSON, D.D., VENICE

"WHERE is Silvio Pellico's Bible?" is a question which is being asked by many Italians at the present time, and to give it greater publicity the newspapers have taken it up. These generally give a short description of the book, and the use Silvio Pellico made of it; they then trace the various hands through which it passed after his death up to its disappearance some thirty or forty years ago, and end by asking: "Where now is Silvio Pellico's Bible? If any of our readers can tell us, all Italy will be grateful."

Silvio Pellico, as many readers of THE CHRISTIAN HERALD may know, obtained a European reputation through the publication in 1833 of his book, *Le Mie Prigioni* (My Prisons). Previous to that publication he was known and loved throughout Italy as a poet and a patriot, especially as a writer of tragedies. Indeed his *Francesco da Rimini*, produced on the stage in Milan by the celebrated tragedian, Carlotta Marchionni, made his name known beyond the bounds of Italy. Like Cavour, Silvio Pellico was a native of what Mr. Gladstone called "gallant little Piedmont," having been born at Saluzzo, some forty-two miles south of Turin, on June 24, 1788. He was educated at Pinerolo, and doubtless his Waldensian surroundings influenced him in favor of civil and religious liberty, just as Cavour was influenced by the Protestant influences which surrounded him in his mother's family at Geneva. But in any case, the idea of national freedom and of national unity have been implanted in the hearts of the Italians everywhere, and especially in Piedmont, which was destined to lead in the conflict, and ultimately to give to Italy its royal house and constitutional government.

Silvio Pellico went to Lyons in his sixteenth year, where he remained four years in the house of a rich cousin, worthy, he tells us, of his riches. At Lyons he studied French, and when in 1818 he returned to Italy and settled in Milan, he was appointed professor of French in one of the colleges, and also tutor to the two sons of Count Porro. Count Porro's house was a great literary center, not only for Italian authors, such as Monti and Foscolo, but for distinguished travelers from all lands. Here he met Lord Byron, Lord Brougham, Hobhouse, Mme. de Stael, Schlegel, Davis and others. Here too he started with others the newspaper *Il Conciliatore* in order to educate the people, and prepare them for the exercise of civil and religious liberty. But Austria, which then ruled absolutely in Lombardy, as in Venetia and in other parts of Italy, wanted, as the emperor said, "Obedient subjects, not learned men." The newspaper was suppressed, and Silvio Pellico was arrested and conducted to the prison of Santa Margherita.

This was, as he tells us in the opening sentence of *Le Mie Prigioni* on Friday, October 13, 1820, at three o'clock in the afternoon. It was now we first hear of his Bible. "This divine Book," he says, "I had always loved much, even when I appeared to myself to be skeptical, but now I began to study it with more reverence. In spite of my good intentions, however, my mind often wandered to other things, and I understood little. Gradually, however, I was able to concentrate my attention, and I always enjoyed it the more." At first he felt his solitary imprisonment terribly, but, he says, "remembering that God is ever near me, am I not in the best of company?"

Gradually he became calm and peaceful and was able even to sing. Santa Margherita was the first of Silvio Pellico's prisons, and here he lay four months and a week. Then on the 18th of February, 1821, he was aroused at midnight, hustled into a carriage and driven, without a stop, except to change the horses, to Venice. He was there taken to the doge's palace, and conducted up many stairs to the *piombi* (the leads). Travelers are shown, when visiting the doge's palace, the *pozzi;* that is, the prisons which are under the rooms of state, but not, as some people imagine, under the level of the surrounding water. There are two ranges of them, one above the other, and the lower range is well above the reach of the highest ordinary spring tide. But the *piombi* travelers do not see. There are, or rather were, prisons under the leaden roof of the palace. They have all been dismantled by the Italian Government, excepting one, which is preserved to show what they were like. Under Austria they were always full of political prisoners, as a rule the very choice of Italian men. Silvio Pellico was assigned one with a large, strongly barred window, from which he could see the domes of St. Mark's Church, the Campanile, the central court of the palace, and a piece of the piazza.

The winter was extraordinarily mild, and as spring came the heat under the leads became great, and in summer unbearable. He was roasted with the heat and devoured by mosquitoes. His faith failed him and he ceased to read his Bible. By a strange reaction, whilst passing sleepless nights, he tried to be cheerful by day. He sang for hours with "a cheerfulness barren of all good sentiment." He cracked jokes with the jailer and two children who often came with him to Silvio's cell. This lasted but six or seven days, he tells us, when a child was used to bring him to his senses. This was one of the jailer's boys, who, caressing Silvio (for everybody loved him), said, pointing to the Bible:

"Since you ceased to read that bad book, you are no longer melancholy, it seems to me."

"Do you think so?" Silvio said. He then got his Bible, removed the dust from it with his handkerchief, and, laying it open on a chair, went down on his knees before it.

The first words which met his eyes were these: "Then said he to his disciples, It is impossible but that offenses will come; but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck and he cast into the sea than that he should offend one of these little ones." (Luke 17: 1, 2.)

For an hour Silvio Pellico remained in that position, reading, praying and weeping, and when he rose peace had once more entered his heart, and he said: "My misfortunes, the torments of my examinations, even the death sentence that threatens me, seem now small matters. I rejoice to suffer, because it gives me occasion to fulfil my duty and to obey the Lord."

After eleven months spent in the Piombi prisons, Silvio Pellico was taken on January 11, 1822, to the island of San Michele, which lies to the north of Venice. Here there was a monastery which the Austrians had turned into a prison for political offenders. Part of the monastery still stands, and the church connected with it, which is visited by strangers in order to see the last resting-place of Fra Paolo Sarpi, who was buried in the atrium. Silvio Pellico's prison here, like that in the *piombi* of the doge's palace, no longer exists, but we can tell exactly from his descriptions of it where it was situated. Shortly after his imprisonment here he was informed that the judges had come to a

Continued on page 1142

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

This Christmas and Next

HOW much happiness is there in the world? How much should there be? How much could there be? How much shall there be? Joy-makers! That is what the world needs. And Christmas is the festival of the joy-makers. It is a time when their principles are recognized as correct.

But here's a plan. Not a new one, only this time let's do it, instead of acknowledging that it ought to be done. Christmas day means that for certain hours we adopt the policy of making other people glad. Why not do that same thing the day after Christmas? Why not the day after that? Why not every day till Christmas comes again?

Do you ever let yourself stop to think of the actual misery that is in the world? Just south of us a nation is torn by civil war. Have you seen any of the pitiful pictures of those battlefields and battle streets? The Balkan horrors are still fresh in our minds. These are only isolated and intensified illustrations of the pain and woe that men and women and children are bearing. There is the distress of poverty, of illness, of unemployment, of oppressive employment, of punishments for crime—and a hundred other forms. The task is to lessen the misery and increase the joy.

In that task everybody can help. Everybody must help. The wrongs that bring misery must be righted; the vices that bring misery must be uprooted; the people who make misery must be won to the other side; the people who are miserable must be made glad.

There is gladness enough to go round. There are enough Christmas trees for every home to have one. There are enough dollars to make sure that every child shall find his Christmas stocking filled. There is enough work so that every man shall have a job—the Christmas gift thousands of men would choose first of all. There is enough love in God's heart to fill every life with sunshine. There is enough power of love in the lives of the good to overthrow the works of hate.

But we have not even yet touched upon the real message of Christmas. Christmas is Christ's day. It means all that we have been saying, and then much more. It means that God gave Christ to the world to save it. It means that Christ has power to turn misery-makers into joy-makers, to turn hate into love, to turn sorrow into gladness. It means that the quickest and surest way to make the world a place of joy is to bring the world to him.

One last word: Do not be overwhelmed by the size of the task. A moment ago we were trying to visualize the world's vast sorrow. Does our life seem so small that it is hard to believe we can do anything to lessen appreciably the grief and increase the joy? Then you have forgotten the real story of Christmas. What could be weaker than a baby lying in the straw? Yet that baby has wrought the miracle of love and hope and gladness in so many lives that the mind staggers at the thought of trying to count them. One by one they have been made glad; one by one they have been brought over from the sorrow-makers to the joy-makers; one by one they have been enlisted in the cause of putting down injustice and hate and giving kindness and justice sway. They have been reached, one by one; their minutes have been lived one by one; their tasks done one by one.

Think of the thousands of waking minutes from now till next Christmas. Will you fill them all with kindness and gladness? Shall we not all do it? Come! Make earth a gladder place before Christmas comes again.

The Perils of the Sea

ANOTHER splendid triumph has been scored by the wireless in the rescue of the passengers from the burning steamer *Balmes* in mid-Atlantic. Her faint call of "S O S" sent out at a venture when her case seemed hopeless, was caught by the *Pannonia*, 180 miles away, and within eighteen hours her passengers, 103 in number, were transferred in safety to the rescuing vessel. Deeds of heroism and courage were done that deserve the highest praise, but the fact remains that, but for the wireless, another disaster might have been added to the long list of unexplained ocean mysteries. One need only recall the tragedies of the *Titanic* and the *Volturno*, both still fresh in the public mind, to appreciate the value of Marconi's invention. It has proved a blessing to those who "go down to the sea in ships," not only minimizing the perils of ocean travel, but giving practical assurance of help when most needed. The time may yet come when it will be possible to establish wireless stations along all the lines of ocean travel.

Filipino Slavery Abolished

SOONER than we expected, but none the less welcome, comes the news that the Filipino National Assembly has passed a law for the abolition of slavery in every form throughout the archipelago. This is a complete reversal of the assembly's attitude, which a year ago was decidedly opposed to such legislation on the ground that slavery did not actually exist, and claiming that even if it did in isolated cases, these could be dealt with under the old Spanish laws. Now, however, the evidence unearthed by the American investigators has convinced the native body of legislators of the advisability of admitting conditions which they had believed were effectually hidden, and they have enacted a sweeping statute doing away with it forever. This is a great triumph for the American administration, and more especially for Mr. Worcester and his associates, who were instrumental in bringing all the truth concerning secret slavery and peonage to light. It should not be difficult for the new government to see to it that the anti-slavery law is honestly enforced, and that the great principle, which declares that wherever the American flag floats slavery shall cease, finds full practical expression among the races of the archipelago.

The Gift of Song

THERE are few endowments which God and nature bestow that are to be compared with the gift of a beautiful voice. In the old days, those who were chosen to sing the sacred songs of the people were duly consecrated with this injunction: "See that thou believest in thy heart what thou singest with thy mouth, and approve in thy works what thou believest in thy heart." This world is full of beautiful voices, but only too few of them are so consecrated. The great gift which lifts its possessor to an enviable altitude, the admiration of multitudes, is too often degraded. There passed away in London a few days ago a woman, whose extraordinary musical talents have been famous on two continents. She was Mathilde de Castrone Marchesi, once a famous singer and afterward a teacher of songbirds for nearly half a century. She was eighty-seven years old, had sung and taught for two generations, and among her friends she included some of the greatest names in music; Rossini, Meyerbeer, Gounod, Massenet, Rubenstein and others. Under her skilful tuition many famous divas have been developed and hundreds of American women who reached eminence as vocalists lovingly called her "mother." It was Marchesi's own claim that she had never sung or taught a vulgar song; she had kept her great talent pure and bright throughout her long career and by her example had unconsciously influenced those whom she trained. It was Ruskin who said that "all great song has been sincere song." In a very positive sense the song and the singer are one, and unless the heart of the singer be in the work and the ideals kept pure and high, the greatest satisfaction that can come from such a gift will never be realized.

The "Money-Clock" Campaign

EDUCATING the public by means of a well-organized financial campaign is one of the cardinal principles in Y. M. C. A. management. Men and women to-day do not give liberally to a cause until they have satisfied themselves of its merits. The experience of this organization is that every such well-conducted campaign secures the permanent interest of a large percentage of the community. The success of the associations in their financial campaigns remarkably emphasizes the value of belief in one's work. They say to the community: "You need us. We take your young men and your young women off the street and out of questionable pleasures and idleness and teach them that their bodies are God-given, their minds divine, and their spiritual natures supreme. We train them for efficient Christian citizenship in business and in the home. We teach them to spend their money and their time on self-improvement, and you, who represent society at large, get the benefit."

The united associations' campaign to secure a $4,000,000 expense fund in New York City was conducted chiefly amongst the most prosperous classes, and the leaders were themselves men and women of wealth and influence. The associations are to be congratulated upon the solid support received from that element of the population, and the American public is to be congratulated upon the encouraging fact that so genuine an interest is taken in Christian activities by a class of people too often undeservedly denounced as worldly and selfish. In seeking great gifts from a large number of wealthy people, the associations are not actuated by mercenary motives, but rather are working in the interests of the whole community. They do wisely in laying the foundation of future support in the hearts of those who can afford to give liberally. But the campaign by no means passed over the givers of small amounts, and the leaders freely admitted that despite the showing of huge donations, success depended largely upon the voluntary gifts of thousands whose names would never be known except to the treasurer's staff. In its methods, its faith and its results, the campaign may be studied to advantage by other Christian bodies. It strikes a new note in the work of financing great religious and philanthropic movements and shows what can be accomplished by united enthusiastic effort, combined with thorough system.

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If you wish to make sure of procuring *The Christian Herald Almanac*, containing one hundred pages of facts, figures, stories, poetry, and information generally [given FREE with annual subscriptions] you should send in your order *at once*. We printed a quantity of these *Almanacs* which we thought would be sufficient to supply the demands of our readers, but the demand this year is greater than ever and we would not be surprised if our stock were exhausted by January 1. Even if your subscription does not expire until after January 1, you may renew now, and we will extend your subscription for one full year from the present date of expiration. WRITE AT ONCE.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Nobel Prize for Hindu

THE Nobel prize for literature was on November 13 awarded to the Hindu poet, Rabindranath Tagore. This is the first time that this prize, worth $40,000, has ever been given to anybody but a white person.

The poet was born of high family in 1860. In a retreat in the snow-crowned Himalayas, so near to Nature in her most glorious forms, Tagore learned English, Sanskrit, Bengali, and studied the sciences of botany and astronomy. At the age of seventeen he was taken to Europe and there perfected his knowledge of English and acquired a splendid prose style which few have equaled in India. He is a man of charming personality with flowing hair, unfurrowed forehead, bright black eyes, well-chiseled nose, firm chin, sweet voice, pleasant smile, keen sense of humor, and inborn refinement. A poet primarily, he is singularly versatile in his abilities. He is a philosopher, a patriotic leader, a historian, a singer and musical composer, and an actor of distinguished rank. But he is, above all, the poet, the poet of love, and this fact won for him the Nobel prize. From his poem, "The Infinite Love," we quote two stanzas:

I have ever loved thee in a hundred forms
and times,
age after age, in birth following birth,
the chain of songs that my fond heart did
weave
you graciously didst take round thy neck,
age after age, in birth following birth.

The two have come floating by the twin currents of love
that well up from the inmost heart of the
Beginningless.
The two have played in the lives of myriad
lovers,
tearful solitude of sorrow,
tremendous shyness of sweet union,
old, old love ever renewing its life.

We do not have to adopt the pantheism, the transmigration of souls, the Nirvana of the prize poet to appreciate his exalted poetical genius, or the profound influence he has upon the mind and heart of his nation. No contention could be more unfair than that Christianity, the true religion, has a monopoly on the intellect of the world. What a debt of gratitude modern literature owes to the works of the heathen poets, to the songs of Homer, Virgil, Æschylus, Sophocles, Euripides, and the rest! In the cultivation of his intellect and his literary style, Paul studied the heathen poets and made this quotation from one of them in his address on Mars Hill:

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. (Acts 17: 28.)

Dies Saving Her Children

MRS. PAULINE F. GILL of Boston Road, Larchmont, New York, who was run down by an automobile while saving her two children from being hit by the same car the other day, died four days after in the New Rochelle Hospital. Her chest was crushed and her skull fractured. She was visiting in New Rochelle with her two children, Helen, fifteen years old, and John, twelve. As she was crossing the street to take a trolley car, an automobile bore down upon them. She pushed both of the children out of the path, but was not able to get herself out of the way quickly enough and was fatally injured. In saving the children she had to throw them against the street car on the other side, which bruised them so seriously that they had to be taken with the mother in the ambulance to the hospital. The children had no bones broken and will recover soon. We have here the ever-recurring story of a mother's devotion to her children, and her heroism in freely giving up her life in their behalf. Life so often begins in the tragedy of the mother giving up her life for her babe. Life is one continuous story of mother's toil for the children, and her sacrifice in their behalf. She will subsist on half food, or even starve herself, to let them have something to eat. She will go scantily clad and invite pneumonia to keep the little feet and bodies of her darlings warm. The dear woman who pushed her children to safety and lost her own life only did more hurriedly what many mothers are doing gradually and insensibly, but as surely—literally sacrificing health and life for their little ones. Can there be anything so near paradise in this world as a mother's love? And yet above this is the love of our heavenly Father for his children.

When my father and my mother forsake me, then the Lord will take me up. (Ps. 27: 10.)

Bryn Mawr's Superwoman Temple

THE first class of twenty girls from ten to twelve years of age has been started on the road to a perfect womanhood at the Phœbe Anne Thorne Open Air Model School at Bryn Mawr College. The girls are provided with an open-air schoolroom, open-air sleeping porches, wholesome food and plenty of sleep and vigorous exercise on the athletic field. They will be "superwomen" not only in body, but in mind also. The director of the model school and her associates, professor of education at the college, have made a special study of the best methods of teaching, not only in this country but in England, Germany, France and Italy also. The graduates of this school are expected to read Latin, French and German at sight, to solve original problems in geometry and algebra, to write good compositions, to draw and paint appropriate pictures and to excel in musical composition and execution. The children wear garments like those of an Eskimo. Most careful provision has been made for the cultivation of the character and the graces of Christian womanhood. Those who are responsible for the experiment insist that their open-air school, whose course will last seven years, will furnish the best specimens of womanhood in the United States. The place that beautiful cultivated womanhood has in the foundation of the home, the church and the state is thus illustrated:

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MODEL OPEN-AIR CLASSROOM AT BRYN MAWR COLLEGE

That our daughters may be as cornerstones, polished after the similitude of a palace. (Ps. 144: 12.)

Heroes and Heroines Honored

CARNEGIE medals of honor were recently awarded to John H. Sennopt, Michael E. Walsh, Dora Hyatt, Regina A. Ford, and Helen D. York. All had saved persons from drowning. John Hopewell of Pond Point Beach fell from a raft into an angry sea and threw up his hands and cried for help, as he was unable to swim and was going down to death. Frank Higgins started for the drowning man and made his way with him partly toward the shore when Hopewell grabbed him about the neck and both were drowning. Miss Helen D. York, a young lady of small stature, seeing the peril, swam hurriedly to the man and succeeded in saving both. After two hours' work Hopewell was resuscitated. The girl did not consider she had done any heroic thing, and was astonished to find herself catalogued in the roll of honor for heroism in this country. The other instances displayed the same determination to save others at the risk of their own lives. About the time these persons were honored, two hundred New York women gave a reception to a shaggy-haired Newfoundland dog named Teddy and awarded him a large bronze medal for having leaped into the Hudson River and saved the lives of two little children. The act of the dog was beautiful; that of the women in providing the party and decoration for him seems almost a waste of time and money, as he did not know any more about such a performance than did the brass medal that hung about his neck. Those receiving the Carnegie medals consciously saved precious lives, knowing they were running the risk of losing their own. They incarnated the heroism of the apostle:

Neither count I my life dear unto myself. (Acts 20: 24.)

Churchill Preaches Sermon

WINSTON CHURCHILL, the author, occupied the pulpit of the Trinity Episcopal Church in San Francisco Sunday morning, November 16, in which he expounded themes of philosophy and religion of intense and general interest. In the course of his remarks he emphasized the religion of service in these words: "The motive of our present civilization, based on a scientific theory which we are coming to see is false when applied to humanity—the survival of the fittest, the piling up of property, the exploitation of our fellow man—is slowly but surely giving way to the motive which is Christ's own—that of service. We are beginning to realize that we are our brothers' keepers." Social service so emphasized in our time is one-half of the Christian religion. It must not be made a substitute for the other half—that of vital relationship to God and an intense personal love for Christ. Winston Churchill preached the gospel of service which Paul proclaimed when he said:

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. (II Cor. 4: 5.)

Judge Paid Prisoner's Fine

WILLIAM RHODES of Seaford, Long Island, was one of three hunters fined the other day for shooting ducks from a blind. Justice Raisig, himself an enthusiastic sportsman, who was in the act of imposing the fine, said to Rhodes: "Your face seems familiar to me; where have I met you?" The man answered: "Some years ago I was your guide for two seasons." "Sure enough," said the judge, "and a good guide." He continued: "Rhodes, I do not want to fine you, and yet I must do my duty. But I will pay your fine out of my own pocket." And the justice gave the man back his ten dollars, and made out his own personal check to the order of the town of Hempstead in place of it. Christ the Judge pays the price of our transgression and pleads with the Father for our release on the ground that he has suffered the penalty in our behalf.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. (John 2: 1, 2.)

A WEEK IN THE WORLD'S NEWS

A Sea Disaster Averted

AT ELEVEN o'clock at night, November 12, fire was discovered in the hold of the Spanish steamer *Balmes*, eastward bound from Galveston. The ship carried 103 passengers and a cargo of cotton. The fire spread rapidly and members of the crew were nearly suffocated by the thick smoke. All stuck to their posts, however. Wireless calls for help were sent out and were picked up by the Cunard liner *Pannonia*, 180 miles off. The *Pannonia* left her course, and under forced draft raced to the *Balmes*' assistance. The rescue ship came up with the imperiled vessel late Thursday night, and on Friday the terrified passengers were transferred to the *Pannonia* and taken to Hamilton, Bermuda. The officers and crew of the *Balmes* remained on board their vessel to fight the fire, but not until tugs reached her and placed their powerful pumps aboard was the fire controlled. The *Balmes* was towed into Hamilton, the fire still burning.

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Record Year in Toys

FROM Washington comes the word that this is to be a record year in toy production. Toys to the estimated value of $9,000,000 will have been imported, and our home manufactories have turned out playthings valued at fully $11,000,000. Dolls constitute one-fourth of the total importation, coming mostly from Germany. This country is exporting fewer toys this year, the home demand taking up the bulk of the output. About fifteen hundred new playthings are patented each year, but this year's record of new toys exceeds all previous years. Special supervision is exercised in the United States Patent Office to see to it that patented toys really work. The heavy routine package mail of the Interior Department has been "held up" by order of Secretary Lane for ten days to facilitate the handling of the annual Christmas avalanche.

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Filipinos Welcome New Governor

MORE than one hundred thousand persons greeted former Representative Francis Burton Harrison upon his arrival at Manila to take up his new duties as governor-general. A squadron of the Seventh Cavalry escorted Mr. Harrison and family to the Luneta, where he delivered his inaugural address. The welcome given the new governor-general by the Filipinos is reported to the War Department as having been very auspicious. Reports of the enthusiastic welcome accorded the new governor general share news space in the press with disturbing opinions of the policy that may be inaugurated. Because of the removal from office of several able and experienced American officials, and the substitution of prominent natives, the voluntary loss of American control and the consequent establishment of practical independence is looked for. Such a policy is vigorously assailed by ex-President Taft, who is our highest authority on the Philippine question, and by the ex-secretary of the interior in the Philippines, Dean C. Worcester.

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Assailing the Cost of Living

INVESTIGATIONS by the American commission to study agriculutre which was sent abroad last summer by the Federal Government, are beginning to bear fruit. The commission, composed of about ninety men, divided into sections which visited the principal European countries. Conditions of agricultural finance, production and distribution were studied. The reports made by the members are being used as the basis for discussions in different States. The four New York State members, by Governor Glynn's suggestion, met in conference with a number of bankers and sociologists on November 18 to formulate a legislative program in the interests of more economical methods of production and marketing of foodstuffs. At the same time society women in New Jersey were gathering for concerted movement for lower prices, under the auspices of the Housewives' League. It was pointed out in the conference with the commission delegates that wasteful methods of milk distribution prevail in American cities, whereas a well-organized system of milk delivery, say in the city of Rochester, could save consumers $500,000 annually. Better business organization among farmers is advocated, and co-operation between consumers and producers through the establishment of municipal markets. The parcel post is also suggested as an effective medium of co-operation. The outcome of the meeting was the appointment of a committee to work out a plan for a marketing union or league, with power to effect such an organization in New York City; also the appointment of a committee to support legislation at Albany for the establishment of land mortgage banks.

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Trouble Ahead for Grafters

WITH fine courage District Attorney Whitman has entered the political jungle after big game, and promises to follow every trail that he believes will lead him to the lair of a grafter. Howls of fear and of threatening have been heard on every side, and it is generally expected that the results of the hunt will be one of the most valuable collections of political skins ever brought out of this particular hunting ground. This New York investigation of the Tammany "bagmen" who have levied on contractors throughout the State for political and other purposes is disclosing some remarkable results. It is stated that $5,000,000 was gathered in from at least three hundred highway and canal contractors in the State, the money being collected in Albany. A large number of witnesses have been subpœnaed and sensational disclosures are expected, which will make the case the biggest boodle inquest on record.

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Delay in Currency Reform

THERE is a prospect that currency legislation may be delayed until the winter session of Congress begins. This is indicated by the report made in the Senate by Senator Owen, which practically conceded that it was unprobable that any action would be taken by the special session. Consequently it seems doubtful whether any measure can be passed before next year.

GOVERNOR-GENERAL AND MRS. FRANCIS BURTON HARRISON AT MANILA

Railroad Strike Quickly Settled

THE strike of the employees of the Southern Pacific roads in Texas and Louisiana has been ended, the sugge of the United States Board for a meeting of the railroad agement and a committee of the strikers having been ado successfully. The terms of settlement were that the strike should be calle immediately and that the joint committee should make a resolute effo adjust all differences, failing which the Mediation Board will take the ca hand. All strikers are to be restored to their former places. The strik gan November 12 and lasted a week, tying up freight on 2,400 miles of t

. . .

In the Changing Balkans

CZAR FERDINAND of Bulgaria is expected to abdicat favor of his eldest son, Boris, to calm the displeasur Russia at the turn Balkan affairs have taken since the co sion of an uncertain peace with Turkey. The wars with Gr and Servia, which Bulgaria felt moved to conduct, indicated too great an i pendence of purpose on the part of Ferdinand, an independence still fur manifested in his seeking a secret alliance with Austria. Instead therefo becoming the ruler of a restored Byzantine Empire, as was once the pop suggestion in the Balkans, Ferdinand of Bulgaria must accept the unwelc part of emperor emeritus to his people.

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Color Line in Africa

LONG smoldering resentment against the color line in immigration laws broke out in a riot of property dest tion among the East Indians in Natal on November 16. East Indians and other Asiatics are prohibited from emigra from one State to another in the South African Union, a condition that wo out badly for their advancement, and as a pro a general strike was declared by the East Indi This race performs almost all the manual labo Natal and numbers about 140,000. A well-org ized strike could tie up all business interests South Africa. At the outset of the trouble wl women and children are reported as having b in great terror. The presence of troops alla their alarm.

. . .

British Ships to Mexico

"THE attitude of the Washi ton administration is merel bluff," Dictator Huerta is repor in Mexico City despatches as s ing to the diplomatic representatives. He ad that the President's "moral suasion" campa did not affect him in the least. Meanwhile, international fleet in Mexican waters has been re forced by the addition of three more British cru ers under Admiral Sir Christopher Craddock. may become necessary for the protection of t lives and property of Americans and Europeans land troops, but this will only be done as a l resort, and under circumstances rendering it ab lutely necessary.

. . .

Is Cancer Becoming a Plague?

THE Equitable Life Assura Society has advanced the sta ling theory that cancer has sumed the character of a plag The ground for this opinion is the steady increa in the death rate from cancer, amounting to per cent. among males and 22 per cent. amo females in the last ten years. In the last thir years the apparent death rate has increased 1 per cent. in Massachusetts, New Jersey and s teen cities. The society asserts that from 75 90 per cent. of cancer cases can be prevented by simple, harmless operation in the earliest stag The only effectual check to the threatened "plague," the same authority al points out, is in periodical examination by the family physician, who there has opportunity to detect the disease in time.

. . .

A Welcome Canadian Invasion

LOWER prices on live stock affect more American home inte ests than would reductions in any other one classificatio Removal of the duty on beef and on wool under the new Unde wood Tariff Law has had the expected effect of stimulating t live stock industry of Canada. Government officials in the Province of Sa katchewan, which is separated from Montana and North Dakota by the pro inces of Assiniboia and Manitoba, recently circularized stockmen and farme with a view to formulating sound methods for conserving the new opportun ties opened up to them. Significant operations in both cattle and sheep ha already taken place at the Canadian border. Toronto packers shipped 718,75 pounds of fresh beef to the United States in one period of twenty days. Shee breeders are buying heavily from American ranchers.

. . .

The Tango Displeases the Kaiser

THE German cabinet has issued an order said to be inspire by the emperor directing that army and navy officers shoul not dance the tango in uniform, and should avoid visiting fami lies where it is customary to include the objectionable dance a their entertainments.

. . .

Katsura's Mammoth Brain

RECENT papers contained accounts of the dissection of th brain of Prince Katsura of Japan, who died October 10 o cancer. President Wilson sent a wreath at that time throug the American ambassador, Mr. Guthrie. The examination wa in accordance with the prince's expressed wish, and was conducted as a Japa nese ceremony. The spirit of the departed prince was addressed by the sur geon in charge in reminder that this was being done by the dead man's wis in the interests of science. After the examination the surgeon expressed gratitude to the spirit of the prince, and the widow, Princess Katsura, wh had bravely taken part in the ceremony, uttered a brief prayer to her hus band's spirit.

The brain of the distinguished Japanese statesman was found to weig slightly more than 1,600 grams, or 56.4 ounces avoirdupois; that of the averag man is 1,367 grams.

"PANTS'" FIRST CHRISTMAS

BY CLYDE J. APPLEGATE

WHILE the six men who were on duty at the wireless telegraph station at Port Safety, twenty-six miles east of Nome, Alaska, were at work near the edge of a oon one fall day not many years ago, one of them d a black speck moving across the ice toward t shore.

Say, Ap, look out there! Do you see anything?" aking a long look I replied that I did. I got fieldglass, and was able to make out two persons, an and a woman, both heavily laden with packs. y were coming straight for the station over the

It was sufficient to hold them as long as they e above shallow water, but we knew it would not l when they struck the swift nnel, near our side of the oon.

On they came, almost bent double the weight of the packs. We l been in Alaska only two nths, and were about to witness first tragedy there. The man s about ten feet in advance of woman. Suddenly, as they ched the channel we saw the ice a little. Then the man stopped, ked up, started to turn back, but vas too late. The ice parted and went down. He disappeared ler the ice, and was whisked ay by the strong outgoing tide. second later the woman began to k. Before she disappeared she ew a bundle from her, which slid ite a distance from the break in ice. Then she too was gone.

We were startled to hear a cry uing from the bundle on the ice. 'Steady, boys," I shouted. "That's live youngster! Get a rope, uble time! Here, Foxy, get some of ose boards, the twelve-footers!"

With a rope tied to my ankle, I flat on a board, and was gingerly shed out over the cracking ice th other boards until I grasped e bundle. The ice sank considerly as the boys pulled us back, but ld until we reached the shore.

I carried the bundle to the staon, and after unwrapping many eces of old clothing, found a girl by, about three years old. Her ir was light, and because her attle was in a foreign tongue, we l concluded that she was a Swede. here was not a mark or sign about e child that could help to identify r. At last she cried herself to ep, and with a very heavy heart I threw myself a chair to rehearse the strange events of the past our.

We had to keep the child at least until the freezg of the trail would enable the quartermaster to ach us. That would be about the first part of ecember and it was now only October. I finally gged up a pair of overalls for her, and so we all me to call her "Pants."

From the first day of her stay with us the absence profanity and quarreling was marked. No rules ere laid down, but each one seemed to take it upon imself to refrain. We had great times trying to muse her. She had six instructors, and at almost ny hour of the day one of them could be found trying to teach her some English words. When the message finally came that our supplies would arrive in a few days, we had to make up our minds whether we would let Pants go back with the team or keep her with us. We all decided that we could not get along without her. And I sent in an order for some new overalls, not forgetting to make requisition for candy, popcorn and maple syrup.

As Christmas drew near we set out secretly to make her some playthings. Pants seemed to know that something was in the air, but we kept her in ignorance, and as there were several Eskimo families with children close by, her time was well taken up. Before the big snow came, Bowe and Nava took the dogs and went back to the foothills, where they secured a good-sized cedar tree. This was placed in the large storehouse, where we intended that Pants should have her first Christmas, with her little Eskimo playmates. Wires were run across to the building from the wireless plant and the tree was trimmed with electric lights. Cookies were made and dangled all over it, mosquito netting was made into various shapes and filled with candies. There were popcorn balls as big as your head, and as the toys were completed they, too, were placed upon the tree. It was comical in the extreme to see the big, husky soldiers sitting on the floor stringing popcorn, yards and yards of it, always singing or whistling. On Christmas Eve the engine which generated the electricity was started, the current turned on, and the tree was transformed into a cluster of lights. Then I called Pants. In the meantime Grover had rounded up all the Eskimos in the place and they were outside the door, waiting. Foxy opened it, and in they piled, mothers, fathers and children. Open-mouthed they stood and stared, spellbound. When Pants entered, like a little queen, she stopped, gripped my hand more tightly, shook it, then pulled down my head, threw both arms around my neck and kissed me. A big lump in my throat tried to choke me, and I was not ashamed of the tears that ran down my face. I was surprised to see five other huskies looking just about as I did. But we were a happy crowd.

"WE ALL DECIDED THAT WE COULD NOT GET ALONG WITHOUT HER"

Suddenly there was a roar outside, bells jingled, dogs barked, and in came old Santa, with a bound and a yell. Pants jumped up and down in great excitement, but the Eskimos got restless, and all bunched into one corner of the room, expecting to be slaughtered. They had never seen anything like this. But gradually, as Santa began to give out the presents, candy and toys galore, our strange company warmed up! There were dolls, real dolls, right from Nome, candies, a circus tent and little wagons with animals which we had made during the busy weeks, a drum, a sledge—indeed, it would be hard to name the output of those boys. But Pants's delight fully repaid all the hours of work we had put in for her sake.

About the first of January two of the boys got permission to go to Nome for a few days. Before they started we made out a list of things that were wanted. I said to our baby, "What does Pants want?" The answer was just one word, but it broke us all up:

"Mim!"

That was her name for mother. She loved us all truly but could not stifle the longing for a mother's love and care. When the boys returned from Nome they brought me a guitar as a present. When it was tuned up and I ran over the chords, Pants looked at me in astonishment. After that I had to play for her and sing her to sleep every night. The music seemed to take some of the hungry look out of her eyes and temporarily to fill the mother's place. But I could not forget that one request, "Mim."

In the spring I tried unsuccessfully to find her a good home. So matters remained until August, when orders came that I was to be sent to Valdez in October. A family in Nome had heard about Pants. In fact, every one who traveled the trail between Nome and Soloman knew her. This family had lost a girl a little younger, but I persuaded them to take our little waif. It was a hard parting, and I never like to think about it.

As I write this, I live it all over again—that winter and that Christmas with the little snow-baby, who helped six rough soldiers to be good.

"JESUS IS HERE!"

BY CHARLES M. SHELDON

The Author of "In His Steps," Etc., Etc.

SYNOPSIS OF PRECEDING CHAPTERS

Heralded by a marvelous light in the sky, which was seen by many, Jesus has come to Raymond, the scene of the story *In His Steps*. Popular excitement runs high, and extends throughout the country, skepticism being uppermost. Jasper Carter, editor of the Raymond *Gazette*, fails in an astonishing way to get either a sensational story or a photograph, as do also the other newspaper men, who come from other cities. Carter's star reporter, Barnes, accepts the reality of Jesus, and has a serious break with his employer. Jesus calls to see the editor, and leaves with him a remarkable manuscript. Jesus comforts Mrs. Page, whose little daughter dies, but does not bring the child back to life. He addresses an audience in First Church, an audience at the State university and again a great audience at the church. Virginia Page and Mr. Stanton, assistant to Mr. Maxwell, the pastor of First Church, have been strongly attracted to each other. In a riot of the crowd near the church Stanton protects Virginia from harm. Jesus appears on the church steps and quiets the mob.

CHAPTER VI—*Continued*

IN THE struggle of the past minutes Stanton and Virginia had been flung up within a few feet of Him.

He looked out over the multitude and then smiled. Then he looked at Virginia and Stanton, and they felt in an instant that all love's mystery, all their seemingly mutual appeal to each other, so brief in time but so deep and eternal, were fully comprehended and approved by him.

And he turned, and with the child still in his arms, the mother following, Stanton and Virginia, Maxwell and a group of ministers, all bearing marks on their persons of the frightful scene through which they had passed, walked along to Maxwell's house through an opening quietly made for them by the people. Men were dazed and smitten into silence. Never in all the experiences of their lives had they witnessed any such event. And it was only when Jesus had disappeared that the people began to disperse after seeing that those who were seriously injured had been properly cared for.

In all that wild madness, no one had been killed. Men were asking themselves as they went back to their business or their homes, speaking in whispers, whether miraculous power had been exerted that day. Hearts beat fast at the memory of what they had seen and heard. And the excitement of the press representatives mounted every moment with increasing volume. What manner of person was this?

Stanton had parted from Virginia at Dr. West's. The doctor had remained at the scene of the mob to be of service to those who were injured. As Stanton, bloody, with torn clothing, a deep gash across his cheek, turned to go into the doctor's doorway, he smiled at the sight he imagined of himself.

Virginia was almost as "presentable." Her hat had been torn off and lost. Her hair was all over her face and shoulders. Her clothing was rent, and some one in the mad whirl of arms and hands had smeared her face with a wide streak of dirt.

They looked seriously at each other a moment and then laughed. Out of the fulness of their hearts

Continued on page 1132

COMMONEST SIN--YET UNCONFESSED

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

A SLIVER in the finger causes pain until it is removed. There was a sliver in the body politic of Israel. It was in the form of a tongue of gold and a richly embroidered Babylonish garment. Achan had possessed himself of these things when Jericho was overthrown. They were a part of the "spoil" which God had said must be destroyed. This command was given for the good of Israel, to save them from becoming a savage, plundering and marauding mob as they marched through the land of Canaan to possess it. But Achan disobeyed God's command by carrying his loot into his tent surreptitiously and digging a hole there and burying it. No one knew it but God! But at once sorrow and defeat came upon the army of Israel. When they were sent by Joshua to capture Ai, a small mountain town, the garrison came out and attacked them, and Israel fled as cowards, not striking a single blow, and thirty-six of their number were killed.

Individual covetousness had halted the victorious onward march of God's army. All Israel recognized that God had not gone with them up to Ai. Joshua was dismayed and fell upon his face before the Ark in the tabernacle, where the light of God shone between the cherubim. All day, until the evening, he bowed before God and prayed; the elders of Israel did so too. They prayed that God would tell them why he had kept back his help at Ai. And God answered: "Israel hath sinned. . . . They have even taken of the devoted thing [devoted to destruction] . . . I will not be with you any more except ye destroy the devoted thing from among you."

God did not name the man who had taken the tongue of gold and the Babylonish garment, but God told Joshua how he could find out; it was to search through all the people of Israel. That Joshua did, and found out that it was Achan. Read Joshua 7: 16-22. Then Achan confessed what he had done, and Joshua sent soldiers to dig up the things Achan had buried. They were to be put into a pile with Achan's tent and everything he owned to be burned. Read in the Bible the last four verses of the seventh chapter of Joshua and note how it all ended with Achan. Read also the eighth chapter of Joshua about what happened at the second attack on Ai by the army of Israel when God went with them. God gave them a great victory. Their first defeat was providential interposition. God was teaching a nation which was to teach the world, and he sought to warn them at the very beginning of the nation's history that if they allowed covetousness or any form of selfishness to cause defiance to God, it would also bring injury to the family and the nation.

Jesus in his ministry continued the warnings against covetousness: no sin was condemned so often and so severely by him as covetousness and hypocrisy, which go together. For covetousness crowds God out of his throne in the heart. The apostle Paul calls it "idolatry." And surely, one who practices idolatry and professes godliness is a hypocrite. Some merchants from Christian lands and travelers, too, many of them members of churches, have proved a great hindrance to foreign missions. The idolatry of the heathen does not hurt so much as the "covetousness, which is idolatry in the heart," putting love of gold and garments above loving obedience to God. Not alone the covetousness of those who rob and destroy the "child races" with the white man's rum and opium, but also the slightly more respectable covetousness that cheats without killing by getting valuable goods in return for childish trinkets, such as glass beads and red calico, or valuable estates, such as Arlington, in exchange with the Indians for two hogsheads of tobacco.

A protest has recently been made by the Conference of the Protestant Churches in the New Hebrides Islands (where the beloved Dr. Paton labored for nearly fifty years). They prepared a memorial which began: "We are of the opinion that a time has come when we can no longer refrain from calling the attention of the people of the British Empire to the deplorable condition of things existing in this group of islands" (forty or more). Grievances are cited, of which the following is a sample: A boy laborer was left in charge of a ship at Vila Harbor for a week without food. To keep from starving he begged some rice from a local storekeeper, who sent a bill to his employer. He responded to the bill by throwing a bottle at the head of the boy, which broke and inflicted dangerous cuts on his head, and covered him with blood. He had to be sent to the hospital, and after his recovery his case was presented to the court, but no prosecution followed. Such cruelty was grounded in covetousness—money was all the employer cared for. Another instance quoted: A man found twelve natives sitting on the shore and asked them what they were doing. They replied they were seeking work. He induced them to go on board his ship, and they were brought to Vila Harbor and engaged to a settler, for whom they worked several months, when they were engaged by another man; at the end of a year they were returned to their homes without having any pay for their work or any compensation for their suffering, but, of course, their employers had been enriched by their labors. Instances were cited in the conference memorial of lands being seized and used by foreigners, which had from time immemorial been the property of natives. The document referred to noted a great many instances of outrageous dealing. Who can measure the disastrous effect on the progress of Christian missions when those who trade and those who preach are of the same nationality? The conference made the appeal to the people in all parts of the British Empire, "believing that once the true state of affairs is fully realized, it will no longer be tolerated." If covetousness cannot be taken out of the hearts of the traders—which is doubtful—they must be held in leash by law.

We all know that covetousness is very common in our land. We see it in others, but have we seen it in ourselves? During all the history of the world, confession of this very common sin is so uncommon that probably a men's class of five hundred could not recall in all their lives that they had ever heard five people who had even confessed that they were selfish, much less stingy or covetous. Here now is one such case: A miserly church member who, like Jacob, was really struggling to serve God against a selfish nature one day discovered himself taking off the smallest bill from a great roll in his pocket to put in the missionary collection as his annual contribution for the conversion of the world. The meanness of such a gift confronted him like a soiled face in a mirror, and he threw the whole roll of bills into the collection basket, saying to himself: "Now squirm, old nature."

The only way to drive out this unworthy lov money is to learn love for man through love to (They are really richer in all the best things of who do not forget "the other fellow," and f youth are "scouts," not scouting for a chance fight, but to do a good turn to somebody every in His name.

There are many Achans to-day, while in Josh time we are told of only one, and they are all h ing back the onward march of God's great army the church. The covetous church member, i father, hinders the conversion of his family; if employer, of his employees. If the covetous chu member is an employee, he not only bars the way God for his fellow workmen, but sometimes confi his employer in distrust of Christianity. In all these cases meanness in everyday relations wh is based on gain crops out and destroys confide The father is not always the Christian gentlem because he is selfish about his own comfort, sometimes in his haste to get rich he will not t time to read the Bible and pray with his fam He "must be at the office in time." The man w employs others is sometimes so eager to pile riches that he entirely overlooks those who working with him. Possibly it has never ente his mind that there should be more equal sharing earnings as well as in labor. Some large firms a manufacturing plants have worked out noble pla in this direction. As to employees, their coveto ness sometimes takes the form of seeing how lit they can render in exchange for the wages th receive. If their masters are hard with them th "get even" by doing less, and so diminish the su cess of the employer's business.

When Jesus was preaching the Sermon on t Mount, he said: "Lay not up for yourselves trea ures upon earth, . . . but lay up for yourselv treasures in heaven, where neither moth nor ru doth corrupt, and where thieves do not bre through nor steal." Matt. 6: 19, 20. Also in t Sermon on the Mount he said: "Ye can not ser God and mammon." Matt. 6: 24. When Jesus s in the boat and taught the waiting people on t land, he said: "He that received seed among t thorns is he that heareth the word; and the care this world and the deceitfulness of riches choke th word, and he becometh unfruitful." Matt. 13: 2 When Jesus was giving heart-to-heart talks to h apostles he said: "What is a man profited if he sha gain the whole world and lose his own soul?" Mat 16: 26.

Jesus himself was a living example of how to pu away all covetousness. He stripped himself no alone of the glory which he had in heaven with h Father, but he lived in such a lowly fashion tha even the birds and the foxes were better housed tha he, for they had nests and holes, but he had no where to lay his head. Luke 9: 58.

George Herbert writes:

> Money, thou bane of bliss, and source of woe,
> Whence comest thou that thou art so fresh and fine?
> I know thy parentage is base and low,
> Man found thee poor and dirty in a mine.
> Since thou didst so little contribute
> To this great kingdom which thou now hast got,
> That he was fain, when thou wast destitute,
> To dig thee out of thy dark cave and grot.
> Then forcing thee by fire he made thee bright;
> Nay, thou hast got the face of man, for we
> Have with our stamp and seal transferred our right;
> Thou art the man, and man but dross to thee.
> Man calleth thee his wealth, who made thee rich;
> And while he digs out thee, falls in the ditch.

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* THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, December 14, 1913. The Sin of Achan. Joshua 7. GOLDEN TEXT: "Be sure your sin will find you out." Num. 32: 23.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—CHRISTMAS IS NEAR at hand, and we are asked by an old subscriber to THE CHRISTIAN HERALD to make some suggestions about what kind of Christmas presents should be given to Sunday school scholars, and whether or not it is desirable to give special prizes at Christmas for faithful attendance during the year. We would certainly say "no" to this last proposition. Let us glorify or honor only one Name—the name of Christ—at Christmas time. A Christmas tree always interests everybody, young and old, and now that it is possible to use electric lights—very tiny ones—Christmas trees are safer than they used to be. Use for decorations such things as are the least inflammable, such as oranges and apples, brightly colored glass balls, and strings of popcorn which the children will like to make. Use no cotton or tissue paper, for they invite fire. We would advise putting no presents on the tree excepting the little trifles intended for the very smallest children. Let them be placed around the tree, thus adding to its beauty. The practice of giving boxes of Christmas candy to all members of the school is quite common. Unless it is a mission school the boys and girls generally get all the candy they need and more too in their homes. Let us consider then if it would not be wiser to give some little token, a special card from the pastor or superintendent.

Certainly every child who is expecting to receive a gift should bring a gift for the poor. It might be well to have contributions for the pound table brought in two or three days before Christmas, or on the Sabbath before Christmas, so that there might be plenty of material for Christmas baskets to be made up for the poor. We believe there should be an early service of the Sunday school on Christmas morning—as soon as it is light—no matter on what day Christmas comes. The service should be brief—several carols sung, the Christmas story read from the Bible—no long speeches—no speeches at all; an earnest prayer for God's blessing, and an exchange of glad Christmas greetings, and then all go home to breakfast!

—A NUMBER OF readers have questioned the statement made recently as to the number of people led out of Egypt by Moses. Ex. 12: 37 puts the number at "about six hundred thousand on foot that were men, beside children." This has been generally accepted as it stands, by Bible students, but a new authority, Dr. Franklin E. Hoskins, suggests another interpretation of the word translated "thousand." In his book, *From the Nile to Nebo*, published by the Sunday School Times Company, he makes the following four points: 1. That to lead any number through the Peninsula of Sinai under the circumstances of the Exodus was one of the greatest undertakings of human history. 2. That the word *alof*, translated "thousands," should be "families." See margin of Num. 1: 16, Revised Version. Not families as we know them, as father, mother and children of one household, but rather an aggregate of kinsfolk. 3. That in the two numberings of the people, in Num. 1 and 6, we should read families instead of thousands, 598 families in the first census and 596 families in the second census, while those able to go forth to war were named by hundreds—amounting to 5,550 in the first census, and 5,730 in the second census. In Ex. 12: 37, apparently the oldest account of the Exodus, 600 thousands (families) are mentioned. 4. That as the average is one in every fourteen of the population of the seven modern nations "able to go forth to war" (Austria, France, Germany, Russia, Italy and Great Britain) and believing that social conditions and human nature have not varied much throughout the ages, it is perfectly justifiable to make use of this modern average in dealing with Bible figures concerning the children of Israel; therefore taking the 5,550 able bodied men of the first census and multiplying these figures by fourteen we get 77,700, which increased by the Levites, gives us a total of 100,000 souls.

—ONE TEACHER asks where she can get Bible pictures for her primary class. We think this question has been answered before, but we will repeat: The Perry or Brown pictures, costing one penny each, of cabinet size, may be ordered through any Sunday school publishing house in New York, Boston, Chicago or Philadelphia. The large Bible picture roll published by Harris & Jones, Providence, R. I., is best of all to show to the whole school or class.

—ANOTHER TEACHER wishes to know where outfits for object teaching can be secured. Such things as sandboards, tents and models of sheepfolds and houses can be made by the teachers themselves; other things, such as sheep, trees, etc., can be found in toy stores. These things should be kept carefully in a cabinet in the classroom, and they will prove useful many times.

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

One in Doubt, Boston, Mass. A man years ago stole much money from different employers, and also from partners in business, and even from the government, and in such a way that no one knew it. Now he repents and forsakes his sin; he is truly converted, and is a changed man. He wishes he could restore every cent, yet does not know how much he took from them. He has lost every penny, is broken in health and trying honestly to support his family on small pay. Now, is it necessary for his complete salvation to write and confess something which those he had defrauded never knew, for he is not even able to pay the fare to go and see them? Besides, he would be taken back and put in prison and would thus have to desert his family, who would be scattered and disgraced.

Your case is a very sad one. It would be well to take counsel with your pastor. God does not expect us to accomplish the impossible; but we should try, as far as we can, to make amends for the past by living an upright and honorable life henceforth, and by taking the first opportunity that presents itself to make restitution. In your case, the latter, at present, is unfortunately impossible; but if you put your life and your future in God's hands, in the spirit of true repentance, a way may be opened to you which will bring peace to your soul. Remember, Christ saves "to the uttermost." You cannot purchase salvation through any merit of your own, or by any act you may do; it comes to you as a free gift. Confession is good for the soul—not confession in the ear of a priest, but to the brethren who will help you, and you should make your repentance known to those you have defrauded. As a purely worldly practical proposition, you will probably discover that the statutes of limitation have outlawed some of your offenses. Under such circumstances, most men will readily forgive. But remember, even that does not relieve you from the moral duty to make restitution, where possible. With regard to the dealings with the government, there is in the Treasury Department a fund which is known as the "conscience fund," to which you can send whatever you can spare.

Jos. F. R., Blue Rapids, Kan., writes: "I would like to say to readers through the columns of THE CHRISTIAN HERALD that I am afraid we are as a nation responsible to a great degree for Rome's growth in this country by gross neglect of the right training of our children. Observing the gradual decline in Protestant church attendance and membership, and a general pursuit of only pleasure and amusement at the expense of spiritual life, and neglect in teaching past history to the new generation, we cannot but see that we will some day reap bitter results."

E. L. B., Emporia, Kan. While there are passages in the Old Testament that point to the belief in immortality (as for instance the well-known passage in Job 19: 26, which is more correctly rendered in the Revised Version: "Yet *without* my flesh shall I see God," it was not until Jesus gave his Gospel that the clearly defined teaching of eternal life was given to the world. Paul stated this clearly in his famous passage in II Tim. 1: 10, wherein he said that Jesus Christ had "brought life and immortality to light through the Gospel."

A. C. M., Davidson, Tenn. The Greek Church, which is the leading branch of the Oriental or Eastern Churches, recognizes the infallible authority of the first seven councils, rejects papal supremacy and doctrinal authority, holds the seven sacraments as the Roman Church does, baptizes by trine immersion, administers communion even to children, forbids the use of graven images except the cross, includes the Bible and the traditions of the church in the rule of faith and preaches homilies rather than sermons.

A. L. M., Brooklyn, N. Y. That the negro race, even before its contact with the whites, had a civilization of its own, is attested in many ways. Mungo Park long ago described the city of Sego, capital of Bambarra on the Niger River, as having a crowded population, and "the cultivated state of the surrounding country forming altogether a prospect of civilization which I little expected to find in the bosom of Africa." The Zulus and certain other tribes were found by early travelers to have ancient and well-defined customs and laws of their own; to be moral, truthful and virtuous, though fierce and warlike to their enemies. Some tribes, like the Vei of West Africa, had well constructed languages. Dr. Johnston, who traveled across Africa many years ago, found one monarch, Lewanika, who claimed descent

Continued on last column

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	With any One of the following Class 8 Magazines:	
8.	People's Home Journal (50c a Year)	
8.	The Housewife (50c a Year)	
8.	McCall's (50c a Year)	
	Any Two of the above Class 8 Magazines with	$1.95
23.	The Christian Herald ($1.50 a Year)	
23.	The Christian Herald ($1.50 a Year)	$1.75
12.	Home Needlework (75c a Year)	
23.	The Christian Herald ($1.50 a Year)	$1.80
13.	The Ladies' World ($1.00 a Year)	
23.	The Christian Herald ($1.50 a Year)	$2.00
	With any One of the following Class 17 Magazines:	
17.	Modern Priscilla ($1.00 a Year)	
17.	Boy's Magazine ($1.00 a Year)	
17.	American Boy ($1.00 a Year)	
17.	Little Folks (New subs. only. For Renewals add 15 cents to combination ($1.00 a Year)	
17.	Mother's Magazine [Price will be increased Jan. 1] ($1.50 a Year)	
	Any Two of the above Class 17 Magazines with	$2.85
23.	The Christian Herald ($1.50 a Year)	
23.	The Christian Herald ($1.50 a Year)	$2.15
20.	Pictorial Review ($1.00 a Year)	
23.	The Christian Herald ($1.50 a Year)	$2.30
	With any One of the following Class 23 Magazines:	
23.	American Magazine ($1.50 a Year)	
23.	Delineator ($1.50 a Year)	
23.	Metropolitan ($1.50 a Year)	
	Any Two of the above Class 23 Magazines with	$3.45
23.	The Christian Herald ($1.50 a Year)	
23.	The Christian Herald ($1.50 a Year)	$2.40
	With any One of the following Class 25 Magazines:	
25.	Woman's Home Companion ($1.50 a Year)	
25.	Everybody's Magazine ($1.50 a Year)	
25.	Etude ($1.50 a Year)	
	Any Two of the above Class 25 Magazines with	$3.65
23.	The Christian Herald ($1.50 a Year)	
23.	The Christian Herald ($1.50 a Year)	$2.90
35.	Lippincott's Magazine ($3.00 a Year)	
23.	The Christian Herald ($1.50 a Year)	$3.00
35.	Review of Reviews ($3.00 a Year)	
23.	The Christian Herald ($1.50 a Year)	$3.00
37.	The World's Work ($3.00 a Year)	
23.	The Christian Herald ($1.50 a Year)	$3.15
40.	Youth's Companion ($2.00 a Year)	
23.	The Christian Herald ($1.50 a Year)	$3.65
50.	Current Opinion ($3.00 a Year)	

If you desire to make a combination other than those above you may do so in the following manner: Beside each magazine will be found a Class Number. Set down the class numbers of the magazines you want. Add up the class numbers and multiply by five. The result will be the right clubbing price.

NOTE: THE CHRISTIAN HERALD *must* be included in every club.

EXAMPLE:

Class Number	
23	Christian Herald
23	American Magazine
20	Pictorial Review
66 x 5	
$3.30	Total Clubbing Price

Canadian and Foreign Postage Extra

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The Christian Herald, Bible House, New York

OUR MAIL-BAG

Continued from first column

from Solomon and who had his court and his legal advisers, and who sat daily in public to administer justice in all cases brought before him. It is true, there were many tribes in darkest ignorance and savagism, but since the introduction of the Gospel and secular education, most of the tribes have shown wonderful advancement and susceptibility to the training of civilization. It should not be forgotten that Africa's emancipation from heathen darkness properly began only in the middle of the last century. See answer to another correspondent regarding the aboriginal races of North America.

M. C., Bridgeport, Conn. 1. The passage in Zech. 8: 23 is interpreted as referring to a future day when the Gentiles would eagerly seek to share the religious privileges of the Jew. The skirt which is described in Num. 15: 38 and Deut. 22: 12 was a distinctive racial and religious badge. "God is with you" is an acknowledgment of the effect produced on the nations on witnessing the deliverance of the Jews in various great historical crises. 2. Hammurabi (from *Ammu* and *rabi*, meaning the "great god") was the sixth king of the first dynasty of Babylon. Assyriologists identify him with the Amraphel of Gen. 14, although some dispute the identification. The date of his reign is also a matter of question, some placing it as early as 2340 B.C., and others as late as 1900 B.C. Moses is supposed to have been born about 1738 B.C.

D. F. S. Judas was of the tribe of Judah, from Kerioth, while the rest of the twelve belonged to Galilee. (See Acts 2: 7.) As to his life before the appearance of the name among those of the apostles, nothing is known. He was probably first drawn by the preaching of John the Baptist and afterwards led to join the apostolic company, though with what motive or expectation can only be judged from his later career.

C. S. T., Plain City, Ohio. In the passage in Habakkuk describing fishing and the use of nets, the word is *mikmereth*, and in a parallel passage in Isa. 19: 8 it is *mikmoreth*. A seine or fishing-net, which is used as a drag to enclose the fish, is meant. These drag-nets encircle the fish and are then drawn along, either by boat or by fishermen pulling the ropes as they wade inshore. Such nets are in use today. We know nothing of the flue-net, but drag-nets may in some cases probably be called "fine" nets, having reference to the size of the mesh.

W. W. D., Miami, Fla. The passage in 1 Peter 3: 19 has been interpreted by commentators as referring to the antediluvians, to whom the Spirit of Christ, through Noah, preached before the flood. Noah preached to their ears and senses, but Christ to their spiritual natures. Others hold that this passage refers to the time when Christ descended into hell after his crucifixion, and that at that time he preached to those there confined.

Questions and Answers

H. C. J., Parker, S. D. There is no record beyond what is given in Matt. 27: 52, 53.

M. S., New York. The passage to which you refer will be found in I Thess. 4: 17. Read the whole chapter. Read also Rev. 20: 5.

A. A. B., Van Horne, Iowa. There is no reason to suppose that the destruction at the flood included the denizens of the deep. (See Gen. 6: 7-13.)

F. B., Balston Spa, N. Y. 1. THE CHRISTIAN HERALD has many times expressed its attitude on card-playing and dancing. 2. We have no information on the subject of your second question. 3. The number of species existing at the time of the flood is a matter of speculation. Nothing definite can be stated on this subject, but it is not improbable that it was as varied as it is to-day.

M. M., Yonkers, N. Y. 1. Isaac is believed to have been born at Gerar, in Southern Palestine, a region of great fertility and supposed to be near the district now known as Wady Seriah. His birth probably occurred about B.C. 2063. 2. Rebekah's birthplace is not stated, but she is first introduced in the Scripture narrative during the visit of Eliezer to Padanaram, which is supposed to have been her native place. She was born about B.C. 2023 (estimated). 3. We know of no picture of the covenant with Abraham.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tsi* (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

"JESUS IS HERE!"

Continued from page 1129

they laughed, not at each other, but together. If the sidewalk had not been crowded with people, what would they have said?

"I cannot thank you here," Virginia had said hurriedly. "What do people say when their lives are saved?"

"I do not know," Stanton had said in his deep, strong voice, softened to a whisper that lingered in Virginia's heart. "I wish I did. For you have given me life to-day."

That night Mr. Maxwell's house was besieged by representatives of the press. They clamored with increasing emphasis for admission. They all wanted to see this person calling himself Jesus and get additions to their already exciting accounts of the day's happenings.

Henry Maxwell had refused admission to every one. At nine o'clock that evening the noise of the crowd and its demands became so insistent that Maxwell unlocked the front door and stepped out.

The newspaper men gathered up as close as they could get. He urged the men to leave the house, which they finally in goodnatured unanimity agreed to do. As they left the door, Mr. Maxwell went back inside, while the newspaper men scattered to their hotel rooms, deeply impressed with what they had seen and heard.

At ten o'clock that night Henry Maxwell, up in his study above the guest-room where Jesus lay asleep, was summoned by the telephone. It was Stanton calling him.

"I cannot sleep. And I felt certain you must be awake. I want to inquire about—Him."

"He is fast asleep."

"How wonderful! What a stupendous series of events!"

"Yes. How little we could have dreamed it!"

"Was the little girl that he carried given her sight?"

A pause. Then—

"No. He gave her back to her mother, saying words I did not catch. And she went away apparently satisfied."

Another pause. Then Stanton's voice: "That cry to the mob! Was it not wonderful?"

"Yea. Indescribable. You were not seriously hurt?"

"No. A blow on my cheek."

"Miss Page took all bravely?"

"Yes. No one could have been braver."

Then Maxwell again: "I will tell you, Stanton, what I have told no one yet. He is going away to-morrow."

"Going away?"

"To New York. To Washington."

"But he has only just begun—"

"But do you realize Raymond is only one small place? He is eager to see the great multitudes and carry his great message elsewhere. Consider our blessing to have seen him even once."

"Yes. But how can we live without him?"

"He is with us always. Stanton, he said he wants to see you—and—Virginia—before he goes."

A silence. Then from Stanton: "He is my Master, my Lord and my God. I bless the day I saw his wondrous Light."

Before Mr. Maxwell went to bed, he gently opened the guest-room door. The light was low in the hall, but a little of it entered the room.

The Guest was asleep, soundly. He breathed like a happy, healthy child. What wondrous scenes awaited him in the great surging centers of men as he set his face from Raymond! Who could tell?

Mr. Maxwell closed the door, and in his own room, kneeling, he breathed a prayer, foreseeing in a waking vision some of the tremendous scenes through which his Master would soon pass. And as he fell asleep there ran again and again through his heart as he thought of the Figure asleep in his own house: "Jesus is here! Jesus is here!"

CHAPTER VII

IT WAS a week after the great conference in the First Church at Raymond. Virginia had just come over to see Rachel, and as Rachel came into the sitting-room with her boy Frank, she exclaimed:

"What have you been doing to grow so young and handsome? Stand right there, Virginia. What's the secret?"

Virginia stood still, facing her friend. Before her conversion to Christian discipleship she had used her wealth and social influence simply for pleasure. Now, for the years she had dedicated herself to the service of her Master, none of her beauty had been lessened. But it had about it a more subtle loveliness and grace. And to-day, as she came in, she was so radiant, so abundant in the splendor of her Christian womanhood, that her friend could not refrain from comment. Virginia stood there in silence. There was a smile on her lips so gracious, so full of winsome life, that it was irresistible. The little boy Frank ran up to her.

"Kiss me, Auntie Virginia," he said.

"Me too!" cried Rachel. She ran into Virginia's arms and the two friends laughed as the boy reached up his arms between them.

"I have come to tell you, dear. You shall be the first to know." And in few words she told her heart's secret.

"What! You! Virginia! Oh, I am so glad! And oh, how I shall enjoy having you for my minister's wife!"

"Rachel! How do you know? Besides, I shall not be your minister's wife. Only—"

"Only the 'assistant' minister's wife. But do you think I have been blind, or that a happy married woman like myself cannot see what has been going on when her dearest friend was concerned? Why, the very first night Mr. Stanton saw you he was attracted to you."

"That is what he tells me," Virginia exclaimed. "And it helps us both a little to excuse the seemingly absurdly brief time we have known each other. Just think! Less than two weeks."

"But you are neither of you children, you know," said Rachel slyly. "Let's see. How old are you, Virginia?"

"I am thirty-four," said Virginia, smiling. "And Mr. Stanton is forty. So of course we, as you say, are not children."

"Do you call him *Mr.* Stanton?"

"I meant to have said"—Virginia paused shyly, almost as if Richard were a man acquaintance—"to have said—'Richard.'"

"That sounds better to me. How delightful!" And Rachel clasped her again. "God has been good to you, Virginia, in giving you the love of a real man."

"I know in my heart he has. For Richard saved my life there out in front of the church. And I believe, dear, I learned fully what he meant to me that day. And another thing I have not told you: the next day, the day Jesus went away, he talked with us and seemed to crown our love with the one great crown it needed."

Rachel was silent, looking at Virginia with deepest interest.

Virginia's face, happy, glowing with her newly found joy, was now wet with tears.

"Jesus spoke to us with a comfort and a joy we do not know how to express or explain. He had seen from the first time he met us how necessary we were to each other. And then Richard told him that on the day of the riot, in the very midst of its confusion, or just as it was marvelously quieting under the astonishing command of Jesus, he knew, just as if Jesus had spoken, that he approved and commended and blessed our love for each other. Oh, we shall always carry with us all our lives his gracious benediction. Think of it, Rachel! We—Richard and I—have actually taken the hand of Jesus in the flesh and he himself in person has actually blessed our love with his spoken word and his gracious smile. It does not seem possible."

"All of that astounding week seems impossible," said Rachel gravely. "But we know how real it has all been. I never could have borne the death of Eloise if Jesus had not been here."

Rachel's tears fell, but they were not bitter, only the natural human tears of mother affection.

"Do you feel at any time as if Jesus ought to have brought her to life?"

"No. Not now. I have the greatest peace, Virginia, whenever I think of Eloise. Jesus gave me that peace."

There was a loving silence between the two friends while Virginia held Rachel's hand and caressed it. Then Rachel said brightly:

"Have you told Mr. Maxwell?"

"No, but Richard is going to tell him to-day. We wanted to keep it to ourselves a while."

"Selfish creatures! Keeping it to yourselves at least a week! O Virginia, I did not think you were so selfish!"

Virginia laughed again—a laugh that revealed her intense happiness.

"I am not going to apologize for the suddenness of it. I have no doubt people will be surprised. They will say it is not like me."

"Well, it has not been like anything you have ever done yet. But don't you imagine any one will be critical. I have not been so happy since Rollin, with my help, asked me to marry him. But—" and her face grew happily thoughtful—"what a blessing greater than mine or any friend's, dear Virginia, is the blessing He gave you both."

"Yes," Virginia said softly, her face glowing, her eyes looking afar. "Yes. We shall carry that gracious blessing of his all our lives. Thank God! Thank God!"

"Do you think we shall ever see him again?"

"Not here in Raymond. He must go to as many other places as he can."

"Where will he go first?"

"To New York. Then to Washington. Then—he did not know himself. But he bade us farewell, as if we should not see him again here. I shall never forget his last words, 'Beloved, we shall all meet in the Father's house.'"

"It is what he said to Rollin and me at the grave that day. Virginia, how wonderful that we have seen and talked with Jesus!"

"And that he has loved us and told us so. Oh, I am so happy! We want to serve him all our lives and give our lives completely to him."

After a silence, Virginia rose to go, and Rachel asked: "When will you be married?"

"Very soon. We see no reason for waiting long."

"No. You have waited so long all these years it would be too bad to wait any longer!"

Virginia, smiling, kissed Rachel and little Frank, and went away.

The boy turned to his mother and said: "Mamma, what makes Auntie Virgie so beautiful to-day?"

"Love, just love. It is the great beautifier of life."

"Is that what makes you so beautiful?"

"Bless you, my son, it must be," said Rachel as she clasped the boy to her heart and thought of Eloise and Rollin.

At about the same time in the day that Virginia was "confessing" to

Continued on next page

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½ cupful Crisco
1 teaspoonful salt
2 teaspoonfuls baking powder
1 teaspoonful mixed spices
3 eggs
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½ cupful seeded raisins
½ cupful chopped candied citron peel
1 cupful currants
½ cupful chopped preserved ginger
½ cupful chopped English walnut meats

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"JESUS IS HERE!"

Continued from preceding page

Rachel, Stanton was with Mr. Maxwell in his study at his house.

They had been reviewing that wonderful week which would remain in their personal history as the most astonishing experience they would ever know on earth.

"What has been left as a result of His short stay with us?" Stanton was saying.

"The result? Stanton, it is simply overwhelming. I can understand now why it was not necessary for Jesus to live a long period of years on the earth in order to leave a deathless influence. Do you realize what courage and power the visit of Jesus put into the ministers? All over town yesterday every one was talking about the wonderful sermons heard on Sunday. People said there was nothing like it in all church history in Raymond."

"I'm sure," Stanton said warmly. "We had a wonderful sermon in our church. Mr. Maxwell, I want to say I never heard such a powerful sermon in all my life as you preached day before yesterday."

Mr. Maxwell's eyes glistened. He had already fallen in love with his great-hearted assistant, and his words of praise pleased him greatly.

"Thank you, Stanton, thank you. But what man could help preaching, after all we have seen and heard? The coming of Jesus and his message put such heart and hope into the church and into all Christian discipleship that it is not possible to measure its value. It will all lead shortly to a real and powerful union of the denominations in Raymond and all over the country. And that will mean a new and wonderful chapter in Christianity."

"But—how can we live without him, Mr. Maxwell? In the short week he was with us—how we all learned to love him! I would give anything right now to see and hear him. What will befall him in New York and Washington? How will he be received there?"

It is impossible for us to say. I cannot help thinking of the quiet, unconcerned way in which he simply ignored the press representatives who had crowded into Raymond. And they hardly realize yet that, without in any way seeming to avoid them, he succeeded in foiling all their impertinent efforts to exploit him for their own sensational purposes."

"It was the rarest possible exhibition of wisdom and calm indifference to publicity I ever saw," added Stanton. "Mr. Carter, especially, seemed to be disturbed greatly on account of Jesus' indifference to his paper and all attempts to interview him. Did you hear a rumor to the effect that Mr. Carter was going on to New York to follow up his career there and expose him if possible?"

"I have heard something of the sort but paid no attention to it. Carter is a violent egotistic man, centering all his ambition about his paper and its influence. I know he was deeply disappointed because neither he nor any of his reporters could get a picture of Jesus for his paper."

"Nor any of the other press representatives. Mr. Maxwell, do you put that down as a miracle?"

"I don't attempt to explain it. But my faith in him after the first few doubtful hours seemed to me to rest on what he was. His power and his sinlessness and his superiority to all men impressed me irresistibly. I could not escape that for a moment."

Stanton was silent and both ministers seemed to be going over the great events through which they had passed. Then Stanton said gently,

"Mr. Maxwell, I have a statement which I wish to make to you, not a confession exactly, and yet it is in one way—but—the fact is—I am planning to get married—to have that home you said a few days I ought to have."

Maxwell looked at his assistant keenly.

"You're going to leave us? I don't know how I can spare you."

"I'm not planning to go yet, Mr. Maxwell. But I am planning to take from you one of your best—*the* best, I think—of your parishioners. All I can say is, I can't help myself and, to tell the truth, don't want to."

Mr. Maxwell's face suddenly brightened up, and he took a step nearer his assistant and put a hand on his shoulder.

"Richard," he said in the affectionate manner that had knit him so closely to his own young people all the years, "I congratulate Miss Page and you. I don't know which one needs the other most. Let me call Mrs. Maxwell. She will be delighted. In fact, we have once or twice actually wished this might happen."

He called to Mrs. Maxwell, and when she entered the study he was about to break the news to her, but she smilingly anticipated her husband.

"Oh, I know all about it, Mr. Stanton! I couldn't be more delighted if Virginia were my own daughter. You have our heartiest blessing, Mr. Stanton."

Stanton's eyes glowed as he took Mr. and Mrs. Maxwell's hands. "I shall prize your friendship for her sake and my own." And then he added as Virginia had, "It was an unspeakable joy to us to have Jesus speak to us as he did before he went away. That will follow us all our lives."

And then that silence fell between them—the silence that the world was to know more and more after its centuries of bustle and hurry and din—the silence that Jesus always brings—the peace that surpasseth understanding and is the source of more permanent power for righteousness than all noisy meetings and fussy "plans" for helping God do his work among men.

Stanton at last rose to go, but Maxwell asked him to wait a moment.

"I want you to see something Martha has."

He went out of the study and soon returned with Martha, whom Stanton had met. Mrs. Maxwell had told him something of the girl's history, and Stanton was deeply interested in it. Besides, had not Martha been the first person to announce to them the advent of Jesus into Raymond and tell the story of his appearance at her church meeting?

Martha came in, holding a little book in her hand. Maxwell asked her to show it to Stanton.

"Jesus gave it to me when he left the house," Martha said simply.

Stanton took the volume into his hands with a peculiar feeling of awe, and opened it at the first page, which had a book-mark in it, and read:

"Martha Lowell. From Jesus, her Friend."

There was a date, and "Raymond."

Stanton gazed at the common inscription, fascinated. The volume was a New Testament, a small, flexible, leather-covered book.

"Why, this is priceless, Martha. Did you know it was priceless?"

"I know it is the most precious thing I possess," said Martha simply.

"How did he happen to give it to you?"

"I asked him to write my name in my old Testament, and he wrote it with his own in this new one and gave it to me the morning he went away. Mr. Maxwell, do you think he will come back? Do you think we shall ever see him again? I had such a comforting talk with him that morning. You remember, Mrs. Maxwell, how he smiled when he stepped into the kitchen to say good-by."

Neither Mr. Maxwell nor Stanton could avoid a feeling of surprise.

"But why not? Why not?" Stanton was murmuring. "What did we expect to see? A Being so removed

Continued on next page

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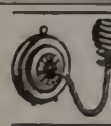

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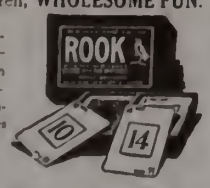

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"JESUS IS HERE!"

Continued from preceding page

from common human things that he could have no feeling for human infirmities? No! No! We must overturn our old definition of God." He spoke aloud to Maxwell.

"Have you any such reminder as this?"

"No; have you?"

"No. I would give anything if I had. Why did we not ask him?"

Maxwell stared. "Yea, why didn't we? Martha was wise and now she is rich."

"He gave several of the men at the Mission little books with his name. Mr. Grey asked for them."

"Grey was wise, also," said Maxwell, smiling. "But I'm afraid, Martha, we shall never see Jesus in the flesh again unless we happen to go to New York or Washington while he is there. I am sure he will not return to Raymond."

"I shall remember him forever. He is my Lord and my God," said Martha gravely, as she went back to her work.

Mr. and Mrs. Maxwell and Stanton looked at one another.

"Mr. Maxwell," said Stanton, "did you ever wonder while Jesus was here about his—his—financial condition? Did he have any money? Did that trouble you any, or—how could he buy books, and travel, and all that?

Mr. and Mrs. Maxwell looked at each other significantly, and Mr. Maxwell answered: "He said, one day, he had not come to satisfy curiosity about himself, but to reveal the Father and his righteousness to the world."

"Thank God we have seen him!" said Stanton, as he went away, exalted in his whole being on account of his own transfiguring love for Virginia and the gracious, marvelous personal touch of Jesus in it all.

* * *

On this same day, in the forenoon, Jasper Carter sat in his office at the *Gazette* Building. Barnes sat opposite him. On the faces of both men was a look of deep feeling, and on Carter's it seemed near the point every moment of breaking out into one of his fits of characteristic anger and irritability.

"Nothing but a fake, a great big fake from beginning to end!" Carter was saying, as if he had already said it several times.

"Of course I don't agree with you, Mr. Carter," Barnes said very quietly. "But what is the use of arguing about it?"

"Arguing!" exclaimed Carter angrily. "Who is arguing? I am stating a fact. This person you call Jesus was a fakir. What did he do while he was here?"

"He converted me, for one thing," said Barnes gently.

Carter started as if he had been struck.

To be continued

ANSWERED PRAYERS

"GOD has answered prayer for my son, for whom I have prayed very often. He has been converted and baptized recently, and I thank the Lord. Now son and daughter both have given their hearts to him. And I have been restored to health. God has answered my petitions many times." This happy letter comes from Mrs. H. H. J., of Farmington, Wash. Mrs. A. B. S. writes from Harrisburg, Pa.: "I wish to acknowledge to the world God's blessing to me in answering my prayer which I so earnestly desired when I was beyond all human aid. It is not the first prayer he has answered for me." Mrs. A. J. S., of Kansas City, Mo., writes: "I wish to add my testimony to our heavenly Father's great kindness in answering my prayers and comforting my lonely heart under great afflictions."

Mrs. N. M. Washburn writes: "Some time ago a dear relative was obliged to have a serious operation performed. She wrote to me about it and asked me to pray for her recovery. I did pray earnestly and she wrote to me after it was all over and said the doctors had said they never saw a patient get along so quickly as she did. Last winter my husband and I were so troubled about one of our children that was being led away, and I earnestly prayed for him, and God has answered our prayer, and he is now all we could wish him to be."

A. W. H. writes from Denver, Colo.: "God has answered our prayer and relieved us from a great financial trouble." Mr. and Mrs. C. J. B. write from Ohio: "Having been brought up to believe that prayer was an essential point of religious worship, it was always believed in, and used, but in a general way. It was not until a great sorrow came and the hosts of Pharaoh and the mountains and the deep sea shut out all hope of human relief that the divine hand in answer to our pleading day and night brought help, and convinced us anew of the power of prayer."

Acknowledgments of answer to prayer have also been received from:

D. L. W., Fair Grove, Mo.; Mrs. S. A. R., Verona, Mo.; Mrs. J. G., Catawba, N. Y.; Mrs. J. B., Ashville, Ohio; Mrs. S. M., Westover, Texas; A Subscriber, Ft. Worth, Texas; A. S., Washington, D. C.; A. M. V., Elk City, Okla.; Mrs. C. B., Hazleton, Pa.; Mrs. D. F. A., Republic, Wash.; A Constant Reader, Hemlock, N. Y.; A Believer in Answered Prayer, Fullerton, Neb.; Miss T. G., Oak Hill, Ohio; H. R., Plymouth, Mich.; One of the Old Subscribers, T. A. H., Union, Ore.; Mrs. W. H. B., Houston, Texas; A Praying Mother, Fort Worth, Texas; E. J., Cuba, N. Y.; Mrs. C. F. S., Sandusky, Ohio; P. E. A.; Jamaica, L. I.; A. W. H., Blossburg, Pa.; Mrs. E. B. R., Middletown, Ohio; A Believer, Hotchkissville, Conn.; L. H., Newburg, W. Va.; C. S., Ithaca, N. Y.; W. B., Ballston Spa, N. Y.; S. A. Z. M., Abingdon, Va.; Mrs. S. F. R., Boise, Idaho; M. A. S., Edgewood, Ill.; E. L. C., Deep Cove Island, N. S.; A Friend, Stonington, Ind.; Mrs. E. M. C., Jersey City, N. J.

A TIMELY GIFT TO INDIA

IT IS difficult for me adequately to express the relief and joy which came to me last evening through the arrival of your letter of August 12, and its enclosure of check for $150 from Mrs. Julia Ayres, of New Park, York County, Pa. I have written her a letter of appreciation and hearty thanks. For weeks our work here has been in extreme financial embarrassment. For this there have been many reasons. The cost of living has recently been extremely high. Some estimate the increase to have been 50 per cent. in the last few years. Again, we have had local famine conditions in the Ahmednagar District. A short time ago I was reduced to the possession of only fifty-seven cents! And I did not know whence relief would come. God mercifully inspired you some weeks ago to send $150 of Mrs. Ayres' gift to me for disposal. I thank Him and you.

In the great famine of 1899-1901, I was the chairman of the CHRISTIAN HERALD Famine Relief Fund, and how grateful I am that in that distress Dr. Klopsch made me your agent in the administration of American charitable money.

R. A. HUME.

Ahmednagar, India.

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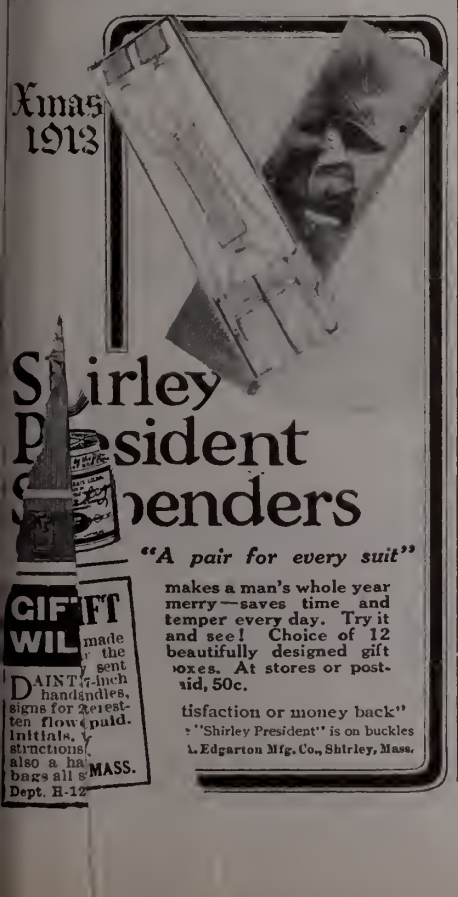

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THOUGHTFUL CHRISTMAS

BY MARGARET E. SANGSTER, JR.

AM I too late in telling you about this new Christmas, friends of mine? I hope not. I think that there is still time to show the proper holiday spirit in the new way.

Twenty years ago a little boy lay in a New York hospital, fighting with death. The trouble was pneumonia, mixed with late hours, very little food, and overwork. Through the month of January he suffered—suffered as the result of thoughtlessness. He was a cash-boy in a large department store and the holiday rush of good-natured present-givers had nearly worn the life out of his eleven-year-old body.

Mrs. Charles Russell Lowell was then serving as the first woman on the New York State Commission of Charities. She did not waste precious time in theorizing and telling what she intended to do—some day. With all her heart and soul and mind, she proceeded to lay the cornerstone of a now great organization, the National Consumers' League. And out of that organization many things have grown, including the thoughtful Christmas.

A letter came to the office the other day—a letter that looked interesting even from the outside. When I opened it, three papers fell out. One was a letter from the National Consumers' League, asking us to help them in their work; another was an article by Miss Florence Kelley, general secretary of the League; and the last one was a small écru card, printed with a message that stood out something like this:

"Shop early! Buy your Christmas presents *early*—early in the day, and do it now. That will be your biggest gift of the holidays to the workers behind counters and on delivery wagons."

I was walking through a store at a quarter after five—the store closed at half after. As I hurried through, a general impression of the place stamped itself on my brain. Behind the counters, the girls were straightening up the stock. Wearily they walked back and forth, faces pale, hair ruffed up, eyes tired. One girl pressed her hand frantically on her aching head, and a little maid—perhaps she was thirteen—sobbed from sheer nervousness as she made change for her last customer. The next day I happened to be in the same store, and presently I found myself at the little girl's counter.

"I saw you last night," I told her, "and you looked so tired."

"I *was* tired!" said the little girl. Almost defiantly she looked at me. "I always am tired at night! It's early in the year now and it isn't bad, but—" she paused for a moment while an expression of horror crossed her little face—"at Christmas time it's awful! Almost *everybody* wants *everything* in a hurry, and they lose their tempers and simply make us promise impossible things. "Why," her face darkened and the wide eyes grew narrow, "I used to like Christmas when I was a kiddie with a stocking and candy, and perhaps a doll baby. But now—now I hate Christmas! It isn't a time of joy and gladness—it's a time of sorrow and work."

I went away thinking hard. Have we forgotten the meaning of the day we celebrate? Have we made an almost pagan festival of our Lord's birthday?

A delivery boy brought a package up to the house one day, not long before last Christmas. We bought a great many things from his store, and mother knew him by sight. She opened the door to pay him, and suddenly I heard her speak.

"Why, Jimmy," she said, "how terribly tired you look!"

"I am tired," answered the boy simply. "I haven't slep for ages! Last night I didn't get home till after two, and then—well, you don't know where I live, but it's a pretty rough place, and I had a thousand dollars in my pocket. It belonged to the store, and I was responsible, for I had collected it. I sat up all night, but I had to drink black coffee to keep awake."

I once read the story of two girls who worked so hard that they had very little time to buy Christmas presents before the last minute. Each year passed, marked by gifts that exhausted their strength and their finances. And each year they had thought: "We know that we are entirely too extravagant. We know that it is unnecessary to bother so; *we know that we are making the Christmas less happy for the employees in the stores.* But it must be done!"

Every year they had followed out this rule until at last Common Sense came to them and said:

"Then why do you do it?"

That year the girls did a unique thing. The time that they would have been worrying away in the crowded shops they spent searching the countryside for pretty little winter plants, pine cones, birch bark, and ground pine. Then they made candy. When Christmas came many friends were surprised. Pretty boxes, filled with sweets, were a treat—and a novelty. Fragrant wreaths tied with flaming bows brought the pure breath of the woodlands with them. And the girls—rosy, happy, strangely triumphant—realized for the first time in years the true Christmas spirit.

Do you know that people are very much like sheep in that they follow a leader? Well, they are! Mrs. Smith will say to her friends: "Why should I do my shopping early when Mrs. White always does *her* shopping late? One person can make very little difference in the crowded stores!"

And Mrs. White will say the same thing—about Mrs. Smith.

Start something, girls! Make your chums say: "I am going to do my shopping early—Molly does." Then soon all of the girls in your town will be shopping early, too. It is ever so much easier for every one if you can only get into the habit of it.

The Consumers' League began in 1890, and the twenty-three years have made many changes in the life of the workers. But the cash girls still cry from dead-tiredness, and the delivery boys are pale and weary. And the Christmas time still holds terror instead of joy for many thousands.

The remedy lies with you—*you!* Are you going to let the responsibility slip away out of reach, or are you going to help?

Our Family Altar Calendar

Those who desire a copy of the CHRISTIAN HERALD Family Altar Calendar should write immediately. These Calendars were made in Europe, and we have but a limited quantity. Naturally, those who order first will be served first, but we cannot guarantee to deliver this calendar after the quantity ordered has been exhausted, as it would be impossible to have another lot made up until long after the first of the year.

The Calendar contains 365 leaves and has a memory text, sermonette, and prayer on every leaf, thus providing a short spiritual exercise for every day in the year.

It will make a handsome Christmas or New Year's present that will remind your friend of you every day for twelve months to come.

We will send this superb Calendar, together with THE CHRISTIAN HERALD for one whole year and *The Christian Herald Almanac for 1914*, all for $1.80; or

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WAITING FOR SANTY

BY MARGARET E. SANGSTER, JR.

I'VE hung up my Christmas stocking,
Has you got a stocking, too?
An' kitty an' me is waiting
An' wondering what we'll do
If a fat little man wif a funny face
Comes down in our chimney flue.

An' I'm listening here in the corner
Wif my ear to the bricks pressed tight,
An' only a candle is burning,
Wif a thin little baby light;
An' don't you know that I'm frightened?
For it's awfully late at night!

My kitty is getting sleepy,
She doesn't know Santy's name;
We've never waited before this year,
An' I think that we're so to blame;
'Cause while I was sleeping in my bed,
Was the onliest time he came.

What'll we do to Santy
When he jumps on the fire mat?
We'll say "hello" in the nicest way,
That a kiddie can—an' a cat.
An' we'll smother his face wif kisses;
Now what will he fink o' that?

A YEAR'S OPEN-AIR GOSPEL WORK

A LITTLE old woman stood on the curbstone in Printing House Square, New York, at noontime. As she was not able to peer above the heads of the crowd gathered at the base of the statue of Benjamin Franklin, she addressed the taller woman beside her.

"What is this? a religious meetin'?" she inquired.

"No, I think not," replied the taller woman, who descried the words "Lower Rents" on a banner displayed by the orator.

"Well, I'll keep on goin'," said the little woman, as a shade of disappointment clouded her face. "There's sure to be one somewhere 'round. There's one on most ev'ry corner nowadays. Except where the suffragettes get ahead of 'em," she concluded with a chuckle as she proceeded on her quest.

Truly, as she said, there was an open-air meeting of some kind "on 'most ev'ry corner" of New York City's streets during the open weather. Socialists and Anti-Socialists, suffragettes and anti-suffragists, Prohibitionists, anti-renters, political parties, and last but far from least, preachers and singers have been heard at street corners, in parks and squares, and wherever crowds pass or congregate.

At the meetings held by the Evangelistic Committee of New York City in Union and Madison Squares, men stood by the hundred, sometimes by the thousand, under the noonday sun or the starlit sky, listening to exposition of Scripture, followed by direct personal appeal. On Wall Street other hundreds congregated day after day. Many remarkable incidents occurred during the season. So intense was the interest manifested that plans were made for the organization of Bible classes as a permanent nucleus for holding the men together during the winter. The Evangelistic Committee during its ninth campaign conducted open-air services at 100 centers, shop meetings at 34, and tent meetings at 12. The attendance at the 2,586 meetings held during the season is reported to be 679,851, an increase of 258,315 over 1912. The 679,851 people were reached at a per capita expense of four cents, which is probably the lowest per capita expense of any form of Christian work in America. Children's meetings were held nightly in the tents and in some open-air centers. Boys and girls to the number of 95,689 were assembled in the various meetings. Most of these children have never been to any Sunday school and know nothing of religious instruction or moral training until they are taught in the tents. Services for children and young people were conducted in English. For adults there were meetings in Italian, Bohemian, Hungarian, Slovak, Polish, Swedish, German, French, Spanish, and Chinese, as well as for English-speaking audiences.

MARY K. HYDE.

Kansas Crops in 1912 and 1913

IN a recent issue we gave the substance of a number of letters from CHRISTIAN HERALD correspondents in Kansas, showing the condition of the crops in different parts of that State. These reports are now confirmed by the official estimates of crop production in Kansas this year, compared with last year, which have been received from the Department of Agriculture in Washington, and which show the greatly reduced yield in all crops this season.

	1913—Preliminary Bushels	*1912* Bushels
Corn	23,757,000	174,225,000
Wheat	86,957,000	92,290,000
Oats	36,894,000	55,040,000
Barley	1,426,000	4,136,000
Rye	378,000	477,000
Buckwheat	10,000	16,000
Potatoes	2,800,000	5,740,000
Sweet potatoes	250,000	495,000
Flaxseed	276,000	300,000
	Tons	*Tons*
Hay	1,234,000	2,440,000

Kansas is showing a splendid spirit, however, in declining outside assistance and resolving to take care of its own needs.

BOOK RECEIVED

Hunting in the Upper Yukon, by Thomas Martindale, is an interesting and instructive narrative of the author's experiences on a hunting trip in that region, famous by reason of the gold craze that has sent thousands of fortune-hunters into its barren reaches. The reader gets into intimate acquaintance with the country, its people and its wild life through Mr. Martindale's leisurely anecdotal style, and shares in several very interesting hunting episodes. The purpose of the writer he states to be "to feature life in this almost fabled section rather than to give his whole attention to the stalking and killing of game." The reader must expect the free vernacular of the wilderness at times. Published by George W. Jacobs & Co., Philadelphia. 320 pages excellently printed, 25 full-page illustrations. Price, $2 net; $2.20 by mail.

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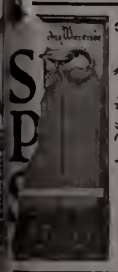

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Bible Men and Women*

THERE were no moving pictures in the day when the eleventh chapter of Hebrews was written. If there had been there is no doubt that many of the scenes described in that chapter would have been reproduced in that way. Some of them are now represented by this modern photographic miracle, but the whole chapter, simply in its printed words, seems like a series of motion pictures.

We have here a quick review of the lives of some of the great men and women of the Old Testament, who trusted God. This chapter has a very important place in the New Testament. The writer of the Epistle to the Hebrews has been pointing out the super-excelling glory of the Christian faith. He has shown how much greater it is in its cost, its scope, its results, than the ceremonial system of the Jews. And he shows that the key which unlocks all the splendors of this new and perfect plan is faith. Having stated this he goes on to show that the great men and women of Jewish history had really won their achievements by the same principle which would admit Jews and Gentiles alike now to the glories of the Gospel.

Abel, Enoch, Noah and Abraham stand out from the mist of the earth's early morning as the men who by faith drew near to God. Abel showed the right spirit in his sacrifice, and made a fitting choice of things to be offered. Enoch—very little is said of Enoch in the Old Testament, but in the few lines devoted to him the statement is twice made that he "walked with God." These thousands of years later there is no nobler nor higher thing that a man can do. In fact that is the very essence of real living. The wonder of faith and of the Gospel itself is that it brings us into personal friendship and communion with God. Any life lived in this close personal touch with God is truly great.

Abraham was called "the friend of God." (II Chron. 20: 7; Isa. 41: 8; James 2: 23.) He, too, walked with God, and when the call came to leave his home and his father's family to go out alone by faith he trusted that unseen Friend, and "went out, not knowing whither he went." Abraham was a practical man, doing his daily work well, accumulating a large fortune and great power. But although he lived in this world his thoughts were in the other world, "for he looked for a city which hath foundations, whose builder and maker is God."

Sarah believed God's promise that she should have a son. She had been honored by being chosen to become the mother of the great race of Israel, both because she was the wife of God's friend Abraham and because of her own spiritual fitness. And when the promise came she received it by faith and so became not only the mother of a great race, but one of the ancestral mothers of the Messiah.

Isaac is not one of the prominent characters of the Old Testament, but he too was faithful, as was his father Abraham. He never forgot that strange day with his father upon the mountain, when God had intervened to save his life. And he passed on to his son Jacob the blessing and the promise. Jacob too lived a life of faith, and passed forward the blessing to the sons of Joseph. Joseph himself led a life of splendid fidelity, keeping true to God in spite of temptation and trouble, and later in spite of great honor and prosperity.

Moses was another friend of God. He became the emancipator of God's chosen people, and the founder of their civic life. Three of the verses about Moses, 25-27, are so striking that they should be read without fail at this meeting. They are good verses, too, to memorize.

> Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who was invisible.

By faith the Red Sea was passed. By faith the walls of Jericho fell down. In that reference to Jericho lies the story of another great hero, Joshua. Read at least the first chapter of his book. He is one of the thrilling characters of the Old Testament, like Joseph and Daniel.

Rahab's name occurs because of the one great service she rendered to God's people. Her life may have been a mistaken, even a wicked one, but when the time came to do a real service for God's cause, she did it, and so won favor for herself and her kin.

In studying the lesson it is not necessary to be limited to the names mentioned in this chapter. The topic also includes New Testament characters. Look up the lives of the apostles, especially Paul and Peter, John, Andrew and Philip. Find some of the New Testament women — Elisabeth, the Marys, Martha, Dorcas, Phœbe, and "the elect lady." Back in the Old Testament study Caleb, Jonathan, Josiah, Hezekiah, Ezra, Nehemiah, Miriam, Esther and Ruth.

* "LESSONS FROM THE MEN AND WOMEN OF THE BIBLE." (After the opening exercises the young men and young women may hold separate meetings.) Heb. 11: 1-40. Christian Endeavor and B. Y. P. U. Topic for Sunday, December 14, 1913.

Holy Days and Holidays*

"DENATURIZING" is an odd word. It means taking the spirit out of a thing, changing the nature of it, making it do something or mean something it was not intended to do or mean. Have we been doing that with our holidays and our holy days?

The true note is struck in our last Scripture reference, Luke 2: 10, 11: "Great joy," "a Saviour." Holy days are for rest and worship and service for others; holidays are for rest and recreation and merriment. In both holy days and holidays the joy is to be linked to the fact of the Saviour's presence. The Scripture references give a number of badly managed occasions which suggest some of the faults of modern holy days and holidays. Ex. 32 tells of a disgraceful, blasphemous episode when the Israelites, under Aaron's leadership, made and worshiped a false god, indulging, in connection with their false worship, in wild orgies of wicked pleasures. Neh. 8: 9-12 tells of a time when the people were not too gay, but too sad. I Cor. 11: 20-29 warns the early Christians against making the Lord's Supper the occasion of over-indulgence.

All these errors we are in danger of translation into modern life. Rest, worship, service, recreation, wholesome pleasure—thorough-going, enthusiastic joy—these, with the presence of our great Friend Christ, will make blessed holy days and glad and helpful holidays.

* "DENATURIZING OUR HOLY DAYS AND HOLIDAYS." Ex. 32: 5-8., 15-20; I Cor. 11: 20-29; Neh. 8: 9-12; Luke 2: 10, 11. Epworth League Topic for Sunday, December 14, 1913.

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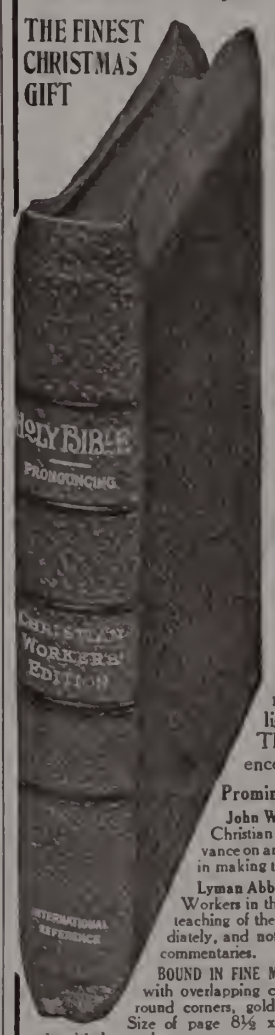

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CALIFORNIA'S FIRST GOLD NUGGET

BY W. W. ALLEN, SR.

IN THE year 1877 I was employed by the settlers upon a disputed land grant in the southeastern part of Los Angeles County to defend their claims of titles to said lands. Upon my first visit to a meeting of the Settlers' League upon the land, I was introduced to Peter L. Wimmer and Elizabeth Jane Wimmer, his wife, who were among the settlers. They were then poor and contesting for their home with the others. I soon became interested in them. They had crossed the plains in 1846 with Captain Harlan's band from Fort Independence on the Missouri River (now St. Joseph, Mo.), and, after six months' travel through hardships, scenes, and incidents which would fill a large book, arrived at Fort Sutter on the Sacramento River, where Sacramento, the capital city of this State, now stands, in the month of November, 1846.

Mrs. Wimmer was the first white woman who reached the fort, bringing with her four children. Captain Sutter, then the military commander there, paid great respect to them. Mr. James W. Marshall crossed the plains in 1845 upon the northern trail, through Oregon Territory, and landed at Sutter's Fort in 1845, bought two leagues of land on Butte Creek, now Butte County, and stocked it with cattle. He was a bachelor and made his home with the Wimmers after their arrival. In 1847, after the close of the war between Mexico and the United States, all were looking forward to a large American immigration. Marshall and Captain Sutter concluded to build a saw and grist mill upon the American River, sixty miles north of the fort, where Captain Sutter owned a large body of fine pine timber. Marshall and Peter Wimmer were sent to hunt up a location, and selected the place where gold was found; first, because it was convenient to the timber, and second, because it would be possible to transport the lumber to the fort by wagon. The mill site was upon a creek running down from the mountains and near to the American River.

Peter Wimmer was born and raised in Ohio, and was a skilled mechanic and a good millwright. Mrs. Wimmer was to be the cook. On August 19, 1847, all hands, with ten Indians, set out for Coloma, and work commenced on the mill, about sixty miles from the fort.

The mill building progressed slowly, but during the month of December, 1847, the dam and headgate had been completed and water was turned on at night so as to wash out the sand and gravel which would be dug up by the men during the day. As this work progressed, each morning when the water was turned off, shining specks would appear all along the mill race. On the morning of the 19th of January, 1848, the water had been turned off, and Marshall and Peter Wimmer were walking along the tail race, where the water had washed away all the loose dirt. Marshall, observing a shining specimen lying on a flat rock close to the side of the race, picked it up and handed it to Wimmer, saying, "What do you think of that, Peter?" Peter took it, examined it, and said, "This must be gold. Jennie is going to make soap to-day; we will have her boil it in the lye all day." To this they agreed; sent it to Jennie, who threw it in the kettle, where it remained until next morning, when she was asked by the men, teasingly, what kind of soap her gold made. Going for her kettle, she poured out the soap, and there was the bright, shining nugget, polished by the action of the boiling lye. Seizing it, she sprang into the cabin, threw it on the table between her husband and Marshall, shouting aloud, "There is your nugget, and it is pure gold." Other small nuggets were collected, and four days after, Marshall took them all to the fort, where they were tested and proved to be gold. General Sutter accompanied Marshall back to the mill, and there they presented the first nugget to Mrs. Wimmer, saying to her, "Here, Jennie, this will make you a nice ring, and it shall be yours." Jennie kept it with a woman's care, and when I went to Washington, D. C., in 1877, she placed it in my care with the request that I exhibit it to the President of the United States and to his cabinet, which I did. Afterwards, and for many years, Mr. and Mrs. Wimmer were poor, and I had contributed much to their support from time to time and had them visit my home. Jennie would never take the nugget back from me. I furnished the mining bureau of the State with a facsimile of it, exhibited it at the State fair, and wrote the *California Gold Book, or History of the Discovery of Gold in California*, and exhibited the nugget at the Columbian Exhibition in Chicago in 1893.

In 1849 Mr. E. H. Hargraves, an engineer in New South Wales, hearing of the discovery of gold in California, sailed on the British bark *Elizabeth Archer*, landing at San Francisco, proceeded to the mines at Sutter's Mill, lived with Mr. and Mrs. Wimmer, learned how to extract gold by means of the rocker and sluice, went back to Australia and opened up the gold mines of New South Wales, for which he was made a knight by the British Government and pensioned for life.

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..SILENCE is golden—except when we have a chance to say something good about somebody we do not particularly like.

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..ONE can scarcely conceive of a life more miserable than that of him who tries to be a Christian simply because he believes he has to.

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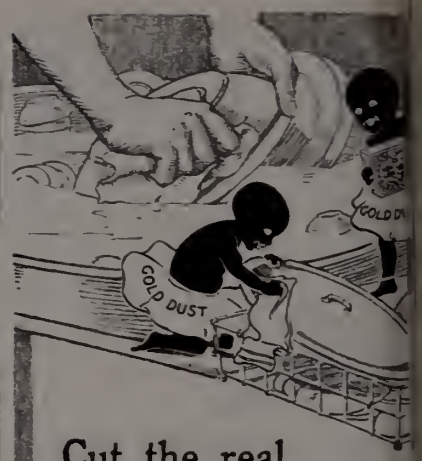

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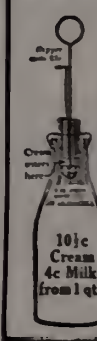

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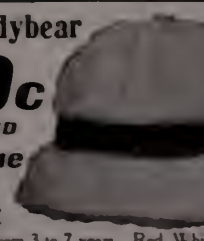

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My Garden of Hearts, to E. G.,
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Southington, Conn.

I understand that I have the right to have all of these sent to different addresses, so please be careful to have them correctly labeled and addressed. They are for Christmas presents for my friends above. Could I have a card of Christmas Greeting sent with The Christian Herald? If so, I will be glad to pay any extra expense. Please let me know.

Cordially yours,
M. M. N.

Now, here was an idea! Doubtless thousands of CHRISTIAN HERALD subscribers, harassed by the yearly recurring problem of "What shall I give *this* year?" would welcome this suggestion which is capable of so much expansion. It is possible indeed to make combinations of THE CHRISTIAN HERALD, *Christian Herald Almanac*, the *Family Altar Calendar*, *My Garden of Hearts*, *Wonder Stories*, and *Magazine Clubs*, costing from $1.50 up, and have THE CHRISTIAN HERALD and the books sent to *as many addresses as there are articles*, thus fulfilling the Christmas obligation to many more people than might otherwise be possible.

With the idea of presenting such an opportunity, THE CHRISTIAN HERALD is issuing a beautiful little *Christmas Folder* (illustrated in full color), having the legend *"With Every Good Wish for Christmas"* on the title page, and a beautiful poem by *James Russell Lowell*, entitled *"A Christmas Carol,"* and the whole tied very prettily with ribbon. On the last page is the following inscription:

At the direction of ..... we have placed your name on our list for a year's subscription to *The Christian Herald*, with every good wish for a Merry Christmas. May *The Christian Herald*, with its weekly messages, bring full measure of pleasure and profit to you throughout the year.

The blank space for the name above will be filled in by us for any one who desires to send a gift subscription of this kind, and the little booklet itself will constitute a precious remembrance for whomsoever may receive it.

The idea of giving THE CHRISTIAN HERALD as a Christmas Present is particularly happy, since it will not only call to the memory of the recipient the kind act of the donor at least once every week in the year, but the donor will have the satisfaction of knowing that this journal of inspiration and religious uplift will wield its influence in one more American household.

Again, suppose the Family Worship Calendar is selected as one of the gifts. It contains 365 leaves, on each of which is printed a Memory Text, a Prayer and a Bible Reading from the pens of well-known clergymen at home and abroad. There, again, will the recipient have cause to remember the good friend who sent it at least once every day for a whole year.

Or, suppose *The Fundamentals* be selected. There are *Ten Books*, providing what is equivalent to a course in theology—a splendid Christmas Present for a friend or relative.

The *Christian Herald Almanac* (which is sent free with annual subscriptions) is a mine of information—a Small Encyclopedia to which any friend will refer many, many times during the next twelve months.

The *Red Letter Bible* and the *Red Letter New Testament* will make still more lasting presents. The friend who receives one of these will be reminded of the donor for years to come. These Testaments and Bibles are unique. In the Old Testament *passages quoted by our Lord*, or directly related to incidents to which he referred, are *printed in Red*. In the New Testament, *the words universally accepted as those of the Saviour are printed in Red.*

FOLLOWING ARE SOME COMBINATIONS WHICH MAY BE MADE

Price	*Articles*	*No. of Presents*
$1.50	Christian Herald and Almanac	One or two
$1.80	Christian Herald, Almanac and Family Worship Calendar	One, two or three
$3.00	Christian Herald, Almanac and Bible . .	Three
$3.00	Christian Herald, Almanac, Garden of Hearts and Wonder Stories	Four
$3.20	Christian Herald, Almanac, Wonder Stories and The Fundamentals	Four

We would suggest to all who desire to take advantage of this unique way of sending Christmas Presents at small cost, to many friends and relatives, that orders be sent *at once*, as the labor of *mailing* the presents to *separate addresses* may cause some slight delay, and of course all of our friends will want the gifts forwarded to their friends *in time for Christmas* or for *New Year's*, as the case may be.

The Christian Herald, Bible House, N.Y.

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The HOWARD means so much more than the giving.

It pledges the young man to a fine tradition.

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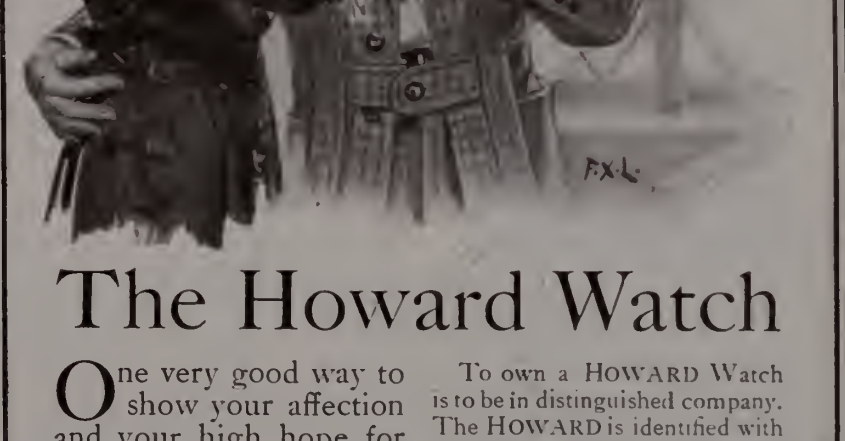
Admiral Sigsbee has written a little book, "The Log of the HOWARD Watch," giving the record of his own HOWARD in the U.S. Navy. You'll enjoy it. Drop us a post card, Dept. W, and we'll send you a copy.

E. HOWARD WATCH WORKS
BOSTON, MASS.



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is absolutely new and scientifically correct in principle. It has EIGHT TONES. It is not only eight times as helpful, eight times as efficient, eight times as convenient and eight times as satisfactory as the best device of earlier invention, but its use positively **benefits and improves** the natural hearing.

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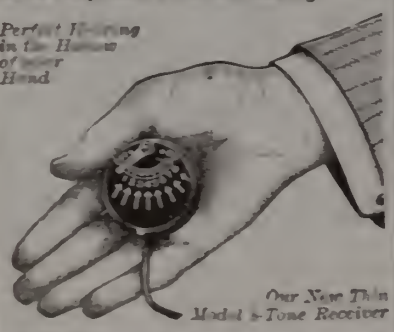

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In order to give our patrons the personal service that is possible only when we know them and deal with them direct, we have established all our American Agencies. Our latest and finest model ear phone can be had only direct from our New York office. To advertise our new direct selling plan and to introduce the perfected **Mears 8-Tone**, we are making a **Special Limited Offer** for a short time only. *Mail the coupon at once for particulars.*

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A PROTESTANT PROTEST

Press Despatch in New York Tribune, November 19

WASHINGTON, November 18. — Protestant clergymen of the capital have launched a protest against the official atmosphere they contend is thrown about the annual Pan-American Thanksgiving mass here in St. Patrick's Church, which generally is attended by the President, members of the cabinet, justices of the Supreme Court, the diplomatic corps and other dignitaries. President Wilson has accepted an invitation to attend this year.

The Rev. Dr. R. H. McKim, former president of the Episcopal House of Deputies, is the author of a resolution adopted to-day by the Episcopal, Lutheran, Baptist and Disciples of Christ clergy, and which will be considered by the Presbyterian clergymen on Monday. The resolution says:

"The attendance of our Chief Magistrate and members of his cabinet year after year has been made use of to give color to the Roman claim that the service is now the official celebration of Thanksgiving Day in our national capital. This fact has been understood in the United States and abroad to give the Roman Catholic Church a prestige and pre-eminence over all other churches. Every effort is made by the Roman hierarchy to give this Roman mass the color of an official function.

"We protest against the attempt to convert our national Thanksgiving Day into a Roman Catholic festival in a service entirely out of harmony with the history of the genius of our country and the spirit and purpose of the day.

"We desire to give voice to the widespread feeling of indignation among millions of Protestants of America against the efforts of the Roman press and the Roman hierarchy to exploit the presence of our Chief Magistrate and some of his cabinet (which we are convinced has only been intended as an act of courtesy and good will) for the purpose of glorifying the Roman Catholic Church and giving this service an official characterization it does not and cannot possess."

Mrs. Sangster's Great Book

My Garden of Hearts, by the late Mrs. Margaret E. Sangster, may be called her literary legacy to her old friends of THE CHRISTIAN HERALD. To know Mrs. Sangster was to love her. The language of her pen will live in the hearts of her people everywhere. *My Garden of Hearts* contains the best stories and familiar talks that she ever wrote.

There are 65 stories and talks in this 450-page volume, bound in vellum de luxe cloth.

We will send *My Garden of Hearts*, *The Christian Herald Almanac* and THE CHRISTIAN HERALD for one whole year, all three for only $2.00. Or,

We will send to old subscribers FREE as a reward *My Garden of Hearts* for sending us one new yearly subscription to THE CHRISTIAN HERALD with $1.50.

A HOME MISSIONARY'S TRIBUTE

I do not know what I should do without THE CHRISTIAN HERALD. I am living up in the Sierra Nevadas, working among the Diggers Indians. In all this part of the country, those poor people have never heard the Gospel until I came to them, two years ago. As one poor fellow said, before I talked him if he knew anything of God: "I have heard white man swear by God." He knows no restraint and washed mine suffer one time through when up to his knee he met a rattlesnake which came to drink in the ditch where Jones was washing again. THE CHRISTIAN HERALD comes to me and I am still filled with Christian deliverance. No Christians, except my own people; they are the gospel of all American Indians. No grass-roots Christ-centered, and how I miss those things! Exactly I look for THE HERALD. It is sent to [illegible] It is their contribution to get the Bible. For it, and I cannot do without it. May it long continue to be a blessing to the readers. I serve God, God! (Miss) H. M. L.

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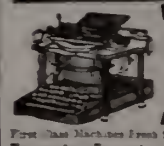

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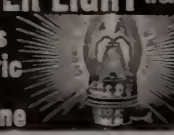

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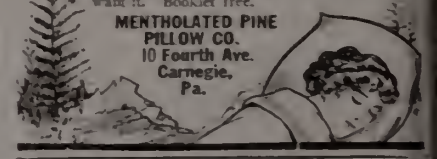

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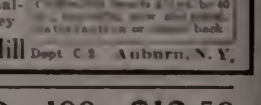
Why is this a Wash Silk? It is woven from pure silk as taken from the cocoons with all the gum left in it. The gum is then boiled and washed out and the fabric ironed. After that this "AUBURN" Wash Silk can be washed and ironed any number of times the same as pure cotton or linen. And remember that *four ply* is the strongest fibre known. "AUBURN" Wash Silk is honestly woven of heavy fibres. Ordinary wash silk is usually made of light fibres to meet [illegible] and retail competition. We sell only from Mill to Consumers, saving you the jobbing and retail profit, so that our prices are considerably lower and our quality is always maintained. We guarantee satisfaction or gladly refund money.



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We sell only reliable Furs at about one-half of the usual prices paid, as our furs come to you direct from our factory.

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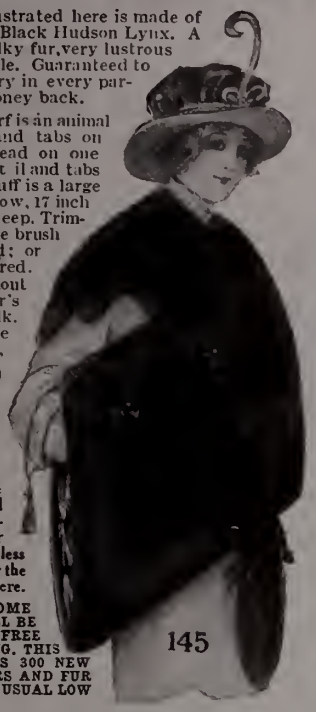

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A combination of macerated wheat, nuts, fruit, and other wholesome corrective foods. Possesses all the organic vitality your blood and nerves demand. Supplies the necessary nourishment and mineral salts to restore health and keep you in health. Will aid digestion and give you a natural, normal appetite. Prolongs life. Prevents disease. Makes life worth living.

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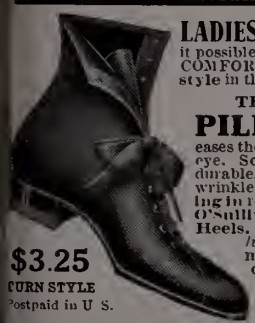

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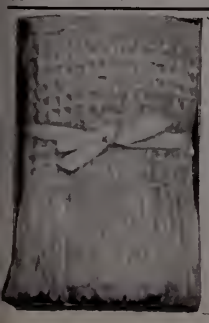

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DAVID'S NAME

IT WAS hard for David to understand how, when his dear grandpa died and was taken away from them all and put down into the ground, he could still be alive and, though perhaps so wonderfully changed that even David might not at first know him, still be the same dear grandpa that David so greatly loved. To make this plain to him, his mother did a beautiful thing. She took David with her out into the garden one spring morning and together they planted some seeds. These seeds, unknown to David, his mother planted in the letters of his name. "Do you see, David," she said, "how we are putting these down under the earth where no one can see them—just as if they were dead?" "They are dead," answered David. "We have buried my seeds." His mother said nothing more, but one morning in June the little boy came running into the house to her, his cheeks flushed, his eyes shining with happiness: "Oh, mother, mother," he cried, "my name is growing in the garden!"

He caught his mother's hand and drew her out with him to show her. There, where they had buried David's seeds, his name was growing in lovely, bright colored flowers!

"That is resurrection, David, dear," said his mother, pressing his hand gently. "We had to bury the seeds first before your name could grow in these beautiful flowers."

David was silent a moment; then he turned and looked up at his mother. "I think it is beautiful," he said. "And I understand about grandpa now."

"I knew you would, dear," his mother replied, kneeling down and taking him in her arms.

KENDRICK FERRIS.

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Our Red Letter Bibles and Testaments make the most seasonable gifts around Christmas time. Appropriate for Father, Mother, Sister, Brother, Sunday School Teacher, Pastor—there is no one who would not appreciate a gift of this kind.

In the New Testament every word uttered by our Lord is printed in red; in the Old Testament every passage or incident to which our Lord made reference during his earthly ministry is in red, and every passage in the Old Testament considered a Messianic prophecy, pointing to Christ as the coming Saviour of the World, is indicated by a red star.

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We will send it to old subscribers FREE as a reward for sending us two new yearly subscriptions at $1.50 each.

Here is a chance to make three lasting Christmas presents for $3.00.

If you desire to pay more for the same Bible bound in genuine morocco, calf finish and leather lining, silk sewed, which will wear a lifetime, add one dollar more for this Bible.

The Christian Herald Red Letter New Testament is issued in both the Authorized and Revised Versions and is sent, all charges prepaid, together with THE CHRISTIAN HERALD for one whole year and *The Christian Herald Almanac* (100 pages of facts and figures) all for only $2.00.

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The very thing:

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The Christmas gift that will appeal to every member of the family—will add to the joy of the Christmas day in the pleasure of picture taking and will perpetuate that day by preserving its memories.

KODAKS, $5.00 and up.
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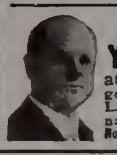

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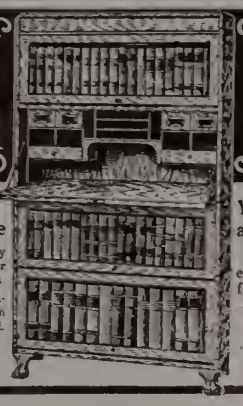

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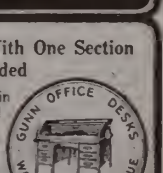

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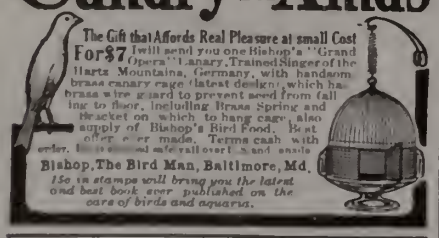

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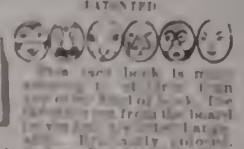

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WHERE IS SILVIO PELLICO'S BIBLE?

Continued from page 1125

decision on his case, and that he had been condemned to death, which punishment, however, had been commuted to fifteen years of *carcère duro* in the fortress of Spielberg, near the town of Brünn, the capital of Moravia. His answer was, "*Sia fatta la voluntà di Dio.*" A few days later he was conducted back to Venice to receive his sentence in public. He was there placed on a platform in the Piazzetta, when it was read out to him. The Piazzetta, the piazza, and all the places near were crowded by tens of thousands of sympathetic Venetians, who would fain have rescued him. But what could they do? Not only were there hundreds of Austrian soldiers, but loaded cannon, beside which stood soldiers with lighted matches, covered the people on all sides. His imprisonment at San Michele was short, a little over three months, for on March 25, 1822, he was conducted in chains to Spielberg and placed in a subterranean dungeon. A smith came and fastened chains to his feet, and in his cell hung a huge chain which, he was told, would be used to fasten him to the wall if he were in any way insubordinate.

His health failing, he was, after a year or two, transferred to a prison on the level of the ground. Altogether he spent seven and a half years here, making ten years of imprisonment altogether. He carried his Bible with him to Spielberg, but after some time all his books were taken from him, and he was allowed to have only some of the religious tractates and books of the church. His effects, books, clothing, etc., were then sold, for, he tells us, the money they realized, with other money taken from him, was restored to him when he was liberated.

And what became of his Bible? There happened then to be at Spielberg Cavaliere Taush, consul general, resident at Leghorn. This official carried it to Leghorn. After his death and that of his sons, his library was sold off, and some of the books, amongst them the Bible, were bought by a street hawker of books and papers, who lived at Pisa.

One day the prior of a place near Pisa, called the Baths of San Giuliano, examining the hawker's barrow, saw the Bible, and bought it for a few pence. He then communicated with the famous book-collector of Milan, Synn Schifatti, who knew Silvio Pellico's Bible well. This man went expressly to the Baths of San Giuliano to see it, when he was able to identify it as the very one Silvio and Foscolo and others used before Silvio's arrest. The Bible was entitled *Biblia Sacra Vulgatae Editionis Sixti V et Clemn. VIII Pont. Max. auctoritate recognita cum notis chronologicis — Venetiis apud Nicol. Pezzana 1742.* It was a folio Bible of 1,060 pages, bound in parchment. On the fly-leaf was written, "*Mi costó lire 22, fu comprata alla libreria del professore Andral di Parigi* [It cost me 22 francs. Was bought at the bookstore of Professor Andral of Paris.] *Silvio Pellico 1819.*" The only markings were on the margin of Psalm 37 and a passage in Proverbs. But all the Psalms showed that they had been read and re-read and wept over. Of course the fact that he had neither pen nor pencil in his prison may account for the few markings of passages.

In closing this article I am led to ask: Why are the Italians so anxious to discover the whereabouts of Silvio Pellico's Bible and to recover it? Obviously, one reason is because it belonged to Silvio Pellico, whose memory they cherish. Silvio Pellico is admired to-day as one of Italy's poets, patriots, martyrs, and men of unblemished character and life. Again, anything belonging to him has a value in the eyes of his countrymen, who today inherit the blessings of liberty and education and Italian unity for which he and others suffered and

Continued on next page

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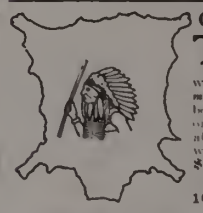

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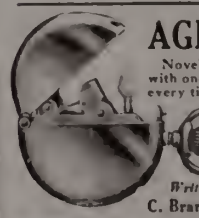

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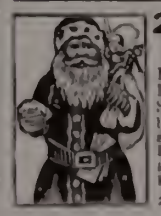

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/HERE IS SILVIO PELLICO'S BIBLE?

Continued from preceding page

ought. Silvio Pellico's Bible is so sought after because of all it was him in his solitary confinement and ute and prolonged sufferings. But ere is another reason, and that is cause there is a marvelous awaken- g of interest in the Bible throughout aly. I might mention many facts in pport of this statement, but I am ntent to give but one, and that is at it pays a secular publisher to int and sell the Bible purely as a mmercial speculation. Some years o, as I wrote in the *Scotsman* at the me, Signor Sonzogno, the proprietor id publisher, in Milan, of the *Secolo* id other newspapers, published a rge illustrated Bible in parts at the uivalent of one cent each. Wher- er his newspaper went his Bible ent. When completed, the Bible cost n francs ($2). I have a letter from m in which he tells me that he sold fty thousand copies, bringing him in alf a million francs, or $100,000. ince then a second edition was called or, and it, too, was soon exhausted, nd now a third edition is coming out nd is selling well.

Give Love with Your Gift

A GREAT preacher once reminded his hearers that Christmas is not one with on the 25th of December. The legends about the birth of the Baby relate that after the wise men had seen his star in the East they traveled twelve days and twelve nights until, on the twelfth night, they came to the saintly stables and unloaded their camels so as to give him gold for a King, frankincense for a High Priest, and myrrh for the great Physician.

And so this preacher said he liked to have a special remembrance of Christmas on each one of these twelve days. This would be a good plan for us also. We may plead that we are too poor to give gifts for twelve days, that we can hardly keep Christmas on one day. But the best gifts which we may give to our friends are not those which we purchase with silver and gold. The great German preacher Schleiermacher once said that if a man gives a present he must put something of himself into that present to make it of real worth. You cannot go to a store and buy a dollar's worth of love and have it weighed out for you. Love cannot be put in the price current. It must come from the giver's own heart.

True love can make precious the poorest gift;
Remember, it's never been told
Which one of the Wise Men brought the myrrh,
Or which one brought the gold.

And so, if we give sincerely, our gifts are the sign or the emblem of love, friendship and goodwill. But if we lack the material thing to give—that which is only the token—why should we withhold the gift of greater worth, our goodwill and our love? Thoreau must have had this thought in mind when, in speaking of New Year's gifts, he said: "That would be a gift indeed, if we would bestow on each other our sincerity."

Therefore, no one is too poor to give gifts that are more valuable than silver and gold can purchase, more precious than diamonds and rubies. Let us give goodwill, and sincerity, and love for twelve days in memory of the birth of the blessed Christ-child.

WIFE WON

Husband Finally Convinced.

Some people are wise enough to try ew foods and beverages and then gener- us enough to give others the benefit of heir experience. A wife writes:

"No slave in chains, it seemed to me, as more helpless than I, a coffee cap- ve. Yet there were innumerable warn- ngs—waking from a troubled sleep with feeling of suffocation, at times dizzy and ut of breath, attacks of palpitation of he heart that frightened me.

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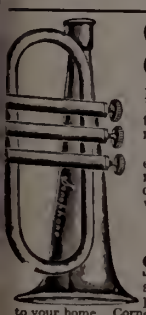

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Continued next week

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BRINGING HOME THE CHRISTMAS TREE

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

M. S., Sinnickson, Va. What is the full meaning of I Cor. 10: 31? How can everything be done to the glory of God? Would not this necessitate the giving up of many pleasures?

This exhortation refers to our motive, our purpose in life. The one supreme purpose of every Christian life should be to glorify God—that is, to reflect credit and honor upon him. A patriot wishes to bring honor to his country, a wife to her husband, a pupil to his master, a friend to his friend. If we truly love God we shall be anxious that he shall be understood and obeyed and honored and loved by the world. The whole matter becomes simpler when we relate it to Christ. In Col. 3: 17, where Paul repeats this same idea, his words are: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." The true friend of Jesus wishes to please him in all things, and earnestly desires that all men should love and honor him. Therefore, since he is known as a Christian and bears the name of Christ, he must do nothing un-Christlike, nothing that will bring reproach to the name of Christ. Instead of taking pleasure out of life this way of living brings vast pleasure into life. All pure and wholesome pleasure is increased infinitely by the thought of Christ's love. As the song of birds and blossom of flowers reflect the beauty and glory of God, so do the innocent, natural joys of a Christian show the world God's kindness, his beauty and his goodness.

Mrs. J. F. M., Spring Water, Ore. 1. The phrase, "The Lord tempers the wind to the shorn lamb," is not in the Bible, but is from Laurence Sterne's *Sentimental Journey*. 2. Your question in regard to the work of Judas being foreordained is one which has often been discussed. It can only be answered by referring to Matt. 26: 54; Luke 22: 22; John 6: 64; John 17: 12 and related passages in the prophecies. Some have argued that Judas was chosen in order that the divine purpose might be accomplished; others that Jesus, who knew the hearts of men, discerned in Judas the latent germs of evil and foresaw the sequel. Still others have held that Judas believed in a literal Messianic kingdom and wanted to hasten events by precipitating a crisis. The subject is one concerning which none can make a positive assertion, however, or go beyond our Lord's own language as disclosed in the Gospels.

J. H. S., Beaver Falls, Pa. In Acts 7: 41, 42, Stephen was describing the idolatries of the Israelites which had driven them into the wilderness as a punishment, where they were abandoned to the worship of the "heavenly bodies"—the stars. During their long stay in Egypt they had become accustomed to the idols of that land and the golden calf was one of these. Possibly Apis, or Mnevis, was the Egyptian model of the calf they set up in the desert. They had also learned the worship of Moloch and Remphan, heathen deities representing the divine powers ascribed to nature.

E. E. G., Fairfield, N. Y. 1. The passage in Gen. 49: 10 is one which has ever been regarded by Christians and by the Jews themselves as indicating the Messiah. In ancient Egyptian monuments of important personages the position of the secretary or scribe who records the prince's or ruler's decrees or laws is a kneeling one, almost literally "between his feet." The Targum renders the passage thus: "One having the principality shall not be taken from the house of Judah, nor a scribe from his children's children, until the Messiah come whose the kingdom is." Still another version from the same source is, "Kings shall not fail from the house of Judah, nor skilful doctors of the law from his children's children, until the time when the King's Messiah shall come." The allusion to Judah is interpreted to refer to the primacy of that tribe in war, which was to continue until the promised land was conquered and the ark of the covenant deposited at Shiloh. Some of the ablest expositors point out that the descent of our Lord from Judah is not conveyed in the words "from between his feet," hence the question of lineage is not involved. 2. All we know concerning the millennium is what the Bible tells us, although there are different interpretations on the subject. The time of its coming no one can predict.

Mrs. J. S., Grady, N. M. 1. While there are many missions in South America, there have been comparatively few attempts to give the Gospel to Patagonia. In 1851 Mr. Williams undertook to do missionary work in Tierra del Fuego, but temporarily abandoned it on account of unusual dangers. Then Captain Gardner took it up, a Patagonian Missionary Society was formed in 1844 and another attempt was

Continued on last column

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OUR MAIL-BAG

Continued from first column

made to establish a station at Tierra del Fuego, only to fail like the first. In 1850 Gardner, together with Richard Williams, Rev. Mr. Maidment and several Christian laymen, took up the forlorn hope. The story of their subsequent experiences is one of the most thrilling in the history of missions. Snows, arctic cold, and the intense hostility of the natives overcame the brave party, and one by one they died, their bodies being found next year when a relief vessel arrived. Their work, however, resulted in the firm establishment of a mission in 1854 in that inhospitable region. In 1902 there were three mission stations. 2. The passage in Ps. 22: 27 refers to the coming conversion of all the Gentile nations consequent on the conversion of Israel. They shall "remember" him whom they have so long forgotten by apostasy and shall turn to him. The whole heathen world is to be awakened out of its insensibility and superstition.

A number of readers have requested information and suggestions for the formation and conduct of a Men's or Adult Bible Class, and for courses of study. The following books are recommended. They can be secured through any religious or denominational publishing house. *The Adult Bible Class; Its Organization and Work*, by W. C. Pearce; *The How Book*, by Marshall A. Hudson; *Adult Class Study*, by Irving T. Wood. For courses of study, the following will be found helpful and satisfactory: *The Making of a Nation*, by Professors Kent and Jenks; *The Manhood of the Master*, by Fosdick; *Prophecy and the Prophets*, by F. C. Eiselen. Classes of senior age (seventeen to twenty) will find the new senior text books of the International Graded Lessons especially interesting and profitable. The second year senior is a survey of Old Testament history and literature; the third year is a survey of New Testament history and literature.

A Reader. 1. What was the cup to which Jesus referred in his question: "The cup which my Father hath given me, shall I not drink it?" Was it the suffering on the cross? 2. Was Jesus afraid he would die in Gethsemane? I have heard the agony in the garden explained in this way.

1. The "cup" undoubtedly referred to the whole sum of Christ's suffering in making the atonement for sin, particularly the suffering on the cross. 2. There have been many explanations of the garden agony. The explanation you mention does not seem convincing. Nor does the answer sometimes given, that Christ shrank from the mere suffering, seem adequate, considering his splendid and unfailing courage. His words on the cross: "My God, my God, why hast thou forsaken me?" imply that there was a real separation from the Father in this dreadful experience. There is a depth of mystery here before which the most thoughtful and reverent may well pause. Yet it seems reasonable to believe that, although Christ's soul was to the last absolutely untainted by sin, he suffered, in some real way, the results of sin in his own spirit. It was this horrible, unspeakable experience of alienation from God from which he shrank and which gave rise to the agonizing prayer that at the eleventh hour some other method might be found of making atonement for sin.

Miscellaneous

Inquiry, Pittsburg, Pa. For all information relative to the blind who read the raised letter system known as the Braille, write to the secretary, New York Institute for the Blind, corner Thirty-fourth Street and Ninth Avenue, New York City.

Mrs. H. R., Saginaw, Mich. 1. Commentators differ concerning the interpretation of Rev. 17, some holding that the description in the first portion of the chapter refers to Papal Rome, while others believe it applies to the apostate church generally, which had forsaken Christ for worldly pomps and idols. 2. We are sending you Dr. Clark's article on Thyatira.

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NEW YORK, DECEMBER 10, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE ALAMEDA; ZOOLOGICAL PARK

STREET VENDERS IN LIMA, WHERE MENDICANCY IS BEING DISCOURAGED

WHERE THE VOTE WAS CAST

RELIGIOUS LIBERTY IN PERU

THE SOUTHERN REPUBLIC TAKES THE FIRST STEP LOOKING TOWARD NATIONAL FREEDOM OF WORSHIP

From a Special Correspondent in Lima

PERU is progressing in many directions. When I first visited the country ten years ago a Peruvian friend warned me not to lose myself in delving among Inca ruins and the antiquarian researches which are so fascinating. The ruins, he said, and the evidences of that wonderful Inca civilization were all right in their way, but he wanted me to know that there was a modern Peru which was also worthy of attention. He thought I might overlook the material and moral progress toward which he and some of his associates were seeking to lead their fellow Peruvians.

Now, after ten years, I have seen the abundant evidences of the moral progress. At the time of my first visit Dr. Wood and the other American Protestant missionaries had just gained a point in securing a semblance of toleration for their congregations, which were conceded the privilege of gathering together for worship in halls if these halls bore no signs of being churches. That was as far as they could go under the rigid provision of the Peruvian constitution, which does not allow religious toleration. Even this was declared to be a stretch of authority on the part of the executive officials.

A leading newspaper editor in Lima at the time told me that it would take ten years to secure further concession, but that public sentiment would within that period bring this about. He therefore counseled patience.

The other day I strolled by the Senate Building fronting the Plaza de la Inquisicion, where the statue of Bolivar, the liberator of South America from Spanish dominion, is located. A little while before, the Senate, with only three votes in opposition, had voted the law which is the first step toward amending the constitution so as to provide for freedom of worship. In the Chamber of Deputies I believe there were only four votes in opposition. Within two years another vote will be taken, as is necessary under the Peruvian constitution, and then there will be religious toleration in Peru. I have even heard the prediction that then there will not be a vote in either the Senate or the Chamber of Deputies against this amendment to the constitution.

On the material side there are numerous evidences of beneficial changes, both in Lima and in the port of Callao. There are genuine municipal improvements, especially in the way of sanitation. There are also fine new buildings and broad streets. The Paseo Colon is a very handsome avenue lined by fine residences.

More important than this is the improvement in the sections of the city where the poorer classes live. The public welfare movement has reached Peru. The municipalities of Lima and Callao have been made to realize that they have a large responsibility for the people who compose the bulk of the population. That this is also looked on as a national responsibility is shown by the action of the president. I notice that in the budget he submitted to Congress an appropriation for artisans' dwellings was asked. All these improvements can go forward without Peruvian life losing its many picturesque features. In Lima it is an open-air life, as the mild climate allows. The people congregate in the streets and in the squares or parks almost as if they were their own dwellings. A street restaurant in one of the poorer sections of the city struck me as especially interesting.

THE PUBLIC WELFARE MOVEMENT WILL IMPROVE THESE STREET RESTAURANTS

A disagreeable feature of life in Lima used to be the number of deformed beggars. Some of them are found on the streets now, but the local authorities are gradually leaving no excuse for mendicancy. One custom survives, however, which no

Continued on next page

FIERCE FIGHTING IN MEXICO

ONE of the most important battles of the present revolution in Mexico took place on November 25, lasting from early morning until dark. Fifteen thousand men are said to have been engaged. The two armies began skirmishing near Juarez on the afternoon of November 24, the Constitutionalist forces under General Pancho Villa being so disposed as to protect Juarez from attack by the Federalists, who were determined upon its recapture. Under the united commands of General Salazar, Rojas, Carriveo and Land, the Federals opened with an attack on the rebel outposts at Tierra Blanca, and the fighting line quickly spread along the border, opposite Belen and Ystera, some twenty-five miles south of Juarez. Early on the morning of the 25th hot fighting extended along a fifteen-mile front, artillery being used on both sides. Repeatedly the Federals tried to flank the rebels in order to reach Juarez from the west, but every effort failed.

Before the fighting began, Americans were ordered out of Juarez, and some who were found in the streets were escorted by rebel guards to the international bridge and sent across to American territory. The rebel commander explained that this was done in order to protect foreigners in the event of the Constitutionalists meeting defeat.

From a wireless telegraph tower 300 feet high, three miles east of El Paso on the American side, the maneuvers could be distinctly seen with field-glasses, including the retreat of the Federals, who were falling back south of Juarez. On the forenoon of November 25 fighting had ceased at points nearest the border. It was then heaviest at Zaragoza, south of Juarez, and the roar of artillery could be plainly heard across the border. A trainload of wounded reached Juarez at noon, and on its return southward it carried nurses and doctors.

At eight o'clock on November 25, General Villa reported the Federals in "full and shameless flight." He announced the capture of all of the Federal artillery and three of their trains. The Constitutionalists, toward the close of the day's fighting, were hard pressed for lack of ammunition, and many of them are said to have thrown away their guns and fought furiously hand to hand with the Federals. The casualties could not be ascertained reliably, although there were reports that the Federal forces had lost heavily—estimates running from 500 to 1,500—while 700 Federals were taken prisoners by the Constitutionalists, who had subsequently shot a number of the captives. There were reports of the capture of General Salazar, the leading Federal commander, but they could not be confirmed. Among the dead on the rebel side was Colonel Porfirio Talamantes, who was killed in the first night's battle.

Permission was asked to take some of the wounded to El Paso, where they will be regarded as non-combatants. Many of the wounded will doubtless die for the lack of medical attention. The rebels had only three surgeons and practically no surgical supplies. There were some mere children among the wounded. Bodies of dead and dying were scattered all over the battlefield.

During the fighting, traffic on the international bridge was continued with frequent interruptions. People who had no business in Juarez were refused passage. All the hotels of Juarez were emptied of guests and turned into hospitals. A strong body of United States troops, with a machine gun platoon, acted as a border patrol on the American side during the fighting and were kept ready for emergencies.

Villa's brilliant victory has apparently changed the whole rebel plan of campaign. "On to Mexico City!" is now the cry. Villa will follow up his advantage with a force of 12,000 well-armed troops and plenty of artillery and supplies. Chihuahua will be the next objective point. Rebel victories are reported at Vera Cruz and other points in Tamaulipas, and it was claimed on November 28 that the road was now clear to Tampico, the great oil center.

In Mexico City there was little change in the situation. Reports were in circulation that Señor Aldape, ex-cabinet minister, had gone to Paris to endeavor to obtain intervention by the government of France, to which Huerta would be willing to agree. General anxiety was felt for the result of the northern campaign, upon which the fate of Huerta's government largely depended. Some Americans, who had gone to Vera Cruz during the general exodus some time ago, have returned to the capital with their families, among them being the employees of one of the leading American oil companies.

In Washington no material change in regard to the Mexican situation was reported. The administration seems satisfied to await events. Under orders, Rear-Admiral Fletcher, commander of the United States naval forces on the east coast of Mexico, has sailed for Tuxpam and Tampico on the battleship *Rhode Island*, where there are large British oil interests. No landing of troops is contemplated, however, at either point, assurances having been given by both Federals and Constitutionalists that foreign property will not be damaged. Sir William Tyrrell, private secretary to Sir Edward Grey, the British minister of foreign affairs, who is now in Washington, discussed the Mexican situation with the President and Secretary Bryan, and it is believed that there is a thoroughly cordial understanding between the two governments.

It is hardly necessary to state that all charges of excesses and massacres are denied by the commanders on both sides. It is probably true, nevertheless, that there have been frightful atrocities during the present war the extent of which may never come to light.

Reports are current of barbarous excesses by both sides in the recent fighting. Ciudad Victoria, the beautiful capital of Tamaulipas, was razed almost to the ground. In the fighting in San Salvador 300 men and 100 women are said to have been slain, the latter probably as the result of carrying arms, which many Mexican women are doing in the present war.

On one occasion, a troop train was blown up and the survivors, being seized by the enemy, were flung into the flaming wreckage. In the town of San Geronimo, south of Oaxaca City, the rebels are reported to have killed many of the women who were helping the men in the defense ditches.

After the battle, it is said, six of them were seized, their bodies mutilated, and then they were hung on trees with seventeen men.

ADMIRAL FLETCHER, COMMANDING U. S. FLEET

GENERAL CARRANZA AND HIS CONSTITUTIONALIST CABINET

RELIGIOUS LIBERTY IN PERU

attempt is made to destroy. This is Beggars' Day. I had forgotten about the custom until one Saturday morning I saw a policeman part two blind men who had run into each other. Then I noticed that the street was filled with what were literally the lame, the halt and the blind, very pitiful sights many of them. This was the morning on which they had the privilege of going into the shops and stores soliciting alms with the knowledge that there was certain to be a few pennies for them. The Lima shopkeepers always have the small change one day in the week, and the blind and the crippled come before the regular patrons. They receive the gratuity and go their ways, usually getting something also from the people who pass them in the streets.

In some of its customs Lima is changing quite rapidly, but not for the worse. Peruvian women are enjoying a liberty which their mothers never knew. They appear on the streets without servants or escorts, as formerly was the custom, and they make their influence felt in most of the public welfare movements. The Peruvian home life seems to benefit by this greater freedom. I am told that in the girls' schools the range of teaching has been greatly broadened, and that the tendency is to

Continued from preceding page

broaden it still further. Formerly, while Peruvian young men went to college in the United States it was rare to hear of a Peruvian girl going to school there. Now there are even Peruvian families who go to the States and take up their residence in order that their daughters, as well as their sons, may have the benefit of an American education.

CHARLES M. PEPPER.

Lima, Peru, November 1, 1913.

* * *

Under the constitution of Peru, adopted in 1860, the public exercise of any other than the Catholic religion is forbidden. In recent years, however, owing partly to the spread of education and other causes, the desire for a degree of religious toleration has grown until it has become a fixed object in the popular mind. Foreign Protestant churches and mission schools, which on their first introduction met with stubborn opposition from Catholic sources, gradually won their way. During the years from 1909 to 1911 laws were passed enabling non-Catholics to contract civil marriages. At that time there were less than 30,000 professing non-Catholics in the republic.

In the last few years the movement to amend Article Four of the Constitution—which recognizes the Roman Catholic as the established religion and refuses legal toleration to any other religion—has become a vital public question. Elementary education has been under the control of the church, compulsory education not being enforced. The State has contributed to the support of the archbishop, and while the government maintained control of episcopal appointments, the appointees were subject to confirmation by the Pope. Under such conditions Protestant missionary enterprise was exceedingly restricted, but the restrictions have been relaxing gradually. Now that the action of the Senate has given assurance of religious freedom of worship in the near future, the outlook for increased evangelical effort in Peru is better than ever before. It is a great triumph for religious liberty and puts the ancient republic in line with the other progressive South American governments, which have already done away with a state church and put all religions on an equal footing.

THE YEAR'S MOST FAMOUS WEDDING

THE BRIDAL PARTY IMMEDIATELY AFTER THE CEREMONY *

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MR. AND MRS. FRANCIS BOWES SAYRE

AMID surroundings to delight the imagination, the long-heralded White House wedding was solemnized at half past four on Tuesday, November 25, in the magnificent East Room. The final touch to the preliminaries, which have held public attention for weeks, was given by a governmental department: the Weather Bureau presented the bride with a perfect day.

Washington awoke on tiptoe Tuesday morning. From then until night-fall the atmosphere was charged with pleasurable excitement. Crowds began to gather about the approaches to the White House early in the afternoon to watch the arrival of distinguished guests. The seventy policemen on duty had little difficulty in keeping the respectful multitude in order. A profusion of white lilies and chrysanthemums interspersed with palms and ferns composed the decorations. The full Marine Band of sixty musicians in brilliant scarlet uniform provided the musical program, the chief number of which was the Lohengrin bridal chorus. The guests, as they assembled to the number of five hundred, including several ecstatic children, formed a most striking scene. Representatives of all the nations of Europe and the Orient were present in court dress of many contrasting colors, and in most cases richly decorated with gold and silver. The justices of the Supreme Court, members of the cabinet and officials of other departments of the government, together with officers of the army and navy in dress uniform, added their note of color. Wives and daughters of many of these dignitaries, all beautifully gowned, accompanied them.

Members and intimate friends of the Wilson and Sayre families formed a distinguished group near the improvised altar of palms and flowers, waiting with the Rev. Sylvester W. Beach of Princeton and the Rev. John Sayre, brother of the bridegroom, for the bridal party.

The bride wore a soft-weave white satin trained gown, draped effect, of pure white with a decided sheen, trimmed with point lace, and embroidered in a floral pattern designed by her mother. Beautiful white filmy shadow lace almost completely covered the dress. Her veil of tulle was held in place by a delicate wreath of orange blossoms. Her bouquet was a shower of lilies of the valley. The bridesmaids carried pink roses and their gowns were of pink charmeuse, the color varying from a deep rose to the palest hydrangea tint.

The bride and her attendants assembled in the state dining room, and proceeded by twos through the corridor and an aisle formed by satin rope, led by Mrs. Wilson and Mrs. Robert H. Sayre, escorted by uniformed army officers. The maid of honor, Miss Margaret Wilson, walked immediately before the bride, who leaned on the arm of the President. The entrance of this procession into the East Room was preceded by the appearance of the bridegroom and his best man, Dr. Wilfred T. Grenfell, who took their positions in front of the raised platform upon which the ceremony took place.

A clear, sweet lugle note announced the appearance of the President and Miss Wilson, bringing a hush throughout the distinguished company. Upon the last note of the official salute, "The President," the band burst forth with the thrilling strains of the wedding march.

At the platform the maids and ushers formed a half circle through which the bridegroom advanced to meet his bride, and they with Miss Margaret Wilson and Dr. Grenfell ascended the platform. The bride and groom took up their position upon a fine pure white vicuña rug presented by the minister of Peru. They knelt for the benediction.

The Rev. Mr. Beach officiated, and the Rev. Mr. Sayre pronounced the benediction. The service was a combination of the Episcopal and Presbyterian forms, and the word "obey" was included by special request of Miss Wilson, the words of the covenant as used being "I, Jessie Woodrow, take thee, Francis Bowes, to be my wedded husband, and promise and covenant before God and these witnesses to be thy faithful and obedient wife in plenty and in want, in joy and in sorrow, in sickness and in health, as long as we both live." After the President, in response to the inquiry: "Who giveth this woman to be married by this man?" had stepped forward and placed his daughter's hand in that of Mr. Sayre, he and Mrs. Wilson stood hand in hand throughout.

The home reception was held in the Blue Room, after which the bride cut the famous wedding cake. Mr. and Mrs. Sayre departed from the capital at eight o'clock in one of the White House automobiles, without revealing where the first days of their honeymoon will be passed. It is reported that they will spend some time abroad, returning early in January to take up their residence at Williamstown, Mass., where Mr. Sayre becomes assistant to the president of Williams College, Professor Harry A. Garfield, son of the martyred President.

The heartfelt good wishes of the whole nation went out to the bride and groom at the hour that consummated their engagement, announced but a few months ago.

There is wide diversity of opinion as to whether Miss Wilson became the thirteenth or the eleventh White House bride. There is no official family Bible in the Executive Mansion in which to find the record of such events. Miss Wilson herself apparently accepted the title, "the thirteenth White House bride," and the chivalry of Americans may insist that that shall be accepted as the official count to date.

* The bridal party shown above, reading from left to right: Standing: The ushers, Benjamin B. Burton, Charles E. Hughes, Jr., Dr. Gilbert Horrax; President Wilson, Mrs. Wilson, Francis Bowes Sayre, Dr. W. T. Grenfell (best man), Rev. J. N. Sayre, Dr. Scovill Clark. Seated: Miss Mary G. White, Miss Adeline Mitchell Scott, Miss Margaret Wilson, Mrs. Francis Bowes Sayre, Miss Eleanor Wilson, Miss Marjorie Brown.

Y.M.C.A. AND Y.W.C.A. CAMPAIGN OVERLEAPS THE MARK

TREMENDOUS cheering, a pause, and then a spontaneous uplifting of every voice in the doxology, greeted the announcement to the hundreds of anxious Christian Association workers that the four-million-dollar fund had been subscribed, and oversubscribed by $62,501. Later returns reduced the excess by ten thousand dollars, but failed to reduce the rejoicings by so much as one smile.

The day before, Tuesday, the campaign committee stood face to face with failure by nearly a quarter of a million dollars. To admit defeat would mean the certain loss of hundreds of thousands subscribed conditionally, possibly of as much more which would be canceled on general principles.

The leaders in this extraordinary campaign refused to believe that it had failed, however. Although it appeared as if every possible giver possible to reach had been canvassed, and as though the thousand workers had already come to a full stop, at the call of the chairman to do one more day's service the entire machinery began again to hum and sing at its gigantic task of extracting gold out of clay.

And at eight o'clock Wednesday evening, November 26, the Manhattan Hotel shook with the reverberations of the great machine's joyous closing down, its work accomplished. The final accounting shows that the women outclassed the men in the campaign, the total to their credit being $698,497. The men collected $447,772. The executive committee, composed of men and women, is credited with the balance, near two million of which was subscribed before the actual campaign began.

Probably no other similar effort ever elicited so many large contributions. Gifts of five thousand, twenty-five and even fifty thousand dollars were common. One-thousand-dollar gifts seemed almost the starting point. Small sums, however, played a very important part in the result, and such givers were made to understand that the whole movement depended largely upon them. The odd dollar in the grand total of $4,052,501 was contributed by a janitor who loved the Lord and gave up his Thanksgiving turkey in order to help this cause.

CONSTRAINING LOVE

*A SERMON BY REV. RICHARD BRAUNSTEIN**

TEXT: "For the love of Christ constraineth us." II Cor. 5: 14

WHEN Paul speaks, men listen. His speech is the language of one who knows. In another place he says, "I know whom I have believed." It was this knowledge that gave his words the ring of authority and certainty. It was this certainty that sent him everywhither, preaching, exhorting, persuading, suffering and enduring all things. He gives utterance to a holy grammar that comes from a heart on fire. His is a consecrated logic, born of a definite religious experience. Since that immemorial day on the Damascus road, when the heavens were opened before him, and there shone about him a strange light, and he heard the voice speaking to him, saying, "I am Jesus," he was a changed man. A changed man makes a changed message. After that the world knew not Saul the persecutor but Paul the preacher, persuader, and missionary apostle to the Gentiles. Whereas it was all hate it is now all love. It has been said "that a man becomes notorious by his denial of faith, but he becomes strong only through his beliefs." Such was the belief of Paul that he became a prince among preachers. Such was the strength of Paul that when it came to a question of faith he became a giant among men. When he spoke, his world listened. The world always listens when a man has something to say. When his world marveled at his zeal, his devotion, his untiring labors, he gave as his reason the constraining love of Jesus Christ.

Marvelous the record of this man Paul and his labors in behalf of the kingdom! Wonderful the record of those men, twelve and true, that came forth from that upper room speaking with tongues. We are amazed when we read concerning the sending out, by divine commission, of that company of seventy. Almost beyond belief the Acts of the Apostles! Were it not for the fact that new chapters are being added every day we would look back to those days of apostolic times as we are looking back upon the epochs of exciting times of transition in secular history. We read, as the followers of Jesus Christ went everywhither preaching the evangel of the new life, that "even the devils were subject unto them!"

The Secret of Power

Let us pause here and inquire as to what it was that made these men do such wondrous works. What message was it that caused them to sway their fellow beings? What charm did they possess that arrested men in their sinning? What was it that enabled them to cure diseases, cast out demons, make weak men strong, drunken men sober, swearing men reverent, and Magdalens pure? What was the impulse that sent them along earth's dusty lanes and to wretched cities and "into all the world," conquering hard and rebellious hearts, cooling fevered brows, healing sin-sick souls, and making heavy burdens lighter by strengthening humanity's back?

Theirs was not a victory by virtue of strength. They carried no arms and stormed no city. Their weapons were meekness and humility and the Holy Spirit. They did not come as ambassadors from some rich kingdom of earth, but as ambassadors of the kingdom of heaven. This meant that they, like the King whom they served, slept on the trail. But they did know that they were the exponents of a holy commission and the bearers of a divine urgency. They were voices crying in the wilderness, bearing glad tidings to all people. "Their message did not belong to them. They belonged to their message." It was the truth of God using men. They were heralds of eternal life. Theirs was the privilege to tear aside the curtain of ignorance and superstition that clouded the world's vision and give the world an opportunity to see God and recognize him as the Father of mercy and compassion. They had not the power to change the Ethiopian's skin nor to change the color of any man, but they did have the power to change men's hearts and open their eyes to the fact that all were brethren. Great this message of love that had for its program the grace of forgiving one's enemies, not seven times, but seventy times seven! Great indeed was this message of love that sent Morrison to China, Mackey to Uganda, Carey to India, and David Livingstone to Africa, after seeing the "smoke of a thousand villages where no missionary had ever been!" God grant that others may see the pillar of smoke that lured Livingstone and caused him to do heroic work for the kingdom! Wonderful this love that sent Wesley to the street corners and the coal mines because he "felt his heart strangely warmed." Constraining love sent General Booth to the slums of London and Samuel H. Hadley to the slums of New York. Constraining love sent Wilfred Grenfell to Labrador to toil, and to preach, and to minister with book and balm to the humble fisherfolk, and to this region of cold and snow, ice and wind went this man because, as he said, "What a man does for the love of God he does differently."

The Joy of Telling the Story

Brave men and women are going, will continue to go to the lonely places and fringes of civilization, forsaking all, houses and lands and brethren, for the joy of telling to the world the wonderful old story, and illustrating it with their lives. Well they know that this story is the masterpiece of the ages and the Author divine. Thousands of pulpits are endeavoring to tell the glad tidings and put it in the language of the people, so that all hearts may grasp its meaning. But no tongue is eloquent enough, no intellect is keen enough to master it in its entirety, and pens are feeble when they would attempt its description. Charles Wesley tried to express it in song when he wrote, "Love divine, all love excelling"; saintly George Matheson almost grasped it when he sang, "O love that will not let me go." Count Zinzendorf tried to live it when he organized the "Society of the Grain of Mustard Seed," which had for the first article of its constitution these words: "The members of our society will love the whole human race." John preached it in an effectual way when he admonished: "Little children, love one another." The secret of Gladstone's godliness is seen in the significant line found in his diary: "In practice the great end is that the love of God may become the habit of my soul." The poet felt it deeply when he gave to the world these lines:

For the love of God is broader than the measure of man's mind,
And the heart of the Eternal is most wonderfully kind.

Henry Moorehouse, the English preacher, while delivering a series of seven expositions on this theme in Moody's church, summed up his week's sermons, saying: "My friends, for a whole week I have been trying to tell you how much God loves you, but I cannot do it with this poor stammering tongue. If I could borrow Jacob's ladder and climb up into heaven and ask Gabriel to tell me how much the heavenly Father loves the world, all he could say would be, 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'"

The roar of cannon and din of battle was not so loud and the glory of conquest so alluring to Napoleon that he could not hear the voice of this love. Whatever else may be said of this man and his dream of empire and feverish strivings for the plaudits and admiration of the crowds, hailing him as emperor, he must needs descend from his pedestal and bend the knee before the lowly Nazarene and recognize him as Lord of lords and King of kings. One day, while in conversation with Count Montholen at St. Helena, he said: "Alexander and Cæsar and I have founded great empires, but upon what did these creations of our genius depend? Upon force! Jesus alone founded his empire on love, and to-day millions would die for him. I think I understand human nature, and I tell you all these were men and I am a man. I have inspired multitudes with such a devotion that they would die for me, but to do this it was necessary that I should be visibly present with the electric influence of my look and my word; across the chasm of eighteen hundred years Jesus Christ makes a demand which is above all others difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart. He will have it entirely to hi self, and his demand is granted. Wonderful! defiance of time and space the soul of man with its powers becomes an annexation to the empire Christ. This it is which proves to me quite co clusively the divinity of Jesus Christ."

We stand in awe when we view the achievemen of scientists, and we marvel when we read of t power of radium. There is something thrilling the fact that men harness the forces of the mou tain stream to their wheels and grind their corn, a saw their giant trees, and turn their lathes. The is something majestic in the iron monster th speeds us across the continent, and it seems as if w are viewing something superhuman as some gre ship steams into the harbor, having crossed t ocean in six or five days. We do not understand th mystery, but we can appreciate the electric curre that wings our messages of greeting and brings th world to our door, and lights our city, and propel our cars. We stand gazing into the heavens, spel bound, as some man soars across the houses and ri ers and forests, as if gifted with an eagle's wing And we call these wonder-signs "power."

But greater than all is the power of God. Tha energetic propelling force of love, let loose on earth harnessed to the hearts of men and women, and do ing things, working miracles, changing chaos int order, planting trees of healing in the desert place of man's path, and opening springs of refreshmen in the barren spots of man's existence. Doing things, accomplishing great tasks, like the hidde power of the mountain streams, like the power o steam, like the current of electricity. This wonder ful power of God is a lifting power. It not alon lifts ideas and ideals and the world to a highe plane of thought and conduct, but through its hun dred and one agencies it lifts the stone of the fiel and the wood of the forest, and lo! we have a hospi tal for earth's ills and a house of refuge for earth' weary and schools and colleges for the dispellin of ignorance and the advancement of learning.

In Due Time, the King

Through this power of God some Angelo swings across the heavens a great dome named St. Peter's, or some Christopher Wren builds a cathedral. It lifts the artist's brush and we have given to us from lifeless pigments warm saints and Madonnas. It lifts the sculptor's chisel, and lo! there comes forth from cold and inanimate marble the figure of some angel, pulsing, throbbing, glowing as it were with the blood of life, and we feast our eyes upon her ravishing beauty, or we stand in admiration before the likeness of some apostle. It gives inspiration to the author's pen, and some Milton gives to the world a description of heaven, or the youth of our land is thrilled by the biography of earth's great and is led to emulation. It lends wings to the poet's muse, and in his soaring to the heights, he bids us go with him that he may show us the beautiful. It lends eloquence to the preacher's tongue and fire to his eye, and conviction to his speech, and some Paul, by holy grammar, or Chrysostom by holy speech is wooing mortals into the kingdom. Sinners' hearts are stirred by the exhortation of a Savonarola, by the clear call to duty of some Bourdaloue, or the passionate appeal of a Whitefield. This divine power builds the family altar and surrounds the fireside with the tenets of parental and priestly counsel. It teaches youth the beauty of holiness, the mystery of godliness, and importance of character building. Thus it gives to them a vision of that future day when they, too, shall build a home which will be a symbol of that perfect home in the Father's house, when the families of earth shall be established in the bosom of the Eternal; when pain and sorrow, separation and tears will no longer be experienced, and the inconsistencies of life be forgotten.

That the world can be saved by love and will be saved by love can be realized when we take time to study. Everywhere there is a changing order. The world is in a state of transition. The Man of Galilee is the Man of the hour. China, Japan, Korea, Africa—all nations are singing glories and

Continued on next page

* Pastor, Methodist Church, Ollvebridge, N. Y.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, December 14. Numbers 32: 16-23. *"Be sure your sin will find you out."* Unforgiven sin is always a minister of destruction. We cannot put sin away as we might hide a pebble in a drawer. We might conceal a coin in our pocket, but could we hide the germ of cholera or smallpox? The cholera germ would find us out, and so would the germ of smallpox. And sin is a germ, a deadly germ, and, once it is born, there is nothing can destroy it but the infinite grace of God.

So that when we can hide cholera germs with impunity we can try to hide the loathsome germs of sin. Where can we hide them? They are deeply planted in our souls, and they are spreading "as doth a gangrene." They are eating away our moral powers, consuming the energy which ought to be hallowed in strong and peaceful service. The germ of falsehood devours inconceivable treasure, and so does every other form of transgression. Every germ will find us out!

But the grace of God can rid us of even these deadly germs. "Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow." "Wash me thoroughly from mine iniquities and cleanse me from my sins."

MONDAY, December 15. John 1: 1-18. *"In Him was life."* I have heard men speak of "wanting to see a bit of life," and I found that what they meant was to see a bit of death. It is as if a man should go to the hospital to see a bit of health, or as if he should go to a gory battlefield to see the human frame. It is like going to a refuse-heap to see a bit of garden. "Life" is not found in fields of license; it is not found among the wild oats of a dissipated youth. "Life" is found only in Christ, and if we want to see a bit of life we must go to him.

"In him was life"; and that not merely to be looked at but to be shared. He is the well to which everybody can bring his pitcher and take it away filled. And my pitcher is just my need. "All the fitness he requires is to feel our need of him." The Life is all-sufficient for the needs of the race. This Life can vitalize all that is withered and dead; it can make decrepit walls muscular and mighty, and it can transfigure the leper with the glow and purity of perfect health.

Thou of life the Fountain art;
Freely let me take of thee!

TUESDAY, December 16. I John 1: 1-7. I have just come out of a gloomy room into a sunny room to write these words. I had my choice. I could have stayed in the somber room, but I choose to come into the sun-lit room, and the warm, cheering beams are even now falling upon my page. "Walk in the light!" And I make my choice, and how often I choose to walk without Christ in the unfertilizing and unfruitful gloom of self-will! In the light of the Lord I could have a garden of Eden; how often I choose the dingy wilderness where I can grow neither flowers nor fruits!

"Walk in the light." The Lord's companionship always makes the sunny side of the street. It may be that the way is rough and stony and difficult, but in his company there is light that never fails, compared with which the world's noontide is only as the gloomiest night. And the souls that "walk in the light" gather "sacred sweets" all along the way. Heavenly fruits grow for "the children of light," fruits of love, and joy, and peace, and the favored pilgrim plucks them as he goes along. "All I find in Jesus." The way of light is the way of delight, and "the joy of the Lord is our strength."

WEDNESDAY, December 17. Isaiah 9: 1-7. It is a lonely and a chilling experience to sit in the darkness. And the gloom and the cold are all the more intense when there is death in the house. In such conditions we are in great need of light and fire.

And that is how the children of men were feeling before the Saviour came. They *"sat in darkness"* and in *"the shadow of death."* The world was cold, and sin and death were in it, and they longed for light and cheer. And "the great Light came," and his wonderful Presence not only illumines the house but banishes the fear of sin and death. *"They that dwelt in the land of the shadow of death, upon them hath the light shined."*

Where can we get this living light except in the Lord Jesus Christ? Everything else is candle-light! It fails us in the midnight. It flickers amid conflicting currents. It goes out in the rough blast. The light of art and of literature fails me when I need them most. When I sit in the darkness, with death in the house, these kindly ministers have no effective beams. I turn to the Master and he shines upon me, and it is daybreak in the soul!

THURSDAY, December 18. Hebrews 1: 1-8. The Lord Jesus is the "brightness of the Father's glory," but so tempered to our eyes that we can look upon it without being consumed. It is like the colored lens through which we gaze at the sun; the "burning bliss" is mediated through human shades. We are able to look at Jesus, and the vision is surpassingly wonderful, but more marvelous glory waits to be unveiled. Some day the subduing and softening shades will be removed, the preparatory discipline will be ended, we shall gaze upon the unutterable glory of the Lord, and we "shall know even as we have been known."

But now the "brightness" is for the needs of our pilgrimage. It will come into our homes like gentle sunshine and will throw its cheery beams over all the household fellowships. It will light up our places of business and transfigure common labor with divine relationships. It will illumine all the ordinary roads of life, the way up hill, the way down hill, the way that leads to the marriage altar, and the way that leads to the grave. "I am the light of the world." "In thy light shall we see light."

FRIDAY, December 19. Luke 2: 8-20. The birth of the Saviour had a threefold announcement. It was announced to aged Simeon, the worshiper in the temple. It was announced to wise men, busily studying the signs of the times. It was announced to workingmen, engaged in humble employment upon the hills. The evangel carried its wonderful music into all our many-sided life, to worshiper, student, and workman, and in its very breadth proclaimed our Saviour's sufficiency for all the needs of body, mind and soul.

And so the shepherds had the visit of the angels. "The glory of the Lord" shone upon the field of their labor, and in that light their work was forever sanctified. And the same glory will fall upon thy field and mine, giving the consecrating gleam to our daily work. To be conscious of that glory is to transform work into worship, and the way of drudgery into the highway of the Lord. "Labor is rest, and toil is sweet, when thou, my God, art there." The Lord of Christmastide entered into our life by lowly doors. And still he seeks the lowly doors, the door of the workshop, the door of the chamber, and all the unobtrusive doors of human friendship and regard.

SATURDAY, December 20. Matthew 2: 1-11. *"The star . . . went before them till it came and stood over where the young child was."* They followed the star and it led them to Christ. And we, too, have our stars which, if we follow, will bring us into the same blessed Presence. There are the stars of promise. Never a twilight falls upon us without these radiant ministers appearing and shedding their gentle beams. And there is the star of love, blazing away in every night-sky, and always visible to the pilgrim's eye. "The way of love" is ever the way to the Lord. And there is the star of duty, gleaming upon us in the darkest night. And "the path of duty is the way to glory." And then there is the star of hope!

Star of hope! gleam o'er the billow!

And these are the kindly ministers of the Lord Jesus, and if we carefully and prayerfully follow them they will assuredly lead us into his holy and blessed communion. He never leaves himself without a witness. If we follow the light we have, it will most certainly guide us into fuller light. "Believe in the light that ye may be the children of light."

These Daily Meditations will appear in each issue through 1913

J. H. Jowett

CONSTRAINING LOVE

Continued from preceding page

doxologies. A thousand bells are ringing, proclaiming victory. The advancing hosts of God are leaving behind them shattered traditions of superstition, broken idols and barriers and open doors. No, we have not followed cunningly devised fables. No, we have not followed the will-o'-the-wisp of a Utopian dream, or the lurings of a distorted imagination. We believe that Jesus Christ is a reality. We believe that where two or three, or two or three hundred, are gathered together in his name, there he is also. We believe that he is Emmanuel —God with us. The same Jesus of the manger, the garden, the cross, and the empty tomb. Therefore, we are confident that if he be lifted up he will draw all men unto him! So let us lift him up that a dying world may behold him and live. Like Robert Hale of Carr's Lane, let us announce every Sabbath morning an Easter hymn so that the world may know that he is risen. The same Jesus who wept over Jerusalem is weeping to-day over New York and Chicago, Paris and London. The great cities need him. The country needs him. The world must have him! We believe with the ancient prophet that if we continue to preach him the time will come when "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Dr. Briggs said: "What is constantly affirmed and never denied is likely to be believed." Therefore, let us dispel the world's doubting by affirming that "God is love," manifested in Jesus Christ. We affirm at this time that at the name of Jesus every knee will bow. We affirm that in due time Jesus Christ will be King. We are aware of our imperfect lives and we know that as yet there are no perfect Christians. We are continually being reminded of this—also of the errors and imperfections of the church. To which we make answer that to-morrow there will be perfect Christian men and women, building a perfect church. In the meantime the world is growing better. The reason why it is not any better than it is is because man cannot comprehend the length and breadth, the height and depth of redemption. We are standing on our watch-tower of prayer, looking for to-morrow. The watchman of faith is with us and he tells us it is coming. To-morrow! God's word will not return unto him void. To-morrow! The desert will bloom as the rose. To-morrow! Perfect love will have prevailed and Jesus Christ will have come unto his own. It is yet night. It is but three o'clock. Faint streaks are beginning to stream over the eastern horizon. Oh, ye men and women of faith, impelled by constraining love, labor on in prayer, and petition God to send the dawn.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

President Wilson at Mass

(From the New York Times, November 28, 1913.)

WASHINGTON, November 27.—Peace among the nations of the Western Hemisphere was the keynote of the sermon at the annual Pan-American Thanksgiving mass celebrated to-day at St. Patrick's Church, and the luncheon that followed at the rectory. It was attended by President Wilson, Mrs. Wilson and the Misses Wilson, the Chief Justice of the United States and Mrs. White, Associate Justice and Mrs. McKenna, Secretary Bryan and other members of the cabinet and their wives, the Speaker of the House and Mrs. Clark, ex-Speaker Cannon and Miss Cannon, Admiral and Mrs. Dewey, a host of Senators and Representatives, most of them accompanied by their families, and the Latin-American diplomatic corps.

The annual Pan-American Thanksgiving mass has become a notable occasion in Washington, and it is customary for the President and most of the high officers of the government to attend. To the left of the altar sat His Eminence James Cardinal Gibbons, and beside him the Right Rev. Charles W. Currier, bishop of Matanzas, Cuba.

The church was elaborately decorated with American and Pan-American flags and an orchestra and chorus rendered the musical program. A dove of peace holding together in its beak the flag of the United States and that of the Pan-American Union symbolized the peaceful union between the nations of the Western Hemisphere, for which prayers were offered. In view of the relations between two of the American republics, the United States and Mexico, the sermon of Bishop Currier had a deep significance to those present.

Monsignor Russell presided at the luncheon. Around him sat Cardinal Gibbons, Chief Justice White, Justice McKenna, Secretary Bryan, Attorney General McReynolds, Postmaster General Burleson, Secretary Daniels, Secretary Lane, Secretary Houston, Joseph P. Tumulty, secretary to the President; Ambassador Da Gama of Brazil, the ministers of the Latin-American republics, John Barrett, director general of the Pan-American Bureau; ex-Postmaster General Wynne, Surgeon Blue, Brigadier General McIntyre, Chief Judge Knapp of the Commerce Court, and many others.

. . .

(From the New York World, November 28.)

WASHINGTON, November 27.—President Wilson, members of his cabinet and the Supreme Court and diplomats from every republic of Central and South America to-day attended the Pan-American mass at St. Patrick's Catholic Church, which has marked every Thanksgiving Day for the last six years. There were fully 1,500 worshipers inside the building, and several hundred outside. Cardinal Gibbons was present. On the stroke of eleven o'clock the orchestra in the choir loft began to sing "The Star-spangled Banner," and President Wilson came down the aisle, escorted by Monsignor Russell, rector of St. Patrick's, and by Secretary Tumulty and Dr. Grayson. The President was shown to the front pew on the left side of the aisle.

. . .

(From the New York Tribune, November 28.)

WASHINGTON, November 27.—The fourth annual Pan-American Thanksgiving mass was celebrated to-day at eleven o'clock at St. Patrick's Church in the presence of the President, the Secretary of State and several other members of the Cabinet, Chief Justice White and Justice McKenna of the Supreme Court and the members of the diplomatic corps from the Latin-American countries.

President Wilson ignored the protests of the Protestant clergy of Washington by attending the service, but the precedent was set by President Taft. For several days the President had been urged not to attend despite the fact that the announcement was made several weeks ago that he had expressed his intention of being present at the ceremony.

. . .

From the New York Herald (Washington despatch), November 28.

President Wilson to-day [November 27] joined the diplomatists of the Central and South American republics in Thanksgiving. With Secretary of State Bryan and other cabinet officers, and more than a score of envoys from other lands, he attended the sixth annual Pan-American Thanksgiving mass at St. Patrick's Catholic Church. Fifteen hundred persons crowded the church, while hundreds of others jammed the doors in a fruitless effort to gain entrance.

His Eminence Cardinal Gibbons aided in the service. The members of the cabinet, Chief Justice White and Justice McKenna of the Supreme Court of the United States, Senators and Representatives in Congress attended, with the diplomatists, who were in brilliant costumes.

Worth While

THIS is the season when most of us count our blessings. There are many readers of this journal who, we believe, will feel a glow of gratitude in their hearts when they read the remarkably interesting letters from China which we publish on another page. For several years past these friends have been giving their loving support to hundreds of orphan boys and girls in that ancient land. Now comes the welcome news from the missionaries that this year a number of these young people have publicly dedicated themselves to the service of the Gospel and have entered upon the first stages of a career which may be productive of far-reaching results that could not have been foreseen by their patrons, or even by the missionaries themselves.

Christ compared the kingdom of heaven to a grain of mustard seed, which, though the smallest of seeds, became one of the greatest of trees, in whose branches the birds of the air found shelter. The gifts and prayers of these good friends in America, sown in China a few years ago, are now finding prolific multiplication. They felt that they must do something worth while for Christ; but in equipping these little ones for the battle of life they could not have thought of such a glorious result as this. What will be the outcome of the lives of these young converts? They will go out among their own people and sow the seed, each one raising new converts, who will scatter the seed in their turn, and so, continuously multiplying, they will spread the Gospel mightily and win precious souls. Have you ever doubted whether the care and love and generosity you have expended upon the children of China were worth while? You need doubt no longer, but hold it as a work divinely approved.

In Bombay a few weeks ago, Dr. Capen told the story of the spiritual transformation of Hawaii. It began with a little group of consecrated men and women here in America, who helped to equip a few missionaries to give the Gospel to the people of those islands—a people so degraded that the white men wondered if they were really human. It looked like a forlorn hope, but the few grains of mustard seed took root. Now the Hawaiians are not only completely Christianized, having churches, colleges, schools, hospitals and modern homes, but they are themselves sending out missionaries to other lands. To-day, a single school in Honolulu supports five missionaries in foreign service. All this mighty work had its genesis in the hearts of a few godly people, who felt that they must do something worth while for Christ. When we labor for him, seeking not our own glory and honor but his, he will never suffer the work to fail.

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Mothers' Pensions in Operation

FOR something less than half a year the Mothers' Pension Law passed by the legislature of the State of Washington has been in operation. An idea of the results of this new experiment is furnished by the Seattle *Post Intelligencer*. It has filled the children's homes, that journal says, almost to their limit "through the giving up to institutional charge of the children of unsuccessful pension applicants. Before the passage of the law, mothers strove to hold the children of the family together, knowing that the law granted an allowance for every child; but when the mothers learned that only those in absolute penury would be granted pensions, the family breakup began. Fraudulent representation and even perjury were detected in a number of cases. Then it was learned, besides, that many mothers who needed and desired aid could not bring themselves to the point of asking it publicly. It is the uniform experience of those engaged in philanthropic work that the "silent sufferers"—those who shrink from publicity—are usually not only numerous but meritorious. It is quite evident that those States which contemplate a Mothers' Pension Act have a good deal of hard work before them, if such a law is to be administered wisely and well and in the interest of the really deserving.

Youth and Age in the Church

THE general discussion concerning church efficiency and the decline of church influence is taking a wide range. Among the multitude of suggestions that have been made, up to the present time we have not seen one which lays sufficient stress upon the neglect in many churches of children and the aged. In the church, as in business, the commercial spirit is too often dominant, and as the old members are beyond the point where they could be used effectively as organizers, and the younger element lacks the necessary business experience, they are too often left out in the reckoning. Thus the burden falls on the members of middle age. There is a tendency to overlook youth and age, the periods of life when faith is strongest. The young are not troubled with doubts; their belief is clear and sincere; they often have finer spiritual vision than can come to the busy adult who is immersed in the material struggle of life. It is in a sense the same with the aged. Their battle is well-nigh over and their eyes are turned toward the eternal gates. Their perspective of the world and its gifts is a truer one than that of the man in mid-life, and the veil that hides the future becomes more and more transparent.

There is no one who can bring to the church the fruits of ripe experience like the aged saint. If all three elements were considered—youth, mid-life and old age—the balance would be better preserved; we would not be so apt to surrender the spiritual for the material view, and the church would be more of a living institution, as it was designed to be. Let us strive to bring back the full spiritual tone to the church, and it will do better service for God and man.

Notice to Subscribers

If you wish to make sure of procuring *The Christian Herald Almanac*, containing one hundred pages of facts, figures, stories, poetry, and information generally (given FREE with annual subscriptions) you should send in your order *at once*. We printed a quantity of these *Almanacs* which we thought would be sufficient to supply the demands of our readers, but the demand this year is greater than ever and we would not be surprised if our stock were exhausted by January 1. Even if your subscription does not expire until after January 1, you may renew now, and we will extend your subscription for one full year from the present date of expiration. WRITE AT ONCE.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

A Sea Captain Converted

REV. WILLIAM G. JONES, a missionary of the New York Bible Society to the seamen of the New York City port, had an interview recently with a captain on board his hooner, which was full of interest. The vessel d been visited by the misionary several times, but had never been able to see the captain. He had ard that the man did not believe in the Bible or Christ, and hence he was the more anxious to id him. The other day after having given each an on board a copy of the Bible, the missionary ld the mate he very much desired to see the comander of the vessel. With great hesitation and oubt the mate went to find him, and came back ith an invitation to the missionary to go to the aptain's room. The captain told him that he had daughter sixteen years old who was the idol of is heart, and that she was lying dangerously ill, overing between life and death. He said he felt a eed of some higher help for her and himself, hough up to this time he had not believed in the ible or in prayer. The missionary explained the ible and Christ, and the access to the Father by im, and as the two knelt in prayer together, God ame in saving grace to the man. The missionary wo days after went down to the ship to say good-by o the men about to sail, and the captain told him e believed God heard their rayer for the restoration f his daughter as well as or his own conversion, nd that he was going on is long voyage with a ight heart, and a new world discovered in his own soul. As an evidence of the genuineness of his conviction he gave the misionary $2 to "help the cause along." What a beautiful thing it is to send out a free Bible, and those to expound it who know what it means! How often affliction softens the heart of unbelief, and makes it responsive to the entreaties of Infinite Love! The man with the Bible in his hand bringing the sea captain to Christ verifies the truth of the psalmist:

The law of the Lord is perfect, converting the soul. (Ps. 19: 7.)

Prosperous Alaska

THE reports of the United States Government on the education, the fishery, and fur industries of Alaska, recently printed, are very encouraging. The schools for the natives reach all the way from the southern extremity of the territory below Sitka to Point Barrow, on the Arctic Ocean. There are schools even in Unalaska and Atka in the Aleutian chain. When the barriers of snow, ice, and primitive roads are taken into account it is surprising that the school attendance is 1,805 out of a possible 4,018. There are 109 teachers, of whom 14 are natives. There are in that territory 38,476 reindeer, 24,068 of them in the hands of native owners, and they are valued at $601,700. The fifty-four herds in line would stretch 5,000 miles. The salmon canned last year was worth over $16,000,000, which is an amount more than twice as much as Mr. Seward paid Russia for all of Alaska. The Yukon Valley and other districts continue their yield of gold, and the 600,000 square miles of territory secured by friendly purchase, March 30, 1867, under the magic touch of American enterprise will become an empire in itself. Of Alaska can be said what was written of Havilah:

Havilah, where there is gold; and the gold of that land is good. (Gen. 2: 11, 12.)

A World City Proposal

ON DECEMBER 5 there was to be held a meeting at the Sorbonne, Paris, in behalf of the creation of an international city, devoted to all forms of human progress. It was thought that ten thousand persons to whom invitations had been sent, including President Poincaré, would attend the meeting. The originator of the idea is Hendrik Christian Andersen, an American sculptor residing in Rome. The American State Department has manifested a keen interest in the idea, and it is understood that an executive order has been placed in the hands of all American ambassadors, directing them to aid Mr. Anderson in every way that seems feasible. Special audiences with the Kaiser and the king of England are being arranged for. Seventy-nine international organizations have signified their support. The probable cost of the World City will be $100,000,000. Possible sites have been studied on the New Jersey coast, the Dutch coast, near The Hague; the Riviera, near Cannes; Tervueren, near Brussels, near Bern, near Paris; the Marmora coast near Constantinople, and the Mediterranean coast near Rome. This project is the expression of the tendency to world unity. An international city of peace and virtue and plenty would be one step toward the universal city into which John looked:

And I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God. (Rev. 3: 12.)

Jews Retranslating Their Bible

ISAAC LEESER, who died in 1868, came to this country as a clerk and also as a lay-teacher in the Jewish church. He found that there was no English translation of the Hebrew Bible, and so, without relaxing his work as a clerk and lay-teacher he translated the Hebrew Bible into English, and that Bible at the present time is the only English translation. Leeser was not a technical scholar, and, useful as his translation of the Bible has been, the Jewish Publication Society believed a scholarly work was required; and four or five years ago, on its own initiative, it selected seven representative scholars and appointed them a board of Bible editors to translate the Hebrew Scriptures into English. Five books of the Bible, including Isaiah, have now been completed, and it is estimated that the entire work may occupy five to ten years from its start. What a marvelous interest we all have in the revision of the Hebrew Bible! God's Word in the Law of Moses was in the sole custody of the Jews for so many centuries. Only one copy was allowed to exist, and when that was thumbed and time-worn, it was carefully copied by the scribes. The Almighty told his nation plainly that if it should ever neglect or depart from the Book, the direst calamity would be visited upon it. In an evil hour the Book was lost, and the nation, without a Bible, went down into the night of idolatry, vice and ruin. Idols were set up even in the Lord's house. The good King Josiah sent Hilkiah, the high priest, and Shaphan, the scribe, up to the temple to get the money collected and pay the men for work in repairing the Lord's house, when Hilkiah discovered in a secret place the lost book of Moses, and he ran to the scribe in a frenzy of delight, crying, "I have found the Book!" and the scribe ran in to the king with the Book in his hand, crying, "The high priest has bidden me bring you the Book he found." Josiah was overcome with joy. He ordered that the priests, the Levites, and all the people should assemble at Jerusalem in the temple, and he took the lost Book and read it to them. He then stood on a pulpit and made all the people take an oath with him to be loyal to Jehovah and he tore the idols and their priests out of the temple and of the land. The books of Moses found in the temple are the same ones the Jewish scholars are translating into English for practical use; they are the foundation of the Jewish faith and of the Christian faith as well. Those who treat the Old Testament slightingly should remember that it was of them Jesus said:

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me. (John 5: 39.)

TRANSLATORS OF THE HEBREW BIBLE

FIVE of the seven distinguished Jewish scholars now translating the Hebrew Bible into English. From left to right: Professor M. L. Margolies, Dropsie College; Dr. David Phillipson, rabbi, Cincinnati; Professor Solomon Schechter, president Jewish Theological Seminary, New York; Dr. Cyrus Adler, president Dropsie College, Philadelphia; Dr. Samuel Schulman, rabbi Temple Beth-el, New York. The two members not shown are: Dr. Kaufman Kohler, president Hebrew Union College, Cincinnati, and Professor Joseph Jacobs, professor of English, Jewish Theological Seminary.

Our Fabulous Farming Possibilities

WHEN we look at the wheat and corn exported from our country; at the herds of cattle, sheep and hogs raised each year, which, in a line single file, would reach seven times around the globe; at the mammoth cotton yield that aids in preserving the balance of trade, and at the other great crops at harvest time, we feel very proud of our agricultural success. But when we look at the productive farming of some European countries, we see how far we are behind them. Mr. Bauwens, inspector general of agriculture of Belgium, has made a tour of this country, studying its agriculture and comparing it with that in his home land. In Belgium every acre maintains its man. The land is farmed intensively and yields three crops a year. In this country nearly half of the land may be called waste land; in Belgium there is almost no waste land. Mr. Bauwens visited Wisconsin and made comparisons. That State has 56,040 square miles, while Belgium has only 11,273 square miles. But the population of Wisconsin is 2,333,860, while that of Belgium is 7,074,910. The United States alone, if necessary, could feed and clothe the present population of the earth for untold generations, and would only have to equal Belgium in utilizing waste land and in intensive farming to do so. In the face of these fabulous farming possibilities, these words of the psalmist seem to be appropriate:

He hath not dealt so with any nation. (Ps. 147: 20.)

Parents Starve Their Babe

A FATHER and mother living on Pacific Avenue, Jersey City, N. J., so neglected their baby that it died of starvation. The two older children were reduced to exhaustion without food, but they were better able to stand the long fast than the baby was. The parents did not intend to starve their child, they were themselves unconscious from intoxication. The father came home on a drunken debauch, and the mother joined him in it; and in their stupor, filth, and indescribable degradation the sweet little baby was allowed to die for the want of a mother's care. The angels took the soul of the little one to the paradise of heaven and the officers of the law took the father and mother to the penitentiary, and the two older children to an institution. This picture, unspeaakbly sad, is not more so than that of parents who provide bountifully for the bodies of their children with food and raiment, and teach them the arts of social life, but neglect their education, withhold from them moral and spiritual truth, and thus starve their souls. The divine command to motherhood to-day is that which the princess gave to the mother of the great lawgiver:

Take this child away, and nurse it for me, and I will give thee thy wages. (Ex. 2: 9.)

A WEEK IN THE WORLD'S NEWS

At the Spanish Court

OUR ambassador to Spain, the first since the Spanish-American War, Hon. Joseph Edward Willard, has presented his credentials. This function in Spain is attended with much ceremony. A state carriage, drawn by six caparisoned horses with outriders and eight running footmen in livery, conveys the minister to the palace. There he is met by the master of ceremonies and the foreign minister, and by the latter is presented to the king in the presence of a brilliant assembly. It

-THE SPANISH PREMIER ON LEFT; AMBASSADOR WILLARD ON RIGHT

is stated that American ambassadors are noted for the tranquillity with which they pass through such ordeals. Miss Belle W. Willard, eldest daughter of the ambassador, has been very graciously received by Spanish society.

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Cold Storage Investigation

DELIBERATE destruction of eggs by the carload, rather than allow them to go on sale and thereby reduce the retail price, is charged against the "egg trust" by Representative K. D. McKellar of Tennessee. Mr. McKellar seeks a Congressional investigation of cold storage tactics, and has gathered data which he claims will prove that the cold storage business is often conducted dishonestly. He seeks by legislation to prohibit interstate shipment of perishable foodstuffs that have been in cold storage longer than three months. The destroyed eggs were on their way to warehouses which had become taxed to their capacity. The Housewives' League is also interested in this same subject, and is instituting egg boycotts throughout the country. Baltimore, Chicago, Cleveland, Atlantic City and other cities have experienced such boycotts with the slogan, "No eggs over thirty cents." The women of the league are confident of arousing a nation-wide movement to reduce the cost of food necessities. November 24 United States Attorney General McReynolds ordered a Federal investigation into the causes of high prices for cold storage foodstuffs with a view to possible action by the Department of Justice.

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Panama Canal Prospects

NOVEMBER 17 was hailed as a new historic date because of the passage of an official vessel through the Panama Canal. The date that history will record as witnessing the conquering of the Isthmus of Panama is still in the future, however. Colonel George W. Goethals, chief engineer, in his annual report just submitted, neither sets a definite date for the formal opening, nor predicts when the canal will be in operation. The opinion of geologists last year that the slides were practically past because nearly all loose surface soil and stone had slid off the great ridges of basalt rock, which would thereafter act as barriers to further slides, has been reversed by nature, and two million cubic yards of material closed up the Culebra Cut when it was about to be pronounced finished. Other slides have occurred, and, while the great project is expected to be completed by January 1, 1915, that is dependent upon the complete overcoming of the slides. In other respects the progress is satisfactory. The great gates at Gatun were swung in one minute and fifty seconds for each leaf, and the heavy movable chains to prevent vessels not under control from crashing into the docks have demonstrated their ability to do so. The fortifying of the canal is advancing, and but for the jealous sulking of Nature, the canal would be completed in advance of the original expectation. Thus far about $360,000,000 has been expended.

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Wireless to Help Railroading

THE Lackawanna Railroad has just conducted successful experiments with wireless apparatus on trains running fifty miles an hour. The experiments took on a decidedly practical form when a conductor became ill and the ordinary station delay to make a change was obviated by wireless message, the relay conductor meeting the train as it drew in. An additional coach to accommodate an unusual crowd of passengers was also secured by wireless without the delay usually caused, and other similar services were rendered. Messages were also sent a distance of sixty miles from one train to another, mountains intervening. The Lackawanna's superintendent of telegraph, L. B. Foley, prophesies that wireless will revolutionize railroading and will increase the safety and convenience of traveling 100 per cent. Kept in touch with trains by wireless, despatchers can stop them anywhere to prevent accident. The grounding of the current is done through the rail, and the ordinary lighting dynamos are used. The great problem is to get the train instrument, with an aerial only two feet above the roof of the car, in tune with the high aerial at the station necessary for messages to be sent a distance. When that difficulty is overcome, wireless service on running trains may become general in this country. A few European railroads have tried and proved the wireless, but English railroad men say the system will be of no advantage in that country over existing methods.

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The Booths Reconciled

A NOTEWORTHY event in the visit here of General Bramwell Booth of the Salvation Army is the reconciliation with his brother, General Ballington Booth, commander-in-chief of the Volunteers of America. The long estrangement of these brothers was brought to an end in a quite natural manner, but amalgamation of the two organizations is not expected to follow. Rumors to the effect that Commander Eva Booth would leave the Salvation Army work in this country to take up the work abroad are declared unfounded. The presence of General Bramwell Booth is expected to result in a large increase of public interest in the organization. He himself stated that he is chiefly after American Army officers for India and China.

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Railroads Want to Raise Rates

THE railroads claim that they cannot conduct their business at a profit upon an income smaller than the outgo, and intimate that, if the Federal Government wishes to experiment along that hazardous line, the opportunity is at hand. As predicted in connection with reports of the recent Strike Arbitration Commission award, giving the trainmen six million dollars increase in pay, the Eastern roads now appeal to the Interstate Commerce Commission to grant an increase of five per cent. in the freight rates. This would increase annual receipts about $50,000,000. Hearings before the commission began on November 24, and it will take several weeks to determine the merits of the appeal in order to give counsel for the commission and shippers opportunity to study the case and present their views.

Three years ago the Interstate Commerce Commission decided that there was no evidence of a necessity for higher rates, and no probability of such necessity in the future. The railroads offer to show by stupendous figures that this forecast was erroneous. It is pointed out that gross earnings for 1913 amount to $1,424,119,000, an increase of $186,775,000 over 1910; whereas expenses and taxes amount to $1,087,365,000, an increase over 1910 of $203,087,000. The property investment in the same period has leaped from $5,620,000,000 to $6,280,000,000, an increase of 11.74 per cent. The forty-nine Eastern companies concerned earned for the last year $1,424,000,000. Their earnings after deducting expenses and taxes were $347,000,000; and after payment of interest on funded debt, $206,000,000, out of which net income dividends of 5.10 per cent. on the capital invested were declared, amounting to $130,000,000. In 1910 these companies showed net operating income equal to 6.28 per cent. on their property investment; but in 1913 this percentage dropped to 5.36 per cent. Upon this showing, together with the heavy budget for improvements which the railroads face, the companies declare that an increase in rates is imperative to prevent disastrous depletion of values in railroad investments.

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To Promote Jewish Philanthropies

HOPING that he may bring about universal adoption of the pasteurization of all milk fed to infants, Mr. Nathan Straus has retired from active connection with R. H. Macy & Co. to devote the remainder of his life to the advancement of his philanthropic ideals. Mr. Straus is responsible for extensive welfare work conducted in the Holy Land, including a Relief Bureau which operates soup kitchens, an International Health Bureau, which has wrought remarkable results in the reduction of many diseases, and the Pasteur Anti-Hydrophobia Institute. This distinguished merchant is interested in various enterprises affecting the homogeneity of the Jewish race, notably the Jewish Agricultural Experimental Station in Palestine, and it is significant that he will have headquarters in Palestine; but all races and creeds are included in his public benefactions.

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Southern Woman Honored

AT THE annual meeting of the United Daughters of the Confederacy, held in New Orleans in November, Miss Daisy McLaurin Stevens was elected president general. This is said to be the highest honor which can be bestowed upon a Southern woman. Mrs. Alexander White was the retiring president general. The society was organized in 1894, has nearly fourteen hundred chapters in the United States, North and South, and eighty thousand members. It is composed of wives, widows, and female descendants and relatives of men who served honorably in the military, naval or civil service of the Confederate States. The objects of the organization include the perpetuation of the memory of noble achievements of their ancestors and to preserve Southern historical records and cultivate the ties of friendship.

MISS DAISY McLAURIN STEVENS

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Rubber Atrocities Stir England

NEW disclosures of inhuman treatment of the rubber gatherers in South America are made the occasion of an appeal for governmental inquiry by the Aborigines' Protection Society, London. A correspondent of the *Daily News* (London) reported that only the native Indians work in the dense, fever-infected Bolivian jungles under force. Brazilians shrink from venturing into the region. Escape for the Indians, except by death, is impossible. Many have been carried there from distant parts of South America. Cruel whippings and other brutal punishments are said to be common, women being no exception from the iron rule of the padrones. Human beings are bought and sold at the pleasure of their overlords. The society mentioned will use the disclosures to focus the attention of English-speaking countries upon these barbarous conditions.

CAN WE TALK WITH MARS?

BY SAMUEL PHELPS LELAND, Ph.D., LL.D.

THE recent discussions about the possibility and probability of establishing some means of communicating with the inhabitants of the planet Mars have turned attention anew to that wonderful little world. In many respects this planet is a diminutive duplicate of our earth. It has an atmosphere surrounding it composed of oxygen, nitrogen, carbonic gas, and some minor elements entering into our own. Its atmosphere is less than one-half the density of ours, but is sufficient to carry large volumes of clouds and vapors. The planet runs in an orbit about 141 millions of miles from the sun and passes behind our earth every twenty-six months at a distance of about 45 millions of miles. Unlike our earth, only about one-fourth of its surface is water. The planet is attended in its orbital journeys by two satellites. It is the first planet outside of our earth in the solar family, and when nearest to us it shines with a brightness next to Venus and Jupiter, being a star of the first magnitude. Its light is reddish and resembles a great fire.

Particular attention was called to this planet in 1877 by an Italian astronomer named Schiaparelli, who made a micrometric map of its surface. He found dark bands seaming the light areas, which he named *canali* or channels. It had been taught that the dark regions were seas; but he determined that the polar caps were ice and snow, and the blue-green areas were seas and the reddish regions were land; and that the canals were natural watercourses, dividing the land into large islands, and that the inundations of them were caused by the melting of the polar snows and ice. The researches of Pickering, Lowell and others have confirmed and modified these conclusions somewhat.

PROFESSOR LELAND, ASTRONOMER AND NOTED LECTURER

Is Mars inhabited? There is nothing improbable in the affirmative assertion. Our planet is blessed with life; and the same forces that, under divine guidance, gave life here could certainly produce life there, or anywhere when conditions are the same, or similar. It can hardly be conceived that God's laws and activities end with this little world of ours. Our earth is only one planet in our solar system; and our solar system is only one amid the countless millions of systems about it. The forms of life on other worlds may differ from ours and from each other. They probably do differ. So far as we can determine, the same laws govern other worlds that govern our own. We can calculate the revolutions of other worlds and suns, can compute the eclipses on Mars or Jupiter, and read the wonders of their skies as we read the wonders of our own. The geologist, in reading the wonderful history of our earth written on the rocky tablets, comes upon chapters so marvelously strange that they seem like a dream. And yet science confirms them. There are geologies of other worlds as well as our own.

Our science cannot measure the stage of world growth of Mars to-day. If it be true, as some of our astronomers believe, that the canals on Mars are artificial, then the conclusion that there are beings who understand geometry and surveying in some form is justifiable. The great reservoirs to preserve the waters from these canals appear to be adapted to that purpose. To have planned thus requires intelligence.

Can we communicate with them by signs or by giant pictures? In order to hold intelligent communication, one thing is essential, namely, a code of signals the meaning of which must be understood by transmitter and receiver. This implies some previous agreement or understanding. To make an earth signal, however intelligent it may be to the instructed, could have no meaning to the beholder on Mars. The only thing it could possibly teach would be that some intelligent being constructed it. If the beings on Mars should erect a blazing cross or a flaming pillar of sufficient magnitude to be seen by the aid of our giant glasses, could we read from it any meaning? If seen at all, it would have no more meaning to us than the glow of an active volcano there.

It is unsafe, in this age of world wonders, to assume that any undiscovered thing cannot be done. Men are subduing the forces of this world so rapidly that some system of mental telegraphy or some kindred science may put them in communication with the unknown. But would the Martians understand us if we could speak to them?

It is claimed that curious lights have been seen on Mars and have been believed to be signal lights sent by the inhabitants of that distant world. This phenomenon can be easily explained as follows: The prevailing color of Mars is opal. When seen by daylight, there is a mingling of this color with a pearl white, a rose saffron, and a robin's-egg blue. When the sun's rays stream along its surface at certain angles, flashes of curious light are produced that resemble somewhat the color rays of a flashlight. These have, doubtless, been mistaken by the curious for flashlight signals. They are nothing new.

Daytona, Fla.

"JESUS IS HERE!"

BY CHARLES M. SHELDON

The Author of "In His Steps," Etc., Etc.

SYNOPSIS OF PRECEDING CHAPTERS

Heralded by a marvelous light in the sky, which was seen by many, Jesus has come to Raymond, the scene of the story *In His Steps*. Popular excitement runs high, and extends throughout the country, skepticism being uppermost. Jasper Carter, editor of the Raymond *Gazette*, fails in an astonishing way to get either a sensational story or a photograph, as do also the other newspaper men, who come from other cities. Carter's star reporter, Barnes, accepts the reality of Jesus, and has a serious break with his employer. Jesus calls to see the editor, and leaves with him a remarkable manuscript. Jesus comforts Mrs. Page, whose little daughter dies, but does not bring the child back to life. He addresses an audience in First Church, an audience at the State university and again a great audience at the church. Virginia Page and Mr. Stanton, assistant to Mr. Maxwell, the pastor of First Church, have been strongly attracted to each other. In a riot of the crowd near the church Stanton protects Virginia from harm. Jesus appears on the church steps and quiets the mob. Some days later he leaves Raymond for the East. Virginia and Stanton announce their engagement. In the *Gazette* office Barnes and Carter begin to discuss the personality of Jesus.

CHAPTER VII—*Continued*

"WELL, I admit that was something unusual," said Mr. Carter, "but name anything else he did."

Barnes did not offer to say anything.

"Name anything else."

"I thought you just said you didn't want to argue about it."

"I don't. But name anything else this person you are so sure was Jesus did to prove the claim."

"Well"—and Barnes's eyes began to flash with his old-time eagerness, tempered now by his new-born passion for his Master—"neither you nor the whole army of press representatives could secure a single photograph of him. I call that something."

"A trick. It will be exposed some time. But when he had a chance to do a real miracle he failed. He couldn't raise Mrs. Page's child to life when he was asked."

"He would not."

"He did not. And did he heal any sick people while he was here?"

"I don't know. And if he had raised the child to life and healed every sick person in town would you have believed in him any more than you do now?"

"That is not the question." Carter grew angry again. "If he is Jesus he would have to do miracles."

"Mr. Carter, would you call that manuscript you asked me to read a literary miracle?"

Carter did not speak for a few moments. Then he exclaimed sullenly,

"No, just clever."

"Did you ever hear such a public speaker with such perfect command over an audience at the times you heard him?"

Carter hesitated. Lying was not one of his faults.

"No. I acknowledge I never heard his equal. But that would not make him divine."

"But how about his stilling the riot in front of First Church? Do you think a mere man could have done a thing like that?"

"The crowd was exhausted. He waited for the psychological instant before he spoke. I don't see anything astonishing about it. What other proofs have you to offer of his being the Jesus of history?"

"I'm afraid I haven't any that would convince you, Mr. Carter, but I am fully satisfied about him."

"Well, I'm not. He gave out that he was going to New York. A week has passed. He is not in New York, or, if he is, no one has heard anything of him. And, in my opinion, it is the last we will hear, unless he turns up as a fakir elsewhere. Why should he go to New York or Washington? Do you know what would happen to the real Jesus if he were to appear in those cities?"

"I think the multitudes would greet him, and he would receive the greatest welcome ever given to a person."

"I don't. If he appeared in New York the crowd would run after him as they run after every new fad there, and then go back to their money-making. And if he appeared in Washington, the politicians and society leaders would express a mild surprise and perhaps go to hear him if he condescended to speak in a fashionable hall, and then go back to their receptions and amusements, and forget all about him."

"If Jesus appears in New York or Washington, people will not forget him. Will the people of Raymond ever forget him? Why, Mr. Carter, do you realize that new history has been made here by his visit? This is a changed town, due to his presence. I do not believe you understand what has happened."

Before Carter could reply the Associated Press editor called him up.

"You said you wanted the first item from New York about—about—the person calling himself Jesus."

"Well?"

"Here is an item."

"Go ahead with it."

"There is a rumor that the person purporting to be Jesus, who has recently startled the town of Raymond with sensational appearances, is in New York and may at any time appear before the public. So far, no definite location of him has been made. It has been rumored that he is staying with a poor family in an obscure street. All attempts to find him on the part of press representatives have failed."

Continued on page 1157

CHINA ORPHANAGES IN WAR TIME

LETTERS received from our missionaries in China show conditions to be slowly settling down after the suppression of the latest revolution. Rev. J. W. and Anna Ellmers Booyer, missionaries at Chinkiang, write under date of September 8, 1913:

"You have no doubt been interested in hearing of the 'new revolution,' which has just been put down. It was started by a few political schemers and dissatisfied office-seekers and spread to nearly every part of the republic. Nanking, distant from here sixty miles, was the last place to fall into the hands of the government. Thousands lost their lives in the siege. The rebels refused to give up till the last, as they knew there would be no mercy shown them.

"A gentleman from Nanking told me that the city is looted bare, the shops and even the private dwellings being left clean of everything. It is said that five thousand citizens took refuge in the foreign mission compounds. It seems strange that, a few years ago, the Chinese tried to kill all the foreigners, and now they are seeking protection at foreign hands. About one month ago Chinkiang passed through her time of trouble. One Sunday morning we were awakened by the sound of musketry at the fort, a few hundred yards from our home. The government soldiers came to take the city, and the rebels resisted. After taking the fort they soon lost it, then retook it, and very soon after were compelled to abandon it, as the shells from another fort made it uninhabitable. Till late in the afternoon the government soldiers passed and repassed our home, pulling their heavy guns. They made a hole in our wire netting fence for the muzzles of their guns. They hid behind our walls and those of our neighbors for protection. Shells from the large guns at the fort whistled over our heads and we saw them strike the ground beyond. One struck near us, and on going to the farm the same evening to see how the boys fared, I saw the bodies of two soldiers who had been killed. We thought in the morning that the farm would be the safest place, and sent all the boys over but three who bravely offered to stay with us; but it turned out that it was much worse, as shells fell quite near, and there was fighting around the place; besides, it was not protected by walls like our place. From here the government soldiers thought they were being pursued by the rebels and ran up toward Fairview. From there they retreated ten miles into the country to wait for reinforcements, which soon came.

"General Chang Hsuin sent word for all foreigners to leave in twenty-four hours, as he was going to hem the city in on all sides. He is the general who took Nanking. The girls' schools, with the foreign ladies, went aboard houseboats kindly loaned to us, which in case of danger would be towed out to the United States warship. We decided that we could not leave the children, and knew that God would protect us in the discharge of our duty. During this time efforts for peace were made by the government officials, who at the last moment succeeded by paying off and disarming the soldiers.

"After war, what? Widows and orphans to care for. What an opportunity to show the fruits of the Christian religion! Actions speak louder than words. Will you help?"

Missionary Booyer, who is superintendent of the Chinkiang Industrial Orphanage, sent us the good news that a number of THE CHRISTIAN HERALD boys have offered themselves for the work of evangelists among their own people. The names of these boys are Wu Ping Iong, Kee Ho Chang, Ho Tsi Chen, Chao Chang Sheo, Hu Yu San, and Chien Chen Hai. These young workers, on dedicating themselves, gave strong and clear testimony to their faith in Christ as Saviour and their purpose of devoting their lives to giving the message of salvation to their fellow countrymen. Ku Ho Chang in his testimony said: "I take pleasure in doing the work of God and being a witness for him. Jesus came into the world to save every man and woman and child, but all did not believe on him and some crucified him. Formerly, we were ignorant and stubborn in heart, but Jesus our Lord quickened us by his Holy Spirit and made us his true disciples. We can now exhort others and give out what we have received. Jesus said: 'Ye are the light of the world.' Let us not put our light under a bushel but on a candlestick, so that it may give light to all in the house and in the world." All the testimonies showed that a change of heart had been followed by a deep and earnest desire for service. These youths are worthy representatives of the wonderful spiritual work which Christian America has been aiding in China.

THESE CHINESE ORPHANAGE BOYS HAVE DEDICATED THEMSELVES TO THE WORK OF EVANGELISM

Missionary Emil Johnson, of the Saratsi Mission in Shansi, also sends good news. He writes: "We have the joy of reporting that four of your CHRISTIAN HERALD orphanage girls were baptized in August, and received into the church. As these girls may be considered a part of the firstfruit of souls of the orphanage work, it is of course a great joy and encouragement to us to see these young lives decide wholly for Christ. One of the girls said in a testimony: 'They threw us out to the dogs, but the Lord saved us.' Your readers will be interested to learn how these girls were rescued. Peh Hoh Hua was thrown over the city walls of Paoteo, and taken up severely bruised. Tsi Lan Hua was born in a poor home, where they turned her out. Hsing Hua, on being found, was carried a long distance by a Christian to the orphanage and rescued. Hsien Hua was thrown out on the ground and tortured, but was rescued by the missionaries. May the Lord keep them all true to himself. The other children supported by CHRISTIAN HERALD readers are busy in school and are bright and happy. We send sincere Christian greetings and thanks to the dear patrons for all kind assistance extended to us in our rescue work."

. . .

The following contributions to the China Orphan Fund are acknowledged:

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THE LAND OF REST

BY P. G. MEATH

IN Heb. 4: 9 it is written: "There remaineth a rest for the people of God"; and we are told in I Pet. 1: 4 of an inheritance incorruptible, undefiled, that fadeth not away. The youthful, gay and thoughtless are not impressed by those words like the aged, weary and careworn, who are tired of life and often anxious for their departure. Rest is sweet to all of us after a hard and faithful day's toil, and so is that long and unbroken rest to the people of God, after the trials and hardships of this life.

In our good Home, just what is the nature of our peace and rest we do not know; but judging from our Father's Word and works, we can form an opinion and perhaps not be very far from the truth.

Our Father's works are natural in wisdom, beauty and sublimity. Art, the work of man, cannot be compared. We are told in Isa. 64: 4: "For since the beginning of the world, men have not heard nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." And so, if ready when called, what an unspeakable blessing is prepared for us!

And this wonderful change of residence can take place when least expected. Should we lie down to sleep, old, decrepit, weak and weary, and wake up to find ourselves in youth, health and vigor once more, domiciled in a new world, in the midst of the everlasting habitations, immeasurable in extent, reaching farther than the eye or imagination could reach, charmingly fair and homelike to look upon, lying under sunny skies, which the fairest Italian skies could not be compared with; around us on every side vast scenes of smiling meadows, rolling hills and towering mountains, watered in every direction by flowing streams of living water, ever free from refuse, along the edge of the streams flowers, grass, reeds and rushes bathing and drinking in the limpid waters; around us on every side falling waters, babbling brooks, inland lakes and shining seas, groves and wild woods, far surpassing in beauty and sublimity the trees of Lebanon; earth, vines and bushes arrayed in flowers of every hue and dye; great trees covered with festoons of climbing flowers, freighting the air with odors charmingly sweet; birds of every plumage filling the air with song, untold harmony, different from anything we had ever heard; lawn beneath our feet, pleasant to the touch; harmony in the air and untold peace and harmony in the heart; before us forever the way of peace, love and pleasantness, we ourselves being in harmony and accord with all around us, being the children of grace, beauty, love and affection, by our heavenly Father fed, clothed and cared for, as he does for the birds of the air and the lilies of the field; no parting, no pain, no death, no frightful storms and burning drought; for us all a springtime of love, peace and rest, never to leave us; go where we will, no enemies, no strangers; and the one thought for us—pleasing above all else—that we are under the provident care of an affectionate heavenly Father, who will never leave us nor abandon us.

Now, admitting that God in his love and mercy has just such a home prepared for us (and we do not know how much more pleasing and attractive than is here set forth), are time and opportunity to be lost on the fleeting pleasures and vanities of this world, that are ours to prepare for a world so much more desirable?

We are going home. Shall we be diligent and watchful, or be careless and heedless until our sun is set and the dark shadows of that endless night gather round us?

"JESUS IS HERE!"

Continued from page 1155

"Is that all?"

"That's all."

Carter turned from the instrument and gave the message to Barnes.

"You see. Nothing but rumor. It was a fake. A very good one, but a fake, Barnes."

Barnes sat looking at Mr. Carter curiously.

"Why are you so deeply interested in all this if it is only a fake, Mr. Carter? I have never seen you so profoundly stirred over anything."

Jasper Carter grew very red in the face.

"I hate a sham! Christianity is a sham, built up on a tissue of lies about superstition and miracles and all that rot. I hate any one that pretends to perpetuate all this sham like this Jesus of yours."

"You hate him because you are afraid of him."

"I hate him because he is a sham!" Carter shouted. "He would not dare appear in a city like New York or Washington before the thinking power of the nation. He knows—"

At that moment Carter was interrupted again by the Associated Press editor.

"An important news item from New York, Mr. Carter."

"All right. Go ahead."

"Jesus is here—"

"Hold on. What's that?"

"I'm reading off the telegraph, Mr. Carter. Just as—"

"All right. Go on."

"'Jesus is here. The most unprecedented event in the history of the world for the last two thousand years has occurred. At the conference of all the ministers and religious workers now being held in New York, suddenly there appeared the same person who created such a series of sensations in Raymond a week ago. There is no question whatever that it is Jesus. All the ministers present accept absolutely his claims and do not doubt his person.' There is a full list of well-known names here, Mr. Carter. Shall I give them?"

"No. Never mind about the rest."

Carter turned to Barnes.

"Could you catch that?"

"Yes. Jesus has really appeared in New York and he is accepted as such."

"By the ministers, but not by the people generally."

"But all New York will pay him honor."

"As long as he does not preach against the money god. Then they will crucify him. How long do you think Wall Street would listen to him, to say nothing of obeying his teaching?"

Barnes did not reply to this. After a while Carter continued:

"Oh, well, I haven't changed my mind. It's not the first time the world has been fooled. I may have to go to New York in a few days. If I do, I'll—"

"What?"

"I don't know," Carter spoke sullenly. "But if I get a chance I'll expose the sham."

"Mr. Carter," Barnes spoke gently, "why do you hate him? Oh, I wish I knew how to tell you what a new definition of life I have had ever since I began to love him."

For reply Carter turned his back on Barnes, and Barnes went out of the office. On his way down to the reporters' room he stopped in to see the telegraph editor.

Normally, the newspaper press man in the *Gazette* office was impervious to anything. News of all kinds from all over the world came to him the first man of the fifty thousand in Raymond. Wars, murders, scandals, elections to office, assassinations of kings and presidents, upheavals in politics, floods, earthquakes, fires, world disasters of every sort—all this flowed into the little room to the telegraph editor and he clicked it off on his typewriter, piling it up for the news editor to choose from, imperturbable, unmoved, working like a machine himself. Everything was grist to his mill. Whether it was a world catastrophe engulfing thousands or the nomination of presidential candidates in a republic, Hurd sat there, coolly taking it off on his machine, little less of a mechanism than his own typewriter.

But when Barnes went in he found Hurd visibly excited.

"I say, Barnes, this is the biggest thing ever came off the wire. And there's just pages of it. New York has gone wild. In all my experience I never have taken anything like this. The New York papers are just swamped with it."

"Hurd," said Barnes, his eyes glistening with excitement and pride in his Master, "you were present in the mob last Wednesday. What was your impression of the way the crowd quieted down?"

Hurd turned squarely about and faced Barnes.

"My impression? Barnes, let me tell you. I'm not an impressionable fellow, as you know. Who could be with all this human volcano spouting through him every day? But I want to say that when He—yes—I have to believe it is really Jesus—when he spoke those three words the other day, I seemed to feel a powerful hand put right on me and I just calmed down like a little child. I reckon I was one of the noisiest and most roughshod there. Fellows like me are, when we get going once. I tell you that was no mere man's work. No man living could have quelled that mob as he did."

Then, going back to his New York news, he continued:

"Some astounding things are going to occur in New York. It does not take a prophet to say it. See here! 'Jesus has the unquestioning endorsement of all the ministers and church leaders. He has already spoken out in his first public utterance against the cowardice and selfishness of those who own and control the press of New York because they refuse to help civilization in its great battle against drink. The churches that are doing such great work without the aid of other forces are praised by him, and the ministers encouraged.'

"And look here! 'At the close of his first public day in New York, every minute filled with sensational events, he went home with one of the poor families on the East Side; but the papers cannot locate him!' Won't that make the old man mad? I can't get over the stupendous way in which Jesus refused to be exploited by the press. The quiet, calm, almost careless way in which he went his way while he was here, indifferent to the impertinence of those New York, Washington and Chicago fellows, was the most astounding thing I ever witnessed. But—excuse my gab. Haven't talked so much since I was born."

Hurd shut up at once, and continued his regular occupation of rigid silence, but his unusual excitement communicated itself to Barnes as he went out on his way to the reporters' room.

"Jesus is here! Here in this world!" he said to himself. "I have seen him! Shaken hands with him! He forgave my sins personally! It is the one great event of my life! And he is going on with his mighty work! He has appeared to strengthen the faith of his disciples, to rebuke the hypocrites and the selfish, to comfort the broken-hearted and make men, even like Hurd and myself, feel the touch of the divine in our common lives! Thank God! Thank God! My Lord and my Saviour!"

Barnes worked all that day with a tear in his eye and a heart-throb of delight, and ever as he worked, the vision of Jesus in New York, at the center of the republic's money fever, haunted him. He wondered every minute what Jesus would do there, how the people would receive him, what would be the outcome of it all.

And then, suddenly, to the astonishment and disappointment and chagrin and wonderment of all disciples all over the country, he who had so thrilled every heart and roused to wondrous exaltation all minds that longed for him, disappeared, leaving no trace; as if a drop of water had melted into the wide ocean. All New York was startled as much by his disappearance as by his coming. He had performed no miracles, had made no powerful impression except that one before the ministers. No one could be found who knew where he was or what his purpose could be. No one could say whether he would appear again if at all. But hearts were heavy and hopes were quenched—hopes which had been kindled high by his first appearance. How could he disappoint the people? Where could he have gone? What was his future plan? Surely he would not vex the world by so imperfect and unfinished a task. He had as yet done nothing except to show himself to a few of his disciples. It was only a glimpse of heaven's glory! And the world was so hungry for a greater knowledge of his power, and it needed him, oh, it needed him so much!"

At the end of a month there was still no sign of his presence anywhere.

Carter remarked to Barnes one evening as he was leaving the office, "How about this Jesus now? Do you still believe in him?"

"I do," said Barnes bravely, but his heart was heavy. He had been anticipating wonderful events and he could not conceal his feelings. "I shall always believe in him. I owe my new life to him."

Carter eyed him closely.

"Your new life? Well— But—my point was well taken, eh? It was a fake!"

"It was not. He will appear again."

"I doubt it. But never mind that. Barnes, I'm going to New York in two or three weeks to attend the National Editorial Convention, as you know. May be gone a week. Marks will be in charge here. If I see anything of your Jesus, I will wire."

He parted with Barnes, sneering in his rough fashion, and Barnes, whose Christian discipleship did not mean perfection yet, replied:

"Mr. Carter, I may find it impossible to stay on the *Gazette*. I may have to leave while you are gone."

"You can leave any time," Carter retorted. "You may remember I told you you could stay until I proved to you that the whole thing was a sham. Now that it is proved, I don't see why you have to quit."

To this Barnes made no answer, but he went home depressed and sorrowful, his heart heavy, grieving for the unaccountable silence of his Lord and Master. Where could he be? Why was he not overturning wickedness, comforting his disciples, inspiring the world with his presence as he had so wonderfully begun to do? Where was he? Surely, his mission was not fulfilled in the appearances he had so far made.

Mr. Maxwell and Stanton were going over the same matter one day after a church meeting where many of the old pledge-takers had been present. The meeting had closed with many beseeching prayers that Jesus might return.

"He will, in his own good time, I am sure," Maxwell had said. Stanton was also firm in his belief, as were also Powers and others. But the church workers could not account for His absence and silence.

Stanton lingered in the church study to consult with Mr. Maxwell about his approaching marriage to Virginia.

"Of course we wish to avoid all just criticism of apparent haste. But Virginia is thirty-four. I am forty. We have apparently known each other always."

Continued on next page

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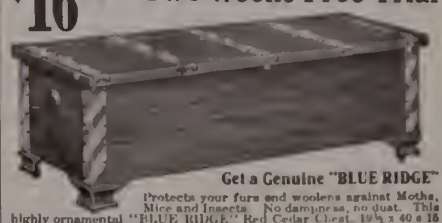

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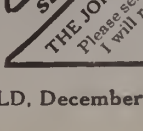

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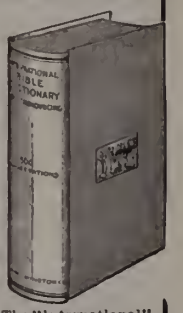

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"JESUS IS HERE!"

Continued from preceding page

"My dear fellow, I am ready to perform the ceremony for you any time," Mr. Maxwell had said smiling. "You need not fear any hostile criticism from Raymond people. They all love you and are really interested in your romance. I think it will disappoint many of them if you and Virginia don't get married soon."

Stanton laughed happily. He went over to see Virginia that evening, and two weeks from that same day was married with a few of Virginia's old-time church and settlement friends present.

"You don't have to tell us where you are going with the two weeks' vacation the church granted you," said Mr. Maxwell after the ceremony, as he and the bride and groom were for a moment together.

Stanton looked at Virginia. "We are willing to tell you, aren't we, Mrs. Stanton?"

"Yes," Virginia said, out of her eyes shining the love-light of perfect trust in her husband. "Mr. Maxwell ought to know."

"We are going to New York. We believe we shall see Jesus there. He consecrated and blessed our love for each other. Our hearts hunger for him. We long to see him again."

"God grant you may," Maxwell answered. "The Lord bless you both, and give you a vision of him. I do not, cannot, believe his mission is over."

. . .

Two days later Stanton and Virginia were in the great city.

For a week they had sought in various ways to trace some clue that would lead their steps to Him. But to no avail.

The eighth day they were walking down Broadway and had stepped into Trinity Church. They had lingered there enjoying the calm beauty of the interior, and on coming out Stanton had suggested a stroll down Wall Street.

They had hardly crossed Broadway, and Stanton, who was familiar with the city on account of his residence there when a social settlement worker, had directed Virginia's attention to the eight massive Doric columns of the United States Subtreasury Building prominent down the narrow street, when almost at once, as crowds gather in a big city, people seemed to spring up all about them, hurrying past them.

Confused murmurs of disconnected but tremendously exciting talk rose about them.

Stanton, with Virginia eagerly clinging to his arm, and listening, suddenly exclaimed:

"What was that? Some one said 'Jesus is here!'"

He spoke to a fine-looking man who had just run out of one of the brokers' offices near by.

"What is the excitement about?"

"Ah! I've only just caught the news. They say that Jesus has appeared again. Better follow the crowd. I have learned, sir, that crowds generally are pretty good signposts. They seem to know where the center of interest is."

All this spoken with great good humor, but with an underlying deep earnestness.

Stanton and Virginia walked on with the man, each step drawing nearer to the front of the Subtreasury Building. Several city clocks near by struck the noon hour. The Trinity chimes sounded it. The narrow street was already black with men. Office doors opened all along and poured out a stream of men. Men were running in from Broad Street. Already the space in front of the Treasury Building was thick with men.

"Look!" Stanton suddenly spoke, and pointing for Virginia, "Look! Up there! By Washington's statue! There He is! He is there! Oh, it is true! Jesus is here! Thank God!"

"How do you know?" the man had asked—the man who had answered Stanton's first question.

"I have seen him. My wife and I have both seen him. We are from Raymond."

"Ah! from Raymond, and you have seen him? What do you suppose will happen now?"

But Stanton did not answer. He and Virginia could get no farther than the foot of the steps that led up to that colossal figure of the first President. There the crowd completely hemmed them in. The dense mass overflowed upon the steps, all over the street as far as eye could reach—men—almost all men. Virginia could see only here and there a woman. She seemed almost alone, surrounded by men representing New York's material wealth, its selfishness, its material, gambling, crazy wealth—but interwoven in it also that indefinite energizing of forces that was not all self-seeking—but men, money-loving men at the heart of the greatest of cities, in front of a building representing in its structure patriotism and money. And up there at the base of the pedestal He stood. He was holding in his arms a little girl not three years old; the look on his face spelled command; the smile on his lips suggested infinite power and the strength that exercises it in love.

The little girl was looking up at him, one hand resting with perfect confidence on Jesus' shoulder. In the other hand between her little fingers she held a wreath of artificial flowers.

To be continued

MORNING WATCH CONFERENCE

THE World's Morning Watch Movement held an all-day conference on November 17 in the Brick Presbyterian Church, New York, and claimed the attention of several hundred believers who would learn to claim their larger prayer privileges. The Morning Watch Movement, which was organized about ten years ago, has been recently incorporated, and is under a board of directors of twenty-one conservative Christian men, the president being Mr. William Phillips Hall; also president of the American Tract Society. It has a threefold mission: to popularize daily devotional study of the Bible, to build up and maintain family worship, and to encourage a right understanding and wise use of prayer.

It was to emphasize this last phase of its work that the program of the conference was prepared. The keynote of the day was sounded by Mr. Robert E. Speer of the Presbyterian Board of Foreign Missions, who spoke on "Christ the Great Example in Prayer."

Periods of intercession were conducted at different hours by the Rev. Henry W. Frost, home director of the China Inland Mission. He spoke on "Intercession" as a great sharing with God in the accomplishment of his work. "Cramped prayers," he said, "are out of place in a world of need where God's love has wide range. There must be a specification." Mr. Frost told of one of the leaders in the China Inland Mission who could not only pray by name for each of the 1,050 missionaries of his board, but remembered special needs of their families. The prayer meeting was considered by the Rev. Charles L. Mead of Madison Avenue Methodist Episcopal Church, New York, not only as the birthplace of the church, but as the most potent recruiting place in the program.

The conference closed with an address of great power by Rev. James A. Francis, D.D., of Boston.

The Morning Watch Movement headquarters are at 30 East Forty-second Street, New York.

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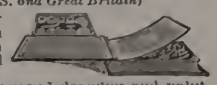

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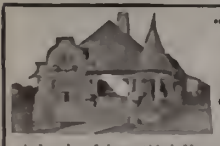

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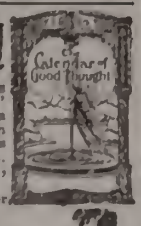

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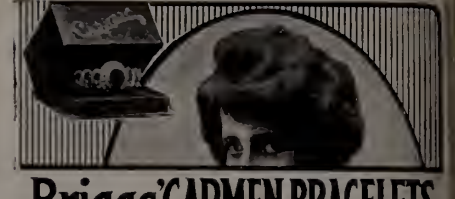

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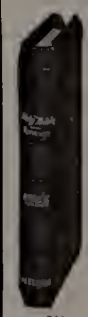

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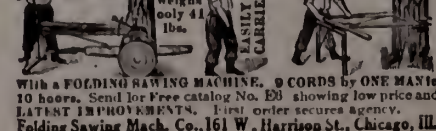

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Spreading Christmas Cheer*

HOW may the Christmas spirit prevail? How can it be made to spread till it becomes the dominant spirit in the world? We all know what a happy day Christmas is. Its fragrances and sights and sounds are so delightful that they are looked forward to a year ahead and remembered fondly many years after. How can we fill every day with that same sort of cheer, so that Christmas may really last the year round, as we used to wish it might when we were children?

Let us study the matter as if it were a problem in algebra or arithmetic. What makes Christmas cheer? If we can find that out we may be able to find out how to make enough of it to go all around the world and last all through the year.

On Christmas day everybody thinks of somebody else. There has been much planning and working that friends and acquaintances shall have a merry Christmas, and when the day dawns at last that is exactly the kind of a Christmas they have. Their Christmas is merry because we made it so. What made us do that? Because we loved them. We have found already something very definite.

If everybody would love everybody else, everybody would be happy every day. That sounds like a large order, does it not? But when we talk about Christmas we are dealing with large forces and large personalities.

But before we go on we must notice what we have heard and said so often, that the deepest Christmas happiness does not come from the things we get but the things we give. We make our friends happy by our love-sent gifts. But we make ourselves happy by giving. And they make themselves happy by giving to others and to us. So it appears that it is really the love itself which one has in one's heart rather than the gifts that come from another's love that is the biggest source of happiness.

And where does this love come from —the love that longs to give? We know where it comes from. We know better at Christmas than at any other time. The angels told the shepherds about it. It was in all that story of Bethlehem, and the later story of Nazareth, and Capernaum, and Bethsaida, Bethany, Jerusalem—and Calvary. The love is in God's heart, and he sent it down to earth in the person of Jesus the Christ.

We are back again on very familiar ground. To spread the spirit of Christmas we must spread the knowledge of the Founder of the Christmas feast—the King whose birthday Christmas is. We must begin by receiving his Christmas gifts to us, gifts of pardon, of love, of salvation, of joy. It is sad that in the work and play of the Christmas festival we are so apt to lose sight of the real purpose of Christmas. Christ was God's great gift to the world to save it from sin. And we miss the essence of Christmas joy and the real power to spread it if we do not receive his gift of salvation into our own hearts.

We have heard again and again that the sum of all sin is selfishness. If Christ saves us from sin he saves us from selfishness. This is his plan. And this is the way, at last, by which Christmas cheer is to be spread through the year and around the world. Everybody that knows of Christ spends at least one day in the year in the atmosphere of love. But if we really love him, if we have been really saved by him, we shall make that the atmosphere of every day.

One or two very practical things might well be said just here. It seems a travesty on the feast of the gentle and bountiful Christ that so much of the Christmas giving made in his name is of useless things to people who already have abundant stores, when so many are hungry and needy and sad. Christ's folks should learn better every year where to put their gifts so they will count for the most. And every year we should try to do something to make conditions more just and fair so that as each succeeding Christmas dawns there shall be fewer homes in want.

* "THE CHRISTMAS SPIRIT AND HOW IT MAY PREVAIL." Isa. 9: 2-7. Christian Endeavor and B. Y. P. U. Topic for Sunday, December 21, 1913.

A Home Christmas*

"TURN about is fair play." How many Christmas days have father and mother made glad for you? Have you really begun to feel the delight of making Christmas glad for them?

No need to stop to argue that we ought to do it. Not much need to stop to regret that we have not tried harder before. But this year, let's really do it.

It is not only the gifts, though we should be thoughtful and really self-sacrificing about that. What they want most of all is a repetition of your old assurances that you love them, that you still feel your need of them, that you still want them near.

Then, too, wouldn't it be a good plan to make Christmas a time of straightening up any wrong things that may have been clinging to our lives, any bad habits in which we have become entangled? We usually think of New Year's Day as the time for beginning again in this way, but if we are planning a big gift for father and mother, give them this biggest gift of all, the assurance that we are, with God's grace, going to be the kind of sons and daughters he and they want us to be.

If we have never yet made the great surrender of our lives to Christ, do that this Christmas time. You will be cheering the Saviour's heart as well as bringing unspeakable Christmas joy to those "who have made many Christmases glad for you."

One more suggestion. Christmas is a good day to set new home standards of thoughtfulness and gentleness, kindness, patience and helpfulness that will last throughout the year.

* "HOW CAN I MAKE A GLAD CHRISTMAS FOR THOSE WHO HAVE MADE MANY CHRISTMASES GLAD FOR ME?" Matt. 15: 4; Eph. 6: 2; Gen. 46: 29; Prov. 10: 1; 16: 24. Epworth League Topic for Sunday, December 21, 1913.

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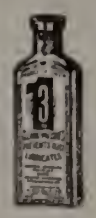

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THE MONEY-MAKERS' CLUB

BY MARGARET E. SANGSTER, JR.

A GREAT many of the letters that come in just say: "Please send me a booklet," or "Will you please tell me about the Money-Makers' Club?"

But some of the letters begin like this: "I want to make money, because—"

Shall I tell you some of the reasons? This letter is from a sweet little girl who lives in Ohio. She says:

"I am a public school teacher and the wants of many children cannot be fully described in words. You can, perhaps, understand how children suffer for many things that are necessary. If I could have some money I am sure that I could help the little ones. Do you see that I am asking to join the club? Please send me one of the pamphlets."

This is from one of my older girls—a Southerner:

"I am a mother with six living children. Two of the girls are ready for college, so naturally the demand for money is great. Will you send me particulars of the Money-Makers' Club?"

A nice little note came to me from a Michigan girl. Here it is: "I had better speak of myself, too, as I suppose you will want to know what I am like. I graduated from our high school last June (my two sisters graduated a year before I did). Now this is my trouble: We cannot all go to college at the same time on account of the expense, so I am staying home. I work in a dentist's office and put all the money away for my education. I wonder if your club would help me?"

There is a rather pathetic little case that I want to tell you about. The girl in question is an invalid, troubled with a very painful back. She writes to me with a simplicity that tugs at the heart-strings: "I want to join your Money-Makers' Club. If I can make some money it means that I can have treatment for my back—and perhaps get well!"

Then there is another kind of letter that comes in. The "very well satisfied" kind of a letter. Shall I show some of them to you?

Here is a letter from the West. It is very short and to the point:

"I have received the Money-Makers' booklet, and I *am delighted*. I have done bushels of work already, and I expect to earn a pin soon. I am so glad that you let me belong."

Here is a letter from a rather clairvoyant young lady:

"Do send me the booklet—quick, because I think I know what the club is about. If my guess is right I can make lots of money—because I have promises—"

I am going to stop quoting the letters. You might guess, and, besides, I want my "Pandora's Box" to be a real surprise. Surprises are such fun! Still another girl sent in this letter—a letter that speaks well for the success of the club:

"I have received the pamphlet and I love your ideas. I am sure that the M. M. C. will be a great success. I only wish that every girl could belong. Will you please send booklets to my sister in the South and to my four chums? I will enclose the right addresses. You see, I want others to have a share in my new-found treasure."

Friends of mine, it would be simply impossible to show you all my letters; so I have only printed a few of the characteristic ones to give you an idea of our plans. And now, in the tiny space left, I want to talk to you.

Some of you must have some reason for wanting to earn money. Think of all the things that money will buy—Christmas presents, the dress you want so badly, music lessons, books, a trip to the seashore, a new sofa for the parlor. And, besides the money earned, you will have presents—a pin (a pretty, expensive-looking one with a jeweled setting) is among the first—and after that all sorts of things will come thick and fast in a regular snowstorm. I wish that my girls would send in for particulars and enter into the spirit of the thing.

I have only one more plan that I want to tell you of—a very important plan, too.

It is just two weeks from Christmas, two weeks that will be full of happiness and joy and the hum of excitement. Everybody will be rushing through the shops, and sewing far into the night, and fashioning dainty things for gifts. It is the spirit of the time—this spirit of giving.

The Money-Makers' Club has caught the feeling (some feelings are as catching as the measles, although they are much more pleasant) and it wants to help you out with the spirit of giving. So it has decided to give each club member a present—the present of a set of pictures printed on heavy paper suitable for framing. Every girl must take advantage of this Christmas offer. You see, after Christmas, the remaining pictures must be stored up at the North Pole with Santa Claus, and I hate to have them wasted.

We ask one small token of your good will in return for our present. Write immediately. We will tell you everything.

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THE HERO OF FAITHFULNESS*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

"AS JEHOVAH commanded Moses, so the children of Israel did, and they divided the land" (verse 5). Those who have the Red Letter Bible will find at the back a most excellent map showing just how the land was divided among the tribes. Dan has the farthest north, and Simeon the farthest south. In connection with the study of the map read the thirteenth chapter of Joshua.

"Now, therefore, give me this hill country whereof Jehovah spake in that day." It was Caleb the aged who was speaking. Eighty-five years old was he when he claimed his right to the most dangerous spot in all Canaan. Giants were there, and they had infested the land for more than forty years. Hebron was their stronghold. For thirty-eight years God had made of Canaan a closed door because the Israelites had feared these giants at Hebron, and would not listen to the entreaties of Joshua and Caleb to go up against the giants and possess the land. As a reward for Caleb's bravery and faith, God promised that Hebron should be his when the land should be divided. The giants were a part of his inheritance, too, but that did not alarm him. Hear his brave words: "I am this day four score and five years old, and yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now. . . . It may be that Jehovah will be with me, and I shall drive them out." And he did drive them out, God helping him.

"Why are we not all Calebs?" asked the leader in a Christian Endeavor meeting. Then he replied to his own question by saying: "Partly because we do not keep our eyes open for Hebrons to conquer. Some people have valley eyes that never look up to the mountains. Their ideal for life is to get along easily. An enemy may lurk behind every tree, but they keep in the middle of the road and avoid trouble. Everywhere there are Hebrons in the hands of our foes. There is the Hebron of infidelity. There is the Hebron of the saloon. There are the Hebrons of impurity, and misrule, and gambling, and dishonesty, and selfishness. We can shut our eyes to them and have a tent on the plain, or we can open our eyes to them and be Calebs. Let the question with each one of us be: 'What hard thing will I attempt for the Master?' Whatever our Hebrons may be, let us gain courage from Caleb."

Instead of telling boys and girls hobgoblin stories of imaginary giants, let them be told about Caleb—his whole life story: when he was young and feared not the giants, but was anxious to go ahead and fight them, and when he was old, just as courageous still. Fear is, in fact, very like a disease that saps nerves and weakens the brain, and takes away bodily strength. So those who tell children about giants and ghosts in a way to frighten them are doing the little people a great wrong. We remember that in our childhood we were made to suffer mental tortures because our fears were excited by nurses. On the other hand, how desirable it is to train children to be courageous at all times. They are thus best prepared to meet the hard things in life which are likely to come to them.

"Therefore Hebron became the inheritance of Caleb because that he wholly followed Jehovah the God of Israel" (verse 13). An aged Christian should be like an orange tree which has both ripened fruit and fresh blossoms at the same time. A Christian may retire from business, but never from fruitful activity in doing good. Caleb might have made excuses that are common among old men who have lost heart and hope, and claim a right to throw up the fighting and take an easy place. He chose mountain-climbing instead.

> Thy thoughts and feelings shall not die,
> Nor leave thee when gray hairs are nigh,
> A melancholy slave;
> But an old age serene and bright,
> And lovely as a Lapland night,
> Shall lead thee to thy grave.

Those who travel to the Holy Land are quite sure to visit Hebron. It is a place of about 10,000 inhabitants, and is surrounded by vineyards, olive groves, almond and fig trees. There is a massive mosque 200 by 150 feet on the ground, and about fifty feet high. Inside of the mosque is the cave of Machpelah, the burial place of Abraham, Isaac, Jacob and their wives, excepting Rachel, the wife of Jacob. Hebron is said to be a hotbed of Moslem fanaticism, and only three times have Europeans been permitted to enter it. The Prince of Wales was admitted in 1862, the Marquis of Bute in 1866, and the crown prince of Prussia in 1869. These visitors were accompanied by Dean Stanley, Fergusson, Rosen and others. When we visited Palestine in 1904, although "a drive to Hebron" was on our ticket, the driver would not take us there. He probably thought it dangerous. When we discovered that he was not taking us there we were too far on our return to Jerusalem to insist upon going to Hebron. It is generally said that Damascus is the oldest city in the world, but Hebron is older. See Gen. 13: 18, 15: 2. The history of events occurring in Hebron related in the Bible are most interesting. It was once the royal residence of David. (II Sam. 2: 1-14.) It was the headquarters of Absalom when he rebelled and tried to set up a kingdom. (II Sam. 15: 10.) It was repeopled after the Israelites returned from the Captivity. (II Chron. 11: 10.)

"The Greatheart of Israel." Caleb has been so called, because he was great in strength, great in years, great in courage, great in faithfulness, great in determination. It would be well for us to emulate him in all these points. It is what God wants us to do, and that is why he has put this story into the Bible, a living epistle to be known of all men, teaching them how to be and do and live. By such a story we gain the true idea of greatness.

"Immortals," what are they? A company of men and women who are supposed to have done something worthy of perpetual remembrance in art, science, war, letters, philanthropy. Some of their names are inscribed in a Hall of Fame, and their portraits adorn the walls. Men delight to honor their fellows who have done great things. Henry Pestalozzi was born in Switzerland, and had his career there. His span of life was between 1746 and 1827. He was a Greatheart: witness the epitaph which his fellow countrymen have placed upon his monument: "Savior of the poor, father of the fatherless, founder of the new elementary school, educator of humanity, man, Christian citizen, everything for others, nothing for himself! Blessings on his name." Such a man is an immortal on earth and in heaven, for God has said in his Book: "They rest from their labors and their works do follow them."

God knows his "immortals" and he has their names written in his book of remembrance. Let us care less what men think and say about us, and more about what God and the

Continued on next page

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, December 21, 1913. The Division of the Land. Joshua 14. GOLDEN TEXT: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Matt. 6: 33.

Optional Christmas Lesson: "The Word Made Flesh." John 1: 1-18. GOLDEN TEXT: "And the Word was made flesh, and dwelt among us." John 1: 14, R. V.

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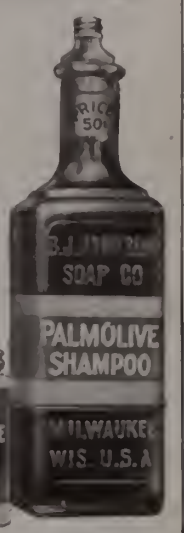

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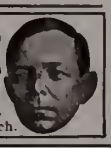

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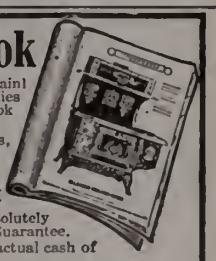

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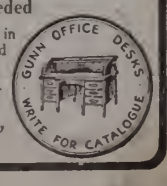

"CHEER UP, SONNY!"

AUNT MARY said in her cheering way,
"The world wasn't made in a day—a day;
And the blue sky, where the white clouds flit,
Why, the Lord was six days painting it:
So cease your worry,
And do not fret;
Just cheer up, sonny,
You'll get there yet."

Aunt Mary said in her cheering way,
"The Lord sends that which is best each day;
If you'd grow a man both good and true,
A lesson in patience is good for you:
So cease your worry,
And do not fret;
Just cheer up, sonny,
You'll get there yet."

Full oft to me in the days of youth
Aunt Mary repeated the same old truth;
And I dreamed brave deeds as I heard her say,
"The world wasn't made in a day—a day:
So cease your worry,
And do not fret;
Just cheer up, sonny,
You'll get there yet."

The dreams of youth are not realized,
I haven't gained yet some things I prized;
But I've learned in a measure the lesson of trust,
And not to endure just because I must:
That God is my Father,
And he loves me;
And some day his wisdom
I'll plainly see.

CHAS. H. BARKER.

BETTER POSITION

And Increased Salary as a Result of Eating Right Food

There is not only comfort in eating food that nourishes brain and body but sometimes it helps a lot in increasing one's salary.

A Kans. school teacher tells an interesting experience. She says:

"About two years ago I was extremely miserable from a nervousness that had been coming on for some time. Any sudden noise was actually painful to me and my nights were made miserable by horrible nightmare.

"I was losing flesh all the time and at last was obliged to give up the school I was teaching and go home.

"Mother put me to bed and sent for the doctor. I was so nervous the cotton sheets gave me a chill and they put me in woolens. The medicine I took did me no apparent good. Finally, a neighbor suggested that Grape-Nuts might be good for me to eat. I had never heard of this food, but the name sounded good, so I decided to try it.

"I began to eat Grape-Nuts and soon found my reserve energy growing so that in a short time I was filling a better position and drawing a larger salary than I had ever done before.

"As I see little children playing around me and enter into their games I wonder if I am the same teacher of whom, two years ago, the children spoke as 'ugly old thing.'

"Grape-Nuts food with cream has become a regular part of my diet, and I have not been sick a day in the past two years." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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Is a Pair of Janet Jones
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Agency Dept., THE CHRISTIAN HERALD
Bible House, New York City

THE NATIONAL ANTI-SALOON LEAGUE CONVENTION

THE Anti-Saloon League of America celebrated its twentieth anniversary at its national convention held at Columbus, Ohio, November 10 to 13. The paramount idea of the convention was the introduction of a constitutional prohibitory measure at the next session of Congress and to arrange for a national campaign in its behalf. There were about 4,000 registered delegates to the convention, which was held in Memorial Hall. At the opening session, Mr. Wayne B. Wheeler, Bishop Luther B. Wilson and Hon. John G. Woolley made eloquent addresses. On Tuesday ex-United States Senator Sanders of Tennessee, Rev. Dr. E. C. Dinwiddie, legislative superintendent at Washington, Mr. Marion Lawrence, Mrs. Lillian Burt and Rev. Dr. J. Q. A. Henry spoke. After the oratorical prohibition contest, Dr. P. A. Baker made his report in an able address. On Wednesday Judge C. A. Pollock, of North Dakota; Rev. Dr. Howard H. Russell (who founded the league twenty years ago); Rev. T. Alexander Cairns, of New Jersey; Hon. C. M. Hay, of Missouri; Mrs. F. D. Richards, Father Patrick J. Murphy, of Dalhart, Texas; and Father J. J. Curran, of Wilkes-Barre, Pa., made addresses.

Dr. Russell gave interesting personal reminiscences. He was so poor, and there were so few persons rallied to him at the beginning, that one Saturday night he was compelled to pawn his watch for food for his family over Sunday. Now there are 35,000 pulpits opened to paid representatives of the league every year, and the churches of various denominations subscribe about a million dollars a year for its support.

Ex-Governor M. R. Patterson of Tennessee made an eloquent address. Among other things he said: "Going through life, I have seen drink drag down many of the associates of my boyhood, blasting their hopes and consigning them to untimely graves. I have seen its forked lightning strike my firstborn—the child of my young manhood—and I have borne with him the suffering and tried to help him in his brave but melancholy struggle for redemption. At last I have felt its foul and stealthy blow, as it turned upon me in its deadly and shaming wrath—upon me, who had pleaded before the people for its very existence. Men have called me strong; and while I could see its harm in others, I thought myself immune, as thousands before my time have thought. I needed help, for I was groping and my feet were stumbling in the dark. Deep in humiliation, tortured and condemned in my own esteem—which is the severest penalty a man may inflict upon himself—I thought of the oft-repeated phrases about personal liberty and of the power of the human will to resist temptation, with which I had beguiled myself, and I found them as unsubstantial as the fabric of a dream.

"When logic failed and reason gave no answer, I cast aside all pride of opinion—all thought of what the world might say or think—and went to the throne of Almighty God. There, on bended knees, I asked for light and strength and they came. The curtains of the night parted, and the way was clear. I arose a changed man. From a critic of others, I looked within. From an accuser, I became a servant in my own house to set it in order. From a vague believer in the guidance of divine power, I have become a convert to its infinite truth. From an unhappy and dissatisfied man, out of tune with the harmony of life and religion, I have become happy and content, firmly anchored in faith, and ready to testify from my own experience to the miraculous power of God to cleanse the souls of men."

Governors L. B. Hanna of North Dakota and George H. Hodges of Kansas spoke on the value of prohibition to their respective States. Ex-Governor Frank J. Hanly introduced resolutions calling for a national constitutional prohibition amendment, which the trustees had already adopted and which was ratified by the convention. The scene of enthusiasm which had been evoked by ex-Governor Patterson's address, was repeated when these resolutions were adopted. On Thursday Rev. Dr. Young of Kentucky, Mr. Clinton N. Howard of Rochester, Rev. Sherman Coolidge (an Arapahoe Indian), Mr. George D. Selby of Ohio, Hon. Don C. McMullen of Florida, Mrs. E. A. Boole of Brooklyn, Bishop W. F. Anderson of the Methodist Church, Hon. Fred. S. Caldwell of Oklahoma, Congressmen Clyde Kelly of Pennsylvania, W. H. Murray of Oklahoma, Richmond P. Hobson of Alabama, Rev. Ben. H. Spence of Canada, Rev. Sam. W. Small of Georgia, Hon. George H. Wilson of Illinois, Major J. B. Merwin of Washington and other able speakers addressed the convention.

The convention adopted a resolution, introduced by Mr. William H. Anderson of Baltimore, Md., asking the Daughters of the American Revolution to rescind the action of their last convention, requesting the restoration of intoxicating liquor to the canteen of the army. A reorganization of the league was effected by the adoption of a new constitution and by-laws, which grant increased power to the national administration of the league, having in view a more compact and efficient fighting force in behalf of a saloonless nation. The new constitution will go into effect June 1. The league re-elected the officers, who include Bishop Luther B. Wilson for president and Dr. P. A. Baker as general superintendent.

F. C. IGLEHART.

SUNDAY SCHOOL LESSON

Continued from preceding page

angels know about us. Then we shall achieve true greatness. "They that believe in God are men raised to the highest power," said Phillips Brooks. Caleb had not only the vision of God to make him brave, but the life of God in his soul. That made him cheerful when others were despondent, and brave when others were afraid. Let other young men repeat his long and strong life by drinking at the same fountain of youth. Young men of today must often pass among the Anakim of mighty temptations, even when in the path of duty. As men in the full glow of abundant life have little to fear from contagion, so men full of the divine life who meet temptation only in duty's path will pass it unscathed.

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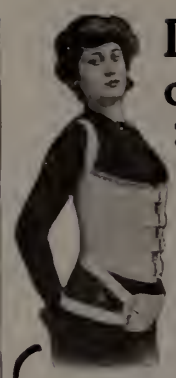

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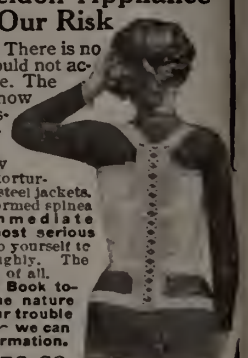

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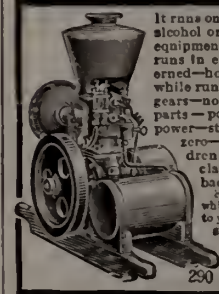

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Calendar
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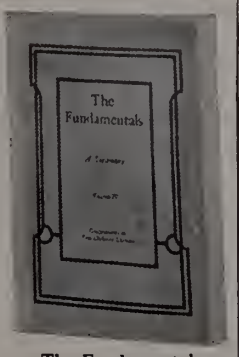

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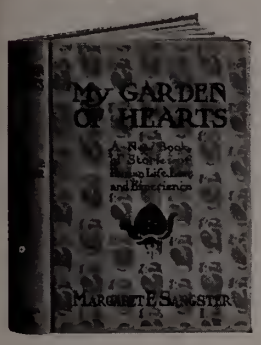

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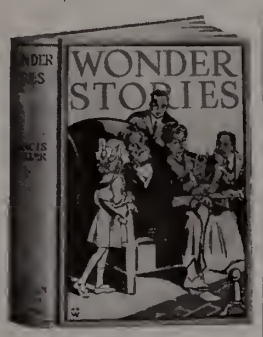

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Christian Herald

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NEW YORK, DECEMBER 17, 1913

VOL. 36—NO. 51. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

THE ROAD TO BETHLEHEM

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

C. H. L., Portland, Me. Is it right to fear God, or to love him? The Scriptures tell us to serve the Lord with fear. (See Ps. 2: 11.)

The word "fear," as used in the Bible, has two distinct meanings—fear in the sense of dread or fright, and fear in the sense of reverence. It is not easy to determine which meaning is intended, for the two Hebrew words most used have both meanings. In the New Testament the Greek word used has more generally the sense of fright or dread. The whole message of the Bible is that what God most earnestly desires from mankind is their love. But sin keeps them from loving him, so he reveals to them, through conscience, and through the law, the fearful results of sin. This awakens a fear which drives them to him for pardon and safety. A man who is living in sin, when his conscience is aroused, is afraid of the power and the justice of God. After he is pardoned he feels a reverence for God and the beginnings of love for him. As he progresses in the Christian life all fear of God, in the sense of being afraid, is removed. John speaks of the "perfect love which casteth out fear." (I John 4: 18.) Throughout the Christian life reverence abides, but love grows more and more dominant. The wonderful word is "friendship." God wants us to be friends of his, as Abraham and Moses were, to serve him because we love him, to be glad in the gifts his love bestows. Christ would like to lead us all to the place where he can say to us as he said to his disciples: "Henceforth I call you not servants, hut I have called you friends." (John 15: 15.)

B. M., Dubuque, Iowa. There is a saving grace in calm reflection. There is probably no man in public life, or in private life either for that matter, who has not bitterly regretted that at some critical point in his career he did not stop to think well and deeply before taking a certain step, which he now sees he should have avoided. It was a step which led to consequences he could well have foreseen, and which he never would have taken at all, had he given it due consideration, and studied its moral aspect. It seemed just a momentary slacking of the reins, a trifling concession to the desire for something he could not touch with strict honor, a yielding to an ignoble impulse—and the thing was done which he would afterward have given worlds to recall.

Mrs. G. E. A., Middle Dam, Me. Many have had the same experience you are now undergoing—a time of spiritual depression, allied to physical affliction. It is the time, above all others, when we should fall back on God's promise to hear and answer the prayer of the earnest soul. It is a time to pour out before him the confession of our faults, our backsliding and our indifference and to ask him, for the sake of his dear Son, to renwaken love and trust in our hearts. You should put aside the temptation to seek after strange beliefs, and should cling close and "lean hard" on God, never doubting. "Though he slay me, yet will I trust in him," said Job in his affliction. And if we resolutely trust and earnestly seek, he will send comfort and reassurance. If you can do so, get two or three Christian friends to reinforce your prayers with their own in your behalf.

J. E. B., Pensacola, Fla. Your question whether it is a good thing for a person "to be afraid to do wrong and afraid to stain the family honor; to be afraid of losing the respect and confidence of friends," suggests a trait which, though admirable in itself, yet does not quite measure up to the Christian requirements. The real Christian is so not through fear, but through love. He follows the precepts and example of Christ because his heart is drawn toward him, and he takes a greater pleasure in such service than he could if he were merely striving against temptation because of the fear of the loss of prestige and the dread of the world's censure. The motives you suggest are admirable in their way, but it is the love of Christ and our fellow man that "constraineth us" to do good, to live purely and walk uprightly, not for the sake of appearances but because it is the divine will and command. The disciple of Jesus "vaunteth not himself"; he is a reborn man, redeemed from sin, and he feels that he has a mission which inspires him with love for all mankind.

S. A. L., West Point, Ind. 1. Please explain the seventh chapter of Hebrews. 2. Who was Melchisedec?

1. The Epistle to the Hebrews presents a series of comparisons. Christ is greater than the angels or than Moses and Joshua; and the rest into which he leads the soul greater than the rest of Canaan (chapter 1-4). His priesthood is greater than that of the Levitical priests,

Continued on last column

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OUR MAIL-BAG

Continued from first column

and brings a perfection that was not attainable through them (chapters 5-7). The sacrifice of Christ's body on the cross makes possible a cleansing more perfect than the cleansing furnished by the ancient sacrifices (chapters 8-10.) We receive all these benefits of Christ's ministry and sacrifice by faith (chapter 11). The seventh chapter forms one item of the second division. The argument is that just as Melchisedec, who came before Levi and the whole Mosaic priesthood, was greater than the Levitical priests, so Christ, who came after, and sprang from another tribe, is greater than they. The salvation they offered was incomplete; his salvation is complete (verse 25). 2. Melchisedec was a priest and king of whom nothing is known except what is told in the brief account in Genesis of his appearing to Abraham (Gen. 14: 17-20). Abraham paid tithes to him, and received his blessing. Some exegetes have held the extreme view that Melchisedec was actually Christ, in an earlier incarnation, but this view has little support. The strong statements of verse 3 are taken as signifying only the complete mystery surrounding his birth and ancestry (note Revised Version reading "genealogy" instead of "descent"), his extreme sanctity and high-priestly appointment which was independent of any ancestral priesthood. Origen held that Melchisedec was an angel incarnate.

Mrs. L. P., Rosehall, Ontario. It is quite true that the mental attitude exerts a great influence on bodily conditions. Cheerfulness is conducive to health. But mental attitude is not everything, though some may tell you so. You should take the means which lie within your power to improve your health, and ask God's blessing upon them. Remember, too, that to-day as of old, the Lord is able both to forgive our trespasses and heal our diseases.

G. F. C., Woodland, Mich. The Herodians were a class of Jews in the time of Christ, who were partisans of Herod, either of a political or religious sort, or both. It appears that when the ecclesiastical authorities of Judea held a council against the Saviour, they associated with themselves the Herodians, and sent an embassy to Jesus designing to trap him in his speech. As tetrarch of Galilee, Herod Antipas was the ruler of the province which was Jesus' home, and the Jews doubtless argued that Herod would be pleased if they could convict Jesus of being a rival claimant to the crown. The Pharisees were a Jewish sect who held rigidly aloof from other sects, claimed to be free from every kind of impurity and united to keep the Mosaic laws, to which they gave the closest study. They were frequently denounced by our Saviour for their self-righteousness and their assumption of superior piety. The Sadducees were another sect, originally a religious body, but which had developed into a body of freethinkers. They rejected the oral law and the prophets, but believed in the Pentateuch; they denied the resurrection and they held different views from other Jews on various other important points while claiming to be the most aristocratic and conservative of all the bodies.

Miscellaneous

E. N., Tonawanda, N. Y. The Scriptures plainly teach that "no man knoweth the time of the end." See Mark 13: 32.

Reader, Des Moines, Iowa. The Department of Agriculture, in a bulletin dated October 22, announced that 98 per cent. of the public land under the reclamation projects has been turned into farms.

Inquirer, Stratford, Ontario. "Baby Stuart" is a portrait by Van Dyck of one of the children of Charles I. of England. The great painter was in London in 1621, and a number of his paintings are still preserved in English collections.

J. C. W., Penn Yan, N. Y. The subjects referred to in your letter are open to various interpretations, which can best be studied in a good commentary. To discuss them in THE MAIL-BAG would take more space than we have at disposal.

R. V. B., Breckinridge, Mich. Advertisements of the kind you mentioned are appeals to the credulous, and undeserving of attention. Why not talk frankly with your father or some friend of experience? They will give you better advice than an outsider who knows nothing about you.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tai* (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

NEW YORK, DECEMBER 17, 1913

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE WOMEN OF THE HAREM TAKE THE AIR

HOW MUCH SHALL HE CHARGE?

THE HEAD OF THE CARAVAN ENTERING DAMASCUS

A DAY IN OLD DAMASCUS

BY PERRY H. MURDICK

HERMON, crowned with the snows of ages, looked down upon us as we crept across the plain. Our train had puffed and panted up the slopes leading to the plains of Gadara, and wound, like a serpent, on toward the plains of Bashan. The stars of the Syrian sky began to peep out, while the white turban of Hermon was tinted with the pink and gold of the setting sun.

The quiet of the plains and the reveries of Hermon are broken when we reach Damascus, the oldest city in the world. We are met by a howling, shouting, gesticulating troop of carriage-drivers. The pushing, ill-smelling, rag-bedecked modern Jehus get us settled in their chariots, and we are off on a mad whirl through this city of whirls. It is like a dog-fight with at least a half hundred dogs participating, when we pull out at the start. Every driver has an idea that he must be first, and, regardless of life or limb, he puts his steeds through the streets. At last we are set down in the midst of the city, a city that can claim life without a break from its founding back in the dim dawn of the world's history. When Abram crossed the desert from Haran four thousand years ago, this city was standing. (See Gen. 14: 15 and 15: 2.) She dates back to the time of the Pharaohs in Egypt; in fact, she was old when Greece and Rome were striplings in years. Rome may be termed the "Eternal City," but Damascus is twice as old, and though her streets have run red with blood of battle and rapine many times, she has not been overthrown.

"Babylon is an heap in the desert and Tyre a ruin on the shore," but Damascus remains.

Was there ever such a place to see the nations of the earth parading together? Here in the marketplace are motley crowds of Persians, Moors, Afghans, Indians, Egyptians, Sudanese, Jews, Bedouins, Druses, Turks, Europeans. The streets—so crooked, so narrow, so dirty, so full of life, with that strange spell of the desert upon them! The residences as seen from the street are ugly and disappointing enough, yet like old barns and tumble-down mills at home, are fascinating and picturesque.

The hotel in which we stay is called the "Grand Victoria," but it is above a blacksmith shop and a saddle shop. The lower stories are mostly blank, bare walls. From the upper stories project balconies of latticed oriels, some of which extend so far over the street as to make it easy for the veiled damsel of the harem to leap across.

In contrast with these plain exteriors, the interiors are often exquisitely beautiful, having an open court paved with marble and a fountain fed by the waters of the Abana, tinkling and splashing through the hot hours of the day, and wooing one to rest during the cool of the evening. Palms, orange trees and oleanders stand here and there. Within the house you discover rooms cold and formal to an American, but brilliant with Oriental hangings, brasses and inlaid mother-of-pearl furnishings. Damascus is perhaps the second city in importance in the mind of the Mohammedans. It is a garden city, made to be indeed an oasis in the desert by the Abana River, which, finding life in the snows of Hermon's breast, flows through this city with increasing volume as if it intended to regenerate the desert, into which it pours all its wealth, and does veritably make this section to "blossom as the rose." It is not to be wondered at that Mohammed drew rein outside the walls when first he saw the city, and said: "Since man can enter paradise but once, I will not enter this earthly paradise lest I be shut out from the heavenly!"

This stream of ravishing beauty, with waters green as emerald, rushing, foaming, as it goes, makes its banks rejoice in poplars, willows, terebinths and palms! I did not wonder that Naaman turned from the prophet in disgust when told that he must dip seven times in Jordan. Hear him say: "Are not the waters of the Abana and Pharpar, rivers of Damascus, better than these?"

WINDOW FROM WHICH PAUL WAS LOWERED IN A BASKET

There are nearly enough mosques and shrines here to make it possible for you to have a different one for every day in the year. But there are but two or three that you will care to spend any time on. You pass through the street called Straight and find yourself at the outer gate of the mosque Jai 'a el Amwy, which ranks next in sanctity only to those at Mecca, Medina and Jerusalem. This has a history: First, a heathen temple dedicated to the god Rimmon, then a Christian church, and now a Mohammedan mosque. Evidences of its Christian history still are there: the original gateway remains, as the chalice and patten on the bronze doors testify, and then a portion of an arch with a Greek inscription which seems singularly out of place and almost prophetic. It reads "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations." Does it not speak of the day when "He shall reign from sea to sea?" Perhaps the Moslems have let it remain as an evidence of its untruthfulness in their minds.

The thought that this is a very sacred place of worship accompanies one, but it is hard to understand why this place is to remain forty years after the rest of the world is destroyed, so that the faithful may pray in it. They say, too, that one prayer said here is worth thirty thousand elsewhere.

Climb that minaret on the south corner two hundred and fifty feet in height, called the "Minaret Isa," or Minaret of Jesus, and see the street called Straight running for a mile and a quarter, like a great sewer-pipe, across the city.

The supreme charm of Damascus to the Christian heart is the conversion of St. Paul, which occurred here in the house of one Judas in this same street called "Straight." Just around the corner from Judas lived Ananias; and it was this good man that God sent to Paul to greet him with the handclasp of a brother. There are two spots just outside the city, each of which is pointed out as the place where suddenly there shined around Paul a light from heaven brighter than the noonday sun. One of these traditional spots must be incorrect, and both are probably so. But the great truth remains that somewhere along this road God spoke to this man, and immediately the new vision inspired a new desire and caused him to cry to the Christ whom he had persecuted: "Lord, what wilt thou have me to do?" From this very place began the most effective force in the Christianization of the world, next to the cross of Christ—the career of the apostle Paul. Outside the city the visitor is also shown the window in the wall from which it is said Paul was lowered in a basket when it became necessary for him to flee for his life. (Acts 9: 23-25). Across the road from this is the traditional site of the home of Naaman the leper. It is in truth at this very time a leper colony with about thirty lepers making their home there.

The sun came out of the east with all its splendor this Sabbath morning. All nature was smiling and breathing the quiet and peace of God's day. Not so with man: he had come forth with blackness and night in his heart and turmoil and rancor of hatred. Not for fifty years had there been such a day in this

Continued on next page

REBEL SUCCESSES IN MEXICO

GENERAL VILLA says he expects to eat his Christmas dinner in Mexico City. As forecasted in our report of the Mexican situation last week, the success of the rebel arms has apparently brought the end of the Huerta régime within sight. With the close of November many conflicting rumors were rife, some going so far as to declare that Huerta was arranging for his abdication.

The first of December found the State of Chihuahua at the mercy of General Villa. General Mercado, commander of the Federal forces in the north, issued a proclamation that the Huerta Government was bankrupt and abandoned the territory to the rebel forces. The city of Juarez was evacuated, many wealthy families fleeing to the border, among them General Terranzas, carrying over two million dollars of treasure. Governor Moye declared the capital rebel territory. To the south, the rebel forces obtained control of the district about Tuxpam, where the Cowdray oil properties are located. Admiral Fletcher was assured by their officers that no violence to the property of foreigners would be attempted provided the Cowdray oil interests complied with the rebel demand that no fuel should be supplied to the Mexican Railway—a British concern. By this means the rebels will seriously interfere with railway communication between Vera Cruz and Mexico City.

On December 2 General Villa with an army of ten thousand men prepared to form a conjunction with General Carranza for a joint march upon Mexico City. The boast of the rebel general is that he will surround Mexico City with twenty thousand troops. Pancho Villa's sudden rise to prominence is a remarkable illustration of the fortunes of war. Six months ago Villa, who was a bandit, joined the rebel army as a humble private, his total personal effects being a somewhat rough suit, a borrowed revolver and a pony. Pancho Villa, ex-bandit, has become Pancho Villa, patriot general, and may yet become president of Mexico after a short term of General Carranza as provisional president.

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GEN. VILLA (CENTRAL SEATED FIGURE IN WHITE HAT) AND STAFF, WATCHING FEDERALS SHELL THE POSITION

The President's message was read on December 2 containing the statement that "there could be no certain prospect of peace in America until General Huerta has surrendered his usurped authority in Mexico." It is reported that Huerta in reply to inquiries as to his opinion on the message, replied with a grin that if the civil war in Mexico were to continue many years it would still find him fighting until the end. His attitude continues to be one of stolid indifference to outside opinion. The arrival of seven Federal officers at Juarez ready to make terms of peace for their commands is significant of the condition of the Federal forces. On the third of December the evacuation of Guaymas on the Gulf of California was reported to be well under way.

The situation is one of uncertainty as to the actual strength and intentions of Huerta. It is believed that he is at the end of his finances, and reports of a loan of several million pesos are not credited. Movements of the troops are too spasmodic to permit of a clear idea of the plan of campaign. The Constitutionalists, as the rebels prefer to be called, are for the present in the ascendant.

A DAY IN OLD DAMASCUS

Continued from preceding page

ancient city. It was on the ninth of July, 1860, that Moslem fanaticism had last broken loose in this part of the Turkish Empire at the cost of six thousand Christian lives.

As we came from our rooms in the hotel, the glories of the new day were manifest on every hand. Stepping out upon the balcony overlooking the street and the Abana River that goes singing through the center of the streets, we saw, at that very early hour, great crowds of men, women and children hurrying toward the "horse market" or public square just below the hotel.

Why this extra stir and this babel of voices? We turn our eyes in the direction in which they are moving. There are three tripods on the bridge over the river, and hanging on these three men, certainly a strange sight for American eyes.

We are not content until we get out in this jostling crowd and see for ourselves, and by questioning learn the meaning of this public hanging. These men that hang there are Druses, representatives of those people who inhabit the plains of Bashan and the Lebanons. We had stopped for lunch at Daraa on our way up, and had seen Turkish troops quartered there. These fellows, splendid looking men, tall, muscular, full-bearded, in middle life, had come from that locality. They were said to be leaders in a revolt against the Turks. Each bore a placard on his breast, telling his name and his crime.

These Druses are a people of mixed origin, about ninety thousand in number, derived from Kurdish, Persian and Arab stock. They are a wild, fierce people who have maintained their religious and political independence for near nine centuries. Their faith is uncertain; very little is known about them, as they will not permit a Christian to live among them for any length of time, but what has been learned seems to indicate a mixture of Christian Gospels, the Koran and Sufi allegories.

These people, though really under Turkish rule, have always insisted upon a sort of independence, refusing to pay taxes or support the government. Now the Young Turk Party, desiring to raise certain moneys, sent representatives demanding that these Druses pay taxes, and furthermore that they pay back taxes of five years' standing. This they refused to do, on the ground that their forefathers had never paid taxes, and why should they? Secondly, the Turks demanded that they give up their arms. This they also refused to do, on the ground that they needed them to protect their interests from the Bedouins. The third demand was that their young men must enlist in the Turkish army; they likewise refused to comply. At once the Turks sent policemen to collect; the Druses killed them; then came a small army; the Druses drove them off with loss of life, and at once began an open rebellion, which resulted in considerable loss to the Turks, both in life and in plunder from certain little villages. During the winter a force of sixty thousand soldiers had been sent out to crush the Druses; it was done, their leaders taken prisoners, and here were three hanging by their necks this Christian Sabbath morning.

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MODERN COVERED "STREET THAT IS CALLED STRAIGHT"

All day long the curious and morbid throng of Mohammedans poured in from the surrounding country to see the spectacle. Our good "Sugar" and "George," the dragomans, got very much excited and alarmed, and ordered all our party in doors, fearing lest these easily excited Easterners should make this a demonstration against the Christians.

As we drove back from visiting the scenes connected with the life and experiences of St. Paul, our ears were greeted with the sound of weird singing and fanatical uproar. Right down the street came this marching, or rather, jumping, shouting mob of men and boys. Our carriages were held up and our hearts beat fast as we wondered whether we were to be figures in an uprising against the followers of Christ. One great Arab led in this antiphonal chant, waving his arms and wailing like a lost soul, while the hoarse cry of the mob shricked back their response. What are they doing? Where are they going? What are they saying?

"Sugar" says they are singing praises to Allah for the death of the fanatics, and making merry that the bodies have now been taken down and thrown outside the walls.

This has been a "Red Sunday" indeed! There has been little to remind one of the quiet Sabbaths of home, little that indicates the spirit of Jesus, little that speaks of the love of God, little to make the traveler realize that he is on the border of Holy Land.

We are glad it has passed, and glad that we do not often participate in such scenes. Most of us are happier and breathe easier when we find ourselves once more, after a Sabbath night of rest, on our train winding our way back to the peace and quiet of Galilee.

PRESIDENT'S MESSAGE TO CONGRESS

PRESIDENT WILSON read his annual address before Congress at one o'clock on Wednesday, December 2. It was his fourth appearance personally before the House in his executive capacity. The delivery of the message consumed only about thirty minutes, and it was received throughout with marked enthusiasm. Interest centered mainly on his deliverances on the Mexican question, anti-trust legislation and presidential primaries.

He began by reviewing our relations with other governments and said: "The country, I am thankful to say, is at peace with all the world, and many happy manifestations about us of a growing cordiality and sense of community of interest among the nations foreshadowing an age of settled peace and goodwill. More and more readily each decade do the nations manifest their willingness to bind themselves by solemn treaty to the processes of peace, the processes of frankness and fair concessions. So far the United States has stood at the front of such negotiations.

"She will, I earnestly hope and confidently believe, give fresh proof of her sincere adherence to the cause of international friendship by ratifying the several treaties of arbitration awaiting renewal by the Senate.

"There is only one possible standard by which to determine controversies between the United States and other nations, and that is compounded of these two elements: Our own honor and our obligations to the peace of the world. A test so compounded ought easily to be made to govern both the establishment of new treaty obligations and the interpretation of those already assumed."

The President then proceeded to discuss the situation in Mexico and said:

"There is but one cloud upon our horizon. That has shown itself to the south of us, and hangs over Mexico.

"There can be no certain prospect of peace in America until General Huerta has surrendered his usurped authority in Mexico; until it is understood on all hands, indeed, that such pretended governments will not be countenanced or dealt with by the government of the United States.

"We are friends of constitutional government in America; we are more than its friends; we are its champions; because in no other way can our neighbors, to whom we would wish in every way to make proof of our friendship, work out their own development in peace and liberty.

"The attempt to maintain one at the City of Mexico has broken down, and a mere military despotism has been set up, which has hardly more than the semblance of national authority. It originated in the usurpation of Victoriano Huerta, who, after a brief attempt to play the part of a constitutional president, has at last cast aside even the pretense of legal right and declared himself dictator.

"As a consequence, a condition of affairs now exists in Mexico which has made it doubtful whether even the most elementary and fundamental rights either of her own people or of the citizens of other countries resident within her territory can long be successfully safeguarded, and which threatens, if long continued, to imperil the interests of peace, order, and tolerable life in the lands immediately to the south of us.

"Even if the usurper had succeeded in his purposes, in despite of the constitution of the republic and the rights of its people, he would have set up nothing but a precarious and hateful power, which could have lasted but a little while, and whose eventual downfall would have left the country in a more deplorable condition than ever. But he has not succeeded.

"He has forfeited the respect and the moral support even of those who were at one time willing to see him succeed. Little by little he has been completely isolated. By a little every day his power and prestige are crumbling and the collapse is not far away.

"We shall not, I believe, be obliged to alter our policy of watchful waiting. And then, when the end comes, we shall hope to see constitutional order restored in distressed Mexico by the concert and energy of such of her leaders as prefer the liberty of their people to their own ambitions."

The remainder of the message deals largely with domestic affairs. He urges action on the banking and currency bill and begs "that the whole energy and attention of the Senate be concentrated upon it until the matter is successfully disposed of." He also urges that special provision be made for facilitating the credits needed by the farmers of the country and declares that the pending currency bill would be a great service to agriculturists, putting them upon an equal footing with other business men.

"The farmers and the government will henceforth work together as real partners in this field, where we now begin to see our way very clearly and where many intelligent plans are already being put into execution. The treasury of the United States has, by a timely and well-considered distribution of its deposits, facilitated the moving of the crops in the present season and prevented the scarcity of available funds too often experienced at such times.

"But we must not allow ourselves to depend upon extraordinary expedients. We must add the means by which the farmer may make his credit constantly and easily available and command when he will the capital by which to support and expand his business. We lag behind many other great countries of the modern world in attempting to do this."

Regarding monopolies the message says:

"I think that all thoughtful observers will agree that the immediate service we owe the business communities of the country is to prevent private monopoly more effectually than it has yet been prevented. I think it will be easily agreed that we should let the Sherman anti-trust law stand, unaltered, as it is, with its debatable ground about it, but that we should as much as possible reduce the area of that debatable ground by further and more explicit legislation; and should also supplement that great act by legislation which will not only clarify it but also facilitate its administration and make it fairer to all concerned."

A special message to Congress on this subject is promised later. The President recognizes the great importance of the business men of the country being relieved of "all uncertainties of law with regard to their enterprises and investments" and that they should be relieved of embarrassment and set free to prosper."

The message urges prompt legislation providing for primary elections throughout the country at which the voters of the several parties may choose their nominees for the Presidency without the intervention of nominating conventions. He believes the legislation should provide for retaining the party conventions, but only for the purpose of declaring and accepting the verdict of the primaries and for formulating party platforms. These conventions "should consist not of delegates chosen for this single purpose, but of the nominees for Congress, the nominees for vacant seats in the Senate of the United States, the Senators whose terms have not yet closed, the national committees, and the candidates for the presidency themselves, in order that platforms may be framed by those responsible to the people for carrying them into effect."

Passing to the question about colonies, he declares that Porto Rico, Hawaii and the Philippines, while they are ours, are not to be selfishly exploited; they must be administered for the people who live in them with the same sense of responsibility that we feel toward our own people. The Philippines he regards as a separate question. We must hold steadily in view their ultimate independence, the foundations for which must be thoughtfully and permanently laid. We have already granted the Filipinos a majority in both houses of their legislative body by appointing five instead of four native citizens to the membership of the commission. This will enable us to prove their capacity in council and their sense of responsibility, and will make the way clearer for the next step to follow. We should proceed gradually, extending and perfecting the system of self-government in the islands and modifying our course as experience shows success or failure."

The message says that the people of Alaska should be granted the full territorial form of government and "the government should itself build and administer the railways and control the ports and terminals in the interests of all who wish to use them for the service and development of the country and its people."

"But," the message continues, "the construction of railways is only the first step; is only thrusting in the key to the storehouse and throwing back the lock and opening the door. How the tempting resources of the country are to be exploited is another matter, to which I shall take the liberty of from time to time calling your attention, for it is a policy which must be worked out by well-considered stages, not upon theory, but upon lines of practical expediency."

The President holds that in justice to the railway employees of the country a fair and effective employers' liability act should be passed which would be of equal advantage to both the railroads and the men.

Reform legislation is needed for the benefit of our American sailors, and also for the assuring of greater safety at sea. The message closes with an expression of the pleasure the President has experienced in co-operating with both houses of Congress in labor for the common service.

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PRESIDENT WILSON READING HIS FIRST FORMAL MESSAGE

Mr. Wilson's revival of the custom of the personal address to Congress appears to be popular with all parties. The scene in the crowded hall of the House of Representatives on this occasion amounted to a personal demonstration to the President

PRESS OPINIONS ON THE MESSAGE

It Inspires, Heartens, Stimulates and Spells Confidence with a Capital "C"

New York Herald, December 3

THE President's annual address is most inspiring. It heartens, it animates, it stimulates—it soothes. Mr. Wilson inspires a belief that begets confidence; it spells confidence with a capital C. The most impressive thing about the address is the note that pervades it and yet is not put in words. As we read it it carries to the country the information that the task of "making over the nation," so far as the pocketbook of the investor is concerned, is well nigh through its first stage. The tariff has been revised and there has been no panic. Broadly speaking, there remain only the necessary amendments to the anti-trust law, but these are not likely to be very radical. He has written the message exactly as a trained mariner would navigate his ship, with an eye upon the barometer. . . .

The Beginning of Far-Reaching Changes

New York Times, December 3.

THE state of the Union will not long remain what it is or what it has been from the beginning if the most important and far-reaching recommendation of the President's address is adopted by Congress and the country. We mean his urging the prompt enactment of legislation for primary elections in which the voters may choose nominees for the Presidency "without the intervention of nominating conventions."

The President is firm and justly firm in his attitude toward Mexico. Our policy thus far has sealed up Alaskan resources. Mr. Wilson would have them developed. That is an advance and a distinct gain.

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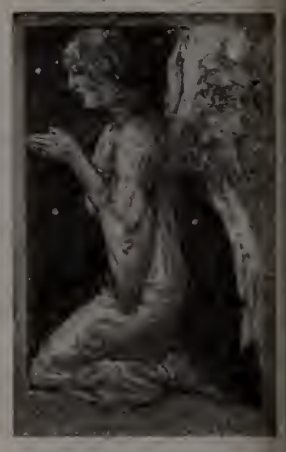

DISCOURAGED YOUTH

*A SERMON BY REV. HUGH BLACK, D.D.**

TEXT: "Fathers, provoke not your children, lest they be discouraged." Col. 3: 21

IN PASSAGES like this Paul shows how the Christian faith accepts the fact of the different relations in which we find ourselves, and deals its impartial justice all round. The precepts are simple. They are to be obeyed not as strict rules, but as expressing the spirit of the religion we profess. They begin with the obligation resting on Christians as members of families. It is only one aspect of that with which we are concerned at present, but we understand the Christian method better if we notice how Paul treats it as a whole. The family life of the time was most corrupt, and Christianity purified it not by revolutionary methods but by instilling into it the pure spirit of love. We are all placed in definite relations, as husband and wife, children and parents, brothers and sisters, masters and servants. There are some relationships over which we have no control, and others we can to some extent control; but in either case we cannot escape the responsibilities. Every new position carries a new responsibility with it. There should be no light-headedness in entering into a new relationship, such as marriage, and there should be no shirking the obligations resting on us in any present relationship. The one is folly; the other is crime. Wives, husbands, fathers, children, servants, masters are all enjoined to act according to their place and function in their respective spheres; but not singly. The one corresponds to the other, and both together make up the whole. Every duty is connected with a right; and every right brings with it a corresponding duty. We have all our rights, whether we get them or not—the wife as against the husband, the child as against the parent, the servant as against the master. We have all our duties, whether we do them or not; and our duties correspond exactly with our rights. The duties of men and women in the relationships of life are mutual, not one-sided, but balanced on either side.

Reciprocity in the Home

Notice how Paul groups them together, showing first the one side, and then the reverse side. Is the wife to submit to the husband? Then the husband is to love the wife. Are children to obey parents? Then parents must not provoke and discourage the children. Are servants to obey their masters? Then masters must be just and generous in their treatment. We are good at claiming and maintaining our own rights; are we so careful to maintain the rights of others? We are loud upon the duties that others owe us; do we feel as strongly the duties we owe them? Our duty is just another person's right. One side is turned toward him; the other toward us. Other people have rights which we must respect and gladly concede. Even slaves have rights; for, of course, it was to slaves Paul wrote when he spoke of servants. This was a startling idea at a time when even in law a slave was looked on as a thing, a possession with no inherent rights. Even children have rights. This also was startling at a time when the power of a Roman father over his children was practically unlimited. Obedience was demanded from the children; and Paul asks them to give that obedience cheerfully and willingly as to the Lord. But he insists that the father also has duties. "Children, obey your parents. Parents, provoke not your children."

You have often heard the one side enforced; but this converse side must not be forgotten. Indeed, if there is any difference between the two, this one is the more important. If parents did their duty to their children, there would perhaps be less unfilial and unnatural conduct to parents. And for another thing, they should know their duty to their children better than the children can be expected to know their duty to them. I do not speak of the debt parents owe society and owe the children for being their parents. There would be fewer thoughtless, foolish marriages if that aspect were always considered; but I speak at present of the duties involved in the present relationship, accepting the facts as they are. I know that the subject is an unusual one, and some who would listen with approval when the lesson of obedience is enforced upon children may object to the turning of the tables. It is the old story. We listen willingly to the statement of our rights, but are just a trifle deaf on the subject of our duties.

But having made clear that children have rights, natural and inherent rights because of their position in the family for their presence in which they had no say; and having asserted that parents have toward them corresponding duties, I would not be tempted to spend more time on this (I hope admitted) general question, or to dissipate attention by referring to the hundred and one claims children have. The claims to care, food, protection, education, and such like are recognized in every Christian community. I propose to focus our thought upon an aspect of home-training often overlooked. It is found in the text, "Provoke not your children, that they be not discouraged."

What Paul meant is quite evident. After telling children to obey he turns to the parents and asks them to make it easy for them to obey. He warns against provoking or irritating youth by overexactingness and constant interferences and fault-finding. Authority is good and necessary, but perpetual exercise of authority in small things as well as large is disastrous both for the authority and for the real good of children. It prevents growth in the qualities of manhood. It discourages, takes away the hope of ever being able to please, and so keeps from the attempt. All education and discipline need wise interpretation of powers. Every power put into the hands of a man carries with it the possibility of abuse. The natural power which is a parent's due—and which in its measure is a teacher's due—is of course given to be used. A man must rule his household. Children must be trained, disciplined, guided, restrained. It is no appeal for anarchy. Even a despotism is better than no government at all. But if little ones are under your power, and rightly so, they are in your hands not for your pleasure and that your will may be done. They are human beings, immortal souls, with inalienable rights. Sins against them will recoil most terribly against the sinner. We see them recoiling every day, and that is why a sermon on this text is necessary, though you may never have heard one on it before.

The Things that Discourage

The first natural cause we think of for discouragement in the young is overseverity, though that is not so common to-day as it has been. Still, it is easy to overstep the line, to be too exacting upon their obedience. The danger of overseverity is not very pressing when children are young; for then they are so weak and helpless and their ways are so winning that they find the road to all hearts. Then sometimes the danger is the opposite, of overleniency, letting whims form into habits and petulancy become a vice of temper. The danger of being too exacting is greatest at that undefined period when boys and girls are no longer children and yet cannot by the greatest stretch even of their own imagination be called men and women. It is a difficult time, as all guardians and teachers know; and it is not a time to have the hand ever on the bearing rein. The Christian parent who has trained his children faithfully and lovingly must at such a time have a little faith—faith in the Master to whom he dedicated his children, and faith in the children themselves. Their hearts will turn sooner or later toward home. "The thoughts of youth are long, long thoughts." Novelty, new surroundings, adventures, sometimes enchant the imagination and lead captive the heart; but the mind will soon turn with longing to the place of love and peace. Yea, if even—which God forbid!—a son forgets his mother's love and his father's God, and lives in some far country of sin and folly, the memory of the beautiful past will be the only chain that binds him to good, and the cry will break from his heart, "I will arise and go to my father."

When we speak of overseverity producing sullenness or despair, it usually works through an injured feeling of justice. Injustice will drive even wise men mad; and certainly the harshness of injustice rankles in the mind of the young. They have an innate sense of justice, and when that is outraged a great wrong is done. They may not be able to explain it, but instinctively they know it not to be right. That is why a system of favoritism does so much moral harm. Rousseau in his *Confessions* speaks of the effect a small injustice had upon his life when he was a boy. He was wrongly punished for something of which he was innocent. The passion it raised in him was so great that fifty years after when writing about it he felt his pulse quicken. At the time the sense of injustice almost suffocated him, and to relieve his feelings he kept screaming, "*Carnifex! carnifex!*" "torturer!" "tormentor!" The sentiment of indignation left its scar on his heart; and that incident was the end of his childhood. The effect of it, he openly confesses, was that he was less ashamed of doing wrong, and only more afraid of being found out. He learned to dissemble, to rebel, to lie.

Companionship the Ideal

It is not the mere strictness, but the injustice which wounds. Martin Luther said to a friend: "Be temperate with your children; punish them if they lie or steal, but be just in what you do." He referred to a time when his mother beat him about some nuts till the blood came. He knew that he had done wrong, and that his mother meant well, but he felt that the punishment from its severity became injustice. His school days were not happy either. "Never be hard with children," he said afterwards. "I was once flogged fifteen times in one forenoon over the conjugation of a verb. Punish if you will, but be kind too, and let the sugar plum go with the rod." Luther himself, as you know, was very tender with children all his life. Biography is full of examples of the evil effects of a loveless youth. When we read the story of Byron's early life with his heart gradually hardened by neglect worse than cruelty, we can trace the germs of his fierce temper, his selfish lust, his sad life. He was early discouraged, and was perpetually provoked; and the result was a sullen youth, and the shipwreck of great hopes. Great is the responsibility for all failure of life; but where does the responsibility end and where does it begin?

St. Paul makes his warning about harshness very tender by the reason he adds, "that they be not discouraged," that they may not lose heart and hope. "A broken spirit, the bane of youth," says Bengel. It is at least the end of youth. Youth is the time of hope. The world needs the early vigor and the sweet, strong faith of youth. It is a terrible thing when in any line the young are discouraged and have lost hope. It makes them old before their time, gives them the vices of age without its virtues. Who would wilfully rob them of their hope? Not one who loves them and wishes them well. And yet this is the warning to parents to avoid discouraging their own children. Something like this is the great temptation of superior age and experience. Men make too much of mere length of living, and crush down the opinions and endeavors of the young by a grand assumption of wisdom. Some among the older ones even set themselves deliberately to discourage and irritate. "Nothing that is good is ever done now: this generation is all wrong; young people are sadly degenerated"—until the young begin to think, "Well, we must be pretty bad if we have degenerated from that."

We who are older or are getting older lose our rightful influence over the young by foolish croaking or nagging, or however our attitude should be described. We lose much when we alienate them from us; and, what is more serious, they lose much. They lose the benefit of our wisdom, and experience, and advice. If your children do not come to you for advice and help, if they do not bring their joys and sorrows, may it not be because you discouraged them so that they have not the heart or inclination to come? Be it yours to encourage, to inspire, to guide the young, to turn their energies into the right channels. Character is developed in children by a

Continued on next page

* Presbyterian minister and professor Union Theological Seminary, New York

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, December 21. Luke 2: 25-40. *"A light to lighten the Gentiles."* That was the wonder of wonders. Hitherto the light had been supposed to be for Israel alone; and now a heavenly splendor was to fall upon the Gentiles. Hitherto the light had been thought of as a lamp, illuming a single place; now it was to be a sun, shedding its glory upon a world. The "people that sat in darkness" are now to see "a great light." New regions are to be occupied; there is to be daybreak everywhere! "The sun of righteousness is arisen, with healing in his wings."

"To lighten the Gentiles!" And thus the heavenly beams have come to thee and me, to Europe and America, and to all the nations of the earth. The amazing privilege is our personal inheritance. We are born to glorious rights in Christ Jesus. But a wealthy heir may neglect his inheritance. We may have the light and neglect our garden. We may have all the favors of a blessed clime and yet our life may be like a wilderness. The Gentiles may have the light, and may yet be children of the darkness. It is ours to believe in the light, that our lives may become "light in the Lord."

MONDAY, December 22. Numbers 11: 10-25. *"Is the Lord's hand waxed short?"* That is the question with which to challenge our doubts and fears. Bring the fear up to the bar and cross-examine it about the Lord. Is anything wrong with the Lord? Have his resources weakened with the expenditure of the years? Has his grace lost its virtue? Has his love lost its strength? Has his wisdom waned, and has his discernment grown dim? What has happened to the Lord that we follow him with trembling? Has his hand waxed short, and are his enemies beyond him?

The mere asking of the questions is a bracing tonic to the soul. For the questions fix our eyes upon the right things. If we look upon our own wills we feel impotent. If we scan our own minds we feel ignorant. If we contemplate our own hearts we feel that our love will not hold patience for the long campaign. The self-view will lead us to the juniper tree, and we shall lie prostrate in despair. The God-view will take us to the mount, and we shall gaze upon the wonders of Almightiness, and upon the unsearchable riches of grace.

TUESDAY, December 23. Numbers 13: 1-3; 25-33. *"There we saw the giants."* And that was enough! They gave an evil report of the land and counseled retreat. It is an evil inclination that seizes the soul. We see the giants, and we are afraid of defeat, and we are tempted to refuse them battle. And we often prefer dishonor with safety to the chances of honorable defeat. And so we waste in ease when we might grow strong in battle.

Every fine road has its giants. Every noble crusade has its gigantic tasks. Everything worth doing is expensive doing. Every holy conquest costs precious blood. Nay, it is true that the more strenuous we become the bigger and fiercer become our foes. When we "take things easy" and stroll through flowery roads in indifference, it does not require a giant to deal with us. But when we put on our strength and address ourselves to turn out the usurping possessors of Emmanuel's land, we shall find a giant at every turning. But what of that? Giants are only incidents in the way of the knights of King Jesus. "Who shall dream of shrinking, by our Captain led?" "Let us go up at once and possess the land."

WEDNESDAY, December 24. Numbers 20: 1-13. In the reckoning of our sins we must never omit the sin of our unbelief. "Because ye believed me not!" That was the sin of Moses and Aaron. Mistrust can be our worst offense. There is no opprobrium we can put upon another which is deeper and darker than to refuse him our confidence. When one man says to another, "I cannot trust you," he has no more awful word in his speech. Everything is there which is accusing and wounding; it is a verdict against the heart.

And yet this is what we practically say to our Lord: "I cannot trust Thee!" We fear this, and we fear the other; and our fear really means either that the Lord is not as good as his word, or that he cannot redeem the promises he has made. We cannot trust him! We can better trust ourselves. And so we leave his counsels, and we take to our own. And in forsaking our Master we once more crucify him afresh, and put him to open shame.

"Of sin, because they believe not on Me." O Lord, mercifully aid us against all our folly and presumption. Open our hearts to receive thy love, that in the saving strength of thy love we may offer thee the fulness of a consecrated life.

THURSDAY, December 25. John 1: 1-18. *"The life was the light of men."* And that blessed light has put a new face upon everything. A face illumined is a new face. Who has not seen a plain face become supremely beautiful when lit up with a gracious smile? Who has not seen a commonplace bit of countryside become winsome when the sun has broken through the clouds and thrown upon it transfiguring and revealing beams? We say to one another, as we gaze upon it, "What a difference the sunshine makes!"

Now, our Lord Jesus "lights things up." He gives things new faces by giving them new spirits. "All things become new." He can change duty into privilege by giving it a new heart. He can alter the face of sorrow by giving it a new hope. He can transform work into worship by imparting to it a new mood of consecration. Yes, he lights up everything! He lights up our minds and our hearts, our joys and our griefs, our weddings and our funerals. And at last he will light up death, and the hour of our passing shall be radiant with the hope of immortality.

FRIDAY, December 26. Deuteronomy 34: 1-12. Moses died, but Joshua took up the task he had dropped. "God buries his workmen, but carries on his work." Behind the broken ranks there is the unbroken purpose of the Lord, and the glorious continuity of his grace. If death invaded his plans, and flung its desolations into the holy place, then we should be of all men most miserable. But death is not the master of the house. Death is only one of the servants, and is just ordered about at the bidding of the King. Death runs the King's errands, and in the long run we shall find they are all errands of mercy and love.

Moses died, but his service was not ended. The Salvation Army has a beautiful name for death: they call it "promotion." "John X., promoted to glory December 23, 1913." So runs their gracious record. And it is surely the word of truth. Believers are promoted in the ranks, and death is the season of the translation. They pass "from glory to glory," and part of the glory will be found in vaster vision, wider opportunity, and ampler service of the Lord.

SATURDAY, December 27. Joshua 1: 1-9. *"Moses my servant is dead; now therefore arise!"* What we do in our bereavements is very momentous. We can sit down and mope in ever-deepening melancholy. I have known widows give up public worship. "No, I've never been to church since he died!" We can resign our offices, and retire into ourselves. We can allow our bereavement to spoil our souls, to maim our fellowships, and to destroy our friendly services. And in this way there is a loss far more terrible than the death itself.

Or, when Moses dies we can arise and take up our appointed work. I like that great, deep, loyal word of Ezekiel: "In the evening my wife died, and in the morning I did as God commanded me." Along that road even death is defeated, being made to minister to the further glory of God. "Moses, my servant, is dead; now therefore . . ." How shall we finish the sentence? What are we writing there in our own bereavements? Is it a record of despair? Or is it a record of holy vow and of renewed consecration?

These Daily Meditations will appear in each issue through 1913

J. H. Jowett

DISCOUNTED YOUTH

Continued from preceding page

judicious policy of both intervention and non-intervention—especially let me say non-intervention; for perhaps more are spoiled by too much meddling than by too little. A combination is wanted of care and trust, care over them and trust in them—a new mixture of faith and works. Work for the child as much as you will and in as many lines as he needs; and also have faith in him to let him do some work for himself. Give the child a Christward setting for his life, and Christ the Child-lover will reach him. If anywhere, it is in the home that there should be much of the love that suffereth long and is kind, that seeketh not her own, thinketh no evil and is not easily provoked, and does not lightly provoke. Tenderness does not mean laxity. It is not a feckless affection which is needed. It is the law of love. Love is there, but it is a law. The weak indulgence of one ministers to selfishness as much and has as fatal results as the overseverity of another. The love which watches and prays and works, which counts no toil lost which helps to the great end, the love which is wise as well as gentle, which is strong as well as sweet—that is the highest ideal of influence.

There is no sphere of work so fruitful for God and the world as work among and for children. Christianity is a religion of the homelife. God blesses the world through families. He is the God of Abraham, and Isaac, and Jacob. Christ has for ever consecrated the family circle. The child takes his place by right there, and he is the type of the kingdom of heaven. Let the altar of the home be the sacred center for every heart. A good mother—her children rise up and call her blessed: a good father, who can face Him of whom the whole family in heaven and earth is named with the beautiful words, "Behold, I and the children whom the Lord hath given me!"

Anvil Sparks

..PRAY as you go, and keep praying and keep going.

..A DESIRE for the results of goodness is not a thirst for righteousness.

..A HIGH ideal with some people is merely a star to gaze at, but not to approach.

..TOO many will accept no light except it be upon the way they are determined to travel.

..THE door between us and heaven cannot be open while that between us and our fellow men is shut.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

A Message of Good Cheer

PRESIDENT WILSON'S annual message to Congress, which he read personally before the assembled houses, possesses the unusual merit of brevity and clearness. It is an Executive message of good cheer and encouragement throughout; simple, yet dignified, and admirable in its sincerity. Rising above partisanship, it gives that wider outlook on national and international problems which has characterized some of his previous public utterances. He emphasizes anew the unselfish attitude of the administration toward Mexico and our earnest desire to stand as the champion of genuine constitutional government, not in Mexico alone but in all the republics south of us. Domestic problems are treated in tabloid form, yet in language that is sufficiently expressive of the earnest purpose of the administration to deal effectively with these problems. Concerning the monopolies, the President, while holding that the Sherman anti-trust bill should stand unaltered, recognizes that there is a wide debatable ground which should be narrowed down by suitable legislation so that the interests of legitimate business may be duly guarded and fairer treatment be accorded all around. Our business men and those handling enterprises and investments should not be embarrassed by "the uncertainties of law," but "set free to prosper." Nothing would more conduce to the return of general prosperity than the adoption of a just and equitable course toward the business of the country. As a whole, the message must be accepted as another indication of the President's desire to make his administration one of real public service. He gets at the heart of things in a few pithy sentences. He has presented a program which, while it may be regarded as idealistic in some of its features, is none the less practical and sound as a whole. People of all parties or of none will unite in heartily wishing him success in carrying it out.

Profession and Practice

SOME weeks ago a man was arrested in New York for wearing the pin of a fraternal order to which he did not belong. The public was doubtless mildly surprised at this piece of news because, as crimes and misdemeanors go, there would seem to be nothing particularly heinous in simply wearing the emblem of a society of which one is not a member. The man was, we believe, not trying to obtain money by claiming to belong to the order, or to make any other practical use of his false claim. He was simply professing to be something which he was not. A true member of the order happened to meet him and gave the usual "high sign," to which there was no response. Convinced by this failure to get the expected response that the man was an impostor, the fraternity man had him arrested, and he was fined as a misdemeanant.

It is impossible to read of this incident without wondering how many professed Christians could really meet the test of belonging, in deed and in truth, to the spiritual fraternity of Christ. It is easy enough to make an outward profession of belonging to him; it is easy, indeed, to claim with our lips that we are his. In many ways the badge of Christianity may be displayed. But there may come a sudden test, like this greeting flashed mysteriously by the fraternity man, and the soul of the professed Christian finds itself unable or unready to give the response which would stamp it as truly Christ's.

One of the most terrible things about the whole question is that it is so easy to let our vital, spiritual experience slip away. We are very sure that we once were Christians. We remember the warmth of that early love we felt for Christ. But since those days we have been bothered with many things. Many interests, many cares, many sorrows, many joys, have come. Some of them have remained; some have gone. But the present seems a tangle of duties, responsibilities, ambitions, efforts, cares. Our names are still on the church books; our voices are heard occasionally in the prayer meetings. But if some one should unexpectedly flash upon us in a crowded street the sign which only the pure in heart who are really seeing God could recognize, would we catch the signal and be able to make the right response?

It is very possible that tests like this are occurring every day. Who knows what glances we might have given, what words we might have spoken, what deeds our hands might have found to do, if our hearts had been so truly attuned to the thought of Christ that we should have recognized the opportunity? Who knows how many hearts and hands have reached out to us for spiritual help, and because we have lost something from our souls that we used to have, received from us only a stone instead of the bread they longed for?

Do these words bring a dull fear, a strange misapprehension, a wistful longing, a distressing condemnation? It is very easy to find that old-time sense of peace and security and love. The way back to God is always a short way. There is only one really long step in the journey, and that is to make the acknowledgment that we have wandered. Wherever you are, as you read these words you may lift your heart toward God and be received back into the true family of those who believe in him. It is more important than any other business you have to do to-day.

The Children's Friend

A PLEASANT-FACED, black-eyed little woman with a kindly smile and with energy marked in every movement, reached New York a few days ago from Europe. She did not come upon a social mission, although society would be glad to fling wide its doors to welcome her. "I want to see the children in your country," she said, and this explanation is sufficient for all who know the story of Maria Montessori, the creator of "Houses of Childhood," and founder of a system of child education which is growing with such amazing rapidity on two continents that it may yet wholly supplant the older system of Pestalozzi and even that of Froebel. Mme. Montessori's schools are tiny communities, where little tots from three to six years are trained in occupations that keep them pleasantly busy, while developing their minds and leading them to think out things for themselves. From its third year, a child's thirst for knowledge is insatiable, and, knowing this fact, Mme. Montessori has built up her system on a basis of satisfying this universal child desire. Her plan is to let the child find out for himself, leading him only by the merest thread of suggestion rather than telling him how to do the thing, or explaining how he may get over a difficulty or correct a blunder. The child's own initiative will lead to all these discoveries, if properly directed. Leading educational authorities are unstinted in their praise of her method, which they hold to be suited to children even up to the age of ten and especially desirable for defectives. The distinguished visitor will lecture in a dozen or more cities during her stay here. The brilliant success of her method of child-training abroad and the experiments already made in many parts of the United States should assure her a warm and appreciative welcome.

Make America Beautiful

WE HAVE come to the stage where not only efficiency but beauty is being considered in our municipalities. And there is probably no material investment that yields better results. Here and there a town or village, aspiring to higher things, and not satisfied with mere conformity to health laws, has transformed the ugly or the commonplace into the attractive and beautiful. Village improvement societies with simple yet effective measures have made homely places charming, and uniting cordially with nature, have so lifted up their neighbors and themselves into a higher plane of existence where living is really worth while. There is an inspiration in such places that communicates itself unconsciously to all the dwellers, and raises the level of comfort, self-respect and social feeling. Culture thrives in the air, and the love of all that is refining and satisfying. We are better men and women and better citizens for living amid such surroundings.

One practical step which may be taken in this direction is the appointing of an official architect and landscape gardener for each town and county. It should be made legally impossible to erect such unbeautiful buildings as often deface our cities and villages. One private citizen should not have the right to make a blot which will disfigure a whole community. Civilization ought not to mean ugliness, and we are learning that it need not mean that. Make America beautiful.

Our Readers and Ourselves

AT THIS particular season of the year we are made pleasantly aware of the friendly appreciation of our readers by the thousands of letters we are receiving from renewing subscribers. It is a high privilege to be in close sympathetic touch with a great circle of loyal men and women, which is constantly widening, bringing new joys, new friendships and new responsibilities. And it is this element of personal relationship, entering so largely into the life and the social and spiritual activities of THE CHRISTIAN HERALD, which is the binding link between it and its readers everywhere. Many renewing subscribers express this unreservedly in their letters. "I have been a subscriber for a long time," writes a Pennsylvania reader, "and I never want to do without it." "We have been members of your Family for a good many years," writes a Seattle reader, "and we would never like to miss its weekly visits." "May God bless you in your good work in bringing people into the kingdom. We expect to be readers of THE CHRISTIAN HERALD as long as we live," is the greeting from another Western friend. "We thank you for all the loving messages and the kindly things THE HERALD brings to us," writes another. "We could not get along without it." A California lady writes, "I would feel very lonesome without the weekly visits of THE CHRISTIAN HERALD. I pray the Father to bless the labors of the staff of the paper and spare their lives for many years of usefulness." A reader from Michigan sends this message: "May the good Lord encourage your work and increase your publication manifold." "It would be almost like giving up one of the family to do without THE CHRISTIAN HERALD. May God bless you," writes a Kentucky subscriber. A large proportion of the letters received from members of our Family Circle express sentiments similar to those above. Invalids and shut-ins and many who live remote from church privileges, tell what a blessing has been brought into their homes. It is confidences like these that encourage the hearts and inspire the pens of all who write for THE CHRISTIAN HERALD, and we record our humble appreciation.

It is a great help to us when our readers send in their renewals early. You lose nothing by anticipating the date of expiry of your subscription, and you assist us very materially at this unusually busy season. We therefore repeat our invitation to all who have not already renewed, to do so quickly. If you will look at the wrapper of your latest copy, and notice the *last* date on the line, above the address, that will show you when your subscription expires. By sending in your renewal a week or two ahead, you will place us under an obligation for which we thank you in advance, and you will help to assure uninterrupted service, not only in your own case but in that of many others.

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

George Washington's Perfect Surveying

GEORGE WASHINGTON'S surveying done in 1751, when as a lad of nineteen he ran lines with chain and compass through the wilderness of the Virginia hills for Lord Fairfax, has been checked up by the government surveyors, who have just made their reports and found the work perfect. Washington, running his lines with primitive instruments and bonfires on hilltops, left monuments and boundaries in which technically educated surveyors using high power transits and all the refined modern instruments have been able to find no variation. Washington's survey-blazes cut into the trunks of trees and long grown over have been rediscovered, and all are several feet higher than those that the woodsmen of to-day would make. Some authorities contend that Washington made them from the saddle with a long-handled ax. The government has been retracing the old lines because it is buying land in the territory through which they run for the new Appalachian forest reserve. What a reliable boy George Washington was! How well did he attend to the task at hand! With his industry, his persistence, his careful mathematical calculation he did this work of surveying so perfectly that the most improved modern science has been unable to find a flaw in the work he did one hundred and sixty-two years ago. This incident of verification only illustrates the complete reliability and competency of Washington for every task of responsibility with which he was entrusted, and shows him the able, true, brave, ideal man called of Providence to the foundation and leadership of the nation. In his mental, moral and spiritual symmetry and stamina, the surveyor of nineteen in the Virginia mountains belonged to the class the apostle addressed in these words:

I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. (I. John 2: 14.)

The Whipping Post

SIX prisoners — two white men and four negroes—convicted of robbery, received on November 8 a total of ninety-five lashes on their bare backs at the Newcastle County workhouse in Delaware. A week from that time the prisoners received each twenty lashes more, and were then sent to prison for long terms. Delaware is one of the few communities to retain the whipping-post, a relic of a more barbarous age. The constitutionality of the whipping-post feature of the law has never been tested in the courts. It is likely to be, from the general and excited discussion of the case. Governor Charles R. Miller of Delaware thus defines the action at Newcastle in these words:

It is the law, and as such must be obeyed. It has been used as a deterrent of crime. I believe in the whipping-post, for I have seen its advantages. Many criminals on their way from New York to Philadelphia give Delaware a wide berth.

Penalties for the infraction of law are necessary to the happiness and permanency of society, and severe punishment for the highest crimes. While there should be a condemnation of the sickly sentimentalism that would send the condemned criminal notes of sympathy and flowers, in utter forgetfulness of the pangs of those made widows or fatherless by the malefactor, there should be a recognition of the fact that the punitive systems of our age have been behind the times, often cruel and unfair, substituting vengeance for justice, and practicing inhumanities in prison administration which are a disgrace to our civilization. Fortunately there has been a long step in prison reform, to be followed by others at once, and the whipping-post, which has almost disappeared, may be relegated to the museums with other instruments of torture to mark the progress from the cruelty of the past to the standard of Christ, who taught sympathy for the prisoner, and his reformation from moral evil, and who has this to say of those on his right hand:

I was naked and ye clothed me: I was sick and ye visited me; I was in prison, and ye came unto me. (Matt. 25: 36.)

Ninety-Seven Men Perfect

THERE are only ninety-seven men physically perfect among the 1,256 members of the freshman class of the University of Pennsylvania, according to the statistics compiled by the director of physical education. Though the percentage of physical defectives is large the number is smaller this year than in any previous freshman year. The physical defects include organic or digestive disorders, skin diseases, round shoulders, uneven shoulders, flat chests, flat feet, etc. The university's ophthalmologist reported that more than one-third of the freshman class have defective eyesight. Some of the defects are serious, many are of a trivial character, to be outgrown or remedied by some treatment or other. We live in an imperfect world. Imperfection is written in the orchard blossoms that lie dead on the ground, the ill-shaped fruit on the boughs, the sickly stems, the malformed grain, and the weaklings of the herds and flocks. Human imperfections do not stop with the body; they relate to the mind and the soul. There was but one absolutely perfect Being on earth. He was Jesus Christ, and he commanded his followers to copy his example and become perfect as his Father is perfect. Using the highest standards and the most careful measurements, the moral and spiritual imperfects of the present generation, like those of the past, justify the words of the wise man:

There is not a just man upon earth, that doeth good, and sinneth not. (Eccles. 7: 20.)

CENTENNIAL ANGLO-AMERICAN CELEBRATION

FEW events in past years have stirred the imagination of Englishmen like the Anglo-American Exhibition which will be held in London next year, celebrating the centennial of peace between the two nations. The space applied to the British section has already been many times over applied for. The Alimentation Committee now wish for a building twice the size of that allotted to them. The agricultural section has requested a similar addition. The chemical trades section has requested a building four times the size of that thought at first to be sufficient. The only space now being kept open is for American exhibitors. This will remain at their disposal until the beginning of January. After that all the remaining room will be allotted, and exhibitors will be free to begin their installations. The latest development is the establishment of a music, drama and literature section. This section will exemplify the advance of these arts during the past century, and numbers of eminent artists, authors, and dramatists are already organizing a loan collection for this purpose, the like of which was never seen before. It is only natural, in accordance with the main object of the exhibition—the celebration of the centenary of peace between Great Britain and America, and the strengthening of the ties of friendship between the two nations—that the Panama Canal should be in evidence. It is therefore not surprising that one of the most important buildings will be given up to an enormous model of the canal, and that the objects and nature of the great work will form a subject of frequent lectures, with the idea of impressing on the British public the real significance of this great achievement, and inducing the government to reverse its decision not to take part in our Panama celebration in San Francisco. The Anglo-American Centennial in London will aid in the fulfilment of this prophecy: "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." (Ps. 46: 9.)

Bichloride Poison Victim Saved

MRS. ADA WELSBERGER of Brooklyn swallowed fifteen grains of bichloride of mercury which she mistook for her cough medicine near it, and was taken to the Bushwick Hospital, where she had a desperate fight of twenty-one days for her life, at the end of which time she was discharged as cured. The treatment was simple. It consisted mainly in wrapping the patient in packs of blankets heated to a high temperature by steam, which were exchanged every few minutes during the whole period of the arduous struggle. The patient was fed on milk, eggs, flour and sweet oil, and the room she occupied was opened to all weather for fresh air. The attending physicians claim that the hot packs relieved the kidneys of the work of throwing off the bodily waste, opened the pores of the skin, and kept the lungs and intestinal tract in working order; that the kind of food given tended to counteract the effects of the poison; and that the abundance of fresh air was an important factor in the result. This case has attracted the attention of the medical fraternity and the public everywhere, and it is to be hoped that the treatment may prove successful in other cases of bichloride poisoning, which seems to be almost an epidemic at this time. Sin is a fatal poison to the soul; no earthly remedy can avail. The Great Physician came from heaven to cure it, of whom it is said:

But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name. (John 20: 31.)

Farming a Profession

THE Association of American Agricultural Colleges and Experiment Stations held its annual convention at Washington, D. C., recently. In its councils and plans farming is elevated from an ordinary occupation into the position of a learned profession. There has been a great advance in agricultural science all over the world, and especially in the United States, in the past twenty-five years. It is the purpose of the higher education to advance agricultural instruction to the university level. Many of the better universities of the country have already introduced an agricultural feature. Dr. True of the Department of Agriculture told how at the University of Cambridge, England, many of the best families took the course of farming, and the same is true in this country. These agricultural colleges give much instruction to the properties of soil and climate, the chemical requirements of plants, the economic value of methods, the business importance of markets, the necessity of sanitation in the life of the farm; and by a well-ordered curriculum they are sending out graduates who will multiply the productiveness of the soil, and with the excellent farmers who have learned wisdom in the school of practical experience, will put their occupation on the plane of a learned profession, and at the head of the agricultural interests of the world. There is a great difference between our modern agricultural methods and those of the primitive farmer of Judea, of whom Christ said:

Behold, a sower went forth to sow. (Matt. 13: 3.)

CONSERVING OUR WATER RESOURCES

THE narrative of the conservation of our water resources in the last two decades when written will constitute one of the most interesting contributions to literature. There are at the present time a number of gigantic enterprises, which will almost magically change the hydrography of this country.

Very recently on the Pacific slope a new aqueduct was inaugurated with great ceremony. This is an engineering achievement representing eight years of work and nearly twenty-five million dollars' expenditure. The reservoir created will deliver two hundred and fifty-eight million gallons of water daily into other reservoirs situated nearly one thousand feet above the city of Los Angeles. This vast body of pure mountain water is brought from the snowy Sierras, two hundred and sixty miles distant, through mountains and across deserts, and is sufficient to supply a city of two million inhabitants. The present population of Los Angeles is short of four hundred thousand. In THE CHRISTIAN HERALD of November 26, mention was made of the greatest power project in the South. This is a nine million dollar lock, dam and power plant erected on the Tennessee River above Chattanooga. This plant ranks with the Niagara Falls great power houses and with those on the Mississippi at Keokuk, Iowa. Congress approved the act authorizing the Chattanooga dam in 1904, and the work was completed and put into operation November 13, this year. The dam is 1,200 feet long, 52 feet high, 11 feet wide at the top, and averages 60 feet wide at the base. The lift of the locks from the lower level to the surface of the lake created back of the dam is 59 feet. The lake is 300 feet long and 60 feet wide, and the leaves of the gates weigh 129 tons each. They are electrically operated with power furnished by the plant. This interesting power plant is eleven miles from the city and will supply Chattanooga and surrounding districts with 65,000 electric horsepower each day.

The District of Columbia is planning, provided Congress will make the necessary appropriation, to harness Great Falls on the Potomac River. The object is to give the city of Washington municipal control at reduced rates of its lighting facilities, and to increase the water supply. The maximum electrical energy of one hundred thousand horsepower can be generated by this dam on the Potomac. The estimated cost is fifteen million dollars. Such a dam, one hundred and fifteen feet high, will create a lake nine miles long. The proposed site is almos on the northwest boundary line of the District o Columbia.

The hotly contested Hetch Hetchy bill now i Congress proposes what may well be the greates of all projects of this character in this country The fact that an invasion of the Yosemite Nationa Park and the practical acquisition of control of th choicest portion of the park from a picturesqu point of view would result, if San Francisco were permitted to go forward with this undertaking, has raised serious antagonism to the plan.

All Californians are not in favor of the scheme The Tuolumne River and its tributary streams and lakes would have to be protected from defilement involving a system of policing and fencing on a large scale. The bill itself has already passed the House of Representatives granting the Tuolumne watershed to the city of San Francisco. Should the project go forward engineering construction on a scale that would dwarf many of our biggest dams will be begun. A beautiful valley in Yosemite Park will ultimately become a great lake, and the necessary buildings and other structures will of themselves occupy a considerable extent of territory. The progress of the Hetch Hetchy Bill through Congress will be watched with great interest by the entire country. The conservation of the nation's water resources by such means is one of the most marked developments of the century.

PANORAMIC VIEW OF CHATTANOOGA AND TENNESSEE DAM AND LAKE

WITH THE PRESIDENT AT MASS

From a Special Correspondent

YOUR correspondent stood at the main entrance of St. Patrick's Church in Washington on the morning of Thanksgiving Day, watching the arrival of the worshipers, to see whether Hon. Woodrow Wilson, the President of the United States, would follow the example of former President Taft in attending the much-advertised Pan-American Mass.

Promptly at eleven o'clock, one of the White House automobiles stopped at the curb, the President stepped out, and, accompanied by his secretary, Joseph P. Tumulty, and Dr. Cary M. Grayson, U.S.N., White House aide, and the President's physician, passed up the steps to the door of the church, where he was met by Monsignor W. T. Russell, the well-known pastor of St. Patrick's, and escorted to one of the front pews in the center aisle.

Very soon after the arrival of the President, the procession of the clergy, the chief figure in which was Cardinal Gibbons, entered the church. Preceded by a score of altar boys in scarlet and white vestments the cardinal, followed by four trainbearers, went inside the chancel rail and took his seat upon the throne prepared for him. President Wilson stood with the rest of the congregation while the procession passed up the center aisle.

Secretary Bryan and his family occupied a pew near the President, and other members of the cabinet, the chief justice of the Supreme Court and other justices, the members of the diplomatic corps from Latin-American countries, senators and representatives in Congress, and others prominent in the official life of Washington were among the audience. The church was elaborately decorated with American flags, intertwined with the flags of the Latin-American countries. Each one of the diplomats found at the entrance of the pew which he occupied the flag of the country represented by him. Immense American flags draped the pew in which President Wilson sat. The choir loft was decorated with a large American flag and a striking banner on which were the words "Pan-American Union."

There were fifty voices in the sanctuary choir, seventy voices in the mixed choir, and the organ music was augmented by an orchestra.

The profusion of altar lights, the gorgeous robe of Cardinal Gibbons sitting upon his red throne, the elaborate vestments of the celebrants of the mass, the brilliant colors worn by the attendants and the perfume of incense, all combined with the general decorations and the elaborate garments of ladies of rank in the audience to make that outward show in which the Roman Catholic Church seems to delight and to which its ritualistic form of worship so easily lends itself. The music, according to the official program, included sixteen items and was certainly entertaining to lovers of harmony, if not inspiring to the spiritually minded. The whole affair appealed to a Protestant more as a performance than as spiritual worship of God.

The sermon was delivered by Rev. Charles W. Currier, the newly appointed bishop of Matanzas, Cuba. It was a plea for peace and an arraignment of war. "Civilization is constructive; war is destructive." Civilization is the condition of persons living in an organized community with the object of mutual assistance in the acquisition of the good, the true, and the beautiful."

The full text of the mass, with the Latin and the English in parallel columns, was furnished to the more prominent attendants at the service, to enable them to follow more readily. Among the prayers after the sermon was this one:

"Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, and of the holy apostles, Peter and Paul, and of Andrew and of all the saints, mercifully grant peace in our days."

In this prayer nothing is said about the intercession of the Son of God, our great High Priest, but merely human mediators are invoked.

President Wilson seemed very attentive to the order of service, apparently following the lead of Secretary Tumulty in the various attitudes assumed by the worshipers. Following the celebration of the mass a luncheon was given in the rectory of Monsignor Russell, to which some of the leading dignitaries of state had been invited. "The President was unable to attend." In responding to one of the toasts at the luncheon, Cardinal Gibbons made the following interesting statement:

"Critics have taken exception to this celebration on account of its quasi-official nature, expressing the belief that we aim at union of church and state. An old Scotchman said to another, 'Sandy, Sandy, honesty is the best policy. I know, because I have tried both.' The church has tried both union of church and state and the independent co-operation of church and state, and she knows the results of both."

Unusual interest has attached to the attendance of President Wilson upon the Pan-American mass this year for two reasons: First, because it is the first observance of this service under the new administration and many were watching to see whether President Wilson would follow the precedent set by former President Taft; and second, because resolutions had been adopted by the Protestant ministers of Washington and printed in many of the leading daily papers of the country, reciting that "every effort is made by the Roman hierarchy to give this Roman mass the color of an official function"; and that "the attendance of our chief magistrate and members of his cabinet not once, but year after year for three or four years, has been made use of to give color to the Roman claim that this service is now the official celebration of Thanksgiving Day in our national capital"; and declaring that "we desire to give voice to the widespread feeling of indignation among the millions of Protestants in America against the efforts of the Roman press and the Roman hierarchy to exploit the attendance of our chief magistrate and some of his cabinet . . . for the purpose of glorifying the Roman Catholic Church and giving this service official character, which it does not and cannot possess." In addition to this action on the part of the clergymen of Washington, various patriotic organizations have placed themselves on record as being opposed to the attendance of the President and his cabinet upon this function, and many citizens have written letters of protest to the President. Word has come from the White House that at least ten thousand such letters have been received there, and that three sacks full arrived in one day. In the face of all this protest, President Wilson decided to attend the mass.

Although Monsignor Russell attempted, in an interview in one of the Washington papers, to heap ridicule upon the Washington clergymen by exclaiming, when asked whether he thought the President would be influenced by the protest, "What! President Wilson! Is that automobile there impeded by a peanut?" and emphatically denied that the mass was an official celebration of Thanksgiving, yet Cardinal Gibbons in his speech at the luncheon referred to "its quasi-official nature." Furthermore, the *Catholic Standard and Times* Almanac for 1910 listed the first Pan-American mass as one of the notable events of the year, and stated that President Taft and his cabinet "were present in their official capacities." There can be no doubt that the Roman hierarchy interpret the attendance of the President and other high officials upon this function as a great triumph of Catholicism—a long step toward creating the impression that America is after all a Catholic country.

It is absolutely certain that President Wilson has deeply offended the Protestant sentiment of the nation. The undoubted right is conceded to the head of the nation to attend any religious service he may choose as a citizen, but when his presence is sought as a means of giving an "official character" to a Roman Catholic mass, and this is repeated year after year, there is a revolt against this as one of the means employed "to make America Catholic."

W. W. PRESCOTT,
Editor of the Protestant Magazine.
Washington, D. C.

THE BREAD LINE'S SAVING POWER

"WELL, THIS PUTS HEART INTO A FELLOW"

ON THANKSGIVING DAY THE BOWERY MISSION DISTRIBUTES GENEROUS DINNERS IN BASKETS TO A LARGE NUMBER OF NEEDY AND DESERVING FAMILIES

ALMOST, NOT QUITE, TOO HEAVY TO CARRY HOME

STRANGERS watched with pitying eyes the homeless hundreds who doggedly held their places in the Bread Line on the opening night for the winter. Pity was in order, too true, but those who viewed this familiar spectacle from the vantage-point of the Bowery Mission's management saw rather another embryo regiment to be recruited into an army already numbering nearly twenty thousand saved men.

This will be the seventh winter of the Bread Line. Two hundred thousand breakfasts are served between one and three o'clock in the morning from Thanksgiving to Easter. How many of these are to the same men night after night cannot be known, nor how many of the tens of thousands of men who attend the mission are first reached through the Bread Line. But it is believed by the management that the majority of the 19,550 members of the Brotherhood first entered the door of the mission as homeless, penniless guests at this unique breakfast.

Each year's work at the Bowery Mission, as it is reviewed at this season, increasingly emphasizes the fact that God blesses the Bread Line in a signal manner. It is only necessary to walk along this tightly packed line of men, scan their clothing and their faces, watch them inside the building as they accept what to them is a feast, and then study the gathering of men in the nightly meetings in the Brotherhood room and the men who help in conducting these meetings from the platform—to appreciate by what a fine and thorough process thousands of social outcasts are being transformed into God-fearing and useful citizens.

For the big majority of the Brotherhood are warmly dressed, clean as to person, fairly secure as to employment, and professedly followers of Christ; many have regular incomes and good homes, and are out-and-out Christians of proved leadership ability; and most of them were once frequenters of the Bread Line, impervious to any other appeal than that made through their desperate hunger and destitution. To understand the imperative necessity of this work, then, one has only to reflect that, whereas many of the outcasts of the Bread Line go on in their downward path to the end, yet a sure percentage is redeemed through the years for God and society.

This is, unfortunately perhaps, a day of book-keeping in religion, and statistics are the test of efficiency. Any system of computation applied to the work of the Bowery Mission must take into consideration the appalling condition, mental, physical, and spiritual, of the men of the Bread Line; and it would be a clever system indeed that could then determine how much labor and how much money ought to be spent in transforming a single such life into an intelligent, self-possessed, effective leader of men and rescuer of souls.

At the Bowery Mission meetings the invitation is

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"JESUS IS HERE!"

BY CHARLES M. SHELDON

The Author of "In His Steps," Etc., Etc.

SYNOPSIS OF PRECEDING CHAPTERS

Heralded by a marvelous light in the sky, which was seen by many, Jesus has come to Raymond, the scene of the story *In His Steps*. Popular excitement runs high, and extends throughout the country, skepticism being uppermost. Jasper Carter, editor of the Raymond *Gazette*, fails in an astonishing way to get either a sensational story or a photograph, as do also the other newspaper men, who come from other cities. Carter's star reporter, Barnes, accepts the reality of Jesus, and has a serious break with his employer. Jesus calls to see the editor, and leaves with him a remarkable manuscript. Jesus comforts Mrs. Page, whose little daughter dies, but does not bring the child back to life. He addresses an audience in First Church, an audience at the State university and again a great audience at the church. Virginia Page and Mr. Stanton, assistant to Mr. Maxwell, the pastor of First Church, have been strongly attracted to each other. In a riot of the crowd near the church Stanton protects Virginia from harm. Jesus appears on the church steps and quiets the mob. Some days later he leaves Raymond for the East. Virginia and Stanton announce their engagement. In the *Gazette* office Barnes and Carter are discussing the personality of Jesus when despatches arrive announcing the appearance of Jesus in New York and describing a remarkable conference he held with the clergy. Carter soon after leaves Raymond to attend the National Editorial Convention at New York. Virginia and Stanton are married, and go East for their wedding journey. After they have been in New York a week they find themselves in a dense crowd near the Subtreasury Building, and see Jesus standing beside the statue of Washington, holding in his arms a little girl who holds in her fingers a wreath of artificial flowers.

CHAPTER VIII

FOUR hours later Virginia and Stanton were in their room at the hotel. When they were seated, they looked at each other with glad but awe-struck faces.

"What an astonishing scene!" Virginia was saying in a low tone. "Now we can understand a little better the great crowds that thronged Him when he was here before."

"Yes, and what tremendous power he had over all the people! Did you notice the people while he was talking?"

"No. I was too much fascinated watching him and the little girl. It seemed to me we were standing at the very Judgment Day."

"Virginia, we were. It was a judgment day for New York, and for every other money-loving, material worshiping city. What he said and did must have burned into the heart and mind of every person there. Did you notice Jasper Carter?"

"No. Was he there?"

"Yes. And he bore the same look on his face we noticed the day of the mob. It was the look of a man who is afraid, and at the same time enraged, in the presence of a virtue and a sinlessness he cannot understand or beat down. I could not help thinking whenever I caught a glimpse of his face that the old Pharisees and Scribes must have been like him."

"I did not see him," murmured Virginia thoughtfully. "I was too much fascinated with Jesus. What a voice! What a message! What compassion and what stern indignation against selfishness and wrong!"

"Men's faces went white when he lifted up the child. Ah! It was a sight not to be seen twice in an age. It will stay with us always. I am eager to write the account of it to Mr. Maxwell."

"And I to Rachel. Shall we do that now while our hearts are full of it?"

"Ay. It will be good for them in Raymond to hear of it. Of course the papers will have accounts. But we know how they so often exaggerate and color."

"Richard, do you think any one could exaggerate that scene?"

"No. But of course I mean they could not grasp its full meaning. Neither can we. There were dozens of newspaper men there."

"Yes. Didn't you say there was an editorial convention here this week?"

"From all the States. This appearance of Jesus will be the event of their lives."

"And of ours, Richard. To think that he actually saw us and singled us out in the crowd and asked us to come to him where he is staying this evening!"

"Ay. I understand and feel exactly the same. Virginia, Jesus has hallowed our love, and it will go always with us. Did he not appear at the beginning of his ministry at the wedding feast? Did it not teach the world his deep and tender interest in human love?"

Both Virginia and her husband began their letters at the same time. Stanton wrote with great rapidity as his habit was, and threw his great-hearted enthusiasm into his vivid descriptions of that day's event.

[Letter from Rev. Richard Stanton, visiting in New York, to Rev. Henry Maxwell, Raymond, describing the wonderful appearance of Jesus in Wall Street and its effect on the city.]

"MY DEAR MR. MAXWELL: Jesus is here! At last he has appeared in public and begun what I believe will be a ministry of power such as this great and wicked and good city needs for its future.

"The papers and telegraph will of course give you details, but it was Virginia's and my good fortune to be at the scene in Wall Street to-day, and I must write out of the fulness of my heart as an eyewitness.

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A WEEK IN THE WORLD'S NEWS

A National Welfare Survey

THE greatest work yet undertaken by the National Civic Federation consists in an investigation by its department of social economics of our social and industrial progress during the last three decades, and an inquiry into the theories and proposals of Socialism. This comprehensive survey was authorized last summer, and plans for carrying it out were taken up at the fourteenth annual meeting of the Federation in New York, December 4 and 5. Problems of workmen's compensation occupied much of the discussions. It is estimated that 4,000,000 men and women in the United States now have the legal right to be compensated if injured in industry. Exposures in large cities of gross violations of pure food and drug laws also received the Federation's attention. The relation of the Sherman Act to co-operation between farmers; the benefit or otherwise to the public in price-cutting by big stores; mediation laws to assist in the settlement of labor troubles, these and kindred topics were treated under reports from the several departments, and measures of national interest advocated.

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Woman's Day at the Capitol

THE great body of women now assembled in Washington for the forty-fifth annual national suffrage convention was greatly disappointed by the President's failure to refer to the question of equal suffrage in his message. Evidently the suggestion that the convention employ mental telepathy was not carried out. This week is characterized as one of the greatest landmarks in the history of the movement: besides important organization changes, particularly affecting the finances, and many addresses by distinguished leaders, the convention will endeavor to have the House of Representatives create a special committee on suffrage similar to the committee in the Senate, which suffragists would regard as of even greater importance than presidential mention. It is pointed out that one-fifth of the Senate, one-seventh of the House and one-sixth of the electoral vote now come from States in which women have the franchise. It is an interesting coincidence that the compatriots of Mrs. Pankhurst in expectation of attempts by the police to arrest her upon arrival from America are preparing a huge demonstration to prevent such an inglorious return to her country by force, if possible.

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Late Floods in Texas

TORRENTIAL rains which began on Monday night, December 1, swelled three rivers and scores of small streams beyond their banks into a flood of serious proportions in central Texas. A territory two hundred miles in length and one hundred miles wide was affected. Fifteen thousand persons were driven from their homes and a vast amount of property was destroyed. Many lives were lost, the exact number not yet being known. Train service was demoralized.

REPRESENTATIVE GROUP OF SUFFRAGISTS AT WASHINGTON, MOST OF WHOM ARE NATIONAL LEADERS

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Great Museum Proposed

AMONG the many projects for commemorating the passage of one hundred years of peace among English-speaking peoples is that of erecting a group of twenty buildings in New York City to be known as the Museum of the Peaceful Arts. The object of this stupendous memorial is to preserve to posterity the records of industrial, mechanical and scientific progress. The incorporators of the proposed museum include men of national standing. It is estimated that $30,000,000 will be required to erect the group, and between $2,000,000 and $3,000,000 annually for maintenance.

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Great Literary Find

ALL ENGLISH speaking races are interested in the finding of the Glenriddell manuscripts of the poet Robert Burns. The two bound volumes of this, the largest collection of Burns manuscripts in the world, recently disappeared, to the consternation of all persons interested in such treasures. After passing through two or three hands, they had reposed in the Liverpool Athenæum Library for sixty-four years, and then were sold, but to whom no one seemed to know. The literary public, especially of Scotland, was horrified. But now the two volumes have been produced by Mr. John Gribbel of Philadelphia, the mysterious purchaser, who announces his intention to present them to Scotland. The famous manuscripts consist of letters and poems selected by the poet and presented by him to his friend and patron, Robert Riddell of Glenriddell, Scotland. Now the question is, which Scottish city will receive the relic?

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To Dissolve the Can Trust

THE Department of Justice on November 29 filed an action in the United States District Court to dissolve the American Can Company, one of the country's biggest corporations. This company was incorporated in New Jersey with a capital of $88,000,000, and soon, according to the government, controlled about one hundred formerly independent plants. The attorney general seeks to dissolve the alleged trust into units of different ownerships in order to restore competition.

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An Official in Disappearing Role

SINCE October 16 Mr. Charles B. Stover, commissioner of parks until his prolonged absence made a new appointment necessary, has mystified his friends and all New York by refusing to give any account of his whereabouts. He has been found successively in a half dozen cities only in each instance to successfully lose himself a minute later. He has written a friend protesting about the hue and cry which is being made. Everybody is confident that Mr. Stover is safe, and will appear in good time; yet an undercurrent of anxiety is apparent in the press comments.

Two-Wife Indians Suppressed

THE small band of Navajo Indians in New Mexico, who fo two months conducted a miniature rebellion against th restrictions that permit them but one wife each, finally suc cumbed to the moral suasion of General Hugh L. Scott, and al but two surrendered to the government. The Indians had stolen three India women and committed other overt acts; and had even effected an armed en campment. For a time serious trouble was apprehended, and troops were ordered to be in readiness. The lawless band of fifteen was well supplied with rations and arms. They will be tried at Sante Fé.

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A Call to Arms in Ulster

SERIOUS preparations were begun in the county of Ulster Ireland, early in December, to resist the enforcement of Home Rule. A circular purporting to emanate from the "British League for the Support of Ulster and the Union" was "confidentially" sent to selected persons with the object of enrolling "suitable men to assist the Loyalists of Ulster if necessary in their armed resistance to Home Rule." While actual warfare on this much-debated measure is not expected, tens of thousands of men are organized to oppose the law "at all hazards."

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Bound to Nominate Pindell

PRESIDENT WILSON has renominated Henry M. Pindell of Peoria, Ill., for ambassador to Russia. Publication of alleged correspondence of Senator Lewis, which seemed to indicate a secret understanding between the President and Mr. Pindell that the latter should be an ambassador in name only, prevented his confirmation by the Senate in the extra session. It was intimated that by inaction Mr. Pindell was to delay the conclusion of a new treaty with Russia which would protect Hebrew citizens of this country. The correspondence was entirely repudiated and a former secretary arrested for forging the letters.

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Fatal Lodging House Fire

FIRE sweeping through the Arcadia Hotel, Boston, a cheap men's lodging house, burned to death twenty-seven men and terribly injured many others. Many were negroes. The sleeping men were caught as in a trap, and many brave rescues were made by firemen. The circumstances are being investigated.

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The White House Couple Sails

SATISFIED that they had gratified public curiosity long enough, Mr. and Mrs. Francis B. Sayre cleverly outwitted a throng of photographers from newspapers and moving-picture companies on Saturday morning, November 29, and reached their staterooms on the steamship *George Washington* unobserved. Even the ship's officers were unaware that the famous bridal couple were aboard until the President calmly joined them, hugely enjoying the joke himself. The Sayres are expected back from their honeymoon trip in January.

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Sixty-third Congress Convenes

CONGRESS convened December 1 in its regular session, lasting until March 4, 1915 (with recesses). This is the first regular session of Congress in sixteen or eighteen years in which the Democratic party has been in control of all branches of the government. A program of exceptional importance awaits attention. Government ownership, living costs, naval equipment, labor conditions, currency measures, army enlargement and Philippine independence are among the subjects to be taken up.

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News in the Making

AT HOME: Secretary of the Navy Daniels recommends the building of two dreadnoughts, eight destroyers and three submarines, the acquisition and operation by the government of oil wells for fuel, and the making by the government of its own ship armor.—Samuel Untermyer, noted opponent of the so-called "money trust," urges cessation of war on corporations, pardon of past misdeeds, and turning over of a new leaf for clean business methods by all concerned.—Safe and sane New Year's Eve movement renewed, three hundred clergymen in Chicago agreeing to pray at prominent outdoor public places that night.—Samuel Gompers, president of the American Federation of Labor, suggests making immigrants union members as fast as they arrive after the opening of the Panama Canal in order to avoid Eastern labor conditions arising in the West.—In Kansas City, Mo., two hundred men organized a strikeless labor union, and propose extending the body to all parts of the United States.—New gold craze likely because of find in the Chisana district of Alaska, near the international boundary.—Dr. Maria Montessori, famous Italian kindergartner, reaches this country to lecture.—District Attorney Whitman's John Doe graft inquiry proceeds to his satisfaction and the dissatisfaction of many unnamed persons.

In Foreign Lands: A league is organized in China composed of representatives of Mohammedanism, Taoism, Buddhism, Roman Catholicism, and Protestantism to combat the adoption of Confucianism as a state religion.—King Victor Emmanuel opening the new Italian parliament, declares for many civic reforms.—The French ministry resigns because of the defeat of the government in the Chamber of Deputies in its effort to exempt a new government loan from taxation. Transactions on the Paris Bourse suffer, and political leaders declare that an economical, political, and social crisis such as France has not seen for years confronts the country.—A small tempest is aroused by the unfortunate conduct of some German army officers toward the French civilians in connection with disturbances in a town in Alsace.

HRIST FOR LIFE AND A LIFE FOR CHRIST*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

VEN a skilled superintendent or pastor with the whole session in his control can seldom go over so much ground satisfactorily and make one concentrated impression. But much may be done in week if the whole religious life of the church and the me is devoted to previous preparation for the review. is would be a good "forward movement" for every quar-, but especially so for the last week of the year, whose ssings should in any case be the theme of that week; d there is no more impressive time to spend a week in ntinued and united consideration, after the manner nd so effective in revivals, of the duty of childhood and uth especially, but of many others also, to choose Christ r life and a life for Christ. The objection that holiday tractions are numerous really adds a new reason for eoccupying with good things what is often a week of usual temptation to the young. As we are succeeding the nation-wide effort to crowd out the insane celebra-ns of the Fourth of July, let the churches and Sunday hools take courage and begin at once a united movement every town—in one church in each town at least—to epare a "safe and sane" and unselfish and happy Chris-an celebration of the "holidays," which many have for-tten means holy days! Why not one more "holy week" hich shall not be the less happy with sin crowded out?

Here is a suggested program which may be adopted by nday school superintendents with approval of teachers, d endorsed by pastors:

Sunday, December 21. For evening meeting or home ading, Verbal Prophecies of Christ in the Year's Lesson: en. 3: 15; 9: 27; 22: 18; 49: 10; Num. 24: 17; Deut. 3: 15.

Monday, December 22. Symbol Prophecies of Christ: en. 4: 4; Ex. 12; 40: 1-16.

Tuesday, December 23. Prophecies of Christ in Acted arables: Gen. 22: 1-14; Num. 21: 4-9.

Wednesday, December 24. Theophanic Glimpses of the ehovah-Jesus (Key, John 1: 18): Gen. 17; 18; 19; 32: 1-32; Ex. 33: 17-23; Josh. 3: 13-15.

Christmas Eve Song, 9.00 P.M. "Holy Night," first rendered on chimes, if any, then sung, starting at exactly the ame moment in all homes and meetings, with windows hrown open to send the message out in the streets as a call o Christ.

Thursday, December 25, Christmas Day, 6.00 A.M. All hurch bells ringing joyously a call to praise and prayer nd decision and consecration at home, or better in early ervices at the churches or schoolhouses near by. Where here are chimes they will surely play "Joy to the World, he Lord Is Come" and other familiar Christmas tunes.

Breakfast motto, repeated by all in unison: "God so oved the world that he gave his only begotten Son, that vhosoever believeth on him should not perish, but have everlasting life." John 3: 16.

Christmas grace at table, in unison:

> For these and all thy gifts of love,
> We give thee thanks and praise;
> Look down, O Father, from above,
> And bless us all our days;
> And help us show to all around
> The gladness of thy ways.

Christmas forenoon: trips to give flowers to the sick and food and kindly greetings to the poor, on a city-wide plan that will prevent doubling on some and missing others.

Christmas dinner grace:

> O Jesus, come to this our feast,
> As when of old you walked with men.
> Through every day be thou our guest,
> And conquer all that lures to sin.
> The reign of right bring quickly in.

Christmas Evening Festival. There is surely something better to be devised than the usual selfish Sunday school celebration of God's great gift of Christ by deceptive Santa Claus affairs in which getting sweets rather than giving joy to others is the dominant thought, even of prosperous children who get more candy than is good for them in their own homes. Sunday schools continue this substitution of Santa Claus for Christ and of getting rather than giving, it may be presumed, not because the inaptness of it is not seen, but because it has become a custom that a single school would fear to break lest it should lose members. But a group of churches in a town or county can by a campaign of education introduce a better way, with the glad approval of the boys and girls, who are naturally altruistic. The dominant notes in the recitations, songs, addresses and gifts of the Christmas festival should be:

1. God has given us Christ and countless other gifts.
2. Our first Christmas gift should be the gift of our hearts to him.
3. We should also give our goods and our lives for the benefit of mankind, especially the poor and sinful near us, and our farthest "neighbors" in mission fields.

Friday, December 26. Read (at home worship or elsewhere) Psalm 136: 10-26, David's review of Israel's history, using responsively the chorus, "For his mercy endureth forever." God's loving kindness in our own country's history and in the personal history of the year should be urged as a reason for choosing Christ for life and a life for Christ.

Saturday, December 27. Heb. 11: 23-31, New Testament review of Israel's history.

Sunday, December 28. Read Joshua 24, Joshua's review of Israel's history.

Morning sermon on "The Valley of Decision." Suggested text, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house," with reference to Joshua's word, 24: 15, "As for me and my house, we will serve the Lord."

Topic for young people's service or evening sermon, "Choosing a Life Work," with some reference to Moses' choice. Heb. 11: 23.

Sunday school lesson on "Choosing Christ for Life and a Life for Christ."

This is at once Review Day, Decision Day and Vocation Day—a time to review the lessons of the quarter and the blessings of the year only so far as they will influence those who have not chosen Christ for life to do so, and those who are Christians who have not chosen some vocation which would be a life for Christ and for the good of others to choose such a life work to-day.

Surely there is enough in the history of the one year just closing to constrain any reasonable and rightminded person to climb out of the valley of decision, where many in our Sunday schools who belong to the families of God's own people to-day have lingered long—some as long as the Israelites lingered in the wilderness with the land of blessing close at hand, intending to enter it surely some time, but deterred by fears about difficulties that God would have helped them to conquer. For thousands of Israel it was too late and they died outside. Shall it be so for any of us?

Imagine three cards, with a place for a signature. See which, if any of them, you will sign on this "Decision Day," when we may decide wrongly or rightly as we choose, for God has given us a share of his own freedom of the will. Even God cannot make us good against our wills, nor even without the specific consent of our wills.

Think of such a card as this: "I cannot love and serve Jesus Christ. Signed ————." No intelligent person could sign that and so declare that what God commands all to do some cannot do.

Here is another card: "I will never love and serve Jesus Christ. Signed ————." Probably no one in all the Sunday schools of the world would sit down alone and deliberately sign that he is more ready to say "Never" than to say "Now."

Then here is the card that every one who believes there is a God above this wonderful world and that he sent his Son to this world to save and guide us, should sign without any more cowardly delays:

> I will now and forever love and serve Jesus Christ, and help him save others, and I will not choose any vocation in life which Christ would not approve and which would injure my influence for good.
> (Signed) .....

That brings us to speak of this as "Vocation Day." Secretary Cochran of the Presbyterian Board of Education at Philadelphia suggested such a day a year or so ago for Presbyterian Sunday schools, and this good idea has been officially appropriated by the Southern Methodist Church, which has put it into its denominational Sunday school calendar. On the last Sunday in September all the million Sunday school children of that connection were told how they are bound to choose for their livelihood in the world only such occupations as are fit to serve God in, and that God will hold them each responsible for making the right kind of choice. Of course, there will be a good deal said about the ministry and missionary service as preeminently appealing. There is no better time for Vocation Day than the last Sunday of the year, when new resolutions are in order.

Continued on next page

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, December 28, 1913. Quarterly Review. GOLDEN TEXT: "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John 3: 16.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—I LIVE in a country place which is growing. I have been the secretary and primary class teacher. We are soon to have a district Sunday school conference, and I am asked to write a paper which is not expected to be elaborate but practical. What can I say?—*E. L. M.*

Say that it is the duty of everybody in the community, young and old, to come into the Sunday school for Bible study. Advise workers to organize a home department for those who cannot come regularly. Appoint visitors to distribute Sunday school materials. Urge these members to visit the Sunday school at least once a quarter. Have an interesting evening of music, recitations, and occasionally stereopticon or moving pictures, the expense to be made up by subscription after the first entertainment has been given. Until good teachers can be found, let the school be taught in three departments—the primary class, the young people's class, and adults' class. Plan to make the Sunday school the center of interest in your town.

—RECENTLY OUR PASTOR and I were discussing the Sunday school teacher. I maintained that good teachers have different talents; some are more suited to teach small children than others. He took the position that any one who could not adapt himself to any class from the adult down to the beginners was no teacher at all. Who was right?—*J. F. M., Kittanning, Pa.*

You were right. Some persons make good teachers of children, and others make good teachers of larger folks. It is not a question of adaptation, but of natural qualities. Tell your pastor to describe what a kindergarten teacher would do with a class of young men from sixteen to eighteen years of age.

—KINDLY SUGGEST names for adult classes.—*Mrs. C. U., North Manchester, Ind.*

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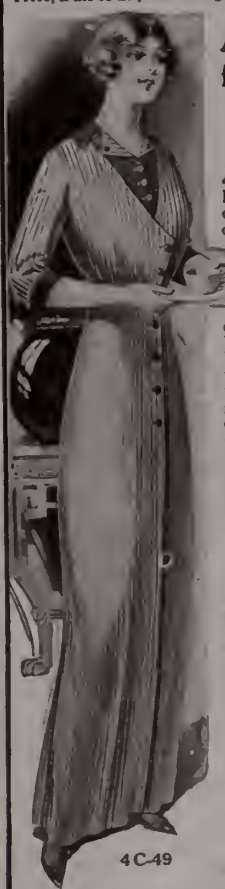

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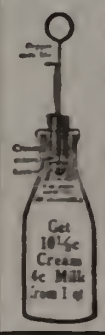

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THE BREAD LINE'S SAVING POWER

Continued from page 1175

always given for men to declare their intention to live better lives. When a man so declares with apparent sincerity, he is given a Bowery Mission Brotherhood card, to which is attached a pledge to live a good, true, clean, honest, and sober life, and to abstain from alcoholic drinks by the help of God, coupled with a request to be enrolled as a member of the Brotherhood. This card must be kept at least twenty-four hours before the signed pledge will be accepted by the mission; and often the card is kept under consideration for days, and then signed and handed in. Just under 37,000 such cards have been taken by men moved to better lives, and 19,550 have been signed and returned. And out of these stupendous totals, thousands have proven the reality of their faith, and hundreds more have risen to places of great usefulness in the service of Christ. Never forget that in most cases these were men practically abandoned by society and by themselves.

Mild weather, blessed boon as it is to the very poor, does not in itself provide unemployed and homeless men with clothing, food and shelter, nor with jobs. It is practically as exhausting to tramp the streets in search of work in one kind of weather as in another. Hunger will drive a man to crime on a balmy midnight as well as when wintry blasts add to his misery. And so the opening of the Bread Line at the Bowery Mission at one o'clock this Thanksgiving morning was welcomed by the long line of weary, battered men with all the fervor of former years.

Nearly two thousand men of exactly the same types as have always composed the Bread Line accepted the Mission's heartening breakfast. There were the same aged, trembling, worn-out figures; the same husky toughs; the same staring faces of men for the first time down and out in the battle of life; the same slouching dope fiends; the same drunks; the same evil countenances; the same drawn and hopeless faces that told of better natures struggling within against the downward drag of circumstances. The line has been faithfully in its place waiting for the opening of the doors at one o'clock every morning since. The same men are not always in the line, but the line is always the same; and out of this changing crowd of the scum of New York God is sifting his own.

The Bowery Mission is doing God's work in the process. The readers of THE CHRISTIAN HERALD who pray for and contribute to the mission are coworkers with it and with God, and the value of the work cannot be estimated by any computation.

SUNDAY SCHOOL LESSON

Continued from preceding page

By no means all are ready in their teens to choose a life work finally. Many must take not what they would but what they can. Often neither teache nor parent nor pastor can tell to what work a youth is best adapted, nor can the youth himself. A striking instance of one who did not find the work for which God manifestly intended him till he was a grown man was the case of a workman digging in Central Park, New York, who pausing with his shovel in hand in front of the wolf den of the zoological garden saw a sculptor copying a wolf in wax. A thrill went through the workman, and he exclaimed, "I could do that." The sculptor turned and seeing the soiled workman hardly knew whether to be amused or provoked. "Give me a bit of that wax," said the awakened workman. The sculptor, perhaps thinking him a madman that it was safest to humor, gave him a bunch of the wax. That night the workman sat up alone in his room and with eager hands molded a wolf from memory with mouth open. The one he had seen had the mouth closed. In the morning he brought his work to his family, a wife and several children, as they sat about the breakfast table, and to test his work he said: "Now, when I uncover this, everybody say quickly without waiting for anybody, what you think it is." He pulled away the handkerchief, and everybody, in surprised wonder, exclaimed: "It's a wolf!" That was encouraging, but he would not be sure he was called to a new vocation till he had made another test, and so he went again that day to his shoveling in the park. That night he molded another statue, and uncovering it at the table, all cried: "Why, it's Gyp!" Gyp was the family dog. "And so," said Edward Kynniss, the famous sculptor, afterward in telling the story, "I knew I had struck the trail." He had found at last in the third decade of life what God intended him to be and do.

By no means all who think they are called to be artists prove it by their work. It is often an intended kindness but it is never a real one when a youth is encouraged to enter some "profession" in which he is sure to fail, when he should be frankly advised to enter some "trade," mechanical or mercantile, in which he may expect the joy of success.

If to live unselfishly is the ultimate beauty, then there is a chance for everybody to be a great artist. What would you not give and do, by way of expense, by way of sacrifice and by way of labor, in order to learn the skill of putting on canvas in one exquisite painting the soul of all your longing for beauty? Are you not then willing to spend as much in labor, sacrifice and outlay, especially in the patience of endless practice, to achieve the secret of living an exquisite life? Just to put yourself heart and soul into some service done wholly for others and not at all for yourself in your own home, in your town, in some foreign land, wherever God calls us, is the way whereby any day you may "start to art school."

S.

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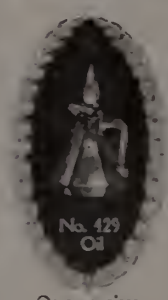

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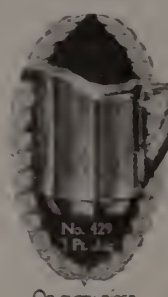

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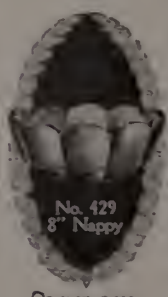

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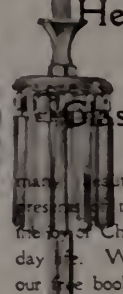

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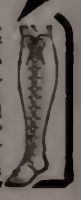

"JESUS IS HERE!"

Continued from page 1175

Jesus appeared suddenly on the
os of the Subtreasury Building in
ll Street at noon to-day.
Virginia and I had been in Trinity
urch enjoying the quiet and the
ying of the organ by an old man,
o was rendering Guilmant's 'Even-
Devotional.' When we came out
started to walk through Wall
eet, but had not gone half a block
en the street seemed to fill right up
h men.
'We could hear the cry on every
e, 'Jesus is here!' The crowds
t poured out of the offices were all
ts, but New York money was rep-
ented in men who are worth their
ndreds of millions, or who at least
ntrol those fabulous amounts. I
nk I have never seen a similar
wd of men anywhere. Virginia
d a sprinkling of woman clerks and
nographers were conspicuous in
nparison.
"Now, to understand what follows,
suppose you ought to feel, as Vir-
nia and I did, the exact situation.
ere we stood at the center of what
s been rated as the money heart of
e greatest city of this republic.
ings have been done by men in this
storic street that have ruined other
en, deals made in staggering sums
wealth, where not one stroke of
nest labor was involved, by which
en have made or lost fortunes.
en on the prairies of Kansas and in
e factories of New England have
d their entire personal histories
aped and their lives beggared by
e transactions of men whose very
mes they have not known, who
ve met in brokers' offices in this
reet and transacted so-called busi-
ss affairs, the object of which has
en to secure vast fortunes for them-
lves entirely regardless of what dis-
ter might fall on others. Here in
is narrow street for years men
ave gambled for money. The great
od worshiped here in this street is
foney. Wall Street has been a syno-
ym all over the country for specula-
on, and deals, and control, and
nancial jugglery, and greed, and
oney-getting without any equiva-
nt being paid in the way of honest
abor.
"All this, of course, you know more
r less, as every American citizen
nows in a more or less exact fashion,
ut I doubt if any one could feel it as
e did to-day, standing right there in
he very presence of it. The very
ord 'money' seemed to cry out in
ur ears from the building, and the
nen, and the very statue of Washing-
on himself, seemed to possess some
nscrutable knowledge of the many
elfish plans and money - loving
chemes of this street in which that
nass of men stood, all facing with
harp intentness the Figure up there
y the statue, holding the little girl in
is arms.
"How had he come there? Where
ad he been in New York all this time
luring the weeks that had elapsed
since his first appearance at the Min-
sters' Conference? No one could an-
swer. All any one seemed to know was
hat he had appeared at the noon hour
holding the little girl in his arms,
standing there by the statue, calm,
silent, stern, waiting for the hearing
that he seemed to expect would be his,
without any previous announcement,
with no herald to go before, with no
other irresistible attraction except his
own personality.
"And like magic the street swarmed
with men. Before Virginia and I could
reach the foot of the steps leading up
past the statue, the entire space had
almost been covered. We managed to
get up on the second step and there we
were hemmed in by the silent crowd.
"After he began to speak, absolute
silence prevailed.
"The little girl looked like an Italian.
She had one hand on Jesus' shoulder,
the other was holding a little wreath
of forget-me-nots such as are fre-
quently seen in the ten-cent stores.
"When Jesus began to speak, he in-
stantly commanded attention by his
quiet but amazing knowledge of the
most intricate transactions on the
Street. I saw man after man glance
at his neighbor with stupefied won-
der as Jesus in a few short, clear
sentences revealed the very inner
dealing of the speculative heart of
America.
"And then before any one could tell
where the transition had taken place,
he was talking about the little girl and
her artificial flowers.
" 'These flowers,' he said, 'were made
in a tenement room,' and he named the
street where the tenement stood, and
then gave the owner's name. The
little girl by working all day could
make 540 of these flowers, for which
she was paid five cents. A list of
figures, quietly given, as to the profit
made by the dealers in these flowers,
followed.
"And then the whole figure of the
Man seemed to undergo a marvelous
change. He grew suddenly taller and
larger. His voice rang out over that
mass of money-getters like a trumpet
of God. It seemed to me as I listened
that he was speaking to all New York.
And he was. The men around him,
their faces blanched with fear and self-
condemnation, represented money wor-
shiping New York in its entirety.
The little girl whom he passionately
held up high for them to gaze upon
represented humanity, worth more in
her little self than all the money in the
city, worth more than the city itself,
worth more than the entire world.
And yet she was being exploited in
order that men who already had mil-
lions might grasp millions more. She

Continued on next page

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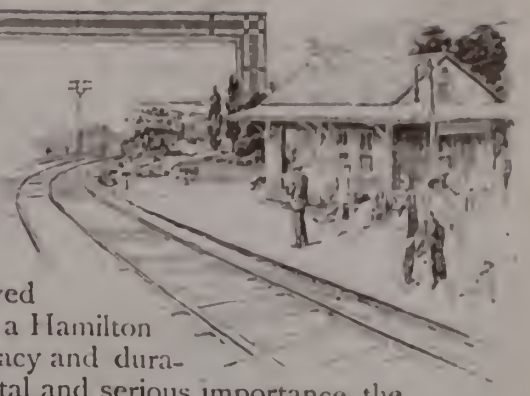

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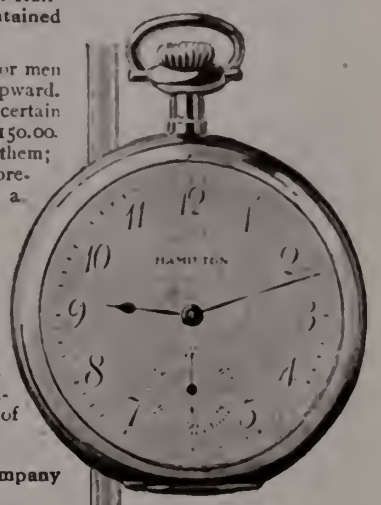

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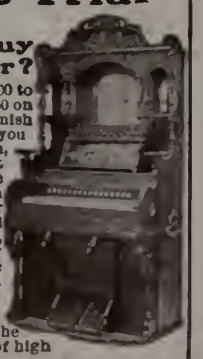

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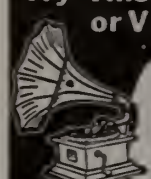

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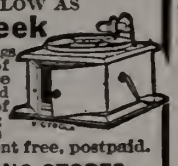

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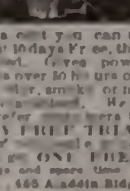

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"JESUS IS HERE!"

Continued from preceding page

represented the greed which lay like a canker at the heart of a country's financial scheme, which trampled on worn-out women and defenseless children to keep up its luxuries and indulge in its selfish habits regardless of the precious humanity it trod into the grave.

"That voice of Jesus! How tender, and how stern! Tender to sinful women and little children! Stern to Scribes and Pharisees and hypocrites, no matter in what age of the world they live! I could not help thinking, as I listened to its fascinating strength, of other times when in Palestine he must have astonished wonderful mixed audiences of Roman soldiers, Greek philosophers, Jews, Asiatics, Africans, traveling merchants from various lands—the miscellaneous horde of all languages and pursuits that gathered in Jerusalem, who must on more than one great occasion have fallen under the indescribable charm of his words.

"What a picture I could have secured there if I had been capable of placing that scene on canvas! I do not know how long he spoke, and could not give his language in all its detail. I saw one newspaper man begin to take notes, and then he stopped; his eyes gazed at the Speaker; he resumed his note-taking and stopped again. And then, as if completely under the spell of the Voice, he simply listened—like all the rest, his professional duty as a reporter swept aside in the presence of such a tremendous tide of righteous wrath, that even I myself, innocent as I was of all the injustice he was rebuking, crouched and cowered as if I had been guilty.

"I do not know how long he spoke. Somehow, as we learned during that blessed week at Raymond, time, when one is with him, goes by unreckoned.

But when he paused, a silence brooded over that crowd so deep and painful that it was almost with a throb of relief that a cry was heard, a human cry that rose over the heads of the multitude like a lost soul's last wail of remorse, a cry so full of anguish and repentance that even while it broke the silence that was unbearable, it added another and different note of strangeness to all the astounding scene, and men's hearts stopped and then throbbed fast again as a man, holding his arms high up, was seen struggling to get nearer him.

"And the cry that rang from his lips was spoken with deepest passion. 'God be merciful to me a sinner! God be merciful to me a sinner!'

"The crowd gave way for him. And he struggled up until he reached Jesus' feet. He fell down on the steps then, and we could see Jesus stoop and raise him.

"Then a man near us, who had been with us when he entered the street, spoke out, but under his breath:

"'What! Clay Ross!'

"'Who?' I asked.

"'Clay Ross. Of the Westgate Securities Company.'

"Another man spoke. 'He's the real purchasing agent and owner of this child-labor material. What's that? He can't be—'

"Numbers of voices were raised. The deep spell of the Master's appeal was broken. I found myself looking at Virginia as if I had been somewhere else and had suddenly come back. Virginia was looking at me in the same way.

"Men began to move. No one had stirred a finger all that time. We could see Jesus talking with the man who had cried out.

"And then he began to descend the steps, still holding the child, and with one arm over the shoulder of the man who came along beside him, his eyes lowered, his whole bearing like that of one who has met with a mighty experience. And no man might interpret his look.

To be continued

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My Garden of Hearts, by the late Mrs. Margaret E. Sangster, may be called her literary legacy to her old friends of THE CHRISTIAN HERALD. To know Mrs. Sangster was to love her. The language of her pen will live in the hearts of her people everywhere. *My Garden of Hearts* contains the best stories and familiar talks that she ever wrote.

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PRESS OPINIONS ON THE MESSAGE

Continued from page 1169

An Epoch-making Address

New York Sun, December 3

THE short speech to the legislators, which we have before us this morning, is simple, direct, intelligible and beautifully dressed in English that could not be improved. All honor, we say, to the Hon. Woodrow Wilson for this glorious achievement of courage and common sense!

. . .

A Message of Clear Purposes and Firm Principles

New York World, December 3

IF LANGUAGE means anything, it means that so far as the administration is concerned the United States will not recognize the constitutional authority of Latin-American governments established by usurpation without the free consent of the unintimidated inhabitants thereof. It is a bold doctrine and a radical doctrine.

In most conservative language, Mr. Wilson has delivered a radical address to Congress, with the promise of further radical recommendations yet to come. But all of it is the radicalism of a highly matured and well ordered mind, with clear purposes and firm basic principles.

Commended by the Foreign Press

The London *Morning Post* (December 3) pays a generous tribute to President Wilson's originality, strength of mind, and high principles. It adds: "If President Wilson maintains his attitude of championing constitutional government, the United States will be bound sooner or later to intervene in all Central American republics. This would be very much like a policy of protectorates."

The London *Standard* (December 3) says: "There are no grounds for questioning the accuracy of President Wilson's calculations or for not hoping that his forecast will eventually be justified."

The London *Daily Mail* (December 3) says: "The policy of watchful waiting has disarmed those critics who had sought to attribute predatory aims to the Washington Government."

The London *Daily News* (December 3) says: "Seldom has a presidential message contained so many bold and original ideas. The championship of constitutional government is a new form of the Monroe Doctrine which may involve practical difficulties, but is nevertheless preferable to Roosevelt's 'big stick,' which chastised without teaching and led to imperialistic adventures."

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THE SPIRIT OF CHRISTMAS

BY MARGARET E. SANGSTER, JR.

THE Spirit of Christmas stood sadly on the street corner. Of course, the corner was cold, and the wind was bitter, but spirits don't usually mind such minor details—in fact, they revel in disagreeable weather. Still, the Christmas Spirit wept, and would not be comforted.

A woman hurried past with short, mincing steps, head held high, neck fur-covered, hands thrust into a deep, orchid-decorated muff. Behind her, on a shining chain, a tiny dog trotted, blanketed, perfumed, self-satisfied. On the curb stood two little children, pinched and wan with hunger and cold.

Quickly the Spirit of Christmas stepped up to the woman. Tear-drops stood in his eyes and his voice held the wail of the wind in it.

"Stop!" he told her, and his frosty hand rested on her sleeve. "It's the week before Christmas—the Lord's birthday. You have everything that money can buy, and these children have nothing—nothing at all."

Steadily the woman walked on. Perhaps her head was held too high to meet the tear-filled eyes. Perhaps she thought that she was buffeting against the wind instead of a pleading hand.

The Spirit of Christmas glanced at the children. They looked steadily, if vacantly, back. They did not even see him. Blindly he turned away from the icy corner.

Wandering around on a winter day is cold business, and so presently the Christmas Spirit walked through a crowded doorway into one of the large department stores.

"Here," he thought, "I shall be at home." For counters were decked with holly and the massive arches flaunted knots of red ribbon. Quickly he moved near the counter and spoke to one of the clerks, a slender girl, who was vainly trying to wait on six people at once.

"Look at me," he whispered, and his tear-stained face brightened up a bit. "Look at me and listen to my words. I am the spirit of joy, of light, of Christmas!"

Blindly the girl raised her tired eyes and brushed a thin hand across her white lips.

"It's cold here," she confided to the woman at her side. "I felt a wind just now. And I'm tired and sick at heart."

With a stifled cry the Spirit of Christmas turned and went past the angry, impatient crowd; past the flaming bows of ribbon and the cheerful holly; past the swinging, gaily colored doors into the street.

And there, alone in the gathering darkness, he gave way to an agony of disappointment and sorrow, until at last he was weary and exhausted with his grief. After a time he gathered his robe more tightly about him and walked away in the direction of the mansions uptown.

The house he stopped in front of was an imposing structure of white stone and brick. Golden lights streamed from a score of windows and the glow of an open fire wavered on the velvet curtains. Slowly the Spirit of Christmas climbed the steps with weary feet, and passed through the tightly bolted door.

He found himself in a wonderfully furnished room, filled with rich paintings and costly hangings. A beautiful woman sat in front of the fireplace and a man stood by her side looking down at her. She was speaking:

"The children," she told him, "must have everything that they want. And they want everything."

Hurriedly the Spirit of Christmas thrust himself in front of her.

"Of course," he spoke as though to the woman, "they must have what they want. Candy, perhaps, and a doll or two—" But the woman was still speaking.

"I need at least two thousand dollars," she told the man.

"Then the charities must go!" The man's voice was firm. "We can't afford both this year."

Wearily the woman shrugged her beautiful shoulders.

"Bother the charities!" she murmured. "Helen must have ermine furs and Reginald wants—oh, ever so many things."

With a little shudder the Spirit of Christmas slipped from the room.

It was dark; black, dull, impenetrable darkness, and the Spirit of Christmas walked on and on, now slowly, now fast. And he talked to himself as he went his way.

"No one knows me," he soliloquized sadly. "No one cares! Is there a Christmas? Or has every one forgotten?"

He was in a poor part of the town now—a part of town that was dingy, and not very clean, and badly lighted. Tenements lined the sidewalks. He stepped into the meanest one, and crept up many flights of stairs to a barren little room under the eaves.

The place was very neat, even if it was bare. There was a small table with a candle, a mattress of hay, and a rickety chair with an old woman sitting in it. She was small and white-haired, and her eyes were dim with age; but her cold fingers were deftly fashioning a tiny mitten.

The Spirit of Christmas stepped up to her, the tears coursing down his face.

"It's the week before Christmas," he said sadly. "I am the Spirit of Joy and Light."

Happily the woman raised her head.

"I know it," she told him. "I knew that you'd come. You always do about this time of year. I can't celebrate much, but, praise God, I can make mittens for the children. I'm glad you've come."

Quickly the Spirit of Christmas smiled, and as the radiance crept over his face, the tear-drops vanished.

Far off in the eastern sky appeared a tiny spot of light. It was the promise of a star.

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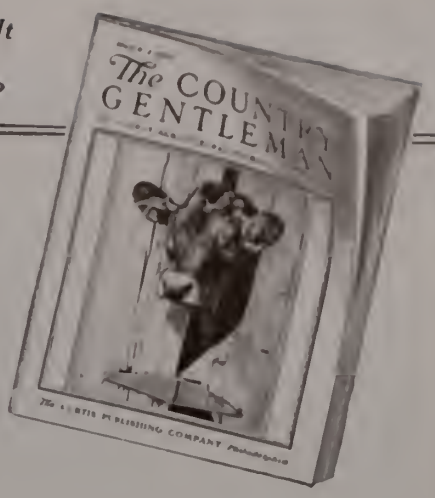

Five Cents For This Big List of Twenty-two Articles

In This Week's Issue, December 20th

Along the Shenandoah Pike.—Where one county sells more apples than the whole state of Oregon.

Old Farms Made New—Telling how a profitless farm can be replanned for profit.

The Dog That Works—How to bring up the puppy that will pay his board on the farm.

The Farmer Who Turned—The story of a man who tried to borrow $1700 on a $30,000 farm.

The Popular Christmas Nut—A tree crop that returns a profit of $100 an acre.

Feedlots Minus Frills—Practical hints for an industry that won't stand big overhead charges.

Progressive Agriculture—Uncle Sam's new hope for the sugar planters of the South.

Out West—The raisin growers of the San Joaquin Valley and what they are doing.

Everyman's Garden—How to grow potted plants and how to sell them in the city's markets.

Your Policy—What kind of life insurance you should take to protect your family.

The R. F. D. Letter Box—Our great personal service department—free to every reader.

Protein for Hogs—Some experiments in feeding for pork and a bank account.

Fish as Fertilizer—The use of the fish of the sea to make crops on the land.

The Old Speckled Hen—How the Dominique breed made good at two dollars profit a hen.

A Barn for Fifty Cows—Proper construction of a low-priced stable for your dairy herd.

Farming for Furs—A new industry with profits that seem almost beyond the bounds of reason.

The Quiet Hour—Thoughts of good cheer from the pens of many writers.

The Home Department

The Country Gentleman—Plans for a jolly Christmas for the youngsters of the family.

Twelve Gifts for a Dollar—A dozen pretty novelties that any one can make.

The Christmas Dinner—Recipes from grandmother's cook book and menus for the holiday.

Moravian Christmas Cakes—How to make the man, woman, dog and pig cookies that all children like.

Your Christmas Table—Ideas for setting it in the most attractive way for the big family gathering.

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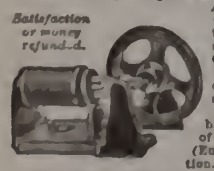

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JUST now that the question of a state religion for China is having a world-wide discussion, the following incident in the life of the great leader, Dr. Sun Yat Sen, is intensely interesting. This Eastern convert to Christianity gives a clear testimony to the power of prayer, when offered to the Christian's God.

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When mothers die!
We miss the dear, familiar face,
The love-lit eye,
The heart that never showed a trace
Of enmity.

Our little helpless baby ways
Were mother's pride;
In all our childhood's griefs and plays
She was our guide;
Her sympathy in "grown-up" days
Was deep and wide.

Though there are others in our lives
Still with us here,
Brothers or sisters, husbands, wives,
Or children dear,
Yet when in heaven she arrives,
On earth it's drear.

There's nothing ever can efface
Her memory.
She's resting now in God's embrace
Beyond the sky.
The world is such a lonesome place
When mothers die!

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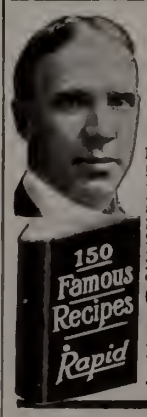

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We would supply, *without charge*, envelopes for the next year—Single or Duplex.

In more than a year and a half there has been *one single church* to report that no increase followed the adoption of the Duplex System, although a thorough Every-Member Canvass was made. The pastor told us when he wrote to take advantage of our offer, that he was anxious to try again because he felt sure a second attempt would result differently. Apparently he was right. When the free supply was exhausted, the church placed its order for the third year.

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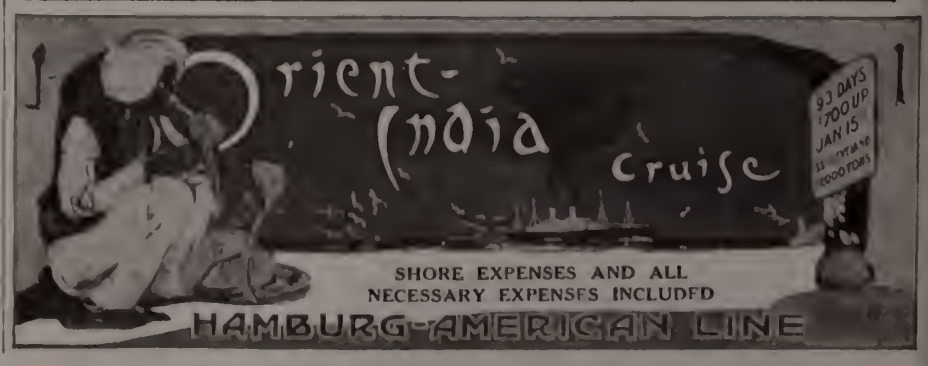

THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Forgetting and Remembering*

YOU have heard of strange experiences of sickness or accident making people forget much or all of their past. Sometimes one is tempted to wish he could forget the past, if it has been full of sorrow or sin.

The business of forgetting or remembering is at times most annoying. We remember what we want to forget and forget what we want to remember.

But to a large extent we can control our memory. We can ignore things that we wish to forget and make them grow more indistinct, while by association, exercise, use of will power, we can retain in memory much of the past for future use.

There may be some things in the past which we ought not to allow ourselves to forget until we have done something more about them. Have we, as far as possible, paid up the old debts, righted the old wrongs? Jesus spoke very plainly about this matter: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Among the other things to forget are your sins, your failures, your mistakes. The past usually clings about us too much. We are apt to think that because we failed in a certain thing a week, a month, or a year ago, we shall fail again. As long as we think so it will be apt to be so. But if we will compel ourselves to forget the past, to look up to God's power and forward to his deliverance, we shall find him ready to give us a strength undreamed of and to augment our skill and judgment with his infinite wisdom.

Things to be remembered? We must remember the time God called us; the time he saved us; the times he has helped us; the times he has given us indications of the work he has for us to do. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus."

For the World†

MISSIONARY meetings used to be considered somewhat dull. It was hard to arouse a definite, personal interest in this great task of winning the world to Christ. But the new note in missionary instruction and activity has changed this. Societies like the Missionary Education Movement and the Student Volunteer Movement have made the needy people of those distant lands seem very real and very near. The fresh books that have been written about such heroes as Dr. Paton, Dr. Livingstone, Dr. and Mrs. Judson have shown how full of romance is the work of the missionary. Present-day workers, like Dr. Grenfell and Dan Crawford, come back from their fields with tales as thrilling as any adventure stories ever written. The stereopticon has shown us the faces and the homes of these stranger-friends to whom we owe the Gospel.

There never was a time when people all over the world were so much interested in one another. Anything that is human is interesting. The church is thrilled at the thought of taking the light, the bread, the water of the Gospel to these dark, hungry, thirsty souls.

Along with the new interest in the heathen must come new love for Christ. The most successful missionaries are those who love him most. If we truly love him we shall find a way to help.

Baptist Charities*

BAPTISTS take just pride in their hospital work. The Missouri Baptist Sanitarium at St. Louis is regarded as a model in the South. This institution was founded by Dr. Wayfield, and is supported by the General Baptist Association of Missouri. The Baptist Sanitarium at Dallas, Texas, is one of the best equipped hospitals in the whole country. Among the other Southern hospitals doing excellent work and supported wholly or in part by Baptists those at Houston and San Antonio, Texas, have excited special attention.

Homes for children and the aged and for the sickly are closely allied to hospitals in their saving work, and usually expect medical supervision in a part of the management. Baptists support many such beautiful havens of rest to the weary, or protecting arms to the young, as the case may be. In Newark, N. J.; Cambridge, Mass.; Richmond, Va.; Dallas, Brooklyn, the national capital, New York, homes for aged are provided by Baptist charity. Chicago Baptists, with the help of those in nearby States, are erecting a new home in Maryland to be called the Aunt Lizzie Aiken Memorial Home.

Especially beautiful is the charity that seeks out the children of misfortune, and surrounds them with fostering, Christian care until they may face the duties of life either for themselves or as members of Christian households.

Baptists have established several children's homes and are conducting them with loyal zeal. The Buckner Orphans' Home in Dallas, Texas, cares for several hundred children. Dr. Buckner founded and conducts this home.

In proportion as the Church of Christ realizes its mission to minister practical help to earth's unfortunate, will it win confidence and respect. But more important, through such ministry the church and every individual Christian is reflecting the Master's own yearning love toward the helpless, and helping him to win them to himself.

*"THINGS TO BE FORGOTTEN AND THINGS TO BE REMEMBERED." Phil. 3: 13, 14; Ps. 103: 2; 137: 1-6. Epworth League Topic for Sunday, December 28, 1913.

†"OUR CHURCH AT WORK IN THE WORLD." Christian Endeavor Topic for Sunday, December 28, 1913, Mark 16; 14-20. (Foreign Missions.)

*"BAPTIST CHARITABLE WORK." Acts 5: 12-16. B. Y. P. U. Topic for Sunday, December 28, 1913. (Optional Topic. Missionary Work and the Panama Canal. John 4: 34-38.)

Notice to Subscribers

If you wish to make sure of procuring *The Christian Herald Almanac*, containing one hundred pages of facts, figures, stories, poetry, and information generally (given FREE with annual subscriptions) you should send in your order *at once*. We printed a quantity of these *Almanacs* which we thought would be sufficient to supply the demands of our readers, but the demand this year is greater than ever and we would not be surprised if our stock were exhausted by January 1. Even if your subscription does not expire until after January 1, you may renew now, and we will extend your subscription for one full year from the present date of expiration. WRITE AT ONCE.

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Those who desire a copy of the CHRISTIAN HERALD Family Altar Calendar should write immediately. These Calendars were made in Europe, and we have but a limited quantity.

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Christian Herald

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OFFICES: BIBLE HOUSE, NEW YORK

THE HOLY FAMILY

From the Famous Masterpiece by Rembrandt

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

Subscriber, West Balton, Vt. Is it wise for an evangelist to say to his congregation: "All who are ready to die, arise"? Many times when this question is asked the best and most conscientious keep their seats.

It may very possibly be that this particular form of putting the test of religious life to a congregation is not the best. Preachers and evangelists should use skill and tact in phrasing the question. But it seems perfectly legitimate to ask for an expression of faith; to ask those who are on the Lord's side to confess him publicly. There is a definite promise for those who will confess Christ before men, and no Christian ought to be ashamed to do so. The act of rising is in effect a testimony. It shows the unconverted that Christian people are in possession of an experience and hope which are real. It adds strength to the message of the evangelist and to his appeal to the unconverted to accept Christ. There is a decided psychological value in getting the Christians to rise first; it is easy to get people to make and acknowledge a decision by rising when a large number are already on their feet. A better way to put the question would be: "All who believe they are saved, arise"; or "All who have given themselves to Christ." At the same time do not let us judge those who do not rise in open meeting. We ever have timid ones among us, also those who are still too much overcome by the beautiful newness of their faith to fully realize its great possibilities and hence do not as yet possess the moral courage to proclaim their newly found joy to all the world.

L. R. F., Pleasant Point, Me. Seven is the number which symbolizes completeness. In the passage in Rev. 5: 6, the seven spirits are held by commentators to typify the perfect and continuous energy of the spirit-impelled labors of Christ's apostles and ministers throughout the world, which are to go on ceaselessly to the end, and that the eyes symbolize the divine care and providence over the church.

H. P., Ilion, N. Y. 1. Fortune telling, magic tricks and the like are out of place in the church building. 2. While it is quite true that we have a right to ask our heavenly Father for help in our trouble and relief in our distresses, we should not expect him to do for us what he has given us the power to do for ourselves. It has been well said that our extremity is God's opportunity; when we are at the end of our resources and every hope gone, then—if we have the faith—the help comes that we so sorely need. We are to use all the means placed at our command to accomplish our legitimate ends, and so long as these means are there, and we know how to use them, it is our duty to do it. Spurgeon at a meeting of his church trustees began sifting out a pile of letters. They were of all sorts—pleas for help, bills from tradesmen, etc., and the custom was to pray over them. Mr. Spurgeon picked out three letters—all appeals for assistance. "We wont trouble the Lord about these," he said. "I'll attend to them myself." So there are many things we should do for ourselves, asking his blessing on the doing. And in sickness, when the remedies are accessible, we should not hesitate to apply the means and invoke the divine blessing in making them effective. Luke, the "beloved physician," was thought none the less of by his brethren of the early church because he practiced the healing art.

C. S. S., Vernonia, Ore. Any one who, knowingly or inadvertently, has defrauded the government, can make restitution. In a matter so small as that which you mention, a good plan would be for the person to send an offering to the "Conscience Fund" of the Treasury Department, Washington, D. C., covering the amount involved with interest, which, in the course of forty years, would more than double the original sum. Then we would advise that she should not rest satisfied with this, but show her gratitude for a way being opened to her by making an offering to the Lord's work, or to the poor of her neighborhood.

W. B. H., Thomaston, Me., writes: "I note in your issue of October 28 that all vessels should be equipped with wireless. That is my idea exactly. I have been going to sea thirty years and over—master, mate and sailor—and I think I ought to know pretty well. Am in a freighter at present as mate, and I know this ship can sink almost any modern ship; strike her amidships or near her engine-room, as in the cases of the *Florida* and *Republic* and *Farragut*. Had this ship I am in struck the *Semanoka* (a modern ship) two feet farther aft, she would have sunk her. Again, are the lives of a freighter (with say forty souls on board) not just as dear to them as those on a passenger boat? With all the talk and investigations coming from the *Titanic* disaster, very little is mentioned of this important matter—wireless. Anything you can do to forward this matter will be appreciated by those in freight ships. Your paper has been in our family for many years, and I know it has done lots of good in other ways." We believe the day is near when not only seagoing vessels, but lake and river craft and trains will be equipped with the wireless. Why not? A few days ago a train in northern New York signaled the police of a distant city to have detectives ready to make an important arrest when the train arrived and it was done.

THE BABY'S SMILE

BY MARGARET E. SANGSTER, JR.

THERE, in a manger filled with hay,
A tiny Baby sleeping lay;
A smile was on his little face.
And, though it was a common place,
A throng had crowded up the space,
To worship and to pray.

The mother, pale and wan and weak,
In rapture far too great to speak,
Could see no conqueror, no king,
Only a tiny baby thing,
Who stilled his cries to hear her sing
In accent soft and meek.

And yet, behind the baby eyes
There dawned a soul to rule the skies.

The wise men hurried from afar,
The shepherds saw a gleaming bar
Of light. And in the midnight sky,
Above the mountain grim and high,
An angel whisper fluttered by:
"Follow the Star—the Star!"

Deep in a manger lay the child,
The winter night was cold and wild,
The cattle clamored in the shade,
The lambs were crouching where they played,
And yet the baby, unafraid,
Turned in his sleep, and smiled.

Oh, bitter years of pain and loss!
Behind the smile there stood a cross!

L. B. J., Arapahoe, Neb. Please give the pledge of the members of the Epworth League.

The pledge for active members is as follows: "I will earnestly seek for myself, and do what I can to help others attain, the highest New Testament standard of experience and life. I will abstain from all those forms of amusement forbidden by the discipline of the Methodist Episcopal Church, and I will attend, so far as possible, the religious meetings of the chapter and the church and take some active part in them."

W. R. C., Potlatch, Idaho, writes: "In your issue of October 29 I notice an inquiry from 'B. S., Pleasant Hill, Ill.,' about locating water by 'water witching' with a forked stick. The name 'witching' is a misnomer, for there is no possibility of anything that could in any sense give it this name. The stick best for the work is witch hazel (hence its name), but sour apple-tree wood is nearly as good, and I have often seen it used with the same results as the other. A small forked limb, about eighteen inches in length, is selected, leaving about four inches below the fork, which is sharpened to a point. The operator turns his hands so that the palms are up, and grasps the ends of the forked stick, thumbs outward, and the stick pointing straight up. When the operator feels the stick beginning to twist, he marks the spot, and the distance from there to the place where the stick points straight down is the depth that you will have to dig to strike the water. Only those whose bodies are heavily charged with electricity by nature can operate the stick with any degree of success. My father, a minister, now eighty-two years old, has located water many times."

J. McFee, Granger, Minn. Paul was familiar with the learning of his age, and was a "master" in literary expression. He sat as a pupil "at the feet of Gamaliel," who was celebrated in the Talmudist writings as one of the seven teachers to whom the title "rabbin" was given. In II Cor. 12 (which contains the passage in question) Paul speaks of his vision when he was "caught up to the third heaven." In the Jewish teaching of the time, the first heaven was that of the clouds or the air; the second that of the stars and the sky, and the third the spiritual heaven, the seat of divine glory. The word "heavens" is used in the Bible in varying senses, which must be gathered from the context, the most familiar being the visible heavens, as distinguished from the earth and as a part of the whole creation. (See Gen. 1: 1.) Paul's "third heaven" was thus higher than the aerial or stellar world, and cognizable not by the eye, but by the mind alone. The word "world" is generally used in Scripture in the purely material sense to refer to the habitable earth and its people. The passages in Heb. 4: 3; 9: 26, 9: 5; 11: 7; 11: 38, etc., have this material significance. In John 14: 2, however, many interpreters recognize an implied recognition of other worlds, the whole universe being a "house of many mansions."

In response to a request in a recent issue for the words of a poem on "Sea Weed," a reader at Fort Seward, Alaska, sends the lines below:

"Call us not weeds. We are flowers of the sea,
For lovely and bright, and gay tinted are we,
And quite independent of sunshine and showers.
Then call us not weeds. We are ocean's gay flowers.

Not nursed like the plants of a summer parterre,
Where gales are but sighs of an evening air;
Our exquisite, fragile and delicate forms
Are nursed by the ocean, and rocked by the storms."

S. C. B., Lafayette, Ind. The "sleeping saints," mentioned in Matt. 27: 52, 53, are thought by some commentators to have been Old Testament believers who were quickened to resurrection life at the moment of their Lord's death, but lay in their graves until his resurrection, when they came forth. Another view holds that only the graves were opened by the convulsion at our Lord's death, and that the saints who slept in them were awakened to accompany him out of the tomb, he being the "first-fruits"; further, that their resurrection was not a mere physical revival, but a resurrection to life everlasting, and that they went to glory with their Lord. Many different theories have been advanced in explanation of this verse.

Miscellaneous

L. E. R., Viola, Del. Thanks for your informing letter, which shows that you are a careful student of the Scripture.

Mrs. D. A. M., Worcester, Mass. The passage you quote is not in the Bible in the identical form in which you give it, although it is so in substance. See Ps. 94: 12 and Heb. 12: 6.

J. F. L., Plainfield, N. J. The statement you quote is based on an ungenerous surmise, and is wholly incapable of proof. Any evangelist who attacks the churches in the manner you mention is very far out of his true latitude.

N. V. R., Pontiac, Mich. 1. All three persons named in your letter are professing Christians, denomination not known. 2. Money for Indian mission work may be sent through this paper or through the missionary board of your own church.

C. F., Spring City, Pa. The "fire" or "kindling" carried by Abraham (Gen. 22: 6) was probably a bunch of dry twigs or fagots, in a small brazier (such as is common in the East), and which could be lighted at the last stage of the journey.

Mrs. C. B. V., Rock Valley, Iowa. The basis of criticism of the Catholic Church is not its religion, however much we may differ with it in belief, because all religions are equally protected under our constitution and laws. It is, however, a legitimate matter for criticism when religion is dragged into politics and when its leaders proclaim their purpose of extending the power of their church through political means. In this republic, church and state are independent of each other and should forever remain so.

Knowledge, Elizabeth, N. J. The marriage laws differ in many States, and you could not proceed safely without the assistance of a lawyer. The Bible prohibitions against unlawful marriages are set forth in Lev. 18; Deut. 7; Joshua 23; Ezra 9; Neh. 13. The oldest custom recognized marriages within the limits of the family group; but as population grew and civilization advanced, certain degrees were forbidden. While marriage between cousins is not expressly forbidden in Scripture, it is generally understood to be regarded as unwise to form such unions, since they are apt to result in degenerate issue.

C. E. E., Mount Vision, N. Y. Genesis is "the book of beginnings." It opens with the creation of the world and the human race and later deals more particularly with the history of the Jewish people. It is, throughout all, a religious history, but it is only a part of the first five books, which, completed, form a whole. The first chapter of Genesis gives the moral rather than the physical narrative of the creation, and establishes the divine supremacy over all. It is not designed to be regarded as science or tradition, but as an inspired recital of the first great events in world history, from the inorganic creation to the appearance of man upon the earth.

Christmas Number

The Christian Herald

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

CHRISTMAS TREES BEAR FRUIT ONLY AFTER TRANSPLANTING

CHRISTMAS SHOPPING CROWDS AT HERALD SQUARE, NEW YORK

IT IS NO PROBLEM TO GUESS WHAT THEY WILL BUY

MAKING CHRISTMAS MERRY

THERE is one holiday in this country that the immigrant is as familiar with as we, and that is Christmas. He comes from a sorry land indeed, and there are but few such, if he has not from childhood loved this day. But it is just possible that in adapting themselves to the American manner of observing the day, our brothers and sisters from foreign lands lose something of reverence for it. Yet they gain much in the spirit of fellowship and goodwill that, crowding out lower emotions, year by year breaks down barriers and acts perhaps more powerfully than any other one element of our national life in merging all these races in one great people.

For the days that immediately precede Christmas, the cosmopolitan population of New York City, swelled by thousands of suburbanites, struggles in one huge, good-natured, competitive crowd for possession of the sidewalks and the aisles of the stores. All previously formed resolutions to observe the day by little home-made tokens, all preconceived objections to our exaggerated celebration, are drowned out of almost every individual's consciousness by the volume of telepathic suggestion that leaps out of the heart of this multitude on Christmas shopping bent. It is a veritable furore at last that seizes every one, and with lists all prepared and purses as well lined as circumstances permit, they come: from every kind of home, from every situation in life, they mingle together in one jostling, hurrying, laughing crowd of strangers moved by one common purpose—to keep alive in the heart of the race the joy of the Christmas-tide.

It would be a thankless and an ungracious task to try to analyze the feelings and the motives that animate this one and that one in such a well-intentioned and happy throng, and Christmas Eve is no time for ungracious thoughts. On that night one may perhaps register an earnest resolution to inquire later if it is true that all the tears of Christmas are not tears of joy and that all the sacrifice is not the sacrifice of love, and to determine to do what one can to remedy in future Christmases such grievous flaws in what should be a perfect day for humanity, since it is a day for commemorating the perfect gift of perfect love. But it would not do to dampen the ardor and the wise enthusiasm of the givers of gifts and the doers of kindly deeds by speculating upon the wisdom of it all on Christmas Eve.

You may see what takes place in all the cities of America merely by watching the busiest section of sidewalk and the busiest store in your own town, for the miles of streets and avenues in our great cities are composed of just such spots multiplied by the thousand and set side by side. Street venders line the curbs, and one almost imagines that their gravely performing mechanical toys have each its own guardian angel, so miraculously do they escape the trampling of the multitude. Usually these angels are visible, though, in the guise of youngsters in an enraptured semi-circle, each tugging on an unwilling parent's hand. On the dullest day the corners are aflame with stands of brilliant Christmas cards which sell so cheaply that even the poorest, almost, may send at least one remembrance with a little thrill of Christmasy pride and joy that the giver of a set of furs might envy.

THE QUEEN OF TOY-LAND SEPARATED BY A STORE WINDOW FROM HER ADORING PEOPLE

The wide-paned store windows are gorgeous exhibitions before which rich and poor, but especially the poor, congregate to stare and admire. The aisles of the spacious department stores are simply packed with people, and in the lesser shops the overflow crowds and twists and reaches and struggles. Society in its familiar shopping-places elbows and joggles, too; and on the sidewalks, the surface cars, and in the subways and on the elevated trains, the shoppers hurry from place to place, empty-armed and eager-eyed in the morning, draggled and loaded with bundles in the evening. It is safe to say that if a bargain sale for the routine needs of the home should draw the same crowds together, there would be riot and bloodshed, for the spirit of selfish competition would be so rampant that no place would be left even between neighbors for kindliness; but such is the power of the Christmas spirit that this great army of invasion tramps in all directions through the streets and stores of New York for two weeks with an ever-increasing jollity and goodwill that no number of momentary annoyances can diminish.

In contemplating such a tremendous, almost unthinkable, amount of buying for Christmas, one may be allowed a deep sigh at the thought of the many, many homes which are still untouched, not by the Christmas spirit, but by the Christmas joy. And you may find such in your town as well as in New York. The telepathy that sets mothers and fathers and aunts and sisters in a rush of buying reaches also the childhood of the land, and without understanding why, little children who can never know the bliss of finding something in a Christmas stocking must still inevitably know the torment of wishing that some one *would* give them something this Christmas. And so real and natural is this Christmas custom of giving that one of the keenest pangs of a mother's heart is to

Continued on next page

NEW TENDENCIES IN OLD INDIA

BY CLAYTON SEDGWICK COOPER

INDIA with her 315,000,000, as large as Europe without Russia, and increasing at the rate of 250,000 per month, is slowly but certainly moving toward an era of self-government. Not that Great Britain is to leave India, but she is each year giving more and more of the politics into the hands of the native people. In the native States I find strong men being raised up as administrators, judges, and men of business, many of these men being trained in Europe or America. The maharajahs and rajahs themselves, notably those of the larger States, are beginning to exhibit a new pride and obligation in the advanced development of their feudatories. In two of the largest native States I found compulsory education inaugurated by popular vote, while some of the most modern plans for irrigation and industrial progress are now taking shape in such States as Mysore, Gwalior and Baroda.

Great Britain with 75,000 troops and 1,200 civil servants, is administering the affairs of these millions with a success that betokens equity and just dealing for Hindu and Mussulman alike. No one can live in India without appreciating the wonder of that British rule, the ensign of whose genius at colonizing floats over half of the people of Asia.

India, 92 per cent. agricultural in population, has vast and untouched resources industrially and commercially. India is now growing by leaps and bounds in such industries as wheat, cotton, jute, and coal. In a single generation the increase in the jute industry has been 500 per cent. and that in cotton 100 per cent. Indian commerce with Great Britain alone is worth more than eighty million pounds sterling ($400,000,000) annually. Australia carries on a yearly trade with India of £3,000,000, while throughout India one meets an ever-increasing number of Germans and Americans, working in this country, and successfully, too, in behalf of trade.

I visited cotton mills in southern India and Bombay, where, but for the color of the skin of the operatives, I might have imagined myself in the mills of Manchester or Fall River. Brahmans even, with their age-long antipathy to toil, are swinging into line with the new order. Industrial and technical schools are springing up in both British India and in the native States, there being at present 236 of such schools with 11,598 pupils. The new India with her forty thousand miles of railroad, carrying 350,000,000 passengers yearly, together with 65,000,000 tons of goods, with modern conveniences of telegraph, telephone, electricity, sanitation and irrigation, is emerging into a new epoch. Her hour of economic progress is striking. The West has left her no option but to exchange her conservatism and obscurantism for the progress and competition of Occidental enterprises.

Education, moreover, inaugurated over a half century ago by missionaries, and since given with a wonderful freeness and prodigality by the government, has been, with railroads, India's greatest boon in the way of enlarged vision.

Photo furnished by Commander F. Booth-Tucker, Simla, India

A VICEREGAL PROCESSION IN BRITISH INDIA EMERGING FROM QUEEN'S GARDEN

The British Government's attitude to education is reflected in the following splendid paragraph from the king-emperor's address at Calcutta University on January 6, 1912:

"It is my wish that there may be spread over the land a network of schools and colleges, from which will go forth loyal, manly and useful citizens, able to hold their own in industries, in agriculture and all the vocations in life. And it is my wish, too, that the homes of my Indian subjects may be brightened and their labor sweetened by the spread of knowledge, with all that follows in its train, a higher level of thought, of comfort and of health. It is through education that my wish will be fulfilled, and the cause of education in India will ever be very close to my heart."

From 1901 to 1911 the total expenditure for education in India has been seven and one-fourth crores of rupees, about $72,500,000. During the last four years the number of students under instruction has increased from five and one-third to six and one-third millions.

The major part of Indian education is carried on in the English language, which is becoming the Esperanto of India. The feeling, however, is arising, and to my mind justly so, that there should be increased emphasis upon the vernacular. The government forbids any form of religious teaching in State institutions, and this fact presents to India one of her great problems: How is moral and religious education, so indispensable to the new India, to be associated with the influx of Western materialistic learning?

India's religious and social progress is also undergoing important re-shapement. Caste is loosening. Adherents of Hinduism are divided at present into three camps: the ceremonialists, or those who in orthodox faith adhere to the traditional rites of worship and sacrifice to the ancient gods; the reformists, who, holding to the main tenets of Hinduism, are breaking away from caste and idolatry; and the educated Hindus, whose views are being highly colored by influences from the West and whose religion, as far as any one can perceive, is often little more than a name.

Christianity is making considerable advance, adding not less than one million converts during the year just past, but these additions are almost entirely from the lowest Hindu society, which has little influence upon the educated communities. The Indian tendency seems to be to retain the main principles and forms of Hinduism, but to revivify them with the more generous and altruistic spirit of Western religion, as that spirit is evidenced in a more practical social responsibility. As one missionary teacher expressed it, the future of religion in India will be Christian in spirit, but with Hinduism and the Indian sacred books as the Old Testament.

MAKING CHRISTMAS MERRY

Continued from preceding page

know that on Christmas morning she must face the little, pinched, wistful face without one solitary thing to make the day different from all the dreary days that have gone before in the home of poverty.

It helps to reflect that these throngs of shoppers have not always their own circle of friends in mind only, but are planning Christmas surprises and joys for homes too lowly to provide their own. Such homes you may find in your own town, though perhaps not in such appalling depth of want and misery as in a great "factory town" like New York.

Nowhere is the feeble pulse of this tired-out portion of a community more distinctly felt than at the Bowery Mission. This year between seven and eight hundred families made application to the Bowery Mission for remembrance in its annual Christmas bounty. To 350 of the neediest of the families—and in every case careful investigation was made—a basket dinner sufficient for ten persons was given. This is, of course, equivalent to spreading a Christmas feast for 3,500 people. The baskets each contained a five-pound chicken, potatoes, turnips, onions; a pound of coffee and a half pound of tea; half pound of butter; sugar, evaporated milk, prunes; a bag of salt and a loaf of bread.

Is there not something wrong when a basket of food can seem like an unbelievable miracle to a family in Christian America? These dinner baskets will be given out at nine o'clock Christmas morning (of course the Bread Line Christmas breakfast first being served to 1,000 men at one o'clock), and a brief but cheerful service of song and prayer conducted in the Mission auditorium. After the service these 350 humble but rejoicing souls will scarcely reach their scattered homes quickly enough with the wondrous Christmas celebration given them in the name of Christ. Yet who can think of their joy without inexpressible sadness? Do not forget that man cannot live by bread alone, that human nature requires playthings and comfortable clothing and the things that lift the soul above the daily grind: of these things there were none.

In the afternoon the Mission management provides a concert for men. At seven P.M. the doors will open to admit the annual guests to the Mission's Christmas dinner. Two thousand hearty meals in boxes will be distributed, and while this is going on to the cheerful music of a phonograph downstairs, a Christmas service of song and testimony will proceed in the auditorium.

GOD'S GIFT TO THE WORLD

*A Sermon by Rev. W. MacNicholl, D.D.**

TEXT: "We know that the Son of God is come." I John 5: 20

THERE are some things we know in part, and many things we know nothing about. We can have absolute knowledge of nothing. What we do not know would make a much larger volume than what we do know. Hence, conceit ill becomes any finite mind. We know that we exist. Our being is not a fancy; it is a fact. We know that our fellow creatures exist. We know the earth and stars move. We know there is electricity in the sea and oxygen in the air, and that the law of gravity, although invisible, is a tremendous force. We know a little of the history and present state of this planet. We know something about the Bible—its poetry, legislation, biography, philosophy, science and transforming power. We have a smattering of astronomy, botany, geology, chemistry, art, and yet how little do we know concerning these things!

"We also know that the Son of God is come"—that God has given us intellectual and spiritual understanding. We know that Jesus lives in our hearts and that because he lives in us he lives in heaven, and lived, and died, and rose again on earth, and we know that the Gospel of the Son of God is the power of God unto salvation to every one that believeth. These facts are so deep in our consciousness that we never question them. There are other things we do not know. We do not know how God made matter out of nothing. We do not know how many worlds there are in space. We do not know how gravitation operates, nor how the mysterious principle of life multiplies the forms of its manifestations in the animal and vegetable kingdoms. We do not know how the wind blows, nor how the water freezes. We do not know what gives its loveliness of form to the lily, its depth of color to the violet, its fragrance to the rose. We do not know in what consists the venom of the adder any more than we can imitate the movements of the eagle. We do not know how God created the invisible atom, nor how he frescoed and painted the seashells with such exquisite skill. Our knowledge is scanty: our ignorance is stupendous. Surely, then, humility is a becoming virtue.

There is one glorious fact we know in common with the apostle John and the primitive Christians, namely, that the Son of God is come. We know he came into this world to redeem its fallen inhabitants in fulfilment of prophecy. We know he lived and worked miracles, and died on Calvary, and rose from the dead, and ascended into heaven, and ever appears there in the presence of the Father in our behalf. We know all this and believe it. Why? Because the proofs that all these things happen are positive and irrefutable. Therefore we are warranted in putting the strongest emphasis on the weighty sentence which forms the text: "We know that the Son of God is come." We might add: "We know we are in Him that is true"—that we are dwelling in Christ, and that Christ is dwelling in us, because we love. There could be no true love without God; and every one that loveth as he ought to love knoweth God and is born of God. Love is the cohesive power of human society and the crowning glory of the home above.

Every evangelical believer is a child of God, as every depraved human being is a child of the devil. The latter proposition is denied by many religious teachers to-day, but it is affirmed in the Book in unmistakable terms, and we prefer to believe the Word of God rather than modern speculations about the Word. Jesus said to the unbelieving Jews: "Ye are of your father the devil, and his works ye do." The apostle John speaks of two distinct classes of people—"the children of God" and "the children of the wicked one." All true believers are the sons and daughters of the God Almighty. These are an innumerable multitude.

Those who are made partakers of the divine nature and are living in obedience to the law of the Lord are the sons of God. "Beloved, now are we the sons of God." What an honor! How careful we should be to bring no reproach on the royal family of the universe. But it needs to be remembered that the Son of God stands in contrast to the sons of God. Jesus Christ is the Son of God in a pre-eminent sense, in a sense peculiar to himself. He is the Eternal Son, the one, only-begotten Son of the Father. Holy angels and blood-washed saints were created. They had a beginning. The Son of God was not created, and had no beginning. From everlasting to everlasting he is God. "Unto which of the angels said he at any time, Thou art my Son; this day have I begotten thee? But unto the Son he saith, Thy throne, O God, is forever and ever." "And when he bringeth his first-begotten into the world he saith, And let all the angels of God worship him." They did adore him on the first Christmas morning when they swept over the hills of Bethlehem and sang, "Glory to God in the highest, and on earth peace, good will toward men."

Who, then, is Jesus Christ? He is the Son of God by eternal generation. He is the second Person in the adorable Trinity. He is the Jehovah of the Old Testament, the Angel of the Covenant, the Creator of the worlds, the Redeemer of our fallen race, the Judge of men and angels. "The Father judgeth no man, but hath committed all judgment unto the Son, and hath given him authority to execute judgment also because he is the Son of man." He is "the mighty God, the everlasting Father, the Prince of Peace." "In the beginning was the Word, and the Word was with God, and the Word was God. The Word was made flesh and dwelt among us, and we have beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth." These statements from the Blessed Book shatter unbelief to fragments. If he was not God the Bible lies, and he was a stupendous impostor.

What are some of the evidences that the Son of God is come? First, the witness of the apostles. They were on the ground at the time. They were men of at least average intelligence. They could not be deceived on the matters concerning which they gave testimony. They were conscientious men, therefore they would not lie. They all bore testimony to the actual advent of the Son of God. The four evangelists record the fact of his incarnation. The whole college of apostles give an account of his miracles, his teaching, his sufferings, death, resurrection and ascension. They saw him. They heard him speak. They touched him. He plucked Peter out of the waves of the sea. They traveled and labored with him for three years. They witnessed his mighty works on sea and land. They were present when he fed the multitude with five loaves and two fishes. They saw him cleanse the lepers and raise the dead. They heard him pray. They saw him weep and suffer. They visited the empty tomb after his resurrection. They beheld his ascension, and all laid down their lives in corroboration of their testimony. These facts are sufficient to satisfy every intelligent and educated mind.

The second kind of evidence of the advent of our Lord may be found in the fulfilment in his life of the Messianic prophecies. The Messiah of the Old Testament is the Christ of the new. This should be clear to every honest student of the Word of God. The Angel of the Covenant that appeared to Jacob at Mahanaim, to Joshua at Jericho. and to the three Hebrew young men in Nebuchadnezzar's fiery furnace was Jesus the Son of God, who comes to every believer through the Holy Spirit in the furnace of affliction. Every item of the fifty-third chapter of Isaiah was fulfilled in the history of the blessed Lord. The glorious Conqueror, coming with dyed garments from Bozrah, traveling in the greatness of his strength, and mighty to save, is the Man of Nazareth, of Gethsemane, of the cross, and of the ascension, who intercepted Saul of Tarsus on his way to Damascus, who was manifested to Stephen before the council, and to John in the island of Patmos. The Messianic writings were unmistakably verified in Jesus Christ, and this is another convincing proof of the truth of the positive statement of the text, "We know that the Son of God is come."

No more conclusive evidence of the first advent can be furnished than the progress of Christianity. It encountered powerful and malignant opposition at the outset; but it triumphed over ancient Judaism with its elaborate ceremonialism, its beautiful symbolism, its scholarship, its prejudice, and its commercialism. It conquered heathen Rome with its great military power, its wealth, its brutal depravity, its slavery, and its diabolical machinery of persecution and destruction. It abolished paganism. It transformed Rome. It reversed the currents of history. It is permeating the whole world

Continued on page 1196

* Pastor, M. E. Church, Maspeth, N. Y.

THE CHRISTMAS MESSAGE

BY IDA L. REED

ACROSS the snowy fields once more
Rings out the chime
Of silvery bell-tones, o'er and o'er,
From clime to clime.
The blessed chorus rings and rings,
And happy voices raise
Once more to Christ, the King of kings,
The world-wide song of praise.

Once more the happy carols rise
So sweet and clear
It almost seems the glowing skies
Must bend to hear;
As sweeps the glad and joyful strain
Earth's vales and heights along,
"Peace, peace on earth, good will to men,"
The old sweet Christmas song.

THE CHRISTMAS CRIB

BY D. H. STEFFENS

In Bethlehem, in Jewry.
This blessed Babe was born.
And laid within a manger.
Upon this blessed morn;
To which his mother Mary,
Did nothing take in scorn.

IF WE may judge by their carols and waits, the one thing in the Christmas story which most impressed the common people was the fact that the Virgin's Son for want of a cradle was laid in a manger or crib. Luke's Gospel twice makes mention of it. "And she brought forth her firstborn Son, and wrapped him in swaddling clothes and laid him in a manger." And the angel said to the shepherds: "Ye shall find the Babe wrapped in swaddling clothes and lying in a manger." These are the two tokens.

The King of all kings to this world being brought,
Small store of fine linen to wrap him was sought:
But when she had swaddled her young Son so sweet,
Within an ox manger she laid him to sleep.

Every child was wrapped in swaddling clothes. There was nothing so extraordinary about that. The astonishing thing was the manger bed and the implied meanness and poverty of the scene of His birth. That more than any other thing impressed the poor who had the Christmas story of the Gospel preached unto them. It is therefore not strange that the word crib, from the German *krippe* and the French *crèche*, should be used to designate both a manger and a child's bed.

But men not only sang of the manger bed or crib in their Christmas carols; they actually reproduced and used it in their Christmas worship. This is the origin of the Christmas crib or *praesepium;* and let us add, of the Christmas garden, which some people consider of even greater importance than the Christmas tree. There is, however, nothing of Christmas in many of these gardens. The ingenuity once expended on carving a representation of the stable at Bethlehem with the Mother and Child, the shepherds and their flocks, the wise men and their gifts, is now directed toward the construction and arrangement of a modern landscape with trolley lines, mine dumps, fire engine houses and railway stations. Prosaic utilitarianism has supplanted the poetic naïveté of simpler days. The desire of simple hearts to see the incidents of the nativity in all their affecting detail has given way to a craving for senseless amusement at the sight of elaborately constructed mechanical toys revolving around a Christmas tree—justifiable only because it brings a bit of our out-of-doors into the house to keep the tree company. Let us have the landscape, but let it be an object lesson for our children, teaching them the import of the tree and the glad tidings of Christmas.

THE CHRISTMAS CRIB

A beautiful specimen in the Bavarian National Museum at Munich of the carved stables of Bethlehem or Christmas cribs whose origin and use in a past age are described in this article.

The first beginnings of these Christmas cribs must be sought in the cave or grotto at Bethlehem, which has been accepted as the scene of the great Christmas event, and converted into the Chapel of the Nativity. Justin Martyr, as far back as the middle of the second century, speaks of the Saviour's birth as having taken place "in a certain cave very close to the village." Origen, in the opening of the third century, speaks of this cave as recognized even by the heathen as the crib or manger, which was to be seen in this place. In the fourth century the Empress Helena, the mother of Constantine, built a basilica over the sacred spot, which Hadrian had attempted to profane by the planting of a grove sacred to the worship of Adonis—a form of idolatry peculiarly abhorrent to the pure-minded Christians. St. Jerome made his home in a neighboring grotto, that he might be near the birthplace of his Lord. He too speaks of the crib of Bethlehem, and the enthusiasm with which the crowds of pious pilgrims who came to visit the church and chapel in increasing numbers saw the very place where Mary laid her Babe. So here we have a church with a chapel dedicated to the Nativity and in it a crib or manger. The devotional enthusiasm of ages has lined the grotto with marble, marked the exact spot of the nativity with a star, placed a marble slab over it for an altar, and spent itself in devising senseless ornamentation which serves only to hide from our eyes the real character of our Lord's birthplace. The crib has of course disappeared. The thought remained. A manger crib, an altar, a church, a piece of liturgical symbolism—these are the elements which were to blossom forth into one of the most charming developments of Christian art.

There is, however, no ground for the assumption that there was at first more than a simple crib or manger brought into the churches and placed near or even upon the altar as a symbol of the Saviour's birth. The placing around it of persons or figures to represent Mary, Joseph, the shepherds, the wise men, and even Herod, was a later development, in the rise of which the medieval mysteries or miracle plays had no little part. And since the people, not content to look passively at this living picture, demanded action and movement, the manger or crib was transformed into a cradle. Mary rocked her Babe and in the Coventry Mystery sang:

Lullay, thou little tiny child,
By, by, lullay, lullay,
Lullay, thou little tiny child,
By, by, lullay, lullay.

Joseph was, of course, too important a person to be ignored. Besides, it would never do to permit him to stand listlessly beside the cradle without performing some service. Mary, therefore, calls upon him to help her rock her Babe. The German monk, Herman of Salzburg, in the fourteenth century, gives vocal expression to this thought and makes Mary sing:

Joseph, lieber neve min,
Hilf mir wiegen das Kindelin.

to which Joseph dutifully replies:

Gerne, liebe muome min,
Hilf ich dir wiegen din Kindelin.

If Joseph could thus render service, why not the shepherds—ay, why not the people to whom the Babe of Bethlehem was also come? And so we see the worshiping spectators singing and dancing around the crib like the cherubs in Lucas Cranach's woodcut of the Holy Family. Since it was manifestly impossible for all to have a turn at rocking the Babe, they joined in the singing, with the result that the Latin of the service was soon interspersed with the jubilant exclamations of the vulgar tongue, as, for instance, in

Come, let us all sweet carols sing,
Omni relicto taedio,
Mary, Mother of our King,
Christoque Jesu Filio,
When she had borne that Holy Thing,
Reponit in Praesepio,
Reponit in Praesepio.

Since such cribs or mangers were a necessary article of furniture for the presentation of the Christmas mysteries, we may assume that they were used as early as the eleventh century, the date of the oldest miracle play which has come down to us. It is, therefore, incorrect to name St. Francis of Assisi as the first to prepare a crib or manger in connection with the Christmas mysteries. What St. Francis did was this: He led his congregation out in the darkness of the night into the forest of Greccio, where a stable with ox and ass (the two domestic animals always associated with the Saviour's birth, although not mentioned in the Gospels) standing at a crib or manger, had been arranged as a most realistic representation of the wonders of Bethlehem. A true child of his age, he turned to nature and brought the Christmas story into touch with its surroundings. He supplied the landscape background for the picture. The simple crib of the miracle play thus became a "Bethlehem"—the usual designation in the Netherlands for this representation of the Nativity.

There is another moment in the development of these scenes which must not be overlooked. The perfectly natural desire of the simple-minded spectators to take part in these scenes by rendering some service, rocking the cradle, touching the Babe, singing and rollicking about the group, inevitably led to confusion and disorder. One way to control this was by substituting carved figures for living personages. These had the additional advantage of readily lending themselves to the use of smaller churches, which lacked the room, furniture and means to present more elaborate scenes. Such "Bethlehem" or Nativity groups were thus fashioned by the medieval carvers, not only for the churches but for private use. Christmas more and more became a family rather than a church feast. Here the ancient customs and carols again came into their own. The Christmas crib or "Bethlehem" is to this day placed under the tree in some German homes. Despite its former widespread and long-continued use (we find them in every part of Europe from Sweden to Italy, from France to Poland), the crib or stable of Bethlehem has largely become a historical relic of a past age, with the result that their finer examples are now being collected and preserved in our art museums. There are two fine examples in the Morgan collection of the Metropolitan Museum, New York.

The place, however, to study these Christmas cribs or "Stable of Bethlehem" representations is the magnificent collection presented to the Bavarian National Museum by the wealthy banker, Kommerzienrath Max Schwederer. "The whole collection has grown to such dimensions that it now embraces five thousand separate objects and occupies a floor space of one thousand square meters."

We have adopted the Christmas tree and the Christmas garden. The Christmas garden is only the landscape setting of the Christmas crib, the historical development of which may be traced back to the day when pious pilgrims visited the grotto of Bethlehem and knelt before the manger in which their Lord was laid. And so the Christmas crib, this plastic representation of a Nativity scene, is but an echo of the shepherds' invitation: "Let us now go even unto Bethlehem and see this thing."

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY REV. J. H. JOWETT, D.D.

SUNDAY, December 28. Joshua 3: 7-17. The only true greatness is conferred by the great and holy God. "*This day will I begin to magnify thee in the sight of all Israel.*" That day did Joshua become clothed in mystic strength. The truly great are the God-possessed. The great ones of the world hold their sovereignty on very precarious tenure. A breath of public opinion, and it is gone! A whiff of death, and it is all over! Human glory shrivels like a moth in the flame; it falls away like tender blossoms in the frost. But the greatness which the Lord confers is a lasting glory, and retains its luster and freshness even in the hour of death.

"Thy gentleness hath made me great." His gentle communion is glory unspeakable. What honor can we desire which is comparable to the honor of entertaining God? To have the fellowship of his grace, and love, and truth? To have his strength dwelling near our wills, to have the immortal hope shedding its light upon our purposes? What greatness is theirs who have company and comforts like these? "The Lord is great"; and we are great in him.

MONDAY, December 29. Mark 9: 33-41. It is the child-spirit that finds life's golden gates, and that finds them all ajar. The proudly aggressive spirit, contending for place and power, may force many a door, but they are not doors which open into enduring wealth and peace. Real inheritances become ours only through humility. Life yields its secrets to the "meek and lowly in heart." If ever we are to enter the kingdom of power and glory a little child must lead us.

The proud are, therefore, self-deceived. They think they have succeeded when they have signally failed. They have the shadow, but they have missed the substance. They may have the applause of the world, but the angels sigh over their defeat. They pride themselves on having "got on"; the angels weep because they have "gone down."

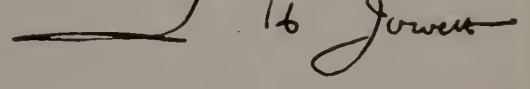
When we grow away from childlikeness we are "in a decline." "God resisteth the proud; he giveth grace to the humble." The lowly make great discoveries; to them the earth is full of God's glory.

TUESDAY, December 30. Matthew 21: 1-16. "*Children crying in the temple, saying, Hosanna!*" Children's voices mingling in the sounds of holy praise! A little child can share in the consecrated life. Young hearts can offer love pure as a limpid spring. Their sympathy is as responsive as the most sensitive harp, and yields to the touch of the tenderest joy and grief. Their smiles in gladness are sweet as sunshine, their tears in sadness are gentle as dew. All their nature is fresh and unabused; it is like the fresh green of the spring-time before the dust has fallen upon it or the city grime. No wonder the Lord "called little children unto him"! They were unto him as gracious streams, and as flowers of the field.

Let the loving Saviour have our children. Let there be no waiting for maturer years. Maturity may bring the impaired faculty and the embittered emotion. Let him have things in their beginnings, the seeds and the saplings. Let him have life before it is formed, before it is "set" in foolish molds. Let us consecrate the cradle, and the good Lord will grow and nourish his saints.

WEDNESDAY, December 31. Matthew 10: 29-42. It is a very wonderful thing that the finest services are within the power of the poorest people. The deepest ministries find their symbols in "cups of cold water" which it is in the power of everybody to give. The great benefactors are the great lovers, and their coin is not that of material money, but the wealth of the heart. A bit of affection is worth infinitely more than the gift of a necklace of pearls. To kindle hope in a fainting soul is far more precious than to adorn the weary pilgrim with dazzling gems. "He brought me heaps of presents, but I was hungering for love!" Such was the pathetic cry of one who was "clothed in purple and fine linen, and fared sumptuously every day."

"Cups of cold water," simple ministries of refreshment, the love-thought, the love-prayer, the love-word—these are the privileged services of all of us. And everybody needs these gentle and gracious services of refreshment, and often there is greatest need where there seems to be least. Rich people feel the quickening power of simple kindnesses, for they get jaded and tired, and the soft touch of reality is like a draught from the waters of regeneration. When we carry about the ministry of simple love the thirsty souls will be refreshed all along the road.



DAILY MEDITATION FOR THE NEW YEAR

BY PROF. W. H. T. DAU

THURSDAY, January 1. Luke 2: 49. "*How is it that ye sought me? wist ye not that I must be about my Father's business?*"

First recorded utterance of our Lord! He declares his origin and his destiny, the whence and the wherefore of his existence. He is Mary's Son, yes; but before Mary was, he is. He is "begotten of the Father, God from God." The Son of God became the Son of man. Jesus Christ is "true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary." He is the God-man.

He came on earth, bent upon doing the work of God. The Father had business here for his Son. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "The Son came not to be ministered unto but to minister, and to give his life a ransom for many." The God-man is the Redeemer.

He "must be about" his Father's business. He must work while it is day. He cannot allow mere earthly relations to interfere with his heavenly mission. We shall hear him declare at the end of his career: "It is finished!" He was an incessant worker for our salvation. Doing and dying he was about God's business.

Paul says: "Ye are all the children of God by faith in Christ Jesus." The Father of Jesus is also our Father. Jesus says to his brethren: "I ascend unto my Father and your Father." As good children we too must take an interest in the business of our heavenly Father. True, we cannot join Jesus in his work of redemption. That is work which he alone performed for us. But, redeemed by him and believing in him, we are asked to follow in his footsteps, and to be co-workers together with him. There is no more precious and glorious business than to serve the Father, as Jesus did, teaching men to know him and to trust in him, and working for men in loving self-sacrifice. Let this be my motto throughout this year, and my answer to all who may be surprised at me: "Wist ye not that I must be about my Father's business?"

FRIDAY, January 2. Matthew 3: 15. "*Suffer it to be so now; for thus it becometh us to fulfil all righteousness.*" John the Baptist is amazed at the spectacle of the Lord coming to ask of him "the baptism of repentance for the remission of sins." Just marvel! The sinless God-man numbered with the transgressors! He submits to an ordinance of God for man that he may "fulfil all righteousness." What God ordains is right; and to do God's will is perfecting righteousness. Men sneer at and belittle the covenants, the statutes, the precepts of the Lord. They still despise the counsel of God for their salvation, as John saw them doing in his day. This Man who stands before John in Jordan is different from all other men, not only in this, that he comes spontaneously to do righteousness, and to do it all, not omitting one jot or tittle, but that he does all this while in no need of righteousness for himself. For he is "holy, blameless, undefiled, separate from sinners, and made higher than the heavens." Though he came in the likeness of sinful flesh, and was made like unto us in all things, there is one point excepted: He is not like unto us in sin.

But he bears all sin, and for our sake, as our representative, he submits to the law, which argues sin and constrains the sinner. Ere this he had submitted to the ordinance of circumcision, to the law of purification and the redemption of the firstborn. He had gone down to Nazareth a dutiful child, and had been subject to his parents, and so on. He was a passionate achiever of righteousness that he might finish the work which the Father had given him to do. He is "the Lord our righteousness." "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." His righteousness is the guerdon of our faith in him. He "is made unto us righteousness." "Christ is the end of the law for righteousness to every one that believeth." Such an High Priest became us.

SATURDAY, January 3. Matthew 4: 4. "*Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*" Bread-winner, do you hear this? It is an old truth that Jesus utters. See Deut. 8: 3. Jesus enforces this truth by his own example. It is only the lower side in us that is supported by bread. "The life is more than meat." The animal's life, too, is sustained by physical food. To the immortal soul of man God offers the manna of his Word. Listen: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live." Listen once more to one who made trial of this soul-feast: "Thy words were found, and I did eat them; and thy Word was unto me the joy and rejoicing of mine heart."

But God, who feeds the fowls of the air, supplies to those who seek first the kingdom of God and his righteousness also meat and drink and raiment. "All these things shall be added unto you." If for a season they fail, faint not. There is a dignity in the want, or hunger, of a righteous man who will not stoop to receive his bread, to procure his livelihood, at the devil's suggestion. It is more blessed to hunger with Christ than to sit down to a banquet with Beelzebub. It is more honorable to walk in a patched garment which we acknowledge as a gift of God than to allow the great god Mammon to clothe us in silk and satin, in purple and fine linen. To have God and the promises of his Word with us in the desert of affliction is a feast for the soul. Whatever else we may lack, let us never be without this heavenly food.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Our Larger Table

THAT grand old Christian, Dr. Joseph Parker of London, on one occasion was congratulated by a friend of ours on the fact that his sermons were very widely read. "Yes," said Dr. Parker, with a twinkle in his eye, "the front seats of my auditorium are in the Himalayas and the back seats in the Rocky Mountains!" This was hyperbole, but fairly descriptive of the far-reaching influence of the eminent divine, who has since passed to his reward. Borrowing Dr. Parker's illustration, THE CHRISTIAN HERALD can say truthfully and not merely by way of similitude, that its Family Circle now well nigh surrounds the globe. This season, on account of the amazing increase in the number of our readers—an augmentation which is still going on—we have been compelled to recognize the needs of so large an audience by providing a menu of literary and spiritual entertainment for the coming year on a scale which we have never before attempted. Our readers will find the result of these preparations embodied in the splendid eight-page prospectus which forms a part of this issue and which gives to all the members of our Family Circle, old and new—not only those who have arrived, but those who are on the way—the promise of a twelvemonth of the rarest entertainment and edification. We invite all to read it carefully and to bring it to the attention of their friends who may be disposed to unite with us at the feast. Let every member bring a new guest along to share the good cheer. Welcome, one and all!

Poverty and Philanthropy

IT HAS been well said that poverty is too large a problem to be dealt with by private philanthropy. In every age the sad truth of Jesus' words, "The poor ye have always with you," has found abundant verification. Times without number the governments of the world have attempted the solution of the problem, only to meet failure. Even in our own prosperous land the army of the indigent is constantly growing, and the question of dealing with poverty has become an acute one. Those who are best qualified by experience to speak on the subject reluctantly admit that the situation as a whole has reached a stage where it demands other remedies than those supplied by philanthropy, which, while it unquestionably does a great deal of good, is altogether inadequate. Besides, there is a very large percentage of the worthy poor who hide their sorrows and suffer in silence, rather than make public appeal for charity.

That the problem of poverty is receiving the serious attention of our State legislatures is shown in the passage of Mothers' Pension Acts in some twenty-two different States. In almost every State peculiar difficulties are encountered in the operation of the law. Some of these we pointed out recently in THE CHRISTIAN HERALD. Since January 1, 1913, ten States, viz.: Utah, Washington, South Dakota, Idaho, Minnesota, Nebraska, New Jersey, Ohio, Iowa and Pennsylvania, have passed Mothers' Pension laws; California, Kansas, Oregon, Illinois, North Dakota, Colorado, Indiana, Michigan, New Hampshire, Wisconsin, and Oklahoma having previously enacted similar legislation. In almost all the States the pension is made dependent upon the worthiness of the applicant, who must be a widow with children. Some States grant relief to those whose husbands are in prison or have deserted their homes. In nearly every State the care and training of the children are taken into account. New York is now considering a similar step, but the prospect, viewed in the light of recent statistics, is not reassuring. There are in the metropolis alone 185,000 widows who would be pension claimants, most of them doubtless eligible under ordinary rules. In New York, in a larger degree than elsewhere, the enactment of a widow's pension law would mean a revolution in present relief methods. It would take out of the province of private charity much of the work it is now doing, but, being more systematic and extensive, it would get into closer touch and more intimate relations with the sources of suffering and be better informed than any private philanthropy as to the worthiness of applicants for the bounty of the State.

It is well to make a beginning in this big task of dealing with poverty. Doubtless, mistakes will be made and imperfect laws will have to be remedied; but if we can reach and help any considerable percentage of the really deserving poor, and assure the prospect of training the fatherless children for good citizenship, we shall have accomplished much.

Fair Weather Religion

THERE are many good people who carry their Christianity with them up to the sticking-point and there, for the moment at least, they drop it. It somehow seems to slip from them like a garment at the crisis, leaving the natural man revealed. Old chroniclers relate that the "good King Olaf," who was the first Norse ruler to embrace Christianity, in peace prayed to Christ, but whenever the din of strife smote on his ear, he shouted invocations to Thor and Odin and reached for his battle-ax. So with many to-day who, at church or prayer meeting, or in the home, are as devout and kind and reverent as could be wished; but when the struggle of business calls them, they put everything else aside and "put up a man's fight." The old tumultuous, aggressive spirit is strong in most of us. We are apt to hark back, at the pinch, to the way of the natural man, which is the way of might and force and power, too often regardless of right and truth and justice. But when, through God's grace, the real work of regeneration begins in the heart, all this is changed. The call of the world loses its power over us. We see things from a new and better angle. Honors, influence, fame, riches and the rewards that fall to those who are victors in the material struggle, we learn to appreciate at their true value, and to feel, however desirable they may be when they come worthily and are rightly used, that they are insignificant by contrast with the immortal prize that awaits the victor in the good fight of faith and righteousness. If we only keep the crown steadily in view, as Paul kept it, we will be far less apt to throw our religion aside when the world assails with its bewildering temptations.

The Price of Eggs

CONGRESS has taken up the egg question in earnest as the entering wedge for regulating the cold storage industry. In a speech before the House a few days ago by Representative McKellar of Tennessee, it was claimed that the great meat packers, who had taken up the egg business as a side issue, were responsible for the present exaggerated cost of this particular article of diet. According to the speaker, 4,100,000 cases of eggs had been placed in cold storage, enabling the holders to control the market in the season of scarcity, and eggs which cost the combine from $2 to $3 per case were sold to the retailers at $7.50 to $9 per case, or from 225 to 300 per cent. advance. Eggs had been forced up to a higher price than has ever been known. Another point worth keeping in view is that while eggs may be kept for three months in storage without deterioration, there is a perceptible decline in quality in six months' storage eggs, which is still more marked after nine months. It has been lately demonstrated by practical experiments in New York on a considerable scale, that eggs which are now selling at 50 to 60 cents per dozen can be retailed at 33 cents and yield a reasonable profit. When it is understood that foodstuffs worth between $2,500,000,000 and $3,000,000,000 are now going into cold storage annually, and that the single item of eggs yields such a tremendous percentage of profit to the holders, some idea may be formed of the mountainous profits exacted by the cold storage combines on other articles.

There is, no doubt, a good deal of wrongheaded argument on the cold storage problem, which arises from misunderstanding. Properly conducted, the cold storage system would regulate prices at certain seasons of the year, and were this done with reasonable regard to the law of supply and demand, there could be no ground for complaint. But the system has been made a means of reckless extortion. What science devised for the benefit of the whole people, greedy speculators have transformed into an agent of hardship and oppression. If, in the congressional inquiry, all the facts concerning cold storage abuses should be permitted to come out, it will probably be seen that the legislative ax, judiciously wielded, is capable of splitting present prices in such a way that the fabulous cost of foodstuffs which oppresses all classes will be forced down along the whole list of the necessaries of life.

Crime and Hysteria

TO ANY one who has studied the annals of crime, the sensational stories that have been published lately regarding the methods of mysterious criminals who prick their women victims in theaters and public conveyances with poisoned needles or hypodermic instruments, can easily be recognized as a revival of similar stories that have been current from time to time ever since the days of the Salem "witches," against whom the charge of pin-pricking was frequently brought. It is, of course, not impossible that such a thing might happen at rare intervals in any large city; but the strong probability is that most of the cases recently reported are due to plain hysteria. Any criminal attempting such a thing in a public place, if detected or even suspected, would hardly be able to escape summary vengeance. Thus far, not a single case has been conclusively traced to the needle-plying criminals. On the other hand, several mysterious disappearances are in a way to be explained by revelations that give no hint of the public application of the Borgian art. It is a good thing to have these ghoulish sensations punctured and exposed, although, as in the present instance, the disillusion may come rather late. But human nature is ever credulous, and there are many people so constituted that they would not abate one thrill, no matter how improbable the story.

General Notes

—POSTMASTER GENERAL BURLESON has graciously increased the weight limit of packages to be carried in the first two zones about any point from twenty to fifty pounds, rates unchanged. The weight in additional zones is increased from eleven to twenty pounds, with reduction in rate in all excepting the last two zones. This is but another step in the gradual development of the Parcel Post system, and it is an excellent mathematical exercise to attempt to master the intricacies of the schedule at any given time. So long as changes are in the general direction of the above, the exercise is not without satisfaction.

—THE MOODY BIBLE INSTITUTE, Chicago, enrolled 1,947 students for the last year, as against 1,659 the previous fiscal year. They represent twenty-seven different denominations, 37 States and 23 foreign countries. One hundred and forty-two of this number graduated in the different courses and have gone, or are going, literally, to the "uttermost parts of the earth" to carry the tidings of salvation. Students attended, conducted or rendered other services in 16,033 religious meetings held in churches, missions and factories, jails, car-barns, station-houses, and in the open air. They taught 13,161 Bible classes; made 21,244 personal calls and conversed with 35,722 persons on the subject of salvation. In the Gospel wagon alone, 35,632 tracts and 3,481 copies of the Gospels were distributed. Moreover, they had the joy of reporting 4,721 souls who professed conversion to Jesus Christ. This is only a partial summary of the work.

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THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Raphael's Madonna Brings Fortune

RAPHAEL'S "Madonna and Child," the chief treasure of the late Earl Cowper's collection at Panshanger, Hertfordshire, was purchased the other day of Lord Desborough by a firm of art dealers for an amount supposed to be over $500,000. One of the conditions of the sale was that the British Government should have an option on the purchase, which has been declined, and it is understood that it will find its way at once to America. The picture is on a panel two inches thick and measures 23x17 inches. It represents the Virgin wearing a red tunic, cut square over the breast, and a blue mantle lined with green, seated in the open air, holding the naked Child on her left hand, he resting one foot on his mother's right hand, and placing his arm around her neck. He appears to grasp behind the Virgin's head the loose-falling veil. In the distance on the right is a church, and on the left an open landscape with a winding river. Raphael painted this picture in 1505, and it has long been counted as one of the most valuable art treasures of the world. The frame of the picture, which is over a hundred years old, is being replaced by a more beautiful and becoming one preparatory to its transfer to the United States. It is claimed that the price is the largest amount ever paid for a picture in the history of the world. Rembrandt's "Mill" brought $500,000; Van Dyck's gem of the Cattaneo collection brought a similar amount. Next to this sum $400,000 was paid for a Gainsborough, for a Frans Hals portrait, and for a Velasquez portrait of Olivares. Rembrandt's "Polish Rider" sold for $300,000, and Turner's "Pas de Calais" for $200,000. Most of these enormous prices were paid by American millionaires. Many of the wealthy citizens of this country are devoted and generous patrons of art. The masters of fine art through the generations have gone to the Bible for their inspiration and their themes. The artists have reached their climax in the supreme thought of God in the Babe given to the Virgin to be the hope and the Saviour of the world. It is no accident that Raphael should have reached the summit of his genius and fame in portraying the Child Jesus, and that money is compelled to pay a fabulous price for this ideal picture of supreme holiness, truth and love. The prophet saw the Babe and said:

For unto us a child is born, unto us a son is given. (Isa. 9: 6.)

Money-Cursed Son

A YOUNG man twenty-three years old, heir to $150,000, passed a forged check for $100 on the proprietor of a leading New York City hotel the other day and was sentenced to the reformatory at Elmira by Judge Mulqueen in the Court of General Sessions. The young man's father died a year or so ago, and left him by will $10,000 in cash, with an additional income of $1,000, and $150,000 when he shall reach the age of thirty. In a little over a year he had gotten rid of the $10,000 and committed a crime to get more money to waste on his iniquities. He was a bad boy, and a very bad young man. His father meant everything for the best, but the $10,000 was a curse to him. It relieved him of the necessity of toil, so healthful to virtue, and led him easily into the jaws of sharks of every kind. He found that vice was very expensive, that it did not take the saloons, the disorderly houses, or the gambling hells long to get his $10,000 away from him, and to lay the hand of the law upon him as a felon. Some young sons of wealth have the intellectual and moral stamina to be safely entrusted with large sums of money, but they are the exception. In most instances such a course makes the greatest disaster. It is to be hoped that the penalty will awaken a deep sense of disgrace and a determination to reform and make good use of his time and money. There is only one thing for a young man, rich or poor, to do, and that is to obey the laws of labor, self-support and integrity. It is to be hoped that the young man, like the prodigal who wasted in riotous living the substance his father had given him, may sincerely say:

I will arise and go to my father. (Luke 15: 18.)

Ashes of Body Scattered

JUST before sundown a black automobile hearse, accompanied by one motor car, moved out to the middle of Brooklyn Bridge and stopped. Two men opened the hearse and lifted from it a small urn, and going to the rail scattered to the winds over the waters of the dark river beneath the ashes of Charles W. Presley, a contractor of Manhattan. He died on September 18. In his will he directed that his body be cremated, and that, precisely at the hour of sundown on November 30, the ashes be flung from Brooklyn Bridge. The instructions of the will were carried out to the letter. The disposition of the body at death has nothing whatever to do with the condition of the soul. The Egyptians embalmed the bodies of the dead and preserved them for ages as relics. The Romans burned the bodies of their loved ones and kept their ashes in sacred urns. It has been the general custom, especially among nations most highly civilized, to bury the dead, and guard with care their hallowed graves. How precious the graves of loved ones under the shelter of the evergreens and the perfume of the flowers, where tears of affection may fall, sweet memories console, silent meditation instruct, and fervent prayer inspire. God's children, in the old and new dispensations, through all the centuries buried their dead. Joseph, according to the custom of the Egyptians, had his father Jacob embalmed, but after that, according to the custom of the Hebrews, he took his body up to Canaan for burial.

For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for the possession of a burying-place of Ephron the Hittite, before Mamre. (Gen. 50: 13.)

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SUFFRAGE COMMITTEE VISITS THE WHITE HOUSE

ON DECEMBER 8 a rearguard of one hundred women, representing the National Suffrage Association, whose forty-fifth annual convention had just closed; marched to the White House to persuade President Wilson to aid the movement, either by sending a special message to Congress or by commending it in his next general message. He received them pleasantly and answered diplomatically, pointing out the fact that he did not feel at liberty to urge upon Congress policies which had not received the "organic consideration" of those for whom he is spokesman. He had never presented his private views on any subject in any legislature, and never would, because he regarded it as a part of the whole process of government that he should now be spokesman for others, not for himself. This principle compelled him to confine himself to those policies that had been outlined in the party platforms. He had expressed his personal opinion that, as the Senate already has a special committee on the suffrage, it would be a proper thing for the House to have one also; but he did not feel at liberty to urge legislation upon Congress for the reason stated. The delegation, fain to be content with this explanation, thanked the President and departed. In picturing his ideal republic Plato (427-347 B.C.) held that the women of the qualified class should have equal political privileges with the other sex; but long before his day, the five daughters of Zelophehad, a descendant of Joseph, bereft of their parents and having no brothers, secured a new inheritance law for women by presenting themselves before Moses the lawgiver, demanding a "possession among the brethren" of their fathers: "And the Lord spake unto Moses, saying, The daughters of Zelophehad speak right." (Num. 27: 4-7.)

Bowling Green Past and Present

ONE of the most significant facts of our present civilization is the rush from the rural districts to the cities in all parts of the world. This rush has its friendly and unfriendly features with reference to the development of the race. The world has witnessed no such rapid migration as that toward New York City, which has suddenly pushed itself into the position of the second city of the earth, with the certainty of leading London in the near future. The swift growth and change of New York City can be measured by a contrast between the Bowling Green of to-day and that of the past. The lower point of Manhattan Island was at first the important part, and, in fact, the only part of the city. Beautiful residences adorned it, and it was the seat of a lovely social and home life. Up to as late as twenty-five years ago, the Bowling Green section at the lower point of the island retained the old, restful, rural aspect. The low-roofed houses, the old style residences, the beautiful shade trees, the velvety-green grass, the lovely flowers and the laughing fountains furnished a place of rest and social entertainment. This was a relic of the old locality so famous socially in the time of the Dutch occupation, when it was a famous resort. It took its name because it was the "bowling" place and the scene of other sports. It was the place where the burghers, with their wives, their children and their sweethearts, used to spend the beautiful summer evenings. Now the scene is changed. The tall sky-scrapers keep out the air and the sunlight, and their clerks and trade have driven the people out and off to found new homes. In marking this and the other signs of marvelous growth we are reminded of some of the enormously large cities of the past. The prophet makes this reference to one:

Now Nineveh was an exceeding great city. (Jonah 3: 3.)

Government Bread-making

IT IS not a new thing for the United States Government to bake bread for its soldiers, its sailors, and the inmates of many of its institutions. But it is a new thing for the government to have scientific bakery for the purposes of experimentation. The Department of Agriculture at Washington had been testing flours, and found it necessary to be thorough in the trials to make bread. Hence a bakery was installed in connection with the Bureau of Chemistry at Washington, and Miss H. L. Wessling, an expert in the branch laboratory of chemistry in Chicago, was selected to take charge of the new scientific bakery. The outfit consists of a number of stone mixing jars with glass covers, in which the fermentation may be watched without disturbing the temperature; a kneading-knife, a rising-closet, and a number of gas and electric ovens. The dough is placed in the rising-closet under a temperature of 86 degrees Fahrenheit. The dough is taken out three times and kneaded. After the third time the loaf is placed in a baking pan, covered with a damp cloth, and put in the rising-closet. By the side of it is placed a tiny loaf pinched from the larger portion. When this little sample loaf has risen to the desired volume, the larger loaf is taken out and placed in the oven heated to 400 degrees Fahrenheit, where it is allowed to remain forty minutes, when it is taken out ready for use. The bakery is trying to find a cheaper substitute for cereal flour now used in order that the high price of living may be reduced. Extensive and successful experiments have been made with banana flour, potato flour, and meals made from dasheens, soy beans, chestnuts, and other products. This is important, as the enormous increase of the population of the globe and the relatively small wheat crop will compel additional material for bread. It is well that science in the last decade or two should have marked such progress in the manufacture of bread. Many servants are excellent breadmakers, but in many homes heavy, indigestible stuff has been served as bread which is a menace to the public health. What bread is to the body of the individual or nation, Christ is to the soul, the staff of life. This truth the Master himself thus declares:

For the bread of God is he which cometh down from heaven, and giveth life unto the world. (John 6: 33.)

A SMALL UNIT ZONE OF INTERNATIONAL PEACE IS FORMED

THE FAMED COLISEUM AWAKENS THEIR QUIET AWE

GREAT CAESAR'S GATE ADDS ITS MITE TO THEIR TRIP

AMERICAN SAILORS ABROAD

ON OCTOBER 25 nine battleships of the United States Navy, in command of Rear Admiral Charles J. Badger, flagship *Wyoming*, and with a train composed of one hospital ship and three colliers, left Hampton Roads for an educational cruise to Mediterranean ports. From start to finish, for the ships have now returned, this has proved one of the most picturesque and satisfactory excursions arranged by the department.

The fleet arrived in the Mediterranean on November 8, and the ships were distributed among various ports. Not the least remarkable feature is the fact that these vessels, with their combined crews of over seven thousand men, were wholly independent of outside aid, having carried with them supplies, including coal, sufficient for all their needs until their arrival again in home ports.

The declared object of the cruise "was to afford an opportunity to the officers and enlisted men to see foreign countries and to broaden their experience." Probably there was the undeclared object of giving these friendly foreign cities an opportunity to see American seamen at their best and thus broaden their knowledge of the home of the Monroe Doctrine. Certainly both objects were accomplished.

THE OBJECT OF THE CRUISE WAS TO BROADEN THE ENLISTED MEN'S EXPERIENCE

While the fleet was in the Mediterranean the officers and men passed a great deal of their time ashore sight-seeing and enjoying the hospitalities that were lavished on them. And when the ships gathered from various points for rendezvous, preparatory to the start home on December 3, the wireless brought glowing despatches lauding the conduct of the Americans while on foreign soil.

It is this special praise elicited by the enlisted men of our navy that proves the cruise to have been timely and well planned. Their reception had been most cordial, and their departure was accompanied by many scenes of friendly good will. The mayor of Naples, who went aboard the battleships when on visit there, expressed the satisfaction of the people of that city for the long visit the Americans had made. At Genoa, Marseilles and Rome the authorities took pains to express their great admiration of the American sailors. "Their bearing was irreproachable; their manners showed good education. They taught us French, who pay no heed to the 'Marseillaise,' a lesson when they stood rigidly at attention during the rendition of 'The Star-spangled Banner,'" is the utterance of one French paper. This is typical of the praise bestowed upon our representatives of the navy.

In a cruise of this character there are many opportunities for dissipating prejudice and misconception, and in their places establishing what may be called small unit zones of international trust and goodwill. The visits ashore of groups of American sailors, respectfully and delightedly viewing the objects of interest in various cities, their orderly attendance at pleasure resorts, the zeal with which they entered into the competitive sports arranged for their benefit, have in this case proved potent factors for peace.

The fleet passed Gibraltar outward bound on Thursday, December 4, composed of the *Wyoming, Delaware, Connecticut, Utah, Arkansas, Ohio, Kansas, Florida* and *Vermont*, with the hospital and supply ships and the three colliers. The fleet stopped outside the Straits to transfer militiamen and for the funeral of a seaman, after which they pointed their bows toward home.

TOPICS OF INTEREST AT HOME AND ABROAD

The Nobel Prizes

ON DECEMBER 10 of each year the Swedish institutions charged with that duty award five prizes of $40,000 each, together with gold medals and diplomas, to the persons who, in their judgment, have made the most notable contributions to physics, chemistry, medicine, literature and peace. These munificent prizes were provided for by the will of a Swedish inventor, Alfred Bernard Nobel, who died in 1896, and their distribution is always a matter of wide interest.

Until this year only three Americans had received the Nobel prizes: Theodore Roosevelt, peace, 1906; Professor A. Michelson, physics, 1907; and Dr. Alexis Carrel, medicine, 1912. A fourth American has now been honored through the presentation of the peace prize to Senator Elihu Root. Mr. Root's effective work in connection with the pacification of the Philippines and Cuba, and with American-Japanese interests, and his services in behalf of arbitration treaties and international peace, are the basis of this award, which will be very popular.

The prize in literature was awarded to the Hindu poet Rabindranath Tagore of the province of Bengal. Though comparatively little known to American readers, Tagore has written poetry of the highest order, his dominant theme being the [illegible] and love for humanity. He now becomes a world figure, and it is interesting to know that he comes of a cultivated family which has counted among its members writers, artists, statesmen and educators. His father was one of the spiritual leaders of India and was called by the people Maharshi, "the Great Sage." The poet is described as a true philosopher, a spiritual leader and patriot, and a fine type of "lord of the manor" over the tenantry and dependents on his large British India estate.

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Notable Conventions

TO BORROW the phraseology of seed catalogues, this is the time of year we may look for a profusion of conventions. The very important gathering of the Women's Suffrage Association had scarcely departed from Washington, leaving behind a delegation to complete its work with the President, when the Women's Christian Temperance Union assembled in Washington for a demonstration against the liquor traffic. This body also focused its efforts on Congress. Two thousand men and women marched to the Capitol, bearing petitions demanding national prohibition by constitutional amendment.

The same body presented a resolution suggesting that Congress prohibit forever the manufacture or sale of intoxicating liquors except for sacramental and medicinal purposes. These temperance militants marched to the Capitol with waving banners, and the scene was one of great enthusiasm.

Another determined body of reformers met in Washington the same week, representing various movements for the protection of animals against cruelty. The entire field of humane treatment of animals was included in the work of this convention, but the outstanding note seemed to be for the abolishment of vivisection; the convention, in fact, was named the International Anti-Vivisection and Animal Protection Congress. Delegates assembled from foreign countries as well as the United States. The purpose was to cause a distinct advance throughout the world in the interests of dumb animals.

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Open-Air Gospel Work

AT THE meetings held by the Evangelistic Committee of New York City the past year men stood by the hundred, sometimes by the thousand, under the noonday sun or the starlit sky, listening to exposition of Scripture, followed by direct personal appeal. So intense was the interest manifested that plans were made for the organization of Bible classes as a permanent nucleus for holding the men together during the winter. The Evangelistic Committee during its ninth campaign conducted open-air services at 100 centers, shop meetings at 31, and tent meetings at 12. The attendance at the 2,586 meetings held during the season is reported to be 679,851, an increase of 268,318 over 1912. All these people were reached at a per capita expense of four cents, probably the lowest of any form of Christian work in America. Children's meetings were held nightly in tents and in some open-air centers; 95,689 boys and girls were assembled in the various meetings. Most of these children had never been to any Sunday school and knew nothing of religious instruction or moral training until taught in the tents.

Holiday Greeting

CHRISTIAN HERALD FOR 1914

J. Wilbur Chapman

Hugh Black

Charles M. Sheldon

Reuben A. Torrey

Bishop Wm. A. Quayle

Pastor Charles Wagner

NEVER in its history has The Christian Herald been able to announce in advance such a wealth of inspiring features as are presented in this prospectus for 1914. We have planned, as usual, to deal with subjects of the deepest interest and of the greatest helpfulness to American homes. And we have been unusually successful in enlisting the aid of gifted writers and teachers. They will not only bring you messages that will instruct and entertain and cheer you for the moment, but suggestions that will help you to live a year of gladness and spread that gladness to others.

Men and women who are famous in many walks of life will give the benefit of their experience in interesting and helpful contributions. Great preachers will tell the old, old story of Salvation; missionaries and explorers will relate their travels and adventures; poets will sing their sweetest songs, and brilliant authors will relate their most attractive stories.

There will be articles of special interest and value about the work of the Federal departments at Washington, giving practical hints as to how these departments may be used by every American citizen. There will be discussions of the great problems that are engaging the attention of the American people, questions of the school, the farm, the church. The life of prayer, the study of the Bible, the work of the church in foreign fields, are all included in the 1914 program.

John H. Jowett

Amzi C. Dixon

Charles H. Parkhurst

Charles L. Goodell

Charles A. Eaton

Newell Dwight Hillis

A Splendid Sermon Every Week

THE preaching of the Gospel continues to be a mighty force in winning the world for Christ. It is wonderful to think that right down through the centuries men who have been called of God have delivered the message of salvation, and announced to the people of earth the will of our Father who is in heaven. In this year of grace 1914 some of the most powerful of these modern prophets will speak their message in the weekly sermons appearing in The Christian Herald.

All of the leading Protestant denominations will be represented in these sermons. They will do much to clear away the threatening clouds of unbelief and worldliness, giving a clearer view of Christ, revealing more of the nature of God, and showing the real meaning of life. They will point the way of salvation and the paths of Christian service.

Among those who will contribute these 52 vital, helpful Sermons will be the following:

J. H. Jowett, Hugh Black, Amzi C. Dixon, J. Wilbur Chapman, Charles M. Sheldon,
H. P. Eckhardt, Reuben A. Torrey, Bishop Wm. A. Quayle, Charles Lewis Slattery, Charles H. Parkhurst,
John P. Peters, Albert B. Simpson, Charles A. Eaton, Dietrich H. Steffens, Charles L. Goodell,
A. H. C. Morse, John H. C. Fritz, W. Jasper Howell, Richard Braunstein, Bishop Luther B. Wilson,
David J. Burrell, O. T. Fletcher, Richard W. Jungfer, Bishop Joseph C. Hartzell, Pastor Wagner of Paris,
C. A. Mutch, C. H. Pannkoke, Pastor Dryander of Berlin, Newell Dwight Hillis, Russell H. Conwell

Professor Dau's Daily Meditations

A BIBLE THOUGHT FOR EVERY DAY IN THE YEAR

IT was a fortunate choice for THE CHRISTIAN HERALD readers when Prof. W. H. T. Dau was selected to provide the Daily Meditations for the coming year. We know of no other writer in America who can so well meet the spiritual requirements of a task which that distinguished pastor, Dr. J. H. Jowett, has so admirably performed during the year now closing. In his opening "Meditation" for January 1, 1914, Prof. Dau deals with the first recorded utterance of our Lord, "Wist ye not that I must be about my Father's business?" and in his comment adds, "As good children, we too must take an interest in the business of our heavenly Father. True, we cannot join Jesus in his work of redemption. That is work which he alone performs for us, but, redeemed by him and believing in him, we are asked to follow in his footsteps and to be co-workers together with him. There is no more precious and glorious 'business' than to serve the Father as Jesus did, teaching men to know him and to trust him, and working for men in loving self-sacrifice. Let this be my motto throughout this year and my answer to all who may be surprised at me: . . . 'Wist ye not that I must be about my Father's business?' 'The Son came not to be ministered unto but to minister, and to give his life a ransom for many.' The God-man is the Redeemer. He 'must be about' his Father's business. He must work while it is day. He cannot allow mere earthly relations to interfere with his heavenly mission. We shall hear him declare at the end of his career: 'It is finished!' He was an incessant worker for our salvation. Doing and dying he was about God's business. . ."

Prof. W. H. T. Dau

These meditations will be found an unfailing daily refreshment and invigoration. Every sunrise has its appropriate thought and its morning tonic. Like a walk in a pleasant garden or a shady woodland by the side of a stream, the Meditations will lead us into attitudes of contemplation and reverent thought which will give strength and grace for the duties of the day. Let them be your "morning portion," and you will find the time well invested. They will be among the choicest attractions of THE CHRISTIAN HERALD during the coming year, and will be greatly appreciated by its readers everywhere.

The Old Evangelism and the New

Dwight L. Moody

A GREAT controversy has raged for many months past over the question of modern evangelistic methods. Many hold that the true spiritual note has gone out of evangelism and that the Pentecostal fire has died out. The "lost chord" is lamented by those who recall the phenomenal spiritual campaigns of the past. Such leaders as Dr. J. Wilbur Chapman, Dr. Biederwolf, Professor Torrey and a few others have given vitality to a movement looking toward a general reform in present evangelistic methods. They take the ground that there is too much of a tendency to commercialize spiritual work nowadays, and that evangelists and pastors should work harmoniously together to win souls. The progress of the proposed Federation and the merits of the reforms in view will be thoroughly discussed by leading evangelists and pastors in THE CHRISTIAN HERALD during 1914.

There is little doubt that the outcome of the present movement will be reform in evangelistic methods all along the line, and that the change, far from tending to diminish the spiritual enthusiasm, will rather emphasize and strengthen it, since evangelists and pastors will be brought into harmonious and cordial co-operation. This is as it should be. No longer will the pastor look upon the evangelist as a trouble-bringer in the church; no longer will the congregations be led to regard the evangelistic worker as a sensationalist. Where all unite together in loving harmony the spiritual fires will not burn fitfully, but clearly and steadily, and the work will go on better than before.

W. E. Biederwolf

The World's Largest Sunday School

Mrs. Wilbur F. Crafts

A CENSUS of the National Sunday School Class conducted in THE CHRISTIAN HERALD every week, under the capable direction of Dr. and Mrs. Wilbur F. Crafts, would show that it is far and away the largest class of its kind in the whole world. With a membership extending through all the States and Territories and the Colonies, it is estimated by the conductors themselves (judging from the extent of their correspondence during the whole year) that the total membership is not very far from the million mark. This continent-wide class includes hundreds of Sunday schools of various denominations, and the teachers find in the week's lesson, which appears well in advance in THE CHRISTIAN HERALD, a source of inspiration and accurate information that supplies all their needs in the class-room, and enables them to do most efficient work among their pupils. The International Sunday School Lesson is dealt with in a comprehensive way, and optional lessons are given whenever occasion requires.

There are many ways of teaching Sunday school, but the right way is the best, and it is the way that brings to the teacher and the pupil alike the latest resources of scholarship and the best progressive teaching methods. This is a marked characteristic of the CHRISTIAN HERALD Sunday School Class. Its teachers, who have traveled practically all over the world, speak with a personal knowledge of the lands and cities and historic places, and the descendants of the ancient peoples who are dealt with in the lessons.

Wilbur F. Crafts, D.D.

Explorations in Bible Lands

EVERY year brings new revelations as the result of research in Bible Lands by such eminent archeologists as Professors Hilprecht, Heilprin, Winckler and other distinguished investigators. Bible students all over the world are watching with intense interest the results of these researches in Egypt, Babylonia, Palestine, Arabia, Assyria and Asia Minor. In the valley of the Euphrates, which modern civilization has at last invaded, tremendous discoveries are anticipated. The Babylonian expeditions of the University of Pennsylvania have been fruitful of many great "finds" that have shed a new light on the Scripture narrative, and given us glimpses of religious conditions of a date long before Abraham came out of Ur of the Chaldees. Stories of the Creation, the Deluge, the Confusion of Tongues at Babel, the early kingdoms and the remotest traces of the civilization, literature and laws of those days are all being uncovered for the world's instruction. Such ancient races as the Sumerians, the Chaldeans and the Hittites are no longer veiled in obscurity; their kings and their achievements are now becoming known. Inscriptions on stone, religious emblems, and figures denoting the forms of worship and even the customs and usages of those men and women of a far-off age have come to light.

Prof. Edgar J. Banks

These explorations lead us back to the beginnings of things. They show the commanding figure of the first human law-maker, Hammurabi. New light is thrown on the personalities of the Old Testament. We get new ideas concerning the star-gazers of Chaldea and the infancy of astronomy, and we see passing before us in retrospect the tremendous drama of rising and falling empires.

THE CHRISTIAN HERALD has arranged for a series of articles during 1914 from distinguished Orientalists dealing with these discoveries. The series will be of priceless value to all Bible readers, and its importance may be estimated from the fact that there are now in the possession of investigators in this country many thousands of tablets that are in process of being deciphered. Eminent philologists are at work on these tablets, some of which are mere fragments. When fully translated they will let in a flood of light on the secrets of the races who lived in the "morning of the world."

A New Oriental Travel Series

By DR. FRANCIS E. CLARK, OF THE CHRISTIAN ENDEAVOR

IN view of the extraordinary popularity of Dr. Clark's series of illustrated articles of travel among the cities of the early Christian Church in Bible lands, we have arranged with him for a new series, in which he unfolds still further, in his own delightful fashion, the charm and mystery of the ancient East. Concerning these articles, Dr. Clark writes: "I made a special journey to all the cities I have described, and did this in behalf of the readers of THE CHRISTIAN HERALD, feeling that I could not write about them as intelligently and helpfully as I desired, without actually seeing them. This final series further follows the footsteps of St. Paul, and relates to Tarsus, Jerusalem, Tyre, Damascus, Sidon, Antioch, Syracuse, Rome, and possibly two or three others. I found very much of interest in each of those cities, and have tried to describe them as they look to-day, as well as tell about their ancient greatness and their connection with the life of the great apostle. All of these contribute something to an understanding of his life."

Francis E. Clark, D.D., LL.D.

To those who have followed the travels of the early apostles, as related in the Acts and as further detailed in the Pauline Epistles, this new series of articles by Dr. Clark will have an interest far exceeding that of any other recent work on the subject. Those were the days in which the literature of the early church was in the making; the days when congregations met in private houses, in the woodlands, in the open fields or on the hillside; the days when the relations of the little bands of Christians were those of fraternal love and hospitality, and when they "had all things in common." From such early beginnings the organization now known as the Christian church has expanded mightily, until its utmost branches reach out to the ends of the earth.

Dr. Clark's new series will be beautifully illustrated by photographs taken by Mrs. Clark, who is his companion in all his journeyings. These letters, like all that comes from the same entertaining author, will prove timely, interesting and profitable, rich in information which every reader will prize—the best possible substitute for an expensive trip to Southern Europe, the Mediterranean and the Near East. The new series will begin early in 1914, appearing at frequent intervals during the year.

The Church and the Workingman

O. H. Pannkoke

IN DEALING with the problem of the church's declining influence with the masses, one is reminded of the old poem which tells how the "parish priest of austerity" spent most of his time in the high church steeple, instead of mingling with the folk below, like a good pastor. Being one day summoned by a Voice of authority to "Come down!" he inquired: "Where art thou, Lord?" "Down here among my people," came the thunderous reply, in rebuke for his exclusiveness and indifference to the wants of his flock. If the modern church ever hopes to win back the multitudes, it must "come down" to them; it must help them to bear their burdens, sympathize with them in their sorrows and trials, and emulate in every way the example of the Master, who was a lover of and a dweller among the common people, who heard Him gladly." Under the able direction of Rev. O. H. Pannkoke, a recognized authority on the urgent problems that confront the church and the nation to-day, a number of leading Americans will contribute articles on this great problem during the coming year, dealing with the church's attitude toward labor and capital, the unevangelized masses, Socialism, poverty and other phases of our social and economic life as they exist to-day. These articles will be found intensely interesting and full of practical suggestions for pastors and laymen and for all who are desirous of bringing back the old-time influence of the Christian Church with the common people. They will be of practical service in pointing the way out of the difficulty.

Pastor D. H. Steffens

The Balance Sheet of Christianity

John R. Mott

WHAT Christianity has accomplished in the world is not to be estimated by glancing at isolated parts of the great field of humanity, but by taking the field as a whole. The skilful commander knows that the fortunes of a single brigade or detachment do not determine the general result. Christianity has suffered gigantic persecutions, and has encountered tremendous difficulties; yet from its very foundation, 1,900 years ago, the whole record of the religion of Jesus Christ has been one of tremendous and amazing progress. The group that followed him in his earthly career, and that numbered only a few thousands after his departure, at the end of the first century had grown to half a million. In the fourth century it was an army of 10,000,000 strong; in the tenth century 40,000,000; in the fifteenth century 100,000,000; in the eighteenth century 200,000,000, and to-day it is estimated by Fournier de Flaix (the leading authority on the religions of the world) at nearly 500,000,000. The religion of Jesus to-day is making progress at a greater rate than at any time in its previous history. Its army of missionaries is constantly increasing. Last year 28,000,000 Bibles and portions, in 500 different languages, were issued by the Bible societies and publishing houses, prominent among the latter being THE CHRISTIAN HERALD. To stimulate and hasten the great work of world-conquest for Christ, this journal is preparing "The Balance Sheet of Christianity," which will be the most complete and convincing presentation of the subject ever issued.

Clayton Sedgwick Cooper

Pollyanna Will Appear Again

WHEN Mrs. Porter wrote *Pollyanna,* she could hardly have realized what a great thing she was doing. She was creating a unique figure in fiction—a figure to rank with "Rebecca of Sunnybrook Farm" and "Anne of Green Gables"—the two most popular little girl heroines. When the story first appeared in THE CHRISTIAN HERALD people kept silent and read with deep, absorbing interest. Then the letters began to come in—short letters and long letters, asking about Pollyanna and telling their appreciation of her and sympathizing with her troubles. They wondered if there really was a Pollyanna, and if she looked like her pictures, and if she really had an aunt like the child in the story.

For a time just plain letters arrived—and then another thing happened. People began to play the "Glad Game." And from all over the country a new type of letter came in—letters from grown-ups and kiddies, from "shut-ins" and from hopeless ones. And every one of the letters said: "I am playing the 'Glad Game,'" or "I am trying to be like Pollyanna." Perhaps you will be able to realize just what the little Glad Girl means to the hundreds of thousands who have read about her.

Eleanor H. Porter

And now we have something to tell you—it would be a secret if there had not been a heading to this paragraph. Pollyanna is coming back to us! Coming back to THE CHRISTIAN HERALD readers, with all of her joy and happiness! Pollyanna is coming back—but not the same Pollyanna who went away. For this heroine is our little girl grown up! Can you imagine anything better than a young lady Pollyanna, with a whole new set of adventures and experiences?

Mrs. Porter is now working on the manuscript of the new book. It is nearly finished, and when it has been completed it will be shipped down straight away to THE CHRISTIAN HERALD office.

We need not tell you that you are going to enjoy the story—of course you will, for Mrs. Porter's new book will be just as interesting and just as exciting and just as *glad* as the very first glimpse of Pollyanna; and the new, grown-up heroine will fill the place in your hearts that the little girl owned.

Do You Know Your Bible?

Dr. George H. Sandison

THE Department of Bible Study, conducted under the same management as last year, will begin a new series for 1914 in which the lives and characters of twelve of the most interesting personalities of the Bible will be studied, not in a stereotyped manner, but in a way to profitably stimulate Bible research and to help readers to master the lessons taught us by the lives of these Old and New Testament characters. It will throw a new light on Bible biography.

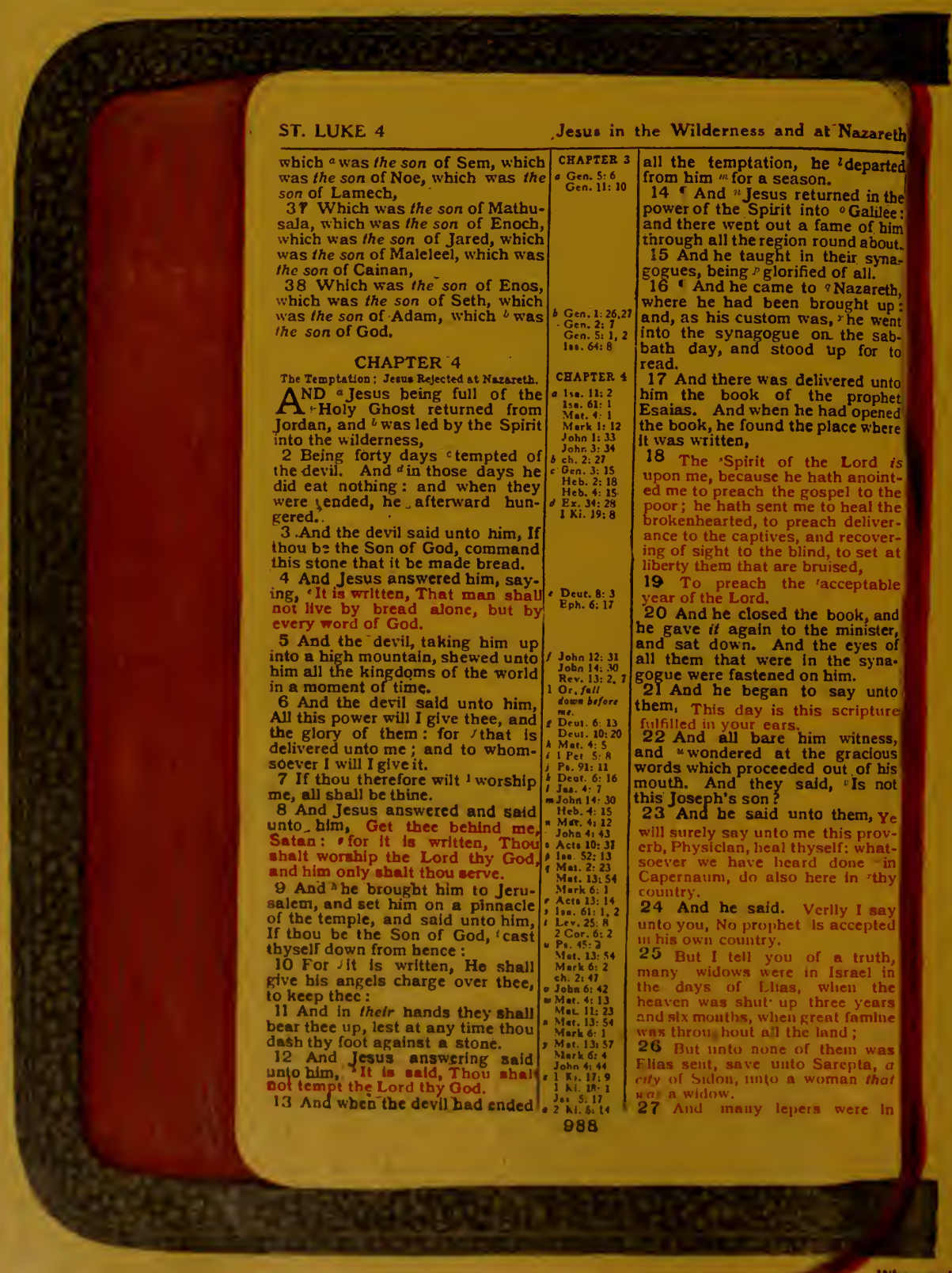
It's a totally different form of Bible study from that ordinarily followed—something quite new. The element of human interest is kept prominent. The "honor roll" is printed every month, in which appear the names of the readers who have answered the greatest number of questions. At the end of the year prizes are awarded to those who have made the best record. There is no formality about enrolling. Any one can join the class at any time. Old and new members will engage heartily in this work of Bible study for 1914, getting better acquainted with Bible heroes and heroines.

The Bible and Newspaper

THE Bible and Newspaper, edited by Dr. Ferdinand Cowle Iglehart, records current facts in this and other countries, and with them interprets intellectual, sociological, moral and religious truths. The facts are selected from farm, mart, shop, mine, home, school and church. The page sparkles with the jewels of thought and beautiful sentiment. It is deep in its convictions and fearless in their expression. Some of the ablest ministers, editors and speakers of the country regularly use its facts and incidents as illustrations for their sermons, editorials and addresses. The page draws from the daily newspaper with its live people and important facts. It also refers to the Bible, the granite basis of all truth. Dr. Iglehart's page has something of interest for every member of the family. Not only big news of world-wide interest, but the smaller, homely, touching, inspiring incidents of life are here depicted and related to the Bible message. Each story leads to a Bible illustration, relating divine providence to the practical affairs of men.

F. C. Iglehart, D.D.

The Christian Herald India Paper Red Letter Bible



ST. LUKE 4 — Jesus in the Wilderness and at Nazareth

which [a] was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which [b] was *the son* of God.

CHAPTER 4

The Temptation; Jesus Rejected at Nazareth.

AND [a] Jesus being full of the [b] Holy Ghost returned from Jordan, and [b] was led by the Spirit into the wilderness,

2 Being forty days [c] tempted of the devil. And [d] in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, [e] It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for [f] that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt [1] worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: [g] for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And [h] he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, [i] cast thyself down from hence:

10 For [j] it is written, He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, [k] It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he [l] departed from him [m] for a season.

14 ¶ And [n] Jesus returned in the power of the Spirit into [o] Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being [p] glorified of all.

16 ¶ And he came to [q] Nazareth, where he had been brought up: and, as his custom was, [r] he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The [s] Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the [t] acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and [u] wondered at the gracious words which proceeded out of his mouth. And they said, [v] Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in [w] thy country.

24 And he said. Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, a [x] city of Sidon, unto a woman *that was* a widow.

27 And many lepers were in

CHAPTER 3
[a] Gen. 5: 6; Gen. 11: 10
[b] Gen. 1: 26,27; Gen. 2: 7; Gen. 5: 1, 2; Isa. 64: 8

CHAPTER 4
[a] Isa. 11: 2; Isa. 61: 1; Mat. 4: 1; Mark 1: 12; John 1: 33; John 3: 34
[b] ch. 2: 27
[c] Gen. 3: 15; Heb. 2: 18; Heb. 4: 15
[d] Ex. 34: 28; 1 Ki. 19: 8
[e] Deut. 8: 3; Eph. 6: 17
[f] John 12: 31; John 14: 30; Rev. 13: 2, 7
[1] Or, *fall down before me.*
[g] Deut. 6: 13; Deut. 10: 20
[h] Mat. 4: 5
[i] 1 Pet. 5: 8
[j] Ps. 91: 11
[k] Deut. 6: 16
[l] Jas. 4: 7
[m] John 14: 30; Heb. 4: 15
[n] Mat. 4: 12; John 4: 43
[o] Acts 10: 37
[p] Isa. 52: 13
[q] Mat. 2: 23; Mat. 13: 54; Mark 6: 1
[r] Acts 13: 14
[s] Isa. 61: 1, 2
[t] Lev. 25: 8
[u] 2 Cor. 6: 2; Ps. 45: 2; Mat. 13: 54; Mark 6: 2; ch. 2: 47
[v] John 6: 42
[w] Mat. 4: 13; Mat. 11: 23
[x] Mat. 13: 54; Mark 6: 1
[y] Mat. 13: 57; Mark 6: 4; John 4: 44
[z] 1 Ki. 17: 9; 1 Ki. 18: 1; Jas. 5: 17
[a] 2 Ki. 5: 14

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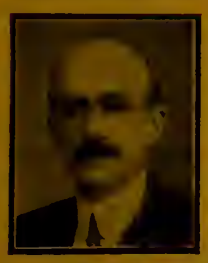

A. H. Howland, B.D.

DURING the coming year THE CHRISTIAN HERALD will continue to present each week up-to-date, practical, spiritual notes on the Christian Endeavor, Epworth League and Baptist Young People's Union topics. The subjects will be fully discussed and illustrated with new anecdotes, specially applicable to the lessons in each case. This department will be conducted by A. H. Howland and other writers thoroughly familiar with the work and its needs. The lessons will appear regularly ten days in advance of the date on which they are to be used, thus affording ample opportunity for leaders and workers to familiarize themselves with the contents, and especially with the anecdotal illustrations—a most valuable feature of the department. All the society members will find these studies of great value.

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Rev. A. B. Simpson

EVERY year adds to the number of missionary correspondents. There is to-day hardly a country under the sun where THE CHRISTIAN HERALD has not its missionary representatives. The contributions of these correspondents are instinct with the life of the movement at the front, and give such a picture of Gospel activities as can be found in no other publication. Every denomination is represented, and their letters will be continued during the new year and will be illustrated with photographs taken by the missionaries themselves. These missionary messages are not dull statistical reports, but live, bright, thrilling narratives of occurrences on the outposts of the Gospel army, full of real human interest and spiritual fervor, making the foreign field and its work vividly real.

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Special Features for the Coming Year

Free and open discussions of questions and problems that are engaging the attention of the whole American people concerning the church, the home, the school, the industrial situation, the right of women to vote—messages that instruct, entertain and cheer, from experts, leaders, writers, pastors and teachers, who will write for *The Christian Herald* during 1914

Margaret E. Sangster, Jr.
Writer for Girls

Articles by Margaret E. Sangster, Jr.

Margaret E. Sangster, Jr., who has already become a popular member of THE CHRISTIAN HERALD staff, will deal through the coming year with a wide range of topics connected with home and social life: The aspirations of youth, the opportunities of young men and women for advancement, the formation of the character, the wise economy of time, the subject of dress and manners, etc. Her articles are extremely helpful and stimulating to young people and have a charm of their own for readers of all ages.

Florence M. Kingsley
Novelist

The Little Angel of the Mountains

This is the title of a story by Cyrus Townsend Brady, the first instalment of which will be published in THE CHRISTIAN HERALD very shortly. The theme centers round the life of an orphan boy who, straying into a mining camp, falls a prey to all the recklessness of the life therein. Afterwards rising superior to the forces of evil, he succeeded in bringing about the reclamation of the whole community. It is full of the thrilling interest of frontier life and the battles which rage amid pioneer surroundings between the forces of good and evil.

Cyrus Townsend Brady
Popular Novelist

Interesting Stories and Articles

Among the list of notable contributors on general topics will be many prominent men and women, including Clayton Sedgwick Cooper, Professor Mason B. Young, and Professor Edgar J. Banks, the famous Orientalists; Wilfred T. Grenfell, Arctic hero and philanthropist; Irving Bacheller, the author of *Eben Holden* and other books; Dr. Anna M. Shaw, Bishop J. C. Hartzell, missionary bishop of Africa; Alice J. Whittier, poetess; Dr. O. S. Marden; Professor George I. Robinson, of the American College at Jerusalem. Among those who will contribute fiction will be Jean Mahan Plank, Anne McQueen, Grace Boteler Sanders, J. J. Bell and Owen Oliver.

Dr. O. S. Marden
Philosopher

Marietta Holley
Humorous Writer

Aunt Samantha Will Write

Marietta Holley's short talks on homely subjects, which are always bright and entertaining, will be continued. Dear old Aunt Samantha has a quaint humor of her own, and her amusing recitals of household experiences with Josiah are full of human interest. It has been said of Samantha, "If she were simply funny, it would be good, but a bushel of wisdom comes with every shaft of her wit." As Josiah Allen's wife her fame has gone round the world and our readers have always welcomed her delightful sketches.

Fanny Crosby
Hymn Writer

Sacred Music for Church and Home

During 1914 a number of our best American writers of sacred and patriotic songs will contribute new productions to the pages of THE CHRISTIAN HERALD. Poets, too, will send their finest verse. Among other contributors will be Fanny Crosby, Alice J. Whittier, Ida L. Reed, George Birdseye, George L. Andrews, Mrs. Frank A Breck, Mrs. Mary B. Wingate, Elizaann E. Kendrie.

James R. Morris
African Missionary

Adventures of a Missionary

James R. Morris, a missionary connected with the African Inland Mission, will contribute thrilling stories of his life among the savages of Africa. These are "true-true" tales and will give some insight into the perils which missionaries encounter in their efforts to spread the Gospel. The articles and stories will be illustrated with photographs taken by Mr. Morris himself.

Dr. Wilfred T. Grenfell
Arctic Missionary

First University in the World

In this article Professor Stephen Langdon, Professor of Assyriology, Oxford College, England, will describe a school of religious training which existed in ancient Babylonia about 2200 B.C. The records of the school are marked on tablets found in excavations under the auspices of the University of Pennsylvania. This article will be well illustrated.

Mrs. Carrie C. Catt
Suffragist

Both Sides of the Suffrage Question

The right of woman to vote has been the subject of more activity on the part of suffragists and anti-suffragists during the past year than ever before. Both sides of the woman-suffrage question will be discussed in THE CHRISTIAN HERALD by leaders for and against the right of women to vote.

Mrs. Arthur Dodge
Anti-Suffragist

Morals and the Government

This will be an article showing how Uncle Sam is going out of his way to look after the well-being of his people. Time was when the men of the mining camps ran away to the nearest town on pay day and spent their money in riotous living. So Uncle Sam has introduced moving picture shows, lecturers, and Y. M. C. A. workers into the camps to induce the men to stay. And the plan has succeeded wonderfully, as will be shown.

Gayle Hoskins
Illustrator

The Young Man's Chance Today

A number of men who have attained prominence and won success through honorable methods will contribute their experiences to THE CHRISTIAN HERALD, showing what the opportunities for advancement are to-day and contrasted with those of twenty-five or thirty years ago.

F. A. Collins
Well-known Writer

The Christian Herald Art Covers

The fifty-two covers for 1914 will represent a better series of pictures than we have ever been able to offer in the past. They will include reproductions of the world's greatest art in full color. The paintings of Rembrandt, Raphael, Greuze, Holbein, Frans Hals, etc. Other cover pictures will be photographs of Palestine, the environs of Bethlehem, the Swiss Alps, America's grandest scenery, some of them reproduced from lumière negatives giving nature's exact coloring. There will be "story" covers also that will warm the heart and please both old and young.

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Uncle Sam's Information Bureaus

The United States Government maintains a large number of departmental bureaus in Washington for the purpose of giving information to the people, and invites you to use these bureaus. Do you know how? *The Christian Herald* will publish a series of articles telling of the wonderful things Uncle Sam is doing and how to use his bureaus for your information and profit.

© Franklin K. Lane
Secretary of Interior

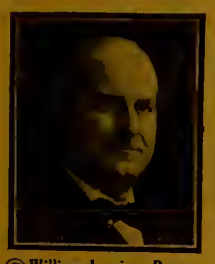
How to Enrich Your Own Farm

Whether you live in the promised land or on an abandoned farm back East, the Agricultural Department stands ready to help you make two blades of grass grow where only one grows now. It will test your soil and tell you just how and what to do with it, the kind of crops to grow and how they should best be marketed. It will even instruct you in efficiency methods so that you may save money in your operations. It will even show you how to do the farm bookkeeping. An interesting article for country readers.

William C. Redfield
Secretary of Commerce

The Far Western Land of Promise

This is what the desert regions of the West are called by the men of the United States Reclamation Service—those hardy engineers who are hurrying forward the great irrigation projects which are expected to make fertile farms of land now given up to cactus. We will shortly publish an article telling how the average citizen may acquire a part of these lands and ultimately build a home of his own.



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Secretary of State

Cheap Fish for the Million

Time was when the United States Fish Commission was concerned in enriching science with a knowledge of the species and habits of fish.

This is now being put to practical use, and whether you live on the sea coast or on the banks of interior lakes and streams, you will be interested in learning how your own supply of fish can be increased at less cost than before.

© W. G. McAdoo
Secretary of Treasury

Saving Life in the Mines

Loss of life in mines is becoming less frequent since the government has installed eight rescue cars standing ready equipped with a crew fitted with oxygen helmets and ready to speed at a moment's notice to the scene of the explosion. The whole story is one of romance and heroism combined to help prolong the lives of the underground toilers.

Josephus Daniels
Secretary of Navy

Civilizing the Alaskan Indian

The Alaskan Indian who used to be a fisherman is, with the help of the government, gradually taking up the work of the soil, thereby adding to his own prosperity and, incidentally, that of the country. How this transition to the pastoral state is being accomplished and how the Indian woman is vitally concerned in it will form the subject matter of a fascinating article.

David F. Houston
Secretary of Agriculture

Home Education for Children

Uncle Sam maintains a special department for the purpose of helping parents in the management of their children until they have reached school age. This advice pertains to general management, clothing, the kind of games to be played, etc., etc. This article will be eagerly awaited by every CHRISTIAN HERALD parent.

© James C. McReynolds
Attorney General

The Government and Telephones

In Europe various governments own and operate the public telephone systems. Such ownership is now being advocated in this country. Experts in Washington are striving to show that if the telephone systems were run by the government the people would save a large amount of money. We shall publish a series on this subject shortly.

© Albert S. Burleson
Postmaster General

Making Radium in Colorado

It now seems that all the radium produced in Europe has been extracted from ores mined in the United States. It has been arranged with governmental help to make the production of radium a home industry, the product to be used in two great hospitals for the cure of diseases for which radium is beneficial. With radium placed within comparatively easy reach of the experimenter, much practical good may be accomplished in the cure of disease. It will make a fascinating article.

© Lindley M. Garrison
Secretary of War

New Plants Under Old Names

Here is a new industry which Uncle Sam is trying to put out of business. Hay seed, asparagus beans and other seed are being sold at high as $15 a bushel under new names, and the most extravagant claims made as to their productiveness. Farmers ought to know that the Department of Agriculture stands ready to advise them as to the quality of seed offered for sale by any dealer. And it is better to have this advice before waiting until the crop is a failure and it is too late to replant.

William B. Wilson
Secretary of Labor

Selling Health by Mail

Uncle Sam warns us that quite an industry has sprung up, operated by men, some of them misguided, the most of them plain charlatans, who undertake to cure you of any ill through diet regulation. As these men do not undertake to sell medicine but merely advice, it is impossible for the government to prosecute them. Uncle Sam is doing all he can to put them out of business, however, by spreading broadcast advice of his own experts, which shows the fallacy of trying to treat yourself for diseases which you may not have. This advice will be published in an early issue of THE CHRISTIAN HERALD.

John Wanamaker
Eminent Merchant

Using the Entomological Bureau

Here is a subject that will interest every farmer. The government is doing wonderful work in suppressing the insect enemies of the farmer, and above all desires the intelligent co-operation of the farmer himself. What the government is doing and how you can help it to help you will be described by an expert of the Entomological Bureau.

Dr. L. O. Howard
Entomological Bureau

. . .

The above are only a few of the articles describing the great work Uncle Sam is doing for his people, which will be published in THE CHRISTIAN HERALD.

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A WEEK IN THE WORLD'S NEWS

Roosevelt's Varying Reception

ONLY one of our South American neighbors seems disinclined to accord Colonel Roosevelt the whole-hearted welcome with which he is greeted elsewhere. The republic of Colombia is reported to have issued orders to its officials throughout South American states to refrain from taking part in receptions to our distinguished traveler. The press published unfriendly comments and cartoons, all centering on the Panama "incident." The greatest of interest is taken Colonel Roosevelt by others, prompted not only by his fame and personality, by the desire which exists in those southern countries to express their friendship for America. Mrs. Roosevelt has started home via Panama, being given a trip of inspection on the Canal en route. Our picture shows Argentine officials greeting Colonel Roosevelt on his arrival in Buenos Aires.

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WITH HIS HAT OFF TO NO MAN

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News in the Making

THE Hetch Hetchy bill, giving San Francisco the privilege of converting a great Yosemite Valley into a water supply reservoir, has passed Congress and gone to the President.—Governor Glynn of New York recommends radical legislation, including a compulsory workman's compensation law with provision for organization of employers; full acquiescence of the legislature is predicted.—Two New York young women, one a social worker and member of the Epworth League, Miss J. E. McCann, the other Miss M. V. Moulton, have mysteriously disappeared and rewards are offered and a wide search instituted.—A large committee of prominent men is named to arrange for the celebration beginning next March of the 300th anniversary of the beginning of chartered Commerce in the State of New York. It is expected that there will festivals of some kind every day from March 27 to October 11.—Secretary Bryan tells Canadian Society of New York at annual dinner there will be no cause of war with United States during the present administration. Sir John Willison, editor Toronto *News*, declared Canada would stand by this country any genuine trouble.

In Foreign Lands: Following the collapse of the ministry, reported last week, a new French cabinet is formed, headed by Gaston Doumergue, Radical Socialist, and an unfriendly press predicts a brief tenure of office.—An expedition from the University of Pennsylvania to the Amazon discovers three hitherto unknown tribes of Indians in regions of Brazil never before reached by white men.—More or less unrest is noticeable in Nicaragua and Santo Domingo through imperfect understanding of this country's attitude toward Central and South American republics.—Following the belligerent manifestations in the province of Ulster, a royal proclamation was issued prohibiting the importation of arms and ammunition into Ireland.—The Zabern, Alsace, incident brings Imperial Chancellor Von Bethmann-Hollweg and the German Reichstag into strained relations. Attempts of the Socialists to adopt tactics of the English Long Parliament and insert the opening wedge for parliamentary government of Germany for the time being are defeated.

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Naval Holiday Gains Ground

THE declaration by Winston Churchill, first lord of the British admiralty, that Great Britain was willing to co-operate with other governments to secure a one year's cessation of naval construction, has prompted a resolution in the House of Representatives which received an almost unanimous vote, calling on the President to use his influence to consummate such an arrangement for this country. It is believed that this novel proposal will not be feasible until there is wide concurrence of first-class Powers. Meanwhile, the extensive program of Secretary Daniels for the present enlargement of our navy will receive the attention of Congress. The movement, however, bids fair to become international, and it is hailed as a great advance in the direction of universal peace.

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Will They Exhibit?

MANUFACTURING interests of Germany and the government are not in accord on the subject of representation at the Panama-Pacific Exposition. Three-fifths of the majority of the Reichstag are said to have signed a petition praying for the passage of the bill, appropriating $500,000 for official participation in the exposition; it is stated that the government will not support this bill, in which case it is doomed. The animus in the government's attitude is found in the wish of a group of under-officials who originally recommended this boycott of the exposition to "save their faces." It is understood that the attitude of the British Government depends very largely on Germany's actions. Big exhibits are being prepared by the representatives of the French Government.

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Great Dublin Strike Over

ON DECEMBER 9 the labor war in Dublin, which had lasted over three months, was practically ended. This was a general strike, and more than one hundred thousand men, women and children were thrown on charity. The port of Dublin was closed except for passenger traffic, and thousands of wage earners were idle. Efforts were made to induce the Trades Union Council, London, to order a sympathetic strike of all trade unionists in the British Isles. The effort failed, and the same day the dock and transport workers agreed to resume work. Factories will remain closed until normal conditions are re-established at the port. Although the American press has contained very little about this disorder, it was one of the gravest that the English Government has faced, and it will be many months before industry will recover.

Panama Hero Dies

LIEUTENANT COLONEL DAVID DUBOSE GAILLARD, U. S. A., who deserves the title of hero because of his self-sacrificing work on the Panama Canal, died at Johns Hopkins Hospital, Baltimore, December 5. Colonel Gaillard was taken to the hospital in August suffering from tumor in the brain, the result of seven years' unremitting labor in the trying climate of the Canal Zone. Colonel Gaillard was chiefly in charge of the excavating about the Culebra Cut and the Gatun Dam. His task was a stupendous one in that he had to overcome the great slides which caused such delays from time to time. He is credited with having saved the government $11,000,000 by giving personal attention to all the details of his department, and it was the long and nervous strain combined with the climatic conditions that ruined his health. It is said of him that he did not know how to rest. "The landslides were with him night and day." "He has given the world an admirable example of self-abnegation and absolute devotion to duty." He did not have the satisfaction of knowing that his skill and toil had triumphed over the natural enemies of the Canal, but his name will be placed high on the roll of the nation's heroes.

. . .

Balkan Relief Fund

THERE is still much suffering in the Balkans. A letter from Chairman Furnajieff of the CHRISTIAN HERALD Relief Committee, dated Sofia, November 26, says: "The CHRISTIAN HERALD check for $1,300 has just been cashed. Our work is most needy at present. Refugees are sleeping on the bare floors with hardly anything to cover themselves. Your latest aid will relieve and is already relieving scores. There are many sick, and their need is clothing, fuel, and food. Mortality among the children is frightful. My door is a daily witness of sufferings and tears. These sufferers are mostly non-combatants and bear the sins of others."

. . .

Explorers in Hard Luck

THE expedition headed by the famous explorer Vilhjalmur Stefansson, which sailed from Victoria ,B. C., on June 17 to explore the regions bordering on the North Pole and map the unknown continent believed to exist there, has been delayed in Alaska by weather conditions. Word has been received that in September the expedition's ship, the *Karluk*, with twenty-five men aboard, and provisioned for three to four years, was carried away by drift ice and wind, while the explorer and others of the party were on a hunting expedition inland. The ship was thought to be in no serious danger, and the land party expected to proceed by sled northward and establish a base for future operations, then return to the coast for the winter in hopes that the *Karluk* would return. The scientific work of this expedition is looked forward to as likely to add definitely to the geography of that region.

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Starving Saves Mrs. Pankhurst

PROMPTLY upon her arrival in England from this country Mrs. Emmeline Pankhurst was arrested, and as promptly began her famous hunger and thirst strike. Intense excitement and indignation were caused among the militant suffragettes of England, and Mrs. Pankhurst's condition was such that the Bishop of Marlborough permitted special prayers to be offered for her in the cathedral. The suffragettes made many public demonstrations in protest against Mrs Pankhurst's detention, and after her release on a seven-day license, swore that never again would the government get their leader into custody, even though they faced battleships to keep her free. That seemed almost prophetic, as Mrs. Pankhurst immediately left London for Paris to join her daughter, and it is said that she will there go into voluntary exile.

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Two Gentle Missionaries Go to Jolo

THE little island of Jolo in the Philippines is one of the worst places in the world, according to Police Commissioner Waldo of New York. He is quoted as saying that he has been there and knows that the natives are little better than cannibals. They are a race of fierce brown pirates, chiefly distinguished by hatred for Americans. Moved to believe that love manifested in practical ways will prove stronger than hatred, two women of culture, Mrs. Lorillard Spencer and Miss Virginia Young, sailed recently from New York to go together to Jolo and woo the natives to civilization by starting a kindergarten for children, teaching mothers hygiene, and establishing a little community of welfare workers. Mrs. Spencer is an experienced settlement worker, and a teacher of a Bible class in St. George's Church. She has planned this missionary expedition against the protests of her friends. She and Miss Young are inclined to discount the stories about Jolo, and declare themselves not a bit afraid, and convinced that they will start a great work.

MRS. SPENCER. MISS YOUNG

. . .

A City Without Water

THE breaking of a huge main on December 9 precipitated a water famine in Cincinnati, Ohio, which lasted several days. It was necessary to close schools and factories, sixty thousand hands being temporarily thrown out of work. Because of the appalling fire hazard caused by the situation, the automobile chemical engines of the city were mobilized, ready for any emergency; the only water available for fire fighting would not have lasted an hour. Even hospitals were almost destitute, and every interest suffered. Normal conditions are now re-established.

CLOSING IN ON MEXICO CITY

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GENERAL PANCHO VILLA, WHO EXECUTES ALL FEDERAL OFFICERS CAPTURED

ON DECEMBER 4 it was reported that General Villa, flushed by successive victories and the seeming demoralization of the Federal forces in the north of Mexico, and better equipped by great quantities of captured arms and ammunition, planned a sweeping advance upon the capital. First, however, he turned his attention to trying to overtake the Federal sympathizers flying across the wastes of Chihuahua to the border, carrying immense treasure.

This great caravan, miles long, discarding its valued possessions as it fled, escorted, in a way, by the Federal soldiers who abandoned the city, is one of the most striking incidents of this war. The several thousand refugees began to pour into Ojinaga, a border town opposite Presidio, Texas, on December 7, and the soldiers prepared to defend the place against Villa's pursuing army.

The press reports of December 5 gave scant news but many conjectures, and announced that Villa delayed entering the city of Chihuahua, fearing that by a trick the Federals would isolate him there as they before had been by the rebels. It was said that Huerta had negotiated a large loan, and that his family was secreted in Vera Cruz. December 6 and 7 brought no more important news than that Huerta had given orders to protect lives and property of all aliens in case of fighting at the capital. Mexico City was seemingly indifferent to the course of events. Villa still prowled about Chihuahua City, like a wolf investigating a strange shack in the woods.

On December 9 the Mexican Congress annulled the recent election and declared Huerta president ad interim, pending a ne election called for the first Sunday in July, 1914, showing that the Mexica are not without a certain grim humor. This move was taken to indicate th Huerta really expects trouble—or courts it. Villa is reported to be moving Ojinaga with the pick of his fighting men, when he hopes to capture the on Federal troops remaining in the north. Later reports stated that the rebe to the south were threatening to attack Tampico at any moment, and Admir Fletcher took steps to receive aboard his vessels such foreigners as mig seek his protection.

December 10 it was stated that the conservative element in the Mexic Government had taken tentative steps toward making a truce with Carranz Tampico was attacked at eleven o'clock on the morning of December 10 l large bands of rebels; these attacks were repulsed. Desultory fighting w reported at various other points in the South. Several of the battleshi which have been off Vera Cruz left for Tampico. An engagement at Ojina was imminent. The rebel or Constitutionalist army is reported to be recruiti numbers of Yaqui Indians in the State of Sonora, and Federals were forci Mexican laborers into their ranks.

The press of December 11 reported Tampico as under assault, the Federa making their stand at the city limits. Torreon, a strategic military positi commanding the gateway both to north and south, was recaptured by t Federals. Communication with these places was unreliable. From El Pas Texas, came details of a rebel raid on the British vice-consulate in Chihuah City and execution of the son of General Terrazas, Mexico's wealthiest ma who fled with the caravan carrying 5,000,000 pesos ($2,500,000). Reb troops not sighted at Ojinaga. Washington is still serenely watchful.

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CENTER OF REBEL TEN-MILE BASE ON MEXICAN RAILROAD LINE

GOD'S GIFT TO THE WORLD

to-day. Look at the marvelous changes in the Orient. The new Chinese Republic, the greatest political and moral wonder of the age, is the result of the work of Christian missionaries. The same is true of the new Japan and the new India. Africa, with her 170,000,000 of people steeped in Satanic sorcery and superstition, is stretching out her hands toward God, and is being intersected with railroads and schools and Christian missions. Christ is winning some of his grandest victories in New Zealand and Australia. Nearly all the islands of the Pacific have shaken off the shackles of heathenism and placed themselves under the beneficent rule of the Prince of Peace.

The fraternal and commercial relations now established between the great political powers of the globe, the beautiful Red Cross work in time of war, the Hague tribunal for the abolition of war and the adjustment of all international difficulties by arbitration, the homes and hospitals for the aged and helpless, the training and care of children, the effort for the abolition of child labor, the emancipation of woman, the regnant conscience that is being transfused into business and education, the general and indignant protest of the people against corrupt municipal and State government, these are evidences of the irresistible progress of the Christian religion, and the advancement of Christianity is convincing proof that the Son of God is come and has stamped himself indelibly on the thought and heart and life of the world.

The personal character of Christ is further confirmation that the Son of God is come. The moral and spiritual excellence of his life has never been paralleled in any age. His wisdom, his purity, his self-denial, his self-control, his courage, his magnanimity, his independence of the customs and teachings of his age, his immensurable superiority to all the saints and philosophers and sages that preceded and followed him, these characteristics give Jesus Christ a unique place among the sons of men. Jean Paul Richter expresses the truth in one

Continued from page 1189

of his unforgettable epigrams. "He is the mightiest among the holy, and the holiest among the mighty."

Napoleon said: "I know men, and I tell you Jesus Christ was not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. There is between Christianity and other religions the distance of infinity. Alexander, Cæsar, myself and others founded empires, but on what did we rest the creations of our genius? Upon sheer force. Jesus Christ alone founded his empire on love, and at this hour millions of men would die for him. In every other existence but that of Christ how many imperfections! From the first day till the last, he is the same: majestic and simple, infinitely firm and infinitely gentle."

Indeed he was the only perfect man. The most rigid analysis of friends and enemies has failed to discover the smallest flaw or infirmity or moral stain in his life. No genius in literature could create such a character, much less common men like the four evangelists. It is therefore impossible to account for the Son of God except on the theory that he actually lived on earth, that the Gospels are not beautiful fiction, charming and magnificent lies, as the rationalists would have us believe, but as veritable history as was ever penned. Such a character, matchless in its moral splendor and influence, is the most unanswerable evidence that Jesus Christ the Son of God came into this world. No stronger proof of his deity could be furnished. The demonstration is sufficient to satisfy every honest intellect.

The last proof to which I will now allude is found in the experience of his disciples. The loyal followers of the Christ have been happy in every age. They have come from all the ranks of life. They have been taken from all latitudes, from all nations, and from all the tribes of men. Many have bee favored with great worldly prosperity; others hav passed through the fire of terrible persecutions; bu they have been comforted in all their sufferin strengthened for their arduous toil, and beautifull sustained through the multiform perplexities, irr tations, and bereavements of life. They felt an still feel the presence of the Son of God in the dark est nights as well as in the brightest days. He ha ever been their unfailing portion under pressur of adversity and in excruciating pain. Others re sort to suicide and the intoxicating cup; the dis ciples of Jesus endure their trials with unquestior ing submission to the will of God and never doub that when this life ends they will begin the perfec life above, and be rewarded with "the far mor exceeding and eternal weight of glory." They know that the divine Father takes a thousand more pain with them than the artist with his picture and "b many touches of sorrow and by many colors of cir cumstance brings them into the form which is th highest and noblest in his sight if only they receiv his gifts in the right spirit." How often the Hol Spirit whispers in their hearts the words of th prophet Isaiah: "Behold, I have refined thee, bu not with silver; I have chosen thee in the furnace o affliction." (Isa. 48: 10.)

> Be patient, suffering soul, I hear thy cry;
> The trial fires may glow, but I am nigh.
> I see the silver and I will refine
> Until my image shall upon it shine.
> Fear not, for I am near, thy help to be;
> Greater than all thy pain, my love for thee.

No class of people are so contented and secure a the consecrated followers of the Son of God. These are some of the evidences that he is come. Let us rejoice in his character and work, in the steady progress of his truth, in the ultimate triumph and eternal reign of holiness, and not forget that to those who look for him shall he appear the second time without sin unto salvation.

FOLLOWING THE STAR

BY MARGARET E. SANGSTER, JR.

THE camels traveled wearily over the desert places, following the star, and the shepherds came in from the hills as they hurried in the wake of a heavenly light. For it led to a manger, and a Holy Child. And there in the dimness of the stable they knelt and anked God; wise men and fools, rich men and or. . . . Christmas Day dawned over the land, id angel songs broke the stillness of a perfect ace.

Sweetly, peacefully a star gleams in the sky of r life. Some call it Ambition, some call it Faith, me call it Peace. But some call it Love.

Shall I tell you the story of a star?

Long, long ago there lived a man in a strange and reign country. He was a queer man, a silent man, unhappy man who dwelt by himself in a little hite house on the outskirts of a deep wood. No- dy loved him, for nobody knew him; but folk spected him, for they said that he had much oney stored away in plump canvas sacks.

The man did have money, money that he loved ore than anything else, money that he could not eam of spending. Deep in the darkness of the nvas bags it lay away—worthless, unused.

There buried from the rest of the world the man rgot the length of days and weeks and months. nd so it came about that he awoke one cold winter ight and wondered in his soul why a blinding radi- nce filled the room. Stealthily he crept to the indow and peered out, and there, in the dark of ie sky, he saw a star shining. And as he looked e heard a voice say softly:

"I am the Star of Light—follow me! Too long ave you worshiped the gleam of your gold."

So the man arose, and gathering together his iser's wealth, he followed the gleaming sign. And ie star led him out of the woods and into the town -the poor, unhappy, squalid little town.

All night long the man wandered through evil- melling, dingy streets, and always at the murmur f the gentle voice he left money from his store; to rphans and widows, and to friendless, discouraged ien, and always as his golden wealth diminished the ght of the star grew.

Finally the gold was all spent and the miser urned his steps toward the house of a man of God rho dwelt near by. And when he stood before the enevolent old eyes he told his story.

"My gold is gone," he said, "the pride of my life! I have given it to the poor who have nothing. And I am happy—*happy* for the first time in many years."

The man of God started very slightly, but a radiant smile shone in his eyes.

"Why," he asked in his kind voice, "why did you do this thing?"

Eagerly the man pointed to the heavens.

A SONG OF CHRISTMAS

MISTLETOE and holly berries,
Shining skies and frosty air,
Yule logs blazing on the hearthstone,
Folk without a heavy care.
Sleigh bells ringing in the meadow,
As they cut across the snow;
Christmas joy and hearts triumphant—
Holly wreaths and mistletoe.

Anxious prayers and stockings tiny,
Hanging in the cold of day,
Sleigh bells ringing on the pathway,
Sounding mighty far away.
Nothing very nice for eating;
(Can it be nobody cares
For the small, forgotten children?)
Stockings thin and tiny prayers.

Shining star and angel voices,
Singing in the early dawn,
Telling to the waiting people
That the Lord of all is born.
Sighs and tears and happy murmurs,
Through the ages travel far.
Ah! there is a God above us!
Angel song and shining star.

M. E. S., JR.

"See," he cried, "the Star! It was the star that told me what to do—that guided me, that helped me over the path."

But this listener was smiling softly, incredulously.

"Man," he said slowly, "the sky is dark! It was your soul that guided you."

And the one-time miser knew deep in his brain that the holy man was right. For the brightest star of life is in the soul.

So he went back to his house in the woods; and he opened his heart to the people; and he taught them—and loved them. And all his life the golden glory of happiness never left him.

Shall I tell of another star?

A girl was going Christmas shopping in one of the largest, most expensive stores in the city. She was going to buy a diamond pin for her sister (who had many diamond pins) and a set of books for her brother, and dozens of expensive trifles for her friends. But as she stepped from her car at the door she almost fell over a tiny ragged little boy who stood sobbing on the pavement.

"What is the matter?" asked the girl solicitously as she bent over the child. She was not acquainted with grief.

Mournfully the little boy gazed at her.

"Huh!" he muttered, "don't you know? It's nearly Christmas, an' there ain't no presents, an' no Santa Claus, an' no nothin'. Th' ain't even a tree!"

This gave the girl something solid to think about. She thought for several days—thought hard.

Sister never saw the diamond pin on Christmas morning (she did not really miss it), and brother never knew that he would have had a set of books. Many friends received one less present out of their over-abundance. But down in a narrow, crooked part of the city there were Christmas dinners, and presents, and "Santy Clauses," where there had never before been any joy or gladness. And many hearts blessed a young lady who had followed her star.

Christmas time is here, with bracing winter weather, and happiness and good feeling. Holly is made into wreaths, and the Yule log is blazing in the open fireplace. Pine trees, straight and green and proud, are brought in from the forest, decked with tinsel, and colored balls, and glittering angels. Mistletoe, a glory of white berries and green leaves, hangs temptingly in the corners. Christmas is here!

But while the crowds are dancing on joyous feet, and while the carols are ringing out on the frosty air, perhaps there is a baby dying—a baby with the eyes of the Christ Child.

The star is waiting to lead us as it waited for the wise men and the shepherds. It is entreating us to help. For some people call it the star of Love.

"JESUS IS HERE!"

BY CHARLES M. SHELDON

The Author of "In His Steps," Etc., Etc.

SYNOPSIS OF PRECEDING CHAPTERS

Heralded by a marvelous light in the sky, which was seen by many, Jesus has come to Raymond, the scene of the story *In His Steps*. Popular excitement runs high, and extends throughout the country, skepticism being uppermost. Jasper Carter, editor of the Raymond *Gazette*, fails in an astonishing way to get either a sensational story or a photograph, as do also the other newspaper men, who come from other cities. Carter's star reporter, Barnes, accepts the reality of Jesus, and has a serious break with his employer. Jesus calls to see the editor, and leaves with him a remarkable manuscript. Jesus comforts Mrs. Page, whose little daughter dies, but does not bring the child back to life. He addresses an audience in First Church, an audience at the State university and again a great audience at the church. Virginia Page and Mr. Stanton, assistant to Mr. Maxwell, the pastor of First Church, have been strongly attracted to each other. In a riot of the crowd near the church Stanton protects Virginia from harm. Jesus appears on the church steps and quiets the mob. Some days later he leaves Raymond for the East. Virginia and Stanton announce their engagement. In the *Gazette* office Barnes and Carter are discussing the personality of Jesus when despatches arrive announcing the appearance of Jesus in New York and describing a remarkable conference he held with the clergy. Carter soon after leaves Raymond to attend a convention at New York. Virginia and Stanton are married, and go East for their wedding journey. In New York they find themselves in a dense crowd near the Subtreasury Building, and see Jesus standing beside the statue of Washington, in his arms a little girl grasping a wreath of artificial flowers. Jesus speaks to the multitude, his words searching out the sore spots in industrialism. A startling conviction seizes one man, who rushes up to Jesus.

CHAPTER VIII—*Continued*

Continuation of the Letter of Richard Stanton

"THE crowd gave way as Jesus came, silent and apparently oblivious of the multitude. But as he was passing Virginia and me, he paused and, in a tone that I am sure none heard but ourselves, asked us to come and see him to-night.

"Then we saw Jesus passing slowly through the multitude, the man who had cried out going with him, until, together, Jesus, the little girl and the man passed down the street and out of our sight.

"Slowly the great crowd dissolved. It was noticeable how subdued men's voices were, how deeply smitten they had been in heart and mind. Somehow I could not help asking myself whether the 'transactions' in Wall Street that afternoon would be just the same as they had been through the years.

"It has not been easy to describe what the effect was of His presence and his message. I have been able to convey to you only a hint of what it all was.

"We are anticipating with keenest interest our meeting with him to-night. No one in New York has known of his address. We gather from the address he gave us it must be in the great East Side tenement district.

"The scene this afternoon must be only the beginning of gigantic events to follow. All men seemed to feel the premonition of it. Hundreds of men in that gathering this afternoon must have been stirred to deepest anger, if they were not, like this Clay Ross, convicted of deepest selfishness and heart sin. And when once one begins to hate Jesus, history shows that to be as deep and relentless a passion as when love for him makes one ready to die for him. To what will it all tend? Money-loving New York will not endure even Jesus, if his teaching shall tend to the destruction of its old-time principles of money-getting. But it may be that, after all these years of Christianity, there is enough leaven in the lump, even here, to change and reconstruct financial society and rebuild it on the foundation of brotherhood. The most fundamental things will follow what Jesus may do within the next few days.

"You may look for another letter to-morrow after our visit with him to-night. It seems incredible—it is—to think of our actually going to see Jesus in the flesh.

"Perhaps he will—but we speculate on his future plans. Only we know all things are in his hands, and the world he came to redeem so long ago will be redeemed by him; of that we feel certain.

"We both send love to you, in Jesus' blessed name.

"Affectionately,

"RICHARD STANTON."

The morning following the Stantons' visit to Jesus, they both wrote again of their experiences. Virginia's letter to Rachel will perhaps even better than her husband's describe the remarkable evening they spent with Jesus in the East Side tenement.

[Letter from Mrs. Richard Stanton to her old friend Mrs. Rollin Page after an interview with Jesus in New York on the evening following the now historic scene in Wall Street.]

"DEAR RACHEL: I do not know whether I can in any real way describe the visit Richard and I had with Jesus last night following the great scene in Wall Street about which I wrote you yesterday. It is all so amazing—this meeting with him—that we seem to be living in a dream.

"Only, as I read the papers this morning, I realized how wonderful a fact it all is. All New York is stirred to its depths. Every one acknowledges that this person is Jesus. The *Planet* declares his presence to be the greatest event historically of any since the creation. The *Echo* can find no parallel to his appearance, and says no one can predict the tremendous changes that may be made due to his appearance and preaching. The *Bulletin* declares his message yesterday in Wall Street was revolutionary and may lead to the most fundamental upheavals in financial methods. The *Leader* in an editorial that covers the front page announces a new standard of life has appeared, or rather a new emphasis on the old standard, and predicts any number of radical redemptive forces to be set at work.

Continued on page 1199

JESUS THE CHILDREN'S SHEPHERD*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

WE ARE beginning this year's study of the life of Christ not with his birth but with his ministry in Perea, which was divided into two parts by his visit to Jerusalem at the Feast of Dedication. The Perean ministry was ended only six days before his crucifixion, when he came to Bethany and was anointed by Mary. Perea is a province of Palestine on the east side of the Jordan River and the Dead Sea. It is an elevated plateau, a mountainous district, and was chiefly devoted to pasturage, so that the people were mostly shepherds. Jesus inaugurated his Perean ministry by sending out seventy heralds two by two.

Jesus' ministry in Galilee had been pre-eminently filled with works of healing; his Perean ministry was marked by teaching, his greatest parables and discourses being given there.

One of the best loved portions of the Bible is the story of Christ blessing little children. The scene is one of the choicest subjects of art. Some of our most beautiful pictures have been painted of it. That act gave children the right to become the followers of Jesus, and also presented to them the duty of loving and serving him. The loving mothers knew that the loving heart of Jesus was in accord with the child hearts, and so they brought their little ones to him. But there were men near who did not have the father heart in them—some of them even the disciples of Jesus. They rebuked the mothers for bringing their little ones to Jesus, notwithstanding the fact that he had, only a very short time before, given them a lesson about the significance of childhood. He had taken a child in his arms and said, by way of correcting in the grown people about him the spirit of self-seeking: "Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven." (Matt. 18: 4.) Jesus was "much displeased" when he heard the apostles rebuking the mothers (Mark 10: 14), for they had so quickly forgotten what he had said: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea."

There are people to-day—good people—who are hindering children from taking their rightful places among the followers of Jesus. They say: "Oh, they are too young to join the church, they can't understand it." Hear a child's answer: "I don't understand all there is in the catechism, but I do understand to love Jesus." Statistics show that more people now in the churches joined them between sixteen and eighteen years of age than during any other three-year period of life, and this has led some students of adolescence to suppose that no effort should be made to develop a religious life until then. But these same statistics carefully examined show that twelve is the age when religious interest began in the most numerous cases.

How many scholars in your Sunday school, who are twelve years of age, are members of the church? Very few. They are the exception, and yet the boy Jesus, when he was twelve years of age, joined the church by becoming "the son of the law," according to the Jewish custom. All boys should be the same kind of a boy that he was, and girls, too, should be like him as he grew in favor with God and man, "for the grace of God was upon him." (Luke 2: 40.) But no boy nor girl should be held back from joining the church until twelve years of age, for the little ones whom Jesus gathered in his arms were certainly much younger than that.

A railroad man, whose duties called him away from home nearly three-fourths of the time, whenever he was about to start for home, used to telegraph his wife, apprising her of the fact. In these telegrams he never failed to mention the name of his little four-year-old, and the despatches usually ran as follows: "Tell Arthur I shall sleep with him to-night." The baby boy was very proud of these telegrams, which his mother would read over to him, and he considered the "teledraf" a great institution. Sickness came to the boy, and when the fever had done its work and the mother was sobbing out her anguish, the little one turned calmly in his bed and said: "Don't try, mamma; I s'all s'eep wiv Dod, you know. Send Dod a teledraf and tell him I s'all s'eep wiv him to-night." But the message went straight up there without the clicking of wires.

Sunday school teachers should help children of all ages to become members of the church; a church should delight to increase its roll of child members; every scholar should be urged to attend church, where places are provided for them to sit if their parents do not attend. The pastor should frequently come into the Sunday school, and by a greeting at the door rather than among the classes (for fear of disturbing) he should invite the boys and girls to come to church. To know that their pastor wants to see them in the church and expects to see them there will go a long way toward getting them to go.

Recently we had the pleasure of visiting the well-known Sunday school of Mr. Frank L. Brown in Brooklyn, N. Y. It is a Sunday school that numbers three thousand scholars, and is divided into departments according to ages. At the close of Sunday school the teachers of each department gathered for fifteen minute prayer meetings in which scholars were mentioned by name for whom prayers were asked that they might decide to become Christians. Also the families to which scholars belonged were prayed for.

It is a serious matter that both in Great Britain and in the United States there has been a recent falling off in some denominations in the membership of the Sunday school. Let CHRISTIAN HERALD readers investigate the statistics of their own denominations and see how the matter stands. In the United States, according to a statement made by the International Sunday School Association in 1912, there were 13,000,000 under twenty years of age in the Sunday school, and 23,000,000 outside. But it is a fact that the United States has nearly half of the membership of the Sunday schools of the world. The fact remains that we have much less than half of the children of the United States in our Sunday schools and a very small minority attending church.

Psychology, applied to religious training, is a new treatment of habit. Wrongdoing makes broad trunk lines across the brain; so does rightdoing. These are strong arguments why early Christian training should lay the road for the trunk lines of a virtuous life, thus making it hard to do evil and easy to do right. Psychology gives new force to the text: "Train up a child in the way he should go, and he will not depart from it. Woodrow Wilson before he became President, in addressing students, said: "There is a very fine passage in one of Ruskin's writings, in which he says he has no patience with the thoughtlessness of youth. That is the very time when you can't afford to be thoughtless, because if you are you will not establish any direction or momentum, you won't know where you are bound for or how you are going to get there. This is the particular part of your career in which you must be alive and thoughtful, determining what your course is to be; and every day you affirm or destroy your choice."

A mother was wont to say at evening when her children were young: "Father, are the children all in?" In her old age, when she was dying, and her grown children had all been able to gather in her sick-room, as often happens, there came to her as her vision faded, and even her mind lost account of things at hand, memories of earlier years, and she said, as she was about to pass on to heaven, "Father, are the children all in?" As all of the children had been gathered into the divine household through her prayers, there was double significance in the father's answer, "Yes, mother."

* THE INTERNATIONAL SUNDAY SCHOOL LESSON for Sunday, January 4, 1914. Jesus and the Children. Mark 9: 30-41; 10: 13-16. GOLDEN TEXT: Gird yourselves with humility to serve one another; for God resisteth the proud, but giveth grace to the humble." I Peter 5: 5, R. V.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

—PLEASE SEND ME advice about how to organize Sunday schools in the new West.—*T. N. H., Saskatchewan.*

Send postal card invitations to all in the vicinity, also put up large posters announcing the event. If you cannot afford both, choose the post cards. Organize the owners of carriages or wagons into a "Get-Together Brigade" to bring in those who live at a distance. If there is a town hall, select that for the first place of meeting, or the schoolhouse. Secure a band that shall march through the streets playing familiar church hymns. For a few weeks conduct the Sunday school as a union service. Enlist the different pastors as helpers, and let each one be invited to take five minutes each in the program. Another way to organize Sunday schools is to form neighborhood groups to meet in different homes by turn. These need not always meet on Sundays, but it would seem to be the best time.

—CAN YOU TELL me whether or not the proceedings and addresses of the Zurich World's Sunday School Conference are in book form?—*I. L., Elizabeth City, N. C.*

A complete report of the World's Seventh Sunday School Convention has not been prepared upon the completion of the World's Committee. Mr. Charles G. Trumbull, of the Sunday School Times Company, has been appointed chief editor, and the volume was issued on December 1, 1913. The book will be sent to all registered delegates free of cost. Others may secure it from the office of the association for $1 a copy postpaid.

—I SHOULD LIKE to know the percentage of the population of the United States that belong to the Sunday school. Also the percentage of those in the Sunday school who join the church.—*E. B.*

The percentage of the population in Sunday school is 16.6, according to the report made at the World's Sunday School Convention in Zürich last July. It is generally conceded that between 75 and 80 per cent. of the accessions to the church on confession come from the Sunday school. What percentage of the scholars become church members is not so easily answered. This would be an interesting matter for each superintendent in his own school. We fear the result would be far from satisfactory. More active evangelism would probably result.

—WHAT PERCENTAGE of young people are Sunday school members and workers? What methods are used in winning those who lack interest?—*E. B.*

It is not possible to give the exact percentage in the Sunday schools, but it can be said that the adult department is growing faster than any other part of the school. The adult movement is popular. The International certificate is issued to all classes organizing according to the International standard. The first certificate was issued in 1908. Two years later 15,240 had been issued. In 1911, 20,950 certificates had been issued, and the membership of the adult classes had reached 544,652. In Europe this feature of Sunday school work is almost wholly lacking. Hardly any children over fourteen years of age are to be found in the Sunday school. Indeed, not many over twelve years of age. Some methods used in working up a large adult department are the wearing of an emblem, a red button with a white center; slides showing different types of adult classes are obtainable with a lecture to go with them; street parades are sometimes conducted; adult Bible class reading courses are published. Mr. W. C. Pearce is superintendent of the adult department. His address is Mallers Building, Chicago, Ill. Send to him for a leaflet on "One Hundred Things One Hundred Classes Have Done." Send two cents for postage.

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Safety lies in reading the ingredient clause upon the back of the label. Unless this names "Cream of Tartar" the powder should be rejected.

"JESUS IS HERE!"

Continued from page 1197

The main thing, of course, is that e y one acknowledges him to be J is. There is no questioning of his p son or his power.

The newspaper men have reason to f awed at his power. So far not one p er has been able to secure a picture. A empts have been made to draw sk ches. Some of them are printed in he morning papers. They are all a f ure, by the consent of the news- p ers themselves.

Other wonderful things are a part o ll this, but to the mind of Richard a myself nothing is so great about h as himself.

How can we describe that? We can o y say what we actually witnessed a felt. When we reached the place o is abode following the address he g e us yesterday we found it was the p rest and worst tenement block in tl city.

We went up five flights of stairs a knocked at a door at the very end o a dark passage, and Jesus himself o ned it for us.

When we went in, at first we could n distinguish anything clearly. But tl first person we recognized was the m n who had cried out 'God be merci- f to me a sinner!'

And what do you think he was do- n?

He was seated at a small table by tl side of the little Italian girl Jesus h held in his arms there by Wash- n ton's statue, actually trying to m ke artificial flowers like those the le girl had held in her hand while us was talking!

I think we were so astounded at the ht that at first it absorbed all our ught. Then we began to note other ngs in the room.

There were at least nine other per- s there besides the Master. And y were all at work making various icles of clothing or wreaths similar those in the child's hand. There re five children, from three to nine rs of age, two women and two men.

The room was about ten by twelve size. Opening from it was another m without any window, in which we ld see two other women using a ving machine. There was a small ve in this room. Over it hung a ies of lines from which hung doll sses. A pot of glue was on the ve close by the side of a kettle which learned afterwards contained some getable soup.

'Both rooms were crowded with per boxes which contained the crude terials brought in, out of which wers and doll clothes were being de.

'I have been familiar, as you know, chel, with slum conditions in the ctangle, for a good many years. But re was something about the condi- ns here in these two rooms where se human beings herded together t was desolate and hopeless in the reme. It seemed to be absolutely ond redemption even by God him- f.

'And then I felt dazed in mind and rt as I looked at Jesus and saw him ually living among these creatures.

'He preserved the same all-pervad- calm he always shows. That, so , is his most commanding quality. en at the height of his indignant nunciation in Wall Street I could not ape that feeling of calm in the midst the torrent that swept through him.

'He went from one to another, ietly helping in the work, a little er we came in. And after we had en there perhaps an hour, though kept no account of time, he cleared ay a little space on one side of the om, and going to a cupboard, took t some dishes, and set them on a ble.

"Then he went into the other room, d we could hear him gently speak to ne one there, who we afterward rned was sick, lying on a mattress the floor.

"Then he set the soup and small plate of bread on the table and with a smile, such a smile as only his face could reveal, he motioned all to stop their work and eat.

"We sat at the table with the rest. Jesus held the little girl in his lap. She was so tired that in a few minutes she fell asleep, with a crust of the bread between her lips.

"But when all were seated, he lifted his hand, and in the language they understood he asked the Father's blessing.

"There was a moment then, Rachel, when I felt my heart almost breaking.

"Here sat the Jesus of the centuries; he who overcame death and hell; he who raised the dead and forgave sins; he who was one with the Father. Here he sat amid these sordid, poverty-smitten, pitiful humans, and yet only half an hour's ride from where he sat were Dives and his tribe surfeited in luxuries, waited on by swarms of servants, going to sleep in clean and perfumed chambers—and—

"Then I could begin to get some faint glimmer of his mighty purpose in being there among these people, and to see dimly why he did not by some stroke of divine power smite the system under which we live with some sudden catastrophe as a rebuke for its injustice and cruelty.

"During the meal Jesus spoke naturally and helpfully to all. And after everything had been eaten in eager haste, as if the time were precious, all went back to work again while Jesus put the little girl on a couch and Richard and myself removed the dishes, washed them and put them away.

"Just as we finished this work, which Jesus smilingly allowed us to share with him, the door was violently burst open and a drunken man came in.

"He trod on the paper boxes as he lurched over the floor, and going up to the table where the man Clay Ross was at work, snatched a nearly finished wreath out of his fingers and tore it in pieces. He then reached out two filthy hands and crushed between them a large number of artificial blossoms.

"Richard had made a stride toward the man to stop him, when I saw Jesus lay a hand gently on his arm, and Richard drew back.

"The drunken man went up to one of the women and struck her over the head and shoulders several drunken blows. The woman uttered feeble cries, and one of the other men tried to protect her, swearing horribly all the time.

"The drunken man seized a chair and lifted it as if to fling it at the man. At this moment the little girl awoke, sat up and began to cry."

To be continued

WHAT THEY SAY OF DR. SHELDON'S SERIAL

"Will Do Much Good"

I wish to keep every number of the story, "Jesus Is Here!" It is beautiful, and will do very much good, I feel sure. MRS. G. W. C.
Belle Rive, Ill.

. . .

"Great Good Will Come of It"

We are delighted with the story "Jesus Is Here!" My niece in Atlanta says she "wishes everybody in the world could read it." I am sure great good will be the result of such a story, and I wish I could send it to others.
Columbus, Ga. JANIE L. POWDELL.

. . .

An Old Subscriber's Opinion

I have been taking THE CHRISTIAN HERALD for twelve or fifteen years, and I feel I could not feel happy without it, especially on the Sabbath, when I cannot get to church. It is a great help to me, and that story, "Jesus Is Here!" is going to be great! MRS. J. L.
Washington, Pa.

. . .

A Virginia Reader's View

I must congratulate you on THE CHRISTIAN HERALD. This weekly sermon is a masterpiece. So is Pastor Sheldon's new story. The paper is full of good reading. How you can afford such a fine paper so cheap, I cannot understand. The sermons are worth more than the subscription. You may count on me as long as I feel able to have the paper. (MISS) S. E. L.
Red Oak, Va.

CALLED HIGHER

THE following faithful servants of Jesus Christ have entered into the rest that remaineth for the children of God:

B. W. Barker, Providence, R. I., September 12.

Mrs. Paul G. Stone, Bristol, Conn., aged 23.

Mrs. F. Clausevitz, Melon, Texas, October 28.

Mrs. M. L. Foote, Dryden, Mich., October 24.

Thomas Eckles, Eyota, Minn., June 25, aged 84.

Mrs. E. Kinard, Acree, Ga., September 27, aged 80.

Mrs. Elizabeth Mathias, Galion, Ohio, August 17, aged 85.

Mrs. Isaac R. Nyman, Pughtown, Pa., October 25, aged 70.

Mr. D. O. Anderson, Cambridge, Minn., October 1, aged 61.

Mrs. Elizabeth Ennie, Ottawa, Canada, October 1, aged 71.

Mrs. Rose A. Wallace, Pueblo, Colo., September 14, aged 92.

Mrs. Malissa Adams, Auburn, W. Va., August 15, aged 72.

Mrs. Mary J. Davis, St. Louis, Mich., September 8, aged 78.

Mrs. Nellie Calhoun, Manchester, Mich., September 19, aged 75.

Mrs. M. J. Sawyer, Amesbury, Mass., October 19, 1913, aged 82.

Mrs. Marian A. Tewxbury, Carlisle, Ill., September 27, aged 68.

Mrs. J. H. Thompson, Beaver Crossing, Neb., September 18, aged 90.

Mr. John W. Hollyday, formerly of Findlay, Ohio, at Boston, August 24.

Mrs. Martha Telfer, Prairie Depot, Ohio, October 21, 1913, aged 87.

Mrs. Janet Richards, Montreal, Canada, September 30, 1913, aged 78.

Mrs. Joseph Kyte, Braintree, Mass., October 14, aged 78. She was a faithful pastor's wife.

Bishop Jacob N. Brubacher, Mount Joy, Pa., October 9. A devout member of the Mennonite Church, aged 75.

Mr. Robert L. Gere, a ruling elder in the Presbyterian Church of Brooklyn, Pa., for many years, September 20.

Mrs. Stephen S. Russell, formerly of Woodstock, Ill., at Paradise, Calif., October 6, aged 66.

Mrs. J. A. Dawson, Enterprise Colony, Fresno, Calif., October 21, 1913, the evening before her 68th birthday.

Mrs. Ann Beatty, Littleport, Iowa, October 3, aged 79. She was a member of the Methodist Church for over sixty years.

Mrs. Mary J. Davis, St. Louis, Mich., September 8, 1913, aged 78. A member of the Disciple Church for many years.

Miss Barbara Ann Brumbaugh, for eighteen years a subscriber of THE CHRISTIAN HERALD, died at Harrisburg, Pa., October 4.

William Wood, Brooklyn, N. Y., October 27, 1913, aged 78. He was a prominent member of the Bushwick Avenue M. E. Church.

Mrs. Rachel E. Fawkes, Atglen, Pa., September 16, 1913, aged 76. A faithful member of the Presbyterian Church for about 45 years.

Dr. W. R. Dyres, Sabula, Iowa, August 27, 1913, aged 85. In the active ministry of the Methodist Episcopal Church for 50 years.

Mrs. Elizabeth A. Walker, Middletown, N. Y., September 11, 1913. The church and community lose the aid and influence of a noble woman.

The wife of Evangelist C. Fenwick Reed recently died after a very brief illness. Mrs. Reed leaves several sisters and brothers; one sister died a missionary in the West Indies.

Rev. A. D. Zaraphonithes, M.D., Winchester, Calif., November 4, 1913, aged 75. A missionary in Greece, his native land, for 25 years, and among the Greeks in New York City for five years.

Rev. Charles Miller Tower, Oneida, N. Y., September 9, 1913, after forty-five years of active Christian ministry. A tender, loving preacher, a peace-maker and lover of men; a loving husband and father, and a true friend.

Rev. Dr. Elijah W. Stoddard was called home from a notable career as pastor on October 30, at the venerable age of ninety-four. For nearly fifty years, Dr. Stoddard had served as pastor of the Presbyterian Church at Succasunna, N. J. Over five hundred people, many of them from other towns, attended the funeral services. Dr. Stoddard was a stanch friend of THE CHRISTIAN HERALD, and we are glad to pay a tribute to the memory of a man whose influence for good was so pronounced.

What You See on the Panama Canal

The tropical [illegible] of the Pacific over the [illegible] of the Caribbean; flowers in splendid profusion; monkeys and parrots chattering in the trees of the dense, dank jungle; and the wonderful Canal, practically complete and with ships passing through—all these you will see and more too, on

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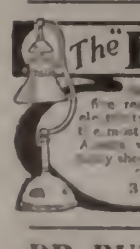
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Neither THE CHRISTIAN HERALD *nor any other publication can guarantee the value of investment securities. We do all we can, however, to make sure of the integrity of our advertisers before admitting them to our columns. Any advice given is an expression of our conclusions, based upon information we believe to be reliable; but we must not be held responsible, should any loss arise from its acceptance.*

ANSWERS TO FINANCIAL QUERIES

MRS. N. M. S., ILLINOIS. The Hartford-Arizona Copper Mining Company is not mentioned in Stevens' Handbook.

R. M. N., FLORIDA. Baltimore and Ohio convertible 4½s are an attractive investment. At 91 the yield is about 4.90, which as you can see is satisfactory. They may be had in $500 denominations.

REV. C. C. C., CONNECTICUT. The Delaware and Hudson Company stock is far the most attractive security on your list. With exception of a few years in its earlier history the road has paid dividends continuously since 1826.

D. T. S., KANSAS. We regret that you did not receive your 1b per cent. Industrial Savings and Loan dividend from the State Banking Department on December 1. The delay has been occasioned, we are told, by the court's not having authorized the payment to the shareholders.

REV. J. R. S., OHIO. Wood, Harmon & Co. are regarded as a very successful firm of real estate operators. But we do not recommend long distanee real estate speculation for our readers. The results may be disappointing.

A. F. B., WEST VIRGINIA. We have not succeeded in tracing the present whereahouts of the men who were responsible for getting you to invest $450 with the Sherman Trust Company, formerly of New York, nor can we discover what became of the company and its eash assets. It seems to be a queer case, and we doubt that you will ever see any part of your money again.

A. C., MAINE. For your investment of $3,000 we suggest one each of the following bonds:

Erie First Consolidated 7s at 110¾.
Hocking Valley First 4½s at 100¼.
Lake Shore and Michigan Southern 4s (1928) at 90.

These securities seem to meet your severe requirements.

C. W. S., RHODE ISLAND. (1) No receiver has yet been appointed for the Heffron Company of Syracuse. We understand that a stockholder, a Mr. C. H. Bickford, of Adams, New York, is seeking to have this done through a general appeal of dissatisfied stockholders. Mr. Bickford claims that the company is in poor condition. (2) We should not add to our venture by sending good money after bad.

J. D. D., KANSAS. At the present moment it is quite impossihle to say whether the holders of the bonds of the New York Real Estate Security Company will lose all or only a part. You are mistaken about where you saw the advertisement. It was not in THE CHRISTIAN HERALD. We have steadfastly refused this advertising — an attitude unfortunately not adopted by the other magazines. The failure seems to be a disastrous one.

MISS D. L. E., NEW YORK. The Utica Gas and Electric Company refunding and extension gold 5s are regarded as an attractive investment issue, and we see no reason why you should sell your two bonds. But we cannot understand why the brokerage firms deducted $10 for each bond when they cashed your interest coupons because the price of the bonds had "gone up." Ask them for a real explanation or else send us the nume of the firm.

L. E. D., Oklahoma. To determine the truth of the claim that the Haney Fire Apparatus Company had received large orders from the Fire Department of the City of New York, we wrote to the department, and have received the following letter: "Fire Commissioner Johnson has your letter. There is no apparatus in the New York City Fire Department furnished by the Haney Fire Apparatus Company." We should like to have Mr. Haney's explanation.

MRS. M. S. L., PENNSYLVANIA. Your certificate of 100 shares of the Northern Pacific Railroad is absolutely worthless. Onee in a while some fellow comes into Wall Street and attempts to borrow money on this stock. The last man who did this actually got away with the money, but was caught, and is now serving time at Sing Sing Prison. The stock is also used occasionally as a means of threatened lawsuits. We have seen it quoted at 50 cents a share, also at $2 a share, but at present there is no market for the stock at any price.

M. E., MINNESOTA. We have known of the Van Sant Company, St. Paul, for a number of years, although THE CHRISTIAN HERALD has never had any direct dealing with the concern. The mortgages you have been offered seem to be well secured. On account of their long maturities and lack of marketability farm loans, while usually safe, are not always desirable investments for many people. Before accepting the firm's offer, look into the merits of public service bonds. The latter may better meet your needs.

MISS L. W., NEBRASKA. If you will again read the newspaper advertisement of the Railroads Unimproved Land Association you will find that this concern really doesn't guarantee to give a 160-acre farm to each person sending $15. There's a joker in the ad. The "joker" isn't easily seen. But it's in the advertisement just the same. There are two or three lines of small type, far overshadowed by the rest of the big advertisement, which say that if the farms are all gone when late remittances come in the senders will be given instead 100 shares of stock in an orchard company. It's a pretty slick scheme—stock selling up to date.

MISS C. M., NEW YORK. We believe that American Public Service Company's first lien 6 per cent. gold bonds predicate an exceedingly attractive investment security in point of yield and soundness. We prefer, however, that you select a first and refunding 5 per cent. bond of the Virginia Railway and Power Company. These bonds are sold by the same firm and are recommended by them. The latter issue is listed on the New York Stock Exchange and will yield 5.40 per cent. on latest quoted price.

R. W., PENNSYLVANIA. We have never been able to see great attraction in the preferred stock of the American Utilities Company. This company is a great holding corpo ration for a lot of small gas, electric power and light companies, and in the amalgamation water may have been injected, thus diluting and weakening the substance, presumably. We should prefer a more tangible security for our investment. The bonds of many public utility corporations pay almost as well as the stocks and are much safer. We shall be glad, if requested, to furnish any reader with a list of public utility securities, returning from 5 to 6 per cent., which we believe to be safe.

G. L., CALIFORNIA. (1) Steel common is highly speculative. Were we sure that the present rate of dividends would be continued, a purchase of steel would be a good one, for at 56⅜ the investment yield is within a few points of nine per eent. It is doubtful, however, if the Steel Corporation can keep up the tremendous paec it has been golng and whieh has permitted it to pay 5 per eent. on the common stock. (2) Atchison offers the most attractive speculative investment of any of the stocks on your list. Still, it must be regarded as lacking in many of the qualities that a security should possess as an investment for a person who can ill afford to assume any speculative risk whatever.

G. R. M., PENNSYLVANIA. (1) For the Investment of your funds, amounting to approximately $10,000, so as to yield between 5 and 5½ per cent. and as meeting your other requirements, we would suggest the following issues:

	Price	Amount	Yearly Income
$2,000 City of San Francisco, Calif., 5 per cent. bonds, due May 1, 1919	101 and Int.	$2,020	$100
2,000 Erie R. R. equipment 5 per cent. bonds, due January 1, 1920	98 and Int.	1,072	100
2,000 Fonda, Johnstown & Gloversville consol. mortgage 4½s per cent bonds, due 1952	89 and Int.	1,780	90
2,000 Omaha & Council Bluffs Street Ry. consolidated mortgage 5 per cent bonds	97 and Int.	1,040	100
2,000 East Pennsylvania Gas & Electric Co. first 5s	92 and Int.	1,840	100
1,000 St. Louis, Iron Mountain & Southern Ry. (River and Gulf Division) first 4s	80 and Int.	800	40
$11,000		$10,362	$530

This is an income yield of approximately 5¼ per cent., and the value of the bonds at maturity is about $650 in excess of their cost as shown above.

(2) Any representative banking firm can supply the above issues.

(This page went to press December 11)

Bonding the Farms

BONDS built our railroads; they put lights and water in our cities and towns; they gave us the telegraph and telephone; they built the great manufacturing plants; they have assisted every form of industry excepting *The Farm.*

MORTGAGE BANK BONDS
are financing the farms - the most basic and safest security in the world.

Secured by *Illinois Amortization* Mortgages and the Capital and Surplus of this Bank.

5% Interest 5%
DENOMINATIONS — $100, $500, $1,000
READILY CONVERTIBLE INTO CASH
LEGAL FOR NATIONAL BANKS
"THE BOND OF PROSPERITY"

SAVERS AND INVESTORS—Write for a copy of "The Story of Mortgage Bank Bonds." We will send it free.

SPARE TIME EMPLOYMENT — High class people with good references can make arrangements to act as local representatives. Write, if interested.

UNDER STATE SUPERVISION
THE ILLINOIS MORTGAGE BANK
WOODRUFF TRUST CO.
JOLIET, ILLINOIS

Every Investor Should Have This Book!

The Investor's Almanac for 1914 is NOW ready for distribution. It contains invaluable information on The Safe Way to Invest Your Funds, Railroad Bonds, Government Bonds, Municipal Bonds, Public Service Bonds, Real Estate Bonds, The Income Tax, Gold Production, A Financial Calendar, The Pitfalls of Investment, etc., etc.

This book is NOT FOR SALE—it cannot be bought, as the edition is very limited. But if you actually own securities or now have money to invest, it will be sent you upon application.

Should you have funds available for investment in January, write us, so that you may receive offerings of prime municipal tax-protected railroad or corporation bonds, paying 5% to 6%. MENTION WHICH CLASS OF BONDS YOU PREFER AND AMOUNT OF SUM YOU WISH TO INVEST.

D. Arthur Bowman & Co.
Investment Bankers
615 Third Natl. Bank Bldg.
ST. LOUIS, MO.

6% Guaranteed By Big Crops

Invest your money in safe, high-interest farm Mortgages — where savings banks, life insurance companies and colleges invest theirs. Buy gilt-edged Alberta mortgages — secured by producing farms in one of the richest regions in the world. Titles Guaranteed by Canadian government; lender absolutely protected. Enormous yields make it easy for borrowers to pay 6% and more.

Send for our list of Selected First Mortgages from $500 upward.

Associated Mortgage Investors
Kingman N. Robins, Treas., Granite Bldg., Rochester, N. Y.

YOU CAN AFFORD A NEW SONG BOOK FAMILIAR SONGS OF THE GOSPEL, No. 1 or 2 (No. 1 just out). Round or Shape notes. $3 per hundred; samples, 5c. each. 83 songs, words and music. E. A. K. HACKETT, Fort Wayne, Ind.

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Ask for Catalogue and Special Donation Plan No. 44
THE C. S. BELL CO. Est. 1858 Hillsboro, Ohio

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Bible House, New York City

ANSWERED PRAYERS

OUT of the abundance of the heart the mouth speaketh." What rich evidence of the eternal truth of this Scriptural declaration the mail that comes the editor of this corner of THE CHRISTIAN HERALD daily gives! Many counts of answered prayer are received, but many more readers in the ness of gratitude seem to be joyly fulfilling a promise made to God simply acknowledging to the world rough this column his answer to eir prayers. "I wish to acknowlge God's goodness to me in answer prayer," is the message of these ters. Thus Miss J. F. W. of Har, Iowa, writes, and Mary B., Maville, N. C., and B. C., Emmitt, nn., and hosts of others with varians.

Miss B. L., of Blair, Neb., asks that insert the following: "Mrs. C. L. , I know that God does hear and swer prayer." Is that a message some friend or an answer to some ubter? or is it just the exultant tesnony of some heart recently overhelmed by the wonder of a direct sponse to prayer?

"My husband's life was involved, d God, in wonderful mercy and odness, spared his life. Many times ve my prayers been answered, and hen not I know there is some other ay best for me." This is from Miss B. L., Chicago, Ill. Out of such periences must have grown the mforting hymn, "He Leadeth Me."

mother, Mrs. J. H. of Montreal, rites that she thinks it her duty to ld her testimony to the power of others' prayers for the conversion her children, and believes that others everywhere should claim the romises..

Such testimonies justify the many tters received which tell us of the terest taken in this department, and the great help and comfort it is in dividual lives. "I prayed day after ay," writes another mother, Mrs. C. S. of Germantown, Pa., "that God ould create in my boy a clean heart id renew a right spirit within him, t it seemed as if there was no anver. One dark night I said to myelf, 'I am not praying to a god of ood or stone, but to a living God who does hear and answer prayer.' Next Sunday evening both my boys knelt at the altar."

We wish we might print word for word every letter received. We shall continue to give the substance of as many as possible each week and to acknowledge the receipt of all. And indeed the list below of those who know their prayers are being answered day by day, carries its own wonderful message of comfort and help to us all.

Acknowledgments of answers to prayer have also been received from:

A. E., Beatrice, Neb.; Mrs. E. J. S., Buffalo, N. Y.; R. A. F., Bristol, N. H.; M. H., Hennessey, Okla.; Mrs. E. C., Moscow, Idaho; Mrs. W. S., Redlands, Calif.; Mrs. R. B. McD., Montpelier, Vt.; L. A. B., Fordwood, Ontario; A. L., Bloomville, Ohio; Mrs. J. A. K., Laurel, Mont.; Mrs. L. H. S., Hornell, N. Y.; Mrs. A. P., New Hartford, N. Y.; N. H., Whiteville, Tenn.; A Subscriber, Rives, Tenn.; Mrs. A. M. W., Los Angeles, Calif.; Mrs. G. G., Carmel, Ind.; M. D., Coffey, Mo.; E. H., Anderson, S. C.; J. W. G., Belleville, Pa.; R. L. S., Canon City, Colo.; Mrs. K. S., Upper Sandusky, Ohio; A Young Lady, Carlisle, Pa.; Mrs. S. C. T., Dunlap, Kan.; Jane, Cincinnatus, N. Y.; R. C., Piper City, Ill.; M. P., Etna, Neb.; Mrs. H. W. S., Berlin, Ontario; A. S., Wilkes-Barre, Pa.; Miss C. C. H., Brattleboro, Vt.; Mrs. S. M. T., New York, N. Y.; Mrs. L. C., Delton, Va.; Mrs. C. T. H., Summit Point, W. Va.; A Subscriber, South Bethlehem, N. Y.; E. B., Pottstown, Pa.; C. J. H., Buddle, Va.; E. L. R., Modesto, Calif.; Mrs. L. G. F., Montclair, N. J.; A Believer in Prayer, Avinger, Texas; Mrs. M. E. C., Bradford, Mass.; A. J. G. B., Waverly, N. Y.; H. M. H., Staunton, Va.; Mrs. H. F. S., Bloomington, Ind.; C. A. H., Pasadena, Calif.; A Believer in Prayer, Pasadena, Calif.; A Friend, Telluride, Colo.; Miss E. A., Lisbon, Ohio; A. R. C., Norwich, N. Y.; A Reader, Macedonia, Iowa; Mrs. L., Denver, Colo.; F. H. C., Goliad, Texas; Mrs. S. O. P., Grand River, Iowa; G. B. S., Hollidaysburg, Pa.; W. B., Broadway, Va.; Mrs. W. L. S., Tularosa, N. M.; Mrs. J. M. S., Baltimore, Ohio.

The Story of a Little Chinese Maid

MANY readers of this journal have already taken advantage of our offer and have sent for free copies of the booklet entitled: *Little Hai Ieh Tsi* (the "Abused Leaf"); *a Story of Childhood and its Perils in Heathen China*, which THE CHRISTIAN HERALD has just issued. All who are interested in sweet and innocent childhood will find this a fascinating story, and especially those who sympathize with the children of China. A postal card addressed to THE CHRISTIAN HERALD will bring you *free* copies of this illustrated booklet. Address, "China Orphans, CHRISTIAN HERALD, Bible House, New York."

A VETERAN OF THE CROSS

I AM in my ninetieth year and am well and still wanted," said Rev. . A. Campbell of Corona, New York ity, as he walked briskly into my udy the other day, and I could not elp looking up to his bright, genial, uddy face with a feeling of spontaeous regard, for I knew he had been reaching the Word for sixty-eight ears in the East and West to all inds of people in all kinds of places. e is still preaching—is able to reach—loves to preach and will be lad to preach a thousand years if od lets him live. He preached August 17 in the Union Evangelical hurch, where I have had the joy of elling the best story ever told for irty-two years. Mr. Campbell said ie other day: "The glory of the old inister is in preaching the old Gosel to new congregations."

He had a part in the revival of 1857 nd of unforgettable scenes in victories for Christ in Ohio. Once, hasening to an appointment, the horse taggered down the side of the road nd died. He unbuckled the saddle nd went on. The service was a little ate, but many came to the penitent orm. Once, after a service, a man who had been pleased with his sermon ook him under both arms and said, Brother Campbell, I never thought ou could preach like that," and enhusiastically shook him so that he ore Campbell's coat on both sides—rather costly compliment, as it was he minister's pulpit coat.

Mr. Campbell attributes his health —for he is the exemplification of a man with a clear mind in a sound body —to vigorous exercise, temperate habits, purity, and a happy occupation. Among Long Island ministers he is known as "the grand old man." He has written an autobiography of great interest that tells of God's providential dealings with him. His community friends make much of his recurring birthdays and anticipate his rounding out a century—preaching, as he desires, to the end.

W. J. PECK.

WITH ME

FROM crimson dawn
Till evening's shadows grow,
Thou art with me!

From night to morn
Thy loving care, I know,
Enfoldeth me!

From youth's springtime
To age's wintry snow,
Thou guidest me!

When death shall fade
In life's eternal glow,
Thy face I'll see!

HARRIET WILLARD CUSHING.

ENJOYS IT FROM BEGINNING TO END

I give THE CHRISTIAN HERALD to different ones to read after we have finished with it. Sometimes I send a copy to Scotland. We all like it very much, and enjoy it from beginning to end. Sometimes, when things seem to be against us, THE HERALD arrives and I get something to comfort me. I wish it every success, and long may it continue to be a help to others.

Winnipeg, Canada. A. P.

THE HARTFORD FIRE INSURANCE COMPANY

With the coming of 1914 The Hartford Fire Insurance Company begins the 104th year of its existence. During all these years it has not only promptly paid every individual loss, but has given safety and satisfaction to its policy holders in all the conflagrations of American History. The Hartford stands today with large assets and ample financial resources, the leader among fire insurance companies. But its proudest asset is its reputation for commercial honor and good faith. It will sell you honest and safe insurance. Is not this the Company you want?

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AGENTS EVERYWHERE

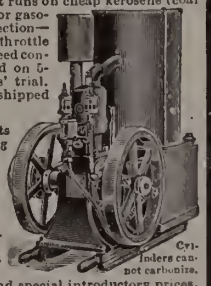
Pay No Tribute TO THE TRUSTS! Reduce Your Cost of Living

"A penny saved is a penny earned."

Why pay tribute to machinery and oil trusts? Have your farm work done by engines at factory prices—save money on your engine and on its operation. Kerosene is getting lower in price, gasoline is constantly advancing.

The Amazing Detroit Kerosene Engine

—sold to you at factory prices, is the engine which will help you beat the Trusts. It runs on cheap kerosene (coal oil), uses alcohol, distillate or gasoline also—runs in either direction—has only 3 moving parts—throttle governed—water cooled—speed controlled while running—sold on 5-year guarantee and 15 days' trial. Every engine tested and shipped ready to run.



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Engine pumps, saws, threshes, churns, separates cream, grinds feed, shells corn, does other farm work. Simplest engine in the world. Why pay trust prices when you can get Amazing Detroit at factory figures?

Cylinders cannot carbonize.

Write today for catalog and special introductory prices.

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Write for Particulars

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Some Free Scholarships in the Resident Course

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MEN WANTED

Prepare as Fireman, Brakemen, Electric Motormen, and colored Train Porters. Hundreds put to work—$65 to $150 a month. No experience necessary. 500 more wanted. Enclose stamp for Application Blank. Name position you want.

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State size and whether you want high or low collar. We will send sample so you can prove comfort and economy.

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WANTED: Two men to represent us selling the *New International Encyclopedia* with opportunity for advancement to position of trust and responsibility. Address,
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New KEROSENE LIGHT BEATS ELECTRIC OR GASOLINE

10 Days FREE—Send No Money

We don't ask you to pay us a cent until you have used this wonderful modern light in your own home for ten days, then you may return it at our expense if not perfectly satisfied. We want you to prove for yourself that it gives five to fifteen times as much light as the ordinary oil lamp; beats electric, gasoline or acetylene. Lights and is put out just like the old oil lamp; costs

Only 1 Cent for 6 Hours

Gives a powerful white light, burns common coal oil (kerosene), no odor, smoke or noise, simple, clean, won't explode. Guaranteed.

$1000.00 Reward

will be given to the person who shows us an oil lamp equal to this Aladdin in every way (details of offer given in our circular). Would we dare make such a challenge to the world if there was the slightest doubt as to the merits of the Aladdin? We want one person in each locality to whom we can refer customers. Write quick for our 10 Day Absolutely Free Trial Proposition, Agents' Wholesale Prices, and learn how to get ONE FREE.

AGENTS WANTED

to demonstrate in territory where oil lamps are in use. Experience unnecessary. Many agents average five sales a day and make $200.00 per month. One farmer cleared over $800.00 in 6 weeks. You can make money evenings and spare time. Write quick for territory and sample.

MANTLE LAMP CO., 790 Aladdin Bldg., Chicago, Ill.

GIPSY SMITH IN BIRMINGHAM

THE recent Gipsy Smith meetings at Birmingham, Ala., have become a memory and a hope—a hope built upon his promise to come again. A temporary auditorium with a seating capacity of about five or six thousand was put up. The first night that building was crowded and about five thousand people turned away. Night after night the crowds came. He held daily services at noon and in the evening, and never once did enthusiasm drag. After two and a half weeks of hearing him free twice a day, five thousand people turned out to hear his wonderful lecture "From Gipsy Tent to Pulpit," with tickets at fifty cents apiece to defray the expenses of the meetings. After all bills were paid, there was a surplus of something over $400, which was divided among various local charities.

EVANGELIST GIPSY SMITH

Night after night hundreds of men, women and youths came forward at the meetings resolved from henceforth to measure their lives by the standard of Christ and to follow as nearly as they could the pattern of the Christ-life.

Saturday nights were the Gipsy's rest nights, but he gave them both up to the negroes. Every seat was taken, and there was a colored choir of 500 voices. Seldom, even in the South, has there been such a meeting of colored people. The singing was at times weird and plaintive. He asked that they sing as they did in their own churches, and a mighty volume of song arose in "Swing low, sweet chariot," "I want to be like Jesus in my heart," "I couldn't hear nobody prayin'," etc. He got them singing, and he could not stop them; he wanted to speak but before he could say more than a word, a voice here or over yonder would take up the strain again, and the big audience caught it up and drowned all else. Finally, he asked the choirmaster to stop them until he could speak. This was done, but every once in a while a voice in some part of the building would sing a line, and before you knew it, five thousand voices would join in.

The evangelist took his subject from one of their own songs, "I want to be like Jesus in my heart." They listened attentively and here and there they would speak out: "Ain't it the truth?" "Yes, sir!" "He knows!" "That's right!" etc. At the second Saturday night service, these colored people wanted to present Gipsy Smith with something as a remembrance. They settled on a Bible, and after the regular collection was taken up, a colored preacher held his hat and from all parts of the building they streamed down the long aisles and cast in their mites to buy the Bible for the white evangelist. The Bible was later presented at a noonday meeting.

ROME'S "ESSENTIAL REQUIREMENTS"

From the Christian Standard, Cincinnati, November 15, 1913

A NOTABLE example of the invertebrate subserviency of our political press to the Papacy is found in the interview of Cardinal Gibbons, on September 28, and published throughout the land the next morning. The deliverances of the cardinal are given such an atmosphere of deference as would commend them to the ignorant or thoughtless as embodying the highest wisdom and patriotism. The reporters with silent applause, so to speak, record from the lips of the prelate that "the first essential requirement [for Christian union] is the recognition of the Sovereign Pontiff, who, as the successor of St. Peter, is the divinely appointed head of Christendom." He adds that, this essential requirement met, "if the various Christian denominations of the United States were once united, working with one heart and one spirit, what a wonderful influence our Christian forces would exert in the civilization and the Christianizing of mankind! What amazing things would then be done for humanity!"

No one knows better than does Cardinal Gibbons that during the centuries in which this "essential requirement" of "recognizing the Sovereign Pontiff" obtained in Germany, Austria, Italy, France, Spain, Portugal and even England, most "amazing things," appalling things, were done "for humanity"—and to humanity. In social and civil affairs "man began with the baron," and in religious affairs with the priest. All below them were but the prey of these orders, with no rights their masters were bound to respect. Those centuries marked the night of human liberty and welfare. It is "amazing," even startling, that a prominent public man in this land devoted to liberty should propose a return to those intolerable conditions, out of which the nations mentioned have been struggling for four hundred years, through ordeals of blood and fire; and from the dread and horror of which not even those which have been most successful in their struggle are yet delivered. What has been done "for the civilization of mankind" in those lands in which even up to our day this "essential requirement" has prevailed — the Philippines, South America, Mexico, and even Italy, the home of the "Sovereign Pontiff"?

Here, then, are the fruits of Cardinal Gibbons's "essential requirement" in Italy. No one knows all this better than the cardinal, and yet he would subject the United States to the present pontiff, who has repeatedly condemned and anathematized all our principles of free government and the institutions through which they operate—sovereignty of the people, supremacy of the civil power, free speech, liberty of worship, public schools, civil marriage, amenability of priests to the civil law, etc. He knows that if his "first essential requirement" should obtain in the United States, it would immediately close all Protestant churches, all public schools, make marriage a "sacrament" for priestly revenues, hush the voice of free speech, and establish a despotic censorship of the press.

DELIGHTED WITH "WONDER STORIES"

I wish to most heartily thank you for the beautiful book, *Wonder Stories*. I am more than pleased with it. I also acknowledge the [illegible]. I cannot get along without it now. You do get lots of information from it, which is such a help. (Miss) M. P. BENEDICT.
Brooklyn, N. Y.

SAVE OIL MONEY

Buy the 50c Half Pint Household Size 3-in-One Oil. You'll get just as much oil as if you bought 8 of the 10c size. Why not be economical? 3-in-One keeps indefinitely—never turns rancid. 1000 uses in every home or office.

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Best preparation for cleaning and polishing furniture. Prevents rust on metal surfaces, indoors and out. Library Slip with every bottle.

At all Good Dealers

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RHEUMATIC Aches and Pains

are aggravated in changing seasons unless the system is nourished with the blood-making, power-creating properties of Scott's Emulsion, which contains the purest cod liver oil with hypophosphites and glycerine, all so medically prepared that they create *rich, active, healthy blood,* free from excessive acids, and at the same time build healthy tissue and strengthen the entire body.

Scott's Emulsion alleviates ailments due to declining years.

Scott & Bowne, Bloomfield N. J. 12-122

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The Moody Bible Institute, founded by D. L. Moody, offers the following four courses of study:

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During the last six months the number of new students has been doubled. For full information apply to

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INACTIVE

men and women of approaching middle age, often suffer from acidity or sourness of the digestive passages. No drugs are needed to remove this condition and give a sweet breath and comfort. Only Murray's Charcoal Tablets (absolutely unmedicated), an agreeable and harmless remedy, are required. Once only, to convince you, a regular 25 cent box will be sent for 10 cents in stamps. A. J. Ditman, 2 Astor House, N. Y.

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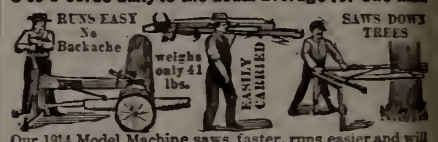
5 to 9 cords daily is the usual average for one man



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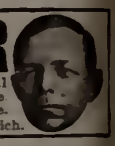

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ÆTNA-IZED?

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But Protection All The Time

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So as you look ahead at the road to "the to-morrow," it may look safe but the expert knows that your chances of accidental injury and death are so many that along with every precaution for safety you need protection all the time. The Accident Department of the Ætna Life Insurance Co. of Hartford, Conn., is the expert which knows about these hidden dangers of life.

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

A Red-Letter Subject*

TWELVE great verses of the Bible have been selected for the twelve Consecration Meetings of the New Year. There is no arbitrary rule for selecting some Scripture verses as being greater than others. It is possible a universal rule would be recognized if based upon the effect of verses upon the individual life. To you, that passage of Scripture is greatest which has proven so in your life. It not only would be an excellent exercise in retrospection, but also in examination of one's Bible knowledge, to set down in order experiences associated with Bible verses that would make the latter stand out on the pages.

"A Red Letter Subject" is used above as a title because the great verse selected for the Consecration Meeting for January 4 is one of those printed in red in the Red Letter Edition Bible: words uttered by Jesus himself. "Art thou a master of Israel and knowest not these things?" he asked Nicodemus, and among the things that Nicodemus seemed not to know was that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Now there is a verse which, by the universal standard suggested above, might be called the greatest by all Christians. Of course, it was not at that time a written word, but had it been, Nicodemus, devout and learned Jew that he was, would have seen in it nothing great. The mere statement of the fact would have been nothing to him until he had experienced that fact.

It was a good selection with which to open the new year's work. A good selection for the Consecration Meeting. A good selection to consider long and earnestly, writing your own name in the verse; writing the names, one by one, of those who are dearest to you into it; writing in the names of those you call your enemies, if such there be. It might help in this matter of our re-consecration to master that verse in some such way, and to assure ourselves that for us it is actually the greatest truth ever uttered.

This, as always, is a good time to start a young people's prayer meeting on the right basis for the whole year. It is natural to fall into periods of time which have a beginning and an ending, and it is a scientific fact and not a superstition that much depends upon a right start. The right start can be made, true enough, any time one sees the necessity, but there is a value and a certain sense of achievement that strengthens one's determination in having made that start in the natural place for it—the beginning of a fixed period of time.

At the beginning of the years—not the single years but the years that make up our lifetime—the start in Christian living can best be made. And if that is so for all the years, it is so for each individual year that finds us still uncommitted upon this great question. Certainly it is right and perhaps best to focus the thought of the evening just here; and to insist to ourselves and with our neighbors that the only safe basis for a right start is the acceptance of this great Red Letter Verse in John.

* "TWELVE GREAT VERSES. I. THE SALVATION VERSE." John 3: 16. (Consecration Meeting). Christian Endeavor and B. Y. P. U. Topic for Sunday, January 4, 1914.

The Year's Morning*

WE CAN hardly think of David as an idler. The Scriptural biographies of him reflect a busy life. The Psalms reveal a vast amount of literary application. It may be a matter of no importance, yet it is just possible that inspired souls do not always attain to the perfectness of expression found in the Bible, at the first attempt. To speak in modern phraseology, it seems scarcely credible that David wrote the fifth Psalm in its final form at the first sitting. He did not dash it off in a moment of inspiration and send it in to the printers. His inspiration took shape out of the experiences of his life, and it is not impossible that he wrote that Psalm little by little. The same thing can be said with equal propriety of everything in the Scriptures and without disturbing the belief of any who hold that the idea is out of keeping with the character of the contents of the sacred Book.

Did David utter a new resolution at the beginning of a new year, or declare a habit of his life when he said, "My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee and will look up"?

Is no resolution worth much that is not founded in experience? To ask the question is not to imply a negative answer. New knowledge or new light on a subject and strong impulses justify new resolutions. But the members of the morning watch will look on this verse of the fifth Psalm not as a declaration of a resolution, but as a song; a song of the morning watch; a song of confidence and exultation. It took form and substance and expression, as most great songs do, from the experiences of the author. The devotion of David as depicted in the Psalms is one of the most beautiful things in the Bible.

Have we had experiences that make us wish we could condense them into a few words of beautiful song?

And yet David seems to have been experiencing anything but joyous times just then. He goes on to give reasons why he will, in the morning, direct his prayer to God. You will find them, of course, in the Psalm. He seems to have been compassed about by hateful enemies, and to be in some trial of faith.

Is it not true that often our only reason for daily prayer is the fact that we have made a resolution to observe such a custom? and is the morning watch invariably the source of strength and courage for the day that David seems to have found it? We are admonished to have a reason for the hope that is in us and to be able always to give it. Our strongest hopes find outlet in prayer and should be based on the strongest reasons. This is a very practical lesson for the first meeting in the new year. It may be that the meeting may gain much in value and have an influence throughout all of the coming twelve months if this sensible and practical aspect of the morning watch is brought out in testimony.

* "A SONG OF THE MORNING WATCH." Reasons for Daily Prayer. Ps. 5: 1-7. Epworth League Topic for Sunday, January 4, 1914.

AMONG THE WORKERS

—A SPECIAL PUBLIC meeting for the advancement of rescue work in Boston was held November 19 at the West End Rescue Mission. The mission could not accommodate all who wished to attend. Helpful addresses were made by leading pastors and others, and a supper of sandwiches, doughnuts and coffee was served both to the audience and to many waiting outside. This mission is "on the firing line for Christ in darkest Boston."

—THE BETHESDA LEPER HOME, well known to our readers, is in great need of bandages. These should be two to three inches wide and made of old linen, cotton, cheesecloth, sheets, etc., but not of colored material. The rolls must not be over three inches in diameter. Send them well wrapped for protection, and with your name and address on the package, so acknowledgment can be made. Always prepay expressage. Address R. Dan Wolterbeek, Room 1107, World Building, New York City.

—THE SIXTH annual session of the Medical Missionary Conference will be held under the auspices of the American Medical Missionary Association at the Battle Creek Sanitarium, Battle Creek, Mich., December 30 to January 2. Bishop E. R. Hendrix will preside. Prominent missionary men and women are expected. Missionaries of all denominations are invited and entertained by the institution. The secretary, George C. Tenney, will be glad to correspond with those who are interested.

—BIBLE CLASSES FOR DEAF-MUTES. Hiding one's light under a bushel still has the effect of leaving others in darkness. Perhaps more such classes as these might spring into existence if those who successfully conduct them would spread the news. The writer of an interesting article in THE CHRISTIAN HERALD of September 10 named several deaf-mute Bible classes in the South, and gave one the distinction of being the original. Evidently he did not know of the class in the First Presbyterian Church, Knoxville, Tenn., organized in 1885 by Miss Rebecca E. Davis, and still a very efficient body. Miss Davis gives us the interesting information that several of the classes mentioned in the article referred to are taught by former members of the Knoxville class. Perhaps there are Bible classes for still other kinds of unfortunates of whose work the Christian public would be glad to hear.

—THE MISSION YACHT *Messenger*, which for a number of years past has supplied incoming vessels in New York with religious reading matter, is no longer seaworthy. Captain Benn, her commander, reports that the old yacht is practically out of service. She was originally the tender of the American warship *Maine*, which was blown up in Havana Harbor, and she saved many lives on that occasion. During her years of service in the mission work she has been the means of carrying the Gospel to thousands of seamen of different nationalities. The Mission Yacht Association is inviting public co-operation in providing a new yacht to carry on the work. Any interested reader may address C. L. Bundy, Maritime Exchange, New York City.

—IN THE SEPTEMBER number of the magazine edited, written and published by prisoners in the Oregon State penitentiary, an outside correspondent tells of a wealthy manufacturer, who was unjustly sentenced to Sing Sing prison. He studied his fellow prisoners and their histories, and became convinced of the trustworthiness of convicts who upon release resolve to lead honest lives. After his own release he resumed control of his business, and determined to employ only ex-convicts thenceforward. The writer states that the experiment has proved highly satisfactory, no one such employee having failed to make good. For nearly ten years the prisoners have gotten out this interesting monthly, *Lend A Hand*, devoted to the moral and intellectual improvement of the inmates and to overcoming the public's prejudice against the man who has erred and paid the penalty to the State. The magazine is a credit to its publishers, and has never missed an issue. It is supported solely by subscriptions, and deserves to live and expand. Such work can scarcely be too warmly encouraged. Communications are addressed to *Lend A Hand*, Box C, Salem, Ore.

—REV. E. B. HASKELL, American Mission, Salonica, writes: "In your issue of August 6 is an article entitled 'Defeated Bulgaria Sues for Peace,' quoted from a long cablegram dated at Salonica, to which my name was attached, among others, and which repeated with great detail the stories of Bulgarian atrocities. When I was asked to sign this cablegram I declined on the ground that, having made no personal investigation, I could not vouch for the alleged atrocities. But, as it contained an appeal for help for people whom I knew to be needy, I expressed my willingness to sign a note to be attached to the cablegram, as follows: 'I have no personal knowledge of the atrocities described above. But whether due to atrocities or to the fortunes of war I have no doubt that there is great suffering in the places named, and I heartily join in the appeal for relief.' The Salonica paper, *Liberté*, published this note at the end of the cablegram. Unfortunately THE CHRISTIAN HERALD omitted it, thereby seeming to give my personal endorsement to the main cablegram, whereas the only thing I signed was the note. As this omission seems to have caused considerable feeling among my Bulgarian friends I must beg you to rectify it. It is only right to add that there is no 'Armenian Evangelical Church' in Salonica, and the Rev. O. M. Khouvanian, whose name was signed to the cablegram, is a Gregorian priest."

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is to the ears what glasses are to the eyes. Invisible, comfortable

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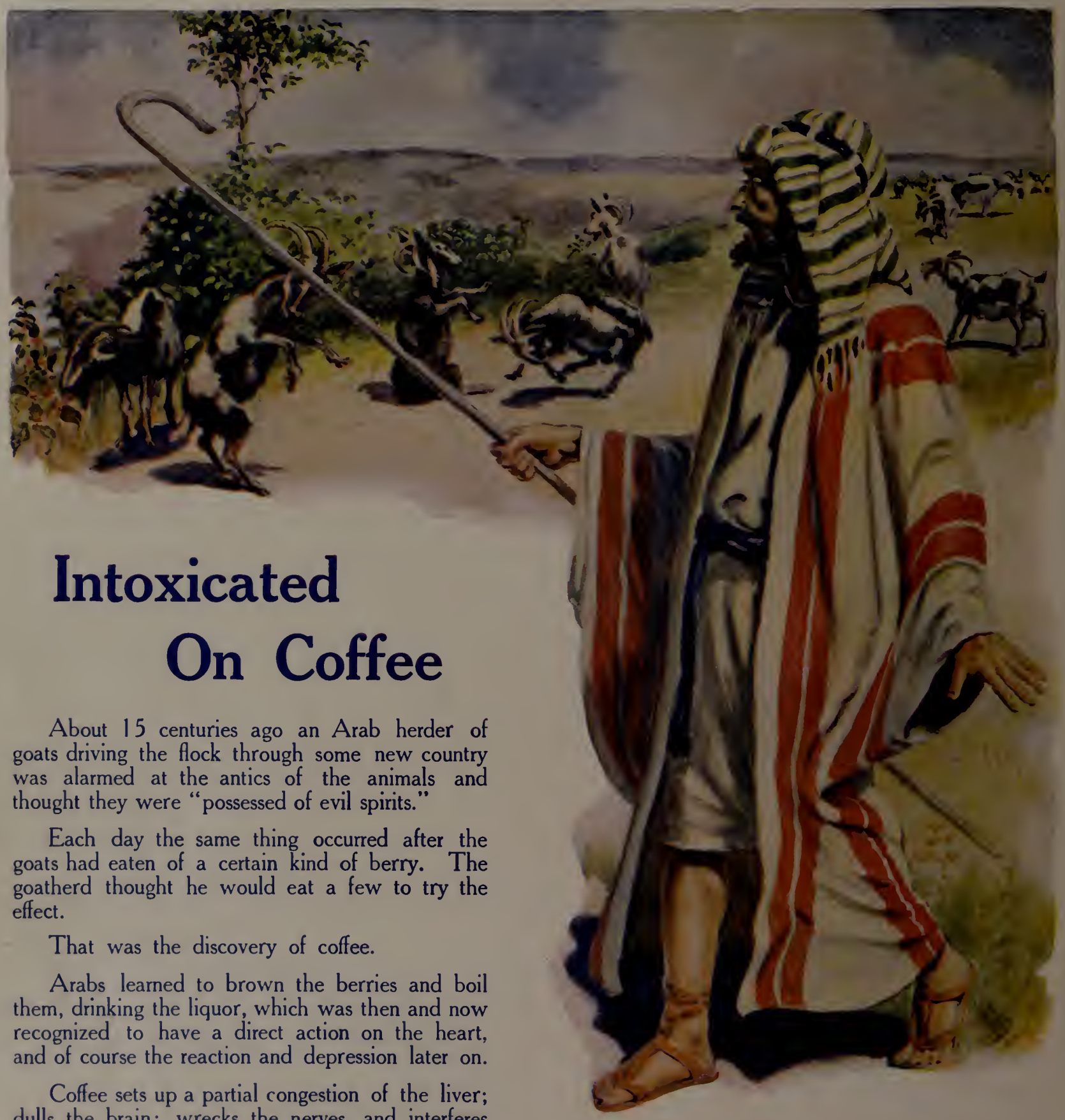

Intoxicated On Coffee

About 15 centuries ago an Arab herder of goats driving the flock through some new country was alarmed at the antics of the animals and thought they were "possessed of evil spirits."

Each day the same thing occurred after the goats had eaten of a certain kind of berry. The goatherd thought he would eat a few to try the effect.

That was the discovery of coffee.

Arabs learned to brown the berries and boil them, drinking the liquor, which was then and now recognized to have a direct action on the heart, and of course the reaction and depression later on.

Coffee sets up a partial congestion of the liver; dulls the brain; wrecks the nerves, and interferes with digestion.

Anyone can easily prove whether it be coffee that causes the periodical headaches, sick stomach, bowel troubles, weak heart, kidney complaint, weak eyes, neuralgia, rheumatism or nervous prostration.

Simply leave it off entirely for ten days and have a rich, piping hot cup of **Postum.**

If you find, in a day or two, that you are getting better, that's your cue, follow it straight back to health, comfort and the power to do things.

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"There's a Reason" for POSTUM

Christian Herald

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WINTER REFLECTIONS

OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

C. H. L., Portland, Me. Does God punish in this life, with sickness and other misfortune?

The Bible does not teach that all trouble comes from God as a punishment. It recognizes the fact that trouble is in the world, and, while it has some very definite things to say about it, it does not attempt to give a complete solution of the whole problem. Heb. 12: 5-11 declares that God does in some instances discipline or "chasten" those whom he loves, but this could hardly be called punishment. (See also Deut. 8: 5, Ps. 94: 12, John 15: 2.) Sometimes, however, calamity is a definite punishment, as in many cases during the history of Israel, and particularly in their exile. The book of Job is a beautiful explanation of a form of suffering which has the double purpose of disciplining the soul and glorifying God. Nothing can bring such credit to God as the demonstration made by a soul that trusts and praises him in the midst of misfortune. Paul and the other apostles gloried in their opportunities to suffer for Jesus' sake. They rejoiced "that they were counted worthy to suffer shame in his name" (Acts 5: 41). They felt that he had borne so much for them that they wanted to bear something for him. The Bible nowhere encourages people to dodge suffering; it exhorts them to bear it, while at the same time it exhorts them to lessen the sufferings of others, and help them bear their woes. See James 1: 2-5; I Peter 4: 12-19; Gal. 6: 2.

W. A. B., Howell, Mich. The evangelist who addressed his hearers in these words: "If ever in your life you were nearer God than you are now, you are a backslider, and God has written 'backslider' across your heart," was not accurate, strictly speaking. There are depths and shallows in every spiritual experience—times of physical or mental depression when our highest hopes and desires seem farther off than usual. This may be due to various causes, some of them beyond our control, but it is not to be confused with backsliding, which is usually yielding to temptation knowingly. Besides, it is well for all of us, evangelists included, to remember that it is not our province to judge others, and that God alone knoweth the heart.

Jeannette M., Duluth, Minn. How is the big fund collected by the New York Christian Associations to be divided? What is the Y. W. C. A.'s proportionate share?

The Y. W. C. A. receives $3,000,000, the Men's Association $1,000,000. The former have planned to expend their share thus: Central building, $600,000; Harlem building, $500,000; boarding home, $350,000; nurses' club, $400,000; West Side Branch, $50,000; Colored Branch, $100,000; current expenses, $150,000; equipment, $50,000; National Board building, $800,000. The Men's Association will expend $300,000 on the Bowery Branch; $360,000, Union Branch; $150,000, Colored Branch; $40,000, Williamsburg Branch; $20,000, Intercollegiate Branch, and $40,000 on adjustment fund.

L. E. H., Wentworth, Wis. Please explain Ps. 139, particularly verses 21-24.

The 139th Psalm expresses the eternity, omnipotence and omniscience of God, and that he is ever present with the soul; that it is impossible to get away from him. The question of hating those who hate God, verses 21-22, is somewhat difficult. Since the time of Jesus it is difficult to think of hatred as having any place in a sanctified heart. Yet there is wrath against those who are attempting to thwart God's work and who promote injustice and cruelty. This hatred of evil is sometimes hard to separate from a hatred of those that do the evil. This is the thought of this passage. The psalmist had so allied himself with God that God's enemies were his enemies. He hated their works, and strove with all his might against them. Verses 23, 24 are particularly beautiful. The psalmist asks God to search his heart, to find out if there is any "way of wickedness" in him, and prays to be led "in the way everlasting."

J. B. G., Wilton, Me. The fig tree incident related in the Gospels has been a subject of much controversy, and the passage in Mark 11: 13 has been claimed by some to be a mistake in the transcription of the record as to the words "He found nothing but leaves, for the time of figs was not yet." It is explained by some writers (including Pliny and Macrobius) that the fig tree in Palestine produces fruit at two or even three seasons of the year, and Hackett (in his *Scripture Illustrations*) tells us that the fruit precedes the leaves. One might infer from this that if a tree had leaves it might be expected to give evidence at least of having had fruit. In the case of this particular tree, having leaves in advance of the regular time (which "was not yet come") yet with no sign of having borne fruit, it was condemned, as some commentators interpret the case, because of its false pretenses. Trench and others hold that the blighting of the precocious and fruitless tree was designed to convey a rebuke to "the barren traditions of the Pharisees, their ostentatious display of the law, and their vain exuberance of words without the good fruit of works." Still others believe that our Lord, seeing the early leaves, had a right to expect that they would be accompanied by fruit.

THE CHANGING YEAR

THE PASSING YEAR

I GLANCE back o'er the year that's passing now
As from the window of a moving car,
And catch one last farewell, one fleeting view
Of days and hours that quickly fade away,
Like hills and vales and verdant wooded slopes,
And one bright view of river, and 'tis gone.
And then I say: "Good-by, thou passing year!"

I think me then upon the life I've lived—
Its sins, its wrongs, its failures, its low aims;
But, worst of all, its small accomplishments!

"Oh that I'd striven harder!" then say I;
"Had loved myself the less, and man the more,
And yielded never when the tempting came!"

The past is gone, its record is complete,
It is unchanging and unchangeable!

But from the quiver of eternity
The All-Wise One another year will drop,
Bright as an angel from the snow-white throne,
Unchecked, unstained, untarnished and unsoiled,
And e'en to me the privilege will give
To toil, to strive, to love, to pray again,
And make another record, clean and bright!

The question comes: "What shall it, likewise, be?
Shall't show the glory of this new resolve,
Or fit, low, in the arches of the past?"

With face upon the living future set,
As Hezekiah, king in olden day,
I now resolve, as comes this new-born year,
"To walk before thy face, O God, in truth,
And with a perfect and an upright heart,
And do what seemeth good in thy clear sight!"
And then I know that thou indeed wilt bless
Each faltering step and guide with tenderness!

DOUGLAS DOBBINS.

FACING THE NEW YEAR

WHEN the year is on the threshold,
Turn thee to the past;
Gather up its store of blessings,
Claim and hold them fast.
Then go forth into the future
On a path unknown,
Braver, stronger, richer, truer
For the lovelight shown.

MRS. MARY B. WINGATE.

THE ENTERING YEAR

BEFORE me lies a land all unexplored;
No foot of man has left its impress there.
My path across this plain God bids me choose,
And make it straight or crooked as I will.
But right must be the path of those who win
The approbation of their inmost hearts,
And smile of an approving, all-wise God.

A goal, then, I must have—a purpose firm;
A chart and compass, too, I'll surely need
To guide my steps across this trackless plain.
Oh, then I'll make a perfect life my goal!
My chart shall be his Word; my star, his Son;
And if, perchance, I stumble here or there,
If sometimes darksome clouds obscure my view,
When clears my sky I'll press my journey on,
Nor willing turn aside from the bright Star
That points me ever toward my chosen goal—
A moral likeness to my God.

Madison, Tenn. C. P. BOLLMAN.

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Miss W. M. H., Petersburg, Va. The poetry of the Middle Ages frequently mentions the *Saint Gral* (or *Sangreal*), a vessel said to have been made of precious stone and endowed with wonderful virtues. Legend told how it was brought to the earth by angels, and kept in a temple expressly built for it on the summit of a mountain. One variant identified it with the cup used at the Lord's Supper. This legend was developed in the literature of the twelfth century in connection with the wars of the Knights Templars, and it became a favorite theme for poets. Later, Tennyson made it a central theme in his poems on Arthur and the Knights of the Round Table. Much has been written concerning this legend, some of it very beautiful and inspiring.

Dr. St. G. E., of San Juan, Porto Rico, writes: "In recent issues of THE CHRISTIAN HERALD there were some statements in regard to the origin of the jinrikisha in Japan. As a resident in Japan from 1869 to 1876, I have always been under the impression that the man-carriage in question was originally copied from a baby carriage of the same shape, which we had sent to a native blacksmith for repairs, as it appeared shortly afterward. I knew Rev. Mr. Goble, but never heard he had suggested it."

J. K. W., Roland Park, Md., writes: "After having been stirred up by an address to a young people's meeting on the intelligent way of reading the Scripture, I pictured to myself the following: 'Suppose we had the New Testament with each leaf of pure gold, and each letter set in diamonds. This work of art, having been the wonder and admiration of centuries, would come under the scrutiny of a diamond expert, who might claim that many diamonds were faulty from setting. This would no doubt affect its value in the minds of some. On the same principle, the beautiful words of life and love are affected by some 'higher critics'; but those who know their Lord and love him will know that there are those who are 'wise to do evil' in this day, as there were of old."

Miscellaneous

J. G., Minneapolis, Minn. We do not know the writer you mention.

V. R. C., Hillsdale, Mich. Marriages by a regularly ordained minister of any religious denomination are considered legal, the requirements of the statute law of the State being complied with.

L. H. E., Monroeville, Ind. Very few of the apostles were married, as far as the Scripture record shows. Peter was married, and tradition gives the name of his wife as Perpetua; Philip, according to the statement of Clement of Alexandria, had a wife and children; Bartholomew is reported by tradition to have been the bridegroom at the wedding of Cana of Galilee.

R. B., Big Hollow, N. Y. 1. The tree of knowledge conferred the power of distinguishing between good and evil, while the tree of life conferred immortality. The original pair (according to Gen. 3: 22), having eaten the fruit of the first tree, were expelled from Eden lest they should eat of the tree of life also. 2. The name of Cain's wife is nowhere given in Scripture, but there are two ancient Jewish traditions which give the name as *Sard* and *Azura*.

E. B. B., River Hebert, N. S., Canada. It is not customary for any officer, minister or layman to occupy the chair at a meeting which is called to decide on his resignation, nor is it even usual for him to be in the room when the motion is put. We can conceive of conditions, however, where a pastor would be quite right in attending a meeting and preventing it from being controlled unfairly by his enemies. Of course, knowing nothing about the case you mention, we cannot express an opinion. Your other question we answer by mail.

NEW YORK, DECEMBER 31, 1913

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

BETTER CLASS MEXICAN PEDLER

MEXICAN INDIANS WORKING ON RAILROAD CONSTRUCTION

AN EDUCATED MEXICAN GIRL

THE REAL TROUBLE IN MEXICO

BY WILLARD PRICE

HOW can we explain Mexico? A peculiar social frame of mind seems to prevail there. What shall we think of a people who can tolerate as their rulers men who have risen to power through intrigue and violence—a people who can not only tolerate but actually endorse such rulers, as the Mexicans have now and then seemed inclined to endorse Huerta?

What is the cause, if there be any, back of the peculiar traits of the Mexican? He is reported by visitors to be dishonest, thieving, and lazy. Why? He is grossly ignorant. Why? He is loose in his marriage relations. He sees no particular connection between religion and morality, he is defiant toward law, he is fatalistic toward life and death. He pins his faith to brute force as the only sure means of achieving power and success. What is the reason for all this?

Of course these charges are not true. Like all generalizations about a people, they are only partly true. But the statements are near enough to the plumb-line to make them of vital significance.

Not all Mexicans are liars and thieves and doltards, just as not all Americans are nervous and ambitious and materialistic. But in most nations there are certain traits which mark the majority, and that is true in Mexico. The minority of distinguished and talented men in commercial, professional and public life must be kept in mind as a notable exception to any generalizations made here.

Before we look for the "Why?" of Mexican morals, suppose we examine a little more in detail certain national characteristics. First, take that matter of honesty. It seems to go against the grain of the ordinary Mexican peon to be strictly honest. The peons are the laborers, the common people. They form the vast bulk of the population. Ask one of them a question, and he will give you any answer he thinks you prefer. Whether it happens to be the truth or not appeals to him as a matter of slight importance. If he cannot read in your eyes the answer you want, he will evasively and soothingly murmur "Si, señor," which means absolutely nothing, except that he is eager to please. He would much rather lie than appear impolite. He will cheerfully make futile promises, for his gracious but perverted sense of courtesy leads him to prefer to delight you at the moment even at the cost of disappointing and enraging you to-morrow when promises go unfulfilled.

Yes, of course, it would be easier to gloss over these rough facts with smooth courtesy, and invent gentle excuses for the Mexican. Most writers, including the present scribe, would vastly prefer to do that. But after all, the facts are as they are, and it would be false kindness to the Mexicans to try to veneer or pervert the truth. Permanent improvement can come only by facing conditions as they are.

There is not, perhaps, so much corruption in high places as there has been in times past. The popular comment used to be: "Every Mexican official has his price." An American once said to the governor of a Mexican State:

"Do this for me and I will give you five thousand dollars and nothing need ever be known about it."

"Make it ten thousand dollars and you can tell the world," the governor replied.

This order of things has changed greatly. Government officials and business firms are as reliable in Mexico as elsewhere. But dishonesty still persists as a besetting sin of the multitude. Why?

Then laziness. "Do not to-day what can be put off till to-morrow" is the first commandment in the unwritten constitution of the Mexicans. Beware of the Mexican who engages to do something for you "to-morrow." For "to-morrow" merely means some time in the future. Because of this peculiar point of view Mexico has been humorously dubbed "The Land of To-morrow." It is the land of procrastination; the land of "*poco tiempo*" or "wait a while." An appointment made for ten o'clock in the morning may be kept at eleven or twelve, or perhaps not until afternoon. The Mexicans never cease wondering at the remarkable energy and promptitude of Americans. When it is intended to keep an appointment promptly, the words "*a la inglesa*" are added to signify that the appointment is to be kept after the English or American fashion.

Continued on next page

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MEXICO'S WEALTHIEST LANDOWNER, GENERAL TERRAZAS, ARRIVES ON AMERICAN SOIL

THE REAL TROUBLE IN MEXICO

Continued from preceding page

The attitude of the Mexican toward religion is a strange mixture of ridicule, fear and superstition. Respect he has none—except the pseudo-respect which is a concomitant of fear. Profanity has become so extreme that it has almost ceased to be profanity. It has become rather a mere manner of speech. For instance, the owners of pulque-dens, without a thought of being sacrilegious, give such names as the following to their resorts: "The Retreat of the Holy Ghost," "The Delight of the Apostle," "The Retreat of the Holy Virgin," "The Fountain of the Angels," "The Seventh Heaven," "The Hangout of John the Baptist." Church services are attended almost exclusively by the women. A man will poke fun at the church all his life; but when he lies on his deathbed he invariably calls for a priest. Religion is a matter for derision and dread in Mexico—not for respect and reverence. Why?

Law is a thing to be evaded and defied as much as possible. This feeling does not go as far as anarchy. It is a perpetual, brooding resentment. There is a strong national undercurrent of antagonism against all strictures of law. Why?

In every case the "Why?" has but one answer. We have been describing the mind of a slave. All the characteristics that have been enumerated are the characteristics of a slave. And the Mexican mind is a slave mind.

For over three centuries the Mexicans have lived under the rule of oppression. This rule has operated through three agencies—the church, the government, and the system of feudalism. These three forces have contributed to make the Mexican a slave in body, mind, and will.

Every one knows the effect that feudalism has had in every country in which it has been practiced. "The soul of a serf" is the sure result. In Mexico a few hundred men own all the land in the republic. Each of these proprietors or *hacendados* possesses hundreds of slaves. But no one uses the word "slave" in Mexico. The law declares itself against slavery. And then, like Pilate, having washed its hands of the whole affair by this righteous declaration, the law solemnly winks at the grossest feudal bondage.

This system of bondage, or peonage as it is called, is very simple. The peon receives a scant wage, and then is required to purchase his worldly goods of all varieties at the proprietor's store. There he is encouraged to be extravagant. He very soon runs into debt. It is a very simple matter then to keep him in debt. And the Mexican law decrees that so long as an Indian workman owes a cent to his employer, he is the latter's chattel and must go on working for him until the debt is paid.

You may do what you please with your own chattel and the Mexican *hacendados* do as they please with their debt-shackled peons. Of course, many proprietors are kind to their workers. But floggings, starvings, and even executions, are not unknown. For three centuries and a half this system, with variations, has prevailed in Mexico. Do you wonder that the Mexican working class has developed a slave mind?

The government, ever since the Spaniard first stepped into the land, has been a tyranny. For almost three centuries Mexico was ruled by Spanish viceroys. As John Wesley Butler has said: "Less than half a million foreigners ruled some ten million Mexicans with a despotism such as high heaven never looked upon save where the Spanish race enacted the same cruelties in other lands." Mexico enjoyed a measure of "independence" under the despotism of Porfirio Diaz. To-day, politics is a sham. The Mexican representative system has been a paper system merely. The will of the people has been accomplished only when it chanced to coincide with the will of the president. No wonder the Mexicans regard law not as an instrument in their hands, but a sword over their heads. No wonder they avoid it and defy it as much as possible. No wonder they esteem brute force as the only effective means of accomplishment. No wonder they have developed the mental and moral characteristics of the slave. All this is but the logical outcome of the rule of oppression.

The third agent of the rule of oppression has been the Roman Catholic Church. Those who have known the more enlightened section of the Roman Church in a country like the United States can form little idea of the conditions which prevail in the so-called "Latin countries." Even to-day, to quote Francis S. Burton, "the Roman Church in Mexico is the deadly and relentless foe of all that is meant by a free press, free thought and speech, and free public schools." The enlightening of the masses would mean the shattering of the rule of oppression, hence the church stands broad-breasted against enlightenment. The story of the priest-exploitation of Mexico, Italy and Spain is too well known to require detailed comment here.

The rule of oppression must pass. The rule of co-operation must take its place if Mexico is to live and grow. Christian missions are perhaps doing more than any other influence to inculcate the new rule. Far and wide throughout the country their stations have been set. Nineteen missionary societies are at work, and their missionaries number about three hundred. At the present time there are over ninety thousand Protestant adherents in Mexico as a result of mission work. The influence of these people is out of all proportion to their number. They are the best educated and frequently become the most powerful persons in their communities. Graduates from mission schools and colleges are assuming high rank among the professional and public men of the land.

The Methodist forces particularly are making a profound impression in Mexico. To take a single instance, the number of students in the schools of the Methodist Episcopal Church and the Methodist Episcopal Church South is double the number of students in the schools of all other denominations combined. But every mission of whatever denomination is doing creditable work. The influence of mission school education upon the future of Mexico is incalculable. The "Abraham Lincoln of Mexico," Benito Juarez, once said to a Methodist minister: "Upon the development of Protestantism depends the future happiness and prosperity of our country."

PROGRESS OF THE WAR

The rebel assault upon Tampico lasted three days, the Federals successfully repulsing the attack December 14. Admiral Fletcher was obliged to warn the respective generals that hostilities must not be conducted near enough to neutral territory to endanger non-combatants. Hundreds of foreigners, including Americans, took refuge on board the vessels of the American fleet. The fighting was vigorous with heavy artillery duels. Federal gunboats carrying six hundred soldiers were sent to the city's aid from Vera Cruz.

The rebels were commanded by Generals Castro and Villareal. It was charged that all captured combatants were executed, and many were hung in sight of the refugees; their bodies could be seen suspended from telegraph poles. This savagery was charged against both sides. The retirement of the rebels was taken to mean a temporary cessation only on their part.

During the course of events in the south General Villa's troops continued to advance on Ojinaga, but no investment of that place has occurred. General Villa himself was reported to have threatened to expel all Germans and Americans from the city of Chihuahua. When he entered the city he notified members of the Spanish colony that they would have ten days to leave, and their property would be confiscated. The vast estates of the Terrazas and Creel families were confiscated, and Villa announced that the property would be divided among widows and orphans of soldiers who had given their lives for the rebel cause. The son of General Terrazas, who was reported to have been executed, is now said to be held for a large ransom.

Various rumors of intended movements of the rebels appeared in the press, and some lesser engagements took place. It was reported that the Federals were planning offensive measures, with Torreon, directly south of Villa's position, as a base. On December 15 a force of two thousand Zapatistas attacked a town seventeen miles south of Mexico City. Federal reinforcements were sent to the support of the place, and the attack was repulsed. On the same day the Mexican Congress adjourned, leaving President Huerta practically dictator with extraordinary powers. His financial situation was regarded as extremely critical. The Central Bank of Mexico City became the center of panicky conditions when crowds demanded the exchange of their State bank bills for cash. Refugees from the Northern States carried accumulations of these bills, which greatly depreciated in value after Villa's seizure of Chihuahua. On December 17 Villa began his long threatened advance upon Mexico City. The rebel forces around Tampico may prevent the Federal army's going to the aid of the capital. The first battle in the advance will most probably be fought at Torreon. Federal forces at Ojinaga reported ready to march south on Chihuahua city immediately the rebels were on the march. Villa expects to join forces with General Zapata, who is raiding the suburbs of the capital, and with other bodies of rebels who are harassing the Huerta army. The threatened attack upon Monterey has not taken place.

The general situation as THE CHRISTIAN HERALD goes to press may be said to favor greatly the Constitutionalist cause so far as internal affairs of Mexico are concerned. Outside nations, however, have protested against General Villa's hostile attitude toward foreigners, especially the Spaniards. The demoralization that now threatens business can scarcely help either side in the conflict, but tends to weaken Huerta's prestige. The banks are on the point of suspending payment; and on December 13 it was reported that Huerta's minister of finance secretly sailed for France to seek foreign loans.

The inability to pay Federal troops, coupled with the great popularity Villa must have secured by his Robin Hood-like proceedings in Chihuahua, may cause a large desertion from the government to the Constitutionalist cause. General Carranza has not appeared prominently in news reports the past week. He is said, however, to have taken exception to General Villa's attitude toward foreigners, which may forecast a break between these leaders.

MEXICAN BURNING EFFIGIES OF JUDAS BEFORE A SHOP

METHODIST EPISCOPAL CHURCH AND SCHOOL, ZAACHILA, MEXICO

"MOTHER CHURCH" OF LUTHERANISM

THE PASSING OF AN OLD RELIGIOUS LANDMARK IN NEW YORK CITY

ON NOVEMBER 23 another church of downtown New York closed its doors. The massive graystone building with its grim battlemented towers, which for more than seventy years has stood at the corner of Broome and Elizabeth Streets, and has witnessed the change of its surroundings from a "Little Germany" into a "Little Italy," will soon make way for a business structure. The building was erected in 1841 by the First Baptist Church of New York and was sold in 1868 to the Evangelical Lutheran Church of St. Matthew, the oldest Lutheran church in America, and the second church established on Manhattan. The congregation, foreseeing the eventual necessity of vacating the old site, made provision for the preservation of the historic identity of the church by establishing a branch church on West One Hundred and Forty-fifth Street and Convent Avenue, which was served from 1906 to 1910 by the Rev. Martin Walker, now of Buffalo, and since 1910 by the Rev. Otto Ungemach.

The beginnings of this church date back to the time when New York was still New Amsterdam. It is known to have existed in 1649. The first pastor, John Ernst Gutwasser, who arrived in July, 1657, from Holland, was forbidden to preach by the Dutch Reformed authorities, cast into prison and finally sent back to Holland in 1659. When the British captured the city in 1664, Governor Richard Nicolls granted the Lutherans "liberty to send for one minister or more of their religion, and that they may freely and publiquely exercise divine worship according to their conscience." The original of this document, dated December 6, 1664, is still treasured by the church as its official birth certificate.

The first place of worship of the Lutherans, according to contemporary views of the city, was in the vicinity of Hanover Square. When, however, in 1669, Magister Jacob Fabritius came over from Holland to minister to them, they began building a small church just outside the "Landpoort," on Broadway, which was completed under the succeeding minister, Domine Bernhardus Arensius, who arrived in 1671. During the reoccupation of the city by the Dutch in 1673, this church was torn down by order of Director Anthony Colve, because, on account of its proximity to the city wall, it would have endangered the defense of the town. As an indemnity the congregation received a plot of ground inside the wall, on the corner of Broadway and Rector Street, which they occupied for 103 years.

In the first church on this site, a wooden structure, Domine Arensius ministered to his flock till his death in 1691, and Domine Justus Falckner, the first Lutheran pastor ordained in America, from 1703 to 1723. Though the majority of the original members of the congregation were Germans, the church had become entirely Dutch by 1700. But early in the new century the Palatine immigration strengthened the congregation, so that under Falckner's successor, Domine William C. Berkenmeyer, the old church could be replaced, in 1729, by a substantial stone building, called "Trinity Church." In 1750, near the close of Domine M. C. Knoll's ministry, the German element in the church formed a separate society, and not even the efforts of the venerable patriarch of the Lutheran Church in

ST. MATTHEW'S CHURCH, NEW YORK

America, the Rev. Henry Melchior Muhlenberg, who served the old church in 1751 and 1752, could bring the factions together again.

The new society built a stone church in 1767 on Frankfort and William Streets, which was officially designated "Christ Church," but popularly known as the "Swamp Church." This church was served just prior to the Revolution by the Rev. F. A. C. Muhlenberg, who afterwards became the speaker of the first Congress. In the old church on Broadway the Rev. J. A. Weygand ministered to his people in Dutch, German and English from 1753 to 1770. The last Dutch sermon was preached in this building by his successor, Pastor B. M. Hausihl.

The Broadway church succumbed to the great fire of 1776. During the occupation by the British the congregation worshiped in the Scotch Presbyterian church on Cedar Street, and then in the Swamp Church. After the close of the Revolution, in 1784, the two factions of the church were reunited under the name "The United German Lutheran Churches," and called the Rev. John C. Kunze as their pastor. This gentleman was also professor of Oriental languages in Columbia University, and the official interpreter for Congress during its session in New York. In 1797 the first English Lutheran Church in America was established by one of Dr. Kunze's assistants. It was afterwards known as the "English Lutheran Church Zion," but went over into the Episcopal fold in 1810. Dr. Kunze died in 1807. In 1822 another attempt was made to establish an English Lutheran congregation, and a church was erected in Walker Street, and called the Church of St. Matthew. When this English congregation disbanded in 1826, the old congregation moved into the Walker Street church, and became known as the Evangelical Lutheran Church of St. Matthew. The pastors who officiated in the Walker Street church were Dr. F. C. Schaeffer, 1823-1826; Drs. F. W. Geissenhainer, Sr. and Jr., 1826-1838; and Dr. C. F. E. Stohlmann, 1838-1868. The last named died on the same day when the congregation moved into the Broome Street church, May 3, 1868. His successors were the Rev. G. Vorberg, 1869-1873; Dr. Justus Ruperti, who returned to Germany in 1876; the Rev. J. H. Sieker, 1876-1904, and the present pastor, the Rev. Otto Sieker.

For about 150 years a parish school has been maintained in connection with the church. This school is now quartered in the parish house on Washington Heights; Mr. E. H. Engelbrecht is the principal. St. Matthew's Academy and, from 1881 to 1893, also Concordia Collegiate Institute, now at Bronxville, N. Y., found a home in the old school building on Elizabeth Street. In the days of its prime, in the early eighties, over 1,000 children attended the Sunday school and more than 600 were enrolled in the parish school; and there is hardly a Lutheran church in Greater New York which does not number among its members children of old St. Matthew's. The church has also taken a leading part in the establishment of new churches and of charitable institutions, such as the Lutheran Hospital, the Wartburg Home for the Aged in East New York, and the Bethlehem Orphanage at College Point. It is justly regarded as the mother church of Lutheranism in New York.

In December, 1914, the congregation expects to celebrate its 250th anniversary, and a history of the church is in preparation.

KARL KRETZMANN.

DO YOU KNOW YOUR BIBLE?

THE year's work of our big Bible class is drawing to a close. This week the last list of questions appears. As soon as the answers to this list come in the Honor Roll for the year will be made up and the prizes awarded. Next year's work, as already announced, while conducted in the same general way, will deal with the life and character of twelve great personalities of the Old and New Testaments.

New Questions, List No. 12

1. What king was likened to a whale?
2. Where is a man mentioned as having the appearance of brass? [NOTE: Reference to whole body, not a part.]
3. What prince was said to be wiser than Daniel?
4. What prophet makes use several times of the expression "the hand of the Lord was upon me"?
5. What verse mentions applause as made by both hands and feet?
6. What prophet was told that he would die because he had taught rebellion against the Lord?
7. What verse in the Psalms connects the blessing of God upon his own people with the winning of the whole earth to his allegiance?
8. Who declared the joy of the Lord to be the strength of his people?
9. What passage in an Old Testament prophecy promises that God himself, by his indwelling Spirit, will cause his people to keep his law?
10. In what passage does Paul outline an ideal Christian life, and follow the outline by a prayer for a blessing which will make possible the living of the life described?

Correct Answers, List No. 11

1. Where are yokes of iron mentioned that were to take the place of yokes of wood? Jer. 28: 13.
2. Find an Old Testament parable telling of a twig which is to become a great tree. Ezek. 17: 22, 23.
3. An assassin lured eighty men into a city where all were slain except ten, who had hidden treasure of grain, oil and honey. Find the passage. Jer. 41: 4-8.
4. An Old Testament warning to a prince contains an expression which forms the basis of three New Testament exhortations to humility. Find the passages. Ezek. 21: 25-26; Matt. 23: 12; Luke 14: 11; Luke 18: 14.
5. Paul prayed with members of one of his churches who came to a seacoast town to meet him. In one of his epistles he makes a beautiful prayer for the same church. Name the church and find the passages. The church at Ephesus. Acts 20: 17-36; Eph. 3: 14-21 [also 1: 16-19].
6. Who is mentioned as the progenitor, or forerunner, of musicians? Jubal. Gen. 4: 21.
7. What man had fourteen sons, all public singers? Heman. I Chron. 25: 4-6.
8. How many songs did Solomon compose? 1,005. I Kings 4: 32.
9. Who sang in a prison at midnight? Paul and Silas. Acts 16: 25.
10. Where and under what circumstances did certain people say they could not sing when requested to do so? The Jews while in captivity in Babylon. Ps. 137.

The complete Honor Roll for List No. 10 has not yet been announced. Following are the yet unpublished names of the successful students for that month:

Honor Roll, Ljst No. 10 (Concluded)

Mrs. J. Adam Andrea, Mrs. A. F. Avery, Grace M. Banks, Mrs. A. L. Brackett, James G. Brown, Elizabeth D. Cameron, Mrs. Isaac T. Coppock, Oliver W. Elsbree, Mrs. Elias D. Ervin, Mrs. William Findlay, Mrs. J. W. Floyd, Mrs. Adelia Forsythe, Hattie A. Gifford, Mrs. Susan A. Glover, Mrs. Clarence Harlowe, Delia M. D. Harris, Chas. B. Hedges, Mrs. W. C. Henderson, Rosa Hirschy, Mrs. J. R. Hissem, Maria L. Hoffman, Jennie E. Holmes, Mrs. Percy W. Holmes, Esther M. Howell, Sarah B. Howell, Mrs. Harry J. Hoyman, Mr. and Mrs. E. E. Hubbard, Emma Hubbell, Kate A. Jackson, Jennie B. Johnson, Esther D. Jones, Mrs. Wm. L. Jones, Mrs. E. L. Kind, Mrs. Alice Lee, J. B. Leonard, Emily O. Lewis, Mrs. L. E. Lewis, Mrs. V. Lochhead, Julia A. McConkey, W. W. McCurdy, George McLachlan, Annie M. McLellan, Mrs. J. H. Masten, Charles Miller, Mrs. M. A. Miller, Miss M. E. Miller, J. N. Ogle, Mrs. J. L. Ostrander, Mrs. L. B. Parker, Mrs. Clement T. Paull, Mrs. M. Perry, Mrs. B. M. Price, Lillie M. Plummer, D. E. Robson, Mrs. A. S. Ross, Mrs. F. H. E. Ross, Mrs. John A. Ruth, Carrie M. Sanders, Clara Schell, Mrs. R. E. Schenck, Mrs. D. H. Shumway, Mrs. G. G. Smith, George G. Smith, Jr.; Wm. P. Smith, W. B. Snyder, Mrs. Ruth E. Speare, Martha Stead, Mrs. W. R. B. Steele, Mrs. A. E. Stockman, P. J. Stone, C. H. Sultner, Adelaide Taylor, J. E. Taylor, Mrs. C. C. Tilley, Mrs. H. W. Turner, Mrs. C. C. Van Dusen, M. O. Vaughn, Mrs. F. B. Williams, Eugene Wilson.

Honor Roll, List No. 11

Eleanor Arnold, Luanna Baldwin, Mrs. O. C. Barnes, Mrs. S. B. Barnes, Mrs. Charles Bartholme, Hannah O. Bickley, Mrs. R. Cance, J. D. Clapp, Alma H. Culver, Chas. W. Dickinson, Mrs. Elias D. Ervin, Mrs. J. A. Ferguson, Mrs. William Findlay, Mrs. J. W. Floyd, Adelia Forsythe, Susan A. Glover, Mae Granger, Emily H. Harrington, Delia M. D. Harris, Mrs. J. R. Hissem, Mrs. Percy W. Holmes, Mrs. Isaac Holston, Esther M. Howell, Sarah B. Howell, Jennie E. Hussey, Kate A. Jackson, Jennie B. Johnson, Alice Lee, Mrs. Levi E. Lewis, Mrs. V. Lochhead, Miss M. E. Miller, Mrs. Clement T. Paull, Calista J. Potter, Clara Schell, W. B. Snyder, Mrs. G. G. Smith, George G. Smith, Jr.; Ruth E. Speare, Anna E. Stockmon, Mrs. C. C. Van Dusen, Mrs. Edwin D. Ward, Anne Wedd, John C. Williams, Etta M. Wilson, Mrs. O. A. Wolcott.

Subjects for Week of Prayer

THE World's Evangelical Alliance has announced the following subjects for the week of prayer:

Sunday, January 4, 1914: Suggested texts for sermons and addresses:

"That they all may be one," John 17: 21; "Perfectly joined together," I Cor. 1: 10; "Ye shall receive power after that the Holy Ghost is come upon you," Acts 1: 8; "Go ye into all the world, and preach the Gospel," Mark 16: 15; "The kingdoms of this world are become the kingdoms of our Lord," Rev. 11: 15.

Monday, January 5: Thanksgiving and Humiliation.

Tuesday, January 6: The Church Universal—the "One Body" of which Christ is the Head.

Wednesday, January 7: Nations and their Rulers.

Thursday, January 8: Missions.

Friday, January 9: Families, Educational Establishments and the Young.

Saturday, January 10: Home Missions and the Jews.

A WEEK IN THE WORLD'S NEWS

Over-Sea Gifts

NEARLY one-half million international money orders, aggregating just under $8,000,000, were sent through the New York post office to foreign countries as Christmas gifts; a million dollars more than last year. Probably a percentage was intended for saving bank accounts in the homelands. The largest number and amount went to Great Britain, second to Italy, and the third largest number, but fifth in amount, to Germany; Austria-Hungary, Sweden, Norway and Switzerland ranking next in amounts. Incoming steamers brought record-breaking loads of mail, 20,000 sacks arriving by five vessels alone.

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Excluding Undesirable Immigrants

BY THE proposed new immigration bill reported out of the House Immigration Committee, December 15, Japanese, Chinese, Hindus and other Asiatics will be excluded if the bill become law. At present Japanese and Hindus are admissible. A provision excluding persons who advocate the unlawful destruction of property, overthrow of organized government, or assassination of a government official is expected to apply to militant suffragists and certain classes of labor agitators. Immigrants who cannot read and write their own language will also be denied admission to this country.

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The Chicago School Issue

CHICAGO has been stirred by the setting aside of Mrs. Ella Flagg Young in the new election for superintendent of schools. The move is looked upon as "tossing the schools back into the cesspool of politics." Immediately following her defeat, various prominent positions were proposed for her, among them the superintendency of the Milwaukee schools. It is announced that Mrs. Young has accepted an editorial position on a Chicago morning newspaper. Club women, parents, teachers, and others regard Chicago as disgraced in dropping from its educational work one of the foremost educators of the country. Her defeat is attributed to a number of men whose text-books Mrs. Young refused to use.

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Unfortunate Dinner Affair

A SEMI-OFFICIAL dinner in Washington Dec. 11 threw administration circles into some dismay. The organization of army and navy officers who served in the Philippines, known as the Order of the Carabao, incurred the keen displeasure of President Wilson by satirical references to his Filipino policy at the annual dinner. War and Navy Departments promptly got into action to determine if deliberate affront had really been offered the administration. The President was reported to have withdrawn his acceptance of honorary membership in the order; the management of the dinner claimed that nothing worse than good-natured fun was intended. The reputed public reflection by army and navy officials upon the administration is thought to be serious enough, however, to result at least in the disbandment of the organization, with possibly a court martial and discipline in individual cases.

DELEGATION OF OHIO CORN-GROWERS WAITING TO BE RECEIVED BY PRESIDENT WILSON

THE enthusiasm stirred up by the awarding of prizes in different States and by the Agricultural Department for the best production of corn, potatoes, cotton and tomatoes by boys and girls resulted in great activity during the past season. State delegations from agricultural clubs visited Washington to see President Wilson and to receive their diplomas from Secretary Houston. It required special trains to convey the army of juvenile farmers from Ohio corn fields, brimming over with the fun of the thing. This work, however, is serious in its purpose and is carried out by the contestants with determination to win the coveted honors for their respective clubs and States by producing the record yield for a single acre in any one crop at a record low price. The corn clubs have attracted the most attention, and Walter Lee Dunson of Alexander City, Ala., is credited with breaking former records by producing just over 232 bushels on a single acre at the cost of 19.9 cents per bushel. The girls are close competitors, but naturally take the lead in the canning contests, and this year Miss Clyde Sullivan, of Cusley, Ga., won the lead by a record of 2,464 cans of tomatoes out of a yield of 5,334 pounds. Besides the excellent incentive given, the boys and girls in these contests obtain valuable experience, and the influence of this work is felt in practical farming throughout the country.

More Suffragette Outrages

REARRESTED December 13, Mrs. Emmeline Pankhurst induced a state of collapse by a hunger and thirst strike, and was again released only four days after her arrest. The militant suffragettes signified their displeasure by firing a Liverpool church, which was badly damaged, and by disposing of a big timber yard by fire at Plymouth, where the arrest occurred. Miss Zelie Emerson of Jackson, Mich., has also been rearrested in London for her activities in this movement abroad.

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Greece Recovers Islands

THE island of Crete has been formally annexed to Greece with imposing ceremonies, King Constantine personally running up the Hellenic flag over the fort. The evacuation by the protecting Powers took place last February, since when the Greeks have been in control pending this final act. Nine other islands taken by Greece in the course of the Balkan War have also been finally turned over to that country by representatives of the Powers, and two others are to be returned to Turkey.

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Noted Cardinal Dead

CARDINAL RAMPOLLA, formerly Papal Secretary of State, died suddenly in Rome on Tuesday, December 16. Apparently in usual health the previous Saturday, and received by the Pope, he was seized with sickness while inspecting the work of choir restoration at St. Peter's, and was removed to his apartments in the Palace of St. Martha, behind St. Peter's, where he passed away the same evening. The doctors gave the cause of death as angina pectoris. Cardinal Rampolla was born in Sicily in 1843. But for the veto of Austria he would have been chosen Pope at the conclave in 1903, Leo XIII having personally indicated him as his successor. After the election of Pius X Cardinal Rampolla lived in semi-retirement, and although occasionally mentioned as a possible successor to the present Pope, had not occupied a position of special prominence in the last ten years. During his days of power, when he enjoyed close relations with Leo XIII, he took a leading part in the movement for the reunion of all Christian churches under the ægis of Rome, although it was a dream that could never be realized. He was shrewd, able, courtly, with a dignified and imposing presence, an urbane and convincing address and the "grand manner" of a "prince of the church." In his later life he became mystical, reserved, and almost inaccessible, taking no part in the church's politics, and never being called upon for advice; "contemplating," as some one said, "the undoing of what he had spent many years to accomplish."

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Smirching the Canal Record

THE high record earned by the War Department in its building of the Panama Canal is temporarily suffering by charges against a civilian employee, John Burke, commissary manager, who is said to have improperly profited to the extent of $50,000 in the turn-over of supplies valued at about $6,000,000. This alleged graft was taken from foreign contractors, and caused no loss to the government. His salary was $4,500. A governmental investigation has been instituted. No War Department official has been involved in the scandal.

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Record Land Sale

THE largest private sale of land on record, according to report, was made by the estate of the Duke of Bedford in the transference of over nineteen acres in the heart of London to a Unionist member of Parliament, Henry Mallaby-Deeley. This huge property includes premises occupied by theaters, hotels, the celebrated Bow Street Police Court, the Covent Garden Market, and other businesses, to the total number of 750 buildings. The tract includes over twenty-six streets, and has been the property of the ducal family for hundreds of years. The income is enormous. The estimated price varies from $25,000,000 to $50,000,000, the purchase being made as an investment. This stupendous operation will doubtless be made much of by advocates of land reform in England, although this particular holding is not exactly within the scope of that movement.

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News in the Making

AT HOME: Banks of the country are preparing to meet new conditions which will prevail if the Owen Currency Bill becomes a law as it stands.—The 269 railroads reporting to the Interstate Commerce Commission admit nearly 300,000 violations of the sixteen-hour limit of work during the fiscal year ending June 30, 1913. Such violations "go to the very heart of efficiency and safety of train operation," in the opinion of one commissioner. Extenuating circumstances are urged in most cases.—A white man in North Dakota, two negroes in Louisiana, were lynched by mobs on December 16, and three negroes in Georgia were threatened by a like fate.—New York afternoon newspaper attacks high cost of living by retailing thousands of dozens of eggs and tons of beef at low prices through several stations in Greater New York and in New Jersey.—President Wilson's nominntion of H. L. Pindell as ambassador to Russia is held up in the Senate Committee on Foreign Relations until full investigation of the circumstances is made.—Friends and associates of Mr. J. G. A. Leishman of Pittsburg, former ambassador to Germany, are concerned over his unexplained absence for several weeks.—The Paterson, N. J., police department forbids Emma Goldman's addressing an I. W. W. meeting, and requests her to leave the city.

FOREIGN: British postmen postpone long threatened strike pending an appeal to parliament to overide decision of postmaster general against increase in pay.—Prince William of Wied, Germany, selected by the Powers to be prince of Albania, a principality born of the Balkan War, is to ascend his throne in January.—The Abyssinian ruler, Emperor Menelek, is reported to have died December 14. Menelek boasted descent from the Queen of Sheba, and has been a world figure for years.—Incipient revolutions are noticed in the Dominican Republic. Recently much concealed military equipment, ostensibly for South American revolutionists, was discovered and seized by Federal authorities in Brooklyn, N. Y.—Arbitration treaty, based upon Secretary Bryan's peace plan, signed between Nicaragua and the United States.—A tourist of Halifax, N. S., brings an Inca mummy from Chile, found several months ago and said to have been buried 2,000 years. Attributes its preservation to bed of saltpeter, where it was found amid skeletons in a spot two hundred miles from the ocean.—The "incalculable danger" and "fears of civil war" arising from the Home Rule question lead to negotiations between the Home Rulers and the Nationalists, looking toward a possible agreement before parliament reassembles in February.—The German Reichstag has definitely voted no German official participation in the Panama-Pacific Exposition; but German fleet will attend Canal opening. The Kaiser may reverse the Reichstag.—The Chinese Government requests the American Legation at Peking to obtain American assistance in preventing floods on the Hwai River, which annually cause large loss of life and property damage. It is planned to control the river by artificial means.—Earthquakes occur in Germany, at Chemnitz, and in Tokio December 15, and volcanic eruptions overwhelmed Ambrim Island, New Hebrides group, December 6.

COUNT MACCHI DI CALLERE
The New Italian Ambassador

SENORA CHAMORRO
Wife of Nicaraguan Minister

MADAME DUMBA
Wife of the Austrian Ambassador

SENORA DE RIANO
Wife of the Spanish Ambassador

SIR CECIL SPRING-RICE
The British Ambassador

WASHINGTON'S NEW DIPLOMATIC CORPS

BY ABBY GUNN BAKER

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MISS RAMONA LEFEVRE
Hostess of the Panama Legation

WASHINGTON is at the beginning of the winter's social and political activities. While the past summer at the national capital was a most unusual one in that so many of the official families, particularly those comprising the congressional contingency, remained in town during the entire heated term, yet in the fashionable West End innumerable handsome homes, which have been barred and boarded all summer, have rapidly assumed signs of life again as the crisp autumn days have come.

All the cabinet families are back in town and are settling themselves in the homes which will probably be their permanent places of abode during the remainder of the present administration. Vice-President and Mrs. Marshall are occupying the commodious and attractive apartment which they have had since the inauguration last March. Mrs. Marshall has remained in the city all summer with the Vice-President, and their simple, unconventional manner of life has made firm friends of everybody who has had the good fortune to meet them. Under Mrs. Bryan's excellent taste Mrs. Logan's famous house at Calumet Place, which the family of the secretary of state has occupied since the early summer, has been transformed into one of the most charming homes of the town. The secretary of the treasury, Mr. McAdoo, has leased a residence in Massachusetts Avenue, where his young daughter, Miss Nona, is beginning to take over on to her young and capable shoulders the arduous duties of chatelaine of a cabinet home. Secretary of War and Mrs. Garrison have taken a long lease on General Bingham's palatial house just off Eighteenth Street in Connecticut Avenue. Postmaster-General Burleson has gone with his family into the historic Phillips house right across from the Metropolitan Club in H Street. Mr. Secretary Daniels took a long lease on the picturesque estate, Single Oak, last spring, and his boys have enjoyed the freedom of the country out there all summer. The residence which the Lanes have occupied in Wyoming Avenue for several years was reconstructed and enlarged during the extended absence of the Secretary and Mrs. Lane while they were on their Western trip in the late summer and fall. It is now delightfully adapted for the hospitalities of a cabinet hostess. The Secretary of Agriculture and Mrs. Houston are settled in one of the pleasant homes in P Street, and Mr. Secretary of Labor Wilson has taken a house not far from them in the Avenue of the Presidents. The Secretary of Commerce and Mrs. Redfield have retained a large apartment at the Highlands, where they made their home while Mr. Redfield was in Congress. The attorney-general, Mr. McReynolds, still retains his bachelor apartment at the Hotel Shoreham.

The members of the diplomatic corps were late in leaving the city in the summer. Several of the ambassadors thought to remain in Washington as long as President Wilson remained, but when they became convinced that Congress would be in session all summer and that the President would stay at the White House until adjournment, the majority of them took their annual flight. The dean of the corps, the scholarly Mr. Jusserand, and his gracious wife went to France for their usual summer outing and have but recently returned to the embassy on Meridian Hill. The Count and Countess von Bernstorff spent the summer near Munich at Bernstorff Villa, where they entertained and were entertained continuously. They returned to the German embassy on Highland Terrace early in November.

LADY SPRING-RICE

COL. A. J. DE FONSECO
Military Attaché, Brazilian Embassy

Much to everybody's regret the affable Italian ambassador, Marquis Cusani, was transferred in August to a European post. Count Vincenzo Macchi di Callere will succeed him and is expected in Washington before the first of the year. The new ambassador is well remembered at our capital, where he was counselor of the embassy from 1903 to 1905. The Countess Macchi was, before her marriage in her native city, Buenos Aires, Señorita Dolores Cabo, and belonged to one of the most distinguished Spanish families of that city. The Austrian ambassador and Mme. Dumba, among the latest additions to the corps went back to Vienna soon after reaching here in the early summer to superintend the reconstruction of an old palace, which they are having remodeled into a country residence. They are now established at the handsome Austrian embassy in Connecticut Avenue. The new British ambassador with Lady Spring-Rice spent the summer at Dublin, N. H., then returned home on account of his health. The Brazilian ambassador and Mme. da Gama spent the summer at Long Branch, while the Russian ambassador and Mme. Bakhmetieff were at Newport, and both families took prominent parts in the gaieties of these fashionable seaside resorts. The Japanese ambassador remained in Washington all through the summer months and was often an interested visitor in the galleries of Congress. Viscountess Chinda went to Japan last spring, and the time of her return is quite uncertain. The newest addition to the list of ambassadors is Señor Don Juan Riano y Gayangos, the Spanish envoy who has the honor of being the first appointee to the new embassy. The members of the diplomatic corps at Washington were more than pleased over the action of the United States Senate on the 19th of June, in passing favorably on the recommendation of the Foreign Relations Committee of that body to raise the American legation at Madrid to ambassadorial rank. Quite an interesting little story of international diplomacy lies back of that action of our Senate. When it became known that King Alfonso would recommend a promotion for his mission at the South American capital an effort was made immediately to secure his approval of the same honor for the Spanish legation at Washington. He consented to this, and a polite diplomatic intimation was given the Department of State at Washington, through the Spanish legation there, that it would be pleasing to Spain if the government of the United States would raise the rank of its mission at Madrid, thereby implying, of course, that in that event Spain would reciprocate by raising the rank of its legation at Washington to an embassy. As is the method of procedure now in all such cases, the State Department conveyed this information to the Committee of Foreign Relations of the Senate, and that committee introduced the resolution which resulted in the enactment of the 19th of June, by which the American legation at Madrid was raised to an embassy. Spain soon took similar steps at Madrid, and then her mission at

Continued on page 1221

SR. EMILIANO CHAMORRO
Minister from Nicaragua

MADAME BAKHMETIEFF
Wife of Russian Ambassador

AMBASSADOR DUMBA
of Austria-Hungary

AMBASSADOR DA GAMA
of Brazil

DR. PABLO DESVERNINE
New Cuban Minister

The Ministry of Cheer

A New Year's Sermon by Rev. J. H. Jowett, D.D.*

TEXT: "I exhort you to be of good cheer." Acts 27: 22

WHAT brighter and more beneficent purpose could fill any one's soul at the beginning of the new year than to be the minister of good cheer? In arranging our program for the year, in laying out its plans, I want to urge that we be missionaries of cheerfulness, carrying about with us the radiant rays of hope and the glorious sunshine of grace. We are so often agents of melancholy and depression, and we go about creating heavy atmospheres and increasing the burdensome gloom of human life. In the New Testament the disciples of Jesus are always the ministers of joy; indeed, one of them describes the followers of the Lord as "the children of light." The Lord intends his followers to be as lamps in dark places, the bearers of morning light to the children of darkness.

Listen to the apostle Paul: "I exhort you to be of good cheer." This was the characteristic and constant ministry of the apostle Paul. He moved about in the ways of men a herald of good cheer. When he came into an assembly his very presence brought the ministry of light and air and quickening. His speech was always suggestive of morning. His very severities ended in the simplicities of the dawn. His rebukes terminated in glorious visions. He was an apostle of encouragement, ever feeding smoldering fires, restoring flickering lamps, bringing back a cheery light of hope to the blank and desolate soul. He was an optimist who borrowed his light and flame from the temple and altar of the Most High God. The steady heartening word he spoke at this crisis of the tempest was a familiar sound upon his lips, for whenever he found men despondent, discouraged, losing heart in the long wait of the long fight, this was his inspiriting appeal: "I exhort you to be of good cheer."

The Enemies of Good Cheer

Now this ministry of cheer is always needed in life's voyages, and never more needed than it is to-day. Life is very swift and very intense, and they who run hard are often faint, and they who cannot run hard are often in despair. We take everything impetuously. All things are done at the running pace. Things were never so keen, and therefore there was never more care and depression. On every side people are "run down," and physical collapse is frequently attended by moral and spiritual disaster. But apart altogether from the hot and feverish circumstances of our day, there are the depressions incident to common human life. There is the despondency due to temperament. There is the discouragement created by fierce and gusty circumstances. We have not to seek very far before we come upon people who are down, stale, flat, dispirited, despondent or in despair. Never was there a time when there was greater need than now of the herald of cheerfulness, the optimistic messenger, whose word is music, whose tone is confidence, and whose spirit conveys the energies of the Holy Ghost.

Now, let us cast our eyes around on the familiar life about us, and let us look at some of the people who need the ministry of cheer. First of all I will mention the people who have no confidence in themselves. They are reticent, reserved, shy, retiring, self-depreciatory. They always esteem themselves as nobodies. They regard themselves as incapable of making any contribution to the common good. These are the souls who never worthily measure themselves against imposing tasks. We find them forever saying, "No, I cannot do it; I am not fit for it"; and they feel it, and they mean it; and they remain in their shy seclusion with no just knowledge of their strength. Now, what is needed is some gracious ministry of cheer. They must be discovered to themselves. It is amazing what one man's confidence can do in raising a brother from depression. We may bring our vision to his lack of vision, and our sight will create the requisite movement. Marvelous energy is born of human fellowship. We must use the strong Christian cheer that brings shy souls from "under the fig tree" and gives them confidence to seize the duties which they are quite competent to discharge.

Building New Wills

The second class I will mention are the people who win no prizes. There are the children at school who never return home with medal, or book, or ribbon, or any visible distinction. There are the older people who never win the laurel or wear an earthly crown. These are the good souls who applaud, but are never applauded. They watch the prize-winners, but their own hands are empty, even though they have worked with honest toil. These are hearts that are never comforted by acknowledged triumph, and they are often dispirited and depressed. The lights burn low, and the fire of hope nearly dies out. What is wanted is the ministry of gracious cheer. And what shall we tell them in the name of the Lord? We must tell them that real worth is found in the realm of endeavor and not of achievement. We must tell them that noble effort is noble achievement. The real triumph in life is to be measured by the contribution which our work has made to our character. The dull, honest worker, who has made the acquisition of a fine nobility, goes home with the finest prize.

And then, thirdly, there are the people who live and act at the back of the stage. They fill the small parts of the play. They just stand or sit. They walk in and walk out again. They are the people who form the background for more imposing actors. They are the organ-blowers out of sight. They are the permanent officials who gather all the materials of the cabinet minister's brilliant speech. They constitute that great company who work outside the sphere of the limelight. They are the folk who toil on where the trumpet never sounds. They are the workers on whom we all depend, but whose honest services are rarely sung. They constitute the invisible fidelities on which the solidity of human society so eminently depends. And these folk are often dispirited. They are sometimes despondent concerning the office they fill in the vast organism of common life. What is wanted is a ministry of cheer. We must bring to them the Lord's teaching about the infinite ministry of small fidelities. We must tell them that in the Master's estimate offices are not measured by their prominence but by the fidelity with which they are filled. We must tell them that nothing noble is overlooked by our King. "I know thy works." "My Father who seeth in secret himself shall recompense thee."

And then, fourthly, there are the people who are inclined to measure the possibility of service by the possession of physical robustness. These are the people who are growing old and who begin to think themselves encumbrances in the way. "Their working days are over." They "cannot do much now." They confound retirement with uselessness and the waiting moments with an idle life. And so they are often down and depressed. They need the ministry of Christian cheer. It is a burning shame whenever we allow a veteran to think himself useless. We must tell our old folks that they can bring forth fruit in their old age. Spiritual service is not to be measured by physical strength. We must emphasize the superlative worth of a fine and noble spirit. Our churches are endowed with the sacred help of old men and women whose physical freshness has gone, but whose intercessory interest and services are gloriously abundant. We must cheer the old folk and tell them that, like the Virginia creeper, they can be more resplendently beautiful in the days of their decline.

And, fifthly, there are the people who are in retreat. They are daunted by the austere demands of a noble life. They have become tremulous in the presence of great difficulty, and they are seeking what they think to be the easier parts of the field. They have declared their intention to "give it up." We must bring them the ministry of apostolic cheer. "Up again, old heart!" We must speak a steadying word to those who are shaken by fear. The result of such speech is miraculous. When, in the American Revolution, the young farmers of Connecticut were inclined to desert the army and go home to their fields, it was the strong, serene, heartening word and manner of Washington which made them return in a shame which was transformed into consecrated passion. "Say unto the children of Israel that they go forward."

A Ministry for Us All

And, lastly, there are the people whose hold of the unseen is shaken. They have been overwhelmed by some sudden shock or weakened by the steady invasion of slow calamity. Billow after billow has gone over them like an overwhelming flood, and they are broken and faint. Their hold of the invisible has almost gone. We must bring them the ministry of cheer. What tonic there is at such a time in the confessed and clearly spoken conviction of another man! What steadying power is brought to the timid in the testimony of a steady faith! "I will tell you what he hath done for my soul."

These types and examples might be multiplied in all relationships. The ministry of sacred cheer should be very frequently exercised. It should prevail in the sacred communion of husband and wife and of parent and child. The ministry of apostolic cheer is needed everywhere, in every relationship. And surely the professed disciples of Christ, the church of the living God, should be a society of encouragers, following the example of the Master, comforting his people, "telling good tidings unto Zion," and filling the minds of men as with the cheery presence of the spring.

* Pastor, Fifth Avenue Presbyterian Church, New York.

KING OF THE YEAR

BY MARGARET E. SANGSTER, JR.

I

THE New Year stood on the earth alone
At the dawn of a bitter day,
And he gathered his robe about his feet
In a petulant baby way.
And he said: "I am king of this fine domain,
Of the bustle, and whirr, and hum;
But here I stand on the earth alone.
Why do not my subjects come?"

II

Then a bent form came to the tiny feet,
And bowed with a weary smile:
"I am worn," said he, "and my work is done;
Praise God, I may rest awhile!
But, child, this world is a queer old place,
For nothing is fair and new;
But I wish you luck!" said the grand Old Year;
And he faded away from view.

III

A strong man paused by the lonely spot
Where the New Year stood in the snow.
"I am one of your subjects, sire," quoth he,
"And my way is long to go.
But I pledge a sword to your work and play,
And I give you my heart and breath."
"Ah, who are you?" asked the Baby Year.
And the stranger answered, "Death."

IV

A chubby boy with a merry smile
Came whistling down from on high.
"I am come," cried he, "from the throne of God;
A subject of yours am I.
I give you my arrows sharp and swift,
And a smile from the sky above."
"Ah! what is your name?" asked the small New Year;
And the cherub answered, "Love."

V

Then the New Year stood in the snow alone.
"And I may be king," said he.
"I may rule over the earth and sky,
Over the air and sea;
But two rule ever with me," he said,
"For the merciful God above
Has made them kings of the universe,
And their names are Death and Love."

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR

BY PROFESSOR W. H. T. DAU

SUNDAY, January 4. Matthew 4: 7. *"Thou shalt not tempt the Lord thy God."* "Life is a lottery. You take your chance in it. The world belongs to him who dares. Risk to be a winner!" Where have we heard such counsel? Not in the assembly of the saints; not where men inquire first of all: "Lord, what wouldst thou have me to do?" In the assemblies of the wicked Satan proclaims this Gospel of recklessness and wantonness to tempt men to their ruin.

"Out upon your scruples! Go ahead boldly; there is no danger!" Have we not, in moments of indecision, heard this voice from the abyss that urged us to take the fatal leap into the dark, the unknown? Ay, it has even spoken to us in the language of piety, quoting garbled Scripture, the more to insure our being deceived. It has tried to make our unsanctified boldness to appear as an act of faith. While we are pilgrims in this desert land, the tempter will come to us again. May the clear vision of Christ be imparted to our blind and short-sighted hearts in such moments!

God does not want men to take any risks, but to hear what he says to them, to believe him, and to trust him upon the evidence of his own word. Faith is not blind security that "all will turn out well." Faith is scrupulous attention to God's word. True faith moves within the confines of the divine promises, and is careful not to exceed them. Such faith is rewarded by receiving the divine help in every danger. Lord, be with me when I am tempted to tempt thee!

MONDAY, January 5. Matthew 4: 10. *"Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."* The tempter had first fought the Captain of our salvation from the cover of God's Word. The weapon which he employed had been turned against him. He now throws it aside. The Bible ultimately proves useless to those who cloak their diabolical mischief with it. But Christ still grasps the trusty weapon. He thrusts at Satan with another text. His omnipotent word, "Get thee hence!" would have sufficed to rid him of the vile spirit. But Christ fights a man's battle for men, to show us the method and the weapons of a Christian's warfare. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." After him, the redeemed must also fight, not against flesh and blood, but against wicked spirits in high places, and to that end must take unto themselves the whole armor of God, especially "the sword of the Spirit, which is the Word of God."

The tempter's last offer reveals his hideous purpose which he had sought to realize from the start. Dethroning God in the hearts of men and enthroning himself therein has been his object since Eve fell. Now, when he is forced to fight the battle of Eden over again with the woman's Seed, he is thwarted in a howling desert by a hungry man to whom he has offered "all the kingdoms of the world, and the glory of them." Here is matchless obedience to atone for that first disobedience and the fall.

Thou shalt worship God only! May this solemn text loom large before me, when I must wrestle with my adversary! May I never forget that all the cunning devices which he employs to ingratiate himself with me tend only to absolute apostasy. He wants to be my God and make me his servant and worshiper. O Christ, teach me to say: "Get thee hence!"

TUESDAY, January 6. John 1: 38, 39. *"What seek ye? Come and see."* The Master's greeting to his first disciples. In this simple manner was begun that long and fruitful companionship which was filled up with so many absorbing conversations on the deepest and most momentous subjects. When Jesus meets an inquirer, that is indeed a most august event. It would deserve to be heralded with the blare of trumpets and with the admiring acclaim of multitudes. But the kingdom of God cometh not with observation. Quietly, without the least ostentation, the Lord turns to those who desire to have converse with him. Condescendingly he meets men on their own level, in the homeliest way.

The Baptist had pointed the Master out to Andrew and John. Their interest in him had thus been aroused. It might have vanished again. But the Master appropriates that interest. He invites them to him. From hearing about him they are advanced to hearing him. And to the initiative he took on that day they owed it that they became his disciples.

They came, they saw, and they were conquered. It cannot have been anything that attracts men in a natural and worldly way that made those hours of conversation with Jesus ever memorable to these two men. The Son of man had not where he might lay his head. He did not own his lodging. Likely it was scantily furnished. So much the better; for now their whole attention must have been centered on the singular person of their remarkable Host. They saw and heard and spoke with Jesus. He gave them the opportunity for knowing and appreciating him which they had craved. They came away satisfied that he was the Messiah.

Come and see, ye doubting and halting. The door is open for you. By the call of his Gospel the Redeemer invites you to-day as effectually as he personally invited men in the days of his flesh. There is verily no reason why you should not be his disciples, except your own unwillingness. Let him overcome that for you.

WEDNESDAY, January 7. John 1: 42. *"Thou art Simon the son of Jona: thou shalt be called Cephas."* It must have been a glad day when Andrew knew that another son had been born to his father Jona. With his brother Simon he spent the days of his childhood, youth, and early manhood on the shores of Lake Tiberias. The two must have been true brothers, sharing each others' confidence, knowledge, aspirations, joys, and sorrows. But a greater day came when Andrew brought his brother Simon to the Master, and received from him a brother believer, a brother apostle, a brother Cephas.

Christ takes men at what they are and makes them what they shall be. If Andrew had had any misgivings as to the suitableness of his impulsive, aggressive, and, again, wavering brother for the discipleship with the gentle but firm Jesus, they were dispelled by the Lord's promise that he would mold and shape Simon into a Cephas, a rock-man, firm at length in his faith and his profession of the Master whom he was yet to deny.

The Lord, who is a discerner of the thoughts and intents of the heart, gauges each person that comes to him, but not for the purpose of admitting him to discipleship on his merit, nor for the purpose of establishing a priority of rank, a primacy, among his followers, but in order to assure each that he will make him apt and thoroughly furnished for his peculiar work in the kingdom. All our strength is from him who called us with an holy calling, not according to our works, but according to his own purpose and grace. Let us walk worthily and stir up the gift that is in us.

THURSDAY, January 8. John 1: 43. *"Follow me."* Philip had not gone to seek Jesus. Jesus "found" him. Here is the invitation he gave Philip. It is brief but comprehensive. Following Jesus, that is the life occupation of a disciple.

The ways by which Christ gains followers are not stereotyped. There is indeed in every instance the call by the word of grace, but the occasions upon which the call is issued, and the circumstances which accompany it, differ vastly. Christ comes not only to people who are seeking him, but he approaches also such as are not seeking him at all, are not even thinking of him. Many a soul has heard itself challenged by this summons: "Follow me!" while engaged in its common everyday routine of labor.

Discipleship is never forced upon a person. The call of God's grace creates that faith which prompts men to willingly follow Jesus. Philip might have consulted with flesh and blood, and flesh and blood would surely have counseled him to decline the invitation. There was no promise of any sort connected with the summons. His entrance into the circle of Jesus' disciples must rather have entailed earthly sacrifices from the start. Herein, then, is seen the power of genuine faith—which is essentially obedience—that Philip promptly casts his lot with the Stranger who bids him come, and starts out to share his fortunes, whatever they may prove to be. He trusted the arranging of his entire future to this Man to whom he gave his confidence simply upon the Man's word. He followed him to the cross, and thence to the crown.

"Follow me!" Has not this call sounded in my ears? Ay, perhaps oftener than you are ready to admit. Will you not obey it?

FRIDAY, January 9. John 1: 47. *"Behold an Israelite indeed, in whom is no guile."* Another trophy of a disciple's young faith, Nathanael stands before Jesus. Philip has brought him. He had found him a skeptic who ridiculed the idea that the Messiah should come out of despised Nazareth. Philip had calmly pitted the strength of his faith against the power of Nathanael's reasonable prejudice. "Come and see"—that was all he had said. He did not propose to convince his friend by formidable logic. He was sure that the direct contact with Jesus would accomplish what Philip could not hope to accomplish by the most elaborate argument. Let us try the same method with our skeptically disposed friends. If they will only risk themselves to come where they may be convinced, that is all we desire.

And now this character-estimate by the Master as he sees Nathanael coming! "An Israelite indeed" he calls him—a prince among God's people, a wrestler with God in prayer, like Jacob of old. Guileless of heart he declares him—a sincere, candid person, conscious of his own faults like the contrite publican, not puffed up with self-conceit like the haughty Pharisee, open to this Stranger's argument as he had been to his friend's entreaty. Thus God had prepared Nathanael for the message of his Son.

Nathanael is awed by the Master's knowledge of him. A person who can say those things of him, he feels, must know him through and through. Jesus answers his startled question: "Whence knowest thou me?" by another manifestation of his omniscience: He has watched Nathanael's solitary meditation and wrestling beneath the fig-tree. Jesus is about us and observant of us, when we are not aware of it. We are made to know of his presence later, when it is good for us to be told that his eyes have been upon us all the time for our guidance.

SATURDAY, January 10. John 1: 51. *"Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."* Jacob's dream at Bethel carried a deeper meaning than the patriarch apprehended at the time. The ladder which he beheld joining earth to heaven, and the lively communication which he saw going on up and down its rounds, prefigured the union between God and man which occurred in the incarnation of the Son of God. Jesus is the ladder which God has let down upon this earth that men might mount upward to their heavenly home. Through Jesus we have access to the Father. He is the way: no one cometh to the Father but by him. The busy angels whom Jacob saw going and coming on incessant errands signified heaven's interest in the work which the Son of God was to perform as the Son of man. It is a work "which the angels desire to look into."

Nathanael had been struck with the mysterious knowledge which Jesus had revealed concerning Nathanael's private affairs. This had drawn from him the acknowledgment that Jesus was "the Son of God and the King of Israel." Jesus accepts this testimony, but declares that there is a sublimer foundation for it than Nathanael had so far discovered. The open heaven, the free approach to the Father secured for men by Jesus, the constant intercourse that is going on, wherever the Gospel of Jesus is proclaimed, between the world that now is and that which is to come—verily, verily, these facts represent the greater glory of the ministry of Jesus. For they are not, like the miracles, chiefly manifestations of the divine power, but they lift the hearts of men out of their groveling existence here below and cause them to dwell, in a spirit of faith, amid heavenly things, enjoying even now in anticipation their heavenly citizenship. Jesus shall be the ladder by which my faith, in daily prayer and finally in the hour of death, ascends to God.

These Daily Meditations by Professor Dau will appear in each issue during 1914.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

A Year of Thoughtfulness

A NEW YEAR seems to be a very big thing. We are apt to be staggered at the thought of it. Three hundred and sixty-five days in one great consignment from the Almighty. We think of the many things that were packed into last year—its laughter, its tears, its successes, its defeats, its beginnings of new friendships, its sad breakings of old ties. And we know that the year ahead will have much the same succession of varied experience.

Thinking of the New Year as a big thing and the passing from the old year to the new as a big event, we are apt to make many high resolves, so many and so high that the first weeks of the year find them shattered. This time suppose we approach the year before us in a somewhat different spirit. You have noticed that the New Year is represented in art as a very small thing, a baby or a tiny boy. That is because the year begins in such a small way. First, it is only a second old, then ten seconds, soon a minute, then an hour, then a day. All the time we are speaking of it as a "new year," it is very young, and so very small.

Suppose this year, instead of thinking of some tremendous or startling thing we are going to do, we make up our minds to try a little thing; to try it during the first minutes of the new year and to keep on trying it as the days and hours pass.

Much first-class talent, much excellent character, many sound principles are brought to naught through thoughtlessness. "I didn't think" is the excuse heard more often, perhaps, than any other; and it is always a dreadfully poor excuse rather than the good one we have believed it to be. We ought to have thought. This year let's be thoughtful.

In matters of religion and of duty to others there is the deepest need of thoughtfulness. For one's own sake it is much better to feel unselfish than to feel selfish, but so far as results go, a man might almost as well be unjust and cruel as to fail through thoughtlessness to bring his unselfish feeling up to the point of actual service.

We form habits of forcing our minds to think of others at certain times or in certain surroundings, but if we begin prayerfully and with determination, we can train our minds so that automatically and well-nigh constantly they shall think of others rather than of self. Before beginning to speak you will think: "Will these words of mine interest, or please, or help, the person or persons I am talking with?" Before every act there will come that query: "Will it help?" Another's comfort, another's pleasure, another's welfare—these will be the considerations as the moments pass. This is the kind of a life Paul was thinking about when he urged: "Look not every man on his own things, but every man also on the things of others." It is a little thing to do, but it is in truth the kind of a thing that is turning the world upside down.

There never was a time when so much was being said about unselfish living; never a time when so many people were trying to live that sort of a life; never a time when such mighty things were being done for the comfort, the enlightenment, the uplift of multitudes. You have determined to bear your part in this great brotherhood of service. You have asked Christ to so change and strengthen your soul that you shall be equipped for it. Now do not throw all this away just by being thoughtless.

A Happy New Year? There will be times when thoughtfulness of others will make you sad, because when one looks for them one finds so many heart-breaking things in the lives of others. But even so, this is the way to have a truly happy year, a year that will seem happy when it has grown old, a year which, because in it we have made others happy, will shine out through eternity as a year of joy.

The Carabao Incident

SOLDIERS and sailors who have served in the wars are not usually paragons of politeness, and when they are at their revels, their playfulness is not always couched in complimentary language. Some fifteen years ago a camp ditty sprang up in the Philippines. This composition, which was probably the effort of some regimental song-writer, was known as "The Insurrectos Song." It referred to the unreconstructed Filipinos in terms of wofully blunt condemnation. In Washington lately, at an annual dinner, the Carabao Club—a military organization of which the President is an honorary member—sang this song, and it seems to have given so much offense that there is talk of an official investigation with the prospect of courts martial in the background. The President, who was not present at the dinner, has resigned his honorary membership, and Secretary Daniels of the Navy has announced that the "Insurrectos Song" should never be sung again under the present administration with officers of the navy present. Army and navy officers are admonished to be careful in future not to give the Filipinos, who are our dependents, any cause for resentment, especially in view of the fact that we are endeavoring to show a generous spirit toward them and are training them for ultimate self-government. Common sense and the spirit of American loyalty should have prevented what has turned out to be an awkward predicament for the army and navy officers, and a reprimand under the circumstances was practically inevitable, although the affair will very likely blow over without the more serious ordeal of a court martial.

The Land Question in Mexico

WHEN General Villa, the rebel commander in Mexico, issued his decree confiscating the vast estates of the Creel and Terrazas families in behalf of the people, he let in a light which strikes very close to the heart of the real problem in that republic. One must go deeper than the news in the daily press to find the cause of the troubles in Mexico, and the reason for the continued unrest, out of which has sprung the apparently endless succession of revolutions in that country. It is the old evil of the absorption of the land and the exploitage of the common people by clever and unscrupulous men, singly and in combination. In Mexico, out of a total population of about 14,000,000, over 70 per cent. are illiterate. Of the 6,000,000 native Indians a very small fraction is civilized. Up to the time of Benito Juarez, Mexico was bound hand and foot with an ironclad concordat; the church was the state and the state was the church. Ecclesiasticism was supreme and worked hand in hand with its friends and supporters among the rich classes, who exploited the country at will. The last fifty years, while they have seen a measure of improvement, have not materially bettered social conditions among the masses of the Mexican people, who are now fighting for a chance for themselves and their children. They want the land and the right to share in its products. At the present time seven hundred patrician families own practically the whole of agricultural Mexico. The people also want the total abolition of peonage, which is simply slavery. They want primary schools, which, in hundreds of districts, are now unknown. They want a voice in the government, which till now has been denied them, their slightest protest resulting in imprisonment or worse. All these years they have had no opportunity to make good, and what little improvements, social and economic, have taken place have only whetted the desire for things still better. They had a glimpse of greater possibilities during Madero's administration; but these were swept away by the rise of Huerta. It is their struggle for the realization of these hopes that has won for them the sympathy of lovers of progress and justice everywhere.

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Protected by the Flag

THERE was a sudden halt in the battle between the Mexican Federals and Constitutionalists at Monterey on the afternoon of October 23. All day long the fight had raged. Machine guns and rifle fire swept the city streets. In an old Mexican residence, right in the line of fire, lived an American family named Stockhouse, whose members found shelter in a wardrobe, where they huddled together, weak from hunger and thirst, and in momentarily increasing danger. Suddenly, before the eyes of the astonished combatants, there appeared a girl of fourteen, Elsie Stockhouse. She dashed out of the house with an American flag wrapped around her slender shoulders, and the firing halted as she ran through the center of the mêlée toward the American consulate a few blocks off. The bewildered soldiers, saluting her with cries of "Viva la señorita Americana!" opened a line to let her pass. In a few moments the entire family were conveyed to a place of safety. Both armies recognized and respected the flag, and during the fierce fighting that followed not a single shot struck any house where "Old Glory" was exposed. It was the symbol of protection and safety, and as such was recognized by all nationalities in Monterey.

There is a sequel to Miss Stockhouse's brave deed, that is explained in the following letter and is of special interest to CHRISTIAN HERALD readers:

I inclose a graphic account, cut from the Temple *Telegram*, of the escape of my daughter and grandchild from a fierce battle at Monterey. I thought it would interest THE CHRISTIAN HERALD to know that the flag with which they were covered is one that was presented to Elsie by THE CHRISTIAN HERALD for getting subscribers. We feel that it was not through accident, but providence that the flag was in their home and protected them in safety, enabling them to reach the consulate. We all love THE CHRISTIAN HERALD. We have read it many years. The Lord has blessed it and our prayers are for it to go on its glorious mission.

MRS. JESSIE LEGGAT.

Temple, Texas.

Our readers will join with us in the appreciation of this heroic action of a young American girl, who showed courage and patriotism of the highest order, and whose confidence in the protecting power of her country's flag should be an object lesson to Americans everywhere. The flag could have been put to no nobler purpose than the protection of the defenseless and the saving of human life.

The Crops of 1913

ONE of the most instructive indications of national prosperity is found in the growth of the country's annual agricultural output. In its final estimate of the production and value of fourteen important crops, which go far toward making the grand total of our agricultural output for the current year, the Bureau of Crop Statistics in Washington has just issued some remarkable figures. The value of the year's farm products and livestock at the present time aggregates $9,000,000, on the basis of prices paid on December 1. The fourteen crops specifically mentioned are only a part of the whole. They include corn, $1,692,000,000; winter wheat, $433,995,000; spring wheat, $176,127,000; all wheat, $610,124,000; oats, $439,506,000; barley, $95,731,000; rye, $26,220,000; buckwheat, $11,445,000; flaxseed, $21,399,000; rice, $22,600,000; potatoes, $227,903,000; sweet potatoes, $432,884,000; hay, $797,071,000; tobacco, $121,597,000; cotton, $797,841,000; sugar beets, $34,420,000. The total increase in the fourteen crops over last year is $182,958,000 and more than $359,000,000 over 1911. In some localities the crops have been lower than usual on account of drought, yet the general increase, notwithstanding all drawbacks, is most encouraging.

THE BIBLE AND NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART D. D.

Central Park's Shepherd Retires

JAMES CONWAY, who has been an employee and resident in Central Park, New York City, for over fifty years, and has had charge of the sheep of the park consecutively for thirty-seven years, retired the other day from active service, and it is likely that the park commissioners will vote him a pension for the rest of his days. A young Irish immigrant of seventeen, Conway started work with the first squads that began to clear away the tangled wood in the preparation of Central Park. The territory laid out for it was thick native woods, with swamps and muddy trails. The city ran into the country at Forty-second Street. Conway, after aiding the gardeners, was placed in care of the menagerie, and afterward of the park flock. As shepherd he was widely known and warmly loved. It is said that many rich bankers and merchants and distinguished professional leaders, as well as humbler folk, were frequently carried in his arms when they were children to get a better look at the sheep, and now they in turn send their children to be carried by the old shepherd. In the nature of his calling, and in his fidelity to it, he copied the One who said:

I am the good Shepherd, and know my sheep, and am known of mine. (John 10: 14.)

Peanut Crop Very Valuable

SINCE the early sixties the culture and consumption of the peanut have grown to large proportions. More than seven million bushels of homegrown peanuts are annually consumed by Americans at a cost of $14,300,000. Virginia, and especially Suffolk County, takes the lead in this particular industry. Possibly the finest peanut grown is the "bunch" variety, but the Virginia "running" is the most widely known. The pods are large and white and will weigh twenty-two pounds to the bushel. Selects from these are called "jumbo." Tennessee produces the white and red nuts, both of which are excellent. The nuts in North Carolina are of the African variety, small and full of oil, but pleasant to the taste. Some think Africa is the original home of the peanut, but the best authorities say that its native land is Brazil. Most of the peanut crop is eaten by the people between meals. From the nut a valuable oil is pressed. The oil cakes are used for food for men and cattle, and the quantities that are left in the earth after the harvest are dug up and devoured by large herds of swine which fatten on them. Nuts were included in the list of presents Jacob sent to the premier in Egypt, who held his boy.

And Israel said, Take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds. (Gen. 43: 11.)

Marriage Proposal Girdles Globe

HARRY T. PLUNKETT left San Francisco for Topeka, Kan., recently to marry a young lady to whom he had proposed by letter over a year ago. But the letter had not reached her till a day or two before he started to claim his bride. Two years ago Plunkett met Miss Forrest at Topeka and fell in love with her. Soon afterward the young woman started on a tour around the world. Having delayed his proposal before she started on her trip, Plunkett concluded to make it by letter. She kept going and the letter halted at places she had visited and left, and never overtook her till she reached home. She promptly said "Yes," and he took the next train to claim her. The tie that binds real lovers is strong and persistent. It is patient and true under adverse circumstances, and fastens hearts as one, and fashions the home, the fountain of ideal happiness. This earthly affection is the offspring of the One who said:

I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. (Jer. 31: 3.)

False Report Caused Bankruptcy

JUDGE HAND of the United States Circuit Court suspended sentence against a public accountant who had been convicted of perjury, under a bail of $5,000, that he might spend a day with his family and return the next morning for the announcement of his penalty. The accountant had sworn to a report of the financial condition of a certain cloak and suit maker to the bankruptcy department of the court, indicating that the man was insolvent. It seems that the man was perfectly sound financially, and proved the fact to the satisfaction of the court. But the evil report of the accountant caused a run of creditors on the merchant and drove him into involuntary bankruptcy, and the man who had done the irreparable injury was prosecuted and convicted. Many a bank and business establishment, and individuals in good financial condition, have been ruined by the whispered breath of suspicion. Reputations more valuable than money are sometimes wrecked by the foul tongue of slander. What crime more base than that of undermining confidence, of bankrupting a good name by falsehood? Against the destruction of material or moral values by false witnessing the earthly court rendered sentence against the accountant, and one of the ten commandments measures God's hatred of this sin in these words:

Thou shalt not bear false witness against thy neighbor. (Ex. 20: 16.)

STOLEN "MONA LISA" FOUND

AFTER more than two years of search, "Mona Lisa," Leonardo da Vinci's great painting, which was stolen from the Louvre in Paris, was found in Florence, December 10, and Vincenzo Perugia, the thief, was placed under arrest. Perugia claimed that his motive was revenge for the art and other treasures which Napoleon I. took from Italy to Paris. The French people say that after Napoleon's downfall the art treasures were returned to Italy, and that the "Mona Lisa" had been secured from the painter himself by Francois I. for an amount of $15,000. Its loss was counted a national calamity, and the finding of the picture has produced world-wide joy. The French Government gave permission for public exhibitions of the recovered picture at Florence and Rome. In the gallery at Florence on an easel between the portraits of Raphael and Titian, the "Mona Lisa," in a carved and gilded 16th century frame, was placed. Parties of one hundred each were permitted to enter the gallery and spend three minutes viewing the picture. Up to one o'clock, December 14, when the gallery closed, 30,000 people had witnessed the magic smile, and many thousands were turned away disappointed. The world is far from being lost in materialism and avarice when a little paint and cloth, touched by an immortal genius into a living form, can so stir two great nations. The genius of the painter, an emanation of the Deity, calls to mind these words: "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job 32: 8.)

Sun Worshiper Leader Convicted

THE leader of the Sun Worshipers in this country, numbering 14,000, was found guilty the last of November in the United States Court in Chicago on the charge of sending illegal matter through the mails in the form of the creed of the cult. The maximum penalty is five years in the penitentiary and $5,000 fine. About the only evidence the government used in the prosecution of the case was the contents of the book itself. The assistant district attorney said: "This verdict not only is important in that it spells doom for the Mazdaznan cult, but it is the handwriting on the wall for all such cults which feed on the culpability of men and women who are snared by their mysticisms and fake occult powers." The Federal and State authorities should insist upon a more careful censorship of the obscenities that push themselves so boldly into some of the papers, books and plays of our time, which, under the pretense of making evil more repulsive, in fact render it more alluring. The verdict is in harmony with the words of the apostle:

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things. (Phil. 4: 8.)

Flagman Killed Saving Others

PHILIP DELEO, who had for fifteen years guarded the gate of the West Shore Railroad crossing at Ridgefield Park, N. J., was killed in rescuing a mother and child from death the other evening. Deleo raised the gates and let the woman and her child go over the track; but the woman, bewildered in some way, started back and the gateman, seeing her peril, ran to her, raised her and the child in his arms, and carried them over the tracks again. At that instant the belated train arrived, and bore the man down. The blow and his effort pitched the woman and child from his arms to safety several feet away. Deleo lived frugally, supported a wife and two sons in Italy, and had saved a modest provision for a rainy day. He had fixed on the first of next April as the day set to go back, and, with his family, enjoy the fruit of his industry and loyalty to duty. When we search the records of history for heroes who have led armies or ruled nations, we must not forget the humble ones like this gateman hero, who spent his days guarding others, and then freely gave up his life to save others, in imitation of the One of whom it was said:

Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. (Matt. 20: 28.)

Plan to Teach Prisoners

ARRANGEMENTS were recently made by the jail board of Baltimore, Md., for starting a night school for long-term male prisoners, and the assistant superintendent of public instruction will visit the jail once a week and do the teaching. It is stated that the Maryland Prisoners' Aid Society will obtain teachers for other nights from the Young Men's Christian Association. A month or so previous to the opening of this school for the long-term men, there was started a similar one for the female prisoners. It is held every Saturday afternoon. The warden of the prison interviews the prisoners and ascertains what course of study each one would prefer. This is one of the least hopeful fields for reformatory work, but it must not be neglected. How merciful this educational provision, and how helpful morally! It ought to be extensively adopted by prison authorities, not leaving out the Gospel message so necessary to moral regeneration. What striking contrast is this teaching to the rough treatment of prisoners, even to the point of murder, which is now commanding the attention and action of some grand juries! Christ knew how deep was the pain caused by the loss of liberty and good name, and commanded his followers to be kind in their treatment of prisoners. The psalmist thus expresses the divine solicitude for the unfortunate:

For the Lord heareth the poor, and despiseth not his prisoners. (Ps. 69: 33.)

THE MAN WITH A PEDIGREE

BY IRVING BACHELLER

SOME said that the big hotel was a godsend to the little community of Blueberry Lake, but they were mistaken as to the name of the sender. It was an object lesson in idleness and extravagance. It brought to that happy village dreams of wealth and of money made without labor. The women began to be ashamed of their sunbonnets, and the men of their cowhide boots. The boys and girls "dressed up" every evening and walked the streets, idling and seeing life. The men began to wear collars and rebellious neckties. Prices went up at the stores, because the city folks had laughed at the cheapness of things and the merchants did not want to be ridiculous. A number of the dozen tradesmen got automobiles, while their neighbors, mostly mill-hands and small farmers, got discouragement and disjointed tempers.

All kinds of people had been coming into the village and stimulating a great variety of thought and reflection in its inhabitants, when, one day in October, after the big hotel had closed, a new kind of human puzzle arrived at the Wilderness Inn. That was the one hotel in Blueberry Lake which was always open. The town was ripe for him. He was a big, fleshy, well-dressed man with a gray moustache. For two days the only information he offered about himself was the name which he had rapidly, and not too legibly, inscribed on the register:

"Joseph Henderson Foot, Boston, Mass."

Mr. Foot sat comfortably on the veranda, making notes in a memorandum book, or sauntered through the streets and out upon the pretty road, and said nothing unless he were spoken to. Then he answered in a tone of gentle deference and broke off the conversation so gradually and tenderly that you couldn't see where it ended. He was what they called, in that part of the country, a "pleasant man." He rose every morning with the sun, and sat writing letters until eight o'clock. "Early to bed and early to rise," was his motto, he said. He loved work; "it kept one out of mischief."

The first Sunday after his arrival he went to church, and made a nice little speech to the children in the Sabbath school. Henry Saunders, who kept the inn, naturally wanted to know his business, and opened a conversation with that end in view.

"I see you come from Boston," was the careless assertion of Saunders after the first words of greeting.

"Oh, yes; I couldn't live far from the gilded dome."

"Lived there long?"

"Ever since 1621."

"Then," as Saunders explained to his friends the next day, "he showed me his pedigree all wrote out on a card, an' it was longer than the pedigree of Billy Van Brocklin's trottin' hoss, that's tacked up in the livery stable."

Saunders had asked the stranger if he were traveling for some Boston house, and Foot had said: "Not exactly; I'm in the mining business—Alaskan gold. Came here for rest—little run down, you know."

This gentleman was the agent of great wealth lying unearned and awaiting distribution in sundry Alaskan barrens. His stock of old-fashioned manly virtue was quite as inexhaustible as the gold in his mine, and he could show choice specimens of the gold and the virtues. Saunders had always said that he didn't believe in that kind of a man. But he lied, and he knew it. He was deeply impressed. The landlord wanted some information, but had to struggle along without it for several weeks, while Mr. Foot improved his acquaintance with the children and dogs of Blueberry Lake. Finally he got it one day as the two sat together in the office.

Mr. Foot had one mine that was paying fifty thousand dollars a month. Not a share of the stock was for sale. It was all owned by himself and a few of his friends. He was about to develop another property which was better, in his opinion. One carload of small stone and gravel, taken near the surface, had produced seven hundred dollars to the ton; assays showed that the deposit increased in richness the farther they went down. About all the stock which they cared to sell had been taken by friends of his, but the company needed a little more capital and he had just been notified that he could sell twenty thousand shares at par.

Saunders came nearer, with the look of one who sees the promised land after much wandering, and yet has some fear of putting his foot in it.

"I mean every word I say," said Foot with a look of dry solemnity.

"Le's go an' set down in the parlor upstairs; we'll be all by ourselves," said Saunders with a wink.

They went and sat down side by side.

"I am going to offer to the citizens of this village 20,000 shares of my Alaskan Consolidated Company at par—one dollar a share—which is the ground floor of the proposition, absolutely," Mr. Foot began in a confidential manner. "We own more gold to the cubic foot than any other mine in the world. A glance at this report will convince you of that. It is written on the ground, by John Mulcasey, the most expert mining engineer in America. For more than ten years he was in the employ of the United States Government."

"AIN'T YE GOT ANY PRIDE, MAN? D'YE THINK YER DEPENDENCE IS ANYTHING TO REJOICE OVER?"

Painted by M. Stockton Mulford

The report confirmed Mr. Foot's claim in a convincing tone of professional calmness. But Mr. Mulcasey had neglected to say that while the claim was rich in gold it was so remote that the expense of transporting and erecting machinery destroyed every promise of the enterprise.

"I wouldn't mind taking a little of it myself," said Saunders.

"And if you'll take hold and help me, for I don't want to work too hard, I'll make it easy for you," the genial Mr. Foot proposed. "You take a thousand shares and give me a check for half of it, and pay me the remainder out of the dividends. In consideration of these terms you are to introduce me to your fellow citizens, and I'll do the rest. In that way you'll be doing them and yourself a favor."

Saunders accepted the proposition, and so the trouble began.

The first man they appealed to was Mr. Solomon Plum, who had four gum and candy stores in as many villages of the north country. Solomon was a slender, snug little man, as neat as a new stick of candy. Amos Gladden's wife said that he always looked as if he were fixed up to have his picture taken.

Every savings bank within two hundred miles of this prosperous merchant had some of his money at interest. He was often referred to in the neighborhood as "a certain rich man"—a phrase which covers or discovers a multitude of sins. It is a good idea, under proper circumstances, to be a rich man, but one should beware of being a certain rich man, for that means that his reputation among his neighbors is none too savory.

He stood behind his counter when Saunders and Foot called to see him. He listened politely while the diffuser of wealth unfolded his plans, as a result of which the careful and prosperous Plum made a small investment in mining stock. The latter's neighbors fell before the genial Foot like wheat in the path of the reaper. In ten days he had twenty notes in his pocket, all dated at Blueberry Lake, and each bore the signature of a leading citizen. The notes were for varying sums, the least being $200.

There was only one man in the community of any substance who had firmly resisted the lure of sudden wealth—Amos Gladden, an ex-guide, who owned a small farm near the village, and had prospered by reason of his thrift and industry and good sense. Three of his neighbors had called to see what was the matter with Amos. One of them was Saunders, who kept the inn. They were on the road to wealth and did not want Amos to be left behind. He listened to their arguments but stood firm. One of them lost patience and begged him not to be a fool.

"Wal, boys, I expect I'm a fool, but I can't help it—no fool ever could help it," said Amos. "I've been a fool so long I've kind o' got the habit, an' it agrees with me."

"But here's the chance of a lifetime to put yerself an' yer family above want," said one of them.

"We enjoy wantin' things," said Amos. "There's a lot o' fun in it. When ye stop wantin' things, ye ain't got nothin' left to be thankful fer an' might as well be dead."

"But you don't want to work hard all yer life!"

"Wal, if you're all goin' to be millionaires, the man who does the work won't have much competition an' can name his own wages, and I can use that for rejoicin', come New Year's."

"Ain't ye got any pride, man? D'ye think yer dependence is anything to rejoice over?" Mr. Saunders inquired.

"Pride—sure! The chance has come fer me to be the one an' only fool in this village, an' I'm goin' to improve it an' thank the Lord fer it."

"You're a thousand years behind the times. Folks don't git up at four o'clock in the mornin' an' work till dark any more, if they pretend to be anybody."

"Which I don't," said Amos, now a bit nettled by their solicitude. If there's any pertendin' to be done around here, you fellows can do it. Ye can even pertend to know my business better'n I do, but I hate to see ye so anxious 'bout it. 'T'ain't nat'ral. Neighbors ain't apt to be that way. Fact is, you ain't convinced; you're uneasy 'bout this gold mine stock, an' what you want is comp'ny."

"I'm just as sure o' makin' a fortune as I am that the sun shines," said one of the Good Samaritans, as he rose, with a look of indignation.

"But you ain't convinced," said Amos. "You're jest tryin' to be convinced—that's all. If you knew that you had a fortune within yer grasp ye wouldn't be gittin' mad at me 'cause I don't take a part of it. You ain't thought o' one thing, I guess: There's tens o' millions in New York layin' idle, an' the smartest brains in America are lookin' fer a chance to invest 'em at 4 per cent. a year on good security. If this 'ere man had a mountain o' real gold and could prove it, do you suppose he'd be comin' to Blueberry Lake fer capital an' takin' your notes for it, due a year from date?"

"He's a friend of Mr. Saunders, an' some of the best men in America are behind him. It's only a favor that he's sellin' this stock to us."

"Oh, then he's jest a kind of an angel, goin' around an' doin' good," said Amos. "Excuse me, but I never yet seen a man doin' that as a *business*. He may have wings, but I'd want to see how they was j'ined on to his body—I would. Angels don't

Continued on next page

THE MAN WITH A PEDIGREE

Continued from preceding page

have to go so fur to use their capital. There's plenty places more handy an' more in need of it than Blueberry Lake, if a feller can b'lieve the papers. If he's a real genuine angel lookin' fer a chance to give away money, why does he take the trouble to sell these 'ere minin' stocks? Why don't he cut off the business end of it an' hand over the greenbacks right away? I'll bet if one o' you fellers was to ask him to lend ye fifty dollars he'd turn red in the face. This millionaire angel of yours would say he was sorry, but a little short an' couldn't spare it."

They withdrew, and were the soberest looking three men in Hamilton County. The task of convincing Amos was too much for them.

"Consarn him! He's made me feel uneasy with all his talk o' being thankful fer what he's got an' not graspin' for more," said one of them, as they rode away.

"Saunders, how long have you knowed this 'ere man?"

"Only ten days."

"What! I thought he was an old friend o' yourn."

"Wal, to tell ye the truth, I got to thinkin' so myself," said Saunders.

"Wal, sir, I wouldn't wonder if we'd been took in, an' I wish I was out of it."

"Me, too," said another. "I guess I'll back out an' ask him fer my note."

"If you do—I will," said the other; "see if I don't."

"If he gives 'em up, I'll believe in him an' let him keep mine," said Saunders, the innkeeper. "It'll prove that he means what he says."

They agreed on a spokesman, and drove to the inn in a gloomy silence.

The genial man with the pedigree sat on the veranda as they returned. Saunders and one rode back to the stables, while the "spokesman" sat down with the mine owner. The spokesman perspired freely as he stated his case. He had no doubt it was a good thing, but had decided that he had better not go into it just now. His health was not very good, and he was afraid that he would not be able to pay his note.

"And you wish to back out?" the great mine owner inquired, with an accusing and reproachful look.

"Yes—three of us have made up our minds that we had better not go into it."

"I should like to oblige you very much indeed, but I never do business in that way!" said the man from Boston.

The angel had fallen. He had suddenly become a business man. Moreover, he did not use charity in any form.

The spokesman went to the stable and reported that the back-out proposition would not work.

"Amos is the only smart man in this village," he said; le's go back an' git his advice."

"But we've gone an' elected him the biggest fool in Blueberry Lake," said Saunders with a laugh.

"That's so, but I, fer one, am ready to ask him to resign in my favor," the spokesman answered.

They drove out the back way and hurried to the home of Amos.

"We've come to apologize," said Saunders. "If you ever want to be elected President of the United States, I'll vote fer ye, and we'd sort o' like the same flavor in our New Year's dinner as you like t' have in yours."

"That's all right about the dinner, but as fer the President business, I guess I'd ruther be the leadin' fool in Blueberry Lake," said Amos; "there's more fun in it."

"Wal, you've improved a good deal in the last hour," said the spokesman. "We've decided that you're the only smart man in the village."

"You'll have to guess ag'in," said Amos. "I believe Mr. Foot is still here."

"But you're a better judge of angels than we are—that's sure," said Saunders. "He's been so good to us we thought we'd do him a favor. So we offered to swap the stock for the notes, an' he wouldn't do it. I guess it's a reg'lar suction game."

"We'll have to try to buy the notes," said Amos.

"I wouldn't wonder if he'd sent 'em away," said Saunders.

"Sent 'em away—nonsense!" said Amos. "He'll sell 'em right here, an' in Sur'nac an' Elizabethtown, where you're known—every one of 'em. Nobody would touch 'em with a ten-foot pole in Boston. You tell him I've got a little money in the bank, an' if he'll come an' see me, mebbe I'll buy two or three o' them notes. I'll try to save ye something. What he wants is cash."

That very afternoon the genial mine owner called to see Amos. He wanted to sell any or all of the notes.

"There's some o' these men that ain't satisfied with the stock," said Amos. "They want to get their notes back, don't they?"

"Yes, but I have told them that I don't do business in that way."

"But there's something else in the world besides business," Amos insisted.

"Yes, and who is to pay me for my time and work in making those deals?"

"You say the stock is worth more than you ask for it."

"That's so, but we can't run a company without stockholders, and a *deal* is a *deal*. In other words, business is business. I keep my agreements with other people, and it's only fair that other people should keep their agreements with me."

"I've got some land that I'll trade ye for them notes," Amos proposed.

"I never buy real estate," said Mr. Foot; "it's against my principles."

There were many things that Mr. Foot never did.

"I've got some money, but not enough to do much good," said Amos. "I know a man up at Newberry Falls who'll mebbe go in with me an' buy some o' them notes, if we can agree on the price. You git Saunders to take us up with his autymobile an' we'll see about it."

This latter suggestion was intended simply as a mild encouragement to a home industry.

So it happened that Saunders, who had in his livery one of the "autymobiles" of Blueberry Lake, set out with Foot and Amos on the lonely forest road to Newberry Falls. They ran into a small blizzard about halfway across, and their car got to skidding a good deal, lurched suddenly into the ditch and tipped to its side. Amos saved himself by jumping, and Saunders by good luck, but the fat dispenser of sudden wealth got a broken leg and severe bruises. Amos pulled him out of the drift and discovered the extent of his injuries.

"Perhaps you'll have the kindness to go for a wagon," groaned the maker of mental millionaires.

"Kindness!" Amos exclaimed. "Beg yer pardon, sir, did you say kindness?"

"I asked you to get a wagon."

"An I say that you've gone an' done a fool thing," said Amos.

"What do you mean?"

"Why, no strict business man like you has any right to git into trouble."

"I don't understand you, sir."

"Don't you see that all of a sudden you've gone out o' business an' are beggin' fer kindness?"

"Not at all. It's a simple matter of business. I expect to pay for what you do for me."

"All right; what's yer proposition?"

"Get me to a doctor, and I'll pay you for your trouble."

"Not until we've made a bargain. If it's jest a business matter, I cocollate our time an' trouble is worth all we can get for it. The price will be reg'lated by supply an' demand.'

"Common decency should make you reasonable and fair to an injured man."

"That's so, but we've agreed to give up common decency an' stick to common business—you an' me. You've broke the fynancial legs of a lot o' poor fellers an' left 'em groanin' in the ditch. When they asked ye to show 'em mercy, you said that you never did business in that way. Now, you're in need o' mercy, an' if you git any from me you'll pay for it."

"Well, what do you want me to pay you?"

"A thousand dollars in notes."

"It's criminal extortion! I won't do it."

"Then lay here an' commune with yer conscience," said Amos, as he and Saunders turned to go. "I don't believe you'll git any one in this part o' the country to move ye for any less. I ought to have asked ye for all o' the notes, but I don't want to be too graspin'."

"But, my dear sir, those notes are good as gold," Foot whined.

"An' they didn't cost you anything but five cents' worth o' paper an' colored ink. So you're really givin' me about five cents for my labor."

"You misjudge me. The stock is very valuable; it is worth much more than the notes."

"Then you ought to be glad to keep the stock an' give me the notes," said Amos.

Mr. Foot was in no position to resist this argument and gave up the notes. Amos made him as comfortable as he could. They could do nothing with the car, and he and Saunders went for a wagon.

When at last they arrived at the Wilderness Inn with the mine owner, he was in great distress.

"Now," said Amos, "if you'll give me the rest o' them notes I'll see that you have a doctor right away. You'll be gittin' his services awful cheap."

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GOING OUT INTO THE BY-WAYS

THE unadulterated Gospel is the same lifegiving stream that satisfied the five thousand men besides women and children who received it fresh from the inspired apostles on the day of Pentecost. Men to-day are thirsting still and do not know for what, until they hear the Gospel message in its simple truth.

Men and women often take more kindly and more seriously to preaching of the Gospel in familiar secular surroundings. The army of workers in a factory will scatter to their homes on Saturday night and individually, if at all, will hear the word preached on Sunday. It is not easy to carry into effect on the succeeding days whatever of divine impulse may have come at the Sunday service. There is a self-consciousness due to isolation in the new experience, which is not felt when the Word has been listened to in the company of one's fellow workmen. The influence of the message is then more widely felt, and if here and there a man or a woman shows a disposition to change his life, his fellows are more apt to be sympathetic; and he is very likely to find that he has companions in his new life. For these reasons, among others, evangelistic meetings held in shops and factories and institutions are among the most effectual forms of missionary work. The field for such endeavor is practically unlimited. It is an excellent one for churches to cultivate in their localities and to cultivate wisely and well. Approached with tact, almost any proprietor of a large establishment, as well as the employees, will welcome services of this character held at reasonable hours and with a due regard for the religious convictions of all classes. The splendid results obtained by evangelistic committees of our larger cities in organized work along these lines is encouraging the formation of such committees in smaller communities, preferably under the united auspices of all the local evangelical churches.

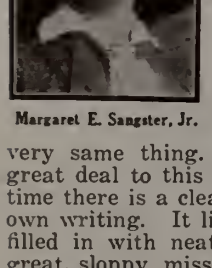
EVANGELISTIC MEETING IN A CALGARY, ALBERTA, MILL

Such meetings are increasing in number, and in proportion as the speakers and singers in charge give a simple, straightforward Gospel message will just such meetings increase in popularity.

In a former number of THE CHRISTIAN HERALD appeared a photograph of a Coney Island meeting addressed by Rev. John E. Brown of Brooklyn. Interest was awakened in Canada by this photograph, and Mr. Brown was invited to Canada to do special evangelistic work. This was several winters ago, and he has conducted meetings there every winter since, one being held in the mill of Hon. W. H. Cushing.

THE BOOK OF LIFE

BY MARGARET E. SANGSTER, JR.



Margaret E. Sangster, Jr.

AND now comes the New Year — the unspoiled, fresh New Year. So we turn the pages in the book of life and write 1914 on a clean, white sheet. For every one has a book—a book that holds the tragedies and laughter, love and triumph and death. And though some of the little volumes are battered and thin, and some are fat and comfortable, they all represent the very same thing. And the New Year means a great deal to this little book. For always at that time there is a clean space to be covered with your own writing. It lies with you whether the page is filled in with neat, happy-looking script, or with great, sloppy, misshapen blots.

Not long ago New Year's was distinguished from other days as a time of mighty (and sometimes unholy) revelings. Crowds laughed and threw confetti, and drank, as the old year crept to its last sleep. But that is changed now. For I saw an article in the paper this morning that told of a new custom as unique as it is beautiful. One hundred thousand people are going to gather together and sing hymns of praise as the New Year steps in and ascends the throne. The contrast is very beautiful to me. It seems a fitting subject to jot down in our book of life.

Kipling says somewhere, in a parody of Omar Khayyam:

Now the new year, reviving last year's debt.

Of course the poet is speaking about politics—English politics—but I think that we might almost adopt the lines to our own lives—don't you? For if we have lived a happy, sweet life—a life that we are almost proud of—does not each New Year revive last year's debt, the debt to our hearts and souls, and, above all, to our characters?

Shall we put this down in our life's book?

Do you remember, older girls, the New Year's calls that people used to make? How the crowds came—walking and riding and jingling along behind sleigh bells? How they walked in out of the frosty air and gave their good wishes and sang and ate New Year's cake? Do you remember? Somehow, the custom has died out—a slow, torturing death. People do not think, in the rush of busy years, much about the graceful little courtesies of a generation gone by. They are too busy.

But, girls, we who are writing in the book of life have time and thought to spend on the wishing of health and wealth and happiness to others during the New Year. We are going to put it down on the cleanest, whitest page of all.

And then come the New Year's resolutions, spelled in capitals like this: RESOLUTIONS. For the making (and the keeping) of them is perhaps the most important thing in the New Year.

I remember when I first learned to print large, scrawly letters, and when I used to make these letters into words. Needless to say, I was rather young. It was then that a dear little lady gave me a red leather diary for a Christmas present. I was delighted with the gift and immediately began to write in it. First of all I printed my name: Margaret E. Sangster, Jr., and in red ink I added, "Her book—strickly privat." Then I began the chronicle of my rather uneventful life; the regular things that every girl kiddie puts in her first journal. There were tiny verses that were sloppy as the rhythm, and tiny jokes that were absolutely pointless, and tiny anecdotes that ran like this:

"It did raine to-day ,and I got water on my best ribon;" or, "My dollie fell off a chair and brok her nos;" or, "I skinned my face on the stairs. I fel of as I slided down." These were the entries that I made in my diary for the first week. Then New Year came in and I decided that I would write some resolutions.

Tiny kiddies never have many faults to correct by way of promises and pledges. Luckily I had a good imagination. My character might have been envied by a desperate criminal (if he could have read the things I resolved not to do). My resolutions covered many pages, and represented a large amount of thought.

It was at this time that the lady appeared—the lady who had given me the book. Humorously she looked at me from behind her sparkling bright glasses:

"What are you doing, honey?" she questioned.

Proudly I lifted my nearly full-moon face:

"Writing New Year's resolutions," I told her gravely.

The lady's face crinkled up into a dimply smile. Then she lifted me to her lap and reached for the book. She did not smile as she read it, for she knew the embarrassment of my soul and she understood small girls. Then, after she had finished, she looked at me almost gravely.

"Dear me!" she exclaimed. "What a girl! Why, honey, you have enough resolutions made to last for Methusaleh's lifetime—and you only seven!"

"But"—I confess that I was rather annoyed—"but these are all good resolutions. An' I shall keep them all!"

My lady smiled—the dimply smile was a habit with her, and then she told me this story:

"Once upon a time," she said, "there was a man. He was a good man—and a brave man, but he never talked about it, or made egotistical resolves. He lived his life as it came along, singing his soul into the hearts of people through his verses, and creeping up into their souls with his stories. But this man, with all his goodness, had a trouble. He was delicate and weak and nearly helpless—and the trouble grew larger until doctors sent him away from home—to die on an island in the South Seas. Most people," she looked at me slyly, "with books full of resolutions would have given up and died. But the man kept on singing and smiling, only this time he sang his way into the souls of brown-skinned natives. And because the natives adored him they cut a road out of the rough ground that his carriage might pass smoothly. They called it 'The Road of the Loving Heart.' . . . Not long after, the man died, but the road—his road—is still there. It is doing more good than a book of high-sounding sentences that he might have written."

I never wrote any more resolutions. But perhaps my baby mind whispered a prayer—a prayer that asked for a loving heart. Perhaps, friends of mine, that is a good topic to jot down on the new page of the life book.

Girls, dear, this book of our lives is standing open—now. What do you care if the old pages are mussed up, or even if the ink-bottle spilled over some of them? There is a new page—a white, untouched sheet waiting for the scratch of your pen.

"JESUS IS HERE!"

BY CHARLES M. SHELDON

The Author of "In His Steps," Etc., Etc.

SYNOPSIS OF PRECEDING CHAPTERS

Heralded by a marvelous light in the sky, which was seen by many, Jesus has come to Raymond, the scene of the story *In His Steps*. Popular excitement runs high, and extends throughout the country, skepticism being uppermost. Jasper Carter, editor of the Raymond *Gazette*, fails in an astonishing way to get either a sensational story or a photograph, as do also the other newspaper men, who come from other cities. Carter's star reporter, Barnes, accepts the reality of Jesus, and has a serious break with his employer. Jesus calls to see the editor, and leaves with him a remarkable manuscript. Jesus comforts Mrs. Page, whose little daughter dies, but does not bring the child back to life. He addresses an audience in First Church, an audience at the State university and again a great audience at the church. Virginia Page and Mr. Stanton, assistant to Mr. Maxwell, the pastor of First Church, have been strongly attracted to each other. In a riot of the crowd near the church Stanton protects Virginia from harm. Jesus appears on the church steps and quiets the mob. Some days later he leaves Raymond for the East. Virginia and Stanton announce their engagement. In the *Gazette* office Barnes and Carter are discussing the personality of Jesus when despatches arrive announcing the appearance of Jesus in New York and describing a remarkable conference he held with the clergy. Carter soon after leaves Raymond to attend a convention at New York. Virginia and Stanton are married, and go East for their wedding journey. In New York they find themselves in a dense crowd near the Subtreasury Building, and see Jesus standing beside the statue of Washington, in his arms a little girl grasping a wreath of artificial flowers. Jesus speaks to the multitude, his words searching out the sore spots in industrialism. A startling conviction seizes one man, who rushes up to Jesus. Jesus leads him away. The newspapers now accept Jesus. The Stantons visit him in lodgings amid sordid surroundings, and witness the beginning of a trying scene, of which they write.

CHAPTER VIII—*Continued*

Continuation of the Letter of Mrs. Richard Stanton

"THEN the drunkard turned as if in fury towards that part of the room, and my heart sank in fear and amazement as I saw him fling the chair at the helpless child and then stumble over towards her, while Jesus stood there silent, calm, motionless. He who had driven the traders out of the temple, he who had stilled the angry waters, he who had braved the soldiers sent to arrest him so that in fear they all fell backward, was standing there allowing this drunken brute to harm, perhaps to kill, this little helpless child for whom he had pleaded that day.

"It was incredible! I could not believe it.

"The drunkard kicked the child twice. She screamed and covered her face with her hands. The sick woman in the other room came running in, and fell down in front of the child kneeling and holding up beseeching hands to the drunken father. And still Jesus stood silent and motionless, and my heart almost stopped in its fear and trouble, and I noted Richard's powerful fist knotted and tense, as his look besought the Master for permission to throw the brute out of the room; and still Jesus made no sign.

"The man struck the woman a cruel blow across the face and a red welt sprang up and a stream of blood began to trickle over the woman's cheek. He raised his arm again as the woman sank fainting at his feet. I felt I could bear no more, when suddenly the man Clay Ross arose, knocking over his chair as he got up.

"With one stride he was on the drunken man, and the blow the latter aimed at the woman fell on Ross's own head. He seized the man, pinioning his arms to his side, and with much exertion, as if his physical strength were not great, he managed to drag the drunkard across the floor, back from the woman. The man resisted with drunken fury. But as the two struggled, trampling over the boxes which now were scattered all about the room, the drunken man stumbled over something, loosening the other's hold, and fell heavily.

"Clay Ross wiped the sweat from his face, looked around as if dazed and confused, and then went over, picked up the chair he had overturned, and, sitting down, put his elbows on the table and sobbed like a child.

"Then Jesus raised the sick woman, and, with my help and Richard's, carried her back into the other room and laid her down on her mattress.

"And now, Rachel, you will have to take this next statement just as I have to make it, and believe me to be describing exactly what I saw.

"We know that Jesus did not save Eloise when she was ill, and did not exercise his power to bring her to life. And we know your heart is satisfied that he did the best for you.

"But as we laid the woman down, apparently lifeless—although I could not say she was—I saw Jesus bend over her and whisper something. With a look of compassion that not even an angel of heaven could equal, he seemed to be asking this beaten, brutalized mother and wife a question. Was it a question that his whisper carried across that mysterious silence which Death creates for all of us? I do not know. But I do know what I saw.

"Jesus wiped the blood from her face. He put his hand on her head. She smiled, then opened her eyes and sighed. Then she looked calmly and gladly at Jesus, and I saw her raise his hand to her lips.

"Then Jesus smiled, but lifted his finger as if in caution. The woman closed her eyes again, breathed like a tired child and fell asleep.

"We went out of the room, and I saw Jesus take the little girl, and sitting down by the couch he sang a soothing song.

"Such a song, Rachel! No one can ever copy that! But if the child was hurt she did not complain. She smiled up at Jesus and once raised her hand and caressed his face. And he smiled back and sang his song. Where had he learned it? Oh, Rachel, I feel afraid and astounded when I think of all these things.

"While all this was happening, the man Clay Ross had lifted up his head and was talking to Richard. Evidently Richard had spoken to him and told him a little about who we were and why we were present.

"As I sat down near them, I noticed that the workers on the wreaths and doll dresses were at work again, as if nothing had happened out of the ordinary for them.

"One of the men had gone over to where the drunken man still lay and dragged him, like a bag of old clothes, over into a corner, protesting all the time at the ruin and loss occasioned by the breaking of the paper boxes and the destruction of the material.

Continued on next page

"JESUS IS HERE!"

Continued from preceding page

"But when I had come over to Richard, I was fascinated by what Clay Ross was saying.

"Clay Ross! Do you recognize, Rachel, the name of one of New York's most noted promoters and contractors of labor?

"What was he saying? It was incredible, but the truest thing he ever said:

"'Mr. Stanton, this day marks a miracle in my life. When I went out into the street this afternoon to see and hear—Him, I had no other motive than idle curiosity, like every other broker and speculator there. But from the moment he began to speak, I knew in my heart that something great was going to happen to me. I have lived for forty-five years the regular life of a professional money-getter. Money has been my god. I am a type of hundreds and thousands in this town. I lived, ate, drank, dreamed, loved—money.

"'In among all my other schemes, I have for years been at the head of the contracting firms that supply the material used in nearly all the sweatshops and child labor contracts.

"'In addition to all the rest, I have all my life been one of those respectable rich men in New York who have believed in the brewery and the saloon, and I have always voted to license the saloon, saying what thousands of men in New York say, that it is here to stay and it is the only sensible thing to do, and so forth. I have always had liquor in my home and at my club, and I own heavy shares in brewing concerns, and all that.

"'You saw what happened to me to-day?' If I were to talk all night, it would not add to what you see and I feel.

"'For the first time in my life I am living. Jesus is my Redeemer. I know my sins are forgiven. I have been a very wicked, selfish, sinful man. In New York money circles I have passed for a good financier, a successful business man, a respected citizen. In reality, as Jesus laid bare my life as he talked, I am convinced of being a man guilty of nearly every crime against my brothers and sisters, and against my own life.

"'I would die for him. When he put his arm around me there to-day, I felt ready to follow him to the end of the world. I understand now how a man would leave his business as Matthew did and follow him.

"'I was never happy before—never knew what real happiness was. Now I know. If he will tell me how, I will give the rest of my life to humanity.

"'Do you know why he stood there a few minutes ago and looked on while that drunken brute beat up his family? It was to let me see and feel the horror of the thing I have all my life been so "respectably" defending. And when I got up and put my hands on that drunken representative of the wealthy brewer, I did the first real thing in all my life that sprang out of an honest personal conviction.

"'Friends' (and he said it in a tone I cannot convey), 'I am a new man in Christ Jesus. Once I was blind. Now I see. I will follow him whithersoever he leads me.'

"Before we came away from that place, Jesus frankly and with perfect comradeship revealed to us his plans.

"He will stay in New York some time. He will appear again to the ministers and encourage and help them. He will bring his message and his helpfulness to many places. He will strengthen the faith of his disciples.

"And then he plans to go to Washington. And then—you remember the United Congress of World Christianity is to gather here in New York next fall. He will be here then! What more fitting than that he of all persons should be present and speak as never man spake?

"Great events are coming. How wonderful that we should be privileged to live at a time like this! Now I understand what it must have meant to him who wrote that he testified of what he had 'seen and heard.'

"Richard and I have 'seen and heard' Jesus, and our hearts are aglow. Our picture of him as we last saw him there last night is this:

"He spoke to us as he sat there holding the child, blessing our human love for each other, speaking with such whole-hearted affection for us that we could not help weeping for joy as he spoke. And then he raised his hand in benediction over us and the child, and over the sordid room, full of dirty, sinful, common humanity, letting his hand fall with a gesture that even included the drunken wretch on the floor; and we understood as we stumbled down the filthy stairs a little of his reason for living there; we caught some glimpse, a little, perhaps, of his divine sharing with human suffering, and we came away with our hearts throbbing at the thought of his human affection. I wonder, Rachel, if we shall ever see him again! We must start for Raymond to-morrow, as our little vacation is over. But if we do not, nothing can ever take from us the blessed experience of our personal meeting with him. It is woven into our very heart history, it is a part of our eternal love for each other.

"Your sister in Christ,
"VIRGINIA STANTON."

By the time Stanton and Virginia had reached Raymond the whole world was talking and reading about Jesus and his appearances. In New York there was not even a hint of any doubt as to his personality or power. But the general public was in a constant fever of expectation, wondering at his next appearance and daily asking one another questions concerning him.

The churches and ministers were electrified by his coming. Never had there been such powerful preaching as since the time of his first message. Pulpit and pew demanded in his name that tremendous evils like the saloon be removed from the life of the city. Day by day the agitation grew for a more brotherly rule of financial life. The very spirit of the Master seemed to be on the streets, and men's hearts throbbed with new passion with every dawn, as they awoke and said to themselves, "Jesus is here!"

The friends in Raymond were in some ways even more excited over it all than the people in the big city. They had already felt the touch of his life, and they followed every movement of his plans through the New York press. So it was with no ordinary curiosity that Mr. Maxwell opened his New York newspaper four days after Stanton's return and read the following, written evidently at white heat by an eye witness of an event that followed closely on the Wall Street incident, about which, according to the writer, men were still talking with no abatement of interest and wonder.

Mr. Maxwell read aloud to Stanton and Virginia and Rachel and Rollin, who had stepped into the study that morning to talk over Rectangle matters:

"The appearances of Jesus in the city have been without a parallel in history, except possibly his own. There is no question he is what he claims to be. Since the place in the East Side tenement where he has been staying has been discovered, he has come into the city and is openly and boldly working and preaching in the churches.

"He has created even in this short time the most intense and enthusiastic devotion among the ministers and

Continued on page 1221

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SENDING OUT THE GOSPEL MESSAGE*

SUNDAY SCHOOL LESSON BY DR. AND MRS. WILBUR F. CRAFTS

THE sending out of the seventy by Jesus was the first lay missionary movement connected with Christianity. Jesus had before sent his apostles out two by two into Galilee on a special mission to the Jews, and he had given them power to cast out evil spirits and to heal all manner of diseases. (Matt. 10.) The "seventy" were not ordained helpers as the apostles were, but were devoted followers of Jesus, ready and waiting to do any service they could for him.

In Japan they have a curious way of discriminating between regular ministers and lay workers. They say: "In these days when the seekers are many and the workers few, the labor should not all be left to the pastor, but all believers should labor in the preaching of the Gospel, and so there must be sack-coat preachers as well as frock-coat preachers." The saying that the pastor is a frock-coat preacher and the layman a sack-coat preacher has great meaning couched in few words. "The sack-coat preacher should assist the pastor of his own church. In preaching and administration he can do much effectual work. He can also, in a broader sense, by his life and words, be a witness for Christ. Moreover, he can rise above a single church or denomination and become a leader in the Christian Church in a wide sense, thus doing effectual work for the church as a whole."

Perea being a mountainous district and pasture land, there were very few towns or cities, and the people were widely scattered in the care of their sheep. They were not the sort of people who went to the feasts at Jerusalem; probably few of them had ever seen the temple. The grim walls of Machærus, where John the Baptist was imprisoned for two years and then beheaded, were a more familiar sight to them.

Jesus sent the seventy out on a house-to-house visitation, saying to them, "Whatsoever house ye shall enter, first say, Peace be to this house." That was the Oriental way, and was understood as a prayer that the householder might be blessed in every respect. They did not go as beggars, but if food was offered to them they were to eat of it without faultfinding if it did not suit their taste. The giving of food to them was to be thought of not as charity but as courtesy and in appreciation of the errand upon which they had come. They were not to feel humiliated by receiving the free board and lodging, for said Jesus, "The laborer is worthy of his hire." And they were told that they must not go from house to house begging for food and a place to stay, but if, in the first instance, they were not received, it should be an omen to them that no works of healing should be done in that place, and they must proclaim in the streets the message of doom to those who reject the Gospel message, and then go on to the next place, for, said Jesus: "He that heareth you heareth me, and he that rejecteth you rejecteth me."

There are two modern aspects of the seventy sent forth. It is not two years since a "committee of ninety-seven" was formed to carry the Men and Religion Forward Movement into every part of the United States and Canada. All church brotherhoods and interdenominational men's societies and also the International Sunday School Association were enlisted.

Nothing could be more extensive than the plan. As to the results we cannot speak so positively. That is best known to God and the angels. If hopes were not fully realized all that can be said is: "He that heareth you heareth me, and he that rejecteth you rejecteth me, and he that rejecteth me rejecteth him that sent me."

GIVE US MEN

Give us men!
Men from every rank,
Fresh and free and frank;
Men of thought and reading,
Men of light and leading,
Men of loyal breeding,
The nation's welfare speeding;
Men of faith and not of faction,
Men of lofty aim in action.
Give us men—I say again,
Give us men!

Give us men!
Men whom highest hope inspires,
Men whom purest honor fires,
Men who trample self beneath them,
Men who make their country wreathe them
As her noble sons
Worthy of their sires!
Men who never shame their mothers,
Men who never fail their brothers,
True, however false are others.
Give us men, I say again—
Give us men!

. . . . . .

Men who tread where saints have trod,
Men for country, home and God!
Give us men! I say again, again—
Give us men!

—*Bishop of Exeter.*

House-to-house visitation, which is one of the newest departments of the International Sunday School Association, is largely based on the statement of W. N. Hartshorn that "it is the whole duty of the Sunday school and the duty of the whole Sunday school to give the whole Gospel to the whole world as speedily as possible." This means that 28,011,194 men, women and children have received the commission to do it. And some of them are doing it. Kentucky, Colorado, Texas and Louisiana reported Statewide visitations. Some of the leading cities in the United States had a visitation day, viz.: Chicago, Denver, New Orleans, Cleveland, Minneapolis, Louisville, Syracuse, Fargo, Mobile, Wheeling, Oklahoma City, Milwaukee, Dallas, Spokane, and Toronto in Canada.

The records indicate that a few more than eight hundred thousand people were visited in Chicago and its suburbs on the afternoon of the Great Visitation. Some visitors, unable to complete their sections the first afternoon, did so the following day, while others in wards where there were the fewest visitors continued in the work as their time would permit until two million people were visited. More than a million people, who were not connected with any Sunday school or church, were placed in touch with the Sunday school and church of their choice; and records of some 40,500 church letters not in any local church were secured and given to churches preferred. Home visitation work is as practicable for our great country districts as for cities and towns. Kentucky, Oklahoma, Ontario, North Carolina and Michigan are among the associations in which great things have been done in rural communities. —*Extract from Report of Superintendent of the Visitation Department.*

These statements should encourage everybody everywhere to enter upon this sort of work, with the assurance that it is just what Jesus would have them do to carry out the Gospel plan.

It is recorded that the seventy returned with great joy, saying, "Even the devils are subject unto us through thy name." And Jesus said unto them in gentle reproof, "Rejoice not that the spirits are subject unto you, but rejoice that your names are written in heaven." Not even success in winning souls should make one proud!

Because Jesus Christ gave to the twelve apostles, when he sent them out two by two, power to heal all manner of diseases, and because he gave the same power to the seventy, we should see the wisdom of those who make such missions their lifework, interesting themselves in methods of relieving pain. It is God's way, and he will bless the means. Hon. Dean C. Worcester, former Secretary of State in the Philippines, once said to us: "I make a yearly visit among the hill tribes. I believe if a medical missionary would first do something to relieve their sufferings they would gladly listen to the preaching."

He also said that it was his custom to carry a few remedies with him, but he could do nothing with cases that needed surgical treatment. Then he told of a man who had come to him in his latest visit there with a piece of bamboo in his foot which was giving him terrible pain. "I did not know enough about anatomy to cut the bamboo out of his foot, so I told him that the next time I came I would bring a doctor with me. But the chances are the man will be dead before that time."

Let those who are thinking of becoming foreign missionaries give this matter particular attention.

OUR SUNDAY SCHOOL SUPERINTENDENTS' ROUND TABLE

YOU HAVE SAID a good deal about helping boys of the "teen age." What can you tell us about helping girls of that age?—*R. E. P.*

Here is a beautiful story about how some girls helped themselves. There was a conference of girls from fifteen to twenty years of age recently held in Birmingham, Ala. It is told that "the purpose of it all was to combine their energies, develop their talent for leadership and study ways and means of training themselves for duties already undertaken." Verily they were wearing old heads on young shoulders! Three hundred and ninety-seven girls registered and each one had been selected as a delegate by the school to which she belonged; all denominations were represented. The girls made the plans for the meeting themselves, and decorated the church attractively. Only delegates were allowed to take part; parents, teachers and others were seated in the galleries as listeners. As to results: a permanent council was formed; it was decided to organize "teen age" classes in their own and neighboring churches with "one hundred new ones" as a slogan. At least half of the girls wrote upon cards what they wanted to do in church work, signing their names, and giving their addresses. Some said they wished to teach the young children in the Sunday school, others begged for a chance to help girls of their own age; five volunteered to go as foreign missionaries. We believe this Birmingham plan will work in other cities and towns as well. Organization is a great force, particularly when the young people organize themselves. They like to do things, and do them in their own way. Encourage them to do it that way.

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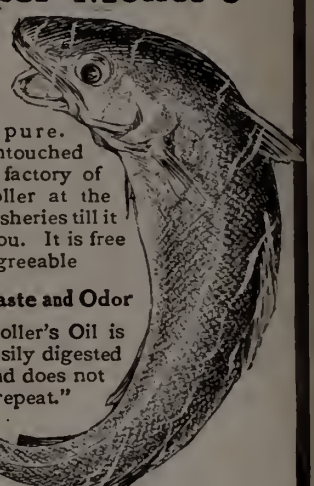

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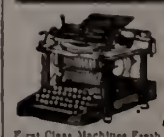

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* THE INTERNATIONAL SUNDAY SCHOOL LESSON for January 11, 1914. The Mission of the Seventy. Luke 10: 1-24. GOLDEN TEXT: "It is not ye that speak, but the Spirit of your Father that speaketh in you." Matt. 10: 20

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THE MAN WITH A PEDIGREE

Continued from page 1217

"It's highway robbery!" Foot yelled, and so loudly that he was heard from the bridge to the post office.

"But we're goin' to give you all the stock, so you'll be makin' money by the operation," said Amos in a comforting tone.

Foot shouted for help, but none came to him, and after a brief delay he gave up the notes with unmistakable anger. The stock was worth much more, he said, but he hated to do business in that way.

So, after Amos had amputated the profits of the mine owner, the doctor came and set his bones.

Foot said that his wife was in poor health and that he could not think of sending for her.

"Get a nurse and I'll pay the bill," he commanded with the tone of a millionaire.

At the end of a week, however, he had not money enough to pay her wages, but said that he expected a remittance.

Again this great business man was looking for kindness, although quite unconsciously.

Amos discharged the nurse. He and Sol Plum and Billy Parsons and the landlord of the inn took turns in the nursing, night and day, for more than a month. One day, when Foot was able to get out of bed, he said to Amos:

"Give me a bill for all that you and the boys have done, and when I get home I'll send you the money."

"No, you won't," said Amos.

"Why not?"

"Because our kindness is free, an' we don't intend to let it git mixed up with any more o' your business."

Foot was taken by surprise.

"We've been pretty mean to ye, but we had to be," Amos went on. "You started in to give us lessons in business an' found us tol'able easy to learn. You've learnt one thing yourself, which the same is, if ye're goin' t' be a strict business man ye mustn't let nothin' happen to ye. In partic'lar, ye ought never to expose yerself to autymobiles. I don't want ye to make no mistake. We wan't much in love with you when this started, but some of us has half changed our minds, an' we have made up a purse o' $50 to git ye back to Boston. You're a human bein', if ye be a scoundrel."

"I'm not so bad as I seem," Foot answered. "I've discovered a gold mine here that's better than any in Alaska. It's a well-managed and paying branch of the great human corporation. It has taken a fit of sickness to buy my stock in this company, and there's a balance due on it, Amos, and as soon as possible I shall send you the money."

"Wal," said Amos, after a pause, some of the members o' the local branch o' that corp'rashon was talkin' t' me one day 'bout the flavor o' turkeys, and as ye seem t' be in a mind t' eat some with a taste that's fire bran' new to ye, ye better stay over to-morrow and eat it under my roof. My wife's got one she's been feedin' special fer New Year's dinner."

And Foot stayed and ate, and went and kept his word, and in Blueberry Lake they often refer to him as "the man with a pedigree."

"JESUS IS HERE!"

Continued from page 1219

churches. All denominations are flocking around him. It seems probable that a new chapter in interchurch union will result from his presence, and a working plan grow out of his counsel that will tremendously increase the power and influence of his disciples.

"His preaching is indescribable in its beauty, its power, its persuasiveness, its appeal, its singular simplicity, its captivating charm. All ages, classes, parties, nationalities, feel its winsomeness. He does not scourge the church nor call attention to its weaknesses. He speaks with transcendent power of its mighty history, its unparalleled achievements, its sacrificial martyrdoms. The effect is irresistible. There is no question he is giving the church and the ministry such a marvelous vision of their opportunities that they are preparing to enact again the triumphs of the great centuries of Christian conquest. What the results will be for Christianity no one can predict; but it is safe to say they will be something remarkable.

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"Every one of his appearances is the scene of tremendous demonstrations. Whenever he is recognized on the streets or at public gatherings and the people begin to say 'Jesus is here!' he is the center of instant attention and attraction. There are times, however, when he seems to move unnoticed among the people, like any average man.

"His voice is of matchless volume and glorious in its reach of tone, and his smile is marvelous in its attractiveness.

"No one has yet satisfactorily described his appearance."

Mr. Maxwell paused and looked up. His listeners returned his look.

"The same as when he was here," said Mr. Maxwell.

"At the same time," Virginia spoke eagerly, "we shall never forget how he looks."

"To the end of the world," said Stanton gravely.

To be continued

WASHINGTON'S NEW DIPLOMATIC CORPS

Continued from page 1211

Washington became the eleventh of the highest ranking diplomatic stations at our capital.

There are now forty nations of the globe which maintain diplomatic posts at Washington. Eleven of these, and that includes Spain, are of the highest, that is, ambassadorial, rank, and the others are of ministerial rank. Diplomatic precedence is a very serious matter in the corps, and is followed with extreme rigidity. The ambassador, or the minister, ranks according to the length of his service at the post at which he is stationed, and hence the dean of the corps is always the ambassador who has held his position longest. The French ambassador at Washington is the dean of the corps and has served there since February, 1903. The German ambassador, Count Bernstorff, the courtly representative of the emperor, ranks next, although his service at Washington only reaches back to December, 1908. Then comes the Turkish mission, which was created an embassy in June, 1910, and it is followed successively by the Italian, the Brazilian, the Russian, the Japanese, the Mexican, the Austro-Hungarian, the British, and when the Spanish ambassador has presented his credentials to President Wilson, Spain will take its place as the eleventh country represented by highest diplomatic rank at Washington.

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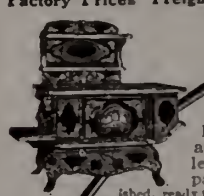

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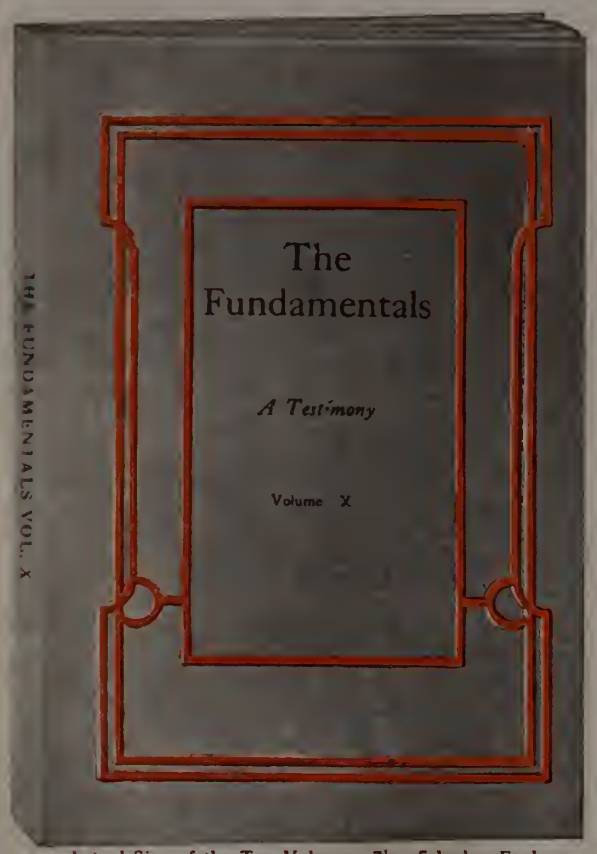

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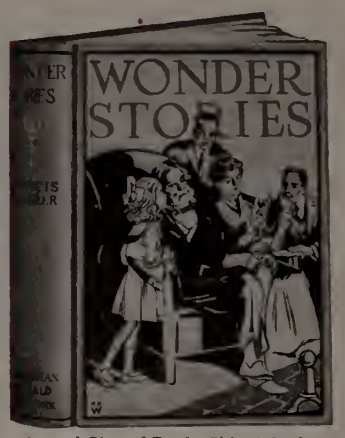

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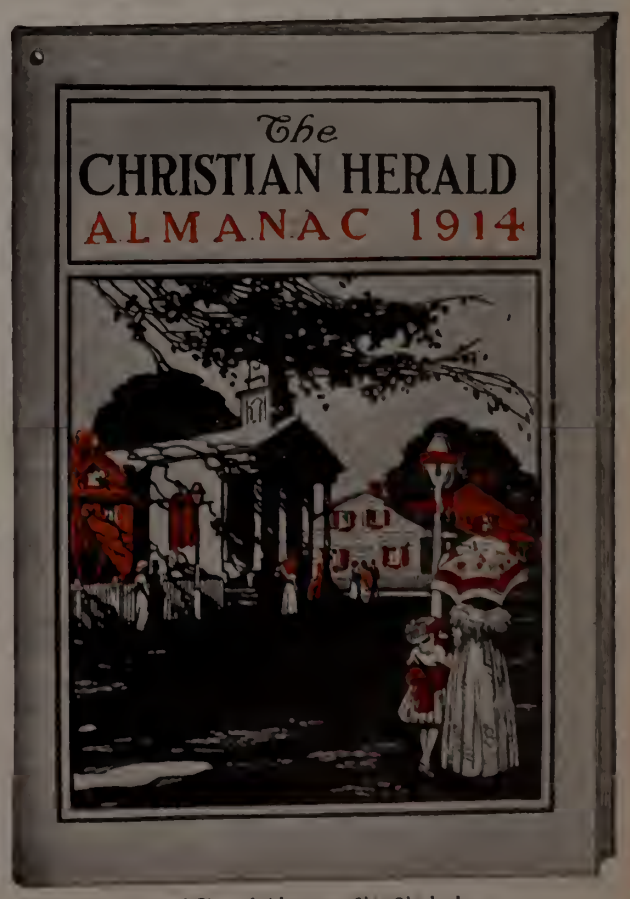
WE DESIRE to announce that there is some probability that our stock of *Christian Herald Almanacs* for 1914 may not last throughout the subscription season. We printed a quantity of these *Almanacs*, which we thought would be sufficient to supply the demands of our readers, but the demand this year is greater than ever, and we would not be surprised if our stock were exhausted by January. Even if your subscription does not expire until after January 1, you can renew now, and we will extend your subscription for one year from the present date of expiration. Thus you will make sure of securing the *Almanac* for 1914.



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The Christian Herald Almanac is sent FREE on receipt of Yearly subscription. Order at once before the stock is exhausted.

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THE YOUNG PEOPLE'S MEETINGS

How to Pray*

PURPOSE, Persistency and Power! Sometimes when people try to manufacture a striking phrase like that they sacrifice meaning to sound. They look for words all beginning with the same letter rather than words which express precisely the meaning desired. But in this case the words not only have the alliteration but the meaning. This is the way to pray—with Purpose, Persistency and Power!

What is your purpose when you pray? Many prayers are unanswered because they are not prompted by a right purpose. It is to be feared that the majority of prayers are really selfish. Something hurts us and we ask to be relieved from it; we want something and we ask God to give it to us. Now, such prayers are perfectly legitimate; God wants us to make these requests just as a kind father wants his child to talk freely about the things he wants. But we must remember that often God cannot give us what we want without taking it away from somebody else; and, of course, he must love that other person just as much as he loves us.

So what we need to get is God's own point of view; we must try to understand his purpose, and then, as his grace more and more fills our hearts and we keep on loving him better and loving others more unselfishly, our purpose will come to be identical with his. We shall desire things not, first of all, because we want them, but because some one wants or needs them, and because we think God would like to do certain things for and with them. The great secret of having the right purpose in prayer is to get better acquainted with Christ. As he cleanses our hearts from sin, and draws us into closer fellowship with himself, we come to love him more ardently and want his wishes carried out. This is what it means to pray in the name of Christ. We want his name honored, his purposes fulfilled.

Now, persistency. Many people ask for a thing once, and, because it is not granted or accomplished immediately, give up. The fact that God does not answer our prayers at once by no means indicates that he is not willing or even eager to answer them. We might ask him for a lily, but it takes some time for such a prayer to be answered. We must wait till God, by his wonderful processes, gets the lily ready for us. And in working out many of his purposes it is part of his plan that his people should keep on praying about them. If they fail to do so, the whole matter may in some mysterious way be hindered and delayed.

Then power! How do we get power in prayer? There are two secrets here. The first is that we must have the Holy Spirit himself to help us pray. This aid is definitely promised, and the people who are mighty in prayer are those who accept the infinite gift of God's Spirit to come and take complete possession of mind and soul. The other requirement is faith. We must form the habit of trusting God. We must expect him to guide our steps and our thoughts, to tell us what to pray for and to give us power in prayer. "This is the victory that overcometh the world, even your faith." Faith is expecting that God will do what he has said he will do; that he will do the kindest, most reasonable, most just thing. Faith is, after all, putting our own desires and confidences out of the way and gladly trusting everything to God. After all, it is his power that will bring the right and beautiful things to pass, and the life of faith is the life that is so "hid with Christ in God" that he can, every hour of every day, use us to carry out his divine plans.

* "PURPOSE, PERSISTENCY, AND POWER IN PRAYER." Matt. 7: 7-11. Christian Endeavor and B. Y. P. U. Topic for Sunday, January 11, 1913.

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23.	The Christian Herald ($1.50 a Year)	$1.50
7.	Today's Magazine (50c a Year)	
23.	The Christian Herald ($1.50 a Year)	$1.55
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8.	People's Home Journal (50c a Year)	
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8.	McCall's (50c a Year)	
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12.	Home Needlework (75c a Year)	
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17.	American Boy ($1.00 a Year)	
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17.	Mother's Magazine [Price will be increased Jan. 1] ($1.50 a Year)	
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23.	The Christian Herald ($1.50 a Year)	
23.	The Christian Herald ($1.50 a Year)	$2.15
20.	Pictorial Review ($1.00 a Year)	
23.	The Christian Herald ($1.50 a Year)	$2.30
	With any One of the following Class 23 Magazines:	
23.	American Magazine ($1.50 a Year)	
23.	Delineator ($1.50 a Year)	
23.	Metropolitan ($1.50 a Year)	
	Any Two of the above Class 23 Magazines with	$3.45
23.	The Christian Herald ($1.50 a Year)	
23.	The Christian Herald ($1.50 a Year)	$2.40
	With any One of the following Class 25 Magazines:	
25.	Woman's Home Companion ($1.50 a Year)	
25.	Everybody's Magazine ($1.50 a Year)	
25.	Etude ($1.50 a Year)	
	Any Two of the above Class 25 Magazines with	$3.65
23.	The Christian Herald ($1.50 a Year)	
23.	The Christian Herald ($1.50 a Year)	$2.90
35.	Lippincott's Magazine ($3.00 a Year)	
23.	The Christian Herald ($1.50 a Year)	$3.00
35.	Review of Reviews ($3.00 a Year)	
23.	The Christian Herald ($1.50 a Year)	$3.00
37.	The World's Work ($3.00 a Year)	
23.	The Christian Herald ($1.50 a Year)	$3.15
40.	Youth's Companion ($2.00 a Year)	
23.	The Christian Herald ($1.50 a Year)	$3.65
50.	Current Opinion ($3.00 a Year)	

If you desire to make a combination other than those above you may do so in the following manner: Beside each magazine will be found a Class Number. Set down the class numbers of the magazines you want. Add up the class numbers and multiply by five. The result will be the right clubbing price.

NOTE: THE CHRISTIAN HERALD *must* be included in every club.

EXAMPLE:

Class Number	
23	Christian Herald
23	American Magazine
20	Pictorial Review
66 x 5	
$3.30	Total Clubbing Price

Canadian and Foreign Postage Extra

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The Christian Herald, Bible House, New York

ANSWERED PRAYERS

"A PRAYER that I almost thought impossible has been answered," writes H. J. G., from Brooklyn, N. Y. God said long ago: "Is anything too hard for the Lord?" Surely, he still likes to have us trust him for the things that are especially difficult.

A. J., of Wentworth, Ont., acknowledges God's goodness in restoring to health her daughter and herself when they were so ill that the doctors had little hope of their recovery. A friend from Tompkinsville, N. Y., writes that God has "gloriously answered" her prayers recently in a time of great distress.

A. C. G., of Santa Barbara, Cal., writes: "I want to give my testimony to the kindness of our dear heavenly Father in a direct answer to prayer, whereby financial trouble was averted; also a direct answer to prayer for my sister."

Often grown-ups are put to shame by the faith of little children. Mrs. W. writes from Bristol, Tenn.: "One evening my husband said to me at supper: 'I will not be home to-night, as the doctor says Brother Martin cannot live through the night.' Our little two-year-old son looked up and said: 'Papa, Untle Mart isn't doin' to die, 'tos I asked Dod not to let him.' Sure enough, he recovered and lived ten or twelve years." Mrs. F. M., of Seattle, Wash., writes: "I want to acknowledge God's wonderful answers to prayers during the past year, two in particular: in saving property that was about to be taken from us wrongfully, and in providing employment for my husband after an illness, when things looked very dark."

Acknowledgments of answers to prayer have also been received from: J. S. M., Washington, D. C.; W. M. E., Maxwell, Neb.; A Reader, Highland, Ill.; Mrs. E. S., Akron, Ohio; Mrs. M. B., Roswell, N. M.

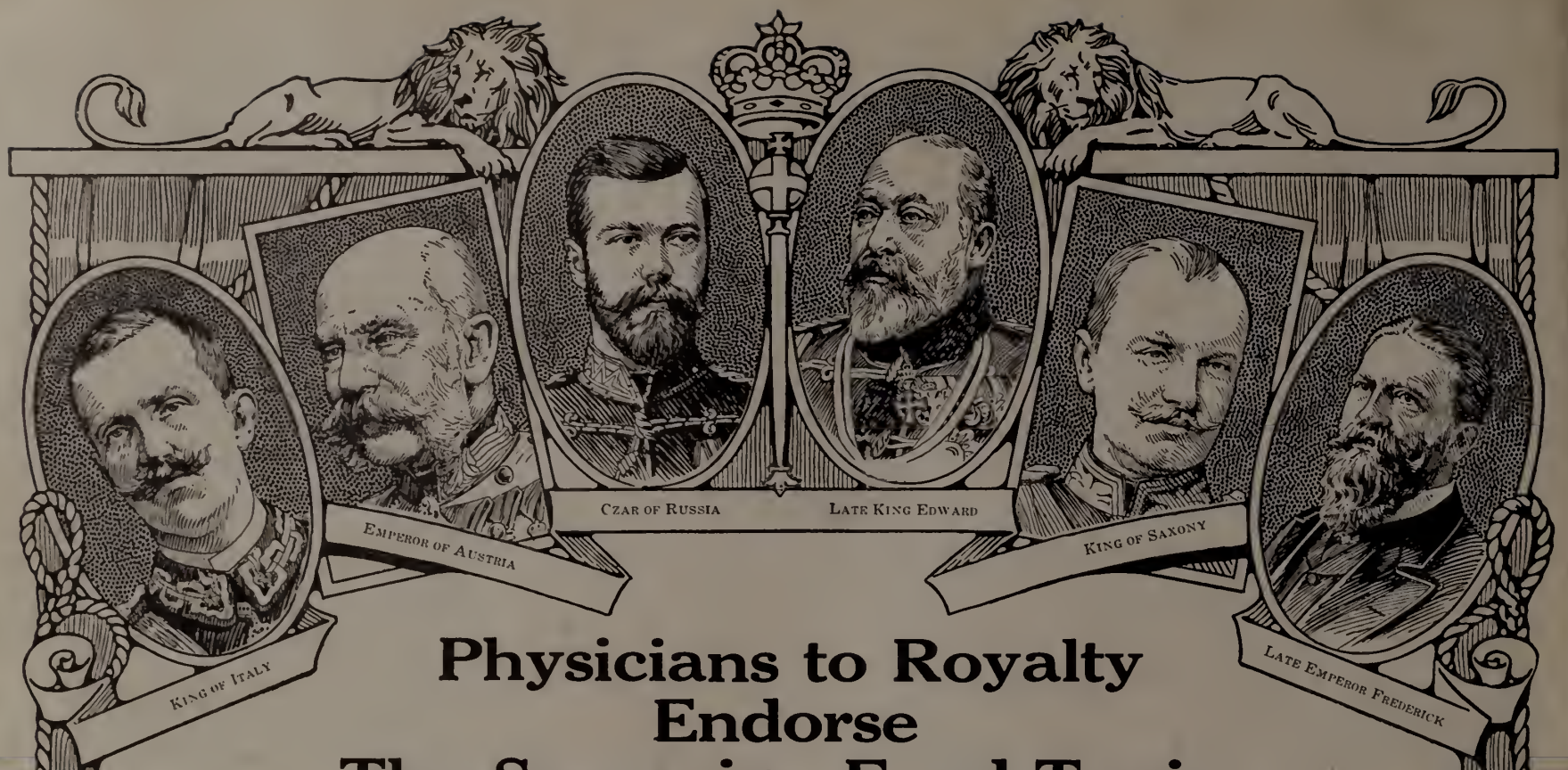
Among the Workers

—THE YOKEFELLOWS BAND, an organization connected with the Y. M. C. A., is doing good work among employees of cotton mills in Greenville, S. C. Just now the band is trying to raise funds for an industrial school for poor girls and boys of the community.

—MR. D. A. SILLIMAN, of 115 West Sixtieth Street, New York, reports that he can make use of copies of THE CHRISTIAN HERALD in his work among the colored people of that neighborhood. He suggests that some of our readers might be glad to mail him copies of the paper after they have finished reading them. He specifies, however, that the copies be "clean," that is, not read to pieces.

—EVANGELISTS HART AND MAGANN of Madison, Wis., recently conducted a union tabernacle campaign with the churches of Caro, Mich., in which there were many conversions and an awakening throughout the entire county. Card-playing was one of the greatest pastimes and hindrances to the churches of that city, yet the influence of the meetings was such as to create a great opposition and make it unpopular in the future. On the closing night of the meeting there were over one hundred conversions, many of them leading merchants and farmers of the community and several men over seventy years of age. From Caro the evangelists went to take the leadership of a great union tabernacle campaign at Paris, Ill., in which nine churches co-operated.

—A POOR NATIVE pastor in Moka, Tochigiken, Japan, writes: "I am a pastor in this town in Japan, and have been doing the Lord's work here and there to win souls to Christ. But it is very hard because the people are not so religious as in other parts of Japan. Please pray for the perishing souls and the church. THE CHRISTIAN HERALD has been sent from my very faithful friend, Mr. Sano, who is now in your country, and I have been praying that I might continue to receive and read your magazine every week by sending you the subscription; but unfortunately I am not able to pay the money because the lives of local pastors in Japan are not generally affluent. So it is a very hard thing to get any books or magazines. Will you not kindly appeal to your friends to give the subscription of THE CHRISTIAN HERALD for me?" We commend this poor Japanese pastor's appeal to our readers, among whom some one may be found who would be pleased to grant his request, and to receive a letter from him occasionally. We have similar applications from white and native pastors in other missionary lands, and also from poor white and colored preachers in our own Southern States. We will gladly fill subscriptions for these worthy workers at the special rate of $1 for American subscribers and $1.50 (includes postage) for foreign subscribers.



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These eminent authorities endorse Sanatogen because their investigations have satisfied them that it is the scientific and worthy preparation for tired, worn-out nerves and debilitated, over-worked bodies—a wonderful source of strength and endurance. And their endorsement but voices the sentiments of more than 18,000 practicing physicians the world over. Such proof must be conclusive that Sanatogen is the logical food-tonic for you.

Late King Edward's Physician

Dr. Ernest Ott, Marienbad:

"I have been using Sanatogen for a number of years in my practice with excellent results. These results have been notably good in the case of elderly people when it was desirable to build up the strength, to stimulate the bodily functions and to improve the circulation of the blood."

The Czar of Russia's Private Physician

Dr. Ferchmin:

"My daughter, who was very nervous and anæmic, has been greatly benefited by the prolonged use of Sanatogen. Her appetite improved, her weight increased and the color of her skin became healthier."

The King of Italy's Physician

Dr. G. Quirico:

"I have used Sanatogen with marked benefit in the case of weakly children, and in convalescence after long illnesses. I consider Sanatogen a most excellent tonic food."

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Emperor of Austria's Private Physician

Surgeon-General Dr. Kerzl, of Vienna:

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Sanatogen received the Grand Prize at the International Congress of Medicine, London, 1913